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Nelson's Illustrated Bible Dictionary

New and Enhanced Edition

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Publisher's Preface

Nelson's Illustrated Bible Dictionary, New and Enhanced Edition is an up-to-date sourcebook of biblical information that is accurate, thorough, dependable, and easy to understand. More than 7,000 entries on the people, places, things, and doctrines of the Bible appear in the book, making it one of the most comprehensive one-volume Bible dictionaries ever published.

Nelson's Illustrated Bible Dictionary, New and Enhanced Edition consists of the most current, dependable findings and insights to enrich one's study and teaching of the Bible. Some of the world's leading evangelical scholars produced articles for the original edition—*Nelson's Illustrated Bible Dictionary* edited by Herbert Lockyer, Sr., and published in 1986. Drawing upon the groundbreaking work of Dr. Lockyer, F.F. Bruce, R.K. Harrison, and others on that project, Ronald F. Youngblood undertook the general editorship of this comprehensive revision in 1995. Every entry in the dictionary was reviewed, revised, corrected, replaced, rewritten, and updated as needed to provide the most comprehensive, current, and dependable Bible dictionary available.

In addition to the complete revision and update, special features include: the largest typeface of any Bible dictionary on the market for easier reading; The Visual Survey of the Bible; a how-to-use guide for effective Bible study; a new full-color page design throughout to enhance user friendliness; full-color three-dimensional maps that bring Bible events and locations to life; and a fully updated cross-reference system.

Readers of *Nelson's Illustrated Bible Dictionary, New and Enhanced Edition* will also appreciate many of the features from the original edition, including: more than 500 full-color photographs throughout; the easy-to-use study and teaching outlines of books of the Bible; tables, charts, and diagrams that further illustrate Bible teachings and life in Bible times; and indexed maps to biblical places.

Users will benefit from the book's extensive cross-reference system, which makes it easy to use with most of the popular English translations of the Bible available today. The key words in each article in the book are based on the New King James Version of the Bible

(NKJV), but variant names from five additional translations—KJV, NASB, REB, NIV, and NRSV—are fully cross-referenced to this list.

Throughout the book, readers are also referred to related articles in the dictionary for further information. The article on the “Levites,” for example, contains a reference to priests (which appears in small capital letters: “PRIESTS”). This format refers the reader to the article on priests in the Dictionary that contributes to a better understanding of the Levites.

Finally, a selection of full-color maps from major periods of biblical history appears at the end of the book. A handy index preceding these maps helps the reader locate sites of specific cities, rivers, mountains, and nations in biblical times. Articles within the Dictionary referencing selected sites also refer the reader to the actual grid coordinates for these respective places on the maps.

Written in plain language, *Nelson’s Illustrated Bible Dictionary, New and Enhanced Edition* enables Bible readers and teachers to do authoritative research, making their own Bible study and teaching more rewarding. The publisher sends forth this new edition trusting that it will provide a gateway of understanding to the full riches of the Word of God.

How to Use This Dictionary

What is the difference between an eBook and a print book?

eBook versions contain all the content found in the original print versions and are optimized for navigation in the various apps and devices used for display. eReaders display text as one fluid string in a single column, which differs from the multi-column layout seen in many print version books. Therefore, some content may not match the exact appearance of the original print version, but uses hyperlinks to navigate between related content.

In addition to the full Dictionary materials, this eBook version also contains an appendix of the full text of the New King James Version Bible. All verse references in the Dictionary are linked to that verse in the Bible so that you can easily navigate between the Dictionary and Bible text.

How do I use the eBook Table of Contents?

Important Note: Be sure to consult your device manufacturer's User's Guide for device-specific navigation instructions.

The Table of Contents is generally formatted in the same order as the original print version and hyperlinked as follows:

- Preface and articles
- Main Dictionary, with alphabetical quick links
- The New King James Version Bible Appendix (full text Bible)

Selecting a main Table of Contents item takes you to that location in the eBook. Selecting the title of that specific section or using your device's "back" button or function returns you to the main Table of Contents.

Using the Dictionary

- Select the hyperlinked letter of the alphabet at the beginning of the Dictionary to go to the corresponding word list for that letter.

- Use the device's "Next Page/Previous Page" buttons or functions to scroll through the entries. Select a word to go to that specific entry in the dictionary.
- Select the Bible reference hyperlink to go to the corresponding Bible verse. To return to the Dictionary entry from the Bible text, use your device's "back" button or function.
- To return to the alphabetical word list, select the specific word entry.
- To return to the beginning of the Dictionary from the alphabetical word list, select the letter heading ("A").

Using the Bible Appendix

To navigate to specific Bible books, chapters, or verses from the beginning of the Appendix, please note the following:

- Book links (Ex. "Genesis") go directly to the beginning of that Bible book.
- Chapter number links go directly to the beginning of the chapter associated with a book.
- Use the device's "Next Page/Previous Page" buttons or functions to scroll through the verses in each chapter.
- Every Bible book and chapter hyperlink in the Bible text returns or goes back to the listing at the beginning of the Appendix. Or, use the device's "back" button or function to go back to the last selection.

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Five Easy Steps to Better Bible Study Using *Nelson's Illustrated Bible Dictionary, New and Enhanced Edition*

By Ronald F. Youngblood

We normally think of using a Bible dictionary to help us learn something about a Bible character or to find out the location of a place mentioned in the Bible or, more simply, to define a strange word or phrase that we encounter in our Scripture reading. Probably very few of us would think of turning to the pages of a Bible dictionary to give us assistance in studying a passage of Scripture—at least, not if we wish to study it in depth. We would more likely go to a concordance or a commentary or other similar reference works.

But a good Bible dictionary can help us significantly in studying a Scripture passage, no matter how long or short it might be. While it would be foolish to assume that a dictionary of the Bible can give us all the help we need, it would be equally foolish not to make full use of every resource that a good Bible dictionary contains. I would therefore like to suggest several steps to enhance the use of *Nelson's Illustrated Bible Dictionary* (NIBD) in studying God's Word.

STEP
1

Read the Bible Passage You Are Studying

Before opening *NIBD*, we benefit ourselves greatly if we first of all read carefully through the full text of the Bible passage we have chosen to study. It is important to pay attention to names, ideas, places, and events we might want to know more about. Let's take Psalm 51 as a typical example of a medium-length passage to study. Let's assume that we are using a copy of the Bible that contains no study notes, cross-references, or other helps. And let us further assume that we have available to us—at the moment, at least—no reference works other than *NIBD*. How far can we get in our study of Psalm 51?

Quite far, as it turns out.

STEP

2

Read the Dictionary Entry On the Bible Book You Are Studying

The second step is to read through the article entitled PSALMS, BOOK OF, from beginning to end. This will give us a brief overview of the book of Psalms.

We will learn something about the structure of the book as well as the authorship, date, and historical setting of many of the psalms themselves. The comprehensive "Study and Teaching Outline" in the article will show that there are many different types of psalms. With respect to Psalm 51, the outline tells us that it is usually classified as a "psalm of lament." A quick check of the title of Psalm 51 will narrow the classification more specifically to "psalm of individual lament." In other words, the writer of Psalm 51 was in the midst of a sad, penitent, or mournful experience when the psalm was written.

The title of Psalm 51 tells us that it is a "Psalm of David." Referring again to PSALMS, BOOK OF, in *NIBD*, we discover that 73 (almost half) of the 150 psalms in the book include the name of David in their titles. We also see that the Hebrew word translated "of" in "A Psalm of David" can also mean "to" (perhaps implying "A Psalm dedicated to David") or "for" (perhaps implying "A Psalm written for David"—that is, on his behalf).

Although the *NIBD* article takes the traditional position that the 73 psalms containing David's name in their titles were in fact references to authorship, it presents alternative possibilities as well.

PSALMS, BOOK OF, also informs us that "some of the psalms written by David grew out of specific experiences in his life." In addition to listing Psalm 51 as one such psalm, it also lists Psalms 3, 52, 54, 56, 57, and 59. A quick check of the titles of those psalms shows us that Psalm 3 is connected to David’s flight from his son Absalom and that the other five all have to do with the lengthy period in David’s life when he was hiding from King Saul, whose insane jealousy made David the object of a series of search-and-destroy missions. The title of Psalm 51, on the other hand, tells us that David wrote it “when Nathan the prophet went to him, after he [David] had gone in to Bathsheba.”

STEP
3

Read the Dictionary Entries on All Key Words

The third step is to read the entries on key words from Psalm 51. Three *NIBD* articles—those on DAVID, NATHAN, and BATHSHEBA—give us background information on the all-too-brief statement found in the title of Psalm 51.

The article on David summarizes the story of his sin of adultery with Bathsheba, his sin of having Bathsheba’s husband Uriah killed in battle to cover up his adulterous act after Bathsheba becomes pregnant, Nathan’s rebuke of David and announcement of divine judgment on him, and the subsequent death of the baby boy born to David and Bathsheba. It also refers to Psalm 51 as David’s “prayer for forgiveness,” which underscores the penitential aspect of that particular psalm of lament.

The article on Nathan provides information concerning the parable he told when he confronted David with his double sin. It also indicates that the story of that confrontation is recorded in 2 Samuel 12.

The article on Bathsheba adds even more details, noting that the full account of the entire series of episodes is found in 2 Samuel 11–12 and reminding us that Bathsheba herself is mentioned “indirectly in the genealogy of Jesus (Matt. 1:6).”

STEP
4

Re-read the Bible Passage to Note Other Features and Words

The fourth step is to refer to background articles in *NIBD*. The *NIBD* article entitled BIBLE, INTERPRETATION OF THE, OR HERMENEUTICS is especially recommended. Features such as literary form should also be investigated. Turning back to the first verse of Psalm 51, we observe immediately that it, together with the rest of the psalm, is poetic in form.

The *NIBD* article on POETRY states that more than one-third of the Old Testament—about 40 percent of it, in fact—was written as poetry. Most recent English versions of the Bible (including the NKJV) set these sections in poetic form. Like all of the other psalms, Psalm 51 by its very nature is a poem.

“The essential formal characteristic of Hebrew poetry is parallelism,” the POETRY article tells us. “The three main types of parallelism in biblical poetry are synonymous, antithetic, and synthetic.” It then gives examples of each type—and among its examples of synonymous parallelism, which it defines as occurring when “a parallel segment repeats an idea found in the previous segment,” is Psalm 51:2–3:

> “Wash me thoroughly from my iniquity,
> And cleanse me from my sin.
> For I acknowledge my transgressions,
> And my sin is ever before me.”

In other words, “Cleanse me from my sin” repeats the thought of “Wash me thoroughly from my iniquity,” and “My sin is ever before me” repeats the idea found in “I acknowledge my transgressions.”

The *NIBD* article on SIN provides us with rich insights into the “dark background of sin and its reality” in the lives of people today. It defines sin as “lawlessness (1 John 3:4) or transgression of God’s will, either by omitting to do what God’s law requires or doing what it forbids.”

The article on TRANSGRESSION defines it as “the violation of a law, command, or duty” and goes on to tell us that “the Hebrew word most often translated as ‘transgression’ in the Old Testament means ‘revolt’ or ‘rebellion.’ ”

INIQUITY is defined as “unrighteousness, lawlessness.” The three *NIBD* articles show us that all disobedience toward God—whether “sin,” “transgression,” or “iniquity”—is violation of His law, refusing to do what He commands. David uses several different words for sin as a way of emphasizing the enormity and seriousness of his rebellion against God.

The INIQUITY article cites verses 2, 5, and 9 in Psalm 51 as three places in the psalm in which the word “iniquity” appears. In so doing it calls our attention to another important Bible study technique: checking the passage to see how often and in what ways its writer repeats key words.

David confesses that he was “brought forth in iniquity”—that is, he was a sinner from the moment his mother conceived him in the womb (Ps. 51:5). He pleads that God will wash him thoroughly from his iniquity (Ps. 51:2)—that He will blot out all his “iniquities” (plural; Ps. 51:9), since he is aware that he has committed sin upon sin.

Needless to say, David’s inspired observation that he was a sinner from the moment of conception tells us when life really begins and therefore has much to contribute to a Christian view of abortion.

What does David mean when he says to God, “Purge me with hyssop” (Ps. 51:7)? The *NIBD* entry on HYSSOP advises us to “see PLANTS OF THE BIBLE.” When we turn to the *Hyssop* section of that article, we read a fascinating description of the shrub known as hyssop and we are informed that it was employed in purification ceremonies in Old Testament times.

The article also tells us that “David mentioned it as an instrument of inner cleansing (Ps. 51:7).” Reference to “inner cleansing” reveals that David uses the word “hyssop” in a figurative sense, since his statement could hardly mean that he ate all or part of a hyssop shrub in an attempt to cleanse himself from sin.

The article on PURGE also mentions Psalm 51:7 and defines “purge” as “to cast out whatever is impure or undesirable.” “Snow” in the same verse is declared to be “a symbol of cleansing,” of “purity,” in the *NIBD* article on SNOW, where we are directed to Job 9:30 and Isaiah 1:18 as additional references.

In addition to presenting a lengthy discussion of the Old Testament concept of salvation, the article on SALVATION mentions Psalm 51:14 as an example of salvation defined as deliverance from bloodguiltiness and its consequences.

A quick check of the rest of Psalm 51 uncovers the phrase “the joy of Your salvation” in verse 12, and the *NIBD* article on JOY cites Psalm 21:1 and 71:23 as other references to a psalmist rejoicing over God’s salvation.

STEP

5

Read Other Entries to Which the Dictionary Refers

Step five is to refer to the “Also see . . .” entries at the end of the article. Returning to the article on SALVATION, we note that at the end of it we are advised to see also the *NIBD* articles on a number of related topics, including FORGIVENESS and REGENERATION. The former defines forgiveness in its theological sense as “God’s pardon of the sins of human beings” and lists Psalm 51:1, 9 as references stating that God “completely forgives” sin, thus defining the phrase “blot out” in those two verses.

The latter article defines regeneration as an act of God that results in a “radical change of character from self-centeredness to God-centeredness” that “is, in effect, an appeal to be ‘born again,’ ” citing Psalm 51:5–11 as a parade example in the Old Testament.

Not claiming any righteousness of his own, David vows that his tongue “shall sing aloud of Your righteousness” (Ps. 51:14). The *NIBD* article on RIGHTEOUSNESS defines the word as “a state that conforms to an authoritative standard" and notes that "God's character is the definition and source of all righteousness."

It goes on to assert that our "righteousness is defined in terms of God's." And if it is true that David's "tongue shall sing aloud of Your righteousness," it is equally true in the parallel verse that his "mouth shall show forth Your praise" (Ps. 51:15).

The *NIBD* article on PRAISE, while brief, is a model of concisely summarizing a complex subject. Defining praise as "an act of worship or acknowledgment by which the virtues or deeds of another are recognized and extolled," it concludes: "The godly person will echo David's words, 'My praise shall be continually of You . . . And [I] will praise You yet more and more' (Ps. 71:6, 14)."

David says to God in Psalm 51:16, "You do not desire sacrifice, or else I would give it; / You do not delight in burnt offering." If that is true, what are we to make of, for example, Leviticus 1–7, which contains the Lord's own words giving his people precise and detailed instructions concerning what kinds of sacrifices to offer (including the "burnt offering": Lev. 1:1–17; 6:8–13) and how to offer them?

Once again, the *NIBD* comes to the rescue. The article on SACRIFICE states: "God repeatedly emphasized that He did not need or desire food and sacrifices themselves. He wants our love, commitment, and service (Deut. 6:5; 1 Sam. 15:22)."

The latter reference is particularly important because it quotes the prophet Samuel's words to King Saul, David's predecessor on the throne of Israel. David continues in Psalm 51:17:

> "The sacrifices of God [that is, the sacrifices God desires]
>   are a broken spirit,
> A broken and a contrite heart—
> These, O God, You will not despise."

"Sacrifices of God" is echoed in verse 19 as "sacrifices of righteousness"—that is, "righteous sacrifices" that are pleasing to God in that they measure up to His standards of righteousness (see comments on "righteousness" above).

The word "contrite" is not common in the vocabulary of the ordinary person today. The article on CONTRITE, however, defines it well for us as "the kind of spirit, or heart, pleasing and acceptable to God." It also gives us the additional reference of Psalm 34:18 and notes that in that verse several recent English translations render the underlying Hebrew word as “crushed.” The entry helpfully concludes as follows: “The person with a contrite spirit weeps over wrongdoing and expresses genuine sorrow for his sin (see also Matt. 5:4; Luke 6:21; 2 Cor. 7:10).”

Observing the parallelism in Psalm 51:18 might lead us to the conclusion that “Zion” is merely another way of referring to Jerusalem, the well-known capital of Israel, also called the “City of David,” as the *NNIBD* article on JERUSALEM tells us. (That article, incidentally, contains an excellent section entitled “Jerusalem Under David” that gives basic information about the city during David’s reign.)

But as the article on ZION states, “the meaning of the word ‘Zion’ underwent a distinct progression in its usage.” Its precise earliest reference is “the ancient JEBUSITE fortress situated on the southeast hill of Jerusalem at the junction of the Kidron Valley and the Tyropoeon Valley.”

The references to “burnt offering and whole burnt offering” (Ps. 51:19) would, by this time, naturally lead us to look up BURNT OFFERING in *NIBD*. The entry by that title advises us to turn to SACRIFICIAL OFFERINGS. There, under “Burnt Offering,” we learn that the burnt offering “was termed ‘whole’ because the entire offering was to be burnt upon the altar.”

The reference to “altar” in verse 19 is clarified in the ALTAR article: “The altar of burnt offering (Ex. 27:1–8) was placed in front of the entrance to the tabernacle (Ex. 40:6), where it was used for the daily burnt offering and meal offering. This altar declared that entry into the presence of God must be preceded by sacrificial ATONEMENT for sin.”

Those two sentences serve as a fitting conclusion to a few ways in which *Nelson’s New Illustrated Bible Dictionary* can guide the Bible student into a deeper understanding of David’s plea for God’s forgiveness in this moving psalm.

Introduction to the Visual Survey of the Bible

The Visual Survey gives you a complete overview of the Bible. Taking people, events, and themes of the Bible as focus points, this handy study tool unfolds for you the contents of Scripture.

Take a moment to familiarize yourself with the first chart, which compares the Old and New Testaments. Note particularly the timeline beginning with Adam and ending with John. This time-line divides the Old Testament into five periods and the New Testament into two. It is the key to the rest of the charts.

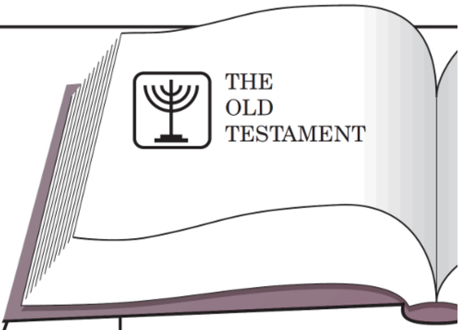
As you look through the Visual Survey, notice that each chart has its own time-line containing both biblical and extrabiblical events. The maps portray the major movement of each period; the boxes present the key topics. The charts also summarize the themes of the Old Testament poetic and prophetic books, and the themes of the New Testament Epistles.

The ten Life Applications are an important part of this Survey. Based on the flow of each period, they crystallize the central spiritual truths of Scripture. Each principle leads into the next, and all of them relate to your own life.

Visual Survey of the Bible

VISUAL SURVEY . . .

POETIC
HISTORICAL
PROPHETIC
OLD TESTAMENT

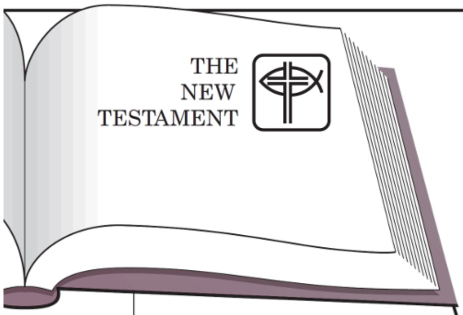

THE
OLD
TESTAMENT

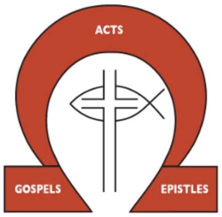
Size	First 3/4ths of the Bible
Years of History	Over 4,000 years
Number of Books	39
Theme	Humankind's unsuccessful attempts to please God through works
Key Word (John 1:17)	Law: The Law was given through Moses . . .
Jesus Christ Is Seen in:	Over 300 prophecies
	The Passover lamb
	The tabernacle and sacrifices

Adam	Before 4000 B.C.
Noah	?
Abraham	2000 B.C.
Moses	1500 B.C.
David	1000 B.C.
Ezra	450 B.C.

History of the Early World		**History of Israel**			
Pre-Flood	After the Flood	The People	The Land	The Kingdom	The Remnant
11 Chapters (Gen. 1—11)		Over 38 Books (Gen. 12—Mal.)			

. . . OF THE BIBLE





NEW TESTAMENT

Last 1/4th of the Bible
About 100 years
27
The Person and work of Jesus Christ who gives us salvation
Grace: . . . grace and truth came through Jesus Christ.
In flesh and blood (Matt.— John)
In the teachings of the apostles (Acts—3 John)
His coming return (Rev.)

"Your word I have hidden in my heart, that I might not sin against You."
Psalm 119:11

Throughout this visual survey, the symbol above will focus on a key principle of life change that grows out of that section of the Bible survey.

Jesus
Peter
Paul
John

4 B.C.
A.D. 27–30
A.D. 100

History of the Messiah	**History of the Early Church**		
The Life of Christ	In all Jerusalem	In all Judea & Samaria	To all the Earth
(Matt.—John)	(Acts—Rev.)		

HISTORY OF THE EARLY WORLD

Adam

Before
4000 B.C.

BEFORE THE FLOOD		
CREATION (Origin of man)	FALL (Origin of sin)	SPREAD OF SIN
Gen. 1; 2	Gen. 3	Gen. 4—9

THE CREATIVE WORK OF GOD		
	Genesis 1	**Genesis 2**
Creation Accounts	God the creator Elohim God as powerful Creation of the universe Climaxes with man The six days of creation	God the covenant-keeper Yahweh God as personal Creation of man Climaxes with marriage The sixth day of creation
Genesis 1:2	"without form …"	"… and void"
Six Days of Creation	In the first three days, God shaped the creation Day 1: light Day 2: water, atmosphere Day 3: earth, vegetation	In the second three days, God populated the creation Day 4: sun, moon, stars Day 5: sea creatures, birds Day 6: animals

TEMPTATION: THE TWO ADAMS CONTRASTED		
1 John 2:16	**Genesis 3:6** (First Adam)	**Luke 4:1–13** (Second Adam—Christ)
"the lust of the flesh"	"the tree was good for food"	"command this stone to become bread"
"the lust of the eyes"	"it was pleasant to the eyes"	"the devil … showed Him all the kingdoms"
"the pride of life"	"a tree desirable to make one wise"	"throw Yourself down from here"

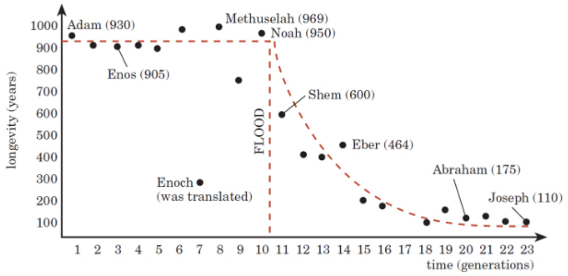
Noah Abraham

? 2000 B.C.

AFTER THE FLOOD	
FLOOD (Judgment of sin)	SPREAD OF NATIONS
Gen. 6—9	Gen. 10; 11

AGES OF THE PATRIARCHS
(Before and after the Flood)

The patriarchs who lived before the Flood had an average life span of about 900 years (Gen. 5). The ages of post-Flood patriarchs dropped rapidly and gradually leveled off (Gen. 11). Some suggest that this is due to major environmental changes brought about by the Flood.



Principle: Rigteousness is creative; sin is destructive (Gen. 2:17; Rom. 6:23).

Practice: Genesis 1—11, the prologue not only to Genesis, but to the entire Bible, begins with the ordered and life-giving activity of the holy Creator. The fall of man and the consequent spread of sin stand in stark contrast to the work of God and illustrate the disorder and death that always accompany rebellion against the purposes of the Lord. God is not mocked; in a moral and spiritual universe, sin must be judged. What must you do, according to Romans 3:21–26, to escape the condemnation of your Creator?

HISTORY OF ISRAEL:

Abraham
2000 B.C.

Joseph
1975 B.C.

THE PEOPLE

THE PATRIARCHS	BONDAGE IN EGYPT

2135	1991	Jacob	1790
Birth of Abraham	Beginning of Egyptian Middle Kingdom	Enters Egypt with His Family	Code of Hammurabi

THE ABRAHAMIC COVENANT	
Genesis 12:1–3	God initiated His covenant with Abram when he was living in Ur of the Chaldeans, promising a land, descendants, and blessing.
Genesis 12:4, 5	Abram went with his family to Haran, lived there for a time, and left at the age of 75.
Genesis 13:14–17	After Lot separated from Abram, God again promised the land to him and his descendants.
Genesis 15:1–21	This covenant was ratified when God passed between the sacrificial animals Abram laid before God.
Genesis 17:1–27	When Abram was 99 God renewed His covenant, changing Abram's name to Abraham ("a father of many nations"). Sign of the covenant: circumcision.
Genesis 22:15–18	Confirmation of the covenant because of Abraham's obedience.
This covenant was foundational to other covenants.	Land: Palestinian covenant (Deut. 30). Seed: Davidic covenant (2 Sam. 7). Blessing: "old" (Ex. 19) and "new" (Jer. 31) covenants.

SPIRITUAL DECLINE IN THE PATRIARCHAL AGE

First Generation	Second Generation	Third Generation	Fourth Generation
Abraham	Ishmael and Isaac	Esau and Jacob	Joseph and his eleven brothers
Abraham: man of faith believed God	Ishmael: not son of promise Isaac: called on God believed God	Esau: unspiritual little faith Jacob: at first compromised, later turned to the Lord	Joseph: man of God showed faith Brothers: treachery, immorality, lack of separation from Canaanites
Abraham: built altars to God (Gen. 12:7, 8; 13:4, 18; 22:9)	Isaac: built an altar to God (Gen. 26:25)	Jacob: built altars to God (Gen. 33:20; 35:1, 3, 7)	No altars were built to God in the fourth generation

Moses

1500 B.C.

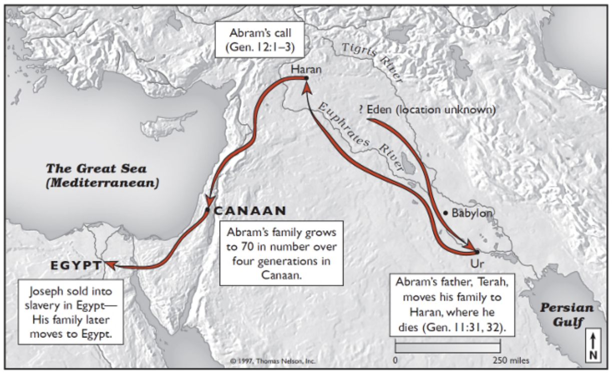
(430 years until Exodus, Ex. 12:40; Gal. 3:17)

c. 1750
Beginning of
Hittite Empire

1570
Beginning
of Egyptian
New Kingdom

1525
Birth of
Moses

1445
The
Exodus


Abram's call (Gen. 12:1–3)
Tigris River
Haran
? Eden (location unknown)
Euphrates River
The Great Sea (Mediterranean)
CANAAN
Babylon
Abram's family grows to 70 in number over four generations in Canaan.
EGYPT
Ur
Joseph sold into slavery in Egypt—His family later moves to Egypt.
Abram's father, Terah, moves his family to Haran, where he dies (Gen. 11:31, 32).
Persian Gulf
0
250 miles
N

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Principle: The destructiveness of sin is overcome by a faith that takes God at His word in spite of appearances and circumstances to the contrary (Gen. 15:6; John 3:16; Heb. 11:8–22).

Practice: Beginning in Genesis 12, God drew forth a man who would be the father of the people from whom and to whom the Messiah would come. Abraham became a friend of God through faith. In spite of appearances to the contrary, he went to a land he had not seen, believed God's promise of a son, and offered up that son at the same area where God's own Son would be crucified. Because he believed God, his faith was accounted to him for righteousness. In the same way, you can enter into a relationship with God by placing your trust in the Person and work of His Son. Have you made that decision?

HISTORY OF ISRAEL:

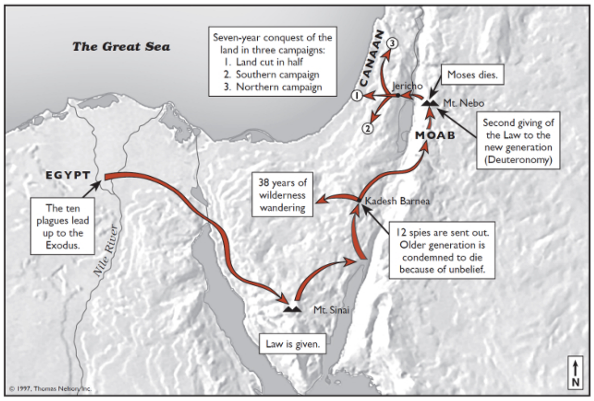
Moses
1500 B.C.

Shang Dynasty c. 1000
Mycenaean Civilization c. 1100

THE LAND

EXODUS | CONQUEST | PERIOD OF THE JUDGES

1445 1405 1398
1450 —— 1423 Reign of Amenhotep II of Egypt


The Great Sea
Seven-year conquest of the land in three campaigns:
1. Land cut in half
2. Southern campaign
3. Northern campaign
CANAAN
③
①
②
Jericho
Moses dies.
Mt. Nebo
MOAB
Second giving of the Law to the new generation (Deuteronomy)
EGYPT
The ten plagues lead up to the Exodus.
Nile River
38 years of wilderness wandering
Kadesh Barnea
12 spies are sent out. Older generation is condemned to die because of unbelief.
Mt. Sinai
Law is given.
N
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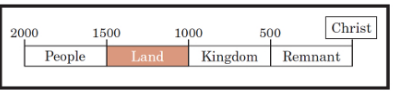
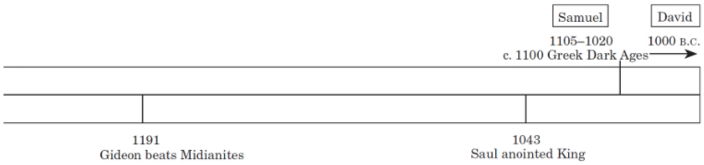
Principle: Revelation demands obedience, and obedience brings blessing (Deut. 6:1–15; Josh. 1:8; John 15:12–17).

Practice: After redeeming His people from bondage, the Lord spoke to them in power and glory at Mt. Sinai. The revelation of the Mosaic law required a response of obedience. Their success as individuals and as a nation would depend on the degree of their conformity to God's moral, civil, and ceremonial law. Likewise, disobedience would lead to disaster (e.g., the wilderness wandering and servitude in the time of the Judges). As believers in Christ, our success is measured by the degree of our conformity to His character. To what extent is Christ the Lord of your life?

THE LAND





THE LAW After their deliverance from Egyptian bondage, the children of Israel needed to learn to walk with their God. The Law was given to instruct the people about the person and the ways of their Redeemer so that they could be set apart to a life of holiness and obedience, not to save anyone but to reveal the people's need to trust in the Lord. As Paul told the Galatians, "Therefore the law was our tutor *to bring us* to Christ, that we might be justified by faith" (Gal. 3:24).

The Law combines poetry, salvation history, legislation, and exhortation. The three major divisions of the Law (Deut. 4:44) are the testimonies (moral duties), the statutes (ceremonial duties), and the judgments or ordinances (civil and social duties). The moral portion of the Law is summarized in the Ten Commandments (Ex. 20:1–17; Deut. 5:6–21):

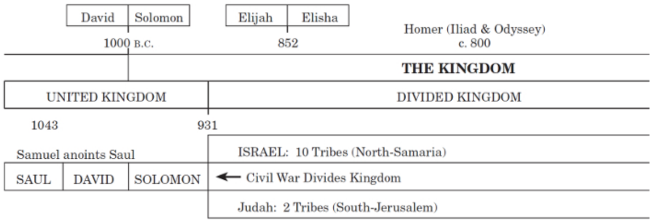
THE TEN COMMANDMENTS (Moral Law)		
1–4	Duties to God	"You shall love the LORD your God" (Matt. 22:37).
5–10	Duties to others	"You shall love your neighbor" (Matt. 22:39).

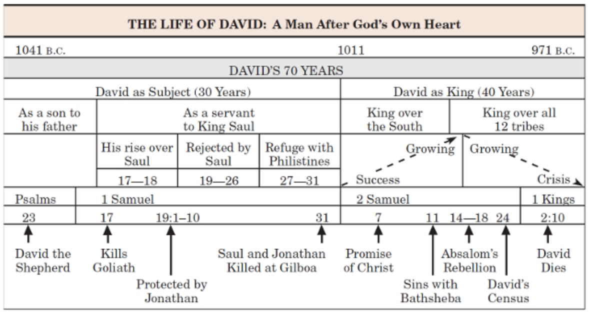
THE JUDGES: A CASE STUDY IN DISOBEDIENCE

Each of the seven cycles found in Judges 3:5—16:31 has five steps: sin, servitude, supplication, salvation, and silence. The cycles connect as a descending spiral of sin (2:19), with Israel vacillating between obedience and apostasy.

Cycle	Oppressor	Years of Oppression	Judge/Deliverer	Years of Peace
1. (3:7–11)	Mesopotamians	8	Othniel	40
2. (3:12–30)	Moabites	18	Ehud	80
(3:31)	Philistines		Shamgar	
3. (4:1—5:31)	Canaanites	20	Deborah/Barak	40
4. (6:1—8:32)	Midianites	7	Gideon	40
5. (8:33—10:5)	Abimelech	3	Tola/Jair	45
6. (10:6—12:15)	Ammonites	18	Jephthah/Ibzan/Elon/Abdon	6/7/10/8
7. (13:1—16:31)	Philistines	40	Samson	20

HISTORY OF ISRAEL:


David
Solomon
1000 B.C.
Elijah
Elisha
852
Homer (Iliad & Odyssey)
c. 800
THE KINGDOM
UNITED KINGDOM
DIVIDED KINGDOM
1043
931
Samuel anoints Saul
SAUL
DAVID
SOLOMON
ISRAEL: 10 Tribes (North-Samaria)
Civil War Divides Kingdom
Judah: 2 Tribes (South-Jerusalem)


THE LIFE OF DAVID: A Man After God's Own Heart
1041 B.C.
1011
971 B.C.
DAVID'S 70 YEARS
David as Subject (30 Years)
David as King (40 Years)
As a son to his father
As a servant to King Saul
King over the South
King over all 12 tribes
His rise over Saul
Rejected by Saul
Refuge with Philistines
Growing
Growing
Success
Crisis
17—18
19—26
27—31
Psalms
1 Samuel
2 Samuel
1 Kings
23
17
19:1–10
31
7
11
14—18
24
2:10
David the Shepherd
Kills Goliath
Protected by Jonathan
Saul and Jonathan Killed at Gilboa
Promise of Christ
Sins with Bathsheba
Absalom's Rebellion
David's Census
David Dies

Principle: Obedience grows out of a heart for God (Deut. 6:5; 1 Sam 13:14; 1 Chr. 28:9; Acts 13:22).

Practice: Saul and David are a study in contrasts. The key to Saul's failure was his lack of a heart for God; the key to David's greatness was his obvious love for the Lord. David's relationship with God became the standard by which all the kings of Judah would be measured. To know God is to love Him, and to love Him is to desire to obey Him. Read Psalm 23 as a model of a man who was intimate with God. What are the things that may be hindering your growth in the knowledge of God?

THE KINGDOM

2000 1500 1000 500 Christ

People | Land | Kingdom | Remnant

Rome Founded
753

Births of Buddha, Confucius
563 551

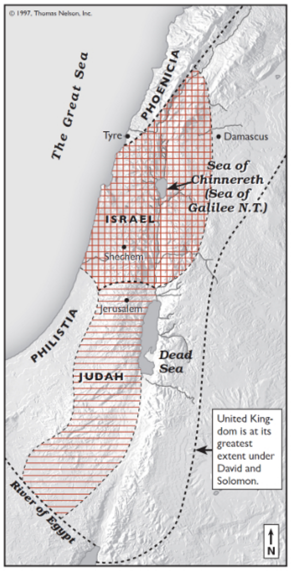
Ezra
500 B.C.

EXILE RETURN

722 586 538

← Assyria Conquers Israel

Babylon Conquers Judah →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The Great Sea
PHOENICIA
Tyre
Damascus
Sea of Chinnereth (Sea of Galilee N.T.)
ISRAEL
Shechem
Jerusalem
PHILISTIA
Dead Sea
JUDAH
River of Egypt
N

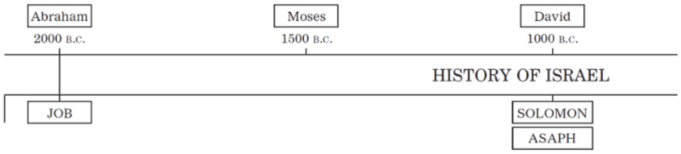
United Kingdom is at its greatest extent under David and Solomon.

KINGS OF ISRAEL	KINGS OF JUDAH
1. Jeroboam I	1. Rehoboam
2. Nadab	2. Abijam
3. Baasha	3. Asa
4. Elah	4. Jehoshaphat
5. Zimri	5. Jehoram
6. Omri	6. Ahaziah
7. Ahab	7. Athaliah
8. Ahaziah	8. Joash
9. Jehoram	9. Amaziah
10. Jehu	10. Azariah
11. Jehoahaz	11. Jotham
12. Jehoash	12. Ahaz
13. Jeroboam II	13. Hezekiah
14. Zechariah	14. Manasseh
15. Shallum	15. Amon
16. Menahem	16. Josiah
17. Pekahiah	17. Jehoahaz
18. Pekah	18. Jehoiakim
19. Hoshea	19. Jehoiachin
	20. Zedekiah

DIVIDED KINGDOM

▦ — **ISRAEL** ▤ — **JUDAH**

THE POETIC BOOKS:



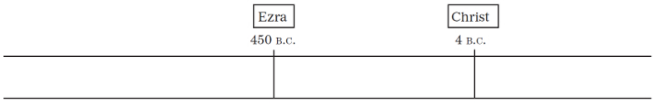
THEMES OF THE POETIC BOOKS

BOOK	KEY WORD	THEME
Job	Sovereignty	God revealed Himself in His majesty and power to Job. It became clear that the real issue was not Job's suffering (caused by Job's sin) but God's sovereignty.
Psalms	Worship	The five books of psalms span the centuries from Moses to the postexilic period, covering the full range of human emotions and experiences. Suited for service as the temple hymnal, they were set to music and focused on worship.
Proverbs	Wisdom	Proverbs was designed to equip the reader in practical wisdom, discernment, discipline, and discretion. The development of skills in all the details of life are stressed, so that beauty and righteousness will replace foolishness and evil through dependence upon God.
Ecclesiastes	Vanity	The Preacher applied his great mind and resources to the quest for meaning and purpose in life. He found that wisdom, wealth, works, pleasure, and power all led to futility and striving after wind. The only source of ultimate meaning and fulfillment is God Himself.
Song of Solomon	Love in Marriage	This beautiful song portrays the intimate love relationship between Solomon and his Shulamite bride. It magnifies the virtues of physical and emotional love in marriage.

Principle: To have a heart for God is to approach life from His perspective (Job 42:1–6; Ps. 1; 19; 63; 73; 119; Prov. 2:1–9; Rom. 12:1–3).

Practice: The poetic books record the struggles of men like Job, David, Solomon, and Asaph to gain a divine perspective on their lives and circumstances. As they learned to set their minds on the Person, powers, and perfections of God, their wills and emotions came into alignment with His truth. True wisdom is seeing life from God's side, and this is rooted in setting our minds (meditating) on the things above (Col. 3:1–3). Try dipping into the Psalms and Proverbs on a daily basis and prayerfully ponder what you read.

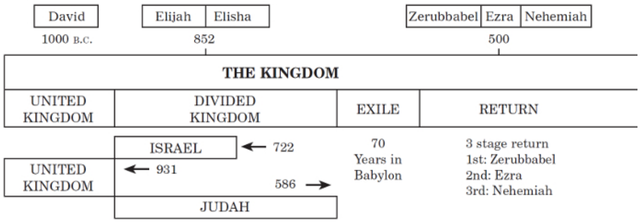
THE HEART OF THE JEWS



THE PATH TO TRUE SUCCESS

QUESTION	PRINCIPLE
1. What is wisdom?	Wisdom is the key to a life of beauty, fulfillment, and purpose (Prov. 3:15–18). Wisdom is the skill in the art of living life with every area under the dominion of God. It is the ability to use the best means at the best time to accomplish the best ends.
2. How do we pursue wisdom?	The treasure of wisdom rests in the hands of God. Since it comes from above (Prov. 2:6; cf. James 3:17), we cannot attain it apart from Him.
3. What are the conditions for attaining wisdom?	True wisdom can only be gained by cultivating the fear of the Lord (Job 28:28; Ps. 86:11; 111:10; Prov. 1:7; 9:10).
4. What is the fear of the Lord?	To fear God is to have an attitude of awe and humility before Him (Prov. 15:33). It is to recognize Him as our Creator and our complete dependence upon Him in every activity of our lives.
5. Why have so few people developed this fear of God?	The temporal value system of this world is based on what is seen, while the eternal value system of Scripture is based on what is unseen (2 Cor. 4:16–18; 5:7). The former exerts a powerful influence upon us, and we struggle with giving up the seen for the unseen.
6. What can enable us to choose the eternal value system?	This choice is based on faith (believing God in spite of appearances and circumstances), and faith is based on trust.
7. How do we grow in faith?	Our ability to trust God is directly proportional to our knowledge of God. The better we know Him, the more we can trust Him.
8. How can we increase in our knowledge of God?	We become intimate with God as we talk with Him in prayer and listen to His voice in Scripture. The better we know God, the more we love Him and want to respond to His desires for our lives. Faith in God is simply trusting Him as a person, and trust is manifested in action.

THE PROPHETIC BOOKS:


David
1000 B.C.
Elijah
Elisha
852
Zerubbabel
Ezra
Nehemiah
500
THE KINGDOM
UNITED KINGDOM
DIVIDED KINGDOM
EXILE
RETURN
ISRAEL
722
UNITED KINGDOM
931
586
JUDAH
70 Years in Babylon
3 stage return
1st: Zerubbabel
2nd: Ezra
3rd: Nehemiah

PROPHETS BEFORE THE EXILE		EXILE PROPHETS	PROPHETS AFTER THE EXILE
To Israel: Amos (760) Hosea (755) To Nineveh: Jonah (760) Nahum (660) To Edom:	To Judah: Joel (835) Isaiah (740) Micah (735) Zephaniah (630) Jeremiah (627) Habakkuk (607) Lamentations (586) Obadiah (580)	To Jews in Babylon: Daniel (605) Ezekiel (592)	To the Remnant after returning: Haggai (520) Zechariah (520) Malachi (432)

Principle: God's disciplines are designed to restore a heart for Himself (Jer. 17:5, 7; Joel 2:12, 13; Heb. 12:5–11).

Practice: God had to discipline His people because of their moral and spiritual rebellion and their refusal to heed the warnings of His prophets. Reproof is designed to bring repentance, and repentance brings restoration. The same prophets who pronounced the condemnation of God also announced the consolation of God. Similarly, because God loves us, He must sometimes chasten us as His children to train us in the ways of righteousness. How do you respond during these times? Are you teachable or intractable?

THE HOPE OF THE JEWS

Christ
4 B.C.

THE REMNANT

400 YEARS UNTIL CHRIST

415

THEMES OF THE PROPHETIC BOOKS

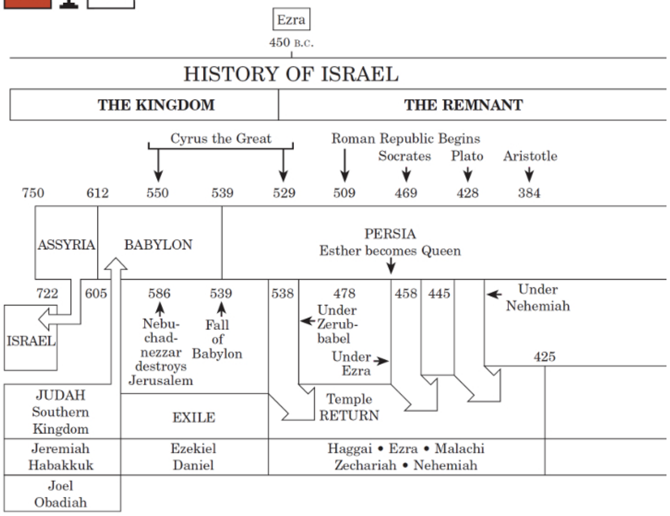
THE MAJOR PROPHETS

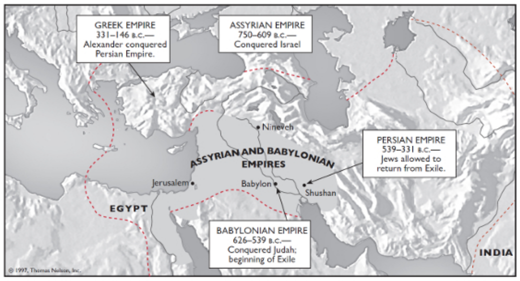
BOOK	KEY WORD	THEME
Isaiah	Salvation Is of the Lord	Twofold message of condemnation (1—39) and consolation (40—66). God's judgment on the sins of Judah, the surrounding nations, and the world, followed by future salvation and restoration.
Jeremiah	Judah's Last Hour	Declaration of certain judgment of God against Judah. God promises to establish a new covenant with His people.
Lamentations	Lamentations	This beautifully structured series of five lament poems is a funeral dirge for the fallen city of Jerusalem.
Ezekiel	Future Restoration	Ministry to the Jewish captives in Babylon before and after the fall of Jerusalem. The fate of Judah's foes and an apocalyptic vision of Judah's future.
Daniel	God's Program for Israel	Outlines God's plan for the Gentile nations (2—7) and portrays Israel during the time of Gentile domination (8—12).

THE MINOR PROPHETS

BOOK	KEY WORD	THEME
Hosea	God's Love for Israel	The story of Hosea and his faithless wife illustrates the loyal love of God and the spiritual adultery of Israel.
Joel	Day of the Lord	A recent locust plague illustrates the far more terrifying day of the Lord. God appeals to the people to repent in order to avert the coming disaster.
Amos	Judgment of Israel	In eight pronouncements of judgment, Amos spirals around the surrounding countries before landing on Israel. He lists the sins of Israel and calls for repentance.
Obadiah	Judgment of Edom	Condemns the nation of Edom (descended from Esau) for refusing to act as a brother toward Judah (descended from Jacob).
Jonah	Revival in Nineveh	The repentant response of the people of Nineveh to Jonah's one-line prophetic message caused the God of mercy to spare the city.
Micah	Judgment and Restoration of Judah	In spite of divine retribution against the corruption of Israel and Judah. God's covenant with them will be fulfilled in Messiah's future kingdom.
Nahum	Judgment of Nineveh	About 140 years after Nineveh repented under the preaching of Jonah, Micah predicted the destruction of the city because of its idolatry and brutality.
Habakkuk	Live by Faith	Troubled with God's plan to use the Babylonians as His rod of judgment of Judah, Habakkuk praises the Lord after gaining a better pespective on His power and purposes.
Zephaniah	Day of the Lord	The coming day of the Lord is a time of awesome judgment followed by great blessing. Judah stands condemned, but God will restore the fortunes of the remnant.
Haggai	Reconstruction of the Temple	After the Babylonian exile, Haggai urges the Jews to put God first and finish the temple they had begun so that they can enjoy God's blessing.
Zechariah	Prepare for the Messiah	Like Haggai, Zechariah exhorts the Jews to complete the construction of the temple. He relates it to the coming of Messiah in a series of visions and messianic prophecies.
Malachi	Appeal to Backsliders	The spiritual climate of the people had grown cold, and Malachi rebukes them for their religious and social compromise. If they return to God with sincere hearts, they will be blessed.

HISTORY OF ISRAEL: THE REMNANT


Ezra
450 B.C.
HISTORY OF ISRAEL
THE KINGDOM
THE REMNANT
Cyrus the Great
Roman Republic Begins
Socrates
Plato
Aristotle
750
612
550
539
529
509
469
428
384
ASSYRIA
BABYLON
PERSIA
Esther becomes Queen
722
605
586
539
538
478
458
445
Under Nehemiah
ISRAEL
Nebu-chad-nezzar destroys Jerusalem
Fall of Babylon
Under Zerub-babel
Under Ezra
425
JUDAH Southern Kingdom
EXILE
Temple RETURN
Jeremiah Habakkuk
Ezekiel Daniel
Haggai • Ezra • Malachi
Zechariah • Nehemiah
Joel Obadiah


GREEK EMPIRE 331–146 B.C.— Alexander conquered Persian Empire.
ASSYRIAN EMPIRE 750–609 B.C.— Conquered Israel
Nineveh
PERSIAN EMPIRE 539–331 B.C.— Jews allowed to return from Exile.
ASSYRIAN AND BABYLONIAN EMPIRES
Jerusalem
Babylon
Shushan
EGYPT
BABYLONIAN EMPIRE 626–539 B.C.— Conquered Judah; beginning of Exile
INDIA

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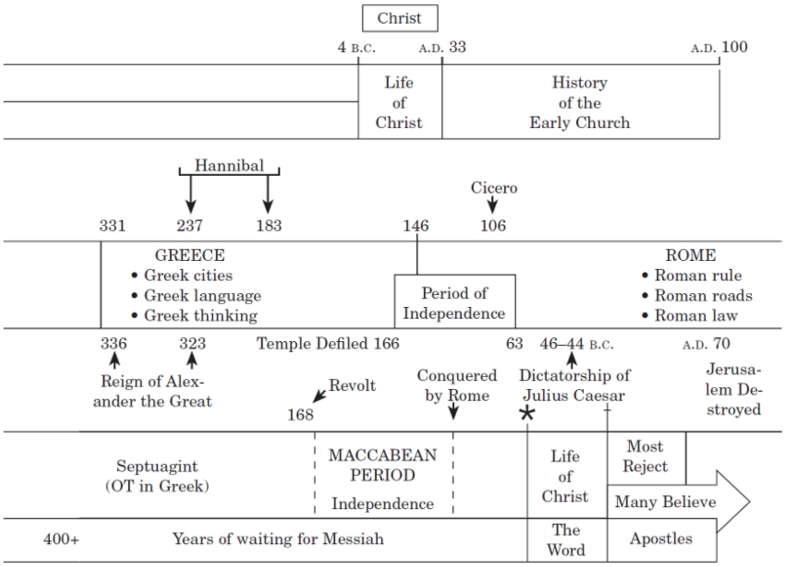

Christ
4 B.C.
A.D. 33
A.D. 100
Life of Christ
History of the Early Church
Hannibal
Cicero
331
237
183
146
106
GREECE
• Greek cities
• Greek language
• Greek thinking
Period of Independence
ROME
• Roman rule
• Roman roads
• Roman law
336
323
Temple Defiled 166
63
46–44 B.C.
A.D. 70
Reign of Alexander the Great
Revolt
168
Conquered by Rome
Dictatorship of Julius Caesar
Jerusalem Destroyed
Septuagint (OT in Greek)
MACCABEAN PERIOD
Independence
Life of Christ
Most Reject
Many Believe
400+
Years of waiting for Messiah
The Word
Apostles

Principle: True restoration results from being molded by the Word within rather than by the world without (Ezra 7:10; 9:10–15; Is. 46:3, 4; Acts 7:51–53).

Practice: Even after the chastening of the Exile, most of the returning Jews became enmeshed once again in the affairs of the world and neglected their relationship with God. For some, the problem was external religiosity without internal reality; for others, the problem was being more influenced by culture than by Scripture. God has always had to work with a faithful minority who love Him enough to stand against the tide of the world system. Is your quality of life different from that of those who love the world more than they love the Lord?

THE LIFE OF CHRIST

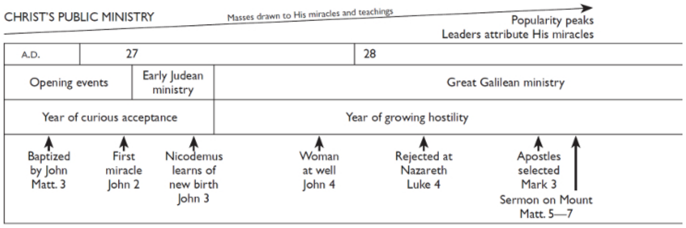
4 B.C. A.D. 9 (Temple Discussion)

EARLY CHILDHOOD | YEARS AT NAZARETH (Luke 2:51, 52)

Birth Luke 2:41–50

THE GOSPELS COMPARED AND CONTRASTED

Topics	The Synoptic Gospels			
	Matthew	**Mark**	**Luke**	**John**
Probable Date	A.D. 58–68	A.D. 55–65	A.D. 60–68	A.D. 80–90
Place of Writing	Syria Antioch or Palestine	Rome	Rome/Greece	Ephesus
Original Audience	Jewish mind (Religious)	Roman mind (Pragmatic)	Greek mind (Idealistic)	Universal
Theme	Messiah-King	Servant-Redeemer	Perfect Man	Son of God
Traditional Picture of Christ (cf. Ezek. 1:10; Rev. 4:6–8)	The Lion (strength, authority)	The Bull (service, power)	The Man (wisdom, character)	The Eagle (deity, person)
Portrait of Christ	God-**man**			**God**-man
Perspective	Historical			Theological
Unique Material	Less unique (Matthew, 42%; Mark, 7%; Luke, 59%)			More unique (92%)
Chronology	Only one Passover mentioned			Three or four Passovers mentioned
Geography	Concentrates on Galilean ministry			Concentrates on Judean ministry
Discourse Material	More public			More private
Teaching Method	Parables			Allegories
Teaching Emphasis	More on ethical, practical teachings			More on the Person of Christ
Relationship to Other Gospels	Complementary			Supplementary

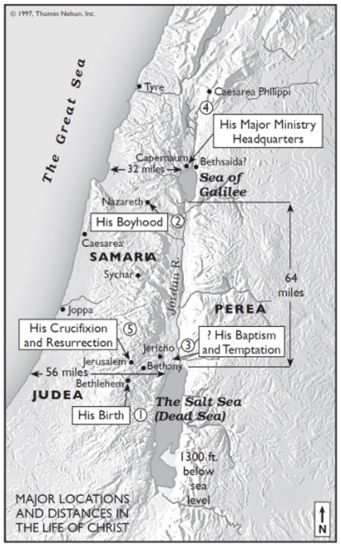

CHRIST'S PUBLIC MINISTRY
Masses drawn to His miracles and teachings
Popularity peaks
Leaders attribute His miracles
A.D.
27
28
Opening events
Early Judean ministry
Great Galilean ministry
Year of curious acceptance
Year of growing hostility
Baptized by John Matt. 3
First miracle John 2
Nicodemus learns of new birth John 3
Woman at well John 4
Rejected at Nazareth Luke 4
Apostles selected Mark 3
Sermon on Mount Matt. 5—7

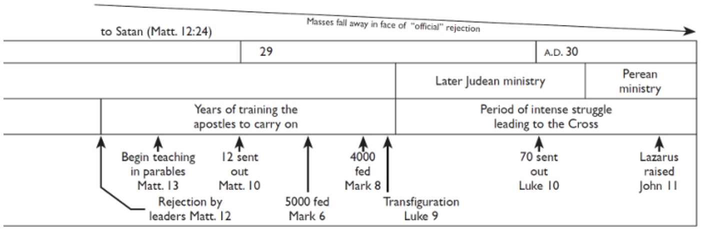
A.D. 27 A.D. 30

PUBLIC MINISTRY

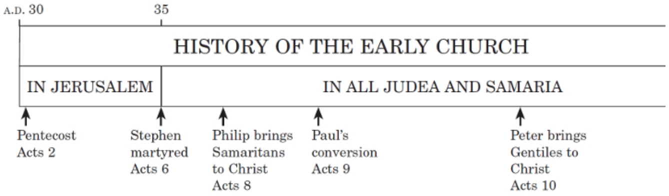
Principle: Jesus, the living Word, lives His life in and through us as we walk in dependence upon Him (John 1:11, 12; 10:10; 15:4, 5; Gal. 2:20).

Practice: In Christ, God personally revealed Himself in human flesh: to see Him is to see God (John 12:45; 14:9), to know Him is to know God (John 8:19), to receive Him is to receive God (Mark 9:37), to honor Him is to honor God (John 5:23), and to reject Him is to reject God (Luke 10:16). He is the vine, the source of life; we are the branches, the channels of life. It is only as we draw our life from Him that we bear lasting fruit. To what extent are you looking to Jesus as the true source of your security, significance, and fulfillment?


© 1997, Thomas Nelson, Inc.
The Great Sea
Tyre
Caesarea Philippi
④
His Major Ministry Headquarters
Capernaum
Bethsaida?
32 miles
Sea of Galilee
Nazareth
His Boyhood ②
Caesarea
SAMARIA
Sychar
Jordan R.
64 miles
Joppa
PEREA
His Crucifixion and Resurrection ⑤
Jericho
③ ? His Baptism and Temptation
Jerusalem
Bethany
56 miles
Bethlehem
JUDEA
His Birth ①
The Salt Sea (Dead Sea)
1300 ft. below sea level
MAJOR LOCATIONS AND DISTANCES IN THE LIFE OF CHRIST
N


to Satan (Matt. 12:24)
Masses fall away in face of "official" rejection
29
A.D. 30
Later Judean ministry
Perean ministry
Years of training the apostles to carry on
Period of intense struggle leading to the Cross
Begin teaching in parables Matt. 13
12 sent out Matt. 10
4000 fed Mark 8
70 sent out Luke 10
Lazarus raised John 11
Rejection by leaders Matt. 12
5000 fed Mark 6
Transfiguration Luke 9

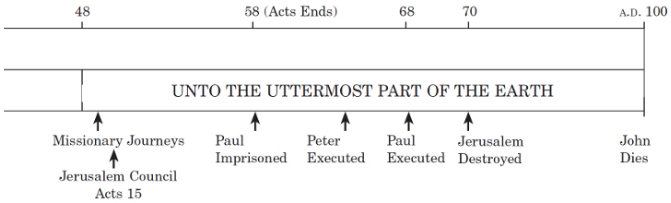
HISTORY OF THE EARLY CHURCH

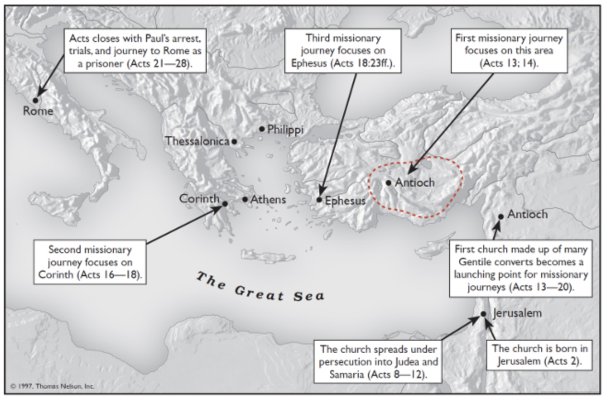

A.D. 30
35
HISTORY OF THE EARLY CHURCH
IN JERUSALEM
IN ALL JUDEA AND SAMARIA
Pentecost Acts 2
Stephen martyred Acts 6
Philip brings Samaritans to Christ Acts 8
Paul's conversion Acts 9
Peter brings Gentiles to Christ Acts 10

THE BOOK OF ACTS IN OVERVIEW

"But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea, and Samaria, and to the end of the earth." (Acts 1:8).

Chapters	**Acts 1–7**	**Acts 8–12**	**Acts 13–28**
Spread of the Church	The church in Jerusalem	The church in all Judea and Samaria	The church to all the earth
The Gospel	Witnessing in the city	Witnessing in the provinces	Witnessing in the world
Theme	Power and progress of the church	Expansion of the church	Paul's three journeys and trials
People Addressed	Jews	Samaritans	Gentiles
Key Person	Peter	Philip	Paul
Time	2 years (A.D. 33–35)	13 years (A.D. 35–48)	14 years (A.D. 48–62)
Development	Triumph	Transition	Travels and trials


48
58 (Acts Ends)
68
70
A.D. 100
UNTO THE UTTERMOST PART OF THE EARTH
Missionary Journeys
Jerusalem Council Acts 15
Paul Imprisoned
Peter Executed
Paul Executed
Jerusalem Destroyed
John Dies


Acts closes with Paul's arrest, trials, and journey to Rome as a prisoner (Acts 21—28).

Third missionary journey focuses on Ephesus (Acts 18:23ff.).

First missionary journey focuses on this area (Acts 13; 14).

Second missionary journey focuses on Corinth (Acts 16—18).

First church made up of many Gentile converts becomes a launching point for missionary journeys (Acts 13—20).

The church spreads under persecution into Judea and Samaria (Acts 8—12).

The church is born in Jerusalem (Acts 2).
Rome
Philippi
Thessalonica
Antioch
Corinth
Athens
Ephesus
Antioch
The Great Sea
Jerusalem
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Principle: Christ's life is reproduced in others when we take the initiative to witness in the power of the Holy Spirit (Matt. 28:18–20; Acts 1:8; Col. 4:2–6).

Practice: The Book of Acts records the spread of the gospel from the city of Jerusalem to the whole province of Judea and Samaria, and ultimately through the Roman Empire and beyond. These first-century Christians were sold out for the cause of Christ and transformed their world as their lives became living epistles of the Good News. God has called us to a lifestyle of evangelism in which we build relationships with non-Christians. These friendships in turn become natural bridges for communicating the gospel. Take a close look at Colossians 4:2–6 to learn how to become more effective as an instrument of the Holy Spirit to reproduce the life of Christ in others.

THE WRITINGS OF THE EARLY

Paul converted A.D. 34	Cornelius converted 40	1st Missionary Journey 48	Jerusalem Council 50

FOCUS ON PETER	FOCUS ON PAUL

PAUL THE LEARNER	PAUL THE MISSIONARY		
Paul spends nearly 3 years at Damascus and 10 years in obscurity in Tarsus before he is ready for mission work.	1st Journey	The Jerusalem Council Acts 15	2nd Journey
	Galatians (49)	A.D. 50	1 Thessalonians (51) 2 Thessalonians (51)
	PAUL'S LETTERS		
	James (44, 45)		
	LETTERS BY OTHERS		
	GOSPELS & ACTS		
	Matthew (c. 40's)		

Principle: God wants us to grow in our understanding that Christ's life and destiny are our life and destiny (2 Cor. 4:16–18; Eph. 1:3, 17–19; 3:16–19; Phil. 1:21; 3:20, 21; 1 Pet. 1:3–9).

Practice: Paul, Peter, and the other apostles learned the secret of developing an eternal perspective in the midst of earthly problems. They were able to live above their circumstances and rejoice even while being persecuted because of their firm grasp on who they were in Christ and where they were going. In spite of his imprisonment, Paul could write, "For to me, to live is Christ, and to die is gain" (Phil. 1:21). Are you looking more at "the things which are seen" or at "the things which are not seen"? The former are temporary, but the latter are eternal (2 Cor. 4:18).

CHURCH

A.D. 27–30 | 49 | A.D. 100

James | John

Paul imprisoned 58	Peter executed 64	Paul executed 68	Jerusalem destroyed 70	John dies A.D. 100

FOCUS ON JOHN

PAUL THE PRISONER

3rd Journey	1st Imprisonment	Freedom	2nd Imprisonment	JOHN'S WRITINGS
1 Corinthians (56)	Ephesians (60)	1 Timothy (62)	2 Timothy (67)	
2 Corinthians (56)	Colossians (61)	Titus (66)		
Romans (56, 57)	Philemon (61)			
	Philippians (62)			
		1 Peter (64)	Hebrews (66–69)	1 John (85–90)
		2 Peter (64)	Jude (75)	2 John (85–90)
				3 John (85–90)
				Revelation (95–96)
	Acts (62)			
	Luke (58–60)	Mark (60)		John (65–70)

THE THEMES OF THE NEW TESTAMENT LETTERS

PAUL'S LETTERS TO CHURCHES

BOOK	KEY WORD	THEME
Romans	Righteousness of God	Portrays the gospel from condemnation to justification to sanctification to glorification (1—8). Presents God's program for Jews and Gentiles (9—11) and practical exhortations for believers (12—16).
1 Corinthians	Correction of Carnal Living	Corrects problems of factions, immorality, lawsuits, and abuse of the Lord's Supper (1—6). Replies to questions concerning marriage, meat offered to idols, public worship, and the Resurrection (7—16).
2 Corinthians	Paul Defends His Ministry	Defends Paul's apostolic character, call, and credentials. The majority had repented of their rebellion against Paul, but there was still an unrepentant minority.
Galatians	Freedom from the Law	Refutes the error of legalism that had ensnared the churches of Galatia. Demonstrates the superiority of grace over law, and magnifies the life of liberty over legalism and license.
Ephesians	Building the Body of Christ	Extols the believer's position in Christ (1—3), and exhorts the readers to maintain a spiritual walk that is based upon their spiritual wealth (4—6).
Philippians	To Live Is Christ	Paul speaks of the latest developments in his imprisonment and urges his readers to a lifestyle of unity, humility, and godliness.
Colossians	The Preeminence of Christ	Demonstrates the preeminence of Christ in creation, redemption, and the relationships of life. The Christian is complete in Christ and needs nothing else.
1 Thessalonians	Holiness in Light of Christ's Return	Paul commends the Thessalonians for their faith and reminds them of his motives and concerns on their behalf. He exhorts them to purity of life and teaches them about the coming of the Lord.
2 Thessalonians	Understanding the Day of the Lord	Paul corrects false conclusions about the day of the Lord, explains what must precede this awesome event, and exhorts his readers to remain diligent.

PAUL'S LETTERS TO PEOPLE

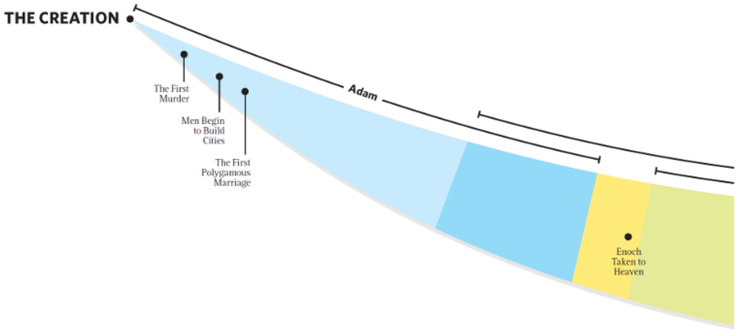
BOOK	KEY WORD	THEME
1 Timothy	Leadership Manual for Churches	Paul counsels Timothy on the problems of false teachers, public prayer, the role of women, and the requirements for elders and deacons.
2 Timothy	Endurance in Ministry	A combat manual designed to build up and encourage Timothy to boldness and steadfastness in view of the hardships of the spiritual warfare.
Titus	Conduct Manual for Churches	Lists the requirements for elders and instructs Titus in his duties relative to the various groups in the churches.
Philemon	Forgiveness from Slavery	Paul appeals to Philemon to forgive Onesimus and to regard him no longer as a slave but as a brother in Christ.

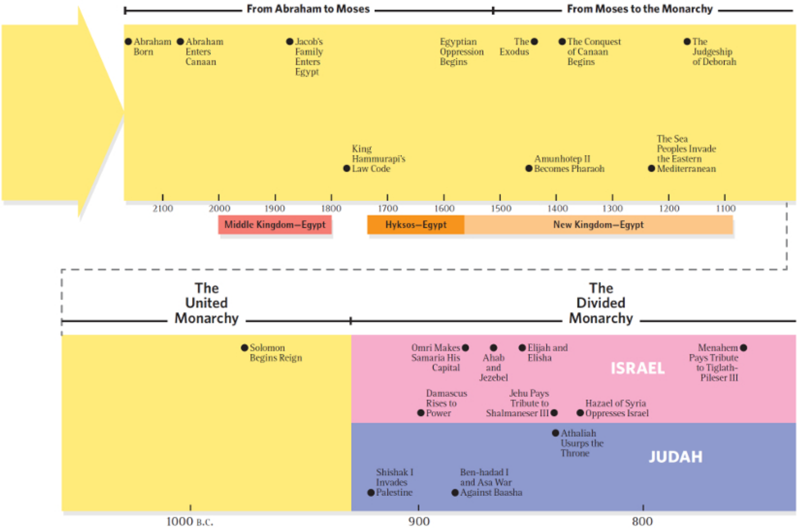
LETTERS FROM OTHERS

BOOK	KEY WORD	THEME
Hebrews	Superiority of Christ	Demonstrates the superiority of Christ's Person, priesthood, and power over all that preceded Him to encourage the readers to mature and to become stable in their faith.
James	Faith that Works	A practical catalog of the characteristics of true faith written to exhort James's Hebrew-Christian readers to examine the reality of their own faith.
1 Peter	Suffering for Christ	Comfort and counsel to those who were being maligned for their faith in Christ. They are encouraged to develop an attitude of submission in view of their suffering.
2 Peter	Guard Against False Prophets	Copes with internal opposition in the form of false teachers who were enticing believers into their errors of belief and conduct. Appeals for growth in the true knowledge of Christ.
1 John	Fellowship with God	Explores the dimensions of fellowship between redeemed people and God. Believers must walk in His light, manifest His love, and abide in His life.
2 John	Avoid Fellowship with False Teachers	John commends his readers for remaining steadfast in apostolic truth and reminds them to walk in love and avoid false teachers.
3 John	Enjoy Fellowship with the Brethren	John thanks Gaius for his support of traveling teachers of the truth, in contrast to Diotrephes, who rejected them and told others to do the same.
Jude	Contend for the Faith	This exposé of false teachers reveals their conduct and character and predicts their judgment. Jude encourages his readers to build themselves up in the truth and contend earnestly for the faith.
Revelation	Revelation of the Coming Christ	The glorified Christ gives seven messages to the church (1—3). Visions of unparalleled judment upon rebellious humankind are followed by the Second Advent (4—19). The Apocalypse concludes with a description of the new heaven and new earth and the marvels of the New Jerusalem (20—22).

Bible History

* * *


THE CREATION
Adam
The First Murder
Men Begin to Build Cities
The First Polygamous Marriage
Enoch Taken to Heaven


From Abraham to Moses
From Moses to the Monarchy
Abraham Born
Abraham Enters Canaan
Jacob's Family Enters Egypt
Egyptian Oppression Begins
The Exodus
The Conquest of Canaan Begins
The Judgeship of Deborah
King Hammurapi's Law Code
Amunhotep II Becomes Pharaoh
The Sea Peoples Invade the Eastern Mediterranean
2100
2000
1900
1800
1700
1600
1500
1400
1300
1200
1100
Middle Kingdom—Egypt
Hyksos—Egypt
New Kingdom—Egypt
The United Monarchy
The Divided Monarchy
Solomon Begins Reign
Omri Makes Samaria His Capital
Ahab and Jezebel
Elijah and Elisha
ISRAEL
Menahem Pays Tribute to Tiglath-Pileser III
Damascus Rises to Power
Jehu Pays Tribute to Shalmaneser III
Hazael of Syria Oppresses Israel
Athaliah Usurps the Throne
JUDAH
Shishak I Invades Palestine
Ben-hadad I and Asa War Against Baasha
1000 B.C.
900
800

BIBLE HISTORY

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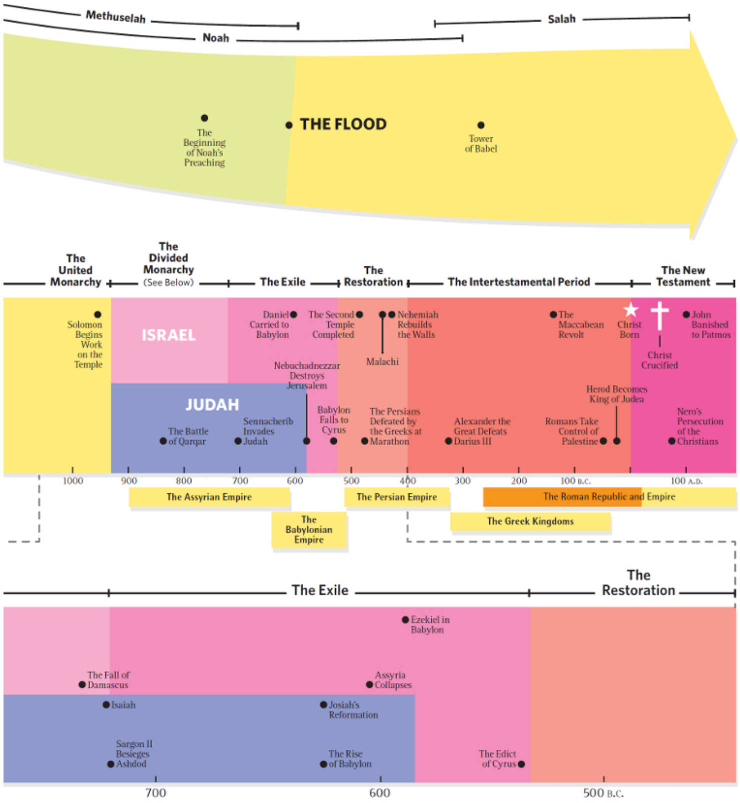
Methuselah
Noah
Salah
The Beginning of Noah's Preaching
THE FLOOD
Tower of Babel
The United Monarchy
The Divided Monarchy (See Below)
The Exile
The Restoration
The Intertestamental Period
The New Testament
Solomon Begins Work on the Temple
ISRAEL
JUDAH
The Battle of Qarqar
Sennacherib Invades Judah
Daniel Carried to Babylon
Nebuchadnezzar Destroys Jerusalem
Babylon Falls to Cyrus
The Second Temple Completed
Malachi
Nehemiah Rebuilds the Walls
The Persians Defeated by the Greeks at Marathon
Alexander the Great Defeats Darius III
The Maccabean Revolt
Romans Take Control of Palestine
Herod Becomes King of Judea
Christ Born
Christ Crucified
John Banished to Patmos
Nero's Persecution of the Christians
1000
900
800
700
600
500
400
300
200
100 B.C.
100 A.D.
The Assyrian Empire
The Babylonian Empire
The Persian Empire
The Greek Kingdoms
The Roman Republic and Empire
The Exile
The Restoration
Ezekiel in Babylon
The Fall of Damascus
Assyria Collapses
Isaiah
Josiah's Reformation
Sargon II Besieges Ashdod
The Rise of Babylon
The Edict of Cyrus
700
600
500 B.C.

• A spectacular view of the Dead Sea, situated at the lowest point on earth in the hot, desolate wilderness of southern Palestine

Dictionary

A | B | C | D | E | F | G | H | I | J | K | L | M | N | O | P | Q | R | S | T | U | V |
W | XYZ

A

AARON
AARON’S ROD
AARONITES
AB
ABADDON
ABAGTHA
ABANA
ABANAH
ABARIM
ABBA
ABDA
ABDEEL
ABDI
ABDIEL
ABDON
ABED–NEGO
ABEL
ABEL ACACIA GROVE
ABEL BETH MAACHAH
ABEL CHERAMIM
ABEL KERAMIM
ABEL MAIM
ABEL MAYIM
ABEL MEHOLAH
ABEL MIZRAIM
ABEL SHITTIM
ABEZ
ABI
ABIA
ABI ALBON
ABIASAPH
ABIATHAR
ABIB
ABIDA, ABIDAH
ABIDAN
ABIEL
ABIEZER
ABIEZRITE

ABIGAIL
ABIGAL
ABIHAIL
ABIHU
ABIHUD
ABIJAH
ABIJAM
ABILENE
ABIMAEL
ABIMELECH
ABINADAB
ABINOAM
ABIRAM
ABISHAG
ABISHAI
ABISHALOM
ABISHUA
ABISHUR
ABITAL
ABITUB
ABIUD
ABLUTION
ABNER
ABOMINATION
ABOMINATION OF DESOLATION
ABRAHAM
ABRAHAM’S BOSOM
ABRAM
ABRONAH
ABSALOM
ABSALOM’S MONUMENT
ABSOLUTION
ABSTINENCE
ABYSS
ABYSSINIA
ACACIA
ACACIA GROVE
ACACIAS, VALLEY OF
ACCAD
ACCEPT
ACCESS
ACCHO
ACCO
ACCOMMODATION
ACCOUNTABILITY
ACCURSED
ACCUSER
ACELDAMA

ACHAIA
ACHAICUS
ACHAN
ACHAR
ACHAZ
ACHBOR
ACHIM
ACHISH
ACHMETHA
ACHOR
ACHSA
ACHSAH
ACHSHAPH
ACHZIB
ACRE
ACRE
ACROPOLIS
ACROSTIC
ACSAH
ACTS, APOCRYPHAL
ACTS OF THE APOSTLES
ADADAH
ADAH
ADAIAH
ADALIA
ADAM
ADAM AND EVE, BOOK OF
ADAMAH
ADAMANT
ADAMI NEKEB
ADAR
ADBEEL
ADDAN
ADDAR
ADDAX, ADDER
ADDI
ADDON
ADER
ADIEL
ADIN
ADINA
ADINO
ADITHAIM
ADJURATION
ADLAI
ADMAH
ADMATHA
ADNA

ADNAH
ADONI–BEZEK
ADONI–ZEDEK
ADONIJAH
ADONIKAM
ADONIRAM
ADOPTION
ADORAIM
ADORAM
ADORATION
ADORN
ADRAMMELECH
ADRAMYTTIUM
ADRIA
ADRIATIC
ADRIEL
ADULLAM
ADULLAMITE
ADULTERY
ADUMMIM
ADVENT, SECOND
ADVERSARY
ADVOCATE
AENEAS
AENON
AEON
AFFLICTION
AFTERNOON
AGABUS
AGAG
AGAGITE
AGAPE
AGAR
AGATE
AGE
AGEE
AGORA
AGRAPHA
AGRICULTURE
AGRIPPA I
AGRIPPA II
AGUE
AGUR
AHAB
AHARAH
AHARHEL
AHASAI
AHASBAI

AHASUERUS
AHAVA
AHAZ
AHAZ, DIAL OF
AHAZIAH
AHBAN
AHER
AHI
AHIAH
AHIAM
AHIAN
AHIEZER
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AHIKAM
AHILUD
AHIMAAZ
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AHUZZATH
AHZAI
AI
AIAH
AIATH

AIJA
AIJALON
AIJELETH SHAHAR
AIN
AIR
AJAH
AJALON
AKAN
AKELDAMA
AKKAD
AKKUB
AKRABBIM, ASCENT OF
ALABASTER
ALAMETH
ALAMMELECH
ALAMOTH
ALARM
ALEMETH
ALEPH
ALEXANDER
ALEXANDRIA
ALEXANDRIANS
ALGUM
ALIAH
ALIAN
ALIEN
ALLEGORY
ALLELUIA
ALLIANCE
ALLON
ALLON BACHUTH
ALLOTMENT
ALMIGHTY
ALMODAD
ALMON
ALMON DIBLATHAIM
ALMOND
ALMS
ALMUG, ALOES
ALOTH
ALPHA AND OMEGA
ALPHABET
ALPHAEUS
ALTAR
AL TASHCHETH
ALUSH
ALVAH
ALVAN

AMAD
AMAL
AMALEK
AMALEKITES
AMAM
AMANA
AMARANTH
AMARIAH
AMARNA, TELL EL-
AMASA
AMASAI
AMASHAI
AMASHSAI
AMASIAH
AMAU
AMAW
AMAZIAH
AMBASSADOR
AMBER
AMBITION, SELFISH
AMEN
AMERICAN STANDARD VERSION
AMETHYST
AMI
AMINADAB
AMITTAI
AMMAH
AMMI
AMMIEL
AMMIHUD
AMMINADAB
AMMINADIB
AMMISHADDAI
AMMIZABAD
AMMON
AMMONITES
AMMONITESS
AMNON
AMOK
AMON
AMORITES
AMOS
AMOS, BOOK OF
AMOZ
AMPHIPOLIS
AMPLIAS
AMPLIATUS
AMRAM

AMRAMITES
AMRAPHEL
AMULET
AMZI
ANAB
ANAH
ANAHARATH
ANAIAH
ANAK
ANAKIM
ANAMIM
ANAMMELECH
ANAN
ANANI
ANANIAH
ANANIAS
ANATH
ANATHEMA
ANATHOTH
ANATHOTHITE
ANCESTOR WORSHIP
ANCHOR
ANCIENT OF DAYS
ANCIENTS
ANCIENT VERSIONS
ANDREW
ANDRONICUS
ANEM
ANER
ANETHOTHITE, ANETOTHITE
ANGEL
ANGEL OF GOD, ANGEL OF THE LORD
ANGELS, FALLEN
ANGER
ANGLE
ANIAM
ANIM
ANIMALS OF THE BIBLE
ANIMALS, UNCLEAN
ANIMALS, WORSHIP OF
ANISE
ANKLE CHAIN
ANKLETS
ANNA
ANNAS
ANNUNCIATION
ANOINT, ANOINTING
ANSWER

ANT
ANTEDILUVIANS
ANTELOPE
ANTHOTHIJAH
ANTHROPOMORPHISM
ANTHROPOPATHISM
ANTICHRIST, THE
ANTIMONY
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A

AARON [EHR un]—brother of Moses and first high priest of the Hebrew nation. Very little is known about Aaron’s early life, other than his marriage to Elisheba, daughter of Amminadab (Ex. 6:23).

When God called Moses to lead the Hebrew people out of slavery in Egypt, Moses protested that he would not be able to speak convincingly to the Pharaoh. So Aaron was designated by God as Moses’ official spokesman (Ex. 4:14–16). At Moses’ instruction, Aaron also performed miracles as signs for the release of the Hebrews. Aaron’s rod turned into a serpent that swallowed the rods of the Egyptian magicians (Ex. 7:8–20). Aaron also caused frogs to cover the land by stretching his rod over the lakes and streams of Egypt (Ex. 8:6).

Aaron held an important place of leadership because of his work with his brother Moses. A central figure in the EXODUS from Egypt, he also received instructions from God for observing the first PASSOVER (Ex. 12:1). In the wilderness he assisted Moses in keeping order and rendering judgments over the people (Num. 15:33). Both he and Moses were singled out when the people complained about the harsh conditions of these wilderness years (Num. 14:2).

When the priesthood was instituted in the wilderness, Moses consecrated Aaron as the first high priest of Israel (Exodus 28–29; Leviticus 8–9). The priesthood was set within the tribe of Levi, from which Aaron was descended. Aaron’s sons (Nadab, Abihu, Eleazar, and Ithamar) inherited the position of high priest from their father (Num. 3:2–3). Aaron was given special robes to wear, signifying his status within the priesthood (Lev. 8:7–9). At his death the robes were transferred to his oldest living son, Eleazar (Num. 20:25–28). The TABERNACLE, the main sanctuary of worship, was placed under Aaron’s supervision (Numbers 4). He received instructions from God on the functions of the priesthood and the tabernacle (Numbers 18). He alone, serving in the capacity of high priest, went into the Holy of Holies once a year to represent the people on the DAY OF ATONEMENT.

In spite of his responsibility for the spiritual leadership of the nation, Aaron committed a serious sin in the wilderness surrounding Mount Sinai. While Moses was on the mountain praying to God and receiving His commandments, the people demanded that Aaron make one or more gods for them to worship. Aaron made no attempt to stop the people and made a golden calf for them (Ex. 32:1–10). Aaron was saved from God's wrath only because Moses interceded on his behalf (Deut. 9:20).

After all their years of leading the people, neither Moses nor Aaron was permitted to enter the Promised Land. Apparently this was because they did not make it clear that God would provide for the Hebrews' needs when they believed they would die for lack of water in the wilderness (Num. 20:12). Aaron died at Mount Hor, and Moses died later in Moab.

Upon arriving at Mount Hor from the wilderness of Kadesh, Aaron was accompanied by Moses and his son Eleazar to the top of the mountain. There he was stripped of his high priestly garments, which were transferred to Eleazar. After Aaron's death, the community mourned for 30 days (Num. 20:22–29).

The Book of Hebrews contrasts the imperfect priesthood of Aaron with the perfect priesthood of Christ (Heb. 5:2–5; 7:11–12). Christ's priesthood is compared to the order of MELCHIZEDEK because it is an eternal office with no beginning and no end. Thus, it replaces the priesthood of Aaron.

Photo: Amsterdam Bible Museum

- A model of Aaron in the distinctive dress of the high priest, including the ephod with 12 precious stones representing the tribes of Israel (Numbers 17).

AARON'S ROD—a rod mentioned on two dramatic occasions in the Old Testament. When Moses and Aaron appeared before Pharaoh, Aaron cast down his rod and it became a serpent. When the magicians of Egypt did the same thing, "Aaron's rod swallowed up their rods" (Ex. 7:12). Later, Aaron struck the waters of Egypt with his rod and they turned to blood (7:15–20).

During the wilderness wandering, Aaron's rod was the only staff that produced buds, blossoms, and almonds, indicating God's choice of Aaron and his descendants as priests (Num. 17:1–10).

AARONITES [EHR un ites]—the descendants of Aaron and therefore a part of the priestly tribe of Levi. Led by Jehoida, 3,700 Aaronites fought with David against Saul after David was made king (1 Chr. 12:27).

AB (see CALENDAR).

ABADDON [ah BAD un] (*destruction*)—a term found only once in most English translations of the Bible (Rev. 9:11). Abaddon is a transliteration of a Hebrew word that occurs six other times in the Bible, usually translated “destruction” (Job 26:6; 28:22; 31:12; Ps. 88:11; Prov. 15:11; 27:20). In three of these places, it occurs in the phrase “Hell and Destruction” (Job 26:6; Prov. 15:11; 27:20). The Hebrew nouns translated “Hell” and “Destruction” are *Sheol* and *Abaddon* respectively. They appear to be synonymous terms for the abode of the dead or the grave.

In the Book of Revelation, Abaddon is not a place—the realm of the dead—but a person—the angel who reigns over the abyss.

Also see HADES; HELL; SHEOL.

ABAGTHA [uh BAG thuh]—one of the seven chamberlains, or eunuchs, chosen by the Persian king Ahasuerus (Xerxes) to bring his queen, Vashti, to the royal banquet (Esth. 1:10).

ABANA [AB ah nah]—a form of ABANAH.

ABANAH [AB ah nah]—the chief river of Damascus. The Abanah flowed through the center of the city. With the Pharpar, it supplied an abundance of water, making the country around it a beautiful and fertile spot. When Naaman the leper was asked to bathe in the Jordan River seven times, he complained that he would rather bathe in the Abanah or the Pharpar (2 Kin. 5:12; Abana, KJV, NIV, NRSV). The Abanah River’s modern name is Barada.

ABARIM [AB ah rim] (*regions beyond*)—a range of mountains east of the Dead Sea and the Jordan River valley. Mount Nebo was part of this mountain range. These mountains gave a panoramic view of the surrounding country. From Mount Nebo Moses viewed the Promised Land before he died (Deut. 32:49; Num. 27:12).

ABBA [AB ah] (*father*)—an Aramaic word that corresponds to our “Daddy” or “Papa.” It is found three times in the New Testament: in the Garden of Gethsemane, Jesus prayed, “Abba, Father” (Mark 14:36); the apostle Paul linked the Christian’s cry of “Abba, Father” with the “Spirit of adoption” (Rom. 8:15); and, again, Paul writes, “Because you are sons, God has sent forth the Spirit of His son into your hearts, crying out, ‘Abba, Father!’ ” (Gal. 4:6). What a blessed privilege it is to be given the right to call the great Creator, “Our Father”!

ABDA [AB dah] (*servant* or *worshiper*)—the name of two men in the Old Testament:

1. The father of Adoniram, Solomon’s officer in charge of the labor force (1 Kin. 4:6).
2. A chief Levite, the son of Shammua, who lived in Jerusalem after the captivity (Neh. 11:17). He is also called Obadiah (1 Chr. 9:16).

ABDEEL [AB dih ell] (*servant of God*)—the father of Shelemiah, who was commanded by Jehoiakim, king of Judah, to arrest Jeremiah the prophet and Baruch the scribe (Jer. 36:26).

ABDI [AB dih] (*servant of the Lord*)—the name of two or three men in the Old Testament:

1. A Levite of the family of Merari; he was the son of Malluch and the father of Kishi (1 Chr. 6:44).
2. A Levite contemporary with Hezekiah king of Judah (2 Chr. 29:12). This person may be the same as Abdi No. 1.
3. One of Elam’s sons who divorced his pagan wife after the captivity (Ezra 10:26).

ABDIEL [AB dih ell] (*servant of God*)—a man of the tribe of Gad who lived “in Gilead, in Bashan” (1 Chr. 5:15–16).

ABDON [AB done] (*service*)—a name given to one city and four men:

1. A Levitical city in Asher (Josh. 21:30; 1 Chr. 6:74), also called Ebron (Josh. 19:28).
2. A son of Hillel, a native of Pirathon in the tribe of Ephraim. He judged Israel eight years (Judg. 12:13–15).
3. A Benjamite who lived in Jerusalem (1 Chr. 8:23).
4. The firstborn son of Jeiel from Maacah and an ancestor of King Saul (1 Chr. 8:30; 9:35–36).
5. A son of Micah who was sent by King Josiah to inquire of God about the Book of the Law found in the temple (2 Chr. 34:20). Abdon is also called Achbor (2 Kin. 22:12).

ABED–NEGO [uh BED knee goe] (*servant of Nebo*)—the Chaldean name given to Azariah in King Nebuchadnezzar's court when he was chosen as one of the king's servants (Dan. 1:7; 2:49). With Shadrach and Meshach, Abed–Nego was thrown into the fiery furnace for refusing to bow down and worship a golden image. The three men were miraculously protected from the fire (Dan. 3:12–30). Like the three Hebrew men in the fiery furnace, the nation of Israel endured the captivity and were miraculously protected by God.

ABEL [A buhl] (*breath, vapor*)—the name of a person and two places in the Old Testament:

1. The second son of Adam and Eve (Gen. 4:2). His brother Cain, who was a farmer, brought an offering of his produce to the Lord. Abel, a shepherd, brought to the Lord an offering "of the firstlings [the best quality] of his flock." Genesis records: "And the Lord respected Abel and his offering, but he did not respect Cain and his offering" (Gen. 4:4–5). Envious of Abel, Cain killed his brother and was cursed by God for the murder.

   In the New Testament, Abel is described as a man of faith, who "offered to God a more excellent sacrifice than Cain" (Heb. 11:4). Cain murdered his brother Abel, writes John, "because his [Cain's] works were evil and his brother's [Abel's] righteous" (1 John 3:12). Jesus spoke of "the blood of righteous Abel" (Matt. 23:35; Luke 11:51) and implied that Abel, the first righteous martyr, anticipated in symbol His own death on Calvary at the hands of evil men. The blood of the new covenant, however, "speaks better things than that of Abel" (Heb. 12:24). The blood of Abel cried out for vengeance; the blood of Christ speaks of salvation.
2. A large stone in the field of Joshua of Beth Shemesh on which the ARK OF THE COVENANT was set by the Philistines (1 Sam. 6:18).
3. A fortified city in northern Israel, which Joab besieged after the rebellion of Sheba (2 Sam. 20:14–15, 18). This city, called Abel of Beth Maachah, is probably the same place as ABEL BETH MAACHAH.

ABEL ACACIA GROVE [A bell a KAY shuh grove]—a site northeast of the Dead Sea in the plains of Moab, also called Acacia Grove. It was here that the Israelites camped just before crossing the

Jordan and entering the Promised Land (Num. 25:1; Josh. 2:1; 3:1; Mic. 6:5; Shittim, KJV). It was probably the same place as Abel–shittim (Num. 33:49, KJV).

Most scholars identify Acacia Grove with Tell el–Hamman, although some think it was at nearby Tell el–Kefrein. Many notable events occurred while the Israelites were camped here. Here many Israelites took Moabite women for their wives and worshiped Moabite gods. As punishment, God allowed a plague to kill 24,000 Israelites (Num. 25:9).

At this campsite Moses also took a military census of the Israelite tribes, establishing the number of those 20 years old and above who were able to go to war (Num. 26:2). At Acacia Grove God also revealed to Moses that he would not be allowed to cross the Jordan River and that Joshua would be his successor as leader of the people (Num. 27:12–23).

After Moses ascended Mount Nebo and died (Deuteronomy 34), Joshua sent out two spies from Acacia Grove to examine the defense of Jericho (Josh. 2:1). Upon their return, the Israelites broke camp and crossed the Jordan River, finally entering the land that God had promised to Abraham and his descendants hundreds of years earlier (Josh. 3:1).

ABEL BETH MAACHAH [A bell beth MAY uh kah] (*meadow of the house of Maachah*)—a fortified town near the town of Dan in the area of the tribe of Naphtali. It was attacked by Ben–Hadad (1 Kin. 15:20) and Tiglath–Pileser (2 Kin. 15:29), who mentions it in his annals. The name of the town is also given as Abel Maim, meaning “Abel on the waters” (2 Chr. 16:4). It is described as a “mother in Israel”—meaning a place of great importance, having many “daughters,” or inhabitants.

Photo by Willem A. VanGemeren

- The mound of Abel Beth Maacah in the northern part of Naphtali.

ABEL CHERAMIM [A bell CARE uh meem]—a form of ABEL KERAMIM.

ABEL KERAMIM [A bell CARE uh meem] (*meadow of vineyards*)—a city east of the Jordan River and northeast of the Dead Sea. Abel Keramim was the farthest extent of Jephthah's military campaign against the Ammonites (Judg. 11:33; Abel Cheramim, KJV).

ABEL MAIM [A bell im]—a city in northern Israel (2 Chr. 16:4; Abel-mayim, REB), usually called ABEL BETH MAACHAH.

ABEL MAYIM—a form of ABEL MAIM.

ABEL MEHOLAH [A bell me HOE lah] (*meadow of dancing*)—a town east of the Jordan River in the hill country of Gilead. It was the residence (and perhaps also the birthplace) of Elisha the prophet (1 Kin. 4:12; 19:16). In 1943, archaeologist Nelson Glueck identified Abel Meholah with Tell el–Maqlub, by the Wadi el–Yabis.

ABEL MIZRAIM [A bell MIZ ray ihm] (see ATAD).

ABEL SHITTIM [A bell SHIH tihm]—a form of ABEL ACACIA GROVE.

ABEZ [A bez]—a town in northern Canaan allotted to the tribe of Issachar (Josh. 19:20; Ebez, NASB, REB, NIV, NRSV).

ABI [a BEE] (*my father*)—a daughter of Zechariah, wife of Ahaz, and mother of King Hezekiah of Judah (2 Kin. 18:2). Abi is also called Abijah (2 Chr. 29:1).

ABIA [ah BEE uh]—a form of ABIJAM.

ABI ALBON [A bih AL bonn]—a form of ABIEL.

ABIASAPH [a BY uh saf] (*father has gathered*)—a son or descendant of Korah the Levite (Ex. 6:24). It is unclear whether he was the same person as Ebiasaph (1 Chr. 6:23, 37; 9:19).

ABIATHAR [a BY uh thar] (*father of abundance*)—one of two chief priests in the court of David. Abiathar was the son of Ahimelech of the priestly clan of Eli from Shiloh (1 Sam. 22:20). When the residents of the priestly village of Nob were massacred by Saul for helping David, Abiathar was the only one to escape (1 Sam. 22:6–23). When David eventually became king, he appointed Abiathar, along with Zadok, as priests in the royal court (2 Sam. 8:17; 1 Chr. 18:16).

When David's son Absalom tried to take his throne by force, David was forced to leave Jerusalem. Zadok and Abiathar carried the ARK OF THE COVENANT out of the capital city but later returned it at the command of David (2 Sam. 15:29). Both priests remained in Jerusalem to inform David of Absalom's plans (2 Sam. 15:34). After Absalom's death, Abiathar and Zadok carried the message of reconciliation to Amasa and the elders of Judah (2 Sam. 19:11–14).

During the struggle over who would succeed as king, Abiathar supported Adonijah. When Solomon emerged as the new ruler, Zadok was appointed priest of the royal court, while Abiathar escaped execution only because of his earlier loyalty to David. He and his family were banished to Anathoth, and his rights and privileges as a Jerusalem priest were taken away (1 Kin. 1:7–25; 2:22–35).

Some scholars believe Abiathar may have written portions of 1 and 2 Samuel, especially the sections describing the royal court life under David.

ABIB **[A bibb]** (*sprouting* or *budding*)—one of the months of the Hebrew calendar (corresponding to our March–April). On the 15th of this month, the people of Israel left Egypt. Abib was made the first month of the year in commemoration of the Exodus (Ex. 23:15; Deut. 16:1). The Passover and the Feast of Unleavened Bread were celebrated during the month of Abib. After the captivity, the month was called Nisan (Neh. 2:1; Esth. 3:7). Also see CALENDAR.

ABIDA, ABIDAH **[uh BY duh]** (*father of knowledge*)—the fourth son of Midian, who was the fourth son of Abraham and Keturah (Gen. 25:4; 1 Chr. 1:33).

ABIDAN **[uh BY duhn]** (*my father is judge*)—a son of Gideoni and the leader of the Benjamites who represented his tribe when the census was taken during the wilderness wandering (Num. 2:22; 7:60, 65).

ABIEL **[A bih ell]** (*my God is father*)—the name of two Old Testament men:

1. An ancestor of Saul, the first king of Israel (1 Sam. 9:1; 14:51).
2. An Arbathite, one of David's mighty men (1 Chr. 11:32), also called Abi Albon (2 Sam. 23:31).

ABIEZER **[a bih EE zur]** (*father of help*)—two Old Testament men bear this consoling name:

1. The son of Hammoleketh (Josh. 17:2; 1 Chr. 7:18). The renowned Gideon belonged to this family. Possibly this Abiezer is the same person as Jeezer (Num. 26:30).
2. One of David's mighty men. He was from the town of Anathoth—which later became the birthplace of the prophet Jeremiah (1 Chr. 27:12).

ABIEZRITE **[a bih EZ rite]** (*belonging to Abiezer*)—a person who belonged to the family of ABIEZER (Judg. 6:11, 24; 8:32).

ABIGAIL **[AB ih gale]** (*father of joy*)—one or two Old Testament women had this delightful name:

1. Wife of Nabal the Carmelite and, after his death, of David (1 Sam. 25:3, 14–42; 2 Sam. 2:2; 1 Chr. 3:1). Abigail's husband, Nabal, was an ill-tempered, drunken man. When David was hiding from the jealous King Saul, he asked Nabal for food for himself and his men. Nabal blatantly refused. Angered, David threatened to plunder Nabal's possessions and kill Nabal himself. Abigail, in her wisdom, gathered enough food for David's men, rode out to meet David, and bowed before him to show her respect. By agreeing with David that Nabal had acted with great disrespect, she calmed David's anger. To Abigail's credit, she did not leave her godless husband. When Nabal died, apparently from shock at discovering his near brush with death, David married Abigail and she later bore him a son, Chileab.
2. A sister or half-sister of David and mother of Amasa, whom Absalom made captain of the army instead of Joab (2 Sam. 17:25; Abigal, NRSV, REB; 1 Chr. 2:16–17). She may be the same person as No. 1.

ABIGAL—a form of ABIGAIL.

ABIHAIL [AB ih hail] (*father of strength*)—the name of three men and two women in the Old Testament:

1. A Levite and the father of Zuriel in the time of Moses (Num. 3:35).
2. The wife of Abishur, a descendant of Hezron of the tribe of Judah (1 Chr. 2:29).
3. The head of a family in the tribe of Gad who lived in Gilead of Bashan (1 Chr. 5:14).
4. A daughter of Eliab (David's brother) and the wife of King Rehoboam (2 Chr. 11:18).
5. The father of Queen Esther, who became the wife of Ahasuerus (Xerxes I, 485–464 B.C.), king of Persia, in the place of Vashti. Abihail was therefore also an uncle of Mordecai (Esth. 2:15; 9:29).

ABIHU [a BIH hoo] (*he is my father*)—second son of Aaron and Elisheba (Ex. 6:23). Abihu was destroyed, along with his brother NADAB, in the Wilderness of Sinai for offering "profane fire" (Lev. 10:1) before the Lord. Exactly why the fire was "profane" is not certain; perhaps Abihu and Nadab rebelled against the authority of

Moses and Aaron by presuming to bring an unauthorized offering before the Lord. If so, their action implies pride and arrogance, which the Lord despises.

ABIHUD [a BIH hud] (*father of honor*)—a son of Bela, who was the oldest son of Benjamin (1 Chr. 8:3).

ABIJAH [a BUY jah] (*the Lord is my Father*)—the name of eight people in the Old Testament:

1. A son of Jeroboam who died in youth, in fulfillment of the prophecy of Abijah (1 Kin. 14:1–18).
2. The wife of Hezron, a man of the tribe of Judah (1 Chr. 2:24).
3. A descendant of Benjamin (or perhaps of Zebulun) through Becher (1 Chr. 7:8).
4. A descendant of Aaron, who was a priest in the time of David (1 Chr. 24:10).
5. A king of Judah and son of Rehoboam and Maacah, the granddaughter of Absalom (2 Chr. 11:20, 22). Also see ABIJAM.
6. The mother of Hezekiah, king of Judah (2 Chr. 29:1). Abijah is also called Abi (2 Kin. 18:2).
7. A priest who signed Nehemiah’s covenant (Neh. 10:7).
8. A priest who returned to Jerusalem from Babylon with Zerubbabel (Neh. 12:1–4, 12–17).

ABIJAM [a BUY jam] (*the sea is my father*)—a king of Judah and son of Rehoboam and Maacah the daughter of Absalom. When King Rehoboam died, Abijam succeeded to Judah’s throne. He had 14 wives, 22 sons, and 16 daughters. When he died, after reigning for three years, his son ASA became king (1 Kin. 14:31). He is also called Abijah (2 Chr. 11:20, 22). The KJV has Abia (Matt. 1:7), listing him as an ancestor of Jesus.

ABILENE [ab uh LEE knee] (*region of Abila*)—a district near the Anti-Lebanon Mountains. It derived its name from Abila, its capital, which was located on the Abanah (modern Barada) River some 29 to 32 kilometers (18 or 20 miles) northwest of Damascus. Originally a part of the Iturean kingdom of Ptolemy Mennaeus (about 85–40 B.C.), Abilene was broken up when King Lysanias I (40–36 B.C.) was put to death by

Mark Antony. It became the tetrarchy of a younger Lysanias “in the fifteenth year of the reign of Tiberias Caesar” (Luke 3:1), when John the Baptist began his ministry.

ABIMAEL [ah BIM uh ell] (*my Father is God*)—the ninth of the 13 sons of Joktan, a descendant of Shem (Gen. 10:28; 1 Chr. 1:22).

ABIMELECH [uh BIM eh leck] (*my father is king*)—the name of five men in the Old Testament:

1. The king of Gerar in the time of Abraham (Gen. 20:1–18; 21:22–34). Fearing for his own safety, Abraham introduced Sarah, his wife, as his sister when he entered Abimelech’s territory. Abimelech claimed Sarah for his harem, only to be warned in a dream that he had taken the wife of another man. Then Abimelech returned Sarah to Abraham. The two men made a covenant with each other, and Abraham asked God to reward the king by giving him many children. Many scholars believe that the word Abimelech is not a proper name but a royal title of the Philistine kings, just as Pharaoh was a title for Egyptian kings.
2. The king of Gerar in the time of Isaac (Gen. 26:1–31).
3. The ruler of the city of Shechem during the period of the judges (Judg. 8:30—10:1; 2 Sam. 11:21). Abimelech was a son of Gideon by a concubine from Shechem. Abimelech tried to become king, and he did reign over Israel for three years (Judg. 9:22). In order to eliminate all who might challenge his authority, he killed all the other sons of Gideon—his brothers and half-brothers—who were potential successors of his father (Judg. 9:5).

   Abimelech was killed in a battle at Thebez, a city northeast of Shechem, which he surrounded with his army. When Abimelech ventured too close to the city tower, a woman dropped a millstone on his head, crushing his skull. Abimelech commanded his armorbearer to kill him so it could not be said that he died at the hands of a woman (Judg. 9:50–54; 2 Sam. 11:21).
4. A priest in the time of David (1 Chr. 18:16).
5. A Philistine king whom David met while fleeing from King Saul (Psalm 34, title). Abimelech is apparently the royal title of ACHISH the king of Gath (1 Sam. 21:10–15).

ABINADAB [uh BIN a dab]—the name of four Old Testament men:

1. An Israelite of the tribe of Judah in whose house the ARK OF THE COVENANT was placed after being returned by the Philistines (1 Sam. 7:1; 1 Chr. 13:7).
2. The second son of Jesse; a brother of David (1 Sam. 17:13; 1 Chr. 2:13).
3. A son of King Saul slain at Mount Gilboa by the Philistines (1 Sam. 31:2; 1 Chr. 10:2).
4. The father of one of Solomon's officers, who was set over Dor in the territory of Issachar (1 Kin. 4:11).

ABINOAM [ah BIN oh am] (*father of pleasantness*)—the father of Barak of the tribe of Naphtali (Judg. 4:6; 5:1).

ABIRAM [ah BY ram] (*my father is exalted*)—the name of two people in the Old Testament:

1. A son of Eliab, a Reubenite, who joined in the rebellion of KORAH and conspired against Moses and Aaron in the wilderness. He died in an earthquake, which served as a fitting judgment for his sin (Num. 16:1–33).
2. The firstborn of Hiel, who rebuilt the city of Jericho (1 Kin. 16:34).

ABISHAG [AB ih shag]—a young woman from Shunem employed by David's physicians to care for him in his old age (1 Kin. 1:1–4, 15). The treatment implies that through physical contact Abishag's youth could revive a dying David. The treatment failed. After David's death, one of his sons, Adonijah, asked permission to marry Abishag (1 Kin. 2:17). Solomon saw Adonijah's request as an attempt to seize the throne. He had Adonijah killed (1 Kin. 2:13–25).

ABISHAI [ah BISH a eye]—the oldest son of Zeruiah, David's half-sister, and brother of Joab and Asahel (2 Sam. 2:18). He was one of David's mighty men (2 Sam. 23:18; 1 Chr. 11:20). He helped David in the fight with Ishbi–Benob the giant (2 Sam. 21:16–17). A headstrong and impulsive man, he nevertheless maintained an unswerving loyalty to David through such crises as the rebellions of Absalom and Sheba (2 Sam. 16:9; 18–20).

ABISHALOM [ah BISH ah lom]—a form of ABSALOM (see 1 Kin. 15:2, 10).

ABISHUA [ah BISH you ah] (*father of salvation*)—the name of two men in the Old Testament:

1. The son of Phinehas and the fourth high priest of Israel (1 Chr. 6:4–5).
2. The fourth son of Bela, who was a son of Benjamin (1 Chr. 8:4).

ABISHUR [ah BY shur] (*my father is a wall*)—the second son of Shammai, of the tribe of Judah (1 Chr. 2:28–29).

ABITAL [ah BY tuhl] (*father of dew*)—a wife of King David and the mother of Shephatiah, the fifth son born to David while he was at Hebron (2 Sam. 3:4; 1 Chr. 3:3).

ABITUB [ah BY tub] (*my father is good*)—a descendant of Benjamin listed in the family tree of King Saul (1 Chr. 8:11).

ABIUD [ah BY ud]—an ancestor of Jesus, listed in the Gospel of Matthew (Matt. 1:13).

ABLUTION—the ceremonial washing of one’s body, vessels, and clothing for the purpose of religious purification. This word is not found in the NKJV, but it occurs in Hebrews 6:2 and 9:10 in the RSV. In both places the Greek word is *baptismos* (literally, “dipping”), which can be translated “washings” (Heb. 9:10).

Ablutions have nothing to do with washing one’s body for sanitary or hygienic purposes. Rather, these were performed in order to remove ritual defilement. Some of the causes of ritual uncleanness in Bible times were bloodshed (Lev. 17), childbirth (Lev. 12), sexual intercourse (Lev. 18), leprosy (Lev. 12), menstruation (Lev. 15), and contact with dead bodies (Num. 19).

At Mount Sinai, the Israelites were told to wash (literally, “trample”) their clothes in preparation for worship (Ex. 19:10, 14). Similarly, the Levites as well as Aaron and his sons were prepared for service by washing their clothes and their bodies (Ex. 12–13).

By New Testament times, ceremonial washings became almost an end in themselves. The Pharisees were preoccupied with ritual purifications (Matt. 15:2; Mark 7:4). Jesus exhorted the scribes and Pharisees to “cleanse the inside of the cup and dish” (Matt. 23:26)—that is, cleanse their hearts and spirits—and not just wash the outside by religious rituals. Moral filth cannot be washed away with physical cleansing agents (Jer. 2:22; Is. 1:16). Jesus Christ is to be praised, for He “loved us and washed us from our sins in His own blood” (Rev. 1:5; Rev. 7:14).

ABNER [AB nar] (*the father is a lamp*)—the commander-in-chief of the army of Saul, first king of the nation of Israel (1 Sam. 14:50–51; 17:55).

As Saul’s highest military official, Abner occupied a seat of honor in the king’s court (1 Sam. 20:25). He was the person who inquired about David after his battle with the giant, Goliath, and who introduced David to King Saul (1 Sam. 17:55–58). Abner also was the commander of the guard that was supposedly protecting Saul when David entered the camp of the king while everyone was asleep (1 Sam. 26:5–7).

After the death of Saul and his three sons in a battle with the Philistines (1 Sam. 31:1–6), Abner established Saul’s son Ishbosheth as king. His capital was at Mahanaim on the east side of the Jordan River. Only the tribe of Judah, of the 12 tribes of the nation, followed the leadership of David (2 Sam. 2:8–11). In the warfare that broke out between the forces of David and Ishbosheth, Abner killed a brother of Joab—one of David’s military officers—in self-defense (2 Sam. 2:12—3:1).

Still later, a crisis developed between Abner and Ishbosheth when Abner took one of Saul’s concubines. Ishbosheth accused Abner of plotting to take over the kingship. The rift between them became so pronounced that Abner eventually shifted his loyalties to David. This move by Abner was significant, because Abner was able to persuade the elders of all the tribes of Israel to follow David’s leadership (2 Sam. 3:6–21).

Soon after this turning point in David’s political career, Abner was killed by David’s commander Joab in an act of vengeance over the death of his brother (2 Sam. 3:22–30). This presented David with a troublesome situation. Abner’s death looked like the execution of an opponent who had delivered the tribal loyalties the king needed to establish control over the entire nation. To counter any backlash, David reprimanded Joab publicly and had Abner buried with full honors (2 Sam. 3:27–39).

ABOMINATION—anything that offends the spiritual, religious, or moral sense of a person and causes extreme disgust, hatred, or loathing. Among the objects described as an "abomination" were the carved images of pagan gods (Deut. 7:25–26), the sacrifice to God of inferior, blemished animals (Deut. 17:1), the practice of idolatry (Deut. 17:2–5), and the fashioning of a "carved or molded image" of a false god (Deut. 27:15; Is. 44:19).

Other abominations were sexual transgressions (Lev. 18), the adoption of the clothing of the opposite sex (Deut. 22:5), and the practice of magic, witchcraft, and spiritism (Deut. 18:9–12). Most of the Hebrew words translated "abomination" have the meaning of "impure," "filthy," and "unclean"—that which is foul-smelling and objectionable to a holy God.

ABOMINATION OF DESOLATION—a despicable misuse of the temple of the Lord during a time of great trouble—an event foretold by the prophet Daniel.

The phrase is found in Matthew 24:15 and Mark 13:14 as a quotation from Daniel 11:31 and 12:11. In Daniel, the words mean "the abomination that makes desolate." In other words, Daniel prophesied that the temple would be used for an "abominable" purpose at some time in the future. As a result, God's faithful people would no longer worship there—so great would be their moral revulsion, contempt, and abhorrence at the sacrilege—and the temple would become "desolate."

According to the verses in the gospels, a similar misuse of the temple would take place in the future. This would show that a time of great trouble was coming on Judea. People should take warning and flee to the mountains (Matt. 24:16; Mark 13:14).

Some believe Daniel's prophecy was initially fulfilled about 165 B.C. when Antiochus IV (Epiphanes), Greek ruler of Syria, polluted the Jewish temple in Jerusalem by sacrificing a pig on the holy altar. This sacrificing of an UNCLEAN pig was the worst kind of abomination that could have taken place. A more complete fulfillment, however, occurred when the Romans sacked the Jewish temple about A.D. 70 (Luke 21:5–7, 20–22). But others insist that the final abomination of desolation refers to the idolatrous image or the "man of sin" who will take over God's place in the temple and make people bow down and worship him (2 Thess. 2:3–4). According to this interpretation, this will be the final act of sacrilege that marks the beginning of the end time.

ABRAHAM [AY bruh ham] (*father of a multitude*); originally Abram (*exalted father*)—the first great PATRIARCH of ancient Israel and a primary model of faithfulness for Christianity. The accounts about Abraham are found in Genesis 11:26—25:11, with the biblical writer focusing on four important aspects of his life.

The Migration. Abraham's story begins with his migration with the rest of his family from UR of the Chaldeans in ancient southern Babylonia (Gen. 11:31). He and his family moved north along the trade routes of the ancient world and settled in the flourishing trade center of HARAN, several hundred miles to the northwest.

While living in Haran, at the age of 75 Abraham received a call from God to go to a strange, unknown land that God would show him. The Lord promised Abraham that He would make him and his descendants a great nation (Gen. 12:1–3). The promise must have seemed unbelievable to Abraham because his wife Sarah (called Sarai in the early part of the story) was childless (Gen. 11:30–31; 17:15). But Abraham obeyed God with no hint of doubt or disbelief. He took his wife and his nephew, Lot, and went to the land that God would show him.

Abraham moved south along the trade routes from Haran, through Shechem and Bethel in the land of Canaan. Canaan was a populated area at the time, inhabited by the warlike Canaanites; so Abraham's belief that God would ultimately give this land to him and his descendants was an act of faith. The circumstances seemed quite difficult, but Abraham's faith in God's promises allowed him to trust in the Lord.

The Famine and the Separation from Lot. Because of a severe famine in the land of Canaan, Abraham moved to Egypt for a short time (Gen. 12:10–20). During this trip, Abraham introduced Sarah to the Egyptians as his sister rather than as his wife in order to avoid trouble.

Pharaoh, the Egyptian ruler, then took Sarah as his wife. It was only because “the Lord plagued Pharaoh and his house with great plagues because of Sarai, Abram’s wife” (Gen. 12:17), that Sarah was returned to Abraham.

Upon his return from Egypt, Abraham and his nephew, Lot, quarreled over pasturelands and went separate ways (Gen. 13:8–9). Lot settled in the Jordan River Valley, while Abraham moved into Canaan. After this split, God reaffirmed His promise to Abraham: “And I will make your descendants as the dust of the earth; so that if a man could number the dust of the earth, then your descendants also could be numbered” (Gen. 13:16).

Apparently Abraham headed a strong military force by this time as he is called “Abram the Hebrew” (Gen. 14:13). He succeeded in rescuing his nephew Lot from the kings who had captured him while raiding the cities of Sodom and Gomorrah (Gen. 14:14–17).

The Promise Reaffirmed. In Genesis 15 the Lord reaffirmed His promise to Abraham. The relationship between God and Abraham should be understood as a COVENANT relationship—the most solemn form of arrangement between individuals in the ancient world. According to such an arrangement, individuals or groups agreed to abide by certain conditions that governed their relationship to each other. In this case Abraham agreed to go to the land that God would show him (an act of faith on his part), and God agreed to make Abraham a great nation (Gen. 12:1–3). However, in Genesis 15 Abraham became anxious about the promise of a nation being found in his descendants because of his advanced age. The Lord thus reaffirmed the earlier covenant.

As we know from recent archaeological discoveries, a common practice of that time among heirless families was to adopt a slave who would inherit the master’s goods. Therefore, because Abraham was childless, he proposed to make a slave, ELIEZER of Damascus, his heir (Gen. 15:2). But God rejected this action and challenged Abraham’s faith: “Then he [God] brought him [Abraham] outside and said, ‘Look now toward heaven, and count the stars if you are able to number them.’ And He said to him, ‘So shall your descendants be’ ” (Gen. 15:5). Abraham’s response is the model of believing faith. “And he

[Abraham] believed in the Lord, and He [God] accounted it to him for righteousness" (Gen. 15:6).

The rest of chapter 15 consists of a ceremony between Abraham and God that was commonly used in the ancient world to formalize a covenant (Gen. 15:7–21).

According to Genesis 16, Sarah, because she had not borne a child, provided Abraham with a handmaiden. This also appears to be a familiar custom of the ancient world. According to this custom, if the wife had not had a child (preferably a male) by a certain time in the marriage, she was obligated to provide a substitute (usually a slavewoman) to bear a child to her husband and thereby ensure the leadership of the clan. Thus, Hagar, the Egyptian maidservant, had a son by Abraham. The boy was named ISHMAEL. Although Ishmael was not understood to be the child that would carry on the line promised to Abraham, he was given a favorable blessing (Gen. 16:10–13; 17:20).

The most substantial account of the covenant between Abraham and God is given in Genesis 17—a covenant that extended the promise of the land and descendants to further generations. This covenant required Abraham and the male members of his household to be circumcised as the sign of the agreement (Gen. 17:10–14). In this chapter Abraham and Sarah receive their new names. (Their old names were Abram and Sarai.) The name of the son whom God promises that Sarah will bear is designated as Isaac (Gen. 17:19–21). The practice of CIRCUMCISION instituted at this time is not unique to the ancient Hebrews, but its emphasis as a religious requirement is a unique feature of God's Covenant People. It became a visible symbol of the covenant between Abraham and his descendants and their redeemer God.

After Isaac was born to Sarah (Gen. 21:1–7), Sarah was unhappy with the presence of Hagar and Ishmael. She asked Abraham to cast them out of the family, which he did after the Lord told him they would have His protection. Ishmael does not play an important role in the rest of Abraham's story; he does reenter the picture in Genesis 25:9, accompanying Isaac at Abraham's death.

The Supreme Test. God's command for Abraham to sacrifice his beloved son Isaac was the crucial test of his faith. He was willing to give up his son in obedience to God, although at the last moment the Lord intervened to save Isaac (Gen. 22:1–13). The Lord's promise of descendants as numerous as the stars of the heavens was once again reaffirmed as a result of Abraham's unquestioning obedience (Gen. 22:16–18).

Abraham did not want Isaac to marry a woman from one of the local tribes. Possibly he feared this would introduce Canaanite religious practices into the Hebrew clan. Thus, Abraham sent a senior servant to Haran, the city from which he had migrated, to find a wife for Isaac. This mission was successful, and Isaac eventually married REBEKAH, the sister of Laban (Gen. 24:1–67). Sarah had died some time earlier (Gen. 23:1–20); Abraham eventually remarried and fathered several children by Keturah (Gen. 25:1–6). Abraham died at the age of 175 and was buried alongside Sarah in the cave of Machpelah, near Hebron (Gen. 25:7–11).

Summary. Abraham was the father of the Hebrews and the prime example of a righteous man. In spite of impossible odds, Abraham had faith in the promises of God. Therefore, he is presented as a model for human behavior. Hospitable to strangers (Gen. 18:1–8), he was a God-fearing man (Gen. 22:1–18) who was obedient to God's laws (Gen. 26:5). The promises originally given to Abraham were passed on to his son Isaac (Gen. 26:3) and to his grandson Jacob (Gen. 28:13; 35:11–12). In later biblical references, the God of Israel is frequently identified as the God of Abraham (Gen. 26:24), and Israel is often called the people "of the God of Abraham" (Ps. 47:9; 105:6). Abraham was such an important figure in the history of God's people that when they were in trouble, Israel appealed to God to remember the covenant made with Abraham (Ex. 32:13; Deut. 9:27; Ps. 105:9).

In the New Testament, Abraham is presented as the supreme model of vital faith and as the prime example of the faith required for the Christian believer (Rom. 4:11; Gal. 3:6–9; 4:28). He is viewed as the spiritual father for all who share a similar faith in Christ (Matt. 3:9; Luke 13:16; Rom. 11:1). If anyone deserves to be called God's "friend," it is Abraham (Is. 41:8).

Photo by Howard Vos

• Traditional well of Abraham in the plains of Mamre (Gen. 21:22–32).

ABRAHAM'S BOSOM—a figure of speech for the life hereafter. According to the Old Testament, when a person died he went to "be with his fathers" (Gen. 15:15; 47:30; Deut. 31:16; Judg. 2:10). The patriarch Abraham was regarded as the "father" of the Jews (Luke 3:8; John 8:37–40). At death, therefore, the Jew went to his forefathers or, more specifically, to join "father Abraham."

The only use in the Bible of "Abraham's bosom" occurs in Jesus' parable of the rich man and Lazarus (Luke 16:19–31), in which the beggar is described as being "carried by the angels to Abraham's bosom" (v. 22). A great gulf or chasm separated him from the rich man, who was being tormented in the flames of Hades.

ABRAM [A bruhm] (*exalted father*)—the original name of ABRAHAM, the great patriarch of Israel (Gen. 17:5).

ABRONAH [a BROH nah]—one of the encampments of the Israelites in the wilderness (Num. 33:34; Ebronah, KJV).

ABSALOM [AB suh lum] (*father of peace*)—the arrogant and vain son of David who tried to take the kingship from his father by force.

Absalom was David's third son by Maacah, the daughter of the king of GESHUR (2 Sam. 3:3; 1 Chr. 3:2). Of royal descent on both sides, Absalom was a potential heir to the throne. Attractive in appearance and charming in manners, Absalom was also a popular prince with the people and a favorite of his father. He was especially noted for his beautiful long hair, in which he took great pride (2 Sam. 14:25–26).

During the height of Israel's prosperity under David's rule, another of David's sons, Amnon, raped his half-sister Tamar—Absalom's sister (2 Sam. 13:1–22). Absalom took it upon himself to avenge this dishonor, eventually succeeding after two years in having Amnon murdered by his servants (2 Sam. 13:23–29). Fearing his father's wrath, Absalom fled into exile. He stayed with his grandfather Talmai in Geshur for three years (2 Sam. 13:37–38).

Since Absalom was one of David's favorite sons, the king longed for his return (2 Sam. 13:39) in spite of his crime. Joab, one of David's advisors, urged that Absalom be allowed to return to Jerusalem on probation but that he not be allowed to appear before David.

David did allow Absalom to return to Jerusalem, but this turned out to be an ill-advised move on David's part. Absalom secretly plotted a revolt against the throne. Taking advantage of his natural appeal and his handsome appearance to win the favor of the people, he also aroused discontent by implying that he could rule more justly than his father.

When the plot was ready, Absalom obtained permission to go to Hebron to worship. Meanwhile, he had sent spies throughout the tribes, inviting those favorable to him to meet at Hebron (2 Sam. 15:7–11). After gathering these warriors, he then enlisted Ahithophel, a disloyal official of David, as his aide and advisor (2 Sam. 15:12).

When David learned of these rebellious acts, he fled to Mahanaim, beyond the Jordan River (2 Sam. 17:24). Under Ahithophel's advice, Absalom entered Jerusalem and publicly took possession of the wives in his father's harem who had been left in the city. By this act Absalom demonstrated that he would never be reconciled with his father, and even more of the people rallied to his cause.

Absalom then called a council to determine what action to take against David. Present at this meeting was Hushai, a loyal advisor to

David who pretended to follow Absalom in order to spy on the proceedings. Ahithophel advised that Absalom move against the retreating king as quickly as possible, but Hushai countered by pointing out that if the attack failed, his revolt would fail. He advised instead that Absalom gather all his forces for one full-scale attack. Absalom heeded Hushai's counsel, giving David time to assemble an army.

Absalom was formally anointed king after taking Jerusalem (2 Sam. 19:10). He appointed Amasa as captain of his army, then crossed the Jordan to meet his father's forces. The battle took place in the woods of Ephraim, where Absalom's recruits were no match for David's veterans. Absalom's army was defeated, and 20,000 of his men were killed (2 Sam. 18:6–7).

Absalom tried to flee from the forest on a mule, but his head caught in the thick boughs of a terebinth tree. Joab, the captain of David's army, then killed Absalom in spite of David's request that he not be harmed. Upon hearing the news of his death, David moaned, "O my son Absalom—my son, my son Absalom—if only I had died in your place! O Absalom my son, my son!" (2 Sam. 18:33). These are some of the saddest words in the Bible.

Absalom had many talents and abilities. But he was also spoiled, impatient, and overly ambitious. These, along with his vanity and pride, led to his tragic death. His body was cast into a pit, over which a great heap of stones was piled as a sign of contempt (2 Sam. 18:17). A large mausoleum erroneously called Absalom's Monument, located in the Kidron Valley east of Jerusalem, was built centuries after Absalom's death. It can still be seen today.

Photo by E. B. Trovillion

- This tomb in the Kidron Valley is erroneously called Absalom's Tomb. It was probably built several centuries after Absalom's time.

ABSALOM'S MONUMENT—a pillar or monument that Absalom set up for himself in the King's Valley (2 Sam. 18:18; Absalom's place, KJV). What a contrast to his dishonored grave (2 Sam. 18:17)!

ABSOLUTION—a formal release from sins, pronounced by a priest as, for example, in the sacrament of penance (Roman Catholic Church). Absolution is an ecclesiastical term, not found in the Bible, which proclaims the atoning work of Christ as the only way a sinner may receive *absolution* or forgiveness (Luke 7:36–50; Col. 1:13–14)!

ABSTINENCE—the voluntary, self-imposed, and deliberate denial of certain pleasures, such as food, drink, and sex. The noun "abstinence" is found only once in the KJV (Acts 27:21), where the apostle Paul is described as having experienced "long abstinence." The verb "abstain" is found six times in the KJV (Acts 15:20, 29; 1 Thess. 4:3; 5:22; 1 Tim. 4:3; 1 Pet. 2:11).

Abstinence is basically of two kinds: (1) a total abstinence involving an absolute renunciation of a forbidden thing, such as in a NAZIRITE vow; and (2) a temporary abstinence as, for example, the mutual consent of husband and wife to give up sexual relations for a time, in order to give themselves “to fasting and prayer” (1 Cor. 7:5).

The Israelites were commanded to abstain from eating meat that contained blood (Gen. 9:4). They were to refrain from eating certain animals (Leviticus 11). Priests could not drink wine while exercising their holy ministries (Lev. 10:9). Others abstained from drinking wine (Jer. 35:6).

The apostle Paul taught that Christians live by the laws of love and freedom—and that they should voluntarily abstain from food sacrificed to idols, lest it cause a weaker brother or sister in Christ to stumble (Rom. 14:1–23; 1 Cor. 8:1–13). The believer’s body, said Paul, is the “temple of the Holy Spirit” (1 Cor. 6:19) and should not be polluted by unclean things.

Paul also exhorted the church of the Thessalonians to “abstain from sexual immorality” (1 Thess. 4:3); indeed, they were to “abstain from every form of evil” (1 Thess. 5:22).

The Christian is called to live a life of unselfish and sacrificial love. Abstinence should always seek to glorify God and to build up fellow believers in the faith.

ABYSS [ah BISS]—the bottomless pit or the chaotic deep. Sumerian in origin, the term referred to a deep mass of waters surrounding the earth. Darkness is said to have been on the face of the deep or abyss (Gen. 1:2).

The term is used in several other ways in the Bible. It describes the prison of disobedient spirits, or the world of the dead (Luke 8:31; Rom. 10:7; Rev. 20:1–3). Terms like “the pit” and “bottomless pit” represent the abode of all the wicked dead.

ABYSSINIA [AB ih SIN ee uh]—another name for ETHIOPIA.

ACACIA [uh KAY shuh] (see PLANTS OF THE BIBLE).

ACACIA GROVE [uh KAY shuh]—a form of ABEL ACACIA GROVE.

ACACIAS, VALLEY OF [uh KAY shuhs]—a dry valley where only the acacia tree can grow (Joel 3:18). According to Joel's prophecy, in the end time a fountain of refreshing water will flow from the temple ("the house of the Lord") and give new life to the parched and barren valley.

ACCAD [ACK add]—one of four cities built by Nimrod in the land of Shinar—which were "the beginning of his kingdom" (Gen. 10:10; Akkad, NIV). The name was extended to the land of Accad, which was the northern division of ancient BABYLONIA. Accad was the region between the Tigris and Euphrates Rivers—where the two rivers are close together and flow in roughly parallel courses.

The dynasty of Accad was founded by Sargon the Great and lasted from the 23rd to the 21st century B.C. The name Accad survives in references to one of the earliest recorded Semitic languages, Accadian or Akkadian, which had two major dialects, Assyrian and Babylonian. It was written in the wedge-shaped characters (CUNEIFORM) developed by the Sumerians.

The location of Accad is not positively identified, but it is thought by some to be about 15 kilometers (9 miles) from modern Baghdad.

ACCEPT—to receive or treat with favor. In the Bible, a person is accepted by the grace, mercy, or covenant-love of God through faith and repentance.

When the Bible mentions individuals being accepted by God, offerings frequently are mentioned (Gen. 4:3–7; Job 42:8–9). In the Old Testament, offerings were acceptable to God when made as prescribed (Lev. 1:4; 22:27), but they were unacceptable when God's instructions were ignored (Lev. 7:18; 19:7; 22:23–25). However, they were flatly rejected when the attitude of one's heart was wayward or irreverent (Amos 5:22; Jer. 14:10; Mal. 1:8, 10).

In the primary New Testament passage on acceptance, the apostle Paul explains that God has fully accepted believers through the merits of Christ (Eph. 1:6). God will not reject them; He opens Himself to His own by welcoming them.

The apostle speaks also of a teaching "worthy of all acceptance," or deserving of universal, wholehearted welcome by Christians (1 Tim. 1:15; 4:9). Worship, prayers, the work of one's hands, spiritual sacrifices, and life’s service can be favorably received by God (Ps. 19:14; 2 Cor. 5:9). God accepts us fully in Jesus Christ because of His offering and receives what we return to Him.

ACCESS—the privilege of having an audience with one’s superior. Access to God is that positive, friendly relationship with the Father in which we have confidence that we are pleasing and acceptable to Him. Jesus is the “new and living way” (Heb. 10:20) who gives us access to God.

ACCHO **[ACK coe]**—a form of ACCO.

ACCO **[ACK coe]**—a city of Canaan on the Mediterranean coast about 40 kilometers (25 miles) south of Tyre and about 15 kilometers (9 miles) north of Mount Carmel (see Map 3, B–2). Situated on the north shore of a broad bay, Acco was at the entrance to the rich, fertile plain of Jezreel. Although Acco was located in the portion of land assigned to the tribe of Asher, the Hebrews were never able to drive out the original Canaanite inhabitants (Judg. 1:31; Accho, KJV).

Acco was mentioned in the AMARNA letters of the fourteenth century B.C. In the Hellenistic period the name was changed to Ptolemais. It came under Roman domination in 65 B.C.

Acco is mentioned only once in the New Testament and then as Ptolemais (Acts 21:7), the name coming from Ptolemy, the king of Egypt who rebuilt the city. Sailing from Tyre to Caesarea at the end of his third missionary journey, the apostle Paul docked at Ptolemais and spent the day with his fellow Christians while his ship was anchored in the harbor.

During the Crusades, Ptolemais recaptured some of its former prominence under the name Acre, by which name it is still known today. Its importance has once again waned, being overshadowed by the city of Haifa, which lies directly across the bay.

The apostle Paul visited Acco after he returned from his third missionary journey (Acts 21:7).

• The apostle Paul visited Acco after he returned from his third missionary journey (Acts 21:7).

ACCOMMODATION—the process by which God adapts His revelation of Himself to the thought systems of the human mind so we can understand something of who He is and how He does His work.

God made the world a fit place for the revelation of Himself. He also made people capable of understanding that revelation. The images God takes from the world to describe Himself are appropriate and true because the creation reflects its Creator. “The heavens declare the glory of God; and the firmament shows His handiwork,” the psalmist affirmed (Ps. 19:1). Human beings, the crowning achievement of God’s creation—made in His very image and likeness (Gen. 1:26)—were made to fellowship and communicate with their Creator.

Because of the difference between God’s supreme nature as Creator and our weak nature as His creatures, all revelation on God’s part involves accommodation to our level of understanding. Thus in the

Bible God is described in human terms (the technical word for this is ANTHROPOMORPHISM). Scripture speaks of God's eyes, fingers, and hands; He is a God who sees and touches His creation. He is also portrayed with such emotions as jealousy and anger. This is the Bible's way of declaring that He is a God who feels and responds to His creatures.

God's greatest act of accommodation occurred when Jesus, God's Son, took on the form of a human being. The Gospel of John declares, "The Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth" (John 1:14). Jesus, the only begotten God (John 1:18, NASB), accommodated Himself to the limitations of human nature in order to declare the Father to us, showing how far He was willing to go to set us free from our sin.

ACCOUNTABILITY—the biblical principle that we are answerable to our Maker for our thoughts, words, and deeds. The Bible plainly teaches that "the whole world [is] accountable to God" (Rom. 3:19, NASB) and that "all have sinned and fall short of the glory of God" (Rom. 3:23). This means we cannot experience God's GRACE until we first see ourselves as sinners who are without excuse. Christians are accountable to God individually (Rom. 14:12), and corporately as well, "for we are members of one another" (Eph. 4:25).

All who trust Jesus Christ as their Savior are forgiven for the penalty of their sins. They also receive the strength to fight the presence of sin in their lives (Gal. 5:16–25). Thus, our accountability is matched by God's grace and FORGIVENESS.

ACCURSED—under a curse, doomed; anything on which a curse has been pronounced, such as the city of Jericho (Josh. 6:17–18). The apostle Paul pronounced a curse on anyone who preaches a false gospel (Gal. 1:8–9). Also see ANATHEMA.

ACCUSER (see SATAN).

ACELDAMA [ah kell DA mah]—a form of AKELDAMA.

ACHAIA [ah KAY yah]—in Roman times, the name for the whole of Greece, except Thessaly (see Map 7, B–2). The Romans gave the region this name when they captured Corinth and destroyed the Achaian League in 146 B.C. Later it comprised several Greek cities, including Athens.

The apostle Paul passed through Achaia on his way to Jerusalem (Acts 19:21). He also appeared before Gallio, the proconsul of Achaia, when the Jewish leaders tried to convince him to prosecute Paul for worship contrary to Jewish law (Acts 18:13). Gallio refused to accept the case and Paul was set free (Acts 18:12–17).

ACHAICUS [uh KAY ih cus] (*belonging to Achaia*)—a Christian of Corinth who, along with Stephanas and Fortunatus, visited the apostle Paul at Ephesus and refreshed his spirit (1 Cor. 16:17).

ACHAN [A kinn]—son of Carmi of the tribe of Judah who unintentionally brought about the Israelites' defeat at Ai (Josh. 7:1, 18–24). He is called Achar in 1 Chronicles 2:7 and is described as the "troubler of Israel, who transgressed in the accursed thing."

During the Israelites' destruction of Jericho, Achan took a Babylonian garment, 200 shekels of silver, and a wedge of gold and hid them in his tent. Before the battle, the Lord had designated everything in Jericho an "accursed thing" and commanded that everything be destroyed, lest Israel also become cursed because their camp contained Canaanite spoils. The Israelites were defeated near the city of Ai because Achan had brought the "accursed thing" into their camp.

Also see ACHOR.

ACHAR [a CARR]—a form of ACHAN.

ACHAZ [a KAZZ]—a form of AHAZ.

ACHBOR [ACK bor] (*mouse*)—the name of two or three men in the Old Testament:

1. The father of Baal–Hanan (Gen. 36:31, 38–39).
2. One of five men sent by King Josiah to ask Huldah the prophetess about the Book of the Law discovered in the temple (2 Kin. 22:12, 14).
3. A Jew who lived during the reign of King Jehoiakim of Judah (Jer. 26:20–23). He may be the same person as No. 2.

ACHIM [A kem]—an ancestor of Joseph the husband of Mary (Matt. 1:14), listed in the genealogy of Jesus (Matt. 1:17) as the son of Zadok and the father of Eliud.

ACHISH [A kish]—a king of the Philistine city of Gath, to whom David fled for refuge when King Saul sought his life (1 Sam. 21:10–14; 27:2–12). David formed an alliance with Achish, who always treated him with great kindness (1 Sam. 28:1–2).

Because the Philistine lords resisted the league between Achish and David, Achish was forced to send David away (1 Sam. 29:2–9). Achish is called ABIMELECH in the title of Psalm 34.

ACHMETHA [AK mee thah]—the capital of the empire of the Medes. Later it became one of the capitals of the Persian and Parthian Empires. Achmetha was surrounded by seven concentric walls; since the city was built on a hill, the inner walls thus rose above the outer ones. Each wall was painted a different color.

Achmetha was also a treasure city, known for its luxury and splendor. When Cyrus the Great of Persia captured Achmetha in 550 B.C., he made it his summer residence, seeking escape from the terrible heat of Persia. At the time of Cyrus the imperial records were kept here, according to Ezra 6:2. When Darius I ordered a search of the palace library in Achmetha, a scroll was discovered upon which was written the decree of Cyrus permitting the Jews to return to Jerusalem and authorizing them to rebuild the temple.

In 330 B.C. Alexander the Great conquered Achmetha, destroying its walls and looting its palaces. Hamadan, Iran, occupies the site today, about 280 kilometers (175 miles) southwest of Tehran. Most modern versions (such as NIV, NASB, REB, and NRSV) translate Ecbatana.

ACHOR [A kore] (*trouble*)—a valley near Jericho where Achan was stoned to death during the time of Joshua (Josh. 7:24, 26). The prophets used the phrase “the Valley of Achor” (Is. 65:10) to symbolize the idyllic state of contentment and peace of the Messianic age (Hos. 2:15).

ACHSA [ACK sah]—a form of ACHSAH.

ACHSAH [ACK sah]—the only daughter of Caleb (1 Chr. 2:49; Achsa, KJV). Caleb promised Achsah in marriage to anyone who would capture the city of Debir (formerly known as Kirjath Sepher). When Othniel, Caleb's nephew, took the town, Caleb gave his daughter a portion of the Negev (land in the South) as a dowry. Achsah also wanted springs to water her land and thus Caleb gave her "the upper springs and the lower springs" (Josh. 15:16–19; Judg. 1:12–15). The NIV spells the name Acsah.

ACHSHAPH [ACK shaf]—a Canaanite city situated in the northern part of the territory conquered by Joshua (Josh. 11:1; 12:7, 20; 19:24–25). It was in the territory allotted to the tribe of Asher. Modern scholarship identifies Achshaph as Tell Kisan, about 10 kilometers (6 miles) southeast of Acre.

ACHZIB [ACK zib] (*falsehood*)—the name of two towns in Israel:

1. A town in the Shephelah, the lowland of western Judah (Josh. 15:44), probably the same town as CHEZIB (Gen. 38:5) and CHOZEBA (1 Chr. 4:22).
2. A town in western Galilee, on the Mediterranean Sea near the border of ancient Phoenicia (Josh. 19:29; Judg. 1:31). Identified as modern ez–Zib, Achzib was located about 15 kilometers (9 miles) north of Acre.

ACRE [ah CREE]—a form of ACCO.

ACRE (see WEIGHTS AND MEASURES).

ACROPOLIS [uh CROP oh lis] (*topmost city*)—an elevated, fortified part of an ancient Greek city, such as Athens, Philippi, and Corinth. The Acropolis of Athens, the most famous acropolis of all ancient cities, was located on a hill about 500 feet high. It was adorned with stunning architectural works. Among these works was the Parthenon, a magnificent temple with 8 Doric columns in front and rear and 17 along each side.

Photo by Gustav Jeeninga

• The acropolis at Athens, site of the beautiful Parthenon and other buildings of the ancient Greeks.

ACROSTIC—a literary device by which sets of letters (such as the first letter of a line) are taken in order to form a word, phrase, or a regular sequence of letters of the alphabet.

The ancient Hebrews realized the importance of words and various literary devices such as puns, allusions, and acrostics. The best example of an acrostic in the Bible is Psalm 119, based on the Hebrew alphabet of 22 letters, from Aleph to Tau ("A" to "Z"). This Psalm, the longest chapter in the Bible, has 176 verses—eight verses for each of the 22 Hebrew letters.

In the original Hebrew of Psalm 119, verses 1–8 begin with ALEPH; verses 9–16 begin with BETH; verses 17–24 begin with GIMEL; and so forth. Parts of Psalms 9, 10, 25, 37, 111, 112, and 145 and Lamentations 1–4 are also acrostic—as are the last 22 verses of the book of Proverbs, which contain a description of a virtuous wife (Prov. 31:10–21).

ACSAH [ack SAH]—a form of ACHSAH.

ACTS, APOCRYPHAL (see APOCRYPHA, THE).

ACTS OF THE APOSTLES—the one historical book of the New Testament, which traces the development of the early church after the ascension of Jesus. Standing between the Gospels and the Epistles, the Book of Acts is a bridge between the life of Jesus and the ministry of the apostle Paul. As such, it offers invaluable information about the development of the early church.

The title of Acts is somewhat misleading, for only a few of the apostles of Jesus are mentioned in the book. In reality, Acts relates some acts of some of the apostles, primarily Peter and Paul, and involves a time-span of about 32 years—from the ascension of Jesus (about A.D. 30) to Paul's imprisonment in Rome (about A.D. 62). See CHRONOLOGY, NEW TESTAMENT.

Structure of the Book. The Acts of the Apostles is like a drama with two main characters, Peter and Paul. This drama portrays the spread of the gospel from Jerusalem—the city where Jesus was crucified—to Rome, the capital of the Roman Empire.

Authorship and Date. There can be little doubt that the Book of Acts and the Gospel of Luke come from the same author. Each book is the length of a scroll (about 35 feet), and each is addressed to the same individual, Theophilus. The similarities between the Gospel of Luke and the Book of Acts in literary style, vocabulary, and theological ideas are unmistakable. Although the author does not identify himself by name, scholars have ascribed the authorship of both books to Luke, the companion of Paul (see LUKE, GOSPEL OF).

It is difficult to say when Acts was written. We know only that it follows the Gospel: "The former account [Gospel of Luke] I made, O Theophilus" (Acts 1:1). If the Gospel were written in the early 70s, Acts would have been composed shortly thereafter. Many scholars date Acts as early as A.D. 62 because it ends abruptly with Paul's imprisonment in Rome.

Luke is a reliable historian, in part because of the sources he used. He was closely associated with many events of Paul's mission, and this results in greater vividness in the latter half of Acts. At three places in Acts (16:10–17, 20:5—21:18, and 27:1—28:16) the narrative changes to the first person plural ("we"), indicating that LUKE was personally present. Luke also may have had access to written documents (for example, the decree of the Council of Jerusalem, Acts 15:23; or letters from early Christian leaders).

Above all, Luke had the benefit of a wide circle of contacts. In the Book of Acts he mentions 95 different persons from 32 countries, 54 cities, and 9 Mediterranean islands. From these he gathered information for the first part of Acts (especially chaps. 1–12) and for the gospel. Luke, however, writes selective history, focusing only on the course of the gospel from Jerusalem to Rome.

Historical Setting. As in the Gospel of Luke, Luke writes to Gentiles. He wants his audience to know the truthful and triumphant course of the gospel, beginning in Jesus and continuing in the church (Acts 1:1).

This is his primary motive for writing the Book of Acts. In addition, however, Luke defends, where possible, the Christian faith from suspicion of sedition or superstition. The “Way” (9:2) is not a secret, subversive cult (26:26). On the contrary, it is proclaimed in the city squares for all to hear and judge. This is one reason the many public speeches were included in Acts. Neither is Christianity politically dangerous. If Christians are suspected of sedition against Rome, Luke shows that in each instance where they are brought before Roman authorities they are acquitted (Acts 16:39; 17:6; 18:12; 19:37; 23:29; 25:25; 26:31). Luke devotes nearly one third of Acts (chaps. 21–28) to Paul’s imprisonment. He does this not only to show that the gospel reaches its destination in spite of insurmountable obstacles, but also to show that Paul and his message are not politically subversive.

This Greek inscription at Athens contains the text of Paul’s speech which he delivered at the Areopagus (Acts 17:22–31).

Theological Contribution. The Acts of the Apostles could justly be entitled “The Acts of the Holy Spirit,” for the Spirit is mentioned nearly 60 times in the book. In His parting words, Jesus reminds the disciples of the promise of the Father (1:4–8); ten days later the power of the Spirit descends at Pentecost (2:1–4). Persons “from every nation under heaven” (2:5) are enabled by the Holy Spirit to hear “the wonderful works of God” (2:11), and so the Christian church was born.

Pentecost was a reversal of the Tower of Babel, where language became confused and nations were separated by misunderstanding (Gen. 11:1–9). At Pentecost, the Holy Spirit gathered persons from every nation into one united fellowship. From Pentecost onward, the Holy Spirit directs the unfolding drama of the growth of the church.

Acts contains portraits of many outstanding Christians of the early church. Barnabas exemplifies generosity (4:36–37), Stephen forgiveness (7:60), Philip and Paul obedience (8:26; 26:19), Cornelius piety (10:2), and the witness of the early church vibrates with boldness (2:29; 4:13, 29, 31; 28:31). Ordinary people are empowered to perform extraordinary feats. A faltering apostle is empowered to address multitudes (2:14) or make a defense before rulers (4:8). A prayer fellowship is shaken (4:31); a deacon defends his faith by martyrdom (7:58). The despised Samaritans receive the Spirit (8:4–8), as does a Gentile soldier (10:1–48). A staunch persecutor of the gospel is converted (9:1–19), and through him the gospel reaches the capital of the world!

Paul reaches Rome in chains. Circumstances, too, may be adverse: persecutions (8:3–4; 11:19), famines (11:27–30), opposition (13:45), or violent storms (27:1–44). Through it all, however, the Holy Spirit directs the drama so that “all things work together for good” (Rom. 8:28) to further the cause of Christ.

Special Considerations. Nearly one fifth of Acts consists of speeches, primarily from Peter, Stephen, and Paul. Common to each of the speeches is a basic framework of gospel proclamation. This proclamation can be outlined as follows:

1. The promises of God in the Old Testament are now fulfilled.
2. The Messiah has come in Jesus of Nazareth.
    a. He did good and mighty works by the power of God.
    b. He was crucified according to the purpose of God.
    c. He was raised from the dead by the power of God.
    d. He now reigns by the power of God.
    e. He will come again to judge and restore all things for the purpose of God.
3. All who hear should repent and be baptized.

This outline is our earliest example of the gospel proclaimed by the early church. It is the “foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone” (Eph. 2:20), upon which the church is built. In this sense, the Book of Acts is not yet completed, for each generation is enabled by the Holy Spirit to add its chapters by proclaiming the “wonderful works of God” (2:11).

◆

Acts: A Study and Teaching Outline

Part One: The Witness in Jerusalem (1:1—8:3)

I. The Power of the Church 1:1—2:47
- A. Introduction to Acts 1:1—3
- B. Appearances of the Resurrected Christ 1:4–8
- C. Ascension of Christ 1:9–11
- D. Anticipation of the Holy Spirit 1:12–14
- E. Appointment of Matthias 1:15–26
- F. Filling with the Holy Spirit 2:1–4
- G. Speaking with Other Tongues 2:5–13
- H. Peter Explains Pentecost 2:14–39
- I. Practices of the Early Church 2:40–47

II. The Progress of the Church 3:1—8:3
- A. Peter Heals the Lame Man 3:1–10
- B. Peter’s Second Sermon 3:11–26
- C. Peter and John Are Arrested 4:1–4
- D. Peter Preaches to the Jewish Sanhedrin 4:5–12
- E. The Sanhedrin Commands Peter Not to Preach 4:13–22
- F. Apostles’ Prayer for Boldness 4:23–31
- G. The Early Church Voluntarily Shares 4:32–37
- H. Ananias and Sapphira Lie 5:1–11
- I. The Apostles’ Mighty Miracles 5:12–16
- J. The Apostles’ Persecution 5:17–42
- K. Deacons Are Appointed 6:1–7
- L. Stephen Is Martyred 6:8—7:60
- M. Saul Persecutes the Church 8:1–3

Part Two: The Witness in Judea and Samaria (8:4—12:24)

I. The Witness of Philip 8:4–40
- A. Philip Witnesses to the Samaritans 8:4–25
- B. Philip Witnesses to the Ethiopian 8:26–40

II. The Conversion of Saul 9:1–31
- A. Saul Is Converted and Blinded 9:1–9
- B. Saul Is Filled with the Holy Spirit 9:10–19
- C. Saul Preaches at Damascus 9:20–22
- D. Saul Witnesses in Jerusalem 9:23–31

III. The Witness of Peter 9:32—11:18
- A. Peter Heals Aeneas at Lydda 9:32–35
- B. Peter Raises Dorcas at Joppa 9:36–43
- C. Peter Witnesses to Cornelius at Caesarea 10:1—11:18

IV. The Witness of the Early Church 11:19—12:24
- A. The Witness of the Antioch Church 11:19–30
- B. The Persecution by Herod 12:1–24

Part Three: The Witness to the Ends of the Earth (12:25—28:31)

I. The First Missionary Journey 12:25—14:28
- A. Barnabas and Saul are Sent from Antioch 12:25—13:3
- B. Ministry at Cyprus 13:4–12
- C. Ministry at Antioch 13:13–50
- D. Ministry at Iconium 13:51—14:5
- E. Ministry at Lystra 14:6–20
- F. Ministry on the Return Trip 14:21–25
- G. Report on the First Missionary Journey 14:26–28

II. The Jerusalem Council 15:1–35
- A. Debate over Gentiles Keeping the Law 15:1–5
- B. Peter Preaches Salvation through Grace 15:6–11
- C. Paul and Barnabas Testify 15:12
- D. James Proves Gentiles Are Free from the Law 15:13–21
- E. The Council Sends an Official Letter 15:22–29
- F. Report to Antioch 15:30–35

III. The Second Missionary Journey 15:36—18:22
- A. Disagreement over John Mark 15:36–41
- B. Derbe and Lystra: Timothy Is Circumcised 16:1–5
- C. Troas: Macedonian Call 16:6–10
- D. Philippi: Extensive Ministry 16:11–40
- E. Thessalonica: “Turn the World Upside Down” 17:1–9
- F. Berea: Many Receive the Word 17:10–15
- G. Athens: Paul’s Sermon at the Areopagus 17:16–34
- H. Corinth: One-and-a-half Years of Ministry 18:1–17
- I. Return Trip to Antioch 18:18–22

IV. The Third Missionary Journey 18:23—21:14
- A. Galatia and Phrygia: Strengthening the Disciples 18:23
- B. Ephesus: Three Years of Ministry 18:24—19:41
- C. Macedonia: Three Months of Ministry 20:1–6
- D. Troas: Eutychus Falls from Loft 20:7–12
- E. Miletus: Paul Bids Farewell to Ephesian Elders 20:13–38
- F. Tyre: Paul Is Warned about Jerusalem 21:1–6
- G. Caesarea: Agabus’ Prediction 21:7–14

V. The Trip to Rome 21:15—28:31

A. Paul Witnesses in Jerusalem 21:15—23:33
B. Paul Witnesses in Caesarea 23:34—26:32
C. Paul Witnesses in Rome 27:1—28:31

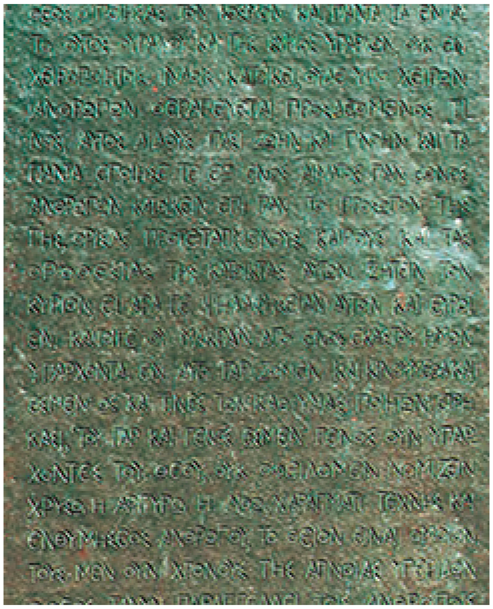


Photo by Gustav Jeeninga

• This Greek inscription at Athens contains the text of Paul’s speech which he delivered at the Areopagus (Acts 17:22–31).

ADADAH **[ADD a dah]**—a city in southern Judah (Josh. 15:22) “toward the border of Edom” (v. 21; Ararah, REB).

ADAH **[A duh]** (*adornment*)—the name of two women of the Old Testament:

1. One of the two wives of Lamech and the mother of JABAL and JUBAL (Gen. 4:19–21, 23).
2. One of Esau’s wives and the daughter of Elon the Hittite (Gen. 36:1–4). She was the mother of Esau’s firstborn, Eliphaz, and the ancestress of the Edomites.

ADAIAH [a DYE yuh] (*the Lord has adorned*)—the name of eight or nine men in the Old Testament:

1. A man of Bozcath whose daughter Jedidah was the mother of King Josiah of Israel (2 Kin. 22:1).
2. An ancestor of Asaph (1 Chr. 6:41–43).
3. A son of Shimei of the tribe of Benjamin (1 Chr. 8:1, 21).
4. A descendant of Aaron who returned to Jerusalem following the captivity (1 Chr. 9:10–12).
5. The father of Maaseiah (2 Chr. 23:1).
6, 7. Two different men, one of the family of Bani and one of the family of Binnui (NRSV), who divorced their pagan wives after the captivity (Ezra 10:29, 39).
8. A son of Joiarib and a descendant of Judah by Perez—and thus a member of the royal line of David (Neh. 11:5).
9. A Levite of the family of Aaron, probably the same as No. 4 (Neh. 11:12).

ADALIA [uh DAY lyuh]—one of the ten sons of Haman who were hanged like their father (Esth. 9:8–10).

ADAM [ADD um] (*red, ground*)—the name of a man and a city in the Old Testament:

1. The first man, created by God on the sixth day of creation, and placed in the Garden of Eden (Gen. 2:19–23; 3:8–9, 17, 20–21; 4:1, 25; 5:1–5). He and his wife EVE, created by God from one of Adam's ribs (Gen. 2:21–22), became the ancestors of all people now living on the earth. Adam was unique and distinct from the animals in several ways. His creation is described separately from that of the animals and the rest of God's creative acts (Gen. 1:3–25; 1:26–27; 2:7).

   God breathed into Adam's body of "dust" the divine "breath of life; and man became a living being" (Gen. 2:7). God also made man in his own image and likeness. The exact words are, "Let Us make man in Our image, according to Our likeness" (Gen. 1:26). The apostle Paul interprets this to mean that God created man with spiritual, rational, emotional, and moral qualities (Eph. 4:24–32; Col. 3:8–10).

God placed Adam in the Garden of Eden where he was to work the ground (Gen. 2:5, 15) and take care of the animals (Gen. 1:26–28; 2:19–20). God made Eve as a “helper comparable to” Adam (Gen. 2:20), creating her out of one of Adam’s ribs so they were “one flesh” (Gen. 2:24).

God told the human pair, “Be fruitful and multiply; fill the earth” (Gen. 1:28). As a consequence, they had a number of children: Cain, Abel, Seth, and a number of other sons and daughters (Gen. 4:1–2; 5:3–4). Created in innocence, they did not know sin (Gen. 2:25).

Genesis 3 tells how Adam failed to keep God’s command not to eat of the tree of the knowledge of good and evil. The consequence of this disobedience was death (Gen. 2:17), both physical (Gen. 5:5) and spiritual (Eph. 2:1). Eve disobeyed first, lured by pride and the desire for pleasure (Gen. 3:5–6; 1 Tim. 2:14). Then Adam, with full knowledge of the consequences, joined Eve in rebellion against God (Gen. 3:6).

The consequences of disobedience were: (1) loss of innocence (Gen. 3:7); (2) continued enmity between the seed of the woman [Christ] (Gen. 3:15; Gal. 3:16) and the seed of the serpent [SATAN and his followers] (John 8:44); (3) the cursing of the ground and the resultant hard labor for man (Gen. 3:17–19); (4) the hard labor of childbirth (Gen. 3:16); (5) the submission of woman to her husband (Gen. 3:16; Eph. 5:22–23); and (6) separation from God (Gen. 3:23–24; 2 Thess. 1:9). Adam lived 930 years (Gen. 5:5).

The New Testament emphasizes the oneness of Adam and Eve (Matt. 19:3–9), showing that Adam represented man in bringing the human race into sin and death (Rom. 5:12–19; 1 Cor. 15:22). In contrast, Christ, the “last Adam,” represented His redeemed people in bringing justification and eternal life to them (Rom. 5:15–21).

2. A city located “beside Zaretan” (Josh. 3:16), near the junction of the Jabbok River and the Jordan River, about 30 kilometers (18 miles) north of Jericho.

ADAM AND EVE, BOOK OF (see PSEUDEPIGRAPHA).

ADAMAH **[AD uh mah]** (*earth*)—a fortified city in the territory of Naphtali. It was near Chinnereth and Ramah (Josh. 19:35–36) northwest of the Sea of Galilee.

ADAMANT (see JEWELS AND PRECIOUS STONES).

ADAMI NEKEB **[AD ah me NEH keb]** (*Adam of the pass*)—a place in lower Galilee on the border of Naphtali (Josh. 19:33).

ADAR **[A dar]** (*cloudy*)—the name of a city and a month:

1. A town in southern Judah (Josh. 15:3), also called HAZAR ADDAR (Num. 34:4).
2. The Babylonian name of the 12th month of the Jewish year (Ezra 6:15; Esth. 3:7, 13; 8:12; 9:1, 15–21). It began with the new moon in February and ended at the new moon in March.

ADBEEL **[AD bee el]**—the third of the 12 sons of Ishmael (Gen. 25:13). Adbeel is also believed by scholars to be the name of an Arabian tribe located in northwest Arabia.

ADDAN **[ADD un]**—an unidentified place in Babylonia from which returning captives came with Zerubbabel to Jerusalem (Ezra 2:59; Addon, Neh. 7:61). Some scholars believe Addan was the name of a man who was unable to produce his genealogy to prove he was an Israelite.

ADDAR **[ad DAR]** (*cloudy*)—a son of Bela and the grandson of Benjamin (1 Chr. 8:3), also called ARD (Num. 26:40).

ADDAX, ADDER (see ANIMALS OF THE BIBLE).

ADDI **[AD ee]**—an ancestor of Joseph listed in the genealogy of Jesus Christ (Luke 3:28). Addi is the Greek form of IDDO.

ADDON **[AD un]**—a form of ADDAN.

ADER **[A duhr]**—a form of EDER.

ADIEL **[A dih el]** (*ornament of God*)—the name of three men in the Old Testament:

1. One of the family heads of the tribe of Simeon in the time of Hezekiah (1 Chr. 4:36).
2. The father of Maasai, who helped rebuild the temple after the captivity (1 Chr. 9:12).
3. The father of Azmaveth (1 Chr. 27:25).

ADIN [A dun]—the father and ancestor of a family known as “the people of Adin” (Ezra 2:15), “the sons of Adin” (Ezra 8:6), or “the children of Adin” (Neh. 7:20). This family returned from captivity in Babylonia to Jerusalem with Zerubbabel and Ezra (Neh. 10:16).

ADINA [AD uh nah] (*ornament*)—the son of Shiza the Reubenite and one of David’s mighty men (1 Chr. 11:42).

ADINO [AD ih noe]—the name given to JOSHEB-BASSHEBETH the Tachmonite, chief captain of David’s mighty men. He was given the name Adino the Eznite “because he had killed 800 men at one time” (2 Sam. 23:8).

ADITHAIM [ad ih THAY em]—a city in the Shephelah, or lowland, of Judah (Josh. 15:33, 36).

ADJURATION—an earnest urging or advising; the action by which a person in authority imposes the obligations of an OATH upon another. Some of those who adjured others were King Saul, King Ahab, and some itinerant Jewish exorcists (1 Sam. 14:24; 1 Kin. 22:16; Mark 5:7; Acts 19:13).

Perhaps the most famous example of adjuration in the Bible is found in Matthew 26:63. The high priest said to Jesus, “I adjure You by the living God that You tell us if You are the Christ, the Son of God.” The words “I adjure You” in this case mean, “I solemnly command that you testify on oath and tell the truth, the whole truth, and nothing but the truth.”

ADLAI [AD lay]—the father of Shaphat, a chief herdsman (1 Chr. 27:29) in the time of David.

ADMAH [AD muh] (*red earth*)—one of the CITIES OF THE PLAIN, destroyed with Sodom, Gomorrah, and the other cities (Deut. 29:23).

Some scholars identify Admah with the city of ADAM (Josh. 3:16).

ADMATHA [AD mah thah]—a high Persian official at Shushan, one of seven princes "who had access to the king's presence" (Esth. 1:14).

ADNA [AD nuh] (*pleasure*)—the name of two men in the Old Testament:

1. A son of Pahath–Moab who divorced his pagan wife (Ezra 10:30).
2. A priest who returned from the captivity in the time of the high priest Joiakim (Neh. 12:12, 15).

ADNAH [AD nuh] (*pleasure*)—the name of two men in the Old Testament:

1. A warrior of the tribe of Manasseh who joined David's army at Ziklag (1 Chr. 12:20).
2. A man of high military rank in King Jehoshaphat's army (2 Chr. 17:14).

ADONI–BEZEK [a DAWN ih BEE zek] (*lord of Bezek*)—a king of Bezek, which was located in the territory allotted to Judah. After he was captured by the men of Judah and Simeon, his thumbs and big toes were cut off (Judg. 1:5–7). Adoni–Bezek reaped what he had sown, for he himself had previously cut off the thumbs and big toes of 70 kings (Judg. 1:7).

ADONI–ZEDEK [a DAWN ih ZEH deck] (*my lord is righteousness*)—one of the five kings of the Amorites who fought against Joshua at Gibeon (Josh. 10:1–27). When Adoni–Zedek and his four allies took refuge in a cave near MAKKEDAH, Joshua had them sealed inside while he pursued their armies. Later, the Israelites returned to the cave, removed the five kings, and "put their feet on their necks" (Josh. 10:24) as a sign of triumph. After they were killed, their bodies were hung on five trees for public display. Then they were taken down and cast into the cave, which was sealed with stones.

ADONIJAH [add oh NYE juh] (*the Lord is my Lord*)—the name of three men in the Old Testament:

1. The fourth of the six sons born to David while he was at Hebron (2 Sam. 3:4). Adonijah's mother was Haggith. With the exception of Absalom, David apparently favored Adonijah over his other five sons. When David was old, Adonijah attempted to seize the throne, although he probably knew that his father intended Solomon to succeed him (1 Kin. 1:13).

   Adonijah won two important people to his cause—Joab, the captain of the army, and Abiathar, the priest. At an open-air feast at the stone of Zoheleth beside En Rogel, he had himself proclaimed king.

   But Adonijah had not won over Zadok the priest, Benaiah the commander of the royal bodyguard, or Nathan the prophet. Bathsheba, Solomon's mother, and Nathan told David of Adonijah's activities; David immediately ordered Solomon, who had been divinely chosen as David's successor, to be proclaimed king. When Adonijah sought sanctuary at the altar (1 Kin. 1:5–50), Solomon forgave him.

   Adonijah, however, foolishly made another attempt to become king—this time after David's death. He asked that the beautiful Abishag, who had taken care of David during his final days, be given to him in marriage. According to the custom of the day, claiming a king's wife or concubine amounted to the same thing as claiming his throne. This time Solomon ordered that Adonijah be killed (1 Kin. 2:13, 25).
2. One of the Levites sent by Jehoshaphat to instruct the people of Judah in the law (2 Chr. 17:8).
3. A chieftain who, with Nehemiah, sealed the covenant (Neh. 10:14–16); he is also called ADONIKAM (Ezra 2:13).

ADONIKAM [ad oh NYE kum] (*my lord has risen*)—an Israelite whose descendants returned to Palestine from Babylonia after the captivity (Ezra 2:13; 8:13; Neh. 7:18). Apparently he is the ADONIJAH of Nehemiah 10:16.

ADONIRAM [ad oh NYE rum] (*my Lord is exalted*)—the son of Abda and an officer under kings David, Solomon, and Rehoboam. David placed Adoniram "in charge of revenue" (2 Sam. 20:24), and Solomon appointed him “over the labor force” (1 Kin. 4:6; 5:14)—a group sent to work in his enforced labor crews in Lebanon.

When the northern tribes rebelled against Rehoboam, Rehoboam sent Adoniram to force the rebels to obey the king, but “all Israel stoned him . . . and he died” (1 Kin. 12:18; 2 Chr. 10:18). Adoniram also was called Adoram (2 Sam. 20:24; 1 Kin. 12:18) and Hadoram (2 Chr. 10:18).

ADOPTION—the act of taking voluntarily a child of other parents as one’s own child; in a theological sense, the act of God’s grace by which sinful people are brought into his redeemed family.

In the New Testament, the Greek word translated adoption literally means “placing as a son.” It is a legal term that expresses the process by which a man brings another person into his family, endowing him with the status and privileges of a biological son or daughter.

In the Old Testament, adoption was never common among the Israelites. Adoption in the Old Testament was done by foreigners or by Jews influenced by foreign customs. Pharaoh’s daughter adopted Moses (Ex. 2:10) and another pharaoh adopted Genubath (1 Kin. 11:20). Furthermore, there is no Hebrew word to describe the process of adoption. When the Pharaoh’s daughter adopted Moses, the text says, “And he became her son” (Ex. 2:10).

By New Testament times, Roman customs exercised a great deal of influence on Jewish family life. One custom is particularly significant in relation to adoption. Roman law required that the adopter be a male and childless; the one to be adopted had to be an independent adult, able to agree to be adopted. In the eyes of the law, the adopted one became a new creature; he was regarded as being born again into the new family—an illustration of what happens to the believer at conversion.

The apostle Paul used this legal concept of adoption as an analogy to show the believer’s relationship to God. Although similar ideas are found throughout the New Testament, the word “adoption,” used in a theological sense, is found only in the writings of Paul (Rom. 8:15, 23; 9:4).

In Ephesians, Paul’s emphasis was that our adoption rests with God, who “predestined us to adoption as sons” (Eph. 1:5). In his letter to the

Romans, Paul used the term to describe Israel's place of honor in God's plan (Rom. 9:4). However, Gentile believers have also been given the "Spirit of adoption," which allows them to cry, "Abba, Father" (Gal. 4:6).

God's adoption of the believer also has a future dimension, the assurance that the believer's body will be resurrected (Rom. 8:23).

ADORAIM [ad oh RAY em]—a city in southwest Judah rebuilt and fortified by Rehoboam, son of Solomon (2 Chr. 11:5, 9). It is now known as Dura, located about 8 kilometers (5 miles) southwest of Hebron.

ADORAM [a DOH rum]—a form of ADONIRAM.

ADORATION—the act of worship, of paying honor, reverence, and obedience to God. The word adoration does not occur in most English versions of the Bible (such as the KJV, NKJV, and NRSV), but the concept of adoration as worship is implied in many places in the Bible. Also see WORSHIP.

ADORN—to decorate or beautify. In the New Testament, the temple (Luke 21:5), the monuments of the righteous (Matt. 23:29), and an empty house (Matt. 12:44; Luke 11:25) are all adorned.

Photo: Egyptian National Museum

• In this scene from an Egyptian tomb, a princess is adorned with a hairdressing by her servant.

ADRAMMELECH [a DRAM uh leck]—the name of a pagan god and a man in the Old Testament:

1. A pagan god to whom the colonists of Samaria sacrificed their children (2 Kin. 17:31). Also see GODS, PAGAN.
2. A son of the Assyrian king Sennacherib. He and his brother, Sharezer, killed their father (2 Kin. 19:37; Is. 37:38).

ADRAMYTTIUM [add rah MITT ee um]—an important seaport of the Roman province of Asia, situated in northwestern Asia Minor, in what is modern Turkey. As a prisoner, Paul boarded “a ship of Adramyttium” (Acts 27:2) on his way to Rome. The site is now called Karatash, but a nearby town, EDREMIT, preserves the name.

ADRIA [A drih uh]—a form of ADRIATIC.

ADRIATIC [a drih AT ick]—a name for the central part of the Mediterranean Sea south of Italy (see Map 7, B–1). It is mentioned in Luke's account of Paul's voyage to Rome (Acts 27:27). Paul's courage in the midst of this terrible storm is an inspiration: "Do not be afraid . . . for I believe God" (Acts 27:24–25). The Greek geographer Strabo (63 B.C.?—A.D. 24?) identified the Adriatic as the Gulf of Adria, pointing out that the name comes from the old Etruscan city of Atria. The KJV translates as Adria.

ADRIEL [A drih el] (*God is my help*)—a son of Barzillai the Meholathite, of the tribe of Issachar. Adriel was also the husband of Merab, the daughter of King Saul, who was given to Adriel in marriage (1 Sam. 18:19; 2 Sam. 21:8).

ADULLAM [a DULL um]—the name of a city (see Map 3, A–4) and a cave:

1. A city in the Shephelah, or lowland, of Judah, situated southwest of Jerusalem (Josh. 12:15; 15:35). It first appears as a Canaanite city (2 Chr. 11:5, 7; Mic. 1:15).
2. A large cave near the city of Adullam (1 Sam. 22:1; 1 Chr. 11:15), where David hid when he was a fugitive from King Saul.

ADULLAMITE [a DULL uh mite]—a person from ADULLAM. The only Adullamite mentioned in the Bible is Hirah, a friend of Judah (Gen. 38:1, 12, 20).

ADULTERY—willful sexual intercourse with someone other than one's husband or wife. Jesus expanded the meaning of adultery to include the cultivation of lust: "Whoever looks at a woman to lust for her has already committed adultery with her in his heart" (Matt. 5:28).

In the Ten Commandments God emphatically prohibited adultery when He said, "You shall not commit adultery" (Ex. 20:14). Under Mosaic Law, when a couple was caught in the act of adultery, both parties were to be killed: "If a man is found lying with a woman married to a husband, then both of them shall die—" (Deut. 22:22).

Adultery plays havoc with personal, domestic, and national happiness. A case in point is David's affair with Bathsheba. Their adultery led to a cover-up, which was followed by the murder of

Bathsheba's husband (2 Samuel 11). Nathan the prophet later came to David, accusing him of his sin and declaring that because of it, violence would become commonplace in David's household (2 Sam. 12:10). One disaster after another struck his family, including rape, murder, and revolt (2 Samuel 13–15).

Adultery reached epidemic proportions in Jeremiah's time. The prophet repeatedly spoke out against this and other sins (Jer. 7:9; 23:10). The problem was so rampant that even the other prophets of Jerusalem were guilty of it (Jer. 23:14), and Jeremiah predicted God's judgment on them (Jer. 23:15).

Occasionally, the marriage covenant was used as an analogy to describe God's relationship to His people. When the people of Israel and Judah refused to obey Him, or when they practiced idolatry, the prophets accused them of spiritual adultery (Jer. 3:6–10).

The record of the woman taken in adultery—who, according to the law of Moses, should have been stoned to death—reveals the wisdom and grace of Jesus (John 8:3–9). He knew that her accusers were not without sin; and, therefore, they were being self-righteous when they condemned her. When Jesus said to her, "Go and sin no more" (John 8:11), He did not excuse her sin; He forgave her of it and warned against continuing in adultery.

The apostle Paul catalogued a series of sins that exclude a person from the kingdom of God. The sin of adultery was included in these lists (1 Cor. 6:9).

ADUMMIM [a DUM em]—a pass leading down from the hill country surrounding Jerusalem to the lowlands of Jericho and the Jordan River valley near the boundary between Benjamin and Judah. Jesus' parable of the Good Samaritan refers to this area (Luke 10:30). Known in the Bible as the "Ascent of Adummim" (Josh. 15:7; 18:17), its modern name is Tal'at ed-Damm. Modern tourists are shown the "Inn of the Good Samaritan," at a place where the Jericho Road enters a narrow gorge that leads into the pass.

ADVENT, SECOND (see ESCHATOLOGY; SECOND COMING).

ADVERSARY—one who opposes or hinders another. In the Bible, this word is often used of SATAN, the adversary of God and His plan of righteousness and redemption in the world. Since his fall, Satan has opposed God's plan to establish His kingdom on earth. He tricked Eve (Gen. 3:1–5) in order to use human beings to establish his kingdom rather than God's. Satan later opposed Jesus by questioning His identity as the Messiah and by tempting Him to misuse His powers as God's Son (Matt. 4:1–11).

Satan is still the Christian's adversary (1 Pet. 5:8), but we have an ADVOCATE, Jesus Christ (1 John 2:1), who enables us to overcome his temptation.

ADVOCATE—one who pleads another's cause before a tribunal or judicial court. The word "advocate" is found only once in the NKJV: "If anyone sins, we have an Advocate with the Father, Jesus Christ the righteous" (1 John 2:1). The Greek word translated as "advocate" here is also found four times in the Gospel of John, all referring to the Holy Spirit (John 14:16, 26; 15:26; 16:7; helper, NKJV).

Christians need an Advocate because of the ADVERSARY, the devil or Satan, who accuses us before God (1 Pet. 5:8; Rev. 12:10). If Satan is the "prosecuting attorney," Christ and the Holy Spirit are the legal advocates, the "defense attorneys," who help, defend, counsel, and comfort us; they plead the Christian's case before God day and night, providing a continuing remedy for sin.

AENEAS [ee NEE us]—a paralyzed man at Lydda healed by Peter (Acts 9:34–35).

AENON [EE none] (*springs*)—a place in Palestine near Salim, where John the Baptist was baptizing at the time of Jesus' ministry in Judea (John 3:22–23). Most likely, Aenon was close to the Jordan River, "because there was much water there" (John 3:23). If its name came from its surroundings, however, Aenon may have been a place where natural springs supplied water.

AEON (see AGE; TIME).

AFFLICTION—any condition or problem that produces suffering or pain. The Bible speaks of two types of affliction—suffering that represents God's judgment on sin (Is. 53:4; Matt. 24:29; Rom. 2:9), and suffering that brings about the purifying of believers as they identify with Christ (Rom. 5:3–5; 2 Thess. 1:4–7).

God's judgment on the sin of unbelievers is designed to punish them, while the second type of affliction is designed to perfect Christians and prepare them for greater service in God's kingdom. The believer's attitude through all affliction should be the declaration of the apostle Paul, "For I consider that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" (Rom. 8:18).

AFTERNOON—literally, the declining of the day (Judg. 19:8), beginning about 4:00 p.m. Also see CALENDAR; TIME.

AGABUS [AG uh bus]—a Christian prophet of Jerusalem who went to Antioch of Syria while Paul and Barnabas were there, and "showed by the Spirit that there was going to be a great famine throughout all the world" (Acts 11:28). Later, when Paul and his companions were at Caesarea, Agabus the prophet gave a symbolic demonstration of Paul's impending arrest. Agabus bound his own hands and feet with Paul's belt. Then he predicted that the owner of the belt would be bound like this by the Jews and delivered into the hands of the Gentiles (Acts 21:10–11).

AGAG [A gag]—the name of two kings in the Old Testament:

1. The king of the Amalekites mentioned by Balaam (Num. 24:7).
2. A king of the Amalekites whose army was defeated by the forces of Saul. Instead of slaying Agag as God told him to do, Saul spared his life. Because of his disobedience, Saul was rebuked by the prophet Samuel and rejected by the Lord. David was then anointed king in Saul's place (1 Sam. 15:33).

AGAGITE [A gah gite] (*belonging to Agag*)—a term of contempt used of Haman, the enemy of the Jews (Esth. 3:1; 9:24). The term is probably synonymous with AMALEKITE (Ex. 17:8–16).

AGAPE [ah GAH pay]—a Greek word for love used often in the New Testament (John 13:35; 1 Cor. 13; 1 John 4:7–18). Contrary to popular understanding, the significance of *agape* is not that it is an unconditional love, but that it is primarily a love of the will rather than the emotions. The New Testament never speaks of God loving unbelieving human beings with emotional love or a love that expects something in return. But He loves with His will (John 3:16; Rom. 5:8). The reason for this is that God can find nothing enjoyable about a sinner on whom His wrath still abides. So He loves by His will; it is His nature to love. Also see LOVE; LOVE FEAST.

AGAR [A gahr]—Greek form of HAGAR.

AGATE (see JEWELS AND PRECIOUS STONES).

AGE—an aeon; a specified period of time during which certain related events come to pass. As used in the New Testament, age generally refers to the present era, as opposed to the future age. According to the apostle Paul, Satan is "the god of this age" (2 Cor. 4:4). But the age to come will belong to Jesus Christ and His rule of justice and righteousness (Heb. 6:5). Also see TIME.

AGEE [A ghee]—a Hararite, the father of one of David's mighty men (2 Sam. 23:11).

AGORA [ah GOE ruh]—the Greek word for MARKETPLACE (Acts 16:19). The agora was a large open space, often found near the gates of cities in New Testament times, where goods were bought and sold. The agora was also the site for public assemblies. While in Athens, the apostle Paul shared his faith with people in the agora (Acts 17:17).

Photo by Gustav Jeeninga

• The agora, or marketplace, at Ephesus with the remains of shops and government buildings.

AGRAPHA **[AG rah fuh]** (*unwritten things*)—statements supposedly made by Jesus that are not included in the Gospels of Matthew, Mark, Luke, or John or referred to anywhere else in the New Testament.

Jesus must have made many statements that were not recorded by any of the writers of the four gospels. For example, the Book of Acts records that Jesus taught, “It is more blessed to give than to receive” (Acts 20:35), but none of the gospels records this saying. However beyond the Bible, many other books were written that also claim to contain statements made by Jesus. Although Jesus may have made a few of these statements, the vast majority were not spoken by Him.

Many of these sayings were created because people were curious about matters the four gospels did not discuss, such as what Jesus was like when he was a boy. Others were created because the writer wanted to prove that a certain belief came from Jesus, when in fact it did not. Some writers may actually have thought the sayings they were recording did come from Jesus, and they wanted to write them down so they would not be forgotten.

A book known as the Gospel of Thomas records an incident when a child threw a stone at the boy Jesus. Jesus said, “Thou shalt not finish thy course,” and the child fell down dead. This account does not match what we know about Jesus from the four gospels; so the Gospel of Thomas was rejected as a false book by the early church.

Because most of the agrapha are not based on actual events in Jesus' life, they are of no value in determining what Jesus actually said and did. But the Gospels of Matthew, Mark, Luke, and John can be trusted as authentic accounts of the life and ministry of our Lord.

AGRICULTURE—the science, art, and business of cultivating the soil, producing crops, and raising livestock; farming. Israel's society remained basically agricultural throughout biblical times. Although cities and towns developed in Israel as early as the time of David and Solomon, both Old and New Testaments contain many references to agricultural customs and practices.

The Bible indicates that one of the most basic human tasks was to "till it and keep it" (Gen. 2:15, NRSV), so that human beings are seen as having divinely-given abilities to be gardeners or farmers. The close relationship between people and soil is also indicated by the similarity between two Hebrew words for man (*adam*) and earth (*adamah*).

Although Abraham, Isaac, and Jacob moved about in Canaan and were concerned primarily with looking after their flocks, they were also involved in farming. Isaac, for example, was instantly aware of the "smell of a field" on Esau's clothes. He prayed that Jacob might be blessed with "plenty of grain and wine" (Gen. 27:27–28).

When the Israelites settled in the land of Canaan, they were largely confined to the heavily wooded hill country, while the Canaanites continued in the valleys and along the coast (Judg. 1:27–33). The Israelites, therefore, began the long process of clearing the forests. The uplands of Ephraim and Judah as well as the land east of the Jordan River were gradually made suitable for cultivation.

With the expansion of Israel during the time of the United Kingdom under David and Solomon, agricultural activity prospered (1 Kin. 4:25). Some agricultural products, such as wheat, olive oil, and honey, were even exported (Ezek. 27:17). Certain kings, such as David (1 Chr. 27:26–31) and Hezekiah (2 Chr. 32:28), took a special interest in agricultural production, and none more so than Uzziah, who is described as one who "loved the soil" (2 Chr. 26:10). This prosperity, however, was not enjoyed by everyone. Ahab's attempt to take over Naboth's vineyard (1 Kings 21) is only one example of how the poor were exploited. The prophet Isaiah condemned those who “add field to field” (Is. 5:8).

The years of Israel’s CAPTIVITY in Babylon brought a considerable decline in agricultural activity. Much of the land was neglected, desolation was increased by the ravages of wild animals (2 Kin. 17:25–27), and only the poor were left to till the land “as vinedressers and farmers” (2 Kin. 25:12).

Some restoration of agriculture took place after the return from captivity, but some of the earlier problems persisted. In the prophet Haggai’s time, God’s corrective judgment had a noticeable effect on food production (Hag. 1:11). And Nehemiah received complaints from the poor concerning the financial difficulties they were experiencing in keeping their farms going (Neh. 5:11).

Agriculture was also important in New Testament times. Jesus made frequent reference to the land and its products in His teaching, indicating that He and His hearers were quite familiar with such matters. Matthew 13, for example, contains four agricultural parables—the sower (vv. 1–23), the wheat and the tares (vv. 24–30, 36–43), the mustard seed (vv. 31–32), and the treasure hidden in the field (v. 44). Other New Testament writers also refer to agricultural matters. The apostle Paul, for example, spoke of reaping and sowing (Gal. 6:7–10) and the cultivation of olive trees (Rom. 11:17–24); and James referred to the farmer patiently waiting for the rain (James 5:7).

The Bible supplies two striking agricultural metaphors concerning the purposes of God. God Himself is twice described as a farmer. He is the “vinedresser” who tends the vine, which is both Christ and those who abide in Him (John 15:1–8); and He farms the field of His church, where He is working to produce a perfect harvest (1 Cor. 2:7, 9). The second picture is slightly different. It illustrates God’s constant supply of rich and varied food for His people, especially in heaven. This idea is found both in the Old Testament prophets (Amos 9:13–15; Joel 2:18–19) and in John’s vision of the New Jerusalem, where the tree of life produces 12 different monthly crops of fruit (Rev. 22:2).

The traditional picture of Canaan is that of “a land flowing with milk and honey” (Ex. 3:8, 17). This view is supported elsewhere in the Bible, as in Deuteronomy 8:8: “A land of wheat and barley, of vines and fig trees and pomegranates, a land of olive oil and honey.” But the fertility of the land was neither automatic nor uniform. The Old Testament in particular continually stresses that success and prosperity in agriculture came from God and that His blessing was closely associated with the people's trust in God and their obedience to His word (Deuteronomy 28).

Thus, agricultural labor was tied up with spiritual and moral attitudes. Bumper crops could not be guaranteed through the correct observance of ritual, as the idol worshipers of Canaan imagined. Many Israelites, however, were seduced by Canaanite ways, influenced by the unpredictability of Canaan's climate and the undemanding morality of Canaanite religion, as well as by their desire for a good harvest.

One reminder that thanksgiving and worship were due to the Lord for multiplying their crops and flocks came through Israel's festivals, which were closely associated with the agricultural year. The Feasts of Passover and Unleavened Bread were celebrated at the beginning of the barley harvest. This was followed 50 days later by the Feast of Weeks or Pentecost with the offering of the firstfruits of the wheat harvest.

The Feast of Tabernacles, or Ingathering, took place when the harvest was complete. Because these festivals sometimes degenerated into the mere performance of ritualism, the prophets brought a further reminder that the Lord (or Yahweh), and not Baal, was the true Lord of the harvest. The prophet Hosea actually said of Israel, "For she did not know that I [the Lord] gave her grain, new wine, and oil" (Hos. 2:8), so steeped had they become in paganism. When the people failed to respond even to this clear message, the prophets announced God's judgment on the land as well as the people (Jer. 12:7–13; Amos 4:6–10), although they still gave hope for the future (Ezek. 36:30; Hos. 2:21–23).

Israelite agriculture included the farming of the land and the rearing of animals. In the days of the patriarchs, livestock farming was the major activity; but as the Israelites settled in the land, the role of animals became less important. Herds and flocks were kept basically for their wealth and for food, although meat was much less important than it is in modern Western society. Most families also owned work animals, the ox being the most valuable and the donkey the most common. Neither horses nor camels were used much in agriculture.

Horses were kept mostly for military use and camels for trading purposes.

The growing of crops in ancient Israel was no easy matter. Palestine’s location between the Mediterranean Sea and the desert produced unpredictable rainfall. The growth of vegetation in some lowland areas, such as the Jordan River Valley and parts of the Plain of Sharon along the coast, was so luxuriant that they contained mostly dense forests. Other areas, mainly in the east, were dry and barren, with stony terrain and only occasional rain. These were impossible to farm and unable to support a settled population. Even the areas that could be cultivated had their continual hazards, such as locusts, hail, desert storms, and invading armies. The Israelite farmer well understood the truth of Genesis 3:19: “In the sweat of your face you shall eat bread.”

The pattern of the agricultural year in the land of Canaan can be reconstructed only with difficulty. Many details remain unknown, and there must have been considerable variation from place to place. The period of sowing and plowing began around the middle of October at the time of the early rains. This was followed by harrowing and weeding. The latter rains were vital for ripening the crops, and the rainy season usually ended around early April. Harvesting began with the barley harvest, around the middle of April. The gathering of the grain harvest, the summer fruits, and the grapes lasted until August and September, although the last olives were finally picked in November.

An early Hebrew inscription from the 10th century B.C., found at Gezer and known as the “Gezer Calendar,” lists various agricultural activities through the months of the year. Its purpose is unknown, although it is often thought to have been a child’s exercise tablet. The approximate translation is as follows: “Two months of harvest. Two months of sowing. Two months of late planting. Month of reaping flax. Month of reaping barley. Month of reaping and measuring. Two months of vine tending. Month of summer fruit.”

The Old Testament consistently refers to the three basic Israelite crops: grain, grapes, and olives. Psalm 104:15, for example, speaks of God providing “wine that makes glad the heart of man, oil to make his face shine, and bread which strengthens man’s heart” (Deut. 7:13; 2 Kin. 18:32; Neh. 5:11). Of the grain crops, wheat was grown mainly in the central area of the western highlands (Manasseh) and in Gilead and

Bashan, east of the Jordan River. Barley was grown in the drier south and east, especially in Philistia. Barley is able to grow in poorer soils than wheat, and it has a shorter ripening period.

Seed was usually broadcast and then plowed or raked into the soil, although occasionally plowing was done before sowing. A single wooden plow with a metal tip was normally used; it was pulled by a pair of oxen or donkeys. The animals were yoked together with either a single yoke or a double yoke with bars over and under the neck. An ox goad, a long staff with a nail or metal tip, was used to control the animals (Judg. 3:31).

Harvest was an important time, and workers were hired especially for the occasion. The standing grain was cut with a scythe or sickle, then brought in bundles to the threshing floor where it was threshed and separated from the chaff. Finally it was stored, either in earthenware jars or in underground silos. The prophet Isaiah referred to the various processes involved in growing grain, observing that it was an occasion for wonder and praise of God (Is. 28:23–29).

Vineyards were concentrated on the terraces of the Judean hills, although they were also found in the Carmel area and in parts of the region east of the Jordan River. Isaiah 5:1–7 gives some idea of the hard labor involved in preparing and cultivating vineyards. Vines were often left to trail on the ground. As the fruit began to ripen from July onward, people built watchtowers, or temporary booths, to keep watch for both human and animal intruders. Harvesting the grapes and making wine were great social occasions. The Old Testament law allowed people to eat grapes while collecting them, but not to put them in their own baskets while in someone else’s field (Deut. 23:24). The grapes were mainly used for wine, but some were dried as raisins.

Olive trees need little cultivation, as they can grow in shallow soils and survive long periods of drought. They were grown in the central uplands of Ephraim and Carmel and parts of Gilead. Olives were the last crop to be picked—as late as October and November—and they were used mainly for their oil.

In addition to the three main crops, a variety of fruits and vegetables was also grown in Bible times. The importance of vegetables is indicated by Ahab’s desire to turn Naboth’s vineyard into a vegetable garden. Melons, cucumbers, leeks, herbs, and spices were probably grown in the kitchen gardens of the nobility, while the poor had to be content with beans and lentils, which were often grown between the vines of other crops (2 Sam. 17:28).

Summer fruits were eagerly awaited in the heat as a tasty and refreshing supplement to the regular diet. Figs and pomegranates seem to have been particularly popular (Hos. 9:10; Hag. 2:19), and the prophet Amos was involved in the production of sycamore figs (Amos 7:14). Dates were cultivated in the Jericho region, and nuts such as almond and pistachio were also enjoyed (Gen. 43:11; Song 6:11).

Also see FOOD; HARVEST.

◆

Photo by Gustav Jeeninga

• Productive farmland near Jabesh Gilead, demonstrating progressive agricultural methods in use in the Holy Land today.

Photo by Gustav Jeeninga

- Lemon trees at Tel Aviv, Israel, in a modem citrus-farming operation.

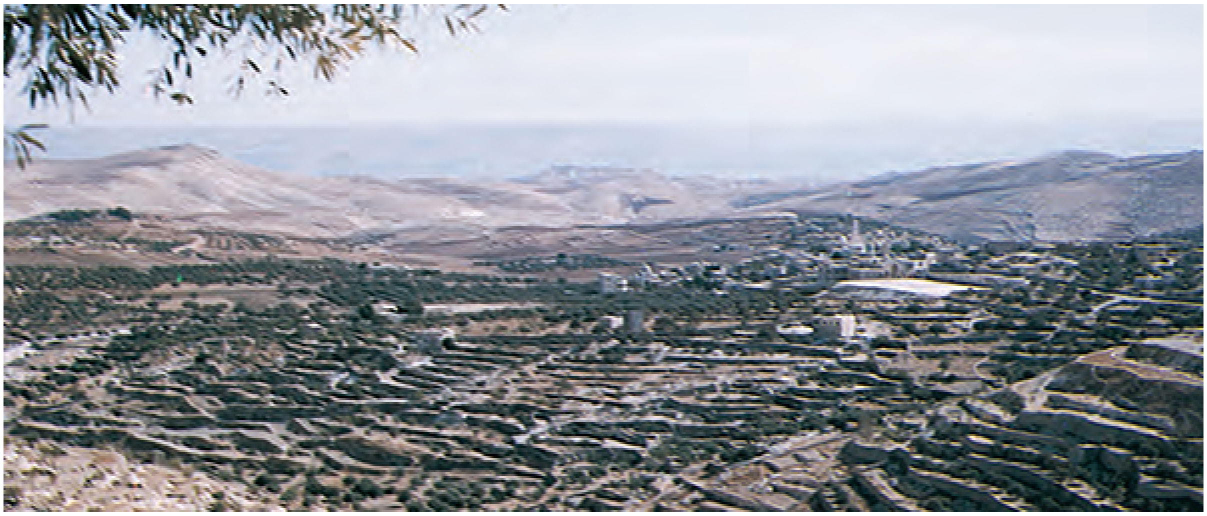


Photo by Gustav Jeeninga

- Hillside terracing—a technique for preventing soil erosion— in the farmlands surrounding Bethlehem.

AGRIPPA I [a GRIP uh]—Roman ruler of Galilee and eventual ruler of the territory previously governed by his grandfather, Herod the Great. Agrippa persecuted the Christians in Jerusalem (Acts 12:1–23) during his reign in Judea from A.D. 41 until his death in A.D. 44. Also see HEROD.

AGRIPPA II [a GRIP uh]—son of Herod Agrippa I and great-grandson of Herod the Great. He was appointed by the Roman Emperor Claudius as ruler of Abilene, part of Galilee, Iturea, and Trachonitis. Shortly before the apostle Paul was taken prisoner to Rome, he appeared before Herod Agrippa II (Acts 25:13—26:32). Also see HEROD.

AGUE (see DISEASES OF THE BIBLE).

AGUR [A ghur]—a son of Jakeh and one of the writers of the book of Proverbs (Prov. 30:1). His celebrated prayer (Prov. 30:8–9) asks for deliverance from economic extremes.

AHAB [A hab] (*father is brother*)—the name of two men in the Old Testament:

1. The son of Omri and the seventh king of Israel (1 Kin. 16:30). Under the influence of Jezebel his wife, Ahab gave Baal equal place with God. Ahab also built a temple to Baal in which he erected a "wooden image" of the Canaanite goddess Asherah (1 Kin. 16:33). At Jezebel's urging, Ahab opposed the worship of the Lord, destroyed His altars, and killed His prophets. He reigned over Israel in Samaria for 22 years (873–852 B.C.) (1 Kin. 16:29).

   Ahab strengthened the friendly relations with Phoenicia that David had begun when he was king of the United Kingdom. He sealed the friendship between the two nations with a political marriage to Jezebel, the notoriously wicked daughter of Ethbaal, king of the Sidonians (1 Kin. 16:31). Ahab may have been the first king of Israel to establish peaceful relations with Judah.

   False religion soon led to immoral civil acts. Because Jezebel had neither religious scruples nor regard for Hebrew civil laws (Lev. 25:23–34), she had Naboth tried unjustly and killed so that Ahab could take over his property (1 Kin. 21:1–16).

Throughout Ahab's reign, the prophet ELIJAH stood in open opposition to Ahab and the worship of Baal. Ahab also had frequent conflicts with Ben–Hadad, King of Syria, who once besieged Ahab's capital city, Samaria, but was driven off (1 Kin. 20:1–21).

Later, Ahab defeated Ben–Hadad in a battle at Aphek (1 Kin. 20:22–34); but Ahab was lenient with him, perhaps in view of a greater threat, Shalmaneser III of Assyria. In 853 B.C., Ahab and Ben–Hadad joined in a coalition to stop Shalmaneser's army at Qarqar on the Orontes River in Syria. Ahab contributed 2,000 chariots and 10,000 soldiers to this coalition. Still later, Ahab fought Ben–Hadad again. In spite of his precautions, Ahab was killed at Ramoth Gilead (1 Kin. 22:1–38).

Ahab was a capable leader and an avid builder. He completed and adorned the capital city of Samaria, which his father Omri had begun. Archaeological discoveries show that Ahab's "ivory house" (1 Kin. 22:39; Amos 3:15) was faced with white stone, which gave it the appearance of ivory. It also was decorated with ivory inlays. The ivory fragments that have been found show similarities with Phoenician ivories of the period. These findings illustrate the close political and social ties that existed between Israel and Phoenicia. Archaeology has also shown that Ahab refortified the cities of Megiddo and Hazor, probably in defense against growing threats from Syria and Assyria.

Ahab's story is particularly sad because of his great potential. His tragedy was forming an alliance with Jezebel and turning from God to serve idols.

2. The son of Kolaiah and one of two false prophets denounced by Jeremiah (Jer. 29:21–23). Because Ahab prophesied falsely in God's name, Jeremiah declared that he would die at the hand of Nebuchadnezzar, king of Babylon, and would be cursed by all Babylonian captives from Judah.

Photo by Howard Vos

• Remains of a palace from Ahab's time, uncovered in an excavation at the site of ancient Samaria.

AHARAH [a HAR uh]—Benjamin's third son (1 Chr. 8:1). He is also called Ehi (Gen. 46:21) and Ahiram (Num. 26:38).

AHARHEL [a HAR hell]—a son of Harum and the founder of a family included in the tribe of Judah (1 Chr. 4:8).

AHASAI [a HAH sigh]—a form of AHZAI.

AHASBAI [a HAS bih]—the father of one of David's mighty men (2 Sam. 23:34).

AHASUERUS [ah has you EH rus] (*mighty man*)—the name of two kings in the Old Testament:

1. A king of Persia and the husband of the Jewish woman ESTHER. Scholars generally agree that Ahasuerus is the same person as

Xerxes I (485–464 B.C.).

The picture of Ahasuerus presented in the Book of Esther—the vastness of his empire (1:1), his riches (1:4), his sensuality and feasting (1:5–12), and his cruelty and lack of foresight (1:13–22)—is consistent with the description of Xerxes provided by the Greek historian Herodotus. Ahasuerus succeeded his father, Darius Hystaspis, in 485 B.C.

The Book of Esther tells the story of how Ahasuerus banished his queen, Vashti, because of her refusal to parade herself before the drunken merrymakers at one of his feasts. Following a two-year search for Vashti's replacement, Ahasuerus chose Esther as his queen. Esther and her people, the Jews, were in Persia as a consequence of the fall of Jerusalem (in 586 B.C.) and the scattering of the Jews into captivity in foreign lands.

Ahasuerus' advisor, Haman, hated the Jews; he prevailed upon Ahasuerus to order them to be wiped out—an order which the king gave with little concern for its consequences. During a sleepless night, Ahasuerus sent for his royal records and read of how the Jew Mordecai, Esther's guardian, had uncovered a plot to kill the king and thus had saved his life. Ahasuerus' discovery led to Mordecai's being raised to a position of honor in the kingdom. Haman's treachery soon led to his own fall, and he and his ten sons were hanged on the gallows he had previously prepared for Mordecai.

In 464 B.C. a courtier murdered Ahasuerus, and his son, Artaxerxes Longimanus, succeeded him. In Ezra 4:6, the reign of Ahasuerus is mentioned chronologically between Cyrus (v. 5) and Artaxerxes (v. 7).

2. A king of the Medes and the father of Darius (Dan. 9:1).

AHAVA [a HAH vuh]—a town in Babylonia situated near a small river or canal of the same name. Ezra and his companions camped for three days on the banks of this stream as they prepared for the long journey to Jerusalem (Ezra 8:15, 21, 31).

AHAZ [A haz]—the name of two men in the Old Testament:

1. A son of Jotham and the 11th king of Judah (2 Kin. 15:38; 16:1–20; Achaz, KJV). He was an ungodly king who promoted the worship of

Molech, with its pagan rites of human sacrifice (2 Chr. 28:1–4).

The reign of Ahaz probably overlapped the reign of his father Jotham and possibly the reign of his own son Hezekiah. His age when he became king was 20 and he reigned for 16 years, beginning about 735 B.C.

Early in his reign Ahaz adopted policies that favored Assyria. When he refused to join the anti-Assyrian alliance of Pekah of Israel and Rezin of Syria, they invaded Judah and besieged Jerusalem, threatening to dethrone Ahaz and replace him with a puppet king (Is. 7:1–6). Pekah and Rezin killed 120,000 people and took 200,000 captives. However, through the intervention of Oded the prophet, the captives were released immediately (2 Chr. 28:5–15).

In view of his precarious circumstances, Ahaz requested help from Tiglath–Pileser III, king of Assyria, offering him silver and gold. At first the plan worked, and Assyria invaded Israel and Syria (2 Kin. 15:29). Ultimately, however, Assyria ��distressed” Ahaz, demanding excessive tribute (2 Chr. 28:20–21).

Spiritually, Ahaz stopped following in the ways of the four relatively good kings who had preceded him (Joash, Amaziah, Azariah, and Jotham). He made images of Baal, offered infant sacrifices in the Valley of Hinnom, and sacrificed on the high places (2 Chr. 28:1–4). He came under further pagan influence at Damascus where he had gone to meet Tiglath–Pileser III. Seeing a pagan altar there, he commanded Uriah the priest at Jerusalem to build a copy of it. He then installed it next to the bronze altar in the Jerusalem temple.

It was to King Ahaz that Isaiah’s announcement of the promised Immanuel was made (Is. 7:10–17). The prophet Isaiah sent a message to the terrified Ahaz, but Ahaz would not turn to God and trust Him for deliverance. Instead, he plunged deeper into idolatry and self-destruction. Ahaz’s conduct brought divine judgment to Judah in the form of military defeats. Edom revolted and took captives from Judah. The Philistines invaded Judah, capturing several cities. Rezin of Damascus seized control of Elath, Judah’s port on the Gulf of Aqaba (2 Kin. 16:5–6).

At his death, Ahaz was buried without honor in Jerusalem. He was not deemed worthy of a burial in the royal tombs (2 Chr. 28:27).

2. A Benjamite and descendant of King Saul. Ahaz was a son of Micah and the father of Jehoaddah (1 Chr. 8:35–36; 9:42).

AHAZ, DIAL OF (see SUNDIAL OF AHAZ).

AHAZIAH [a huh ZIE uh] (*the Lord sustains*)—the name of two kings in the Old Testament:

1. The son and successor of Ahab and the ninth king of Israel (1 Kin. 22:40, 49, 51). Ahaziah reigned from 853 to 852 B.C.

   The son of JEZEBEL, Ahaziah followed policies that showed evidence of his mother's pagan influence. After reigning only two years, he "fell through the lattice of his upper room in Samaria" (2 Kin. 1:2) and was seriously injured. Sending his messengers to ask Baal–Zebub, the god of Ekron, about his recovery, Ahaziah was frustrated when the prophet Elijah interrupted their mission and prophesied Ahaziah's death. Enraged by Elijah's predictions, Ahaziah tried to seize him, but the men sent to capture the prophet were destroyed by fire from heaven and Elijah's prophecy was quickly fulfilled (2 Kin. 1:9–17).

   At the time of Ahaziah's ascent to the throne, Mesha, the king of Moab, rebelled because of the tribute imposed on him by Omri, Ahaziah's grandfather (2 Kin. 1:1; 3:4–5). Ahaziah formed an alliance with Jehoshaphat, king of Judah, to build ships and trade with other nations. God judged this effort and it failed (1 Kin. 22:49).
2. The son and successor of Joram and the nephew of Ahaziah No. 1 (2 Kin. 8:24–26). Ahaziah is also called Jehoahaz (2 Chr. 21:17; 25:23) and Azariah (2 Chr. 22:6). The sixth king of Judah, Ahaziah reigned for only one year (841 B.C.).

   Ahaziah became king at age 22 (2 Kin. 8:26; 2 Chr. 22:1). His wicked reign was heavily influenced by his mother Athaliah, who was the evil power behind his throne: "He walked in the way of the house of Ahab" (2 Kin. 8:27).

   Ahaziah cultivated relations with Israel and joined with his uncle, King Jehoram (2 Kin. 1:17; 9:24; 2 Chr. 22:5–7), in a military expedition at Ramoth Gilead against Hazael, king of Syria. Jehoram was wounded and returned to Jezreel, near Mount Gilboa, to convalesce. While visiting his uncle Jehoram, Ahaziah was killed by Jehu, Israel's captain, who had been ordered by God to exterminate the house of Ahab (2 Kin. 9:4–10).

AHBAN [AH bun] (*brother of an intelligent one*)—a son of Abishur and Abihail, in the genealogy of Jerahmeel (1 Chr. 2:29).

AHER [A hehr] (*one who is behind*)—a descendant of Benjamin (1 Chr. 7:12). His name may be a contraction of Ahiram (Num. 26:38) or Aharah (1 Chr. 8:1).

AHI [A high] (*my brother*)—the name of two men in the Old Testament:

1. A son of Abdiel, of the tribe of Gad (1 Chr. 5:15).
2. A son of Shemer, of the tribe of Asher (1 Chr. 7:34).

AHIAH [a HIGH uh]—a form of AHIJAH.

AHIAM [a HIGH um]—one of David's mighty men, a son of Sharar (2 Sam. 23:33) the Hararite.

AHIAN [A HIGH un]—a son of Shemida, of the tribe of Manasseh (1 Chr. 7:19).

AHIEZER [ah hih EE zur] (*brother of help*)—the name of two men in the Old Testament:

1. A son of Ammishaddai and head of the tribe of Dan at the time of Israel's wandering in the wilderness (Num. 1:12).
2. A chief of the tribe of Benjamin (1 Chr. 12:3).

AHIHUD [a HIGH hud] (*brother of honor*)—the name of two men in the Old Testament:

1. A prince from the tribe of Asher who helped divide the land of Canaan (Num. 34:27).
2. A son of Ehud, of the tribe of Benjamin (1 Chr. 8:7).

AHIJAH [a HIGH juh] (*my brother is the Lord*)—the name of nine men in the Old Testament:

1. The performer of high-priestly functions at Gibeah during part of Saul's reign (1 Sam. 14:3, 18). Many scholars identify him with Ahimelech, the priest at Nob who is also identified as a son of Ahitub (1 Sam. 22:9). Ahijah's name is usually spelled Ahiah, a variant of Ahijah.
2. A secretary or scribe in Solomon's reign and a son of Shisha (1 Kin. 4:3); also spelled Ahiah.
3. The prophet from Shiloh who prophesied Israel's division into two kingdoms because of its idolatries (1 Kin. 11:29–39). While Solomon was king, Jeroboam rebelled against him. Ahijah tore his own garment into 12 pieces and instructed Jeroboam to take ten of them. This symbolic action indicated that Jeroboam would be king over the ten tribes which would be known as the northern kingdom of Israel. Ahijah stood up for the people in the face of their oppression under Solomon and Rehoboam.

   Later, King Jeroboam disguised his queen and sent her to the aging and nearly blind prophet to ask whether their sick child would recover. Ahijah prophesied that because of Jeroboam's wickedness the child would die (1 Kin. 14:1–18). His prophecies were also put into writing (2 Chr. 9:29).
4. The father of Baasha, who killed Jeroboam's son Nadab. He then reigned over Israel in his stead (1 Kin. 15:27).
5. A man of the tribe of Judah and a son of Jerahmeel (1 Chr. 2:25).
6. A Benjamite who helped carry off the inhabitants of Geba (1 Chr. 8:7).
7. One of David's mighty men (1 Chr. 11:36).
8. A Levite during David's reign (1 Chr. 26:20) who kept the temple treasury.
9. One of the priests who, with Nehemiah, sealed the covenant (Neh. 10:26).

AHIKAM [a HIGH kumm] (*my brother has risen*)—a son of Shaphan and an officer in King Josiah's court. He was a member of the delegation sent by Josiah to the prophetess Huldah (2 Kin. 22:12–14).

He helped protect the prophet Jeremiah from the persecutions of King Jehoiakim (Jer. 26:24).

AHILUD [a HIGH lud] (*a brother is born*)—the father of Jehoshaphat, "secretary of state" (REB) or "recorder" for David and Solomon (2 Sam. 8:16).

AHIMAAZ [a HIM a az] (*powerful brother*)—the name of two or three men in the Old Testament:

1. The father of Saul's wife, Ahinoam (1 Sam. 14:50).
2. A son of Zadok the high priest, Ahimaaz kept David informed of Absalom's revolt after the king was forced to flee Jerusalem (2 Sam. 15:27). This "spy" system worked well at first, but it was later discovered, and Ahimaaz and Jonathan fled for their lives (2 Sam. 17:18).
3. Solomon's son-in-law and governor in Naphtali (1 Kin. 4:15). Ahimaaz married Basemath, the daughter of King Solomon. He may be the same person as No. 2.

AHIMAN [a HIGH mun]—the name of two men in the Old Testament:

1. One of the three descendants of the Anakim (Num. 13:22; Judg. 1:10), a famous race of giants who lived at Hebron when the Hebrew spies surveyed the land.
2. A Levite gatekeeper in the temple (1 Chr. 9:17).

AHIMELECH [a HIM eh leck] (*my brother is king*)—the name of two men in the Old Testament:

1. A high priest at Nob who helped David when he fled from King Saul (1 Sam. 22:18).
2. A Hittite who befriended David when he hid in the wilderness from King Saul (1 Sam. 26:6).

AHIMOTH [a HIGH moth] (*brother of death*)—a son of the Levite Elkanah (1 Chr. 6:25).

AHINADAB [a HIN uh dab] (*brother of liberality*)—a son of Iddo and one of Solomon’s 12 supply officers (1 Kin. 4:14).

AHINOAM [a HIN oh am] (*my brother is delight*)—the name of one or two women in the Old Testament:

1. A daughter of Ahimaaz and a wife of King Saul (1 Sam. 14:49–50).
2. One of David’s wives, the mother of Amnon (1 Sam. 25:43; 2 Sam. 3:2). She may be the same person as No. 1.

AHIO [a HIGH oh] (*his brother*)—the name of three men in the Old Testament:

1. Abinadab’s son and Uzzah’s brother (2 Sam. 6:3–4; 1 Chr. 13:7). When the ARK OF THE COVENANT was being transported to Jerusalem, Ahio and Uzzah drove the cart (2 Sam. 6:6–7).
2. A son of Elpaal the Benjamite (1 Chr. 8:14).
3. A son of Jeiel the Benjamite by his wife Maacah (1 Chr. 8:31; 9:37) and an ancestor of King Saul.

AHIRA [a HIGH ruh]—a son of Enan and leader of the tribe of Naphtali in the wilderness. Ahiram was one of the heads of the twelve tribes who helped Moses take a census shortly after the Exodus (Num. 1:15; 10:27).

AHIRAM [a HIGH rum] (*my brother is exalted*)—the third son of Benjamin and the founder of a family called the AHIRAMITES (Num. 26:38). Ahiram was probably the same man as Aharah (1 Chr. 8:1), also called Ehi (Gen. 46:21) and Aher (1 Chr. 7:12).

Photo by Howard Vos

• Hiram, king of Tyre (also known as Ahiram), seated on a throne, in this stone carving from his tomb.

AHIRAMITES [a HIGH rum ites]—descendants of AHIRAM.

AHISAMACH [a HIS ah mack] (*my brother sustains*)—a man of the tribe of Dan and a craftsman who worked on the tabernacle (Ex. 31:6).

AHISHAHAR [a HISH ah har] (*brother of the dawn*)—according to 1 Chronicles 7:10, a son of Bilhan, a grandson of Jediael, and a great-grandson of Benjamin.

AHISHAR [a HIGH shar] (*brother of song*)—an official or servant of King Solomon (1 Kin. 4:6).

AHITHOPHEL [a HITH oh fell] (*brother of folly*)—one of David's counselors who assisted Absalom in his revolt. When Absalom rebelled against David, Ahithophel apparently believed his own popularity would bring success to Absalom's revolt. Possibly sensing a chance to rise to power himself, Ahithophel advised Absalom to take David's harem (2 Sam. 15:12; 16:21)—an act equivalent to claiming the throne.

Ahithophel also advised Absalom to pursue David, who had fled Jerusalem. But Absalom chose to listen to Hushai, who advised the prince not to pursue his father. Sensing that Absalom's rebellion was doomed, Ahithophel put his household in order and hanged himself (2 Sam. 17:23)—one of the few cases of suicide in the Bible.

AHITUB [a HIGH tuhb] (*my brother is goodness*)—the name of three men in the Old Testament:

1. A son of Phinehas and grandson of Eli. Ahitub probably became high priest upon his grandfather's death (1 Sam. 4:11).
2. A son of Amariah and father of Zadok, who later was made high priest by King Saul after Ahimelech's death (2 Sam. 8:17; 1 Chr. 6:7–8, 52; 18:16; Ezra 7:2). The Ahitub of 1 Chronicles 6:8, 11–12 is probably the Azariah of 2 Chronicles 31:10.
3. The father of Meraioth and "officer over the house of God" (1 Chr. 9:11).

AHLAB [A lub]—a town of Asher. The Israelites failed to dislodge Asher's Canaanite inhabitants (Judg. 1:31).

AHLAI [A lih]—the name of two people in the Old Testament:

1. One of several daughters of Sheshan (1 Chr. 2:31) and a descendant of Perez, Judah's older son by TAMAR (Matt. 1:3).
2. The father of one of David's mighty men (1 Chr. 11:41).

AHOAH [a HOE uh]—a son of Bela in the genealogy of Benjamin (1 Chr. 8:4). Ahoah is called Ahijah in 1 Chronicles 8:7.

AHOHI [a HOE high]—a form of AHOHITE.

AHOHITE [a HOE hite]—a term for the descendants of Ahoah (1 Chr. 8:4). This tribe had a flair for military affairs (2 Sam. 23:9, 28; 1 Chr. 11:12, 29). The NRSV translates "son of Ahohi" (2 Sam. 23:9) instead of "the Ahohite."

AHOLAH [a HOE la]—a form of OHOLAH.

AHOLIAB [a HOE lih ab] (*tent of the father*)—a son of Ahisamach of the tribe of Dan. During the time of Moses, he was chosen to work with Bezaleel and other craftsmen in preparing the furniture of the tabernacle (Ex. 31:6; 35:34; 36:1–2; 38:23; Oholiab, NRSV, NIV).

AHOLIBAH [a HOE lih bah]—a form of OHOLIBAH.

AHOLIBAMAH [a HOE lih BAH muh] (*tent of the high place*)—the name of one man and one woman in the Old Testament:

1. A wife of Esau (Gen. 36:5, 14). In Genesis 26:34 she is called "Judith the daughter of Beeri the Hittite."
2. The chief of an Edomite clan (Gen. 36:41; 1 Chr. 1:52; Oholibamah, NRSV, NIV).

AHUMAI [a HUE mih]—a son of Jahath and a descendant of Judah (1 Chr. 4:2).

AHUZAM [a HUE zem]—a form of AHUZZAM.

AHUZZAM [a HUZ um] (*possessing*)—a son of Ashhur and Naarah in the genealogy of Judah (1 Chr. 4:6; Ahuzam, KJV).

AHUZZATH [a HUZZ ath]—a friend of Abimelech, who was "King of Gerar" (Gen. 20:2) or "King of the Philistines" (Gen. 26:1). Ahuzzath accompanied King Abimelech on a journey from Gerar to BEERSHEBA in an effort to make a covenant with Isaac (Gen. 26:26).

AHZAI [A zih] (*the Lord has seized*)—a priest who lived in Jerusalem in Ezra's time (Neh. 11:13; Ahasai, KJV).

AI [A eye] (*the ruin*)—the name of two cities in the Old Testament:

1. A Canaanite city (see Map 3, B–4) (Josh. 10:1) located east of Bethel (Gen. 12:8), "beside Beth Aven" (Josh. 7:2), and north of Michmash (Is. 10:28). Many years before Joshua's time, Abraham pitched his tent at Ai before journeying to Egypt (Gen. 12:8).

   Ai figures prominently in the story of Israel's conquest of Canaan. After Joshua conquered Jericho, he sent men to spy out Ai and the surrounding countryside. Because Ai was small, the spies assured Joshua that he could take Ai with only a handful of soldiers.

   Joshua dispatched about 3,000 soldiers to attack Ai. This army was soundly defeated, due to Achan's sin of taking spoils from Jericho contrary to God's commandment. When God singled out Achan and his family, the people stoned them to death. Joshua then sent 30,000 soldiers against Ai and captured the city by a clever military tactic—an ambush (Joshua 7–8).

Although Ai has been identified with modern et-Tell, situated southeast of Bethel, recent archaeological discoveries conflict with this placement and make this identification uncertain. Nearby Khirbet Nisya is another possible location for Ai. Ai is also called Aiath (Is. 10:28, KJV), Aija (Neh. 11:31, KJV), and Hai (Gen. 12:8; 13:3, KJV).

2. An Ammonite city in Moab (Jer. 49:3).

AIAH [a EYE ah] (*falcon*)—the father of Rizpah, a concubine of King Saul (2 Sam. 3:7). Two of his grandsons were hanged by King David to appease the Gibeonites (2 Sam. 21:8, 10–11).

AIATH [a EYE ath]—a form of AI.

AIJA [a EYE juh]—a form of AI.

AIJALON [A juh lon] (*place of deer*)—the name of two cities in Israel:

1. A city in the Shephelah, the lowlands west of Jerusalem (see Map 3, A–4). It belonged to the tribe of Dan (Josh. 19:42) and was assigned to the Kohathite Levites. The area surrounding Aijalon was the scene of the famous battle between Joshua and the five Amorite kings. This was the battle where Joshua made the sun stand still, while the Israelites destroyed their enemies (Josh. 10:12–14). After the ten tribes seceded to form the northern kingdom of Israel, Aijalon was fortified by Rehoboam (1 Chr. 8:13; 2 Chr. 11:10). In the days of King Ahaz, the city was captured by the Philistines (2 Chr. 28:18).

   Aijalon is identified with Yalo, a village situated about 23 kilometers (14 miles) northwest of Jerusalem (Josh. 10:12; 19:42; 2 Chr. 28:18; Ajalon, KJV).
2. A site "in the country of Zebulun" where Elon the judge was buried (Judg. 12:12).

AIJELETH SHAHAR [A juh leth SHAY har] (*deer of the dawn*)—probably the name of a specific tune used with Psalm 22. The words appear as part of the title of this psalm in the KJV.

AIN [ane] (*fountain*)—the name of two cities in the Old Testament:

1. A place in northwest Canaan (Num. 34:11).
2. A city originally given to Judah but later transferred to Simeon. It was assigned to the Levites (Josh. 21:16). In three places in the Bible, Ain is mentioned with another city, Rimmon (Josh. 15:32; 19:7; 1 Chr. 4:32), and perhaps should be read as Ain–Rimmon. See also Rimmon in Nehemiah 11:19.

Also see AYIN.

AIR—the atmosphere or the region through which the birds fly. “Speaking into the air” (1 Cor. 14:9) means to waste one’s breath, to speak in a way that cannot be understood.

The apostle Paul used this word of the region where human beings exist. “The prince of the power of the air” (Eph. 2:2), the devil or Satan, is busy at work in the same region. At the coming of the Lord, however, believers will rise to meet Christ in the air (1 Thess. 4:17), which the devil has unlawfully claimed as his own.

AJAH [A jah] (*hawk*)—a son of Zibeon (Gen. 36:24; 1 Chr. 1:40).

AJALON [AJ uh lun]—a form of AIJALON.

AKAN [A ken]—a son of Ezer and grandson of Seir the Horite (Gen. 36:27). Akan is also called JAAKAN (1 Chr. 1:42).

AKELDAMA [ah kell DA mah] (*field of blood*)—a field located outside the walls of Jerusalem. According to Matthew, this field was purchased by the chief priests with the 30 pieces of silver they paid to Judas for betraying Jesus. Remorseful at having betrayed innocent blood, Judas flung the 30 pieces of silver on the floor of the temple and went out and hanged himself. The priests would not put the coins in the temple treasury, for they were tainted with “the price of blood.” So they took the money and bought the potter’s field, in which to bury strangers (Matt. 27:3–10).

According to Luke, however, the field was purchased by Judas himself with the 30 pieces of silver. Apparently it was this field that became known as “Akel Dama, or Field of Blood” (Acts 1:18–19; Aceldama, KJV)—the place where Judas died. Apparently, Judas did not personally buy the field; he “bought” it only in the sense that his own money, thrown down on the temple floor, was used by the chief priests to purchase the field.

A tradition from the fourth century places this plot of ground on the Hill of Evil Counsel, a level plot overlooking the Valley of Hinnom.

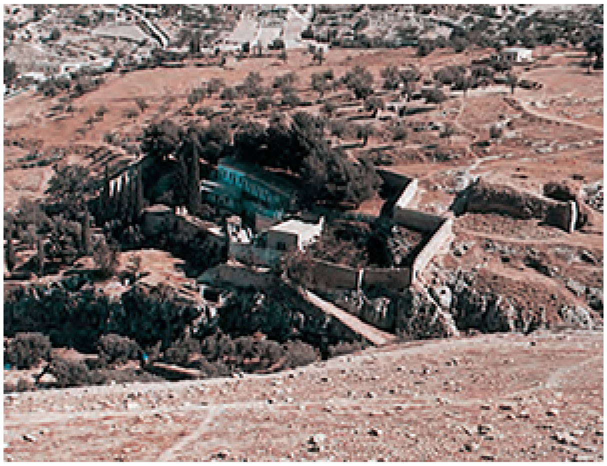


Photo by Howard Vos

• The Valley of Hinnom near Jerusalem, with the traditional site of Akeldama in the fenced area (Matt. 27:3–10).

AKKAD [ACK kad]—a form of ACCAD.

AKKUB [ACK kub]—the name of four men in the Old Testament:

1. A son of Elioenai, a descendant of Zerubbabel and of King David (1 Chr. 3:24).
2. The head of a family of Levite gatekeepers in the temple after the captivity (Ezra 2:42; Neh. 7:45).
3. The head of a family of temple servants (NETHINIM) who returned to Jerusalem after the captivity (Ezra 2:45).
4. A Levite who helped Ezra read and interpret the law (Neh. 8:7).

AKRABBIM, ASCENT OF [ack RAB im] (*scorpions*)—an ascending slope and mountain pass located on the southeast border of Judah near the Dead Sea and the Wilderness of Zin (Num. 34:4). As its name implies, this area abounded in scorpions. Its Greek name was Akrabattene.

ALABASTER (see MINERALS OF THE BIBLE).

ALAMETH [AL ah meth]—a form of ALEMETH.

ALAMMELECH [al LAM eh leck] (*oak of a king*)—a town of the tribe of Asher (Josh. 19:26).

ALAMOTH [AL ah mohth] (probably *sopranos*)—a musical term of uncertain meaning (1 Chr. 15:20; Ps. 46 title). It may have meant singing in a high-pitched, or soprano, voice.

ALARM—a warning signal, usually sounded among the Israelites by the blowing of two silver trumpets. The trumpets were sounded when the people were to assemble, disperse, march into battle, or gather for feasts and festivals (Num. 10:1–10; Jer. 4:19).

ALEMETH [AL eh meth]—the name of one town and two men:

1. A priestly town of the tribe of Benjamin near Geba and Anathoth (1 Chr. 6:60). It is also called ALMON (Josh. 21:18).
2. A son of Becher and the grandson of Benjamin (1 Chr. 7:8; Alameth, KJV).
3. A son of Jehoaddah (1 Chr. 8:36). Alemeth also was a descendant of Jonathan and King Saul.

ALEPH [AH lef]—the first letter of the Hebrew alphabet, used as a heading over Psalm 119:1–8. In the original Hebrew language, each of these eight verses began with the letter aleph. Also see ACROSTIC.

ALEXANDER [EH leg zan dur] (*defender of men*)—the name of five or six men in the Bible:

1. Alexander III (the Great), son of Philip II (King of Macedon) and founder of the Hellenistic (Greek) Empire. He was born in 356 B.C. and ascended the Macedonian throne in 336 B.C. Advised by his teacher Aristotle that he could rule the world if he could make people adopt the Greek culture, Alexander extended his empire east from Greece, around the Mediterranean Sea to Egypt, and then to the borders of India. He died in Babylon in 323 B.C. at the age of 33. Because he did not leave an heir who could continue his reign, Alexander's three generals divided his kingdom, with Ptolemy taking Egypt, Seleucus the East, and Cassander Macedonia.

Although Alexander the Great is not mentioned directly in the Old or New Testament, many scholars think that “the large horn that is between [the] eyes . . . of the male goat” (Dan. 8:21) and the “mighty king” in the vision of Daniel 11:3–4 may refer to him.

Alexander encouraged Jews to settle in Alexandria, a city named after himself. He founded it after conquering Egypt. It was at Alexandria that a Greek translation of the Old Testament, known as the SEPTUAGINT, was developed.

2. A son of Simon, a Cyrenian who carried the cross for Jesus (Mark 15:21), and a brother of Rufus.
3. A member of the family of Annas, the Jewish high priest (Acts 4:6). Both Annas and Alexander were in Jerusalem during the trial of Peter and John.
4. A Jew who lived at Ephesus during the riot started by Demetrius and the silversmiths who opposed Paul’s preaching (Acts 19:21–41). The Jews sought to use Alexander to convince the Ephesians that they had nothing to do with Paul and the Christians (Acts 19:33).
5. One of two heretical teachers at Ephesus mentioned by the apostle Paul. With Hymenaeus, he is said to have “suffered shipwreck” of the faith. He was “delivered to Satan” (1 Tim. 1:19–20) by Paul. Perhaps this was some form of excommunication from the church.
6. The coppersmith who did Paul “much harm” (2 Tim. 4:14). Some scholars identify him with No. 4 and suggest that he may have been a silversmith engaged in activity that was unlawful for a Jew. Other scholars suggest he might be No. 5.

Photo by Howard Vos

• Bust of Alexander the Great, Greek military conqueror.

ALEXANDRIA [eh leg ZAN drih uh]—the capital of Egypt during the Greek and Roman periods. Situated on the Mediterranean Sea at the western edge of the Nile delta, the city was established by Alexander the Great when he conquered Egypt in 331 B.C. After Alexander's death, the capital of Egypt was moved from Memphis to Alexandria, and it became one of the most significant cities of the Greek Empire. The population of Alexandria included native Egyptians, learned Greeks, and many Jews. The commercial strength of the city was aided by the famous towering lighthouse (one of the Seven Wonders of the ancient world) that guided ships into port. Paul himself sailed in an Alexandrian ship on his way to Rome (Acts 27:6; 28:11).

As a cultural center, Alexandria had a large museum and a library that attracted many scholars and writers. These learned people carried out research to establish accurate versions of the important Greek myths and epics as well as scientific investigations in astronomy, botany, and mathematics. One of the results of these interests was the commissioning of 70 (or 72) Jewish scholars to translate the Old

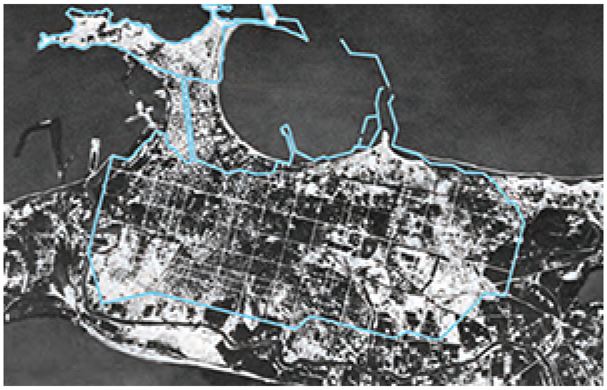
Testament from Hebrew to Greek. The translation they produced is known as the SEPTUAGINT.

Philo and other learned Jews in Alexandria wrote many books in defense of the Jewish faith to show that their beliefs were consistent with Greek philosophical thinking. This sometimes resulted in unusual methods of interpretation because the literal understanding of Scripture often was mixed with fanciful explanations—a type of interpretation known as ALLEGORY. A Christian school of thought that used the allegorical method grew up in Alexandria, led by such great church fathers as Clement and Origen.

Apollos, a believer from Alexandria, who worked with the church at Corinth after it was founded by the apostle Paul, may have attended one of these early schools. The Book of Acts describes Apollos as one who was well versed in the Scriptures (Acts 18:24). Because the Book of Hebrews reflects thinking that is similar to writings from Alexandria, some scholars believe Apollos may have written the book.

The early church father Eusebius recorded the tradition that John Mark was one of the first missionaries who brought the message of Christ to the people of Alexandria. Years earlier, prominent Jews from Alexandria who gathered in Jerusalem strongly opposed Stephen’s preaching about Christ (Acts 6:9).

Of the many Alexandrias that Alexander the Great founded and named after himself, the one in Egypt outshines them all. It remains a thriving city to this day.



• Aerial photograph of the coastal site of Alexandria, Egypt. The location of the ancient city is shown within the light blue lines.

ALEXANDRIANS [eh leg ZAN drih un]—residents of the city of ALEXANDRIA (in Egypt). Certain Alexandrians at Jerusalem, who belonged to the "Synagogue of the Freedmen" (Acts 6:9) disputed with Stephen and stirred up opposition to him.

ALGUM (see PLANTS OF THE BIBLE).

ALIAH [a LIE ah]—a form of ALVAH.

ALIAN [AL ih un]—a form of ALVAN.

ALIEN—a foreigner, sojourner, or stranger from a country other than Israel. Aliens did not enjoy the rights of Israelites (Deut. 14:21; Job 19:15; Ps. 69:8).

Also see FOREIGNER.

ALLEGORY—a symbolic representation of a truth about human conduct or experience. The word "allegory" is found only once in the King James Version. In Galatians 4:24 it translates the Greek verb *allegoreo,* which means to say something different from what the words normally imply. The NKJV translates it by the word "symbolic."

As a literary device, an allegory may consist of only a few lines or it may be sustained through an entire book. According to traditional

Jewish and Christian interpretation, the entire book of the Song of Solomon is an allegory: of God and his wife, Israel (Jewish), or of Christ and his bride, the church (Christian). Other examples of allegory in the Old Testament are Psalm 80:8–19 and Ecclesiastes 12:3–7. In Psalm 80 the pronouns "we" and "us" identify the vine as Israel (vv. 18–19).

In the New Testament, Jesus' parable of the wheat and the tares (Matt. 13:24–30, 36–43) is a good example of allegory. The apostle Paul also used allegories when writing. In Ephesians 6:11–17 he urges his readers to "put on the whole armor of God" and then gives the symbolic spiritual designation for each article worn by the Christian soldier. And in 1 Corinthians 10:1–4, Paul gives an allegory that compares the experience of Moses and the Israelites to Christian baptism and the Lord's Supper.

Perhaps the most memorable of Paul's allegories, however, is found in Galatians 4:21–31: Hagar and Sarah, Ishmael and Isaac. One of them (Ishmael) was born to the bondwoman Hagar; the other (Isaac) was born to a freewoman, Sarah. Hagar and Ishmael are symbolic of the Old Covenant: the law from Mount Sinai that brings all people into bondage. Sarah and Isaac are symbolic of the New Covenant: the gospel of grace from Mount Calvary that gives spiritual freedom. When Paul concluded by saying, "So then, brethren, we are not children of the bondwoman but of the free [woman]," he was urging his readers to reject the bondage of legalism—salvation by keeping the law—and to live by faith in Christ.

ALLELUIA [al e LOO yuh] (*praise the Lord*)—a Greek form of the Hebrew word *Hallelujah,* used to express joy, praise, and thanksgiving.

The words, "Praise the Lord," found often in the Psalms, are a translation of the Hebrew *Hallelujah* (Ps. 104:35; 116:19; 147:1). The word was probably a standardized call to worship in the temple, since it usually appears at the beginning or end of a psalm.

ALLIANCE—an agreement or treaty among two or more individuals or nations for the purpose of providing mutual trading privileges or military protection. Alliances between the PATRIARCHS and foreigners were common—for example, Abraham with Abimelech of Gerar (Gen. 21:22–34) and Jacob with Laban (Gen. 31:43–55). At Sinai Israel was forbidden to make alliances with the Canaanites (Ex. 23:32). This was to keep Israel's loyalties from being divided between God and pagan powers.

During the conquest of the land of Canaan, the Israelites were tricked into an alliance with the Gibeonites (Joshua 9). Later, during the period of the judges, the individual Hebrew tribes apparently made alliances with one another for their common defense (Judg. 4:10; 6:35).

King David entered into several foreign treaties—for example, with Achish of Gath (1 Sam. 27:1–12) and Hiram of Tyre (1 Kin. 5:1–12). Solomon's many marriages probably included alliances with other nations (1 Kin. 3:1; 9:16; 11:1–3). Other Hebrew kings formed many alliances, such as Asa with Ben–Hadad of Syria (1 Kin. 15:18–20; 2 Chr. 16:1–6). Judah's attempts to make alliances with Egypt were responsible for the attacks of Nebuchadnezzar of Babylon on Jerusalem in 597 B.C. and 586 B.C. (2 Kin. 24:1, 20; Ezek. 17:12–21).

The prophets warned the nation of Israel against forming alliances that sought to replace dependence on God with reliance on a foreign power (Jer. 2:18, 36; Ezek. 23:11–21).

ALLON [AL lun] (*oak* or *terebinth*)—a son of Jedaiah and the father of Shiphi, of the tribe of Simeon (1 Chr. 4:37). The word is also found in Joshua 19:33 (KJV) as a town of Naphtali, but the NKJV translates "the terebinth tree"; the NRSV has "the oak"; the NIV has "the large tree."

ALLON BACHUTH [AL lun BACK uth] (*oak of weeping*)—a place "below Bethel," the name of the burial place of Deborah, the nurse of Rebekah (Isaac's wife) (Gen. 35:8).

ALLOTMENT—in the Old Testament a system of land tenure used in Israel to distribute the land to the tribes, clans and families. Joshua 13–19 describes the division of the land on both sides of the Jordan River among the tribes of Israel, with each tribe except the Levites receiving a specific territory.

How the allotment was determined is not explained, but many scholars believe the "lot" involved the use of the URIM AND THUMMIM (Ex. 28:30; Lev. 8:8; Deut. 33:8; Ezra 2:63; Neh. 7:65), which were stones kept in the breastplate (or pouch) on the high priest’s ephod and used in determining God’s will.

Over a period of time, a reallotment or redistribution of the land was necessary. This explains the provision for a “Year of Jubilee” (Lev. 25:8–55; 27:17–24; Num. 36:4). Every 50th year, the allotments were to be restored to their original owners—a practice that helped prevent drastic inequalities of wealth and poverty.

Because the Lord himself was the “lot” (allotment, portion, or inheritance) of the Levites (or priests), the tribe of Levi received no allotment of land (Num. 18:20; Deut. 10:9; Josh. 13:14). They were allowed, however, to live among all the tribes.

ALMIGHTY (see GOD, NAMES OF).

ALMODAD [al MOE dad]—a son of Joktan (1 Chr. 1:19–23).

ALMON [AL mon]—a priestly town in the tribe of Benjamin (Josh 21:18), also called Alemeth (1 Chr. 6:60). It probably is to be identified with Khirbet Almit, a mound northeast of Jerusalem.

ALMON DIBLATHAIM [AL mon dibb lah THAY em]—a stopping place during the wilderness journey of the Israelites (situated in Moab), between Dibon Gad and the mountains of Abarim (Num. 33:46–47). It may be the same place as Beth Diblathaim (Jer. 48:22).

ALMOND (see PLANTS OF THE BIBLE).

ALMS—money given out of mercy for the poor. The Israelite was commanded to be generous in opening his hand wide to the poor and needy (Deut. 15:11). Gleanings from vineyards, orchards, olive groves, and fields should be made available to the poor (Lev. 19:9–10; Ruth 2:2, 7–8). Blessings were promised to those who were generous in aiding the poor (Prov. 14:21; 19:17). Eventually, the notion developed that almsgiving had power to atone for the giver’s sins.

By Jesus’ time, the word “righteousness” was tied closely to the word “alms.” Thus, when Jesus taught about “charitable deeds” (or almsgiving; Matt. 6:2–4), prayer (Matt. 6:5–15), and fasting (Matt. 6:16–18), he prefaced his teachings by saying, “Beware of practicing your piety [literally, righteousness] before men in order to be seen by them" (Matt. 6:1). In this way he taught that the giving of alms to the poor must not become a theatrical display to win people's applause; the praise that comes from God is more important.

The Book of Acts comments favorably on several instances of almsgiving. A certain disciple at Joppa—a woman named Tabitha, or Dorcas—was full of good works and charitable deeds (Acts 9:36). A God-fearing man named Cornelius "gave alms generously to the people, and prayed to God always" (Acts 10:2). Then, as now, God acknowledges those who give gifts of food to the hungry and in other ways show compassion to the needy (Is. 58:6–8; 1 John 3:17).

ALMUG, ALOES (see PLANTS OF THE BIBLE).

ALOTH [A lohth] (*ascents*)—a place in northern Israel put under the charge of Baanah, one of Solomon's officials (1 Kin. 4:16; Bealoth, RSV).

ALPHA AND OMEGA [AL fuh, oh MAY guh]—the first and last letters of the Greek alphabet. This title is given to God the Father and God the Son (Rev. 1:8; 21:6). The risen Christ says, "I am the Alpha and the Omega, the Beginning and the End, the First and the Last" (Rev. 22:13). By calling Jesus Christ the Alpha and the Omega, the writer of the book of Revelation acknowledged that He is the Creator, the Redeemer, and the Final Judge of all things.

ALPHABET (see WRITING).

ALPHAEUS [al FEE us] (*leader* or *chief*)—the name of two men in the New Testament:

1. The father of the apostle James the Less (Matt. 10:3; Acts 1:13).
2. The father of Levi (or Matthew), the apostle and writer of the first gospel (Mark 2:14).

ALTAR—a table, platform, or elevated place on which a priest placed a sacrifice as an offering to God. The nature of altars changed considerably during the several centuries of Bible times. In addition to describing altars dedicated to God, the Bible speaks frequently also of pagan altars, particularly those associated with the false worship of the Canaanites.

Altars in the Old Testament. The first altar in the Bible was the one built by Noah after the Flood (Gen. 8:20). The next several altars mentioned appear in connection with the patriarch Abraham and his wanderings. His first altar, at Shechem, seemed to serve as a symbol of his possession of the land (Gen. 12:7). At his altars between Bethel and Ai (Gen. 12:8) and at Hebron (Gen. 13:18), he sacrificed animals and called upon the name of the Lord. Abraham built his last altar on top of a mountain in the land of Moriah (Gen. 22:9). To these altars, his son Isaac added one at Beersheba (Gen. 26:25). Isaac's son Jacob built no new altars; but he restored those that Abraham had built at Shechem (Gen. 33:20) and Bethel (Gen. 35:1, 3).

The Hebrew word for altar means "a place of slaughter or sacrifice." But the altars of the Old Testament were not restricted to offerings of animals as sacrifices. Joshua 22:26–29 indicates that altars were occasionally used to remind the Israelites of their heritage or to call attention to a major event. Sometimes an altar might even be used as a place for refuge (1 Kin. 1:50–51; 2:28).

During the days of Moses, two priestly altars assumed important roles in the ritual of the TABERNACLE in the wilderness. These were the altar of burnt offering and the altar of incense.

The altar of burnt offering (Ex. 27:1–8) was placed in front of the entrance to the tabernacle (Ex. 40:6), where it was used for the daily burnt offering and meal offering. This altar declared that entry into the presence of God must be preceded by sacrificial ATONEMENT for sin. The altar of burnt offering was made of acacia wood, overlaid with bronze. The corners of the altar extended at the top into projections that looked like horns.

The golden altar of incense (Ex. 30:1–10) stood just before the veil inside the tabernacle that separated the most holy place from the rest of the worship area (Ex. 40:26–27). Priests burned incense on this altar every day so its fragrance would fill the tabernacle.

As the first king of Israel, Saul built an altar during his conquest of the Philistines for the sacrifice of sheep, oxen, and calves (1 Sam. 14:35). Later David erected an altar on a threshing floor of natural stone that he bought from Araunah the Jebusite (2 Sam. 24:15–25). This site became the central place of sacrifice in the TEMPLE after it was constructed by Solomon, David's son and successor. Some have identified this site with the large rock structure in the city of Jerusalem now seen under the famous building known as the Dome of the Rock.

After building the temple in Jerusalem, Solomon constructed an altar (2 Chr. 4:1) larger than the one Moses had built, probably adapting it to the size of the temple. This was the altar restored later by King Asa (2 Chr. 15:8). Still later, King Ahaz had Solomon's altar moved to the northern part of the temple courtyard (2 Kin. 16:14–15). This was also the same altar cleansed by Hezekiah (2 Chr. 29:18) and rebuilt by Manasseh (2 Chr. 33:16) at later times in Old Testament history.

The incense altar of the tabernacle was also replaced by Solomon's altar made of cedar and overlaid with gold (1 Kin. 6:20, 22; 7:48). Incense was burned every morning and evening on this altar. The priest also sprinkled the blood of a sacrificial animal on the incense altar to make atonement for his sins and the sins of the people. The incense altar was also symbolic of prayer. It is the only altar that appears in the heavenly temple (Is. 6:6; Rev. 8:3).

When the captives returned to Jerusalem following their years of captivity in Babylon, one of their first acts was to build an altar (Ezra 3:3).

Altars in the New Testament. In addition to the temple of the Jewish people with its altars, the New Testament refers to the altar in Athens that was dedicated "TO THE UNKNOWN GOD" (Acts 17:23). No physical Christian altar appears in the New Testament. The statement "we have an altar" (Heb. 13:10) refers to the sacrifice of Christ. The altar of incense mentioned in Revelation 8:3 belongs to the heavenly temple. In this heavenly temple there is no need for an altar of burnt offering since atonement for our sins is now complete through the death of Jesus Christ.

Canaanite Altars. Archaeology has turned up many Canaanite altars from all periods of Old Testament history. A kind of table or altar built into the rear wall of a temple in ancient Megiddo has been dated at about 2000 B.C. Also uncovered at Megiddo was a large round altar from an even earlier period.

Canaanite altars were constructed of earth, stone, or metal. Stone altars have been preserved in Israel. Their form ranges from unworked, detached rocks to carefully cut natural stone. Altars of earth are mentioned in the ancient records, but none have been preserved. These were the simplest altars, probably built by the common people.

References to altars dedicated to pagan gods other than the one true God appear throughout the Old Testament. They were devoted to the Baals (2 Chr. 33:3) and various other Canaanite gods and goddesses (Deut. 12:3)—Chemosh the god of Moab, Ashtoreth of the Sidonians, and Molech of the Ammonites (1 Kin. 11:5–7). The Lord gave specific instructions that these pagan altars should be torn down and destroyed before altars dedicated to His worship were built (Deut. 12:2–3).

Photo by Gustav Jeeninga

- Excavations at ancient Megiddo, showing the ancient round altar used for pagan sacrifices.

AL TASHCHETH [al TASH keth] (*do not destroy*)—a phrase found in the titles of Psalms 57, 58, 59, and 75. It was probably the name of the tune to which the psalm was to be sung.

ALUSH [A luhsh]—a desert camp of the Israelites (Num. 33:13–14).

ALVAH [AL vuh]—a chief of Edom descended from Esau (Gen 36:40), also spelled Aliah (1 Chr. 1:51).

ALVAN [AL vann]—the oldest son of Shobal and a descendant of Seir the Horite (Gen. 36:23). His name is also spelled Alian (1 Chr. 1:40).

AMAD [A madd] (*station*)—a town in northern Canaan, assigned to the tribe of Asher (Josh. 19:26).

AMAL [A mal]—a son of Helem in the genealogy of Asher (1 Chr. 7:35).

AMALEK [AM uh leck]—a grandson of Esau and son of Eliphaz by Timnah, his concubine (Gen. 36:12; 1 Chr. 1:36). A chieftain of an Edomite tribe (Gen. 36:16), Amalek gave his name to the AMALEKITES.

AMALEKITES [AM uh leck ites]—an ancient wandering tribe descended from Esau's grandson Amalek (Gen. 36:12, 16; 1 Chr. 1:36). The main territory of the Amalekites was in the Sinai peninsula and in the Negev, the southern part of present-day Israel. But they roamed widely throughout the territory later settled by the people of Israel. Throughout the Old Testament period the Amalekites were bitter foes of the Israelites.

The Amalekites are first mentioned in the time of Abraham, when a group of kings under the leadership of CHEDORLAOMER defeated Amalek (Gen. 14:7). At the time of Israel's journey through the wilderness, the Amalekites lived in the southern part of the land promised to Israel. The Amalekites attacked the Israelites, but Joshua later defeated them in a battle at Rephidim (Ex. 17:8–16). Because of their treacherous attacks, Moses declared that God would continually wage war against them (Ex. 17:14–16).

During the period of the judges, the Amalekites joined forces with the Ammonites and Eglon, king of Moab, to attack and capture Jericho (Judg. 3:13). Along with the Midianites and the people of the East, they were defeated in the Valley of Jezreel by Gideon's army (Judg. 6:3, 33; 7:12–22).

Eventually the Amalekites gained a mountain in the land of Ephraim. King Saul of Israel won this area back and then chased the Amalekites from the land (1 Sam. 14:48; 15:1–9). But Saul did not destroy the rich booty of livestock as God commanded, and so he was rebuked by the prophet Samuel (1 Sam. 15:10–33).

The Amalekites continued to raid Israel. David attacked and defeated them (1 Sam. 27:8–10), but they countered by raiding Ziklag and carrying off two of David's wives. He pursued and defeated them (1 Sam. 30:1–31), executing one of them for claiming to have killed Saul in battle (2 Sam. 1:1–16).

In the days of Hezekiah, 500 men of the tribe of Simeon defeated the Amalekites. Consequently, the Simeonites took their land and the Amalekites became a dispossessed people (1 Chr. 4:39–43).

AMAM [A mam]—a town in southern Canaan assigned to Judah in the ALLOTMENT of the land (Josh. 15:26).

AMANA [a MAH nuh]—a mountain mentioned in the Song of Solomon (4:8), along with Lebanon, Senir, and Hermon. It may refer to Mount Amanus, part of the Anti–Lebanon range.

AMARANTH [AM uh ranth] (see PLANTS OF THE BIBLE).

AMARIAH [am ah RYE uh] (*the Lord has said*)—the name of nine Old Testament men:

1. A son of the priest Meraioth, who was descended from Phinehas, a grandson of Aaron (1 Chr. 6:7, 52; Ezra 7:3).
2. A son of Azariah, who was a high priest during Solomon's reign (1 Chr. 6:11).
3. A Levite descended from Kohath (1 Chr. 23:19; 24:23).
4. A chief priest during Jehoshaphat's reign (2 Chr. 19:11).
5. A priest appointed by King Hezekiah to help distribute "the freewill offerings to God" (2 Chr. 31:14–15).
6. A man of the family of Bani who divorced his foreign wife after the captivity (Ezra 10:42).
7. One of the priests who, along with Nehemiah, sealed the covenant (Neh. 10:3).
8. A descendant of Judah through Perez (Neh. 11:4).

9. An ancestor of the prophet Zephaniah, who lived during King Josiah’s reign (Zeph. 1:1).

AMARNA, TELL EL- [a MAR nuh]—the modern name of the site of Akhetaten, capital of Egypt during the reign of Amunhotep IV (about 1375–1358 B.C.), and the site of important archaeological finds.

Amunhotep IV, who changed his name to Akhenaten, rejected the predominant gods of Egypt that were worshiped at Thebes in order to further the worship of Aten, the sun disc. In the process of rejecting the old religion and setting up worship of Aten, Akhenaten almost created a monotheistic (one-god) religion. After Akhenaten died, his capital at Tell el-Amarna was destroyed and the worship of Aten was rejected for the more traditional gods at Thebes.

In 1887 a peasant woman discovered some clay tablets in the ruins of Akhetaten. Archaeologists carefully examined the area and found fragments of about 350 documents in the wedge-shaped (CUNEIFORM) script that was popular in ancient Mesopotamia. Many of these clay tablets were written on both sides with messages from various small city-state “kings” in Canaan. Others contained treaties between larger countries, such as Egypt and the land of the Hittites.

The tablets from Canaan describe the internal strife there and the weakened Egyptian control over the country shortly after the period when the Israelites invaded the land under Joshua. The “king” of Byblos wrote almost 60 letters protesting the lack of military support given to him by the Egyptian king. Letters from the “kings” of Shechem, Megiddo, Hebron, Tyre, Hazor, and even Jerusalem were found in these royal archives. They provide firsthand geographical and historical information about political events and important people during the 14th century B.C.

The advanced state of writing, references to irrigation, olives, corn, ships, chariots, silver, gold, and copper, and even the price of a bride have provided many new insights into the culture of Canaan. They show clearly that Canaan was far from being an uncultured land. The language of the tablets themselves is primarily Akkadian, but various Canaanite words and grammatical forms appear. These give a firsthand knowledge of the language spoken by the Canaanites.

Tell el-Amarna is situated about 320 kilometers (200 miles) south of Cairo on the east bank of the Nile River.

AMASA [AM ah sah] (*burden-bearer*)—the name of two men in the Old Testament:

1. David's nephew, the son of Jether and Abigail (1 Chr. 2:17). Amasa was also the cousin of Joab, a captain in David's army (2 Sam. 17:25). When Absalom rebelled against his father David, he appointed Amasa commander of the rebel army. After Absalom was defeated and killed by Joab (2 Sam. 18:14), David forgave Amasa and appointed him commander of the royal army in place of Joab (2 Sam. 19:13).
2. A leader of the Ephraimites and a son of Hadai (2 Chr. 28:12). Amasa followed the lead of the prophet Oded. He advised that the prisoners from Judah (captured by King Pekah of Israel in his campaign against King Ahaz of Judah) be fed, clothed, and transported back to their homes in Jericho.

AMASAI [a MASS a eye] (*the Lord has borne*)—the name of three men in the Old Testament:

1. A son of Elkanah and a descendant of Kohath (1 Chr. 6:25; 2 Chr. 29:12).
2. A chieftain who joined David at Ziklag. Amasai became one of David's captains (1 Chr. 12:18).
3. A Levite who helped move the ARK OF THE COVENANT to Jerusalem (1 Chr. 15:24).

AMASHAI [a MASH eye]—a priest who lived in Jerusalem in the time of Nehemiah (Neh. 11:13; Amashsai, NIV, NRSV).

AMASHSAI [a MASH sigh]—a form of AMASHAI.

AMASIAH [am ah SIGH ah] (*burden of the Lord*)—a son of Zichri and a commander in the army of King Jehoshaphat of Judah (2 Chr. 17:16).

AMAU [A moe]—the land from which Balak, king of Moab, summoned Balaam the soothsayer (Num. 22:5; Amaw, NRSV; his native land, NIV).

AMAW [A maw]—a form of AMAU.

AMAZIAH [am ah ZIE uh] (*the Lord is mighty*)—the name of four men in the Old Testament:

1. The son of King Joash (2 Kin. 14:1–20; 2 Chr. 25:1). Amaziah was twenty-five years old when he began his reign as the ninth king of Judah. He followed in the steps of his father, doing “what was right in the sight of the Lord” (2 Kin. 14:3). However, he permitted the high places of false worship to stand (2 Kin. 14:4). After becoming king, Amaziah built up an army in Judah, adding to these ranks 100,000 mercenaries, or paid troops, from Israel to war against Edom (2 Chr. 25:6). Warned by a “man of God” that if he used the mercenaries he was inviting certain defeat (2 Chr. 25:7), he sent them home. He incurred their wrath for this action (2 Chr. 25:10).

   Following a stunning victory over the Edomites, Amaziah embraced the gods of Edom (2 Chr. 25:14). The folly of his action was exposed by the ironic question of a godly priest, “Why have you sought the gods of the people, which could not rescue their own people from your hand?” (2 Chr. 25:15). Meanwhile the mercenaries he had dismissed attacked several towns in Judah, killing three thousand and taking much spoil (2 Chr. 25:13).

   Apparently filled with pride over his victory, Amaziah challenged the king of Israel, Joash (or Jehoash), to war and suffered defeat at Beth Shemesh. The Bible notes that this was God’s punishment for Amaziah’s sin of idolatry (2 Chr. 25:20). King Joash destroyed a large section of the wall of Jerusalem and claimed spoil from the temple and the king’s treasury. He also took hostages back to Samaria, possibly even King Amaziah (2 Chr. 25:23–24). Amaziah outlived Joash by 15 years. Learning of a conspiracy against him in Jerusalem, he fled to Lachish. However, his enemies followed and assassinated him there, ending a reign of twenty-nine years (2 Chr. 25:25–28).
2. The father of Joshah (1 Chr. 4:34–43).
3. A Levite of the family of Merari and the son of Hilkiah (1 Chr. 6:45).

4. A priest at Bethel who sought to silence the prophet Amos (Amos 7:10–17).

AMBASSADOR (see OCCUPATIONS AND TRADES).

AMBER (see JEWELS AND PRECIOUS STONES).

AMBITION, SELFISH—a spirit of strife and selfishness condemned by the apostle Paul (2 Cor. 12:20; Gal. 5:20). This type of behavior is alien to the spirit of Christ and inappropriate for Christian believers.

AMEN **[A min]** (*so be it*)—a solemn word by which a person confirms a statement, an oath, or a covenant (Num. 5:22; Neh. 5:13). It is also used in worship to affirm an address, psalm, or prayer.

In Isaiah 65:16 the Lord is called “the God of truth”; the original Hebrew means, “the God of amen.” This is Isaiah’s way of saying that the Lord is the One who remains eternally true, the One who can always be relied on. In the New Testament, our Lord Jesus Christ is given the same title: “the Amen, the Faithful and True Witness” (Rev. 3:14). He, too, is eternally true and reliable.

AMERICAN STANDARD VERSION (see BIBLE VERSIONS AND TRANSLATIONS).

AMETHYST (see JEWELS AND PRECIOUS STONES).

AMI **[A mih]**—a form of AMON.

AMINADAB **[a MIN uh dab]**—Greek form of AMMINADAB.

AMITTAI **[a MIT ih]** (*faithful*)—the father of the prophet Jonah (2 Kin. 14:25; Jon. 1:1).

AMMAH **[AM muh]**—a hill in the territory of Benjamin (2 Sam. 2:24). Joab and Abishai stopped here after their victory over Abner in the battle of Gibeon before traveling on to Hebron.

AMMI **[AM mih]** (*my people*)—the symbolic name that God told the prophet Hosea to give to the people of Israel. This name was a sign of

God's forgiveness and acceptance of those who had wandered away from him (Hos. 2:1, 23).

AMMIEL [AM ih ell] (*kinsman of God*)—the name of four Old Testament men:

1. A son of Gemalli and one of those sent by Moses to spy out the land of Canaan (Num. 13:12).
2. The father of Machir, an inhabitant of Lo Debar (2 Sam. 9:4–5; 17:27).
3. The father of Bathsheba (Bathshua), one of David's wives (1 Chr. 3:5). He is called Eliam in 2 Samuel 11:3.
4. A son of Obed–Edom, whose family served as gatekeepers for the tabernacle (1 Chr. 26:5).

AMMIHUD [a MIH hud]—the name of five Old Testament men:

1. The father of Elishama, chief of the tribe of Ephraim during Israel's 40 years in the wilderness (Num. 1:10; 10:22). Ammihud was Joshua's great-grandfather (1 Chr. 7:26).
2. A man of the tribe of Simeon in the time of Moses (Num. 34:20).
3. A man of the tribe of Naphtali in Moses' time (Num. 34:28).
4. The father of Talmai, king of Geshur (2 Sam. 13:37).
5. A descendant of Judah through Perez and a son of Omri (1 Chr. 9:4). He returned to Jerusalem after the captivity.

AMMINADAB [ah MIN ah dab] (*my people are notable*)—the name of three men in the Old Testament:

1. The father of Elisheba, Aaron's wife (Ex. 6:23). Amminadab's name appears as an ancestor of David (Ruth 4:19–22) and, thus, as an ancestor of Jesus (Matt. 1:4; Luke 3:33; Aminadab, KJV).
2. A chief of a Levitical group, and one of the sons of Kohath, during David's reign (1 Chr. 6:22).
3. One of the Levites who helped bring the ARK OF THE COVENANT to Jerusalem (1 Chr. 15:10–11).

AMMINADIB [am MIN ah dib] (*my people are noble*)—a chariot driver mentioned in the Song of Solomon (6:12) in the KJV. Other translations render the word Amminadib as “my noble people.��

AMMISHADDAI [am ih SHAD eye] (*the Almighty is my kinsman*)—the father of Ahiezer (Num. 1:12; 7:66–71; 10:25). Ahiezer was a captain of the tribe of Dan during the wilderness journey.

AMMIZABAD [ah MIZ ah bad]—the son of Benaiah, one of David’s captains (1 Chr. 27:6).

AMMON [AM muhn] (*kinsman* or *people*)—the land of Ammon, settled by those who were descended from Ben–Ammi, Lot’s son. Ben–Ammi was born in a cave near Zoar (Gen. 19:30–38), a city near the southern end of the Dead Sea (see Map 2, D–1). The land of the AMMONITES generally was located in the area north and east of Moab, a region between the River Arnon and the River Jabbok. Its capital city was Rabbah (Deut. 3:11; 2 Sam. 11:1). Amman, the name of the capital of the modern Hashemite kingdom of Jordan, is a continuing use of this ancient name.

AMMONITES [AM muhn ites]—a nomadic race descended from Ben–Ammi, Lot’s son, who became enemies of the people of Israel during their later history. During the days of the Exodus, the Israelites were instructed by God not to associate with the Ammonites (Deut. 23:3). No reason is given in the Bible for such hostility, but the rift between the two peoples continued across several centuries.

In the days of the judges, Eglon, king of Moab, enlisted the aid of the Ammonites in taking Jericho from the Hebrew people (Judg. 3:13). In Saul’s time, Nahash, the Ammonite king, attacked Jabesh Gilead. Saul responded to the call for help and saved the people of Jabesh Gilead from being captured by Nahash (1 Sam. 11:1–11).

Later in the history of the Israelites, Ammonites were among the armies allied against King Jehoshaphat; God caused confusion among them, and they destroyed themselves (2 Chr. 20:1–23). The prophets of the Old Testament often pronounced God’s judgment against the Ammonites (Jer. 9:26; Amos 1:13–15). Archaeological evidence suggests that Ammonite civilization continued from about 1200 B.C. to 600 B.C.

AMMONITESS **[AM muhn ite ess]** (*Ammonite woman*)—a word used to describe NAAMAH, mother of Rehoboam (1 Kin. 14:21), and SHIMEATH, mother of Zabad (2 Chr. 24:26).

AMNON **[AM nun]** (*faithful*)—the name of two men in the Old Testament:

1. The oldest son of David, born at Hebron while that city was still capital of the nation of Israel (2 Sam. 3:2; 1 Chr. 3:1). Amnon raped Tamar, his half-sister, incurring the wrath of Absalom, Tamar's full brother. After two years, Absalom had Amnon murdered.
2. A son of Shimon (or Shammai), a descendant of Judah (1 Chr. 4:20).

AMOK **[A mock]**—a priest who returned to Jerusalem with Zerubbabel after the captivity (Neh. 12:7). Amok was the ancestor of a priestly family (Neh. 12:20).

AMON **[A mun]**—the name of three men in the Old Testament:

1. A governor of Samaria (1 Kin. 22:26; 2 Chr. 18:25). When the prophet Micaiah prophesied that Ahab, king of Israel, would be killed in battle, he was sent to Amon as a prisoner.
2. A son of Manasseh and a king of Judah (2 Kin. 21:18–26; 2 Chr. 33:20–25). Amon became king at the age of 22 and reigned for only two years. His reign was characterized by idolatry. His wicked father may have deliberately named him after the Egyptian god Amun.

   Finally, Amon's own servants conspired to kill him, possibly because his corruption and idolatry had made him a weak king and they hoped to claim the throne for themselves. However, after Amon was assassinated, the people of Judah killed the conspirators and set Amon's eight-year-old son, Josiah, on the throne. Amon is mentioned in the New Testament as an ancestor of Jesus (Matt. 1:10).
3. The head of a captive family that returned to Israel from Babylon (Neh. 7:59). He was a descendant of one of Solomon's servants. He is also called Ami (Ezra 2:57).

AMORITES [AM oh rites] (*Westerners*)—the inhabitants of the land west of the Euphrates River, which included Canaan, Phoènicia, and Syria (see Map 1, C–2). The Amorites were one of the major tribes, or national groups, living in Canaan. The Old Testament frequently uses “Amorites” as a synonym for Canaanites in general. The Book of Genesis cites Canaan as the ancestor of the Amorites (Gen. 10:16).

Shortly before 2000 B.C., the Amorites lived in the wilderness regions of what today is western Saudi Arabia and southern Syria. In the court records of ACCAD and SUMER they were known as barbarians, or uncivilized people. Beginning about 2000 B.C., Amorites migrated eastward to Babylonia in large numbers. There they captured major cities and regions from the native Mesopotamians. “Abram” is an Amorite name, and Abraham himself may have been an Amorite.

Throughout Old Testament times, other Amorites remained in Syria, Phoenicia, and the desert regions to the south (Josh. 13:4). A significant number, however, settled in the land of Canaan itself, eventually occupying large areas both east and west of the Jordan River (Judg. 11:19–22). These Amorites spoke a dialect that was closely related to Canaanite and Hebrew. Occasionally, the Amorites were identified as a Canaanite tribe (Gen. 10:16). At other times they were called the people of Canaan (Deut. 1:27).

When Israel invaded Canaan under Joshua, the first Israelite victories came against the Amorite kings Sihon and Og, who ruled much of the Promised Land east of the Jordan River (Josh. 12:1–6). Various cities west of the Jordan—Jerusalem, Hebron, Jarmuth, Lachish, and Eglon—also were called Amorite cities (Josh. 10:5), even though Jerusalem was also known as a Jebusite city.

While conquering Canaan, the Israelites frequently fought with the Amorites. After the Israelites prevailed, the Amorites who had not been killed remained in Canaan and became servants to the Israelites (1 Kin. 9:20–21).

Much of our knowledge about the Amorites and their culture comes from clay tablets discovered at MARI, a major Amorite city situated on the Euphrates River in western Mesopotamia.

Photo by Howard Vos

• Ruins of a pagan temple of the Amorites, at Shechem.

AMOS **[AIM us]** (*burden bearer*)—the famous shepherd–prophet of the Old Testament who denounced the people of the northern kingdom of Israel for their idol worship, graft and corruption, and oppression of the poor. He was probably the earliest of the writing prophets. His prophecies and the few facts known about his life are found in the Book of Amos.

Although he prophesied to the Northern Kingdom, Amos was a native of Judah, Israel's sister nation to the south. He came from the village of Tekoa (Amos 1:1), situated about 16 kilometers (10 miles) south of Jerusalem.

On one occasion, Amos' authority in Israel was questioned by a priest who served in the court of King Jeroboam II, and Amos admitted he was not descended from a line of prophets or other religious officials. By vocation, he claimed to be nothing but "a herdsman and a tender of sycamore fruit" (Amos 7:14), but he pointed out that his right to speak came from the highest authority of all: "The Lord took me as I followed the flock, and the Lord said to me, ‘Go, prophesy to My people Israel’ ” (Amos 7:15).

Amos spoke because the Lord had called him to deliver His message of judgment. This is one of the clearest statements of the compulsion of the divine call to be found in the Bible.

The theme of Amos’ message was that Israel had rejected the one true God in order to worship false gods. He also condemned the wealthy class of the nation for cheating the poor through oppressive taxes (Amos 5:11) and the use of false weights and measures (Amos 8:5). He urged the people to turn from their sinful ways, to acknowledge God as their Maker and Redeemer, and to restore justice and righteousness in their dealings with others.

Amaziah the priest, who served in the court of King Jeroboam, made a report to the king about Amos and his message (Amos 7:10–13). This probably indicates that the prophet’s stern warning created quite a stir throughout the land. But there is no record that the nation changed its ways as a result of Amos’ message. About 40 years after his prophecies, Israel collapsed when the Assyrians overran their capital city, Samaria, and carried away the leading citizens as captives.

After preaching in Israel, Amos probably returned to his home in Tekoa. No facts are known about his later life or death. He will always serve as an example of courage and faithfulness.

AMOS, BOOK OF—a prophetic book of the Old Testament noted for its fiery denunciation of the northern kingdom of Israel during a time of widespread idol worship and indulgent living. The book is named for its author, the prophet AMOS, whose name means “burden bearer.” Amos lived up to his name as he declared God’s message of judgment in dramatic fashion to a sinful and disobedient people.

Structure of the Book. The nine chapters of the Book of Amos emphasize one central theme: The people of the nation of Israel have broken their COVENANT with God, and His judgment against their sin will be severe. After a brief introduction of Amos as the prophet (1:1–2), the book falls naturally into three major sections: (1) judgment against the nations, including Judah and Israel (1:3—2:16); (2) sermons of judgment against Israel (3:1—6:14); and (3) visions of God’s judgment (7:1—9:10). The book concludes with a promise of Israel’s restoration (9:11–15), ultimately fulfilled in the church’s mission to the Gentiles (Acts 15:15–21).

In the first major section of the book Amos begins with biting words of judgment against the six nations surrounding the lands of Judah and Israel. These nations (or their capitals) are Damascus (1:3–5), Gaza (1:6–8), Tyre (1:9–10), Edom (1:11–12), Ammon (1:13–15), and Moab (2:1–3). Next he announces God’s judgment against Judah, Israel’s sister nation to the south (2:4–5). Because of Israel’s bitterness toward Judah, Amos’ listeners must have greeted this cry of doom with pleasant agreement.

But Amos was only warming up to the main part of his sermon. Suddenly he launched into a vivid description of God’s judgment against the nation of Israel. With biting sarcasm, Amos condemned the citizens of Israel for their oppression of the poor (2:7), worship of idols (2:8), rejection of God’s salvation (2:9, 2:12), and defilement of the Lord’s holy name (2:7). Hypocrisy, greed, and injustice prevailed throughout the land. True worship had been replaced by empty ritualism and dependence on pagan gods. And Amos made it plain that Israel would be judged severely unless the people turned from their sin and looked to the one true God for strength and guidance.

In the second major section of his book (3:1—6:14), Amos preached three biting sermons of judgment against the nation of Israel. He referred to the wealthy, luxury-seeking women of Samaria—the capital city of Israel—as “cows of Bashan” (4:1). He also attacked the system of idol worship that had been established in the cities of Bethel and Gilgal (4:4; 5:5).

Following these sermons of judgment, Amos moved on in the third major section of his book (7:1—9:10) to present five visions of God’s approaching judgment. The prophet’s vision of a basket of fruit is particularly graphic. He described the nation of Israel as a basket of summer fruit, implying that it would soon spoil and rot in the blistering sun of God’s judgment (8:1–14).

Following these messages of judgment, the Book of Amos ends on a positive, optimistic note. Amos predicted that the people of Israel would be restored to their special place in God’s service after their season of judgment had come to an end (9:11–15). This note of hope is characteristic of the Hebrew prophets. They pointed to a glorious future for God’s people, even in the midst of dark times. This positive spirit, which issued from Amos’ deep faith in God, sustained the prophet and gave him hope for the future.

Authorship and Date. The author of this book was the prophet Amos, since it is clearly identified in the introduction as “the words of Amos” (1:1). Amos was a humble herdsman, or shepherd, of Tekoa (1:1), a village near Jerusalem in the southern kingdom of Judah. But God called him to deliver His message of judgment to the people who lived in Israel, Judah’s sister nation to the north. Amos indicated in his book that he prophesied during the reigns of King Uzziah (Azariah) in Judah and King Jeroboam II in Israel (1:1). This places his prophecy at about 760 B.C. He must have written the book some time after this date, perhaps after returning to his home in Tekoa.

In one revealing passage in his book, Amos indicates that he was “no prophet, nor was I a son of a prophet, but I was a herdsman and a tender of sycamore fruit” (7:14). In spite of this humble background, he was called by God to preach His message of repentance and judgment to a rebellious nation (7:15–16). His unquestioning obedience and his clear proclamation of God’s message show that he was committed to the Lord and His principles of holiness and righteousness. Amos’ keen sense of justice and fairness also comes through clearly in the book.

Historical Setting. Amos prophesied during the reign of Jeroboam II of Israel (793–753 B.C.), a time of peace and prosperity. The prophet speaks of the excessive luxury of the wealthy (6:3–7), who had no concern for the needs of the poor. Religiously, the nation had departed from the worship of the one true God. Jeroboam encouraged the practice of fertility cults, mixing an element of BAAL worship with Israel’s faith in their Lord of the Covenant. The situation clearly called for a courageous prophet who could call the nation back to authentic faith as well as a policy of fairness and justice in their dealings with their fellow citizens.

Theological Contribution. Amos is known as the great “prophet of righteousness” of the Old Testament. His book underlines the principle that religion demands righteous behavior. True religion is not a matter of observing all the right feast days, offering burnt offerings, and worshiping at the sanctuary. Authentic worship results in changed behavior—seeking God’s will, treating others with justice, and following God’s commands. This great insight is summarized by these famous words from the prophet: “Let justice run down like water, and righteousness like a mighty stream” (5:24).

Special Considerations. Although Amos was a shepherd by occupation, his book gives evidence of careful literary craftsmanship. One technique that he used was puns or plays on words to drive home his message. Unfortunately, they do not translate easily into English. In his vision of the summer fruit, for example, Amos spoke of the coming of God’s judgment with a word that sounds very similar to the Hebrew word for fruit (8:1–2). The “summer fruit” (*qayits*) suggested the “end” (*qets*) of the kingdom of Israel (NRSV). Like “ripe” summer fruit, Israel was “ripe” for God’s judgment.

Another literary device that Amos used in his sermons of judgment against the nations is known as numerical parallelism: “For three transgressions . . . and for four . . .” (1:3). He repeated this phrase seven times as he covered the sins of the various nations around Israel (1:3, 6, 9, 11, 13; 2:1, 4). The reader can almost feel the suspense building until the prophet reaches the dramatic climax of his sermon: “For three transgressions of Israel, and for four, I will not turn away its punishment, because they sell the righteous for silver, and the poor for a pair of sandals” (2:6).

The Book of Amos is one of the most eloquent cries for justice and righteousness to be found in the Bible. And it came through a humble shepherd who dared to deliver God’s message to the wealthy and influential people of his day. His message is just as timely for our world, since God still places a higher value on justice and righteousness than on silver and gold and the things that money will buy.

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Amos: A Study and Teaching Outline

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- B. Judgment on Gaza 1:6–8
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    - D. Judgment on Edom 1:11–12
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- A. The First Sermon: Israel's Present 3:1–15
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AMOZ [A mozz] (*strong*)—the father of the prophet Isaiah (Is. 1:1; 13:1; 38:1). According to a tradition of the rabbis, Amoz was a brother of King Amaziah of Judah (reigned about 796–767) and, like his son Isaiah, also a prophet.

AMPHIPOLIS [am FIP oh liss] (*surrounded city*)—a city of Macedonia (see Map 7, B–1) through which the apostle Paul passed on his second missionary journey (Acts 17:1). Amphipolis was situated about 50 kilometers (30 miles) southwest of Philippi. It was almost completely surrounded by a bend in the River Strymon.

Situated on a terraced hill, the city was highly visible from land and sea. A large monument, the Lion of Amphipolis, commemorating a military victory, stands guard today at the ancient site, as it did in Paul's time.

Photo by Howard Vos

• A statue of a lion still stands today at the site of ancient Amphipolis, as it did in Paul's time.

AMPLIAS [AM plih ahs] (*large, enlarged*)—a Christian in Rome greeted by the apostle Paul as "my beloved in the Lord" (Rom. 16:8; Ampliatus, NASB, REB, NIV, NRSV).

AMPLIATUS [am plih AY tus]—a form of AMPLIAS.

AMRAM [AM ram] (*exalted kinsman)*—the name of three men in the Old Testament:

1. A son of Kohath and an ancestor of Moses, Aaron, and Miriam through Jochebed, Kohath's sister (Ex. 6:18, 20). Amram was the father of the AMRAMITES, the Levitical family that served in the

wilderness tabernacle and perhaps in the temple in Jerusalem (Num. 3:27; 1 Chr. 26:23).
2. The KJV spelling of Hamran (1 Chr. 1:41). The name should probably be HEMDAN, as recorded in the Septuagint (Greek) version (Gen. 36:26).
3. A son of Bani who divorced his foreign wife after the captivity (Ezra 10:34).

AMRAMITES [AM ram ites]—descendants of AMRAM (Num. 3:27; 1 Chr. 26:23). The Amramites were a branch of the priestly family of KOHATHITES.

AMRAPHEL [AM rah fell—a king of Shinar who invaded Canaan during Abraham's time (Gen. 14:1, 9). Amraphel is not to be identified with Hammurapi, founder of the first Babylonian dynasty.

AMULET—a charm or ornament usually assumed to have supernatural powers. Often inscribed with magic incantations, amulets supposedly protected the wearer from evil—such as sickness, disease, accidents, witchcraft, evil spirits, and demons. They also were thought to serve as aids to success.

Although the word "amulet" does not occur in the KJV or the NKJV, several modern versions do use it. For instance, amulets are perhaps included in a list of garments and accessories worn by the women of Jerusalem (Is. 3:20, NRSV; charms, NIV). In this instance the word does not have any religious significance.

AMZI [Am zih] (*my strength*)—the name of two men in the Old Testament:

1. A descendant of Merari, of the tribe of Levi (1 Chr. 6:46).
2. An ancestor of Adaiah (Neh. 11:12).

ANAB [A nab] (*grapes*)—a town in the mountains of Judah captured by Joshua (Josh. 11:21; 15:50). The present-day Khirbet Anab is situated about 21 kilometers (13 miles) southwest of Hebron.

ANAH [A nah]—the name of one woman and two men in the Old Testament:

1. Zibeon's daughter and the mother of one of Esau's wives, Aholibamah (Gen. 36:2, 14, 18, 25).
2. A son of Seir and brother of the HORITE chief Zibeon (Gen. 36:20, 29; 1 Chr. 1:38). This Anah may be a tribal name rather than a personal name.
3. A son of Zibeon who discovered hot springs in the wilderness (Gen. 36:24; 1 Chr. 1:40–41).

ANAHARATH [uh NAY ha rath]—a town in the Valley of Jezreel allotted to the tribe of Issachar (Josh. 19:19).

ANAIAH [a NIGH uh] (*the Lord has answered*)—the name of one or two men in the Old Testament:

1. A leader who helped Ezra read the law (Neh. 8:4).
2. An Israelite who sealed the covenant under Nehemiah (Neh. 10:22). He may be the same person as No. 1.

ANAK [A knack]—a son of Arba, who gave his name to Kirjath Arba, or Hebron (Josh. 15:13–14). Anak had three sons, whose descendants were giants, the ANAKIM.

ANAKIM [AN uh kim]—a race of fierce giants (Deut. 1:28; 2:10–11; Josh. 14:12, 15) descended from ANAK. So gigantic were they that the spies sent out by Moses considered themselves as mere grasshoppers compared to the Anakim (Num. 13:33). Under Joshua, however, the Israelites destroyed many of the Anakim. A remnant of these giants took refuge among the Philistines.

ANAMIM [AN uh mem]—descendants of Mizraim, the second son of Ham (Gen. 10:13; 1 Chr. 1:11).

ANAMMELECH [ah NAM uh leck] (see GODS, PAGAN).

ANAN [A nan] (*a cloud*)—a leader of the Israelites who sealed the covenant after returning from the captivity (Neh. 10:26).

ANANI [a NAY nih]—a son of Elioenai, a descendant of Zerubbabel and King David (1 Chr. 3:24).

ANANIAH [an uh NYE uh]—the name of a person and a place:

1. An ancestor of Azariah (Neh. 3:23).
2. A town in Benjamin (Neh. 11:32).

ANANIAS [an uh NYE us] (*the Lord is gracious*)—the name of three New Testament men:

1. A Christian in the early church at Jerusalem (Acts 5:1–11). With the knowledge of his wife, SAPPHIRA, Ananias sold a piece of property and brought only a portion of the proceeds from its sale to Peter, claiming this represented the total amount realized from the sale. When Peter rebuked him for lying about the amount, Ananias immediately fell down and died. Sapphira later repeated the same falsehood, and she also fell down and died. Apparently, their pretense to be something they were not caused God to strike Ananias and Sapphira dead.
2. A Christian disciple living in Damascus at the time of Paul's conversion (Acts 9:10–18; 22:12–16). In a vision the Lord told Ananias of Paul's conversion and directed him to go to Paul and welcome him into the church. Aware of Paul's reputation as a persecutor of Christians, Ananias reacted with alarm. When the Lord informed him that Paul was "a chosen vessel of Mine" (Acts 9:15), Ananias went to Paul and laid his hands upon him. Paul's sight was restored immediately, and he was baptized (Acts 9:18).
3. The Jewish high priest before whom Paul appeared after his arrest in Jerusalem following his third missionary journey, about A.D. 58 (Acts 23:2). Ananias was also one of those who spoke against Paul before the Roman governor Felix (Acts 24:1). Ananias was appointed high priest about A.D. 48 by Herod. In A.D. 52 the governor of Syria sent Ananias to Rome to be tried for the Jews' violent treatment of the Samaritans. Ananias was acquitted of the charges through Agrippa's influence, and he was returned to his office in Jerusalem. About A.D. 59 Ananias was deposed by Agrippa. Known to the Jews as a Roman collaborator, Ananias was murdered by a Jewish mob at the beginning of the Jewish–Roman War of A.D. 66–73.

ANATH [A nath]—the father of SHAMGAR (Judg. 3:31; 5:6), the third judge of Israel. Some scholars believe Anath is a contraction of BETH ANATH, an ancient fortified city of the Canaanites near the border of Naphtali and Asher. If this is correct, then Anath was the place from which Shamgar came, not his father.

ANATHEMA [ah NATH a mah] (*accursed*)—the transliteration of a Greek word that means "accursed" or "separated" (Luke 21:5; Rom. 9:3; Gal. 1:8–9). In the Greek translation of the Old Testament (Septuagint, LXX), the word is applied to the images, altars, and sacred objects of the Canaanites (Deut. 7:23–26). The gold and silver images of their gods were "accursed" (Deut. 7:26); they were not to be kept by the Israelites but were to be destroyed with fire.

To act greedily and take what was "devoted to destruction" brought the curse on the taker as well as the entire congregation of Israel, as in the case of Achan (Josh. 7:1, 11–12, 20–26).

With a self-condemning oath (Mark 14:71), Peter denied that he knew Jesus. Paul pronounced a curse on preachers of a false gospel (Gal. 1:8–9). In Romans 9:3–4 Paul said, "I could wish that I myself were accursed from Christ for my brethren, my kinsmen according to the flesh, who are Israelites." The phrase "accursed from Christ" means to be separated from all benefits of Jesus' life, death, and resurrection.

Early in church history, the term "anathema" took on an ecclesiastical meaning and was applied to a person expelled from the church because of moral offenses or persistence in heresy. The person who continued in stubborn rebellion against the church was considered "devoted to destruction." Today the Roman Catholic Church often uses the term "anathema" in declarations against what it considers false beliefs.

ANATHOTH [AN uh thoth]—the name of two men and one city in the Old Testament:

1. A city in the tribe of Benjamin given to the Levites (1 Kin. 2:26). Anathoth was the birthplace of the prophet Jeremiah (Jer. 1:1; 29:27). During a time of siege, the Lord instructed Jeremiah to purchase a field in Anathoth. This was to serve as a sign of God's promised redemption of Israel (Jer. 32:7–9). Anathoth was located about 5 kilometers (3 miles) northeast of Jerusalem.

2. A son of Becher (1 Chr. 7:8).
3. A leader of the people who placed his seal on the covenant, along with Nehemiah (Neh. 10:19).

ANATHOTHITE [AN uh thow thight]—a native or resident of the city of Anathoth (2 Sam. 23:27; Anethothite, KJV; 1 Chr. 27:12; Anetothite, KJV).

ANCESTOR WORSHIP—a form of superstitious religion in which the living seek to deify the spirits of their departed relatives. It is likely that ancestor worship occurred among the Canaanites and other pagan neighbors of Israel, particularly the Syrians. No conclusive evidence exists, however, to indicate that ancestor worship or a cult of the dead was ever a part of the religion of Israel. Although prohibitions against such practices were given (Lev. 19:28; Deut. 14:1; 26:14), these commands were probably given to warn Israel not to begin ancestor worship rather than to command that it be stopped.

ANCHOR—a heavy object on a ship cast overboard to hold the vessel in a particular place (Mark 6:53; Acts 27:29–30, 40). The writer of the Book of Hebrews had the holding power of an anchor in mind when he wrote, “This hope we have as an anchor of the soul, both sure and steadfast” (Heb. 6:19). The strong and trustworthy promises of God serve as an anchor to calm our fears in the storms of life.

ANCIENT OF DAYS—a name for God used by the prophet Daniel, who portrayed God on His throne, judging the great world empires of his day (Dan. 7:9, 13, 22). Also see GOD, NAMES OF.

ANCIENTS (see ELDER).

ANCIENT VERSIONS (see BIBLE VERSIONS AND TRANSLATIONS).

ANDREW [AN droo] (*manly*)—brother of Simon Peter and one of Jesus’ first disciples. Both Andrew and Peter were fishermen (Matt. 4:18; Mark 1:16–18) from Bethsaida (John 1:44), on the northwest coast of the Sea of Galilee. They also had a house at Capernaum in this vicinity (Mark 1:29).

According to the Gospel of John, Andrew and an unnamed friend were among the followers of John the Baptist (John 1:35–40). When John the Baptist identified Jesus as the Lamb of God, both he and Andrew followed Jesus (John 1:41). Andrew then brought his brother Simon to meet the Messiah (John 1:43–51)—an action that continues to be a model for all who bring others to Christ.

At the feeding of the 5,000, Andrew called Jesus’ attention to the boy with five barley loaves and two fish (John 6:5–9). Later Philip and Andrew decided to bring to Jesus the request of certain Greeks for an audience with Him (John 12:20–22). Andrew is mentioned a final time in the gospels, when he asked Jesus a question concerning last things in the company of Peter, James, and John (Mark 13:3–4).

All lists of the disciples name Andrew among the first four (Matt. 10:2–4; Mark 3:16–19; Luke 6:14–16; Acts 1:13). According to tradition, Andrew was martyred at Patrae in Achaia by crucifixion on an X-shaped cross. According to Eusebius, Andrew’s field of labor was Scythia, the region north of the Black Sea. For this reason he became the patron saint of Russia. He is also considered the patron saint of Scotland.

ANDRONICUS [an droe NYE kus]—a Christian in Rome to whom the apostle Paul sent greetings (Rom. 16:7). Andronicus had become a Christian before Paul. He may have been well known as a traveling evangelist or preacher.

ANEM [A nem]—a place listed among the cities of Issachar and assigned to the priests (1 Chr. 6:73). Located about 11 kilometers (7 miles) southwest of Mount Gilboa, Anem’s modern name is Jenin.

ANER [A nare]—the name of an Old Testament man and a city:

1. An Amorite chief who joined forces with Abraham in his battle with Chedorlaomer (Gen. 14:13, 24).
2. A city assigned to the Kohathites (1 Chr. 6:70) and located west of the Jordan River in the area belonging to Manasseh. It is probably the same place as Taanach (Judg. 1:27).

ANETHOTHITE, ANETOTHITE [AN uh thow thight, AN uh toe thight]—forms of ANATHOTHITE.

ANGEL—a member of an order of heavenly beings who are superior to human beings in power and intelligence. By nature angels are spiritual beings (Heb. 1:14). Their nature is superior to human nature (Heb. 2:7), and they have superhuman power and knowledge (2 Sam. 14:17, 20; 2 Pet. 2:11). They are not, however, all-powerful and all-knowing (Ps. 103:20; 2 Thess. 1:7).

Artistic portrayals of angels as winged beings are generally without basis in the Bible. Rarely is an angel so described. (For exceptions, compare the CHERUBIM and SERAPHIM and the living creatures—Ex. 25:20; Is. 6:2, 6; Ezek. 1:6; Rev. 4:8.)

The Relation of Angels to God. Angels were created by God (Ps. 148:2, 5) and were present to rejoice when He created the world (Job. 38:4–7). In their original state they were holy, but before the creation of the world some of them rebelled against God and lost this exalted position. The leading angel in this revolt became the devil, also known as SATAN (Gen. 3:4, 14; Rev. 12:4, 7–9). Another of the fallen angels is named Abaddon or Apollyon (Rev. 9:11), “the angel of the bottomless pit” (abyss, NASB, NIV; bottomless pit, NRSV).

Two of the vast company of unfallen angels are named in the Bible. They are the archangels Michael (Dan. 10:13, 21; 12:1; Jude 9; Rev. 12:7) and Gabriel (Dan. 8:16; 9:21; Luke 1:19, 26). Michael has the special task of caring for Israel, and Gabriel communicates special messages to God’s servants.

The vast army of unfallen angels delights in praising the Lord continually (Ps. 103:21; 148:1–2). Large numbers of them remain at God’s side, ready to do His every command (1 Kin. 22:19). Angels in God’s presence include the cherubim, seraphim, and living creatures (or living beings) (Ex. 25:20; Is. 6:2; Ezek. 1:5–6; Rev. 4:6).

Unfallen angels are known for their reverence for God and their obedience to His will. Angels represent God in making significant announcements of good news (Gen. 18:9–10; Luke 1:13, 30; 2:8–15). On His behalf they also warn of coming dangers (Gen. 18:16—19:29; Matt. 2:13). In some cases they are God’s agents in the destruction and judgment of evil (Gen. 19:13; 2 Sam. 24:16).

Of special importance in the Old Testament is the ANGEL (Gen. 16:7; 22:11; 31:11). This angel is depicted as a visible manifestation of God Himself. He has powers and characteristics that belong only to God, such as the power to forgive sins (Ex. 23:20–21). His similarities to Jesus lead many scholars to conclude that He is the pre-incarnate Word present with God at the creation of the world (John 1:1, 14).

The Relation of Angels to Human Beings. When visible to human beings, angels consistently appear in human form (Gen. 18:2; Dan. 10:18; Zech. 2:1). Sometimes, however, their appearance inspires awe (Judg. 13:6; Matt. 28:3–4; Luke 24:4).

Angels are never known to appear to wicked people—only to those whom the Bible views as good, such as Abraham, Moses, David, Daniel, Jesus, Peter, and Paul. They are charged with caring for such people and serving them in times of need (Ps. 91:11–12; Heb. 1:14). They also guide and instruct good people (Gen. 24:7, 40; Ex. 14:19). This task is illustrated by the role the angels played in God's giving of the Law to Moses (Acts 7:38, 53; Heb. 2:2). Sometimes their guidance comes through human dreams (Gen. 28:12; 31:11).

Angels also protect the people of God (Ex. 14:19–20; Dan. 3:28; Matt. 26:53). They meet a wide variety of human needs, including relieving hunger and thirst (Gen. 21:17–19; Mark 1:13) and overcoming loneliness and dread (Luke 22:43). They sometimes deliver the people of God from danger (Acts 5:19; 12:6–11).

Although they are not the objects of salvation, angels are interested in the salvation of human beings (Luke 15:10; 1 Cor. 4:9). They also were particularly active in the events surrounding the birth and resurrection of Jesus (Matt. 1:20; 2:13, 19; 28:2; Luke 1:11–38; 2:9–15; 22:43; 24:23; John 20:12). The frequency with which angels participate in human affairs has diminished since Pentecost, probably because of the larger role played by the Holy Spirit in the lives of Christians since then.

Jesus spoke frequently of angels, both good and bad (Matt. 13:41; 26:53; Mark 8:38; Luke 12:8–9). Angels are quite real, and they play a vital part in God's plan for the world.

ANGEL OF GOD, ANGEL OF THE LORD—a mysterious messenger of God, sometimes described as the Lord Himself (Gen. 16:10–13; Ex. 3:2–6; 23:20; Judg. 6:11–18), but at other times as one sent by God. The Lord used this messenger to appear to human beings who otherwise would not be able to see Him and live (Ex. 33:20).

The Angel of the Lord performed actions associated with God, such as revelation, deliverance, and destruction, but he can be spoken of as distinct from God (2 Sam. 24:16; Zech. 1:12). This special relationship has led many to conclude that the Angel of the Lord was Jesus in a pre-incarnate form.

ANGELS, FALLEN—heavenly beings or divine messengers created by God who rebelled against Him and were cast out of heaven. The lord or prince of these fallen angels is Satan (Rev. 12:7–9). Fallen angels, or messengers, continue to serve Satan; but their power is limited. Judgment awaits them in the future (Matt. 25:41; Rev. 12:9). The fallen angels referred to in 2 Peter 2:4 and Jude 6 are possibly the beings referred to as "sons of God" in Genesis 6:1–4. There is no real distinction between fallen angels and DEMONS.

ANGER (see WRATH).

ANGLE—an old English word in the KJV that means "hook" (Is. 19:8; Hab. 1:15).

ANIAM [a NIGH am]—a son of Shemida of the tribe of Manasseh (1 Chr. 7:19).

ANIM [A nem] (*fountains*)—a town in the hill country of Judah (Josh. 15:50), located about 16 kilometers (10 miles) south of Hebron.

ANIMALS OF THE BIBLE—The Bible shows a vital interest in every aspect of nature. However, it tends to look upon nature more in terms of how mankind experiences it than in terms of scientific interest. Furthermore, the Bible frequently draws spiritual lessons from its observations. God created all things; He is also concerned for His creation. Not even a common sparrow falls to the ground without His notice (Matt. 10:29).

Scores of specific animals are named in the English Bible. But many of these names are simply the educated guesses of translators. In some cases, the meaning is obvious to translators, and in others the passage gives helpful clues. Other passages offer no clue to which animals are intended. In those cases, the meaning of animal names has been lost.

This problem is complicated by the fact that the animal life of Palestine has changed over the centuries. One naturalist claimed that it was impossible that certain passages of Scripture could really refer to lions; no lions lived in the Holy Land with which he was familiar. But, as is true in many areas of the world, some animals of the biblical world have since become extinct. To make matters even more complicated, over the centuries the words used to describe certain animals have changed. Scholars who have done much work in the language of the Bible and have studied the evidence from archaeology are not always clear or final in their conclusions. When a single term has as many as ten possible meanings, it is no wonder that different names are given for the same animals in different translations of the Bible.

The Bible classifies animals quite broadly. Sometimes its terms are unfamiliar to modern ears. For instance, Genesis 1:28 divides animal life into fish, fowl, and living things. The words "flesh" and "beast" often imply animal life in general. "Beast" also refers to wildlife, in contrast to cattle, which means the domesticated animals (sheep, goats, donkeys, and pigs, as well as cows and oxen). "Fowl" means all bird life, not just domesticated fowl. Since Genesis 1:20 obviously refers to fish, "whales" probably indicates larger sea creatures. Creeping things (swarming things) include reptiles, amphibians, insects, and small animals that scamper around, such as mice.

The most basic division of animal life—clean and unclean—was in effect very early in Israel's history. Clean animals, the Jews believed, were acceptable to God for sacrifices and were thus permitted as food. All others were considered unclean, or unacceptable for sacrificing or eating.

This chart shows clearly that six popular translations of the Bible—New King James Version, King James Version, New Revised Standard Version, New International Version, Revised English Bible, and New American Standard Bible—sometimes disagree in their translations of the names of animals in the Bible. These differences exist because scholars disagree on the precise meaning of the underlying Hebrew words.

How Versions of the Bible Sometimes Differ in Translation of Animal Names

This chart shows clearly that six popular translations of the Bible—New King James Version, King James Version, New Revised Standard Version, New International Version, Revised English Bible, and New American Standard Bible—sometimes disagree in their translations of the names of animals in the Bible. These differences exist because scholars disagree on the precise meaning of the underlying Hebrew words.

REFERENCE: Ex. 8:17
NKJV: lice
KJV: lice
NRSV: gnats
NIV: gnats
REB: maggots
NASB: gnats

REFERENCE: Ex. 36:19
NKJV: badger skins
KJV: badger skins
NRSV: fine leather
NIV: hides of sea cows
REB: dugong hides
NASB: porpoise skins

REFERENCE: Lev. 11:18
NKJV: jackdaw
KJV: pelican
NRSV: desert owl
NIV: desert owl
REB: horned owl
NASB: pelican

REFERENCE: Num. 23:22
NKJV: wild ox
KJV: unicorn
NRSV: wild ox
NIV: wild ox
REB: wild ox
NASB: wild ox

REFERENCE: 2 Sam. 6:13
NKJV: fatted sheep

KJV: fatlings
NRSV: fatling
NIV: fattened calf
REB: buffalo
NASB: fatling

REFERENCE: 1 Kin. 10:22
NKJV: monkeys
KJV: peacocks
NRSV: peacocks
NIV: baboons
REB: monkeys
NASB: peacocks

REFERENCE: Ps. 104:18
NKJV: rock badgers
KJV: coneys
NRSV: coneys
NIV: coneys
REB: rock badgers
NASB: rock badgers

REFERENCE: Is. 11:8
NKJV: viper
KJV: cockatrice
NRSV: adder
NIV: viper
REB: viper
NASB: viper

REFERENCE: Is. 14:23
NKJV: porcupine
KJV: bittern
NRSV: hedgehog
NIV: owl
REB: bustard
NASB: hedgehog

REFERENCE: Is. 34:11
NKJV: pelican
KJV: cormorant
NRSV: hawk
NIV: desert owl
REB: horned owl
NASB: pelican

REFERENCE: Jer. 8:7
NKJV: swallow
KJV: swallow
NRSV: swallow
NIV: thrush
REB: wryneck
NASB: thrush

REFERENCE: Lam. 5:18
NKJV: foxes
KJV: foxes
NRSV: jackals
NIV: jackals
REB: jackals
NASB: foxes

REFERENCE: Amos 4:9
NKJV: locust
KJV: palmerworm
NRSV: locust
NIV: locust
REB: locust
NASB: caterpillar

REFERENCE: Zeph. 2:14
NKJV: pelican
KJV: cormorant
NRSV: desert owl
NIV: desert owl
REB: horned owl
NASB: pelican

Distinguishing between clean and unclean animals was the responsibility of the priest (Lev. 11:47). Guidelines for this procedure were given in detail in Leviticus 11 and Deuteronomy 14:1–21. Of the larger mammals, God said, “Whatever divides the hoof, having cloven hooves and chewing the cud—that you may eat” (Lev. 11:3). Birds were an important source of food; so the few unclean ones were listed. These were mostly scavenger birds that ate flesh. Though neighboring peoples ate lizards, snakes, and turtles, Jews considered all reptiles unclean.

Fish with scales and fins were clean; but shellfish, eels, and sharks were unclean. Most insects were unclean, with the exception of locusts, grasshoppers, and some beetles, which could be eaten.

Early Christians inherited this historic concern of the Hebrew people for clean and unclean animals. The Christians' concern was whether meat bought in the marketplace might have come from Roman sacrifices. Paul counseled them that nothing was "unclean of itself" (Rom. 14:14). Peter, a devout Jew who would not think of eating an unclean animal, was instructed to do so in a vision (Acts 10). He interpreted the angel's message, "What God has cleansed you must not call common," as a call to carry the message of the gospel to non-Jewish nations.

Almost since the Fall of mankind, people sacrificed animals to God. The first biblical mention of this practice is Abel's offering (Gen. 4:4). Animal sacrifice was an essential part of Jewish worship until the temple in Jerusalem was destroyed in A.D. 70. Forced to abandon the practice, Jews replaced it with the study of the Law and fellowship and worship in synagogues.

Moses spelled out strict rules for animal sacrifice. Many of these guidelines are found in the Book of Leviticus in the Old Testament. Only clean animals were acceptable, and they had to be at least eight days old, with no blemishes or flaws. A bullock, kid, or lamb was the usual offering. In some cases, older animals, doves, or pigeons were brought. A very poor man, who could not afford even a bird, might offer a measure of fine flour in its place.

Although they practiced animal sacrifice, the Jewish people believed in humane treatment of their animals. The Old Testament contains many warnings against mistreating livestock. The Law itself provided that animals should receive a day of rest during the week, along with their masters. Israel also had a distinctive attitude toward animals. Unlike their neighbors, they did not worship animals. Egypt, for instance, considered the bull and cat sacred, and Greece worshiped the serpent. It was common for a nation of the ancient world to be represented by an animal on its coins. But the prohibition against making graven images prevented this practice in the nation of Israel.

Many Old Testament writers were students of nature, quick to draw parallels between animal and human behavior. In the creation and the creatures that filled it, they saw evidence of the power of God Almighty, Maker of heaven and earth.

The following animals are mentioned or implied in the Bible. This list is keyed to the New King James Version, with cross-references from five additional popular translations—KJV, NASB, REB, NIV, and NRSV. Animals in this listing include mammals, insects, and reptiles.

Addax (see *Antelope*).

Adder (see *Snake*).

Ant. Approximately 100 species of ants live in the Holy Land. Harvester ants are the ones meant in Proverbs 6:6–8 and 30:25. These tiny insects settle near grain fields, carrying seed after seed into their private storehouses. In cold weather these ants cluster together and hibernate. When winter comes, they have food stored up until the next harvest.

God has provided ants with such amazing instincts that they appear to reason and plan ahead. If stored grain gets wet, they haul it out into the sun to dry. Their hard work was considered a worthy example for human beings by the writer of Proverbs (Prov. 6:6–8; 30:25).

Antelope. Antelope are cud-chewing, hollow-horned animals related to goats. Early European Bible translators were not acquainted with antelope, which roam the grassy plains and forests of Asia and Africa; so they called them antelope deer instead. Antelope are listed among clean wild game (Deut. 14:5) and among King Solomon's table provisions (1 Kin. 4:23).

When threatened, antelope flee in breathtaking leaps. So speedy were they that hunters in Bible times sometimes needed nets to catch them (Is. 51:20). Sometimes a grazing herd of antelope is joined by other animals that profit from their ability to spot an enemy or smell water at a great distance.

Various Bible translations mention three types of antelopes. The addax is a large, light-colored antelope with spiral horns. The oryx is a large African antelope, whose long horns are nearly straight. Most familiar to Bible writers was the gazelle, which stands less than a yard (approximately one meter) high at the shoulders.

Young gazelles were taken as pets. Poets made much of their dark, liquid eyes and delicate beauty. King David's soldier, Asahel, gifted with both speed and endurance, was "as fleet of foot as a wild gazelle"

(2 Sam. 2:18). The woman of good works whom Peter raised to life (Acts 9:36) was called Tabitha (Hebrew for gazelle) or Dorcas (Greek for gazelle). The dorcas gazelle, once common, almost became extinct. Protected by the modern nation of Israel, it is now an agricultural nuisance.

Ape. King Solomon brought apes from tropical and semitropical regions of the ancient world to Israel. Solomon's zoo probably contained a variety of apes, monkeys, and baboons (1 Kin. 10:22; 2 Chr. 9:21). Some commentators suggest that Isaiah's reference to the "satyrs" who "dance" and "cry to [their] fellow[s]" (Is. 13:21; 34:14, KJV; wild goats, NIV) would fit the dogfaced baboon honored by the Egyptians. Also see *Monkey*.

Asp (see *Snake*).

Ass (see *Donkey*).

Baboon (see *Ape*).

Badger. Only the skin of badgers is mentioned in the Bible, and even this is questionable. Exodus 26:14 and Numbers 4:6–25 speak of the coverings for the tent of the tabernacle. The Hebrew word *tachash* is translated "badger skins." However, no one really knows what the Hebrews meant by this word. Other translators render it as "goatskins" (NRSV), "porpoise-hides" (REB), or "hides of sea cows" (NIV).

Possibly this word did mean "badgers." Coarse badger hair would certainly be a protective cushion between the fine fabrics in which the articles of worship were wrapped for travel. The KJV translates the word as "badgers' skins" in Ezekiel 16:10, which refers to a foot covering. The NRSV translates "leather."

Bat. Bats are flying mammals. They are included on the list of unclean fowl (Lev. 11:19). About 15 species of bats live in the Holy Land. Most feed on insects or fruit.

Bats hunt their food at night. An amazing built-in sonar system enables them to fly safely in total darkness. They sleep hanging upside down, often with their wings wrapped around them. Some species gather in caves. Isaiah 2:20 pictures discarded idols being cast "to the moles and bats," as if to say that is where such abominations belong.

Bear. In Old Testament times, bears were a threat to other animals as well as people. They ate honey, fruit, and livestock; so they harmed both crops and herds. Bears are easily angered, and the Asian black bear is exceptionally fierce. This bear is prone to attack people, with or without provocation, as did the two female bears that mauled the boys who taunted the prophet Elisha (2 Kin. 2:24). It was a mark of David's courage that he killed a bear that stole from his flock (1 Sam. 17:34–37).

A bear "robbed of her cubs" (2 Sam. 17:8) was legendary because of her fierceness. Since bears are rather clumsy, they sometimes lie in ambush, waiting for prey to come to them (Lam. 3:10). The era of peace shall arrive when, as Isaiah 11:7 predicts, "the cow and the bear shall graze" side by side.

Bee. Bees are not mentioned often in the Bible, but honey is. Honey was a major sweetening substance for primitive peoples. Beekeeping was practiced in Canaan. Indeed, the Israelites spoke of the Promised Land as a region flowing with milk and honey. Honey was among the gifts Jacob sent to Joseph in Egypt (Gen. 43:11). Ezekiel 27:17 notes that Israel marketed honey in Tyre.

Bees may remind us of honey, but biblical writers saw angry bees as a picture of God's wrath (Ps. 118:12). These insects can be ferocious when disturbed or threatened. Wild bees of Palestine often choose strange hives. They may hide their honeycombs in the crannies of high rocks (Deut. 32:13). One swarm even settled in the carcass of a lion (Judg. 14:8).

Beetle. Beetles fly, but they do not leap (Lev. 11:21). Crickets, which are related to locusts, both fly and leap. Some scholars contend that "katydids" or "locusts" are more likely the correct translations of this one biblical reference to beetles or crickets.

Behemoth. "Behemoth," a Hebrew plural noun implying majesty, could refer to the elephant, hippopotamus, water buffalo, or a mythological monster. The word appears in Job 40:15, where God humbles Job by praising two of His creations, behemoth and Leviathan. Hippopotamus is the best choice for the precise meaning of behemoth. Hippos submerge themselves in rivers and bask in cool marshes. Yet they can climb up riverbanks and hillsides, devouring vegetation. An angered hippo can bite a man in half or crush a canoe with his enormous jaws.

Bittern. This bird is similar to the heron. The KJV uses "bittern" in Isaiah 14:23; 34:11; and Zephaniah 2:14, referring to a creature that dwells in ruined places—a symbol of abandonment.

The bittern can be found in marshes all over the world. His loud cry, hollow and drumlike, booms through the darkness while he hunts his prey. The bittern was considered an omen of desolation and a prophecy of evil. Bitterns are large birds, about two feet long, with a gift of camouflage. A bittern may freeze with his long beak tilted skyward and be overlooked among reeds swaying gently in the wind. Bitterns eat frogs, snails, worms, and small fish.

Other translations of the Hebrew word for bittern are hedgehog (Is. 14:23; Zeph. 2:14, NRSV), porcupine (Is. 14:23, NKJV; Is. 34:11, NRSV, NKJV), and owl (Is. 14:23, NIV).

Black Vulture (see *Osprey*).

Boar (see *Swine*).

Buck (see *Deer*).

Buffalo (see *Cattle*).

Bull, Bullock (see *Cattle*).

Bustard (see *Porcupine*; *Vulture*).

Buzzard (see *Vulture*).

Calf (see *Cattle*).

Camel. Although it is an ugly beast, the camel is prized as the “ship of the desert.” From the time of Abraham, the Bible mentions camels frequently, mostly in lists of possessions. Large herds of camels were a sign of wealth.

Jeremiah spoke of the “swift dromedary” (Jer. 2:23), a camel raised for riding and racing. Jesus talked of “blind guides, who strain out a gnat and swallow a camel!” (Matt. 23:24), and declared, “It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God” (Matt. 19:24).

Camels are bad-tempered, prone to spit and grumble when they take on a load. But they are well suited for harsh desert life. With a heavy coat as insulation, this animal perspires little; and his well-balanced system does not require much liquid. He can go for weeks or even months without water. When he does drink, he takes only enough to replace lost moisture. Each one of his three stomachs can hold 23 liters (5 gallons) of water. In the hump on his back the camel stores fat for times when food is scarce. Then the hump shrinks when his body draws on that reserve.

The camel stands 20 meters (6 feet) or higher at the shoulder. He is trained to kneel on his leathery knees to take on a load. He holds his head high with what seems to be a haughty air, but he is merely peering out from under bushy eyebrows. Like his tightly closing lips and nostrils, his eyebrows protect him against desert sandstorms. His tough feet are ideal for walking through sharp rocks and hot sands.

The Hebrew people used camels as pack animals. They were indispensable for traveling the desert routes, carrying several hundred pounds on their backs. The Israelites also rode camels and milked them, although they considered camels unclean and did not eat them (Lev. 11:4).

The Arabs, however, let no part of a camel go to waste. They ate camel meat and wove the soft fur into warm, durable cloth. John the Baptist was clothed in a garment of camel's hair (Matt. 3:4). The tough hide made good leather for sandals and water bags, and camel-dung chips served as fuel. Even the dried bones of camels were carved like ivory.

Desert tribes rode camels to war (Judg. 7:12), and camels were seized as spoils of war.

Photo by Gustav Jeeninga

• In addition to serving as a beast of burden, the camel provided milk and leather for the ancient Hebrew people.

Cankerworm (see *Worm*).

Carrion Vulture (see *Vulture*).

Cat. Cats were common throughout the ancient world, but they are mentioned only in the APOCRYPHA (Epistle of Jeremiah 21). The Hebrews may have avoided cats since the Egyptians worshiped them. The Romans made cats a symbol of liberty. Cats and mongooses were probably used to control rats and mice in places where grain was stored.

Caterpillar (see *Moth*; *Worm*).

Cattle. If we think of cattle as a group of cows, we must adjust our thinking when we read the Bible. The word “cattle” is usually a general reference to livestock (Gen. 30:32; 31:10). What we think of as cattle, the Bible calls oxen. A wild ox—a massive, untameable beast—is also mentioned (Job 39:9–10). The KJV calls it a unicorn.

The Bible uses specific terms to refer to cattle: kine, for instance, the plural of cow, and beeves, the plural of beef. But then as now, a male was a bull, a female was a cow, and their offspring was a calf. Until she bore a calf, a young female was known as a heifer; the young male was a bullock.

Some oxen were raised for sacrifice or prime quality meat. Rather than running with the herd, they were fed in a small enclosure. Fatling, fatted calf, fed beasts, stalled ox, fattened cattle and yearling described such well-cared-for animals. One translation even refers to buffalo (2 Sam. 6:13, NEB), when fatling seems to be the obvious reference. A similar term, firstling, refers to the first offspring of any livestock. All firstborn males belonged to the Lord (Gen. 4:4; Ex. 13:12).

Oxen were hollow-horned, divided-hoof, cud-chewing animals considered “clean” by the Jews. They needed considerable food and space because of their large size, so a person who kept many cattle was rich indeed. The pastures and grain country of Bashan, located east of the Jordan River and south of Damascus, were ideal places to raise oxen.

Scripture speaks of oxen as a measure of wealth (Job 42:12), beasts of burden (1 Chr. 12:40), draft animals (Deut. 22:10), meat (Gen. 18:7), and sacrificial offerings (2 Sam. 6:13).

Bulls (as opposed to work oxen) were allowed a large measure of freedom. Strong, fearsome beasts, they were often used as symbols. The BRONZE SEA in the temple rested on the backs of 12 bronze oxen—perhaps to show that Israel’s strength was dedicated to the Lord (1 Kin. 7:23). Anyone who has trembled at a bully can identify with King David’s frustration with his enemies, whom he compared to the “strong bulls of Bashan” (Ps. 22:12).

The Old Testament showed concern for the humane treatment of oxen (Deut. 22:4) and provided legal recourse for a person wounded by an ox (Ex. 21:28–36).

While in Egypt, the Hebrews were surrounded by bull worshipers. After the Exodus, they began to despair of Moses and his invisible God. So Aaron melted down their jewelry to make a visible idol, a golden calf. The people were punished severely for this idolatry, but some of their descendants fell into the same sin (Exodus 32; 1 Kin. 12:18).

Chameleon (see *Lizard*).

Chamois. The KJV has “chamois” for the goat or antelope of Deuteronomy 14:5. The chamois (“goat antelope”) of Europe never lived in Palestine. Since the Hebrews were allowed to eat this animal, it must have been very familiar in their country. It may have been a wild goat (ibex?) or a type of wild mountain sheep. Also see *Sheep*.

Chicken (see *Fowl*).

Cobra (see *Snake*).

Cock (see *Fowl*).

Cockatrice (see *Snake*).

Colt (see *Donkey*; *Horse*).

Coney (see *Rock Badger*).

Cormorant. Both the prophets Isaiah and Zephaniah linked the cormorant or “pelican” (NKJV) with the bittern to describe the ruin God brings in judgment upon proud cities (Is. 34:11; Zeph. 2:14). The cormorant (fisher owl, NKJV) was listed among the few birds the Israelites were not to eat (Lev. 11:17; Deut. 14:17).

Cormorants are large fish-eating birds, related to pelicans, with hooked beaks and webbed feet. They dive into the water to catch fish; they swim well; and they can stay under water for a long time.

The cormorant found in Israel has a black head, yellow-circled eyes, and green highlights in its black plumage. As the prophets suggested (Is. 34:11; Zeph. 2:14), the cormorant would be an unsettling sight in the swampy pools of a ruined city.

Cow (see *Cattle*).

Crane. Cranes are the largest of several migratory birds that fly over Palestine (Jer. 8:7) in noisy flocks of thousands.

Hezekiah, king of Judah, thinking he was dying, chattered and clamored “like a crane” (Is. 38:14; swift, NIV). This must have been quite a noise. With a windpipe coiled like a French horn, cranes produce one of the loudest bird calls in the world.

Cricket (see *Beetle*).

Crocodile. The land crocodile appears as an unclean beast in the NRSV rendering of Leviticus 11:30. Many scholars assume that the crocodile is the mysterious “Leviathan” (Leviathan, REB) praised by Job (Job 41:1–34) and mentioned in Psalm 74:14; 104:26; and Isaiah 27:1.

Crocodiles used to live in rivers in the Holy Land, including the Jordan, but they have now disappeared from this region. A long, heavy animal, the crocodile has a tough hide covered with overlapping scales. His eyes and nostrils are high on his head; so he can float almost totally submerged. Crocodiles are extremely dangerous, with strong jaws and sharp teeth. They ordinarily eat small animals, birds, and fish, but occasionally will attack larger animals or people.

Crow (see *Raven*).

Cuckoo. Cuckoos are insect-eating migratory birds that appear in Israel during the summer. Scholars feel that the Hebrew word was incorrectly rendered cuckow in the KJV. There is no obvious reason why the cuckoo would be considered an unclean bird (Lev. 11:16; Deut. 14:15). The NKJV translates seagull; the NIV renders gull.

Cuckow (see *Cuckoo*).

Deer. From early times, deer were game animals. Deer were still plentiful in Palestine in Solomon's day and were served at his table (1 Kin. 4:23). Israelites could eat deer because this animal "chews the cud" and "divides the hoof." (A deer track perfectly illustrates a "divided hoof.")

The Bible contains many references to deer. The animal was admired for its agility and grace, its ability to sense danger quickly, and its swiftness. Biblical writers also noted the doe's gentle care of her young. A young deer is called a fawn (Song 4:5; 7:3). The psalmist thought of the long journey for water that a deer faces in dry seasons and exclaimed: "As the deer pants for the water brooks, so pants my soul for You, O God" (Ps. 42:1). Isaiah wrote of the feelings of joy and elation when "the lame shall leap like a deer" (35:6).

Scholars are not sure of the precise species or kind of deer Solomon served. The terms stag or buck (male), hart (male), and hind (female) are used of the red deer common in Europe, which has never lived in Palestine. Likely candidates are the fallow deer (Deut. 14:5, KJV), which was common in Mesopotamia, and the roe deer, often called by its male name, roe buck (Deut. 14:5, NRSV). Bible translators often interchanged terms for various kinds of deer, and for gazelle as well; so readers must settle for informed guesses about the exact species intended. Also see *Antelope*.

Doe (see *Deer*).

Dog. In ancient Israel, the dog was not "man's best friend." In fact, calling someone a dog was one of the most offensive ways of insulting that person. The Bible mentions dogs frequently; most of the references are derogatory. Even in New Testament times, Jews called Gentiles “dogs” (Matt. 15:26). The term “dog” also referred to a male prostitute (Deut. 23:18). Unbelievers who were shut out of the New Jerusalem were also termed “dogs” (Rev. 22:15)—probably a reference to their sexual immorality. Moslems later applied the insult to Christians.

The dog may have been the first animal in the ancient world to be tamed. Ancient Egyptians raced greyhounds, mentioned in Proverbs 30:31 (NKJV), and the Greeks raised mastiffs. But dogs in Palestine were more wild than tame. They often banded together in packs and lived off the refuse and food supplies of a village. Some dogs were useful as watchdogs or guardians of sheep, but even they were not altogether reliable (Is. 56:10).

Donkey. One of the first animals tamed by people, the donkey was a necessity in Bible times. It is mentioned frequently in the Bible. Wild donkeys (referred to as the onager in Job 39:5, NKJV) also roamed the land. “Like a wild donkey” (Hos. 8:9) described a headstrong, untamed nature. But the domesticated donkey was an obedient servant.

Donkeys stand about 1.3 meters (4 feet) high. They are usually gray, reddish-brown, or white. The long-suffering donkey often won the affection of the household and was decorated with beads and bright ribbons. But his true role was to serve as a work animal. He trampled seed, turned the millstone to grind grain, and pulled the plow.

Donkey caravans were the freight trains and transport trucks of ancient times. These animals could carry great weight in spite of their small size. Since they required only a fraction as much fodder as a horse, they were more economical to own. The donkey was also a safe and comfortable animal to ride. They were ridden by rich and poor alike. When Jesus entered Jerusalem, he signaled his peaceful intentions by riding a young donkey rather than a prancing warhorse.

The offspring of a male donkey (jack) and female horse (mare) was a mule. The mule had the sure-footedness and endurance of the donkey, coupled with the greater size and strength of the horse. Crossbreeding like this was outlawed among the Jewish people (Lev. 19:19), but from David’s time mules were imported and increasingly used by the Israelites (2 Sam. 18:9; 1 Kin. 1:33; 18:5). Ezra 2:66 records that the Israelites brought 245 mules with them when they returned from captivity.

• Although small in size, donkeys were strong enough to carry travelers and transport heavy loads in Bible times.

Dove. Doves and pigeons belong to the same family. They are often mentioned in the Bible as if they are the same bird. The rock dove found in Palestine is the wild ancestor of our common street pigeon. Turtledoves are migrants. They spend the months of April to October in the Holy Land, filling the air with soft cooing when they arrive each spring (Song 2:11–12).

Doves come in several colors, from pure white to the chestnut-colored palm turtledove. Even the plain gray pigeon has a silver sheen. Solomon waxed poetic over doves' eyes. David longed for "wings like a dove" (Ps. 55:6) so he could fly away from his enemies.

Pigeons were probably the first domesticated bird. When people realized doves could travel long distances and always find their way home, they used them to carry messages. Homing pigeons have keen eyes with which they spot landmarks to help them stay on the right route.

Hebrews ate pigeons and, from Abraham's time, used them in sacrifice. Even a poor man could provide a pigeon or two for worship, as Joseph and Mary did at Jesus’ circumcision (Luke 2:21–24; Lev. 12:8).

Doves appear to express affection, stroking each other, and “billing and cooing.” They mate for life, sharing nesting and parenting duties. They are gentle birds that never resist attack or retaliate against their enemies. Even when her young are attacked, a dove will give only a pitiful call of distress.

Because of its innocence and gentle nature, the dove is a common religious symbol. The Holy Spirit took the form of a dove at Jesus’ baptism (Matt. 3:16; Mark 1:10; Luke 3:22). The dove also symbolizes peace, love, forgiveness, and the church.

Dragon. Dragons are imaginary beasts with a long history in the folklore of many cultures. Usually the dragon is a crafty creature that represents evil. The word “dragon,” as used in some translations of the Bible, is often confusing. Occasionally this word is used when the intended meaning was probably jackal (Lam. 4:3, NRSV), sea serpent or serpent (Ps. 91:13, NRSV), or even crocodile (Ezek. 29:3–4).

This huge, fire-breathing monster with terrifying wings and claws is a symbol of Satan (Rev. 12:3–17; 16:13; 20:2). In the church of early Christian history, dragons represented sin. Christian art often depicts a dragon at the feet of Jesus—to show His triumph over sin.

Dromedary (see *Camel*).

Eagle. Eagles are included among the unclean birds mentioned in the Bible (Lev. 11:13, NKJV), but they were admired as majestic birds. The golden eagle, which is really dark brown with sprinkles of gold, has a 26-meter (8-feet) wingspread. It nests in high places that are inaccessible (Jer. 49:16). There, in a nest that the eagle makes larger each year, the eagle hatches two eggs. Usually only one eaglet survives to adulthood.

An eagle has keen eyesight. He can spot his prey while soaring hundreds of feet in the air. Like a lightning bolt, he drops to seize it, killing it quickly with his powerful claws. Then he swoops back to his nest to rip the meat apart and share it with his young.

A mother eagle carries her eaglet on her back until it masters the art of flying. Moses used this familiar picture from nature to describe God’s care for His people. God stirred up Jacob (the nation of Israel), and carried His people on His wings (Deut. 32:11–12) as He delivered them from slavery in Egypt.

Agur marveled at “the way of an eagle in the air” (Prov. 30:19). An eagle can stay aloft for hours, rarely moving his wings and riding wind currents. But many passages in the Bible also speak of the swiftness of the eagle’s flight (Deut. 28:49).

The belief that an eagle renews its strength and youthful appearance after shedding its feathers gave rise to Psalm 103:5 and Isaiah 40:31. Eagles do have a long lifespan, living 20 to 30 years in the wild, and longer in captivity.

In the Old Testament, prophets spoke of the eagle as a symbol of God’s judgment (Jer. 48:40; Ezek. 17:3, 7). In Revelation 12:14, “two wings of a great eagle” portray God’s intervention to deliver His people from persecution.

Eagle Owl (see *Owl*).

Elephant. No elephants lived in Palestine. But they were found elsewhere in Asia and were also native to Africa. Wealthy Israelites sometimes imported the ivory that came from their great tusks. King Solomon “made a great throne of ivory, and overlaid it with pure gold” (1 Kin. 10:18). And King Ahab built an “ivory house” (1 Kin. 22:39).

Ewe (see *Sheep*).

Falcon. In some translations of the Bible the falcon appears in the lists of unclean birds (Lev. 11:14; Deut. 14:13, NKJV). As a bird of prey, it is often grouped with hawks. But a falcon is not a true hawk. The sport of hunting with trained falcons originated in ancient Persia. Great numbers of falcons are still seen in Israel, as they surely were in Bible times (Job 28:7).

Photo by Bernice Johnson

• The pagan god Horus of the ancient Egyptians was represented as a falcon—a common bird throughout the ancient Near East.

Fallow Deer (see *Deer*).

Fawn (see *Deer*).

Ferret (see *Lizard*).

Fish. According to one authority, 45 species of fish are found in the inland waters of Palestine. Many more live in the Mediterranean Sea. But the Bible gives no details on any specific species of fish.

Fish, just like other animals, were divided into clean and unclean categories. Fish with fins and scales were considered clean, and they made a popular Sabbath meal. Unclean fish included catfish, eels, and probably sharks and lampreys, as well as shellfish. The Hebrews also considered whales and porpoises as fish, since they lived in the sea.

Fishing was a major industry among the Israelites. Jerusalem had a Fish Gate, and presumably a fish market. Fish were caught with nets (Hab. 1:15), hooks (Is. 19:8; Matt. 17:27), and harpoons and spears (Job 41:7). The catch was preserved by salting and drying or storing in salt water.

The Bible contains many references to fish and fishing. Habbakuk 1:14–17 compares captive Israel to helpless fish gathered into a dragnet by her enemies. Jesus, on the other hand, called his disciples to become “fishers of men” (Matt. 4:19; Mark 1:17). Since the time of the early church, the fish has been a symbol of Christianity. The Greek word for fish—*ichthys*—is an acrostic for “Jesus Christ, Son of God, Savior.”

Fisher Owl (see *Cormorant*).

Flea. Fleas flourished in the sand and dust of the Holy Land. Classified as parasites, these tiny insects attach themselves to a body and suck blood from their host. Fleas have no wings, but they do have strong legs and can jump several inches at one leap. The flea that lives on people is tiny, but it can be very irritating. David described himself as a mere flea being pursued by a king (1 Sam. 24:14; 26:20). He may have seemed insignificant, but he irritated King Saul.

Fly. The “flies” of the Bible included the common housefly, as well as other two-winged insects. Many of these were biting insects. This explains the “devouring” flies of Psalm 78:45. The flies visited as a plague upon the Egyptians probably included the housefly and the stinging sand fly, as well as gnats and mosquitoes.

The prophet Isaiah’s reference to the “fly that is in the farthest part of the rivers of Egypt” (7:18) may have been a symbol of swarms of Egyptian soldiers. Or, he could have had in mind the dreaded tsetse fly of Africa, which spreads sleeping sickness. Still another possibility is the olive fly, which could ruin a crop of ripe olives.

“Fly in the ointment” (Eccl. 10:1) has become a proverbial phrase. So also has Jesus’ “straining out a gnat”—which referred to the custom of straining wine to take out the impurities before it was served (Matt. 23:24).

Fowl. Most people assume that hens and roosters (cocks) were common in Palestine, but they are rarely mentioned in the Bible. Domestic chickens probably descended from the red jungle fowl of Asia. Cocks were bred for the ancient sport of cockfighting before hens were raised for meat and eggs. An onyx seal from Jeremiah’s time pictures a fighting cock.

The crowing of cocks served the ancient world as an alarm clock. Cocks crowed about midnight and again about 3 a.m. Soldiers often rotated their guard duty at this regular signal. Jesus predicted that Peter would deny Him three times before the cock crowed (Matt. 26:34; Mark 14:30; Luke 22:34; John 13:38).

Wild or tame, chickens gather in flocks. Jesus must have been familiar with this flocking instinct. He spoke of a mother hen that tucks a whole brood of chicks under her wings for safety (Matt. 23:37; Luke 13:34).

The "fatted fowl" provided for King Solomon (1 Kin. 4:23; choice fowl, NIV) may have been geese. Ancient carvings from Megiddo show women carrying fat geese. Geese also appear in Egyptian tomb paintings.

Fox. Foxes were common predators in Bible times. Since they fed on small rodents like rats and mice, they helped to protect the grain crops. But their fondness for grapes caused farmers much grief. Sometimes they even tunneled under protective walls to feast on grapevines (Song 2:15). Foxes also settle in holes and burrows, often those abandoned by other animals. Jesus pointed out that foxes have holes, but the Son of Man had nowhere to lay His head (Matt. 8:20).

Foxes have keen senses of sight, smell, and hearing. They are also clever enough to lie in wait for prey. They may even play dead to attract a bird within striking range. When hunted, they are cunning and devious, misleading their pursuers. Jesus compared Herod, the Roman tetrarch of Galilee and Perea, to a fox, because of his crafty, devious nature (Luke 13:32).

"The land of Shual" (1 Sam. 13:17) may have been fox country, for *shual* means "fox" or "jackal." Also see *Jackal*.

Frog. Frogs are mentioned several times in the Bible (Ex. 8:2–13; Ps. 105:30; Rev. 16:13). All but the passage in Revelation refer to the plague of frogs in Egypt. The ancient Egyptians connected frogs with fertility and the life cycle, so they considered frogs sacred. What dismay it must have caused when the frogs multiplied uncontrollably and then died and the Egyptians had to gather these sacred animals into stinking heaps! Revelation 16:13 speaks of frogs as the symbol of unclean spirits.

Gazelle (see *Antelope*).

Gecko (see *Lizard*).

Gier Eagle (see *Vulture*).

Glede (see *Hawk*).

Gnat (see *Fly*; *Lice*).

Goat. In Bible times, shepherds treasured the goat because it was such a useful animal. They wove its hair into a type of rough cloth. They drank the goat's milk which is sweet and more nutritious than cow's milk—ideal for making cheese. They even used goatskin bottles to transport water and wine. When the hide of these containers wore thin, they leaked and had to be patched (Josh. 9:4; Matt. 9:17).

Goats often grazed with sheep in mixed flocks. Unlike their gentle and helpless cousins, goats were independent, willful, and curious. Bible writers sometimes used goats to symbolize irresponsible leadership (Jer. 50:8; Zech. 10:3). In Jesus' parable of the Great Judgment (Matt. 25:32–33), the goats represented the unrighteous who could not enter His kingdom.

Goats were often sacrificed in the worship system of ancient Israel. On the Day of Atonement the Israelites used two goats. One was sacrificed, and the other was sent into the wilderness, symbolically bearing the sins of the people (Lev. 16:10).

Young goats are referred to as kids (Gen. 27:9, 16; Num. 7:87). The wild goat of Canaan is known as the ibex (Deut. 14:5, NRSV, NIV; mountain goat, NKJV; pygarg, KJV).

Goose (see *Fowl*).

Grasshopper. Numerous references to grasshoppers and locusts in the Bible show what an impact these insects had in the hot, dry lands of the ancient world. Some of these references are literal (Ex. 10:4–19) while others are symbolic (Num. 13:33).

The terms grasshopper and locust are often used interchangeably. A locust is one kind of grasshopper. Another term used rarely for these insects is katydid (Lev. 11:22, NIV). It has a brown-colored body two to three inches long. Airborne, with two sets of wings, the locust was dreaded because of its destructive power as a foliage-eating insect in the ancient world.

The eighth plague that God sent upon the Egyptians was an invasion of locusts. Millions of these insects may be included in one of these swarms, which usually occur in the spring. Locusts in such numbers speedily eat every plant in sight, totally destroying the crops. A locust plague is practically unstoppable. Water does not work; for when enough locusts drown, the survivors use their bodies as a bridge. They have also been known to smother fires that had been set to destroy them. Even modern farmers wrestle with this problem, often resorting to poisoning the adults and harrowing fields in the fall to destroy the eggs before they can hatch in the spring.

Chapter 9 of the Book of Revelation presents a nightmarish prospect: locusts with special powers will be unleashed upon mankind for five months.

Locusts do not always appear in swarms. Hot weather normally brings a few solitary grasshoppers and locusts to the Holy Land. But scientists have learned that under certain conditions of climate and food scarcity, chemical changes take place in the female locust. These cause more eggs to hatch, sending millions of locusts into the air at the same time in search of food.

Many people, including the ancient Israelites, eat locusts (Lev. 11:22). These insects may be boiled, fried, or dried. Locusts were part of the wilderness diet of John the Baptist (Matt. 3:4).

Great Lizard (see *Lizard*).

Great Owl (see *Owl*).

Greyhound (see *Dog*).

Griffon (see *Vulture*).

Grub (see *Worm*).

Hare. Hares were plentiful in Canaan, but they are mentioned in the Bible only as forbidden food (Lev. 11:6; rabbit, NIV, NASB). They look like large rabbits with longer ears and legs. The common jackrabbit is actually a hare. Unlike rabbits, hares are born furry and able to see. They were considered unclean because they did not have divided hoofs (Lev. 11:6; Deut. 14:7). Perhaps they were forbidden because they are rodents, but the Hebrews' Arab neighbors did not hesitate to hunt them for food.

Hart (see *Deer*).

Hawk. Hawks are the fierce little brothers in the eagle and vulture family. Adult hawks vary from one to two feet in length. They are known for their exceptional eyesight, which is about eight times as keen as that of a human being. Solomon remarked, "Surely, in vain the net is spread in the sight of any bird" (Prov. 1:17).

The farsighted hawk not only detects nets from a distance, but he can also see mice, insects, and birds. He strikes with devastating swiftness, his powerful claws crushing his prey, which he eats whole.

Some eighteen species of hawk exist in Israel, among them the small sparrow hawk. This hawk, which Egyptians considered sacred, nests in a hollow tree, amid old ruins, or upon a rock. As winter approaches, it migrates to a warmer climate.

Harrier hawks are found in the valleys and low-lying plains. They glide nearer the ground and "harry" other birds by forcing them to land.

Kites (gledes) are a larger breed of hawk, with long narrow wings (Deut. 14:13). Red kites, black kites, and Egyptian kites are found in Israel. Kites in Syria hide their nests by draping them with cloth scraps or animal skins. Just as they abstained from eating other birds of prey, Israelites did not eat hawks (Lev. 11:16; Deut. 14:15).

Hedgehog (see *Porcupine*).

Heifer (see *Cattle*).

Hen (see *Fowl*).

Heron. The Bible mentions herons only in the lists of unclean birds (Lev. 11:19; Deut. 14:18). Several species of herons and egrets made their home in Palestine. Egyptian carvings picture herons and their nests among the reeds of marshes and lakes.

A tall, graceful bird, the heron flies with its neck curled and its long legs stretched out behind. The heron eats fish, frogs, and small reptiles, which it spears swiftly with a long, sharp beak.

Hind (see *Deer*).

Hippopotamus (see *Behemoth*).

Hoopoe. The hoopoe is a beautiful bird with a disgusting habit: it probes foul places for insects with its sharp, slender beak. Its wing feathers bear a zebra stripe, and its head sports a lovely crown of feathers. When frightened, the hoopoe may flutter his crest or drop to the ground and play dead. The offensive odor picked up from its feeding grounds is enough to drive away most of its enemies.

Called lapwing in the KJV, the hoopoe is on the list of unclean birds (Lev. 11:19; Deut. 14:18). It is frequently seen throughout the Holy Land today.

Horned Owl (see *Owl*).

Hornet (see *Wasp*).

Horse. Horses are mentioned often in the Bible. But they were of little importance to the average Hebrew, who found it more practical to keep a donkey to ride or an ox to pull the plow. Horses were traded for food when money failed during a famine in Egypt (Gen. 47:17). Some kings used swift horses rather than camels to carry messages (Esth. 8:10, 14). But for the most part, Hebrews thought of horses in terms of war.

Pharaoh's horses and chariots pursued when Moses led the Israelites out of Egypt (Ex. 14:9). Their Canaanite enemies met them with many horses and chariots, but they still fell before the Israelites (Josh. 11:4–9). Repeatedly God warned the Hebrews not to place their faith in the strength and speed of horses (Ps. 20:7) or to "multiply" horses (Deut. 17:16).

In spite of these warnings, David and Solomon did multiply horses, even importing them from other countries. Solomon had a sizeable cavalry as well as horses to draw war chariots.

The prophet Jeremiah used the word "stallion" in speaking of horses (Jer. 8:16; 47:3; 50:11, NRSV, NIV). He warned the nation of Judah that it would fall to a conquering army that would be riding prancing stallions. He also used the symbol of a "well-fed, lusty stallion" (Jer. 5:8, NKJV) to describe the idolatry and unfaithfulness of God's people.

The New Testament tells of the "Four Horsemen of the Apocalypse," who ride out to ravage the earth in the end times (Rev. 6:1–8). But even more dramatic than this is the entrance of a white horse bearing the "King of kings and Lord of lords" (Rev. 19:11–16).

Horseleach (see *Leech*).

Hound (see *Dog*).

Hyena. Hyenas were plentiful in Bible times. "Doleful creatures" (KJV) and "beasts of the desert" (Is. 13:21; Jer. 12:9) may refer to hyenas. The place name Zeboim (1 Sam. 13:18; Neh. 11:34) means "hyenas." Members of the dog family, hyenas have square snouts and powerful jaws. They run down prey and may even attack human beings. The Israelites hated hyenas and considered them unclean because they are scavengers. Sometimes they would even dig up and devour dead bodies. Hyenas hunt at night. Their eerie howls sound like demented laughter. Also see *Jackal*.

Photo by Andy Diamond

• The hyena, considered unclean and forbidden as food by the Hebrews because it was a scavenger that ate dead animals.

Ibex (see *Goat*).

Photo by Boris Katsman

• The ibex, also referred to in the Bible as the wild goat (Deut. 14:5, NKJV).

Jackal. The prophet Isaiah spoke of jackals—wild dogs that make their dens in desolate places (Is. 34:13). As scavengers, jackals also fed on garbage in towns and villages in Bible times.

Jackals have an unpleasant smell, and they make a yapping and howling noise at night. They are also agricultural pests. Canaanite farmers put up shelters for watchmen, who guarded their cucumber fields against jackals. Some farmers heaped up whitewashed stones to frighten the jackals, just as scarecrows are used in other places.

Bible references to jackals are confusing, since jackal, fox, dragon, and wolf may be used interchangeably, depending on the translation. The "foxes" to whose tails Samson tied torches may have been jackals which, unlike foxes, travel in packs (Judg. 15:4). Also see *Fox*.

Jackdaw (see *Pelican*).

Jerboa (see *Mouse*).

Katydid (see *Grasshopper*).

Kid (see *Goat*).

Kine (see *Cattle*).

Kite (see *Hawk*).

Lamb (see *Sheep*).

Lapwing (see *Hoopoe*).

Leech. A leech may be described as a type of worm with suckers at each end of its body. One end also contains a mouth. Some species of this animal even have tiny teeth. Parasitic leeches attach themselves to a person or an animal, from which they suck blood for nourishment. A leech of this type secretes chemicals that keep the blood flowing freely.

In primitive times, physicians used leeches to "bleed" a patient and purge his body of what was thought to be contaminated blood. But an untended leech could cause pain and damage. Agur may have had the blood-sucking nature of this animal in mind when he spoke of the leech's "two daughters" who cry "Give! Give!" (Prov. 30:15).

Leopard. The huge cats known as leopards were familiar in Palestine, and the Hebrews had good reason to fear them. Smaller and lighter than lions, leopards are better hunters. They are swift, wary, and intelligent; and they can climb trees as easily as a domestic cat. A leopard is also strong enough to drag his prey to a tree branch, where he can devour it out of reach of lions or hyenas. Although leopards do not usually attack human beings, Jeremiah portrayed them symbolically as an instrument of God's judgment: "A leopard will watch over their cities. Everyone who goes out from there shall be torn in pieces" (Jer. 5:6).

The books of Daniel and Revelation use the leopard as a symbol of swiftness in cruelty (Dan. 7:6; Rev. 13:2). Isaiah suggested that a day of peace would come when the savage leopard would not harm a young goat (11:6).

Leviathan (see *Crocodile*).

Lice. Lice thrive in dry, dusty climates where sanitation is poor. These tiny insects are parasites with flat, colorless bodies. They cling to animals, humans, or plants, sucking blood or sap. The Egyptian nobles and priests shaved their heads and beards so lice could find no hiding place on their bodies. An infestation of lice, the third plague of the Exodus, must have been particularly bothersome to them (Ex. 8:16–18; gnats, NRSV, NIV, NASB; maggots, REB).

Lion. The lion was the most awesome and dangerous wild beast in Canaan. His tawny hide blended into the golden fields and sandy wastes. Lions hid in forests and sometimes pounced from the thickets near the Jordan River (Jer. 49:19).

The Bible contains many references to lions. Daniel miraculously survived a night in a lions' den (Daniel 6). Samson and David killed lions single-handedly (Judg. 14:5–6; 1 Sam. 17:34–37). Kings hunted lions for sport. According to Ezekiel 19:1–9, lions were also captured with pits and nets.

The lion's majestic appearance and fearsome roar prompted many comparisons. The prophet Joel declared, "The Lord also will roar from Zion" (Joel 3:16). The apostle Peter wrote: "Be sober, be vigilant; because your adversary the devil walks about like a roaring lion" (1 Pet. 5:8). The prophet Hosea foretold that God would be like a protective lion for the nation of Israel (Hos. 5:14; panther, REB).

Largest and grandest of cats, the lion is filled with power. A swat of his paw can kill. His massive body forces him to rely on strength instead of speed in his hunting.

A lion looks and sounds so imposing that he symbolizes royalty and courage. The highest compliment that biblical writers could give was to indicate that a person had the face or heart of a lion. *Ari* is the most common term for lion. In Isaiah 29:1 Jerusalem is called "Ariel," perhaps implying that the capital of Israel is "the strong [lion-like] city of God." In some translations of the Bible, a young lion is called a cub (Gen. 49:9, NIV), while other translations use the word "whelp."

The Israelite tribes of Judah, Dan, and Gad—and also the nation of Babylon—adopted the lion as their symbol. Jesus is called “the Lion of the tribe of Judah” (Rev. 5:5). Isaiah the prophet foretold that at the end of time, the Prince of Peace would tame even the fierce heart of the lion (Is. 9:6–7; 11:1–9).

Little Owl (see *Owl*).

Lizard. Lizards receive little attention in the Bible, although they are common in Israel. They appeared on the list of unclean animals (Lev. 11:30) and were thus forbidden as food to the Israelites.

The lizard comes in many species. Some of the small lizards often pass for snakes, while larger versions of this animal resemble the crocodile. All lizards are cold-blooded reptiles. Since their body temperature depends on their surroundings, they thrive in the tropics and in deserts. But when the sun gets too hot even for them, they lie in the shade or burrow into the sand. One species is even called a sand lizard (Lev. 11:30; skink, NIV).

Lizards are ingenious in the different ways they move. Some unfurl skin-like sails and soar from tree to tree. Monitor lizards (probably the Bible’s great lizard, Lev. 11:29, NRSV, NIV) swim well. They can also climb trees. Many lizards scamper rapidly across the ground. Others have poorly developed legs or no legs at all. But the little gecko (translated ferret in KJV, Lev. 11:30) can walk across a plaster ceiling upside down or cling to a pane of glass. His toes end in a pad made of hundreds of tiny hooks, capped with a hidden claw. This enables him to get a foothold on smooth surfaces. Geckos are abundant in Palestine.

Most lizards eat insects. Larger species of this reptile also eat small animals or plants. The chameleon’s sticky tongue, nearly as long as his body, whips out to catch insects. Chameleons are also common in Palestine. They are so narrow they look as if they have been squashed, and their bulging eyes can see in opposite directions. They have a long tail that can grasp a branch or coil into a spiral when at rest. Chameleons move at a slow, deliberate pace.

The chameleon is known for its ability to change its color to match its surroundings. Actually, this is a common protective trait for most species of lizards. Another defensive tactic is the use of tricks or bluffs. The glass snake, a type of lizard, escapes capture by shedding its wiggling tail. Other lizards hiss, puff up, or use their tails as whips.

Locust (see *Grasshopper*).

Maggot (see *Lice*; *Worm*).

Mare (see *Horse*).

Mole. Palestine has no true moles. The few Bible references to moles probably mean a burrowing rat that resembles a mole. “Mole rats” live underground and feed on roots and bulbs, to the distress of farmers. Their tiny ears and eyes are nearly hidden in their thick coats of fur. Because these mole rats live in darkness, the prophet Isaiah referred to them as symbols of the spiritually blind. The REB translates dung-beetles (Is. 2:20; rodents, NIV). Also see *Weasel*.

Mole Rat (see *Weasel*).

Monitor Lizard (see *Lizard*).

Monkey. Monkeys are not native to Palestine. So King Solomon apparently had them imported from other nations, along with apes and other exotic goods such as ivory, silver, and gold. They may have come from India, Africa, or even parts of Lower Egypt. The NKJV has “monkeys” in 1 Kings 10:22 and 2 Chronicles 9:21. Other versions translate as “peacocks.” Also see *Ape*.

Moth. Moths are mentioned several times in the Bible as a symbol of destructiveness and the perishable nature of all earthly goods. In Hosea 5:12, God says, “I will be to Ephraim like a moth.” Just as the damage caused by moths takes place slowly and undetected, so God would quietly, but inevitably, bring judgment upon His backsliding people.

The female moth lays her eggs upon garments. When the eggs hatch into caterpillars, they feed on the fibers, eventually leaving the garment full of holes. Jesus warned against placing too much confidence and hope in worldly possessions that could be wiped out so easily by moths (Matt. 6:19; Luke 12:33).

Mountain Sheep (see *Sheep*).

Mouse. About forty kinds of mice are found in the Holy Land. These include house and field mice, moles, small rats, jerboas, and even hamsters. Arabs ate hamsters, but the Hebrew people considered all rodents unclean (Lev. 11:29; Is. 66:17).

In spite of its small size, the mouse is one of the most destructive animals in the world. Swarms of mice threatened grain crops in ancient times. When the Philistines stole the ARK OF THE COVENANT, God punished them by sending a swarm of mice, which infected them with a disease (1 Sam. 6:4–5, 11, 18; rats, NKJV).

Mule (see *Donkey*).

Night Creature (see *Owl*).

Nighthawk. This bird is mentioned in the Bible only on the list of unclean birds (Lev. 11:16; Deut. 14:15). No specific characteristics are given that might help to identify the bird. Nighthawks, also called nightjars, are found in the Holy Land, but they are not predators. There is no obvious reason why nighthawks would be considered unclean by the Israelites. Other translations render the Hebrew word for nighthawk as owl (NASB) or screech owl (NIV). After sunset, nighthawks fly high into the air to hunt for insects. They build nests near the ground in thickets or hedges.

Onager (see *Donkey*).

Oryx (see *Antelope*).

Osprey. Sometimes called fish hawk or fishing eagle, the osprey is a member of the hawk family. With a six-foot wingspan, it is one of the larger birds of prey. The osprey appears on the list of unclean birds (Lev. 11:13; Deut. 14:12). Some scholars think the term refers to the black vulture. Also see *Vulture*.

Ossifrage (see *Vulture*).

Ostrich. Several Scripture passages that refer to owls in the KJV are rendered ostrich in the NRSV. This strange bird was a common sight in the deserts of Israel and Sinai in Bible times. Earth's largest living bird, the ostrich may stand about 2.5 meters (eight feet) tall. While it cannot fly, this unusual animal with its long steps, which can cover 15 feet per stride at top speed, can outrun a horse. Sometimes an ostrich will use its wings as a sail to achieve even greater speed. An adult ostrich fears only people and lions, and it may live as long as 70 years.

The popular belief that ostriches hide their heads in the sand is not true. However, when a young ostrich senses danger, it will crouch near the ground and stretch out its long neck to lessen the possibility of being seen.

This enormous bird has only a walnut-sized brain. But God has given it certain helpful instincts, along with its great physical stamina. Like a camel, the ostrich is fitted for desert life. It eats coarse food and can go for a long time without water. Its head, neck, and powerful legs have no feathers. This helps to keep the bird cool in the hot desert climate. Its huge eyes enable it to spot danger from a great distance, and its long eyelashes protect its eyes from dust and sand. The male ostrich has a cry that is similar to a lion's roar.

Unlike most other birds, the ostrich does not build a nest to protect its young. The female ostrich deposits her eggs on the desert floor and covers them with sand. These eggs are generally left unattended during the day, since the desert sun serves as a natural incubator. Job compared these habits unfavorably with the more traditional nesting instincts of the stork (Job 39:13–18).

Owl. The owl is mentioned several times in the Bible (Lev. 11:16–17; Ps. 102:6; Jer. 50:39; Mic. 1:8). The largest species native to Israel is the great owl, sometimes called an eagle owl. Several varieties of smaller owls are also common. Among them are screech owls, whose calls and whistles bring an eerie feeling in the night.

Other varieties of owls mentioned by different translations of the Bible include the short-eared owl (Lev. 11:16, NKJV, REB); long-eared owl (Lev. 11:16, REB); horned owl (Lev. 11:16, NIV); little owl (Lev. 11:17, KJV, NIV, NASB); tawny owl (Lev. 11:17, REB); fisher owl (Lev. 11:17, NKJV); desert owl (Lev. 11:18, NIV); and white owl (Lev. 11:18, NKJV, NIV, NASB).

The owl is no wiser than any other bird, but his facial features give him a thoughtful and solemn look. Owls have round faces with a circle of feathers around their heads, framing and highlighting their large eyes. These feathers also serve as a sound collector for the ears. An owl's fluffy feathers make him appear larger than he actually is. They also enable him to fly silently, since the edges of the feathers pierce the air with little wind resistance.

Owls have good night vision, which enables them to stalk their prey at night. Unlike other birds, whose eyes are set on opposite sides of their head, the owl looks directly ahead. He navigates in the dark mostly by sound. Alerted by a noise, he plunges in toward his prey with his claws spread for the kill.

Owls serve a useful agricultural purpose, since they feed on rats, mice, and other rodents. But the Hebrew people considered the owl an unclean bird and often associated it with scenes of desolation. The scops owl may be the satyr of such verses as Isaiah 13:21 and 34:14

(night creature, NKJV). It has a horned look and does a hop-like dance much like a goat. Also see *Bittern*; *Porcupine*.

Ox, Oxen (see *Cattle*).

Palmerworm (see *Worm*).

Panther (see *Lion*).

Partridge. From early times, the partridge has been a game bird. They were among the birds that could be eaten as clean food by the Hebrew people. Two species, the sand-partridge (Is. 34:15, REB) and the chukar, are common in Israel.

Partridges live in fields, feeding on grain and insects. They usually travel in coveys of 12 to 30 birds. Their meat is tasty, and the bird is clever enough to give the hunter a fine chase. It takes sharp eyes to spot the mottled feathers of a partridge. When alarmed, the bird will hide in a hole, crouch among loose stones, or fly from tree to tree with loudly whirring wings. David compared himself to a partridge when he was fleeing from Saul (1 Sam. 26:20).

The prophet Jeremiah compared the person who gathered riches by unrighteous means to a partridge that gathers a brood of young birds that she has not hatched (Jer. 17:11).

Peacock. According to the KJV, Solomon imported peacocks from other nations for his royal courts in Israel (1 Kin. 10:22; 2 Chr. 9:21). A peacock, the male of the species, is about the size of a turkey, with feathers of brilliant blue, green, and purple. He parades in front of the female, spreading his train of gorgeous long plumes behind him like a huge fan. Some versions of the Bible translate the underlying Hebrew word as monkeys or baboons.

Pelican. The pelican is one of the largest web-footed birds, often reaching 2 meters (6 feet) in length with a 3 meter (10-foot) wingspread. But in spite of its great size, the pelican swims and flies well.

Pelicans live in colonies, and they are known as experts at catching fish for food. Their long bills have an elastic pouch on the bottom half. With this pouch a pelican scoops up several quarts of water along with his prey. The pouch serves also as a dinner bowl for baby pelicans, who dip into it for a partially digested treat.

Beautiful in flight, the pelican is a haunting, solitary figure when at rest. Perhaps this was the image in the mind of an afflicted man when he declared, “I am like a pelican of the wilderness” (Ps. 102:6). Other translations render the word as vulture, desert owl, or jackdaw.

Pig (see *Swine*).

Pigeon (see *Dove*).

Porcupine. The prophets Isaiah and Zephaniah mention a wild creature that lived in desolate ruined places (Is. 14:23; 34:11; Zeph. 2:14). The KJV calls it a bittern, but the NRSV translates the animal as hedgehog or porcupine (bustard, REB; owl, NIV). Israel does have porcupines, even today. They are small animals with sharp needles all over their backs. When in danger, the porcupine rolls up into a prickly ball.

Photo by Eric Isselée

- The porcupine is the largest rodent found in Israel.

Porpoise (see *Badger*).

Pygarg. The Hebrew term translated pygarg in Deuteronomy 14:5 means “leaper.” The NRSV and NIV translate ibex and the NKJV has mountain goat or addax (margin). This animal probably was the white-rumped antelope. Also see *Antelope*; *Goat*.

Quail. In Israel, the quail is a migrating bird that arrives in droves along the shores of the Mediterranean Sea. With their strong flying muscles, these birds can fly rapidly for a short time. When migrating, however, they stretch their wings and allow the wind to bear them along. Sometimes they reach land so exhausted after their long flight that they can be caught by hand.

Most of the time quail remain on the ground, scratching for food and helping farmers by eating insects. Their brown-speckled bodies are inconspicuous, but they often give away their presence by a shrill whistle.

The Hebrew people probably ate dried, salted quail while they were enslaved by the Egyptians. When they longed for meat in the Sinai desert, God promised He would provide enough meat for a month. Then He directed thousands of quail to their camp, where the birds dropped in exhaustion (Num. 11:31–34; Ex. 16:13; Ps. 105:40).

Rabbit (see *Hare*).

Ram (see *Sheep*).

Rat (see *Mouse*).

Raven. In the Bible, “raven” is a catch-all term for crows, ravens, rooks, jackdaws, magpies, and jays. All were considered unclean by the Hebrew people (Lev. 11:15). With a wingspread of about three feet, the raven is the largest member of this family.

Ravens are scavenger birds that will eat almost anything. Their harsh cry has probably contributed to their reputation as birds of ill omen. Since they have keen eyes and strong wings, this may explain why the first bird Noah sent from the ark was a raven (Gen. 8:7). These birds were also known for their practice of pecking out the eyes of a body—a quick way to determine whether their meal was actually dead (Prov. 30:17).

The Bible indicates that God feeds even young ravens (Job 38:41). Jesus used a similar example to illustrate God’s care (Luke 12:24). Because God sent ravens to feed the prophet Elijah, ravens are also associated with God’s protective care (1 Kin. 17:4, 6). Solomon brought the expression, “black as a raven,” into common use (Song 5:11).

Rock Badger. The rock badger or rock hyrax is a rabbit-sized furry animal. With short ears, sharp teeth, and black-button eyes, it resembles an overgrown guinea pig (Lev. 11:5; coney, KJV, NIV).

“The rock badgers are a feeble folk, yet they make their homes in the crags,” says Proverbs 30:26, holding them up as little things that are “exceedingly wise.” Feeble or defenseless they may be, but they find safety in steep, rocky terrain. Their feet have a suction-like grip that enables them to scamper among rocky outcroppings. Their enemies easily overlook a rock badger stretched out motionless on a sun-warmed rock.

Rock Goat (see *Sheep*).

Rock Hyrax (see *Rock Badger*).

Roe Buck (see *Deer*).

Sand Fly (see *Fly*).

Sand Lizard (see *Lizard*).

Sand Partridge (see *Partridge*).

Sand Viper (see *Snake*).

Satyr (see *Goat*; *Owl*).

Scorpion. The scorpion is a small crawling animal that looks like a flat lobster. A member of the spider family, it has eight legs, two sets of pincers, and a tail with a poisonous stinger. A scorpion feeds on spiders and insects, which it rips apart with its claws. It uses its poisonous sting only when threatened or when it attacks large prey. This sting is seldom fatal, but it can be very painful (Rev. 9:5).

During the day, scorpions escape the desert heat by hiding under rocks. They come out at night to hunt and eat. Inhabitants of Bible lands feared scorpions. These animals were an ever-present danger when Moses led the children of Israel through the hot, rocky wilderness (Deut. 8:15).

Jesus’ words in Luke 11:12 about giving a person a scorpion instead of an egg may refer to a light-colored scorpion, which could be mistaken for an egg when in a coiled position. The prophet Ezekiel was told by God not to be afraid of his enemies, who were referred to symbolically as scorpions (Ezek. 2:6). King Rehoboam’s threat did not mean he would use scorpions as whips (1 Kin. 12:14). In those days a barbed whip or scourge was called a “scorpion.”

Photo by Gustav Jeeninga

• Several species of the scorpion are found in Israel. Their bite is poisonous but generally not fatal to human beings (Deut. 8:14–15).

Screech Owl (see *Owl*).

Sea Cow (see *Badger*).

Sea Gull. Sea gulls are birds about the size of pigeons. They have long wings, which they use to swoop and soar gracefully on air currents. Gulls gather in flocks near bodies of water. They are scavengers who eat garbage as well as fish and insects. Sea gulls are mentioned only in some translations of the Bible. Others translate the Hebrew term as cuckoo, sea mew, or owl (Lev. 11:16; Deut. 14:15).

Sea Mew (see *Sea Gull*).

Sea Monster. Several terms are used in the Bible to describe large sea creatures: sea monsters or serpents, dragons, great fish, whales, and Leviathan. All of these do not refer to one animal, but it is impossible to match the terms with specific marine life. For instance, many animals have been mistaken for sea serpents—large eels, sharks, and giant squid. The Mediterranean and Red Seas contain whales and enough other such “monsters” to provide plenty of material for sea-related scare tales.

Dragons are mythical creatures that appear in many ancient cultures. The prophet Ezekiel saw images of dragons on the city gates when he was exiled in Babylon. The book of Revelation refers to Satan as “a great, fiery red dragon” (12:3). However, Ezekiel and the writer of the Psalms also used the word “dragon” as a synonym for whale.

Whales, of course, were real creatures that may have been a common sight in the Mediterranean Sea during Bible times. The REB refers to them in Psalm 148:7 as sea monsters, a possible reference to the sperm whale.

Serpent (see *Snake*).

Sheep. Sheep are mentioned more frequently than any other animal in the Bible—about 750 times. This is only natural since the Hebrew people were known early in their history as a race of wandering herdsmen. Even in the days of the kings, the simple shepherd’s life seemed the ideal calling. The Bible makes many comparisons between the ways of sheep and human beings. In the New Testament the church is often compared to a sheepfold.

Well-suited for Canaan’s dry plains, sheep fed on grass, woods, and shrubs. They could get along for long periods without water. Sheep in clusters are easily led, so a single shepherd could watch over a large flock.

Sheep today are bred for white wool. But the sheep of Bible times were probably brown or a mixture of black and white. Modern farmers clip off the tails of sheep for sanitary reasons, but fat tails were prized on biblical sheep. The Hebrews called this “the whole fat tail.” When they offered this prized part of the sheep as a burnt offering to God, they burned the “entire fat-tail cut off close by the spine” (Lev. 3:9, REB).

Sheep were also valuable because they provided meat for the Hebrew diet. Mutton was a nutritious food, and it could be packed away and preserved for winter. And before people learned to spin and weave wool, shepherds wore warm sheepskin jackets.

By nature, sheep are helpless creatures. They depend on shepherds to lead them to water and pasture, to fight off wild beasts, and to anoint their faces with oil when a snake nips them from the grass. Sheep are social animals that gather in flocks, but they tend to wander off and fall into a crevice or get caught in a thorn bush. Then the shepherd must leave the rest of his flock to search for the stray. Jesus used this familiar picture when He described a shepherd who left ninety-nine sheep in the fold to search for one that had wandered off. The God of Israel revealed His nurturing nature by speaking of Himself as a shepherd (Psalm 23). Jesus also described Himself as the Good Shepherd who takes care of His sheep (John 10:1–18).

A unique relationship existed between shepherd and sheep. He knew them by name, and they in turn recognized his voice. Sheep were models of submissiveness. Because he demonstrated purity and trustful obedience to the Father, Jesus was also called “the Lamb of God” (John 1:29, 36).

Wild sheep, high-spirited and independent, lived among the tall peaks of Canaan’s mountains. Like their domesticated cousins, they flocked together, but their disposition more nearly resembled goats. They are referred to as mountain sheep (Deut. 14:5, NKJV, NRSV, NIV, NASB), chamois (KJV), and rock goats (REB).

Wild or domestic, the male sheep is called a ram; the female is called a ewe.

Skink (See *Lizard*).

Photo by Eric Isselée

- The skink, also called the sand lizard (Lev. 11:30, NKJV), is a common reptile in the desert places of the Holy Land.

Snail. Snails are small, slow-crawling animals with a soft body protected by a coiled shell. They move with wave-like motions of their single foot, secreting a slime as they go to make their travel easier. The psalmist may have had this peculiar motion in mind when he spoke of the snail "which melts away as it goes" (Ps. 58:8).

The snail in Leviticus 11:30 (KJV) is probably a skink, a type of sand lizard.

Snake. A snake is the Bible's first—and final—animal villain (Genesis 3; Rev. 20:2). Throughout the Old and New Testaments, several different words for snake or serpent appear some twenty times. Scholars can only make educated guesses as to which of Canaan's many species of snakes are meant in most verses.

The asp and adder are both common in the Holy Land. The asp is a type of cobra with its familiar hood, although its hood is not as pronounced as the Indian cobra's. There is also a desert cobra, which has no hood at all. "Adder" and "viper" are two different words for the same deadly snake. A horned viper and sawscale, or carpet viper, are native to Israel. Another species mentioned in the Bible is the sand viper (Is. 30:6, REB).

In the wilderness, the Israelites were plagued by fiery serpents (Num. 21:6). "Fiery" may indicate the burning fever caused by their bite. Or it may refer to the puff adder, which has yellow, flame-like markings. The cockatrice of the KJV was a mythological monster. It had the wings and head of a cock and the tail of a dragon. According to the superstitious legend about this animal, its look could kill.

Most snakes in Canaan were nonpoisonous, but the Israelites feared and hated all snakes. In the Bible the serpent is often referred to as the symbol of evil and wrongdoing (Ps. 140:3; Jer. 8:17).

In spite of this attitude among the Israelites, some of their neighbors associated serpents with health, life, and immortality. The kingdom of Lower Egypt took the cobra as its official symbol. Even Moses once lifted up a BRONZE SERPENT before the Israelites at God's command to save the people from the fiery serpents in the wilderness (Num. 21:9). Some continued to worship that bronze serpent until King Hezekiah destroyed it generations later (2 Kin. 18:4).

Snakes are fascinating creatures. Scales on their undersides provide traction. Their forked tongues flick rapidly in and out to collect sensations of touch and smell. Psalm 58:4 is correct in speaking of the "deaf cobra," since snakes have no ears to receive sound waves. Like deaf persons, they rely on physical vibrations to pick up sounds. Thus cobras are not charmed by music, but by movement.

A snake's spine may contain as many as 300 tiny vertebrae. This gives them their amazing flexibility to coil and curve. Their mouths are hinged to permit them to swallow and eat creatures much larger than themselves. Their eyes are protected by transparent lids that are always open, causing scientists to wonder if snakes ever sleep.

Sow (see *Swine*).

Sparrow. Sparrow is the name given to several different species of birds in the Bible. They ate grain and insects and gathered in noisy flocks. The psalmist wrote, "I . . . am like a sparrow alone on the housetop" (Ps. 102:7). These tiny birds were such social creatures that a lone sparrow was the symbol of deep loneliness.

Sparrows build their untidy nests in the eaves of houses. Sparrows were not driven away when they built their nests in the temple (Ps. 84:3).

In Jesus' time sparrows sold for a very low price—two for a copper coin, five for two copper coins (Matt. 10:29; Luke 12:6). Perhaps this was the temple price, for they were considered a poor man's sacrifice. Those who could not afford to sacrifice a sheep or a goat might bring a sparrow. Moses once directed healed lepers to bring two sparrows to the temple for a cleansing ceremony (Lev. 14:1–7).

Sometimes it seems that only God cares for sparrows. Cats, hawks, and naughty boys prey upon them. People complain about how they multiply, considering them pests. Yet, Jesus declared, "Not one of them falls to the ground apart from your Father's will" (Matt. 10:29). We may not esteem the little sparrow, but the Son of God used it to illustrate our Heavenly Father's watchful care: "You are of more value than many sparrows" (Matt. 10:31; Luke 12:7).

Spider. Hundreds of different species of spiders are found in the Holy Land. A spider's skill at spinning threads into a web is one of nature's miracles. The fragile web of a spider is used to demonstrate the folly of placing confidence in something other than the stable, dependable God (Job 8:14).

Spiders trap their victims in their webs and dissolve them with pre-digestive juices so they can be eaten. Oil on the spider's body keeps it from being entangled in its own web.

Sponge. The sponge is a plant-like animal that lives on the ocean floor. It absorbs nourishment from water passing through its body. When a sponge is removed from water, the cells die, leaving a skeleton. The skeletons of some sponges are flexible and porous. These have been used for centuries as cleaning and water-absorbing tools. Such a sponge, dipped in sour wine, was offered to Christ on the cross (Matt. 27:48; Mark 15:36; John 19:29).

Stag (see *Deer*).

Stork. This goose-sized bird looks ungainly in flight, with its legs dangling and its wings slowly flapping. But people in Canaan were always glad to see the storks on their yearly migration from Europe to Africa. Storks had the reputation of bringing good luck. If they were numerous, surely crops would be good. Farmers welcomed storks because they helped their crops by eating insects.

Both black and white storks were often seen in Israel. White storks nest as high as possible—often on chimneys. But since houses in the Holy Land had low, flat roofs, storks nested instead in the fir trees (Ps. 104:17). In spite of their commendable features, storks were considered unclean (Lev. 11:19; Deut. 14:18).

Swallow. The swallow is a migratory bird quite familiar to residents of the Holy Land. Frequently on the move to warmer climates, swallows gather in huge flocks to travel thousands of miles. A chattering flock can make quite a racket (Is. 38:14). The psalmist makes an interesting distinction between the sparrow, who finds a home, and the swallow, who gets a nest (Ps. 84:3). Only a permanent resident needs a home. Some translations render the Hebrew word for swallow as thrush (Jer. 8:7, NIV, NASB) or wryneck (Jer. 8:7, REB).

Swallows spend most of their time in the air, catching insects on the wing. They are beautiful birds, brightly colored, with forked tails.

Swan. Swans are seen occasionally in Israel. As vegetarians, they are related to ducks and geese. Alternate translations of the Hebrew term for swan include ibis, stork, white owl, and water hen. These are better translations, since there seems to be no reason why swans would have been considered unclean (Lev. 11:18, KJV).

Swift. The swift is a small migratory bird often confused with the swallow. Although they are similar, the two birds come from different families. Swifts are strong fliers that can travel short distances at over 100 m.p.h. They spend much of their time feeding on airborne insects.

The prophet Jeremiah must have known the migrating habits of the swift. He spoke of this bird and others that “observe the time of their coming.” Unlike these birds, he observed, the rebellious people of the nation of Judah “do not know the judgment of the Lord” (Jer. 8:7).

Swine. The Hebrew people had nothing to do with pigs, but these animals still received much attention in the Bible. In Psalm 80:13, Israel’s enemies were likened to a “boar out of the woods.” Vicious wild pigs (boars) ranged throughout Canaan. Owners of vineyards hated them, because they devoured grapes and trampled their vines. Dogs and men alike feared their razor-sharp tusks. In modern times, the boar is the largest game animal in Israel.

Domesticated pigs (swine) were also raised in Canaan—by Gentiles or unorthodox Jews. Pigs were ceremonially unclean, supposedly because they did not “chew the cud.” The symbol of greed and filth, pigs symbolized a person’s unredeemed nature (2 Pet. 2:22). Jesus told a story of a prodigal son who really hit bottom when he had to take care of hogs and even eat food intended for them (Luke 15:15–16).

Tawny Owl (see *Owl*).

Thrush (see *Swift*).

Tortoise (see *Turtle*).

Turtle. Both turtles and tortoises (a type often found in Canaan) and their eggs and meat were eaten. In Numbers 6:10; Song of Solomon 2:12; and Jeremiah 8:7 (KJV), “turtle” is simply an abbreviation of “turtledove.” The context clearly indicates that a bird is meant, not the silent, slow-moving turtle.

Turtledove (see *Dove*).

Unicorn. A unicorn is a mythical creature, similar to a horse, with a single spiral horn growing out of its forehead. In the Middle Ages, the unicorn appeared in paintings as a symbol of purity. Many people believed an animal like this really lived. In the Bible, most verses that refer to the unicorn emphasize its great strength (Num. 23:22; 24:8; Deut. 33:17). The biblical writer may have had the aurochs in mind.

This horned wild ox was so large and powerful that no one could control or tame it (Job 39:9–10; Ps. 22:21; 92:10; Is. 34:7).

Viper (see *Snake*).

Vulture. Vultures are large, loathsome members of the hawk family. The largest species have a wingspread of 9 to 10 feet. Most vultures have bare heads and necks. However, the lammergeier (bearded vulture) has dirty-white neck feathers and a tassel of dark feathers hanging from its beak. The Egyptian vulture likewise has neck feathers. A griffon's long neck is covered with fine white down.

The lammergeier is also called the ossifrage (see Lev. 11:13; Deut. 14:12) or the gier eagle (Lev. 11:18; Deut. 14:17).

Vultures feed on dead bodies. For this reason they were considered UNCLEAN animals by the Hebrew people (Lev. 11:13; Deut. 14:12–13). Other versions of the Bible translate the word as buzzard, falcon, bustard, or carrion vulture.

Wasp. These overgrown relatives of bees are known for their painful sting. Wasps are common throughout the Holy Land. Hornets are a large species of wasp. So savage were these insects when disturbed that Egyptian soldiers used hornets as a symbol of their military might. When the people of Israel were marching toward the Promised Land, God promised He would send hornets before them to drive the Canaanites out of the land (Ex. 23:28). Ancient writers claim that entire tribes were sometimes driven out of a country by wasps or hornets.

Weasel. These animals live in almost every country, including Israel. They are small and furry, with thin, long bodies and short legs. Weasels eat small animals and have a reputation for stealing eggs. The Bible mentions them only in Leviticus 11:29, in the list of unclean animals. Some modern sources believe the mole (NASB) or mole-rat (REB) was meant in this verse.

Whale (see *Crocodile*; *Sea Monster*).

Wild Boar (see *Swine*).

Wild Donkey (see *Donkey*).

Wild Goat (see *Goat*).

Wild Ox (see *Cattle*; *Unicorn*).

Wolf. Wolves were a menace to the sheep farmers of Canaan. The first dogs were probably tamed wolf pups. Perhaps this kinship enabled wolves to lurk near sheepfolds and gain their reputation for treachery.

Of his youngest son, the patriarch Jacob said: “Benjamin is a ravenous wolf” (Gen. 49:27). The Hebrew word translated “ravenous” means “to rip and tear,” indicating the bloodthirsty nature of the wolf. Wolves seem particularly cruel because they seek out the weak, old, and defenseless as victims. The flow of blood incites them to rip and tear even more with their powerful jaws.

In many Bible references, wolves represent ruthless enemies. Jesus warned of false prophets “who come . . . in sheep’s clothing, but inwardly . . . are ravenous wolves” (Matt. 7:15).

Worm. Worms have no backbone, legs, or eyes, although their bodies are sensitive to light and temperature. But they do play a useful role. They improve the soil by working decaying vegetation into the earth and aerating it with their tunnels.

The Bible speaks both literally and figuratively of worms. The word “worm” also refers to a worm-like creature, such as insect larva. For instance, the palmerworm and cankerworm of Joel 1:4 may be caterpillars, which is the larval stage of various moths. (The NKJV and NIV, however, translate the words as various kinds of locusts.) Grub is another word used for worm in various translations (Is. 51:8, REB, NASB). Job 7:5 and other passages that refer to infestation of worms probably mean maggots, the larvae of flies. Decaying matter often teems with tiny wormlike maggots.

Some worms, such as tapeworms and pinworms, are parasites that invade the human body. Thus Herod could be described as “eaten by worms” (Acts 12:23).

The common earthworm also appears in the Bible. Micah 7:17 refers to worms (snakes, NKJV) coming out of their holes. Perhaps it was an earthworm also that God appointed to strike at the root of Jonah’s shade (Jon. 4:7). The psalmist lamented: “I am a worm . . . and despised” (Ps. 22:6). Job claimed kinship with the lowly worm (Job 17:14). Isaiah 41:14 uses “you worm Jacob” as a metaphor of weakness. The Israelites associated worms and fire with the place reserved for the ungodly dead (Is. 66:24; Mark 9:44, 48).

Wryneck (see *Swallow*).

Photo by Willem A. VanGemeren

- A flock of storks in the Huleh Nature Reserve in Israel.

ANIMALS, UNCLEAN (see UNCLEAN, UNCLEANNESS).

ANIMALS, WORSHIP OF—a form of pagan worship practiced in the ancient world, especially by the Egyptians, who held certain animals sacred. Some scholars believe that Israel's fashioning of the golden calf during the time of Moses was an imitation of Egyptian animal worship. Both the Old and New Testaments forbid such worship (Ex. 20:2–5; Deut. 5:6–9; Rom. 1:22–25). Also see GODS, PAGAN.

ANISE (see PLANTS OF THE BIBLE).

ANKLE CHAIN—a chain of precious metal that linked a pair of ANKLETS, decorative rings worn around a person's ankles, in Bible times. Ankle chains forced the wearer to take small steps in rapid fashion. Also see DRESS OF THE BIBLE.

ANKLETS—rings of precious metals worn around the ankle. Anklets were popular in the ancient world, and archaeologists have unearthed many different types. They varied greatly in size and design. Apparently, some people who wore them even attached small bells to the anklets to make them jingle (Is. 3:16). Some anklets were hollow. This design increased the sound when they were struck together. Some scholars think the sound of anklets joined with an ANKLE CHAIN may have announced the approach of Jeroboam's wife (1 Kin. 14:6).

ANNA [AN ah] (*favor*)—a widow, daughter of Phanuel of the tribe of Asher (Luke 2:36). She was at the temple in Jerusalem when Mary and Joseph brought Jesus to be dedicated (Luke 2:27). Anna recognized Jesus as the long-awaited Messiah (Luke 2:37–38).

ANNAS [AN us] (*grace of the Lord*)—one of the high priests at Jerusalem, along with CAIAPHAS, when John the Baptist began his ministry, about A.D. 26 (Luke 3:2). Quirinius, governor of Syria, appointed Annas as high priest about A.D. 6 or 7. Although Annas was deposed by Valerius Gratus, the Procurator of Judea, about A.D. 15, he was still the most influential of the priests and continued to carry the title of high priest (Luke 3:2; Acts 4:6).

After his removal, Annas was officially succeeded by each of his five sons, one grandson, and his son-in-law CAIAPHAS, the high priest who presided at the trial of Jesus (Matt. 26:3, 57; John 18:13–14). During His trial, Jesus was first taken to Annas, who then sent Jesus to Caiaphas (John 18:13, 24). Both Annas and Caiaphas were among the principal examiners when Peter and John were arrested (Acts 4:6).

ANNUNCIATION—the announcement by the angel Gabriel (Luke 1:26–38) to the Virgin Mary of the forthcoming birth of Jesus. The angel told Mary that the Holy Spirit would cause her to conceive a child, and "that Holy One who is to be born will be called the Son of God" (Luke 1:35). Also see VIRGIN BIRTH.

ANOINT, ANOINTING—to authorize, or set apart, a person for a particular work or service (Is. 61:1). The anointed person belonged to God in a special sense. The phrases, "the Lord's anointed," "God's anointed," "My anointed," "Your anointed," or "His anointed" are used of Saul (1 Sam. 26:9, 11), David (2 Sam. 22:51), and Solomon (2 Chr. 6:42). In the New Testament, all who are Christ's disciples are said to be anointed; they are God's very own, set apart and commissioned for service (2 Cor. 1:21).

Priests, kings, and prophets were anointed. Oil was poured on the head of the person being anointed (Ex. 29:7). Kings were set apart through the ritual of anointing, which was performed by a prophet who acted in God's power and authority (1 Sam. 15:1). The Old Testament also records two instances of the anointing of a prophet (1 Kin. 19:16; Is. 61:1).

Jesus the Messiah is described as "anointed." This description is found in the psalms of the Old Testament that prophesy the coming of Christ and in the preaching of the apostle Peter in the Book of Acts. "Messiah" comes from the Hebrew word for "anointed" and "Christ" comes from the Greek word.

In the New Testament, anointing was frequently used in connection with healing. The Holy Spirit's activities in a believer's life are pictured in terms associated with anointing. Jesus' disciples anointed the sick (Mark 6:13), and James instructed the elders of the church to anoint the sick with oil (James 5:14). This anointing was for healing.

Anointing in the New Testament also refers to the anointing of the Holy Spirit, which brings understanding (1 John 2:20, 27). This anointing is not only for kings, priests, and prophets; it is for everyone who believes in the Lord Jesus Christ. The anointing occurs physically with a substance such as oil, myrrh, or balsam. But this is also a spiritual anointing, as the Holy Spirit anoints a person's heart and mind with the love and truth of God.

Photo by Howard Vos

• King Ashurnasirpal of Assyria being anointed by a winged deity, in a carving from his excavated palace.

ANSWER (see WITNESS).

ANT (see ANIMALS OF THE BIBLE).

ANTEDILUVIANS—the people who lived before the FLOOD. They possessed some skills that compare with modern technology. For example, Cain built cities (Gen. 4:17), Jubal was a musician (Gen. 4:21), and Tubal-Cain was an "instructor of every craftsman in bronze and iron" (Gen. 4:22). Such crafts imply the skills to mine, smelt, and purify brass and iron. That Noah could construct his huge ark is witness to the engineering skills and tools that were available. The antediluvians also lived long lives (Gen. 5:5–31).

Before the Flood, sin was rampant. Life was marked by disobedience, murder, and immorality: "The earth also was corrupt before God, and the earth was filled with violence" (Gen. 6:11). Humanity's spiritual condition was appalling.

Both Noah and Enoch preached to the antediluvians (2 Pet. 2:5; Jude 14–15). Their preaching, however, was not heeded; and the sinful world was destroyed by the Flood. Noah was the only righteous man whom God could find on the entire earth at the time: "Noah was a just man, perfect in his generations. Noah walked with God" (Gen. 6:9).

In the New Testament, Jesus compared the antediluvians—who were "eating and drinking, marrying and giving in marriage"—to the people who will be living in the end times (Matt. 24:37–41). His words point to the need for watchfulness, for "as it was in the days of Noah, so it will be in the days of the Son of Man" (Luke 17:26).

ANTELOPE (see ANIMALS OF THE BIBLE).

ANTHOTHIJAH [an thoe THIGH juh]—a form of ANTOTHIJAH.

ANTHROPOMORPHISM—the practice of describing God in human terms, as if He had feet (Ex. 24:10), hands (John 10:29), a face (Matt. 18:10), a heart (Hos. 11:8), and so forth. Although the Old and New Testaments deny any literal similarity of form between God and His creatures (Job 9:32; John 4:24), the Bible frequently uses such human language to affirm that God is personal and active in His creation.

The appearance of Jesus, God's Son, in a human body is a literal revelation of God in human form (John 1:14). Jesus was "in the form of God," but He took "the form of a servant," the "likeness" and "appearance" of a human being (Phil. 2:6–8), to save us and reveal the depth of God's love (John 14:9; 1 John 1:1–2). Therefore, with respect to Jesus, we can literally speak of God in human form. Also see GOD.

ANTHROPOPATHISM—the practice of describing God as if He displayed human emotions, such as jealousy (Ex. 20:5), anger (Ps.

77:9), love (Jon. 4:2), and mercy (Ps. 103:8). Although the Old and New Testaments plainly show that God is beyond our human experiences (Is. 40:18; 1 Cor. 2:14; 1 Tim. 6:16), the Bible frequently uses such language to declare that God is personal and that He responds to the actions of His creatures. Also see GOD.

ANTICHRIST, THE—a false prophet and evil being who will set himself up against Christ and the people of God in the last days before the SECOND COMING. The term is used only in the writings of John in the New Testament. It refers to one who stands in opposition to all that Jesus Christ represents (1 John 2:18, 22; 4:3; 2 John 7). John wrote that several antichrists existed already in his day—false teachers who denied the deity and the incarnation of Christ—but that the supreme Antichrist of history would appear at some future time.

The Antichrist's primary work is deception, which also characterizes SATAN in his attempts to undermine the work of God in the world. Satan's deception began in the Garden of Eden (Genesis 3) and will continue until the end of time. The DRAGON (or serpent) of Revelation 12 is Satan, the Serpent mentioned in Genesis 3. Thus the thread of Satan's deceptive work may be traced from Genesis through Revelation. That work reaches its climax in the Antichrist, who receives his authority and power from the dragon, Satan (Rev. 13:4).

The work of Satan through the Antichrist is clearly rooted in the prophecies of Daniel. Daniel spoke of a dreadful beast with ten horns and one little horn (Dan. 7:7–8). The Ancient of Days will kill the beast and throw it in the fire (Dan. 7:11). Then, according to Daniel, one like the Son of Man will receive the everlasting kingdom (Dan. 7:13–14).

The Antichrist will be the sum total of the beasts referred to in Daniel 7 (Rev. 13:1–4). He will speak arrogant, boastful words; and he will be aided by a FALSE PROPHET, who will make the entire earth worship him (Rev. 13:11–12) and receive his mark (Rev. 13:16–17). The number of the beast, says John, is 666—a mysterious code name.

Those who worship the Antichrist will experience certain doom through the wrath of God (Rev. 14:9–11). The Antichrist makes war against Christ and His army, but he is captured and is "cast alive into the lake of fire burning with brimstone" (Rev. 19:20). He is later joined by the DEVIL; together they "will be tormented day and night forever and ever” (Rev. 20:10). The devil, the BEAST (or Antichrist), and the false prophet form a kind of unholy trinity, counterfeiting Father, Son, and Holy Spirit. After much wickedness and suffering has been loosed against Christ and His people, the satanic rebellion will be crushed by the power of God.

Although the apostle Paul does not use the term Antichrist, he surely had the Antichrist in mind when he wrote of the great apostasy, or falling away, that would occur before the return of Christ (2 Thess. 2:1–12). The Antichrist is also called the lawless one (v. 9) who, empowered and inspired by Satan, will lead the final rebellion against God (v. 3, REB), but will be destroyed at the coming of the Lord. Paul urges believers to stand firm in the faith and not be deceived by the Antichrist who will display “all kinds of counterfeit miracles, signs and wonders” (2 Thess. 2:9, NIV).

The main reason the Bible discusses the Antichrist is not to encourage idle speculation, but to warn believers not to be misled by his deceit (Matt. 24:4–5, 23–24). The times when the Antichrist will appear will be very hard for the faithful. They need to be prepared with special instructions on how to deal with this unsettling event.

ANTIMONY (see MINERALS OF THE BIBLE).

ANTIOCH OF PISIDIA **[AN tih ock, pih SID ih uh]**—a city of southern Asia Minor in Phrygia, situated just north of the territory of Pisidia (see Map 7, D–2). Antioch was an important first-century commercial center and an important center for the spread of the gospel. Founded by Seleucus I Nicator (about 300 B.C.) and named for his father Antiochus, it became a great center for commerce and was inhabited by many Jews.

The apostle Paul preached in this city’s synagogue and founded a church there during his first missionary journey (Acts 13:14–49). Just as Antioch exerted great cultural and political influence over the surrounding area, so also it became a strong base from which to launch the church’s evangelistic outreach (Acts 13:42–49). In reaction to Paul’s success, the Jews at Antioch caused some influential women to turn against the gospel and had Paul driven out of the city (Acts 13:50).

ANTIOCH OF SYRIA [AN tih ock, SIHR ih uh]—the capital of the Roman province of Syria that played an important part in the first-century expansion of the church. Antioch was situated on the east bank of the Orontes River, about 27 kilometers (16.5 miles) from the Mediterranean Sea and 485 kilometers (300 miles) north of Jerusalem (see Map 6, D–2). The city was founded about 300 B.C. by Seleucus I Nicator, one of the three successors to ALEXANDER the Great, and named for his father Antiochus.

The early history of the church is closely connected with Antioch of Syria. One of the first seven "deacons," Nicolas, was a "proselyte from Antioch" (Acts 6:5). After the stoning of Stephen (Acts 7:54–60), great persecution caused certain disciples to flee from Jerusalem to Antioch where they preached the Gospel to the Jews (Acts 8:1; 11:19). Others arrived later and had success preaching to the Gentiles (Acts 11:20–21).

When the church leaders at Jerusalem heard of this success in Antioch, they sent Barnabas to visit the church there (Acts 11:25–26).

Apparently, Paul and Barnabas used Antioch as the base for their missionary journeys into Asia Minor (Acts 13:1–3; 15:36–41; 18:22–23). Following the first missionary journey, Antioch became the scene of an important dispute. Certain men from Judea taught that Gentile converts must be circumcised and follow other rules for converts to Judaism before becoming Christians (Acts 15:1–2). This theological disagreement led to a church council at Jerusalem. Paul and Barnabas were sent here to report how God had given them success in bringing the gospel to the Gentiles. The council decided that Gentile converts did not have to be circumcised. Antioch is now known as Antakya, in modern-day Turkey.

Photo by Howard Vos

• Tyche, the goddess of good fortune, connected with the pagan worship of the residents of Antioch of Syria.

ANTIOCHUS [an TIE oh kus] (*withstander*)—the name of 13 members of the Seleucid dynasty of Syria. The SELEUCIDS governed Palestine from 280 B.C., following the division of ALEXANDER the Great's empire, until the Roman commander Pompey made Syria a Roman province in 63 B.C. The Book of Daniel prophesies about the following three of these rulers, although it mentions none of them by name:

1. Antiochus II (261–246 B.C.), surnamed Theos ("god"). He was a drunken, immoral ruler easily swayed by favorites. The prophecy in Daniel 11:6 probably refers to him; for he divorced his wife Laodice, who was his half sister, to marry Berenice, the daughter of Ptolemy, the ruler of Egypt.
2. Antiochus III (223–187 B.C.), surnamed Megas ("the Great"). He was the second son of Seleucus II Callinicus and the successor of his older brother, Seleucus III Soter. The Seleucids of Syria and the

Ptolemies of Egypt waged a continual struggle for control in Palestine. Antiochus III finally defeated the Egyptian general Scopas at Pani, or Panias (the New Testament CAESAREA PHILIPPI), in 198 B.C., giving the Seleucids complete control of Palestine. This victory eventually led to the worst persecution the Jews had yet endured. Some scholars see Daniel 11:10–19 as a reference to Antiochus III, but the allusion is vague.

3. Antiochus IV (175–164 B.C.), surnamed Epiphanes (God manifest) but called by his Jewish enemies Epimanes (madman). Antiochus IV was one of the cruelest rulers of all time. Like his father, Antiochus III the Great, he was enterprising and ambitious; however, he had a tendency to cruelty that bordered on madness. His primary aim—to unify his empire by spreading Greek civilization and culture—brought him into direct conflict with the Jews. This conflict broke into open rebellion in 167 B.C. Accounts of these conflicts are found in the apocryphal book of 2 Maccabees.

   The revolt began with Antiochus' edict that sought to unite all the peoples of his kingdom in religion, law, and custom. The Jews were the only people who would not adhere to this edict. Antiochus issued regulations against observing the Sabbath, practicing circumcision, and keeping all food laws. These regulations were followed by the "ABOMINATION OF DESOLATION" (Dan. 11:31)—the desecration of the altar of the burnt offering in the temple in Jerusalem. Jews were forced to participate in heathen festivities and were put to death if they were caught with the Book of the Law in their possession.

   As the revolt, led by the pious priest Mattathias and his sons, gained momentum, the Jews united to overthrow Seleucid domination of their land. The Syrians were routed and the temple was cleansed on the 25th of Chislev, 165 B.C. This cleansing is now observed by the Jews as the Feast of Lights (Hanukkah), around December 25. According to ancient writers, Antiochus IV withdrew into the East following his defeat. He died in Persia a madman. The "little horn" of Daniel 8:9 is a reference to Antiochus IV Epiphanes.

• Coin issued by Antiochus IV Epiphanes, Syrian ruler whose desecration of the Jewish temple triggered the revolt of the Maccabees.

ANTIPAS [AN tih pas] (*against all*)—the name of two New Testament men:

1. A son of Herod the Great. (See HEROD ANTIPAS.)
2. A Christian martyr of the church of Pergamos (Rev. 2:13). According to tradition, he became bishop of Pergamos.

ANTIPATRIS [an TIP uh tris] (*belonging to Antipater*)—a city built on the Plain of Sharon by Herod the Great and named in honor of his father, Antipater (see Map 6, A–3). Located on the Roman military road between Jerusalem and Caesarea, Antipatris was the lodging place for the apostle Paul and the Roman soldiers who were transporting him as a prisoner to Felix, the governor of Judea (Acts 23:31). The city was the site of the Old Testament APHEK (Josh. 12:18; 1 Sam. 4:1; 29:1).

ANTITYPE [AN tih type]—a fulfillment or completion of an earlier truth revealed in the Bible. Baptism in the New Testament, for example, as an expression of one’s salvation, fulfills the function served by Noah’s ark in the Old Testament. Thus, Noah’s ark was a type, and baptism was an antitype (1 Pet. 3:21).

ANTONIA, TOWER OF [an TONE ih ah]—a fortress-palace rebuilt by Herod the Great and situated at the northwest corner of the temple area. Herod named the rebuilt tower after his friend, Mark Antony.

The fortress was rectangular in shape, measuring about 165 meters (490 feet) by 87 meters (260 feet), with walls about 19 meters (60 feet) high. Each corner had a high tower, three of which were 24 meters (75 feet) high. The tower in the northwest corner, which overlooked the temple area, however, was about 32 meters (100 feet) high. Stairs connected the Antonia with the temple area (see Acts 21:35, 40).

Soldiers from the Antonia ("the barracks") rescued the apostle Paul from enraged crowds on several occasions (Acts 21:27–36; 22:24; 23:10). Paul was held in the fortress in protective custody until a military escort took him to Caesarea (Acts 23:12–24, 31–35).

ANTOTHIJAH [an toe THIE jah] (*belonging to Anathoth*)—a descendant of Shashak (1 Chr. 8:24; Anthothijah, NASB, NIV, NRSV).

ANUB [A nubb]—a son of Koz in the genealogy of Judah (1 Chr. 4:8).

ANVIL (see TOOLS OF THE BIBLE).

APE (see ANIMALS OF THE BIBLE).

APELLES [a PELL ez]—a Christian at Rome to whom the apostle Paul sent greetings, describing Apelles as "approved in Christ" (Rom. 16:10).

APHARSACHITES [a FAR sack ites]—KJV word for an eastern tribe from beyond the Euphrates River settled in Samaria by the king of Assyria (Ezra 5:6; 6:6).

APHARSATHCHITES [a FAR sath kites]—KJV word for an unknown people of the Assyrian Empire. Apparently they were Assyrian or Persian colonists (Ezra 4:9) settled in Samaria by Ashurbanipal, king of Assyria (Ezra 4:10). They are probably the same people as the APHARSACHITES of Ezra 5:6; 6:6.

APHEK [A fek]—the name of four ancient Canaanite towns:

1. A city on the plain of Sharon. Joshua conquered the king of Aphek while taking the Promised Land (Josh. 12:18). Aphek (1 Sam. 4:1; 29:1) is to be identified with New Testament ANTIPATRIS.

2. A town mentioned in Joshua 13:4 as located in the northern edge of Canaanite territory.
3. A town in the territory alloted to the tribe of Asher (Josh 19:30; Aphik, Judg. 1:31). The Asherites were unable to expel the Canaanites from this city.
4. A town east of the Sea of Galilee (see Map 3, A–3) where God gave Ahab victory over Ben-Hadad and the Syrian army (1 Kin. 20:26–30). Later the prophet Elisha, while on his deathbed, prophesied Israel's victory at Aphek over the Syrian army (2 Kin. 13:17).

Photo by Willem A. VanGemeren

• Site of ancient Aphek, a Phillistine city conquered by Joshua (Josh. 12:7, 18).

APHEKAH [a FEE kuh]—a village in the hill country of Judah (Josh. 15:53).

APHIAH [a FIE ah]—a Benjamite who was an ancestor of King Saul (1 Sam. 9:1).

APHIK [A fick]—a form of APHEK No. 3.

APHRAH [AF ruh]—a form of BETH APHRAH.

APHSES [AF sez]—a form of HAPPIZZEZ.

APIS [A pis]—the sacred bull-god of Memphis (the biblical NOPH) worshiped by the ancient Egyptians (Jer. 46:15; REB, NRSV). Apis was thought to be the reincarnation of Ptah, a creator god. Some scholars believe the Apis bull served as the model for the golden calf the Israelites made at Mount Sinai (Exodus 32).

APOCALYPSE [a POCK ah lips] (see REVELATION OF JOHN).

APOCALYPTIC LITERATURE [a pock uh LIP tik]—a certain type of Jewish and Christian literature written in Egypt and Palestine during the period from 200 B.C. to A.D. 200. The word *apocalypsis* is a Greek word meaning "revelation." Therefore, apocalyptic literature is a special kind of writing that arose among the Jews and Christians to reveal certain mysteries about heaven and earth, humankind and God, angels and demons, the life of the world today, and the world to come.

Apocalyptic literature probably arose in the tradition of the PROPHETS of Israel, but it came several centuries after their time. The last prophet of Israel, Malachi, wrote about 450 B.C. Two books in the Bible—the Book of Daniel in the Old Testament and the Book of Revelation in the New Testament—are good examples of the apocalyptic literary form.

The following additional Jewish and Christian books are also classified as apocalyptic by most Bible scholars: Apocalypse of Abraham, Apocalypse of Baruch, Ascension of Isaiah, Assumption of Moses, 2 Baruch, Book of Jubilees, 1 and 2 Enoch, Life of Adam and Eve, the Sybilline Oracles, Testament of Abraham, and the Testaments of the 12 Patriarchs. Most of these books are found in the PSEUDEPIGRAPHA of the Old Testament.

In 1974 several apocalyptic books and fragments were found among the Dead Sea Scrolls, including the War Scroll and Book of Mysteries. In the second and third century A.D., Christian writers produced a number of apocalypses, including The Revelation of Peter, The Revelation of Paul, and The Revelation of Thomas. All these writings are included in a collection known as the New Testament Apocrypha.

Most of the apocalyptic books were written by Jews in reaction to the oppression of their people by foreign powers. Often they wrote to explain why evil seemed to prosper while the righteous suffered. The

Christian apocalyptic writings were influenced by these earlier Jewish works. The Book of Revelation in the New Testament uses symbols and images that occur in the Book of Enoch, and the book known as 4 Ezra, written about A.D. 100, seems to parallel the New Testament book of Revelation in several ways. The close similarities between Jewish and Christian apocalyptic literature explains why scholars group them into one category and study both Jewish and Christian apocalyptic literature together.

Characteristics. Apocalyptic literature has certain literary devices or styles that set it apart from other literature.

Visions—Although other types of literature use visions to communicate (see Isaiah 6), apocalyptic literature uses visions as a way of revealing secrets from heaven about the present and the future of humankind. Often these visions are caused by some trauma or major personal or social event that created a crisis in the writer's experience (compare Rev. 1:10 with 4 Ezra 3:1). These visions lead in turn to further explanations about coming events or other visions and dreams.

Ethics—As a result of these visionary experiences, the writer draws ethical conclusions. In Revelation 2–3, John writes seven letters to seven churches in western Asia Minor. Each letter is addressed to specific issues facing the church. These letters were written after John saw a vision and was commissioned by God to write (Rev. 1:19). They call the churches to specific ethical or moral decisions.

Pseudonymous authorship—The Book of Revelation in the New Testament is the only book of apocalyptic literature that gives the name of the author. All other apocalyptic books are attributed to famous prophets of the past, such as Ezra, Enoch, Baruch, Jeremiah, Abraham, Moses, and Adam. The reason why these authors identified their writings with great persons in Israel's history probably was to add credibility to their work. A vision from Enoch, for example, would carry more weight than if it were from some contemporary writer.

Powerful symbolism—Each of the apocalyptic books is rich in symbolism. The reader's imagination is stretched. Those who read the apocalyptic books just after they had been written knew the meaning of the symbols used by the author. The events of the time, evil rulers, and pagan nations are symbolized by distorted animals and beasts, horrible signs from heaven, or a chaotic flowing of waters. But the people who are faithful to God are portrayed as majestic animals, like a lion, or a well-kept plant. The purpose of this symbolism was to make the contrast between good and evil obvious to the reader.

Messages. Through the apocalyptic books, the authors communicated several important messages to their readers. The following themes occur in all the apocalyptic writings.

The end is coming soon—Throughout these books the authors write about the arrival of the end times within the near future: “For the youth of this world is past, and the strength of the creation already exhausted and the advent of the times is very short, yea, they have passed by: and the pitcher is near to the cistern, and the ship to the port, and the course of the journey to the city, and life to its consummation” (2 Baruch 85:10).

In the other books various images are used to spell out the coming end. This apocalyptic view of the last days gives a certain urgency to these writings.

The whole universe involved—The end of the world is not a solitary event for the earth alone; it extends to the whole universe. This planet is only a part of a greater tragedy. An awful time is in store, for all nations of the earth will “be seized with great panic” (4 Ezra 5:1).

History divided into fixed segments—Along with a pessimistic view of history, the apocalyptic books declare that history has been determined by God before creation. World history is divided into fixed time periods. These fixed segments have been established, and mankind simply lives out the already established drama.

History may be divided into two periods—this age, which is ruled by Satan and his legions, and the age to come, in which wickedness will be abolished and God will rule supreme.

Angels and demons—Apocalyptic literature is filled with angels and demons who are actively involved in the drama of events. The problem of evil is explained by pointing to the demons and Satan himself as the forces that cause evil. Angels who have not fallen (1 Enoch 6–36) are used by God to protect and serve his faithful people. The Books of Enoch, Testament of the Twelve Patriarchs, and Jubilees give detailed descriptions of the task of angels and demons. These truths are also echoed by the Book of Revelation in the New Testament.

The New Heaven and the New Earth. The end times as portrayed in the apocalyptic writings return to the beginning of creation. Out of heaven will come a new heaven and a new earth. The old will be destroyed, replaced by a new creation where God will rule (Revelation 20–22; 2 Enoch 65:7–10; 2 Baruch 48). Only those who have been faithful to God's law will be saved.

The Kingdom of God. Enoch 41 describes the place from which all the world will be judged. Other apocalyptic books describe the Kingdom of God as the ultimate rule in the new creation (Enoch 84:3; Rev. 11:15; Dan. 4:17). All through the apocalyptic literature the image of the Kingdom or rule of God is central. All events are determined from God's throne.

A Messiah. A Messiah or mediator between God and humankind appears in most of the apocalyptic writings as one who accomplishes the final salvation of the world. This figure appears either as a Messiah, a son of man, a chosen one, or a mediator.

Glory. The righteous have suffered in this world because it has been ruled by Satan. But this situation will change in the future. This vision of glory appears as a word of hope or encouragement to the faithful—those who trust in God. Glory will come to God's people. They have the power necessary to live full and meaningful lives in this world now.

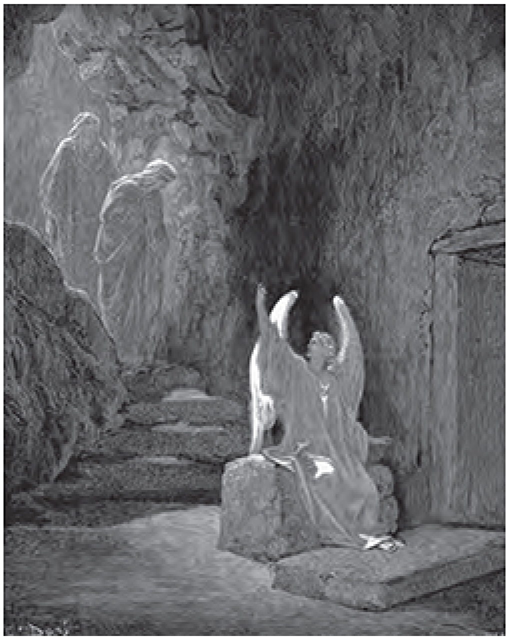

Illustration by Gustave Doré

- Illustration of the two Mary’s at Jesus’ tomb.

Illustration image by Fotokostic

- Illustration of a demonic beast in apocalyptic literature.

APOCRYPHA, THE [A POCK rih fuh]—a group of books written during a time of turmoil in the history of the Jewish people, from about 190 B.C. to about A.D. 210. These books fall into two main divisions, Old Testament apocryphal books and New Testament apocryphal books.

The Old Testament books, 15 in number, were written during the period from about 190 B.C. to about A.D. 70, when the Jewish people were in rebellion against the repression of foreign military rulers. These books were excluded from some early versions of the Old Testament but included in others. This explains why Bibles used by Roman Catholics contain the Old Testament Apocrypha, while they are not included in most Protestant editions of the Bible.

The books known as the New Testament Apocrypha were written during the second and third centuries A.D., long after the death of the apostles and other eyewitnesses to the life and ministry of Jesus. None of these books were included in the New Testament because they were judged as unworthy and not authoritative by officials of the early church.

The Old Testament Apocrypha. The series of events that led to the writing of the Old Testament apocryphal books began in 167 B.C., when the Jews revolted against the king of Syria, Antiochus IV Epiphanes. A pious Jewish priest, Mattathias, and his sons led the rebellion. Mattathias refused to obey Antiochus' command that the Jews worship his gods and offer a pagan sacrifice. Mattathias killed the Syrian official as well as a fellow Jew who was offering the sacrifice and declared: "Follow me, every one of you who is zealous for the law and strives to maintain the covenant. He and his sons took to the hills, leaving all their belongings behind in the town" (1 Macc. 2:27–28, REB).

Guerrilla warfare against the Syrians followed, until the Jews established control of Palestine. Early in the revolt one of the sons of Mattathias, Judas Maccabeus (Maccabeus means "hammerer"), cleansed the temple in Jerusalem from the pollution of the Syrian sacrifices. This day has been celebrated annually by the Jews since that time in the festival known as Chanukah (or Hanukkah), the Feast of Dedication (John 10:22).

These events helped stir the Jewish people to rededicate themselves to the law of Moses. In the fight to establish their independence and uphold their traditions, some Jewish authors wrote to encourage their own people. The apocryphal books show clearly that the authors were enthusiastic for faith in God and the study of His Word.

From 142 to 63 B.C. the Jews were led in their rebellion against foreign oppression by the family of Mattathias, known as the Hasmoneans. Simon Asamonaios was the grandfather of Mattathias, and his name was applied to all the members of this great family. In spite of the respect given to the Hasmoneans in the early years of their influence, civil strife again plagued the Jews. The Syrians continued to fight for power over the land of Israel. Judas Maccabeus finally made an agreement with Rome that the Romans would come to the aid of the Jews if they should need assistance in their struggle. About a century later some of the Jews did appeal to Rome for help. Pompey, a powerful Roman general, brought order to Jerusalem and made Judea part of a Roman province.

In 37 B.C. the land of Israel, called Palestine, was placed under the rule of a Roman official, Herod the Great (37–4 B.C.). Herod was actually a Roman vassal and was hated by most of the Jews. In spite of this hostility, Herod managed to launch an ambitious building program in Palestine. He created the magnificent port city of CAESAREA on the Mediterranean Sea and improved the temple in Jerusalem. The western wall still stands today in Jerusalem as evidence of Herod's skill as a builder.

After Herod's death (4 B.C.), his sons divided Palestine into four regions, ruling the land with varying degrees of success. In A.D. 66 the Jews again grew angry over the foreign domination of their land. Under the encouragement of radical freedom fighters known as ZEALOTS, the Jews started a disastrous war with the Romans. This led to the destruction of Jerusalem and the temple in A.D. 70 and the end of the Jewish nation.

This brief historical sketch provides the background for the Old Testament apocryphal writings. The Jewish people were continually wondering what God was saying to them through their struggles. Out of their experiences arose the books of the Apocrypha. Following are brief descriptions of the books in this Old Testament collection.

Baruch—This book is a collection of materials written during the period from 150 B.C. to 60 B.C. Set in the period of the prophet Jeremiah and his secretary Baruch around 585 B.C., it actually speaks to Jews who were living during the period of the Hasmoneans (142–63 B.C.). It was written originally in Hebrew and was later translated into Greek.

Baruch contains a letter (1:1–14), a prayer-sermon (1:15—3:8), a hymn (3:9—4:4), and a lament (4:5—5:9). Jerusalem had fallen into the hands of the enemy, but this book declared that God will not forget His people. The refrain, "Take courage, my children, Cry out to God, and he will deliver you from the power and hand of the enemy." (4:21, REB), echoes throughout Baruch. Some scholars believe Baruch was reworked many times and then was put into its final form by a rabbi in Palestine after the destruction of the temple in A.D. 70.

Bel and the Dragon—This book is an addition to the Old Testament's Book of Daniel and was written by a Jew in Palestine around 50 B.C. The author used Babylonian mythology to declare that the God of the Hebrews can outwit the tricks of the priests of Babylon through the faith of the prophet Daniel. Daniel demonstrated that there is no God other than the Lord God of the Hebrews and that Bel, the supposed God of Babylon, does not exist. In this book Daniel also killed a dragon in a clever way. This was the author's way of showing that pagan gods are worshiped because the priests deceive the people. Only God is worthy of our praise because He is a living God.

Ecclesiasticus, or the Wisdom of Jesus, Son of Sirach—This is a book of wisdom teachings in the Apocrypha. It should not be confused with the Book of Ecclesiastes in the Old Testament. The word Ecclesiasticus means "The Church Book" in Latin. But the title of the Book of Ecclesiastes comes from a Greek word that means "assembly" or "gathering."

Ecclesiasticus is a masterpiece of wisdom literature, organized into teachable units. Many subjects are contained in this work, including faith in God as Creator and Sustainer of life, love of wisdom and ethical conduct, virtue and good deeds, the value of the tradition of the past, proper behavior in eating and drinking, work and commerce, study and teaching, poverty and wealth, and health and sickness. It was written by Jesus ben Eleazar ben Sira, a Jew living in Jerusalem around 190 B.C.

The author of Ecclesiasticus upholds Israel's traditions as a channel through which God's Word is communicated. His essay on the great people in Israel's history gives the reader an appreciation for the kind of people who make our world pleasant and worthwhile. The righteous person receives a reward from God, while the sinner and unbeliever will be punished. The final chapter, 51, contains a beautiful prayer.

Esdras, Books of—The First Book of Esdras is a historical narrative taken from 2 Chronicles 35:1; 36:23; Ezra 1:1–11; 2:1—3:13; 4:1—10:44; and Nehemiah 7:73—8:12 of the Old Testament. It begins with the Passover celebrated by Josiah, the king of Judah (640–609 B.C.). Then the book discusses Josiah's death in the battle of Megiddo and continues with the story of the events leading up to the fall of Jerusalem and the deportation of the Jews to Babylon (586 B.C.). Cyrus, the great king of the Medes who freed the Jews from bondage in Babylon in 539 B.C., is also described.

Included in the Book of 1 Esdras is a description of the building of the temple by the returned exiles in Jerusalem and the problems encountered in its reconstruction. An interesting part of the story is the trouble that the Jews had with the Samaritans. Thus, 1 Esdras provides an excellent background for a better understanding of the conflict between the Jews and Samaritans—a problem mentioned throughout the four gospels in the New Testament.

The story of the three young men (1 Esdras 3:1—5:6) who guarded the Persian King Darius I (522–486 B.C.) is an interesting drama. The guards were instructed to write down what they considered to be the most powerful thing on earth. Their answers and the surprise fourth answer (trust) make this book a delightful contribution to the wisdom writings of the Jewish people.

The purpose of the book of 1 Esdras was to promote the value of worship of the Lord among Jews. It was probably written during the time of the Hasmoneans, about 150 B.C., by a zealous Jew who held to this worship tradition and encouraged others to do the same.

The Second Book of Esdras was probably written during the same period as the Book of REVELATION in the New Testament, around A.D. 96, by a Palestinian Jew who was disillusioned over the destruction of the temple of Jerusalem in A.D. 70. He was puzzled by the apparent evil in a world where God was supposed to be in control.

The word "Babylon" in 2 Esdras is a code name for Rome. According to the writer, Rome had become evil in A.D. 96–100. The book is a good example of Jewish APOCALYPTIC LITERATURE. In many ways it is like the

Book of Revelation in the New Testament. The revelations in the book lament the destruction of Jerusalem and deal with the questions of the reward of the righteous, the punishment of the wicked, and the end of the age.

This gloomy book is tied together with a thread of hope. Deliverance for God's people is assured. God is ultimately in control of history, and His Word (in written form) will never disappear.

Esther, Additions to—The Old Testament Book of Esther does not mention the name of God or any worship rituals. Most scholars agree that these apocryphal additions to the Book of Esther were written to connect Esther to the traditions of Israel's faith in a more explicit way.

Jeremiah, Epistle of—This letter is a sermon against idolatry. It asks the readers to beware of false gods. The date of its writing is unknown, although some scholars have suggested a date as early as 541 B.C. Others believe it was written during the time of the invasion of Palestine by the Romans in 63 B.C. Some fragments of the letter were discovered among the DEAD SEA SCROLLS in the caves of Qumran.

Judith—This book contains one of the most delightful stories in the Apocrypha. A wise and intelligent Jewish woman, Judith was devoted to observing the law of Moses. The story takes place during the reign of a king of Assyria named Nebuchadnezzar. His general, Holophernes, was about to destroy the Jewish inhabitants of the city of Bethulia when Judith came to the aid of her fellow Jews. The people prayed to God for help, allowing Him five days in which to help them, or they would surrender (1:1—7:32). Judith went to the enemy camp and beheaded Holophernes, bringing his head back to the Jews of the city. Terrified, the Assyrians fled (8:1—16:29), and the Jews were saved.

Judith appealed to Jews living during a time of discouragement and defeat. It was probably written during the Hasmonean period (142–63 B.C.). Judith emphasized the importance of faithfulness to the law of Moses and the power of God in the lives of His people.

Maccabees, Books of—The First Book of Maccabees is a history of the struggle of the Jews in Judea under the leadership of one family, the Hasmoneans, from about 175 to 135 B.C. Judas Maccabeus was the family's most famous leader. Most of the action took place in and around Jerusalem. The book includes speeches, prayers, laments, and psalms of victory, all woven into a beautiful history of the Jews of that period. The author was probably a Jew living in Jerusalem who supported the Maccabean revolt and the importance of the law of Moses. Some scholars suggest that one of the members of the family of the Maccabees wrote the book, sometime during the period from 103 to 63 B.C. The theme of the book is that faithful obedience to the law brings success by God’s standards.

The Second Book of Maccabees is a two-part work that describes the events that occurred in Judea from 191 to 162 B.C. In a sense, it serves as a prelude to the Book of 1 Maccabees. The first part of the book (1:1—2:18) consists of two letters. One of the letters (1:1–10) was from Jews in Jerusalem to Jews in Egypt, telling them how to observe the Jewish holiday of Chanukah (or Hanukkah) which celebrates the cleansing of the temple under Judas Maccabeus in 164 B.C. The other letter (1:10—2:18) was sent by the same group of Jews in Jerusalem to Aristobulus, a Jewish teacher in Egypt, encouraging him to celebrate the temple festival.

The second section of the Second Book of Maccabees (2:19—15:39) describes events in Judea from 191 to 162 B.C. A good description of the celebration of Chanukah (Hanukkah) appears in 10:1–9. The entire book is important because of its teaching that the world was created “out of nothing” (7:28), and its clear statement of belief in the resurrection of the dead (7:9, 14, 23, 29).

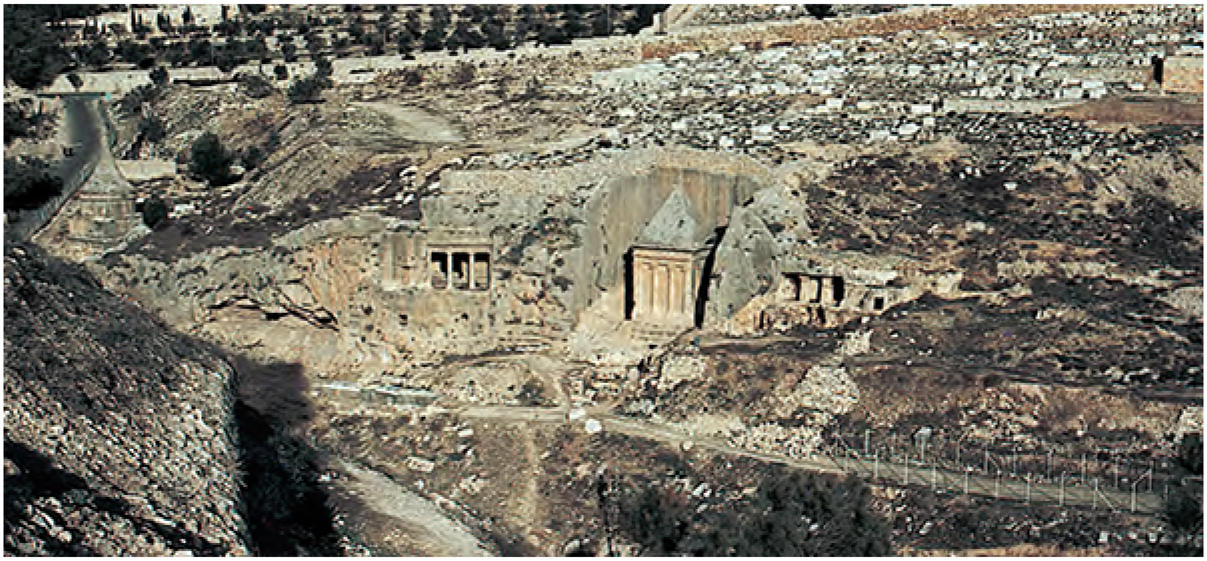

Photo by Ben Chapman

• Tomb complex of the Bene Hezir (center) near Jerusalem—burial site of a priestly family of the Maccabean period.

• Remains of Antioch of Syria, capital of the dynasty that ruled Palestine during the era of the Maccabees and the writing of much of the Old Testament Apocrypha.

Prayer of Azariah and the Song of the Three Young Men—This brief book is included in the Apocrypha because it represents an addition to the Old Testament Book of Daniel. It probably was written about 150 B.C. by a pious Jew who expanded the famous story in Daniel 3 about Shadrach, Meshach, and Abed–Nego—the three young Jews who were thrown into the fiery furnace by the king of Babylon.

According to this addition to the biblical account, Azariah (Abed-Nego) began to pray while they were in the fire (vv. 1–22). After the prayer, all three began to sing as they stood in the flames (vv. 28–68). Their songs came from various psalms of the Jewish people.

Prayer of Manasseh—This book is an addition to the Old Testament Book of 2 Chronicles. Manasseh was one of the most wicked kings in Israel's history. He burned his sons as offerings (2 Chr. 33:6) and practiced magic. After a humiliating defeat in battle, Manasseh repented of his sin, and God forgave him (2 Chr. 33:10–13). The Prayer of Manasseh was probably written later by a pious Jew who blended various psalms and prayers into this beautiful prayer of repentance.

The outline of the prayer follows a typical outline for a worship service: invocation and praise to God (vv. 1–7), confession of sins (vv. 8–12), a request for forgiveness (v. 13), and a concluding thanksgiving (vv. 14–15).

Song of the Three Young Men (see APOCRYPHA).

Susanna—This book is an addition to the Old Testament Book of Daniel. It is full of suspenseful tragedy and wisdom. Written around 110–60 B.C. by a Jew in Palestine, the story is about a woman named Susanna, who was nearly sexually abused by two respected elders of the community. Susanna was brought to court by the elders on a charge of adultery. She stood condemned and sentenced to death until Daniel raised an objection and proved that the two elders had lied.

This is a powerful story that challenges the normal method of taking evidence in Jewish courts during the first century B.C. Susanna is important because it gives insights into the Jewish legal process during that time and because it supports another view of how evidence can be taken from a witness.

Tobit—This book is a narrative about Tobit, a Jew who was taken into captivity to Nineveh, the capital of Assyria, after the defeat of Israel in 722 B.C. Tobit was a strict observer of the law of Moses who met with unfortunate circumstances. One night he was blinded by droppings from a swallow that fell into his eyes. God heard the prayers of Tobit and another Jew, Sarah, who was living to the east in Babylon or Media. God sent his angel, Raphael, to save them both. Through Tobit's son Tobias and the angel Raphael, God was able to help Tobit and Sarah. The story ends happily as Tobias marries Sarah and defeats a demon named Asmodeus and the two reestablish order in their lives. Tobit was written to show the place of fasting and prayer in the lives of the faithful. It teaches that God breaks into human history, using His angels to rescue people.

Wisdom of Solomon—This book, along with the Book of Ecclesiaticus in the Apocrypha, is similar to the Book of Proverbs in the Old Testament. Classified as wisdom books, all these works are profound in their understanding and insight into practical matters of daily life. The Wisdom of Solomon was named after the great wise man of Israel, King Solomon, who reigned from 970 to 931 B.C. Solomon was the model for all wise people who followed him. Many proverbs or wise sayings written many centuries after Solomon, such as this book, were attributed to him. It was composed sometime around 100 to 50 B.C.

The Wisdom of Solomon is organized into various topics for convenient use by those who study the book. The first section (1:1—5:23) declares that wisdom is given only to a righteous person. The second section (6:1—9:19) deals with political issues, such as God's part in judging the wicked rulers. The third section (10:1—19:21) deals with the actions of God among His people, His protection of Israel, and His punishment of their enemies.

The whole book assumes that as Creator, God is actively involved in human affairs. Wisdom comes from God and is necessary for preservation and creativity in this world. Immortality awaits those who live by this wisdom.

The New Testament Apocrypha. The New Testament Apocrypha contains several writings that were similar to New Testament books but were not included as a part of the New Testament. These writings were greatly influenced by the philosophies and religions of the cities or nations out of which they came. Some of the apocryphal gospels were written to replace the gospels of the New Testament but were declared false writings by officials of the early church.

Often the apocryphal books from the early history of the church present stories and legends meant to fill in information about the apostles and Jesus that is lacking in the New Testament. For example, some New Testament apocryphal works claim to give details on the childhood of Jesus (Protevangelium of James, The Gospel of Thomas) as well as a description of how Jesus was raised from the dead (The Gospel of Peter). These writings expand on the accounts found in the New Testament.

Other apocryphal writings that expand or explain the gospel stories include The Gospel of the Egyptians, The Gospel of Truth, The Gospel of the Twelve, The Gospel of Philip, The Gospel of Judas, The Gospel of Bartholomew, The Gospel According to Mary, The Gospel of Nicodemus, and The Questions of Bartholomew. These are only a few of the 59 fragments and gospel-related writings in the New Testament Apocrypha.

The Acts of the Apostles in the New Testament is also paralleled by several apocryphal books. These include stories about the apostles themselves written in the second and third century. Titles of some of these books are The Acts of John, The Acts of Peter, The Acts of Paul, The Acts of Andrew and The Acts of Thomas.

The Acts of John, for example, tells the story of the disciple, John, his journey from Jerusalem to Rome, and his imprisonment on an island off the coast of modern-day Turkey called Patmos (see Rev. 1:9). Other travels of this apostle appear in the book, and he finally dies in Ephesus. Some scholars believe these second-century books may be based on some historical facts. They do give Bible researchers a better understanding of the origin of the early church.

The last group of New Testament apocryphal writings consists of APOCALYPTIC books. The New Testament Book of Revelation inspired the early Christians to write their own books that were similar in content and style. Probably the most popular of the apocryphal apocalypses are the Apocalypse of Peter, the Apocalypse of Paul, and the Apocalypse of Thomas. These apocalypses give Bible scholars a clear picture of the early Christian’s view of heaven and hell, since they emphasize the state of sinners after death.

While these apocryphal New Testament books are interesting and informative, none are considered authoritative like the books of the New Testament. For various reasons, these books were judged unworthy and were not accepted as authoritative when the New Testament took its final form in the third century A.D. Thus, God has worked throughout history not only to inspire the Bible but also to preserve its authenticity and integrity so it can serve as a standard and guide for all believers.

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The Order of the Books of the Apocrypha

The individual books of the Old Testament Apocrypha are arranged in alphabetical order in the accompanying article. But here is the order in which these 15 books are generally arranged in Bibles that contain the Apocrypha:

1. First Esdras
2. Second Esdras
3. Tobit
4. Judith
5. The Additions to Esther
6. The Wisdom of Solomon
7. Ecclesiasticus, or the Wisdom of Jesus, the Son of Sirach
8. Baruch
9. The Letter of Jeremiah
10. The Prayer of Azariah and the Song of the Three Young Men
11. Susanna
12. Bel and the Dragon
13. The Prayer of Manasseh
14. First Maccabees
15. Second Maccabees

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APOLLONIA [ap oh LONE ih ah] (*place of Apollo*)—a Greek city (see Map 7, B–1) on the Egnatian Way of Macedonia about 45 kilometers (28 miles) west of Amphipolis. Paul and Silas passed through Apollonia on their way from Philippi to Thessalonica (Acts 17:1) on Paul’s second missionary journey.

APOLLOS [a POL lus] (*destroyer*)—a learned and eloquent Jew from Alexandria in Egypt and an influential leader in the early church. Well-versed in the Old Testament, Apollos was a disciple of John the Baptist and “taught accurately the things of the Lord” (Acts 18:25). However, while Apollos knew some of Jesus’ teaching, “he knew only the baptism of John” (Acts 18:25). When Priscilla and Aquila, two other leaders in the early church, arrived in Ephesus, they instructed Apollos more accurately in the way of God (Acts 18:26).

In Corinth, Apollos publicly contended with the Jewish leaders and refuted their objections to Christian teaching. He was apparently quite popular in Corinth, for in 1 Corinthians 1:12 Paul wrote of four parties into which the church at Corinth had become divided: one “following” Apollos, one Paul, one Cephas [Peter], and one Christ. In dealing with this division, Paul compared himself to the one who planted and Apollos to the one who watered what was already planted (1 Cor. 3:6).

APOSTASY—a falling away from the faith. The nation of Israel fell into repeated backslidings (Jer. 5:6, NRSV). The prophet Jeremiah predicted the judgment of God upon such disloyalty: “Your wickedness will chasten you, and your apostasies will reprove you” (Jer. 2:19, NRSV).

Some of the noted apostates in the Bible are: King Saul, who turned back from following the Lord (1 Sam. 15:11); Hymenaeus and Alexander, who “suffered shipwreck” of their faith (1 Tim. 1:19–20); and Demas, who forsook the apostle Paul because he loved this present world (2 Tim. 4:10).

In Acts 21:21 Paul was described falsely as one who taught the Jews living among the Gentiles to commit apostasy (forsake, NKJV). Second Thessalonians 2:3 declares that the Day of Christ “will not come unless the apostasy comes first” (NASB). This great apostasy will be the time of “the final rebellion against God, when wickedness will be revealed in human form” (2 Thess. 2:3, REB).

Apostasy is generally defined as the determined, willful rejection of Christ and His teachings by a Christian believer (Heb. 10:26–29; John 15:22). This is different from false belief, or error, which is the result of ignorance. Some Christian groups teach that apostasy is impossible for those persons who have truly accepted Jesus as Savior and Lord.

APOSTLE—a special messenger of Jesus Christ; a person to whom Jesus delegated authority for certain tasks. The word "apostle" is used of those twelve disciples whom Jesus sent out, two by two, during His ministry in Galilee to expand His own ministry of preaching and healing. It was on that occasion, evidently, that they were first called "apostles" (Mark 3:14; 6:30).

These same disciples, with the exception of Judas Iscariot, were recommissioned by Jesus after His resurrection to be His witnesses throughout the world (Luke 24:46–49; Acts 1:8). After Jesus' ASCENSION, the apostles brought their number to twelve by choosing Matthias (Acts 1:23–26).

The word "apostle" is sometimes used in the New Testament in a general sense of "messenger." For instance, when delegates of Christian communities were charged with conveying those churches' contributions to a charitable fund, they were described by Paul as "messengers [apostles] of the churches" (2 Cor. 8:23). Jesus also used the word this way when He quoted the proverb, "A servant is not greater than his master, nor he who is sent [literally, "an apostle"] greater than he who sent him" (John 13:16). Jesus Himself is called "the Apostle . . . of our confession" (Heb. 3:1), a reference to His function as God's special Messenger to the world.

The word "apostle" has a wider meaning in the letters of the apostle Paul. It includes people who, like himself, were not included in the Twelve, but who saw the risen Christ and were specially commissioned by Him. Paul's claim to be an apostle was questioned by others. He based his apostleship, however on the direct call of the exalted Lord who appeared to him on the Damascus Road and on the Lord's blessing of his ministry in winning converts and establishing churches (1 Cor. 15:10).

Apparently, Paul also counted James, the Lord's brother, as an apostle (Gal. 1:19). This James was not one of the Twelve; in fact, he was not a believer in Jesus before the Crucifixion (John 7:5). It was the resurrected Lord who "appeared to James" (1 Cor. 15:7) and presumably commissioned him for his ministry. When Paul says Jesus was seen not only by James but also by "all the apostles" (1 Cor. 15:7), he seems to be describing a wider group than "the Twelve" to whom Jesus appeared earlier (1 Cor. 15:5).

In 1 Corinthians 12:28 and Ephesians 4:11, apostles are listed along with prophets and other saints as part of the foundation of the household of God. In this strictly New Testament sense, apostles are confined to the first generation of Christians.

At an early stage in the church's history it was agreed that apostles to the Jews and Gentiles should be divided into separate camps. Paul and Barnabas were to concentrate on the evangelization of Gentiles; Peter, John, and James (the Lord's brother) were to continue evangelizing Jews (Gal. 2:7–9).

As pioneers in the work of making converts and planting churches, apostles were exposed to special dangers. When persecution erupted, they were the primary targets for attack (1 Cor. 4:9–13). Paul, in particular, welcomed the suffering he endured as an apostle because it was his way of participating in the suffering of Christ (Rom. 8:17; 2 Cor. 1:5–7).

The authority committed to the apostles by Christ was unique. It could not be transmitted to others. The apostles could install elders or other leaders and teachers in the churches, and they could authorize them to assume special responsibilities; but apostolic authority could not be transferred. Their authority has not come to us through their successors; it has come through their writings, which are contained in the New Testament.

APOSTLES' CREED (see CREEDS).

APOSTOLIC, APOSTOLICAL—of or pertaining to the twelve apostles or the faith, teaching, and practice of these apostles. While the word "apostolic" does not appear in the New Testament, the period in early church history when the Apostles were alive is commonly called the APOSTOLIC AGE.

APOSTOLIC AGE—the period of church history when the apostles were alive, beginning with the Day of Pentecost (about A.D. 30) and ending near the conclusion of the first century (about A.D. 100) with the death of the apostle John. During the apostolic age, all the books of the New Testament were written, including the four gospels, the Book of Acts, the letters of Paul, the general letters, and the Book of Revelation.

APOSTOLIC COUNCIL—the assembly of apostles and elders of the New Testament church in Jerusalem (A.D. 50). This council considered the question of whether Gentiles had to be circumcised and keep certain other laws of the Jewish faith in order to be members of the church (Acts 15). This assembly decided that a Gentile does not first have to become a Jew in order to be a Christian.

APOTHECARY (see OCCUPATIONS AND TRADES).

APPAIM [AP a em] (*nostrils*)—a son of Nadab and the father of Ishi (1 Chr. 2:30–31).

APPAREL (see DRESS OF THE BIBLE).

APPEAL—a strong or urgent request. Such an appeal is appropriate in a court of law. In Old Testament times, Moses set up an arrangement similar to an appeals court (Ex. 18:26). Job, while suffering, pressed his case beyond his "comforters" to God Himself as the last court of appeal (Job 31:35).

In the New Testament, the apostle Paul requested that his trial come before the highest Roman authority: "I appeal to Caesar" (Acts 25:11). In situations of spiritual watchcare, leaders frequently appealed to those who were in their charge. Paul appealed to Philemon in behalf of Onesimus "for love's sake" (Philem. 9).

The Bible is a book of appeals—from God to man, from man to God, and from man to man.

APPHIA [AF ih uh]—a Christian woman of Colossae (Philem. 2). Since she is mentioned in a domestic matter, she may have been Philemon's wife, or possibly the mother or sister of Archippus.

APPIAN WAY [AP pih un]—an ancient Roman road built by Appius Claudius. It ran from Rome to Brundisium on the Adriatic Sea. Paul traveled this road from near the city of Puteoli to Rome, where he was imprisoned (Acts 28:13–16).

Photo by Howard Vos

• A section of the Appian Way, a road built by the Romans, south of the city of Rome.

APPII FORUM [AP ih eye] (*marketplace of Appius*)—a town in Italy located about 64 kilometers (40 miles) southeast of Rome on the Appian Way (see Map 8, A–1) where the apostle Paul was welcomed by Christians from Rome (Acts 28:15).

APPLE (see PLANTS OF THE BIBLE).

APPLE OF THE EYE—an old English expression referring to the pupil of the eye. This phrase is used symbolically of something cherished, precious, and protected (Deut. 32:10; Zech. 2:8).

APRON—a loincloth or girdle that apparently covered only the loins or the front of one's body (Gen. 3:7; KVJ, loincloth, NRSV).

AQABA, GULF OF [ACK ah bah] (see RED SEA).

AQUEDUCT—a channel for transporting water from a remote source to a city. Israel's climate provides abundant rainfall in the winter months, but there is seldom any rain from May to October. This, along with the scarcity of good water supplies, made it necessary to build artificial storage areas to catch the winter rains. Elaborate systems of stone and masonry aqueducts and storage pools were sometimes constructed to bring water from the hill country to the cities and larger towns.

The best-known biblical accounts of the building of an aqueduct occur in 2 Kings 20:20 and 2 Chronicles 32:30. King Hezekiah of Judah had a tunnel dug under the city of Jerusalem to bring water from the spring outside the city to the Siloam reservoir inside the city wall. Across part of the course the workmen cut a tunnel through solid rock to complete the aqueduct. "Hezekiah's Tunnel" is still a major tourist attraction in Jerusalem.

"Solomon's Pools" near Bethlehem are part of an ancient aqueduct system that brought water from the hills south of Jerusalem into the temple area. During his administration, Pontius Pilate, Roman prefect of Judea, built an aqueduct to bring water to Jerusalem. Some scholars suggest that the Tower of Siloam (Luke 13:4) that fell and killed eighteen people may have been part of that building project. Also see CONDUIT.

Photo by Gustav Jeeninga

• Roman aqueduct at Caesarea Maritima, showing the Romans' expertise at building such water transport systems.

AQUILA [A kwil uh] (*eagle*)—a Jewish Christian living in Corinth with his wife PRISCILLA at the time of Paul's arrival from Athens (Acts 18:2). Aquila was born in PONTUS (located in Asia Minor) but lived in Rome until Claudius commanded that all Jews leave the city. He and Priscilla moved to Corinth, where Aquila took up his trade, tentmaking.

When Paul left Corinth, Aquila and Priscilla traveled with him as far as Ephesus (1 Cor. 16:19), where they met Apollos and instructed him more thoroughly in the Christian faith (Acts 18:24–26). Apparently, they returned to Rome because Paul sent them greetings in his letter to the Romans (Rom. 16:3).

AR [ar] (*city*)—one of the chief cities of Moab, situated about 32 kilometers (20 miles) east of the Dead Sea on the southern bank of the Arnon River (Num. 21:15; Is. 15:1). It is probably the same place as "the city of Moab" (Num. 22:36).

ARA [A ruh]—a son of Jether, of the tribe of Asher (1 Chr. 7:38).

ARAB [A rab]—a village in the hill country of Hebron allotted to the tribe of Judah after the conquest of Canaan by Joshua (Josh. 15:52).

ARABAH [AIR ah bah] (*plain, desert*)—a major region of the land of Israel (see Map 2, C–1), referring usually to the entire valley region between Mount Hermon in the north to the Red Sea in the south (Num. 22:1; Deut. 1:7). The Arabah is more than 390 kilometers (240 miles) long, varying in width from 10 to 40 kilometers (6 to 25 miles).

The Arabah includes the Sea of Galilee, the Jordan River valley, the Dead Sea, and the area between the Dead Sea and the Red Sea. Much of this region lies below sea level, and the Dead Sea, which lies at approximately 394 meters (1,292 feet) below sea level, is the lowest spot on the earth's surface. The NKJV refers several times to the "Sea of the Arabah," meaning the Salt Sea or the Dead Sea (Deut. 3:17; Josh. 3:16; 2 Kin. 14:25).

Before their entry into the Promised Land, the people of Israel camped in the Arabah, in an area called "the plains of Moab" (Num. 22:1), just north of the Dead Sea. While the Israelites were camped there, God turned Balaam's curses to blessings (Num. 22:1—24:25), Israel committed idolatry and immorality (Num. 25), Moses renewed the covenant, and Joshua sent out spies to prepare for the invasion of Canaan (Josh. 1:1—3:17).

Photo by Algul

- The hot, barren deserts of the Arabah in southern Israel.

Photo by Brita

- Desert dwellers with their flocks in the Arabah.

ARABIA [uh RAY bih uh]—the large peninsula east of Egypt, between the Red Sea and the Persian Gulf (see Map 1, C–3). About 1,300 kilometers (800 miles) wide and 2,300 kilometers (1,400 miles) long, Arabia is nearly one-third the size of the United States. It has almost no rainfall except along the coast, where it measures about 51 centimeters (20 inches) per year. There is only one river and one lake in the entire peninsula. Although a sudden shower may create a short-lived stream, most of the water in Arabia comes from deep wells or desert oases. Consequently, there is little agricultural activity on the peninsula.

The Arabian peninsula is a sandy, rocky desert with high mountain ranges on the western and southern coasts. The western mountains reach a height of 3,660 meters (12,000 feet) and show some evidence of past volcanic activity. Because of this volcanic activity, a few scholars have suggested that Mount Sinai was located in the western region of this mountain range. However, the traditional site at the southern end of the Sinai Peninsula is much more likely. Much of the sandy interior of Arabia is uninhabited, although there is barely enough grass on the lower mountain slopes to support its nomadic population. In addition to its lack of water, the desert was known for its sandstorms driven by violent winds (Job 1:19; 27:20–21).

The queen of Sheba came from Arabia, bringing gold, spices, and precious stones to Solomon (1 Kin. 10:2, 10, 14; 2 Chr. 9:1, 9, 14). Solomon and other kings sent their ships to Ophir in Arabia to bring back gold (1 Kin. 9:28; 2 Chr. 9:10). Ophir, Raamah, and Sheba were famous for their gold, silver, and precious stones (Job 22:24; Is. 13:12; Ezek. 27:22).

The people who lived in Arabia included the children of Joktan (Gen. 10:26–30), Cush (Gen. 10:7), the sons of Abraham and Keturah (Gen. 25:1–6), and Esau (Gen. 36). The “country of the east” (Gen. 25:6) is probably a reference to Arabia. The early history of many of these peoples is unknown. Israel’s earliest contacts with the inhabitants of Arabia probably came through their camel caravans. Some of them oppressed the Israelites during the time of the judges, but God delivered Israel from them by raising up the judge Gideon (Judg. 6:11).

David subdued some of the Arabian tribes that were close to Israel (2 Sam. 8:3–14), and Solomon established extensive trade relations with more distant tribes in Arabia to obtain their gold for his building projects (1 Kin. 9:28; 10:2, 11). Jehoshaphat, king of Judah, received rams and goats from the Arabians as tribute (2 Chr. 17:10–12), but after his death they revolted and refused to pay tribute to his son Jehoram. Instead, they invaded Jerusalem and carried away Jehoram's wealth, his wives, and all but his youngest son (2 Chr. 21:16–17).

Most of the tribes of southern and eastern Arabia were not well-known to Israel. Joel referred to the slave-trading Sabeans [Shebaites] as a people who lived far away (Joel 3:8). Isaiah pictured the Arabians wandering as far east as Babylon (Is. 13:19, 20). Tribes that lived closer—those at Tema, Dedan, and Kedar—were included in Isaiah's prophecies of judgment against the foreign nations (Is. 21:13–17). Jeremiah also announced God's judgment upon Dedan, Tema, Buz, Kedar, Hazor, and all the kings of Arabia (Jer. 25:23–24; 49:28–33).

Although most of Israel's knowledge of the Arabians and their habits (Jer. 3:2) was due to a passing association with their caravan traders (Ezek. 27:21), some Arabians eventually settled in Palestine. While attempting to rebuild the walls of Jerusalem, Nehemiah struggled against Geshem the Arab, who scorned and despised the Jews (Neh. 2:19). When this tactic failed to discourage the work on Jerusalem's walls, the Arabs, Ammonites, Ashdodites, and others planned to attack the city by force (Neh. 4:7–13). When this strategy also failed, Sanballat, Tobiah, and Geshem the Arab set a trap to lure Nehemiah out of the city and kill him (Neh. 6:1–7). Nehemiah prayed for guidance, and God delivered him from this plot.

It is likely that Job was from Arabia. Uz, the home of Job (Job 1:1), appears to be named after a descendant of Esau and the Edomites (Gen. 36:28; Lam. 4:21). Eliphaz, one of Job's comforters, was from Teman, a city in Arabia (Job 2:11). Bands of Sabeans [Shebaites] and Chaldeans were close enough to attack Job's cattle (Job 1:15, 17). A great desert wind destroyed the house of Job's children (Job 1:19). The dialogue between Job and his comforters is filled with desert imagery and animals (Job 39).

ARABIC VERSIONS (see BIBLE VERSIONS AND TRANSLATIONS).

ARAD [A rad]—the name of a city (see Map 2, C–1) and a man in the Old Testament:

1. A Canaanite city in the southern wilderness of Judah whose inhabitants fought against the Israelites at Mount Hor but were defeated by Joshua (Josh. 12:14). It was situated about 32 kilometers (20 miles) south of Hebron. The site today is marked by Tell Arad.
2. A descendant of Beriah and one of the principal men of Aijalon (1 Chr. 8:15).

ARAH [A rah]—the name of two Old Testament men:

1. A son of Ulla, of the tribe of Asher (1 Chr. 7:39).
2. The father of a family that returned from the captivity with Zerubbabel (Ezra 2:5; Neh. 7:10).

ARAM [A ram]—the name of four men and one region (see Map 1, C–2) in the Bible:

1. A descendant of Shem. This Aram was the ancestor of the ARAMEANS (Gen. 10:22–23).
2. A son of Abraham’s nephew, Kemuel (Gen. 22:21).
3. An area that may be translated generally as SYRIA or MESOPOTAMIA (1 Chr. 2:23). The Arameans occupied a large plain that reached from the Taurus Mountains (on the north) to Damascus and beyond (on the south), and from the Euphrates River (on the east) to the Lebanon Mountains (on the west). Also see ARAMEANS.
4. A son of Shemer, of the tribe of Asher (1 Chr. 7:34).
5. A Greek form of Ram, the father of Amminadab (Matt. 1:3, KJV; Luke 3:33, KJV).

ARAM DAMMESEK [AIR um DAM meh seck]—an ancient name for SYRIA, conquered by David (2 Sam. 8:5–6, KJV).

ARAM–NAHARAIM [A ram nuh ha RAY im] (*Aram of the two rivers*)—the northern section of the land between the Tigris and the Euphrates Rivers. Psalm 60 refers to David’s war with two districts of Syria: Aram–naharaim and Aram–zobah (Psalm 60, title, KJV).

ARAMAIC LANGUAGE (see LANGUAGES OF THE BIBLE).

ARAMAIC VERSION (see BIBLE VERSIONS AND TRANSLATIONS; TARGUM).

ARAMEANS [AIR ah mee unz]—an ancient desert people who flourished along with the Israelites during much of their history, sometimes as enemies and sometimes as friends.

The region of the Arameans, the land of ARAM, extended from the Lebanon Mountains on the west eastward to the Euphrates River and from the Taurus Mountains on the north southward to Damascus. Arameans were among the ancient peoples who settled the Near East as early as 2250 B.C. They were fully established as a separate kingdom by the 12th century B.C., which made their history parallel with Israel's.

The Arameans made their presence felt internationally during the time of the judges, when they existed in large numbers in the region east of the Jordan River. An Aramean ruler, Cushan–Rishathaim, overran the land of Israel and oppressed it for eight years (Judg. 3:8–10).

In later years, David extended the boundary of Israel to the Euphrates River by subduing the Aramean rulers Hadadezer of Zobah and Toi of Hamath (2 Sam. 8:1–13). But a third Aramean official, Rezon, fled to Damascus and founded a strong Aramean city-state there (1 Kin. 11:23–24). This city-state was Israel's bitter foe for many generations.

Between quarrels and hostilities, there were times when either the nation of Judah or the nation of Israel was allied with Aram against a common foe. Judah and Aram were allied with each other against Israel (1 Kin. 15:18–20); Israel and Aram were allies against Judah (2 Kin. 16:5). Judah also joined with Assyria against Israel and Aram.

The result of this strong alliance was the downfall of Damascus and the end of the Aramean power, about 732 B.C. (2 Kin. 16:7–18). Many Arameans were taken as hostages to other lands, in keeping with the foreign policy of the conquering Assyrians.

ARAMITESS [AIR ah MIGHT ess]—a woman of ARAM (1 Chr. 7:14, KJV); she was the concubine of Manasseh and the mother of Machir.

ARAN [A ran]—a son of Dishan and a descendant of Seir the Horite (Gen. 36:28; 1 Chr. 1:42).

ARARAH [AIR ah rah]—a form of ADADAH.

ARARAT [AIR uh rat]—the mountainous region between the Black Sea and the Caspian Sea where Noah's ark rested when the Flood subsided (Gen. 8:4). From this region streams converge to form the Tigris and the Euphrates Rivers. Originally called Urartu, Ararat referred to the whole mountainous area; its use, however has gradually come to be restricted to the huge volcanic mountain at the borders of Turkey, Iran, Armenia, and Georgia.

This volcanic mountain includes two peaks, 5,600 meters (17,000 feet) and 4,200 meters (13,000 feet) above sea level. The taller peak rises 920 meters (3,000 feet) above the line of perpetual snow. Some people believe that Noah's ark still rests on Mount Ararat, and occasional expeditions have been launched to find it. However, shifting glaciers, avalanches, hidden crevices, and sudden storms make the mountain so difficult to climb that it is referred to by the native inhabitants of that region as "the Painful Mountain."

ARAUNAH [a ROW nah]—a JEBUSITE who owned a threshing floor on Mount Moriah in Jerusalem. King David purchased the threshing floor on which to build an altar to the Lord (2 Sam. 24:16–24). Later, this land was the site on which Solomon's temple was built (2 Chr. 3:1). Araunah was also called ORNAN.

ARBA [AR bah] (*four*)—the ancestor of ANAK the giant. The city of Hebron, in the mountains of Judah, got its early name, Kirjath Arba, from him (Josh. 21:11).

ARBATHITE [AR bah thight]—one who lived in the ARABAH, a barren wilderness in the Jordan River valley (2 Sam. 23:31).

ARBITE [AR bight]—a native of ARAB, a village in the hill country of Judah (Josh. 15:52).

ARBITRATE—see MEDIATOR.

ARCH (see ARCHITECTURE).

ARCHAEOLOGY OF THE BIBLE—The word "archaeology" comes from two Greek words meaning "a study of ancient things." But the term usually applies today to a study of excavated materials belonging to a former era. Biblical archaeology is the scientific study, by excavation, examination, and publication, of the evidences of cultures and civilizations from the biblical period. Archaeological findings help scholars, as well as Bible students, in understanding the Bible better. They reveal what life was like in biblical times, throw light on obscure passages of Scripture, and help us appreciate the historical context of the Bible.

Archaeology is a complex science, calling on the assistance of other sciences, such as chemistry, anthropology, and zoology. Many talented professionals—including engineers, historians, chemists, paleontologists, photographers artists, and surveyors—are involved in the discovery, interpretation, and publication of archaeological knowledge.

Every object an archaeologist discovers—whether a piece of bone, pottery, metal, stone, or wood—is studied in detail. The archaeologist's work often requires translating ancient writings and studying an ancient city's art and architecture. These detailed studies are carried out in museums and laboratories, but the archaeologist must first recover the material by carefully excavating an ancient city.

For the New Testament period, biblical archaeology has concentrated upon a geographical area that parallels the reaches of the old Roman Empire. The area is somewhat smaller for Old Testament times; and the focus shifts eastward to include the Mesopotamian Valley and Persia (modern Iran).

The hub for Old Testament research is Palestine, or Israel (ancient Canaan), but it fans out to include the great empires in the Nile and Mesopotamian valleys. The culture of Phoenicia (modern Lebanon) was very similar to that of Canaan to the south. Syria to the east is also studied because its history often was tied to Israel's. Still farther north, Asia Minor was the homeland of the Hittites and several Greek cultures.

Until the early 1800s, little was known of biblical times and customs, except what was written in the Old Testament. Although the Greek historians preserved considerable background material on New

Testament times, little documentation was found for the Old Testament period. The reason for this is that Alexander the Great forced the Greek language and customs upon all the lands his armies conquered. This policy almost destroyed the languages and culture of Egypt, Persia, Canaan, and Babylon. Before the rise of modern archaeology, scarcely any historical evidence was available to illustrate or confirm the history and literature of the Old Testament.

Modern Near Eastern archaeology began during the eighteenth century. Before that, some research had been done by collectors of antiquities, usually museums or wealthy individuals. Biblical archaeology probably began with the discovery of the ROSETTA STONE during Napoleon’s invasion of Egypt in 1799. Discovered by an officer in the expedition, the stone was inscribed in three columns consisting of Greek, Egyptian hieroglyphics, and later Egyptian script. With Napoleon’s encouragement, the stone was studied and recorded with scientific accuracy, then displayed in the British Museum. This discovery opened the door to the study of the remains of ancient Egypt, a rich resource for biblical researchers.

How Ancient Ruins (Tells) Were Formed. In ancient times, cities were usually built on sites that were easy to defend and were located near a source of water and on a good trade route. The homes were constructed primarily of sun-baked bricks, which could be destroyed quite easily by flood, earthquakes, or enemy attack. In rebuilding the town, the inhabitants would usually level the rubble and debris and build new buildings on the same location. Cities continued to be destroyed by windstorm, enemy attack, or other catastrophes until gradually a mound of earth containing remnants of buildings, tools, vases, and pottery rose on the site. Eventually many layers of habitation lay upon one another.

The sites of these mounds in the ancient Near East are called tells, the Arabic word for mounds. These mounds do not look like natural hills, appearing instead as unnatural rounded humps on the landscape. They often rise from their surroundings by as much as 15 to 23 meters (50 to 75 feet).

If a city was destroyed by famine, disease, earthquake, or some other natural catastrophe, the townspeople might conclude that the gods had cursed their city and that it would be unwise to rebuild on the same site.

The area might lie unused for hundreds of years until a new group decided to build again on this strategically located site.

When a site is occupied continuously by the same group of people, one layer or stratum of the mound is very similar to the next. Some slight changes in artifacts and ways of doing things, such as the method of baking pottery or the shape of certain tools, will occur in an orderly fashion from generation to generation. If a long period with no habitation has taken place between layers, the new people who inhabit the mound may have discovered new techniques. Also peoples with new skills—perhaps the conquerors of the former dwellers—may inhabit the site. A sharp change in the pattern of living or in types of artifacts discovered may indicate a gap in habitation of the site.

As he excavates these ancient sites, an archaeologist will first find large stationary objects such as houses, monuments, tombs, and fortresses. Also there will be smaller artifacts such as jewelry, tools, weapons, and cooking utensils. Archaeology provides the Bible researcher with the rich remains of material culture over the course of centuries to supplement what is recorded in the Bible, as well as in art and literature.

How Archaeologists Do Their Work. In organizing his work (called a dig), the archaeologist first will divide the site, or area, by a “grid system,” using lines parallel to the longitude and latitude of the area. A “field,” 5.8 meters (19 feet) square, is then divided into four squares or quadrants, leaving room for a catwalk (baulk) among them to observe the work. Each area has an area supervisor, who in turn works under the supervision of the excavation director. The area supervisor is responsible for directing the actual digging in his area and recording everything as it comes from the ground. It is more important to excavate small areas in detail than to excavate a large area carelessly.

Those who actually work the site are of three categories. Pickmen carefully break up the soil, noticing every difference in the hardness of the earth and how it is compacted. It takes skill to distinguish a clay wall from ordinary packed clay or to develop the delicate touch that can bring forth a vase or a human bone unharmed. Hoemen work over the loosened soil, saving anything of potential interest. Basketmen carry off the excavated dirt, perhaps using a sieve to sift the soil—to be sure nothing of value is discarded. Often archaeology students serve as laborers on expeditions.

Everything found in a quadrant of the site is collected in an individual basket and tagged with all pertinent information, including the date and location of discovery. The baskets are then photographed and evaluated by experts who record all the data. The materials and information then go to laboratories and museums where they are studied in detail. Conclusions are then published by the excavation director and are circulated to other archaeologists and scholars.

In 1832, while a Danish archaeologist, C. J. Thomsen, was classifying some implements for display in a Copenhagen museum, he wondered about the age of the various tools made of iron, bronze, and stone. Returning to the peat bog where the implements had been found, he discovered that artifacts made of stone were found in the bottom layer. Higher levels contained many tools made of copper and bronze. At the top of the bog were instruments of iron, indicating they were made last. (We now speak of the Stone Age, the Bronze Age, and the Iron Age.)

Thomsen had made a very simple application of the principle of stratigraphy, or keeping track of the layers of soil in which artifacts were found to establish a sequence of events. Archaeologists base many of their conclusions on their study and evaluation of the various strata of the mound.

An archaeologist can determine how many times a town has been destroyed and rebuilt, but he will want to know the date of each occupation, how long it lasted, and why it was destroyed. Each level of occupation will contain the foundations of walls and buildings and often a layer of debris from the destruction. Also the articles of everyday living such as weapons, tools, pottery, and ornaments will be revealed. Sometimes the different strata are separated by thick layers of ash from a great fire. At other times, only a difference in soil color or compactness distinguishes the levels.

Furthermore, during centuries when the mound was not inhabited, erosion and random digging at the site can disrupt a stratum. A new group of settlers may have dug foundations, garbage pits, or trenches deep into an earlier layer, making the job of the archaeologist more difficult.

POTTERY is one of the most important keys to dating the strata of a tell. Pottery typology, or the study of various types of pottery, is now refined to almost an exact science. The scientist can call upon the detailed knowledge of the characteristics of pottery of each period to identify and date the pottery, usually within a half century of the exact time when it was made. The scientific method of carbon-14 dating is also used to establish the age of some archaeological materials.

Earlier pottery designs were simple and functional; later vessels became more delicate and elaborate, often showing Persian and Greek influences. The method of baking the clay can also indicate the approximate time when it was made. Changes in everyday objects such as lamps, tools, weapons, and jewelry help scientists identify broader periods of history. Ancient coins found on a site can also help to establish the dates when the site was inhabited.

How Archaeology Helps Us Understand the Bible. During the early years of exploring Bible lands, archaeologists hoped to make discoveries that would confirm the main events of Bible history. Today's archaeologists realize that many things about the Bible cannot be proved in a direct way. Instead of providing proof of specific events, archaeology is used to increase our knowledge of the everyday life, the history, and the customs of the people who appear in the Bible's long story—the Egyptians, Phoenicians, Philistines, Moabites, Assyrians, Babylonians, and others, as well as the Hebrews. For example, discoveries of ancient texts on clay tablets—in many languages—show us what the various peoples of the ancient Near East thought about the gods they worshiped, as well as the types of laws by which they lived. Ancient texts also tell us of alliances, trade agreements, and wars between the great cities and nations of the past.

Archaeological discoveries paint in the background of the Bible, helping to explain many of its events. Thanks to archaeology, we now know that in the time of Abraham (about 2000 B.C.) many thriving cities existed in the ancient Near East. Civilization was already over a thousand years old in Egypt and in the region of the Tigris and Euphrates Rivers. It was from a city on the Euphrates River, called Ur, that Abraham (then called Abram) began the journey that eventually brought him to the land of Canaan (Gen. 11:31). The excavation of Ur early in the twentieth century (1922–1934) by Sir Charles Leonard

Woolley revealed that Abraham was surrounded by idolatry on all sides when God called him to begin a new people through which God could do His redemptive work.

The discovery of large bodies of CUNEIFORM literature in Babylon and other places also has proved most revealing. For example, the AMARNA Letters from Egypt give an inside glance into conditions in Canaan just after the conquest by Joshua and the Israelites.

In 1890 the famed archaeologist Flinders Petrie began an excavation at Tell el-Hesi in southwestern Palestine. He carefully recorded the pieces and types of broken pottery found at each level of occupation. This exploration helped refine the method known as "ceramic chronology," which is one of the methods still used to date ancient finds.

Inscriptions and ancient manuscripts also have made an important contribution to biblical study. In fact, today's archaeological work is increasingly concerned with the text of the Bible. Intensive study of more than 3,000 New Testament Greek manuscripts dating from the second century A.D. and subsequent years has shown that the New Testament text has been preserved remarkably from that time. Not one doctrine has been perverted due to major errors in transmission.

The science of papyrology developed after large quantities of PAPYRI, or ancient writing materials, were discovered in Egypt around the turn of the century. The papyri, written on paper made from the papyrus reed of Egypt, included a wide variety of topics presented in several languages. More than 70 papyri containing portions of the New Testament have been found. These fragments help to confirm the texts of the longer manuscripts dating to the fourth century A.D. and following. Since many of the papyri date to the first three centuries after Christ, the impact of papyrology upon biblical studies has been significant. These discoveries make it possible to establish the grammar of the period and, thus, to date the composition of New Testament books to the first century A.D.

The mass of papyri also demonstrated that New Testament Greek was not invented by New Testament writers. Instead, it was the common language generally used during the first century of the Christian era. Moreover, the papyri have shown that the New Testament contained good grammar, judged by first-century standards.

The search for buildings and places associated with the ministry of Jesus has taken place for centuries. A synagogue was unearthed in Capernaum, although it hardly can be the one in which Jesus taught (Mark 1:21). It may well be the successor of the synagogue Jesus knew, however. Archaeologists think they may have discovered Peter's house at the same site (Matt. 8:14). Graffiti on the plastered wall of this second-century house clearly links it with Peter. Atop Mount Gerizim, excavations have uncovered the foundations of the Samaritan temple. Although tradition has assigned sites for the birth and the crucifixion of Jesus, archaeologists disagree on the authenticity of these locations.

Significant Archaeological Digs and Their Contributions. Many important archaeological discoveries of this century have contributed to Bible knowledge. Following are descriptions of five of these projects, with an analysis of their contribution.

The Law Code of Hammurapi—In 1901 a slab of black marble over seven feet tall and six feet wide, containing over 300 paragraphs of legal inscriptions, was discovered at Susa (Shushan) in ancient Elam. Engraved on the large rock were legal provisions dealing with the social, domestic, and moral life of the ancient Babylonian people of King Hammurapi's time (about 1792–1750 B.C.). The Code furnishes important background material for comparison with other ancient bodies of law, particularly the laws of the Pentateuch.

The fact that Hammurapi's Code is older by three centuries than the laws of Moses has ruined some of the theories of critics and has given rise to others. A discovery of this sort illustrates how archaeology roots out views that earlier placed the origin of many of the laws attributed to Moses at a much later time. The discovery of Hammurapi's laws indicate that the Law of Moses is neither borrowed from, nor dependent upon, the Babylonian.

The resemblances between the Mosaic laws and the Code of Hammurapi are clearly due to the similarity of the general intellectual and cultural heritage of the Hebrews and the Babylonians at that ancient time. The striking differences, however, demonstrate that there is no direct borrowing and that the Mosaic law—although later by three centuries—is in no way dependent upon the Babylonian.

The two laws are radically different in their origins and morality. The Babylonian laws are alleged to have been received by Hammurapi from the sun god, Shamash. Moses received his laws directly from the Lord. Hammurapi's laws list at least ten varieties of bodily mutilation prescribed for various offenses. For example, if a physician performed an operation that was unsuccessful, his hand was to be cut off.

By contrast, in the Mosaic legislation, only one instance of mutilation occurs, where a wife's hand is to be severed (Deut. 25:11–12). Also in the Hebrew laws a greater value is placed upon human life. A stricter regard for the honor of womanhood is evident and masters are ordered to treat their slaves more humanely.

The City of Ur—Ur was an important city of ancient Babylonia situated on the Euphrates River in lower Mesopotamia, or present-day Iraq. But the glory of the city was suddenly destroyed about 1960 B.C. Foreigners stormed down from the surrounding hills, captured the reigning king, Ibbi–Sin, and reduced the city to ruins. So complete was its destruction that the city lay buried in oblivion until it was excavated in modern times by archaeologists.

Abraham lived in the city of Ur at the height of its splendor. The city was a center of religion and industry. The Babylonians worshiped many gods, but the moon god Sin was supreme. Accordingly, Ur was a theocracy centered in worship of the moon deity. Abraham's father, Terah, probably worshiped at the altar of Sin.

God's sovereign grace called Abraham out of this polluted atmosphere to begin a new line of people, the Hebrews, who were to be separated from idolatry and to become a blessing to all mankind. The archaeological findings of ancient Ur have greatly illuminated the biblical references to the patriarch Abraham and have given a much wider view of the ancient world before 2000 B.C.

The Ras Shamra Tablets—Recovered in another significant excavation were hundreds of clay tablets that had been housed in a library located between two pagan temples in Ugarit, modern Ras Shamra in Syria. These tablets date from about the 15th century B.C. They were inscribed in the earliest known alphabet written in wedge-shaped signs. The strange writing was recognized as ancient Canaanite in origin, and it turned out to be religious and cultic (related to worship) in nature. The tablets were inscribed in a dialect closely akin to biblical Hebrew and Phoenician.

So important were the initial discoveries that archaeologist Claude F. Schaeffer continued excavations in the area from 1929 to 1937. Aside from the knowledge gained about the ancient city of Ugarit, the Ras Shamra texts have great literary importance. The translation of the texts showed the important parallels between the Ugaritic and Hebrew literary style and vocabulary. These texts have been invaluable to scholars studying Hebrew poetry and the general literary style and vocabulary of Old Testament Hebrew.

The most important contribution of the religious texts from Ras Shamra consists of the background material they provide for careful study of the pagan religions mentioned repeatedly in the Old Testament. As a result of archaeological work, an independent witness to the degenerate nature of Canaanite cults is now available. No longer can critics accuse the Old Testament of projecting a bloodthirsty mentality because Joshua ordered that all Canaanites be destroyed. This order was given to purge the immoral worship of the Canaanites from the land.

The Lachish Letters—In the excavations of Lachish, a city in southwestern Canaan, the most astonishing finds consisted of letters embedded in a layer of burned charcoal and ashes. Written in Hebrew of the ancient Phoenician script, the documents throw additional light on the life and times of the prophet Jeremiah. The letters were inscribed on pieces of broken pottery called ostraca. Most of the letters were written by a citizen named Hoshayahu, who was stationed at a military outpost. He sent these letters to Yaosh, evidently a high-ranking officer in the garrison at Lachish.

The Babylonians had attacked and partly burned Lachish some ten years earlier during the reign of King Jehoiakim of Judah. These letters were found in the layers of ashes that represent the final destruction of the city. This dates them from 588–586 B.C., when Nebuchadnezzar of Babylon made his final siege of the Hebrew cities of Jerusalem, Lachish, and Azekah.

One letter lists names, the majority of which are found in the Old Testament; two letters consist largely of greetings; another letter describes movements of troops and makes an interesting reference to an unnamed prophet and his word of warning. The Lachish Letters give an independent view of conditions in Judah during the last days before the fall of Jerusalem.

The prophet Jeremiah conducted his ministry in these times. His reference to Azekah and Lachish says, “When the king of Babylon’s army fought against Jerusalem and all the cities of Judah that were left, against Lachish, and Azekah: for only these fortified cities remained of the cities of Judah” (Jer. 34:7).

Tell ez-Zakariyeh has been identified as the ancient city of Azekah. It had a strong inner fortress buttressed with eight large towers. The Lachish Letters concern the time just prior to the fall of the city and present the same conditions of turmoil and confusion that are revealed in the Book of Jeremiah. This information is of immense value in explaining historical backgrounds and illuminating Old Testament Scripture.

The Dead Sea Scrolls—The greatest manuscript discovery of modern times began with the uncovering of the Dead Sea Scrolls in 1947. A young shepherd boy stumbled upon a cave south of Jericho containing numerous leather scrolls of Hebrew and Aramaic writing and some 600 fragmentary inscriptions. Great excitement quickly spread throughout the archaeological world. In 1952, new caves containing fragments of later scrolls in Hebrew, Greek, and Aramaic were found enclosed in jars. These startling discoveries have been followed by the uncovering of other manuscripts around the Dead Sea area, particularly at QUMRAN.

After intensive study, scholars dated the manuscripts from as early as 250 B.C. to as late as A.D. 68. Although attacks have been made against the age and authenticity of the manuscripts, two lines of evidence establish their integrity. Radiocarbon count, a scientific method of dating, places the linen in which some of the scrolls were wrapped in the general period of 175 B.C. to A.D. 225. Scholars of ancient writing (paleographers) date documents by the form of the letters and the method of writing. This line of evidence also places the Dead Sea Scrolls during the period of time about three centuries before A.D. 70.

The scrolls contain ancient texts of parts of the Old Testament, as well as writing that originated between the Old and New Testament periods. The biblical section contains two scrolls of Isaiah, one complete, and fragments of several Old Testament books. Coins found at the site at Qumran reveal that the settlement was founded about 135 B.C. It was abandoned during the Jewish war with the Romans in A.D. 66–73.

The scrolls discovered near the Dead Sea were part of the library of the people who lived at Qumran, possibly the ESSENES, a religious group mentioned by ancient writers. The sect was even stricter in its interpretation of the religious laws than the PHARISEES of the New Testament. Some scholars believe that John the Baptist may have lived among these people before beginning his work of announcing the ministry of Jesus.

The Essenes expected the coming of a new age, ushered in by a ruler who would serve as a prophet and a priest. Although the finds at Qumran do not relate directly to any events described in the Bible, they throw useful light on the way certain people thought during the period between the Old and New Testaments.

A full text of the Book of Isaiah is the best known of the discoveries at Qumran, although other texts discovered are also significant. As a group, the documents make up the oldest existing manuscripts of the Bible in any language. One of the caves yielded eighteen scraps of papyri written entirely in Greek. Some have identified them as fragments of the earliest New Testament version yet discovered, claiming that one of them, a fragment of Mark's Gospel, dates from about fifteen years after the events recorded. Although this dating is disputed by many, the Dead Sea material in general has had a stabilizing effect upon New Testament criticism.

The thrilling story of biblical archaeology is not completed. Scholars are now studying thousands of clay tablets found at Ebla in northern Syria—a task that will require a generation of careful study and analysis. Dialogue between the biblical text and archaeological finds must continue because each can help us understand and interpret the other. The Bible helps us appreciate the archaeologist's discoveries, while biblical archaeology helps us understand and interpret the message of God's inspired Word.

In spite of its great contribution to biblical studies, there are certain things that archaeology cannot do. In general, it cannot prove that a particular Bible event happened or that a specific person mentioned in the Bible actually existed. This is true because of the small amount of evidence archaeology can really recover. Many objects do not survive long enough for a modern archaeologist to discover.

Paper, wood, and clothing will rot away quickly unless they are buried in extremely dry conditions. Also, archaeology discovers only a small portion of the things that do survive. For example, the careful and detailed exploration at Hazor, an ancient city in Israel, between 1956 and 1970 uncovered only a small fraction of the whole mound. It has been estimated that to excavate every area of Hazor's twenty-one strata would take 800 years.

The truth of the Bible is not only a matter of facts, but of their interpretation. Even if we could prove the accuracy of the entire Bible, its redemptive significance would not be proven. Because the Christian faith is based on historical events, Christians should welcome any supportive evidence that archaeology can provide—but they do not anchor their faith to it.

Neither lack of evidence nor critical skepticism can disprove God's Word. It is better to emphasize how archaeology helps us understand the Bible than to believe that it proves the Bible true. It is heartening, however, to note that so far there has been no instance of an archaeological discovery conclusively proving the Bible to be in error.

Photo by Gustav Jeeninga

• An archaeologist carefully uncovers a skeleton at an excavation near Caesarea Maritima.

Photo by Gustav Jeeninga

- An archaeologist's notebook, containing detailed records of everything uncovered in an excavation.

Photo by Gustav Jeeninga

- A coin specialist cleans and sorts ancient artifacts at the site of an archaeological dig.

Photo by Gustav Jeeninga

- Even minute particles, such as these microflints and bones, must be carefully sorted and analyzed after they are uncovered by archaeologists.

ARCHANGEL—in the celestial hierarchy, a spiritual being next in rank above an angel. The word “archangel” occurs several times in the Bible. In the New Testament the voice of an archangel and the sounding of the trumpet of God will signal the coming of Christ for His people (1 Thess. 4:16). Michael the archangel disputed with the devil about the body of Moses (Jude 9). In the Old Testament, Michael is described as having great power and authority (Dan. 10:13) and is the guardian of Israel (Dan. 10:21), especially in the “time of trouble” in the last days (Dan. 12:1).

ARCHELAUS [ar key LAY us] (*people’s chief*)—the elder son of King Herod the Great by Malthace (Matt. 2:22). When Herod died in 4 B.C., his kingdom was divided among his sons. Archelaus was made ethnarch, inheriting the largest portion, Judea and Samaria. Because the Jews resented the Herod family so strongly, Archelaus wisely waited to assume the throne and petitioned the emperor Augustus in Rome before taking it for himself. However, a riot broke out during the Passover celebration, and a large contingent of Jews petitioned him to intervene and stop the conflict. In the battle that followed, nearly 3,000 people were killed. Because of this, the Jews sent a delegation to Rome to demand that Archelaus not be permitted to inherit the kingdom. However, Augustus gave the largest portion of the kingdom of Judea to Archelaus, but only as ETHNARCH (governor), a position inferior to king.

The Jewish historian Josephus records that because of his disappointment at being made ethnarch only, Archelaus treated both the Jews and Samaritans cruelly. In A.D. 6, the ninth year of his reign, he was removed from office following the complaints of a delegation of Jews and Samaritans. He was banished to Vienne in southern France, and his wealth was confiscated by Rome.

ARCHER (see OCCUPATIONS AND TRADES).

ARCHEVITES [AR keh vites]—KJV translation for "people of Erech" (Ezra 4:9). The Archevites probably were Babylonian colonists sent by Ashurbanipal (Osnapper), king of Assyria, to settle in Samaria after the fall of Israel.

ARCHIPPUS [ar KIP pus] (*chief groom*)—a Christian at Colosse who held an official position in the church. The apostle Paul called him "our fellow soldier" (Philem. 2) and exhorted him to fulfill his ministry in the Lord (Col. 4:17).

ARCHITECTURE—the art and science of designing and building structures, especially ones in which people live and work. The words "architecture" and "architect" do not occur in the Bible except in Hebrews 11:10 (NIV, REB, NASB). The focus of the Bible is on people's relationship to God and not on the physical aspects of human culture. But a study of the architecture of the Bible is important because of the insights it can give on how people lived during these ancient times.

What Bible students know about architecture comes almost entirely from the numerous excavations that have taken place in the Near East during the past 150 years. Today that knowledge is considerable. As archaeology has matured and its techniques have improved, scholars are in the position to learn a great deal about life during biblical times. But our understanding is still very incomplete.

Bible students are limited because the vast majority of the available information still lies buried under the earth. Of the scores of known cities and villages in the Near East, only a fraction have been touched by trained archaeologists. Virtually all of those that have been excavated have been only partially done. Archaeologists project that it would take 800 years to excavate Hazor at the current rate of excavation.

Scholars are also limited in their understanding of the architecture of the ancient Near East because destruction and the passing of time leave very little to uncover and study. Usually little more than the foundations of an ancient structure remain. This offers limited opportunity to learn about such things as doors, windows, walls, and the roof or how the entire structure was built.

In spite of its difficulties, studying the architecture of Bible times is a worthwhile undertaking. Its greatest value consists of the light it throws on difficult biblical passages. For example, Rahab's house in Jericho was described as if it were a part of the city wall. She lowered the Israelite spies down from a window and let them escape (Josh. 2:1–15). Archaeologists have discovered that some cities of that time had casemate walls—a type of construction in which two parallel walls about five or more feet apart were tied together with short walls at regular intervals. This created a cavity with a series of rooms. Sometimes these rooms were used as houses built inside the wall. Apparently such an arrangement was in use at Jericho at the time when Joshua and the Israelites captured the city.

The architecture of a people at any one time represents a blend of many different factors. One factor was the available building materials. Stone and mud were common in Bible times, so these are what the builders used. Climate also played a major role. The mild climate of Canaan allowed many activities to take place in the open air; so a courtyard served as an essential part of most houses. The lack of rain during half the year, and no significant snowfall, made a flat roof a practical architectural feature in Canaan.

Tradition is another major consideration. Change did not take place rapidly in ancient times. The housing of one period is generally about the same as that from several centuries earlier. Often changes in architecture came as a result of contact with the outside world. Contact through trade, conquest, or political alliances could bring major changes. The widespread use of cut stones in public buildings during the early part of the United Kingdom under David and Solomon can be traced to Israel's close contacts with the Phoenicians, who were expert stoneworkers.

Although architects of the ancient world designed and guided the construction of public buildings, the ordinary person usually built his own home with the help of friends. He was more interested in whether the house would be safe and comfortable for his family than he was in its appearance. Only the wealthy could afford to beautify their homes and hire craftsmen to include some of the features found in royal palaces.

Building Materials. Israel is a rugged, rocky land with many mountains. Because of the scarcity of forests, wood was not plentiful enough to be used as the major building material. The Israelites used two materials that were more common—clay and rock. The typical building had walls made of limestone rocks, piled on top of one another. Holes between the rocks were filled with smaller rocks. Then the entire wall was covered with a layer of mud or plaster. Only rarely were the stones cut or shaped in any way.

The neighbors of the Israelites, the Phoenicians and the Canaanites, were experts at stone working. Unlike the Israelites, they used cut stone in their public buildings and palaces. Limestone is an excellent stone for such purposes because it is soft enough to be chiseled easily. Often the stones were squared on the sides that touched other stones in the wall while the two faces were left rough.

Walls in Old Testament times were sometimes made of rectangular blocks in what is called the header-stretcher method. Two blocks set perpendicular to the wall were placed on top of three blocks placed parallel to the wall, with the next course staggered a bit so that the joints did not align. Because earthquakes were common in the area, occasionally wood beams were used to tie the whole wall together. At times squared stones were used at the corners of buildings, and the section of wall between the corners was made of rubble or odd-shaped stones.

Squared stone was used in Israel during periods of the nation's close contact with Phoenicia. Solomon, for instance, employed large crews of Phoenicians in his building projects, which made extensive use of such stone. The same practice was followed during the reign of Ahab, whose wife Jezebel was a Phoenician princess. But during most other periods of their history, the Israelites used uncut stones in their buildings.

The most prolific builder in Palestine was Herod the Great, king of Judea from about 37 B.C. to 4 B.C. A Bible student can visit few places in the Holy Land without being near the ruins of something he built. The stoneworkers he employed were true craftsmen. Without modern equipment or power tools, these men cut and moved large rectangular stones weighing several tons and placed them together without mortar. The joints of those ruins are so tight even today that it is difficult to slip a knife blade between the layers of stone.

In areas of Canaan where stone was lacking or unsuitable, mud bricks were the dominant building material. Mud bricks were familiar to the Hebrew people because their ancestors had spent many years constructing large buildings for the king of Egypt. Bricks were made by preparing a suitable clay, adding water, and mixing them to the right consistency. Straw was sometimes added as a bonding agent. The bricks were formed in square or rectangular molds and then placed in the sun to dry.

In the civilizations that flourished between the Tigris and Euphrates Rivers, such as ancient Babylon, bricks were often stamped with the name of the reigning king. When the bricks were to be subjected to the weather or heavy use, they were baked. Mud bricks usually were joined with mud for mortar, although occasionally bitumen was used. Bitumen was a natural tar-like substance.

The problem with mud bricks is that they tend to dissolve when subjected to water over a period of time. Walls were sometimes sealed with a layer of waterproof plaster to prevent this. Otherwise, the homeowner had to repair the lower part of the wall periodically because of water erosion. When archaeologists excavate a site, they must take great care not to dig through mud-brick walls, since these are very similar to the ground around them.

City walls were sometimes built from both mud bricks and stone. The foundation and lower courses would be made of stone, with the upper part formed of mud bricks. It is hard to know how common this building method was in Israel, since archaeologists rarely find walls still standing that are more than a few feet high.

Roofs in buildings of all periods in Canaan were usually flat. They were constructed by placing logs or squared beams on top of walls. Next came a layer of branches, thatch, or reeds, and finally a layer of packed clay or plaster. If clay was used as the final layer, it had to be repaired frequently. Large stone rollers that were used to pack the clay have been found by archaeologists.

Arched roofs first appeared in Palestine around the fifth century B.C. during the time of Persian domination. By the time of Christ they were common in the homes of the wealthy. Sometimes these roofs were constructed from mud bricks or stone, and sometimes from beams, thatch, and mud, like the typical flat roof.

Pillars were used when the room was too wide to be spanned easily with the shorter beams available. This construction technique was first used long before the time of Abraham. Pillars were made of a variety of materials, including squared slabs of limestone, mud bricks, and stone bases topped by wooden posts.

Construction of Fortifications. During Old Testament times, most cities were surrounded by two walls, the outer being the thicker. Sometimes the two walls were tied together at regular intervals by short connecting walls, forming what archaeologists call a casemate wall. A typical casemate wall might have an outer wall five feet thick, an inner wall four feet thick, and connecting joints between them about every five feet. Such a wall had greater strength than just the outer wall by itself. Walls of this type have been uncovered at Megiddo, Hazor, and other cities from the period of the United Kingdom in Israel’s history.

But casemate walls were generally abandoned in favor of a single, more massive wall. The Assyrians introduced an improved battering ram that enabled them to break down ordinary casemate walls in a matter of days. Casemate walls continued in use in some places, such as at Masada. Sometimes an existing casemate wall was used, but the gaps within the casemate were filled with rubble.

The wall that replaced the casemate wall is called the offset-inset wall. This wall was considerably thicker and had a series of offsets, or projecting towers, that added strength and allowed a city’s defenders, in many places, to fire on the attackers from three sides.

City walls were usually built of massive boulders piled on top of one another. Smaller stones were used at the top of the wall and to fill in the gaps between the larger rocks at the bottom. The whole wall, from top to bottom, was generally plastered with a limestone and mud mixture. King Solomon used squared stones in the walls of Megiddo, Gezer, and other fortified cities, but this was the exception rather than the rule until some time after the fall of Jerusalem in 586 B.C. Occasionally mud bricks were used in a wall's construction. The city wall at Dan during the time of Abraham and his immediate descendants is a good example of this type.

Builders of city walls made the approaches to the city as difficult as possible for the attackers. Most cities were located on high ground as a defensive measure. As cities were destroyed, leveled, and rebuilt, the ground upon which they were situated rose higher. During the period after 1000 B.C., many old cities, such as Beth Shan and Hazor, sat on more than nine meters (thirty feet) of ruins from previous occupations. These steep slopes (*glacis*) were often plastered to make them smooth and then covered by the defenders with oil to make them difficult to climb.

If the wall was not protected by a natural slope, the defenders sometimes dug a wide, dry moat around the wall as an additional defensive measure. This was very common in Canaan at the time of the patriarchs when some cities expanded greatly in size. At Hazor, a huge, dry moat was dug on the western side of the lower city. The dirt from this moat was heaped up around the wall to continue the slope and to create an artificial ridge. A defensive wall was then built on top of this ridge.

The city gate was a favorite target for an attacking army. To prevent direct attack on the gate, the defenders often placed the road leading up to the gate parallel to the wall. The road was then arranged so it made a turn just in front of the gate. This allowed the defenders to get a good shot at the attackers just before they reached the gate.

Often a series of two or three gates were built through the walls. After the attackers had battered down the first gate and were working on the second, they could be hit from all sides by the defenders. The attackers were also greatly limited by this arrangement because only a few at a time could work in the cramped space to break down the second gate. Virtually identical quadruple gateways have been discovered at Megiddo, Hazor, and Gezer (1 Kin. 9:15).

Another element of a city’s defense system was the citadel, or upper city, which had its own walls and gates. It was a smaller city within the larger city. Often this upper section was the original city, and the lower part represented an expansion as the population had increased. The palace, or the residence of the king or other ruling officials, and related buildings frequently were located in this area. If the outer walls were broken, the defenders would fall back to the citadel and use it as their new line of defense.

Construction of Palaces. Little is known about the royal palaces of Samaria and Jerusalem besides the few facts gleaned from the Bible itself. While the remains of Solomon’s palace in Jerusalem have been destroyed, King Saul’s palace-fortress at Gibeah, 4.5 kilometers (3 miles) north of Jerusalem, has been uncovered by archaeologists. It consisted of a large rectangular courtyard surrounded by a casemate wall, with a large square tower in each corner.

The excavators found only one corner of the palace intact. Only the first floor storage area was found. Much of the rest had eroded. The second floor, where the living quarters of Saul would have been located, was gone. What remained spoke of a rustic, simple existence—nothing like the lavish palace of Solomon. Saul’s royal palace was probably much like the palace of Jebusite Jerusalem from which David reigned after he captured the city.

Because of the clear Phoenician influence during Solomon’s reign, Syrian palaces from Solomon’s time should provide a glimpse of what Solomon’s palace might have looked like. The typical layout for palaces in northern Syria at that time is called the bit-hilani palace. A number of these palaces have been excavated, and all have basically the same plan.

The approach to the palace was by means of a short flight of stairs that led to a recessed porch enclosed by the building on three sides. The porch was supported by one to three pillars. To the side of this porch was a flight of stairs that led to the royal apartments upstairs. Straight ahead was the entrance to the throne room, which was situated at right angles to the entrance. This meant that a person entering the building had to turn to face the throne. Around the throne room were a number of administrative and storage rooms, as well as the royal quarters. The servants’ quarters were located at one end of the palace, out of sight.

The lower part of the walls in public areas of the royal palace were frequently covered with large slabs of carved, decorated stone. The walls had foundations and lower courses of stone, but the upper walls were constructed of a pattern of mud bricks and squared wooden beams. The wood did not show because the whole wall was covered with plaster and usually painted. Some scholars believe wood may have been included to make the palace earthquake-proof.

Solomon built an elaborate royal palace for himself in Jerusalem after he constructed the temple. Jerusalem was built on the southern end of a long ridge that ran from north to south. The temple was located on a higher area to the north of the old, original city. Solomon built his palace between the city and the temple in an area where the ridge narrowed. He widened the ridge by building a sloping stone wall that ran down into the Kidron Valley.

Most of this sloping wall has been uncovered by archaeologists. Unfortunately, the top of the ridge had been stripped to bedrock and quarried extensively at some time in the past, so nothing remains of Solomon's palace and most of the original city of Jerusalem.

Judging from the biblical description of Solomon's palace in 1 Kings 7, archaeologists know it consisted of a series of public and private rooms built around several courtyards. There was an official throne room, a hall of pillars, and a house of the forest of Lebanon, as well as the royal private quarters for Solomon himself and separate quarters for his many wives. First Kings 7:1–12 specifically names a complex for the Egyptian princess whom he married. A large section of housing must have been provided also for Solomon's many servants and craftsmen who kept the royal household running. Administrative and storage sections were probably also a part of the palace complex.

After the northern tribes split from Judah to form their own nation of Israel, they eventually chose Samaria as their capital. Samaria was partially excavated in the 1930s. Unlike Jerusalem, the city was almost entirely taken up with official buildings. Portions of the royal palaces of Omri and his son Ahab came to light.

Architecture of Temples. The site of the temple in Jerusalem is covered today by the Dome of the Rock, a Muslim holy place, making excavation impossible. But judging from the description of the temple in 1 Kings 6, this structure consisted of two parts—the Holy Place and the Holy of Holies. In front of the temple stood a porch with two pillars known as Jachin and Boaz (1 Kin. 7:21). But the description from the Bible is not complete enough to help scholars make an accurate reconstruction, although several attempts have been made.

With the discovery of a Syrian temple that had a plan very similar to the Jerusalem temple, most scholars today look to palaces of the same time for help in understanding the appearance of Solomon's temple. This is a sensible approach, because Solomon employed a number of Phoenician craftsmen from the territory of the Syrians to help build the temple. The man responsible for all the bronze objects in the structure was a half-Israelite from Tyre named Hiram.

In the temple from Syria discovered at Tell Tainat, the porch was enclosed on three sides, like the porch of a bit-hilani palace. The two columns in front supported the roof of this porch and were not freestanding. A Canaanite shrine from Hazor that dates to about the time of Moses followed a similar plan. The walls of this shrine had timbers placed between courses of stone, just like the design of Solomon's palace (1 Kings 12).

An Israelite temple has been discovered at Tell Arad in southern Judah. The overall plan was similar to that of the tabernacle and the temple. It had an outer courtyard with an altar, an inner courtyard, two bases for pillars to flank the entrance to the temple, a Holy Place, and a Holy of Holies. The Holy of Holies contained two incense altars, a small raised area, and a stone pillar. This temple was built when the Israelites occupied the site around 1000 B.C. It apparently continued in use until the time of Hezekiah and Josiah of Judah about 700 B.C. These two kings sought to eliminate the numerous regional worship places scattered throughout the country in order to concentrate worship of God in the temple at Jerusalem and prevent idolatry in the land.

The temple of Solomon in Jerusalem was renovated several times before its destruction by the invading Babylonians in 586 B.C. When the Jews rebuilt it upon their return to Jerusalem about 50 years later, it was a much more modest structure (Hag. 2:3). Nothing is known about the appearance of the second temple. Herod the Great, king of Judea from 37 B.C. to 4 B.C., started a total rebuilding of the temple, enlarging the outer court considerably. Work on this temple was still being done under other Roman officials when Jesus was crucified in Jerusalem.

The structure was not completed until A.D. 64, just six years before it was destroyed by the Romans when they put down a revolt by the Jews.

Bits and pieces of this temple have been found in excavations that have taken place outside the walls of the temple enclosure. The only known ancient description of “Herod’s temple” comes from the Jewish historian Josephus. Impressive because of its extensive use of gold and other expensive materials, it was considered an architectural marvel at that time.

Houses. During the 2,000 years from Abraham’s time until Jesus’ earthly ministry, the home of the common people in Palestine did not change a great deal. They sometimes contained two stories and consisted of several rooms arranged around a courtyard. The walls were made of stone rubble and covered with plaster or mud, although in some areas of the nation the walls were constructed of mud bricks.

The floors of these houses were generally made of packed clay. The flat roof was formed by placing logs across the tops of the walls, which were covered first by boards or branches, then thatch or reeds, and finally a layer of clay. Most homes were owner-built.

In the mild climate of Palestine, many family activities took place outside the house in the courtyard. Here food was prepared and the children played. The flat roof provided another place for outside activities. As a safety measure, it was surrounded by a low wall, in keeping with the Jewish law, to prevent people from falling off the roof. In the crowded cities, families slept on the roofs during hot summer nights. A food storage room or extra bedroom might also be located on the roof. If the house had two stories, the family generally lived upstairs. Downstairs was reserved for storage and the family’s domestic animals. By modern standards, these houses were plain and unimpressive. Walls might be plastered and whitewashed to make the interior brighter, but ornate trim and other frills were reserved for the wealthy.

The homes of wealthy families had more variety. The largest houses in Palestinian cities at the time of Abraham were similar to homes in Mesopotamia. At the time of Christ, they resembled those found throughout the Roman Empire, with arched roofs, tiled floors, and porches surrounding the courtyards.

The only authentically Israelite house was the four-room house. This type of structure first appeared in Israelite towns about 1000 B.C. and continued essentially unchanged for several centuries.

A four-room house consisted of a long, rectangular courtyard with a row of rooms on each side. The house was entered through a door in one of the narrow walls of the courtyard. At the other end of the courtyard was another row of rooms. The resulting house was U-shaped, with the courtyard in the middle. Sometimes the rooms along one side were left open on the courtyard side. These were probably used as a stable area for the livestock. Many of these four-room houses had a second story with the bedrooms located upstairs.

The typical house of this style had about 900 to 1,500 square feet, depending on whether it was one or two stories. But this area included the courtyard, the stables, and a large food storage area as well as living space. And if the family practiced a trade, this was also carried out in a room at home.

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• Massive stones, carefully cut and fitted into place, were used extensively in the architecture of the ancient world.

Photo by Gustav Jeeninga

- Ancient Baalbek, the site of a temple dedicated to Jupiter, contains excellent examples of classical Roman architecture.

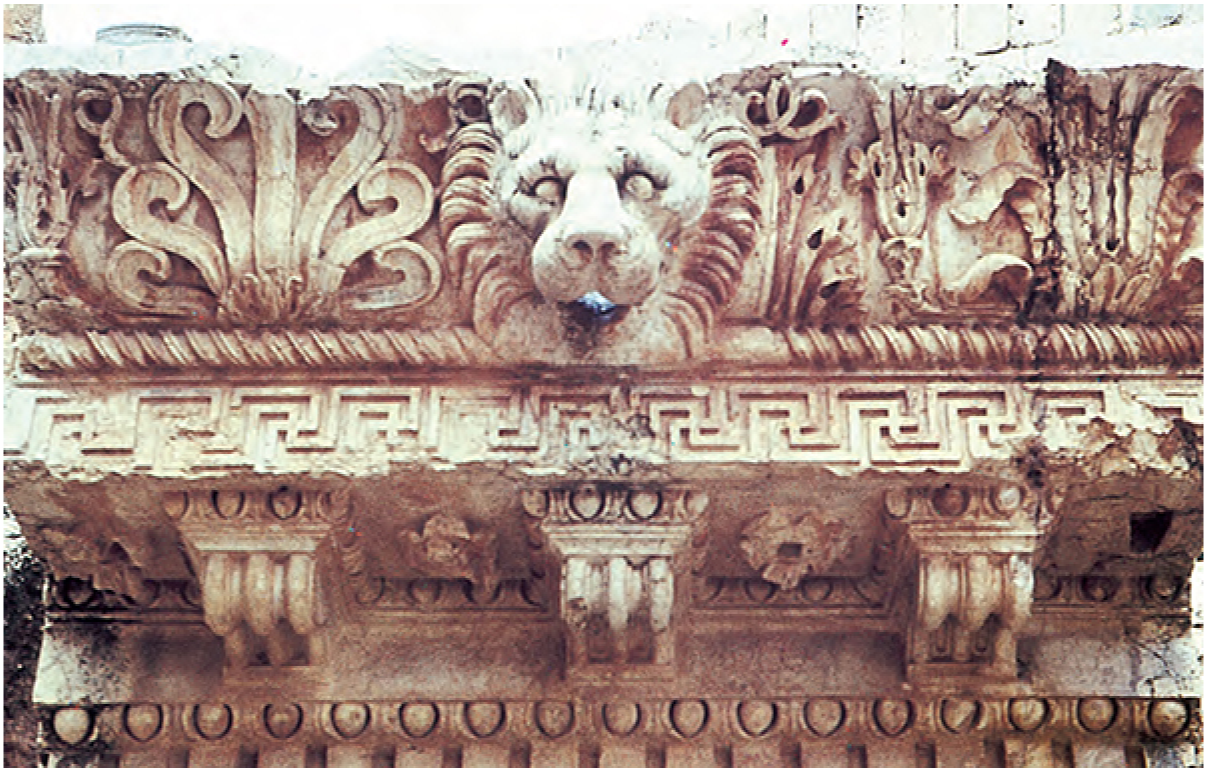


Photo by Gustav Jeeninga

• The columns of the temple to Jupiter at Baalbek were capped by this elaborate carving. The lion’s head served as a downspout for the gutters.

Photo by Howard Vos

• The palace of King Darius I at Persepolis, showing the distinctive Persian style of architecture.

ARCHITES [AR kites]—members of the clan of Ataroth in Ephraim (Josh. 16:2; Arkites, NIV). Hushai the Archite was King David's "secret agent" in Absalom's rebellion (2 Sam. 17:14). Ahithophel advised Absalom to pursue and destroy David's army, but Hushai encouraged Absalom to wait (2 Sam. 15:32; 1 Chr. 27:33). Absalom waited and was defeated (2 Sam. 18:1–18).

ARCHWAY—a roofed and partially enclosed section in the temple in Jerusalem that was described by the prophet Ezekiel in his vision (Ezek. 40:16–36; portico, NIV). Other words used to describe this part of the temple are arch (1 Kin. 6:3, KJV) and vestibule (1 Chr. 28:11, NKJV). Also see ARCHITECTURE.

ARCTURUS [ark TOO rus] (*bear keeper*)—KJV translation of a Hebrew word meaning "crowd," and referring to a constellation of stars. The NKJV translates the word as "the Bear" (Job 9:9) and "the Great Bear with its cubs" (Job 38:32)—the "cubs" being a reference to the seven main stars of this constellation.

ARD [ard]—the name of two men in the Old Testament:

1. A son of Benjamin (Gen. 46:21).
2. A son of Bela and a grandson of Benjamin (Num. 26:40), also called Addar (1 Chr. 8:3).

ARDITE [ARD ite]—a descendant of ARD (Num. 26:40).

ARDON [AR dun]—a son of Caleb (1 Chr. 2:18).

ARELI [a REE lih] (*heroic*)—a son of Gad (Gen. 46:16) and founder of the tribal family known as the ARELITES (Num. 26:17).

ARELITES [a REE lites]—descendants of ARELI (Num. 26:17).

AREOPAGITE [air ee OP ah gyte]—a member of the court, or council, of the AREOPAGUS (Acts 17:34). Also see DIONYSIUS.

AREOPAGUS [air ee OP ah gus] (*hill of the god Ares*)—a limestone hill in Athens situated between the ACROPOLIS and the AGORA; by association, also the council which often met on or near the hill. The apostle Paul addressed the Areopagus in his "philosophical sermon" that attempted to meet the objections of the Epicurean and Stoic philosophers to the gospel (Acts 17:16–34).

Paul's speech before the Areopagus (Acts 17:22–31) is a good example of the council meeting to discuss and evaluate a philosophical issue. Paul argued about the nature of God and the way God relates to human beings, especially through Jesus Christ. Paul's argument must have made an impact on the council. "Dionysius the Areopagite" was among those who joined Paul and believed in Christ (Acts 17:34).

Paul's argument on the Areopagus is extremely important. It identifies the decisive difference between Greek philosophy and the Christian faith. Apparently the philosophers were not greatly troubled by Paul's talking about God or God's relationship to people. But when he spoke of the resurrection of Jesus, they mocked him, although some apparently gave his words careful thought (Acts 17:32). The resurrection of Jesus was, and continues to be, a decisive element in Christian theology. It always provokes controversy among unbelievers.

Today Paul’s speech is affixed in Greek on a tablet at the entrance to the Areopagus. With the benches carved into the rock and the worn steps to the summit, it stands as a monument to a time when the Athenians deliberated before the gods and missed the significance of the One whom Paul identified with the “unknown God�� (Acts 17:23).

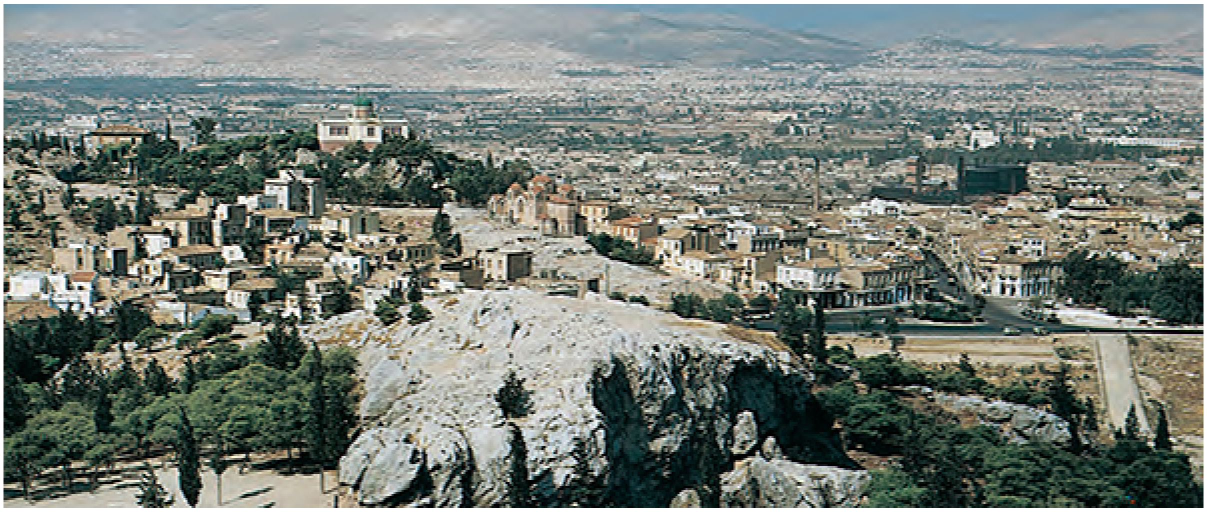


Photo by Gustav Jeeninga

• The Areopagus (Mars’ Hill) is a little hill near the acropolis in Athens where Paul may have been brought before the philosophers of this city (Acts 17:16–34). Paul may have been brought before the philosophers of this city (Acts 17:16–34).

ARETAS **[AIR ee tus]**—a name borne by Arabian kings at Damascus and Petra. The Aretas mentioned in 2 Corinthians 11:32–33 was Aretas IV (9 B.C.—A.D. 40).

ARGOB [AR gob]—the name of a place and a man in the Old Testament:

1. A district in the kingdom of Og, in northern TRANSJORDAN. It was either a part of Bashan or was a word for the region of Bashan itself.
2. A man mentioned in connection with the murder of Pekahiah (2 Kin. 15:25).

ARIDAI [a RID a eye]—a son of Haman who was hanged like his father (Esth. 9:9).

ARIDATHA [a RID ah thah]—a son of Haman who was hanged like his father (Esth. 9:8).

ARIEH [a RIE ee] (*lion*)—a man mentioned in connection with the murder of Pekahiah (2 Kin. 15:25).

ARIEL [AIR ih el]—the name of a city and three men in the Bible:

1, 2. Two men of Moab killed by Benaiah. They are called "lion-like heroes" (2 Sam. 23:20; 1 Chr. 11:22). Because of uncertainty about the exact meaning of the phrase, it is translated as "sons of Ariel" (NASB), "two sons of Ariel" (NRSV), and "best men" (NIV).

3. The man whom Ezra sent to Iddo at Casiphia (Ezra 8:16).
4. A symbolic name of Jerusalem (Is. 29:1–2, 7), perhaps meaning "city of God" or "lion of God."

ARIMATHEA [air ih mah THEE ah] (*height*)—a city in the Judean hills northwest of Jerusalem (see Map 6, A–4). It was the home of Joseph, a member of the Jewish Sanhedrin in Jerusalem, who placed the body of Jesus in his new tomb (Luke 23:50).

ARIOCH [AIR ih ock]—the name of two men in the Old Testament:

1. The king of Ellasar, a city probably located in southern Babylonia. Arioch was an ally of CHEDORLAOMER in his fight to regain control over the rebellious kings of Sodom, Gomorrah, Admah, Zeboiim, and Bela (Gen. 14:1–9).
2. The captain of Nebuchadnezzar's bodyguard (Dan. 2:14–15, 24–25).

ARISAI [a RIS ah eye]—a son of Haman who was hanged like his father (Esth. 9:9).

ARISTARCHUS [air ihs TAR kus] (*best ruler*)—a Macedonian of Thessalonica who traveled with the apostle Paul on his third missionary journey through Asia Minor (Acts 19:29; 20:4; 27:2). He was with Paul during the riot at Ephesus (Acts 19:29); later, he preceded Paul to Troas (Acts 20:4–6). A faithful companion and friend, Aristarchus accompanied Paul to Rome (Acts 27:2), where he attended the apostle and shared his imprisonment.

ARISTOBULUS [a ris tow BUE lus] (*best adviser*)—a Roman to whose household Paul sent greetings (Rom. 16:10). According to an old tradition, Aristobulus was a brother of Barnabas, and he was ordained a bishop by Paul and Barnabas.

ARK OF THE COVENANT—a sacred portable chest which—along with its two related items, the MERCY SEAT and CHERUBIM—was the most important sacred object of the Israelites during the wilderness period. It was also known as the ark of the Lord (Josh. 6:11), the ark of God (1 Sam. 3:3), and the ark of the Testimony (a synonym of covenant; Ex. 25:22).

The ark of the covenant was the only article of furniture in the innermost room, or Holy of Holies, of Moses' tabernacle and of Solomon's temple. From between the two cherubim that were on the ark of the Testimony, God spoke to Moses. Once a year, on the Day of Atonement, the high priest could enter the Holy of Holies, but only with sacrificial blood that he sprinkled on the mercy seat for the atonement of sin (Leviticus 16).

Description. The Hebrew word translated as ark is also translated as coffin. In the last verse of the Book of Genesis, this word is used of the coffin in which Joseph's embalmed body was placed after he died in Egypt (Gen. 50:26). The ark of the covenant was also a "coffin," or chest $2^1/_2$ cubits long, $1^1/_2$ cubits wide, and $1^1/_2$ cubits deep (or, in inches, about 45 by 27 by 27). The builder of the ark was a man named Bezaleel (Ex. 37:1).

The ark was made of acacia wood (shittim wood, KJV) overlaid with gold. It had four rings of gold through which carrying poles were inserted (Ex. 37:1–9). These poles were never removed from the rings, apparently to show that the ark was a portable sanctuary. Even when the ark was placed in Solomon's temple, the poles stayed in place, and they could be seen from a certain point outside the inner sanctuary (1 Kin. 8:8).

The ark had a gold cover known as the "mercy seat" (Ex. 25:17–22) because the blood of a sacrificial animal was applied to it on the Day of Atonement, signifying the mercy of God to forgive sin. The ark had a gold molding or "crown" surrounding the top edge. The mercy seat was a slab of pure gold that fit exactly within the crown of the ark, so the mercy seat could not slide around during transportation.

Of one piece with the mercy seat were two angelic statues called cherubim. They stood at opposite ends of the mercy seat, facing each other with wings outstretched above and their faces bowed toward the mercy seat. They marked the place where the Lord sat enthroned (1 Sam. 4:4; 2 Sam. 6:2) as well as the place where He communicated with Moses.

Contents. Within the ark were the two stone tablets containing the Ten Commandments (Ex. 25:16, 21), considered to be the basis of the covenant between God and His people Israel. Thus the ark was often called the ark of the Testimony. The golden pot of MANNA, which God miraculously preserved as a testimony to future generations (Ex. 16:32–34), was also deposited in the ark. The third item in the ark was AARON'S ROD that budded to prove that Aaron was God's chosen (Num. 17:1–11).

While the New Testament states that the ark contained these three items (Heb. 9:4), the ark must have lost two of them through the years. At the dedication of Solomon's temple, Aaron's rod and the golden pot of manna were gone: "There was nothing in the ark except the two tablets of stone which Moses put there at Horeb" (1 Kin. 8:9).

History. The ark was carried by the sons of Levi during the wilderness wanderings (Deut. 31:9). Carried into the Jordan River by the priests, the ark caused the waters to part so Israel could cross on dry ground (Josh. 3:6—4:18). During the conquest of the land of Canaan, the ark was carried at the fall of Jericho (Josh. 6:4–11); later it was deposited at Shiloh, which had become the home of the tabernacle (Josh. 18:1).

Trusting the “magic power” of the ark rather than God, the Israelites took the ark into battle against the Philistines and suffered a crushing defeat (1 Sam. 4:1–11). The Philistines captured the ark, only to send it back when disaster struck their camp (1 Samuel 5–6). It remained at Kirjath Jearim until David brought it to Jerusalem (1 Chr. 13:3–14; 15:1–28). Solomon established it in the Holy of Holies of the temple that he built.

Nothing is known of what became of the ark. It disappeared when Nebuchadnezzar’s armies destroyed Jerusalem in 586 B.C. and was not available when the second and third temples were built. Synagogues today continue the centuries-old tradition of providing a special place for a chest or ark containing the Torah (scrolls of the Law).

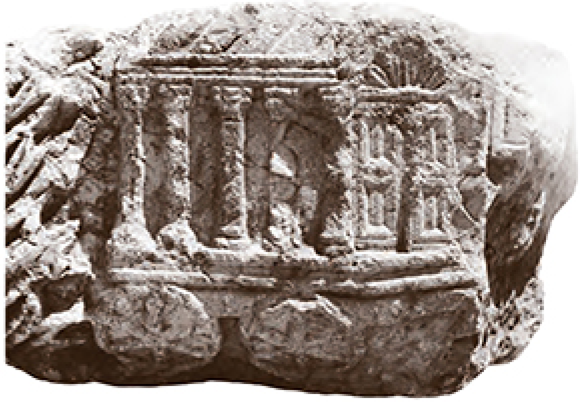


Photo: Levant Photo Service

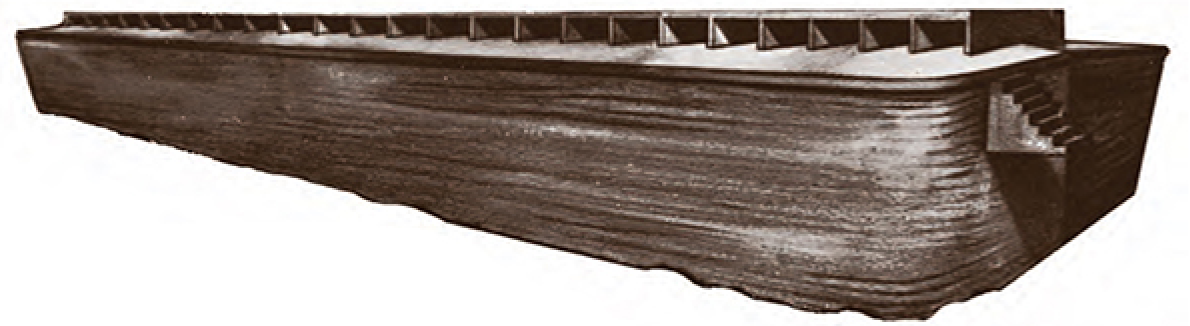
- A stone carving that may represent the Ark of the Covenant, discovered at the excavation of a synagogue in Capernaum.

ARK OF MOSES—a small basket-like container in which Moses was hidden by his mother to save him from the slaughter of Hebrew children by the Egyptian Pharaoh (Ex. 2:3–6). The basket was made of woven PAPYRUS reeds and sealed with a tar-like pitch. The lid on the basket kept insects and the sun off the child so he could sleep. The ark was discovered by the daughter of Pharaoh when she came to bathe at the river.

ARK, NOAH'S—a vessel built by Noah to save him, his family, and animals from the Flood (Gen. 6:14—9:18). God commanded Noah to make the ark of gopherwood (Gen. 6:14). Many scholars believe gopherwood is cypress, which was noted for its lightness and durability and therefore was used extensively in shipbuilding by the Phoenicians.

Noah's ark was 300 cubits long, 50 cubits wide, and 30 cubits high (Gen. 6:15)—about 450 feet long, 75 feet wide, and 45 feet high. The ark was constructed with three "decks," or stories (Gen. 6:16). When Noah and his family and all the animals entered the ark, God himself shut its door to ensure their safety against the raging flood (Gen. 7:16). In this way God sealed the judgment against the ungodly who had refused to heed Noah's warnings. When the waters subsided after the Flood, the ark rested on the mountains of ARARAT (Gen. 8:4).

In the New Testament, Jesus spoke of the Flood and of Noah and the ark, comparing "the days of Noah" with the time of "the coming of the Son of Man" (Matt. 24:37–38; Luke 17:26–27). The ark is a striking illustration of salvation through Christ, who preserves us from the flood of divine judgment.



• An artist's conception of Noah's ark, based on information from an explorer who claimed he saw the ark on Mt. Ararat in 1908.

ARK OF THE TESTIMONY (see ARK OF THE COVENANT).

ARKITES [AR kights]—a tribe descended from Canaan (Gen. 10:17; 1 Chr. 1:15). They lived at Arka, in PHOENICIA. The modern site is Tell 'Arka, located about 19 kilometers (12 miles) north of Tripolis, in Syria. Also see ARCHITES.

ARM—a word frequently used in the Bible as a symbol of God's power, strength, or might (Ps. 89:13; Is. 53:1). The most common reference is to His deliverance during the Exodus, when He redeemed Israel from bondage in Egypt (Ps. 77:15; Is. 63:12).

ARMAGEDDON [ar mah GED un] (*mountain of Megiddo*)—the site of the final battle of this age in which God intervenes to destroy the armies of Satan and to cast Satan into the bottomless pit (Rev. 16:16). Scholars disagree about the exact location of this place, but the most likely possibility is the valley between Mount Carmel and the city of Jezreel. This valley (known as the Valley of Jezreel and sometimes referred to as the Plain of Esdraelon) was the crossroads of two ancient trade routes and thus was a strategic military site and the scene of many ancient battles.

Because of this history, Megiddo became a symbol of the final conflict between God and the forces of evil. According to the Book of

Revelation, at Armageddon “the cup of the wine of the fierceness of His [God’s] wrath” (Rev. 16:19) will be poured out, and the forces of evil will be overthrown and destroyed.

ARMENIAN VERSIONS (see BIBLE VERSIONS AND TRANSLATIONS).

ARMONI [ar MOE nih]—a son of King Saul by his concubine Rizpah, daughter of Aiah (2 Sam. 21:1, 8–9).

ARMOR (see ARMS, ARMOR OF THE BIBLE).

ARMOR BEARER (see OCCUPATIONS AND TRADES).

ARMOR OF GOD—an expression that symbolizes the combat equipment of a Christian soldier who fights against spiritual wickedness; the full resources of God that are available to all who take up the cross and follow Christ. Because our spiritual enemy is stronger than we are, we must “put on the whole armor of God” (Eph. 6:11, 13).

ARMORER (see OCCUPATIONS AND TRADES).

ARMORY—an official storehouse, or treasury, for military weapons (2 Kin. 20:13; Is. 39:2; arsenal, NIV). In Jeremiah 50:25, the word “armory” and the term “weapons of His indignation” are used as a symbol of God’s wrath and judgment over Israel’s sin. Also see DAVID, TOWER OF.

ARMS, ARMOR OF THE BIBLE—weapons of war used for offense and defense. Since warfare is mentioned so frequently in the Bible, arms and armor are also frequently mentioned.

Knowledge about arms and armor in ancient Canaan and surrounding nations comes from archeological discoveries, engravings showing battle scenes, and references and descriptions in the Bible and other documents from the ancient world.

The forms and uses of weapons and armor changed from the beginning of the Old Testament period until the end of the New Testament period. Certain weapons that were very important in one period became outdated and fell from use in a later time. This occurred because nations competed with one another in developing more effective weapons. When one nation developed a shield that could not be penetrated effectively by the arrows of an enemy, then the enemy set out to develop a more powerful bow and better arrows. The weapons race is nothing new. It has been with people and nations since earliest history.

The following offensive and defensive weapons and armor are mentioned in the Bible. This list is keyed to the New King James Version, with cross-references from five additional popular translations—KJV, NASB, REB, NIV, and NRSV.

Arrow (see *Bow*).

Ax. Battle ax (Jer. 51:20, NKJV, KJV, REB) and war club (Jer. 51:20, NIV, NASB) are names used by various translations of the Bible for the ancient ax, also known as the mace. Maces and axes are simple extensions of the club. A mace is a club with a metal head for greater efficiency in hand-to-hand combat. A mace was used frequently in the period before Abraham. But with the development of helmets, the mace was less effective. Maces continued to serve a symbolic function. For instance, the scepter, a symbol of authority used by ancient kings, probably had its origin in the war mace.

Axes remained important military weapons throughout the Old Testament period. An ax also served as a domestic tool (1 Chr. 20:3). One major problem in making axes was the fastening of ax heads to the handles. A fascinating miracle recorded in the Old Testament concerns a poorly fastened ax head that flew off its handle into the Jordan River. The prophet Elisha recovered the ax head by causing it to float (2 Kin. 6:5–7).

The ax remained an important military weapon because of its ability to pierce armor. The Old Testament describes the Egyptian (Jer. 46:22) and Babylonian armies (Ezek. 26:9) as attacking with axes. During Israel’s early history, few axes existed in Canaan because the Philistines had a monopoly on metalwork (1 Sam. 13:19–23).

Battering Ram. The battering ram was a war machine used to destroy a city’s walls (Ezek. 26:9; engine of war, KJV). Although the battering ram was made in many shapes and sizes, a typical one featured a long, pointed pole that was driven with great force against a fortified city’s massive stone walls. It took a crew of several men to operate the battering ram. Many models provided extensive protection for the crew, since the city’s defenders usually fired upon them as they worked. The whole machine was mounted on wheels for easy movement. The prophet Ezekiel showed a knowledge of the use of battering rams (Ezek. 4:2; 21:22).

Battle Ax (see *Ax*).

Battle Bow (see *Bow*).

Belt (see *Body Armor*).

Body Armor. By about 3000 B.C., primitive body armor was worn by soldiers in many nations of the ancient world. The term armor may describe anything from thick leather clothing to metal mail. General terms for body armor used in different translations of the Bible include coat of mail (Ex. 28:32, NKJV, NASB); habergeon (Ex. 28:32, KJV); and brigandine (Jer. 46:4, KJV).

Specific pieces of armor for the body mentioned in the Bible include: breastplate (Neh. 4:16, NASB); belt, a wide piece of metal that protected a warrior's lower trunk and stomach (1 Sam. 18:4; girdle, NRSV); and greaves, protective devices for the legs (1 Sam. 17:6).

Bow. Bows were the most characteristic weapons of warfare in the Old Testament period, serving often as the decisive element in a battle. Simple bows were used in the prehistoric period, mostly for hunting.

Simple bows, composed of a piece of wood and string, were easy to make. Bows like this did not have much power or range; so the composite bow was developed early in the history of the Near East. The composite bow was a combination of wood and animal horn. This combination of materials provided the bow with the flexibility and strength needed for effective combat. But a composite bow was difficult to use. Thus certain units within an army were specially trained to shoot the bow.

The bow was usually the first weapon fired in an open-field battle, because the archers of the hostile armies could send arrows from long distances. Chariot troops often were equipped with bows. This combination of mobility and firepower made the army a potent war machine. When attacking a city, the archers of the attacking army would try to pick city defenders off the walls. Archers of the defending city would use their bows to try to keep the army from getting close enough to break down the city's defenses.

The destructive agent of a bow was the arrow, a long, slender shaft of wood with a tip of sharp stone or metal. The archer was also equipped with a quiver, a deep, narrow basket constructed especially for arrows.

Bows, arrows, and archers are mentioned often in the Old Testament, beginning with the boy Ishmael, who “became an archer” (Gen. 21:20; expert with the bow, NRSV). Another term for bow used by some translations is “battle bow” (Zech. 9:10, NKJV, NRSV, NIV).

Breastplate (see *Body Armor*).

Brigandine (see *Body Armor*).

Buckler (see *Shield*).

Chariot. The chariot rivalled the composite bow in its effectiveness as a weapon. But only wealthier nations could establish and maintain a chariot force.

Chariots were introduced in MESOPOTAMIA (the land between the Tigris and Euphrates Rivers) about 2800 B.C. These machines of war served as mobile firing platforms. The advantage of the chariot is that it can bring great firepower quickly to the key point of the battle. Chariots came in many different forms. They could be two-wheeled or four-wheeled, drawn by two to four horses. Some chariots would carry as many as four warriors.

In combat a chariot usually carried two soldiers—a driver who controlled the reins and a warrior who needed both arms free to fire his bow. In some cases, depending on the nation and the period of history, a third person might serve as a shield-bearer to protect both the warrior and the driver. The warrior was usually equipped with a bow, as well as a medium-range weapon, such as the javelin or spear.

The first chariots mentioned in the Bible belonged to Egypt. Joseph rode in a chariot behind the Pharaoh (Gen. 41:43). A later Pharaoh pursued Moses and the Israelites with his chariot corps (Ex. 14:6–9).

At first, the nation of Israel rejected chariots as tools of warfare (Josh. 11:4–9). Most of Canaan was not suitable for chariot warfare because of its high hills and deep ravines. Also, the spirit of conquest under Joshua was such that the use of a powerful weapon like the chariot might have led Israel to boast in their own power rather than God’s. Solomon, however, developed a chariot corps in his army (1 Kin. 4:26; 9:19). But the chariots in the armies of Judah and Israel had radically diminished by a later time in the history of God’s people (2 Kin. 13:7).

Club. The most primitive weapon of all was the club, consisting in its early development of little more than a piece of wood especially shaped for hand-to-hand combat. In later years metal was added to these primitive weapons, and they evolved into a type of war club (Prov. 25:18, NRSV) or mace. Another variation on the club was the staff, generally used by shepherds to care for their flocks but also mentioned in the Bible as a weapon of war (2 Sam. 23:21; 1 Chr. 11:23). Other words for club used by different translations of the Bible include maul (Prov. 25:18, KJV) and cudgel (Matt. 26:47, REB).

Coat of Mail (see *Body Armor*).

Cudgel (see *Club*).

Dagger/Sword. Different translations of the Bible speak of the dagger and the sword as if these two weapons were basically the same. A sword was a piercing or cutting weapon, with which a warrior might stab or slash an enemy. Some swords were designed to pierce, others to slash. All swords had two parts, a handle or hilt and a blade. The blade was usually straight, but one unusual variation was the sickle sword. This weapon featured a curved blade with the sharp edge on the outside. Swords were the basic weapon of a Hebrew soldier. The Biblical phrase that identified a man as a soldier was that he “drew the sword” (2 Kin. 3:26).

Daggers were similar to swords in that they were composed of a hilt and a blade and were used to stab. Their advantage over swords was their ability to be hidden. EHUD, the judge, exploited this advantage by hiding a dagger and stabbing the oppressor Eglon (Judg. 3:16–22).

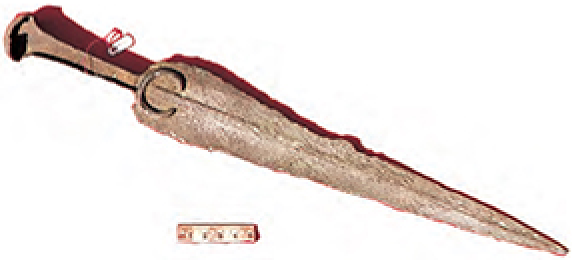


Photo by Gustav Jeeninga

- A bronze dagger. Daggers and swords were common weapons in Bible times.

Dart (see *Javelin/Spear*).
Engine of War (see *Battering Ram*).
Girdle (see *Body Armor*).
Greaves (see *Body Armor*).
Handpike (see *Javelin/Spear*).
Handstaff (see *Javelin/Spear*).

Helmet. The helmet was a type of hat worn by warriors to protect their heads from physical blows in a military battle (1 Sam. 17:5; Jer. 46:4). Helmets came in all shapes and sizes and were made from many different materials, although metal was the most effective. Since the head is the most vulnerable part of the body, it was the first area covered by armor.

Javelin/Spear. In various translations of the Bible, these two terms are used interchangeably to refer to the same basic weapon—a long, slender shaft with a metal point. The only difference between them is that a spear was heavier and larger than a javelin. Therefore, a spear was used as a thrusting weapon as well as a throwing weapon.

Spears and javelins are mentioned often in the Old Testament. At God’s command, Joshua stretched out his spear toward Ai to show that the city would fall to the Israelites (Josh. 8:18, 19). In a fit of jealousy, Saul tried to kill David with a spear (1 Sam. 18:10, 11).

Other words for spear or javelin used in various translations of the Bible are dart (2 Sam. 18:14, KJV, spear, NRSV); handpike (Ezek. 39:9, NRSV); handstaff (Ezek. 39:9, KJV); lance or lancet (Judg. 5:8, REB; 1 Kin. 18:28, NKJV); and throwing stick (Ezek. 39:9, REB).

Lance, Lancet (see *Javelin/Spear*).

Mace (see *Ax*).

Maul (see *Club*).

Quiver (see *Bow*).

Shield. The shield was a hard object, generally made of metal, with which a warrior protected his body from the weapons of the enemy. In the biblical period, shields came in all sizes and shapes. Some shields were made of leather or wood. Another word for shield is buckler (1 Chr. 5:18, KJV; 1 Kin. 10:17, REB).

Sling. The sling was first developed and used by shepherds for protecting their livestock against wild animals. This was a simple weapon, composed generally of a small piece of leather or animal hide. Small stones or pebbles were generally used as ammunition in a sling. While the sling is a simple weapon in terms of construction, it is difficult to fire with accuracy. Only trained and experienced soldiers were equipped with slings.

Next to archers, the slingmen were the most effective long-range warriors in Old Testament times. The advantage of such a long-range weapon is illustrated by the most famous sling story of all—David's victory over Goliath. The young, inexperienced David killed the giant because of his trust in God. David also had a decided advantage in the contest because Goliath was armed with a spear and a sword, both of which were short-range weapons.

Slingers were important elements in the Israelite army. The Benjamites also had a unit of 700 left-handed slingers who could "sling a stone at a hair's breadth and not miss" (Judg. 20:16).

Spear (see *Javelin/Spear*).

Staff (see *Club*).

Sword (see *Dagger/Sword*).

Throwing Stick (see *Javelin/Spear*).

War Club (see *Club*).

In addition to their military application, arms and armor are also spoken of in a figurative or symbolic way in the Bible. For example, the

Bible itself is often called a sword (Eph. 6:17). God's Word, like a sword, is able to slash to the very depths of the human heart (Heb. 4:12). Jesus Christ is portrayed as bearing a sword in His mouth (Rev. 1:16; 19:15). The sword also is an image for God's Word. The Psalms often refer to God as a shield because He protects His people (3:3; 28:7; 33:20).

The fullest development of armor imagery occurs in the Epistle to the Ephesians in the New Testament. The apostle Paul compared the Christian's struggles with evil to a battle in which God provides the believer with the armor and weapons needed to protect oneself against the enemy, Satan: "Put on the whole armor of God, that you may be able to stand against the wiles of the devil" (Eph. 6:10).

◆

Photo by Howard Vos

- A Roman soldier in battle gear, demonstrating some of the pieces of "spiritual armor" mentioned by the apostle Paul (Eph. 6:10–18).

Photo by Gustav Jeeninga

- A reconstructed Roman catapult. While catapults are not mentioned in the Bible, these war machines were used in ancient times to hurl huge stones at the enemy.

ARMY—a large body of warriors organized and trained for warfare. The nation of Israel developed a regular standing army at a relatively late time in its history. One reason for this is that the nation lacked political unity until the time of the United Kingdom under David and Solomon. The sense that God was the Divine Warrior and would protect His people regardless of their military strength may have been another reason why they were slow to develop an army.

Thus, from the time of Abraham to the beginning of Saul's reign there was no regular army continually prepared to respond to foreign attacks. Instead, the call would go out at the moment of crisis; and able-bodied, nonexempt males would gather in response. The first example comes from Genesis 14, when Abraham's nephew Lot was kidnapped by Chedorlaomer, king of Elam, and his allies. Abraham rallied to Lot's aid by gathering 318 trained men of his household and defeating the foreign forces.

During the years of the Exodus, wilderness wanderings, and conquest of the land of Canaan, the whole nation was temporarily changed into an army. All the men from every tribe participated in the warfare. Numbers 2 pictures the nation of Israel camped as an army in battle, with their Heavenly Commander in the center and the various divisions (individual tribes) dwelling under their battle banners. The same chapter describes the position of each tribe marching behind the ARK OF THE COVENANT as they traveled toward Canaan and holy war. At this time the army was under the command of Moses, and later of Joshua; but each tribal division had its own leader as well.

The period of the judges that followed was characterized by lack of unity and purpose. This was true militarily as well as politically and religiously. At times of military crisis, God would raise up a military leader, called a JUDGE, who would then seek the aid of the tribes in order to gather an army. Judges 5 (particularly vv. 15–18) shows that Deborah, one of these judges, was met with reluctance or indifference from some of the tribes.

The development of a regular standing army in Israel came only after a strong, centralized political system had developed. This came with kings Saul, David, and Solomon. Although Saul began his reign as a type of gifted leader, as were the earlier judges, he soon began to form a permanent army (1 Sam. 13:2; 24:2; 26:2). Nevertheless, the army had to be supported by food and other supplies from the homes of individual soldiers (1 Sam. 17:17–19).

What Saul began, David continued. He increased the army, brought in hired troops from other regions who were loyal to him alone (2 Sam. 15:19–22), and turned over the direct leadership of his armies to a commander-in-chief (Joab). Under David Israel also became more aggressive in its offensive military policies, absorbing neighboring states like Ammon (2 Sam. 11:1; 1 Chr. 20:1–3). David established a system of rotating troops with 12 groups of 24,000 men serving one month of the year (1 Chronicles 27). Although Solomon's reign was peaceful, he further expanded the army, adding chariots and horsemen (1 Kin. 10:26).

The standing army came into existence with these three kings. It continued (though divided along with the kingdom after the death of Solomon) until 586 B.C., when Israel ceased to exist as a political entity.

The most important army to the faithful Israelite was not a human army; it was God’s holy army. The human army could not succeed unless the Lord of hosts led his troops into battle. Thus Joshua conferred with the “commander of the army of the Lord” before the battle of Jericho (Josh. 5:13). David awaited the movement of God’s army in the balsam trees before attacking the Philistines (2 Sam. 5:24). The prophet Elisha prayed that God would open the eyes of Gehazi so he might be comforted by seeing the power of God’s army (2 Kin. 6:8–23).

ARNAN [Ar nan]—a descendant of David through Zerubbabel and founder of a tribal family (1 Chr. 3:21).

ARNON [Ar none]—a swift river that runs through the mountains of TRANSJORDAN and empties into the Dead Sea (see Map 2, C–1). It served as the boundary between Moab and Ammon (Num. 21:24). Now known as the Wadi el-Mojib, it flows through the rugged sandstone ravine that rises more than 503 meters (1,650 feet) above the river.

AROD [AY rod]—a son of Gad (Num. 26:17) and founder of the Arodites (Num. 26:17). He is also called Arodi (Gen. 46:16).

ARODI [AR oh dih]—a form of AROD.

AROER [ah ROW er]—the name of three towns in the Old Testament:

1. A town on the northern bank of the Arnon River (see Map 3, C–5) taken from Sihon, king of the Amorites, and assigned to the tribes of Reuben and Gad (Deut. 2:36; 3:12). Because Aroer was the southernmost town of the northern kingdom of Israel and on the east side of the Jordan River, it was known as “the Beersheba of the East.”
2. A town of Gilead situated east of Rabbah. Following Israel’s conquest of the Promised Land, it was restored and enlarged by the descendants of Gad (Num. 32:34).
3. A town in southern Judah about 19 kilometers (12 miles) southeast of Beersheba (1 Sam. 30:28).

AROERITE [ah ROW er ite]—a native or inhabitant of Aroer. Hotham is referred to as “the Aroerite” (1 Chr. 11:44).

ARPAD [AR pad]—a fortified city in northern Syria, identified as modern Tell Erfad, situated about 40 kilometers (25 miles) north of Aleppo. Arpad was captured in 740 B.C., following a three-year siege by Tiglath-Pileser III of Assyria (Is. 36:19; Arphad, KJV).

ARPHAD [Ar fad]—a form of ARPAD.

ARPHAXAD [ar FAK sad]—a son of Shem (Gen. 10:22) and the father of Salah. Arphaxad was the first patriarch born after the Flood, and he lived for 438 years. He was an ancestor of Jesus (Luke 3:36).

ARROW (see ARMS, ARMOR OF THE BIBLE).

ARSENAL (see ARMORY; DAVID, TOWER OF).

ART—the conscious use of skill and creative imagination, especially in the creation of beautiful objects. Bible students find it difficult to gain a clear picture of the art of the Hebrew people. Except for the descriptions of the tabernacle and the temple in the Bible, art is really not discussed at all in the Scriptures. Most of what is known on this subject has been gathered from the work of archaeologists.

Even archaeology has uncovered very few samples of the artistic skills of the Israelites. By the time a site is excavated, most writings, paintings, and drawings—even works of art that might have been plastered on walls—have long since disappeared.

Another factor that makes this subject a difficult study is the commandment from the Old Testament Law that directed the Hebrew people not to make any graven image (Ex. 20:4). This commandment caused the Israelites to shun certain forms of art, such as painting and sculpture. They expressed their artistic talents and skills through such pursuits as architecture, pottery, metalworking, and bone and ivory carving.

Architecture. The most significant building project for Israel was the temple. Solomon spent seven years and huge sums of money in building God’s house in Jerusalem. God felt it important that a lengthy description of both the temple and its predecessor, the tabernacle, be included in the Bible (Exodus 35–38).

Unfortunately, these descriptions, while giving the dimensions and a number of details, do not reveal very much about the artistic abilities of the Israelites. Native craftsmen did fashion the furnishings used in the tabernacle. But King Solomon hired thousands of craftsmen to assist in building the temple. He sent to Phoenicia and summoned Hiram of Tyre, a master craftsman who cast the bronze objects and fashioned the latticework that served as furnishings for the temple (1 Kin. 7:13–45). Also see ARCHITECTURE.

Pottery. Pottery was a common art form in Canaan. Because pottery does not decay like wood, it has become a major focus of archaeologists in the Near East. It is used to establish the age of a site and to trace cultural influences. Much of the pottery used by the Israelites was drab and unimaginative, indicating it was viewed in practical instead of artistic terms.

The most common forms of Israelite pottery were lamps, bowls, saucers, plates, and cooking pots of various sizes, jugs and decanters for holding and pouring liquids, and chalices or goblets for drinking. Some types of pottery were burnished so they had a glossy finish, usually red in color. Some were painted with geometric patterns, while others had pictures of human-headed lions, palm trees, bulls, or fish.

The pottery of New Testament times showed a sharp improvement in quality. The vessels were made of finer clays and gave evidence of better firing techniques.

Metalworking. Although the Israelites were experts in the working of metal, few examples of their craftsmanship have survived. Since metal can be easily melted down and recast, this was the probable fate of most metal works of art.

Probably the biggest metalworking project the Israelites undertook was the casting of the BRONZE SEA for the temple in Jerusalem after it was constructed by Solomon (1 Kin. 7:23–26; 2 Chr. 4:2–5). This massive bowl, about 4.5 meters (14 feet) in diameter, rested on the backs of 12 oxen, also cast from bronze. The pillars of JACHIN and BOAZ, which flanked the entrance to the temple, were also cast from this metal (1 Kin. 7:21; 2 Chr. 3:17). Gold and silver were used for smaller objects and as decorative trim on other objects in the temple. Gold leaf was used to cover the doors of the temple and the cherubim (1 Kin. 6:23–35).

Since iron was a difficult metal to work with, the Israelites usually used it for objects that required great strength, such as plow points and ax heads. They apparently learned the art of ironworking from the Philistines.

Bone and Ivory Carving. The carving of bone and ivory was an art practiced very early in human history. The ivory came from Syria, where elephants were common. The Canaanites and Phoenicians were masters of this craft. A number of ivory pieces were discovered by archaeologists at Samaria, the capital of Israel, from the time of Ahab.

Ivory was sometimes carved into small objects, such as combs and cosmetic palettes. An especially fine example is an ointment jar with a hand-shaped stopper found at the ancient city of Lachish. More common was the use of ivory inlays in furniture and wall panels. The prophet Amos condemned the excessive wealth and materialism of Israel. One of the examples he pointed to were the beds and houses of ivory (Amos 3:15; 6:4). He was probably referring to the use of such ivory inlays among the wealthy citizens of Samaria, Israel's capital city.

Also see ARCHITECTURE.

◆

Photo by Gustav Jeeninga

• Artistic craftsmanship from the ancient world is evident in this golden bull's head on a lyre, discovered at ancient Ur.

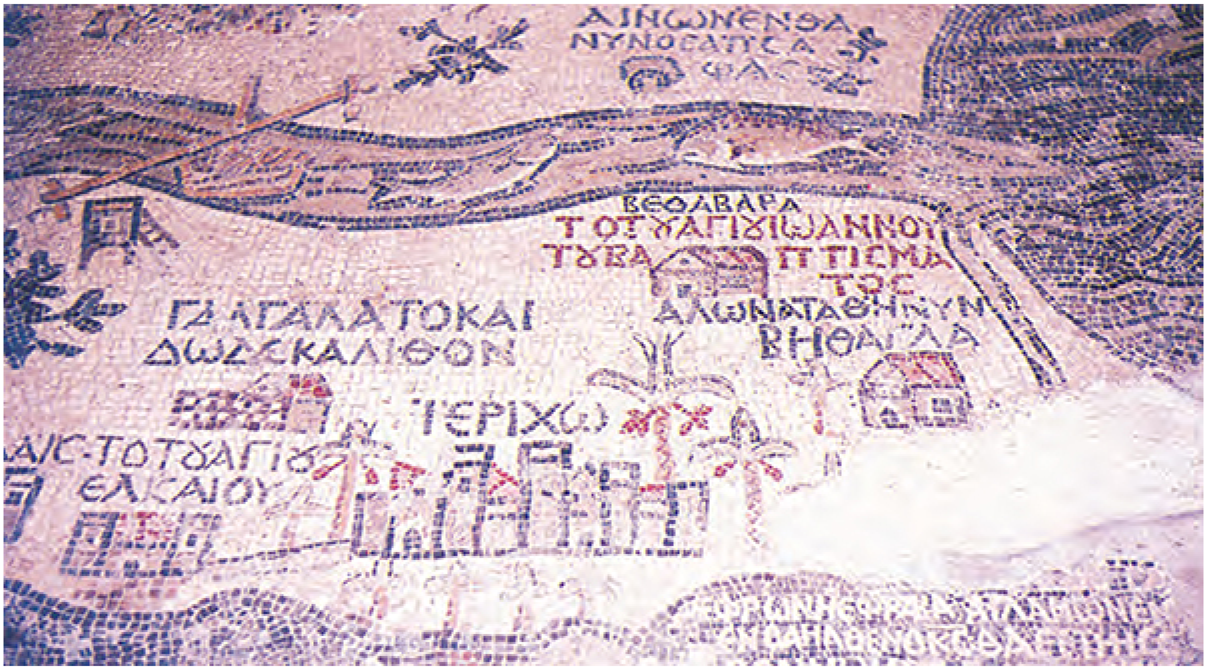

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Photo by Gustav Jeeninga

• A fine example of mosaic art, this map shows Palestine in the sixth century A.D. Note the city of Jericho in the lower part of the mosaic. Note the city of Jericho in the lower part of the mosaic.

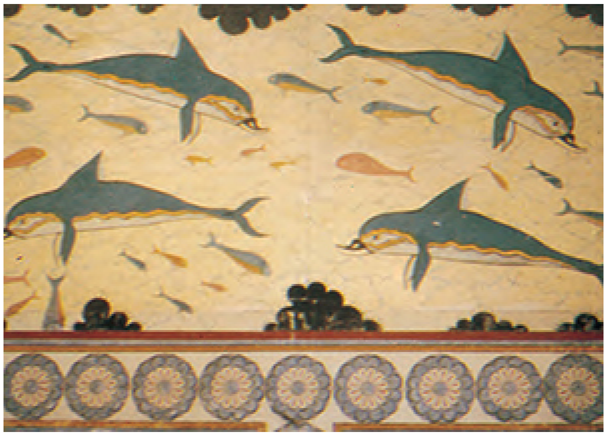


Photo by Howard Vos

- A colorful dolphin fresco from the queen’s chamber of the Minoan palace at Knossos, Crete, 15th century B.C.

ARTAXERXES [ar tuh ZERK sees]—a king of Persia in whose court EZRA and NEHEMIAH were officials (Ezra 7:1, 7). Known as Artaxerxes I Longimanus (long-handed), he temporarily halted the rebuilding program at Jerusalem that Cyrus, his predecessor, had encouraged (Ezra 4:7–23) but later allowed it to continue (Ezra 6:14). In the seventh year of his reign (458 B.C.), he authorized the mission of Ezra to lead a large number of Israelites back from the CAPTIVITY to Jerusalem (Ezra 7:1–28).

In the twentieth year of the reign of Artaxerxes (445 B.C.), he allowed Nehemiah to return to Jerusalem and to begin rebuilding the walls of that city (Neh. 2:1–10; 13:6). The SEPTUAGINT consistently has Artaxerxes instead of Ahasuerus (KJV) throughout the Book of Esther. Most scholars today believe the reference in Esther is to Xerxes I, the father of Artaxerxes I Longimanus.

Photo by Howard Vos

• The tomb of Artaxerxes, cut into the cliffs above the ruins of Persepolis, Persia’s ancient capital.

ARTEMAS, ARTEMIS [AR teh mas, AR teh mis] (see GODS, PAGAN).

ARTIFICER, ARTISAN (see OCCUPATIONS AND TRADES).

ARUBBOTH [ah RUB ohth] (*lattices*)—one of the many districts from which Solomon secured food for his large household (1 Kin. 4:10; Aruboth, REB). Arubboth probably is to be identified with Arrabeh, situated between Megiddo and Samaria.

ARUMAH [a ROO mah]—a town where Abimelech stayed when he was expelled from Shechem (Judg. 9:41).

ARVAD [AR vad]—a Phoenician city on a small island 3 kilometers (2 miles) off the Syrian coast and about 200 kilometers (125 miles) north of Tyre (Ezek. 27:8, 11). Arvad was renowned for its magnificent buildings. Its people, called ARVADITES, were known for their artistic abilities and their success as warriors and sailors. The modern city of Ruwad is located on this island.

ARVADITES [AR va dites]—a Canaanite tribe named after the city of ARVAD (Gen. 10:18).

ARZA [AR zah]—the steward of the house of Elah in the city of Tirzah (1 Kin. 16:9).

ASA [AY sah]—the name of two men in the Old Testament:

1. The third king of Judah (911–870 B.C.) and the son of Abijam, king of Judah. Asa was the grandson of King Rehoboam and Maachah (1 Kin. 15:8–24). The first ten years of Asa's reign were peaceful and prosperous. He led many religious reforms, "banished the perverted persons from the land" (1 Kin. 15:12), and tore down pagan images and idols.

   When he received further direction and encouragement from the prophet Azariah, Asa became more zealous in his call for revival. He restored the temple altar and called upon the tribes of Judah and Benjamin to renew their COVENANT with God at Jerusalem. When Israelites from the tribes of Ephraim, Manasseh, and Simeon saw how God had blessed Asa, they joined him in renewing their loyalty to the covenant. He was one of the four most godly kings of Judah.

   Asa had two major confrontations with foreign nations. When the Ethiopian king Zerah attacked Asa with superior forces, Asa put his trust in God and dealt the Ethiopians a humiliating blow (2 Chr. 14:11–12). But his second confrontation did not yield such glorious results. When Baasha, king of Israel, fortified Ramah in an attempt to blockade Asa and prevent anyone from traveling to or from Jerusalem, Asa hired Ben-Hadad, king of Syria, to thwart Baasha's plans (2 Chr. 16:1–6). Ben-Hadad invaded northern Israel and forced Baasha to withdraw from Ramah. When the prophet (seer) Hanani rebuked him for relying on Ben-Hadad instead of the Lord, Asa was enraged and put Hanani into prison (2 Chr. 16:7–10).

   When Asa contracted a disease in his feet in the 39th year of his reign, he did not seek the Lord and, instead, only consulted

physicians (2 Chr. 16:12). Shortly thereafter, he died and was buried in Jerusalem.
2. A son of Elkanah and a Levite who lived in one of the villages of the Netophathites (1 Chr. 9:16).

ASAHEL [AS ah hell] (*God has made*)—the name of four men in the Old Testament:

1. A son of Zeruiah, David's half-sister, and the brother of Joab and Abishai. Asahel was "as fleet of foot as a wild gazelle" (2 Sam. 2:18), but his ability to run swiftly was his downfall. When Asahel pursued Abner in battle, Abner killed him with his spear (2 Sam. 2:23).
2. One of the Levites sent by King Jehoshaphat to teach the Law to the people (2 Chr. 17:8).
3. A Levite appointed by King Hezekiah as an overseer of the temple offerings (2 Chr. 31:13).
4. The father of Jonathan. Jonathan opposed Ezra (Ezra 10:15).

ASAHIAH [as ah HIGH ah]—a form of ASAIAH.

ASAIAH [as EYE ah] (*the Lord has made*)—the name of four men in the Old Testament:

1. An officer of King Josiah. Asaiah inquired of HULDAH the prophetess about the Book of the Law discovered in the temple (2 Kin. 22:12, 14; Asahiah, KJV, NRSV).
2. A descendant of Simeon (1 Chr. 4:36).
3. A descendant of Merari. Asaiah helped move the ARK OF THE COVENANT from the house of Obed-Edom to Jerusalem (1 Chr. 15:6, 11–12).
4. A Shilonite who lived in Jerusalem after the captivity (1 Chr. 9:5). He was also called Maaseiah (Neh. 11:5).

ASAPH [AY saf] (*God has gathered*)—the name of five Old Testament men:

1. The father of Joah (2 Kin. 18:18, 37).

2. A Levite and the son of Berachiah the Gershonite (2 Chr. 20:14). Asaph sounded cymbals before the ARK OF THE COVENANT when it was moved from the house of Obed-Edom to Jerusalem (1 Chr. 15:16–19). Asaph's family became one of the three families given responsibility for music and song in the temple (1 Chr. 25:1–9). Following the captivity, 128 singers from this family returned from Babylon and conducted the singing when the foundations of Zerubbabel's temple were laid (Ezra 2:41; 3:10). Twelve psalms (Psalms 50; 73–83) are attributed to the family of Asaph.
3. A Levite whose descendants lived in Jerusalem after the captivity (1 Chr. 9:15).
4. A Levite descendant of Kohath (1 Chr. 26:1).
5. The keeper of the king's forest under the Persian king ARTAXERXES I Longimanus (Neh. 2:8).

ASAREEL [ah SAY reh el]—a form of ASAREL.

ASAREL [AS ah rel] (*God has joined*)—a son of Jehaleleel in the genealogy of Judah (1 Chr. 4:16, Asareel, KJV).

ASARELAH [as ah RAY lah]—a form of ASHARELAH.

ASCENSION OF CHRIST—the dramatic departure of the risen Christ from His earthly, bodily ministry among His followers. Since His birth in Bethlehem by the miracle of the INCARNATION, Christ had lived physically on earth. But forty days after the resurrection, His earthly ministry ceased with His ascension into heaven (Mark 16:19; Luke 24:50–51; Acts 1:9–11). To a large extent the ascension was for the benefit of Jesus' followers. They could no longer expect His physical presence. They must now wait for the promised Holy Spirit through whom the work of Jesus would continue.

Jesus' departure into heaven was a bodily ascension in His resurrection body. Stephen and Paul both reported seeing Jesus in bodily form after His ascension (Acts 7:56; 9:27; 1 Cor. 15:8).

The ascension marked the beginning of Christ's intercession for His followers at the right hand of God. There He makes continual intercession for all believers (Rom. 8:34; Heb. 4:14; 6:20; 7:25). Although Christ is not physically present with His people today, He is no less concerned for them or less active on their behalf. Christians enjoy peace, hope, and security because Christ is their advocate with the Father (1 John 2:1).

The ascension set in motion the coming of the Holy Spirit with His gifts for believers (John 14:16–18, 26; 16:7–15; Acts 2:23; Eph. 4:11–12). God determined that the presence of Jesus would be replaced by the presence of the Holy Spirit, who could be everywhere at the same time. Jesus' followers now enjoy the presence of the Spirit and the operation of the Spirit's gifts through them.

One additional result of the ascension is that Jesus began His heavenly reign at the right hand of the Father (1 Cor. 15:20–28). This reign will last until His SECOND COMING, when He will return to the earth as the reigning Messiah (Acts 3:20–21).

Finally, the ascension of Christ is the pledge of His Second Coming: "This same Jesus, who was taken up from you into heaven, will so come in like manner as you saw Him go into heaven" (Acts 1:11). Jesus will return to earth in bodily form just as He ascended into heaven.

Also see RESURRECTION; SECOND COMING.

ASCENSION OF ISAIAH (see APOCALYPTIC LITERATURE).

ASCENT OF AKRABBIM [ack RAB im] (see AKRABBIM, ASCENT OF).

ASCENTS, SONG OF—a phrase that occurs in the titles of fifteen psalms (Psalms 120–134). "Ascents" translates the Hebrew word *ma'aloth,* which means "goings up." These songs may have been "Pilgrim Psalms" sung by those who were "going up" to Jerusalem and "ascending" to the temple (1 Sam. 1:3; Is. 30:29).

ASENATH [AS ih nath]—the Egyptian wife of Joseph and the mother of Manasseh and Ephraim (Gen. 41:45, 50–52; 46:20). Asenath was the daughter of Poti-Pherah, priest of On. Pharaoh himself may have arranged the marriage between Joseph and Asenath to help Joseph adjust to life in Egypt.

ASER [AY zer]—Greek form of ASHER.

ASH (see PLANTS OF THE BIBLE).

ASHAN [AY shan] (*smoke*)—a city of the Levites in the SHEPHELAH, or low country, of Judah (Josh. 15:42). Ashan was first allotted to the tribe of Judah, but later it was assigned to the tribe of Simeon (Josh. 19:7). It may be the same city as Chorashan (1 Sam. 30:30; Bor Ashan, NIV). The site is identified with Khirbet Asan, situated about 8 kilometers (5 miles) northwest of Beersheba.

ASHARELAH [ash ah REE la]—a son of Asaph appointed by King David to be in charge of the temple music (1 Chr. 25:2, 14; Asarelah, Jesharelah, KJV; Jesarelah, NIV).

ASHBEA [ASH bih ah]—the name given to a family of "linen workers" of the house of Ashbea (1 Chr. 4:21). It probably refers to the place where they lived.

ASHBEL [ASH bell] (*man of Baal*)—a son of Benjamin (1 Chr. 8:1) and the ancestor of a tribal family known as the ASHBELITES (Num. 26:38).

ASHBELITES [ASH bell ites]—descendants of ASHBEL (Num. 26:38).

ASHCHENAZ [ASH keh nazz]—a form of ASHKENAZ.

ASHDOD [ASH dahd]—one of the five principal Philistine cities (1 Sam. 6:17), situated 5 kilometers (3 miles) from the Mediterranean coast and 32 kilometers (20 miles) north of Gaza (see Map 3, A–4). The city's military and economic significance was enhanced by its location on the main highway between Egypt and Syria.

Joshua and the Israelites drove the Canaanites out of the hill country of Judah, but the ANAKIM—a group of Canaanites—remained in Ashdod, Gaza, and Gath (Josh. 11:22). During the time of Eli and Samuel, the ARK OF THE COVENANT accompanied Israel's army (1 Sam. 4:3). When the Philistines defeated Israel, they took the ark to the temple of DAGON in Ashdod (1 Sam. 5:1–7).

Uzziah, the powerful king of Judah, captured Ashdod (2 Chr. 26:6). The prophet Amos predicted the destruction of the city because of its inhumane treatment of Israelites (Amos 1:8; 3:9). When Sargon II, king of Assyria, destroyed Ashdod in 711 B.C., he fulfilled this prophecy (Is. 20:1).

In New Testament times, Ashdod was renamed AZOTUS. Philip the evangelist preached in all the cities from Azotus to Caesarea (Acts 8:40).

ASHDODITES [ASH dodd ites]—natives or inhabitants of ASHDOD (Josh. 13:3; Ashdothites, KJV; Neh. 4:7).

ASHDOTH-PISGAH [ASH dahth PIZ gah]—the slopes of a mountain at PISGAH, near the northeastern shore of the Dead Sea (Josh. 12:3; 13:20).

ASHER [ASH err] (*happy*)—the name of a man and a city in the Bible:

1. The eighth son of Jacob, the second by Leah's maidservant, Zilpah (Gen. 30:13). On his deathbed Jacob blessed Asher: "Bread from Asher shall be rich, and he shall yield royal dainties" (Gen. 49:20).
2. A city situated east of Shechem on the road to Beth Shean, in the half-tribe of Manasseh west of the Jordan River (Josh. 17:7).

ASHER, TRIBE OF—a tribe descended from Asher and that part of Canaan where the tribe of Asher lived (Josh. 19:24, 31–34). The territory of Asher extended to the northern boundary of Canaan; its southern border was the tribe of Manasseh and the mountains of Mount Carmel. Asher was bounded on the west by the Mediterranean Sea and on the east by the tribe of Naphtali. The Asherites never succeeded in expelling the inhabitants of the Phoenician strongholds—such as Tyre, Sidon, and Acco (Judg. 1:31–32)—which were in their territory.

ASHERAH, ASHERIM, ASHEROTH [ash EH rah, ash EH rim, ash EH rahth] (see GODS, PAGAN).

ASHERITES [ASH err ites]—descendants of ASHER and members of his tribe (Judg. 1:32).

ASHES—the powdery residue of burned material; the ashes that remained after the sacrifice of animals as burnt offerings were carried away and disposed of by a priest.

The word "ashes" is also used figuratively in the Bible. Ashes were a sign of mourning, as when Mordecai tore his clothes, put on sackcloth and ashes, and cried out with a loud and bitter cry (Esth. 4:1). In the Book of Job, ashes are symbolic of dejection (2:8) as well as repentance (42:6).

The prophet Isaiah spoke of the idolater as a person who “feeds on ashes” (Is. 44:20)—a figure of vanity and deceit. The Messiah is one who gives “beauty for ashes” (Is. 61:3)—a symbol of the change God brought through Jesus.

ASHHUR [ASH shure]—a son of Hezron and Abiah and the father of TEKOA (1 Chr. 2:24; 4:5; Ashur, KJV). Ashhur probably was the “father” of Tekoa, a city in Judah situated between Bethlehem and Hebron, in the sense of being its settler or founder.

ASHIMA, ASHIMAH [a SHIH mah] (see GODS, PAGAN).

ASHKALONITES [ASH kuh lon ites]—a form of ASHKELONITES.

ASHKELON [ASH kuh lon]—one of the five principal cities of the Philistines (Josh. 13:3). Situated on the seacoast (see Map 3, A–4) 19 kilometers (12 miles) north of Gaza, Ashkelon and her sister cities (Ashdod, Gath, Gaza, and Ekron) posed a serious threat to the Israelites during the period of the JUDGES. Shortly after Joshua’s death, Ashkelon was captured and was briefly controlled by the tribe of Judah (Judg. 1:18). A few years later Samson killed thirty men from this city (Judg. 14:19). During most of the Old Testament era, however, Ashkelon remained politically and militarily independent of Israel.

In the eighth century B.C. Ashkelon was denounced by the prophet Amos (Amos 1:8). Shortly before the Babylonian captivity, Zephaniah prophesied that the Jews would return from Babylonia and occupy the ruins of Ashkelon (Zeph. 2:4, 7). Zechariah also prophesied the destruction of Ashkelon (Zech. 9:5).

ASHKELONITES [ASH kuh lon ites]—natives or inhabitants of ASHKELON (Josh. 13:3; Ashkalonites, KJV).

ASHKENAZ [ASH keh nazz]—the oldest son of Gomer and a grandson of Japheth. Ashkenaz also became the name of a people that settled in the vicinity of Armenia. It is also spelled Ashchenaz (1 Chr. 1:6, KJV; Jer. 51:27, KJV, NKJV).

ASHNAH [ASH nah]—the name of two cities in the Book of Joshua:

1. A village in the SHEPHELAH, or lowland plain, of Judah (Josh. 15:33).
2. A village situated farther south in the Shephelah (Josh. 15:43).

ASHPENAZ [ASH peh nazz]—the master of the eunuchs at Babylon during the reign of King Nebuchadnezzar. The king entrusted the people of Israel who had been taken captive to his care (Dan. 1:3).

ASHRIEL [ASH rih ell]—a form of ASRIEL.

ASHTAROTH [ASH tah rahth]—the plural form of Ashtoreth, a pagan goddess. First Samuel 31:10 connects her with the Philistines, and 1 Kings 11:5 connects her with the Sidonians. She was often considered the companion or partner of the male god BAAL (Judg. 2:13).

Apparently the worship of these goddesses was practiced by the Israelites from time to time. Solomon compromised his faith by worshiping at the altar of Ashtaroth (1 Kin. 11:5, 33). Along with the Baalim (the plural of Baal), the Ashtaroth were thought by the Philistines to be responsible for fertility and the growth of crops and herds.

The Ashtaroth were worshiped by other peoples under such names as Astarte (Phoenicians), Inanna (Sumerians), Ishtar (Babylonians), Aphrodite (Greeks), and Venus (Romans). All these were goddesses of sensual love and fertility. Also see GODS, PAGAN; IDOLATRY.

ASHTAROTH, CITY OF [ASH tah rahth]—a city in the northern TRANSJORDAN area of Israel. In Joshua's time, Ashtaroth was the home of OG, king of Bashan (Josh. 9:10).

ASHTERATHITE [ASH teh rah thite]—a native or inhabitant of ASHTAROTH, an ancient city of BASHAN situated northeast of the Sea of Galilee. Uzzia, one of David's mighty men, was an Ashterathite (1 Chr. 11:44).

ASHTEROTH KARNAIM [ASH tah rahth kar NAY em] (*Ashtaroth of the two horns*)—a city in which the REPHAIM lived during the invasion of Chedorlaomer (Gen. 14:5). It probably was located in

Bashan, east of the Jordan River. It may also have been the same place as Astaroth (Deut. 1:4) or Ashtaroth (Josh. 9:10).

ASHTORETH [ASH toh rehth]—the singular form of ASHTAROTH.

ASHUR [ASH shure]—a form of ASHHUR.

ASHURBANIPAL [a shoor BAN ih pal] (*Asshur is creating an heir*)—the last of the great kings of Assyria (668–626 B.C.). He was the son and successor of the Assyrian king Esarhaddon. Most scholars now identify him with the “great and noble” OSNAPPER of Ezra 4:10. Apparently, Ashurbanipal was the monarch who made King Manasseh of Judah, along with twenty-one other kings, pay tribute to him and kiss his feet.

A large part of Ashurbanipal’s reign was spent in a tug-of-war with his own brother, Shamash-shum-ukin, who was viceroy of Babylon. Outright rebellion against Ashurbanipal broke out in 652 B.C. and ended in 648 B.C. following a two-year siege of Babylon by the Assyrians that resulted in famine.

The mighty Assyrian Empire disintegrated under Ashurbanipal’s son, Sinsharishkun (627[?]–612 B.C.). Upon his death Babylon fell immediately to Nabopolassar, founder of a new Babylonian Empire; and the Medes and Babylonians destroyed NINEVEH, the capital city of Assyria.

Photo by Gustav Jeeninga

- King Ashurbanipal of Assyria is anointed by divine creatures, in this carving from his era.

ASHURITES [ASH err ites]—one of the peoples over whom Saul's son Ishbosheth was made king (2 Sam. 2:9). They lived in northern Israel and may be the same as the Asherites (Judg. 1:32) or the Asshurim (Gen. 25:3).

ASHURNASIRPAL [ash er NAS ir pal] (*Asshur is guarding an heir*)—a king of Assyria who reigned early in the ninth century B.C., when Assyria was at the height of its power (about 884–860 B.C.). King Jehoshaphat of Judah (873–848 B.C.) and King Ahab of Israel (874–853 B.C.) were his contemporaries.

Photo by Howard Vos

• King Ashurnasirpal of Assyria pursues the royal sport of lion hunting, in this carving from his palace at Nimrud.

ASHVATH [ASH vath]—a son of Japhlet, of the tribe of Asher (1 Chr. 7:33).

ASIA [AY zyuh]—a Roman province in western ASIA MINOR which included Mysia, Lydia, Caria, and the coastal islands as well as western Phrygia. The borders of this province were, for the most part, those of the earlier kingdom of Pergamos.

The kingdom of Pergamos gained its independence from the SELEUCIDS with help from the Romans. By the time of AUGUSTUS, the first Roman emperor (27 B.C.—A.D. 14), Asia had become a senatorial province (a Roman political division governed by a proconsul), with Pergamos as its capital.

Three cities continued to compete for the role of principal city: Ephesus, Smyrna, and Pergamos—the first three cities mentioned in the Book of Revelation (see Rev. 1:11; 2:1–17). Eventually, Ephesus became the chief commercial center and was known as the most prominent city of the province. The Roman Senate granted both Ephesus and Pergamos the right to have three imperial temples for the worship of the emperors.

Although scholars disagree on the time when Ephesus became the capital, it probably occurred after the death of the apostle Paul and perhaps as late as the time of the emperor Hadrian (about A.D. 129). The fact that the martyr Antipas is mentioned in connection with Pergamos (Rev. 2:13) argues for the capital's being at Pergamos during the time the Book of Revelation was written.

The governor of a senatorial province was called a PROCONSUL, and the proconsulship of Asia became one of the most prized among all in the Roman Empire. The wealth and culture of Asia was legendary. When the New Testament mentions the officers of Ephesus, the term used is asiarchs (local elected authorities), or "officials of Asia" (Acts 19:31).

The seven cities mentioned in the Book of Revelation follow two principal north-south roads of Asia, beginning with Ephesus, the largest city, and ending inland with Laodicea. John must have known these cities of Asia fairly well, because each of the letters (Revelation 2–3) alludes to some important fact about that city.

At the beginning of his second missionary journey, the apostle Paul was "forbidden by the Holy Spirit to preach the word in Asia" (Acts 16:6). Thus, he made his way to Troas, the northwestern seaport of Asia, and entered Europe (Acts 16:6–10). On his return trip, however, he visited Ephesus (Acts 18:9). On his third missionary journey, he spent more than two years in ministry in this region. During this time, "all who dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks" (Acts 19:10).

ASIA MINOR—a peninsula, also called Anatolia, situated in the extreme western part of the continent of Asia. Asia Minor was bounded on the north by the Black Sea, the Sea of Marmara, and the

Dardanelles; the Aegean Sea on the west; and Syria and the Mediterranean Sea on the south.

Roughly identical with the modern nation of Turkey, Asia Minor was a high plateau crossed by mountains, especially the Taurus Mountains near the southern coast. In the Old Testament period, it was the home of the Hittites. In the New Testament, the term Asia is ambiguous, sometimes referring to the peninsula of Asia Minor as a whole (Acts 19:26–27), but more often referring to proconsular Asia, situated in the western part of the peninsula (Acts 2:9; 6:9). The writer of Acts appears to use the term Asia to describe the region of the province of Asia around Ephesus. He refers to other regions of the province as Phrygia and Mysia (Acts 2:9–10; 16:6–7). Also see SEVEN CHURCHES OF ASIA.

Photo by Howard Vos

- The Taurus Mountains north of Tarsus in Cilicia, in the Roman province of Asia.

ASIARCHS **[AY zih arks]** (*rulers of Asia*)—city officials in the Roman province of Asia (Acts 19:31; officials of Asia, NKJV; officials of the province, NIV; dignitaries of the province, REB) who befriended the apostle Paul at Ephesus.

ASIEL [AY zih el] (*God is maker*)—a descendant of Simeon and an ancestor of Jehu (1 Chr. 4:35).

ASNAH [AS nah]—one of the NETHINIM (temple servants) whose descendants returned to Jerusalem after the captivity in Babylonia (Ezra 2:50).

ASNAPPER [as NAP per]—a form of OSNAPPER, the biblical name for ASHURBANIPAL.

ASP (see ANIMALS OF THE BIBLE).

ASPATHA [as PAY thah]—a son of Haman who was hanged like his father (Esth. 9:7).

ASPEN (see PLANTS OF THE BIBLE).

ASPHALT (see MINERALS OF THE BIBLE).

ASPHODEL (see PLANTS OF THE BIBLE).

ASRIEL [AS rih ell]—a man of the tribe of Manasseh, of the house of Gilead, who was listed in the second census (Josh. 17:2; Ashriel, 1 Chr. 7:14, KJV).

ASRIELITES [AS rih ell ites]—the family name of the descendants of ASRIEL (Num. 26:31).

ASS (see ANIMALS OF THE BIBLE).

ASSASSINS—a fanatical group of Jewish nationalists in the first century A.D. Four thousand of them followed an Egyptian who promised to lead them in a rebellion against the Romans (Acts 21:38; terrorists, NIV). The Roman commander at Jerusalem wondered whether the apostle Paul was a member of this group (Acts 21:38).

ASSEMBLY (see CONGREGATION).

ASSHUR [AS shoor]—the name of a people, a man, and a foreign god:

1. A word denoting ASSYRIA, a city of Assyria, or the Assyrians as a people (Gen. 10:11; Num. 24:22, 24; Ezra 4:2; Assur, KJV).
2. A descendant of Shem (1 Chr. 1:17). He is regarded as the ancestor of the Assyrians.
3. The chief god of the Assyrians. Asshur was a god of war, conquest, and military strength.

Also see GODS, PAGAN.

ASSHURIM [a SHOO rim]—a son of Dedan or an obscure tribe that traced its family tree to him (Gen. 25:3).

ASSIR [AS err]—the name of three Old Testament men:

1. A son of Korah (Ex. 6:24; 1 Chr. 6:22).
2. A son of Jehoiachin, king of Judah (1 Chr. 3:17).
3. A son of Ebiasaph (1 Chr. 6:23, 37).

ASSOS [AS ohs]—a seaport of the Roman province of MYSIA in Asia Minor, not far from Troas (see Map 8, C–2). While on his third missionary journey, the apostle Paul walked overland from Troas to Assos while Luke and the others took the longer trip around the cape (Acts 20:13–14).

ASSUMPTION OF MOSES (see PSEUDEPIGRAPHA).

ASSUR [AS err]—a form of ASSHUR.

ASSURANCE—the state of being assured; freedom from doubt and uncertainty. As a theological concept, assurance is one of the richest doctrines of the Bible. It refers to the believers' full confidence and conviction that the penalty of their sins has been paid and that heaven has been secured as their eternal destiny by Christ's death and resurrection.

Assurance means that Christians not only possess salvation, but that they also know what they possess—they are assured of this salvation. First John 5:12 speaks of security ("He who has the Son has life") and the following verse speaks of assurance ("you may know that you have eternal life").

The basis of assurance must never be our own subjective experience, which can waver with fear, doubt, and uncertainty. True assurance is founded on the Word of God alone—the Holy Spirit bearing witness to our spirits that the Word of God is true and reliable. When believers, by faith, stand upon the Word of God (such passages as John 10:27–29 and Romans 8:35–39 speak clearly of the assurance of our faith), they gain a joyous freedom to live the Christian life. They have been forgiven by God in Christ and are now free to forgive others, to love as they have first been loved by God.

Assurance, then, is not just a "theological" concept but a practical matter. As long as people are uncertain about their own standing before God, they are defensive and self-centered. But fully assured of God's salvation, the believer can begin to walk in the footsteps of Christ (1 John 4:17–19).

ASSYRIA [as SIHR ih ah]—a kingdom between the Tigris and Euphrates Rivers that often dominated the ancient world (see Map 1, D–1). After defeating the northern kingdom of Israel in 722 B.C., the Assyrians carried away thousands of Israelites and resettled them in other parts of the Assyrian Empire. This was a blow from which the nation of Israel never recovered.

The early inhabitants of Assyria were ancient tribesmen (Gen. 10:22) who probably migrated from Babylonia. They grew powerful enough around 1300 B.C. to conquer Babylonia. For the next 700 years they were the leading power in the ancient world, with their leading rival nation, Babylonia, constantly challenging them for this position.

Tiglath-Pileser I (1120–1100 B.C.) built the Assyrian kingdom to the most extensive empire of the age. But under his successors, it declined in power and influence. This decline offered the united kingdom of Judah, under the leadership of David and Solomon, the opportunity to reach its greatest limits. If the Assyrians had been more powerful at that time, they probably would have interfered with the internal affairs of Israel, even at that early date.

After the Assyrians had languished in weakness for an extended period, Ashurnasirpal (844–860 B.C.) restored much of the prestige of the empire. His son, Shalmaneser III, succeeded him, and reigned from about 860 to 825 B.C. Shalmaneser was the first Assyrian king to come into conflict with the northern kingdom of Israel.

In an effort to halt the Assyrian expansion, a group of surrounding nations formed a coalition, of which Israel was a part. Ahab was king of Israel during this time. But the coalition eventually split up, allowing the Assyrians to continue their relentless conquest of surrounding territories.

During the period from 833 to 745 B.C., Assyria was engaged in internal struggles as well as war with Syria. This allowed Israel to operate without threat from the Assyrian army. During this time, Jeroboam II, king of Israel, was able to raise the Northern Kingdom to the status of a major nation among the countries of the ancient Near East.

The rise of Tiglath-Pileser III (745–727 B.C.) marked the beginning of a renewed period of Assyrian oppression for the nation of Israel. Tiglath-Pileser, known also in the Bible as PUL (2 Kin. 15:19), set out to regain territories previously occupied by the Assyrians. He was resisted by a coalition led by Rezin of Damascus and Pekah of Israel. These rulers tried to force Ahaz, king of Judah, to join them. When Ahaz refused, Rezin and Pekah marched on Jerusalem, intent on destroying the city. Against the counsel of the prophet Isaiah, Ahaz enlisted the aid of Tiglath-Pileser for protection. This protection cost dearly. From that day forth, Israel was required to pay tribute to Assyria. Israel also was forced to adopt some of the religious practices of the Assyrians (2 Kings 16).

Tiglath-Pileser was succeeded by his son, Shalmaneser V (727–722 B.C.). When Hoshea, king of Israel, who had been placed on the throne by Tiglath-Pileser, refused to pay the required tribute, Shalmaneser attacked Samaria, the capital of Israel. After a long siege, Israel fell to Assyria in 722 B.C., perhaps to Sargon II; and 27,000 inhabitants of Israel were deported to Assyrian territories. This event marked the end of the northern kingdom of Israel. Most of the deported Israelites never returned to their homeland.

Israel’s sister nation, the southern kingdom of Judah, also felt the power of the Assyrian Empire. In 701 B.C., Sennacherib, king of Assyria (705–681 B.C.), planned an attack on Jerusalem. However, the Assyrian army was struck by a plague, which the Bible referred to as “the angel of the Lord" (2 Kin. 19:35). Sennacherib was forced to retreat from his invasion when 185,000 Assyrian soldiers died. Thus, Jerusalem was saved from Assyrian oppression by divine intervention.

The religion of the Assyrians, much like that of the Babylonians, emphasized worship of nature. They believed every object of nature was possessed by a spirit. The chief god was Asshur. All other primary gods whom they worshiped were related to the objects of nature. These included Anu, god of the heavens; Bel, god of the region inhabited by people, animals, and birds; Ea, god of the waters; Sin, the moon-god; Shamash, the sun-god; and Ramman, god of the storms. These gods were followed by five gods of the planets. In addition to these primary gods, lesser gods also were worshiped. In some cases, various cities had their own patron gods. The pagan worship of the Assyrians was soundly condemned by several prophets of the Old Testament (Is. 10:5; Ezek. 16:28; Hos. 8:9).

The favorite pursuits of the Assyrian kings were war and hunting. Archaeologists have discovered that the Assyrians were merciless and savage people. The Assyrian army was ruthless and effective. Its cruelty included burning cities, burning children, impaling victims on stakes, beheading, and chopping off hands. But, like Babylonia, which God used as an instrument of judgment against Judah, Assyria became God's channel of punishment and judgment against Israel because of their sin and idolatry.

Because of the cruelty and paganism of the Assyrians, Israel harbored deep-seated hostility against this nation. This attitude is revealed clearly in the Book of Jonah. When God instructed Jonah to preach to Nineveh, the capital of Assyria, Jonah refused and went in the opposite direction. After he finally went to Nineveh, the prophet was disappointed with God because He spared the city.

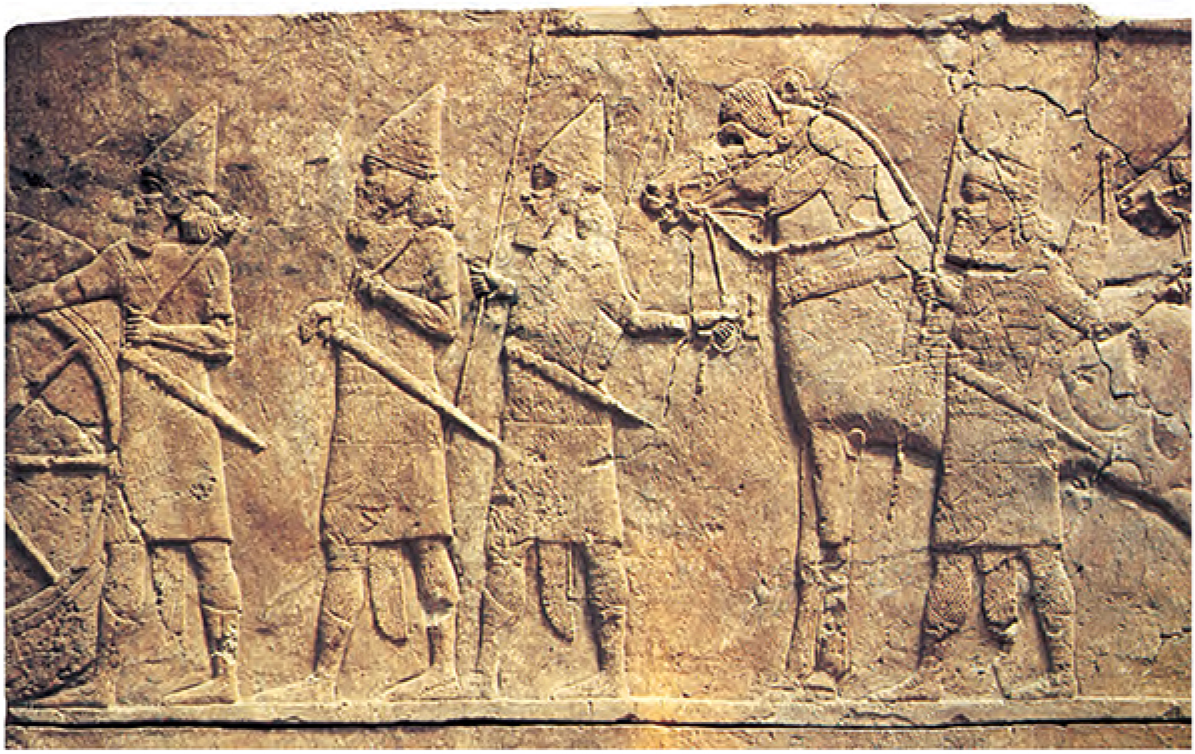
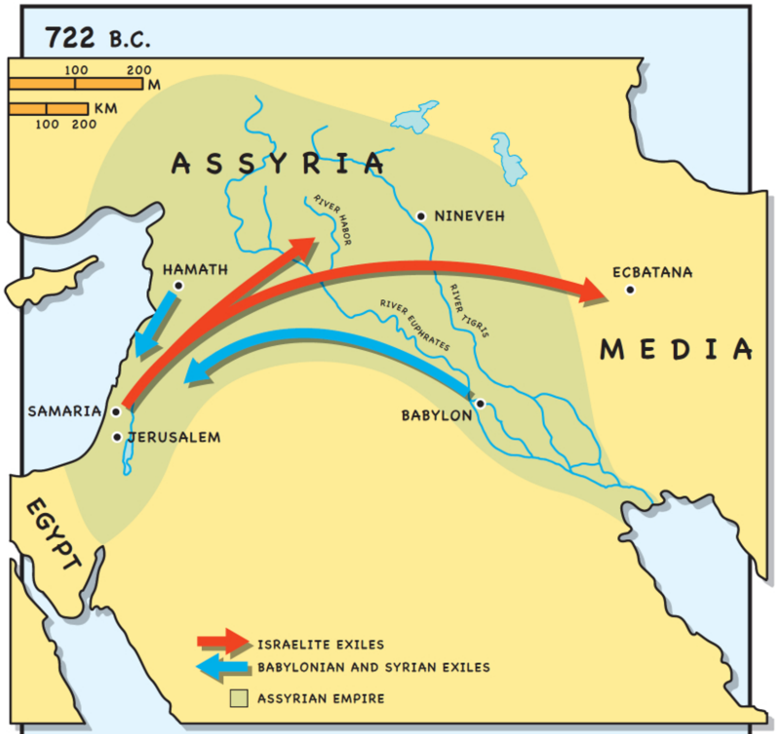


Photo by Howard Vos

- King Sennacherib of Assyria under escort of his royal guard, in a carving from Sennacherib’s palace in Nineveh.

ISRAEL DRAGGED INTO EXILE


722 B.C.
100
200
M
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100
200
ASSYRIA
RIVER HABOR
NINEVEH
HAMATH
ECBATANA
RIVER TIGRIS
RIVER EUPHRATES
MEDIA
SAMARIA
JERUSALEM
BABYLON
EGYPT
ISRAELITE EXILES
BABYLONIAN AND SYRIAN EXILES
ASSYRIAN EMPIRE

The prophets Amos and Hosea had predicted that Israel would be destroyed. The people had betrayed their faith, worshipping false gods and oppressing the poor of the land. They did not trust God, but instead relied on foreign alliances.

Hosea had warned: 'Israel flutters about like a silly dove; first her people call on Egypt for help, and then they run to Assyria! But I will spread out a net and catch them like birds . . . '

The net fell in 722 B.C. Assyrian records claim that 27,290 Israelites were taken into captivity. They were deported to the region of the river Habor and to Media. For those who were taken to Media, this meant a journey of over 800 miles on foot.

Israel became a province of the Assyrian empire. The land was filled with foreign exiles forcibly removed from Babylon and Syria.

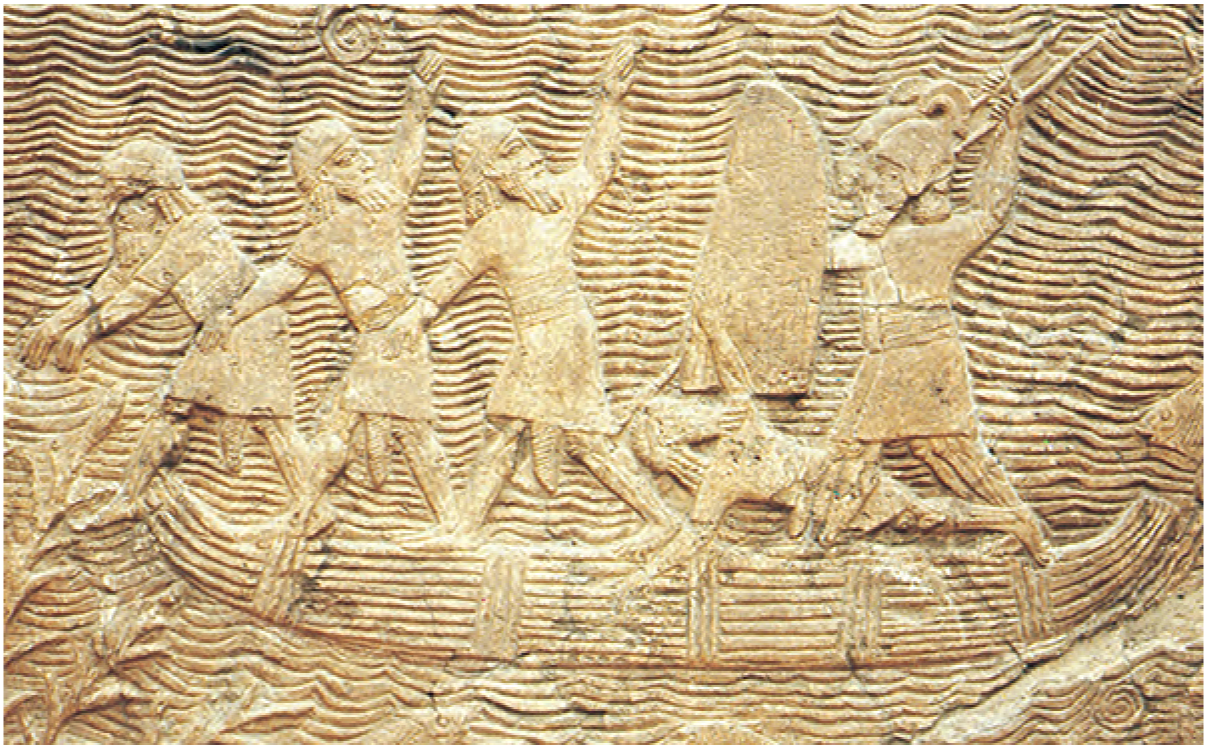


Photo by Howard Vos

• Assyrian warriors in battle with an enemy force aboard a papyrus boat, in this carving from Sennacherib's palace at Nineveh.

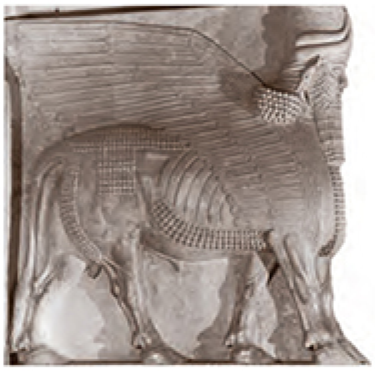


Photo by Howard Vos

• A gigantic winged bull, symbol of the Assyrian Empire.

ASTAROTH (see ASHTEROTH KARNAIM).

ASTARTE [as TAR teh] (see GODS, PAGAN).

ASTROLOGER (see ASTROLOGY; OCCUPATIONS AND TRADES).

ASTROLOGY—the study of the sun, moon, planets, stars, and constellations in the belief that they influence individuals and the course of human events. Astrology attempts to predict the future by analyzing the movements of these heavenly bodies.

Although the word “astrology” does not appear in the Bible, the word “astrologers” does. The prophet Isaiah taunted the Babylonians to go to the powerless “astrologers, the stargazers, and the monthly prognosticators” (Is. 47:13) for their salvation. The word is found eight times in the book of Daniel, in association with “magicians,” “sorcerers,” “Chaldeans,” “wise men,” and “soothsayers” (Dan. 1:20; 2:2, 10, 27; 4:7; 5:7, 11, 15). Some Bible scholars believe the “wise men” or Magi who saw the star of the infant Jesus (Matt. 2:1–12) were astrologers. We do know that the earliest records of astrology have come from Mesopotamia—the land between the Tigris and Euphrates rivers where the ancient Babylonians flourished.

The attempt to forecast the future from the stars probably arose very naturally in the ancient world. These beliefs would have come from observing that the signs in the heavens and events on earth are sometimes related. For instance, it is evident that the winter season begins at the same time when the sun begins to set low in the sky. It takes only one step of logic to conclude that when the sun begins to dip low in the sky, it causes winter to come. Given the lack of scientific thought in the ancient Near East, it required only one further step of logic to conclude that other movements of the sun, moon, or stars affect historical events. An example of this kind of reasoning is found in a letter addressed to the Assyrian king ESARHADDON. “If the planet Jupiter is present during an eclipse,” the letter stated, “it is good for the king because an important person in court will die in his stead.”

The close association in Babylonian thought between the stars and the gods led ancient skywatchers to stress their impact on human affairs. This association may be seen clearly in the unique script used to write their language. The sign used to distinguish a god's name was the sign of the star.

The Bible classes astrology with other techniques for predicting the future. Going to the stars for guidance was the same as idolatry to biblical writers. Samuel equated the two in his denunciation of Saul (1 Sam. 15:23).

The Bible's contempt for astrology is most clearly seen in its prohibition of any technique to aid in predicting the future. Astrology assumes that God does not control history. It assumes that history is governed by the affairs of the pagan gods as revealed in the movement of the planets. The believer knows that a sovereign God rules this world. He also knows that resorting to astrology is a denial of the life of faith by which one trusts God and not his lucky stars for the future.

Also see ASTRONOMY; GODS, PAGAN; MAGIC, SORCERY, AND DIVINATION.

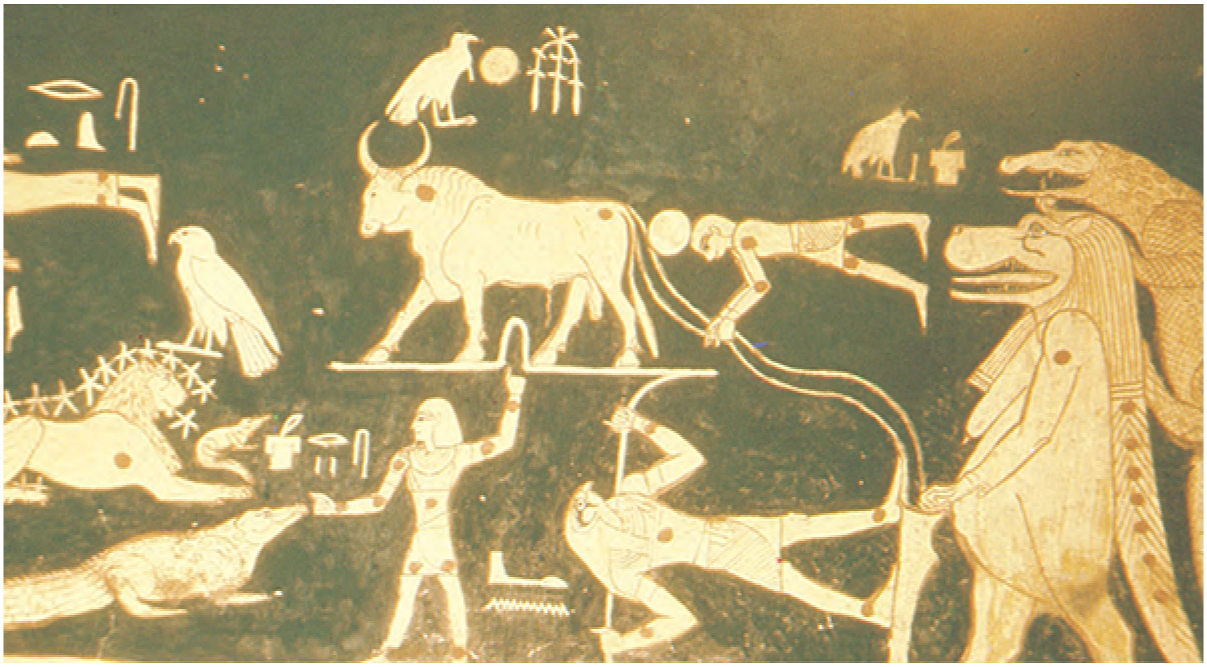


Photo by Howard Vos

• Egyptian signs of the zodiac, from the tomb of the Pharaoh Seti I at Thebes.

ASTRONOMY—the scientific study of the solar system and the systematic arrangement of information about the nature, size, and movements of the earth, moon, sun, and stars.

Origins. Modern astronomy began with the work of Nicolaus Copernicus (1473–1543), a Polish scientist whose discoveries revolutionized science's view of the universe. Prior to Copernicus, Ptolemy, a Greco-Egyptian astronomer of the second century A.D., had proposed that the earth was stationary at the center of the universe, and that the planets moved around it. Ptolemy compiled a series of more than eighty observations of the positions of planets and solar and lunar eclipses in a thirteen-volume work called the *Almagest.* The details that Ptolemy provided made it possible for modern historians to establish reliable dates for many events of ancient history.

Ptolemy's view of our solar system was accepted for over 1,000 years by both scientists and the church until it was overturned by Copernicus' famous proof that the earth revolves around the sun. This event marked the beginning of astronomy as a modern science.

Early Astronomers. Although the model of the universe accepted by ancient peoples was inaccurate, their attempts to explain how the universe works can be traced back thousands of years. In ancient times, the positions of the planets in relation to one another was thought to have an impact on the course of history. This accounts for astronomy's origins in ASTROLOGY and similar mystical practices.

The earliest recorded observations of the heavens relate to the rising and setting of Venus. These date from around 1650 B.C., and they were probably conducted in an attempt to predict the future. But these observations were also useful in establishing an ancient calendar based on the movement of the sun and stars. Lacking technical devices and a system of mathematics, these ancient astronomers relied solely upon the naked eye for their observations. This meant that only a few thousand stars were visible to them.

Importance in Bible Study. The value of astronomy for the study of Scripture lies in astronomy's ability to fix absolute dates for some biblical events. Ancient chronologies of major world events were kept carefully. But they usually dated from the year a king was crowned or the year he died; in some cases they date from a great natural disaster.

Since those fixed times are no longer precisely known, it is difficult to assign accurate dates for them, although they are well-documented.

The process by which scholars determine the date of biblical events using astronomical data from the past is very technical. It is probably sufficient to point out that by comparing Ptolemy's observations with certain biblical passages, scholars have determined that the last year of the reign of King Ahab of Israel was 853 B.C. The first year of Jehu, who took the throne by force from the family of Ahab, was 841 B.C. Based on these dates, the chronology of Scripture dates back to 931 B.C. as the year in which Jeroboam I led the northern tribes in a revolt from Rehoboam, Solomon's son.

Biblical References. The basic orientation of the Bible to astronomy is clearly illustrated in the Book of Genesis, which explains why God created the heavenly bodies (Genesis 1–2). The Bible makes only scattered references to them, and none are scientific in the modern sense. Many of these passages refer to the regular movements of the sun and moon to indicate the passage of time. Ancient Israel had a lunar calendar that tied religious events to certain seasons of the year. The times for their annual FEASTS AND FESTIVALS depended on the new moon, the full moon, and the position of the sun in both spring and autumn. The planets, by contrast, are referred to by the Bible as objects of idolatry (2 Kin. 23:5), probably because the ancient Babylonians were known to practice such forms of idolatry.

Astronomical references in the Bible are often poetic (Amos 5:8). Their purpose is to show God's glory, not to provide scientific details about the universe. The important truth for the Hebrews as they observed the stars was that "the heavens declare the glory of God; and the firmament shows His handiwork" (Ps. 19:1). Through the beauty of the heavens and the regular movement of the sun and stars, they could see God at work in His world.

The prophet Joel may have referred to total eclipses of the sun and moon (Joel 2:31). Falling stars are mentioned in both the Old and New Testaments (Is. 34:4; Rev. 6:13). Many scholars believe the star that marked the place where Jesus was born was an astronomical event, perhaps occurring when Saturn and Jupiter lined up along their orbits in the sky. Scientists have documented that such a phenomenon did occur at about the time of Jesus' birth in Bethlehem.

ASUPPIM, HOUSE OF [a SUP im] (*storehouses*)—buildings for storing temple goods, located near the southern door of the temple in the outer court (1 Chr. 26:15, 17, KJV). Asuppim is the transliteration of a Hebrew word that most modern versions translate as STOREHOUSE or storehouses.

ASYLUM (see CITIES OF REFUGE).

ASYNCRITUS [a SIN cry tus] (*incomparable*)—a Christian in Rome to whom the apostle Paul sent greetings (Rom. 16:14).

ATAD [A tad]—either a person or a place referred to in Genesis 50:10–11. The "threshing floor of Atad," apparently situated east of the Jordan River, was used as a campsite by Joseph and his brothers as they prepared to take Jacob's body back to Canaan. The place was renamed Abel Mizraim, meaning "mourning of the Egyptians" or "meadow of Egypt."

ATARAH [AT a rah] (*crown*)—the second wife of Jerahmeel and mother of Onam (1 Chr. 2:26–28).

ATAROTH [AT ah rahth] (*crowns, diadems*)—the name of four places in the Old Testament:

1. A town east of the Jordan River in the territory of Reuben. Ataroth was rebuilt and fortified by the tribe of Gad (Num. 32:3, 34). It has been identified as the modern Khirbet Attarus.
2. A place on the border between Ephraim and Benjamin (Josh. 16:2). It is probably the same place as Ataroth Addar (Josh. 16:5) and Ataroth Adar (Josh. 18:13).
3. A place in northeast Ephraim near Jericho (Josh. 16:7).
4. A place connected with the descendants of Caleb (1 Chr. 2:54, KJV).

ATAROTH ADAR [AT ah rahth AY dar]—a place along the border of Ephraim and Benjamin (Josh. 18:13), also spelled Ataroth Addar (Josh. 16:5).

ATER [AY tehr]—the ancestor of a family that returned from Babylonia after the captivity (Neh. 7:21).

ATHACH [AY thak]—a village of Judah befriended by David (1 Sam. 30:30). Some scholars identify the city with Ether (Josh. 15:42; 19:7), but this is uncertain.

ATHAIAH [a THAY yah]—a son of Uzziah and a member of the tribe of Judah in Nehemiah's time (Neh. 11:4). He may be the same person as Uthai (1 Chr. 9:4).

ATHALIAH [ath ah LIE ah] (*the Lord is strong*)—the name of one woman and two men in the Old Testament:

1. The queen of Judah for six years (2 Kin. 11:1–3). Athaliah was the daughter of King Ahab of Israel. Presumably, Jezebel was her mother.

   Athaliah married Jehoram (or Joram), son of Jehoshaphat, king of Judah. Jehoram reigned only eight years and was succeeded by his son Ahaziah, who died after reigning only one year. Desiring the throne for herself, Athaliah ruthlessly killed all her grandsons—except the infant Joash, who was hidden by his aunt (2 Kin. 11:2).

   Athaliah apparently inherited Jezebel's ruthlessness. She was a tyrant whose every whim had to be obeyed. As her mother had done in Israel, Athaliah introduced Baal worship in Judah and in so doing destroyed part of the temple.

   Joash was hidden in the house of the Lord for six years (2 Kin. 11:3), while Athaliah reigned over the land (841–835 B.C.). In the seventh year, the high priest Jehoiada declared Joash the lawful king of Judah. Guards removed Athaliah from the temple before killing her, to avoid defiling the temple with her blood (2 Kin. 11:13–16; 2 Chr. 23:12–15).

   Athaliah reaped what she sowed. She gained the throne through murder and lost her life in the same way. She also failed to thwart God's promise, because she did not destroy the Davidic line, through which the Messiah was to be born.
2. A son of Jeroham, a Benjamite (1 Chr. 8:26).
3. The father of Jeshaiah (Ezra 8:7).

ATHARIM [ATH ah rim]—a place mentioned in connection with the Exodus. Moses led the Israelites from Kadesh by way of Mount Hor on their way to Canaan by “the road to Atharim” (Num. 21:1). The king of Arad attacked the Israelites while they journeyed on that road.

ATHEIST—one who denies the existence of God. The only occurrence in the New Testament of the Greek word *atheoi*—“atheists” or “godless ones”—is in Ephesians 2:12, where those who are separated from Christ are described as “having no hope and without God.” The early Christians were often called “atheists” because they refused to worship the pagan gods of their neighbors.

ATHENIANS [uh THEE knee uns]—natives or inhabitants of ATHENS (Acts 17:21).

ATHENS [ATH ins]—the capital city of the ancient Greek state of Attica and the modern capital of Greece (see Map 7, B–2). It was the center of Greek art, architecture, literature, and politics during the golden age of Greek history (the fifth century B.C.) and was visited by the apostle Paul on his second missionary journey (Acts 17:15—18:1).

Even today the visitor to Athens is impressed by the city’s ancient glory. The ACROPOLIS (the great central hill)—with its Parthenon (the temple dedicated to the virgin Athena, the goddess of wisdom and the arts), its Erechtheion (the unique double sanctuary dedicated to Athena and Neptune), its Propylaea (the magnificent entrance), and its small temple to Wingless Victory (symbolizing the Athenian hope that victory would never leave them)—stand as monuments to the city’s glorious past.

The history of Athens goes back before 3000 B.C., when a small village grew up on the slopes of the Acropolis. As it developed, Athens became a sea power with its port at Piraeus about 8 kilometers (5 miles) distant and its navy stationed at Phaleron. Its government developed in stages and in about 509 B.C. Cleisthenes provided a new constitution that became the basis of Athenian democracy.

Athens’ history involved a number of battles with other city-states, such as Sparta, and with the Persians, who were led by Darius and Xerxes. In the sea battle with the Persians at Salamis (480 B.C.), the Athenians won decisively, but the retreating Persians burned Athens.

The rebuilding of Athens began under Themistocles, and Athens started its golden age under Pericles (about 495–429 B.C.). Learning was stimulated and philosophers found Athens a congenial home (with the exception of Socrates, whom the Athenians put to death in 399 B.C.). Plato founded his famous school, the Academy, in 388 B.C.

As one visits the museum in Athens filled with statues and the theater of Dionysus with the heads of the gods removed, one recalls Paul’s assessment of Athens as a city “given over to idols” (Acts 17:16). As one walks through the Agora (marketplace) and visits the reconstructed porch of Attalus, one remembers that in porches like these the ancient Greek philosophers used to debate. Acts 17:18, for instance, describes Paul’s encounter with “certain Epicurean and Stoic philosophers.” In fact, the Stoics, the followers of Zeno (324?–270? B.C.), took their name from these porches. In this area, between the Acropolis and the Agora, lies the hill known as the AREOPAGUS (Mars’ Hill), where Paul may have made his defense before the council of Athens (Acts 17:22–31).

Photo by Howard Vos

• The beautiful Parthenon in Athens, dedicated to the Greek goddess Athena.

Photo by Gustav Jeeninga

• The Porch of the Maidens, connected to the temple known as the Erechtheum in Athens.

ATHLAI **[ATH lay eye]** (*the Lord is strong*)—a son of Bebai who divorced his pagan wife (Ezra 10:28).

ATONEMENT—the act by which God restores a relationship of harmony and unity between Himself and human beings. The word can be broken into three parts that express this great truth in simple but profound terms: “at-one-ment.” Through God’s atoning grace and forgiveness, we are reinstated to a relationship of at-one-ment with God, in spite of our sin.

Human Need. Because of Adam’s sin (Rom. 5:18; 1 Cor. 15:22) and our own personal sins (Col. 1:21), no one is worthy of relationship with a holy God (Eccl. 7:20; Rom. 3:23). Since we are helpless to correct this situation (Prov. 20:9) and can do nothing to hide our sin from God (Heb. 4:13), we all stand condemned by sin (Rom. 3:19). It is human nature (our sinfulness) and God’s nature (His holy wrath against sin) that makes us “enemies” (Rom. 5:10).

God's Gift. God's gracious response to the helplessness of His chosen people, the nation of Israel, was to give them a means of RECONCILIATION through Old Testament covenant Law. This came in the sacrificial system where the death or "blood" of the animal was accepted by God as a substitute for the death (Ezek. 18:20) the sinner deserved: "For the life of the flesh is in the blood, and I have given it to you upon the altar to make atonement for your souls" (Lev. 17:11).

The Law required that the sacrificial victims must be free from defect, and buying them always involved some cost to the sinner. But an animal's death did not automatically make people right with God in some simple, mechanical way. The hostility between God and people because of sin is a personal matter. God for His part personally gave the means of atonement in the sacrificial system; men and women for their part personally are expected to recognize the seriousness of their sin (Lev. 16:29–30; Mic. 6:6–8). They must also identify themselves personally with the victim that dies: "Then he shall put his hand on the head of the burnt offering, and it will be accepted on his behalf to make atonement for him" (Lev. 1:4).

In the Old Testament, God Himself brought about atonement by graciously providing the appointed sacrifices. The priests represented Him in the atonement ritual, and the sinner received the benefits of being reconciled to God in forgiveness and harmony.

Although Old Testament believers were truly forgiven and received genuine atonement through animal sacrifice, the New Testament clearly states that during the Old Testament period God's justice was not served: "For it is not possible that the blood of bulls and goats could take away sins" (Heb. 10:4). Atonement was possible "because in His forbearance God had passed over the sins that were previously committed" (Rom. 3:25). However, God's justice was served in the death of Jesus Christ as a substitute: "Not with the blood of goats and calves, but with His own blood He entered the Most Holy Place once for all, having obtained eternal redemption" (Heb. 9:12). "And for this reason He is the Mediator of the new covenant" (Heb. 9:15).

Our Response. The Lord Jesus came according to God's will (Acts 2:23; 1 Pet. 1:20) "to give His life a ransom for many" (Mark 10:45), or "for all" (1 Tim. 2:6). Though God "laid on Him the iniquity of us all" (Is. 53:6; also 2 Cor. 5:21; Gal. 3:13), yet Christ "has loved us and given Himself for us, an offering and a sacrifice to God” (Eph. 5:2), so that those who believe in Him (Rom. 3:22) might receive atonement and “be saved from [God’s] wrath” (Rom. 5:9) through “the precious blood of Christ” (1 Pet. 1:19).

No believer who truly understands the awesome holiness of God’s wrath and the terrible hopelessness that comes from personal sin can fail to be overwhelmed by the deep love of Jesus for each of us, and the wonder of God’s gracious gift of eternal atonement through Christ. Through Jesus, God will present us “faultless before the presence of His glory with exceeding joy” (Jude 24).

ATONEMENT, DAY OF (see FEASTS AND FESTIVALS).

ATROTH BETH JOAB [AT rawth beth JOE ab] (*the crowns of the house of Joab*)—a town of Judah, apparently near Bethlehem (1 Chr. 2:54).

ATTAI [AT ay eye]—the name of three Old Testament men:

1. A grandson of Sheshan the Jerahmeelite through Sheshan’s daughter Ahlai and her husband Jarha (1 Chr. 2:35–36).
2. A Gadite soldier who joined David at Ziklag (1 Chr. 12:8).
3. The second son of King Rehoboam by his second wife, Maacah (2 Chr. 11:20).

ATTALIA [at ah LIE ah]—a city on the seacoast of Pamphylia in modern Turkey. Attalia derived its name from Attalus Philadelphus, the king of Pergamos (159–138 B.C.). At the end of Paul’s first missionary journey, he preached in Attalia (Acts 14:25). From there he sailed to Antioch, where the journey had begun (Acts 14:26). Known today by the name Adalia, Attalia is the main seaport on the Gulf of Adalia.

ATTENDANT (see OCCUPATIONS AND TRADES).

ATTIRE (see DRESS OF THE BIBLE).

AUGURY (see MAGIC, SORCERY, AND DIVINATION).

AUGUSTAN REGIMENT—one of five cohorts, or regiments, of the Roman army stationed at or near CAESAREA. While the apostle Paul was being transported to Rome as a prisoner, he was put in the charge of "one named Julius, a centurion of the Augustan Regiment" (Acts 27:1). A regiment, or cohort, was made up of about 600 infantrymen.

AUGUSTUS [aw GUS tus] (*consecrated, holy, sacred*)—a title of honor bestowed upon Octavian, the first Roman emperor (27 B.C. –A.D. 14). Luke refers to him as "Caesar Augustus" (Luke 2:1). A nephew of Julius Caesar, Octavian was born in 63 B.C. In 43 B.C., Octavian, Lepidus, and Mark Antony were named as the Second Triumvirate, the three rulers who shared the office of emperor. Octavian eventually became the sole ruler of Rome and reigned as emperor for more than forty-four years, until his death in A.D. 14. It was during his reign that Jesus was born (Luke 2:1).

Augustus reigned during a time of peace and extensive architectural achievements. After his death, the title "Augustus" was given to all Roman emperors. The "Augustus Caesar" mentioned in Acts 25:21, 25, for instance, is not Octavian but Nero.

Also see CAESAR.

• Bust of Augustus Caesar, first emperor of the Roman Empire.

AUNT—an uncle's wife (Lev. 18:14; 20:20) or a father's sister (Ex. 6:20). Also see FAMILY.

AUTHORITY—the power or right to do something, particularly to give orders and see that they are followed. The word "authority" as used in the Bible usually means a person's right to do certain things because of the position or office held by that person. This word emphasizes the legality and right, more than the physical strength, needed to do something.

The two basic forms of authority are intrinsic authority (belonging to one's essential nature) and derived authority (given to one from another source). Since "there is no authority except from God" (Rom. 13:1), every kind of authority other than that of God Himself is derived and therefore secondary to God's power (John 19:11).

God's authority is absolute and unconditional (Ps. 29:10; Isaiah 40). He has authority over nature (Job 38), governments (Dan. 4:17, 34–35), and history (Acts 1:7; 17:24–31); and He has the power to send people to hell (Luke 12:5). Jesus Christ has the same intrinsic authority as the Father (John 10:25–30), although this authority is said to be given to Christ from His Father, just as the authority of the Holy Spirit is given to Him from the Father and the Son (John 14:26; 15:26; 16:13–15).

Christ has the authority to forgive sins (John 5:26–27), to lay down His life and take it up again (John 10:17–18), and to give eternal life (John 17:2). The people were astonished at the authority Jesus revealed when He taught and performed miracles (Matt. 7:28–29; 8:27; Luke 4:36).

In addition to the intrinsic authority of God, the Bible speaks of many kinds of derived power. Some of the most important of these are the authority of civil governments (Rom. 13:1–7), parents (Eph. 6:1–4), employers (Eph. 6:5–9), church leaders (Heb. 13:7, 17), angels (Luke 1:19–20), Satan (Luke 4:6), and evil spirits other than Satan (Eph. 6:11–12). There are vast differences among these kinds of authority. Some are permitted by God only for a time.

One derived authority is above every other kind of derived authority, and that is the Bible. Because the Bible is inspired by God (2 Tim. 3:16; 2 Pet. 1:20–21), it has divine power and authority. God did not give the Scriptures to be read only, but to be believed and obeyed.

Christians are often given certain authority to exercise. This includes the authority of a parent or a church leader. The most noble use of authority is for serving others. “Let him . . . who governs,” Jesus said, be “as he who serves . . . I am among you as the One who serves” (Luke 22:26–27). The Christian who seeks to follow Christ’s example will learn to use authority with others more than over others. The wise Christian remembers that all derived authority will one day be returned to the God who gave it (1 Cor. 15:24–28). But the rewards of faithful service will endure throughout eternity (1 John 2:17).

AUTHORIZED VERSION (see BIBLE VERSIONS AND TRANSLATIONS).

AVA [AY vah]—a city (or perhaps a district or province) of the Assyrian Empire. Sargon II, king of Assyria, brought settlers from Ava to colonize Samaria after the nation of Israel fell to his forces (2 Kin. 17:24). The province is also identified as Ivah (2 Kin. 18:34). Ava is spelled Avva in some translations.

AVEN [AY ven] (*wickedness*)—the name of two cities and one valley in the Old Testament:

1. The ancient Egyptian city of ON, called Heliopolis (city of the sun) by the Greeks. It was one of the principal centers of Egyptian sun-worship (Ezek. 30:17). “Aven” is thought to be a deliberate misvocalization for the word “On.” On was located just north of Memphis at the southern edge of the Nile Delta.
2. A shortened form of BETH AVEN (Hos. 10:8). Hosea used this name contemptuously of Bethel (“house of God”) to declare that it had become a house of idolatry.
3. A town after which a valley near Damascus was named (Amos 1:5).

AVENGER OF BLOOD—a relative responsible for avenging an injury to a member of his family or clan—especially murder (Deut. 19:6, 12; 2 Sam. 14:11).

A kind of primitive justice existed among the various families, clans, and tribes of the ancient Hebrews in the Old Testament. Being related by blood, each of these groups was responsible for the care and protection of its own members, even to the point of avenging wrongs inflicted upon the clan. This responsibility fell to the victim’s closest relative, who would seek to find and kill the murderer (Judg. 8:18–21). The trouble with this primitive system of justice is that the avenger of blood, having killed the murderer of his kinsman, might himself be killed by a member of the opposing clan, thus setting in motion a vicious blood feud.

Plainly, vengeance could not be allowed to flourish, or it would lead to chaos. The Law of Moses established certain guidelines or limits concerning the avenger of blood. Six cities of refuge were established to which the slayer could flee for protection: Kedesh, Shechem, Kirjath Arba (also called Hebron), Bezer, Ramoth in Gilead, and Golan (Josh. 20:1–9). If someone killed another by accident, he was not necessarily liable to punishment (Deut. 19:4–6). The community would decide if the crime was murder or manslaughter (Num. 35:24). If it was manslaughter, the slayer could stay safely in one of these cities of refuge, where the avenger of blood could not hurt him (Deut. 4:41–43; Josh. 20:1–9).

But if a person was guilty of murder, he could not be saved by fleeing to a city of refuge (Ex. 21:14). Even if he were to flee to the tabernacle (or temple) and take "hold of the horns of the altar" (1 Kin. 1:50–51; 2:28)—both an appeal for mercy and a claim to the protection of the sanctuary—he could be put to death by the avenger (1 Kin. 2:25, 34).

In contrast to these provisions of the Old Testament law, Jesus taught us to love our enemies (Matt. 5:44). We must forgive one another, not merely "up to seven times, but up to seventy times seven" (Matt. 18:22). Only by love, forgiveness, and mercy can the vicious cycle of hatred and revenge be broken.

Also see CITIES OF REFUGE; KINSMAN.

AVIM [AV em]—the name of a tribe and a town in the Old Testament:

1. A native tribe of the Canaanites who lived on the Philistine plain "as far as Gaza" (Deut. 2:23). Most of the Avim were destroyed or driven off by the Philistines. The reference to the Avites (Josh. 13:3; Avvim, REB, NRSV) is to these same Avim.
2. A town of the territory of Benjamin, probably situated near Bethel (Josh. 18:23; Avvim, REB, NRSV).

AVITES [AV ites]—the name of two tribes in the Old Testament:

1. A native tribe of the Canaanites who lived on the Philistine plain (Josh. 13:3). The NKJV also translates this tribe as AVIM (Deut. 2:23; Avvim, NRSV, REB).
2. The people of AVA, a city of the Assyrian Empire from which people were brought to help colonize Samaria (2 Kin. 17:31; Avvites, NRSV, REB, NIV).

AVITH [AY vihth]—the capital city of Hadad, king of Edom (1 Chr. 1:46).

AVVA [AV vah]—a form of AVA.

AVVIM [AV vem]—a form of AVIM and AVITES.

AVVITES [AV vites]—a form of AVITES.

AWL (see TOOLS OF THE BIBLE).

AX (see ARMS, ARMOR OF THE BIBLE; TOOLS OF THE BIBLE).

AXLE—a supporting shaft upon which wheels revolve. Solomon's temple had ten bronze carts, each with four bronze wheels and axles of bronze (1 Kin. 7:30, 32; axletrees, KJV).

AYIN [EYE yin]—the 16th letter of the Hebrew alphabet, used as a heading over Psalm 119:121–128 (Ain, KJV). In the original Hebrew language, each of these eight verses began with the letter ayin. Also see ACROSTIC.

AYYAH [EYE yah] (*heap, ruin*)—one of the towns settled by the tribe of Ephraim (1 Chr. 7:28; Gaza, KJV, REB). Some scholars suggest that Ayyah may be the same place as Aija (Neh. 11:31), another spelling of AI, a city near Jericho.

AZAL [AY zal]—a place near Jerusalem (Zech. 14:5).

AZALIAH [az ah LIE ah] (*the Lord is noble*)—a son of Meshullam and the father of Shaphan the scribe (2 Kin. 22:3).

AZANIAH [AZ ah NIE ah] (*the Lord has heard*)—a Levite who sealed the covenant under Nehemiah (Neh. 10:9).

AZARAEL [AZ ar ay el]—a form of AZAREL.

AZAREEL [a ZAY reh el] (*God is helper*)—the name of three men in the Old Testament:

1. A Levite of the family of Korah (1 Chr. 12:6; Azarel, NRSV, NIV).
2. A son of Bani. Azareel divorced his pagan wife after the captivity (Ezra 10:41; Azarel, NRSV, NIV).
3. A priest of the family of Immer (Neh. 11:13; Azarel, NRSV, NIV).

AZAREL [AZ ah rel] (*God is helper*)—the name of three men in the Old Testament:

1. A priest responsible for the song service of the temple (1 Chr. 25:18; Azareel, KJV, REB). He is also called Uzziel (1 Chr. 25:4).
2. A son of Jehoram, who was the chief of the tribe of Dan (1 Chr. 27:22; Azareel, KJV, REB).
3. A musician who played the trumpet at the dedication of the new temple (Neh. 12:36; Azarael, KJV).

AZARIAH [az ah RYE ah] (*the Lord has helped*)—the name of 28 men in the Old Testament:

1. One of Solomon’s officials (1 Kin. 4:2).
2. A son of Nathan (1 Kin. 4:5). Azariah was in charge of the officers who oversaw Solomon’s twelve districts (1 Kin. 4:5).
3. An alternate name for UZZIAH, king of Judah (2 Kin. 14:21; 1 Chr. 3:12).
4. A son of Ethan of the tribe of Judah (1 Chr. 2:8).
5. A descendant of Jerahmeel (1 Chr. 2:38–39).
6. A son of Ahimaaz and grandson of Zadok (1 Chr. 6:9).
7. A son of Johanan and grandson of Azariah (1 Chr. 6:10–11).
8. A son of Hilkiah and high priest under King Josiah (1 Chr. 6:13–14; 9:11; Ezra 7:1).
9. A Levite and an ancestor of Heman the musician (1 Chr. 6:36).
10. The son of Oded (2 Chr. 15:1). Azariah was the prophet who encouraged King Asa of Judah to continue his religious reform.
11. A son of King Jehoshaphat of Judah who was killed when his brother, Jehoram, succeeded to the throne (2 Chr. 21:2).

12. Another son of King Jehoshaphat (2 Chr. 21:2, Azaryahu, NKJV, NASB; Azariahu, NIV).
13. A son of Jehoram (2 Chr. 22:6). In this verse, Azariah appears to be a copyist's error for Ahaziah.
14. A son of Obed (2 Chr. 23:1). Azariah was an army officer who helped overthrow Queen Athaliah and make Joash king of Judah.
15. A son of Jehoram who assisted in the same conspiracy (2 Chr. 23:1).
16. A chief priest under King Uzziah (2 Chr. 26:17, 20).
17. A son of Johanan (2 Chr. 28:12). Azariah was an Ephraimite chief.
18. The father of Joel (2 Chr. 29:12).
19. A son of Jehalelel (2 Chr. 29:12). Azariah was a Levite who assisted in temple reform under Hezekiah.
20. The "chief priest" and "ruler of the house of God" (2 Chr. 31:10, 13) during the reign of Hezekiah, king of Judah.
21. A son of Meraioth (Ezra 7:3), an ancestor of Ezra.
22. A son of Maaseiah (Neh. 3:23–24).
23. An Israelite who returned to Jerusalem with Zerubbabel after the captivity (Neh. 7:7).
24. A priest who explained the Law as Ezra read it to the people (Neh. 8:7).
25. A priest who sealed the covenant under Nehemiah (Neh. 10:2).
26. A prince of Judah who assisted in the dedication of Jerusalem's rebuilt walls (Neh. 12:33).
27. A son of Hoshaiah (Jer. 43:2) and a person who opposed the prophet Jeremiah.
28. The Hebrew name of ABED-NEGO, whom Nebuchadnezzar placed in the fiery furnace (Dan. 1:6–7, 11, 19; 2:17).

AZARIAH, PRAYER OF (see APOCRYPHA).

AZARIAHU **[az uh RYE uh hoo]** (see AZARYAHU).

AZARYAHU **[ah ZAR yuh hoo]** (*the Lord is help*)—a son of King Jehoshaphat of Judah (2 Chr. 21:2; Azariah, KJV, NRSV, REB; Azariahu, NIV). Azaryahu was killed by his brother Jehoram, who seized the throne at Jehoshaphat's death.

AZAZ [AY zaz] (*God is strong*)—a son of Shema in the genealogy of Reuben (1 Chr. 5:8).

AZAZEL [AZ ah zel]—NRSV, KJV word for SCAPEGOAT.

AZAZIAH [az ah ZIE ah] (*the Lord is strong*)—the name of three men in the books of Chronicles:

1. A Levite in the musical service of the tabernacle when David moved the ARK OF THE COVENANT to Jerusalem (1 Chr. 15:21).
2. The father of Hoshea (1 Chr. 27:20).
3. A Levite in charge of the temple offerings during the reign of King Hezekiah (2 Chr. 31:13).

AZBUK [AZ buck]—the father of Nehemiah (Neh. 3:16).

AZEKAH [a ZEE kah]—a fortified city of Judah near Socoh, situated in the lowland country between Lachish and Jerusalem (Josh. 15:35; Neh. 11:30) (see Map 3, A–4). Azekah is mentioned in connection with Joshua's pursuit of the Canaanites (Josh. 10:10–11), with the Philistine camp in Goliath's time (1 Sam. 17:1), with Rehoboam, who fortified it (2 Chr. 11:9), and with Nebuchadnezzar king of Babylon, who beseiged the city (Jer. 34:7).

AZEL [AY zel]—a son of Eleasah and a descendant of King Saul through Jonathan. Azel was the father of six sons (1 Chr. 8:37–38).

AZEM [AY zem]—a form of EZEM.

AZGAD [AZ gad] (*Gad is strong*)—the name of three men who lived in the time of Ezra and Nehemiah:

1. A man whose descendants returned from the captivity with Zerubbabel (Ezra 2:12; Neh. 7:17).
2. An ancestor of Johanan, who accompanied Ezra back to Jerusalem (Ezra 8:12).
3. A man who sealed the covenant after the captivity (Neh. 10:15).

AZIEL [AY zi el]—a Levite musician who helped transport the ARK OF THE COVENANT to Jerusalem (1 Chr. 15:20). His full name was Jaaziel (1

Chr. 15:18).

AZIZA [a ZIE zah] (*powerful*)—a son of Zattu who divorced his pagan wife after the captivity (Ezra 10:27).

AZMAVETH [az MAH veth] (*strong as death*)—the name of three or four men and one village in the Old Testament:

1. One of David’s mighty men. He was from Bahurim, a small village near Jerusalem (2 Sam. 23:31; 1 Chr. 11:33).
2. A son of Jehoaddah (1 Chr. 8:36), or Jarah (1 Chr. 9:42). Azmaveth was a descendant of King Saul.
3. The father of Pelet and Jeziel (1 Chr. 12:1–3). He may be the same person as No. 1.
4. A treasury official during David’s reign (1 Chr. 27:25).
5. A village near the border of Judah and Benjamin, about 8 kilometers (5 miles) northeast of Jerusalem. Forty-two men of Azmaveth returned from the captivity with Zerubbabel (Ezra 2:24). Musicians and singers from this village helped dedicate the rebuilt wall of Jerusalem (Neh. 12:29). This village was also called Beth Azmaveth (Neh. 7:28).

AZMON [AZ mun]—a place on the southwest border of Judah, between Hazar Addar and the “Brook of Egypt” (Num. 34:4–5; Josh. 15:4).

AZNOTH TABOR [AZ nohth TAY bor] (*peaks of Tabor*)—a place near the southern boundary of Naphtali (Josh. 19:34). It may be Umm Jebeil, near Mount Tabor.

AZOR [AY zor]—an ancestor of Jesus (Matt. 1:13–14).

AZOTUS [a ZOH tus]—the Greek name of ASHDOD (Acts 8:40).

AZRIEL [AZ rih el] (*God is helper*)—the name of three Old Testament men:

1. A chief of the tribe of Manasseh (1 Chr. 5:24).
2. An ancestor of Jerimoth (1 Chr. 27:19).
3. The father of Seraiah (Jer. 36:26).

AZRIKAM [AZ rih kam] (*my help has risen*)—the name of four men in the Old Testament:

1. A descendant of King David through Zerubbabel (1 Chr. 3:23).
2. The oldest son of Azel and a descendant of King Saul (1 Chr. 8:38; 9:44).
3. A Levite who lived in Jerusalem after the captivity (1 Chr. 9:14; Neh. 11:15).
4. The governor of the house of Ahaz (2 Chr. 28:7).

AZUBAH [a ZOO buh] (*forsaken*)—the name of two women in the Old Testament:

1. The mother of Jehoshaphat, a king of Judah (1 Kin. 22:42).
2. Caleb's first wife and the mother of his three sons, Jesher, Shobab, and Ardon (1 Chr. 2:18–19).

AZUR [AY zer] (*helper*)—the father of Hananiah the false prophet (Jer. 28:1; AZZUR, NRSV, NIV, REB).

AZZAN [AZ an]—the father of Paltiel, of the tribe of Issachar. Paltiel helped Eleazar and Joshua divide the land among the tribes (Num. 34:26).

AZZUR [AZ err] (*helper*)—the name of two men in the Old Testament:

1. An Israelite who sealed the covenant under Nehemiah (Neh. 10:17).
2. The father of Jaazaniah, a prince whom Ezekiel saw in a vision (Ezek. 11:1; Azur, KJV).

B

BAAL **[BAY uhl]** (*lord, master*)—the name of one or more false gods, a place, and two people in the Old Testament:

1. A fertility and nature god of the Canaanites and Phoenicians. Also see GODS, PAGAN.
2. A city in the tribe of Simeon (1 Chr. 4:33), the same place as Baalath Beer (Josh. 19:8).
3. A descendant of Reuben (1 Chr. 5:5–6).
4. A descendant of Benjamin listed in the family tree of King Saul (1 Chr. 8:30; 9:36).

BAAL–BERITH **[BAY uhl BEE rith]** (see GODS, PAGAN).

BAAL GAD **[BAY uhl gad]** (*lord of Gad*)—a town "in the Valley of Lebanon below Mount Hermon" (Josh. 11:17). Joshua marched as far north as this city in his conquest of Canaan (Josh. 12:7; 13:5).

BAAL HAMON **[BAY uhl HAY mahn]** (*lord of abundance*)—a place where Solomon had a fertile vineyard (Song 8:11).

BAAL–HANAN **[BAY uhl HAY nun]** (*Baal is gracious*)—two men in the Old Testament:

1. A king of Edom (Gen. 36:38–39; 1 Chr. 1:49–50).
2. A man appointed custodian of olive and sycamore trees by David (1 Chr. 27:28).

BAAL HAZOR **[BAY uhl HAY zor]** (*lord of Hazor*)—a place (2 Sam. 13:23) where Amnon was murdered by Absalom's servants in revenge for Amnon's rape of Tamar (2 Sam. 13:14, 29).

BAAL HERMON **[BAY uhl HUR mon]** (*lord of Hermon*)—the name of a mountain and a city in the Old Testament:

1. A mountain east of Lebanon (Judg. 3:3).
2. A city near Mount Hermon (1 Chr. 5:23).

BAAL MEON **[BAY uhl ME own]** (*lord of Meon*)—an Amorite city on the northern border of Moab assigned to the tribe of Reuben (Num. 32:38). Baal Meon is also called Beon (Num. 32:3), Beth Baal Meon (Josh. 13:17), and Beth Meon (Jer. 48:23).

BAAL OF PEOR **[BAY uhl, PEA ore]** (see GODS, PAGAN).

BAAL PERAZIM **[BAY uhl PER uh zem]** (*lord of breaches*)—a place near the valley of Rephaim where King David won a great victory over the Philistines (2 Sam. 5:20; 1 Chr. 14:11).

BAAL SHALISHA **[BAY uhl SHALL ih shah]** (*lord of Shalisha*)—a village of Ephraim, near Gilgal. A man from this place brought the prophet Elisha “bread of the firstfruits” to eat (2 Kin. 4:42).

BAAL TAMAR **[BAY uhl TAY mar]** (*lord of the palm tree*)—a place in Benjamin, between Bethel and Gibeah, where the Israelites prepared for battle (Judg. 20:33) before attacking the city of GIBEAH.

BAAL–ZEBUB **[BAY uhl ZEE bub]** (see GODS, PAGAN).

BAAL ZEPHON **[BAY uhl ZEE fon]** (*Baal of the north*)—a place in Egypt that was “opposite,” or in front of, the Israelites while they were camped “before Pi Hahiroth, between Migdol and the sea” (Ex. 14:2, 9), just before they crossed the Red Sea (see Map 2, B–1).

BAALAH **[BAY uh lah]** (*lady, mistress*)—a feminine form of Baal that refers to three different places in Canaan:

1. Another name for the town KIRJATH JEARIM (Josh. 15:9–10).
2. A hill in southern Judah, between Ekron and Jabneel (Josh. 15:11).
3. A town in southern Judah, near the border of Edom (Josh. 15:29). It was also called Balah (Josh. 19:3) and Bilhah (1 Chr. 4:29).

BAALATH **[BAY uh lath]** (*lady, mistress*)—a town near Gezer (Josh. 19:44) that became one of Solomon’s storage cities (1 Kin. 9:18; 2 Chr. 8:6).

BAALATH BEER **[BAY uh lath BEER]** (*mistress of a well*)—a border town of the tribe of Simeon, sometimes called “Ramah of the South”

(Josh. 19:8; 1 Sam. 30:27). It is identical with the city of Baal (1 Chr. 4:33). Also see BEALOTH.

BAALBEK [BAY uhl beck]—an ancient city of Lebanon, situated north of Damascus. The city is not mentioned in the Bible, but it was notable in Roman days.

BAALE JUDAH [BAY uh leh JOO duh] (*lords of Judah*)—a town from which David brought the ARK OF THE COVENANT to Jerusalem (2 Sam. 6:2).

BAALI [BAY uh lih] (*my lord, my master*)—a term used in the KJV that refers to a subservient relationship either to a ruler or master or to BAAL. Because of Israel's idolatry, the prophet Hosea used the term to explain God's relationship to the nation as one of a master over a servant, rather than one of a loving husband (Hos. 2:16).

BAALIM [BAY uh lem] (see GODS, PAGAN).

BAALIS [BAY uh lis]—a king of the Ammonites at the time when Jerusalem was destroyed by Nebuchadnezzar of Babylon (Jer. 40:14). His name was recently found on an Ammonite inscription.

BAANA [BAY uh nah]—the name of two men in the Old Testament:

1. Solomon's supply officer, in the area of the plain of Esdraelon (1 Kin. 4:12).
2. The father of Zadok (Neh. 3:4).

BAANAH [BAY UH nah]—the name of four men in the Old Testament:

1. A captain in the army of ISHBOSHETH, the son of King Saul. Baanah was one of the murderers of Ishbosheth; David had him put to death for his crime (2 Sam. 4:1–12).
2. One of David's mighty men (2 Sam. 23:29).
3. Solomon's supply officer (1 Kin. 4:16).
4. A captive who returned to Jerusalem with Zerubbabel (Ezra 2:2; Neh. 7:7; 10:27).

BAARA [BAY uh rah] (*burning one*)—a Moabite wife of Shaharaim, a Benjamite (1 Chr. 8:8).

BAASEIAH [BAY ah SIGH yah]—a descendant of Gershon (1 Chr. 6:43) and an ancestor of Asaph the musician (1 Chr. 6:40).

BAASHA [BAY uh shah]—the son of Ahijah, of the tribe of Issachar, and the third king of the northern kingdom of Israel. Baasha succeeded Nadab, the son of Jeroboam I, as king by assassinating him. Then he murdered every member of the royal house, removing all who might claim his throne (1 Kin. 15:27–29).

Baasha's 24-year reign (909–885 B.C.) was characterized by war with Asa, king of Judah (1 Kin. 15:32; Jer. 41:9). He fortified RAMAH (2 Chr. 16:1), 6 kilometers (4 miles) north of Jerusalem, to control traffic from the north to Jerusalem during a time of spiritual awakening under Asa (2 Chr. 15:1–10). When the Syrian king, Ben-Hadad, invaded Israel, Baasha withdrew to defend his cities (1 Kin. 15:16–21).

Baasha's dynasty ended as it began; his son Elah was murdered by a servant, and the royal household of Baasha came to an end (1 Kin. 16:8–11).

BABBLER—a term of ridicule and contempt hurled at the apostle Paul by the Stoic and Epicurean philosophers at Athens (Acts 17:18). The Greek word for this term means "seed-picker." The philosophers were calling Paul an ignorant parasite who peddles scraps of information that he does not understand.

BABEL, TOWER OF [BAY buhl]—an ancient tower symbolizing human pride and rebellion. It was built during the period after the FLOOD.

The narrative of the Tower of Babel appears in Genesis 11:1–9 as the climax to the account of early mankind found in Genesis 1–11. The geographical setting is a plain in the land of Shinar (Gen. 11:2). In the light of information contained in Genesis 10:10, Shinar probably refers to Babylonia.

The tower was constructed of brick, because there was no stone in southern Mesopotamia. It corresponds in general to a notable feature of Babylonian religion, the ZIGGURAT or temple tower. The one built at Ur in southern Mesopotamia about 2100 B.C. was a pyramid consisting of three terraces of diminishing size as the building ascended, topped by a temple. Converging stairways on one side led up to the temple. Its surviving lower two terraces were about 21 meters (70 feet) high. The outside of the structure was built of fired bricks and bituminous mortar, just like the tower described in Genesis 11:3.

The narrative in Genesis 11 is told with irony and with a negative attitude toward the people involved. Human beings delight in bricks, but the narrator and readers know that these are an inferior substitute for stone (Is. 9:10). To people the tower is a skyscraper (Deut. 1:28), but to God it is so small that He must come down from heaven to catch a glimpse of this tiny effort. The construction of the tower and city is described as an act of self-glorification by the builders (Gen. 11:4). People seek for their own security in community life and culture, independent of God. This is human initiative apart from God (Ps. 127:1). As such, the activity is evil and sinful.

The account moves from a description of the sin to a narration of the punishment. God has to step in to prevent mankind from seizing yet more power for themselves and going beyond the limits of their creaturehood (Gen. 3:22; 11:5–8). Their communication with each other to advance their efforts is frustrated because they begin to speak different languages. Finally, they abandon the building of the city and go their own way, becoming scattered over the earth.

The climax of the story occurs when the city is identified with *Babel,* the Hebrew name for Babylonia. This nation's sophisticated culture and power deliberately excluded God. Just as the Old Testament prophets foresaw the future downfall of Babylonia in spite of its glory (Is. 13:19; Rev. 18), this downfall is anticipated in Genesis 11: the end corresponds to the beginning. *Babel* derives ultimately from an Akkadian word that means "gateway to God." A similar Hebrew word, *balal,* means "confuse" and provides the author with a useful wordplay that stresses God's confusing of the builders' languages and His scattering of them throughout the earth (Gen. 11:9).

God's rejection of the nations symbolized by the Tower of Babel is reversed in Genesis 12:1–3 by the call of Abraham, through whom all nations would be blessed. Ultimately the sinful and rejected condition of mankind, which is clearly shown by the diversity of human language and territory described in this account, needed PENTECOST as its answer. On this day the Holy Spirit was poured out on all people so they understood one another, although they spoke different languages (Acts 2:1–11; Eph. 2:14–18). The barriers that divide people and nations were thus removed.

BABOON (see ANIMALS OF THE BIBLE).

BABYLON, CITY OF **[BAB uh lon]**—ancient walled city between the Tigris and Euphrates Rivers and capital of the Babylonian Empire. The leading citizens of the nation of Judah were carried to this city as captives in 586 B.C. after Jerusalem fell to the invading Babylonians. Biblical writers often portrayed this ancient capital of the Babylonian people as the model of paganism and idolatry (Jer. 51:44; Dan. 4:30).

Babylon was situated along the Euphrates River about 485 kilometers (300 miles) northwest of the Persian Gulf and about 49 kilometers (30 miles) southwest of modern Baghdad in Iraq. Its origins are unknown. According to Babylonian tradition, it was built by the god Marduk. The city must have been built some time before 2300 B.C., because it was destroyed about that time by an invading enemy king. This makes Babylon one of the oldest cities of the ancient world. Genesis 10:10 mentions Babel (the Hebrew spelling of Babylon) as part of the empire of Nimrod.

Sometime during its early history, the city of Babylon became a small independent kingdom. Its most famous king was HAMMURAPI (about 1792–1750 B.C.), who conquered southern Mesopotamia and territory to the north as far as Mari. He was known for his revision of a code of law that showed concern for the welfare of the people under his rule. But the dynasty he established declined under his successors. It came to an end with the conquest of Babylon by the Hittite king Murshilish I about 1595 B.C. Then the Kassites took over for a period, ruling southern Mesopotamia from the city of Babylon as their capital. The Assyrians attacked and plundered Babylon about 1250 B.C., but it recovered and flourished for another century until the Assyrians succeeded in taking over the city with their superior forces about 1100 B.C.

After Tiglath–Pileser I of Assyria arrived on the scene, the city of Babylon became subject to Assyria by treaty or conquest. Tiglath–Pileser III (745–727 B.C.) declared himself king of Babylon with the name Pulu (Pul, 2 Kin. 15:19), deporting a number of its citizens to the subdued territory of the northern kingdom of Israel (2 Kin. 17:24).

In 721 B.C. a Chaldean prince, Marduk–apal–iddina, (Hebrew Merodach–Baladan), seized control of Babylon and became a thorn in Assyria's side for a number of years. He apparently planned a large-scale rebellion of eastern and western parts of the Assyrian Empire (2 Kin. 20:12). In retaliation against this rebellion, Sennacherib of Assyria (704–681 B.C.) attacked Babylon in 689 B.C., totally destroying it, although it was rebuilt by his successor Esarhaddon (680–669 B.C.). After this, Assyrian power gradually weakened, so the city and kingdom of Babylonia grew stronger once again.

In 626 B.C. Nabopolassar seized the throne of Babylon. He was succeeded by Nebuchadnezzar II (605–562 B.C.), the greatest king of Babylon, who enlarged the capital city to an area of six square miles and beautified it with magnificent buildings. This period of the city's development has been the focal point of all archaeological research done in ancient Babylon. The city's massive double walls spanned both sides of the Euphrates River. Set into these walls were eight major gates. One of the numerous pagan temples in the city was that of the patron god Marduk, flanked by a ZIGGURAT or temple-tower. To this temple a sacred processional way led from the main gate, the Ishtar Gate. Both the gate and the walls facing the way were decorated with colored enameled bricks picturing lions, dragons, and bulls.

The city of Babylon also contained a palace complex, or residence for the king. On the northwest side of this palace area, the famous terraced "hanging gardens" may have been situated. They were one of the Seven Wonders of the ancient world. According to tradition, Nebuchadnezzar built these gardens for one of his foreign wives to remind her of the scenery of her homeland.

Babylon's glory reflected the king's imperial power. Captured kings were brought to his court at Babylon. These included Jehoiachin (2 Kin. 24:15) and Zedekiah (2 Kin. 25:7), kings of Judah. During the reign of Nabonidus (555–539 B.C.), while Belshazzar was co-regent (Daniel 5), the city surrendered to the Persians without opposition.

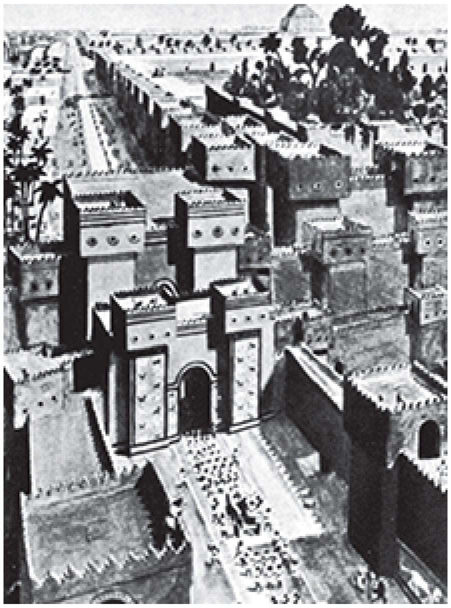
Eventually the balance of power passed from the Persians to Alexander the Great, to whom Babylon willingly submitted in 331 B.C. Alexander planned to refurbish and expand the city and make it his capital, but he died before accomplishing these plans. The city later fell into insignificance because one of Alexander's successors founded a new capital at Seleucia, a short distance away.

The books of Isaiah and Jeremiah predicted the downfall of Babylon. This would happen as God's punishment of the Babylonians because of their destruction of Jerusalem and their deportation of the citizens of Judah (Is. 14:22; 21:9; 43:14; Jer. 50:9; 51:37). Today, the ruins of this city stand as an eloquent testimony to the passing of proud empires and to the providential hand of God.

◆

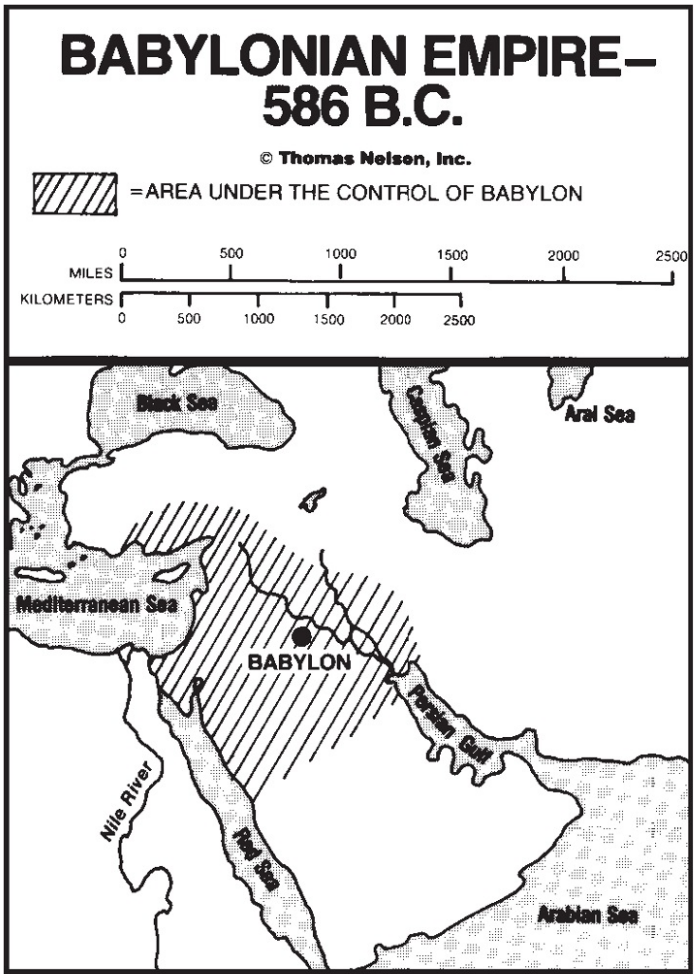
Photo by Ben Chapman

- A glazed relief of a bull, discovered in the excavation of ancient Babylon.

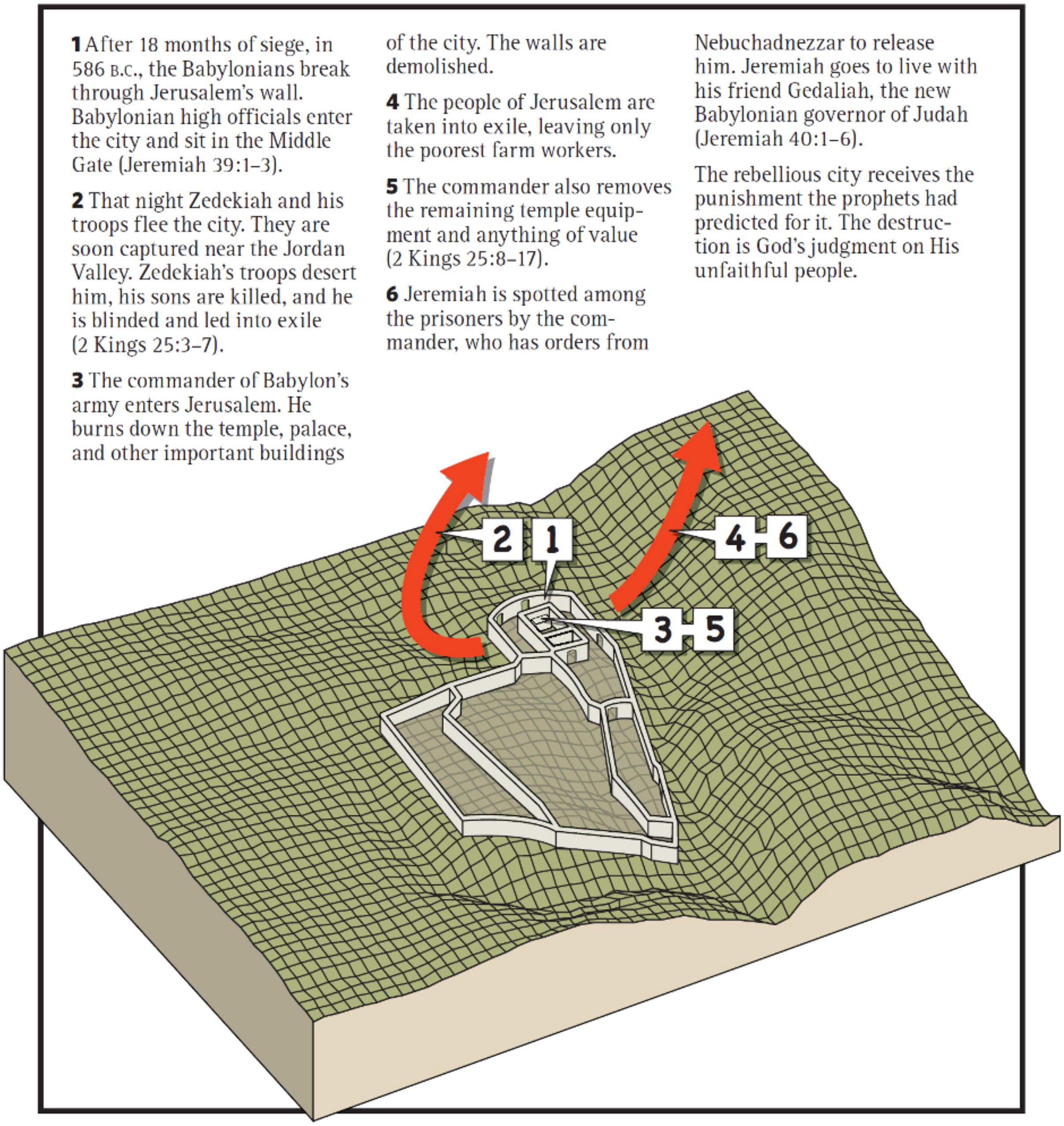


• This drawing of Babylon shows the main avenue of the city, passing through the Gate of Ishtar in the city wall.

Babylonian Empire—586 B.C.


BABYLONIAN EMPIRE–586 B.C.
© Thomas Nelson, Inc.
=AREA UNDER THE CONTROL OF BABYLON
MILES
0
500
1000
1500
2000
2500
KILOMETERS
0
500
1000
1500
2000
2500
Black Sea
Caspian Sea
Aral Sea
Mediterranean Sea
BABYLON
Persian Gulf
Nile River
Red Sea
Arabian Sea

JERUSALEM FALLS



1 After 18 months of siege, in 586 B.C., the Babylonians break through Jerusalem's wall. Babylonian high officials enter the city and sit in the Middle Gate (Jeremiah 39:1–3).

2 That night Zedekiah and his troops flee the city. They are soon captured near the Jordan Valley. Zedekiah's troops desert him, his sons are killed, and he is blinded and led into exile (2 Kings 25:3–7).

3 The commander of Babylon's army enters Jerusalem. He burns down the temple, palace, and other important buildings of the city. The walls are demolished.

4 The people of Jerusalem are taken into exile, leaving only the poorest farm workers.

5 The commander also removes the remaining temple equipment and anything of value (2 Kings 25:8–17).

6 Jeremiah is spotted among the prisoners by the commander, who has orders from Nebuchadnezzar to release him. Jeremiah goes to live with his friend Gedaliah, the new Babylonian governor of Judah (Jeremiah 40:1–6).

The rebellious city receives the punishment the prophets had predicted for it. The destruction is God's judgment on His unfaithful people.

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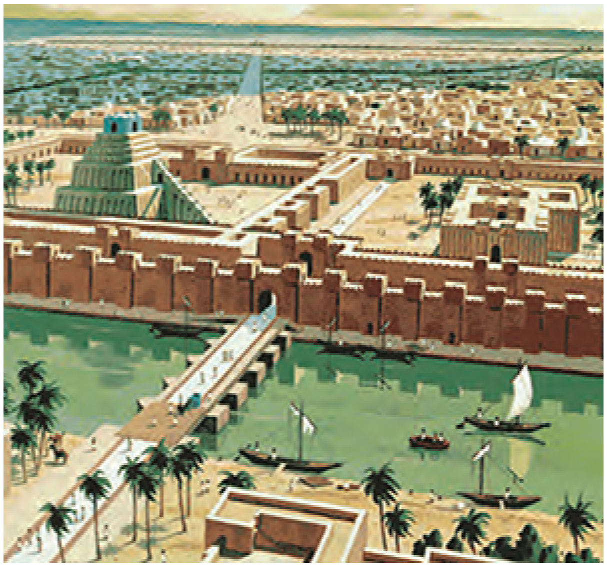

• This reconstruction of Babylon from the time of King Nebuchadnezzar II shows the huge ziggurat on the left and the temple of the pagan god Marduk on the right.

BABYLON IN THE NEW TESTAMENT—In the Book of Revelation the world in rebellion against God is called “Babylon.” The Old Testament prophets often prophesied the fall of Babylon, the capital of an empire that destroyed God’s city, Jerusalem, and carried His people away as captives. So in Revelation Babylon is a word-picture for a society that persecuted God’s people but that God will eventually destroy.

When the Book of Revelation was written, Babylon may have been a kind of code name for pre-Christian Rome, which was built on seven hills (Rev. 17:9) and which was already persecuting the church. Since that time, generations of Christians have been able to identify their own Babylons and have found reassurance in Revelation’s message.

In Revelation 14:8 Babylon’s power to make people resist God’s claims in the gospel is admitted, but its doom is certain. In Revelation 16:19 Babylon is a “great city” that falls because God remembers its sin and brings His punishment. Throughout chapters 17–18 Babylon is prominent, pictured as a prostitute because it seduces people away from God with its glamor. But it is a false union that cannot satisfy.

“Babylon” stands over against the church, the “New Jerusalem” (Rev. 21:2), which is “the bride, the Lamb’s wife” (Rev. 21:9). God reveals the “mystery” or divine truth (Rev. 17:5) about it and all such manmade societies that are organized independently of God. Its fall is celebrated by God’s people (Rev. 18:20; 19:1–5).

In Matthew 1:11–12, 17, Judah’s captivity in Babylon is mentioned in Jesus’ genealogy. In Acts 7:43 Babylon appears in Stephen’s famous speech about the history of the Jewish people. In 1 Peter 5:13 “Babylon” probably refers to the city of Rome.

BABYLONIA [bab i LOW nih uh]—ancient pagan empire between the Tigris and Euphrates Rivers in southern Mesopotamia. The Babylonians struggled with the neighboring Assyrians for domination of the ancient world during much of their history. At the height of their power, the Babylonians overpowered the nation of Judah, destroyed Jerusalem, and carried God’s Covenant People into captivity in 586 B.C.

The fortunes of the Babylonians rose and fell during the long sweep of Old Testament history—from about 2000 B.C. to about 500 B.C.

References to these people—their culture, religion, and military power—occur throughout the Old Testament.

Babylonia was a long, narrow country about 65 kilometers (40 miles) wide at its widest point and having an area of about 8,000 square miles. It was bordered on the north by Assyria, on the east by Elam, on the south and west by the Arabian desert, and on the southeast by the Persian Gulf.

Among the earliest inhabitants of this region were the Sumerians, whom the Bible refers to as the people of the "land of Shinar" (Gen. 10:10). Sargon I (the Great), from one of the Sumerian cities, united the people of Babylonia under his rule about 2300 B.C. Many scholars believe Sargon was the same person as Nimrod (Gen. 10:8).

In 1792 B.C. HAMMURAPI emerged as the ruler of Babylonia. He expanded the borders of the Empire and organized its laws into a written system, referred to by scholars as the Code of Hammurapi. Abraham had earlier left UR, one of the ancient cities in lower Babylonia, and moved to Haran, a city in the north. Abraham eventually left Haran and migrated into the land of Canaan under God's promise that he would become the father of a great nation (Gen. 12:1–20).

Any account of Babylonia must also mention Assyria, which bordered Babylonia on the north. Assyria's development was often intertwined with the course of Babylonian history. About 1270 B.C., the Assyrians overpowered Babylonia. For the next 700 years, Babylonia was a second-rate power as the Assyrians dominated the ancient world.

In 626 B.C., Babylonian independence was finally won from Assyria by a leader named Nabopolassar. Under his leadership, Babylonia again became a great empire. In 605 B.C., Nebuchadnezzar, the son of Nabopolassar, became ruler and reigned for forty-four years. Under him the Babylonian Empire reached its greatest strength. Using the treasures he took from other nations, Nebuchadnezzar built BABYLON, the capital city of Babylonia, into one of the leading cities of the world. The famous "hanging gardens" of Babylon were known as one of the Seven Wonders of the ancient world.

In 586 B.C., the Babylonians destroyed Jerusalem and carried the leading citizens of the nation of Judah as captives to Babylon. During this period of captivity, the Persians conquered Babylonia, and the Babylonians passed from the scene as a world power.

During its long history, Babylonia attained a high level of civilization that was influential beyond its borders. Sumerian culture was its basis, which later Babylonians regarded as traditional. In the realm of religion, the Sumerians already had a system of gods, each with a main temple in a particular city. The chief gods were Anu, god of heaven; Enlil, god of the air; and Enki or Ea, god of the subterranean ocean. Others were Shamash, the sun-god; Sin, the moon-god; Ishtar, goddess of love and war; and Adad, the storm-god. The Amorites promoted the god Marduk at the city of Babylon, so that he became the chief god of the Babylonian religion, beginning about 1100 B.C.

Babylonian religion was temple-centered, with elaborate festivals and many different types of priests, especially the exorcist and the diviner, whose function was to drive away evil spirits.

Babylonian literature was dominated by mythology and legends. Among these was a “creation” myth called Enuma Elish, written to glorify a god known as Marduk. According to this myth, Marduk created heaven and earth from the corpse of the goddess Tiamat. Another work was the Gilgamesh Epic, which includes a flood story and was written about 2000 B.C. Scientific literature of the Babylonians included treatises on astronomy, mathematics, medicine, chemistry, botany, and zoology.

An important aspect of Babylonian culture was a codified system of law. Hammurapi’s code was the successor of earlier collections of laws going back several centuries. The Babylonians used art for the celebration of great events and glorification of the gods. It was marked by stylized and symbolic representations, but it expressed realism and spontaneity in the depiction of animals.

The Old Testament contains many references to Babylonia. Genesis 10:10 mentions four Babylonian cities: Babel (Babylon), Erech (Uruk), Accad (Agade) and Calneh. These, along with Assyria, were ruled by Nimrod.

Photo: Matson Photo Collection

- The ruins of Babylon, once the proud capital city of the mighty Babylonian Empire.

BACA, VALLEY OF [BAH kah]—a valley in Canaan, thought by some scholars to be the same place as the Valley of Rephaim (2 Sam. 5:22–24; Ps. 84:6).

BACHRITES [BACK rites]—descendants of BECHER, a son of Ephraim (Num. 26:35).

BACKBITE—to speak slanderously or spitefully about a person (Ps. 15:3; Rom. 1:30). Backbiting involves an element of deceit and cowardice. It should be avoided by Christians.

BACKSLIDE—to revert to sin or wrongdoing; to lapse morally or in the practice of religion. “Backsliding” is a term found mainly in the

Book of Jeremiah (2:19; 31:22; 49:4). It refers to the lapse of the nation of Israel into paganism and idolatry.

BADGER (see ANIMALS OF THE BIBLE).

BAG—a small satchel or sack in which food, clothes, and other provisions for a journey were carried. Usually made of leather, it was slung over the shoulder or fastened to a belt. When David was a shepherd, he carried such a bag (1 Sam. 17:40).

Jesus prohibited His disciples from taking with them such traveling bags (Matt. 10:10; Mark 6:8; Luke 9:3). He asked them if their needs had been met. In spite of the absence of their provision bag, they affirmed they had lacked for nothing.

Also see PURSE.

BAGPIPE (see MUSICAL INSTRUMENTS OF THE BIBLE).

BAHARUM [bah HAH rum]—a form of BAHURIM.

BAHARUMITE [bah HAH rum ite]—a person who lived in BAHURIM (2 Sam. 23:31; 1 Chr. 11:33; of Baharum, NRSV).

BAHURIM [bah HOO rim] (*young men*)—a village near the Mount of Olives, located east of Jerusalem in the territory of Benjamin (2 Sam. 3:16). During Absalom’s rebellion, King David fled along the old Jerusalem-to-Jericho road and passed through Bahurim. Later Jonathan and Ahimaaz hid themselves in a well at Bahurim when they were fleeing the forces of Absalom (2 Sam. 17:18–21).

BAJITH [BAY jith] (*house*)—the KJV spelling of a place in Moab. The NKJV has “the temple [house] of Dibon” (Is. 15:2).

BAKBAKKAR [back BACK ur]—a Levite who returned from the captivity (1 Chr. 9:15), possibly the same person as Bakbukiah (Neh. 11:17).

BAKBUK [BACK buk] (*flask*)—one of the NETHINIM (temple servants) whose descendants returned from the captivity (Ezra 2:51; Neh. 7:53).

BAKBUKIAH [back bue KIE uh] (*the Lord's flask*)—the name of one or more men in the Old Testament:

1. A Levite who lived in Jerusalem after the captivity (Neh. 11:17), possibly the same person as Bakbakkar (1 Chr. 9:15).
2. A Levite who returned from the captivity with Zerubbabel (Neh. 12:9).
3. A Levite who watched over the temple storerooms (Neh. 12:25).

Any two, or all three, of these men may be the same person.

BAKER (see OCCUPATIONS AND TRADES; BREAD).

BALAAM [BAY lum]—a magician or soothsayer (Josh. 13:22) who was summoned by the Moabite king BALAK to curse the Israelites before they entered Canaan (Num. 22:5—24:25; Deut. 23:4–5). Recently, a plaster inscription concerning Balaam that dates to the eighth century B.C. has been found at Tell Deir Alla in Jordan.

Balaam lived in ARAM in the town of Pethor on the Euphrates River. A curious mixture of good and evil, Balaam wavered when he was asked by Balak to curse the Israelites. But he finally agreed to go when the Lord specifically instructed him to go to Balak (Num. 22:20).

The exact meaning of the account of Balaam's "stubborn" donkey is not clear. After telling Balaam it was all right to go, God either tried to forbid him from going or wanted to impress upon him that he should speak only what he was told to say. When the angel of the Lord blocked their way, the donkey balked three times and was beaten by Balaam, who had not seen the angel. Finally, after the third beating, the donkey spoke, reproving Balaam.

When the angel told Balaam, "Your way is perverse before Me" (Num. 22:32), Balaam offered to return home. The angel told him to go on, however, and reminded him to speak only the words God gave him to speak.

Balaam and Balak met at the River Arnon and traveled to "the high places of Baal" (Num. 22:41). From there they could see part of the Israelite encampment at Acacia Grove (Num. 25:1). After sacrificing on seven altars, Balaam went off alone. When he heard the word of God, he returned to Balak and blessed the people whom Balak wanted him to curse.

The New Testament mentions Balaam in three passages. Peter speaks of false teachers who "have forsaken the right way and gone astray, following the way of Balaam" (2 Pet. 2:15). Jude speaks of backsliders who "have run greedily in the error of Balaam for profit" (Jude 11). Balaam's error was greed or covetousness; he was well paid to bring a curse upon the people of Israel.

The nature of Balaam's curse is made clear by John in the Book of Revelation. It refers to some members of the church in Pergamos who held "the doctrine of Balaam, who taught Balak to put a stumbling block before the children of Israel" (Rev. 2:14).

Before leaving Balak, Balaam apparently told the Moabite leader that Israel could be defeated if its people were seduced to worship Baal, "to eat things sacrificed to idols and to commit sexual immorality" (Rev. 2:14). Indeed, this was exactly what happened: "The people [of Israel] began to commit harlotry with the women of Moab. They invited the people to the sacrifice of their gods, and the people ate and bowed down to their gods. So Israel was joined to Baal of Peor, and the anger of the Lord was aroused against Israel" (Num. 25:1–3).

In condemning "the way of Balaam," the New Testament condemns the greed of all who are well paid to tempt God's people to compromise their moral standards.

BALADAN [BAL uh dan]—the father of MERODACH–BALADAN (2 Kin. 20:12; Is. 39:1), king of Babylon during the reign of HEZEKIAH, king of Judah.

BALAH [BAY luh]—a town in southern Judah (Josh. 19:3), also called Bilhah (1 Chr. 4:29) and Baalah (Josh. 15:29).

BALAK [BAY lack]—the king of Moab near the end of the wilderness wanderings of the Israelites. Because Balak feared the Israelites, he hired BALAAM the soothsayer to curse Israel (Num. 22–24; Josh. 24:9). But Balaam blessed Israel instead.

BALANCES—devices to measure weight. At the time of the Exodus and following, the Israelites probably used the common balances of Egypt. These balances consisted of a vertical stand and a horizontal crossbeam, from each end of which a pan was suspended.

In the Bible, "balances" are often used in a figurative way. The Lord told the Israelites, "You shall have just balances, just weights" (Lev. 19:36; Ezek. 45:10). The "just balances" symbolize honesty, righteousness, justice, and fair dealing (Job 31:6; Ps. 62:9; Prov. 16:11). "False balances" symbolize evil and bring the displeasure and judgment of God (Prov. 11:1; Mic. 6:11). "A pair of scales" (Rev. 6:5), used in connection with the sale of wheat and barley (v. 6), symbolize famine.

BALDNESS—the condition of having no hair on one's head. Because the Israelites regarded the hair as a special ornament and glory, the condition of baldness carried a stigma of shame. This way of thinking probably expressed Israel's disgust for the practices of certain pagans, who customarily shaved their heads. To shave one's head was to behave like a Canaanite—a person associated with idolatrous and immoral practices.

One of the duties of a priest was to distinguish between natural baldness and baldness caused by leprosy (Lev. 13:40–44). "Baldhead" was a term of contempt and derision hurled by some youths at the prophet Elisha (2 Kin. 2:23). The prophets mention baldness as a sign of mourning (Is. 15:2; Jer. 7:29). Baldness is also used symbolically to indicate the barrenness of Philistia after the judgment of God (Jer. 47:5).

BALM (see PLANTS OF THE BIBLE).

BALM OF GILEAD—a plant product of GILEAD exported to such nations as Egypt and Phoenicia. After Joseph's brothers cast him into a pit, they saw an Ishmaelite caravan "coming from Gilead with their camels, bearing spices, balm, and myrrh on their way to carry them down to Egypt" (Gen. 37:25).

Apparently, the balm of Gilead was an aromatic resin used as an incense and a medical ointment used for the healing of wounds. Its identity, however, has not been clearly established. The prophet Jeremiah asked, "Is there no balm in Gilead,/ Is there no physician there?" (Jer. 8:22). The New Testament declares that there is a Balm in Gilead: Jesus Christ, the Great Physician.

BALSAM (see PLANTS OF THE BIBLE).

BAMAH [BAY muh] (*high place*)—a “hill-shrine” (Ezek. 20:29, REB), or place of worship, usually idolatrous. Ezekiel used the word as a term of contempt. Compare the great “high place” at Gibeon (1 Kin. 3:4; 2 Chr. 1:3). Also see HIGH PLACES.

BAMOTH [BAY moth] (*high places*)—a city of Moab, situated east of the Jordan River near Mount Nebo. Bamoth was the site of an encampment during the wilderness journey of the Hebrew people (Num. 21:19–20). The city probably is identical with Bamoth Baal, “the high places of Baal” (Num. 22:41; Josh. 13:17).

BAMOTH BAAL [BAY moth BAY uhl] (see BAMOTH).

BAN—a vow or pledge under which property or persons devoted to pagan worship were destroyed. The Levitical law stated, “No person under the ban [devoted to destruction, NIV] shall be redeemed, but shall surely be put to death” (Lev. 27:29). This was probably the authority under which Joshua destroyed many of the settlements throughout Canaan as the Hebrew people conquered the land (Josh. 6:17–21). Also see ANATHEMA.

BANI [BAY nee] (*built*)—the name of several Old Testament men:

1. A Gadite who was one of David’s mighty men (2 Sam. 23:36).
2. A Levite of the Merari family and a son of Shamer (1 Chr. 6:46).
3. A descendant of Judah through Perez (1 Chr. 9:4).
4. The founder of a family that returned with Zerubbabel from captivity in Babylonia (Ezra 2:10). Some members of his family had taken foreign wives (Ezra 10:29). A representative of this family sealed the covenant (Neh. 10:14). The family is also called BINNUI (Neh. 7:15).
5. A descendant of No. 4 who married a foreign wife while in captivity (Ezra 10:34, 38).
6. The father of Rehum, who was one of the Levites who helped repair part of Jerusalem’s walls (Neh. 3:17; 8:7).
7. A Levite who sealed the covenant and regulated the people’s devotions after Ezra explained the Law (Neh. 10:13). He may be the same person as No. 6.

8. A Levite of the sons of Asaph (Neh. 11:22). He may be the same person as No. 6 or No. 7.

BANISH—to condemn to exile. Unlike the law codes of the Greeks and Romans, the Mosaic Law made no provision for legal banishment. In effect, however, those who were driven off the land by war were "banished" (Is. 16:3–4), as were those who became self-exiled in fleeing from their crimes (2 Sam. 13:37–38; 14:13–14). According to a strong tradition in the early church, the apostle John was exiled, or banished, to the island of Patmos, where he wrote the Book of Revelation (Rev. 1:9).

BANKER (see OCCUPATIONS AND TRADES).

BANKING—the business of a bank; the occupation of a banker. Institutional banking was not known in ancient Israel until the time of the captivity (586 B.C.). The lending of money at interest, a traditional function of banks, was forbidden in Old Testament law, at least among native Israelites (Ex. 22:25; Deut. 23:19–20). People protected their valuable possessions by burying them (Matt. 13:44; Luke 19:20) or depositing them in temples or palaces.

During the captivity the Israelites became familiar with Babylonian banking institutions. Some Jews even joined the banking industry and became prominent officers. By New Testament times banking was an established institution. Jesus' parable of the talents (or minas) shows that bankers received money for safekeeping and also paid interest (Matt. 25:27; Luke 19:23). They were also involved in moneychanging (Matt. 21:12).

BANNER—a flag, ensign, streamer, or emblem attached to the end of a standard. Banners served as rallying points for military, national, or religious purposes. Four large banner-bearing standards (one on each of the four sides of the tabernacle of meeting) were used by the twelve tribes of Israel during their wilderness journeys (Num. 1:52; 2:2–3). A smaller standard, or banner, was used by each separate tribe (Num. 2:2, 34).

The most common use of banners was for military campaigns. A large signal flag usually was erected on a hill or other high place; it served as a signal for the war trumpets to be blown (Is. 5:26; 18:3; Jer. 4:6).

When the Israelites fought the Amalekites at REPHIDIM, Moses held up his hand, thus becoming a living banner symbolizing God's presence to help His people win the victory (Ex. 17:8–16). After the battle, Moses built an altar and called it "Jehovah-nissi" (Ex. 17:15, KJV; The Lord Is My Banner; NKJV).

BANQUET—an elaborate meal, frequently given in honor of an individual or for some other special occasion.

Notable Old Testament banquets include that of AHASUERUS (Xerxes I), at which Vashti refused to allow herself to be displayed (Esth. 1); the two banquets of ESTHER, at which she exposed the plot of Haman to destroy the Jews (Esth. 5:4; 7:2); and that of Belshazzar, at which the gold and silver vessels stolen from the temple by Nebuchadnezzar were used and at which the handwriting appeared on the wall (Dan. 5).

The New Testament speaks of the messianic banquet—a banquet at the end of this age—at which the patriarchs and all the righteous will be guests, but from which the wicked will be excluded (Matt. 8:11; Luke 13:29). The Book of Revelation concludes with all people invited to one or the other of the two banquets. At "the supper of the great God" (Rev. 19:17), the scavenger birds are invited to devour the defeated kings of the earth and their armies; at "the marriage supper of the Lamb" (Rev. 19:9), Christ will have fellowship with the faithful.

BAPTISM—a ritual practiced in the New Testament church that is still used in various forms by different denominations and branches of the Christian church. Baptism involves the application of water to the body of a person. It is frequently thought of as an act by which the believer enters the fellowship of a local congregation or the universal church. Widely differing interpretations of the act exist among Christian groups. They have different views on the nature of baptism, who should be baptized, and the appropriate method by which baptism should be administered.

The Nature of Baptism. Three major positions on the nature of baptism exist among Christian groups.

The sacramental view—According to this belief, baptism is a means by which God conveys grace. By undergoing this rite, the person baptized receives REMISSION of sins, and is regenerated or given a new nature and an awakened or strengthened faith. Both Roman Catholics and Lutherans have this view of the nature of baptism.

The traditional Roman Catholic belief emphasizes the rite itself—that the power to convey grace is contained within the sacrament of baptism. It is not the water but the sacrament as established by God and administered by the church that produces this change.

The Lutherans, on the other hand, concentrate on the faith that is present in the person being baptized. They also emphasize the value of the preaching of the word. Preaching awakens faith in a believer by entering the ear to strike the heart. Baptism enters the eye to reach and move the heart.

One Scripture especially important to the advocates of the sacramental view of baptism is John 3:5: “Unless one is born of water and the Spirit, he cannot enter the kingdom of God.” They also believe that the act of baptism itself produces a change in the life of the believer.

The covenantal view—Other Christian groups think of baptism not as a means by which salvation is brought about, but as a sign and seal of the COVENANT. The covenant is God’s pledge to save humankind. Because of what He has done and what He has promised, God forgives and regenerates. On the one hand, baptism is a sign of the covenant. On the other, it is the means by which people enter into that covenant.

The benefits of God’s covenant are granted to all adults who receive baptism and to all infants who, upon reaching maturity, remain faithful to the vows made on their behalf at baptism. The covenant, rather than the sacrament or another person’s faith, is seen as the means of salvation; and baptism is a vital part of this covenant relationship.

In the covenantal view, baptism serves the same purpose for New Testament believers that circumcision did for Old Testament believers. For the Jews, circumcision was the external and visible sign that they were within the covenant that God had established with Abraham. Converts to Judaism (or proselytes) also had to undergo this rite. But now under the new covenant, baptism instead of circumcision is required.

Circumcision refers to a cutting away of sin and a change of heart (Deut. 10:16; Ezek. 44:7, 9). Similarly, baptism also depicts a washing away of sin (Acts 2:38; Titus 3:5) and a spiritual renewal (Rom. 6:4; Col. 2:11–12). In fact, these two procedures are clearly linked in Colossians 2:11–12: “In Him you were also circumcised with the circumcision made without hands, by putting off the body of the sins of the flesh, by the circumcision of Christ, buried with Him in baptism, in which you also were raised with Him through faith in the working of God, who raised Him from the dead.”

The symbolic view—This view stresses the symbolic nature of baptism by emphasizing that baptism does not cause an inward change or alter a person’s relationship to God in any way. Baptism is a sign, or an outward indication, of the inner change that has already occurred in the believer’s life. It serves as a public identification of the person with Jesus Christ, and thus also as a public testimony of the change that has occurred. It is an act of initiation. It is baptism *into* the name of Jesus.

According to the symbolic view, baptism is not so much an initiation into the Christian life as into the Christian church. A distinction is drawn between the invisible or universal church, which consists of all believers in Christ, and the visible or local church, a gathering of believers in a specific place.

This position explains that the church practices baptism and the believer submits to it because Jesus commanded that this be done and He gave us the example by being baptized Himself. Thus, baptism is an act of obedience, commitment, and proclamation, symbolizing the believer’s identification with Christ in His death, burial and resurrection. A key text is Romans 6:3–4: “Or do you not know that as many of us as were baptized into Christ Jesus were baptized into His death? Therefore we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life.”

According to this understanding of baptism, no spiritual benefit occurs because of baptism. Rather than producing REGENERATION of faith, baptism always comes after faith and the salvation that faith produces. The only spiritual value of baptism is that it establishes membership in the church and exposes the believer to the values of this type of fellowship.

The Subjects of Baptism. Another issue over which Christian groups disagree is the question of who should be baptized. Should only those who have come to a personal, conscious decision of faith be baptized? Or, should children be included in this rite? And if children are proper subjects, should all children, or only the children of believing parents, be baptized?

Infant baptism—Groups that practice baptism of infants baptize not only infants but also adults who have come to faith in Christ. One of the arguments proposed in favor of baptizing infants is that entire households were baptized in New Testament times (Acts 16:15, 33). Certainly such households or families must have included children. Consequently, groups who hold this position believe this practice should be extended to the present day.

A second argument cited is Jesus' treatment of children. Jesus commanded the disciples to bring the children to Him. When they did so, He blessed them (Mark 10:13–16). Because of this example from Jesus, it would seem inconsistent to deny baptism to children today.

A third argument put forth by covenant theologians is that children were participants in the Old Testament covenant: "And I will establish My covenant between Me and you and your descendants after you in their generations, for an everlasting covenant, to be God to you and your descendants after you" (Gen. 17:7). They were present when the covenant was renewed (Deut. 29:10–13; Josh. 8:35). They had a standing in the congregation of Israel and were present in their religious assemblies (Joel 2:16). The promises of God were given to children as well as adults (Is. 54:13; Jer. 31:34). Circumcision was administered to infants in the Old Testament (Gen. 17:12). Since baptism has now replaced circumcision, it is natural that it should be administered to children, according to those who practice infant baptism.

Those who believe in baptismal regeneration (Catholics especially) argue that baptism of infants is necessary. In traditional Roman Catholic teaching, unbaptized infants who die cannot enter heaven in this state, but are instead consigned to a state of limbo. If this fate is to be avoided, they must be baptized in order to remove the guilt of their sins and receive new life.

Although Lutherans also believe in baptismal regeneration, they are not as certain that God's grace is communicated through this sacrament. They believe that God may have some method, perhaps not yet revealed to us, of producing faith in the unbaptized. But this, if it is true, would apply only to children of believers. Lutherans are careful to affirm that this whole area of belief is a mystery, known only to God.

A final argument presented in support of infant baptism is the historical evidence. Infant baptism has been practiced in the church from early times, certainly as early as the second century, according to those groups that baptize infants.

An issue that divides those groups that practice infant baptism is the question of which infants should be baptized. In general, the covenant theologians (Presbyterians, Lutherans, and the various Reformed groups) insist that only the children of believing parents (hence, members of the covenant) should be included. Roman Catholics, however, tend to baptize even infants and children whose parents have not made such a commitment. These different positions on this question show how these groups feel about the role of personal faith in one's salvation.

For Roman Catholics, this question presents no real difficulty, since they believe the sacrament of baptism has power in itself to bring about salvation. The only faith necessary is that someone has enough faith to bring and present the child. Faith is also necessary for the person administering baptism. He must believe that the sacrament has saving power.

Lutherans, however, with their strong emphasis on faith as the means of salvation, face a more difficult problem. It is obvious that an infant does not have faith. One way of handling this problem is to resort to the concept of unconscious faith. Reasoning power and self-consciousness, they point out, must not be thought of as faith. Luther observed that people do not cease to have faith when they are asleep or preoccupied or working strenuously. Thus Lutherans believe the Bible teaches the implicit faith of infants (Matt. 18:6; Luke 1:15; 1 John 2:13). If Jesus could speak of "these little ones who believe in Me" (Matt. 18:6), and if John the Baptist was filled with the Holy Spirit even from his mother's womb, then little children can have implicit faith. Lutherans also believe that the faith necessary for the salvation of children can be communicated through their parents.

For covenant theologians, the problem of the faith of children is not a difficult issue. It is a potential faith. So also is their salvation. God promises to give the benefits signified in baptism to all adults who receive it by faith. This same promise is extended to all infants who, when they grow to maturity, remain faithful to the vows that were made on their behalf at the time of their baptism. In this view, baptism's saving work depends on the faith that will be, rather than upon the faith that is.

Believer's baptism—Those who hold to this view believe that baptism should be restricted to those who actually exercise faith. This approach excludes infants, who could not possibly have such faith. The proper candidates for baptism are those who already have experienced the new birth on the basis of their personal faith and who give evidence of this salvation in their lives.

Both positive and negative arguments are advanced in support of this view. The positive approach argues from evidence in the New Testament. In every instance of New Testament baptism in which the specific identity of the persons was known, the persons being baptized were adults. Further, the condition required for baptism was personal, conscious faith. Without this, adherents of believer's baptism point out, baptism was not administered. This is especially evident in the Book of Acts (2:37–41; 8:12; 10:47; 18:8; 19:4–5), as well as Matthew 3:2–6 and 28:19. In the New Testament, church repentance and faith came first, followed by baptism.

The negative arguments given to support believer's baptism are generally responses to the arguments for infant baptism. One of these revolves around the household baptism issue. Paul spoke the word to the Philippian jailer and all the people in his house. And the jailer "rejoiced, having believed in God with all his household" (Acts 16:34). Crispus, the synagogue ruler, also "believed on the Lord with all his household" (Acts 18:8). Those who hold to believer's baptism only point out that these passages do not state specifically that infants were included among those baptized. All the people in these households could have been adults.

The other argument concerns Jesus' blessing of the children. The believer's baptism position on this incident from Jesus' life is that baptism is not mentioned or even implied. These children illustrate simplicity and trust, like that which all believers should display. Jesus blessed the children, these groups agree, but that was not baptism.

Many believer’s baptism groups do practice a ritual known as child dedication, which is more a dedication of the parents than of the child.

The Form of Baptism. The final major issue is the method or form of baptism—whether by immersion, pouring, or sprinkling. On this issue, Christian groups organize into two major camps—those that insist upon the exclusive use of immersion, and those that permit and practice other forms.

The immersionist position—This group insists that immersion is the only valid form of baptism. One of their strongest arguments revolves around the Greek word for baptism in the New Testament. Its predominant meaning is “to immerse” or “to dip,” implying that the candidate was plunged beneath the water. But there are also other arguments that strongly suggest that immersion was the form of baptism used in the early church.

The Didache—a manual of Christian instruction written in A.D. 110–120 that stated immersion should be used generally and that other forms of baptism should be used only when immersion was not possible.

In addition, the circumstances involved in some of the biblical descriptions of baptism imply immersion. Thus, John the Baptist was baptizing in Aenon near Salim, “because there was much water there” (John 3:23). Jesus apparently went down into the water to be baptized by John (Matt. 3:16). The Ethiopian said, “See, here is water. What hinders me from being baptized?” (Acts 8:36).

The symbolism involved in baptism also seems to argue that immersion was the biblical mode, according to those groups that practice immersion exclusively. Romans 6:4–6 identifies baptism with the believer’s death (and burial) to sin and resurrection to new life, as well as the death and resurrection of Christ. Only immersion adequately depicts this meaning, according to the immersionist position.

The pluralist position—Holders of this view believe that immersion, pouring, and sprinkling are all appropriate forms of baptism. They point out that the Greek word for baptism in the New Testament is sometimes ambiguous in its usage. While its most common meaning in classical Greek was to dip, to plunge, or to immerse, it also carried other meanings as well. Thus, the question cannot be resolved upon linguistic grounds.

These groups also argue from inference that immersion must not have been the exclusive method used in New Testament times. For example, could John have been physically capable of immersing all the persons who came to him for baptism? Did the Philippian jailer leave his jail to be baptized? If not, how would he have been immersed? Was enough water for immersion brought to Cornelius' house? Or, did the apostle Paul leave the place where Ananias found him in order to be immersed?

Those groups that use sprinkling or pouring also point out that immersion may not be the best form for showing what baptism really means. They see the major meaning of baptism as purification. They point out that the various cleansing ceremonies in the Old Testament were performed by a variety of means—immersion, pouring, and sprinkling (Mark 7:4; Heb. 9:10). Others note the close association between baptism and the outpouring of the Holy Spirit, which was from above. Thus, in their view, true baptism requires the symbolism of pouring rather than immersion.

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Photo by Gustav Jeeninga

• A baptistry, or bath, used for purification ceremonies in the Essene community at Qumran.

Photo by Howard Vos

- A baptistry in the form of a cross in the Church of St. John at Ephesus.

BAPTISM OF FIRE—a concept used by John the Baptist to describe the work of Christ: “He [Christ] will baptize you with the Holy Spirit and fire” (Matt. 3:11; Luke 3:16). Some scholars believe that two different baptisms are mentioned here: “the baptism of the Holy Spirit” (the baptism that brings mercy, forgiveness, and life) and “the baptism of fire” (the baptism that brings judgment, condemnation, and death). When this interpretation is followed, the baptism of the Holy Spirit belongs to the present age of grace and the baptism of fire belongs to a future age of judgment.

Other scholars believe that only one baptism is meant: Christ baptizes “with the Holy Spirit and fire.” They point to the experience of the Day of Pentecost when “there appeared to them divided tongues, as of fire, and one sat upon each of them. And they were all filled with the Holy Spirit” (Acts 2:3–4). These scholars see this as a reference to the work of the Holy Spirit in purifying God’s people.

BAPTISM FOR THE DEAD. A practice mentioned by the apostle Paul (1 Cor. 15:2). The exact meaning of this passage is uncertain. Some scholars believe it refers to a re-baptism of Christians for the benefit of people who had died unbaptized but already believing. But other scholars insist it refers to a baptismal formula in the Corinthian church that promised that believers would rise from the dead at the end of time to reign with Christ.

BAR– [bahr]—the Aramaic equivalent of the Hebrew *ben,* which also means "son (of)." In the New Testament, Bar frequently occurs as the prefix to names of persons, such as Barabbas and Bar–Jonah.

BARABBAS [buh RAB bas]—a "robber" (John 18:40) and "notorious prisoner" (Matt. 27:16) who was chosen by the mob in Jerusalem to be released instead of Jesus. Barabbas had been imprisoned for insurrection and murder (Luke 23:19, 25; Mark 15:7). Pilate offered to give the crowd either Jesus or Barabbas. The mob demanded that he release Barabbas and crucify Jesus. Ironically, the name Barabbas probably means "son of the father." There is no further mention of Barabbas after he was released.

BARACHEL [BAR ah kell] (*God has blessed*)—the father of Elihu, who was one of Job's "friends" (Job 32:2, 6).

BARACHIAH [bar ah KIE uh]—a form of BERECHIAH.

BARACHIAS [bar ah KIE us]—a form of BERECHIAH.

BARAK [BAR ack] (*lightning*)—a son of Abinoam of the city of KEDESH. Barak was summoned by DEBORAH, a PROPHETESS who was judging Israel at that time. Deborah told Barak to raise a militia of 10,000 men to fight JABIN, king of Canaan, who had oppressed Israel for 20 years. The commander-in-chief of Jabin's army was SISERA.

Apparently during the battle, the Lord sent a great thunderstorm. The rain swelled the Kishon River and the plain surrounding the battle area, making Sisera's 900 iron chariots useless (Judg. 5:21). The Israelites routed the Canaanites. The victory is described twice: in prose (Judges 4) and in poetry, the beautiful "Song of Deborah" (Judges 5). Barak is listed in the New Testament among the heroes of faith (Heb. 11:32). Also see BEDAN.

BARBARIAN—a person who is different from the dominant class or group. Originally, this term (*barbaros*) had no negative connotation. The Greeks used it to describe anyone who did not speak the Greek language. Later, when Rome conquered Greece and absorbed its culture, the word "barbarian" signified those whose lives were not ordered by Greco–Roman culture.

When the apostle Paul used the phrase "Greeks and barbarians" (Rom. 1:14), he was speaking of all mankind. The "barbarians" (Acts 28:4, KJV) who aided the apostle Paul on the island of Melita do not appear to have been uncivilized. In this instance the word meant something very similar to the word "foreigner." It is good to remember the apostle Paul's declaration that in Christ all human distinctions disappear (Gal. 3:26–29).

BARBER (see OCCUPATIONS AND TRADES).

BAREFOOT—wearing nothing on one's feet. To go barefoot outside was a sign of great distress. The prophet Isaiah "walked naked and barefoot three years" (Is. 20:2–4) to portray the distress and embarrassment that would fall on Egypt and Ethiopia. Going barefoot also was a sign of mourning (2 Sam. 15:30; Ezek. 24:17, 23) and poverty (Luke 15:22).

BARHUMITE [bar HOO mite]—an inhabitant of BAHURIM, a city in the territory of Benjamin (2 Sam. 23:31).

BARIAH [buh RIE ah]—a son of Shemaiah, of the tribe of Judah (1 Chr. 3:22).

BAR–JESUS [bar GEE zus] (*son of Jesus*)—a false prophet who opposed Barnabas and Paul at Paphos, a town on the island of Cyprus (Acts 13:4–12). He is also called Elymas, which means "magician" or "sorcerer." Bar–Jesus was temporarily struck blind because of his opposition to the gospel.

BAR–JONAH [bar JO nuh] (*son of Jonah*)—the family name of the apostle PETER (Matt. 16:17; John 1:42; 21:15–17).

BARKOS [bar KOS]—an ancestor of a family of servants in the temple who returned from the captivity with Zerubbabel (Ezra 2:53; Neh. 7:55).

BARLEY (see PLANTS OF THE BIBLE).

BARN—a storehouse for seed or grain (Luke 3:17). In biblical times, such granaries or storerooms were usually underground. Also see STOREHOUSE, STORAGE CITY.

BARNABAS [BAR nuh bus] (*son of encouragement*)—an apostle in the early church (Acts 4:36–37; 11:19–26) and Paul's companion on his first missionary journey (Acts 13:1—15:41). A LEVITE from the island of Cyprus, Barnabas' given name was Joseph, or Joses (Acts 4:36). When he became a Christian, he sold his land and gave the money to the Jerusalem apostles (Acts 4:36–37).

Early in the history of the church, Barnabas went to Antioch to check on the growth of this early group of Christians. Then he journeyed to Tarsus and brought Saul (as PAUL was still called) back to minister with him to the Christians in Antioch (Acts 11:25). At this point Barnabas apparently was the leader of the church at Antioch, because his name is repeatedly mentioned before Paul's in the Book of Acts. But after Saul's name was changed to Paul, Barnabas' name is always mentioned after Paul's (Acts 13:43).

Because of his good reputation, Barnabas was able to calm the fear of Saul among the Christians in Jerusalem (Acts 9:27). He and Saul also brought money from Antioch to the Jerusalem church when it was suffering a great famine (Acts 11:27–30). Shortly thereafter, the Holy Spirit led the Antioch church to commission Barnabas and Paul, along with John Mark, Barnabas' cousin (Col. 4:10), to make a missionary journey (Acts 13:1–3) to Cyprus and the provinces of Asia Minor.

A rift eventually developed between Barnabas and Paul over John Mark (Col. 4:10). Barnabas wanted to take John Mark on their second missionary journey. Paul, however, felt John Mark should stay behind because he had left the first mission at Cyprus (Acts 13:13). Paul and

Barnabas went their separate ways, and Barnabas took John Mark with him on a second mission to Cyprus (Acts 15:36–39). A pseudepigraphic epistle named after Barnabas is falsely attributed to him.

Photo by Gustav Jeeninga

- The tomb of Barnabas on the island of Cyprus in the Mediterranean Sea.

BARRACKS—a building or group of buildings used for lodging soldiers. The word appears in the Book of Acts, where it refers to the Fortress of ANTONIA in Jerusalem (Acts 21:34; 22:24; 23:10; castle, KJV). The Antonia overlooked the temple area; it contained the Roman troops that were stationed in Jerusalem to curb any outbreak of violence in the city. When the apostle Paul was threatened by a mob of Jews, soldiers from Antonia rescued him and took him into the barracks for protection. Also see CASTLE.

BARREL—the KJV translation of the Hebrew word *kad,* which means “an earthen jar.” The NKJV uses bin (1 Kin. 17:12, 14, 16) and WATERPOTS (1 Kin. 18:33).

BARREN—the condition of being unable to bear children. In the Bible, the term is also applied figuratively to anything that is unproductive, such as land (2 Kin. 2:19) or a nation (Is. 54:1). In the Old Testament, barrenness was looked on as a curse or punishment from God (Gen. 16:2; 20:18; 1 Sam. 1:5–7). Old Testament women who are described as barren include Sarah, Rebekah, Rachel, and Hannah (Gen. 11:30; 25:21; 29:31; Judg. 13:2–3; 1 Sam. 2:5).

BARSABAS [BAR sah bus] (*son of the sabbath*)—the name of two men in the New Testament:

1. Joseph, surnamed Justus, one of the two disciples nominated to replace Judas Iscariot as an apostle (Acts 1:23; Barsabbas, NASB, REB).
2. A disciple who, along with Silas, was sent as a delegate to accompany Paul and Barnabas to Antioch of Syria (Acts 15:22, 27). These delegates carried a letter from the JERUSALEM COUNCIL to the Gentile Christians in Antioch, Syria, and Cilicia, informing them of the council's action (Acts 15:23).

BARSABBAS [bar SAH bus]—a form of BARSABAS.

BARTHOLOMEW [bar THOL oh mew] (*son of Tolmai*)—one of the twelve apostles of Jesus, according to the four lists given in the New Testament (Matt. 10:3; Mark 3:18; Luke 6:14; Acts 1:13). Many scholars equate Bartholomew with NATHANAEL (John 1:45–49), but no proof of this identification exists, except by inference. According to church tradition, Bartholomew was a missionary to various countries, such as Armenia and India. He is reported to have preached the gospel along with Philip and Thomas. According to another tradition, he was crucified upside down after being flayed alive.

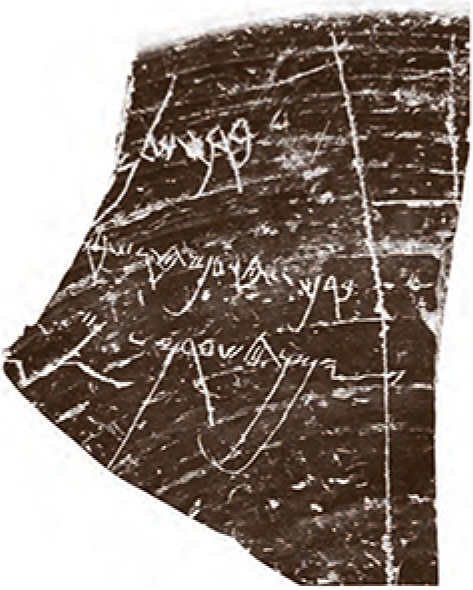
BARTHOLOMEW, GOSPEL OF (see APOCRYPHA).

BARTIMAEUS [bar tih MEE us] (*son of Timaeus*)—a blind man of Jericho healed by Jesus (Mark 10:46–52). As he sat by the road begging, Bartimaeus cried out, "Jesus, Son of David, have mercy on me!" (v. 47). Jesus replied, "Go your way; your faith has made you well" (v. 52).

BARTIMEUS [bar tih MEE us]—a form of BARTIMAEUS.

BARUCH [bah RUKE] (*blessed*)—the name of three or four men in the Old Testament:

1. A son of Zabbai. Baruch helped Nehemiah repair the walls of Jerusalem (Neh. 3:20).
2. A man who sealed the covenant with Nehemiah (Neh. 10:6). He may be the same person as No. 1.
3. A son of Col–Hozeh and a returned captive of the tribe of Judah (Neh. 11:5).
4. The scribe or secretary of Jeremiah the prophet (Jer. 32:12–16; 36:1–32; 45:1–5). A son of Neriah, Baruch was a member of a prominent Jewish family. In the fourth year of the reign of Jehoiakim, king of Judah (605 B.C.), Baruch wrote Jeremiah's prophecies of destruction from the prophet's dictation (Jer. 36:1–8). Baruch read Jeremiah's words publicly on a day of fasting, then read them to the officials of the king's court. A clay seal inscribed "Baruch son of Neriah the scribe," dating from Jeremiah's time and clearly belonging to his secretary (see Jer. 36:32), was recently discovered in a burnt archive in Israel.



• Inscribed pottery from Samaria from the eighth century B.C. Two lines of the inscription begin with the name Baruch.

BARUCH, APOCALYPSE OF (see APOCALYPTIC LITERATURE).

BARUCH, BOOK OF (see APOCRYPHA).

BARZILLAI [bar ZILL ay eye] (*made of iron*)—the name of three men in the Old Testament:

1. A Meholathite whose son was married to one of King Saul's daughters (1 Sam. 18:19; 2 Sam. 21:8).
2. A member of the tribe of Gilead from Rogelim who brought provisions to David and his army at Mahanaim, where they had fled from Absalom (2 Sam. 17:27–29). On his deathbed, David remembered Barzillai's kindness and reminded Solomon to care for his children (1 Kin. 2:7).
3. A priest whose genealogy was lost during the captivity (Ezra 2:61; Neh. 7:63). Apparently he married a daughter of No. 2 and adopted his wife's family name.

BASEMATH **[BASE math]**—the name of three women in the Old Testament:

1. One of Esau's wives and the daughter of Elon the Hittite (Gen. 26:34; Bashemath, KJV). She is also called Adah (Gen. 36:2). Esau married her out of spite because Isaac, Esau's father, was displeased with Esau's other wives, who were Canaanites.
2. One of Esau's wives and the daughter of Ishmael (Gen. 36:3–4, 10, 13, 17; Bashemath, KJV). She is also called Mahalath (Gen. 28:9).
3. A daughter of Solomon and wife of Ahimaaz (1 Kin. 4:15; Basmath, KJV).

BASHAN **[BAY shan]**—the territory east of the Jordan River and the Sea of Galilee (see Map 3, C–2).

At the time of the Exodus, King Og ruled Bashan. His kingdom included sixty cities (Num. 21:33; Deut. 3:4; 29:7). His capital was at Ashtaroth. When Og was defeated at Edrei (Deut. 3:1–3), the territory was given to the half-tribe of Manasseh (Deut. 3:13), except for the cities of Golan and Be Eshterah, which were given to the Levites (Josh. 21:27). In the days of Jehu, the region was captured by the Aramean king, Hazael (2 Kin. 10:32–33).

A rich, fertile tableland about 490 to 700 meters (1600 to 2300 feet) above sea level, with abundant rainfall and volcanic soil, Bashan became the "breadbasket" of the region. Wheat fields and livestock were abundant. But in the Old Testament, the prosperity of Bashan became a symbol of selfish indulgence and arrogant pride. Evil persons who attacked the righteous were compared to "strong bulls of Bashan" (Ps. 22:12). The pampered, pleasure-seeking women of Samaria were called "cows of Bashan" (Amos 4:1).

BASHAN, MOUNTAIN OF—probably another name for Mount Hermon, situated along the northern border of Bashan (Ps. 68:15).

BASHEMATH **[BASH eh math]**—a form of BASEMATH.

BASIN—a round, shallow container, such as a cup or bowl, used primarily for holding liquids. Basins were used for washing (John 13:5), for holding wine and other liquids (Ex. 24:6), and for receiving the blood of sacrifices (Zech. 9:15). Usually basins were fashioned out of bronze or clay, although the priests used vessels of silver as well (Num. 7:13). The vessels for Solomon's temple were of gold (1 Chr. 28:17).

The Gospel of John tells how Jesus "poured water into a basin and began to wash his disciples' feet" (John 13:5), teaching them the importance of humility and loving service. When Jesus was eating with His disciples, while dipping His hand in a dish that most likely was a basin, He predicted His betrayal and death (Matt. 26:21–25).

BASKET—a container made of woven cane or other fibers. The Bible provides sparse information about the size and shape of baskets. They were fashioned out of various materials: willow, rush, palm-leaf twigs, and even a mixture of straw and clay. Some had handles and lids. These baskets served various purposes and were known by different names.

Baskets were used for carrying bread (Gen. 40:17), for grape-gathering (Jer. 6:9), for holding the offered firstfruits (Deut. 26:2), for carrying various fruits (Jer. 24:1), for carrying clay to the brickyard (Ps. 81:6), or for holding bulky articles (2 Kin. 10:7). The most ingenious use of these containers was when Paul was lowered in a basket over a wall to escape his foes (Acts 9:25; 2 Cor. 11:33).

When God said to Moses, "Blessed shall be your basket and your kneading bowl" (Deut. 28:5), He emphasized that abundance is the reward of obedient service. But the reverse is indicated in the warning, "Cursed shall be your basket and your kneading bowl" (Deut. 28:17); disobedience leaves empty hands and desolate hearts.

BASKETMAKER (see OCCUPATIONS AND TRADES).

BASMATH [BAHS math]—a form of BASEMATH.

BASTARD—a person of illegitimate birth. The term may refer to the offspring of incest. Such a person was not allowed to enter the Lord's assembly: "A bastard shall not enter into the congregation of the LORD" (Deut. 23:2, KJV). "A bastard shall dwell in ASHDOD" (Zech. 9:6, KJV) refers to the "mixed race" (other translations are "mongrel people" and "half-breeds") who would settle in the Philistine city.

In the New Testament, the word bastards (Heb. 12:8, KJV) translates the Greek noun *nothoi,* which means "sons born out of wedlock." The "illegitimate children" (NIV) mentioned in this verse are those who do not experience the chastening or discipline of the Lord—those who do not share the privileges of God's children.

BAT (see ANIMALS OF THE BIBLE).

BATH (see WEIGHTS AND MEASURES).

BATHING—a washing or soaking of the body in water for cleansing. Water was scarce in Bible times, but laws of ritual demanded much washing. The Israelites washed their hands after returning from the market, before meals, and at many other times; and they immersed their bodies before entering the synagogue or temple courts. Archaeologists have discovered such ritual baths close to the broad steps leading up to Herod's temple, as well as many other archaeological sites.

Bathing for the purpose of physical cleansing or hygiene is seldom mentioned in the Bible. Bathsheba was bathing when David spied her from his rooftop (2 Sam. 11:2). Pharaoh's daughter was on her way to the river to bathe when she found the baby Moses (Ex. 2:5, NRSV). At Masada, Herod had splendid Greco–Roman baths with hot and cold water rooms. Archaeologists have discovered a swimming pool in Herod's palace at Jericho. According to the Jewish historian Josephus, it was the scene of Herod's murder of a young priest by drowning.

Even before Abraham's time, the homes of Ur in ancient Mesopotamia had a tile drain in the entryway. A servant met visitors, removed their sandals, and washed their feet. Jesus taught the lesson of becoming a servant by washing the disciples' feet (John 13:3–17). If the home had no servant, it was the wife's duty to perform this task. Therefore, Paul describes the faithful widow as one who has "brought up children . . . lodged strangers . . . washed the saints' feet" (1 Tim. 5:10).

Photo by Howard Vos

• Part of the elaborate bath complex of Herod the Great, discovered at New Testament Jericho.

BATH RABBIM [bath RAB beam] (*daughter of multitudes*)—a gate in the ancient city of Heshbon. Near this gate were the pools to which the "beloved" compared the beautiful eyes of the SHULAMITE woman (Song 7:4).

BATHSHEBA [bath SHE buh] (*daughter of oath*)—a wife of Uriah the Hittite and of King David (2 Sam. 11; 12:24). Standing on the flat roof of his palace in Jerusalem one evening, David saw the beautiful Bathsheba bathing on the roof of a nearby house. With his passion aroused, David committed adultery with Bathsheba. Out of that union Bathsheba conceived a child.

When David discovered her pregnancy, he hurriedly sent for Uriah, who was in battle with the Ammonites. But Uriah refused to engage in marital relations with his wife while his companions were involved in battle. When David's attempt to trick Uriah failed, he sent him back into battle. This time, David ordered that Uriah be placed at the front of the battle and that his fellow soldiers retreat from him, so that he might be killed. After a period of mourning, Bathsheba became David's wife (2 Sam. 11:27). But the child conceived in adultery died.

When Nathan the prophet confronted David with the enormity of his sin, David repented (2 Sam. 12:13). God blessed them with four more children—Shammua (or Shimea), Shobab, Nathan, and Solomon (1 Chr. 3:5). The New Testament mentions Bathsheba indirectly in the genealogy of Jesus (Matt. 1:6). Bathsheba is also called Bathshua (1 Chr. 3:5).

BATHSHUA [BATH shoo uh]—the name of two women in the Old Testament:

1. A variant form of BATHSHEBA, third wife of King David (1 Chr. 3:5).
2. A wife of Judah (1 Chr. 2:3, NRSV).

BATTERING RAM (see ARMS, ARMOR OF THE BIBLE).

BATTLE—armed combat between two enemy forces. Canaan was the scene of numerous battles. Conflict was so frequent in Old Testament times that the spring of the year was known as "the time when kings go out to battle" (2 Sam. 11:1; 1 Chr. 20:1), probably because the ground had dried out after the winter rains and therefore chariots and troops would not be slowed down by mud. The first battle mentioned in the Bible is the one in which CHEDORLAOMER and three other kings attacked the five kings who ruled over the cities of the plain (Gen. 14:8). The last mentioned is the battle of ARMAGEDDON, also called "the battle of that great day of God Almighty" (Rev. 16:14; also Rev. 20:8). Also see ARMS, ARMOR OF THE BIBLE; WAR, WARFARE.

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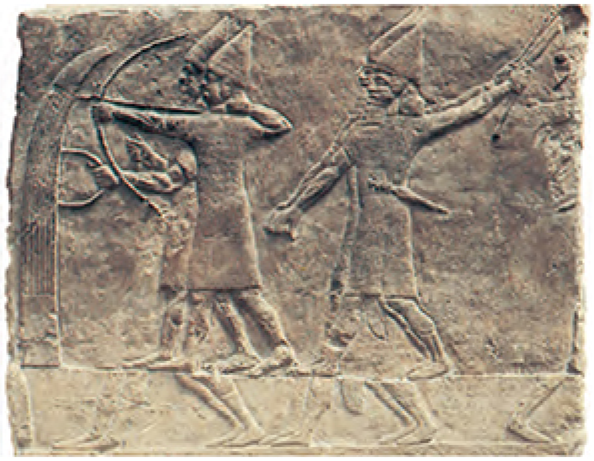

Photo by Howard Vos

• Assyrian archers and slingers in a battle scene from the palace of King Sennacherib at Nineveh.

• These six-inch high wooden models of an Egyptian infantry unit were discovered in an Egyptian tomb that dated to about 1800 B.C.

BATTLE AX, BATTLE BOW (see ARMS, ARMOR OF THE BIBLE).

BATTLEMENT—a protective wall surrounding the flat roofs of houses in Bible times. This wall was required by law (Deut. 22:8, KJV) to prevent accidental injuries by falling. “Battlements” (Jer. 5:10, KJV) on a city wall protected soldiers from enemy attack (Song 8:9, NKJV, NRSV).

BAVAI [BAHV ay eye]—an Israelite who helped rebuild the wall of Jerusalem (Neh. 3:18; Bavvai, NASB, RSV).

BAVVAI [BAHV ay eye]—a form of BAVAI.

BAY TREE (see PLANTS OF THE BIBLE).

BAZLITH [BAZ lihth]—one of the NETHINIM (temple servants) whose descendants returned from the captivity (Ezra 2:52; Neh. 7:54).

BDELLIUM (see JEWELS AND PRECIOUS STONES).

BEALIAH [bee ah LIE uh] (*the Lord is Lord*)—a Benjamite warrior who joined David at Ziklag (1 Chr. 12:5).

BEALOTH [BEE uh loth] (*possessors*)—the name of two towns in the Old Testament:

1. A town in southern Judah (Josh. 15:24). It may be identical with Baalath Beer (Josh. 19:8).
2. A town associated with the territory of Asher (1 Kin. 4:16, NRSV; Aloth NKJV). Baanah was in charge of this administrative district under Solomon.

BEAM—a huge timber that supports the roof and floor of a large building. Heavy wooden beams, cut from the famed cedars of Lebanon, were used in the construction of the temple in Solomon's time (1 Kin. 6:36). Also see ARCHITECTURE.

BEAN (see PLANTS OF THE BIBLE).

BEAR (see ANIMALS OF THE BIBLE).

BEARD—the hair on a man's face. In biblical times most adult males of Israel wore full beards. An oiled and well-kept beard was a mark of pride (Ps. 133:2). The Law of Moses required Israelite men not to "disfigure the edges" of their beards (Lev. 19:27), a common practice of Israel's pagan neighbors.

To shave or pull out part of the beard was a sign of grief (Jer. 48:37–38), and to cut off someone's beard was to insult him (2 Sam. 10:4–5). Isaiah 7:20 pictures God's judgment on Israel as a shaving of the nation's beard, an intentional disgrace. The word "beard" does not appear in the New Testament.

• Plaster head discovered in the excavation of Mari in Mesopotamia, showing the full beard worn by ancient Amorite and Hebrew men.

BEAST—literally, an animal; figuratively, a symbol, often prophetic. The word "beast" is used literally in three ways in the Bible: (1) any animal, both CLEAN and UNCLEAN (Gen. 6:7; 7:2; Lev. 11:1–8); (2) a wild animal, as distinguished from domesticated animals (Gen. 1:24; 7:21; 37:20; Ex. 23:11); and (3) a domesticated animal (Gen. 1:24; 2:20; Ex. 19:13).

As a prophetic symbol, the word beast is used especially in the Book of Daniel and the Book of Revelation. The four beasts of Daniel symbolize four cruel, tyrannical governments: (1) a lion (Babylon); (2) a bear (Medo–Persia); (3) a leopard (Greece); and (4) a dreadful and terrible beast (Rome; Dan. 7:3–7). In the Book of Revelation, two beasts are described in detail: the beast from the sea, a composite of the four beasts of Daniel (Rev. 13:1–10), and the beast from the land (Rev. 13:11–18). Apparently, these two beasts symbolize political and religious power respectively.

In John's day, at the time when he wrote the Book of Revelation, the two "beasts" that opposed and persecuted the church were the Roman Empire (the political "beast from the sea") and the cult of emperor worship (the religious “beast from the land”). Together with the Dragon (Satan), they formed an unholy trinity that tried to destroy God’s people.

The Bible often uses the word beast in other symbolical or figurative ways. For instance, the psalmist wrote, “I was like a beast before You” (Ps. 73:22), referring to his foolish, ignorant, and brutish behavior. The apostle Paul wrote, “I have fought with beasts at Ephesus” (1 Cor. 15:32)—a metaphor for the enemies who fought ferociously against him and the gospel of Christ that he preached.

Also see ANIMALS OF THE BIBLE.

BEATING—a form of physical punishment commonly used throughout the ancient world. Beating was administered with a rod, as distinguished from scourging, which was administered with a whip. The Law of Moses recognized beating as a legal punishment. The offender was forced to lie down, then was beaten with forty blows (Deut. 25:2–3). Later Jewish practice reduced such beatings to thirty-nine blows —“forty stripes minus one,” lest the Law of Moses be broken through an oversight. Thus the apostle Paul was beaten “forty stripes minus one” on five occasions (2 Cor. 11:24). Also see SCOURGE.

BEATITUDES, THE—the eight declarations of blessedness made by Jesus at the beginning of the Sermon on the Mount (Matt. 5:3–12), each beginning with “Blessed are . . .” Some scholars speak of seven, nine, or ten beatitudes, but the number appears to be eight (verses 10–12 of Matthew 5 being one beatitude).

The Greek word translated “blessed” means “having spiritual well-being and prosperity,” the deep joy of the soul (see also Luke 6:20–22). The blessed have a share in salvation, and have entered the kingdom of God, experiencing a foretaste of heaven. Some scholars render each beatitude as an exclamation: “O the bliss [or blessedness] of. . . .”

The Beatitudes describe the ideal disciple, and his rewards, both present and future. The person whom Jesus describes in this passage has a different quality of character and lifestyle than those still “outside the kingdom.”

As a literary form, the beatitude is also found often in the Old Testament, especially in the Psalms (1:1; 34:8; 65:4; 128:1), and often in the New Testament also (John 20:29; Rom. 14:22; James 1:12; Rev. 14:13). Also see SERMON ON THE MOUNT.

BEAUTIFUL GATE (see GATES OF JERUSALEM AND THE TEMPLE).

BEBAI **[BEE buh eye]**—the name of two or three men in the Old Testament:

1. An ancestor of Israelites who returned from the captivity. The people of Bebai numbered 623 (Ezra 2:11) or 628 (Neh. 7:16).
2. An ancestor of other Israelites who returned from the captivity (Ezra 8:11; 10:28). This may be the same person as No. 1.
3. One who sealed the covenant after the captivity (Neh. 10:15).

BECHER **[BECK ur]** (*youth*)—the name of two men in the Old Testament:

1. The second son of Benjamin (Gen. 46:21; 1 Chr. 7:6, 8; Beker, NIV). Becher went to Egypt with Jacob. Some scholars believe he married an Ephraimite heiress, whose family had been decimated by the Philistines, in order to raise up children to her clan.
2. A son of Ephraim and head of the family of the Bachrites (Num. 26:35; Beker, NIV). He is also called Bered (1 Chr. 7:20).

BECHERITES **[BECK ur ites]**—a form of BACHRITES.

BECHORATH **[beh KOE rath]** (*firstborn*)—an ancestor of Saul, the first king of Israel (1 Sam. 9:1; Becorath, NASB, NRSV, NIV).

BECORATH **[beh KOE rath]**—a form of BECHORATH.

BED, BEDROOM—a place for reclining and sleeping. Even the best beds in Bible times would be considered uncomfortable by modern standards. Most people slept on a mat spread on the floor. During the day, the mats were rolled up and stored. Sometimes the mats were placed on a raised platform above cold drafts during the wintertime.

The wealthier classes often had an actual bed to sleep on. The simplest bed was a rectangular wooden frame on legs. Ropes or webs of cloth were stretched across the frame, on which a mat was placed. Some of the wealthy had very elaborate bed frames with gold and silver trim and ivory inlay. Amos, in speaking of beds of ivory (Amos 6:4), probably referred to the ivory trim that decorated their beds.

Poor people usually slept in their clothes with a cloak or cover to ward off the cold. Most people of this class had a single cloak that served as both their coat and also as their cover at night. The Mosaic law forbade the Israelites from keeping a cloak, taken to secure a debt, beyond sunset to make sure the person had a cover to sleep under (Ex. 22:26–27; Deut. 24:13).

In the summer, it was common for people to move onto the roof and sleep in the open. Roofs were usually flat, serving as living quarters when the weather allowed. The houses of the wealthy would frequently have separate sleeping quarters. If the house had two floors, the second story was the preferred location for a bedroom. A Shunammite woman provided Elisha with his own separate room on the roof because he frequently stayed with the woman and her elderly husband. The room was furnished with a bed, a table, a chair, and a lampstand (2 Kin. 4:10). This represented well-equipped sleeping quarters in that day. This is in keeping with the description of the lady as “a notable woman” (v. 8), one of social prominence and wealth.

In the Bible the bed is seen not only as a place to sleep, but also as a place of meditation and prayer. For instance, David meditated on his bed late at night (Ps. 63:6); and the prophets received revelations from God while lying on their beds (1 Sam. 3:3). A bed was also a place of ease and luxury (Amos 6:4), laziness (Prov. 26:14), and scheming (Ps. 36:4).

BEDAD **[BEE dad]**—the father of Hadad, king of Edom (Gen. 36:35; 1 Chr. 1:46).

BEDAN **[BEE dan]** (*son of judgment*)—the name of two men in the Old Testament:

1. A judge of Israel (1 Sam. 12:11), probably the same as BARAK.
2. A son of Ulam of the tribe of Manasseh (1 Chr. 7:17).

BEDEIAH **[bee DIE yuh]**—a son of Bani who divorced his pagan wife after the captivity (Ezra 10:35).

BEE (see ANIMALS OF THE BIBLE).

BEELIADA [bee uh LIE ah duh] (*Baal knows*)—a son of David (1 Chr. 14:7). He is also called Eliada (2 Sam. 5:16; 1 Chr. 3:8).

BEELZEBUB [bee EL zih bub]—Greek form of Baal–Zebub (see GODS, PAGAN).

BEELZEBUL [bee EL zih buhl]—Greek form of Baal–Zebub (see GODS, PAGAN).

BEER [BEE ear] (*a well*)—the name of two places in the Old Testament:

1. A place in the land of Moab where the Israelites camped during their wanderings (Num. 21:16–18). Beer is possibly the same place as Beer Elim (Is. 15:8).
2. A town in the tribe of Judah to which Jotham fled from his brother Abimelech (Judg. 9:21).

BEER ELIM [BEE ear EH leum]—a village of southern Moab (Is. 15:8), possibly the same place where the Israelites rested during their wilderness journey (Num. 21:16). See BEER No. 1.

BEER LAHAI ROI [BEE ear lah HIGH roy] (*the well of the Living One who sees me*)—a well in the wilderness between Kadesh Barnea and Bered in the Desert of Shur (Gen. 16:14). It received its name when an angel appeared to Hagar in this place. Hagar's son Ishmael lived here both before and after the death of Abraham his father (Gen. 24:62; 25:11).

BEERA [bee EAR ah]—a descendant of Asher (1 Chr. 7:37).

BEERAH [bee EAR ah]—a chieftain of the Reubenites who was deported to Assyria by TIGLATH–PILESER III (1 Chr. 5:6).

BEERI [bee EAR ih] (*man of a well*)—the name of two men in the Old Testament:

1. A Hittite, the father of Judith (Gen. 26:34).
2. The father of HOSEA the prophet (Hos. 1:1).

BEEROTH [bee uh ROTH] (*wells*)—the name of two places in the Old Testament:

1. A place on the border of Edom where Israel camped during its wilderness wandering (Deut. 10:6). This place is variously translated as “Beeroth of the children of Jaakan” (KJV); “the wells of Bene Jaakan” (NKJV); “the wells of the Jaakanites” (NIV); and “Beeroth-bene-jaakan” (REB). Beeroth may possibly be the modern Birein, located north of Kadesh Barnea.
2. A city of Gibeon assigned to the tribe of Benjamin. It was one of four cities of the Hivites that deceived Joshua into making a treaty of peace (Josh. 9:17; 18:25; 2 Sam. 4:2–3), perhaps modern Bireh north of Jerusalem.

BEEROTH-BENE-JAAKAN [bee uh ROTH BEN e JAY uh can]—a form of BEEROTH No. 1.

BEEROTHITE [bee uh ROTH ite]—a native or inhabitant of BEEROTH (2 Sam. 4:2–3; 23:37), also spelled Berothite (1 Chr. 11:39).

BEERSHEBA [BEE ur SHE buh] (*well of the seven* or *well of the oath*)—the chief city of the NEGEV (see Map 2, C–1). Beersheba was situated in the territory of Simeon (Josh. 19:1–2) and was “at the limits of the tribe of the children of Judah, toward the border of Edom in the South” (Josh. 15:21, 28). Midway between the Mediterranean Sea and the southern end of the Dead Sea, Beersheba was considered the southern extremity of the Promised Land, giving rise to the often-used expression, “from Dan [in the north] to Beersheba” (Judg. 20:1) or “from Beersheba to Dan” (1 Chr. 21:2).

In Beersheba Abraham and Abimelech, king of GERAR (in Philistia), made a covenant and swore an oath of mutual assistance (Gen. 21:31). Abraham pledged to Abimelech seven ewe lambs to bear witness to the sincerity of his oath; from this transaction came the name Beersheba. It was in the Wilderness of Beersheba that Hagar wandered as she fled from Sarah (Gen. 21:33). Abraham dug a well and also planted a tamarisk tree here (Gen. 21:33), and he returned to Beersheba after God prevented him from offering Isaac as a sacrifice on Mount Moriah (Gen. 22:19).

At Beersheba a number of important encounters took place between God and various people. Here God appeared to Hagar (Gen. 21:17), Isaac (Gen. 26:23–33), and Jacob (Gen. 46:1–5). Ancient Beersheba has been identified with a large tract known as Tell es-Saba, situated about 3 kilometers (2 miles) east of the modern city.

Photo: Levant Photo Service

- Excavations at ancient Beersheba near Jerusalem in southern Israel.

BEETLE (see ANIMALS OF THE BIBLE).

BEGGAR (see OCCUPATIONS AND TRADES).

BEGINNING—a title for Christ that declares His existence before time began. The Gospel of John declares that Jesus was present with the Father in the “beginning,” and, therefore, the Creator of all things (John 1:2). Christ is called “the Beginning” (Col. 1:18), “the Beginning of the creation of God” (Rev. 3:14), and “the Beginning and the End” (Rev. 1:8; 21:6; 22:13).

BEGOTTEN, ONLY—a New Testament phrase that describes Christ as the only, or unique, Son of His heavenly Father (John 1:14, 18; 3:16–18; 1 John 4:9, one and only, NIV). The Greek word expresses the idea of distinctiveness—“one of a kind.” As the unique, sinless Son, Jesus accomplished our salvation through His death on the cross.

BEHEMOTH [bee uh MOTH] (see ANIMALS OF THE BIBLE).

BEKAH [beh KAH] (see MONEY OF THE BIBLE; WEIGHTS AND MEASURES).

BEKER [BECK ur]—a form of BECHER.

BEL [bell] (see GODS, PAGAN).

BEL AND THE DRAGON (see APOCRYPHA).

BELA [BEE lah]—the name of three men and one place in the Old Testament:

1. One of the cities of the plain near the Dead Sea; it is identified as Zoar (Gen. 14:2).
2. A king of Edom (Gen. 36:32–33; 1 Chr. 1:43–44) who reigned in the city of Dinhabah, possibly situated just south of the River Arnon.
3. The oldest son of Benjamin and the head of the family of Belaites (Gen. 46:21; Num. 26:38, 40). The name is also spelled Belah (Gen. 46:21).
4. A son of Ahaz, of the tribe of Reuben (1 Chr. 5:8).

BELAH [BEE lah]—a form of BELA.

BELAITES [BEE luh ites]—descendants of BELA No. 3 (Num. 26:38).

BELIAL [BEE lih uhl] (*worthlessness*)—an Old Testament term designating a person as godless or lawless. The NKJV translates corrupt (1 Sam. 2:12), perverted (Judg. 19:22), rebel (2 Sam. 20:1), scoundrel (1 Kin. 21:10, 13), worthless men (1 Sam. 30:22), and worthless rogues (2 Sam. 16:7). A “daughter of Belial” (1 Sam. 1:16, KJV) means a wicked woman (NKJV, NIV), one who is worthless (NASB, NRSV).

Belial sometimes takes the form of a proper name (or a personification), applied to a demon or to Satan (Nah. 1:15; 2 Cor. 6:15). Many scholars believe that Belial is another name for SATAN.

BELIEVE, BELIEVER—to place one’s trust in God’s truth; one who takes God at His word and trusts in Him for salvation.

Mere assent to God’s truth is not saving faith, according to the Bible (John 8:31–46; Acts 8:13–24; James 2:14–26). Neither is total commitment of oneself to Jesus as Lord a form of saving faith. Such a view places too much emphasis on the act of belief, as opposed to the object of belief—Jesus Christ. This view also goes beyond the biblical evidence of faith as reception of a gift (John 4:1–42; Eph. 2:8–10).

A belief that saves is one that rests in the finished work of Christ; it trusts God alone for salvation (John 3:16). Believers are those who have trusted God with their will as well as their mind (Rom. 1:16; 3:22; 1 Thess. 1:7). Additional references dealing with belief, or faith, are Gen. 15:6; Ex. 14:31; Hab. 2:4; John 3:36; Acts 16:31; Rom. 3:21—5:1; Gal. 2:16, 20; and 1 John 5:1.

BELL (see MUSICAL INSTRUMENTS OF THE BIBLE).

BELLOWS (see TOOLS OF THE BIBLE).

BELLY—the stomach or abdominal region of the human body (Judg. 3:21–22; Ps. 17:14). The word rendered as “belly” in some translations is translated as “heart” in others. In the New Testament, John used belly (KJV; heart, NKJV) as a figure of a person’s true inner self—one’s intellectual and emotional life (John 7:38). The apostle Paul thought of the belly, or the heart, as the seat of one’s physical appetites, sensual pleasures, and worldly satisfactions (Rom. 16:18; Phil. 3:19).

BELOVED DISCIPLE—a title for one of the twelve disciples of Jesus (John 13:23; 19:26; 20:2; 21:7, 20). Many scholars believe it refers to the apostle JOHN.

BELSHAZZAR [bell SHAZ zur] (*Bel, protect the king*)—the oldest son of Nabonidus and the last king of the Neo-Babylonian Empire (Dan. 5:1–2; 7:1; 8:1). According to Daniel 5, Belshazzar was a king given to sensual pleasure. He held a drunken banquet involving his wives, concubines, and a thousand of his lords, or “nobles” (Dan. 5:1, NASB, NIV, REB). At the banquet Belshazzar and his guests drank from the sacred vessels that his “father” (Dan. 5:2)—or grandfather—Nebuchadnezzar had brought from the temple in Jerusalem, thus insulting the captive Jews and their God.

In the midst of the revelry, the fingers of a hand began writing these words on the wall: "MENE, MENE, TEKEL, UPHARSIN" (Dan. 5:25). Daniel tells us that upon seeing these words Belshazzar became troubled "so that the joints of his hips loosened and his knees knocked against each other" (Dan. 5:6).

At the queen's advice, Belshazzar sent for Daniel, who interpreted the writing as a signal of doom for the Babylonian Empire: "MENE: God has numbered your kingdom, and finished it; TEKEL: You have been weighed in the balances, and found wanting; PERES: Your kingdom has been divided, and given to the Medes and Persians" (Dan. 5:26–28). That very night, the soldiers of DARIUS the Mede—possibly another name for Cyrus the Persian—captured Babylon and Belshazzar was killed.

BELT (see ARMS, ARMOR OF THE BIBLE; DRESS OF THE BIBLE).

BELTESHAZZAR [bell tuh SHAZ zur]—the Hebrew form of the Babylonian name given to DANIEL by the chief of Nebuchadnezzar's eunuchs (Dan. 1:7; 5:12). This name should not be confused with BELSHAZZAR.

BEN [ben] (*son*)—the name of a man and a Hebrew word used as a prefix in the Old Testament:

1. A Levite at the time when the ARK OF THE COVENANT was brought to Jerusalem (1 Chr. 15:18).
2. A Hebrew word that means "son." Usually it referred to a male descendant, as a prefix in proper names, such as Ben-Ammi, "son of my people" (Gen. 19:38); and Ben-Oni, "son of my sorrow" (Gen. 35:18). Occasionally, however, the word is used as a term of endearment, as when Eli called Samuel "my son" (1 Sam. 3:6, 16). When preceding a word that defines some quality, ability, or characteristic, *ben* can be used descriptively. For example, "sons of Belial" (Judg. 19:22, KJV) means "perverted men."

BEN-ABINADAB [BEN ah BIN uh dab] (*son of Abinadab*)—a son-in-law of King Solomon and one of the twelve officers who provided food for the king and his household (1 Kin. 4:11).

BEN-AMMI [ben AHM ih] (*son of my people* or *kinsman*)—a son of Lot and founder of the AMMONITES (Gen. 19:32–38).

BEN-DEKAR [ben dih CAR]—a form of BEN-DEKER.

BEN-DEKER [ben DECK ur] (*son of Deker*)—one of the twelve officers who provided food for King Solomon and his household (1 Kin. 4:9; Ben-dekar, REB).

BEN-GEBER [ben GHE bur] (*son of a strong man*)—one of Solomon's supply officers who provided food for the royal household (1 Kin. 4:13).

BEN-HADAD [ben HAY dad] (*son of* [the god] *Hadad*)—the name of two or three kings of Damascus in Syria during the ninth and eighth centuries B.C. Because more than one king had this name, it is not always possible to be certain which king is indicated by a given reference in the Old Testament.

1. Ben-Hadad I (900–860? B.C.), "the son of Tabrimmon, the son of Hezion, king of Syria" (1 Kin. 15:18). Ben-Hadad I was king of Damascus during the reign of Israel's King BAASHA (909–886 B.C.). These two kings joined in an alliance to invade Judah, but King Asa of Judah persuaded Ben-Hadad to change sides by paying him to invade Israel instead (1 Kin. 15:19–20; 2 Chr. 16:1–4). This forced Baasha to withdraw from Judah to protect his own interests. This Ben-Hadad is also known from the famous stone monument he erected after making a treaty with King Pygmalion of Tyre about 860 B.C.
2. Ben-Hadad II (860–843? B.C.), the son of Ben-Hadad I. Ben-Hadad I may have reigned as long as fifty-seven years (900–843 B.C.). If so, the information given here about Ben-Hadad II would properly refer to Ben-Hadad I. However, it is likely that Ben-Hadad I died sometime during the reign of King Ahab of Israel (874–852 B.C.) and was succeeded by a son, Ben-Hadad II. The Bible does not mention this transition, but Assyrian records from 853 B.C. do mention HADADEZER as king of Damascus. This was probably the throne name used by a new king, Ben-Hadad II.

This Ben-Hadad also continued to invade and oppress the northern kingdom of Israel each year during the reign of King Ahab. Finally, Ahab defeated the Syrians in two successive years and captured Ben-Hadad (1 Kin. 20:1–33). As a price for releasing Ben-Hadad, Ahab received the right for Israelite merchants to trade in the marketplaces of Damascus (1 Kin. 20:34).

In 853 B.C. Ben-Hadad II led a coalition of neighboring nations, including Israel, in a major battle at QARQAR in Syria against the forces of Shalmaneser III, king of Assyria. Shalmaneser, who had been exacting tribute from Syria and Israel under the threat of military destruction, was driven out of Israel. Some time later, Ahab of Israel and King JEHOSHAPHAT of Judah joined forces to attack Ben-Hadad II. Their object was to regain RAMOTH GILEAD, originally part of Israel. Ahab and Jehoshaphat ignored the unpleasant warning of defeat spoken by MICAIAH, a true prophet of the Lord, and were defeated by Ben-Hadad II. Ahab also lost his life in the battle (1 Kin. 22:1–38).

Ben-Hadad II is probably the unnamed "king of Syria" whose officer Naaman was healed of leprosy by the Lord through the prophet Elisha (2 Kin. 5:1–19). Ben-Hadad himself also sent a servant, HAZAEL, to inquire of Elisha concerning his own illness (2 Kin. 8:7–10). Hazael later murdered Ben-Hadad and became king of Damascus (Syria), just as Elisha had prophesied (2 Kin. 8:12–15). Hazael also oppressed Israel during his reign (2 Kin. 10:32; 13:22). Hazael reigned as king of Syria from about 843 B.C. to about 798 B.C.

3. Ben-Hadad III, the son of Hazael. He succeeded his father as king of Damascus about 798 B.C. When the Israelite king JOASH (798–782 B.C.) came to power, he won back Israelite territory from Ben-Hadad III, defeating him in battle three times (2 Kin. 13:25). Joash's son, King JEROBOAM II, also was successful in battle against Ben-Hadad III and expanded Israel to its full borders (2 Kin. 14:13–28).

Having failed in his battles against Israel, Ben-Hadad III led a coalition of Syrian kings against Zakir, the king of Hamath, who had attempted to expand his kingdom at the expense of the other kings. Ben-Hadad lost this war also. An Aramaic stone monument mentions Ben-Hadad III by name. Eventually, "the palaces of Ben-

Hadad" (Amos 1:4) in Damascus were destroyed by invading Assyrian armies, just as the prophet Amos had predicted.

BEN-HAIL [ben HAY ill] (*son of strength*)—a prince and teacher during the reign of King Jehoshaphat of Judah (2 Chr. 17:7; Ben-hayil, REB).

BEN-HANAN [ben HAY nan] (*son of grace*)—a son of Shimon, of the tribe of Judah (1 Chr. 4:20).

BEN-HAYIL [ben HAY ill]—a form of BEN-HAIL.

BEN-HESED [ben HEE sid] (*son of faithfulness*)—one of Solomon's twelve supply officers, in charge of three cities in the Plain of Sharon: Arubboth, Sochoh, and Hepher (1 Kin. 4:10).

BEN-HUR [ben HER] (*son of Hur*)—one of Solomon's twelve supply officers responsible for providing food for the royal household (1 Kin. 4:8).

BEN-JAHAZIEL [ben juh HAY zih el] (*son of Jahaziel*)—a chief of the people who returned from the captivity in Babylon (Ezra 8:5).

BEN JOSIPHIAH [ben joe zy FIE uh] (*son of Josiphiah*)—one of the sons of Bani who returned from the captivity with Ezra (Ezra 8:10).

BEN-ONI [ben OWN ih] (*son of my pain*)—the name given by the dying Rachel to her son (Gen. 35:18). Jacob changed the name to BENJAMIN.

BEN-ZOHETH [ben ZOE heth] (*son of Zoheth*)—a son of Ishi, of the tribe of Judah (1 Chr. 4:20).

BENAIAH [beh NIE yuh] (*the Lord has built*)—the name of twelve men in the Old Testament:

1. One of David's mighty men (2 Sam. 23:30; 1 Chr. 27:14).
2. A loyal supporter of David and Solomon (1 Kin. 1:8; 4:4; 1 Chr. 27:5). Benaiah commanded the CHERETHITES and the PELETHITES, David's bodyguard (2 Sam. 8:18; 20:23; 1 Chr. 18:17; 27:5–6). A

Levite, Benaiah remained loyal to David when David's son Absalom rebelled. When another of David's sons, Adonijah, tried to seize the king's throne and prevent Solomon from becoming king, Benaiah escorted Solomon to Gihon, where he was anointed king (1 Kin. 1:32–45). Benaiah carried out Solomon's orders to execute Adonijah (1 Kin. 2:25) and Joab (1 Kin. 2:34). Solomon then made Benaiah commander-in-chief over the army (1 Kin. 2:35; 4:4). Benaiah was famous for three courageous deeds: (1) climbing down into a pit and killing a lion; (2) killing two lion-like warriors of Moab; and (3) killing an Egyptian giant with the giant's own weapon (2 Sam. 23:20–22; 1 Chr. 11:22–24).

3. The head of a family of the tribe of Simeon during Hezekiah's reign (1 Chr. 4:36).
4. A priest who played the harp before the ARK OF THE COVENANT when it was being brought by David to Jerusalem (1 Chr. 15:18, 20, 24; 16:5–6).
5. The father of one of David's counselors (1 Chr. 27:34).
6. The grandfather of JAHAZIEL (2 Chr. 20:14).
7. A Levite overseer of offerings in the temple during Hezekiah's reign (2 Chr. 31:13).
8, 9, 10, 11. Four men who had married pagan wives during the captivity and who heeded Ezra's call to divorce them. They were sons of Parosh, Pahath–Moab, Bani, and Nebo respectively (Ezra 10:25, 30, 35, 43).
12. The father of PELATIAH (Ezek. 11:1, 13).

BENCH—the rowing bench of a ship (Ezek. 27:6, KJV). The same word is used for the "boards" of acacia wood in the tabernacle (Ex. 26:15).

BENE BERAK **[ben eh BEH rack]** (*sons of lightning*)—a town allotted to the tribe of Dan (Josh. 19:45). It is now identified with Ibn Ibrak, situated about 6 kilometers (4 miles) east of modern Jaffa (Joppa).

BENE JAAKAN **[ben eh JAY ah can]**—a place on the border of Edom where the wandering Israelites camped (Num. 33:31–32). JAAKAN, one of the sons of Ezer, apparently gave his name to this place (1 Chr. 1:42); he is called Akan in Genesis 36:27. Also see BEEROTH.

BENE-KEDEM [ben eh KED um] (*sons of the East*)—a people or peoples, often mentioned together with the Midianites and the Amalekites, who lived east of the Jordan River (Judg. 6:3).

BENEDICTION—a prayer that God may bestow certain blessings on His people. In Old Testament times, a regular part of the temple service was pronouncing the benediction. The form of the priestly benediction was prescribed in the law: "The LORD bless you and keep you; / The LORD make His face shine upon you, / And be gracious to you; / The LORD lift up his countenance upon you, / And give you peace" (Num. 6:24–26).

The so-called Apostolic benediction is often used at the conclusion of a Christian worship service: "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit be with you all. Amen" (2 Cor. 13:14).

BENEFACTOR—a title bestowed upon gods, kings, and people of outstanding achievement. Jesus spoke of Gentile kings who exercise power and authority over their subjects as "benefactors" (Luke 22:25). He contrasted this earthly system with the kingdom of God. His disciples should not seek to be served but to serve others.

BENINU [beh NIE noo] (*our son*)—a Levite who sealed the covenant after returning from the captivity (Neh. 10:13).

BENJAMIN [BEN juh mun] (*son of the right hand* or *son of the south*)—the name of three or four men in the Old Testament:

1. Jacob's youngest son, born to his favorite wife, RACHEL (Gen. 35:18, 24). After giving birth to Benjamin, the dying Rachel named him Ben-Oni (Gen. 35:18), which means "son of my pain." But Jacob renamed him Benjamin. When Jacob lost his beloved son JOSEPH, he became very attached to Benjamin because Benjamin was the only surviving son of Rachel. When his sons went to Egypt in search of food to relieve a famine, Jacob was reluctant to let Benjamin go with them (Gen. 43:1–17).

It is apparent that Joseph also loved Benjamin, his only full brother (Gen. 43:29–34). During this trip Joseph ordered that his silver cup be planted in Benjamin's sack. The reaction of Jacob and Benjamin's brothers shows the great love they had for Benjamin (Gen. 44). Benjamin had five sons and two grandsons, and he became the founder of the tribe that carried his name (Gen. 46:21; Num. 26:38–41; 1 Chr. 7:6–12; 8:1–40).

2. A son of Bilhan, a Benjamite (1 Chr. 7:10).
3. A son of Harim who lived in Jerusalem following the return from the captivity. Benjamin divorced his pagan wife at Ezra's urging (Ezra 10:31–32).
4. A priest during the time of Nehemiah (Neh. 12:34) who helped repair and dedicate the wall of Jerusalem (Neh. 3:23). He may be the same person as No. 3.

BENJAMIN, TRIBE OF—the tribe descended from Benjamin (Num. 1:36–37; Judg. 1:21). Its northern boundary ran westward from the Jordan River through Bethel and just south of Lower Beth Horon; its western boundary picked up at this point to Kirjath Jearim; its southern border ran eastward to the northern point of the Dead Sea; and its easternmost limit was the Jordan River (Josh. 18:11–20). The chief towns in this hilly, fertile region were Jerusalem, Jericho, Bethel, Gibeon, Gibeah, and Mizpah (Josh. 18:21–28).

Saul, Israel's first king, was a Benjamite, and the Benjamites supported Saul over David (2 Sam. 2:9, 15; 1 Chr. 12:29). Although the Benjamites continued to show some unrest throughout David's reign (2 Sam. 20:1; Ps. 7), most of the tribe remained loyal to the house of David and became part of the southern kingdom of Judah when Israel divided into two nations (1 Kin. 12:21; Ezra 4:1). Saul of Tarsus, who later became known as the apostle Paul, was a Benjamite (Phil. 3:5).

BENJAMIN'S GATE (see GATES OF JERUSALEM AND THE TEMPLE).

BENJAMITE [BEN juh mite]—any person who belonged to the tribe of BENJAMIN (Judg. 3:15; 19:16; Benjaminite, NRSV).

BENO [BEE noe] (*his son*)—a descendant of the tribe of Levi through MERARI (1 Chr. 24:26–27).

BEON [BEE ahn]—an ancient Amorite city situated east of the Jordan River on the frontier of Moab (Num. 32:3). It was also known as BAAL MEON (Num. 32:38; 1 Chr. 5:8; Ezek. 25:9) and Beth Baal Meon (Josh. 13:17).

BEOR [BEE or]—the name of two men in the Old Testament:

1. The father of Bela, king of Edom (Gen. 36:32; 1 Chr. 1:43).
2. The father of Balaam, the seer hired by Balak to curse the Israelites (Deut. 23:4; Josh. 24:9). Beor is also called Bosor (2 Pet. 2:15, KJV).

BERA [BEE rah]—a king of Sodom (Gen. 14:2). During the time of Abraham he was defeated by Chedorlaomer in the Valley of Siddim.

BERACAH [BEHR ah kah]—a form of BERACHAH.

BERACHAH [BEHR ah kah] (*blessing*)—the name of a man and a place in the Old Testament:

1. A Benjamite who joined David's army at Ziklag (1 Chr. 12:3; Beracah, NASB, NIV, NRSV).
2. A valley in Judah near Tekoa (2 Chr. 20:26). King Jehoshaphat named this place when his people assembled here to bless the Lord after the defeat of their enemies.

BERACHIAH [behr ah KIE uh]—a form of BERECHIAH.

BERAIAH [beh RIE uh] (*the Lord has created*)—a chief of the tribe of Benjamin (1 Chr. 8:21).

BEREA [beh REE ah]—a city of Macedonia (see Map 7, B–1) about 73 kilometers (45 miles) west of Thessalonica (modern Salonika). On his first missionary journey, the apostle Paul preached at Berea (Acts 17:10) with much success. The Bereans were "more fair-minded than those in Thessalonica," because they "searched the Scriptures daily to find out whether these things were so" (Acts 17:11).

BERECHIAH [behr ah KIE uh] (*the Lord has blessed*)—the name of seven men in the Old Testament:

1. A son of Zerubbabel and a descendant of David (1 Chr. 3:20).
2. A Levite who lived in Jerusalem after the captivity (1 Chr. 9:16).
3. A Levite, the father of Asaph the singer (1 Chr. 15:17), also called Berachiah (1 Chr. 6:39).
4. One of the "doorkeepers for the ark" (1 Chr. 15:23) in David's time.
5. A chief of the tribe of Ephraim (2 Chr. 28:12).
6. The father of Meshullam (Neh. 3:4, 30; 6:18).
7. A son of Iddo and the father of Zechariah (Zech. 1:1, 7; Matt. 23:35; Barachias, KJV; Barachiah, NRSV; also see JEBERECHIAH, Is. 8:2).

BERED [BEH rid] (*hail*)—the name of a place and a person in the Old Testament:

1. A place (perhaps a town) in the Wilderness of Shur or the southern desert of Canaan. Between Bered and Kadesh Barnea lay the well called BEER LAHAI ROI (Gen. 16:14).
2. A descendant of Ephraim (1 Chr. 7:20). Bered is also called BECHER (Num. 26:35).

BERI [BEH rih]—a son of Zophah, of the tribe of Asher (1 Chr. 7:36).

BERIAH [beh RYE uh]—the name of four men in the Old Testament:

1. A descendant of Asher and the father of Heber and Malchiel (Gen. 46:17; Num. 26:44–45; 1 Chr. 7:30–31). Beriah was the head of the family of Beriites (Num. 26:44).
2. A descendant of Ephraim (1 Chr. 7:23), born after his brothers were killed by the Philistines.
3. A descendant of Benjamin (1 Chr. 8:13, 16).
4. A Levite, a son of Shimei the Gershonite (1 Chr. 23:10–11).

BERIITES [BEH rih ites]—the family name of Beriah, the son of Asher (Num. 26:44).

BERITES [BEH rites] (*belonging to Bichri*)—the descendants of BICHRI. The only mention of this clan is when Joab visited them in his pursuit of Sheba, the son of Bichri (2 Sam. 20:14; Bichrites, NRSV, REB).

BERITH [beh REETH] (see GODS, PAGAN).

BERNICE [ber NIECE] (*victorious*)—the oldest daughter of Herod Agrippa I, who ruled Palestine A.D. 37–44 (Acts 25:13). According to the historian Josephus, she was first married to a man named Marcus and later to her uncle Herod, king of Chalcis, who soon afterward died. She later married Polemo, king of Cilicia, but deserted him shortly after their wedding. Then she made her way to Jerusalem, where she lived with Agrippa II. She was with Agrippa II when the apostle Paul made his defense before him (Acts 25:13, 23; 26:30).

Bernice eventually became a mistress of the Roman emperor Vespasian, then of his son Titus. Bernice and her sister Drusilla (Acts 24:24) were two of the most corrupt and shameless women of their time.

BERODACH–BALADAN [bih ROE dak BAL uh dan]—a form of MERODACH–BALADAN.

BEROTHAH [beh ROW thah] (*wells*)—a town in Syria between Damascus and Hamath. The prophet Ezekiel saw it as the northernmost area of the restored promised land (Ezek. 47:16; Berothah, REB). It is also called Berothai (2 Sam. 8:8), or Cun (1 Chr. 18:8).

BEROTHAI [beh ROW thigh]—a form of BEROTHAH.

BEROTHITE [beh ROW thite]—a native or inhabitant of BEEROTH. A man referred to as Naharai the Berothite was Joab’s armorbearer (1 Chr. 11:39; also spelled Beerothite, 2 Sam. 23:37).

BERUTHA [beh ROO thuh]—a form of BEROTHAH.

BERYL [BEHR ul] (see JEWELS AND PRECIOUS STONES).

BESAI [BEE sigh]—a man whose descendants returned to Jerusalem with Zerubbabel after the captivity (Ezra 2:49; Neh. 7:52).

BESODEIAH [bes oh DEE yuh] (*in the intimate counsel of the Lord*)—the father of Meshullam, who helped repair the Old Gate of Jerusalem (Neh. 3:6).

BESOM [BEE some]—KJV, REB rendering of "broom" (Is. 14:23). Isaiah predicted that "the besom [broom] of destruction" would sweep Babylon away as so much rubbish before the Lord's purifying anger.

BESOR, THE BROOK [BEE sawr]—a wadi, or dry riverbed, south of Ziklag where David and 600 of his men battled the Amalekites (1 Sam. 30:9, 21).

BESTIALITY—sexual intercourse between a human being and an animal. According to the Mosaic Law, both the beast and the guilty person were to be put to death for this abomination (Ex. 22:19; Lev. 18:23; Deut. 27:21).

BETAH [BEE tah] (*trust, confidence*)—a city of Syria that David captured from HADADEZER (2 Sam. 8:8). It is identical to Tibhath (1 Chr. 18:8).

BETEN [BEE tehn] (*abdomen*)—a village of the tribe of Asher (Josh. 19:25). Beten may be the present-day Abtun, about 18 kilometers (11 miles) south of Akko (Acre), not far from Mount Carmel.

BETH [beth] (*house*)—the name of a Hebrew letter and a prefix used in Hebrew names:

1. The second letter of the Hebrew alphabet, used as a heading over Psalm 119:9–16. In the Hebrew text, each of these eight verses begins with beth.
2. A prefix used in many compound words, such as Beth Anath (house of Anath) or Beth Arabah (house of the desert). Also see ACROSTIC.

BETH ACACIA [beth ah KAY shuh] (*house of acacia)*—a town in the Jordan Valley between Zerarah and Jezreel, noted for its acacia trees (Judg. 7:22; Beth-shittah, NASB, REB, NIV, KJV, NRSV). The MIDIANITES fled to this town to escape Gideon.

BETH ANATH [beth AY nath] (*house of* [the goddess] *Anath*)—a fortified city in the territory of Naphtali, situated between Horem and Beth Shemesh (Josh. 19:38). The Canaanites were not expelled from this city during Israel's conquest of the land.

BETH ANOTH [beth AY noth] (*house of* [the goddesses] *Anoth*)—a town in the hill country of Judah, near Hebron (Josh. 15:59).

BETH APHRAH [beth AF ruh] (*house of dust*)—a Philistine city (Mic. 1:10; Beth-le-aphrah, NASB, NRSV; Aphrah, KJV; Beth Ophrah, NIV). Some scholars, however, believe an allusion to Bethel or Ophrah may be intended.

BETH ARABAH [beth AIR uh bah] (*house of the desert*)—a city in the wilderness of Judah (Josh. 15:61–62). Since Beth Arabah is also named as a city of Benjamin (Josh. 18:18), it must have been on or near the boundary between the territories of Judah and Benjamin, at the north end of the DEAD SEA. It may be identified with Ain el-Gharabah, southeast of Jericho.

BETH-ARAM [beth A ram]—a form of BETH HARAM and BETH HARAN.

BETH ARBEL [beth ARR bell]—a town plundered by Shalman (Hos. 10:14). Some scholars believe this Shalman was a king of Moab and that the town was Arbela in the region of Pella in TRANSJORDAN. Others argue that Shalman was Shalmaneser V of Assyria and that Beth Arbel was Arbela of Galilee.

BETH AVEN [beth A ven] (*house of idols*)—a town in the hill country of Benjamin east of Bethel and west of Michmash (Josh. 7:2). Some scholars believe Beth Aven was an older name for Ai. The prophet Hosea used the name symbolically to say that Bethel (“house of God”) had become Beth Aven (“house of idols”) because of the golden calf set up at Bethel by Jeroboam, the first king of the northern kingdom of Israel (1 Kin. 12:28–29).

BETH AZMAVETH [beth az MAY veth] (*house of Azmaveth*)—a town near Jerusalem between Anathoth and Geba (Neh. 7:28), also called Azmaveth (Ezra 2:24; Beth-azmoth, REB).

BETH-AZMOTH [beth AZ moth]—a form of BETH AZMAVETH.

BETH BAAL MEON [beth BAY uhl ME ahn] (*Baal’s dwelling place*) —an Amorite city east of the Jordan River on the northern border of

Moab allotted to the Reubenites (Josh. 13:17). It also was called Beon (Num. 32:3), Baal Meon (Num. 32:38), and Beth Meon (Jer. 48:23).

BETH BARAH [beth BAH rah]—a place in the Jordan River Valley near the site of Gideon's victory over the Midianites (Judg. 7:24). Beth Barah may have been a ford or crossing near the place where the brook Far'ah ran into the JORDAN; RIVER. Beth Barah should not be confused with "Bethabara (Bethany, NASB, REB, NIV, NRSV) beyond the Jordan" (John 1:28), a place east of the Jordan River.

BETH-BIREI [beth BEER ih eye]—a form of BETH BIRI.

BETH BIRI [beth BIH rih]—a town of southern Judah assigned to the tribe of Simeon (1 Chr. 4:31; Beth-birei, REB, KJV). It is perhaps the same as Beth Lebaoth (Josh. 19:6) or Lebaoth (Josh. 15:32).

BETH CAR [beth CAR] (*house of a lamb*)—a place near MIZPAH where Israel pursued the Philistines during the battle of EBENEZER (1 Sam. 7:11–12).

BETH DAGON [beth DAY gun] (*house of* [the god] *Dagon*)—the name of two towns in the Old Testament:

1. A town in the lowlands of Judah near Philistine territory (Josh. 15:41). It may be modern Khirbet Dajun.
2. A town on the border between Asher and Zebulun (Josh. 19:27). It probably is modern Jelamet el-Atika at the foot of Mount Carmel.

BETH DIBLATHAIM [beth dib lah THAY em] (*house of two fig cakes*)—a Moabite town associated with Dibon and Nebo (Jer. 48:22), perhaps the same place as Almon Diblathaim (Num. 33:46–47).

BETH EDEN [beth EE dun] (*house of delight*)—a city-state in Mesopotamia. It is mentioned in Assyrian records by the name Bit–Adini, situated on both sides of the Euphrates River north of the Balikh River. According to the prophet Amos, the people of the Aramean city would be taken captive and exiled to Kir by the Assyrians under Tiglath–Pileser (Amos 1:5).

BETH EKED OF THE SHEPHERDS [beth EE ked] (*house of shearing*)—a place on the road from Jezreel to Samaria where Jehu met and killed forty-two relatives of King Ahaziah of Judah (2 Kin. 10:12–14; the shearing house, KJV; a shepherds' shelter, REB). Jehu killed them at the well of Beth Eked, leaving no survivors. Some scholars identify this site with Beit–Qad, about 26 kilometers (16 miles) northeast of Samaria.

BETH EMEK [beth EE meck] (*house of the valley*)—a town of Asher near the border of Zebulun, in the Valley of Jipthah El (Josh. 19:27). It may be the modern Tell Mimas, located about 10.5 kilometers (6.5 miles) northeast of Acre (modern Akko).

BETH EZEL [beth EE zul]—a town of southern Judah mentioned with other towns in the SHEPHELAH and Philistine plain (Mic. 1:11).

BETH GADER [beth GAY dur] (*house of walls*)—a town of Judah (1 Chr. 2:51), perhaps the same place as Geder (Josh. 12:13).

BETH GAMUL [beth GAY mull] (*place of recompense*)—an unwalled city on the plain of Moab about 11 kilometers (7 miles) east of Dibon (Jer. 48:23).

BETH HACCEREM [beth HACK uh rim]—a form of BETH HACCHEREM.

BETH HACCHEREM [beth HACK uh rim] (*house of the vineyard*)—a village near Jerusalem where signal fires were sent up to warn of an invasion (Jer. 6:1; Neh. 3:14; Beth Haccerem, NRSV). Beth Haccherem is present-day Ramet Rahel, situated about 3 kilometers (2 miles) south of Jerusalem.

BETH HAGGAN [beth HAG un] (*garden house*)—a town toward which King AHAZIAH fled as he escaped from Jehu (2 Kin. 9:27).

BETH HAKKEREM [beth HACK uh rim]—a form of BETH HACCHEREM.

BETH HARAM [beth HAR em]—a town of Canaan allotted to the tribe of Gad in Joshua's time (Josh. 13:27; Beth-aram, KJV), probably the same place as BETH HARAN (Num. 32:36).

BETH HARAN [beth HAY ran]—an Amorite city captured and fortified by the tribe of Gad (Num. 32:36; Beth Haram, Josh. 13:27; Beth-aram, KJV).

BETH-HOGLA [beth HOG luh]—a form of BETH HOGLAH.

BETH HOGLAH [beth HOG luh]—a city of the tribe of Benjamin about 6 kilometers (4 miles) southeast of Jericho near the border of Judah (Josh. 15:6; Beth-hogla, KJV).

BETH HORON [beth HOE run] (*house of* [the god] *Horon*)—twin towns named after Horon, the Canaanite god of the underworld. The two towns, Upper and Lower Beth Horon (Josh. 16:3, 5), were separated by only a few miles. The towns were situated at the west end of the Ephraimite mountains on the boundary line between the territories of Benjamin and Ephraim. They were assigned to Ephraim and given to the KOHATHITES (Josh. 21:20–22).

These twin towns were called Upper and Lower because of the great difference in elevation between them. Upper Beth Horon was approximately 615 meters (2,000 feet) above sea level, while Lower Beth Horon was only 369 meters (1,200 feet) above sea level. The steep descent between them provided the best pass through the mountains from Jerusalem to Joppa (modern Jaffa) and the Mediterranean Sea. For this reason both towns became heavily fortified at various periods in history as a means of defense for Jerusalem.

The historical record of these cities reads like a page out of a war manual. When Joshua overcame the Amorites, in the battle where the sun stood still, “the LORD routed them before Israel, killed them with a great slaughter at Gibeon, [and] chased them along the road that goes to Beth Horon” (Josh. 10:10). When the Philistines fought against King Saul at Michmash, they sent a company of soldiers along the “road to Beth Horon” (1 Sam. 13:18).

BETH JESHIMOTH [beth JEHSH ih moth] (*house of wastelands*)—a town situated in the ABARIM mountain range east of the place where the Jordan River flows into the Dead Sea (Num. 33:49; Beth Jesimoth, NKJV). It was one of the limits of Israel’s encampment before the people crossed the Jordan.

BETH JESIMOTH [beth JESS ih moth]—a form of BETH JESHIMOTH.

BETH-LE-APHRAH [beth leh AF ruh]—a form of BETH APHRAH.

BETH LEBAOTH [beth leh BAY oth] (*house of lionesses*)—a town of southern Judah assigned to the tribe of Simeon (Josh. 19:6). The city is also known as Lebaoth (Josh. 15:32). Located near Sharuhen, it may be identical with Beth Biri (1 Chr. 4:31).

BETH MARCABOTH [beth MAR kuh both] (*house of chariots*)—a town of the Simeonites in southern Judah mentioned along with Hazar Susah as a city in the NEGEB near Ziklag (Josh. 19:5).

BETH MEON [beth ME ahn] (*place of habitation*)—a city of Moab (Jer. 48:23). Also see BAAL MEON; BEON; BETH BAAL MEON.

BETH MILLO [beth MILL oh] (*place of a mound*)—an ancient fortification in or near Shechem, a city in central Canaan, in the hill country of Ephraim (Judg. 9:6). The reference may be to the fortified citadel of Shechem, whose inhabitants were among those who proclaimed Abimelech king. Also see MILLO.

BETH NIMRAH [beth NIM rah] (*house of the leopard*)—a fortified city built by the Gadites in Gilead, east of the Jordan River (Num. 32:36). It is also called Nimrah (Num. 32:3).

BETH OPHRAH [beth OAF rah]—a form of BETH APHRAH.

BETH PAZZEZ [beth PAZ ez]—a border town in Issachar (Josh. 19:21), near En Haddah and Mount Tabor. It may be modern Kerm el-Haditheh.

BETH PELET [beth PEH let] (*house of escape*)—a town in the NEGEB of Judah, toward the border of Edom (Josh. 15:27; Neh. 11:26; Beth-phelet, KJV).

BETH PEOR [beth PEA oar]—a town of Moab near Pisgah that was allotted to the tribe of Reuben. The Israelites maintained their main encampment near this site while warring against Sihon and Og (Deut. 4:46). It was "in a valley in the land of Moab, opposite Beth Peor" (Deut. 34:6) that Moses was buried.

BETH-PHELET [beth FEH let]—a form of BETH PELET.

BETH-RAPHA [beth RAY fuh] (*house of healing*)—a man listed in the genealogy of Judah. He was a son of Eshton (1 Chr. 4:12).

BETH REHOB [beth REE hob] (*place of a street*)—a place in the Jordan River Valley north of the Sea of Galilee near Dan (Judg. 18:28). It was also called REHOB (Num. 13:21). Apparently, Beth Rehob was one of the small kingdoms of Aram or Syria, located east of Gilead (2 Sam. 10:6).

BETH SHAN [BETH shan]—a city at the junction of the Jezreel and Jordan valleys. Beth Shan shows evidence of occupation from prehistoric times throughout the biblical period. Archaeologists unearthed eighteen separate levels of occupation. This continuous occupation probably was due to natural and geographic factors. The many springs in the area, combined with the intense heat that is characteristic of the Jordan Valley, made Beth Shan a garden paradise.

Beth Shan's location at the crossroads of Canaan's two great valleys meant that all traffic through Canaan—from Egypt to Damascus and from the Mediterranean coast to the East—had to pass by the city.

After the Egyptian pharaoh Thutmose III's victory at MEGIDDO (about 1482 B.C.), the fortress at Beth Shan passed into Egyptian hands for three centuries. Joshua was unable to capture Beth Shan; his infantry could not cope with its iron chariots (Josh. 17:16). Later, the Philistines occupied the city; and after Saul's tragic last battle near Mount Gilboa, the Philistines "put his armor in the temple of ASHTAROTH as an offering and "fastened his body to the wall of Beth Shan" (1 Sam. 31:10). That Israel eventually gained control of the city is evidenced by the garrison that Solomon kept here (1 Kin. 4:12). In some places the name occurs as Beth Shean (Josh. 17:11, 16; Judg. 1:27).

During the intertestamental period, the name of Beth Shan was changed to Scythopolis (city of Scythians), which Josephus called the largest of the DECAPOLIS, perhaps meaning it was the capital. In spite of its importance, this city is not mentioned in the New Testament.

Photo by Willem A. VanGemeren

• A theater from the Roman period, with the mound of ancient Beth Shan (1 Sam. 31:8–10) in the background.

BETH SHEAN [beth SHEEN]—a form of BETH SHAN.

BETH SHEMESH [beth SHEH mesh] (*house of the sun-god*)—a name for three or four cities in the Old Testament:

1. A town in the Valley of Sorek, 24 kilometers (15 miles) west of Jerusalem (see Map 3, A–4). It was situated northwest of Judah’s territory near the Philistine border (Josh. 15:10). It was probably the same city as Ir Shemesh (Josh. 19:41), which was allotted to the tribe of Dan. Later, Judah gave Beth Shemesh to the Levites (Josh. 21:16).

After their victory at APHEK (1 Sam. 4), the Philistines took the ARK OF THE COVENANT to Ashdod and Ekron, cities upon which God's judgment quickly fell (1 Sam. 5). The ark was removed then to Beth Shemesh (1 Sam. 6:10—7:2), where it remained until it was taken to KIRJATH JEARIM. Later, Beth Shemesh was in the second administrative district of Solomon (1 Kin. 4:9). At Beth Shemesh Israel's king, JEHOASH, and Judah's king, AMAZIAH, met in battle (2 Kin. 14:11–14).

2. A city in Issachar located between MOUNT TABOR and the Jordan River (Josh. 19:22).
3. A Canaanite city in Naphtali whose inhabitants were not driven out of the land (Josh. 19:38; Judg. 1:33). Some scholars identify this city with No. 2.
4. The Hebrew rendering of the name of the Egyptian city of On, called Heliopolis in Greek, at which the temple of the sun-god Ra was situated. Jeremiah prophesied that the Lord would break the images of this Beth Shemesh and burn the houses of Egypt's gods (Jer. 43:13).

BETH-SHITTAH [beth SHE tah]—a form of BETH ACACIA.

BETH TAPPUAH [beth TAP you ah] (*house of apricots*)—a town in the hill country of Judah about 6 kilometers (4 miles) northwest of Hebron (Josh. 15:53).

BETH ZUR [beth ZOOR] (*house of rock*)—the name of a person and a place in the Old Testament:

1. A city in the mountains of Judah. Beth Zur commanded the road from Beersheba to Jerusalem. King Rehoboam strengthened its fortifications (Neh. 3:16).
2. A son of Maon (1 Chr. 2:45).

BETHABARA [beth AB ah ruh]—an unidentified place on the eastern bank of the Jordan River where John the Baptist baptized (John 1:28, KJV, NKJV). It is the same as BETHANY No. 2.

BETHANY [BETH ah nih]—the name of two villages in the New Testament:

1. A village on the southeastern slopes of the MOUNT OF OLIVES (see Map 6, B–4) about 3 kilometers (2 miles) east of Jerusalem near the road to Jericho (Mark 11:1). Bethany was the scene of some of the most important events of Jesus' life. It was the home of Martha, Mary, and Lazarus and the place where Jesus raised Lazarus from the dead (John 11). During Jesus' final week, He spent at least one night in Bethany (Matt. 21:17). At Bethany Jesus was anointed by Mary in the home of Simon the leper (Matt. 26:6–13). From a site near Bethany, He ascended into heaven (Luke 24:50).
2. A village in TRANSJORDAN where John the Baptist was baptizing (John 1:28, NIV; Bethabara, KJV, NKJV).

BETHEL [BETH uhl] (*house of God*)—the name of two cities in the Old Testament:

1. A city of Canaan about 19 kilometers (12 miles) north of Jerusalem (see Map 3, B–4). Bethel is mentioned more often in the Bible than any other city except Jerusalem. It is first mentioned in connection with Abraham, who "pitched his tent with Bethel on the west and . . . built an altar to the LORD" (Gen. 12:8; 13:3). The region around Bethel is still suitable for grazing by livestock.

   Jacob, Abraham's grandson, had a life-changing experience at this site. He had a vision of a staircase reaching into the heavens with the angels of God "ascending and descending on it" (Gen. 28:12). Jacob called the name of that place Bethel, "the house of God" (Gen. 28:19). He erected a pillar at Bethel to mark the spot of his vision (Gen. 28:22; 31:13). Jacob later built an altar at Bethel, where he worshiped the Lord (Gen. 35:1–16).

   During Israel's war with the Benjamites in later years (Judg. 20), the children of Israel suffered two disastrous defeats (Judg. 20:21, 25). They went to Bethel (the house of God, NKJV) to inquire of the Lord, for the ARK OF THE COVENANT was located there (Judg. 20:26–27). At Bethel they built an altar and offered burnt offerings and peace offerings before the Lord. The third battle ended in disaster for the Benjamites. At the end of the war the Israelites returned to Bethel (the house of God, NKJV), built an altar, and again offered burnt offerings and peace offerings (Judg. 21:1–4).

After the death of Solomon and the division of his kingdom, Jeroboam, the king of Israel (the Northern Kingdom), set up two calves of gold, one in Bethel and one in Dan (1 Kin. 12:29, 32–33). Thus, Bethel became a great center of idolatry (1 Kin. 13:1–32; 2 Kin. 10:29) and the chief sanctuary of Israel (Amos 7:13), rivaling the temple in Jerusalem.

The prophets Jeremiah and Amos denounced Bethel for its idolatries (Jer. 48:13; Amos 5:5–6). Hosea, deploring its great wickedness (Hos. 10:5, 15), called it BETH AVEN ("house of idols"), because of the golden calf set up there. Bethel, the house of God, had deteriorated into Beth Aven, the house of idols.

In a religious reformation that sought to restore the true worship of God, King Josiah broke down the altar at Bethel (2 Kin. 23:15). Still later in Israel's history, Bethel was occupied by Jewish people who returned from the captivity in Babylon with Zerubbabel (Ezra 2:28; Neh. 7:32). The place again reverted to the Benjamites (Neh. 11:31). The city was destroyed about 540 B.C. by a great fire. This destruction may have been the work of Nabonidus of Babylon or of the Persians in the period just before Darius. Today the site of Bethel is occupied by a small village called Beitin.

The New Testament does not refer to Bethel, but Jesus must have gone through this area on His trips. The city was situated on the main road from Shechem to Jerusalem.

2. A city in the territory of Simeon (1 Sam. 30:27). Scholars believe this Bethel is a variant reading for Bethul (Josh. 19:4) or Bethuel (1 Chr. 4:30). See BETHUEL No. 2.

Photo by Howard Vos

- Archaeologists excavate the ancient Canaanite sacrificial center at Bethel.

BETHER [BEE thur]—a small range of hills between Bethlehem and Jerusalem (Song 2:17).

BETHESDA [buh THEZ duh] (*house of grace*)—a pool in the northeastern part of Jerusalem, near the Sheep Gate. At this pool Jesus healed the man "who had an infirmity thirty-eight years" (John 5:5). Archaeologists have discovered two pools in this vicinity, 16$^1/_2$ and 19$^1/_2$ meters (55 and 65 feet) long respectively. The shorter pool had five arches over it with a porch beneath each arch, corresponding to the description given in John 5:2. The Crusaders later built a church on this site to commemorate the healing miracle that took place.

The man who had been lame for thirty-eight years came to the pool hoping to be cured by its miraculous waters; instead he was healed by the word of Jesus (John 5:1–15).

BETHLEHEM [BETH luh hem] (*house of bread* or *house of* [the god] *Lahmu*)—the name of two cities and possibly one man in the Bible:

1. The birthplace of Jesus Christ (see Map 3, B–4). Bethlehem was situated about 8 kilometers (5 miles) south of Jerusalem in the district known as Ephrathah in Judah (Mic. 5:2), a region known for its fertile hills and valleys.

   Bethlehem was the burial place of Rachel, the wife of Jacob (Gen. 35:19). The original home of Naomi and her family, it was also the setting for much of the Book of Ruth. Bethlehem also was the ancestral home of David (1 Sam. 17:12) and was rebuilt and fortified by King Rehoboam (2 Chr. 11:6).

   The most important Old Testament figure associated with Bethlehem was David, Israel's great king. At Bethlehem Samuel anointed David as Saul's successor (1 Sam. 16:1, 13). Although David made Jerusalem his capital city, he never lost his love for Bethlehem. Second Samuel 23:14–17 is a warm story about David's longing for a drink of water from the well of Bethlehem, which was a Philistine garrison at the time. But when three of David's mighty men broke through the Philistine lines to draw a drink of water, David refused to drink it because it symbolized "the blood of the men who went in jeopardy of their lives" (2 Sam. 23:17).

The prophet Micah predicted that Bethlehem would be the birthplace of the Messiah (Mic. 5:2), a prophecy quoted in Matthew 2:6. It is significant that the King of kings, who was of the house of David, was born in David's ancestral home. According to Luke 2:11, Jesus was born in "the city of David," Bethlehem. Christ, who is the Bread of Life, was cradled in a town whose name means "house of bread."

The Church of the Nativity, which marks the birthplace of the Savior, is one of the best authenticated sites in the Holy Land. The present structure, built over the cave area that served as a stable for the inn, goes back to the time of the Roman emperor Justinian (sixth century A.D.). This church replaces an earlier building, built in A.D. 330 by Helena, the mother of the Roman emperor Constantine.

2. A town in the land of Zebulun (Josh. 19:15).
3. A son of Salma, a descendant of Caleb (1 Chr. 2:51). As the "father" of Bethlehem, Salma may have been the founder of Bethlehem rather than being the father of a son named "Bethlehem."

Photo by Gustav Jeeninga

- Bethlehem, in the hill country of Judah—the home of David and the birthplace of Jesus (1 Sam. 16:1, 4; Luke 2:11).

BETHLEHEMITE [BETH luh hem ite]—a native or inhabitant of BETHLEHEM (1 Sam. 16:1).

BETHPHAGE [beth FAY jeh]—a village near Bethany, on or near the road from Jerusalem to Jericho. It has been described as a “suburb” of Jerusalem. The site is mentioned only in connection with Jesus’ triumphal entry (Matt. 21:1). From Bethphage Jesus sent two of His disciples into the next village to obtain a colt for Him to ride on the Sunday before His crucifixion.

BETHSAIDA [beth SAY ih duh] (*house of fishing*)—the name of one or possibly two cities in the New Testament:

1. Bethsaida, which was later called Julias, was situated 3 kilometers (2 miles) north of the Sea of Galilee and east of the Jordan River (see Map 6, C–2). The name Julias was given to it by the tetrarch Philip (Luke 3:1), after Julia, the daughter of Caesar Augustus. In the wilderness near Bethsaida, Jesus fed the 5,000 and healed the multitudes (Luke 9:10–17). It was also in Bethsaida that He restored sight to a blind man (Mark 8:22).
2. The gospels of Mark, Luke, and John seem to speak of another Bethsaida which was the home of Philip, Andrew, and Peter (John 1:44) and perhaps of James and John (Luke 5:10). This city was situated northwest of the Sea of Galilee in the fertile plain of Gennesaret (Mark 6:45, 53) near Capernaum (John 6:17) in the province of Galilee (John 12:21).

   Some scholars argue that there was only one city called Bethsaida. The Jewish historian Josephus identified the Bethsaida developed by Philip as being near the Jordan in “Lower Gaulanitis.” Yet, the gospels seem to indicate that there was another Bethsaida west of the Jordan River (for example, see Mark 6:45, 53). Philip, Peter, and Andrew were from “Bethsaida of Galilee” (John 12:21). Bethsaida–Julias could not be considered to be “of Galilee.” The close connection of Bethsaida with CHORAZIN (Matt. 11:21) and CAPERNAUM (Matt. 11:23) as the center of Jesus’ ministry in Galilee is strong evidence for another Bethsaida situated closer to them.

BETHUEL [beh THUE el] (*house of God*)—the name of a person and a place in the Old Testament:

1. A son of Nahor and Milcah. Bethuel also was Abraham’s nephew and the father of Laban and Rebekah (Gen. 22:22–23).
2. A city in the territory of Simeon near Hormah and Ziklag (1 Chr. 4:30; Josh. 19:4, Bethul, KJV, NKJV, NIV). Also see BETHEL No. 2.

BETHUL [beh THOOL]—a form of BETHUEL.

BETONIM [BET oh nim]—a town east of the Jordan River in northern Gad (Josh. 13:26), probably the same place as Khirbet Batneh or Batana.

BETROTHAL—a mutual promise or contract for a future marriage (Deut. 20:7; Jer. 2:2; Luke 1:27).

The selection of the bride was followed by the betrothal, not to be entirely equated with the modern concept of engagement. A betrothal was undertaken by a friend or agent representing the bridegroom and by the parents representing the bride. It was confirmed by oaths and was accompanied with presents to the bride and often to the bride’s parents.

The betrothal was celebrated by a feast. In some instances, it was customary for the bridegroom to place a ring, a token of love and fidelity, on the bride’s finger. In Hebrew custom, betrothal was actually part of the marriage process. A change of intention by one of the partners after he or she was betrothed was a serious matter, subject in some instances to penalty by fine.

The most important instance of betrothal in the Bible is the one between Joseph and Mary (Matt. 1:18–19). A Jewish betrothal could be dissolved only by the man’s giving the woman a certificate of divorce. A betrothal usually lasted for one year. During that year the couple were known as husband and wife, although they did not have the right to be united sexually.

Betrothal was much more closely linked with marriage than our modern engagement. But the actual marriage took place only when the bridegroom took the bride to his home and the marriage was consummated in the sexual union.

Also see MARRIAGE; WEDDINGS.

BEULAH [BUE luh] (*married*)—Isaiah’s name for the Promised Land after the captivity—a symbol of Israel’s future blessedness and prosperity (Is. 62:4).

BEWITCH—to hypnotize, charm, or cast an evil spell. The “foolish Galatians” (Gal. 3:1) had been bewitched, or led into theological and moral error, by the false teachings of the JUDAIZERS.

BEZAANANNIM [bee za ah NAN em]—a form of ZAANANNIM.

BEZAI [BEE zay eye]—the founder of a family of Israelites who returned from the captivity (Ezra 2:17; Neh. 7:23).

BEZALEEL [BEZ uh leel] (*in the shadow of God*)—the name of two Old Testament men:

1. The chief architect and designer of the tabernacle (Ex. 36:1–2; Bezalel, NASB, REB, NIV, NRSV). Along with Aholiab of the tribe of Dan, Bezaleel supervised the tabernacle’s construction and the manufacture of its furniture.
2. A man who divorced his pagan wife after the captivity (Ezra 10:30).

BEZALEL [BEZ uh lel]—a form of BEZALEEL.

BEZEK [BEE zeck] (*lightning*)—the name of a town and a place in the Old Testament:

1. A town in the territory allotted to the tribe of Judah (Judg. 1:4–5).
2. The place where Saul assembled his army on the eve of a great victory over Nahash the Ammonite. At this battle JABESH GILEAD was saved from the Ammonites (1 Sam. 11:8).

BEZER [BEE zur]—the name of a man and a city in the Old Testament:

1. A fortified city within the territory of Reuben (see Map 3, C–4), set apart by Moses as one of three cities of refuge east of the Jordan River (Deut. 4:40–43).
2. A son of Zophah, one of the chiefs of Asher (1 Chr. 7:37).

BIBLE, THE—the sacred Book, or collection of books, accepted by the Christian church as uniquely inspired by God, and thus authoritative, providing guidelines for belief and behavior.

Major Divisions. The Bible contains two major sections known as the Old Testament and the New Testament. The books of the Old Testament were written over a period of about 1,000 years in the Hebrew language, except for a few selected passages, which were written in Aramaic. The Old Testament tells of the preparation that was made for Christ's coming.

The New Testament was written over a period of about sixty years. The original language in which it was written was Greek. This portion of the Bible tells of Christ's coming, His life and ministry, and the growth of the early church.

The English word "testament" normally refers to a person's will, the document that bequeaths property to those who will inherit it after the owner's death. But the meaning of "testament" from both the Hebrew and the Greek languages is "settlement," "treaty," or "covenant." Of these three English words, COVENANT best captures the meaning of the word "testament." Thus, the two collections that make up the Bible can best be described as the books of the old covenant and the books of the new covenant.

The old covenant is the covenant sealed at Mount Sinai in the days of Moses. By this covenant, the living and true God, who had delivered the Israelites from slavery in Egypt, promised to bless them as His special people. They were also to worship Him alone as their God and to accept His law as their rule for life (Ex. 19:3–6; 24:3–8).

The new covenant was announced by Jesus as he spoke to His disciples in the upper room in Jerusalem the night before His death. When He gave them a cup of wine to drink, Jesus declared that this symbolized "the new covenant in My blood" (Luke 22:20; 1 Cor. 11:25).

Between the times of Moses and Jesus, the prophet Jeremiah foresaw a day when God would make a new covenant with His people. Under this new covenant, God would inscribe His laws on the hearts of people rather than on tablets of stone (Jer. 31:31–34). In the New Testament, this new covenant of which Jeremiah spoke is identified with the covenant inaugurated by Jesus (Heb. 8:6–13).

While these two covenants, the old and the new, launched great spiritual movements, Christians believe these movements are actually two phases of one great act through which God has revealed His will to His people and called for their positive response. The second covenant is the fulfillment of what was promised in the first.

In the form in which it has been handed down among the Jewish people, the Old Testament, or Hebrew Bible, contains three divisions: the Law, the Prophets, and the Writings. The Law consists of Genesis, Exodus, Leviticus, Numbers, and Deuteronomy; this section of the Old Testament is also known as the PENTATEUCH. The Prophets fall into two subdivisions: the former prophets (Joshua, Judges, First and Second Samuel, and First and Second Kings) and the latter prophets (Isaiah, Jeremiah, Ezekiel, and the Book of the Twelve Prophets—Hosea through Malachi). The rest of the books are gathered together in the Writings: Psalms, Proverbs, Job, Song of Solomon, Ruth, Lamentations, Ecclesiastes, Esther, Daniel, Ezra–Nehemiah (counted as one book), and First and Second Chronicles.

The arrangement of the Old Testament with which readers today are most familiar has been inherited from the pre-Christian Greek translation of the Old Testament (the SEPTUAGINT)—an arrangement that was also followed by the later Latin Bible (the Vulgate). This arrangement has four divisions: the Pentateuch, the historical books, poetry, and prophecy. The thirty-nine books in this latter arrangement, however, are exactly the same as the twenty-four of Jewish tradition.

The New Testament opens with five narrative books—the four gospels and the Acts of the Apostles. The gospels deal with the ministry, death, and resurrection of Jesus. The Book of Acts continues the story of the development of the early church across the next thirty years. Acts serves as a sequel to the gospels in general; originally it was written as a sequel to the Gospel of Luke in particular.

Twenty-one letters, or epistles, follow the historical narratives. Thirteen of these letters bear the name of the apostle Paul as writer, while the remaining eight are the work of other apostles or of authors associated with apostles. The last book in the New Testament, the Revelation of John, portrays through visions and symbolic language the accomplishment of God’s purpose in the world and the ultimate triumph of Christ.

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A Glance at the Major Divisons and Individual Books of the Bible

OLD TESTAMENT

Books of the Pentateuch, or the Law

BOOK	SUMMARY
Genesis	Creation and the establishment of the covenant relationship
Exodus	Deliverance of the people of Israel from slavery in Egypt
Leviticus	The ceremonial law
Numbers	Wandering of God's people in the wilderness
Deuteronomy	The second giving of the law by Moses before the people occupy the Promised Land

Books about the History of Israel

BOOK	SUMMARY
Joshua	The conquest and division of the Promised Land
Judges	The nation of Israel is rescued by a series of judges, or military leaders
Ruth	A beautiful story of God's love and care
1, 2 Samuel	The early history of Israel, including the reigns of Saul and David
1, 2 Kings	A political history of Israel, focusing on the reigns of selected kings from the time of Solomon to the captivity of the Jewish people by Babylonia
1, 2 Chronicles	A religious history of Israel, covering the same period of time as 2 Samuel and 1 and 2 Kings
Ezra	The return of the Jewish people from captivity in Babylonia
Nehemiah	The rebuilding of the walls of Jerusalem after the exiles returned from Babylonia
Esther	God's care for His people under Gentile rule

Books of Wisdom

BOOK	SUMMARY
Job	An examination of the problems of evil and human suffering
Psalms	The song book or hymnal of ancient Israel
Proverbs	Wise sayings and observations designed to develop proper attitudes and behavior
Ecclesiastes	A philosophical description of the emptiness of life without God
Song of Solomon	A love song portraying the beauty of a human love relationship as a symbol of divine love

Books of the Major Prophets

BOOK	SUMMARY
Isaiah	The outstanding prophecy of condemnation and Messianic consolation
Jeremiah	A message of judgment against Judah's moral and spiritual decay

Lamentations	Five poems of lament over fallen Jerusalem
Ezekiel	A prophecy of judgment during the Babylonian Captivity
Daniel	A book of prophecy about the end times

Books of the Minor Prophets

BOOK	SUMMARY
Hosea	A message of Israel's condemnation followed by God's forgiveness
Joel	A prediction of foreign invasion as a form of judgment by God
Amos	Pronouncements of judgment against the nations, especially Israel
Obadiah	A book prophesying the total destruction of Edom
Jonah	A story about a reluctant prophet who led Nineveh to repentance
Micah	A prediction of judgment and a promise of Messianic restoration
Nahum	A prophecy of the destruction of Nineveh
Habakkuk	A prophet who questioned God and praised His approaching judgment against Judah
Zephaniah	A prediction of destructive judgment followed by tremendous blessing
Haggai	After the return from Babylonia, a call to rebuild the Temple
Zechariah	A Messianic prophecy calling for the completion of construction on the Temple
Malachi	A prophecy of destruction followed by Messianic blessing

NEW TESTAMENT

The Gospels

BOOK	SUMMARY
Matthew	Christ presented as the fulfillment of Old Testament Messianic prophecy
Mark	Probably the earliest of the gospels, focusing on Christ's ministry
Luke	Fullest biography of Christ, focusing on His perfection and ministry of salvation
John	The most symbolic gospel, which presents Christ as the divine Son of God

History of the Early Church

BOOK	SUMMARY
Acts	A history of the expansion of the early church

Epistles (Letters) of the Apostle Paul

BOOK	SUMMARY
Romans	An explanation of the Christian faith for both Jews and Gentiles, addressed to

	the church at Rome
1 Corinthians	Instructions to the church at Corinth dealing with problems among Christians
2 Corinthians	Paul’s defense and explanation of his apostleship
Galatians	An account of the necessity of justification by faith rather than works
Ephesians	A letter to the church at Ephesus explaining the believer’s position in Christ
Philippians	A joyful letter to the church at Philippi, telling of Paul’s conquering faith during imprisonment
Colossians	An account of the supremacy of Christ, written to the church at Colossae
1, 2 Thessalonians	Instructions to the church at Thessalonica about the coming of the Lord
1, 2 Timothy	Manuals of leadership for the young pastor at Ephesus
Titus	A manual of Christian conduct for church leaders, written to a young pastor on Crete
Philemon	An appeal for Christian unity and forgiveness for a runaway slave

General Epistles (Letters)

BOOK	SUMMARY
Hebrews	A presentation of Jesus Christ as High Priest, addressed to Jewish believers
James	Practical instructions for applied Christianity
1 Peter	Encouragement and comfort from Peter to suffering Christians
2 Peter	Peter’s warning against false teachers
1 John	John’s reminder of the full humanity of Christ
2 John	John’s letter of encouragement and approval
3 John	John’s personal note of appreciation to Gaius
Jude	A strong warning against false teachers
Revelation	An encouraging prophecy of the final days and God’s ultimate triumph

Authority of the Bible. The authority of the Bible follows naturally from its inspiration. It is implied by its title, “the Word of God.” It is the written record of the Word of God that came to prophets, apostles, and other spokesmen, and that “became flesh” in Jesus Christ. Christians believe Jesus Christ was the Word of God in a unique sense. Through Jesus, God communicated the perfect revelation of Himself to mankind (Heb. 1:1–3). For Christians the authority of the Bible is related to the authority of Christ. The Old Testament was the Bible that Jesus used—

the authority to which He made constant appeal and whose teachings He followed and proclaimed. When Jesus was arrested in the Garden of Gethsemane and led away to His execution, He submitted with the words,

"The Scriptures must be fulfilled" (Mark 14:49). He saw His mission in the world as a fulfillment of the predictions of the Old Testament.

The New Testament presents the record of Jesus' life, teachings, death, and resurrection; a narrative of the beginning of the Christian church with the coming of the Holy Spirit; and the story of the extension of the gospel and the planting of the church during the following generation. It also contains the written teachings of Jesus' apostles and other early Christians who applied the principles of His teaching and redemptive work to their lives.

Revelation and Response. According to the Bible, God has made Himself known in a variety of ways. "The heavens declare the glory of God" (Ps. 19:1). "For since the creation of the world His invisible attributes are clearly seen, being understood by the things that are made, even His eternal power and Godhead" (Rom. 1:20). But while God is revealed in His creation and through the inner voice of human conscience, the primary means by which He has made Himself known is through the Bible.

God has revealed Himself through His mighty acts and in the words of His messengers, or spokesmen. Either of these ways is incomplete without the other. In the Old Testament record, none of the mighty acts of God is emphasized more than the EXODUS—God's deliverance of the Israelites from Egyptian bondage. As He delivered His people, God repeatedly identified Himself as their redeemer God: "I am the LORD your God, who brought you out of the land of Egypt, out of the house of bondage. You shall have no other gods before Me" (Ex. 20:2–3).

If they had been delivered with no explanation, the people of Israel would have learned little about the God who redeemed His people. The Israelites might have guessed that in such events as the plagues of Egypt and the parting of the waters of the Red Sea, some supernatural power was at work on their behalf. But they would not have known the nature of this power or God's purpose for them as a people.

God also communicated with His people, the nation of Israel, through Moses, to whom He had already made Himself known in the vision of the burning bush. God instructed Moses to tell his fellow Israelites what had been revealed to him. This was no impersonal force at work, but the God of their ancestors, Abraham, Isaac, and Jacob. In fulfillment of His promises to them, God was acting now on behalf of their descendants.

In communicating with His people, God revealed both His identity and His purpose. His purpose was to make the Israelites a nation dedicated to His service alone. This message, conveyed to the Israelites through Moses, would have been ineffective if God had not delivered them personally. On the other hand, His deliverance would have been meaningless without the message. Together both constituted the Word of God to the Israelites—the saving message of the God who both speaks and acts.

This pattern of God's mighty acts and the prophetic word interacting with each other continues throughout the course of biblical history. The Babylonian CAPTIVITY is a good example of this process. A succession of prophets warned the people that if they did not mend their ways, captivity would come on them as judgment. But even during the years of the captivity the prophets continued to speak, encouraging the captives and promising that God would deliver them from their plight.

The prophets were God's primary spokesmen to the people of Israel in Old Testament times. But they were not His only messengers. Priests and sages, or wise men, were other agents through whom God's will was made known. The teachings of many of these messengers are preserved in the Bible.

In addition to God's revelation of Himself through the Bible, God's Word also records the response of those to whom the revelation was given. Too often the response was unbelief and disobedience. But at other times, people responded in faith and obedience. The Psalms, especially, proclaim the grateful response of people who experienced the grace and righteousness of God. These faithful people sometimes voiced their appreciation in words addressed directly to God. At other times they reported to others what God had come to mean to them.

In the New Testament writings, revelation and response came together in the person of Jesus Christ. On the one hand, Jesus was God's perfect revelation of Himself—He was the divine Word in human form (John 1:1, 14). His works of mercy and power portrayed God in action, especially His supreme act of sacrifice to bring about "the redemption that is in Christ Jesus" (Rom. 3:24). His teaching expressed the mind of God.

The words and acts of Jesus also proclaimed the meaning and purpose of His works. For example, His act of casting out demons “with the finger of God” (Luke 11:20) was a token that the kingdom of God had come upon them. He also declared that His death, which he interpreted as the fulfillment of prophetic Scripture (Mark 14:49), was “a ransom for many” (Mark 10:45).

In his life and ministry, Jesus also illustrated the perfect human response of faith and obedience to God. Jesus was “the Apostle [God’s Messenger to us] and High Priest [our Representative with God] of our confession” (Heb. 3:1). Thus, Jesus performed the mighty acts of God and He spoke authoritatively as God’s Messenger and Prophet.

Preservation of the Bible. The Bible is a written, authoritative record by which any teaching or theory may be judged. But behind the writing lay periods of time when these messages were circulated in spoken form. The stories of the patriarchs were passed from generation to generation by word of mouth before they were written. The messages of the prophets were delivered orally before they were fixed in writing. Narratives of the life and ministry of Christ were repeated orally for two or three decades before they were given literary form. But in part, the Bible owes its preservation to the fact that oral narratives were eventually reduced to writing. Just as God originally inspired the Bible, He has used this means to preserve His Word for future generations.

The first person in the Bible to write anything down was Moses. God instructed Moses to write as a permanent memorial the divine vow that the name of Amalek would be blotted out (Ex. 17:14). From that time until the end of the New Testament age, the writing of the many books and parts of the Bible continued.

None of the original biblical documents—referred to by scholars as the “original autographs”—has survived. No scrap of parchment or papyrus bearing the handwriting of any of the biblical authors has been discovered. But before the original documents disappeared, they were copied. Scribes exercised the utmost care as they laboriously and lovingly copied the Scriptures and handed them down from generation to generation. Their best copies are the texts on which current translations of the Bible are based.

The process of copying and recopying the Bible has continued to our time. Until the middle of the 15th century A.D., all the copying was done by hand. Then, with the invention of printing in Europe, copies could be made in greater quantities by using this new process. Each copy of the Bible had to be produced slowly by hand with the old system, but now the printing press could produce thousands of copies in a short time. This made the Scriptures available to many people, rather than just the few who could afford handmade copies.

The older handwritten copies of Bible texts are called manuscripts. Early manuscripts for the books of the Bible were written on papyrus or skin. Papyrus was a type of ancient paper manufactured from a reed plant that grew in the Nile Valley and similar environments. Papyrus was inexpensive, but it was not very durable. It rotted quickly when exposed to dampness.

The ancient papyrus manuscripts that have been discovered were found in the dry sands of Egypt and other arid places. Great quantities of inscribed papyri have been recovered from the Egyptian sands during the last hundred years dating from the period shortly before and after the beginning of the Christian era, about A.D. 30. A few scraps of papyri containing ancient texts of the Bible have been among the recovered manuscripts.

The skins of animals proved to be a much more durable writing material than papyrus. Many different writing materials were manufactured from such skins. Some were a coarse form of leather. Others were subjected to a special refining process, emerging as a writing material known as parchment. Vellum, another valued writing material, was made from calfskin. Some of the most important manuscripts of the Bible were written on vellum.

The Canon of the Bible. The word “canon” means a “rod”—specifically, a rod with graduated marks used for measuring length. This word refers to the list of individual books that were eventually judged as authoritative and included in the Old Testament and the New Testament.

The early formation of the canon of the Old Testament is not easy to trace. Its threefold division in its early history—the Law, the Prophets, and the Writings—may reflect the three stages of its formation. From the beginning, the Law was accepted, even if it was not always obeyed. Evidence of its acceptance would include Moses’ reading of “the Book of the Covenant” to the people at Mount Sinai and the people’s response, “All that the LORD has said we will do, and be obedient” (Ex. 24:7).

Further evidence of acceptance of the Law includes the discovery of the “Book of the Law,” probably the Book of Deuteronomy, in the temple of Jerusalem during King Josiah's reign and the religious reform that followed the discovery (2 Kin. 22:8—23:25). Also, following the return of the Jewish people from the Babylonian captivity, "the Book of the Law of Moses" was read to the people of Jerusalem under Ezra's direction. This book became the constitution of their new nation (Neh. 8:1–18).

The second division of the Old Testament accepted by the Jewish people was the Prophets. The prophets' words were preserved from the beginning by their disciples, or by others who recognized the prophets as messengers of God. In general, their words were probably written shortly after they were spoken, for their authority as God's messengers came before their widespread acceptance by the Jewish people. The words of the prophets were not regarded as authoritative because they were included in the Old Testament; they were included because they were considered to be authoritative.

The third division of the Hebrew Old Testament, the Writings, may have remained "open" longer than the first two. Scholars know less about the formation of this division than the first two.

The "Bible" Jesus used was the Hebrew Old Testament. He left no instructions about forming a new collection of authoritative writings to stand beside the books that He and His disciples accepted as God's Word. The Old Testament was also the Bible of the early church, but it was the Old Testament as fulfilled by Jesus. Early Christians interpreted the Old Testament in the light of His person and work. This new perspective controlled the early church's interpretation to such a degree that, while Jews and Christians shared the same Bible, they understood it so differently that they might almost have been using two different Bibles.

The works and words of Jesus were first communicated in spoken form. The apostles and their associates proclaimed the gospel by word of mouth. Paul taught the believers orally in the churches he founded when he was present. But when he was absent, he communicated through his letters.

Quite early in its history, the church felt a need for a written account of the teachings of Jesus. His teachings did provide the basis for the new Christian way of life. But the church grew so large that many converts were unable to rely on the instructions of those who had heard and memorized the teachings of Jesus. From about A.D. 50 onward, probably more than one written collection of sayings of Jesus circulated in the churches. The earliest written gospel appears to have been the Gospel of Mark, written about A.D. 64.

An individual gospel, a letter from an apostle, or even several works circulating independently, would not amount to a canon, or an authoritative list of books. A canon implies a collection of writings. There is evidence that two collections of Christian writings circulated among the churches at the beginning of the second century. One of these was the gospel collection—the four writings commonly called the four gospels. The other collection was the Pauline collection, or the letters of the apostle Paul. The anonymous letter to the Hebrews was added to this second collection at an early date.

Early Christians continued to accept the Old Testament as authoritative. But they could interpret the Old Testament in the light of Jesus' deeds and words only if they had a reliable record of them. So, alongside Moses and the prophets, they had these early writings about Jesus and letters from the apostles, who had known Jesus in the flesh.

When officials of the early church sought to make a list of books about Jesus and the early church that they considered authoritative, they retained the Old Testament, on the authority of Jesus and His apostles. Along with these books they recognized as authoritative the writings of the new age—four gospels, or biographies on the life and ministry of Jesus; the thirteen letters of Paul; and letters of other apostles and their companions. The gospel collection and the apostolic collection were joined together by the Book of Acts, which served as a sequel to the gospel story, as well as a narrative background for the earlier epistles. The whole was concluded by the Book of Revelation.

The primary standard applied to a book was that it must be written either by an apostle or by someone close to the apostles. This guaranteed that their writing about Jesus and the early church would have the authenticity of an eyewitness account. As in the earliest phase of the church's existence, "the apostles' doctrine" (Acts 2:42) was the basis of its life and thought. The apostolic writings formed the charter, or foundation documents, of the church.

None of the books written after the death of the apostles were included in the New Testament, although early church officials recognized they did have some value as inspirational documents. The fact that they were written later ruled them out for consideration among the church's foundation documents. These other writings might be suitable for reading aloud in church because of their edifying character, but only the apostolic writings carried ultimate authority. They alone could be used as the basis of the church’s belief and practice.

Behind the Bible is a thrilling story of how God revealed Himself and His will to human spokesmen and then acted throughout history to preserve His Word and pass it along to future generations. In the words of the prophet Isaiah, “The grass withers, the flower fades, but the word of our God stands forever” (Is. 40:8).

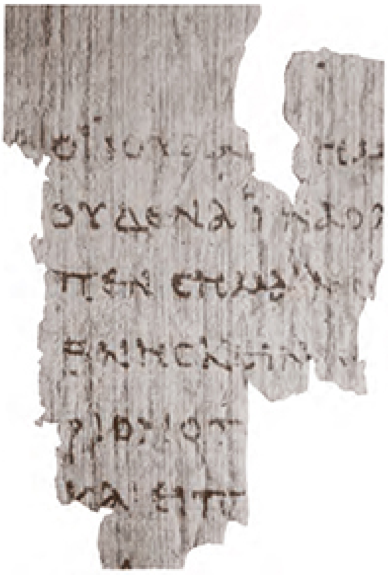


Photo by Howard Vos

• Papyrus fragments of portions of John 18 that date from about A.D. 125–150

Photo: Levant Photo Service

• Hills near the village of Anathoth, home of the prophet Jeremiah (Jer. 1:1).

BIBLE, INTERPRETATION OF THE, OR HERMENEUTICS—the science and art of biblical interpretation. Correct Bible interpretation should answer the question, "How can I understand what this particular passage means?" Because there are rules that govern its use, it is a science. Because knowing the rules is not enough, it also is an art. Practice to learn how to use the rules is also required.

The question of how to interpret the Bible is not a minor issue. It is, in a sense, one of the battlegrounds for our souls. If Satan had a list of what he does not want us to do, Bible study would be at the top, along with prayer and worship. Through study of Scripture we learn who Jesus is and are enabled to become like Him. How can we become like Him, if we do not know what He is like? Devotional studies are important, but they must result from a serious study of Scripture. The apostle Paul prayed that the Colossians might be "filled with the knowledge of His will in all wisdom and spiritual understanding" (Col. 1:9).

Knowing Scripture as well as obeying it are the twin foundations of a godly life. A godly life produces the further desire to study God's Word.

Bible interpretation done properly, therefore, takes the student from study to application back to study and on to further application in a mounting spiral toward God. Satan's attempt to take away our desire to study Scripture is nothing less than an attempt to remove the basis of our spiritual growth and stability.

The Basic Principles of Bible Study. Six basic principles are at the heart of a sound method of biblical interpretation.

1. Because Scripture is a divine book, and because of our limitation as humans, prayer is an absolute necessity as we study the Bible. Paul teaches that the non-Christian and the spiritually immature Christian are limited in their ability to know Christian things (1 Cor. 2:14—3:3). Therefore, we must pray that God will bridge the gap that separates us from understanding spiritual things, by having the Holy Spirit teach us (John 14:26; 16:13). Without this illumination or insight from God's Spirit, we cannot learn. This need for insight was the concept Paul referred to when he told Timothy to "reflect on what I am saying, for the Lord will give you insight into all this" (2 Tim. 2:7, NIV).
2. The Bible is also a human book and, to a degree, must be interpreted like any other book. This brings us to the principle of common sense. For example, the grammatical–historical method of studying the Bible instructs us (a) to look at the grammar of a passage carefully to see what it says, and (b) to understand a biblical statement in light of its historical background. We understand a historical statement as a straightforward statement and do not change its literal, grammatical sense. This is "common sense."

   Another example of the common sense principle is illustrated when Jesus says Christians can have anything for which they ask (John 15:7). Common sense tells us that there must be some limitation on this statement because we realize that Christians in fact do not have whatever they would like. (First John 5:14 confirms that the limitation is God's will.) Using the common sense principle in this way can be dangerous because it could become an excuse for cutting out any portion of Scripture we do not happen to like. But if our common sense is controlled by God, it is a valid principle to use for interpreting the Bible.

3. We interpret the Bible properly when we learn to ask the right questions of the text. The problem here is that many people do not know what the right questions are, or they are too lazy to learn. Biblical interpretation is a science, and the rules it uses take time, energy, and a serious commitment to learn. But when learned, there is much more satisfaction in asking the right questions than in merely guessing.
4. The primary rule of biblical interpretation is "context." This cannot be emphasized too strongly. If the Bible student would merely let a passage speak for itself within the context of the paragraph, chapter, or book, the majority of all errors in interpretation would be avoided.

   The problem is our bias, or our subjectivity. Many times we approach a passage thinking we already understand it. In the process we read our own meaning into the passage. This is called eisegesis. (*Eis* is a Greek preposition meaning "into.") But interpreting the Bible correctly demands that we listen to what the text itself is saying, and then draw the meaning out of the passage. This is called exegesis. (*Ex* is a Greek preposition meaning "out of.") If we let a passage be defined by what it and the surrounding verses say, then we have taken a large step toward interpreting the Bible properly. Only by watching the context carefully and by letting the passage speak for itself do we give Scripture the respect it deserves.

   Of course, it is impossible to dismiss totally our own bias and subjectivity. Our interpretation will always be colored by our culture and our opinions about the passage, or perhaps by our theological beliefs, which are partially based on the passage. But this should not discourage our attempt to let the passage speak for itself as freely as possible, without being weighed down with our personal opinions and views.
5. These four key words—*observation, interpretation, evaluation,* and *application*—are the heart of all approaches to finding out what the Bible means. They provide the structure of what questions you ask of the text, and when.

   Observation: Do I understand the basic facts of the passage such as the meaning of all the words? *Interpretation:* What did the author mean in his own historical setting? *Evaluation:* What does this passage mean in today's culture? *Application:* How can I apply what I have learned to how I live my life?

6. Interpreting the Bible correctly is a two-step process. We must first discover what the passage meant in the day and age of the author. Then we must discover its message for us in today's culture. *Observation* and *interpretation* apply to the first step; *evaluation* and *application* apply to the second.

   Why are these two steps important? First, the Bible was not actually written directly to us, and it makes sense to put ourselves in the shoes of the original audience if we are to understand its message properly. Second, these steps force us to *understand* the meaning of the passage before we *apply* it to our lives. Surprisingly, this step is often overlooked. Third, the two steps separate us from the text, thereby helping to prevent eisegesis, since it separates what the text says from how it affects us today.

The Four Stages of Biblical Interpretation. Using the four key words in their proper sequence, we are ready to interpret the Bible correctly.

1. ***Stage one: observation***—The questions asked in this stage are, Do I understand all the facts in this passage? Do I know the context before and after this passage? Do I know the meanings of all the words? Do I understand the general flow of the discussion? Do I understand the cultural background? It is necessary to clear up all the factual problems before moving into the theological meaning of the passage.

   For example, in 1 Corinthians 8 the apostle Paul discusses eating meat that had been offered to idols. What is the background? When meat was sacrificed to an idol, that which was not eaten by the priests was sold at the market. Some Corinthian Christians said it was permissible to eat the meat since idols are nothing but wood and stone. Others thought it was not permissible because it might appear they were still involved in pagan worship. Only after we understand these facts may we go on to the next stage of interpretation.
2. ***Stage two: interpretation***—The basic question asked in this stage is, What did the author mean in his own historical setting? We must put ourselves in the shoes of Scripture's original audience. To answer this question, there are two further questions we may ask. The first is, What does the passage actually say? Many times we forget to look carefully at what a passage says. Some cite Matthew 5:21–22 as proof that to think bad is just as wrong as doing it. Is anger as bad as

murder? Of course not. (Common sense tells us that, if nothing else.) But the text does not actually say they are the same. It says the law against murder is not fully obeyed by mere outward obedience, but by maintaining the proper attitude of not being angry, which in turn prohibits the outward act of murder.

The second question is, Does the context help define the meaning of the passage? For example, what does Scripture mean when it says, "There is no God" (Ps. 53:1)? Context shows this is a statement made by a fool. What does Paul mean when he says Jesus will return like "a thief in the night" (1 Thess. 5:2)? Context shows it means His coming will be sudden (v. 3). Should women remain totally silent in the church (1 Cor. 14:34)? No, since the context of 1 Corinthians 11:5 shows that women may pray or prophesy.

Does Jesus' statement, "When you fast, do not be like the hypocrites" (Matt. 6:16) demand that His disciples fast? No, because Matthew 9:14 shows that Jesus' disciples did not fast while He was alive. (The beauty of using Scripture to interpret Scripture is that when the Bible answers its own questions, then we know the answer is correct.) The twin matters of what the text actually says and the passage's context help complete the second stage of interpretation.

There are times when even these two questions will not help us understand the meaning of a passage. Sometimes we have to read between the lines and make an educated guess as to what the passage means. This is fine when necessary. But we must remember that we are guessing, and we must keep an open mind to other possible interpretations.

Integrity is also a necessary element in all biblical interpretation. If we tell someone about what a friend said, we should try to be as accurate as possible. If we are not sure about a certain point, we should say, "I think this is what he said." We all do this with our friends. So why then, when we interpret Scripture, do many of us lose that integrity? Why do we not read the text carefully? Why do we read between the lines, make fanciful interpretations that are more a product of our imagination than reverent study, and then insist that this is what the text actually says?

In interpreting the Bible, we must never forget whose letters we are reading. They have come from God Himself, and they demand respect. They demand to speak for themselves. They demand that we be honest and have integrity. We must not put our guesswork on the same level as the words of God.

How do we interpret 1 Corinthians 8? Once we understand the facts and background of the passage, once we have asked what the passage actually is saying and what is its context, then we see that Paul is teaching the principle of voluntarily refraining from a practice that, although not wrong in and of itself, might be harmful to a fellow Christian. We have completed the first step of interpretation. We have seen what the passage meant in the day and age of the author.

3. ***Stage three: evaluation***—The stage of evaluation asks, What does the passage signify in today's culture? It is the issue of whether a passage of Scripture applies to us today, or whether it is limited to the culture in which it was originally written.

The question raised by the evaluation process is answered one of two ways. Either the passage is applied directly to our culture, or it must be reapplied because of cultural differences. The vast majority of New Testament teaching can be applied directly to twenty-first-century culture. If we love God, regardless of when or where we live, then we must obey His commandments (John 14:15). This teaching is true in any culture for all times.

But sometimes a biblical teaching is directed so specifically to the culture of the ancient world that another culture cannot understand it. For example, Western culture today generally does not sacrifice meat to idols, and therefore the meaning of 1 Corinthians 8 may be lost. How then do we evaluate its meaning for us?

It is helpful at this point to define two terms. A "cultural expression" is a statement that can be understood only within a certain cultural context. An "eternal principle" is a principle that God uses to govern the world regardless of culture. "I will never again eat meat, lest it make my brother stumble" (1 Cor. 8:13), is a cultural expression because it is understandable only within those cultures that offer meat to idols. "God is love" (1 John 4:8) is an eternal principle because it is understandable in all cultures.

But we should clearly understand that every cultural expression in the Bible is the result of some eternal principle. And even though a cultural expression cannot be carried over directly to another culture, the eternal principle behind it can. Just because it is cultural does not mean it can be ignored.

A good example of this important principle might be the teaching that we should always be polite when we are guests for dinner. In America, this principle could express itself as “Eat all the food on the table lest you insult your host’s cooking.” But in Uganda it is important that food be left on the serving plates lest it appear your host has not sufficiently provided for you.

Therefore, whereas the principle shows itself in America as “Eat all the food,” the same principle shows itself in Uganda as “Leave some of the food on the serving plates.” *The task of the Biblical interpreter is to look through any cultural expression to the eternal principle that gave rise to it, and to reapply the principle in his own culture.* This is the process of evaluation. Is it cultural? If it is, how does the eternal principle that gave rise to the cultural expression reapply in the new culture?

Two implications can be drawn from this. First, if a statement is cultural, then there must be a principle that gave rise to the cultural statement. But if no principle can be found, then what was thought to be cultural must in fact be an eternal principle. Second, if the interpreter is not sure whether a statement is cultural, would it not be better to be safe and view the statement as eternal, lest a command of God be ignored?

We should also remember that just as a biblical passage can be set in its culture, so interpreters are likewise controlled to some extent by their own culture. Many people today do not believe that the biblical accounts of miracles are true. For example, some scholars argue that miracles were a part of first-century culture and were believed by the people in Jesus’ day. This is the twenty-first century and people do not believe in miracles in this culture. But these scholars’ views on the impossibility of the supernatural are likewise influenced by the materialistic, science-oriented culture in which they live. We must be careful not to allow our own culture to influence our view of Scripture.

4. ***Stage four: application***—Up to this point, the process of interpreting the Bible has been academic. But it is absolutely essential to recognize that the purpose and goal of Bible study is a godly life. Study is not complete until we put into practice what we have learned.

The question to ask at this stage of interpretation is, “How can I apply what I have learned to how I live my life?” The academic and the practical are thus fused into a meaningful approach to the Bible’s message. Some people dismiss the academic as boring and trivial. Others reject the application as unnecessary. Both extremes are equally wrong. The Bible interpreter must walk the tightrope between these approaches. A three-act play is unsatisfying without the final act. The last act, without the first two, does not make sense. Sometimes in Bible study it is necessary to emphasize the academic when the passage is difficult to understand, or to emphasize the application when the passage’s practical relevance is confusing. But one of these approaches should never be used to the exclusion of the other.

Special Problems in Interpreting the Bible. Scripture, like any other book, uses figures of speech and different types of literature that can be difficult to understand. These call for special rules for the Bible interpreter.

1. ***Hyperbole***—A hyperbole is an exaggeration used for effect—an overstatement. “I’m so hungry I could eat a horse” obviously is not literally true. It is an exaggeration used to convey the idea of extreme hunger. Most hyperboles are easily recognized because we use them all the time. But sometimes they are not. For example, the apostle John made a statement something like this in his gospel: If everything Jesus ever did were written down, the world could not hold all the books that would be written (John 21:25). Surely John expected us to see that he was overstating his point. It is a graphic picture of how much Jesus did, but one painted in hyperbolic fashion.
2. ***Metaphor***—A simile makes a comparison by using a word such as “like”: “Life is like a circus.” A metaphor is a similar comparison, except that it omits the word “like”: “The world is a stage.” Metaphors such as “I am the door” (John 10:9) are easily recognized. But what about Jesus’ words at the Last Supper: “This is My body” (Luke 22:19)? Jesus probably intended this statement to be understood metaphorically rather than literally or physically.
3. ***Anthropomorphism***—Do rivers have hands to clap (Ps. 98:8)? Does God have eyes (Ps. 33:18), although He is spirit (John 4:24)?

Anthropomorphisms in the Bible describe nonhuman objects as though they have human characteristics. But how do we understand those verses that say God “repents” (Ex. 32:12; Jer. 18:8; relents, regrets, NKJV)? Does God change His mind? Or do these verses describe God from a human point of view?

4. ***Parable***—“Once upon a time in a faraway land there lived a fairy princess.” We do not understand this sentence in a scientific or literal sense. We recognize that it comes from a certain type of literature, and thus we do not interpret it historically. Different types of literature fall into different categories, each of which has its own rules of interpretation.

   Parables are one type of literature in the Bible. We interpret them properly by picturing the story in our minds as if we lived in Jesus’ day, finding the one main point, and not giving meaning to all the details. The difference between allegory and parable is important to understand. An allegory is a totally made-up story. Even the details of an allegory may be significant. *Pilgrim’s Progress* is the classic example of allegory in which even minute details refer to other things. But a parable is a story taken from everyday life. In a parable the speaker may not treat the details as important. They may be given to help the reader picture the situation more clearly.

   Although a few parables have allegorical elements, most parables teach only one main point. The parable of the sower (Matt. 13:3–23) is part allegory because the sower, seed, ground, birds, sun, and weeds all stand for something else: Jesus, the Word, Jesus’ audience, Satan, persecution, and the cares of the world. But what about the parable of the judge (Luke 18:1–14)?

   If the woman represents the disciple, is God the unjust judge? Is the purpose of the parable of the rich man and Lazarus (Luke 16:19–31) to teach that you cannot travel between heaven and hell? The standard procedure for interpreting parables is to find the one main point and to view the details of the story simply as illustrations, but not as the direct teaching of the parable.

5. ***Prophecy***—There are two points to remember when interpreting prophecy. The first is that what the prophet foresaw as one event may actually be two or more. The Old Testament thought of the “Day of the Lord” (Is. 2:12) as one event. But the last days actually began at

Pentecost (Acts 2:20) and will conclude at Christ's return (2 Thess. 2:2).

The second point to remember is that although much Old Testament prophecy is fulfilled in the New Testament, much was fulfilled in the Old Testament and then again in the New. Isaiah's prophecy in 7:14 was fulfilled in Isaiah's day (Is. 8:8), and again by Jesus' birth (Matt. 1:23). Isaiah's prophecy had a more complete meaning in that it was to be fulfilled again at a more distant time in the future.

6. ***Poetry***—Hebrew poetry does not concentrate on rhythm or rhyme. It expresses itself by parallelism. Two phrases are joined so that the second repeats the first with different words (Ps. 95:2), the second states the opposite of the first (Prov. 15:5), or the second adds a new thought to the first (Prov. 15:3). Sometimes the couplet will be arranged with the second phrase reversing the order of the first (Prov. 15:21). Therefore, when interpreting poetry, the Bible student must recognize the type of parallelism being used, since the phrases interpret each other. In addition, poetry often stresses emotional flow rather than logical precision.

7. ***Apocalyptic***—This type of literature in the Bible is the most misunderstood by interpreters today because it is no longer used. It has specific rules of interpretation. Its most noticeable characteristic is its use of strange, symbolic figures, such as those in the Book of Revelation.

   The key to interpreting these figures lies in the Book of Revelation itself. In 1:20 the seven stars are interpreted as representing the seven angels, and the seven lampstands stand for the seven churches. In 17:9–10 the seven-headed beast stands for the seven hills, and in 17:18 the woman is identified as the city that rules the earth. Therefore, to understand APOCALYPTIC LITERATURE, and Revelation in particular, we must interpret the imagery as very figurative. The images are describing things and spiritual realities in figurative language.

   Some might object that this is not understanding the Bible literally. But since the Book of Revelation interprets its own images in figurative terms, the images must serve as figurative descriptions of real things. Therefore, to understand the book literally, we must understand it figuratively.

8. ***Wisdom***—Old Testament wisdom literature is found mainly in Job, Proverbs, and Ecclesiastes. Since wisdom gives practical hints on how to cope with life and its problems, it often consists of rules of thumb rather than universally applicable promises. For example, "Train up a child in the way he should go, and when he is old he will not depart from it" (Prov. 22:6) is not a categorical imperative that works in every situation. Biblical wisdom sayings must therefore be used with due caution and great discernment (Prov. 1:1–6).

In interpreting the Bible, we must remember from whom it comes. We are handling the Lord's message. This demands an attitude of respect and our willingness to subject ourselves to its authority.

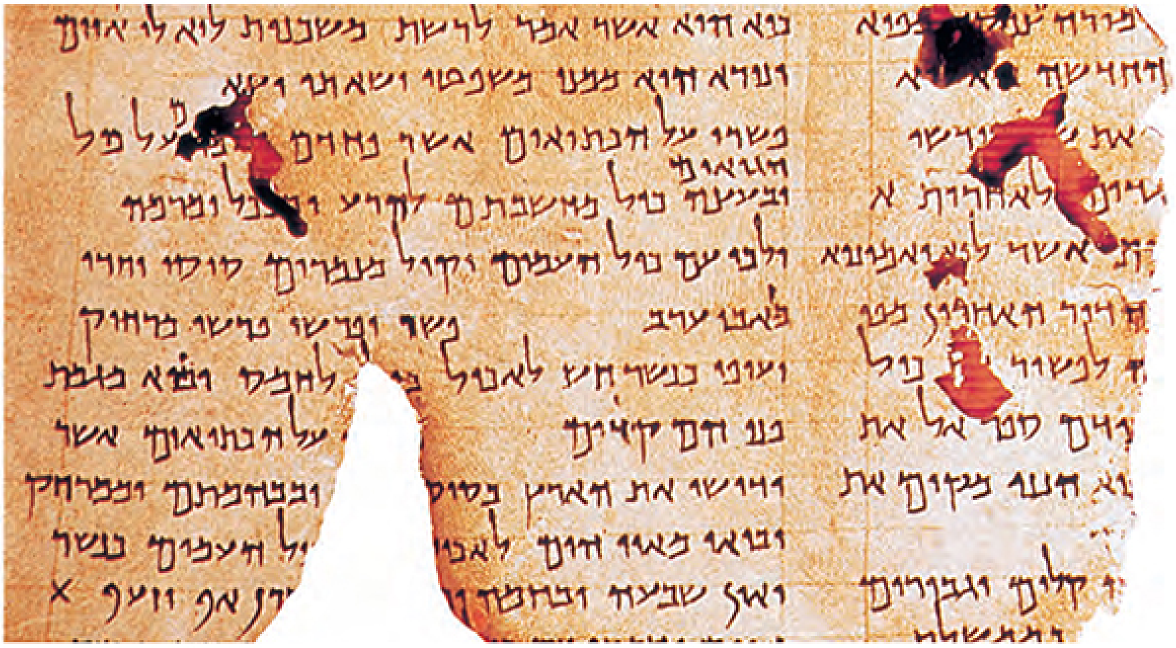


Photo by Howard Vos

• Portions of a commentary on the Book of Habakkuk—one of the ancient documents included among the Dead Sea Scrolls.

Photo by Howard Vos

• Starting blocks for runners at a stadium in the Greek city of Delphi. The apostle Paul used imagery from these races in his writings (2 Tim. 4:7).

Photo: Levant Photo Service

• The mound, or tell, of Mizpah—an ancient fortified city in the Kingdom of Judah during King Asa’s time (1 Kin. 15:22).

Photo: Levant Photo Service

• Arch over a Roman road near the New Testament city of Thessalonica. The modern city is now called Salonika.

BIBLE VERSIONS AND TRANSLATIONS—The Bible was written across a period of several centuries in the languages of Hebrew and Aramaic (Old Testament) and Greek (New Testament). With the changing of nations and cultures across the centuries, these original writings have been translated many times to make the Bible available in different languages. Following are the major versions and translations of the Bible that have been issued during the past 2,200 years. Just as God inspired people to write His Word, He also has preserved the Bible by using human instruments to pass it on to succeeding generations.

Ancient Versions. Ancient versions of the Bible are those that were produced in classical languages such as Greek, Syriac, and Latin. The following ancient versions were issued during a 600-year period from about 200 B.C. to A.D. 400.

Greek—The oldest Bible translation in the world was made in Alexandria, Egypt, where the Old Testament was translated from Hebrew into Greek for the benefit of the Greek-speaking Jews of that city. A Jewish community had existed in Alexandria almost from its foundation by ALEXANDER the Great in 331 B.C. In two or three generations this community had forgotten its native Palestinian language. These Jews realized they needed the Hebrew Scriptures rendered into the only language they knew—Greek. The first section of the Hebrew Bible to be translated into Greek was the PENTATEUCH, or the first five books of the Old Testament, some time before 200 B.C. Other parts were translated during the next century.

This version is commonly called the SEPTUAGINT, from *septuaginta,* the Latin word for seventy (LXX). This name was selected because of a tradition that the Pentateuch was translated into Greek by about seventy elders of Israel who were brought to Alexandria especially for this purpose.

Only a few fragments of this version survive from the period before Christ. Most copies of the Greek Old Testament belong to the Christian era and were made by Christians. The John Rylands University Library, Manchester, England, owns a fragment of Deuteronomy in Greek from the second century B.C. Another fragment of the same book in Greek dating from about the same time exists in Cairo. Other fragments of the Septuagint have been identified among the texts known as the DEAD SEA SCROLLS, discovered in 1947.

When Christianity penetrated the world of the Greek-speaking Jews, and then the Gentiles, the Septuagint was the Bible used for preaching the gospel. Most of the Old Testament quotations in the New Testament are taken from this Greek Bible. In fact, the Christians adopted the Septuagint so wholeheartedly that the Jewish people lost interest in it. They produced other Greek versions that did not lend themselves so easily to Christian interpretation.

The Septuagint thus became the “authorized version” of the early Gentile churches. To this day it is the official version of the Old Testament used in the Greek Orthodox Church. After the books of the New Testament were written and accepted by the early church, they were added to the Old Testament Septuagint to form the complete Greek version of the Bible.

The Septuagint was based on a Hebrew text much older than most surviving Hebrew manuscripts of the Old Testament. Occasionally, this Greek Old Testament helps scholars to reconstruct the wording of a passage where it has been lost or miscopied by scribes as the text was passed down across the centuries. An early instance of this occurs in Genesis 4:8, where Cain's words to Abel, "Let us go out to the field," are reproduced from the Septuagint in the NRSV, NIV, and other modern versions. These words had been lost from the standard Hebrew text, but they were necessary to complete the sense of the English translation.

Aramaic targums—The word targum means "translation." After their return from CAPTIVITY in Babylonia, many Jews spoke Aramaic, a sister language, instead of the pure Hebrew of their ancestors. They found it difficult to follow the reading of the Hebrew Scriptures at worship. So they adopted the practice of providing an oral paraphrase into Aramaic when the Scriptures were read in Hebrew. The person who provided this paraphrase, the Turgeman, was an official in the synagogue.

One of the earliest examples of such a paraphrase occurs in Nehemiah 8:8. Because of the work of Ezra, the Pentateuch, or the first five books of the Old Testament, was officially recognized as the constitution of the Jewish state during the days of the Persian Empire. This constitution was read publicly to the whole community after their return to Jerusalem. The appointed readers "read distinctly [or, *with interpretation*] from the book, in the Law of God; and they gave the sense, and helped them understand the reading."

The phrase "with interpretation" appears as a marginal reading in several modern versions (for example, the RSV), but it probably indicates exactly what happened. The Hebrew text was read, followed by an oral paraphrase in Aramaic so everyone would be sure to understand.

This practice continued as standard in the Jewish synagogue for a long time. The targum, or paraphrase of the Hebrew, was not read from a written document, lest some in the congregation might think the authoritative law was being read. Some religious leaders apparently held that the targum should not be written down, even for use outside the synagogue.

In time, all objections to a written targum disappeared. A number of such paraphrases began to be used. Official Jewish recognition was given to two in particular—the Targum of Onkelos on the Pentateuch and the Targum of Jonathan on the Prophets. Some were far from being word-for-word translations. As expanded paraphrases, they included interpretations and comments on the biblical text.

Some New Testament writers indicate knowledge of targumic interpretations in their quotations from the Old Testament. For example, "Vengeance is Mine, I will repay" (Rom. 12:19; Heb. 10:30) is a quotation from Deuteronomy 32:35; but it conforms neither to the Hebrew text nor to the Greek text of the Septuagint. This particular phrase comes from the Targum. Again, the words of Ephesians 4:8, "When He ascended on high, He led captivity captive, and gave gifts to men," are taken from Psalm 68:18. But the Hebrew and Septuagint texts speak of the *receiving* of gifts. Only the Targum on this text mentions the giving of gifts.

Syriac—The term Syriac describes the Eastern Aramaic language spoken in Northern Mesopotamia, the land between the Tigris and Euphrates Rivers northeast of the land of Palestine. Large Jewish settlements were located there. At some point, the Old Testament must have been translated into Syriac for their benefit.

As Christianity expanded, this area became an important center of Christian life and action. The Christians in northern Mesopotamia inherited the Syriac Old Testament and added a Syriac translation of the New Testament to it. This "authorized version" of the Syriac Bible is called the Peshitta (the "common" or "simple" version). In its present form, it goes back to the beginning of the fifth century A.D. But there were earlier Syriac translations of parts of the New Testament. Two important manuscripts of the Gospels exist in an Old Syriac version, which probably goes back to about the second century A.D.

The Syriac-speaking church was very missionary-minded. It carried the gospel into Central Asia, evangelizing India and parts of China. It translated portions of the Bible from Syriac into the local languages of the areas it evangelized. The earliest forms of the Bible in the languages of Armenia and Georgia (north of Armenia) were based on the Syriac version.

Coptic—Coptic was a highly developed form of the native language of the ancient Egyptians. Christianity was planted in Egypt while some of the twelve apostles were still alive, although there is no record of how it was carried there. With the development of a Christian community in Egypt, the need arose for a Bible in the Coptic tongue. To this day the

Coptic Church of Egypt uses the Bohairic version of the Coptic Bible, translated in the early centuries from the Septuagint and the Greek New Testament into the dialect of Lower Egypt. Earlier still is the Sahidic version, in the dialect of Upper Egypt.

Gothic—Across the Rhine and Danube frontiers of the Roman Empire lived a race of people known as the Goths. The evangelization of the Ostrogoths, those who lived north of the Danube River, began in the third century. About A.D. 360 Bishop Ulfilas, "the apostle to the Goths," led his converts south of the Danube to settle in what is now Bulgaria. There he translated the Bible into their language. The Gothic version was the first translation of the Bible into a language of the Germanic family. English, German, Dutch, and Scandinavian belong to this language group.

Latin—The need for a Latin Bible first arose during the second century A.D., when Latin began to replace Greek as the dominant language of the Roman Empire. The first Old Testament sections of the Latin Bible were considered unreliable, since they were actually a translation of a translation. They were based on the Septuagint, which, in turn, was a translation of the Hebrew Bible into Greek. Since the New Testament was written originally in Greek, it was translated directly into the Latin language. Several competing New Testament translations were in use throughout the Latin-speaking world as early as about A.D. 250.

The task of producing one standard Latin Bible to replace these competing translations was entrusted by Damasus, bishop of Rome (366–384), to his secretary Jerome. Jerome undertook the task unwillingly, knowing that replacing an old version with a new is bound to cause offense, even if the new is better. He began with a revision of the gospels, followed by the Psalms. After completing the New Testament, Jerome mastered the Hebrew language in order to translate the Old Testament into Latin. He completed this work in A.D. 405.

Jerome's translation of the Bible is known as the Latin Vulgate. It did not win instant acceptance. Many were suspicious of it because it varied so much from the version with which they were familiar. But in time its superior merits caused it to gain popularity.

The best surviving manuscript of the Latin Vulgate, the Codex Amiatinus, is now in the Laurentian Library of Florence, Italy. Written in a monastery in Northumbria, England, it was presented to Pope Gregory II in 716.

The Latin Vulgate is especially important because it was the medium through which the gospel arrived in Western Europe. It remained the standard version in this part of the world for centuries. In 1546 the Council of Trent directed that only “this same ancient and vulgate edition . . . be held as authentic in public lecture, disputations, sermons and expository discourses, and that no one make bold or presume to reject it on any pretext.” Until the twentieth century no translations of the Bible except those based on the Vulgate were recognized as authoritative by the Roman Catholic Church.

The Old English Versions. Until the beginning of the sixteenth century, all Bible versions in the languages of the masses of Western Europe were based on the Latin Vulgate. Among these, the Old English versions are of special interest. Most of these versions consisted of only parts of the Bible, and even these had limited circulation. In this period few of the people of ancient England could read. Many of the familiar stories of the Bible were turned into verse and set to music so they could be sung and memorized.

Caedmon, the unlettered poet of Whitby, is said to have turned the whole history of salvation into song in the seventh century. Bede, the monk of Jarrow, the most learned man of his day in Western Europe, devoted the last ten days of his life to turning the gospels into English so they could be read by the common people.

Alfred the Great, king of a large part of southern and western England, defeated the Danish invaders in 878. He published a code of laws that was introduced by an Old English translation of the Ten Commandments and other brief passages from the Bible.

The parts of the Bible most favored for translating during this period were those often read or recited during worship services, especially the Psalms and the gospels. An Old English version of the Psalms by Bishop Aldhelm dates from soon after 700. A manuscript called the Wessex Gospels dates from the middle of the tenth century.

Some of the earliest Old English versions of Scripture were written between the lines of Latin-language manuscripts. The manuscript known as the Lindisfarne Gospels (now in the British Museum, London) was produced originally in Latin shortly before 700. Two and a half centuries later a priest named Aldred wrote between the lines of the text a literal translation in the Northumbrian dialect of Old English. Bible texts of this type, with some letters decorated in gold and silver, are known as illustrated manuscripts.

Wycliffe's Versions. In the early Middle Ages, parts of the Bible were translated from Latin into several of the dialects of Western Europe. These included versions in the Bohemian, Czech, and Italian languages, as well as the Provençal dialect of southeastern France. But none of these compare in importance with the work of John Wycliffe, pioneering reformer who translated the entire Bible from Latin into the English language.

Wycliffe (c. 1330–1384), master of Balliol College, Oxford, was a distinguished scholar and preacher. But he was also a social reformer who wanted to replace the feudal organization of state and church with a system that emphasized people's direct responsibility to God. The constitution of this new order would be the law of God, which Wycliffe equated with the Bible. Before this could happen, the law of God had to be accessible to the laity as well as the clergy, the unlearned as well as the learned. This called for a Bible in English as well as Latin, so Wycliffe and his associates undertook the task of translating the entire Bible from the Latin Vulgate into contemporary English.

There were actually two Wycliffe versions of the Bible—an earlier one, produced between 1380 and 1384 during Wycliffe's lifetime, and a later version completed in 1395, eleven years after his death.

The earlier version is a thoroughly literal translation. Wycliffe followed the Latin construction without attempting to render the meaning into good English idiom. The translators produced a literal version because it was intended to serve as the lawbook of the new order. The Latin text of the lawbook was already established, and the English text had to follow it word for word. About two thirds of this version was produced by one of Wycliffe's supporters, Nicholas of Hereford. Wycliffe himself may have done some of the translation work on the remaining portion. By the time this first translation was completed, the movement with which this English social reformer was associated was condemned by the authorities.

The second Wycliffe version was the work of his secretary, John Purvey. It was based on the earlier version, but it rendered the text into idiomatic English. Purvey's version became very popular, although its circulation was restricted by church officials. It was suppressed in 1408 by a document known as the “Constitutions of Oxford,” which forbade anyone to translate or even to read any part of the Bible in English without the permission of a bishop or a local church council. These constitutions remained in force for more than a century.

From Wycliffe to King James. More than 200 years passed from the time that Wycliffe’s second English version was issued (1395) until the historic King James Version was published in 1611. These were fruitful years for new versions of the Bible. The stage was set for the monumental King James Bible by five different English translations that were issued during these years.

Tyndale—The years from about 1450 onward brought exciting cultural changes in Western Europe. The revival of interest in classical and biblical learning was already under way when it received a stimulus from the migration of Greek scholars to the West after the fall of Constantinople to the Turks in 1453. With the invention of printing in Germany, the promoters of the new learning found a new technology at their disposal.

Among the first products of the printing press were editions of the Bible. The first major work to be printed was the famous Gutenberg edition of the Latin Bible, in 1456. The following decades brought printed editions of the Hebrew Bible, the Greek New Testament, and the Septuagint. The leaders of the Protestant Reformation were quick to take advantage of this new invention to help advance their efforts in church reform.

Making the Bible available in the tongue of the common people was a major strategy in the Reformers’ policy. Martin Luther, leader of the Reformation, translated the New Testament from Greek into German in 1522 and the Old Testament from Hebrew into German the following years. What Luther did for the Germans, William Tyndale did for the people of England.

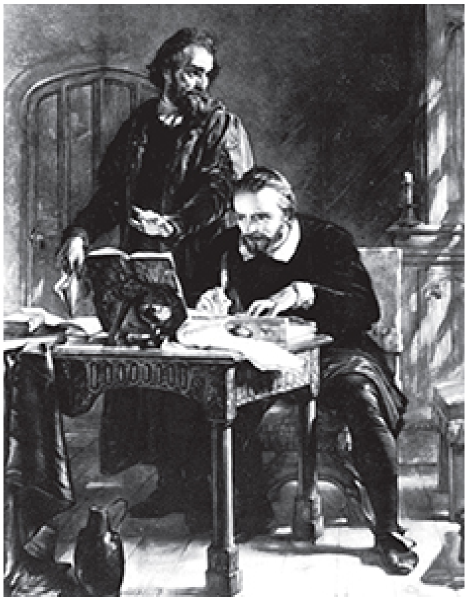
After completing his studies at the Universities of Oxford and Cambridge, William Tyndale (c. 1495–1536) devoted his time and talents to providing his fellow Englishmen with the Scriptures in their own language. He hoped that Bishop Tunstall of London would sponsor his project of translating the Bible, but the bishop refused to do so. Tyndale then went to Germany in 1524 to undertake his project. By August of 1525 his English New Testament was complete.

Tyndale began printing his new version at Cologne, but this was interrupted by the city authorities. The printing work was then carried through by Peter Schoeffer in Worms, who produced an edition of 6,000 copies. Soon this new Bible was selling in England, although it had been officially banned by the church.

Tyndale's translation differed in two important respects from the versions of Wycliffe. It was rendered not from the Latin language but from the Greek original, and it circulated in printed form, not as a handcopied manuscript. From the New Testament, Tyndale moved to the Old, issuing an edition of the Pentateuch, then the Book of Jonah, and a revision of Genesis. Later, in 1534, Tyndale issued a revision of his New Testament, justly described as "altogether Tyndale's noblest monument."

A further revision of the New Testament appeared in 1535. In May of that year Tyndale was arrested. After an imprisonment of seventeen months, he was sentenced to death as a heretic; he was strangled and burned at the stake at Vilvorde, near Brussels, on October 6, 1536.

Tyndale started a tradition in the history of the English Bible that has endured to this day. What is commonly called "Bible English" is really Tyndale's English. His wording in those portions of the Bible which he translated was retained in the King James Version to a great degree. The latest in the succession of revisions that stand in the Tyndale tradition is the New King James Version. But even those versions that did not set out to adhere to his tradition, such as the New International Version, show his influence.



• William Tyndale, shown seated in this painting, translates the New Testament into English—one of the first versions to be published in the language of the common people.

Coverdale and Matthew—At the time of Tyndale's death, a printed edition of the English Bible, bearing a dedication to King Henry VIII, had been circulating in England for nearly a year. This was the first edition of the Bible issued by Miles Coverdale (1488–1568), one of Tyndale's friends and associates. This English version reproduced Tyndale's translation of the Pentateuch and the New Testament; the rest of the Old Testament was translated into English from Latin and German versions.

Coverdale's Bible of 1535 was the first complete English Bible in print. A second and third edition appeared in 1537. The title page bore the words: "Set forth with the King's most gracious licence." But this was not the only English Bible to appear in 1537 with these words on the title page. Another of Tyndale's associates, John Rogers, published an edition of the Bible that year under the name, "Thomas Matthew." "Matthew's Bible" was similar to Coverdale's with one exception: its translation of the historical books from Joshua to 2 Chronicles was one that Tyndale had finished without publishing before his death.

The Great Bible—Official policy toward the translation and circulation of the Bible in England changed quickly. King Henry's break with the Roman Catholic pope in Rome in 1534 had something to do with it, but deeper factors were also involved. A landmark in the history of the English Bible was the royal injunction of September 1538, directing that "one book of the whole Bible of the largest volume in English" should be placed in every parish church in England where the people could have access to it. When this decree was issued, another version of the Bible—the "Great Bible"—was being prepared so this commandment could be followed.

Publication of the Great Bible was delayed because French officials halted its production in Paris, where it was being printed. The printing was then transferred to London, where the Great Bible appeared in 1539. The Great Bible was Coverdale's revision of Matthew's Bible, which means that it was essentially a copy of Tyndale's translation. It quickly became the "authorized version" of the English Bible.

One part of the Great Bible remained in use long after the version as a whole had been replaced by later and better versions. To this day the Psalter in the Book of Common Prayer that is sung in the services of the Church of England is the Psalms contained in the Great Bible.

The Geneva Bible—During the reign of Mary Tudor of England (1553–1558), many English Reformers sought refuge in other parts of Europe because of her policy of persecution. One community of English refugees settled in Geneva, Switzerland, where John Knox was pastor of the English congregation and where John Calvin dominated theological study. Many of these English refugees were fine scholars, and they began work on a new English version of the Bible. A preliminary edition of the New Testament (Whittingham's New Testament) was published in 1557. This was the first edition of any part of the English Bible to have the text divided into verses. The whole Bible appeared in 1560.

This "Geneva Bible" was the first English Bible to be translated in its entirety from the original biblical languages. Widely recognized as the best English version of the Bible that had yet appeared, it quickly became the accepted version in Scotland. In England it also attained instant popularity among the people, although it was not accepted by church officials. After the publication of the King James Version in 1611, the Geneva Bible remained popular. This was the Bible which the

Pilgrims took with them to the New World in 1620; to them the King James Version was a compromise and an inferior production. The Geneva Bible was printed until 1644 and was still found in use thirty years later.

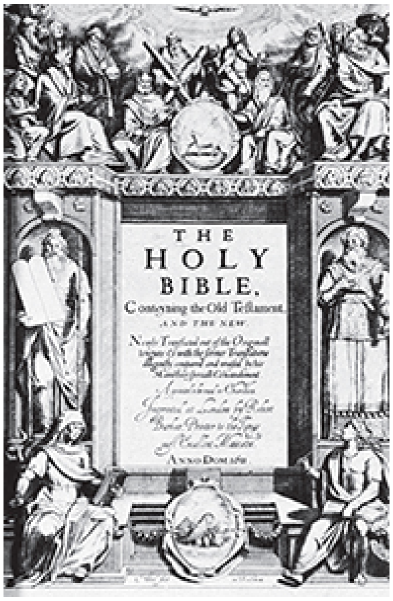
The Bishops' Bible—The rival version to the Geneva Bible sponsored by church leaders in England was published in 1568. It was called the Bishops' Bible because all the translators were either bishops at the time or became bishops later. It was a good translation, based throughout on the original languages; but it was not as sound in scholarship as the Geneva Bible.

The King James Version—Shortly after James VI of Scotland ascended the throne of England as James I (1603), he convened a conference to settle matters under dispute in the Church of England. The only important result of this conference was an approval to begin work on the King James Version of the English Bible (KJV).

A group of forty-seven scholars, divided into six teams, was appointed to undertake the work of preparing the new version. Three teams worked on the Old Testament; two were responsible for the New Testament, and one worked on the Apocrypha. They used the 1602 edition of the Bishops' Bible as the basis of their revision, but they had access to many other versions and helps, as well as the texts in the original biblical languages. When the six groups had completed their task, the final draft was reviewed by a committee of twelve. The King James Version was published in 1611.

The new version won wide acceptance among the people of the English-speaking world. Nonsectarian in tone and approach, it did not favor one shade of theological or ecclesiastical opinion over another. The translators had an almost instinctive sense of good English style; the prose rhythms of the version gave it a secure place in the popular memory. Never was a version of the Bible more admirably suited for reading aloud in public.

Although there was resistance to the King James Version at first, it quickly made a place for itself. For more than three centuries it remained "The Bible" throughout the English-speaking world.



THE
HOLY
BIBLE,
Conteyning the Old Teſtament,
AND THE NEW.

• Title page from an early copy of the King James Version of the Bible, published originally in 1611.

Catholic Versions. A generation before the appearance of the King James Bible, an English version of the Bible for Roman Catholics was undertaken by the faculty of the English College at Douai, France. Unlike the Geneva Bible, which was translated from the original languages, the Douai (or Douay) Bible was translated from the Latin Vulgate. The translator of the Douai Bible was Gregory Martin, formerly an Oxford scholar, who translated two chapters a day until the project was finished. Each section was then revised by two of his colleagues. The New Testament portion of this version was issued in 1582 and the Old Testament in 1609–10.

The Douai Bible was scholarly and accurate, but the English style and vocabulary were modeled on Latin usage. It would not have become popular among the Catholic laity if it had not been for the work of Richard Challoner (1691–1781), who revised it thoroughly between 1749 and 1772. What has generally been called the Douai Bible since Challoner's day is in fact the Douai Bible as revised by Challoner. In several respects it was a new version. Until 1945 this Douai revision by

Challoner remained the only version of the Bible officially sanctioned for English-speaking Catholics.

Nineteenth-Century Revisions. During the eighteenth century and the earlier part of the nineteenth century, several private attempts were made at revising the King James Version. The reasons for revision included the outdated English of the KJV, the progress made by scholars in understanding the original languages of the Bible, and the availability of better texts in the original biblical languages, especially the Greek text of the New Testament.

One of the most influential private revisions was Henry Alford's *New Testament* (1869). In the preface to this translation, Alford expressed the hope that his work would be replaced soon by an official revision of the KJV.

This hope was fulfilled in 1870 when the Church of England initiated plans for a revision. Two groups of revisers were appointed, one for the Old Testament and one for the New. Representatives of British churches other than the Church of England were included on these committees. Before long, parallel companies of revisers were set up in the United States. At first these groups worked under the hope that one version might be produced for both England and the United States. But this was not to be. The American scholars, conservative as they were in their procedure, could not be bound by the stricter conservatism of their British counterparts. The three installments of the British revision (RV) appeared in 1881, in 1885, and in 1894. The American revision, or American Standard Version (ASV), was released in 1901, but did not include the Apocrypha.

The RV and ASV were solid works of scholarship. The Old Testament revisers had a much better grasp of Hebrew than the original translators of the King James Bible. The New Testament revision was based on a much more accurate Greek text than had been available in 1611. Although the RV and ASV were suitable for Bible study, they did not gain popular acceptance, mainly because their translators paid little attention to style and rhythm as they rendered the biblical languages into English.

Twentieth-Century Private Translations. The first half of the twentieth century was marked by a succession of brilliant private enterprises in translation—both for the New Testament alone and for the whole Bible.

Twentieth Century New Testament—The earliest of these was the Twentieth Century New Testament, a project conducted by a group of intelligent laypersons who used Westcott and Hort's edition of the Greek New Testament (1881) as their basic text. They were concerned that no existing version (not even the RV) made the Bible plain to young people, and they set out to supply this need. They completed their work in 1901; a revised edition appeared in 1904.

Weymouth—Richard Francis Weymouth, a Greek scholar, published an edition of the Greek New Testament called *The Resultant Greek Testament* in 1886. Later he issued a modern translation of this text, *The New Testament in Modern Speech,* which appeared in 1903, shortly after his death. The "modern speech" into which this translation was rendered was dignified contemporary usage and it paid special attention to accuracy in the translation of details such as the definite article and tenses.

Moffatt—Much more colloquial than Weymouth's version was *The New Testament: A New Translation* (1913) by James Moffatt. Moffatt was a Scot, and his translation bore traces of the idiom of his native land. While his unique expressions shocked some readers accustomed to more dignified Bible English, they brought home the meaning of the text with greater clarity than ever before.

In 1924 Moffatt added *The Old Testament: A New Translation;* in 1928 the whole work appeared in one volume, entitled *A New Translation of the Bible.* In both Testaments Moffatt occasionally took greater liberties with the wording and order than was proper for a translator; yet to this day one of the best ways to get a quick grasp of the general sense of a book of the Bible is to read it through in Moffatt's translation.

Goodspeed—Edgar J. Goodspeed of the University of Chicago produced *The New Testament: An American Translation* in 1923. He was convinced that most Bible versions were translated into "British English"; so he tried to provide a version free from expressions that might be strange to Americans. A companion work, *The Old Testament: An American Translation,* edited by J. M. Powis Smith and three other scholars, was issued in 1927. In 1938 Goodspeed's translation of the

Apocrypha appeared. This was the final contribution to *The Complete Bible: An American Translation.*

The Revised Standard Version. The Revised Standard Version (RSV) is one of the last versions in the long line of English Bible translations that stem from William Tyndale. Although it is a North American production, it has been widely accepted in the whole English-speaking world.

The RSV was launched as a revision of the KJV (1611), RV (1885), and ASV (1901). Authorized by the International Council of Religious Education, it is copyrighted by the Division of Christian Education of the National Council of Churches in the USA. The New Testament first appeared in 1946, the two Testaments in 1952, and the Apocrypha in 1957. A new edition in 1962 incorporated eighty-five minor changes in wording.

A Catholic edition of the RSV New Testament appeared in 1964, followed by the whole Bible in 1966. In 1973 a further edition of the RSV appeared (including revisions made in the 1971 edition of the New Testament). This version of the Bible was approved for use by Protestants, Roman Catholics, and the Greek Orthodox Church, making it an English Bible for all faiths. A completely revised edition (NRSV) was published in 1990.

New Catholic Versions. Several new versions of the English Bible designed especially for Catholic readers have appeared during the 20th century.

Knox—In 1940 Ronald Knox, an English priest with exceptional literary gifts, was commissioned by his superiors to undertake a new Bible translation. At that time it was out of the question for a translation for Catholic readers to be based on anything other than the Latin Vulgate. The Vulgate served as the base of Knox's version, but he paid attention to the original Greek and Hebrew texts. His New Testament appeared in 1945, followed by the Old Testament in 1949.

Knox had a flair for adapting his English expressions to the rigid restrictions of the Latin Vulgate style. But the progress of the biblical movement in the Catholic Church in recent years has made his translation outdated. No longer must all Catholic versions of the Bible be based on the Latin Vulgate.

The Jerusalem Bible—The Jerusalem Bible was originally a French translation of the Bible, sponsored by the Dominican faculty of the Ecole Biblique et Archeologique in Jerusalem. A one-volume edition of the work, with fewer technical notes, was issued in 1956. The English counterpart to this volume, prepared under the editorship of Alexander Jones, was published in 1966. The biblical text was translated from the Hebrew and Greek languages, although the French version was consulted throughout for guidance where variant readings or interpretations were involved.

The Jerusalem Bible is a scholarly production with a high degree of literary skill. While it is the work of Catholic translators, it is nonsectarian. Readers of many religious traditions use the Jerusalem Bible. The *New Jerusalem Bible* (NJB) is now available.

The New American Bible—The New American Bible (NAB) was launched as a revision of the Douai (or Douay) Bible for American readers. In the beginning the revision was sponsored by the Episcopal Confraternity of Christian Doctrine, and the resulting work was called the Confraternity Version. The translators were scholars who belonged to the Catholic Biblical Association of America.

The New Testament of this translation first appeared in 1941. While it was a revision of the Douai text, which was based in turn on the Latin Vulgate, the translators at times went back to the Greek text behind the Latin. They drew attention in their notes to places where the Greek and Latin texts differed.

As the project progressed, the translators moved away from the Latin Vulgate as their text, basing it instead on the Greek and Hebrew text. So radical was this fresh approach that a new name seemed appropriate for the version when the entire Bible was completed in 1970. It was no longer called the Confraternity Version but the New American Bible. This new name may have been influenced also by the title of the New English Bible, which had appeared earlier in the same year.

The New English Bible—When the copyright of the British Revised Version was about to expire (1935), the owners of the copyright, the Oxford and Cambridge University Presses, consulted scholars about the possibility of a revision to bring this translation up to date. Later the scope of the project changed so that an entirely new translation, rather than a revision of an old translation, was commissioned.

The initiative in this enterprise was taken by the Church of Scotland in 1946. It approached the British churches, and a joint committee was set up in 1947 to make plans for a new translation of the Bible into modern English. The joint committee included representatives of the principal non-Roman churches of Great Britain and Ireland, agents of Bible societies, and officials of Oxford and Cambridge University Presses. The translators' goal was to issue a version "genuinely English in idiom . . . a 'timeless' English, avoiding equally both archaisms and transient modernisms."

The New Testament of the New English Bible (NEB) was published in March 1961; the whole Bible, together with the Apocrypha, appeared in March 1970. Between 1961 and 1970 the New Testament received some further revision. A thoroughly revised edition, the Revised English Bible (REB) was published in 1989.

In one respect the New English Bible reverted to the policy of the translators of the King James Version; sometimes they rendered the same Hebrew or Greek word with different English words. This means the student who cannot use the Hebrew or Greek texts will be unable to use this version for detailed word study. Sometimes the NEB makes a useful distinction in its selection of words, as when "church" is reserved for the universal company of Christian believers and "congregation" is used for a local group of believers. But a useful distinction made by the RV, ASV, and RSV is sometimes obscured by the NEB. A good example is when the same word, "devil or devils," is used by the NEB for Satan as well as the beings that should more correctly be called "demons." Two different Greek words for these beings are used in the original texts, and there is no good reason why they should be called the same thing by the NEB.

Paraphrases and Simplified Versions. Some translators have attempted to bring out the meaning of the biblical text by using either simplified or amplified vocabularies. Other translations that fall into this category are those that use lists of words considered basic to the English language.

Williams—Charles B. Williams, in *The New Testament in the Language of the People* (1937), tried to express the more delicate shades of meaning in Greek tenses by using a fuller wording. Thus, the command of Ephesians 4:25, "Let every one speak the truth with his neighbor" (RSV), is expressed, "You must . . . each of you practice telling the truth to his neighbor."

Wuest—What Williams did for Greek tenses, Kenneth S. Wuest did for all parts of speech in his *Expanded Translation of the New Testament* (1956–59). In this translation, the familiar Bible phrase, "Husbands, love your wives" (Eph. 5:25), appears as, "The husbands, be loving your wives with a love self-sacrificial in its nature."

—In *The Amplified Bible* (1958–65), a committee of twelve editors working for the Lockman Foundation of La Habra, California, incorporated alternative translations or additional words that would normally appear in margins or footnotes into their translation of the text. One fault of this translation is that it gives the reader no guidance to aid in choosing the proper alternative reading for specific passages.

New Testament in Basic English—Basic English is a simplified form of the language, created by C. K. Ogden, which attempts to communicate ideas with a simplified vocabulary of 850 words. In the 1930s Ogden's foundation, the Orthological Institute, commissioned an English biblical scholar, S. H. Hooke, to produce a Basic English version of the Bible. For this purpose the basic vocabulary of 850 words was expanded to 1,000 by adding special Bible words and others helpful in the reading and understanding of poetry. *The New Testament in Basic English* appeared in 1940; the complete Bible was published in 1949.

Williams—Charles Kingsley Williams, who had experience in teaching students whose native tongue was not English, produced *The New Testament: A New Translation in Plain English* in 1952. He used a "plain English" list of less than 1,700 words in this translation.

Phillips—J. B. Phillips, an Anglican clergyman, relieved the tedium of fire-watching and similar nighttime duties during World War II by turning Paul's letters into English. This work was not a strict translation but a paraphrase that made the apostle's arguments meaningful for younger readers. He published *Letters to Young Churches* in 1947, and it became an instant success. The style was lively and forceful; the apostle Paul came across as a real man who had something important to say.

Phillips followed up on his initial success by releasing other parts of the New Testament. *The Gospels in Modern English* followed in 1952; *The Young Church in Action* (the Book of Acts) appeared in 1955; and *The Book of Revelation* was published in 1957. In 1958 the whole work appeared in one volume, *The New Testament in Modern English.* A completely revised edition of this paraphrase was issued in 1972, but many readers prefer the earlier edition.

The Living Bible—Like J. B. Phillips' work, *The Living Bible* is a paraphrase that began with a rendering of the New Testament letters—*Living Letters* (1962). The translator, Kenneth N. Taylor, prepared this paraphrase initially for his own children, who found it difficult to follow the apostle Paul's thought when his letters were read in family worship. Taylor went on to paraphrase the rest of the New Testament, then the Old Testament, until *The Living Bible* was published complete in 1971. This paraphrase is especially popular with young people. Many adults have also found that it brings the message of the Bible home to them in language they can understand.

The Good News Bible—In 1966 the American Bible Society issued *Today's English Version* (also entitled *Good News for Modern Man*), a translation of the New Testament, in simple, contemporary English. The aim of this version was similar to the preceding basic English and plain English versions, but *The Good News Bible* used no limited vocabulary list. In 1976 the entire *Bible in Today's English Version* was published.

The translators of *The Good News Bible* worked to achieve "dynamic equivalence." They wanted this translation to have the same effect on modern readers that the original text produced on those who first read it. The *Good News Bible* has gained wide acceptance, and similar translations have been produced in a number of other languages.

Miscellaneous Simplified Versions—Other simplified translations of the Bible include Clarence Jordan's *Cotton Patch Version* (1968–70), which renders portions of the New Testament into the unique idiom of the American South. Also included in this category is Carl Burke's *God Is For Real, Man* (1967) and *Treat Me Cool, Lord* (1969). These were written in the unique language of prison inmates while Burke was serving as a jail chaplain.

Prominent Recent Translations. Three versions in particular fall into this category.

New American Standard Bible—An editorial board of fifty-four scholars began work on this translation in the 1960s. They were determined to issue a new and revised translation based on the American Standard Version of 1901 in order to keep that version alive and usable among the Bible-reading public. Sponsored by the Lockman Foundation, the complete Bible of the NASB was published in 1971 after eleven years of careful, scholarly work. The translators used the most dependable Hebrew and Greek texts available. The editorial board has continued to function since publication of the Bible, making minor revisions and refinements in the translation as better texts of the original languages of the Bible became available.

New International Version—The New International Version (NIV) is a translation of the Bible sponsored by the International Bible Society. It is the work of an international and transdenominational team of scholars, drawn mainly from the United States but also including scholars from Canada, Britain, Australia, and New Zealand. The sponsors of the NIV claim it is “written in the language of the common man,” but its language is more literary than the “common English” of the Good News Bible.

The translators of the NIV were familiar with traditional Bible English. They used the language of the King James Version where it was “accurate, clear, and readable.” But they made many significant changes. Unlike the RSV and NEB (which retained “thee,” “thou,” and “thy” when God was being addressed), the NIV uses “you” and “your.” The New Testament of this version was published in 1973; the whole Bible appeared in 1978. It underwent a modest revision in 1984 and again in 2011.

—The original King James Version, first published in 1611, has been the favorite translation among English-speaking peoples for more than three centuries. During its long history, the King James Bible has been updated and revised several times to reflect changes in speech as well as growing knowledge of the original text of the Scriptures. Previous major revisions of this translation were issued in 1629, 1638, 1762, and 1769.

During the 1970s, Thomas Nelson Publishers of Nashville, Tennessee, sensed the need for a fifth major revision. Over 130 Bible scholars were selected to work on the New King James Version. The translators worked from the earliest and most trustworthy Hebrew and Greek texts available and also used the 1769 King James revision as a general guide to make sure the new edition preserved the majestic style and devotional quality of the original King James.

The most noticeable change in the New King James is replacement of “thee’s” and “thou’s” and other archaic pronouns with their modern

English equivalent. The “-est” and “-eth” verb endings also were eliminated in favor of more contemporary English idioms. The New Testament with Psalms was released in 1980, followed by the Old Testament in 1982.

New Century Version—Word Publishing’s easy-to-read translation seeks to maintain faithfulness to the original languages while using a simplified vocabulary. The NCV provides clarity with regard to ancient customs, words that have changed in meaning, and difficult figures of speech, and is appropriate for use by children as well as adults.

Contemporary English Version—In 1995, the American Bible Society and Thomas Nelson Publishers introduced a new dynamic equivalent translation of the Bible that uses clear, contemporary vocabulary to express complex ideas—making it valuable for evangelistic outreach and discipleship—especially when readers are new to the Bible, or those to whom English is a second language. The CEV is particularly good for reading aloud, as God’s Word is expressed in clear and simple English.

The Voice translation—A dynamic translation that pays attention to oral transmission of Scripture and includes skilled writers among the translation team. Ecclesia Bible Society and Thomas Nelson Publishers released the New Testament in 2008, and the full Bible was published in 2012.

Miscellaneous Translations. Many English translations have not been mentioned in this article. Among Jewish translations of the Hebrew Bible, special reference should be made to *A New Translation of the Holy Scriptures according to the Masoretic Text,* produced in installments since 1963 by a committee working under the chairmanship of H. M. Orlinsky. *The Authentic New Testament* (1955) is a translation by a well-known Jewish scholar, Hugh J. Schonfield.

Brief mention should also be made of the following translations: The Penguin Classics edition of *The Four Gospels,* by E. V. Rieu (1952) and *The Acts of the Apostles,* by C. H. Rieu (1957); the *Berkeley Version* (New Testament, 1945; Bible, 1959), revised as *The Modern Language Bible* (1969); the *New World Translation* of Jehovah’s Witnesses (1961); *The New Testament in the Language of Today,* by William F. Beck, a Lutheran scholar (1963); and *The New Testament* in the translation of William Barclay (1968–69).

Photo by V. Gilbert and Arlisle F. Beers

- The Jordan River valley south of Jericho near the Dead Sea.

Photo by Gustav Jeeninga

- A Hebrew scroll of the Book of Esther, read in synagogues during the Feast of Purim.

Photo by Gustav Jeeninga

• An archaeological excavation underway at the site of ancient Zaretan (Josh. 3:16) in southern Israel.

Photo: Levant Photo Service

• The mound of Ziklag, a base of operation for David’s army during the early years of his reign (1 Sam. 27:6).

Photo: Levant Photo Service

• Roman ruins at Hierapolis, a city in the province of Asia mentioned by the apostle Paul (Col. 4:13).

Photo: Levant Photo Service

• Abraham's Well at the ancient city of Beersheba.

BIBLICAL CRITICISM—the application of one or more techniques in the scientific study of the Bible. These techniques are not peculiar to Bible study; they would be equally helpful in the study of the writings of Homer or Shakespeare. Their primary intention is to help the reader of the Bible understand it better; for that reason biblical criticism examines the Greek and Hebrew texts (textual criticism), the historical setting of the various parts of the Bible (historical criticism), and various literary questions regarding how, when, where, and why the books of the Bible were first written (literary criticism). These methods of study, when done with reverence for Scripture, should assist a student's appreciation for the INSPIRATION of the Bible.

Textual Criticism. This is the attempt to determine, as accurately as possible, the wording of the text of the Bible as first written down under the inspiration of the Holy Spirit. Since none of the original documents has survived and the text is available only in copies, it is necessary to compare the early copies with each other. This allows the textual critic to classify these early copies into groups exhibiting certain common features and to decide why their differences occurred and what the original wording most likely was.

The early copies on which textual critics work consist mainly of manuscripts in the original languages, translations into other languages, and biblical quotations made by Jewish and Christian writers. (Also see BIBLE, THE; BIBLE, INTERPRETATION OF THE.)

Historical Criticism. The examination of the Bible in light of its historical setting. This is particularly important because the Bible was written over a period of more than one thousand years. The story the Bible records extends from the beginning of civilization in the ancient world to the Roman Empire of the first century A.D.

Historical criticism is helpful in determining when the books of the Bible were written. It is also helpful in determining a book's "dramatic date"—that is, when the people it describes lived and its events happened. The dramatic date of Genesis, for instance, is much earlier than the date when it was written. Historical criticism asks if the stories of the patriarchs—Abraham, Isaac, Jacob and Joseph—reflect the conditions of the times in which they lived.

The consensus is that these stories better reflect their dramatic date than the dates of their writing, just as the picture presented in the New Testament best reflects what is known about the early part of the first century A.D.

Literary Criticism. The study of how, when, where, and why the books of the Bible were written. Literary criticism may be divided into questions concerning sources, tradition, redaction, and authorship.

1. ***Source criticism*** attempts to determine whether the writers of the books of the Bible used earlier sources of information and, if so, whether those sources were oral or written. Some biblical books clearly indicate their dependence on earlier sources: 1 and 2 Chronicles, Luke, and Acts. Some of the sources for the Chronicles are still available to us in 1 and 2 Samuel and 1 and 2 Kings, which were written earlier. The author of Luke and Acts says that much of his information was handed on by "those who from the beginning were eyewitnesses and ministers of the word" (Luke 1:2).

However, these sources usually have not survived independently and their identification and reconstruction cannot be certain. It is fairly clear, however, that the Gospels of Matthew, Mark, and Luke draw on common sources; their two most widely agreed sources are one that related the story of Jesus and one that contained a collection of His teachings.

2. ***Tradition criticism*** (including form criticism) studies how information was passed from one generation to another before it was put in its present form. Tradition is simply that which is handed down; it may be divinely authoritative, or it may be merely "the tradition of men" (Mark 7:8; Col. 2:8). Sometimes a tradition was handed on by word of mouth for several generations before it was written down, as in the record of the patriarchs in Genesis. Sometimes a tradition was handed on by word of mouth for only twenty or thirty years, as in the records of the works and words of Jesus before the gospels were written.

   Tradition criticism attempts to trace the stages by which these traditions were handed down, the forms they took at those various stages, and the forms in which they reached the people who committed them to writing.

   Form criticism is the branch of tradition criticism that examines the various "forms"—e.g. parables, miracles, discourses—by which the traditions took shape. Form criticism has been applied to many areas of the biblical literature, such as the composition of the Psalms, the prophets' calls to their ministries, and the contents of the gospels. Some scholars have, for instance, classified various psalms as "Royal" psalms, "Lament" psalms, "Torah" (Law) psalms, "Praise" psalms, etc.

   Classifying sections of the Bible according to the form they take can provide an additional perspective from which one can better understand the text of Scripture. However, this method must be used with great caution and restraint to avoid imposing the interpreter's own assumptions on the Bible.

3. ***Redaction criticism*** attempts to understand the contribution to the finished manuscript made by the person who finally committed the oral or written traditions to writing. This may be illustrated from the Gospel of Luke. Luke makes no claim to have been an eyewitness of

the events of Jesus' ministry; everything he records in the Gospel was received from others. Tradition criticism studies what Luke received and the state in which he received it. Redaction criticism studies what he did with what he received. Luke (and the same can be said of the other evangelists) was a responsible author who set the stamp of his own personality on what he wrote.

It is important to remember that an author's personal contribution to the finished book was no less reliable (and, hence, no less authoritative) than the tradition which he received. Unfortunately, some redaction critics make the error of assuming that the author's work is inauthentic, ignoring the work of the Holy Spirit in inspiring the writers of the Bible.

4. ***Authorship and destination criticism*** involve the attempt to determine the authorship of a work, as well as the person, group, or wider public for whom it was written. Sometimes there is no need for inquiry into these matters; Paul's letter to the Romans, for example, is clearly the work of the apostle Paul and was sent by him to the Christians in Rome. But the judicious use of literary criticism will throw further light on the circumstances that led to the writing of the book and the purpose for which Romans was sent. When, however, a work is anonymous, critical inquiry may help us to discover what sort of person the author was. For example, we do not know for certain who wrote the letter to the Hebrews. However, by looking critically at Hebrews we can learn much about the character of the author and a little about the character and situation of the people to whom the letter was written.

Photo by Howard Vos

- The Wilderness of Sin, an uninhabited region through which the Israelites passed between Elim and Mt. Sinai (Ex. 16:1).

Photo by Howard Vos

- Remains of a Roman warehouse at Ostia, Italy, a city situated at the mouth of the Tiber River.

BIBLICAL ETHICS—living righteously—doing what is good and refraining from what is evil—in accordance with the will of God. The term refers not to human theories or opinions about what is right and wrong but to God's revealed truth about these matters. Questions of human conduct prevail throughout the Bible. God's revelation through His written Word narrates the story of ethical failure on the part of human beings, God's redeeming grace, and the ethical renewal of His people.

God's people are called to holiness because they are God's people: "You shall therefore be holy, for I am holy" (Lev. 11:45). The New Testament counterpart to this principle is found in Matthew 5:48: "Therefore you shall be perfect, just as your Father in heaven is perfect."

God gave the Law to the nation of Israel as a standard of righteousness. This was the revealed will of God for His people. But His commandments were given in a context of GRACE. When the TEN COMMANDMENTS were given through Moses, they were introduced with a statement supporting the relationship that had already been established between God and His people whom He delivered from Egypt (Ex. 20:2; Deut. 5:6). God's commandments are always given to those who are already His people by grace.

This truth carries through to the New Testament. Jesus' ethical teaching in the Sermon on the Mount was preceded by the BEATITUDES, which reminded Jesus' disciples that God's grace comes before His commands (Matt. 5:3–12).

This connection between God's demands and His grace means that biblical ethics must always be understood in terms of what God has already done for His people. Grace precedes Law, just as doctrine always precedes ethics in the letters of the New Testament. So ethics should not be regarded as the center of the Christian faith. Correct behavior is the outflow or product of grace—the proper response in those who have experienced God's grace.

For the Christian the ultimate standard of ethics is Jesus Christ and His teachings. The Christian is not under the Law of the Old Testament (Eph. 2:14–16). But since the ethical teachings of Jesus sum up the true meaning of the Old Testament Law, following His teachings fulfills the Law. So there is a direct relationship between the concept of righteousness as revealed in the Old Testament and later in the New.

The Ten Commandments, for example, are referred to as positive ethical instruction in the New Testament (Rom. 13:9). Yet the commandment concerning the SABBATH is no longer in force (Col. 2:15–16). And the ceremonial law, involving sacrificial rituals in the temple, no longer is in effect because of the ultimate sacrifice of Christ (Heb. 10:12–18).

Jesus' commandment to love is the essence of Christian ethics. When a Pharisee asked Jesus to identify "the great commandment in the law," Jesus answered, " 'You shall love the Lord your God with all your heart, with all your soul, and with all your mind.' This is the first and great commandment. And the second is like it: 'You shall love your neighbor as yourself.' On these two commandments hang all the Law and the prophets" (Matt. 22:37–40). The apostle Paul also declared that all the commandments are "summed up in this saying, namely, 'You shall love your neighbor as yourself.' Love does no harm to a neighbor; therefore love is the fulfillment of the Law" (Rom. 13:9–10). This great love commandment summarizes and fulfills the intention of the Old Testament Law.

While love is the summary of Christian ethics, the New Testament contains many specific ethical instructions. A basic pattern for this ethical teaching is the contrast between our old existence before faith in Christ and our new existence in Him. Christians are called to leave behind their old conduct and to put on the new (Eph. 4:22–24), to walk in newness of life (Rom. 6:4), and to exhibit the fruit of the Spirit (Gal. 5:22–23).

Although as Christians we are free from the Law, we are not to use that liberty "as an opportunity for the flesh, but through love" to "serve one another" (Gal. 5:13). Love is best expressed through service and self-giving (Matt. 20:26–27). These points lead naturally to the observation that Jesus Himself is the supreme example of righteousness. Christian ethics are summed up not only in His teaching, but in His life as well. So true discipleship consists of following Jesus (Eph. 5:2) and being conformed to His image (Rom. 8:29).

The call for righteousness is directed to the individual, but ethics also has an important social dimension. The centrality of love indicates this very clearly. The prophets of the Old Testament emphasized the connection between righteousness and social justice (Amos 2:6–8; 5:24). The ethical teachings of the Bible as followed by Christians will have an impact on the world (Matt. 5:13–16). But in spite of all these truths, the Bible does not call for a social program to be imposed upon the world. The ethics of the Bible are for the people of God. The Sermon on the Mount is for disciples of Christ. As Christians follow biblical ethics, the world will be affected for good by them.

Also see HOLY; RIGHTEOUSNESS; SERMON ON THE MOUNT.

Photo by Gustav Jeeninga

• Secluded site of the monastery of Koziba on an old road from Jerusalem to Jericho in southern Israel.

BIBLICAL THEOLOGY—theology as it is understood from the perspective of the biblical writers themselves. This category of theology must be carefully distinguished from systematic theology, which systematizes and re-expresses the teachings of the Bible through the use of modern concepts and categories. Biblical theology is *biblical* because it states the theology of the Bible by limiting itself to the language, categories, and perspectives of the biblical writers. It attempts to arrive at this understanding without modern theological biases or assumptions.

Biblical theology is historical in its orientation. It attempts to get into the minds of the authors of Scripture in order to arrive at the meanings they intended for their original readers. This means that biblical theology is dependent upon careful interpretation of the biblical texts in their original languages. But biblical theology is much more complex than merely compiling Bible verses on various themes or subjects in the Bible, followed by a summary of this material. This approach would not be sensitive to the various historical contexts and specific emphases of the biblical writers.

Biblical theology does attempt to systematize, but only to the extent that this can be done without imposing an artificial structure upon the biblical writers. The biblical theologian will go no further than these writers went in systematizing their material. Biblical theology wants to represent their perspectives as clearly and as faithfully as possible.

Unity and Diversity. Biblical theology is divided into Old Testament theology and New Testament theology, although the relation between the two also concerns biblical theologians. Further specialization also occurs within both Old Testament and New Testament theologies. Biblical theologians often speak of the theologies of Deuteronomy, Isaiah, Paul, or Matthew. This is in keeping with the emphasis of biblical theology upon the distinctives of the individual biblical writers.

But a big part of the task of biblical theology is to pull together the common emphases of the biblical writers and to seek the unity of their writings. Although these inspired writers have different contributions to make to the subject of God and His revelation, their writings are compatible with each other. Thus biblical theology focuses on the diversity that exists within the larger unity of Scripture, and tries to set forth that which unifies, without ignoring the diversity.

Method. As long as the interpreter gives sufficient attention to the distinctives of the various writers, biblical theology can organize its work topically, according to main subjects. But because biblical theology is primarily interested in historical understanding, it is better to proceed chronologically. Thus, biblical theologians work their way progressively through the Bible, tracing the progress of revelation and the development of theological thought, from the earliest writers to the latest. Biblical theology thus becomes the history of progressive revelation progressively set forth. The focus is not on the religious experience of the people, but on the revelation of God and His people's understanding of His acts.

History of Salvation. Biblical theologians seek to find the best organizing principle or idea that serves as the center of a biblical theology. Old Testament theologians have suggested such ideas as the covenant, the lordship of God, the presence of God, and the people of God. New Testament theologians have mentioned the kingdom of God, grace, salvation, resurrection, and kerygma (a summary of the main points in the preaching of the earliest Christians in the Book of Acts).

Any of these concepts can be used as an organizing principle, for all the central concepts of the Bible are related. But certainly one of the most helpful suggestions to come from biblical theologians is the idea of "salvation history." This refers to the saving acts of God in history. It is an ideal organizing principle for both Old and New Testaments.

Many biblical theologians believe the most effective way to look at the Bible is in terms of God's special acts of salvation on behalf of His people Israel and the church. But they see these various individual events as a unity, moving from promise to completion. Thus, "salvation history" is a single great plan of salvation that finds its ultimate fulfillment in the work of Christ. Following is a broad overview of the events in this salvation history.

The Old Testament as Promise: Israel. Two basic theological truths of the Old Testament are God as Creator and God as Redeemer. The created order is God's not only because He created it, but also because He is in the process of redeeming it from its rebellion and sin. The Bible is the story of God setting right what went wrong with His creation because of the fall of Adam.

The history of salvation begins with the call of Abraham and the covenant between Abraham and God (Gen. 12:1–3). This story reaches its conclusion in the coming of Jesus Christ. The election of the nation of Israel as God's special people is not for their sake alone, but for the sake of all the peoples of the world ("in you all the families of the earth shall be blessed," Gen. 12:3). This blessing is ultimately experienced by the church through faith in Jesus Christ.

The great redemptive act of the Old Testament is the EXODUS, the deliverance of God's people from bondage in Egypt. This is the Old Testament counterpart to the deliverance brought about by Christ through His death on the cross. Through the Exodus, God revealed not only His sovereign power, but also his faithfulness and the depth of His covenant love for Israel. This was followed immediately by the covenant between God and His people renewed at Mount Sinai and the giving of the Law. God had already entered into covenant relationship with His people and had miraculously delivered them. This means that obedience to the Law cannot be understood as a requirement for becoming the people of God and enjoying His favor. The Law was given in the context of God's grace.

From the perspective of the New Testament, the Law may be interpreted as having several purposes. It was given to instruct the people about the absolute holiness of God and the sinfulness of humanity. The Law also set Israel apart from the surrounding nations in order that its people might be the pure channel by which the Messiah could come and accomplish His saving work for all humanity.

Through the prophets of the Old Testament the work of Christ was anticipated most clearly. They cautioned the people against presuming upon their relationship with God, as though being a member of the chosen race were a virtue in itself (Amos 3:1–2). And they tried to lift the people's eyes from their national and political concerns to God's love for all nations. God's intent was to transform the entire fallen creation; He was not concerned only with the political sovereignty of the nation of Israel.

All along God was up to something far greater than Israel realized. He was planning to do a new thing (Is. 42:10; 65:17). The prophet Jeremiah expressed this truth by referring to a "new covenant" that God would establish in the future (Jer. 31:31–34). The old covenant, particularly the Law, could not accomplish the goal that God had for His people and His creation. In the new covenant His Law would be written on the hearts of His people, and they would enjoy the lasting forgiveness of their sins.

God preserved His people through the experiences of the division of the kingdom, the destruction of the nations of Israel and Judah, the CAPTIVITY, and the resettlement of His people in Jerusalem. He continued to reveal Himself and His purposes through the prophets, who increasingly spoke of what God would do in the near future. In this spirit of anticipation His people entered the New Testament era with its great announcement of fulfillment and hope in Jesus Christ.

The New Testament as Fulfillment: *the Church.* The New Testament announced the ministry of Jesus as the turning point of the ages, the beginning of the great fulfillment proclaimed by the prophets. It is impossible to exaggerate the centrality of this theme of fulfillment in the New Testament. The use of more than 300 quotations from the Old Testament in the New Testament clearly demonstrates this point.

According to the first three gospels, the message of Jesus was that the kingdom of God had arrived. The kingdom was expressed in both the words and deeds of Jesus. The presence of the kingdom depends directly on the presence of the messianic King. With His arrival, the fulfillment of the end time has already begun, although it is clear that the final realization of God's purpose remains yet in the future.

The death of Jesus was important as the basis of the kingdom. The rule of God in the human heart cannot be experienced in any age, present or future, without the atoning sacrifice that reconciles sinners with a holy God. Thus the death of Jesus became central for the theology of the New Testament. But the resurrection was equally important. In this event, the new order of the new creation broke directly into the present age. The resurrection of Christ was assurance of the truths He had proclaimed, as well as the resurrection of the dead at the end of time.

The pouring out of the Holy Spirit at PENTECOST depended on the finished work of Christ in His death and resurrection. This was a certain sign of the new age brought by Christ and the mark of the new people of God, the church. The ministry of the Spirit guarantees that the results of Christ's work are experienced in the believer's life until Jesus returns to earth.

In the sermons preached by the first Christians (in the first half of the Book of Acts), we see the main points of the faith of the early church. In fulfillment of prophecy, Jesus was born of the line of David, was crucified, died, and was buried. But He arose from the dead and will return some day as Judge. The possibility of repentance and salvation is thus founded directly on these saving acts of God in His Son.

The letters of the New Testament contain interpretation and application of these events. Many of the letters, or epistles, are divided into two main sections—doctrine and ethics. In the doctrinal sections of these letters, the meaning of Christ's work is described. The ethical sections always build on the doctrinal foundations, instructing Christians on how to live the Christian life.

In both the doctrinal and ethical sections of the epistles, the excitement of the fulfillment experienced through Jesus Christ is always foremost. The work of Christ, particularly in the cross and the resurrection, is considered the saving act of God. These are compared to the saving acts of God in the Old Testament. Thus, in biblical theology, the promises of God in the Old Testament are fulfilled in God's great act of redemption through His Son in the New.

◆

Photo by Howard Vos

- The great theater at Ephesus, where Paul was almost mobbed by the worshipers of the pagan goddess Diana (Acts 19:21–41).

Photo: Levant Photo Service

• Typical desert scene in the land of the ancient Edomites in the region south of the Dead Sea.

BICHRI [BICK rih]— (*firstborn*)—a Benjamite, the father of Sheba who rebelled against King David (2 Sam. 20:1–22; Bicri, NIV).

BICHRITES [BICK rites]—a form of BERITES.

BIDKAR [BID car]—one of Jehu's captains. Bidkar threw the body of King JORAM (Jehoram) into the field of Naboth the Jezreelite after Jehu killed him (2 Kin. 9:25).

BIER [beer]—a stand on which a corpse or a coffin containing a corpse is placed before burial; a coffin together with its stand (2 Sam. 3:31; 2 Chr. 16:14; Luke 7:14, KJV; coffin, NIV).

BIGTHA [BIG thuh] (*gift of God*)—one of the seven eunuchs, or chamberlains, who had charge of the harem of King Ahasuerus (Xerxes) of Persia (Esth. 1:10).

BIGTHAN [BIG than] (*gift of god*)—one of the two eunuchs or chamberlains who conspired to take the life of King Ahasuerus (Xerxes) of Persia. They were executed for their treachery when Mordecai discovered their conspiracy (Esth. 2:21; 6:2; Bigthana, NIV).

BIGVAI [BIG vah eye]—the head of one of the families who returned from Babylonia with Zerubbabel (Ezra 2:2).

BILDAD [BILL dad]—the second of the "friends" or "comforters" of Job. In his three speeches to Job (Job 8:1–22; 18:1–21; 25:1–6), Bildad expressed the belief that all suffering is the direct result of one's sin. He had little patience with the questionings and searchings of Job. He is called "Bildad the Shuhite" (Job. 2:11), which means he belonged to an Aramean nomadic tribe that lived in the TRANSJORDAN area southeast of Canaan. Also see ELIHU; ELIPHAZ; ZOPHAR.

BILEAM [BILL ee ahm]—a city in the western half of the tribe of Manasseh. West of the Jordan River, Bileam was assigned to the Kohathite Levites (1 Chr. 6:70). It probably is the same place as IBLEAM (Josh. 17:11).

BILGAH [BILL guh]—the name of two men in the Old Testament:

1. Chief of the fifteenth group of priests officiating in temple service in King David's time (1 Chr. 24:14).
2. A chief of the priests who returned from the captivity with Zerubbabel (Neh. 12:5, 18). He is also called BILGAI (Neh. 10:8).

BILGAI [BILL gay eye]—a priest who sealed the covenant after the captivity (Neh. 10:8). He is also called Bilgah (Neh. 12:5, 18).

BILHAH [BILL hah]—the name of a woman and a town in the Old Testament:

1. A slave girl, or CONCUBINE (Gen. 30:3–5, 7), who bore two of Jacob's sons, DAN and NAPHTALI (Gen. 35:25).
2. A town inhabited by the family of Simeon (1 Chr. 4:29), also called Baalah (Josh. 15:29) and Balah (Josh. 19:3).

BILHAN [BILL han]—the name of two men in the Old Testament:

1. A son of Ezer, a descendant of Seir the Horite (1 Chr. 1:42).
2. A son of Jediael, of the tribe of Benjamin (1 Chr. 7:10).

BILSHAN [BILL shan]—an Israelite leader who returned from captivity in Babylonia to Jerusalem with Zerubbabel (Ezra 2:2).

BIMHAL [BIM hal]—a son of Japhlet, an Asherite (1 Chr. 7:33).

BINDING AND LOOSING—a phrase describing the authority and power that Jesus assigned to His disciples, allowing them to forbid or allow certain kinds of conduct.

This phrase occurs only twice in the New Testament. In the first instance (Matt. 16:19), Jesus gave Peter "the keys of the kingdom of heaven" and told him "whatever you bind on earth will be bound [literally, "shall have been bound"] in heaven, and whatever you loose on earth will be loosed ["shall have been loosed"] in heaven." This means that Peter was granted the authority to pronounce the freedom or condemnation of a person, based on that person's response to the gospel. The tense of the verbs "shall have been" indicates that this fact was already established in the will of the Father.

In Matthew 18:18 the same words were spoken by Jesus to all the disciples, granting them authority in matters of church discipline.

BINEA [BIN ee ah]—a descendant of Jonathan, Saul's son, in the genealogy of Benjamin (1 Chr. 8:37).

BINNUI [BIN you eye] (*building up*)—the name of five men in the Old Testament:

1. A Levite whose son was among those who weighed the gold and silver vessels brought from Babylonia by Ezra (Ezra 8:33).
2. A son of Pahath–Moab who divorced his pagan wife after the captivity (Ezra 10:30).
3. A son of Bani who divorced his pagan wife after the captivity (Ezra 10:38).
4. One of the family of Henadad who returned from Babylonia with Zerubbabel (Neh. 12:8).
5. One whose descendants returned from Babylonia to Jerusalem with Zerubbabel (Neh. 7:15). He is also called Bani (Ezra 2:10).

BIRDS (see ANIMALS OF THE BIBLE).

BIRSHA [BURR shah]—a king of Gomorrah who fought against Chedorlaomer, king of Elam (Gen. 14:2). Birsha's name (or namesake) has apparently been found in the EBLA tablets.

BIRTH—the act of bringing forth young from the womb. Although birth can be quick (Ex. 1:19), in the Bible it can also be preceded by hard labor, pain, and anguish (Gen. 3:16), and birth is often used as a symbol of pain and suffering (Ps. 48:6). But it also can be a time of joy and celebration because "a human being has been born into the world" (John 16:21).

One also enters a new life with Jesus Christ by the process of the NEW BIRTH, a birth by the Holy Spirit rather than by one's parents (John 3:1–21).

Also see REGENERATION; VIRGIN BIRTH.

Photo: Cyprus Dept. of Antiquities

• A woman giving birth with the assistance of a midwife, in this eighth century B.C. clay statue from Cyprus.

BIRTH, NEW (see NEW BIRTH).

BIRTH, VIRGIN (see VIRGIN BIRTH).

BIRTHDAY—the day or anniversary of one's birth. The word "birthday" is used three times in the Bible: once of Pharaoh (Gen. 40) and twice of Herod Antipas (Matt. 14:6; Mark 6:21). The birthdays of kings and other high officials were regularly celebrated, especially in Egypt and Persia. But the anniversary of a common person's birth apparently was not celebrated as much as it is today.

BIRTHRIGHT—a right, privilege, or possession to which a person, especially the firstborn son, was entitled by birth in Bible times. In Israel, as in the rest of the ancient world, the firstborn son enjoyed a favored position. His birthright included a double portion of his father's assets upon his death (Deut. 21:17). Part of the firstborn's benefits also were a special blessing from the father (Gen. 27:27) and the privilege of leadership of the family (Gen. 43:33).

The inheritance rights of the firstborn were protected by law, so the father could not give his benefits to a younger son (Deut. 21:15–17). The firstborn himself, however, could lose the birthright. Because he committed incest with his father's concubine (Gen. 35:22), Reuben lost his favored position (1 Chr. 5:1–2), while Esau sold his birthright to his younger brother Jacob for a stew of lentils (Gen. 25:29–34), or for "one morsel of food" (Heb. 12:16).

Jesus was both the firstborn of his heavenly Father (John 3:16), and his earthly mother, Mary (Luke 2:7); so he enjoyed the rights and privileges of the Jewish birthright. All Christians are His brothers, sharing in His spiritual inheritance (Rom. 8:17). They are counted as "firstborn" by God's grace (Heb. 12:23).

BIRTHSTOOL—an object ("two stones" in Hebrew) upon which a woman sat during childbirth (Ex. 1:16). It may have been of Egyptian origin. The same Hebrew word is also found in Jeremiah 18:3, where it refers to a potter's wheel.

BIRZAITH [burr ZAY ihth] (*well of the olive tree*)—a man listed in the genealogy of the tribe of Asher. Birzaith was a son of Malchiel, a grandson of Beriah, and a great-grandson of Asher (1 Chr. 7:31).

BISHLAM [BISH lum] (*son of peace*)—a resident of Palestine at the time when Zerubbabel returned from captivity. Bishlam wrote a letter of protest to Artaxerxes, king of Persia, because the Jews were rebuilding the walls of Jerusalem (Ezra 4:7).

BISHOP—an overseer, elder, or pastor charged with the responsibility of spiritual leadership in a local church in New Testament times.

Before the church was founded, the Greek word for bishop was used in a general sense to refer to local gods as those who watched over people or countries. The word was later applied to men, including those who held positions as magistrates or other government offices. And eventually the term was extended to refer to officials in religious communities with various functions, including those who supervised the revenues of pagan temples.

The SEPTUAGINT (Greek translation of the Old Testament) uses "bishop" to refer to those who exercise power; sometimes it indicates those who hold positions of authority. It represents a Hebrew term that refers to those who are overseers or officers (Num. 4:16; Neh. 9:9).

In the New Testament, Jesus is called the "Overseer of your souls" (1 Pet. 2:25). In this passage the word is associated with the term shepherd. It is also used to identify the leader of a Christian community or the one who filled the office of overseer. In Acts 20:28 the elders of the church at Ephesus summoned to meet Paul are identified as overseers. Their responsibility, given by the Holy Spirit, was "to shepherd the church of God." In Philippians 1 bishops are associated with deacons, and the qualifications are outlined in 1 Timothy 3:2–7 and Titus 1:7–9. Included are standards for his personal and home life, as well as the bishop's relationships with nonbelievers.

In Acts 20:17, 28 and Titus 1:5, 7, the terms bishop and elder are used synonymously. Also the word "bishop," or its related words, appears to be synonymous with the word "shepherd," or its equivalents (Acts 20:28; 1 Pet. 2:25; 5:2).

In his work, the bishop was to oversee the flock of God, to shepherd his people, to protect them from enemies, and to teach, exhort, and encourage. He was to accomplish this primarily by being an example to his people. He was to do this willingly and with an eager spirit, not by coercion or for financial gain. To desire a position as bishop, the apostle Paul declared, was to desire a good work (1 Tim. 3:1). Also see ELDER.

BISHOP'S BIBLE (see BIBLE VERSIONS AND TRANSLATIONS).

BIT AND BRIDLE—the bridle refers to the headgear of a harness; the bit is the metal mouthpiece by which the bridle works to control an animal. These two words appear together in Psalm 32:9. James applied the term “bridle” as a symbol of the believer’s submission to God’s control: “If anyone . . . thinks he is religious, and does not bridle his tongue . . . this one’s religion is useless” (James 1:26).

BITHIAH [bih THIH uh] (*daughter of the Lord*)—a daughter of Pharaoh who was married to Mered, a descendant of Judah (1 Chr. 4:18). Some scholars feel that “daughter of Pharaoh” is a euphemism for “Egyptian woman” and does not necessarily imply that she was a member of the royal family.

BITHRON [BITH run]—a gorge or ravine by which Abner and his men approached Mahanaim following Asahel’s death (2 Sam. 2:29). Bithron was probably in the ARABAH (southern wilderness) on the east side of the Jordan River, in the territory of Gad.

BITHYNIA [bih THIN ih uh]—a coastal province in northwestern ASIA MINOR (see Map 7, C–1). Bithynia was bounded on the north by the Black Sea, on the south and east by Phrygia and Galatia, and on the west by Mysia. While at Mysia, Paul and Silas decided to go into Bithynia “but the Spirit did not permit them” (Acts 16:7). Later, however, the gospel reached the province; and many of the citizens of Bithynia became Christians (1 Pet. 1:1–2). The experience of Paul and Silas illustrates that God’s delays are not always denials.

BITTER HERBS—herbs eaten by the Israelites during the celebration of PASSOVER. Those herbs helped them remember their bitter experience as an enslaved people in Egypt (Ex. 1:14; 12:8; Num. 9:11). These herbs may have included such plants as sorrel, dandelions, and horseradish.

BITTERN (see ANIMALS OF THE BIBLE).

BITTERNESS—in the Old Testament, a symbol of hard bondage, misery, and the ruin that follows immorality (Ex. 1:14). The Passover was to be eaten with “bitter herbs” (Num. 9:11), representing the affliction of Egyptian bondage. The waters of Marah were “bitter,” probably meaning salty, briny, brackish (Ex. 15:23). Because of the bitter circumstances in which she found herself, Naomi (“pleasant”) wanted to be called Mara (“bitter”) (Ruth 1:20). A “bitter day” (Amos

8:10) was a time of lamentation and mourning. “A bitter . . . nation” (Hab. 1:6) described the Chaldeans as a fierce, warlike people who brought misery and destruction wherever they went.

In the New Testament, the “gall of bitterness” (Acts 8:23, KJV) describes a spiritual poisoning—a heart of great wickedness—in Simon the sorcerer. A “root of bitterness” (Heb. 12:15) is a wicked person or a sin that leads to denial of the faith.

BITTERWEED (see PLANTS OF THE BIBLE).

BITUMEN (see MINERALS OF THE BIBLE).

BIZIOTHIAH [BIHZ ih oh thigh ah]—a form of BIZJOTHJAH.

BIZJOTHJAH [bihz JOTH jah]—a town in southern Judah near Beersheba (Josh. 15:28; Biziothiah, NASB, NIV, NRSV).

BIZTHA [BIHZ thah]—one of the seven eunuchs, or chamberlains, who had charge of the harem of King Ahasuerus (Xerxes) of Persia (Esth. 1:10).

BLACK (see COLORS OF THE BIBLE).

BLACK VULTURE (see ANIMALS OF THE BIBLE).

BLACKSMITH (see OCCUPATIONS AND TRADES).

BLAINS (see DISEASES OF THE BIBLE).

BLASPHEMY—the act of cursing, slandering, reviling or showing contempt or lack of reverence for God. In the Old Testament, blaspheming God was a serious crime punishable by death (Lev. 24:15–16). It was a violation of the Third Commandment, which required that the name and reputation of the Lord be upheld (Ex. 20:7).

The unbelieving Jews of Jesus’ day charged Him with blasphemy because they thought of Him only as a man while He claimed to be God’s Son (Matt. 9:3). Actually, the lawlessness of the Jews themselves was causing God’s name to be blasphemed among the Gentiles (Rom. 2:24). By their bitter opposition to Jesus and His gospel, they themselves were guilty of blasphemy (Acts 18:6). Jesus condemned as blasphemy their attributing the work of the Holy Spirit to Satan (Matt. 12:31–32).

Christians are commanded to avoid behavior that blasphemes the Lord’s name and teaching (1 Tim. 6:1).

BLAST, BLASTING—the withering of plant life caused by a hot, dry wind from the desert (Amos 4:9). In his dream in Egypt, the Pharaoh saw seven heads of grain “blighted [blasted, KJV] by the east wind” (Gen. 41:6). Joseph interpreted this to mean seven years of famine.

BLASTUS [BLAS tus]—servant—literally “the one over the bedchamber”—of Herod Agrippa I (Acts 12:20).

BLEACHER (see OCCUPATIONS AND TRADES).

BLEMISH (see DISABILITIES AND DEFORMITIES).

BLESS, BLESSING—the act of declaring, or wishing, favor and goodness upon others. The blessing is not only the good effect of words; it also has the power to bring them to pass. In the Bible, important persons blessed those with less power or influence. The patriarchs pronounced benefits upon their children, often near their own deaths (Gen. 49:1–28). Even if spoken by mistake, once a blessing was given it could not be taken back (Gen. 27:33).

Leaders often blessed people, especially when getting ready to leave them. These included Moses (Deut. 33), Joshua (22:6–7), and Jesus (Luke 24:50). Equals could bless each other by being friendly (Gen. 12:3). One can also bless God, showing gratitude to Him (Deut. 8:10) in songs of praise (Ps. 103:1–2).

God also blesses people by giving life, riches, fruitfulness, or plenty (Gen. 1:22, 28). His greatest blessing is turning us from evil (Acts 3:25–26) and forgiving our sins (Rom. 4:7–8).

Cases of the opposite of blessing, or cursing, are often cited in the Bible (Deut. 27:11–26). Although the natural reaction to a curse is to curse back, Christians are called to bless—to ask for the person’s benefit (Matt. 5:44).

BLESSING, CUP OF—a technical term for the third of the cups drunk at the Jewish PASSOVER. It was used by Paul in his description of the

LORD'S SUPPER (1 Cor. 10:16). Also see CUP.

BLIGHT—a reference to two kinds of diseases that attack grain. The phrase "blighted by the east wind" (Gen. 41:6, 23, 27) indicates the withering or burning of ears of grain caused by a scorching, destructive wind. Blight also refers to a pestilence similar to mildew that turns grain yellow and causes it to stop growing (Amos 4:9).

BLINDNESS (see DISEASES OF THE BIBLE).

BLOOD—the red fluid circulating in the body that takes nourishment to the body parts and carries away waste. The word "blood" is often used literally in Scripture. Sometimes the word refers to the blood of animals (Gen. 37:31); at other times it refers to human blood (1 Kin. 22:35). The word is also used figuratively in the Bible. It may mean "blood red" (Joel 2:31) or murder (Matt. 27:24). The phrase "flesh and blood" means humanity (Heb. 2:14).

But the most important biblical concept in regard to blood is the spiritual significance of the blood of sacrificial animals. Although some scholars believe the blood primarily means the animal's *life,* most agree that blood refers to the animal's *death.* Most of the Old Testament passages that discuss sacrifices mention the death of the animal, not its life (Lev. 4:4–5). The Bible makes it clear that the satisfaction or payment for human sins was made by the death of a specified animal substitute: "For the life of the flesh is in the blood, and I have given it to you upon the altar to make atonement for your souls; for it is the blood that makes atonement for the soul" (Lev. 17:11).

In the New Testament, this Old Testament idea of sacrifice is applied to Christ's blood. References to the "blood of Christ" always mean the sacrificial death of Jesus on the cross. References to the blood of Christ were made by Paul (Rom. 3:25); Peter (1 Pet. 1:19); John (Rev. 1:5) and the author of Hebrews (Heb. 9:14). Although all have sinned, "we have redemption through His blood, the forgiveness of sins" (Eph. 1:7).

Photo by Howard Vos

- Ancient altar from Phoenicia, showing a water jar at one end and a receptacle for catching blood from animal sacrifices at the other.

BLOOD, AVENGER OF (see AVENGER OF BLOOD).

BLOOD, FLOW OF, BLOODY FLUX (see DISEASES OF THE BIBLE).

BLOODY SWEAT—Jesus' heavy drops of perspiration as He agonized in prayer over His approaching death (Luke 22:44). Luke did not mean to imply that Jesus literally sweat blood. Rather, His distress was so great that drops of sweat fell from His brow like blood runs from a deep wound. This shows clearly that doing the will of God is not always easy or enjoyable. But in spite of His distress, Jesus refused to reject His mission. He desired above all else to fulfill God's plan.

BLUE (see COLORS OF THE BIBLE).

BOANERGES [boh uh NUR jeez] (*sons of thunder*)—the name given by Christ to the sons of Zebedee—James and John (Mark 3:17)—referring to their fervent spirit and boldness (Matt. 20:20–24; Mark 9:38; Luke 9:54).

BOAR (see ANIMALS OF THE BIBLE).

BOAT—a small vessel propelled by oars or a sail; a fishing boat. In the NKJV the word "boat" is found only in the New Testament, in the four gospels. The boats mentioned are usually associated with the ministry of Jesus and His disciples in the area around the Sea of Galilee. At least four of Jesus' disciples were fishermen—Simon Peter, Andrew, James, and John (Matt. 4:18–22; Mark 1:16–20). On one occasion, when the multitude pressed too closely to Him, Jesus got into a boat and taught the people (Matt. 13:2; Mark 4:1). Also see SHIP.

BOAZ [BOE az] (*in him is strength*)—the name of a prominent man and an object in the temple:

1. A wealthy and honorable man of Bethlehem from the tribe of Judah. He was a kinsman of Elimelech, Naomi's husband, and he became the husband of RUTH, Naomi's widowed daughter-in-law (Ruth 2–4). Through their son Obed, Boaz and Ruth became ancestors of King David and of the Lord Jesus Christ (Matt. 1:5; Booz, KJV).
2. One of the two bronze pillars that stood in front of King Solomon's magnificent temple (2 Chr. 3:17). The name of the other was JACHIN.

Photo by Howard Vos

• The fields of Boaz, near the city of Bethlehem (Ruth 2:1–4).

BOCHERU **[BAHK ih roo]**—one of the six sons of Azel, a Benjamite of the family of King Saul (1 Chr. 8:38; Bokeru, NIV).

BOCHIM **[BOE kem]** (*weepers*)—a place on the mountain near Bethel where the Angel of the Lord rebuked the nation of Israel and the people repented and wept (Judg. 2:1, 5; Bokim, REB, NIV).

BODY—the material or physical part of a person, whether alive or dead. Some religions consider the body evil or inferior to the soul, but the Bible teaches that the body is God's good gift to us (Gen. 1:31). It is a necessary ingredient for a fully human existence (Gen. 2:7). In the Old Testament the word "body" sometimes means "corpse" (Num. 6:6). Occasionally the reference is to the body as that part of a person that is involved in reproduction (Deut. 28:4).

In the New Testament these Old Testament meanings are carried forward, but new insights appear. Paul teaches that the body is often the instrument of sin (1 Cor. 6:18); that the body must die as a penalty for sin (Rom. 7:24); and that sin dishonors a person's body (Rom. 1:24). On the other hand, believers in Christ may "put to death the deeds of the body” (Rom. 8:13) and present their bodies as holy sacrifices that please God (Rom. 12:1).

Since human life requires a body, sometimes the term “body” symbolizes the whole person. Both Jesus and Paul used the word in this way (Matt. 6:22–23; Phil 1:20). The Bible reveals little about existence after the death of the body. But complete salvation and full humanity begin not at death but at the return of Christ. Only then do believers receive their eternal resurrection bodies (1 Cor. 15:35–49).

Also see BODY OF CHRIST; BODY, SPIRITUAL.

BODY ARMOR (see ARMS, ARMOR OF THE BIBLE).

BODY OF CHRIST—a phrase used in three senses in the Bible:

1. The phrase refers to the physical body of Jesus. Not to believe He has had such a human body is heresy (1 John 4:3). His glorified body is the model for the resurrection bodies of Christians (Phil. 3:11).
2. “Body of Christ” is used of the bread of the Lord’s Supper (1 Cor. 10:16).
3. The apostle Paul uses the phrase as a symbol of the church. In Romans 12:14–15 and 1 Corinthians 12:12–27, he emphasizes the church’s unity, even though there are varied gifts, ministries, and personalities. In Ephesians 4:4–12 and Colossians 1:18–24, Christ as the head of the church is the focus of Paul’s ministry.

BODY, SPIRITUAL—the body of a person after its resurrection and glorification, no longer subject to sin, disease, and death. After His resurrection, Jesus was not a ghost or a spirit; he was able to eat “a piece of a broiled fish and some honeycomb” (Luke 24:42). And yet Jesus’ body already had certain spiritual qualities. Even before His ascension He was able to enter a room where His disciples were assembled, although the doors were shut (John 20:19).

The apostle Paul specifically mentions the “spiritual body” in his first epistle to the Corinthians (1 Cor. 15:42–44). Paul made it clear that the spiritual body is not subject to sin or death. Paul encouraged believers to hold fast to their faith in Christ, who will give them their spiritual body in the life to come.

BOHAN **[BOE han]** (*thumb*)—a son or descendant of Reuben for whom a boundary stone—apparently marking the boundary between the territories of Judah and Benjamin—was named (Josh. 18:17).

BOILS (see DISEASES OF THE BIBLE).

BOKERU **[BOAK ih roo]**—a form of BOCHERU.

BOKIM **[BOE kem]**—a form of BOCHIM.

BOLT (see LOCK).

BOND—an obligation or restraint of any kind. In the Bible, the word is used literally, of the fetters and chains of prisoners (Judg. 15:14). In a figurative sense, it refers to the bonds of sin and wickedness (Is. 58:6), covenant obligation (Ezek. 20:37), and peace and love (Eph. 4:3).

BONDAGE, BONDMAN, BOND SERVANT (see SLAVE, SLAVERY).

BONE, BONES—the skeletal framework of the human body. The bones of Joseph were revered by the Israelites (Ex. 13:19). In the prophet Ezekiel's vision of the valley of dry bones (Ezek. 37:1–14), the dead bones came to life, showing that the Jews would be restored as a nation after their years of CAPTIVITY in Babylon.

BONNET—KJV word for TURBAN, a distinctive type of headdress worn by men in Bible times.

BOOK—a collection of written sheets, bound together along one edge and protected by a cover. In Bible times a book was almost anything in written form, usually preserved on a scroll, a roll of papyrus, leather, or parchment.

Old Testament references to a book were more comprehensive than our modern usage of the word. For example, the Bible uses "scroll" and "book" almost interchangeably to specify a certificate or a bill—any written notice certifying a contract or a decision (Ex. 17:14). By these standards, a simple sales receipt could be called a book.

Book and scroll were used interchangeably until the second century A.D. when the CODEX was introduced. The codex was the first attempt to stack sheets, fasten them together, and bind them on one edge. This forerunner of today’s book eliminated the problem of rolling and unrolling several bulky scrolls in order to read a written document.

The Bible sometimes uses the idea of book in a figurative manner. To “eat a book” (Jer. 15:16; Ezek. 2:8—3:3) refers to the need to absorb the Word of God into one’s system, just as the body digests food. The Hebrew nation understood exactly what this meant; on their first day of school six-year-old boys were given small cakes with Old Testament verses written on them to eat. They also licked honey off their slates and were admonished to absorb the teachings of the Old Testament just as they had eaten these cakes and honey.

Some references to symbolic language also appear in Bible passages that mention the “Book of Life” (Phil. 4:3). All Jewish people were registered in the citizenship book (Jer. 22:30). Heaven is the city whose citizens are recorded in the Book of Life, including the ones already there and those on the way.

The Bible also speaks of a “sealed book”—one with its contents unrevealed (Dan. 12:4). However, these unsealed books can be understood with the right key. In Revelation 5:5 and 22:10, only the Son of God was worthy to open the seals of the book of the future.

The “book of the genealogy” was a book containing a family’s genealogical record. It could even be the record of a nation, such as a history book (Matt. 1:1).

A “book of remembrance” refers to a book with the names and deeds of people who had done special favors for the king. This custom originated in ancient Persia. The name of MORDECAI was written in King Ahasuerus’ book when he saved the king’s life by reporting a plot to kill him (Esth. 6:1–2). Malachi 3:16 refers to such a “book of remembrance” in which the names of those who fear the Lord and meditate on His name are recorded.

Luke 1:1 refers to a “narrative” of the account of the life of Christ. John 21:25 indicates that such an account would be so long that “even the world itself could not contain the books that would be written.”

Also see LIBRARY; WRITING.

BOOK OF THE COVENANT (see COVENANT, BOOK OF).

BOOK OF LIFE—a heavenly book in which the names of the righteous (the redeemed or saved) are written. The concept of God’s having a

“Book of Life” was probably first enunciated by Moses, who prayed that God would blot him out of God’s book rather than dooming his fellow Israelites (Ex. 32:32–33). This concept likely arose from the practice of registering people by genealogy (Jer. 22:30; Neh. 7:5, 64) and keeping a record of priests and Levites (Neh. 12:22–23).

At the end of time (Rev. 20:11–15), those whose names are not written in the Book of Life will be “cast into the lake of fire” (Rev. 20:15). But those whose names appear there (Rev. 21:27) will be allowed to enter the New Jerusalem.

BOOTH—a temporary shelter made of shrubs and tree branches, which protected cattle against the weather (Gen. 33:17). Booths were used also by keepers of vineyards (Is. 1:8) and soldiers on the battlefield (2 Sam. 11:11).

During the Feast of Tabernacles (or Feast of Booths), the Israelites made booths and lived in them for seven days. This was to remind them of their temporary dwellings in the wilderness, when God delivered them from Egyptian bondage (Neh. 8:13–18). The Book of Job uses “booth” as a symbol of the transitory, impermanent security of the wicked (Job 27:18).

Also see FEASTS AND FESTIVALS.

BOOTHS, FEAST OF (see FEASTS AND FESTIVALS).

BOOTY—plunder and spoils of war. Booty consisted of everything of value taken in battle—gold and silver, clothing, food, household items, weapons, implements of agriculture, camels, sheep, cattle, and men, women, and children to be used as slaves (Gen. 14:11–12; Jer. 49:32).

BOOZ **[BOE ohz]**—Greek form of BOAZ.

BOR ASHAN **[bore AY shan]**—a form of ASHAN.

BORDER—a word referring to an enclosed place (Gen. 10:19), a boundary line (Num. 34:3–12), a landmark (Hos. 5:10), or the fringe of a garment (Luke 8:44). In the ancient world, boundary stones were often used to mark property lines (Deut. 19:14).

BORN AGAIN (see NEW BIRTH).

BORROW—to receive something with the intention of returning it. In ancient Israel borrowing was not done to set up or expand a business; instead, it was to allow peasant farmers to survive through periods of poverty. Therefore, biblical regulations emphasize neighborliness and helpfulness (Deut. 15:1–11). When loans were made, the borrowers gave the creditors a pledge to guarantee that the loan would be repaid (Ex. 22:26–27). This pledge was returned once the loan was repaid.

By New Testament times, the economy had changed drastically and commercial loans were common (Luke 16:1–8). Jesus did not condemn charging interest (Luke 19:23). However, he did admonish lenders to be fair with creditors and to show them the love and respect they expected themselves (Luke 6:31).

BOSCATH [BAHS kath]—a form of BOZKATH.

BOSOM—another word for the chest of the human body, usually used symbolically in the Bible to suggest closeness or intimacy. Receiving something into the bosom means accepting it completely (Is. 40:11). The word "bosom" may also imply a person's inner thoughts (Ps. 35:13, KJV; heart, NKJV). "Abraham's bosom" symbolizes a place of honor (Luke 16:22–23). Bosom also suggests the intimacy between Jesus and His heavenly Father (John 1:18).

BOSOM, ABRAHAM'S (see ABRAHAM'S BOSOM).

BOSOR [BOH sore]—a form of BEOR.

BOTCH (see DISEASES OF THE BIBLE).

BOTTLE—a container for carrying liquids (Jer. 13:12). Bottle is actually a mistranslation, since glass bottles as we know them were not in use in Old Testament times. Liquid-carrying containers were made of pottery or leather.

Large pottery jugs were used to carry water from the village well and to store it in the house. Job 38:37 describes the storm clouds as the "bottles of heaven."

As pottery was breakable and unsuitable for many uses, some "bottles" were animal skins (usually goatskins) sewn together and sealed to make them watertight. The Bible contains many references to these skins containing wine (Josh 9:4), water (Ps. 33:7), or milk (Judg. 4:19).

Jesus recognized that wineskins, once they had been used, tend to become brittle. When subjected to the increasing pressure caused by the fermenting process of winemaking, they would burst, causing the loss of the wine (Luke 5:37–38). New skins were more resilient and flexible, able to take the pressure of such fermentation.

Small pottery flasks were used for oil (1 Kin. 17:12) or honey (1 Kin. 14:3). The prophet Jeremiah spoke of one of these honey jars in his object lesson about God's certain destruction of the nation of Judah (Jer. 19:1, 10).

Also see POTTERY; WINESKIN.

BOTTOMLESS PIT (see ABYSS).

BOUNDARY STONES—rocks that mark the boundary lines between fields, districts, and nations (Gen. 31:51–52). In Bible times, removing boundary stones was prohibited by the Mosaic Law (Deut. 19:14; Prov. 23:10). Also see BORDER; LANDMARK.

BOW (see ARMS, ARMOR OF THE BIBLE).

BOWELS—the internal parts of a person's body. Symbolically, the bowels were considered the seat of emotions and feelings, much like the use of the word "heart." Hence "bowels" means pity, compassion, and tenderness.

BOWING—the practice of bowing down or bending the knee. In a more pronounced form, it involved prostration, the practice of falling upon the knees, gradually inclining the body, and touching the forehead to the ground. In Bible times such practices were intended to convey an attitude of reverence, respect, humility, and homage toward others. When he met Esau, Jacob "bowed himself to the ground seven times" (Gen. 33:3).

BOWL—a shallow container for holding food or fluids. In the Old Testament, bowls are often spoken of in connection with the sanctuary and its services. Vessels holding the olive oil for the seven-branched lampstand in the Holy Place were called bowls (Ex. 25:29–34), and the sacrifices offered by the leaders of Israel at the dedication of the tabernacle were made in silver bowls (Num. 7:13–85).

The word “bowl” sometimes designates a kneading trough or bread bowl (Ex. 12:34) or a large banquet bowl (Judg. 5:25; Amos 6:6). Also see BASIN; CUP; VESSEL.

BOWSHOT—the distance an arrow can be shot (Gen. 21:16).

BOX—a container for holding oil, perfume, or a similar substance. Elisha the prophet sent an apprentice prophet with a box (2 Kin. 9:1, 3, KJV) of oil to anoint Jehu as king of Israel. Other translations are flask (NKJV; NIV; NRSV; and REB). Also see FLASK.

BOX TREE (see PLANTS OF THE BIBLE).

BOZEZ [BOE zez] (*shining*)—one of two sharp rocks in the mountain pass between Michmash and Gibeah that Jonathan, the son of Saul, climbed in his attack upon the Philistines (1 Sam. 14:4–5).

BOZKATH [BAHZ kath]—a town between Eglon and Lachish (Josh. 15:39) and the birthplace of Adaiah, the mother of King Josiah (2 Kin. 22:1; Boscath, KJV).

BOZRAH [BAHZ ruh]—the name of two cities in the Old Testament:

1. The royal city of Edom (see Map 4, B–5), on which several of the prophets pronounced divine judgment (Jer. 49:13, 22). The Lord is represented as coming from Bozrah, wearing blood-sprinkled garments, having trodden the winepress of His wrath upon the Gentile nations (Is. 63:1–6).
2. A city in the tableland of Moab, which also received prophecy of coming divine judgment (Jer. 48:24).

BRACELET—a piece of jewelry, usually of gold or silver, worn on the wrist of women in Bible times (Gen. 24:22; Is. 3:19). King Saul is also described as wearing a bracelet (2 Sam. 1:10), but this was probably an armband worn by the Israelite warriors of his day. Also see JEWELRY.

BRANCH—a secondary stem or limb growing from the trunk of a tree. The arms of the golden lampstand made for the tabernacle are also described as branches (Ex. 37:17–22). But the most significant use of this word in the Bible is a symbolic title for the MESSIAH.

This messianic usage apparently originated with the prophet Isaiah (4:2; 11:1). It reappeared in the prophecies of Jeremiah, where it referred to a future king in the line of David, whose coming would bring judgment and righteousness (Jer. 23:5–6). After the captivity, the term was a recognized title of the Messiah (Zech. 3:8). By this time it had taken on priestly, as well as kingly, connotations. Both parts of this expectation are fulfilled by Christ, the Son of David, who is also our great High Priest.

BRASS (see METALS OF THE BIBLE; MINERALS OF THE BIBLE.)

BRAY—to utter the loud, harsh cry of a donkey (Job 6:5). The same word is used to describe the empty words of those who mocked and ridiculed Job (Job 30:7).

BRAZEN SEA (see BRONZE SEA).

BRAZEN SERPENT (see BRONZE SERPENT).

BREAD—a staple food made from flour or meal and mixed with a liquid, usually combined with leaven and kneaded into dough, then shaped into loaves and baked.

Bread played an important role in Israel's worship. During the celebration of PENTECOST, "two wave loaves of two-tenths of an ephah . . . of fine flour . . . baked with leaven" were offered with the animal sacrifices (Lev. 23:17). A type of ritualistic bread known as SHOWBREAD consisted of twelve loaves baked without leaven by the Levites and placed weekly in the tabernacle, and later in the temple (Ex. 25:30). When removed at the end of the week, the loaves were eaten by the priests. The purpose of the showbread was to symbolize God's presence with His people.

When fleeing from bondage in Egypt, the Israelites made unleavened bread, or bread without yeast (Ex. 12:8; 13:6–7). For that reason, the EXODUS was remembered annually by eating unleavened bread for a period of seven days (Lev. 23:6). This celebration was called "the Days of Unleavened Bread" (Acts 12:3).

In the New Testament, Satan tempted Jesus by saying, "If You are the Son of God, command that these stones become bread." But Jesus answered, "It is written, 'Man shall not live by bread alone, but by every word that proceeds from the mouth of God' " (Matt. 4:3–4).

In the Lord's Prayer, Jesus taught his disciples to pray, "Give us this day our daily bread" (Matt. 5:11). In the Gospel of John, Jesus called

Himself “the true bread from heaven” (6:32), “the bread of God” (6:33), “the bread of life” (6:35), and “the bread which came down from heaven” (6:41). The Old Testament background for these references is the MANNA that fell miraculously from heaven to sustain God’s people during the Exodus (Exodus 16). Symbolically, Jesus is the heavenly manna, the spiritual or supernatural bread given by the heavenly Father to those who ask, seek, and knock (Rev. 2:17).

On the night before His crucifixion, Jesus instituted the Lord’s Supper: “And as they were eating, Jesus took bread, blessed it and broke it, and gave it to the disciples and said, ‘Take, eat; this is My body’ ” (Matt. 26:26). By His sacrifice, Christ became the Bread of Life for His people, that they may eat of Him and find forgiveness of sin and eternal life.

Bread is also spoken of often in figurative language in the Bible. “The bread of tears” (Ps. 80:5) and “the bread of sorrows” (Ps. 127:2) refer to food eaten in grief and distress. The “bread of mourners” (Hos. 9:4) is bread eaten at the time of death. The “bread of adversity” symbolizes hardship (Is. 30:20). The virtuous woman does not eat “the bread of idleness” (Prov. 31:27); she is diligent, hard-working, and productive.

Securing bread “without money and without price” (Is. 55:1) is finding that free gift of God that not only satisfies spiritual needs, but also bestows abundant life.

Photo by Howard Vos

- Mills for grinding wheat at an ancient bakery in Ostia, Italy.

BREAD, FEAST OF UNLEAVENED (see FEASTS AND FESTIVALS).

BREAST—a word for the chest of the human body. The word is usually used literally in the Bible. Beating one's breast was a sign of intense sorrow (Luke 23:48). The disciple whom Jesus loved leaned on Jesus' breast (John 13:23, 25), indicating a feeling of love and close comradeship.

BREASTPLATE (see ARMS, ARMOR OF THE BIBLE).

BREASTPLATE OF HIGH PRIEST (see PRIEST, HIGH).

BREATH—air drawn into the body to sustain life. Since breathing is the most obvious sign of life, the phrase "breath of life" is used frequently in the Bible to mean "alive" or "living" (Gen. 2:7; 6:17). Breath is recognized as the gift of God to His creatures (Job 12:10). But since breath is usually invisible, it also may symbolize something without substance or a temporary state of existence (Ps. 144:4).

In a different sense, the "breath of God" (Job 37:10) signifies God's power. This stands in striking contrast to heathen gods, which have neither power nor life. The word "breath" may be used figuratively, as when Jesus "breathed" the Holy Spirit upon His disciples (John 20:22).

BREECHES—KJV word for TROUSERS. Also see DRESS OF THE BIBLE.

BRETHREN (see BROTHER).

BREWER (see OCCUPATIONS AND TRADES).

BRIBE—a payment—such as money or a favor—given to people to induce them to act dishonestly. The Bible frequently condemns the giving and receiving of bribes (Amos 5:12). The psalmist spoke of sinners and bloodthirsty men, each of "whose right hand is full of bribes" (Ps. 26:10).

BRICK—a common building material in the ancient world, usually rectangular in shape and composed of clay or mud, along with other ingredients such as straw (Ex. 5:7–9) or sand. Bricks were usually baked by the sun; but they could also be fired in a kiln, or oven, to produce greater strength and hardness. Fired bricks were most common in Roman times, although they were made earlier, especially in Mesopotamia. An allusion to the process of firing bricks is found in the story of the Tower of Babel (Gen. 11:3).

The earliest bricks were shaped by hand; later, they were formed with wooden molds. Brickmaking involved several stages. A good clay source was absolutely necessary; then the clay was sifted and mixed to the desired consistency by adding water. Generally, a temper, often straw, was added; this temper acted as a binder for poor clays and prevented warping and cracking during the drying process. Following this, the bricks were shaped and then dried. Bricks were often inscribed with an official's name, the name of a building, or a dedicatory inscription.

The Bible contains a few references to brickmaking. David forced the defeated Ammonites to labor at the brickworks (2 Sam. 12:31). The Pharaoh in Egypt withheld straw from the Israelite brickmakers while demanding that they maintain the daily quota of brick production (Ex. 5:7–9).

Photo by Gustav Jeeninga

• A brick from ancient Babylon impressed with the name of King Nebuchadnezzar.

BRICKMAKER, BRICKWORKER (see OCCUPATIONS AND TRADES).

• An Egyptian brickmaker using the ancient method of drying bricks in the sun.

BRIDE—a woman who has recently been married or is about to be married. In biblical times, it was customary for fathers to select wives for their sons (Gen. 38:6). Occasionally, a son might express his preference for a bride to his father, and his father would negotiate with the parents or guardians of the young woman in question (Gen. 34:4, 8). The father of the young woman also might initiate wedding proposals (Ex. 2:21).

On her wedding day, the bride bathed and put on white robes, often richly embroidered. She put her bridal girdle around her waist, covered her face with a veil, and adorned her head with a garland.

The bridegroom, attended by his friends, set out from his house to the house of his bride's parents. The procession was a happy occasion and was often accompanied by singers and musicians. He took his bride back to his own (or his parents') house accompanied by singing, the playing of musical instruments, and dancing. The wedding festivities continued for a week or more (Judg. 14:12).

In the Old Testament, the word "marriage" is used to describe God's spiritual relationship with his chosen people, Israel (Ps. 45; Is. 54:6). When God's people fell into sin, especially idolatry, the sin was likened to adultery on the part of a wife (Jer. 3:1–20).

In the New Testament, the analogy is continued: Christ is the Bridegroom (John 3:29), and the church is His bride (Eph. 5:25–33; Rev. 21:2). The apostle Paul counsels husbands and wives to imitate the spiritual closeness and love that Christ has for His bride, the church (Eph. 5:22–33).

BRIDEGROOM—a man who has recently been married or is about to be married. The term is applied symbolically to the MESSIAH. John the Baptist called Jesus the "bridegroom" (John 3:29). Jesus referred to Himself as the "bridegroom" (Matt. 9:15). Jesus' bride, of course, is the church—those who are spiritually united with Him by faith.

BRIDEGROOM, FRIEND OF THE—the "best man" in the wedding ceremony of the ancient world. He was the one who assisted in planning the marriage. In John 3:29, the reference is to John the Baptist (the "bridegroom" being Jesus).

BRIDLE (see BIT AND BRIDLE).

BRIER (see PLANTS OF THE BIBLE).

BRIGANDINE (see ARMS, ARMOR OF THE BIBLE).

BRIMSTONE (see MINERALS OF THE BIBLE).

BROIDERED (see NEEDLEWORK).

BROKEN-FOOTED, BROKEN-HANDED (see DISABILITIES AND DEFORMITIES).

BRONZE (see MINERALS OF THE BIBLE).

BRONZE SEA—a huge basin made of cast bronze near the entrance of the temple and in front of the altar (1 Kin. 7:23–26). The bronze sea, about 4$^1/_2$ meters (15 feet) in diameter, was cast by Hiram, a bronze worker employed by Solomon (1 Kin. 7:13–14). The bronze sea was supported by twelve oxen—or bulls—consisting of three animals pointing toward each of the four points of the compass. According to 2 Chronicles 4:6, the purpose of the sea was "for the priests to wash in." The Babylonians broke the bronze sea and carried the pieces to Babylon (2 Kin. 25:13).

BRONZE SERPENT—a metal image that Moses raised on a pole in the wilderness at God's command to save the Israelites from death (Num. 21:4–9).

Israel's unbelief and rebellion during the Exodus from Egypt resulted in God's judgment. God sent "fiery serpents" (Num. 21:6; poisonous or venomous snakes, REB, NIV), and many Israelites were bitten. Because they repented and begged for deliverance, God instructed Moses to make a bronze serpent (serpent of brass, KJV) and place it on a pole. All who looked at the bronze serpent were saved from death.

When the Israelites entered the land of Canaan, they carried the bronze serpent with them and preserved it until the time of Hezekiah, king of Judah (715–686 B.C.). During his religious reform, Hezekiah destroyed the image because it had been turned into an idol that the people regarded with superstitious reverence (2 Kin. 18:4).

Jesus compared His coming crucifixion to this saving event in the wilderness: "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whoever believes in Him should not perish but have eternal life" (John 3:14–15). Just as the bronze serpent brought deliverance from poisonous snakes, so the Son of Man would be raised to deliver His people from sin. Just as the Israelites had to look in faith at the bronze serpent to be saved from death, so we must look in faith at the crucified Christ to have eternal life.

BRONZE WORKER (see OCCUPATIONS AND TRADES).

BROOK—a small stream, running through a valley, such as the Arnon (Num. 21:13), Jabbok (Num. 21:24), and Kidron (2 Sam. 15:23). The word “brook” can also refer to the bed of such a stream, called a *wadi* in Arabic—a stream that is usually dry except during the rainy season.

Photo by Willem A. VanGemeren

• A flock of goats drinking from the Brook Kidron, which begins northeast of Jerusalem and empties eventually into the Dead Sea.

BROOM (see PLANTS OF THE BIBLE).

BROTHER—a male offspring of one’s parents or of one’s father or mother. Famous brothers of the Bible include Moses and Aaron (Ex. 6:20), and Peter and Andrew (Matt. 4:18). The term “brother” was also used in the early church to refer to the love of Christian believers for one another (Acts 9:17). Also see FAMILY.

BROTHERLY LOVE—the love of brothers (or sisters) for each other; the love of fellow Christians for one another, all being children of the same Father in a special sense. Occasionally the New Testament uses the word “brother” to refer simply to another human being, whether a Christian or not (Matt. 25:40), or to one’s fellow countryman (Rom. 9:3). Usually, however, it is used of a fellow believer in Christ. This is true of all places where the concept of brotherly love, or brotherly kindness, appears.

In the Old Testament, Israelites were taught not to hate their brothers: “You shall not hate your brother in your heart . . . but you shall love your neighbor as yourself" (Lev. 19:17–18). This emphasis is continued and is made even more positive in the New Testament. Believers are exhorted to "be kindly affectionate to one another with brotherly love" (Rom. 12:10), to "let brotherly love continue" (Heb. 13:1), to "love the brotherhood" (1 Pet. 2:17), and to "love as brothers" (1 Pet. 3:8).

Brotherly love is to be the badge, or hallmark, of a Christian (John 13:35). The Greek word for brotherly love (*Philadelphia*) appears as the name of a city in the province of Asia mentioned in the Book of Revelation (Rev. 1:11).

BROTHERS, LORD'S—Jesus' half-brothers, sons of Mary and Joseph. In 1 Corinthians 9:5 Paul mentions in passing the ministry of "the brothers of the Lord." Also, in Galatians 1:19 Paul calls James "the Lord's brother." The gospels list four brothers in all—"James, Joses (or Joseph, NASB, REB, NIV, NRSV), Simon, and Judas" (Matt. 13:55), in addition to unnamed sisters.

Some have questioned whether "brothers" should be understood in a literal sense. Those who argue that Mary remained a virgin throughout her life take the word "brothers" to refer either to sons of Joseph by a prior marriage or to cousins of Jesus. But both these possibilities are unlikely.

The gospels do not suggest that Mary was a perpetual virgin. The designation of Jesus as Mary's "firstborn Son" implies that she had other sons as well (Matt. 1:25). No New Testament evidence can be cited in support of the "sons of Joseph" theory. Likewise, the possibility that they were the cousins of Jesus finds no New Testament confirmation. Other words in the Greek language are generally used to indicate "cousin" (Col. 4:10), "sister's son" (Acts 23:16), or the more general "relatives" (Mark 6:4). The gospels probably would not have called these four the "Lord's brothers" if, in fact, they were really cousins.

Finally, the incident recorded in Matthew 12:46–50 is decisive. Here, as elsewhere (Mark 3:31–35; Luke 8:19–21; John 2:12; Acts 1:14), Jesus' mother is mentioned along with his brothers as if they were all in one family. Jesus grew up in a typical family of the time. This formed part of His training as one who was fully human as well as fully divine.

BROTHER'S WIFE—a biblical term for "sister-in-law" (Deut. 25:7). During Old Testament days, if a man died with no male heir, his brother was obligated to marry his widow and produce a son. This son would continue the family's name and would honor the dead brother. This custom was known as LEVIRATE MARRIAGE. The marriage of Boaz to Ruth is a good example of this practice (Ruth 4:1–10). Also see FAMILY.

BROWN (see COLORS OF THE BIBLE).

BRUISE—a surface wound. In Bible times, animals with bruises were unacceptable sacrifices (Lev. 22:24). But the sacrificial death of Jesus required him to be "bruised for our iniquities" (Is. 53:5), a fulfillment of Genesis 3:15 (also see Is. 53:10). The prophet Isaiah also spoke of the bruised body of the nation of Judah to indicate its sin and moral decay (Is. 1:6).

BUCK (see ANIMALS OF THE BIBLE).

BUCKET—a container made of animal skin and used for drawing water from a well or cistern (Num. 24:7; Is. 40:15). The mouth of the leather bucket was kept open by two sticks or crosspieces. A similar kind of container is still used in some parts of Israel.

BUCKLER (see ARMS, ARMOR OF THE BIBLE).

BUFFALO (see ANIMALS OF THE BIBLE).

BUGLE (see MUSICAL INSTRUMENTS OF THE BIBLE).

BUILDER (see OCCUPATIONS AND TRADES).

BUKKI [BUHK eye]—the name of two men in the Old Testament:

1. A chief of the tribe of Dan appointed by Moses to help divide the inheritance among the tribes (Num. 34:22).
2. A son of Abishua (1 Chr. 6:5, 51).

BUKKIAH [buh KIE ah]—a son of Heman and a musician in the temple (1 Chr. 25:4, 13).

BUL [bool]—the Canaanite name of the eighth month of the Israelite year (1 Kin. 6:38). Also see CALENDAR.

BULL, BULLOCK (see ANIMALS OF THE BIBLE).

BULRUSH (see PLANTS OF THE BIBLE).

BULRUSHES, ARK OF (see ARK OF MOSES; PAPYRUS).

BULWARKS—towers built along city walls from which defenders shot arrows and hurled large stones at the enemy (Ps. 48:13; Is. 26:1).

BUNAH [BYOO nuh] (*understanding*)—the head of a family of the tribe of Judah (1 Chr. 2:25).

BUNNI [BUHN eye] (*my understanding*)—the name of two or three men in the Old Testament:

1. A contemporary of Ezra who was present when the Book of the Law was read (Neh. 9:4).
2. A leader of the people who sealed the covenant with Nehemiah (Neh. 10:15).
3. The father of Hashabiah and a temple official (Neh. 11:15), perhaps the same person as No. 1.

BURDEN—a heavy load or weight. This weight can be a literal burden (Ex. 23:5) or a figurative burden (Num. 11:11, 17). The prophets frequently spoke of their messages as burdens. A prophetic utterance or oracle usually was ominous and foreboding, a denouncing of evil and a pronouncing of judgment against a place or a people (Is. 13:1; Ezek. 12:10; Hos. 8:10).

BURGLARY (see CRIME).

BURIAL—the interment of the dead. Due to the hot climate of Canaan, dead bodies decayed rapidly, so burial usually took place within a few hours after death. If someone died late in the day, burial took place the next day, but always within twenty-four hours after death.

When death occurred, the oldest son or nearest of kin closed the eyes of the dead (Gen. 46:4), and the mouth was closed and the jaws bound up (John 11:44). After the body was washed (Acts 9:37), it was usually wrapped in cloth. The wealthy used linen with spices placed between the folds (John 19:40).

The Hebrews did not follow the Greek custom of cremation, except in an emergency, such as in the case of Saul and his sons, who were slain by the Philistines (1 Sam. 31:12). After the valiant men had burned the bodies of Saul and his sons, however, they buried their bones (1 Sam. 31:13).

Neither did the Israelites generally use coffins or embalm their dead. The only biblical mention of a COFFIN (KJV) is in the Egyptian context of Genesis 50:26, where it may refer to a sarcophagus made of limestone. After it was wrapped, the body was placed on a BIER and taken to the burial place (2 Sam. 3:31–32).

Depending upon economic and social status, burial was either in a shallow grave covered with stones or in a cave or tomb hewn out of stone. A tomb was made secure by rolling a circular stone over the entrance and sealing it (Mark 16:3–4). This was done to secure the body from animals. Graves were often marked with a large, upright stone.

For a body not to be buried was considered a great shame and a sign of God’s judgment (1 Kin. 14:11; 2 Kin. 9:36–37). Unburied bodies polluted the land (Ezek. 39:11–16).

The Egyptians and the Babylonians took great pains to prepare their dead for the afterlife. Personal belongings, as well as food and drink, were often placed in the graves. The Egyptians perfected the intricate process of mummification, which included EMBALMING. In the interiors of the pyramids, the mummified bodies of Egyptian royalty were buried. Babylonians, Greeks, and Romans often cremated their dead and deposited their ashes in ornate funeral urns.

BURN—to consume with fire. The words are used often in a literal way, as in the case of the burning bush (Ex. 3:2) and the fiery furnace (Dan. 3:20–25). They are also used figuratively, of anger (Ex. 32:10–11), jealousy (Ps. 79:5), and strong emotion (Luke 24:32).

BURNING BUSH—the flaming shrub at Mount Horeb through which Moses became aware of the presence of God (Ex. 3:2–4). Attracted by the phenomenon, Moses turned aside to see why the bush did not burn. Some scholars believe the burning bush symbolized Israel, which had endured and survived the "fiery trial" of Egyptian bondage. The bush may have been a thornbush. Also see PLANTS OF THE BIBLE.

BURNT OFFERING (see SACRIFICIAL OFFERINGS).

BUSHEL (see WEIGHTS AND MEASURES).

BUSTARD (see ANIMALS OF THE BIBLE).

BUSYBODY—a gossipy, meddlesome person; one who pries into the affairs of others (2 Thess. 3:11). This type of behavior is not appropriate for Christians.

BUTLER (see OCCUPATIONS AND TRADES).

BUTTER—a food made by churning milk. Abraham offered butter and milk and freshly cooked veal to his three heavenly guests (Gen. 18:8). Some references to "butter" in the KJV are translated by the NKJV as "curds" (Deut. 32:14) and "cream" (Judg. 5:25). In making butter, milk was taken from a camel, cow, goat, or sheep and poured into an animal skin. The skin was then suspended between two poles and pushed back and forth until the butter was ready.

BUYING—the act of taking possession of goods or property in exchange for money. The Bible contains many references to the practices of buying and selling. Abraham bought the cave of Machpelah, near Hebron (Gen. 23), and David bought the threshing floor of Araunah the Jebusite (2 Sam. 24:18–25). The prophet Amos denounced those who cheated the poor in their acts of buying and selling (Amos 8:5–6).

The world of commerce provides one of the most beautiful descriptions of the sacrifice of Christ to be found in the Bible. The church founded by Jesus, according to the apostle Paul, was "purchased with His own blood" (Acts 20:28). This purchase price is a measure of the importance that God places on His people.

BUZ [buhz]—the name of two men and one place in the Old Testament:

1. The second son of Milcah and Nahor (Gen. 22:21).

2. A son of Abihail in the genealogy of the tribe of Gad (1 Chr. 5:14).
3. A place mentioned in Jeremiah 25:23 from which Elihu's father, "the Buzite," came (Job 32:2, 6). Buz probably was in northern Arabia, although the exact location is uncertain.

BUZI [BYOO zie]—the father of the prophet Ezekiel (Ezek. 1:3).

BUZITE [BYOO zite]—one who belonged to the Aramean tribe of BUZ (Job 32:2, 6; Jer. 25:23).

BUZZARD (see ANIMALS OF THE BIBLE).

BYBLOS [BIB lohs]—a form of GEBAL.

C

CABBON [KAB on]—a town in the Shephelah, or lowland plain, of Judah near Eglon and Lachish (Josh. 15:40).

CABUL [ka BUL]—the name of a town and a district in the Old Testament:

1. A border town in the territory of Asher (Josh. 19:27), still known as Kabul, a village located about 14 kilometers (9 miles) southeast of Acre.
2. A district in Galilee (or Naphtali) made up of twenty cities. After Hiram, king of Tyre, received these cities as a gift from King Solomon, he gave the name Cabul to this region (1 Kin. 9:11–13; 2 Chr. 8:2).

CAESAR [SEE zur]—a title applied to several emperors of the Roman Empire, beginning with Augustus. Several of these emperors are mentioned in the New Testament:

1. Augustus (27 B.C.—A.D. 14), who issued a decree for the registration of all persons within the bounds of the Roman Empire (Luke 2:1). This involved the province of Judea in Palestine, thus affecting the lives of Joseph and Mary, who traveled to Bethlehem to register. During this trip Jesus was born.
2. Tiberius (A.D. 14–37), the stepson of Augustus, is the "Caesar" mentioned in the Gospels (except for Luke 2:1). He was suspicious of rivals and severe in discipline of offenders (Matt. 22:17; Luke 3:1; 20:22; 23:2; John 19:12).
3. Claudius (A.D. 41–54), who attempted to reduce strife within the empire, as shown by his decree mentioned in Acts 18:2. He is also mentioned in Acts 11:28.
4. Nero (A.D. 54–68), known more for his various artistic pursuits than for his role as emperor. In the final years of his reign, his mind deteriorated and he ended his life by suicide. He was the first Roman emperor to persecute Christians (in Rome, A.D. 64). The apostle Paul appealed to Nero for Roman justice (Acts 25:11),

probably about A.D. 60. Also see Acts 17:7; 25:8, 12, 21; 26:32; 27:24; 28:19.

Also see AUGUSTUS; CLAUDIUS; NERO; TIBERIUS.

Photo by Howard Vos

• Ruins of the palaces of the Caesars, emperors of the Roman Empire, in the capital city of Rome.

CAESAREA [sess uh REE uh] (*pertaining to Caesar*)—an important biblical seaport located south of modern Haifa (see Map 6, A–3). Built at enormous expense by HEROD the Great between 25 and 13 B.C., and named in honor of Caesar Augustus, the city was sometimes called Caesarea of Palestine to distinguish it from Caesarea Philippi.

Herod spent twelve years building his seaport jewel on the site of an ancient Phoenician city named Strato's Tower. He constructed a huge breakwater. The enormous stones he used in this project were 15.25

meters (50 feet) long, 5.5 meters (18 feet) wide and 2.75 meters (9 feet) deep. Some of them still can be seen extending 45.75 meters (150 feet) from the shore.

Caesarea frequently was the scene of disturbances, as cities of mixed Jewish–Gentile population tended to be. When Pilate was prefect (governor) of Judea, he lived in the governor's residence at Caesarea. In 1961, a stone inscribed with his name was found in the ruins of an ancient amphitheater there. Philip the evangelist preached there (Acts 8:40), and Peter was sent there to minister to the Roman centurion CORNELIUS (Acts 10:1, 24; 11:11). Herod Agrippa I died at Caesarea, being "eaten of worms" (Acts 12:19–23).

Caesarea was prominent in the ministry of the apostle Paul as well. After Paul's conversion, some brethren brought him to the port at Caesarea to escape the Hellenists and sail to his hometown of Tarsus (Acts 9:30). Paul made Caesarea his port of call after both his second and third missionary journeys (Acts 18:22; 21:8). Felix sent Paul to Caesarea for trial (Acts 23:23, 33) and the apostle spent two years in prison before making his celebrated defense before Festus and Agrippa (Acts 26). Paul sailed from the harbor in chains to appeal his case before the emperor in Rome (Acts 25:11; 26:1–13).

• These man-made breakwaters built by the Romans turned Caesarea into a major Mediterranean port city.

CAESAREA PHILIPPI [sess uh REE uh FILL uh pie] (*Caesar's city of Philip*)—a city on the southwestern slope of Mount Hermon (see Map 6, C–1) and at the northernmost extent of Jesus' ministry (Matt. 16:13; Mark 8:27). In New Testament times the city was known as Paneas, although Philip the tetrarch renamed the city Caesarea Philippi, in honor of the Roman emperor Augustus Caesar. Agrippa II later changed its name to Neronias, in honor of Nero. The present-day village of Baniyas is built on the same site. It was near Caesarea Philippi that Jesus asked His disciples who He was and received the inspired answer from Simon Peter: "You are the Christ, the Son of the living God" (Matt. 16:16).

CAESAR'S HOUSEHOLD—all the slaves and freemen in the emperor's palace on the Palatine Hill at Rome. Paul sent his greeting to them at the close of his letter to the Philippians (Phil. 4:22; in the emperor’s service, REB). Some scholars believe the term also referred to the imperial servants who lived in the rest of Italy and the provinces.

CAGE—an enclosure for confining birds (Jer. 5:27) and other animals. Ezekiel’s poetic description of a “young lion” that is captured and put in a cage (Ezek. 19:2–9) is a reference to King Jehoiachin of Judah, who was taken captive by Nebuchadnezzar, king of Babylon. The Hebrew word frequently rendered “cage” is translated as “basket” in Amos 8:1–2.

CAIAPHAS [KY uh fuhs]—the high priest of Israel appointed about A.D. 18 by the Roman procurator, Valerius Gratus. Caiaphas and his father-in-law, Annas, were high priests when John the Baptist began his preaching (Matt. 26:3, 57; Luke 3:2). Caiaphas also was a member of the Sadducees.

After Jesus raised LAZARUS from the dead, the Jewish leaders became alarmed at Jesus’ increasing popularity. The SANHEDRIN quickly called a meeting, during which Caiaphas called for Jesus’ death. As High Priest, Caiaphas’ words carried great authority, and his counsel was followed (John 11:49–53). Subsequently, Caiaphas plotted the arrest of Jesus (Matt. 26:3–4) and was a participant in the illegal trial of Jesus (Matt. 26:57–68).

The final appearance of Caiaphas in the New Testament was at the trial of Peter and John. He was one of the leaders who questioned the two disciples about the miraculous healing of the lame man “at the gate of the temple which is called Beautiful” Acts 4:6–7). In 1990, an ornate ossuary bearing the name of Caiaphas and containing the bones of a sixty-year-old man was found outside of Jerusalem. The bones may be those of Caiaphas himself.

CAIN [kane] (*metalworker*)—the name of a person and a city in the Old Testament:

1. The oldest son of Adam and Eve and the brother of Abel (Gen. 4:1–25). Cain was the first murderer. A farmer by occupation, Cain brought fruits of the ground as a sacrifice to God. His brother Abel, a shepherd, sacrificed a lamb from his flock. The Lord accepted Abel’s offering but rejected Cain’s (Gen. 4:7). The proof of Cain’s

wrong standing before God is seen in his impulse to kill his own brother Abel when his own offering was rejected (Gen. 4:8). Cain was the ancestor of a clan of metalworkers (Gen. 4:18–19, 22).

The New Testament refers to Cain in three places. Abel's offering to God was "a more excellent sacrifice" than Cain's because Abel was "righteous." His heart was right with God, and Cain's was not (Heb. 11:4). John calls Cain "the wicked one" and asks why he murdered his brother; the answer was, "Because his works were evil, and his brother's righteous" (1 John 3:12). Jude warns his readers to beware of those who have "gone in the way of Cain" (Jude 11).

2. A town in the mountains of southern Judah, also spelled KAIN (Josh. 15:57).

CAINAN [kay EYE nuhn]—the name of two men in the Bible:

1. A son of Enosh and an ancestor of Jesus (Gen. 5:9–14; Luke 3:37), also spelled Kenan (1 Chr. 1:2, KJV, NIV).
2. A son of Arphaxad and an ancestor of Jesus (Luke 3:36).

CAKE—a small, round piece of BREAD, baked in a pan or on a griddle (Lev. 24:5).

CALAH [KAY luh]—a city of Assyria that, according to Genesis 10:8–12, was built by Nimrod. Located where the Tigris and Zab rivers come together, Calah was rebuilt and fortified by SHALMANESER I (about 1274–1245 B.C.) and was made the place where the Assyrian king lived by ASHURNASIRPAL (about 884–859 B.C.). The ruins of this city, now called Nimrud, are situated approximately 29 kilometers (18 miles) south of Nineveh.

CALAMUS (see PLANTS OF THE BIBLE).

CALCOL [KAL kahl]—a descendant of Judah (1 Chr. 2:6), also spelled Chalcol (1 Kin. 4:31).

CALDRON—a ceramic or metal container for boiling meat, either for ceremonial or domestic purposes (2 Chr. 35:13; Mic. 3:3). Metallic pots for cooking have been found in Egypt and Mesopotamia.

CALEB [KAY lubb] (*dog*)—the name of two men in the Old Testament:

1. One of the twelve spies sent by Moses to investigate the land of Canaan (Num. 13:6, 30; 14:6, 24, 30, 38). Ten of the twelve spies frightened the Israelites with reports of fortified cities and gigantic peoples. Compared to the giants in the land, they saw themselves as "grasshoppers" (Num. 13:33).

   Joshua and Caleb also saw the fortified cities in the land, but they reacted in faith rather than fear. They advised Moses and Aaron and the Israelites to attack Canaan immediately (Num. 13:30). The Israelites listened to the spies rather than the two, and the Lord viewed their fear as a lack of faith and judged them for their spiritual timidity. Of all the adults alive at that time, only Caleb and Joshua would live to possess the land (Josh. 14:6–15).

   Caleb was also part of the group selected by Moses to help divide the land among the tribes. He was eighty-five years old when Canaan was finally conquered. Hebron was given to Caleb as a divine inheritance.
2. A son of Hezron of the family of Perez of the tribe of Judah (1 Chr. 2:18–19, 42). Descended from this Caleb were Aaron's associate Hur and Hur's grandson Bezaleel, a skilled craftsman. An alternate spelling of the name is Chelubai (1 Chr. 2:9).

CALEB EPHRATHAH [KAY lubb EF ray thuh]—according to the NKJV, the place where HEZRON died (1 Chr. 2:24; Caleb–Ephratah, KJV). The NRSV and the REB, however, follow the Septuagint and translate the Hebrew phrase to refer to Caleb's relation with the wife of Hezron: "After the death of Hezron, Caleb went in to [had intercourse with] Ephrathah, the wife of Hezron his father, and she bore him Ashur, the father [founder] of Tekoa" (1 Chr. 2:24).

CALENDAR—a system of reckoning time, usually based on a recurrent natural cycle (such as the sun through the seasons or the moon through its phases); a table, or tabular register, of days according to a system usually covering one year and referring the days of each month to the days of the week.

From the beginning of recorded history, the calendar has been used to keep records and predict the time for the changing of the seasons. The calendar provided a framework in which people could plan their work. It was an effective timetable for marking various religious festivals that were to be celebrated at regular intervals.

Calendar Units

The day—In calendar terms, the day is the smallest and most consistent unit of time. In the ancient world, the term "day" was used in at least two senses. It described a twenty-four-hour period, as well as daylight in contrast to the night (Gen. 1:5). The beginning point of the twenty-four-hour day varied. The Bible contains references to the day beginning in the morning (Gen. 19:34; Acts 23:32) as well as in the evening (Neh. 13:19). In the time of the Roman Empire, the day may have begun at midnight, as indicated by the Gospel of John (4:6; 19:14).

The dawn was the twilight before sunrise (1 Sam. 30:17; Matt. 28:1). The evening was the late afternoon (Deut. 16:6) between the day and the night (Jer. 6:4; Prov. 7:9), or it could mean literally "late" in the day (Mark 11:19) just before the stars came out (Neh. 4:21). Noon was the end of the morning (1 Kin. 18:26) and marked mealtime (Gen. 43:16). Noon was also referred to as "midday" (Neh. 8:3), "broad daylight" (Amos 8:9), and "heat of the day" (2 Sam. 4:5).

The day was divided into three parts: evening, morning, and noon (Ps. 55:17). Midnight was the midpoint of the night (Matt. 25:6; Acts 20:7). In the Old Testament the night was divided into three watches (Judg. 7:19; Ex. 14:24), while it was divided into four watches in the New Testament (Matt. 14:25; Mark 13:35). The term "hour" was used to mean "immediately" (Dan 3:6, 15), or it could express the idea of one-twelfth of daylight (John 11:9).

The week—The week was a seven-day unit begun at the time of creation (Gen. 1:31—2:2). The word "week" means "seven" (Gen. 29:27; Luke 18:12). In the Bible the days of the week were called the "first day," "third day," and so forth (Gen. 1:8–31; Matt. 28:1), although the seventh day was known as "sabbath" (Ex. 16:23; Matt. 12:1). The day before the Sabbath was called "the Preparation Day" (Mark 15:42), and Christians referred to the first day of the week as "the Lord's Day" (Rev. 1:10).

The month—The month was a unit of time closely tied to the moon. The Hebrew word for "month" also meant "moon" (Deut. 33:14, NIV, NASB). The reason for the connection between the month and the moon is that the beginning of a month was marked by a new moon. The moon was carefully observed by the people of Bible times. When it appeared as a thin crescent, it marked the beginning of a new month.

The lunar month was about twenty-nine days long. Therefore, the first crescent of the new moon would appear twenty-nine or thirty days after the previous new moon. At times the crescent was not visible because of clouds. But this was allowed for with a rule that the new moon would never be reckoned as more than thirty days after the last new moon. This prevented too much variation in the calendar.

The year—The Hebrew word for year comes from the idea of change or repeated action. Thus the year expresses the concept of "a complete cycle of change." Due to the repeated seasons, people set up a calendar to account for yearly events and to alert them of the coming seasons. The calendar revolved around the agricultural cycles. People observed the climatic changes and the length of days in their planting and harvesting. Religious festivals were also established to parallel the agricultural year. No major religious festival, for example, was celebrated during the busy harvest season. People observed that there were four seasons and that the year was about 365 days long. Although the calendars were not always precise, adjustments were made periodically to account for the lack of precision.

Calendar Systems

In the Old Testament—The marking of time in Old Testament days revolved primarily around the months, seasonal religious festivals, and the year. The month was marked by the first appearance of the crescent of the new moon at sunset. The first day of each month was considered a holy day marked by special sacrifices (Num. 28:11–15), and it was to be announced with the blowing of trumpets (Num. 10:10; Ps. 81:3).

Normally the months were designated numerically: first (Ex. 12:2), second (Ex. 16:1), third (Ex. 19:1), fourth (2 Kin. 25:3), fifth (Jer. 28:1), sixth (1 Chr. 27:9), seventh (Gen. 8:4), eighth (Zech. 1:1), ninth (Ezra 10:9), tenth (Gen. 8:5), eleventh (Deut. 1:3) and twelfth (Esth. 3:7).

The first month of the Hebrew calendar was in the spring, around March/April. In their early history the Israelites adopted Canaanite names for the months, which were connected with agriculture and climate. Only four of these names are mentioned in the Old Testament. The month Abib (Ex. 13:4; 23:15) was the first month (around March/April), which was at the time of barley harvest. The word Abib means “ripening of grain” (Lev. 2:14). The month Ziv (1 Kin. 6:1, 37; Zif, KJV) was the second month (April/May). Ethanim (1 Kin. 8:2) was the seventh month (September/October), which occurred during the rainy season. Bul (1 Kin. 6:38) was the eighth month (October/November), which was between the early and latter rains. These four names for the months were associated with the most important agricultural times of the year.

In its later history the nation of Israel adopted all twelve months of the Babylonian calendar as their civil calendar. But not all of the names of these months are listed in the Bible. The seven that occur are: Nisan, the first month (Neh. 2:1); Sivan, the third month (Esth. 8:9); Elul, the sixth month (Neh. 6:15); Chislev, the ninth month (Zech. 7:1); Tebeth, the tenth month (Esth. 2:16); Shebat, the eleventh month (Zech. 1:7); and Adar, the twelfth month (Ezra 6:15). The first month of this calendar also fell during the springtime.

Since Israel was an agricultural society, its calendar worked well for the people and their religious festivals. In the first month (coinciding with our March/April), the fourteenth day was Passover (Ex. 12:18); the fifteenth day through the twenty-first day was Unleavened Bread (Lev. 23:6); the sixteenth day was Firstfruits (Lev. 23:10–14), dedicating the first-ripe barley sprigs. The second month (April/May) marked the celebration of a later Passover, in case some had missed the first celebration (Num. 9:10–11).

On the sixth day of the third month (May/June), the people celebrated Pentecost, which was also called the Feast of Weeks (Lev. 23:15–22), in commemoration of the completion of the barley and wheat harvests. In the seventh month (September/October), the first day was the Feast of Trumpets (Lev. 23:23–25; Num. 29:1), celebrating the New Year; the tenth day was the Day of Atonement (Lev. 16:29–34; 23:26–32); the fifteenth to the twenty-second days were the Feast of Tabernacles or

Ingathering (Lev. 23:33–43) in commemoration of all the harvests of the year. Thus, the feasts revolved around the harvests.

With regard to the year, the Jewish historian Josephus stated that Israel had two New Years—the commercial New Year, which began in the fall (seventh month), and the religious New Year, which began in the spring (first month). Since the months were based on the lunar system and since each month averaged 29$^1/_2$ days, the year would be 354 days long, or 11 days short of the solar year. In just three years the calendar would be off more than a month.

To reconcile the lunar month with the solar year, Babylonia had a sophisticated system where seven months would be added to the calendar over a nineteen-year cycle, resulting in an error of only two hours and four minutes by the end of the cycle. This is remarkable accuracy for that day. Israel must have adjusted her calendar in a similar fashion by adding a “Second Adar” month whenever necessary.

Between the Testaments—During the period when the Greeks ruled the ancient world, the Seleucid calendar system was most widely used. Two basic systems were used for reckoning time in the Seleucid era—the Macedonian calendar and the Babylonian calendar. It is difficult to be dogmatic as to which system was used, but the Jewish people seem to have used the Macedonian calendar. This means the Seleucid era in Jewish history began on the first day of their seventh month, Tishri, about 312/311 B.C.

In the New Testament—The New Testament contains no references to the Roman or Gentile calendar or to the Jewish calendar, except in speaking of the days of the week. There is also one reference to the “new moon” (Col. 2:16). The Sabbath, Saturday, is mentioned about sixty times (for instance, Matt. 12:1–12). The New Testament also mentions the “first day,” Sunday (Mark 16:2; Luke 24:1; Acts 20:7; 1 Cor. 16:2), “the Lord’s Day,” Sunday (Rev. 1:10), and the “Day of Preparation,” or “Preparation Day,” Friday (Matt. 27:62; Mark 15:42; Luke 23:54; John 19:14, 31, 42). However, these are references to the cultic aspects of the Jewish calendar. Frequent mention is made, especially in the Gospel of John, of the Passover (John 2:13, 23; 6:4; 11:55; 12:1; 13:1; 18:39). Other festivals mentioned in the New Testament are Unleavened Bread (Matt. 26:17; Mark 14:1, 12), Pentecost (Acts 2:1; 20:16; 1 Cor. 16:8), Feast of Tabernacles (John 7:2), and the Feast of Dedication (John 10:22).

Although the New Testament makes no references to the Roman or Gentile calendar, it does refer to the reigns of rulers. The most specific example is Luke 3:1, which speaks of "the fifteenth year of the reign of Tiberius Caesar." This refers to the time of the rulers then in office in Judea and the surrounding territories and to the beginning of the ministry of John the Baptist. This must have been in A.D. 28–29, assuming that Luke used either the Julian calendar, which began in January, or the regnal calendar, which began in August. The most general references speak not of the year but of the reigns of emperors Caesar Augustus (Luke 2:1) and Claudius Caesar (Acts 11:28), of provincial governors Quirinius (Luke 2:1–2) and Gallio (Acts 18:12), of King Herod (Matt. 2:1; Luke 1:5), and of the ethnarch Aretas (2 Cor. 11:32).

One New Testament calendar problem is that the Gospels of Matthew, Mark, and Luke portray Jesus as having celebrated the Passover with His disciples on the eve of His betrayal (Matt. 26:19–20; Mark 14:16–17; Luke 22:13–15), whereas the Gospel of John pictures the Jews as not having celebrated the Passover at this time (John 18:28). Many attempts have been made to reconcile this problem.

Possibly, the solution is that the first three gospels reckoned their timetable of the crucifixion events according to the Galilean method (beginning the day at sunrise) which was used by Jesus, the disciples, and the Pharisees. But John may have reckoned according to the Judean method (beginning the day at sunset), a system used by the Sadducees. If this is true, different calendar systems may have been in use at the same time within the nation of Israel.

CALF (see ANIMALS OF THE BIBLE).

CALF WORSHIP (see GOLDEN CALF).

CALL, CALLING—an important theological idea with several different meanings in the Bible:

1. God's call of individuals to SALVATION, made possible by the sacrifice of Jesus Christ on the cross (Rom. 8:28–30; 1 Thess. 2:12).

God's call to salvation also involves believers in the high calling of living their lives in service to others (1 Cor. 7:20).

2. To call on God for help, or to pray (Ps. 55:16–17). The Bible contains numerous examples of people who, in their distress, called upon the name of the Lord. God is portrayed as a compassionate, concerned, and personal Deliverer who hears the prayers of His people.
3. To name or to call by name (Gen. 17:5; Luke 1:13). People have been given the right to name because they are created in the image of God. Their role as namers is one of the ways in which they exercise their dominion over the world (Gen. 2:19).

Also see ELECTION.

CALNEH **[KAL neh]**—a city in Mesopotamia whose exact location is unknown. In Genesis 10:10 it is included among the cities of the kingdom of NIMROD, the mighty hunter. This suggests a location in southern Mesopotamia. However, Amos 6:1–2 includes Calneh in a list of cities in northern Mesopotamia. There may have been two places with this name, or perhaps the northern town was later named after the earlier settlement. Calno (Is. 10:9) may be identical with Calneh.

CALNO **[KAL no]**—a city conquered by the Assyrians (Is. 10:9). Isaiah the prophet reported the arrogant boast of the Assyrians, who said that just as Calno had fallen, so would Jerusalem. Calno is probably the same place as Calneh (Gen 10:10; Amos 6:2).

CALVARY **[KAL vuh rih]** (from the Latin word *calvaria*, "the skull") —the name used in the KJV and NKJV for the place outside Jerusalem where the Lord Jesus was crucified (Luke 23:33; the Skull, NIV). No one knows for sure why this place was called "the skull." The most likely reason is that the site was a place of execution; the skull is a widely recognized symbol for death. The site may have been associated with a cemetery, although its location near Jerusalem makes it improbable that skulls could be viewed there. Perhaps the area was an outcropping of rock that in some way resembled a skull.

Mark 15:40 and Luke 23:49 indicate that some people viewed Jesus' crucifixion from a distance. John 19:20 says the place was "near the city” of Jerusalem; and Hebrews 13:12 reports that our Lord “suffered outside the gate,” which means outside the city walls. From Matthew’s reference to “those who passed by” (27:39), it seems the site was close to a well-traveled road. It also is reasonable to think that Joseph’s tomb (John 19:41) was quite close. But the Bible does not clearly indicate exactly where Jesus died.

Sites of the crucifixion have been proposed on every side of Jerusalem. One factor that makes it difficult to pinpoint the site is that Jerusalem was destroyed in A.D. 70 by the Romans, and another Jewish revolt was crushed in a similar manner in A.D. 135. Many geographical features and the location of the city walls were greatly changed because of these and a series of conflicts that continued for centuries.

Except in areas that have been excavated, Jerusalem’s present walls date from more recent times. The presence of modern buildings prevents digging to find where the walls were located during New Testament times. Some groups claim to have found the very place where Jesus died, but these complicating factors make it unlikely.

At present, Christian opinion is divided over two possible sites for Calvary. One is on the grounds of the Church of the Holy Sepulcher. The other, called “Gordon’s Calvary,” is about 229 meters (250 yards) northeast of the Damascus Gate in the old city wall.

A tradition going back to the fourth century says that a search was initiated by the Christian historian Eusebius and that the site was found by Bishop Macarius. Later the Roman Emperor Constantine built a church on the site. Previously the place was the location of a temple to Aphrodite. Tradition also has it that while looking for Jesus’ tomb, Constantine’s mother Helena found part of “the true cross” on which Jesus died. These traditions are very old, but their historical value is uncertain. The Church of the Holy Sepulcher is now inside what is called “the old city,” but supporters claim the location was outside the walls of the city in New Testament times.

Following an earlier lead, a British general, Charles Gordon, in 1885 strongly advocated the other major site, which is outside the present existing city walls. The place is a grass-covered rocky knoll that, due to excavations (perhaps mining) some time during the past three centuries, now looks something like a skull when viewed from one direction. Beside the hill is what has been called “Jeremiah’s Grotto,” where an ancient tomb has been recently landscaped to produce a garden setting. This area is sometimes called the “Garden Tomb.”

The site known as “Gordon’s Calvary” has commended itself especially to some Protestant groups, while the location at the Church of the Holy Sepulcher is highly regarded by the Roman Catholic and Orthodox churches.

For Christians, it is the fact of our Lord’s self-sacrifice—“that Christ died for our sins according to the Scriptures, and that He was buried, and that He rose again” (1 Cor. 15:3–4)—not the location, that should concern us. At “Calvary,” Golgotha’s cross—“the emblem of suffering and shame”—became the symbol of love, blessing, and hope.

The Aramaic name for the place where Jesus was crucified is Golgotha (Matt. 27:33; Mark 15:22; John 19:17), which like Calvary, also means “the skull.”

CAMEL (see ANIMALS OF THE BIBLE).

CAMEL DRIVER (see OCCUPATIONS AND TRADES).

CAMEL’S HAIR—hair taken from the back, hump, and underside of a camel. It was woven into a coarse cloth used for tent covers and coats for camel drivers and shepherds. A “robe of coarse hair” (Zech. 13:4) was an appropriate article of clothing for a prophet. John the Baptist wore a garment of camel’s hair in the wilderness (Matt. 3:4; Mark 1:6). Jesus contrasted John’s dress with the “soft garments” of those who live in king’s houses (Matt. 11:8; Luke 7:25).

CAMEL-THORN (see PLANTS OF THE BIBLE).

CAMON **[KAY mun]**—the burial place of Jair the Gileadite, who judged Israel for twenty-two years (Judg. 10:5; Kamon, NASB, REB, NIV, NRSV).

CAMP, ENCAMPMENT—a temporary dwelling place. The sites where the Hebrew people stopped during their escape from Egypt and the period of the wilderness wandering are called camps.

As the twelve tribes journeyed toward the land of Canaan, their temporary camps were to be set up in a specific manner. The tabernacle of meeting was erected in the center, surrounded by the Levites in their own encampment. The next circle consisted of the twelve tribes themselves, three tribes on each side of the tabernacle (Num. 1:50—2:34). The Book of Numbers also contains specific instructions for breaking camp and the order of their march (Num. 2:1—3:51; 10:21–28). In later times some of the language from the Book of Numbers was used to describe the service of the Levites at the temple (1 Chr. 9:18–19).

Acts 21:34 uses the common Greek word for camp, although most modern English versions translate the word as barracks (NIV, NKJV, NRSV, NASB). Hebrews 13:11–13 uses the figure of the Hebrew camp to compare the death of Jesus "outside the gate" with the burning of the carcasses of sacrificial animals "outside the camp" in Old Testament times (Ex. 29:14; Num. 19:3, 7). In Revelation 20:9 the reference to "the camp of the saints" symbolizes the triumphant church at the end of time.

CANA **[KANE nuh]** (*place of reeds*)—a village of Galilee (see Map 6, B–2) where Jesus performed his first miracle—turning water into wine (John 2:1, 11). Cana was the home of Nathanael, one of the Twelve (John 21:2). Its probable location, Kfar Kanna, is about 13 kilometers (8 miles) northeast of Nazareth.

Photo by Gustav Jeeninga

- Cana of Galilee, the village where Jesus performed His first miracle.

CANAAN [KANE un] (*land of purple*)—the name of a man and a land or region in the Old Testament:

1. The fourth son of Ham and the grandson of Noah (Gen. 9:18–27; 10:6, 15). Ham's descendants were dispersed into several distinctive tribes, such as the Jebusites and the Zemarites. These people became known collectively in later years as the CANAANITES, pagan inhabitants of the land that God promised to Abraham and his descendants. Under the leadership of Joshua, the people of Israel occupied the land of Canaan and divided it among the twelve tribes.
2. The region along the Mediterranean Sea (see Map 1, C–2) occupied by the Canaanites before it was taken and settled by the Israelite people (Gen. 11:31; Josh. 5:12). The land of Canaan stretched from the Jordan River on the east to the Mediterranean Sea on the west. From south to north, it covered the territory between the Sinai Peninsula and the ancient coastal nation of Phoenicia. Much of this territory was dry, mountainous, and rocky, unfit for cultivation. But

it also contained many fertile farmlands, particularly in the river valleys and the coastal plains along the sea. While leading the people of Israel toward the land of Canaan, Moses sent scouts, or spies, into the territory on a factfinding mission. They returned with grapes, pomegranates, and figs to verify the fertility of the land (Num. 13:2, 17, 23).

The land of Canaan was ideally situated on the trade routes that stretched from Egypt in the south to Syria and Phoenicia in the north and the ancient Babylonian Empire to the east. This location gave the small region a strategic position in the ancient world. After the Israelites captured the land of Canaan, they developed a thriving commercial system by trading goods with other nations along these routes. The finest royal purple dye was manufactured in Canaan, giving the territory is name.

CANAANITES [KANE un ites]—an ancient tribe that lived in the land of Canaan before they were displaced by the nation of Israel. The Canaanites, along with the Amorites, settled the land well before 2000 B.C. Archaeological exploration of their native land and adjacent territories has provided information on many aspects of their culture. Among the numerous sites excavated in ancient Canaan, or the present-day Holy Land, are Hazor, Megiddo, Beth Shan, Jericho, Jebus (Jerusalem), Debir, Lachish, and Arad. Sites in the northern part of ancient Canaan include Byblos and Ras Shamra (Ugarit) along the coast of the Mediterranean Sea and Hamath on the Orontes River.

Although both Canaanites and Amorites were established in Canaan before 2000 B.C., the Canaanites established their civilization as dominant during the Middle Bronze age (about 2100 to 1550 B.C.). Their society had several classes, ranging from the ruling nobility to the peasants. The northern Canaanites used a particular CUNEIFORM script, featuring a wedge-shaped alphabet. Their land was also dotted with walled cities. Several of these served as the centers of city-states, each having its own king, or mayor, and army.

The Canaanites, therefore, were a highly civilized people in many ways when Joshua led the Israelites across the Jordan River to conquer the people and settle the land. Canaanite history ended with the Israelite conquest. But certain segments of Canaanite culture remained to make both positive and negative impacts on the life of God’s Covenant People.

Canaanite Language and Literature. Knowledge of Canaanite language and literature was enhanced by the discovery of the Ugaritic texts at Ras Shamra (ancient Ugarit), a site on the Mediterranean coast in modern Syria. Accidental discovery of a vaulted room by a farmer while plowing his field on the top of Ras Shamra led to several full-scale excavations by Claude F. A. Schaeffer, the first in 1929. These excavations resulted in the recovery of a store of religious texts and other documents on clay tablets. These writings have yielded a great deal of knowledge about Canaanite life, particularly their form of religion.

The Canaanite language in written form, as revealed by the Ugaritic texts of Ras Shamra, is an alphabetic cuneiform (wedge-shaped) type of writing. This form contrasts markedly with the syllabic cuneiform of the ancient Babylonian and Assyrian languages. It does have many similarities to other ancient languages of the Middle Eastern world during this period, but it also has many significant differences. These differences are so significant that archaeologists can say with certainty that the Canaanites developed a language all their own.

The Ugaritic texts from Ras Shamra are by far the most significant literary sources of the Canaanite language in the alphabetic cuneiform script. These texts go back to the fourteenth century B.C. or earlier. Most of them are of a religious nature, providing valuable details on both the literature and the religion of the Canaanites. These texts have also given Bible scholars a better understanding of Old Testament writings and background.

The texts of greatest importance for giving details on Canaanite religion are three mythologies: (1) the Baal Epic, an account of the activities of Baal, including his building of a temple; (2) the Legend of Aqhat, the only son of an ancient Canaanite king; and (3) the Legend of King Keret of Hubur, who suffered the loss of his family and who later obtained another wife by conquest. In doing so, however, he displeased the gods.

Comparative studies between these texts and Old Testament writings, particularly early Hebrew poems and the Psalms, show how the Old Testament has been influenced by its ancient setting. But they also show that the Israelites’ faith in their one Redeemer God was a dramatic contrast to the pagan religion of the Canaanites.

Canaanite Religion. The Canaanite religion featured many gods. These gods were worshiped with elaborate ritual. Various kinds of cultic personnel, or priests, officiated at these pagan ceremonies. Their religious system also featured many different places of worship, varying from simple outdoor altars to massive stone temples.

The Old Testament refers frequently to Baal (Num. 22:41), Baals (Hos. 2:13, 17), or a Baal of a particular place, such as Baal of Peor (Num. 25:3, 5). The Old Testament also refers to Asherah (1 Kin. 18:19), Ashtoreth (1 Kin. 11:5, 33), and the Ashtoreths (Judg. 2:13). References to these Canaanite gods and goddesses always carry strong denunciations by the biblical writers. But these names mentioned in the Old Testament are only a few of the many additional names for Canaanite gods that appear in the Ugaritic texts.

The highest of all the Canaanite gods was El, as shown clearly by the Ugaritic texts. But El chose to remain in the background, conferring power and authority upon his brood of gods and goddesses. The main goddess by whom El fathered children was Asherah. She and El were the parents of more than seventy other deities. The Baal mentioned frequently in the Old Testament was lord among the gods because of authority granted by El. Baal was known chiefly as the god of fertility and as god of the storm. Temples were built in his name at a number of sites, including one at Ugarit.

Three Canaanite goddesses mentioned frequently in the Ugaritic texts are Anath (Judg. 3:31), Asherah, and Astarte (Ashtoreth of the Old Testament). Among the many other deities of the Canaanites were Resheph, god of pestilence, and Mot, god of drought and death.

Canaanite religion had a number of features that were similar to certain practices of the religious system of the Israelites. Like the Israelites, the Canaanites offered various kinds of offerings to their gods. Animals offered included sheep, cattle, and certain wild animals. A high priest among the Canaanites served as the head of twelve priestly families. Other important worship leaders who served in the Canaanite temples included singers, who used liturgy or a form of psalmody; consecrated persons—in effect, male and female prostitutes; vestment makers and sculptors; and priest-scribes, who were responsible for preserving important literary traditions. Like the Hebrew feasts and festivals, the celebrations of the Canaanites also paralleled the seasons or cycles of the agricultural year.

But in other important ways, Canaanite and Hebrew religion were poles apart. The religion of these pagan people was basically a fertility cult. At temples scattered throughout their land, Canaanite worshipers actually participated in lewd, immoral acts with “sacred” prostitutes. Theirs was a depraved form of worship that appealed to the base instincts of sinful human nature. They also practiced human sacrifice, and their religion sanctioned unbelievable cruelty in warfare. In contrast, the Hebrews worshiped a holy God who insisted on purity and righteousness among His people.

Although the Israelites were called to a high ethical plane in their worship, at times the sensual appeal of the Canaanite cults enticed them into sin and idolatry. This explains the strong appeal Joshua made to the people of Israel in his farewell speech. Joshua had led them to take the land, but many of the Canaanites still remained. The aging warrior knew their form of pagan worship would be a strong temptation to the people. Thus he declared, “Put away the foreign gods which are among you, and incline your heart to the LORD God of Israel” (Josh. 24:23).

Photo by Gustav Jeeninga

- A statue of Baal, a prominent pagan god of the ancient Canaanites.

- Excavation of a temple of the Canaanites at Beth Shan from the 14th century B.C.

CANAANITESS [KANE un ight ess]—a woman of CANAAN (1 Chr. 2:3; a Canaanite woman, REB, NIV).

CANAANITE, SIMON THE [KANE un ite] (see SIMON).

CANALS—the NRSV and NIV translation of a Hebrew word referring to the branches, or delta arms, of the Nile River (Ex. 7:19; 8:5). The word refers especially to the lesser, slower-moving channels that form a connecting network of waterways in the Egyptian delta.

CANANAEAN [kane uh NEE uhn] (see SIMON).

CANCER—a malignant growth, or tumor, that invades healthy body tissue or cells. The apostle Paul described the "godless chatter" (2 Tim. 2:16; NIV, NRSV) of worldly people, and the false message they proclaim, as a "cancer" (2 Tim. 2:17; gangrene, NASB, REB, NIV, NRSV) that threatened the health and vitality of the church. Also see DISEASES OF THE BIBLE.

CANDACE [KAN duh see]—a queen of Ethiopia (Acts 8:27). Candace, a title, did not refer to a particular queen but to a line of queens. The eunuch of the Candace in Acts was converted to Christianity by Philip the evangelist (Acts 8:26–39).

CANDLE—a mass of tallow or wax containing a linen or cotton wick that is burned to give light. The people of biblical times did not use candles as such. The NKJV translates as "lamp" (Job 18:6; Prov. 20:27; Luke 8:16).

The lamps of the ancient world were shallow bowls with a pinched rim. A wick was laid in these grooves, with one end extending above the lip of the lamp while the other end rested in the olive oil, which provided fuel. Also see LAMP.

CANDLESTICK (see TABERNACLE).

CANE (see PLANTS OF THE BIBLE).

CANKER (see DISEASES OF THE BIBLE).

CANKERWORM (see ANIMALS OF THE BIBLE).

CANNEH [KAN eh]—a place mentioned in Ezekiel 27:23 along with Eden and Haran, which suggests a location in Mesopotamia.

CANON (see BIBLE, THE).

CANOPY—any high, overarching covering. A canopy covered the vestibule on Solomon's Hall of Pillars (1 Kin. 7:6). A wooden canopy was on the front of the vestibule outside Ezekiel's temple (Ezek. 41:25). The word is used figuratively twice. Elihu proclaimed God's majesty by referring to "the thunder from his canopy" (Job 36:29). The psalmist, in speaking of God the sovereign Creator, declared, "His canopy around him was dark waters" (Ps. 18:11).

CANTICLES—another name for SONG.

CAPERBERRY (see PLANTS OF THE BIBLE).

CAPERNAUM [kuh PURR nay uhm] (*village of Nahum*)—the most important city on the northern shore of the Sea of Galilee (see Map 6, C–2) in New Testament times and the center of much of Jesus' ministry. Capernaum is not mentioned in the Old Testament, and the Nahum after whom it was named is probably not the prophet Nahum. In all likelihood, Capernaum was founded sometime after the Jews returned from captivity.

By the New Testament era, Capernaum was large enough that it always was called a "city" (Matt. 9:1; Mark 1:33). It had its own synagogue, in which Jesus frequently taught (Mark 1:21; Luke 4:31–38; John 6:59). Apparently the synagogue was built by the Roman soldiers garrisoned in Capernaum (Matt. 8:8; Luke 7:1–10). The synagogue was a center for the Roman system of taxation; for it had a permanent office of taxation (Matt. 9:9; Mark 2:14; Luke 5:27), and itinerant tax collectors operated in the city (Matt. 17:24). Ruins of a later synagogue cover those of the one where Jesus worshiped, although sections of the latter can still be seen today.

After being rejected in His hometown, Nazareth, Jesus made Capernaum the center of His ministry in Galilee. He performed many miracles here, including the healing of the centurion's paralyzed servant (Matt. 8:5–13), a paralytic carried by four friends (Mark 2:1–

12), Peter's mother-in-law (Matt. 8:14–15; Mark 1:29–31), and the nobleman's son (John 4:46–54).

As Jesus walked by the Sea of Galilee near Capernaum, He called the fishermen Simon, Andrew, James, and John to be his disciples (Mark 1:16–21, 29). It was also in "His own city" (Capernaum) that Jesus called the tax collector Matthew (Matt. 9:1, 9; Mark 2:13–14). Immediately following the feeding of the five thousand, Jesus delivered His discourse on the Bread of Life near this city (John 6:32).

Although Jesus centered His ministry in Capernaum, the people of that city did not follow him. Jesus pronounced a curse on the city for its unbelief (Matt. 11:23–24), predicting its ruin (Luke 10:15). So strikingly did this prophecy come true that only recently has Tell Hum been identified confidently as ancient Capernaum.

Photo by Werner Braun

• Aerial view of the ruins of ancient Capernaum, a city on the shore of the Sea of Galilee.

CAPH [kaf]—an alternate spelling of KAPH.

CAPHTOR [KAF tawr]—the island or maritime area from which the Philistines originally came (Deut. 2:23; Jer. 47:4; Amos 9:7). Scholars are divided concerning the location of Caphtor. The most probable location is the island of CRETE, together with the nearby Aegean isles. The SEPTUAGINT, however, reads Cappadocia, a province in eastern Asia Minor, instead of Caphtor (Deut. 2:23; Amos 9:7). The Caphtorim (Gen. 10:14; Deut. 2:23; 1 Chr. 1:12) were people who came from Caphtor.

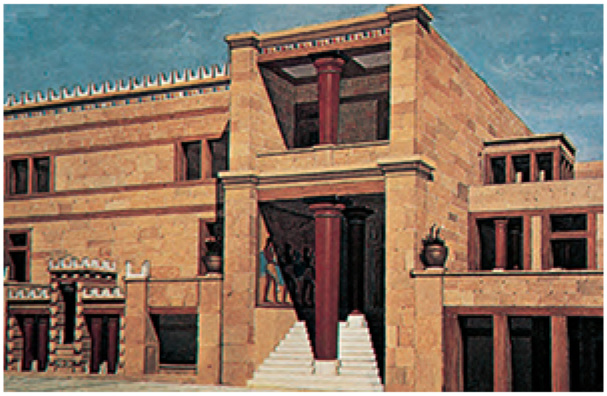


Photo by Howard Vos

• Reconstruction of the royal palace on the island of Crete, or Caphtor, showing stairs leading to the throne room.

CAPITAL—the decorative crown at the top of a supporting pillar in a large building. The huge pillars known as JACHIN AND BOAZ that stood in front of Solomon’s temple in Jerusalem featured such ornamental capitals, cast from bronze (1 Kin. 7:16). Also see ARCHITECTURE.

CAPPADOCIA [kap uh DOH shih uh]—a large Roman province in eastern Asia Minor (see Map 7, D–2). It was bounded on the north by Pontus and the mountains along the Halys River, on the east by Armenia and the Euphrates River, on the south by Cilicia and the Taurus Mountains, and on the west by Lycaonia and Galatia. Visitors from Cappadocia were at Jerusalem on the Day of PENTECOST (Acts 2:1, 9), and the apostle Peter included this province in his first letter to the converts of the DISPERSION (1 Pet. 1:1). Christianity apparently spread northward into Cappadocia from Tarsus of Cilicia, through the Cilician Gates (a gap in the Tarsus Mountains), and then on to Pontus and Galatia.

CAPSTONE—the uppermost stone in a building, sometimes used to tie two intersecting walls together (Zech. 4:7). As the top stone of a structure or wall, the capstone was the crowning point.

CAPTIVE—a person taken and held as a prisoner, especially by an enemy in war (2 Sam. 8:2; 1 Kin. 20:32; 2 Kin. 25:7). The word is used of the MESSIAH in Psalm 68:18: “You have led captivity captive,” speaking of the freedom Jesus would bring (Eph. 4:8).

CAPTIVITY—the state or condition of being in bondage to one’s enemies, especially if this involves deportation to a foreign land. The term “captivity” is commonly used to describe two periods when the nations of Israel (722 B.C.) and Judah (605 B.C. and later) were taken away from their native lands and into Exile.

The Captivity of Israel, the Ten Northern Tribes. The first captivity was partly the result of Assyria’s march toward Palestine in an attempt to reduce the power of the Syrian Empire. Since about 950 B.C., the Syrians had extended their borders eastward to Assyria. On the south and west they had attacked the kingdom of Israel.

Syria and Israel quickly forgot their quarrel in the face of Assyria’s threat. They formed an alliance and fought a great battle against the Assyrians in 853 B.C. at Qarqar in Syria. The Assyrians were fought to a draw, effectively checking their threat for several years. Soon the old hostility between Syria and Israel flared anew.

In 841 B.C. the Assyrians began another campaign. This time King Jehu of Israel (about 841–814 B.C.) chose to pay tribute to Assyria and not join with Syria. For four years the Assyrians attacked the Syrians without success. For a short period Syria was dominant in the Near East, but its power ended when a new Assyrian king, Tiglath–Pileser III, ascended to the throne.

The new king was determined to crush the power of Syria and its allies. Accordingly, he attacked King Menahem of Israel (who reigned from about 752–742 B.C.), who quickly paid tribute to Assyria. The Syrians tried to persuade Judah to ally with them against Assyria; they even marched through Judah and occupied the port of Elath on the Gulf of Aqaba to show their strength. Instead, King Ahaz of Judah (who ruled from about 732–716 B.C.) urgently appealed to the Assyrians for help. Tiglath–Pileser responded by attacking the Syrians and besieging their capital, Damascus.

When Damascus fell in 732 B.C., Tiglath–Pileser then attacked Israel, preventing it from further aiding the Syrians. He took the tribes of Gad and Reuben and the half-tribe of Manasseh to Mesopotamia as captives (2 Kin. 15:29). He also made the remaining tribes pay tribute. However, when Tiglath–Pileser died (727 B.C.), the Israelites stopped sending tribute to Assyria. Instead, they allied themselves secretly with Egypt. Assyria reacted quickly and attacked Samaria; in 722 B.C., the city finally fell. The rest of the Israelite tribes were taken captive to Assyria, and the Northern Kingdom came to an end. The Hebrew prophets interpreted this event as God's punishment for Israel's idolatry (2 Kin. 17:7–23) and rejection of covenant spirituality (Amos 5:1–15). There is no record of the people of the northern tribes of Israel ever returning to the land in large numbers.

The Captivity of Judah, the Southern Kingdom. Israel's collapse ought to have served as a warning to rebellious Judah, which now had no protection against attack by the Assyrians. Assyria was determined to reduce Egypt's influence in Judah and Syria. Since Judah already had political contact with Egypt, the slightest move toward Egypt would bring the wrath of the Assyrians. In an astute move, King Hezekiah of Judah (about 716–686 B.C.) took advantage of the tension between Egypt and Syria and made Judah independent of both. He also regained control of the Philistine cities in the land.

When Sennacherib succeeded Sargon II in 705 B.C. as king of Assyria, he continued Assyria's westward expansion. Assyria, however, was under increasing pressure from the east. The Babylonian Empire was reviving, and its king sought to draw Judah and Egypt into an alliance against Assyria. In 701 B.C. the Assyrian armies got as far as the Mediterranean but failed to conquer Jerusalem (2 Kin. 19:20–36).

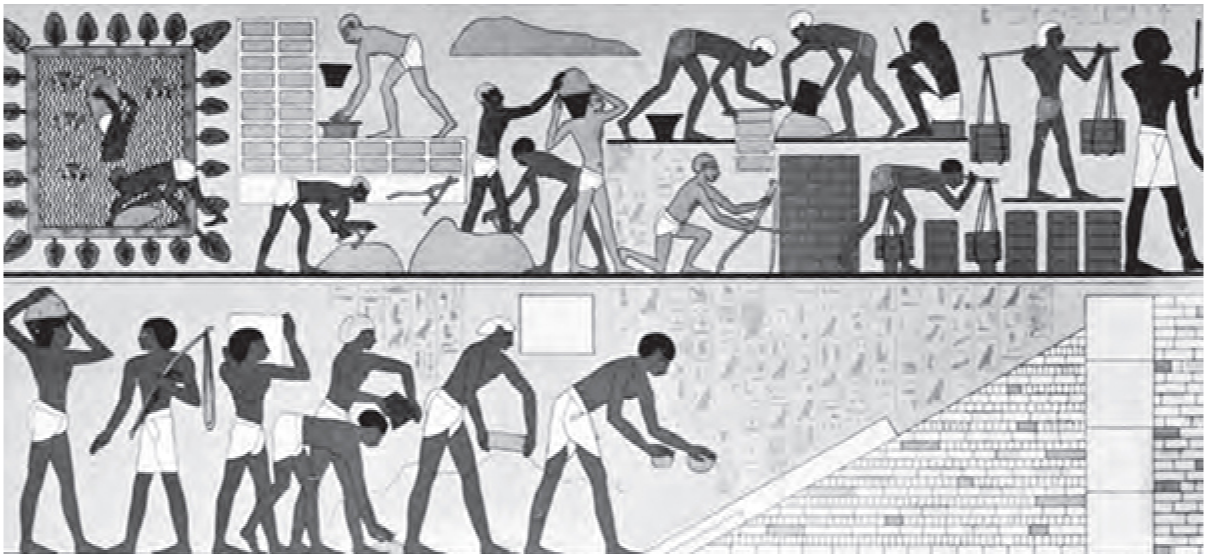
About 650 B.C. Judah and Egypt revolted against Assyrian domination, but Assyria quickly crushed that attempt. Assyria's power, however, was on the decline; and its end occurred when Babylon gained its independence about 626 B.C. The battles of the next sixteen years resulted in the complete collapse of the Assyrian Empire.

Pharaoh Necho of Egypt allied with the faltering Assyrian armies in order to protect his own interests, but his action could not prevent disaster. Instead, he attracted the attention of the Babylonians, who defeated the Egyptian armies at Carchemish in 605 B.C., placed Judah under tribute, and deported a number of Judah's nobles (Dan. 1:1–5). Three years later King Jehoiakim of Judah rebelled, and in 597 B.C. powerful Babylonian armies conquered Jerusalem and took "three thousand and twenty-three Jews" captive to Mesopotamia (Jer. 52:28). A third (586 B.C.) and fourth (581 B.C.) deportation involved 832 and 745 captives, respectively (Jer. 52:29–30), and ended the kingdom of Judah.

Little is known about Israel and Judah's life during the captivity. Captivity meant a shameful and humiliating punishment for this disobedient, idolatrous people. The royal court of Judah was taken into captivity, along with the priests, skilled workers, and anyone else who might ever lead a revolt against Babylon. The captives realized that God had finally brought the long-standing covenant curses (Deut. 28:15–68) to bear upon them. Torn from their homes and familiar surroundings, they were forced to travel across a hot desert to a strange land. Many of them had to work for their conquerors.

The punishment of captivity lasted seventy years for Judah (Jer. 25:11–12; Dan. 9:2), after which the penitent were allowed to return to their homeland under the leadership of Zerubbabel and others (Ezra 2:1–2). Israel's tribes, however, never returned and became lost to history.

Also see DISPERSION.



• Scene from a tomb depicting brickmaking in ancient Egypt. During their years of enslavement in Egypt, the Hebrew people performed these brickmaking chores.

CARAVAN—a company of people, often merchants with pack animals such as donkeys and camels, traveling together, especially through desert or hostile regions (Job 6:19). Genesis 37:25 mentions “a company of Ishmaelites, coming from Gilead with their camels, bearing spices, balm, and myrrh, on their way to carry them down to Egypt.”

The main trade routes connecting Egypt and Arabia with Syria and Babylonia passed through Canaan. Arab caravans carrying all sorts of spices and incense regularly traveled through Canaan on these routes; their presence was a natural part of life in Israel.

Photo by Olsjon

• Silhouette of a camel caravan moving slowly across the Arabian desert.

CARBUNCLE (see JEWELS AND PRECIOUS STONES).

CARCAS **[KAHR cuss]**—one of the seven eunuchs, or chamberlains, who had charge of the harem of King Ahasuerus (Xerxes) of Persia (Esth. 1:10; CARKAS, NRSV).

CARCASS—the dead body of an animal or a human being (Gen. 15:11; 1 Kin. 13:22), in the latter case usually called a corpse. The Book of Leviticus lists those animals that are forbidden as food and whose carcasses one must not touch, lest one become unclean (Lev. 11:4–40). A person was also rendered unclean if he touched a bone of a dead person, or a grave.

CARCHEMISH **[KAHR kem ish]** (*city of* [the god] *Chemosh*)—a city west of the Euphrates River in northwest Mesopotamia (2 Chr. 35:20; Is. 10:9; Jer. 46:2). Carchemish was the ancient capital of the HITTITES; later it became a fortified city of the Assyrians. It was the site of one of the most important battles of ancient history.

In 605 B.C., the army of Pharaoh Necho of Egypt and the army of Nebuchadnezzar II of Babylon collided at Carchemish, and the Egyptians suffered a crushing defeat. This victory allowed the Babylonians to assume control of the Syrian–Palestinian region. Before the battle of Carchemish, King Josiah of Judah tried to block the advance of Pharaoh Necho in his march northward. He was fatally wounded in the Valley of Megiddo (2 Chr. 35:20–24).

CARE—a burden, worry, or anxiety. In the New Testament, “care” is the English translation of the Greek noun *merimna,* which means “drawn in different directions,” therefore, division, distraction, worry, anxiety. The gospels use this word in Jesus’ parable of the sower; Jesus speaks of the cares of the world that choke the word of the kingdom of God (Matt. 13:22; Mark 4:19; Luke 8:14). God cares for His people and asks them to cast all their cares on Him.

CAREAH [keh REE ah]—a form of KAREAH.

CARGO—the goods carried in a merchant ship or other vehicle. When a storm battered the ship on which Jonah traveled, the sailors were afraid “and threw the cargo [wares, KJV] that was in the ship into the sea, to lighten the load” (Jon. 1:5).

CARKAS [KAHR cuss]—a form of CARCAS.

CARMEL [KAHR muhl] (*garden/orchard of God*)—the name of a mountain range and a town in the Old Testament:

1. A town in the hill country of Judah (Josh. 15:55; 1 Sam. 25:2, 5, 7, 40). It has been identified as present-day Khirbet el-Kermel, about 13 kilometers (8 miles) southeast of Hebron. Carmel, near Maon, was the home of a very rich and very foolish man named NABAL. This man was a stubborn, churlish fellow who insulted David by refusing to show hospitality to David’s servants. The Lord struck Nabal so that “his heart died within him, and he became like a stone” (1 Sam. 25:37). After Nabal’s death, David sent for Abigail the Carmelitess, widow of Nabal, to take her as his wife. Abigail, “a woman of good understanding and beautiful appearance” (1 Sam. 25:3), became one of David’s wives. Hezrai (2 Sam. 23:35), or Hezro (1 Chr. 11:37), one of David’s mighty men, also came from Carmel.
2. A mountain range stretching about 21 kilometers (13 miles) from the Mediterranean coast southeast to the Plain of Dothan (see Map

3, B–2). At the Bay of Accho (Acre), near the modern city of Haifa, this mountain range juts out into the Mediterranean Sea in a promontory named Mount Carmel. It rises sharply from the seacoast to a height of 143 meters (470 feet) near Haifa. The mountain range as a whole averages over 1,000 feet above sea level, with 530 meters (1,742 feet) being the summit.

The Canaanites built sanctuaries to pagan deities on this mountain. Thus, Carmel was an appropriate site for a confrontation between Elijah, the prophet of the Lord, and the "prophets of Baal" (1 Kin. 18:19–20), the idolatrous Canaanite priests. It was also from the top of Mount Carmel that Elijah saw a sign of the coming storm: "a cloud, as small as a man's hand, rising out of the sea" (1 Kin. 18:44), a cloud that signaled the end of a prolonged drought. The prophet Elisha also visited Mount Carmel (2 Kin. 2:25; 4:25).

Photo by Willem A. VanGemeren

- A modern highway on a pass through Mount Carmel, near Megiddo.

CARMELITE [KAHR muhl ite]—a native or inhabitant of the town of Carmel in Judah. NABAL, the husband of Abigail (1 Sam. 30:5; 2

Sam. 2:2; 3:3), and HEZRAI (2 Sam. 23:35), or HEZRO (1 Chr. 11:37), one of David's mighty men, were both Carmelites.

CARMELITESS [KAHR muhl ite ess]—a female inhabitant or native of the town of Carmel in Judah. Abigail, the widow of Nabal, is the only person in Scripture to have this designation (1 Sam. 27:3; 1 Chr. 3:1).

CARMI [KAHR mye] (*vineyard owner, vinedresser*)—the name of two or three men in the Old Testament:

1. A son of Reuben who went to Egypt with Jacob (Gen. 46:1–9).
2. A descendant of Judah and the father of Achan (Josh. 7:1, 18), or Achar (1 Chr. 2:7).
3. A son of Judah (1 Chr. 4:1). He may be the same person as Carmi No. 2, although some scholars see this Carmi as an alternative form of Caleb.

CARNAL—sensual, worldly, nonspiritual; relating to or given to the crude desires and appetites of the FLESH or body. The apostle Paul contrasts "spiritual people"—that is, those who are under the control of the Holy Spirit—with those who are "carnal"—those under the control of the flesh (1 Cor. 3:1–4; Rom. 8:5–7). The word "carnal" is usually reserved in the New Testament to describe worldly Christians.

CARPENTER (see OCCUPATIONS AND TRADES).

CARPUS [KAHR puhs] (*fruit*)—a resident of TROAS with whom the apostle Paul left his cloak. Paul later sent for the cloak (2 Tim. 4:13).

CARRIAGE—KJV word for baggage that is packed, assembled, and carried on a journey. NKJV translations of this word include "supplies" (1 Sam. 17:22), "equipment" (Is. 10:28), "goods" (Judg. 18:21), and "carriages" (Is. 46:1).

CARRION VULTURE (see ANIMALS OF THE BIBLE).

CARSHENA [kahr SHE nuh]—a high Persian official at Shushan (Susa). He was one of seven princes "who had access to the king's presence" (Esth. 1:14). The "king" was Ahasuerus, generally identified as Xerxes I (485–464 B.C.).

CART—a two-wheeled vehicle used for transporting goods in Bible times (Num. 7:3, 6–8). The first mention of a cart in the Bible is the reference to the carts that Joseph gave to the "sons of Israel" to bring his father Jacob and their wives and children to Egypt (Gen. 45:19, 21, 27; 46:5).

Normally made of wood (1 Sam. 6:14), carts had either two or four wheels. If they were used to carry passengers, they might have a canopy to protect the riders from the weather (Num. 7:3). But they were generally used to carry the crops from the fields (Amos 2:13) or to transport heavy objects for some distance (1 Sam. 6:6–16). Oxen were usually used to pull a cart.

The reference in Isaiah 5:18 to sinning "as if with a cart rope" may mean "big sins," since heavy rope was needed to hitch the cart to an animal.

Also see WAGON.

Photo by Gustav Jeeninga

• Several passengers in a cart cross the river at Philippi near the site of the ancient New Testament city.

CARVER (see OCCUPATIONS AND TRADES).

CASEMENT—KJV term for the small opening in a wall that allowed an outside view and provided for ventilation (Prov. 7:6; lattice, NKJV, NIV).

CASIPHIA [kuh SIF ih uh]—an unidentified place (perhaps a city or a district) in Babylonia, "by the river that flows to Ahava" (Ezra 8:15). Ezra sent for priests from this place, with a view toward their accompanying him to Jerusalem and serving in the temple (Ezra 8:17). Apparently, Casiphia was on or near the road between Babylon and Jerusalem.

CASLUHIM [KASS loo him]—a tribe descended from MIZRAIM (the regular Hebrew word for Egypt), son of Ham. The Bible speaks of the "Casluhim (from whom came the Philistines) and [the] Caphtorim" (Gen. 10:14; 1 Chr. 1:12). The Casluhim may have lived in Upper Egypt.

CASSIA (see PLANTS OF THE BIBLE).

CASTAWAY—KJV word for DISQUALIFIED (1 Cor. 9:27).

CASTLE—a large fortified building. Fortified towers were often situated on a country's borders, or in other strategic places such as mountain passes, to guard against invading armies (2 Chr. 27:4). They served as the first line of Israel's defense. First Chronicles 11:5, 7 refers to the castle, or stronghold, of Jerusalem. Larger cities in biblical times often had an upper and a lower city. The upper city was usually on an elevated site where the earlier town had been situated; it was called the castle or fortress. With its own wall system, the upper city served as a second line of defense if the outer wall protecting the lower city was broken or scaled.

The word "castle" also appears in the Book of Acts, referring to the Fortress of ANTONIA in Jerusalem. This fortress overlooked the temple area. Roman troops were stationed here to curb any outbreaks of violence. When the apostle Paul was threatened by a mob in Jerusalem, soldiers from Antonia rescued him and took him into the fortress, or

CASTLE, for protection (Acts 21:34; 22:24; 23:10, KJV; barracks, NKJV, NIV).

Also see BARRACKS.

Photo by Howard Vos

• Excavations of the castle, or fortress palace, of Herod the Great, showing the site of the royal gardens in the foreground.

CASTOR AND POLLUX **[KASS tur, POL uks]** (see GODS, PAGAN).

CAT (see ANIMALS OF THE BIBLE).

CATACOMBS—deep, underground tunnels and vaults intended, for the most part, for the burial of the dead. The famous catacombs of Rome, extending for hundreds of miles, were used as places of refuge by the early Christians, who sought to escape persecution from the Roman Empire. They also conducted religious services there. These catacombs are situated outside the city gates, about 7.6 to 20 meters (25 to 65 feet) below the ground. The catacombs are not mentioned in the Bible.

CATERPILLAR (see ANIMALS OF THE BIBLE).

CATHOLIC EPISTLES—the traditional designation of seven letters in the New Testament: James; 1 and 2 Peter; 1, 2, and 3 John; and Jude. The word “catholic” means “general, worldwide, universal” (in contrast to specific). When applied to these non-Pauline epistles, it means they were circulated generally throughout the whole of Christendom and not just sent to a specific local church. Also see EPISTLE.

CATTLE (see ANIMALS OF THE BIBLE).

CAUDA [KAW duh]—a form of CLAUDA.

CAUL—KJV word that refers to the fatty lobe attached to the liver (Ex. 29:13, 22; covering, NIV) and the fleshy sac surrounding the heart (Hos. 13:8).

CAUSEWAY—a raised road. The only causeway in the Bible was one that ascended from the lower city of Jerusalem to the temple (1 Chr. 26:16, 18). The NKJV translation is highway (upper road, NIV). It is also called entryway (2 Chr. 9:4) and walkway (2 Chr. 9:11).

CAVALRY—warriors or soldiers on horseback, assigned to battles that require great mobility. The Bible mentions the cavalry units of Solomon (1 Kin. 9:19, 22; 2 Chr. 8:6, 9), Ben–Hadad the king of Syria (1 Kin. 20:20), and the Chaldeans (Hab. 1:8; horsemen, KJV, NRSV, NIV). Both the Egyptians and the Canaanites had cavalries that threatened the Israelites at various times (Ex. 14:9; 15:19; Judg. 4:15). Most of the references to "cavalry" in the Old Testament probably intend "charioteers," since the use of soldiers on horseback was a relatively late development.

CAVE—a natural underground chamber open to the surface; a cavern or hollow place in the side of a hill or cliff. Because of the abundance of limestone in which caves easily form, the land of Israel has many caves.

The principal caves mentioned in the Bible are: Machpelah, the burial place of Abraham and Sarah, Isaac and Rebekah, Jacob and Leah (Gen. 23:9–20; 49:30; 50:13); Makkedah, where five Amorite kings hid from Joshua (Josh. 10:16–27); and Adullam, where David hid from King Saul (1 Sam. 22:1).

After the destruction of Sodom, Lot and his two daughters lived in a cave (Gen. 19:30). When Elijah the prophet was threatened by Jezebel, he fled to a cave in Mount Horeb (1 Kin. 19:9, 13). The tomb of Lazarus was a cave at Bethany (John 11:38).

Photo by E. B. Trovillion

• In prehistoric times, families lived in some of these caves in the vicinity of Mount Carmel.

CEDAR (see PLANTS OF THE BIBLE).

CEILING—the covering or lining of the interior upper surface of a room. This word is used to describe the construction of Solomon’s TEMPLE in Jerusalem. He paneled the walls with cedar wood “from the floor . . . to the ceiling” (1 Kin. 6:15). Also see ARCHITECTURE.

CELEBRATE (see WORSHIP).

CELLAR—KJV word for an underground storage area for oil or wine (1 Chr. 27:27–28; supply store, NKJV).

CENCHREA **[SEN krih uh]**—a seaport town in Greece about 11 kilometers (7 miles) east of Corinth. During his second missionary journey, the apostle Paul sailed from Cenchrea on his return to Syria (Acts 18:18; Cenchreae, NRSV). Phoebe was a servant of the church in this town (Rom. 16:1).

Photo by Howard Vos

• The Saronic Gulf at Cenchrea, which served as the port for the city of Corinth.

CENCHREAE [SEN krih eye]—a form of CENCHREA.

CENSER—a container, probably a ladle or shovel-like device, used for carrying live coals of fire, in which incense was burned (Num. 16:6, 17–18, 37–39, 46). The censers of the tabernacle were of bronze (Ex. 27:3; Lev. 16:12); those of the temple were "of pure gold" (1 Kin. 7:50; 2 Chr. 4:22).

In the temple worship, the use of the censer and the right to burn incense were jealously guarded prerogatives of the priests, the sons of Aaron. When UZZIAH (or Azariah), king of Judah, unlawfully entered the temple of the Lord and presumed to take a censer in his hand and burn incense on the altar, he was stricken with leprosy as punishment (2 Chr. 26:16–23). The censer was used in the purification ritual on the Day of Atonement (Lev. 16:12–14).

CENSUS—an official counting and registration of citizens; a property evaluation for tax purposes in early Rome.

The first numbering of the people in the Old Testament occurred at the time of the EXODUS. All men twenty years of age or older who were able to go to war were counted (Num. 1:2–46). One purpose of this census was to help in the distribution of the land (Num. 26:52–56). After the CAPTIVITY, there was another census (Ezra 2) of men to show

how many had returned from Babylonian captivity and also as an aid for the distribution of the land.

In New Testament times the Roman government conducted periodic countings of the people to assess the amount of tax their country should pay to the treasury of the Roman Empire. The New Testament mentions two censuses. At the time of Jesus' birth, Joseph and Mary went to Bethlehem to be registered (Luke 2:1–5). This was probably a census required of all nations under the rule of Rome. All citizens were required to return to their places of birth for an official registration of their property for tax purposes.

The second Roman census was conducted to make an assessment of the property of Judea in A.D. 6. At this time Judea came under direct Roman rule. Because of this, Judas of Galilee incited a revolt, stating that the Jews should be ruled by God rather than by a foreign power (Acts 5:37).

The Roman system of taking census began in 10–9 B.C. Such a registration took place every fourteen years.

Photo by Howard Vos

• Huge storage jars discovered in the storage area of a royal palace on the Island of Crete.

CENTURION (see OCCUPATIONS AND TRADES).

CEPHAS **[SEE fuhs]** (*rock*)—the Aramaic name of Simon the son of Jonah (John 1:42), given to him by Christ.

CHAFF—the fine, dry material, such as husks (seed coverings) and other debris, that is separated from the seed in the process of threshing grain. In the Bible, chaff symbolizes worthless, evil, or wicked persons (or things) that are about to be destroyed (Ps. 1:4; Matt. 3:12; Luke 3:17). It is a fitting figure of speech to describe complete destruction by judgment. "The ungodly," said the psalmist, "are like the chaff which the wind drives away" (Ps. 1:4). Also see WINNOWING.

CHAINS—a word with several different meanings in the Bible:

1. An insignia of office. Pharaoh put a chain of gold around Joseph's neck—a sign of royal favor (Gen. 41:42). Belshazzar did the same for Daniel (Dan. 5:7, 16, 29). Ezekiel used the word to symbolize God's sovereign love for Jerusalem (Ezek. 16:11).
2. An ornament (Prov. 1:9; Song 1:10). Two braided chains of pure gold fastened the BREASTPLATE of the high priest to the EPHOD (Ex. 28:14, 22; 39:17). Seven ornamental chains were used to decorate the capitals of the two bronze pillars that stood in front of the temple (1 Kin. 7:17; 2 Chr. 3:5, 16). Idols were often decorated with silver chains (Is. 40:19).
3. Fetters to bind prisoners. The apostle Paul was bound to a Roman soldier by a chain (Acts 28:20; 2 Tim. 1:16). Describing himself as "an ambassador in chains" (Eph. 6:20), Paul wished that King Agrippa could be altogether as he was, "except for these chains" (Acts 26:29). The apostle Peter was bound between two Roman soldiers by two chains (Acts 12:6–7).

Photo: Haifa Maritime Museum

• These slave chains from the Roman era were found underwater off the coast of Israel.

CHALCEDONY [KAL seh dough knee] (see JEWELS AND PRECIOUS STONES).

CHALCOL [KAL kahl]—a form of CALCOL.

CHALDEA [kal DEE uh]—originally, the lower Tigris and Euphrates valley, or the southern portion of Babylonia. Later, beginning with the reign of Nebuchadnezzar II (king of Babylonia from 605 to 562 B.C.), the term Chaldea came to include practically all of Babylonia and was virtually synonymous with the Neo-Babylonian Empire.

In the NKJV the term Chaldea is found only in the books of Jeremiah and Ezekiel. Jeremiah prophesied the fall of Babylon by saying, “Chaldea shall become plunder” (Jer. 50:10) and “I will repay Babylon, and all the inhabitants of Chaldea for all the evil they have done” (Jer. 51:24). In a vision, the Spirit of God took Ezekiel into Chaldea to his fellow Jews in captivity (Ezek. 11:24). Ezekiel later referred to “the Babylonians of Chaldea” (Ezek. 16:29; 23:15–16).

Also see BABYLONIA; CHALDEANS.

CHALDEAN ASTROLOGERS [kal DEE uhn] (see ASTROLOGY).

CHALDEANS [kal DEE unz] (*conquerors*)—one of the ancient peoples that formed the dominant population in Babylonia, especially beginning with the empire of Nebuchadnezzar II (king of Babylonia from 605 to 562 B.C.).

The Chaldeans are first mentioned in secular literature in the annals of the Assyrian King Ashurnasirpal II (who reigned from 884/883 to 859 B.C.). Earlier documents refer to the same area as the “sea lands.” In 850 B.C. Shalmaneser III, king of Assyria (reigned from 859 to 824 B.C.), raided Chaldea and reached the Persian Gulf, which he called the “Sea of Kaldu.” On the accession of Sargon II (reigned from 721 to 705 B.C.) to the Assyrian throne, the Chaldean Marduk-apla-iddina II—in the Bible called Merodach–Baladan (Is. 39:1) or Berodach–Baladan (2 Kin. 20:12)—a ruler of Bit–Yakin (a district of Chaldea), rebelled against the Assyrians and became king of Babylonia.

In spite of Assyrian opposition, Merodach–Baladan held power from 721 to 710 B.C. In 712 B.C. (2 Kin. 20:12–19; Is. 39:1–8) he sent an embassy to Hezekiah, king of Judah, inviting him to join a confederacy with Babylonia, Phoenicia, Moab, Edom, Philistia, and Egypt against Assyria. After Merodach–Baladan seized power, the Chaldeans became the dominant power in Babylon (Is. 13:19; 47:1, 5; 48:14, 20). He finally fled, however, and Bit–Yakin was placed under Assyrian control.

When Assyrian power declined, a Chaldean governor, Nabopolassar (the father of Nebuchadnezzar) led a revolt. In 626 B.C., he became king of Babylonia and founded a Chaldean (Neo-Babylonian) dynasty that lasted until the Persian invasion of 539 B.C., led by Cyrus the Great (king of Persia from 550 to 529 B.C.). The prestige of Nabopolassar’s successors, Nabu-kudurri-usur (Nebuchadnezzar; king of Babylonia from 605 to 562 B.C.) and Nabonidus (King of Babylonia from 556 to 539 B.C.), was such that the term Chaldean became synonymous with the term Babylonian.

Nebuchadnezzar was the king involved in the capture of Jerusalem and the deportation of its inhabitants into Babylonian captivity (2 Kin. 24:1–2; Jer. 25:1; 26:9–11; 52:30). The son of Nebuchadnezzar, Awel–Marduk (called Evil–Merodach in 2 Kin. 25:27 and Jer. 52:31), freed

Jehoiachin, king of Judah, from prison after he had been there for 37 years. He gave Jehoiachin a daily allowance of food for the rest of his life.

In the Bible the term Chaldeans is first mentioned in connection with Haran—the son of Terah and brother of Abram—who “died before his father Terah in his native land, in Ur of the Chaldeans” (Gen. 11:28). The Book of Genesis tells us that “Terah took his son Abram [Abraham] and his grandson Lot, the son of Haran, and his daughter-in-law Sarai [Sarah], his son Abram’s wife, and they went out . . . from Ur of the Chaldeans to go to the land of Canaan” (Gen. 11:31). Abraham lived in Ur of the Chaldeans before the Chaldeans dominated Babylonia.

The term Chaldean also was used by several ancient authors to denote the priests and other persons educated in the classical Babylonian literature, especially in traditions of astronomy and astrology (Dan. 2:2, 4–5, 10). Some scholars believe the “wise men [magoi] from the East” (Matt. 2:1) who came to Jerusalem at the time of Jesus’ birth may have been Chaldean astrologers.

In the Bible most of the references to Chaldeans appear in the Book of Jeremiah (21:4, 9; 35:11; 51:4, 54). Jeremiah identified the Chaldeans with the Babylonians, who besieged the city of Jerusalem during the reign of Nebuchadnezzar, looted the temple, and carried the Israelites into captivity.

CHALDEANS, UR OF THE [kal DEE uhns] (see UR).

CHALKSTONE (see MINERALS OF THE BIBLE).

CHAMBER—a ROOM inside of, or on the roof of, a house or a public building (Gen. 43:30). The upper chamber was a room on the roof, often favored because of its cool location (2 Kin. 23:12). “Chamber” is also used symbolically in the Bible; the psalmist praised God for sending rain on the earth from “His upper chambers” (Ps. 104:13). Also see HOUSE.

CHAMBERLAIN (see OCCUPATIONS AND TRADES).

CHAMELEON; CHAMOIS (see ANIMALS OF THE BIBLE).

CHAMPION (*go-between*)—a word used to describe the Philistine giant Goliath (1 Sam. 17:4, 23, 51).

CHANCELLOR (see OCCUPATIONS AND TRADES).

CHANGERS, MONEY (see MONEYCHANGERS).

CHANT (see MUSIC).

CHARCOAL—a dark carbon substance usually prepared from wood by charring in a kiln (Prov. 26:21; coals, KJV; coal, REB). Charcoal was used for heating (Is. 47:14; John 18:18) and cooking (Is. 44:19; John 21:9) and by blacksmiths (Is. 44:12; 54:16).

CHARGER—KJV word for PLATTER.

CHARIOT (see ARMS, ARMOR OF THE BIBLE).

CHARIOTEER (see OCCUPATIONS AND TRADES).

CHARIOTS OF THE SUN—articles removed from the entrance to the temple by Josiah, king of Judah, and burned. These articles may have been idolatrous golden images of some king (2 Kin. 23:11). Both the Mesopotamian and the Greek cultures believed in a sun-god who drove his chariot across the sky. Apparently a cult of sun worshipers also thrived in Israel at times (Deut. 17:3; Ezek. 8:16).

CHARITY—KJV word for LOVE.

CHARM (see MAGIC, SORCERY AND DIVINATION).

CHARRAN [KAR uhn]—a form of HARAN.

CHASTE—inwardly pure. While this purity is inward in nature, it also affects a person's conduct (1 Pet. 3:2). As commonly understood, the word "chaste" is applied to sexuality; the chaste person is innocent of sexual impurity, in desire, imagination, and action (2 Cor. 11:2; Titus 2:5). Some modern translations use the word "pure" where the KJV uses "chaste."

CHASTEN (see CHASTISEMENT).

CHASTISEMENT—an infliction of punishment (as by whipping or beating). In the Bible the term chastisement usually refers to punishment or discipline brought by God for the purpose of (1) education, instruction, and training (Job 4:3); (2) corrective guidance (2 Tim. 2:25); and (3) discipline, in the sense of corrective physical punishment (Prov. 22:15; Heb. 12:5–11; Rev. 3:19).

One marvelous passage that does not fit into any of these three categories is Isaiah's portrait of the Suffering Servant: "He was wounded for our transgressions, He was bruised for our iniquities; the chastisement for our peace was upon Him, and by His stripes we are healed" (Is. 53:5). Christians believe that Isaiah was speaking of Jesus Christ, who died in our place, and for us.

CHEBAR [KEE bahr] (*great*)—a "river" of Chaldea. The Jewish captives, including the prophet Ezekiel, lived along the banks of this river at the village of Tel Abib (Ezek. 1:1, 3; 3:15, 23). It was here that Ezekiel saw several of his remarkable visions (Ezek. 10:15, 20, 22; 43:3; Kebar, NIV). The Chebar was most likely not a river at all, but the famous Grand Canal of Nebuchadnezzar that connected the Tigris and Euphrates Rivers.

CHECKER WORK—KJV words for LATTICE NETWORK.

CHEDORLAOMER [ked awr LAY oh muhr] (*servant of* [the Elamite God] *Lagamar*)—a king of ELAM, a country east of Babylonia, in Abraham's day (Gen. 14:1, 4–5, 9, 17; Kedorlaomer, NIV). Allied with three other Mesopotamian kings—Amraphel of Shinar, Arioch of Ellasar, and Tidal of "nations"—Chedorlaomer led a campaign against southern Canaan and defeated the inhabitants in the Valley of SIDDIM near the Dead Sea. The conquered people served Chedorlaomer for twelve years, but in the thirteenth year they rebelled (Gen. 14:4).

Chedorlaomer came again with his allies and conquered the region east of the Jordan River from Bashan southward to the Red Sea as well as the plain around the Dead Sea, thus gaining control of the lucrative caravan routes from Arabia and Egypt through Canaan. In making this conquest, Chedorlaomer captured Lot, Abraham's nephew. Aided by his allies and numerous servants, Abraham launched a night attack on Chedorlaomer at Dan, defeating him and recovering Lot and the spoils.

Although Chedorlaomer has not been identified in references outside the Old Testament, the elements of his name are typically Elamite.

CHEEK—either side of the face between the eye, mouth, and ear. To smite someone on the cheek was a serious insult (Job 16:10; Mic. 5:1). Jesus' command to turn the other cheek when struck (Matt. 5:39) is an important statement of how those who follow Him are to respond to insult.

CHEESE—a food produced from curdled milk (1 Sam. 17:18; 2 Sam. 17:29; Job 10:10). In the desert climate of Canaan, cheesemaking preserved surplus milk for future use without refrigeration. Although the word occurs only three times in the Bible, cheese was probably more common in ancient Israel than this might indicate. The Tyropoeon [literally, cheesemakers] Valley of Jerusalem apparently was the center of the cheesemaking industry.

Jewish tradition prohibited the eating of cheese made by a Gentile because it may have been made from the milk of an animal offered to idols. Modern orthodox Jews still require rigid controls over cheesemaking.

CHELAL [KEE lal] (*completeness*)—an Israelite who divorced his pagan wife after the captivity (Ezra 10:30; Kelal, NIV).

CHELLUH [KEL oo]—a form of CHELUH.

CHELUB [KEE luhb] (*bird's cage*)—the name of two men in the Old Testament:

1. A brother of Shuhah, a Judahite (1 Chr. 4:11).
2. The father of Ezri, a supervisor of those who tilled the soil during David's reign (1 Chr. 27:26; Kelub, NIV).

CHELUBAI [kih LOO bye]—a son of Hezron and grandfather of Caleb (1 Chr. 2:9). Chelubai is also spelled Caleb (1 Chr. 2:18–19, 42).

CHELUH [KEL oo] ([Jehovah is] *perfect*)—a Levite who divorced his pagan wife after the captivity (Ezra 10:35; Chelluh, KJV; Cheluhi, NRSV, NASB; Keluhi, NIV, REB).

CHELUHI [keh LOU high]—a form of CHELUH.

CHEMARIM [KEM uh rim]—the KJV transliteration of the Hebrew word *kemarim* (Zeph. 1:4; idolatrous priests, NRSV, NKJV, NIV, NASB; heathen priests, REB). The word also refers to the idolatrous priests (2 Kin. 23:5, NKJV) appointed by the kings of Judah for the worship at the high places, and to the priests (Hos. 10:5, NKJV) of the calf-idols at Bethel.

CHEMOSH [KEE mahsh] (see GODS, PAGAN).

CHENAANAH [kih NAY uh nuh]—the name of two men in the Old Testament:

1. The father or ancestor of Zedekiah (1 Kin. 22:11, 24; 2 Chr. 18:10, 23).
2. A son of Bilhan, listed in the family of Benjamin (1 Chr. 7:10; Kenaanah, NIV).

CHENANI [kih NAY nigh]—a Levite who assisted at Ezra's public reading of the Book of the Law (Neh. 9:4; Kenani, NIV).

CHENANIAH [ken uh NYE uh] (*the Lord has established*)—a chief Levite during the days when David brought the ARK OF THE COVENANT to the temple (1 Chr. 15:22, 27; Kenaniah, NIV).

CHEPHAR HAAMMONI [KEE fur ha AM uh nye] (*village of the Ammonites*)—a town assigned to the tribe of Benjamin (Josh. 18:24; Kephar Ammoni, NIV).

CHEPHIRAH [kih FYE ruh] (*village, town*)—a city of Gibeon given to the tribe of Benjamin (Josh. 9:17; 18:26; Ezra 2:25; Neh. 7:29; Kephirah, NIV). It is identified as modern Khirbet Kefireh, about 8 kilometers (5 miles) southwest of el-Jib (ancient Gibeon).

CHERAN [KEE ruhn]—a son of Dishon (Gen. 36:26; 1 Chr. 1:41; Keran, NIV).

CHERETHITES [KER ih thites] (*Cretans*)—a tribe inhabiting the NEGEV (or southern area) of Philistia (1 Sam. 30:14; Ezek. 25:16; Zeph.

2:5). The tribe probably emigrated from the island of Crete. Along with the PELETHITES, the Cherethites formed the basis of David's mercenary army (2 Sam. 8:18; 15:18; 20:7; Kerethites, NIV).

CHERITH [KEE rith] (*gorge, trench*)—a wadi (dry riverbed) of Gilead, east of the Jordan River, where the prophet ELIJAH hid from King Ahab and was fed by ravens (1 Kin. 17:3, 5; Kerith, NIV). It is probably the same as Wadi Yabis, near Beth Shan.

CHERUB [CHAIR ub]—a place in Babylonia where some Jewish citizens lived during the captivity. The persons who returned to Judah from this place could not prove their Israelite descent (Ezra 2:59; Neh. 7:61; Kerub, NIV).

CHERUBIM [CHAIR oo beam]—winged angelic beings, often associated with worship and praise of God. The cherubim are first mentioned in the Bible in Genesis 3:24. When God drove Adam and Eve from the Garden of Eden, He placed cherubim at the east of the garden, "and a flaming sword which turned every way, to guard the way to the tree of life." They were similar in appearance to the statues of winged sphinxes that flanked the entrances to palaces and temples in ancient Babylonia and Assyria.

Symbolic representations of cherubim were used in the TABERNACLE in the wilderness. Two cherubim made of gold were stationed at the two ends of the MERCY SEAT, above the ARK OF THE COVENANT in the HOLY OF HOLIES (Ex. 25:17–22; 1 Chr. 28:18; Heb. 9:5). Artistic designs of cherubim decorated the ten curtains (Ex. 26:1; 36:8) and the veil (Ex. 26:31; 2 Chr. 3:14) of the tabernacle.

When Solomon built the temple, he ordered that two cherubim be made of olive wood and overlaid with gold. Each measured ten cubits (4.6 meters or 15 feet) high with a wingspread of ten cubits (1 Kin. 6:23–28; 8:6–7; 2 Chr. 3:10–13; 5:7–8). These gigantic cherubim were placed inside the inner sanctuary, or in the Most Holy Place in the temple. Their wings were spread over the ark of the covenant. Cherubim functioned as the armrests of the throne of the invisible Lord God of Israel, the true Ruler and King of His People (1 Sam. 4:4; 2 Sam. 6:2). The woodwork throughout the temple was decorated with engraved figures of cherubim, trees, and flowers (1 Kin. 6:29–35; 7:29, 36; 2 Chr. 3:7).

A careful comparison of the first and tenth chapters of the book of Ezekiel shows clearly that the “four living creatures” (Ezek. 1:5) were the same beings as the cherubim (Ezekiel 10). Each had four faces—that of a man, a lion, an ox, and an eagle ((Ezek. 1:10; also 10:14)—and each had four wings. In their appearance, the cherubim “had the likeness of a man” (Ezek. 1:5). These cherubim used two of their wings for flying and the other two for covering their bodies (Ezek. 1:6, 11, 23). Under their wings the cherubim appeared to have the form, or likeness, of a man’s hand (Ezek. 1:8; 10:7–8, 21).

The imagery of Revelation 4:6–9 seems to be inspired, at least in part, by the prophecies of Ezekiel. The “four living creatures” described here, as well as the cherubim of Ezekiel, served the purpose of magnifying the holiness and power of God. This is one of their main responsibilities throughout the Bible. In addition to singing God’s praises, they also served as a visible reminder of the majesty and glory of God and His abiding presence with His people.

In some ways, the cherubim were similar to the SERAPHIM, another form of angelic being mentioned in the Bible. Both were winged beings, and both surrounded God on His throne (Is. 6:2–3). But the seraphim of the prophet Isaiah’s vision were vocal in their praise of God, singing “Holy, holy is the LORD of hosts” (Is. 6:3). Nowhere else in the Bible do the seraphim break forth in such exuberant praise. They apparently played a quieter, more restrained role in worship.

CHESALON **[KESS uh lahn]**—another name for Mount Jearim on the northern boundary of Judah (Josh. 15:10; Kesalon, NIV). The name is preserved in that of modern Kesla, about 15 kilometers (9 miles) west of Jerusalem.

CHESED **[KEE sed]**—the fourth son of Nahor and a nephew of Abraham (Gen. 22:22; Kesed, NIV).

CHESIL **[KEE sil]**—a village in southern Judah, named with Eltolad, Hormah, and Ziklag (Josh. 15:30; Kesil, NIV).

CHEST—a word with two distinct meanings in the Bible:

1. The trunk, or rib cage, of the human body (Dan. 2:32).
2. A wooden box, or container (2 Chr. 24:3–11).

Also see COFFER.

CHESTNUT (see PLANTS OF THE BIBLE).

CHESULLOTH [kih SUHL ahth]—a town between Jezreel and Shunem in the territory assigned to Issachar (Josh. 19:18; Kesulloth, NIV). This site is identified as modern Iksal, about 5 kilometers (3 miles) southeast of Nazareth.

CHETH [hayth]—a form of HETH.

CHEZIB [KEE zib]—a form of ACHZIB.

CHICKEN (see ANIMALS OF THE BIBLE).

CHIDON [KYE dun] (*a javelin*)—the name of the threshing floor where Uzza (or Uzzah) was struck dead for touching the ARK OF THE COVENANT (1 Chr. 13:9; Kidon, NIV). In a parallel account the name is given as Nachon (2 Sam. 6:6; Naeon, NIV).

CHIEF—the leader of a family, clan, or tribe (Gen. 36:15–43); a chieftain, ruler, or prince of a people. The word is also used in various administrative titles, such as chief butler and chief baker (Gen. 40:2—41:10).

CHILD, CHILDREN—offspring born to a husband and wife in the marriage relationship. To the Hebrews, children were considered gifts from God, and to be childless was considered a reproach (Gen. 16:4; Luke 1:25). Jesus clearly expressed his love and respect for children (Mark 9:36–37). He used the innocence and openness of children to illustrate the attitude necessary for entering the KINGDOM OF GOD (Matt. 18:2–3). Also see FAMILY.

CHILDBEARING—the act of giving birth to offspring (Gen. 18:11; 1 Tim. 2:15). A birth is a joyful occasion (John 16:21). But it is also a painful event, characterized by agony and travail, following God’s curse on Eve (Gen. 3:16). This agony is so well-known that childbearing became symbolic of any time of sorrow and suffering (Ps. 48:6; Is. 13:8). The prophet Jeremiah was especially fond of this analogy (Jer. 4:31; 13:21; 49:24; 50:43). In His Olivet Discourse, Jesus applied this image to the sorrows that start the Messianic age (Matt. 24:8). The apostle Paul twice used this figure of speech (Rom. 8:22; Gal. 4:19).

Midwives were generally present to assist mothers at the time of birth (Gen. 35:17; 38:28). When Israel suffered in Egypt, God blessed two midwives and removed some of the effects of Eve's curse by giving Israelite women easier childbirth (Ex. 1:19).

Also see BIRTH; TRAVAIL.

CHILDREN OF GOD (see SONS OF GOD).

CHILEAB [KIL ih ab]—a son of David and Abigail (2 Sam. 3:3; Kileab, NIV); he also was called Daniel (1 Chr. 3:1).

CHILION [KIL ih ahn] (*wasting away*)—the younger son of Elimelech and Naomi and the husband of Orpah, Ruth's sister-in-law (Ruth 1:2, 5; 4:9–10; Kilion, NIV).

CHILMAD [KIL mad]—a place, apparently in Mesopotamia, that traded with Tyre (Ezek. 27:23; Kilmad, NIV). It is mentioned in connection with Eden, Haran, and Assyria.

CHIMHAM [KIM ham]—a friend and political supporter of David, perhaps the son of Barzillai the Gideadite. After Absalom's defeat, he returned from beyond the Jordan River with David to Jerusalem (2 Sam. 19:37–40; Kimham, NIV). The "habitation [or lodging place] of Chimham" (Jer. 41:17; Geruth Kimham, NIV) may have been an inn given to Chimham by David as a reward for his loyalty.

CHIMNEY—an opening in an outside wall of a house through which smoke from a fire could escape (Hos. 13:3). An opening like this was generally a feature in poorer households, which used wood as a fuel. The wealthy classes often lit a fire in the outside court for warmth at night (Mark 14:54; Luke 22:55). Also see HOUSE.

CHINNERETH, CHINNEROTH, CINNEROTH [CHIN uh reth, CHIN uh roth, SIN uh roth] (*lute, harp*)—the name of a lake (see

Map 3, C–2), a region, and a city in the Bible:

1. The early name of the SEA OF GALILEE (Num. 34:11; Josh. 12:3; 13:27; Kinnereth, NIV). It was also called the "Lake of Gennesaret" (Luke 5:1) and the "Sea of Tiberias" (John 6:1; 21:1). The lake is shaped like the outline of a harp.
2. A fortified city of Naphtali on the northwest shore of the Sea of Galilee (Deut. 3:17; Josh. 19:35).
3. A region in or near the territory of Naphtali commonly identified with the Plain of Gennesaret (1 Kin. 15:20).

CHIOS [KYE ahs]—an island in the Aegean Sea—between Greece and Asia Minor (see Map 8, C–2)—at the entrance to the Gulf of Smyrna (modern Izmir). On his return to Jerusalem during his third missionary journey, the apostle Paul "sailed . . . opposite Chios" (Acts 20:15; Kios, NIV). Situated between the islands of Lesbos and Samos, Chios rests about 8 kilometers (5 miles) from the mainland of Asia Minor. The island was famous for its wine, wheat, figs, and gum mastic.

CHISEL (see TOOLS OF THE BIBLE).

CHISLEV [KIZZ lehv]—the ninth month in the Hebrew calendar (Neh. 1:1; Zech. 7:1; Chisleu, KJV; Kislev, NIV). Also see CALENDAR.

CHISLON [KIZ lahn]—the father of ELIDAD (Num. 34:21; Kislon, NIV).

CHISLOTH TABOR [KISS lahth TAY bawr]—a place on the border of Zebulun, probably near Mount Tabor (Josh. 19:12; Kisloth Tabor, NIV).

CHITLISH [KIT lish]—a form of KITHLISH.

CHITTIM [KIT im]—a form of KITTIM.

CHIUN [KYE uhn] (see GODS, PAGAN).

CHLOE [KLOH ee]—a woman, presumably a Christian, possibly from Corinth or Ephesus, who knew of the divisions and dissensions within the church at Corinth (1 Cor. 1:11).

CHOINIX (see WEIGHTS AND MEASURES).

CHORASHAN [kawr ASH uhn]—a form of ASHAN.

CHORAZIN [koh RAY zin]—a city north of the Sea of Galilee (see Map 6, C–2) where Jesus performed many "mighty works" (Matt. 11:21; Luke 10:13; Korazin, NIV). It has been identified as present-day Khirbet Kerazeh, about 3 kilometers (2 miles) north of Capernaum (present-day Tell Hum). Jesus pronounced judgment upon Chorazin because it did not repent and believe.

Photo by Gustav Jeeninga

• Ruins of Chorazin, a town condemned by Jesus because of its unbelief (Matt. 11:21).

CHOSEN (see ELECTION).

CHOSEN PEOPLE—a name for the people of Israel, whom God chose as His special instruments. As a holy people set apart to worship God, they were to make His name known throughout the earth (Ex. 19:4–6; Deut. 7:6–8; Ps. 105:43). In the New Testament, Peter describes Christians as members of a "chosen generation" (1 Pet. 2:9; chosen people, NIV).

CHOZEBA [koh ZEE buh] (*deceitful*)—a village of Judah (1 Chr. 4:22), probably the same as Achzib (Josh. 15:44; Mic. 1:14) and Chezib (Gen. 38:5). Another spelling is Cozeba (NRSV, NIV).

CHRIST (*anointed one*)—a name for Jesus that showed that He was the long-awaited king and deliverer. For centuries the Jewish people had looked for a prophesied Messiah, a deliverer who would usher in a kingdom of peace and prosperity (Ps. 110; Is. 32:1–8; 61:1–3; Amos 9:13). Jesus was clearly identified as this Messiah in Peter's great confession, "You are the Christ, the Son of the living God" (Matt. 16:16). Also see JESUS CHRIST; MESSIAH.

CHRIST, ASCENSION OF (see ASCENSION OF CHRIST).

CHRIST, CRUCIFIXION OF (see CRUCIFIXION OF CHRIST).

CHRIST, DEATH OF (see ATONEMENT; CRUCIFIXION OF CHRIST).

CHRIST, DIVINITY OF (see INCARNATION; JESUS CHRIST).

CHRIST, HUMANITY OF (see INCARNATION; JESUS CHRIST).

CHRIST, PERSON OF (see INCARNATION; JESUS CHRIST).

CHRIST, TEMPTATION OF (see TEMPTATION OF CHRIST)

CHRISTIAN—an adherent or follower of Christ. The word occurs three times in the New Testament: "The disciples were first called Christians in Antioch" (Acts 11:26); Agrippa said to Paul, "You almost persuade me to be a Christian" (Acts 26:28); Peter exhorted, "If anyone suffers as a Christian, let him not be ashamed" (1 Pet. 4:16). In each instance, the word Christian assumes that the person called by the name was a follower of Christ. Christians were loyal to Christ, just as the Herodians were loyal to Herod (Matt. 22:16; Mark 3:6; 12:13).

The designation of the early followers of Christ as Christians was initiated by the non-Christian population of Antioch. Originally it may have been a term of derision. Eventually, however, Christians used it of themselves as a name of honor, not of shame. Prior to their adoption of the name, the Christians called themselves believers (Acts 5:14), brothers (Acts 6:3), or saints (Acts 9:13), names that also continued to be used.

In modern times the name Christian has been somewhat emptied of its true meaning as a follower of Christ. To some today, Christian means little more than a European or American who is not Jewish, while others have sought to make its proper use the name of a particular denomination. However, its original meaning is a noble one, of which any follower of Christ can rightly be proud.

CHRISTIANITY—the Christian religion, based on Jesus Christ, the only Savior and Mediator between God the Father and sinful humankind.

Christianity is unique among all the religions of the world. Most of them emphasize the life of the founder, but Christianity is based on the death of Jesus Christ. The death of Jesus is unique, for it was prophesied in the opening pages of the Bible (Gen. 5) and came to pass in the New Testament age thousands of years later.

Not only is the death of Christ absolutely essential to Christianity, so is His resurrection. His death and resurrection are so important that all four gospels—Matthew, Mark, Luke, and John—devote at least one-fifth of their teachings to this combined subject. Mark 10:45 summarizes this unique mission of Christ's: "For even the Son of Man did not come to be served, but to serve, and to give His life a ransom for many."

The world already had plenty of religions and gods at the time of Jesus' birth. The Romans had combined their gods with those of the Greeks, and thousands of deities were worshiped. None of these gods had ever lived; most were based on imagination or heroic stories. But Jesus had actually lived in Palestine, had been crucified under Pontius

Pilate (the Roman governor of Judea), and had been raised from the dead by the power of God the Father.

People who worshiped the mythical gods actually chose to ignore the visible signs of truth that pointed them toward God and eventually to salvation through grace (Rom. 1:20–21). This plan of salvation came to full maturity on the cross.

In the apostle Paul’s time there was a grave danger that Jewish converts to Christianity would make the new religion nothing more than an extension of Judaism. Paul fought to keep salvation-by-grace-plus-nothing the essence of Christianity (Eph. 2:8–9).

Paul’s conflict was with a group of converts called JUDAIZERS (Acts 15; Galatians 2), who thought a Gentile convert had to be circumcised before he could become a Christian. Paul, Barnabas, and others traveled to Jerusalem, the center of Judaism, to settle the issue with the church leaders. In effect, Christianity was declared to be a full-grown, independent religion, not simply an extension of the Jewish faith.

Today, Paul’s battle cry still rings forth as the banner of the Christian faith: “A man is not justified by the works of the law but by faith in Jesus Christ” (Gal. 2:16). Salvation is available only through Christ (Acts 4:12), made possible by His death, burial, and resurrection. Christianity is more than a creed, more than a religion; it is a way of life for all who accept Jesus Christ as Lord and Savior.

Photo by Scaliger

• Early Christians may have been forced to fight in gladiatorial contests in the Colosseum, an amphitheater in the city of Rome.

Photo: Hemera Technologies

• Interior view of the massive Colosseum, which covered about six acres and reflected the splendor of ancient Rome.

CHRONICLES, BOOKS OF FIRST AND SECOND—two historical books of the Old Testament that may be characterized as “books of hope.” In broad, selective strokes, these books trace the history of humankind from Adam to the CAPTIVITY and Restoration. Much of this material is a repetition of that found in the books of 1 and 2 Samuel and 1 and 2 Kings. But the writer of Chronicles apparently wrote his history to encourage the exiles who had returned to Jerusalem after seventy years of captivity in Babylon. This selective history reminded them of Israel’s glorious days from the past and gave them hope for the future as they pondered God’s promises to His Covenant People.

Structure of the Book. The books of 1 and 2 Chronicles were written originally as one unbroken book. In later translations of the Bible, however, this long narrative was divided into two shorter books. Each of these books falls naturally into two major divisions.

The first nine chapters of 1 Chronicles contain long genealogies, or family histories, that are composed of information from the earliest historical books of the Bible. These genealogies take the reader from the descendants of Adam up through the ancestors of King DAVID. Special attention is given to the families of priests and Levites (6:1–81; 9:1–34), Saul's family, and particularly to the family of David (chaps. 2–3). The second major section of the book (chaps. 10–29) focuses on the reign of King David. This long account begins with the death of Saul (chap. 10), omitting the historical facts that preceded this event. Saul's death is reported to establish the fact that he was unqualified for office and that David was God's choice for this responsibility (10:14).

The account of David's reign is presented in a positive light, with all the details about David's great sin omitted. First Chronicles also lists the names of all those associated with him as mighty men (chaps. 11–12), and records his great victories (chaps. 14, 18–20). This section of the book also lists the names of the Levites, priests, and musicians in David's administration (chaps. 23–26), as well as other state officials (chap. 27). Also included is David's work in establishing Jerusalem as his capital city (11:4–9), and as the center of worship (chaps. 13, 15–16, 22, 28–29).

The Book of 2 Chronicles also contains two major sections. Chapters 1–9 focus on the rule of King SOLOMON, whose greatest accomplishment was the building of the TEMPLE in Jerusalem. Included is correspondence between Solomon and Hiram, king of Tyre, about building materials (chap. 2), as well as a full account of the dedication service when the temple was completed (chaps. 5–7). The second major section (chaps. 10–36) is a highly selective account of the kings of Judah—from Rehoboam (chaps. 10–12) until the time of the captivity (chap. 36). Kings given prominence in this narrative include Abijah (chap. 13), Asa (chaps. 14–16), Jehoshaphat (chaps. 17–20), Joash (chaps. 23–24), Amaziah (chap. 25), Uzziah or Azariah (chap. 26), Hezekiah (chaps. 29–32), and Josiah (chaps. 34–35). The book ends with the proclamation of King Cyrus of Persia allowing the return of the Jews to rebuild their temple in Jerusalem (36:22–23).

One particularly interesting fact about the Book of 2 Chronicles is that it includes little information about the kings of the Northern Kingdom, Israel. And the facts it gives about the kings of Judah are mostly positive. This indicates the author was interested in tracing the line of David and showing that Judah was the nation that remained faithful to the covenant between God and His people. This fact would have been encouraging to the exiles who returned to Jerusalem to rebuild the temple. They felt they were continuing the forms and traditions that set them apart as the true worshipers of God and gave them a sense of identity as God's Covenant People.

Authorship and Date. The author of the Books of 1 and 2 Chronicles is unknown, although EZRA the priest and scribe (Ezra 7:1–6, 10–11) seems the most likely possibility. As in 1 and 2 Chronicles, the Books of Ezra and Nehemiah were written originally as one unbroken book in the Hebrew language. And the last two verses of 2 Chronicles are repeated in the first three verses of the Book of Ezra, probably indicating that the latter was originally a continuation of the former. Most scholars agree that these four books were written and compiled by the same person, but not all accept the theory of Ezra's authorship.

Ezra, however, remains the best candidate for this honor because of his important role among the community of exiles in Jerusalem. After leading a group to return to their homeland, he worked with another Jewish leader, Nehemiah, to strengthen the people's commitment to God's law (Ezra 10:17–19; Neh. 8:1–8; 9:1–3). He must have written all four of these books—1 and 2 Chronicles, Ezra and Nehemiah—some time after he arrived in Jerusalem about 458 B.C. and led the reforms among the people.

The chronicler used many sources in writing his book, including the Books of Samuel and Kings. He also used court histories, as did earlier writers, and prophetic narratives. One illustration of this procedure can be observed in 2 Chronicles 9:29, at the end of the story of Solomon.

Historical Setting. The Books of 1 and 2 Chronicles cover several centuries of the history of God's Covenant People—from the founders of the nation until the end of their captivity in Babylonia and Persia about 538 B.C. But the books were written with a specific purpose in mind—to give comfort and hope to those who returned to Jerusalem.

The stage was set for the return of the Jewish people to Jerusalem after the Persians defeated Babylonia and became the dominant power of the ancient world. The Babylonians had held the Jewish people captive for seventy years, but the Persians had a different foreign policy. They believed in letting their subject nations live in their own native regions under the authority of a ruling governor. They allowed the Jewish people to return to Jerusalem in several different stages, beginning with the first wave under ZERUBBABEL in 538 B.C. (2 Chr. 36:22–23).

After they returned to Jerusalem and rebuilt the temple, the remnant of God's Covenant People needed constant encouragement. Keeping their faith and traditions alive required continual struggle. The situation called for determination and a strong sense of hope—hope that the promises of God to David would not be forgotten, and that a king from this royal line would rule again one day among God's people. This was the unique situation to which the Books of 1 and 2 Chronicles were addressed.

Theological Contribution. The Books of 1 and 2 Chronicles tie the entire sweep of the Old Testament together into one great affirmation of hope. These books should not only be read as histories, but for their insights into how God has kept faith with His Covenant People across the centuries. By selecting events that show how God has kept His promises, the author presents a beautiful doctrine of hope that begins with Adam (1 Chr. 1:1) and stretches to the end of the captivity of God's people thousands of years later (2 Chr. 36:23). The clear implication for Christians today is that He is still a God of hope whose ultimate purpose will prevail in the world and in the lives of His people.

The Books of 1 and 2 Chronicles emphasize such priestly interests as genealogies, the offices and duties of priests and Levites, the building and dedication of the temple and its furnishings, and the organization of temple leadership and worship. They virtually ignore the apostate rulers of the Northern Kingdom of Israel, giving at least minimal attention to each of the twenty rulers of the Southern Kingdom of Judah. Positive aspects of rule in the south are stressed, with the reigns of David the ideal king and Solomon his successor receiving the most attention. Honoring David and his dynasty is clearly high on the chronicler's agenda. As the last book in the Hebrew canon, Chronicles thus prepares the way for the book of "the genealogy of Jesus Christ, the Son of David" (Matt. 1:1).

1 Chronicles: A Study and Teaching Outline

Part One: From Adam to Saul (1:1—9:44)

I. The Family of Adam 1:1–27
A. From Adam to Noah 1:1–4
B. From Noah to Abraham 1:5–27

II. The Family of Abraham 1:28–54
A. From Abraham to Isaac 1:28–34
B. From Isaac to Israel 1:35–54

III. The Family of Israel 2:1–55
A. The Sons of Israel 2:1–2
B. The Sons of Judah 2:3–55

IV. The Family of David 3:1–24
A. The Sons of David 3:1–9
B. The Sons of Solomon 3:10–24

V. The Descendants of the Israelite Tribes 4:1—8:40
A. The Family of Judah 4:1–23
B. The Family of Simeon 4:24–43
C. The Family of Reuben 5:1–10
D. The Family of Gad 5:11–22
E. The Family of Manasseh 5:23–26
F. The Family of Levi 6:1–81
G. The Family of Issachar 7:1–5
H. The Family of Benjamin 7:6–12
I. The Family of Naphtali 7:13
J. The Family of Manasseh 7:14–19
K. The Family of Ephraim 7:20–29
L. The Family of Asher 7:30–40
M. The Family of King Saul 8:1–40

VI. The Descendants of the Remnant 9:1–34
A. The Family of the Tribes Who Returned 9:1–9
B. The Family of the Priests Who Returned 9:10–13
C. The Family of the Levites Who Returned 9:14–34

VII. The Family of Saul 9:35–44

Part Two: The Reign of David (10:1—29:30)

I. David Becomes King 10:1—12:40
A. Death of Saul 10:1–14

B. Anointing of David as King 11:1–3
C. Conquest of Jerusalem 11:4–9
D. Account of David’s Mighty Men 11:10—12:40

II. The Removal of the Ark of the Covenant 13:1—17:27
A. Improper Transportation of the Ark 13:1–14
B. Prosperity of David’s Reign 14:1–17
C. Proper Transportation of the Ark 15:1–29
D. Celebration of the Ark in Jerusalem 16:1–43
E. Institution of the Davidic Covenant 17:1–27

III. The Military Victories of King David 18:1—20:8
A. David’s Early Victories Summarized 18:1–17
B. David’s Latter Victories Summarized 19:1—20:8

IV. The Preparation and Organization of Israel for the Temple 21:1—27:34
A. Sinful Census of David 21:1–30
B. Material Provisions for Building the Temple 22:1–5
C. Leaders Are Charged to Build the Temple 22:6–19
D. Organization of the Temple Leaders 23:1—26:32
E. Organization of the Leaders of Israel 27:1–34

V. The Last Days of David 28:1—29:30
A. Final Exhortations of David 28:1–10
B. Final Provisions for the Temple 28:11—29:9
C. David’s Final Prayer of Thanksgiving 29:10–19
D. Coronation of Solomon 29:20–25
E. Death of King David 29:26–30

2 Chronicles: A Study and Teaching Outline

Part One: The Reign of Solomon (1:1—9:31)

I. The Succession of Solomon as King 1:1–17

II. The Completion of the Temple 2:1—7:22

III. The Glory of the Reign of Solomon 8:1—9:28

IV. The Death of Solomon 9:29–31

Part Two: The Reigns of Selected Kings of Judah (10:1—36:23)

I. The Reign of Rehoboam 10:1—12:16

II. The Reign of Abijah 13:1–22

III. The Reign of Asa 14:1—16:14

IV. The Reign of Jehoshaphat 17:1—20:37

V. The Reign of Jehoram 21:1–20

VI. The Reign of Ahaziah 22:1–9

VII. The Reign of Athaliah 22:10—23:15

VIII. The Reign of Joash 23:16—24:27

IX. The Reign of Amaziah 25:1–28

X. The Reign of Uzziah 26:1–23

XI. The Reign of Jotham 27:1–9

XII. The Reign of Ahaz 28:1–27

XIII. The Reign of Hezekiah 29:1—32:33

XIV. The Reign of Manasseh 33:1–20

XV. The Reign of Amon 33:21–25

XVI. The Reign of Josiah 34:1—35:27

XVII. The Reign of Jehoahaz 36:1–3

XVIII. The Reign of Jehoiakim 36:4–8

XIX. The Reign of Jehoiachin 36:9–10

XX. The Reign of Zedekiah 36:11–21

XXI. The Proclamation by Cyrus to Return to Jerusalem 36:22–23

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CHRONOLOGY, NEW TESTAMENT—the chronology of the New Testament has been debated over the centuries. This is due partly to the limited data given in the biblical record. The biblical writers were more interested in the events that occurred than in the exact dates when they took place. Many times specific chronological facts are given as incidental remarks in the Bible. From these facts scholars attempt to reconstruct a chronological framework.

The Chronology of the Life of Jesus. The first task the student of the New Testament faces is to construct a chronology of the life of Jesus. The following high points in His life and ministry, with approximate dates, are accepted by most New Testament scholars.

His birth—According to Matthew 2:1 and Luke 1:5, Jesus' birth happened before Herod the Great's death, whch was no later than March or April in 4 B.C. Luke 2:1–5 states that just before Jesus' birth, Quirinius took a census of Israel while he was governor of Syria. The date of Quirinius' governorship is debated. Some scholars believe Quirinius was governor of Syria twice: once around the time of Herod's death and then a decade later in A.D. 6–7.

Another chronological note is that when Herod was tricked by the wise men who visited the baby Jesus, he ordered all children two years and younger to be killed. Some think this would indicate that Jesus was born two years before Herod's order. This is not necessarily true, for Herod was more likely just making sure that he would not miss Jesus in this senseless slaughter. Furthermore, some try to make the star in the East a conjunction of several stars. Again, the text talks about one star that seemed special to the wise men. A conjunction of stars would not have signified the birth of a king, according to the astrology of that day.

In conclusion, it seems that Jesus was born some time around 6 to 4 B.C., with the probability that it was the winter of 5/4 B.C. just before Herod's death.

The beginning of His ministry—Luke 3:1–3 states that John the Baptist's ministry began in the fifteenth year of Tiberius Caesar. Tiberius began reigning in August in A.D. 14. So this would mean that John the Baptist's ministry began some time in A.D. 29. From the gospel narratives about Jesus, it seems that He was baptized and began His ministry shortly after John began preaching. Luke 3:23 states that Jesus was "about" thirty years of age when He began His ministry. If Jesus was born in the winter of 5/4 B.C. and began His ministry in the summer or fall of A.D. 29, He would have been 32.

The duration of His ministry—Although a few scholars hold to a one- or two-year ministry of Jesus, most think He had at least a three-year ministry. The Gospel of John records three specific Passover celebrations during Jesus' ministry (John 2:13; 6:4; 11:55), which would account for at least two years of His ministry. However, it is thought that an additional year must be added between the Passovers of John 2:13 and 6:4. The reasons for this additional year come from two notes about time in John.

In John 4:35 Jesus speaks of four months before harvest, which would mean that He was in Samaria around January or February after the Passover celebration of John 2:13. John 5:1 also mentions a “feast.” Although scholars disagree on the identification of this feast, it probably refers to Passover or the Feast of Tabernacles.

Thus, after the Passover of John 2:13 there is the reference to January or February of John 4:35 and a “feast” of John 5:1. This most likely refers to the Passover or Feast of Tabernacles before the Passover of John 6:4. Thus, there is a two-year interval between the Passovers of John 2:13 and 6:4 and a one-year interval between the Passovers of John 6:4 and 11:55. Therefore, if Jesus began His ministry in the summer or autumn of A.D. 29 and His first Passover is to be identified as the one mentioned in A.D. 30 and the last one in A.D. 33, the duration of His ministry would be about three and a half years.

Jesus’ ministry before the first Passover in A.D. 30 would include the temptation (Matt. 4:1–11; Mark 1:12–13; Luke 4:1–13), the call of His first disciples (Matt. 4:18–22; Mark 1:16–20; John 1:35–51), the wedding at Cana (John 2:1–11), and His journey to Capernaum (John 2:12) just before He went to Jerusalem for His first Passover (John 2:13).

After this Passover Jesus’ ministry was primarily in Jerusalem and Judea (John 3:1–26). Following John the Baptist’s imprisonment, Jesus moved to Galilee (Matt. 4:12–17; Mark 1:14–15; Luke 4:14–15; John 4:3–36). He continued His ministry in Galilee until John the Baptist was executed. Although the date of the beheading is not specified, it occurred at about the same time as the feeding of the 5,000 (Matt. 14:13–21; Mark 6:30–44; Luke 9:10–17), which happened sometime around the Passover of A.D. 32 (John 6:4).

After this Passover Jesus withdrew from public ministry to be with His disciples. Other events during the final year of His ministry included His journey to Phoenicia (Matt. 15:21–28; Mark 7:24–30), the feeding of the 4,000 (Matt. 15:32–39; Mark 8:1–10), Peter’s confession at Caesarea Philippi (Matt. 16:13–23; Mark 8:27–33; Luke 9:18–22), and the Transfiguration (Matt. 17:1–8; Mark 9:2–8; Luke 9:28–36).

Finally, Jesus went to Jerusalem to be crucified during the Passover celebration of A.D. 33 (John 11:55).

The date of His death—Since Jesus was tried by Pilate, His death occurred during Pilate's governorship, which lasted from A.D. 26 to A.D. 36. Astronomically, Jesus' death fits best with either A.D. 30 or 33. Because of the political situation and other facts surrounding Jesus' life, it seems that A.D. 33 is the best date for the crucifixion. The day of the week of His crucifixion has been debated. But it seems best to consider it as Friday, since His body was laid in the tomb on the evening of the "Day of Preparation" (technical term for Friday), the day before the Sabbath (Matt. 27:62; 28:1; Mark 15:42; Luke 23:54, 56; John 19:31, 42). Thus Jesus was crucified on Friday, April 3, in A.D. 33.

The Chronology of the Apostolic Age. Another important task in New Testament studies is to construct a chronology of the important events that ccurred during the lives of the apostles and the early years of the Christian church.

The Book of Acts and the New Testament epistles serve as the basis of the chronology of the apostolic period. References to the political leaders during this time help pinpoint the dates.

From Pentecost to Paul's second Jerusalem visit—Pentecost, which would have occurred on May 24, A.D. 33, is the starting point of the apostolic age. To establish the date of Paul's conversion, scholars have determined the time of Paul's first two visits to Jerusalem. The first visit occurred three years after his conversion (Acts 9:26–29; Gal. 1:18) when he escaped from Damascus while it was under Aretas' control (2 Cor. 11:32–33). The Romans let Aretas control Damascus from A.D. 37 until his death in A.D. 39. Thus Paul's conversion would have occurred sometime between A.D. 33 and A.D. 36.

Paul's second visit to Jerusalem was fourteen years after his conversion (Gal. 2:1–10) when he brought relief to the Christians suffering a famine (Acts 11:28–30; 12:25). According to the Jewish historian Josephus, Helena, queen of Adiabene, shipped figs from Cyprus and grain from Egypt, probably at the height of the famine (A.D. 47–48), or shortly thereafter. Paul brought contributions after the shipment from Helena and would have come to Jerusalem a second time around A.D. 47–48. Counting fourteen years between his conversion and this visit would mean that Paul's conversion occurred in

A.D. 33 or 34, although it could have been later, since the ancients counted parts of years as whole years. Most likely Paul's conversion was sometime in A.D. 35, probably in the summer of that year.

The events in the first part of Acts may be summarized as follows: Peter's ministry in Jerusalem, A.D. 33–35 (Acts 2–5); Stephen's martyrdom in the spring of A.D. 35 (Acts 6–7); Paul's conversion in the summer of A.D. 35 (Acts 9:1–7); Paul in Damascus and Arabia, A.D. 35–37 (Acts 9:8–25; Gal. 1:16–17); Paul's first visit to Jerusalem and ministry in Tarsus and Syria–Cilicia, A.D. 37 (Acts 9:26–30; Gal. 1:18–21); Peter's ministry to the Gentiles, A.D. 40–41 (Acts 10:1—11:18); Barnabas' and Paul's journey to Antioch, A.D. 41–43 (Acts 19:19–26); Agabus' prediction of famine, A.D. 44 (Acts 11:27–28); James' martyrdom during Agrippa I's persecution, A.D. 44 (Acts 12); and Paul's second visit to Jerusalem and his return to Antioch, A.D. 47–48 (Acts 11:30; 12:25; Gal. 2:1–10).

Paul's first missionary journey—On his first missionary journey (Acts 13–14) Paul went from Antioch to Cyprus when Sergius Paulus ruled as proconsul before A.D. 51 and most likely in A.D. 46–48. Paul next went to the Galatian churches in Asia Minor and then returned to Antioch. This journey lasted from the spring of A.D. 48 to the fall of A.D. 49. Upon his return to Antioch, he saw Peter (Gal. 2:11–16) and wrote the Book of Galatians. Paul's third visit to Jerusalem in the autumn of A.D. 49 was to attend the Jerusalem Council (Acts 15), after which he returned and wintered at Antioch in A.D. 49/50.

Paul's second missionary journey—Paul's second missionary journey began in the spring of A.D. 50 and ended in the fall of A.D. 52 (Acts 15:36—18:22). He revisited the Galatian churches and went on to Troas. Crossing over into Europe, he founded churches at Philippi, Thessalonica, and Berea. He waited in Athens for Silas and Timothy and then went to Corinth and stayed there a year and a half (Acts 18:11), from the spring of A.D. 51 to the fall of A.D. 52. Paul wrote 1 and 2 Thessalonians in A.D. 51 while he was in Corinth. Two chronological notes need to be considered.

First, while at Corinth he met Priscilla and Aquila, who had fled Italy because of the persecution of the Jews in A.D. 49 (Acts 18:2). Hence, Paul could not have come to Corinth before A.D. 49. Second, Paul was tried before Gallio (Acts 18:12–16), who was the proconsul of Achaia from the summer of A.D. 51 to the summer of A.D. 52. Thus, Paul must have been in Corinth sometime during Gallio's rule. After his long stay in Corinth, Paul brought Priscilla and Aquila to Ephesus and then moved on to Jerusalem (fourth visit) and returned to Antioch for the winter in A.D. 52/53.

Paul's third missionary journey—Paul's third missionary journey was from the spring of A.D. 53 to the spring of A.D. 57 (Acts 18:23—21:16). Leaving Antioch, he revisited the Galatian churches, arriving in Ephesus around the fall of A.D. 53 and staying there until the spring of A.D. 56. Just before his departure from Ephesus, he wrote 1 Corinthians. Because of the riot at Ephesus, he left for Macedonia. From Macedonia he wrote 2 Corinthians (fall of A.D. 56). He traveled to Corinth, wintered there in A.D. 56/57, and wrote Romans. In the spring of A.D. 57 he revisited the churches in Macedonia, went to Miletus to meet the Ephesian elders, and then went on to Jerusalem (fifth visit) for the Feast of Pentecost in A.D. 57.

Paul's imprisonments—While in Jerusalem, Paul was arrested and taken to Caesarea, where he was tried by Felix and imprisoned for two years in A.D. 57–59 (Acts 21:26–27). Although there is debate concerning the time that Festus succeeded Felix, it is likely that this succession occurred in the summer of A.D. 59. Paul was heard first by Festus (Acts 25:7–12) and shortly afterwards by Agrippa II (Acts 26). Then he appealed to Caesar.

Paul went to Rome on a hazardous journey from August of A.D. 59 to February of A.D. 60 and was imprisoned from the spring of A.D. 60 to the spring of A.D. 62 (Acts 27–28). While in prison Paul wrote Ephesians, Colossians, Philemon, and Philippians.

Chronology from this point on is drawn from inferences in the epistles in the New Testament and other evidence from the early church. It seems likely that Paul was released after a two-year imprisonment in Rome and went to Ephesus and Colossae and then left for Macedonia. In the fall of A.D. 62 Paul wrote to Timothy at Ephesus. Also in A.D. 62, James, the brother of Jesus, was martyred during the time of anarchy between the death of Festus and Albinus' arrival. Peter probably went to Rome that year and remained there until his martyrdom in the persecution of the Roman emperor Nero in A.D. 64.

While Peter was in Rome, the Gospel of Mark may have been written under Peter's guidance. Also, Peter would have written his two epistles.

Paul moved to Asia Minor in the spring of A.D. 63 and remained there until the spring of A.D. 64. He then went to Spain from the spring of A.D. 64 to the spring of A.D. 66. Leaving Spain, he went to Crete with Titus and left Titus there while he went on to Asia Minor in the summer/autumn of A.D. 66. While there he wrote the Epistle to Titus. Paul spent the winter of A.D. 66/67 at Nicopolis (Titus 3:12), after which he went to Macedonia and Greece. But he was arrested and brought to Rome in the fall of A.D. 67 for his second Roman imprisonment. While there he wrote 2 Timothy. Paul was executed around the spring of A.D. 68.

About two years after Paul's death, Jerusalem was destroyed. At that time only a few remaining books of the New Testament had not been written. It is possible that the Gospel of John was written around A.D. 70. Jude may have been written about A.D. 75, the three epistles of John about A.D. 85–95, and the Book of Revelation about A.D. 95–96. This marked the end of the age of the apostles.

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Photo by Howard Vos

- Ephesus was a prominent city of the New Testament era. Still visible today is this beautiful marble street that led to the nearby harbor.

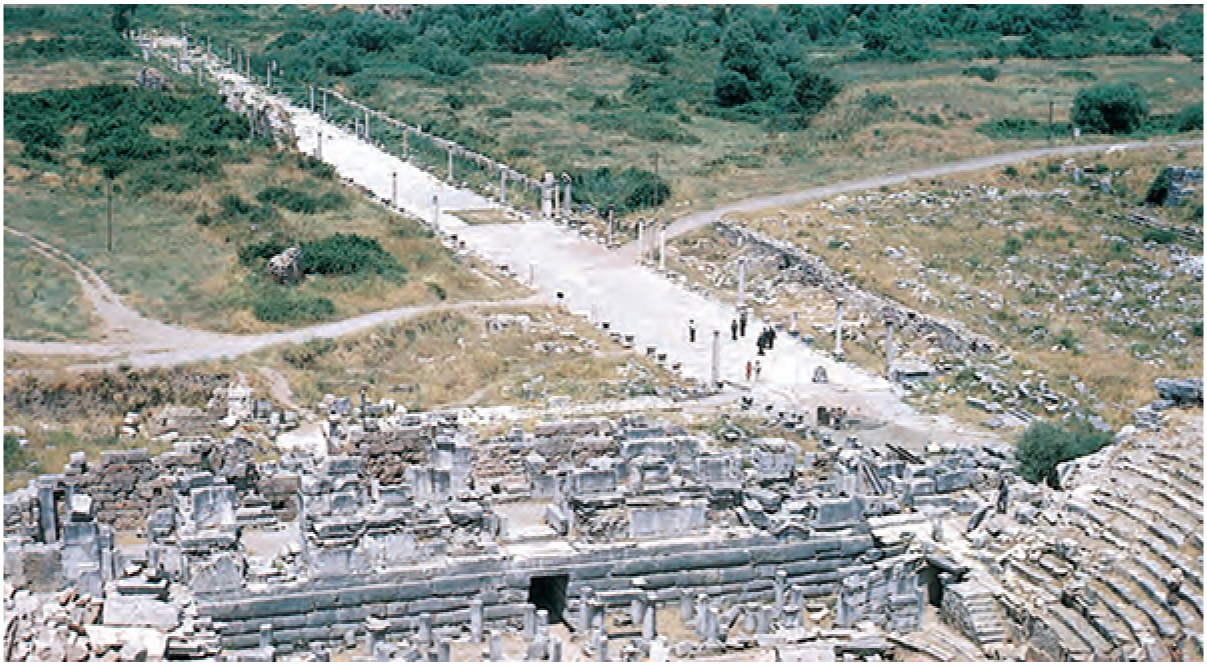
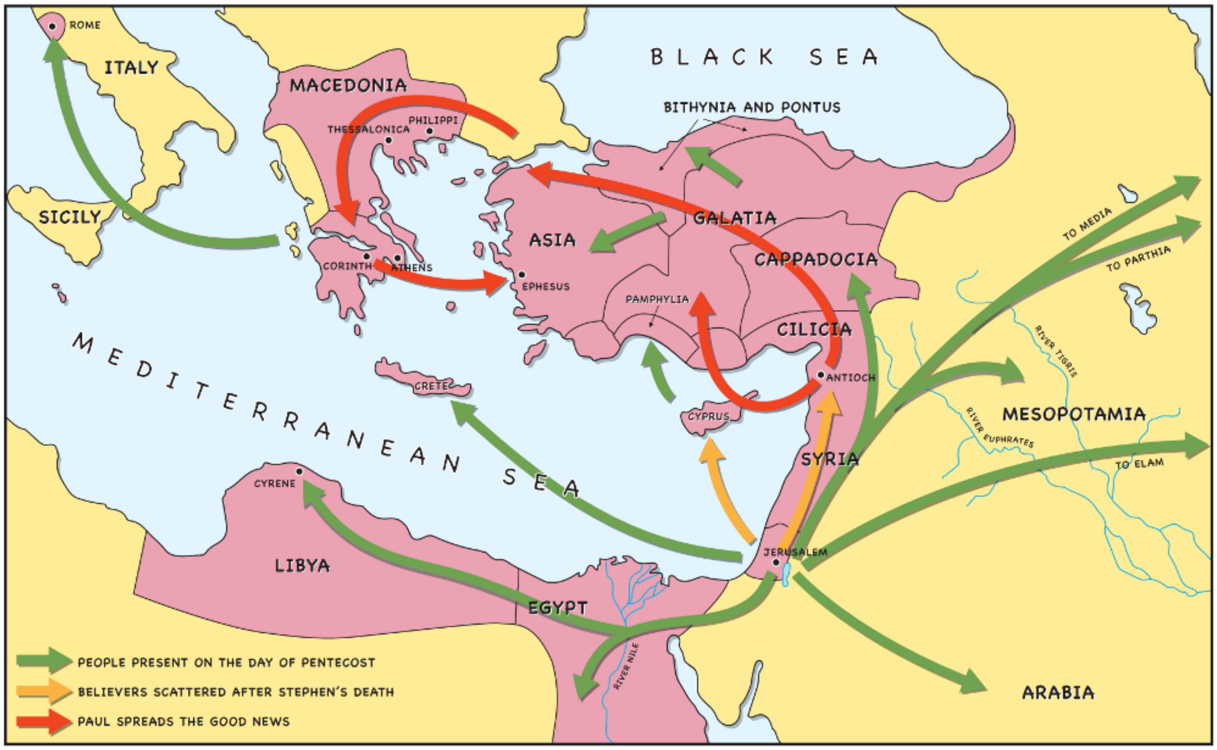


Photo by Howard Vos

• Ruins of the great outdoor theater at Ephesus (bottom and lower right of photo), where Paul was almost mobbed by pagan worshipers because he proclaimed allegiance to the one true God (Acts 19:21–41).

THE MESSAGE EXPLODES


ROME
ITALY
SICILY
MACEDONIA
THESSALONICA
PHILIPPI
BLACK SEA
BITHYNIA AND PONTUS
GALATIA
ASIA
CORINTH
ATHENS
EPHESUS
CAPPADOCIA
PAMPHYLIA
CILICIA
ANTIOCH
TO MEDIA
TO PARTHIA
RIVER TIGRIS
MESOPOTAMIA
RIVER EUPHRATES
TO ELAM
MEDITERRANEAN SEA
CRETE
CYPRUS
SYRIA
CYRENE
LIBYA
JERUSALEM
EGYPT
RIVER NILE
ARABIA
PEOPLE PRESENT ON THE DAY OF PENTECOST
BELIEVERS SCATTERED AFTER STEPHEN'S DEATH
PAUL SPREADS THE GOOD NEWS

CHRONOLOGY, OLD TESTAMENT—the scientific identification of the time when the events recorded in the Old Testament took place. With all the information the Old Testament contains, some of it detailed and lengthy, drawing up a settled list of dates for the events it reports might appear to be a simple task. Actually it is very difficult. Not only do we not have a sufficiently continuous record of events; much of the information we do have can be interpreted in different ways.

It is hard to relate specific events in Hebrew history to what was taking place in neighboring nations until about the eighth century B.C. In turn, dating the events of each of these nations presents its own problems. Finally, the systems by which Israel and its neighbors kept track of time and events are not clear.

Problems in Establishing a Chronology. The first of these obstacles can be illustrated from the work of the seventeenth-century Archbishop James Ussher, who treated the biblical genealogies as though they were modern records of generation-by-generation descent. Basing his work on that assumption, he calculated back to the time of CREATION, which he set at 4004 B.C. More recent information about ancient lists of descendants, however, indicates that unimportant family members often were omitted. This led to compressed lists that did not precisely conform to the period of time that they were supposed to cover.

Ussher also took the ages of the people who lived before the Flood at face value. Later research has shown that they appear to be based upon an ancient Sumerian system of reckoning—such as that used for the Sumerian king lists—which we do not yet fully understand. As a result, Ussher's chronology is totally inaccurate until the time of Moses—a period that itself is also a matter of considerable debate among scholars.

If it were possible to link the period of the biblical Flood with what was happening in the rest of the world, as described in Sumerian or Babylonian literature, Old Testament chronology would be a simple matter. But there are a number of reasons why this is impossible.

The first problem is that there was no uniform basis in the ancient world on which dates were reckoned. When attempts at dating were made, they were often expressed in phrases such as "after the earthquake," or "in the fourth year of the king." While these statements were perfectly clear to everyone who read them at the time of their writing, they are completely meaningless for comparing the events that took place in that culture with events that happened at the same time somewhere else. Consequently, the problems involved in trying to establish dates from the Ancient Near East in general also apply to the attempt to establish dates for Old Testament events.

Scholars who have tried to establish dating sequences for Babylonian history have found themselves embarrassed by two dating sequences for one of the earlier periods. There is a "high" chronology for the First Babylonian Dynasty; it is arrived at by connecting Amraphel, king of Shinar (Gen. 14:1), with HAMMURAPI of Babylon and dating him around 2100 B.C. By contrast, the "low" chronology places Hammurapi between about 1728 and 1686 B.C. Even this late date, however, is regarded as too high by some scholars, who interpret the data differently.

A similar situation is true for Egyptian history. Information provided by lists and annals of kings generally is notably unreliable for purposes of chronology, and just as much caution is needed when dealing with Egyptian sources as with their counterparts in MESOPOTAMIA (the region between the Tigris and Euphrates Rivers). Historians have discovered that Egyptian records are not so much factual history as propaganda; they present the "official" view of events for the instruction of future Egyptian generations.

Historians have grouped the lists of Egyptian rulers into thirty-one dynasties. While this is a convenient way of looking at Egyptian history for the historian, the dates for events are not reliable until about the Saitic period (about 663–525 B.C.). Furthermore, both the First and Second Dynasties have "high" and "low" chronologies, the former supported by scholars who date the period between 3867 and 3100 B.C., and the latter supported by scholars who date the period between 2900 and 2760 B.C. Other difficulties in Egyptian dating include the Eighteenth Dynasty, which introduced the New Kingdom period (about 1570–1150 B.C.). This was the period of time during which pharaohs such as Amunhotep II, Akhenaten, Tutankhamun and others ruled.

In spite of these confusions, some dates in Near Eastern history can be established reasonably well. So skillful were the ancient Egyptians in determining the length of the solar year that the earliest precise year-date in human history can now be set as 1991 B.C., the beginning of the magnificent Twelfth Dynasty. Hammurapi of Babylon's forty-two-year reign was almost certainly 1792–1750 B.C. The fall of SAMARIA in 722 B.C. (2 Kin. 17:6) is confirmed by a statement in the annals of SARGON of Assyria for that year. Again, the first Babylonian attack on Jerusalem, resulting in the CAPTIVITY of 597 B.C., occurred on March 15–16 of that year, as recorded in the Babylonian Chronicle, a contemporary CUNEIFORM text. Unfortunately, such points of contact are few. It was unusual in ancient times for a defeated nation to record its losses.

First of all, if the war resulted in the extinction of one nation—as happened when the Sea Peoples brought the Hittite Empire to an end about 1200 B.C.—the conquered nation usually was unwilling—or unable—to record its defeat. Furthermore, it was the common practice among Ancient Near Eastern nations—with the exception of the Hebrews—to exaggerate victories and to ignore defeats. In those instances where both sides fought to a standstill, each usually counted the battle as a victory.

Another practice that seems very strange to the modern reader was the practice in some Near Eastern countries of including an accession year as part of a king's reign. This period was not necessarily a full calendar year; often it consisted only of the interval between the accession of the new king and the beginning of the next calendar year. This is why it is so difficult to compare and make sense of the list of kings in the books of 1 and 2 Kings and 1 and 2 Chronicles.

Another device that complicates the chronology of the Old Testament was the system of co-regencies. A king would begin his reign while his predecessor was still alive, governing with him several years before he died. This system is the reason for some of the obvious difficulties in harmonizing dates of kings in the Old Testament. Thus, in the history of Judah, Jehoshaphat (about 870–848 B.C.) actually was co-regent from 873 B.C., while Jehoram (Joram), who reigned from about 848 to 841 B.C., had been co-regent from 853 B.C.

But even after recognizing all these dating problems, the Bible student can rest assured that the ancient Near Eastern scribes worked with great care and precision in passing on the Old Testament. They furnish the patient modern interpreter with the information needed to gain a reliable picture of Old Testament history.

Time of the Patriarchs. Because of the problems involved, archaeological periods might be used to date the earliest history of the Old Testament. But these periods are general rather than precise, and archaeologists disagree about the length of each period. Therefore these archaeological descriptions may be used for the periods up to, and including, the Hebrew PATRIARCHS. These dates should be regarded as approximate.

A late period of the Old Stone Age known as Natufian (8000 B.C.) corresponds with the introduction of agriculture into the Near East. This period was followed by the pre-pottery Neolithic phase (8000–5000 B.C.) at Jericho and elsewhere. The Chalcolithic period (4500–3000 B.C.) was marked by the increasing use of metals in Mesopotamia and Egypt and by weaving and pottery-making in Mesopotamia. The Sumerians began draining the southern Mesopotamian marshes during this period. This led to the beginning of a culture that has left its mark on the rest of humanity. This civilization reached its height in the Early Bronze Age (3000–2100 B.C.), when the first Semitic kingdom was established in Babylonia.

The Sumerian words and phrases in the early chapters of Genesis show there was an important cultural connection between Sumer and Israel. The Flood may well have occurred about the middle of this period, but actual data is lacking. According to some scholars, Abraham, Isaac, and Jacob lived at this time; but others place them in the Middle Bronze Age (2100–1550 B.C.). A few writers even think that they flourished toward the end of the Late Bronze Age (1550–1200 B.C.).

Four dates have been suggested for the Hebrew patriarchs. These are based upon two different dates for the EXODUS. The first and most likely date is 2166–1805 B.C., assuming a fifteenth-century B.C. date for the Exodus and a 430-year Hebrew settlement in Egypt. The archaeological background material used to support this date comes from Mesopotamia and Syria. The second, also assuming a fifteenth-century B.C. Exodus but reckoning a 215-year Egyptian settlement by the Hebrews, is 1952–1589 B.C. Once more, Mesopotamian archaeological materials are claimed as evidence.

The third date, assuming a thirteenth-century B.C. period for the Exodus, is 1950–1650 B.C. Advocates of this theory argue from archaeological evidence from the Middle Bronze Age. The fourth date, also assuming a thirteenth-century B.C. Exodus, is 1500–1300 B.C. Advocates of this date support their position with evidence from the Amarna Age culture of the fourteenth century B.C.

The Time of the Exodus. The two suggested dates for the Exodus must now be considered. The first is 1446 B.C., indicated by 1 Kings 6:1 and suggested by Judges 11:26. Mycenaean pottery from the Judges period at Jericho and Hazor appears to support this date. The second is 1280 B.C., relying upon archaeological evidence indicating that the Egyptian cities of Pithom and Raamses (Ex. 1:11) were rebuilt in the thirteenth century B.C., probably with Israelite labor. Furthermore, the Merneptah stele, which describes that Pharaoh's campaign in Palestine about 1220 B.C., regarded Israel as an already settled nation. This suggests an exodus from Egypt some sixty years earlier. On the basis of these two dates there obviously will be two corresponding dates for the wilderness wanderings, namely 1446–1406 B.C. and 1280–1240 B.C. The date of the Exodus is one of the most difficult problems in Old Testament history. It is made worse by the fact that solid evidence can be produced to support both positions, although that favoring the earlier date is somewhat more convincing.

This situation not only affects the dating of the Exodus and the WANDERING OF ISRAEL in the wilderness; it also affects the dates for the Conquest and the period of the Judges. Alternate dates have been suggested for both these events. The first alternative is 1406–1050 B.C., to accommodate all the judges (assuming that the works of the judges follow one another historically); the second is a shorter interval of 1230–1025 B.C. (assuming that their work overlapped). The earlier date is supported partly by the Mycenaean pottery at Hazor, which suggests a date for the Conquest shortly after 1400 B.C. The second date claims a great deal of evidence from archaeological studies at Bethel, Hazor, and several Philistine sites. In both instances the archaeological data are open to various interpretations.

The United Kingdom. Few problems are associated with the date of the United Kingdom. Saul probably was made king in 1050 B.C. He ruled for forty years (compare Acts 13:21), being succeeded by David in 1010 B.C. David was king for roughly the same length of time, as was Solomon his successor (970–931 B.C.). The year of the death of Solomon and the division of his Kingdom, 931 B.C., is the earliest precise year-date in biblical history. Following Solomon’s death, it again becomes difficult to set precise dates, due to the different methods the scribes used in their work.

The Divided Kingdom. When the Kingdom divided, Israel followed the Egyptian system of not counting accession years until the ninth century B.C. Then it changed to the Babylonian system, which did count accession years.

Under Rehoboam, Judah began by using the accession-year method, but in the ninth century B.C. it adopted the Egyptian system that Israel had abandoned. After a short interval, Judah returned to the accession-year method and continued to use it until the captivity. It also appears that the scribes also included co-regencies in their reckonings; in addition, two different calendars were involved. Israel's new year began in the spring (Nisan), and Judah's began in the autumn (Tishri).

In any event, Israel and Judah both kept careful records of the lengths of reign of their rulers. The Books of 1 and 2 Kings synchronized the records by cross-referencing them to each other.

Many of the kings in the separate nations of Judah and Israel also were mentioned in the annals or records of foreign nations. This proves their historicity and lays a foundation for an integrated system of Near Eastern dates.

The nation of Israel crumbled in 722 B.C. with their defeat by the Assyrians. Her sister nation, Judah, suffered the same fate about 150 years later, in 586 B.C., when Jerusalem fell to Babylonia. The leading citizens of Judah were carried into captivity by the Babylonians, beginning their period of exile in a foreign land.

Return from Captivity. The seventy-year Babylonian captivity (605–538 B.C.) ended with Babylon's fall to CYRUS, founder of the Persian Empire, and his proclamation of freedom to the captive peoples in Mesopotamia. The captives returned to Judea beginning in 538 B.C., and the prophets HAGGAI and ZECHARIAH (520 B.C.) encouraged the rebuilding of the temple, which was accomplished four years later (516/515 B.C.). The period of Xerxes (Ahasuerus) and Esther (486–465 B.C.) was followed in Judah by the work of Ezra and Nehemiah (458–445 B.C.). Together they rehabilitated the faithful community and established its life on the basis of the Law. Some scholars have tried to reverse the historical order of Ezra and Nehemiah by placing Ezra in the reign of Artaxerxes II (404–359 B.C.), but this requires an unnecessary alteration of the Hebrew text of Ezra 7:7.

From the Persians to the End of the Old Testament. The Persian period (539–331 B.C.) ended abruptly with the conquests of ALEXANDER the Great, and was replaced by the Greek period (331–65 B.C.). Alexander died in 323 B.C., and his empire was divided among his generals. Judah was controlled by the Egyptian PTOLEMIES until 192 B.C., when it was taken over by the SELEUCIDS OF SYRIA, who were led by Antiochus III the Great. He died in 190 B.C. while resisting the Romans and was later succeeded by his younger son ANTIOCHUS IV Epiphanes (175–163 B.C.).

The cruelty of Antiochus IV Epiphanes quickly caused a revolt by a Jewish family known as the MACCABEES (167–163 B.C.). This revolt ultimately secured Jewish independence from Syria. (The Dead Sea community at Qumran was probably founded about the time that Antiochus III died, although this is uncertain.) The Maccabees (or HASMONEANS) governed Judea for a century, from 142 B.C. Their rule was ended by the Roman occupation of Syria under Pompey in 63 B.C. This meant the beginning of the Roman period in Palestine. For the next century Roman soldiers were stationed in Jerusalem. Under the watchful eye of Rome, Herod the Great (37–4 B.C.) became governor of Galilee and controlled political life in Judea; the religious affairs of the nation were governed by the PHARISEES and SADDUCEES.

With the defeat of Antony and Cleopatra in 31 B.C., Octavian became the head of the Roman Empire. Under the title of AUGUSTUS, he brought a period of peace and prosperity to the Empire until his death in A.D. 14. During the reign of Augustus, and just before the death of Herod the Great, Jesus Christ was born (about 6 B.C.). With this event the chronology of the Old Testament formally comes to an end.

Photo by Howard Vos

• Statue of Amenhotep II of Egypt. Many scholars believe he was the ruling Pharaoh when the Hebrew people were delivered from slavery under the leadership of Moses.

Photo by Willem A. VanGemeren

• The lush Jordan Valley, with the river flowing between Israel and the modern nation of Jordan.

CHRYSOLITE, CHRYSOPRASE, CHRYSOPRASUS (see JEWELS AND PRECIOUS STONES).

CHUB [kub]—a people who allied with Egypt against the Babylonians in the time of Nebuchadnezzar (Ezek 30:5). scholars believe Chub is a textual error and should be read as in the SEPTUAGINT, Lub, that is, Libya (NIV, NRSV).

CHUN [kun]—a town in Syria from which David took bronze (1 Chr. 18:8; Cun, KJV, NIV).

CHURCH—a local assembly of believers as well as the redeemed of all the ages who follow Jesus Christ as Savior and Lord.

In the four gospels of the New Testament, the term "church" is found only in Matthew 16:18 and 18:17. This scarcity of usage in those books that report on the life and ministry of Jesus is perhaps best explained by the fact that the church as the body of Christ did not begin until the day of PENTECOST after the ASCENSION of Jesus (Acts 2:1–4).

That the church began on the day of Pentecost may be demonstrated in various ways: (1) Christ Himself declared the church to be yet future (Matt. 16:18); (2) it was founded upon the death, resurrection, and ascension of Christ, and such an accomplished fact was not possible until Pentecost (Eph. 1:15–23); (3) there could be no church until it was fully purchased with Christ's blood (Eph. 2:13).

Nature. The Greek word for church is *ekklesia*. This word is used 115 times in the New Testament, mostly in the Book of Acts and the writings of the apostle Paul and the general epistles. At least ninety-two times this word refers to a local congregation. The other references are to the church general, or all believers everywhere for all ages.

When the church general is implied, "church" refers to all who follow Christ, without respect to locality or time. The most general reference to the church occurs in Ephesians 1:22; 3:10–21; 5:23–32. Since the church general refers to all believers of all ages, it will not be complete until after the judgment; and the assembly of all the redeemed in one place will become a reality only after the return of Christ (Heb. 12:23; Rev. 21–22).

Because the church general will not become a tangible reality until after Christ’s return, the greatest emphasis in the New Testament is placed upon the idea of the local church. The local church is the visible operation of the church general in a given time and place.

Commission. Speaking to His followers after His resurrection, Jesus commissioned the church to make disciples and teach them what He had taught (Matt. 28:16–20). The entire Book of Acts is the story of the early church’s struggle to be loyal to this commission. As we read this book, we are impressed by the reality that Christ, through the presence of the Holy Spirit, continues to direct His church as it carries out its commission.

Activities. The early church met in the temple courts and Jewish synagogues, as well as private homes of believers (Acts 5:42). Later, in recognition of Christ’s resurrection on the first day of the week, Sunday became the principal time for public worship (1 Cor. 16:2). At these public worship services, missionary teachings and outreach in the name of Christ were offered to all within reach.

In the worship services of early Christians, prayer was offered, not only on the Lord’s Day, but on special occasions as well (Acts 12:5), and Scripture was read (James 1:22; 1 Thess. 5:27). The breaking of bread and the sharing of the cup on the Lord’s Day were observed as a continuing proclamation of Jesus’ death, an anticipation of His return, and a participation in His “body and blood” (1 Cor. 11:20–29). Offerings for the needy were also received (1 Cor. 16:2).

Organization. At first, church organization was flexible to meet changing needs. As the church became more established, however, church officers came into existence. These included the APOSTLES, PROPHETS, EVANGELISTS, ELDERS, BISHOPS, MINISTERS or teachers, DEACONS, and DEACONESSES.

Although church organization varies from denomination to denomination today, the pattern and purpose of the New Testament remains a model for churches as they pursue their mission in the world.

Photo: Richard Goodrich|Dreamstime.com

• In the early history of the church, believers used these underground catacombs as meeting places as well as burial sites.

CHURCH GOVERNMENT—the organizational pattern by which a church governs itself. At first, church organization and government in the New Testament was flexible to meet changing needs. But as the church became better established, it gave attention to the right structures and procedures that would help it accomplish its mission. In the earliest days, the APOSTLES directed the work of the church. Then seven men were chosen to fulfill the needs (Acts 6). Later, PROPHETS, EVANGELISTS, ELDERS, BISHOPS, and DEACONS were chosen.

No single pattern of government in the early church can be discovered by reading the New Testament. Thus, numerous forms of church government are used today to provide order and structure for the work of churches. Present expressions of church government may be classified into six forms.

Congregational. This form of organization allows a local congregation the freedom to determine what it considers the will of

Christ. Thus, each congregation governs its own affairs. Congregational freedom does not imply that the local bodies are self-governing apart from the Lordship of Christ. But the members of each congregation have the right to determine what they consider to be the will of Christ.

Presbyterian. This form of church government recognizes that Christ alone is Head of the Church, and that He rules His church by His Word and Spirit. Thus, church officials (presbyters), operating through synods, have power, although it is ministerial and declarative, not legislative. They declare, explain, and apply Christ's will as the Spirit clarifies the Scripture to their understanding. They do not make new laws for the church. Presbyterians believe they find the authority for their form of church government in the Bible, but they do not claim that Presbyterian government is the only kind that God can bless.

Episcopalian. This system of church government views the bishop as the principal officer. Decisions are made at levels higher than the local church, but common sense often dictates that the will of God and the opinions of local priests and other church members should be given prayerful consideration.

Roman Catholic. Roman Catholics view the church as the continuing visible presence of Christ in the world. Christ maintains His life on earth through the church. The clergy form a hierarchy that governs the church with the pope as the highest authority. The pope is the "bishop" of Rome; his decisions are authoritative for the entire church. The papal office is believed to be passed from pope to pope. This authority is believed to have originated in Christ's declaration of Peter as the first pope, according to the Catholic interpretation of Matthew 16:18.

National Church Government. This form of government recognizes that the supreme authority for church matters is vested in the state and not the church itself. Supporters of this form of church government believe that representatives of the state have the right to rule on all religious matters connected with the church.

Quakers. The Quakers reject any type of church ruler or official and almost every form of physical organization. For the Quakers, everything depends on the "inner light" that any believer has the right and power to receive directly from God. They have no specific rules for receiving members. Decisions are arrived at by mutual agreement among the believers.

CHUZA [KOO zuh]—a steward (business manager) of Herod Antipas and evidently a man of position and wealth. His wife, Joanna, was one of the women who "provided for Him [Jesus] from their substance" (Luke 8:3; Cuza, NIV).

CILICIA [sih LISH ih uh]—a province in southeastern Asia Minor (modern Turkey, see Map 7, D–2). The capital of Cilicia was Tarsus, the birthplace of the apostle Paul (Acts 21:39; 22:3). Cilicia was bounded on the east by Syria, on the west by Pamphylia, and on the south by the Mediterranean Sea. On the north it is separated by the Taurus Mountains from Cappadocia, Lycaonia, and Isauria.

Geographically, Cilicia was divided naturally into two main regions: Cilicia Tracheia, a rugged mountainous area in the north and west, and Cilicia Pedias, a flat, fertile plain in the east.

The Jews of Cilicia formed part of a synagogue in Jerusalem called "the Synagogue of Freedmen" (Acts 6:9). Paul visited Cilicia soon after his conversion (Gal. 1:21) and again on his second missionary journey (Acts 15:41).

Photo by Howard Vos

• The falls of the Cydnus River just north of the city of Tarsus in the province of Cilicia.

CINNAMON (see PLANTS OF THE BIBLE).

CINNEROTH [SIN uh roth]—a form of CHINNEROTH.

CIRCLE—to the ancient Hebrew mind, an invisible boundary that served as a line of separation between the heavens and the earth. The Old Testament writers portrayed God as sitting "above the circle of the earth" (Is. 40:22) to emphasize His power and majesty (Job 22:14; Prov. 8:27).

CIRCUIT—a word with several different meanings in the Bible:

1. A periodic tour or journey (1 Sam. 7:16; Mark 6:6).
2. The area around Jerusalem (1 Chr. 11:8, NRSV; Neh. 12:28, NRSV).
3. The sun's "orbit"—that is, the apparent daily revolution of the sun around the earth (Ps. 19:6).
4. The periodic changes of the winds (Eccl. 1:6).

CIRCUMCISION—the surgical removal of the foreskin of the male sex organ. This action served as a sign of God's COVENANT relation with His people.

Circumcision was widely practiced in the ancient world, including the Egyptian and Canaanite cultures. But among these people the rite was performed at the beginning of puberty, or about twelve years of age, for hygienic reasons or as a sort of initiation ceremony into manhood. In contrast, the Hebrew people performed circumcision on infants. This rite had an important ethical meaning to them. It signified their responsibility to serve as the holy people whom God had called as His special servants in the midst of a pagan world.

In the Bible's first mention of circumcision, God instructed Abraham to circumcise every male child in his household, including servants, "in the flesh of your foreskins" (Gen. 17:11). The custom was performed on the eighth day after birth (Gen. 17:12; 21:4; Phil. 3:5). At this time a name was given to the son (Luke 1:59; 2:21). In the early history of the Hebrew people circumcision was performed by the father. But the surgical task was eventually taken over by a specialist.

Circumcision of the Jewish male was required as a visible, physical sign of the covenant between the Lord and His people (Gen. 17:11). Any male not circumcised was to be "cut off from his people" (Gen. 17:14) and regarded as a covenant-breaker (Ex. 12:48).

Although circumcision was required by the Mosaic law, the rite was neglected during the days when the people of Israel wandered in the wilderness. Perhaps this was a sign that the nation had broken their covenant with God through their disobedience. The rite was resumed when they entered the land of Canaan, with Joshua performing the ritual on the generation born in the wilderness.

The Hebrew people came to take great pride in circumcision; in fact, it became a badge of their spiritual and national superiority. This practice fostered a spirit of exclusivism instead of a missionary zeal to reach out to other nations as God intended. A daily prayer of strict Jewish males was to thank God that he was neither a woman, a Samaritan, nor a Gentile.

Gentiles came to be regarded by the Jews as the "uncircumcision," a term of disrespect implying that non-Jewish peoples were outside the circle of God's love. The terms "circumcised" and "uncircumcised" became emotionally charged symbols to Israel and their Gentile neighbors. This issue later brought discord into the fellowship of the New Testament church.

Moses and the prophets used the term “circumcised” as a symbol for purity of heart and readiness to hear and obey. Through Moses the Lord challenged the Israelites to submit to “circumcision of the heart,” a reference to their need for repentance. “If their uncircumcised hearts are humbled, and they accept their guilt,” God declared, “then I will remember My covenant” (Lev. 26:41–42; also Deut. 10:16). Jeremiah characterized rebellious Israel as having “uncircumcised” ears (6:10) and being “uncircumcised in the heart” (9:26).

In the New Testament circumcision was faithfully practiced by devout Jews as recognition of God’s continuing covenant with Israel. Both John the Baptist (Luke 1:59) and Jesus (Luke 2:21) were circumcised. But controversy over circumcision divided the early church (Eph. 2:11), which included believers from both Jewish and Gentile backgrounds. Gentile believers regarded their Jewish brethren as eccentric because of their dietary laws, Sabbath rules, and circumcision practices. Jewish believers tended to view their uncircumcised Gentile brothers as unenlightened and disobedient to the law of Moses (Acts 15:5).

A crisis erupted in the church at Antioch when believers from Judea (known as Judaizers) taught the brethren, “Unless you are circumcised according to the custom of Moses, you cannot be saved” (Acts 15:1–2). In effect, the Judaizers insisted that a believer from a non-Jewish background (Gentile) must first become a Jew ceremonially (by being circumcised) before he could be admitted to the Christian brotherhood.

A council of apostles and elders was convened in Jerusalem to resolve the issue (Acts 15:6–29). Among those attending were Paul, Barnabas, Simon Peter, and James, pastor of the Jerusalem church. To insist on circumcision for the Gentiles, Peter argued, would amount to a burdensome yoke (Acts 15:10, 19). This was the decision handed down by the council, and the church broke away from the binding legalism of Judaism.

Years later, reinforcing this decision, the apostle Paul wrote the believers at Rome that Abraham, “the father of circumcision” (Rom. 4:12), was saved by faith rather than by circumcision (Rom. 4:9–12).

He declared circumcision to be of no value unless accompanied by an obedient spirit (Rom. 2:25, 26).

Paul also spoke of the “circumcision of Christ” (Col. 2:11), a reference to His atoning death, which “condemned sin in the flesh” (Rom. 8:3) and nailed legalism “to the cross” (Col. 2:14). In essence, Paul declared that the new covenant of Christ’s shed blood has provided forgiveness to both Jew and Gentile and has made circumcision totally unnecessary (Rom. 2:28–29; Gal. 5:6). All that ultimately matters for both Jew and Gentile, Paul says, is a changed nature—a new creation that makes them one in Jesus Christ (Eph. 2:14–18).

Photo: Egyptian National Museum

- A stone carving from Egypt, about 2200 B.C., showing two boys being circumcised with flint knives.

CIRCUMFERENCE—the distance around a round object (Jer. 52:21). In Solomon’s temple the two bronze pillars named JACHIN AND BOAZ each had a circumference of 12 cubits (1 Kin. 7:15), or about 5.5 meters (18 feet); the BRONZE SEA had a circumference of 30 cubits (1 Kin. 7:23; 2 Chr. 4:2), or about 13.7 meters (45 feet).

CISTERN—an artificial reservoir for storing liquids (especially water); specifically, an underground tank for catching and storing runoff rainwater. For about half the year, rainfall in Israel is scarce, falling mainly during the winter months. As a result, it was important that water be stored during the rainy months for the long dry season.

Before about 1200 B.C., cisterns were dug out of the soft limestone rock found in many parts of Canaan. Because of the porous nature of limestone, however, these cisterns often broke and became unsatisfactory for holding rainwater. About the time of Israel's conquest of the land of Canaan, a remarkable advance in cistern construction allowed the bottom and walls of the cistern to be sealed with plaster. This made it possible to build cisterns virtually anywhere and opened up many dry areas to permanent settlement.

A cistern differs from a well in that a well is fed by underground water seepage, while a cistern stores runoff rainwater. In most cities, each house generally had its own cistern. Rain falling on the roof was collected and channeled to the cistern, usually situated beneath the house. Cisterns were of great importance to fortified cities, enabling them to withstand a long military siege by an enemy.

Most references to cisterns in the Bible are symbolic. In writing of the peril of adultery, Proverbs 5:15 says, "Drink water from your own cistern, and running water from your own well." Jeremiah 2:13 describes God as a "fountain of living waters"—a cool, pure, natural spring. But Judah's unfaithfulness amounted to "broken cisterns that can hold no water."

Also see WELL.

Photo by Willem A. VanGemeren

- A sheepherder draws water for his flock from a cistern in the Negev, the southern desert region of Israel.

CITADEL [SIT uh dell]—the inner or final defensive system of a walled city. Protected by its own wall within the city's outer wall, the citadel was usually built on a hill for even greater protection. Here is where the residents would make their last stand if the enemy should break through the outer defenses. In capital cities like Jerusalem and Samaria, the king's palace was situated within the citadel (2 Kin. 15:25; palace, KJV).

CITIES OF THE PLAIN—a term used for five cities located near the DEAD SEA (Gen. 14:2, 8). Because of their great wickedness, four of these cities—Sodom, Gomorrah, Admah, and Zeboiim (Gen. 19:28–29)—were completely destroyed. Only Zoar escaped destruction (Gen. 19:21–22).

Prior to its destruction, this area was well-watered and productive; it was compared to the Garden of Eden and the rich Nile Delta of Egypt (Gen. 13:10). Today this area is totally barren and supports no life—an eloquent testimony of God's judgment upon the sin of these ancient peoples. Genesis 19 describes the complete destruction of the area; even today earthquakes are common.

Recent archaeological evidence locates the cities of the plain near the entrance to the Lisan, the tongue of land that juts out into the Dead Sea from its eastern shore.

CITIES OF REFUGE—six Levitical cities set aside to provide shelter and safety for those guilty of manslaughter. Of the forty-eight cities assigned to the Levites, six were designated as cities of refuge, three on either side of the Jordan River (Num. 35:6–7; Josh. 20:7–8). The three cities of refuge west of the Jordan were KEDESH in Galilee, in the mountains of Naphtali (Josh. 20:7; 21:32); SHECHEM, in the mountains of Ephraim (Josh. 20:7; 21:21; 1 Chr. 6:67); and HEBRON, also known as KIRJATH ARBA, in the mountains of Judah (Josh. 20:7).

The three cities east of the Jordan River were BEZER, in the wilderness on the plateau, or plain, of Moab, and assigned to the tribe of Reuben (Deut. 4:43; Josh. 20:8; 21:36); RAMOTH GILEAD, or Ramoth in Gilead, from the tribe of Gad (Deut. 4:43; Josh. 20:8; 21:38); and GOLAN, in Bashan, from the half-tribe of Manasseh (Deut. 4:43; Josh. 20:8; 21:27).

In the ancient Near East if a person were killed, it was the custom that the nearest relative became the “avenger of blood” (Num. 35:19, 21–27; Deut. 19:12). It became his duty to slay the slayer. However, if a person killed another accidentally or unintentionally, the cities of refuge were provided as an asylum, “that by fleeing to one of these cities he might live” (Deut. 4:42).

The regulations concerning these cities are found in Numbers 35, Deuteronomy 19:1–13, and Joshua 20. If the manslayer reached a city of refuge before the avenger of blood could slay him, he was given a fair trial and provided asylum until the death of the high priest. After that the manslayer was permitted to return home; but if he left the city of refuge before the death of the high priest, he was subject to death at the hands of the avenger of blood.

In the New Testament, the cities of refuge apparently became a type, or symbolic illustration, of the salvation that is found in Christ: “We . . . have fled for refuge to lay hold of the hope set before us” (Heb. 6:18). In other words, when the sinner flees to Christ Jesus for refuge he is safe from the divine Avenger of Blood. The apostle Paul wrote, “Having now been justified by his [Christ’s] blood, we shall be saved from wrath through Him" (Rom. 5:9) and "There is therefore now no condemnation to those who are in Christ Jesus" (Rom. 8:1). Regardless of his sin, the sinner may find asylum and sanctuary in Christ; all who flee to Him find refuge: "The one who comes to Me I will by no means cast out" (John 6:37). The believer is safe forever in the heavenly city of refuge because the great High Priest, Jesus Christ, will never die: "He ever lives to make intercession for him" (Heb. 7:25).

CITIZENSHIP—the status of a native or adopted citizen—with its rights, privileges, and duties—as distinguished from that of a foreigner.

The word "citizenship" is found twice in the NKJV. When the Roman commander Claudius Lysias told the apostle Paul, "With a large sum I obtained this [Roman] citizenship," Paul said, "But I was born a [Roman] citizen" (Acts 22:28). And to the church at Philippi Paul wrote that all believers in Christ are citizens of the heavenly commonwealth (Phil. 3:20). Just as the city of Philippi was a colony of Rome, so the church at Philippi was a colony of heaven.

As a Roman citizen, Paul was entitled to the right to trial before punishment (Acts 16:35–39), freedom from interrogation by scourging (Acts 22:24–29), and the right to appeal to Caesar (Acts 24:10–12; 26:32).

CITRON (see PLANTS OF THE BIBLE).

CITY—an inhabited place of greater size, population, or importance than a town or village; a center of population, commerce, and culture. In biblical times the thing that distinguished a city from a town or village was not the size of its population but whether it had walls for defense (Lev. 25:29–31; Ezek. 38:11). But most cities also became known by their size and the magnificence of their buildings.

In ancient Israel a large city was often called a "mother" (2 Sam. 20:19) that was encircled by a cluster of villages—all its surrounding settlements (Num. 21:25, NIV; all its dependent villages, REB). The original Hebrew word for villages literally means "daughters."

Cities were usually built on hills so they could be defended easily (1 Kin. 16:24; Matt. 5:14) and in areas where a supply of water was available (to help withstand a prolonged siege) and, preferably, where soil was fertile. City walls were often massive structures about 6 to 9 meters (20 to 30 feet) thick. The gates, just as massive, had bars with guardhouses atop the wall. Often the walls had towers (Deut. 1:28; Judg. 9:51; 2 Chr. 26:9).

Israelite cities were probably relatively small with narrow, crooked, unpaved streets (Eccl. 12:4; Is. 10:6). In fact, many of the streets appear to have been partially blocked off by the projecting corners of houses. Near the gate, the social center of the city, merchants sold their wares and courts were held (Gen. 23:10; Ruth 4:1–11).

An Israelite city was governed by a council of elders composed of judges who were required to be priests (Deut. 16:18). During the monarchy, cities seem to have had governors (1 Kin. 22:26; 2 Chr. 18:25). When Jerusalem was rebuilt after the captivity, Ezra appointed magistrates and judges as city officials (Ezra 7:25).

In larger cities with palaces or temples, there was a recognizable street, a “broad way.” This street probably was paved with stone. Many of the streets were divided into craftsmen’s sections—copper and ironworkers in one place, jewelers in another, etc. They were very much like today’s eastern bazaars. Some streets had marketplaces reserved for foreign merchants (Jer. 37:21; Ezek. 17:4).

Jericho is the earliest Palestinian town to be discovered thus far. Archaeologists believe a nine-acre city existed at the site of Jericho as early as 5500 B.C., long before Abraham’s time.

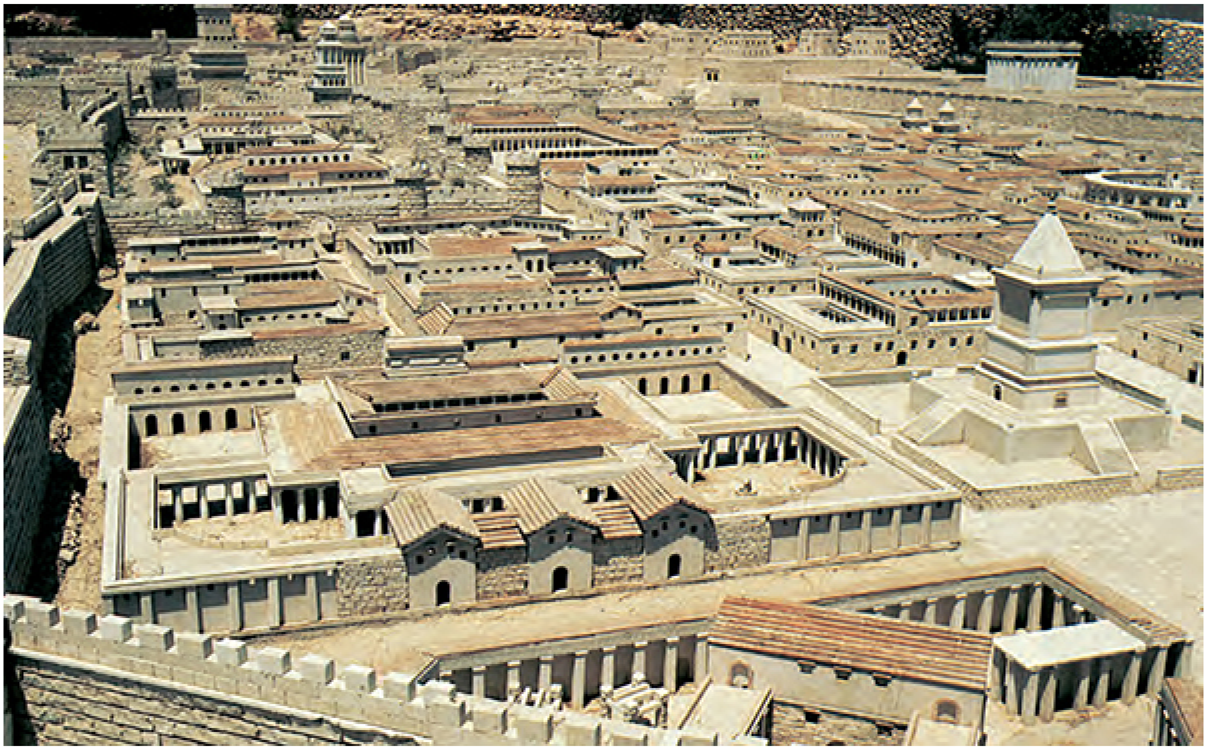


Photo by Ben Chapman

• This model of Jerusalem shows how a typical walled city of the ancient world might have looked during the days of Jesus' ministry.

CITY CLERK (see OCCUPATIONS AND TRADES).

CITY OF DAVID—the name of two cities in the Bible:

1. The stronghold of ZION, the fortified city of the Jebusites, later known as Jerusalem. King David and his men captured it (2 Sam. 5:7, 9). The Jebusite fortress of Zion was situated on a hill overlooking the pool of Siloam, at the junction of the Kidron and Tyropoeon valleys (later in southeastern Jerusalem). The account of the capture of Zion implies that David's army entered the fortress by surprise (2 Sam. 5:8). The "water shaft" mentioned in this passage was apparently a tunnel leading from the underground spring of GIHON into the citadel. Joab was the one who went up the

shaft first (1 Chr. 11:6); true to his promise, David made him the commander, or “chief,” of the armies of Israel.

After the capture of Zion, “David dwelt in the stronghold, and called it the City of David” (2 Sam. 5:9). Not only did David establish his residence here, but he also strengthened the city’s fortifications (1 Chr. 11:8). Solomon further strengthened the defenses of the city (1 Kin. 11:27). The site of Solomon’s temple was on the neighboring Mount Moriah, part of the same strong rock outcropping as Mount Zion.

2. Bethlehem, the birthplace or home of David (1 Sam. 16:1, 13; Luke 2:4, 11; John 7:42) and of Jesus, David’s greatest descendant.

CITY, HOLY—another name for JERUSALEM, the religious center of the Jewish people (Neh. 11:1; Dan. 9:24).

CITY OF SALT—a city in the Wilderness of Judah (Josh. 15:62). It is mentioned with EN GEDI and probably was not far from that city. Some scholars identify the City of Salt with Khirbet Qumran, about 21 kilometers (13 miles) north of En Gedi and about 16 kilometers (10 miles) south of Jericho. Other scholars, however, place the City of Salt much farther south, near the southern or southwestern end of the Dead Sea, in the VALLEY.

CITY OF WATERS—a phrase that refers to the lower part of the Ammonite city of RABBAH, as distinguished from the upper city, or CITADEL (2 Sam. 12:27, KJV, water city, NRSV; water supply, NKJV, NIV).

CLAUDA [CLAW duh]—a small island about 80 kilometers (50 miles) off the southwest coast of Crete (Acts 27:16; Cauda, NIV, NRSV). When the apostle Paul was on his voyage to Rome, the ship on which he was traveling sought protection under its shelter when caught in a storm.

CLAUDIA [CLAW dih uh]—a Roman Christian who joined Paul in sending Timothy Christian greetings (2 Tim. 4:21). Some scholars suggest that Claudia was the wife of the Pudens mentioned in the same verse and that Linus, who would become a bishop of Rome, was their son.

CLAUDIUS [CLAW dih us]—the fourth emperor of the Roman Empire (A.D. 41–54), Tiberius Claudius Nero Germanicus, who suppressed the worship activities of the Jewish people in the city of Rome.

Early in his reign as emperor, Claudius was favorable toward the Jews and their practice of religion. But he later forbade their assembly and eventually “commanded all the Jews to depart from Rome” (Acts 18:2). This edict may have extended also to Christians, who were considered a sect of the Jews at that time.

Aquila and Priscilla, who became friends of the apostle Paul, were refugees from Italy because of this order of the Roman emperor (Acts 18:1–2). The Book of Acts also refers to a great famine that “happened in the days of Claudius Caesar” (Acts 11:28). Also see CAESAR.

• Bust of Claudius, Roman emperor who expelled all the Jewish people from the city of Rome (Acts 18:2).

CLAUDIUS LYSIAS [CLAW dih us LISS ih us] (see LYSIAS).

CLAW—the sharp, curved nail on the toe of a bird or animal. The word is found only once in the NKJV—a reference to Nebuchadnezzar, whose “nails [had grown] like birds’ claws” (Dan. 4:33).

CLAY (see MINERALS OF THE BIBLE).

CLAY TABLETS—one of the world’s oldest known writing materials, perhaps originating in Mesopotamia. Made of clean, smooth clay, the tablets were imprinted with CUNEIFORM signs or symbols (by means of a stylus) while still wet, then allowed to dry slowly. When baked in an oven, they hardened into a strong, durable material. Such tablets were used by the Sumerians, Akkadians, Elamites, Hittites, Hurrians, and Canaanites of Ugarit. These writing materials are a major source of our knowledge about these civilizations.

CLEAN, CLEANNESS—pure, clear, uncontaminated. The distinctions between clean and unclean foods, animals, and people is elaborated in Leviticus 11–15. “Clean” refers to physical health as well as ceremonial purity, especially in the case of the diseased, notably lepers (Lev. 13:1–14, 57; 2 Kin. 5; Matt. 8:2–3). Clean hands (Ps. 24:4) and a clean heart (Ps. 51:10) refer to moral purity. When Jesus admonished the religious rulers to cleanse the inside of the cup and dish, He stressed the priority of the inward condition of a person (Matt. 23:25–26; Is. 1:16; 2 Cor. 7:1).

The prophets spoke of an inner cleansing from sin (Jer. 33:8; Ezek. 36:33; 37:23). Jesus pronounced the disciples clean (John 13:10) “because of the word” (John 15:3). Cleansing from sin is possible through the blood of Jesus for all who confess their sins (1 John 1:7–9).

Also see UNCLEAN, UNCLEANNESS.

CLEFT—an opening or space made by a division, as a crack in a building (Amos 6:11, KJV), a hollow place in a rock (Ex. 33:22), or the split in the hoof of an animal (Deut. 14:6, KJV).

CLEMENT [KLEM ent] (*merciful*)—a Christian who worked with the apostle Paul, apparently at Philippi (Phil. 4:3). Writers such as Origen, Eusebius, and Jerome supposed this Clement to be the apostolic father known as Clement of Rome. Modern scholars, however, believe this identification is highly unlikely.

CLEOPAS [KLEE uh pus]—one of the two disciples with whom Jesus talked on the Emmaus Road on the day of His resurrection (Luke 24:18). Cleopas is apparently not the same person as Cleophas—or Clopas (NRSV)—of John 19:25.

CLEOPHAS [KLEE uh fus]—a form of CLOPAS.

CLERK, CITY (see OCCUPATIONS AND TRADES).

CLOAK (see DRESS OF THE BIBLE).

CLOPAS [KLOE puhs]—the husband of Mary, one of the women who was present at the crucifixion of Jesus (John 19:25; Cleophas, KJV). According to tradition, Clopas was the same person as Alphaeus, the father of James the Less and of Joses (Matt. 10:3; Mark 15:40). Most scholars agree that Clopas is not the same person as CLEOPAS (Luke 24:18).

CLOSET—KJV word for a bridal chamber (Joel 2:16; dressing room, NKJV). The word also refers to the most private rooms in a home (Matt. 6:6; secret place, NKJV; Luke 12:3, inner rooms, NKJV, NIV).

CLOTH—a fabric or material from which clothing is made. In biblical times cloth was made from the hair of goats, sheep, and camels and from linen, flax, hemp, and silk. Certain goats grew long black hair that produced a heavy waterproof cloth for making tents and outer garments.

The everyday clothing of the poor consisted of sheepskins and goatskins (Heb. 11:37). Cloaks of such material served as blankets (Ex. 22:26–27), saddle pads, and sleeping mats or pads. Perhaps it was such a garment that Paul asked Timothy to bring to him (2 Tim. 4:13). Goat-hair and camel-hair garments, being dark in color, were worn especially during a time of mourning and were called sackcloth (Gen. 37:34; 2 Sam. 3:31).

Perhaps the oldest and most common cloth of biblical times was made from wool—with the best wool coming from lambs. Judea was the wool-producing center, while Galilee was known for flax and linen. Wool was often prepared by a process of bleaching, rubbing, and dyeing and then spun into thread by means of a spindle. The rule against priests wearing wool suggests that woolen tunics (undergarments) were the garb of the common people (Ezek. 44:17).

Although cotton was known at an early time in China and India, most scholars question its use in ancient Canaan. They conclude that what is translated “cotton” in some Old Testament translations was really cloth made of flax or hemp.

Also see DRESS OF THE BIBLE.

CLOTHES, CLOTHING (see DRESS OF THE BIBLE).

CLOUD—a visible mass of fine droplets of water or particles of ice suspended above the earth’s surface. In the Bible, clouds are symbolic of many things.

The skies over Israel are virtually cloudless from the beginning of May until the end of September. Thus, Samuel’s calling forth the harvest rain (1 Sam. 12:17–18) was considered miraculous. The “cloud, as small as a man’s hand, rising out of the sea” (1 Kin. 18:44) that Elijah saw when he prayed for rain probably came sometime during this five-month cloudless period.

The cloud was symbolic of God’s presence. The pillar of cloud leading the Israelites in the wilderness (Ex. 13:21–22) was the same as God’s presence leading the people. When God wanted to reveal Himself to the Israelites, He used a pillar of cloud to do so (Num. 12:5; Deut. 31:15). Clouds also revealed God’s power and wisdom (Ps. 147:8; Prov. 8:28).

A “day of clouds” referred to a time marked by disaster and God’s judgment (Ezek. 30:3; Joel 2:2). Clouds are symbolic of armies and multitudes of people (Jer. 4:13; Heb. 12:1). “Clouds without water” (Jude 12) are people who do not perform up to their capabilities. Jude probably had in mind Proverbs 25:14: “Whoever falsely boasts of giving is like clouds and wind without rain.”

Photo by Willem A. VanGemeren

• Rain clouds in Upper Galilee, a mountainous region subject to sudden winds and severe storms.

CLOUD, PILLAR OF—a miraculous cloud, representing the presence of God, that led the Israelites during their journey in the wilderness following their escape from slavery in Egypt (Ex. 13:21). At the Red Sea the pillar of cloud came between the camp of the Egyptians and the camp of Israel (Ex. 14:20). When the tabernacle was completed in the wilderness, the cloud filled the building to show God's presence with His people (Ex. 40:34). Thereafter the cloud led Israel day and night on the journey toward the land of Canaan (Num. 9:22). Also see PILLAR OF FIRE AND CLOUD.

CLOUT—an obscure KJV word for a patch of cloth, leather, or other material hastily applied to mend a tear. Other translations are patched (Josh. 9:5) and rags (Jer. 38:11–12).

CLUB (see ARMS, ARMOR OF THE BIBLE).

CNIDUS [NYE dus]—a city of the province of CARIA (see Map 8, C–2); it was situated on the extreme southwestern tip of ASIA MINOR and was between the islands of Cos and Rhodes in the Aegean Sea. On his journey to Rome, the apostle Paul passed the harbor at Cnidus after leaving Myra (Acts 27:7).

COAL (see MINERALS OF THE BIBLE).

COAST—an inaccurate KJV word for border or boundary. Occasionally, it refers to the seacoast (Num. 34:6; Judg. 5:17).

COAT (see DRESS OF THE BIBLE).

COAT OF MAIL (see ARMS, ARMOR OF THE BIBLE).

COBRA, COCK, COCKATRICE (see ANIMALS OF THE BIBLE).

COCKCROWING—a period of time between midnight and three o'clock in the morning; the third watch of the night. This reflects the Roman custom of dividing the night into four watches: late, midnight, cockcrowing, and early. (The Israelite practice divided the night into three watches.) In His parable of a man going to a far country, Jesus said, "Watch therefore, for you do not know when the master of the house is coming—in the evening, at midnight, at the crowing of the rooster, or in the morning" (Mark 13:35). In this parable, the "crowing of the rooster" refers to the third watch of the night.

All other New Testament references, however, describe an actual rooster that crowed (Matt. 26:34; Mark 14:30; Luke 22:34; John 13:38). The crowing of a rooster reminded Peter how easy it is to deny the Savior.

COCKLE—KJV word for foul-smelling weeds (Job 31:40; stinkweed, NASB). The word may refer to any of several different species of such weeds in the land of Canaan.

CODEX [COE dex]—the forerunner of the modern book. A codex was formed by folding several sheets of papyrus in the middle and sewing them together along the fold. More convenient for reading than the SCROLL, the codex (plural, codices) could also be written on both sides. Also see WRITING.

COFFER—KJV word for the CHEST in which the Philistines placed their guilt offering to the God of Israel (1 Sam. 6:8, 11, 15).

COFFIN—a casket in which a corpse is placed before burial (Gen. 50:26). Also see BIER.

COHORT (see REGIMENT).

COINS (see MONEY OF THE BIBLE).

COL-HOZEH [kole HOE zeh] (*wholly a seer*)—the name of one or two men in the Old Testament:

1. The father of Shallun, the man who repaired the Fountain Gate of Jerusalem after the captivity (Neh. 3:15).
2. The father of Baruch of the tribe of Judah (Neh. 11:5). This is possibly the same person as Col-Hozeh No. 1.

COLLECTION—money gathered for two distinctive purposes:

1. In the Old Testament, the word "collection" refers to a nonvoluntary religious tax collected from the people of Israel by the Levites (2 Chr. 24:6, 9). The Mosaic law also referred to this tax as "ransom" (Ex. 30:12) and "atonement money" (Ex. 30:16).
2. In the New Testament, "collection" refers to a voluntary contribution gathered from the churches of Gentile territories for distribution to needy Christians in Jerusalem. In his letters to the churches at Corinth and Rome, the apostle Paul explained the need for this collection and encouraged the Gentile Christians to give liberally for this worthy cause (Rom. 15:25–27; 1 Cor. 16:1–4; 2 Cor. 8:1–15).

   Paul also gave some helpful guidelines for Christian giving in his remarks. Giving should be on the first day of the week (Sunday) and according to a person's ability to give. Paul also taught that giving should be generous, voluntary, and in response to the grace of God and His "indescribable gift" (2 Cor. 9:15). These guidelines are still appropriate for all Christians.

COLLEGE—an inaccurate translation of the word mishneh (2 Kin. 22:14, KJV; 2 Chr. 34:22, KJV; Zeph. 1:10). The word refers to a district of JERUSALEM and actually means "Second Quarter" (NKJV; Second District, NIV).

COLONY—a group of emigrants or their descendants who settle in a distant land but remain subject to the parent country. In the New Testament the word occurs only once, in a reference to the city of Philippi (Acts 16:12). Here it has the specific meaning of a military settlement, or garrison city, of retired Roman legionnaires and other Roman citizens who were stationed in an area to maintain control over a conquered people. PHILIPPI became a Roman colony in 30 B.C., with the legal rights of Roman citizens and freedom from control by the provincial governor.

COLORS OF THE BIBLE—Color as an abstract idea or concept is spoken of rarely in the Bible. The most common word translated as "color" actually means "eye," "appearance," or "aspect" (Lev. 13:55). It expresses color in terms of comparison with some other material. The word describing gems as "colorful" (Is. 54:11) means "antimony" or "stibium" and probably refers to the dark background that was generally used to set off precious stones. A few objects in the Bible are described as variegated or multicolored (Prov. 7:16; Ezek. 27:24).

This general lack of color terminology in the Bible may be a result of God's commandment to the Hebrews not to make any graven images or idols (Ex. 20:4). The Hebrews were never known as an artistic or art-loving people. Perhaps their background as an enslaved people also contributed to their lack of artistic and color appreciation.

Rather than specific coloration, a color's brightness or dimness, lightness or darkness, brilliance or somberness is more often emphasized in the Bible. Shade, rather than hue, seems to be considered more important by the biblical writers.

Natural Colors. Individual colors mentioned in the Bible fall into two major types—natural colors and artificial colors.

Blue—Blueness (Prov. 20:30, KJV) may describe the color of a wound, but usually the word refers to the wound itself.

Brown—Brown is a dark, blackish color applied only to sheep (Gen. 30:32–33, 35, 40).

Black—Black is one of the more commonly used colors in Scripture. Black describes the color of the middle of the night (Prov. 7:9); diseased skin (Job 30:30); healthy hair (Song 5:11; Matt. 5:36); the blackness of corpses' faces (Lam. 4:8); the sky (Jer. 4:28); the darkening of the sun and the moon (Joel 2:10); horses (Zech. 6:2, 6; Rev. 6:5); and marble (Esth. 1:6).

Gray—Gray is used only to describe the hair of the elderly (Gen. 42:38).

Green—The words for green normally describe vegetation of some type. It is used of pastures (Ps. 23:2); herbage (2 Kin. 19:26); trees in general (Deut. 12:2; Luke 23:31; Rev. 8:7); the marriage bed (in a figurative sense, Song 1:16); a hypocrite compared to a papyrus plant (Job 8:16); and grass (Mark 6:39). A word meaning "greenish" describes plague spots (Lev. 13:49; 14:37) as well as the color of gold.

Red—Several words for red describe natural objects such as Jacob's stew (Gen. 25:30); the sacrificial heifer (Num. 19:2); wine (Prov. 23:31); newborn Esau (Gen. 25:25); Judah's eyes (Gen. 49:12, KJV); the eyes of the drunkard (Prov. 23:29); and the dragon (Rev. 12:3).

White—The words translated as white describe the color of animals (Gen. 30:35); manna (Ex. 16:31); both hair and pustules located in plague sores (Lev. 13:3–39); garments (Eccl. 9:8; Dan. 7:9); the robes of the righteous (Rev. 19:8, KJV); horses (Zech. 1:8; Rev. 6:2; 19:11); forgiven sins (Ps. 51:7; Is. 1:18); a refined remnant (Dan. 11:35; 12:10); the beloved one (Song 5:10); the white of an egg (Job 6:6); the shining garments of angels (Rev. 15:6, KJV) and of the transfigured Christ (Matt. 17:2); hair (Matt. 6); gravestones (Matt. 23:27); and the great throne of judgment (Rev. 20:11).

Yellow—A word translated as "yellow" indicates the greenish cast of gold (Ps. 68:13; shining, NIV). Another word for yellow describes the light-colored hair in a leprous spot (Lev. 13:30, 32).

In addition to black, red, and white horses, certain words suggesting color are used exclusively of horses. The term sorrel (Zech. 1:8; speckled, KJV; dappled, REB; brown, NIV) may refer more specifically to a pattern of reddish color mixed with white. Dappled (Zech. 6:3; grisled, KJV) probably speaks of a spotted pattern rather than color. The "pale" horse (Rev. 6:8; ashen, NASB) refers to the color of a corpse.

Artificial Colors. Artificial colors, such as paints and dyes, were used widely in the ancient world. In Babylonia, bricks were made in several different colors, some resulting from different kinds of clay, others from special manufacturing processes. Egyptians made dyes from numerous substances. The Israelites had an advanced textile industry. They were skilled not only in weaving but also in dyeing.

Since dyes were made from vegetable sources or from shellfish, quality control was difficult. The completed colors were often impure and inexact. These problems were compounded by the fact that many dyes were closely guarded family recipes that were sometimes lost or changed.

The following dyes or artificial colors are mentioned in the Bible.

Purple—The most precious of ancient dyes was purple. In Ugarit, a city of the Canaanites, wool was often dyed this color. Phoenicia derived its name from the source of the dye. The word “Canaan” probably means “land of purple.” The dye itself was derived from the murex shellfish found in the Mediterranean Sea. A total of 250,000 mollusks was required to make one ounce of the dye, which partly accounts for its great price. It was highly valued within the nation of Israel.

The Lord prescribed the use of purple in several features of the tabernacle, such as the curtains (Ex. 26:1) and the hangings (Ex. 27:16). It was also an essential part of the temple (2 Chr. 2:14).

Purple was the color of royal robes (Judg. 8:26), as well as the garments of the wealthy (Prov. 31:22; Luke 16:19), the vesture of the harlot (Rev. 17:4), and the robe placed upon Jesus (Mark 15:17, 20). Robes dyed purple were prescribed for the battle regalia of the Qumran priests, and purple was highly sought during the Maccabean period. In New Testament times, it was an important item of trade (Acts 16:14; Rev. 18:12).

Blue—During biblical times blue was another major dye, also derived from another species of shellfish. Fabric dyed this color was used as a part of the pattern for the tabernacle tapestries (Ex. 26:1) and for the hangings in the temple (2 Chr. 2:7). The color was also used for royal trappings (Esth. 1:6; 8:15) and clothing for the rich (Jer. 10:9; Ezek. 23:6, KJV).

Red—Red existed in several shades, and the dye was extracted from the bodies of insects. One of the red colors was crimson. Linen of this color was used in the temple trappings (2 Chr. 2:7, 14; 3:14). This artificial color must have been practically indelible or permanent (Jer. 4:30), since crimson is used figuratively of sin (Is. 1:18).

Another shade of red is called scarlet. It was the color of the cord tied around the wrist of Zerah (Gen. 38:28–30). Scarlet was used a great deal in the tabernacle (Ex. 25:4). It was the color of the cord extended from Rahab's window (Josh. 2:18). It was also a mark of prosperity (2 Sam. 1:24; Prov. 31:21). Scarlet also describes the robe placed upon Jesus (Matt. 27:28). Since the robe was also described as purple (Mark 15:17), these two colors were not always distinguished during New Testament times. The beast ridden by the harlot was scarlet in color (Rev. 17:3) as were some of the garments of the harlot herself (Rev. 17:4) and her followers (Rev. 18:16). Still another shade of red is called vermilion, used in decorating homes of the wealthy (Jer. 22:14) and in the paintings of idols (Ezek. 23:14).

Certain colors have symbolic significance in the Scriptures. White portrays purity, righteousness, and joy, and a white horse symbolizes victory. Black is a picture of famine and death. Red, the color of blood, often symbolizes life; it is also a picture of the carnage of war. The color blue sometimes describes the sky, just as purple is a symbol of royalty.

Photo by Howard Vos

• The Greeks painted their temples with bright colors, as demonstrated by this reconstruction of a section of the Parthenon in Athens.

COLOSSAE [kuh LAH see]—a form of COLOSSE.

COLOSSE—a city in the Roman province of ASIA (western Turkey), situated in the Lycus River Valley about 160 kilometers (100 miles) east of Ephesus. The apostle Paul wrote a letter to the church at Colosse (Col. 1:2; Colossae, NASB, REB, NRSV). The Christian community at Colosse apparently grew up under the leadership of Epaphras (Col. 1:7; 4:12) and Archippus (Col. 4:17; Philem. 2). Philemon and Onesimus lived at Colosse (Col. 4:9).

Colosse formed a triangle with two other cities of the Lycus Valley, Hierapolis and Laodicea, both of which are mentioned in the New Testament. As early as the fifth century B.C., Colosse was known as a prosperous city; but by the beginning of the Christian era it was eclipsed by its two neighbors. Thereafter its reputation declined to that of a small town.

Shortly after the apostle Paul sent his epistle to Colosse, the cities of the Lycus Valley suffered a devastating earthquake in A.D. 61. They were soon rebuilt, even Laodicea, which had suffered the greatest damage. Although Colosse was increasingly overshadowed by Laodicea and Hierapolis, it retained considerable importance into the second and third centuries A.D. Later, the population of Colosse moved to Chonai (modern Honaz), three miles to the south. The mound that marks the site of Colosse remains uninhabited today.

Photo: Levant Photo Service

• The mound of ancient Colosse, a city in Asia Minor where a church was established during the days of the apostle Paul.

COLOSSIANS, EPISTLE TO THE—one of four shorter epistles written by Paul while he was in prison, the others being Philippians, Ephesians, and Philemon. The Epistle to the Colossians focuses on the person and work of Jesus Christ. It reaches heights of expression that rival anything said of Christ elsewhere in Scripture. Colossians shares many similarities in style and content with Ephesians. Colossians probably was written as a companion to the brief letter to Philemon (compare Col. 4:7–13 and Philem. 12, 24).

Structure of the Epistle. Colossians is nearly divided, as are most of Paul's epistles, into doctrinal (chaps. 1–2) and practical (chaps. 3–4) sections. Following the opening address (1:1–2), Paul expresses his thankfulness for the faith, love, hope, and example of the Colossians (1:3–8). He then develops a majestic hymn to Christ, emphasizing His role in both creation and redemption (1:15–23). In light of the surpassing worth of Christ and His work, Paul willingly accepts the obligation to proclaim Christ and to suffer for Him (1:24—2:5). He also appeals to the Colossians to take root in Christ rather than in confusing speculations (2:6–23).

In the second section, Paul urges the Colossian Christians to mold their behavior to fit their beliefs. Since believers share in Christ's resurrection (3:1–4), Paul encourages them to continue living to please God. He urges them to "put to death" various vices and to "put on" the character of Christ (3:5–17). True Christianity also works itself out in social relationships between wives and husbands (3:18–19), children and parents (3:20–21), and slaves and masters (3:22—4:1). Paul concludes with a note on witnessing to unbelievers (4:2–6) and his customary greetings (4:7–18).

Authorship and Date. Colossians was written by Paul (and Timothy, 1:1) to a Christian community (perhaps "house churches," 1:2; 4:15) that he had not visited (2:1). Paul had established a resident ministry in Ephesus, 100 miles west of Colosse. For more than two years the influence of his ministry reached "all who dwelt in Asia" (Acts 19:10). Epaphras must have heard Paul in Ephesus and then carried the gospel to Colosse (1:7–8; 4:12–13).

Paul wrote the epistle from prison (4:3, 10, 18), but he did not indicate where he was imprisoned. Caesarea and Ephesus have been suggested, but the most probable place is Rome (Acts 28:30). This would date the epistle in the late 50s or early 60s.

Historical Setting. False teaching had taken root in Colosse. Such teaching combined Jewish observances (2:16) and pagan speculation (2:8); it is possible that this resulted in an early form of GNOSTICISM. This teaching pretended to add to or improve upon the gospel that, indirectly at least, had come from Paul. Some of the additions Paul mentions are feasts and observances, some of them related to ASTROLOGY (2:16), plus a list of rules (2:20). These practices were then included within a philosophy in which angels played a leading role (2:18); Paul calls this philosophy "the basic principles of the world" (2:8).

Theological Contribution. Paul unmasks the false teaching as "empty deceit . . . of men" (2:8), having the "appearance of wisdom" (2:23), but useless in fact. He declares that the addition of such things dilutes rather than strengthens the faith (2:20).

But Paul does more than denounce false teaching. The best corrective is a firm grip on who Jesus Christ is and what He did for our salvation. In Christ "are hidden all the treasures of wisdom and knowledge" (2:3), and "in Him all fullness" dwells (1:19). In fact, "He is the image of the invisible God" (1:15). He has stripped every power opposed to Him (2:15), wiped out every accusation against us (2:14), and actually "reconciled all things to Himself" (1:20). He is not only head of the church (1:18); but He stands before all time and above every power, and at the end of all history (1:16).

This beautiful epistle on the majesty of Jesus Christ speaks to us today as much as to the Colossians. It reminds us that Jesus Christ is sufficient for every need and is still the most powerful force in the world.

Colossians: A Study and Teaching Outline

Part One: Supremacy of Christ in the Church (1:1—2:23)

I. Introduction 1:1–14
  A. Paul's Greeting to the Colossians 1:1–2
  B. Paul's Thanksgiving for the Colossians 1:3–8
  C. Paul's Prayer for the Colossians 1:9–14

II. The Preeminence of Christ 1:15—2:3
  A. Christ Is Preeminent in Creation 1:15–18
  B. Christ Is Preeminent in Redemption 1:19–23
  C. Christ Is Preeminent in the Church 1:24—2:3

III. The Freedom in Christ 2:4–23

- A. Freedom from Enticing Words 2:4–7
- B. Freedom from Vain Philosophy 2:8–10
- C. Freedom from Human Judgment 2:11–17
- D. Freedom from Improper Worship 2:18–19
- E. Freedom from Human Doctrine 2:20–23

Part Two: Submission to Christ in the Church (3:1—4:18)

I. The Position of the Believer 3:1–4

II. The Practice of the Believer 3:5—4:6
- A. Put Off the Old Nature 3:5–11
- B. Put On the New Nature 3:12–17
- C. Personal Commands for Holiness 3:18—4:6
  - 1. Holiness in Family Life 3:18–21
  - 2. Holiness in Work Life 3:22—4:1
  - 3. Holiness in Public Life 4:2–6

III. Conclusion 4:7–18
- A. Commendation of Tychicus 4:7–9
- B. Greetings from Paul’s Friends 4:10–14
- C. Various Matters Regarding the Epistle 4:15–18

◆

COLT (see ANIMALS OF THE BIBLE).

COMFORTER (see HOLY SPIRIT).

COMMANDMENT—a law, edict, or statute; specifically, one of the Ten Commandments given by God through Moses (Ex. 20:3–17; Deut. 5:7–21). Also see COMMANDMENT, NEW; COMMANDMENTS, TEN.

COMMANDMENT, NEW—a commandment given by Jesus to His disciples, which is the commandment of Christian love—“that you love one another” (John 13:34).

COMMANDMENTS, TEN—the ten “words” (a technical term meaning “stipulations”) of the covenant that God made with His people (Ex. 34:28; Deut. 4:13; 10:4). These laws are often called the *Decalogue,* from the Greek word that means “ten words.” All ten were inscribed on each of two stone tablets (Ex. 31:18), one for the Sovereign (God) and the other for the subjects (Israel).

Although God gave the Ten Commandments to His people through Moses at Mount Sinai more than 3,000 years ago, they are still relevant today. They have an abiding significance, for God's character is unchangeable. These laws originate from God and from His eternal character; therefore, their moral value cannot change.

Almost 1,500 years after God gave the laws, Jesus upheld them, calling them the "commandments" and listing five of them for the rich young ruler (Matt. 19:16–19). And in the Sermon on the Mount, Jesus showed that His coming had not canceled the Commandments. He specifically mentioned the laws against killing (Matt. 5:21) and committing adultery (Matt. 5:27).

Jesus actually placed these laws on a higher plane by demanding that the spirit as well as the legal aspects of the law be kept (Matt. 5:17–28). Jesus placed His eternal stamp of approval on the law by declaring, "Do not think that I came to destroy the Law or the Prophets. I did not come to destroy but to fulfill" (Matt. 5:17–19).

The holy God uttered His Commandments from the top of Mount Sinai amid smoke and fire—visible expressions of His power, majesty, and authority (Ex. 19:16—20:17). Later the Commandments were engraved on two tablets of stone, "written with the finger of God" (Ex. 31:18). The awesome nature of the events surrounding the giving of the law is mentioned a number of times in the Bible, perhaps to emphasize the solemnity of the occasion (Ex. 19:16–19; Deut. 4:11–12).

The Ten Commandments form the heart of the special COVENANT between God and His people. He told them, "Now therefore, if you will indeed obey My voice and keep My covenant, then you shall be a special treasure to Me above all people. . . . And you shall be to Me a kingdom of priests and a holy nation" (Ex. 19:5). These verses also emphasize that their obedience to the Commandments was to be the basis of Israel's existence as the special people of God.

God never intended for the Ten Commandments to be a set of regulations by which the people of Israel would earn salvation. God's favor had already been freely granted (Ex. 20:1–2). This was overwhelmingly demonstrated by His deliverance of Israel from Egyptian bondage (Deut. 4:37). Therefore, at the heart of the covenant relationship lay an act of divine GRACE. God even prefaced the Ten Commandments with a reminder of His deliverance (Ex. 20:2).

The Ten Commandments (Ex. 20:3–17; Deut. 5:7–21) are still relevant today. The world desperately needs to see the name and character of God displayed in the lives of Christians who still take His Word seriously. These Commandments, particularly coupled with the teachings of Christ, are still the best guidelines for practical daily living known to humankind.

Although there is no universal agreement concerning how the passages containing the Ten Commandments (Ex. 20:3–17; Deut. 5:7–21) are to be separated into ten stipulations, the following division is perhaps the most common. The first four deal with our relationship to God, while the last six focus on our relationship to each other. Jesus likewise discerned two major emphases in the Decalogue with his stress on love for God and love for neighbor (Mark 12:28–31).

1. “You shall have no other gods before Me” (Ex. 20:3). God is one (Deut. 6:4) and unique (Deut. 4:38, 39), and therefore belief in and worship of other so-called gods is out of the question. Since God’s character forms the basis of the covenant with His people, He demands absolute loyalty. And when the intent of the heart is to put God first, a person’s outward actions will reveal it. Then others will see what God’s character is like through the actions of His people.
2. “You shall not make for yourself a carved image” (Ex. 20:4). The second commandment is necessary because people do not always keep the first. The Israelites made a golden calf to worship even as the Lord gave the laws to Moses. And since Israel had so many contacts with people who did worship images, including replicas of their earthly rulers, God gave them this law. God has never been a tangible, visible Being (Deut. 4:12), but always a Spirit (John 4:24). Idolatry therefore always misrepresents Him.
3. “You shall not take the name of the LORD your God in vain” (Ex. 20:7). God’s name and His character are inseparable. Using His holy name lightly in a vain, empty manner is insulting and degrading. This could be done by perjuring oneself in a court of law (Lev. 19:12) or by cursing. However, this commandment also applies to hypocritical worship, using God’s name in meaningless prayer and praise (Is. 29:13).

4. “Remember the Sabbath day, to keep it holy” (Ex. 20:8). Sabbath means “rest,” but God intended for this day to stand for more than an absence of work. It was to be a day of worship as well—a day for setting aside all thoughts of materialistic gain and thinking about Him. God Himself set the pattern by ceasing from His labors after creating the world. Why, then, must modern-day Christians feel that being busy is equated with being spiritual?
5. “Honor your father and your mother, that your days may be long upon the land” (Ex. 20:12). God established parents as the authority figures in the family unit. Children often get their first impressions about God from their parents. Parents who walk in the Spirit, honestly desiring to follow the guidelines of the Scriptures, will set better examples for their children. And children who want to please God will respect their parents, regardless of pressure from the world and their peers.
6. “You shall not murder” (Ex. 20:13). A person who cares about others, beginning with those in the home, does not want to harm them. This law reveals God’s attitude toward people created in His image. No one has the right to take that life from another (Gen. 9:6).
7. “You shall not commit adultery” (Ex. 20:14). Technically, this commandment refers to being sexually involved with a married person; but it is traditionally used by extension to prohibit all sexual relationships outside of marriage. Again, this commandment involves a right relationship with God and with others. Adultery is possible only if people are prepared to hurt others, to enjoy themselves at the expense of other people. A right attitude toward keeping God first and not harming others is tied together in several commandments. A person who does not steal will not take another’s mate. And he does not allow covetous thoughts to grow in his mind. He wants God to have his total allegiance.
8. “You shall not steal” (Ex. 20:15). Stealing involves taking something that does not belong to you. This could be another’s property, marriage partner, or reputation. This law also emphasizes the importance of getting all you own through lawful channels.
9. “You shall not bear false witness against your neighbor” (Ex. 20:16). A good relationship demands truthfulness and honesty in speaking of another. The old saying, “A man’s word is as good as his

name," is sometimes a joke today. But God's people ought to cherish their own reputations and that of others. If people are unwilling to speak ill of someone, they are less likely to steal from that person or to commit murder.

10. "You shall not covet" (Ex. 20:17). Jesus elaborated on this commandment by stating, "You shall love your neighbor as yourself" (Matt. 22:39). The negative and the positive work together. You do not harm people you care about.

    This tenth commandment is an outgrowth of the first. If our hearts are fixed on the Lord, we will have the right attitude toward others. Consequently, the desires that rise from our hearts will not cause pain or loss to others. The right motive (pleasing God who is first in our lives) will result in obeying the other commandments (not hurting others).

    Jesus expounded on the idea prevalent in the Ten Commandments by emphasizing the heart attitude: "Blessed are the pure in heart, for they shall see God" (Matt. 5:8). Christians have blessed joy on earth when their priorities are straight.

COMMERCE—the buying, selling, and trading of goods, especially on a large scale (as between nations) involving transportation from place to place.

Trade began well before recorded history in the ancient world. By the time of Abraham (about 2000 B.C.), trade was highly developed in such places as ancient Babylon and other cultures between the Tigris and Euphrates Rivers. Canaan was the crossroads for important trade routes that connected Mesopotamia and Egypt; armies also made these trips as Egyptian and Mesopotamian rulers fought one another. Israel did not have many suitable harbors; so most of the sea trade went by way of the more northern ports like Tyre and Ugarit.

Israel did, however, export agricultural products such as wheat and olive oil (1 Kin. 5:11). Solomon was the most successful Israelite king in developing international trade relations (1 Kin. 5:10; 9:26–28), although later Ahab and Jehoshaphat also were apparently involved in trade (1 Kin. 20:34; 22:48). Ezekiel 27 (Tyre) and Revelation 18 (Babylon) give the most complete picture of commerce to be found in the Bible.

Also see SOLOMON.

Photo by Howard Vos

• The harbor of Sidon, center of the commercial shipping activities of the Phoenicians during Old Testament times.

COMMON-LANDS—the open lands outside the wall of a city (Lev. 25:34; Num. 35:2–7; Josh. 21:2–42; 1 Chr. 6:55–81; pasturelands, NIV; suburbs, KJV). The Hebrew word means “the place or area to which the city livestock could be driven.”

COMMON LIFE—the mutual relationship among Christians that issues from their participation in Christ’s body, the church. The words translated as “common,” “communion,” and “fellowship” express the idea of sharing. All Christians share together in the one living “body of Christ” (1 Cor. 12:27; Eph. 4:12) because they are joined to Jesus, their living Head. Also see COMMUNITY OF GOODS.

COMMUNION (see FELLOWSHIP; LORD'S SUPPER).

COMMUNITY OF GOODS—the voluntary practice through which some Christians of the New Testament unselfishly made their possessions available to all believers (Acts 2:44–47; 4:32—5:11).

The Book of Acts reported that "all who were possessors of lands or houses sold them," giving the proceeds to the apostles for distribution (Acts 4:34–35). This does not necessarily mean that all Christians sold every piece of real estate they owned. The reference seems to be to houses and lands other than their family dwellings.

The tragic story of ANANIAS and SAPPHIRA shows that the selling of land and other possessions by these early Christians was partial and voluntary (Acts 5:1, 4). However, there is a profound truth that must not be missed. "Neither did anyone say that any of the things he possessed was his own, but they had all things in common" (Acts 4:32). The emphasis should be placed not on their selling of possessions but on the unselfish attitude of the believers (Acts 2:45; 4:34). This is the spirit of true unity in Jesus Christ.

Also see COMMON LIFE.

COMPASS (see TOOLS OF THE BIBLE).

COMPASSION (see MERCY).

COMPTROLLER (see OCCUPATIONS AND TRADES).

CONANIAH [kone ah NYE ah] (*the Lord establishes*)—a chief of the Levites who assisted in the celebration of the Passover during the reign of King Josiah (2 Chr. 35:9). Also see CONONIAH.

CONCISION—a word for mutilation used by the apostle Paul to show his contempt for those who insisted a Gentile had to be circumcised before he could become a Christian (Phil. 3:2, KJV; mutilation, NKJV; those who mutilate the flesh, NRSV; those mutilators of the flesh, NIV).

CONCOURSES—open spaces where roads or paths meet. The word is found only once in the NKJV (Prov. 1:21; at the head of the noisy streets, NIV, NASB). The word also occurs in Acts 19:40 (KJV;

commotion, NRSV, NIV; turmoil, REB; disorderly gathering, NASB, NKJV) in Paul’s description of the riot against him in Ephesus.

CONCUBINE [CON cue bine]—in Old Testament times, a female slave or mistress with whom a man was lawfully permitted to have sexual intercourse.

The first mention of a concubine occurs in Genesis 22:24, where Reumah is described as the concubine of Nahor, Abraham’s brother. Other men in the Old Testament who had these female slaves included Abraham (Gen. 25:6), Jacob (Gen. 35:22), Eliphaz (Gen. 36:12), Gideon (Judg. 8:31), and Saul (2 Sam. 3:7).

Sarai presented HAGAR, her Egyptian maidservant, to Abram as a concubine so he could father children through Hagar (Gen. 16:2–3). This apparently was a common practice during the patriarchal period in Israel’s history. The ancient Hebrews placed great value on having many children. If a couple remained childless after several years of marriage, the husband would often father children through a concubine.

By the time of the monarchy in Israel, the practice of keeping concubines apparently became a privilege of kings only. King SOLOMON is especially remembered for his many concubines (1 Kin. 11:3). Most of these concubines were foreign women. They led to Solomon’s downfall, because they brought their pagan religions, which introduced idolatry into the land (1 Kin. 11:1–13; Neh. 13:25–27).

In the ancient world concubines were protected by law; so they could not be sold if they were no longer of interest to the man. The Law of Moses also recognized the rights of concubines and guarded them from inhumane and callous treatment (Ex. 21:7–11; Deut. 10–14

CONCUPISCENCE—strong, passionate desire, especially sexual desire or lust. This word is found three times in the KJV (Rom. 7:8; Col. 3:5; 1 Thess. 4:5). Various modern translations have evil desire (Rom. 7:8; NKJV; Col. 3:5, NKJV), passionate lust (1 Thess. 4:5, NIV), covetousness (Rom. 7:8, NRSV), and covetous desire (Rom. 7:8, NIV).

CONDEMN, CONDEMNATION—to declare a person guilty and worthy of punishment. Condemn and condemnation are judicial terms, the opposite of JUSTIFY and JUSTIFICATION (Matt. 12:37; Rom. 5:16, 18).

God alone is the judge of people; in His demand for righteousness, sin leads invariably to condemnation and death.

The mission of Jesus was not to condemn the world but to save it by bearing on the cross the sin that belonged to His people (John 3:17–18). There is no condemnation for sinners who repent and believe in Him. Jesus not only bore the consequences of sin, but also condemned (destroyed) sin itself so that believers are released from its power (Rom. 8:1, 3). Since they have experienced a gracious pardon, believers are directed to practice forgiveness and to avoid vindictiveness: "Condemn not, and you shall not be condemned" (Luke 6:37).

CONDUIT—a water channel or tunnel. The biblical references to conduit describe the AQUEDUCT made by Hezekiah, king of Judah, to channel water from the upper pool, or spring, of Gihon to the southern part of Jerusalem (2 Kin. 18:17; Is. 7:3; 36:2, KJV; aqueduct, NKJV, NIV; also 2 Kin. 20:20, KJV; tunnel, NKJV, NIV). Also see AQUEDUCT.

CONEY (see ANIMALS OF THE BIBLE).

CONFECTIONARY, CONFECTIONER (see OCCUPATIONS AND TRADES).

CONFESSION—an admission of sins (1 John 1:9); the profession of belief in the doctrines of a particular faith. In the Bible most of the uses of the word "confession" fall into one of these two categories. Examples of confession of sin may be found in Joshua's words to Achan (Josh. 7:19), in the confession during the Passover during Hezekiah's reign (2 Chr. 30:22), and in Ezra's call to the people to admit wrongdoing in marrying pagan wives (Ezra 10:11).

The Bible also uses the word "confession" to describe an open, bold, and courageous proclamation of one's faith. The apostle Paul wrote: "If you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved. For with the heart one believes to righteousness, and with the mouth confession is made to salvation" (Rom. 10:9–10).

CONFIRM, CONFIRMATION—to establish, ratify, or strengthen a covenant. In the Bible the words are used of a vow or binding oath (Num. 30:13–14), a transaction of redeeming or exchanging (Ruth 4:7), a covenant or statute (Dan. 9:27; Gal. 3:15, 17), a person (Dan. 11:1), promises (Rom. 15:8), the testimony of Christ (1 Cor. 1:6), the gospel (Phil. 1:7), and salvation (Heb. 2:3).

CONGREGATION—a gathering or assembly of persons for worship and religious instruction; a religious community, such as the people of Israel or the Christian church.

In the Old Testament the English word "congregation" is the translation of several Hebrew words that carry the idea of "an appointed meeting" or "an assembly called together." These words point to Israel as the community of the Law, a "sacred assembly" gathered together by God and appointed to be His covenant people. As such, the term "congregation" was a constant reminder to Israel of the hand of God upon its destiny. Each time the Law of God was read in the solemn assembly of the congregation, Israel's sacred privilege as His people under His covenant promises was renewed.

A phrase such as "the whole assembly of the congregation of Israel" (Ex. 12:6; community, NIV) refers to the largest unit of the Hebrew people. An Israelite belonged, at the most basic level, to a house, then to a family (a collection of houses), then to a tribe (a collection of families), and then to the congregation (a collection of tribes). The "whole congregation of Israel," therefore, refers to the entire nation of Israel or the people of God as a whole.

In the New Testament the term "congregation" is used only three times in the NKJV (Acts 7:38; 13:43; Heb. 2:12 assembly, NIV). The two Greek words translated as congregation, however, occur often elsewhere in the New Testament. Originally these words—*ekklesia* and *synagoge—were* virtually interchangeable. But they began to take on separate and specialized meanings as the rift between the Christian church (*ekklesia*) and the Jewish synagogue (*synagoge*) became more antagonistic. The words soon referred to rival religious faiths.

Also see CHURCH.

CONGREGATION, MOUNT OF—the place where God is enthroned, whether in heaven or on earth (Is. 14:13; mount of assembly, NIV).

CONIAH [koe NYE ah]—a form of JEHOIACHIN.

CONONIAH [kone oh NYE ah] (*the Lord establishes*)—a Levite appointed overseer of the tithes and offerings at the temple during the reign of King Hezekiah (2 Chr. 31:12–13; Conaniah, NRSV, NIV).

CONSCIENCE—a person's inner awareness of conforming to the will of God or departing from it, resulting in either a sense of approval or condemnation.

The term does not appear in the Old Testament but the concept does. David, for example, was smitten in his heart because of his lack of trust in the power of God (2 Sam. 24:10). But his guilt turned to joy when he sought the Lord's forgiveness (Psalm 32).

In the New Testament the term "conscience" is found most frequently in the writings of the apostle Paul. Some people argue erroneously that conscience takes the place of the external law in the Old Testament. However, the conscience is not the ultimate standard of moral goodness (1 Cor. 4:4). Under both the old covenant and the new covenant the conscience must be formed by the will of God. The law given to Israel was inscribed on the hearts of believers (Heb. 8:10; 10:16); so the sensitized conscience is able to discern God's judgment against sin (Rom. 2:14–15).

The conscience of the believer has been cleansed by the work of Jesus Christ; it no longer accuses and condemns (Heb. 9:14; 10:22). Believers are to work to maintain pure consciences. They also must be careful not to encourage others to act against their consciences. To act contrary to the urging of one's conscience is wrong, for actions that go against the conscience cannot arise out of faith (1 Cor. 8:7–13; 10:23–30).

CONSECRATION—the act of setting apart, or dedicating, something or someone for God's use. In the Old Testament, the temple and its trappings were the most important objects consecrated to God (2 Chr. 7:5–9; Ezra 6:16–17); and Aaron and his sons were consecrated to the priesthood (Exodus 29; Leviticus 8). But even such items as the spoils of battle (Josh. 6:19; Mic. 4:13) and cattle could be consecrated (Lev. 27:28). Before the beginning of the priesthood in Israel's history, the firstborn of men and animals alike were consecrated (Ex. 13:2). But after the priesthood began, the tribe of Levi served as a substitute in this consecration (Num. 3:12).

In the New Testament, the supreme example of consecration is Christ himself (John 17:19; Heb. 7:28; 10:10). But believers are also consecrated by Christ (John 17:17; 1 Pet. 2:9), and are urged to consecrate themselves as well (Rom. 12:1; 2 Tim. 2:21). One of the results of our consecration by Christ is that we are now a priesthood of believers (1 Pet. 2:9) with direct access to our heavenly Father (Eph. 3:11–12).

CONSOLATION—comfort for the devout, mediated by the Holy Spirit (Luke 2:25, NIV).

CONSTELLATIONS (see ASTRONOMY).

CONSUMMATION (see ESCHATOLOGY).

CONSUMPTION (see DISEASES OF THE BIBLE).

CONTENTMENT—freedom from anxiety or worry (1 Tim. 6:6). The idea of contentment comes from a Greek word that means "independence" or "self-sufficiency." But the apostle Paul used the word in a Christian sense to show that real satisfaction or sufficiency comes from God: "I can do all things through Christ who strengthens me" (Phil. 4:13).

CONTRITE—the kind of spirit, or heart, pleasing and acceptable to God (Ps. 34:18; crushed, NRSV, NIV, REB, NASB; Ps. 51:17). People who have a contrite spirit weep over wrongdoing and express genuine sorrow for their sins (see also Matt. 5:4; Luke 6:21; 2 Cor. 7:10).

CONTROLLER (see OCCUPATIONS AND TRADES).

CONVERSATION—communication from one person to another. The word is used only twice in the NKJV (Jer. 38:27; Luke 24:17). But conversation is used often in the KJV to describe one's conduct, behavior, or way of life. Thus, the writer of the Book of Hebrews declared, "Let your conversation be without covetousness" (Heb. 13:5, KJV).

CONVERSION—the initial change of attitude and will that brings a person into right relationship with God. The word "conversion" appears as a noun only once in the New Testament, referring to the conversion of the Gentiles (Acts 15:3). But the Bible is filled with examples of persons who experienced conversion.

The fullest description of conversion occurs in the words spoken to Saul of Tarsus at his own conversion: “To open their eyes, and to turn them from darkness to light, and from the power of Satan to God, that they may receive forgiveness of sins and an inheritance among those who are sanctified by faith in me” (Acts 26:18).

Conversion involves turning away from evil deeds and false worship and turning toward serving and worshiping the Lord. Conversion marks a person’s entrance into a new relationship with God, forgiveness of sins, and new life as a part of the fellowship of the people of God.

Closely related to conversion are repentance and faith. Repentance is turning from sin; faith is turning to God. Thus, conversion is more than the exchange of one set of beliefs for another; it is a wholehearted turning to God.

The inward experience of conversion is sometimes referred to as the new birth (John 3:3–8). This phrase was used by Jesus in His conversation with Nicodemus. New birth refers to a change so radical that it can be described only by the figure of birth into a new life. As an infant enters the physical world with a totally new existence, so conversion is a new spiritual beginning in a person’s relationship to God.

The experience of conversion may differ with various individuals. Paul’s conversion was sudden and radical (Acts 9:1–6), while the conversion of Lydia (Acts 16:14–15) was gradual and gentle. But the results of conversion are always a clear change of attitude and a new direction for life.

CONVICTION—the process of being condemned by one’s own conscience as a sinner because of God’s demands. The idea of conviction is a major theme of Scripture, although the word is rarely used (Psalm 32; 51; Acts 2:37; Rom. 7:7–25). The agent of conviction is the Holy Spirit (John 16:7–11); and the means of conviction is either the Word of God (Acts 2:37) or God’s general revelation of His demands through nature and people’s inborn consciousness of a sense of right and wrong (Rom. 1:18–20; 2:15). The purpose of conviction is to lead people to repent of their sins (Acts 2:37–38; Rom. 2:1–4) and to turn to God for salvation and eternal life.

CONVOCATION—a sacred assembly or calling together of the people of Israel for rest and worship (Lev. 23:2, 4, 37). Wherever the word “convocation” appears in the Bible, it is preceded by the word “holy”; hence, “holy convocation.” On the great feast days the people were called together by silver trumpets (Num. 10:2). These convocations included the weekly SABBATHS (Lev. 23:3), the PASSOVER and the Feast of Unleavened Bread (Lev. 23:5–6), PENTECOST or Weeks (Lev. 23:15–21), the Feast of Trumpets (Lev. 23:24), the Feast of Tabernacles (Lev. 23:24), and the great feast day, the annual DAY OF ATONEMENT (Lev. 23:27).

Also see FEASTS AND FESTIVALS.

COOK (see OCCUPATIONS AND TRADES).

COOKING—preparation of food by the application of heat (Gen. 25:29). Roasting over an open fire was probably the first method of cooking used. But with the development of waterproof containers, boiling food became possible. The first Passover lamb was to be “roasted in fire” (Ex. 12:9), while during the period of the judges, some offerings were apparently boiled (1 Sam. 2:13). In the biblical period bread could be baked (Hos. 7:4) by placing the dough on a heated rock, or it might be cooked in a small, portable oven. No cooking took place on the Sabbath (Ex. 35:3).

Also see FOOD.

COOS [KOE os]—a form of COS.

COPPER (see MINERALS OF THE BIBLE).

COPPERSMITH (see OCCUPATIONS AND TRADES).

COR (see WEIGHTS AND MEASURES).

COR ASHAN [kor AY shan]—a form of ASHAN.

CORAL (see JEWELS AND PRECIOUS STONES).

CORBAN **[KAWR bahn]** (*an offering brought near*)—a word applied to a gift or offering in the temple that declared that gift dedicated to God in a special sense. Once a gift was offered under the special declaration of Corban, it could not be withdrawn or taken back; it was considered totally dedicated for the temple's special use.

Jesus condemned the Pharisees for encouraging the people to make such gifts to the temple while neglecting their responsibility to care for their parents (Mark 7:11–13). According to Jesus, this was a clear violation of a higher commandment, "Honor your father and your mother" (Mark 7:10).

CORD—a long line of twisted fiber used to bind or secure. In Bible times, cord and rope were made from flax, date tree fibers, or even strips of camel hide. They were used for a number of different purposes, including rigging boats (Acts 27:32), pulling carts (Is. 5:18), measuring (2 Sam. 8:2), and binding prisoners (Judg. 16:11). Cord or rope made from flax was especially strong and durable. It was often used to make fish nets.

A number of words in the original languages of the Bible are translated as rope, cord, or line, with the context often determining the exact translation. When Rahab lowered two spies from her window (Josh. 2:15), or when Jehoiakim's servants lowered Jeremiah into a cistern (Jer. 38:6, 11), a rope was required. But when the fine trappings of the court of Ahaseurus (Esth. 1:6) or the hangings of the tabernacle (Ex. 35:18) were described, cord carries the appropriate idea. Jesus made a whip of cords (John 2:15) to drive the money changers out of the temple.

CORE **[KOE reh]**—Greek form of KORAH.

CORIANDER (see PLANTS OF THE BIBLE).

CORINTH **[KAWR inth]**—ancient Greece's most important trade city (Acts 18:1; 19:1; 1 Cor. 1:2; 2 Cor. 1:1, 23; 2 Tim. 4:20). Ideally situated on the Isthmus of Corinth between the Ionian Sea and the Aegean Sea (see Map 7, B–2), Corinth was the connecting link between Rome, the capital of the world, and the East. At Corinth the apostle Paul established a flourishing church, made up of a cross section of the worldly minded people who had flocked to Corinth to participate in the gambling, legalized temple prostitution, business adventures, and amusements available in a first-century navy town (1 Cor. 6:9–11).

Although the apostle Paul did not establish the church in Corinth until about A.D. 51 (Acts 18:1–18), the city's history dates back to prehistoric times, when ancient tribesmen first settled the site. Always a commercial and trade center, Corinth was already prosperous and famous for its bronze, pottery, and shipbuilding more than 800 years before Christ. The Greek poet Homer mentioned "wealthy Corinth" in 850 B.C.

In the following centuries Corinth competed for power with Athens, its stronger neighbor across the isthmus to the north. And in 146 B.C. invading Roman armies destroyed Corinth, killing the men and enslaving the women and children. Only a token settlement remained until 44 B.C., when Julius Caesar ordered the city rebuilt. Not only did he restore it as the capital city of the Roman province of Achaia; he also repopulated it with freed Italians and slaves from every nation. Soon the merchants flocked back to Corinth, too.

The city soon became a melting pot for the approximately 500,000 people who lived there at the time of Paul's arrival. Merchants and sailors, anxious to work the docks, migrated to Corinth. Professional gamblers and athletes, betting on the Isthmian games, took up residence. Slaves, sometimes freed but with no place to go, roamed the streets day and night. And prostitutes (both male and female) were abundant. People from Rome, the rest of Greece, Egypt, Asia Minor—indeed, all of the Mediterranean world—relished the lack of standards and freedom of thought that prevailed in the city.

These were the people who eventually made up the Corinthian church. They had to learn to live together in harmony, although their national, social, economic, and religious backgrounds were very different.

Perched on a narrow strip of land connecting the Peloponnesus, a peninsula of southern Greece, with central Greece and the rest of Europe, Corinth enjoyed a steady flow of trade. The city had two splendid harbor cities—Cenchreae, the eastern port on the Saronic Gulf; and Lechaeum, the western port on the Corinthian Gulf.

In the outlying areas around Corinth, farmers tended their grain fields, vineyards, and olive groves. But the pulse of Corinth was the city itself, enclosed by walls 10 kilometers (6 miles) in circumference. Most of the daily business was conducted in the marble-paved agora, or marketplace, in the central part of the city. Although only 1 percent of the ancient city has been excavated by archaeologists, some interesting discoveries give ideas of what the city was like when Paul arrived.

A marble lintel or crosspiece of a door was found near the residential section of Corinth. It bore part of the inscription, "Synagogue of the Hebrews." This may have been on the same site of the earlier synagogue in which Paul first proclaimed the gospel message to Corinth, accompanied by his newfound Jewish friends, Aquila and Priscilla (Acts 18:2).

Not far from the synagogue excavation site was the magnificent judgment seat, covered with ornate blue and white marble. There, the Roman proconsul of Achaia, Gallio, dismissed Paul's case (Acts 18:12–17). In the pavement of an amphitheater is inscribed the name Erastus, perhaps the official of Corinth mentioned in Romans 16:23 and 2 Timothy 4:20.

South of the marketplace were the butcher stalls (shambles, KJV; meat market, NKJV, NASB, NIV, REB, NRSV) that Paul mentioned in 1 Corinthians 10:25. Corinthians purchased their meat from these stalls. The meat was often dedicated to pagan idols before being sold. This presented a cultural problem for the Christians in Corinth (1 Corinthians 8).

Today the temple of Apollo, partially in ruins, towers above the ancient marketplace. Each fluted Doric column, about seven meters (almost twenty-four feet) tall, was cut from a single piece of stone in one of several quarries outside Corinth's walls.

Rising 457 meters (1,500 feet) above the city itself and to the south is the Acrocorinth, the acropolis or citadel. From there, the acropolis at Athens, about 73 kilometers (45 miles) away, can be seen. Also, the infamous temple of Aphrodite (or Venus) was located on top of this fortified hill. This pagan temple and its 1,000 "religious" prostitutes poisoned the city's culture and morals. For this reason, the apostle Paul sometimes had to deal harshly with the converts in the Corinthian church. Most of the Corinthians had lived in this godless society all their lives, and the idea of tolerating even incest had not seemed so terrible to them (1 Corinthians 5).

In spite of Corinth's notorious reputation, God used the apostle Paul to establish a vigorous church in the city about A.D. 51 (Acts 18:1–18). Later, Paul wrote at least two letters to the church at Corinth (see CORINTHIANS, EPISTLES TO THE). Both deal with divisions in the church, as well as immorality and the abuse of Christian freedom.

The Corinth that Paul knew was partially destroyed by an earthquake in A.D. 521, then totally devastated by another in 1858. Modern Corinth, rebuilt about 4 kilometers (2.5 miles) from the ancient site, is little more than a town. It is certainly not a thriving trade center, but the inhabitants only need to look at the ancient ruins to recall the former glory of their city. The success of the gospel at Corinth—bittersweet though it was—illustrates that the grace of God comes not so much to the noble as to the needy (1 Cor. 1:26–31).

◆

Photo by Gustav Jeeninga

• The ruins of Corinth, one of the wealthiest and most immoral of ancient cities (1 Cor. 5:1; 6:9–11).

Photo by Howard Vos

• The Temple of Apollo at Corinth and the acropolis of the city in the background.

Photo by Howard Vos

• Ruins of the civil law court known as the Julian Basilica in ancient Corinth. Some of the charges of the Corinthian Christians against one another (1 Cor. 6:1–11) may have been reviewed on this very site.

CORINTHIANS, EPISTLES TO THE—two letters of the apostle Paul addressed to the church in Corinth. First Corinthians is unique among the Pauline letters because of the variety of its practical concerns. Second Corinthians is one of Paul's most personal letters, containing a wealth of insights into the heart of Paul the pastor. Both letters reveal the degree to which Paul identified with his churches, suffering in their shortcomings and celebrating their victories. The Corinthian correspondence draws us into a world much like our own. Paul the anxious pastor wrote to young Christians who were concerned with problems involved in living the Christian life in a non-Christian environment.

Structure of the Epistles. Following the introduction (1 Cor. 1:1–9), Paul appealed to the Corinthians to mend the divisions within the church (1:10—4:21). Paul reminded the Corinthians that they were united by the simple, but life-changing, preaching of the cross (1 Cor. 1:18—2:16). Indeed, each church leader builds on the one foundation of Jesus (chap. 3), and consequently labors in behalf of Christ (chap. 4). In chapters 5 and 6 Paul took up two moral abuses in Corinth. He judged a man who had sexual intercourse with his father's wife (chap. 5), and he reproved the believers for generating arguments that wound up in court before nonbelieving judges (1 Cor. 6:1–11).

Paul then addressed certain questions which were brought to him by the Corinthians about sexuality (6:12–20), marriage (chap. 7), and eating food offered previously to idols (chap. 8). On such matters Paul appealed for a responsible use of Christian freedom—not for self-gain, but in consideration for the other. He reminded them that he conducted his own ministry in this way (chap. 9), and he warned against becoming fixed on anything that could lead to idolatry (chap. 10).

Paul then returned to other abuses, especially involving church order. In chapter 11 he developed the correct teaching on the Lord's Supper; in chapter 12 on spiritual gifts; in chapter 13 on love; in chapter 14 on the charismatic gifts of tongues and prophecy, and in chapter 15 on the resurrection. Finally, he reminded the Corinthians of the weekly collection for the saints in Jerusalem (16:1–4). He concluded with travel plans and greetings (16:5–24).

Second Corinthians is closely related to the circumstances that occasioned its writing. The letter begins with reference to a painful experience of rejection at Corinth (Paul's third visit). Paul gave thanks that the Corinthians were now reconciled to him (chap. 1), but he recalled his torment over their stubbornness (chap. 2). Chapters 3 and 4 are theological reflections on ministry, and chapters 5 and 6 on reconciliation. In chapter 7 Paul shared his joy at the church's repentance. Paul changed perspective in chapters 8 and 9 by turning to the matter of the collection for the church in Jerusalem.

The tone of 2 Corinthians changes in chapters 10–13. These chapters are laced with warnings to the Corinthians and Paul's opponents, defenses of his apostleship, and a rehearsal of Paul's sufferings as an apostle. If chapters 1–9 reveal Paul's joy and relief, chapters 10–13 let us see the wounds, both physical and emotional, which he bore as an apostle. The letter closes with the only trinitarian benediction in the Bible (2 Cor. 13:14).

Authorship and Date. First and Second Corinthians bear unmistakable marks of Pauline authorship (1 Cor. 1:1; 2 Cor. 2:1). The first epistle was written from Ephesus (1 Cor. 16:8) during Paul's third missionary journey, perhaps in A.D. 56. The second letter followed some twelve to fifteen months later from Macedonia, where Paul met Titus and received news of the church's repentance (2 Cor. 2:12–17).

Historical Setting. Acts 18:1–18 records the founding of the Corinthian church. During his second missionary journey, Paul went alone from Athens to Corinth in about A.D. 51. There he labored with a Jewish–Christian couple, Aquila and Priscilla, who recently had been expelled from Rome by the emperor Claudius because they were Jews. Silas and Timothy also joined Paul in Corinth. When Paul left Corinth eighteen months later, a Christian congregation flourished. The congregation was composed primarily of former pagans (1 Cor. 12:2), most of them apparently from the lower classes (1 Cor. 1:26–28). Some were slaves (1 Cor. 7:21). A few wealthier persons (1 Cor. 11:22–32) and Jews, however (8:1–13), were among the believers.

A bit of detective work enables us to reconstruct the circumstances of the Corinthian correspondence. It is reasonably certain that Paul wrote four letters and paid perhaps three visits to the church in Corinth.

During his third missionary journey, Paul received word about immorality in the young congregation at Corinth. He wrote a letter (which has since been lost) against mixing with fornicators (1 Cor. 5:9). The letter apparently failed to achieve its purpose. Some time later Paul learned (1 Cor. 1:11; 16:17) that the sexual problems persisted, along with others. Paul responded by writing a second letter (probably 1 Corinthians), in which he referred to various points raised by the Corinthians (see the sections beginning, "Now concerning," 1 Cor. 7:1, 25; 8:1; 12:1; 16:1). In addition, he condemned the Corinthians for their divisions (1 Cor. 1:10) and their gross sexual violations (1 Cor. 5:1).

This letter also failed to correct the abuses at Corinth. Paul then apparently made a visit to Corinth, during which he was rebuffed (2 Cor. 2:1). From Ephesus Paul then wrote a third letter in which he spared no punches in his contest with the willful Corinthians. This letter, which he sent by Titus, has also been lost. Many scholars believe it has been attached to 2 Corinthians and preserved as chapters 10–13 of his epistle.

In anxiety over the possible effect of this drastic letter, and impatient over Titus' delay in returning, Paul traveled north from Ephesus to Macedonia. There Titus met him and, to Paul's relief and joy, reported that the Corinthians had punished the ringleader of the opposition and repented (2 Cor. 2:5–11). Paul then wrote a fourth letter (2 Corinthians), recounting his former anxiety and expressing his joy over the reform in Corinth.

Theological Contribution. The problems Paul faced in the church at Corinth were complex and explosive. The correspondence that resulted is rich and profound in theological insight. While addressing the problems in Corinth, the apostle reaches some of the most sublime heights in all New Testament literature.

Corinth, like its neighboring city of Athens, symbolized Greek culture in its desire for wisdom and power. Paul must have been tempted to write to the Greeks as a Christian philosopher (1 Cor. 2:4). He rejected this tendency, however, and relied instead on the irony of the cross, "to the Jews a stumbling block and to the Greeks foolishness" (1 Cor. 1:23). The foolishness of the gospel—indeed, its offensiveness to cultured Greeks—was indication of its power to save. To those who respond, "Christ is the power of God and the wisdom of God" (1 Cor. 1:24). According to Paul, the preaching of the cross is not a human teaching but a revelation of the Spirit, who makes known the mind of Christ (1 Cor. 2:10–16). The centrality of the cross overcomes all divisions within the church.

Since many of the problems arising in Corinth concerned behavior and morals, Paul majored on ethical advice in his correspondence. The leading principle he uses is that "all things are lawful for me, but not all things are helpful" (1 Cor. 6:12; 10:23). Christians ought to use their freedom not for self-advantage, but for the glory of God and the good of their neighbors. This principle goes beyond legislating simple “dos and don’ts.” Instead, it cultivates a mature and responsible faith that will provide guidance for every moral problem.

First Corinthians is also important because of its teaching on the gifts of the Spirit (chap. 12) and the resurrection of the dead (chap. 15). Paul recognized a variety of gifts (12:4–10), but insisted that “one and the same Spirit” gives them. The body consists of different parts, but remains one organism. Likewise, Christ’s body of believers consists of members with different gifts, each given by the one Spirit.

First Corinthians 15 is our earliest record of the resurrection in the New Testament. Unless Christ has been resurrected, Paul maintained, the faith of Christians is empty (15:12–19). As death came through Adam, so new life comes through Christ (15:21, 45). The resurrection of Jesus is the “firstfruits” (15:20) of the victory to come. Because of the resurrection the believer can confess, “O death, where is your sting?” (15:55).

Second Corinthians is probably best known for its teaching on Christian ministry. Chapters 4 and 5 are unrivaled for their beauty of expression and grandeur of thought. Paul marvels at the treasure of the gospel that God entrusts to human servants. Indeed, the weakness of the servant only highlights the message of salvation (4:1–15). This message finds its most famous expression in 2 Corinthians 5:17, “If anyone is in Christ, he is a new creation; old things have passed away; behold, all things have become new.” The voltage of this truth transforms Christian messengers into ambassadors for Christ.

Special Considerations. As in the case with the resurrection, Corinthians also contains the earliest record of the Lord’s Supper (1 Cor. 11:23–26). The immortal last words of Christ, “This cup is the new covenant in my blood” (11:24–25), recall his past death and anticipate his future return.

First Corinthians also contains one of the best-known chapters in the New Testament. In poetic cadence Paul proclaims “the more excellent way” of agape (chap. 13). Love is not merely a feeling, but an attitude committed to patience, hope, and stability in the face of problems. Such love will outlast the world itself. Agape love is the greatest characteristic of Christian life and experience.

1 Corinthians: A Study and Teaching Outline

Part One: In Answer to Chloe’s Report of Divisions (1:1—4:21)

I. Introduction 1:1–9

II. Report of Divisions 1:10–17

III. Reasons for Division 1:18—4:21

A. Misunderstanding of the Gospel Message 1:18—3:4
B. Misunderstanding of the Gospel Messenger 3:5—4:5
C. Misunderstanding of Paul’s Ministry 4:6–21

Part Two: In Answer to Reports of Immorality (5:1—6:20)

I. On Incest 5:1—13

A. Deliver the Fornicators for Discipline 5:1–8
B. Separate Yourselves from Immoral Believers 5:9–13

II. Concerning Litigation Between Believers 6:1–11

III. Warning Against Sexual Immorality 6:12–20

Part Three: In Answer to the Letter of Questions (7:1—16:24)

I. Counsel Concerning Marriage 7:1–40

A. Principles for Married Life 7:1–9
B. Principles for the Married Believer 7:10–16
C. Principle of Abiding in God’s Call 7:17–24
D. Principles for the Unmarried 7:25–38
E. Principles for Remarriage 7:39–40

II. Counsel Concerning Spiritual Liberty 8:1—11:1

A. Principles of Liberty and the Weaker Believer 8:1–13
B. Illustration of Paul and His Liberty 9:1–27
C. Warning Against Forfeiting Liberty 10:1–13
D. Exhortation to Use Liberty to Glorify God 10:14—11:1

III. Counsel Concerning Public Worship 11:2—14:40

A. Principles of Public Prayer 11:2–16
B. Rebuke of Disorders at the Lord’s Supper 11:17–34
C. Principles of Exercising Spiritual Gifts 12:1—14:40

IV. Counsel Concerning the Resurrection 15:1–58

A. Fact of Christ’s Resurrection 15:1–11
B. Importance of Christ’s Resurrection 15:12–19
C. Order of the Resurrections 15:20–28

- D. Moral Implications of Christ’s Resurrection 15:29–34
- E. Bodies of the Resurrected Dead 15:35–50
- F. Bodies of the Translated Living 15:51–58

V. Counsel Concerning the Collection for Jerusalem 16:1–4

VI. Conclusion 16:5–24

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2 Corinthians: A Study and Teaching Outline

Part One: Paul’s Explanation of His Ministry (1:1—7:16)

I. Introduction 1:1–11

II. Paul’s Explanation of His Change of Plans 1:12—2:13
- A. Paul’s Original Plan 1:12–22
- B. Paul’s Change of Plans 1:23—2:4
- C. Paul’s Appeal to Forgive 2:5–13

III. Paul’s Philosophy of Ministry 2:14—6:10
- A. Christ Causes Us to Triumph 2:14–17
- B. Changed Lives Prove Ministry 3:1–5
- C. New Covenant Is the Basis of Ministry 3:6–18
- D. Christ Is the Theme of Ministry 4:1–7
- E. Trials Abound in Ministry 4:8–15
- F. Motivation in Ministry 4:16—5:21
- G. Giving No Offense in Ministry 6:1–10

IV. Paul’s Exhortations to the Corinthians 6:11—7:16
- A. Paul’s Appeal for Reconciliation 6:11–13
- B. Paul’s Appeal for Separation from Unbelievers 6:14—7:1
- C. Paul’s Meeting with Titus 7:2–7
- D. Corinthians’ Response to Paul’s Letter 7:8–16

Part Two: Paul’s Collection for the Saints (8:1—9:15)

I. Example of the Macedonians 8:1–6

II. Exhortation to the Corinthians 8:7—9:15
- A. Example of Christ 8:7–9
- B. Purpose of Giving 8:10–15
- C. Explanation of the Delegation 8:16—9:5
- D. Exhortation to Giving 9:6–15

Part Three: Paul’s Vindication of His Apostleship (10:1—13:14)

I. Paul Answers His Accusers 10:1–18
    A. The Charge of Cowardice Is Answered 10:1–2
    B. The Charge of Worldliness Is Answered 10:3–9
    C. The Charge of Personal Weakness Is Answered 10:10–18

II. Paul Defends His Apostleship 11:1—12:13
    A. Paul’s Declaration of His Apostleship 11:1–15
    B. Paul’s Sufferings Support His Apostleship 11:16–33
    C. Paul’s Revelations Support His Apostleship 12:1–10
    D. Paul’s Signs Support His Apostleship 12:11–13

III. Paul Announces His Forthcoming Visit 12:14—13:10
    A. Paul’s Concern Not to Be a Financial Burden 12:14–18
    B. Paul’s Concern Not to Find Them Carnal 12:19–21
    C. Paul’s Warning to Examine Themselves 13:1–10

IV. Conclusion 13:11–14

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CORMORANT (see ANIMALS OF THE BIBLE).

CORN (see PLANTS OF THE BIBLE).

CORNELIAN (see JEWELS AND PRECIOUS STONES).

CORNELIUS [kor NEEL yus]—a Roman soldier stationed in Caesarea who was the first recorded Gentile convert to Christianity (Acts 10:1–33).

Cornelius was a God-fearing man strongly attracted to the Jewish teaching of monotheism (the belief in one God), as opposed to pagan idolatry and immorality, and to the concern expressed in the law of Moses concerning helping the poor and needy (Acts 10:2). He is introduced in the Book of Acts as a representative of thousands in the Gentile world who were weary of paganism and who were hungry for the coming of the Messiah—the Christ who would deliver them from their sins and lead them into an abundant, Spirit-filled life.

God sent a heavenly vision both to Cornelius and to Simon Peter. Obeying his vision, Cornelius sent some of his men to Joppa, about 58 kilometers (36 miles) south of Caesarea, to find Peter. Peter, in turn, obeyed his own vision (which he interpreted to mean that Gentiles were to be included in Christ's message) and went to Cornelius. While Peter was still preaching to Cornelius and his household, "the Holy Spirit fell upon all those who heard the word" (Acts 10:44). And Peter commanded them to be baptized in the name of the Lord.

This incident marked the expansion of the early church to include Gentiles as well as Jews (Acts 10:34–35; 11:18). Peter alluded to Cornelius' conversion at the Jerusalem Council (Acts 15:7–11).

Also see CENTURION; ITALIAN REGIMENT.

CORNER GATE (see GATES OF JERUSALEM AND THE TEMPLE).

CORNER, UPPER ROOM AT THE—a roof-chamber (REB) at the junction of two walls at the northeast corner of the temple in Jerusalem (Neh. 3:31–32; room above the corner, NIV). This upper room (NRSV) was possibly a watchtower in Jerusalem's walls where Nehemiah finished his work of restoring the walls of Jerusalem.

CORNERSTONE—a stone placed at the corner, or the intersecting angle, where two walls of a building come together. In biblical times, buildings were often made of cut, squared stone. By uniting two intersecting walls, a cornerstone helped align the whole building and tie it together.

In his address before the Jewish SANHEDRIN, the apostle Peter quoted Psalm 118:22 and boldly proclaimed that "Jesus Christ of Nazareth," crucified and raised from the dead, was the stone rejected by the builders who has now become the chief cornerstone (Acts 4:11; capstone, NIV; Eph. 2:20). This chief cornerstone, Jesus Christ, is the foundation of the church, because "there is no other name under heaven given among men by which we must be saved" (Acts 4:12). In Him "the whole building, being joined together, grows into a holy temple in the Lord" (Eph. 2:21). All who believe in Jesus find a solid Rock on which to build their lives. Also see CAPSTONE.

CORNET (see MUSICAL INSTRUMENTS OF THE BIBLE).

CORRECTION—the act of reform or punishing. In the Old Testament, correction is equated with chastening (Prov. 3:11–12), reproof (Prov. 13:18; 15:10), and judgment (Hab. 1:12). The New Testament declares that all Scripture is profitable for correction (2 Tim. 3:16; reformation of manners, REB). The Word of God (the Bible) teaches us what is true and false.

CORRUPTION—decay of the body (Acts 2:27, 31) and degradation of human life through the power of sin (2 Pet. 1:4). But because of the resurrection of Christ our bodies, sown in corruption (subject to the decay and dissolution of organic matter), will be raised in incorruption (1 Cor. 15:42, 50–54).

CORRUPTION, MOUNT OF (see MOUNT OF CORRUPTION).

COS [kohs]—a small island between Miletus and Rhodes, in the archipelago opposite the coast of Caria in Asia Minor (see Map 8, C–2). It was a place that the apostle Paul passed during his voyage to Jerusalem (Acts 21:1; Coos, KJV). Cos was famous for its wines, ointments, and purple dyes, and for its fine textured silk and cotton.

COSAM [KOE sam]—a descendant of David and an ancestor of Jesus (Luke 3:28).

COSMETICS—items such as ointment, perfume, and eye paint used to enhance a person's appearance in Bible times (Esth. 2:3; Song 1:12). The biblical writers referred to disreputable women who used excessive eye paint (Jer. 4:30; Ezek. 23:40). Ointments or perfumes were expensive substances used for personal adornment as well as the anointing of bodies for burial (Song 1:13; Luke 7:37; John 19:39–40).

COTTAGE—KJV word for HUT.

COTTON—NRSV word for LINEN. While cotton was known in ancient India, it apparently was never grown or used in the Near East during the biblical period.

COUCH—KJV word for BED.

COUNCIL—an assembly of people who meet to discuss important matters and to make decisions (Acts 25:12). The Greek words usually translated as council can refer to the place where a council meets, the group itself, or the meeting. In the New Testament, council is a technical term that often refers to the supreme Jewish council, the SANHEDRIN.

In Roman times, the Sanhedrin was the highest governing Jewish body in the province of Judea in southern Palestine. The council, or Sanhedrin, was composed of high priests, elders, and scribes. This council had the highest authority in legal, governmental, and religious matters; and it could exercise these powers as long as it did not infringe on Roman authority. Normally Rome confirmed and carried out death sentences passed by the Jewish Sanhedrin.

Most of the references in the New Testament to the Sanhedrin appear in connection with the trial of Jesus (Matt. 26:59; Mark 14:55; 15:1; John 11:47) and opposition to the work of the early church (Acts 5:21). The Sanhedrin became the focus of Jewish opposition to early Christianity (Acts 4:15; 5:21; 6:12; 22:30; 23:1; 24:20).

The council can also be a gathering of people, as in Matthew 12:14 where the Pharisees, indignant at the healing and teaching activities of Jesus, went out of the synagogue and "held a council against him" (KJV). During Paul's trial before Festus, Festus consulted with such a council. This group probably was made up of political advisors in the district he governed.

COUNCIL OF JERUSALEM (see JERUSALEM COUNCIL, THE).

COUNSELOR—one who gives counsel or advises (Prov. 11:14), especially the king's adviser (2 Sam. 15:12; 1 Chr. 27:33), or one of the chief men of the government (Job 3:14; Is. 1:26). In Mark 15:43 (KJV) and Luke 23:50 (KJV), the word designates a "council member" (of the SANHEDRIN). The HOLY SPIRIT is also called "the Counselor" in the NRSV and NIV (John 14:16, 26; 15:26; 16:7). Also see OCCUPATIONS AND TRADES.

COUPLINGS—KJV word for timbers used to tie a building together (2 Chr. 34:11; beams, NKJV). When the tabernacle was built in the wilderness, God also gave the Israelites detailed instructions on how the curtains around the altar were to be coupled, or joined, together (Ex. 26:3–24). Also see ARCHITECTURE.

COURAGE—the strength of purpose that enables one to withstand fear or difficulty. Physical courage is based on moral courage—a reliance on the presence and power of God and a commitment to His commandments (Josh. 1:6–7, 9, 18; 23:6; 2 Chr. 19:11).

COURSE—a word in the Bible with many different meanings, including the passage of time (2 Chr. 21:19); a straight path, as of a ship (Acts 16:11; 21:1); an unrestrained path (Eph. 2:2); and advancement or progress (2 Thess. 3:1).

COURT—an open space or courtyard enclosed by walls or buildings. Most of the references to court in the Bible are related to the TABERNACLE (Ex. 27:9–19) and the TEMPLE (1 Kin. 6:36). The tabernacle stood in a large courtyard approximately 44 meters (146 feet) long and 22 meters (73 feet) wide (Ex. 27:9–19). The sides of the courtyard were formed by a linen screen with an opening for a gate on the east.

Solomon's temple had an inner court (1 Kin. 6:36) and an outer court (Ezek. 10:5), as did the temple in the prophet Ezekiel's vision (Ezekiel 40–46). The Bible often used the plural form, referring to courts (Ps. 65:4; 84:2). The Jewish temple that Herod built had courts for Gentiles, women, Jewish men, and priests.

The word "court" also refers in Scripture to the yards of a prison (Jer. 32:2, 8, 12), a private house (2 Sam. 17:18), and a king's palace (Esth. 1:5).

Also see HOUSE.

COURT OF THE GENTILES—the outermost court of Herod's temple in Jerusalem. The temple consisted of a series of courts. As one entered the temple precincts and proceeded toward the interior, each court was higher than the previous one. Non-Jews could enter the Court of the Gentiles but were prohibited from going farther. At Jesus' death, the veil that separated the inner court from the outer court was split, showing that all people had equal access to God through Jesus Christ, the great Mediator and Redeemer (Matt. 27:51; Eph. 2:14). Also see TEMPLE.

COURT, SANCTUARY (see TABERNACLE; TEMPLE).

COURTIER (see OCCUPATIONS AND TRADES).

COURTS, JUDICIAL (see LAW).

COUSIN—a child of one's aunt or uncle. The Greek word translated cousin (*anepsios*) occurs only once in Scripture: "Mark the cousin of Barnabas" (Col. 4:10; sister's son, KJV). Elizabeth was not Mary's cousin (Luke 1:36, KJV), but her kinswoman (REB) or relative (NKJV, NIV, NRSV, NASB). Jeremiah and Hanameel were cousins (Jer. 32:7–9, 12). Esther was "the daughter of Abihail the uncle of Mordecai" (Esth. 2:15; also Esth. 2:7). Mordecai was therefore Esther's cousin and not, as sometimes erroneously stated, her uncle.

COVENANT—an agreement between two people or two groups that involves promises on the part of each to the other. The Hebrew word for "covenant" probably means "betweenness," emphasizing the relational element that lies at the basis of all covenants. Human covenants or treaties were either between equals or between a superior and an inferior. Divine covenants, however, are always of the latter type, and the concept of covenant between God and His people is one of the most important theological truths of the Bible. Indeed, the word itself has come to denote the two main divisions of Christian Scripture: Old Covenant and New Covenant (traditionally, Old Testament and New Testament).

By making a covenant with Abraham, God promised to bless His descendants and to make them His special people. Abraham, in return, was to remain faithful to God and to serve as a channel through which God's blessings could flow to the rest of the world (Gen. 12:1–3). God's covenant with Abraham was made (Gen. 15:18) and confirmed (Gen. 17:2) to guarantee that Abraham's descendants would be innumerable and that they would receive the Promised Land. The Abrahamic covenant sign is circumcision (Gen. 17:11).

Even before Abraham's time, God also made a covenant with Noah. It illustrates three important principles: (1) All divine covenants originate with God (Gen. 9:9); (2) all of them are everlasting (Gen. 9:16); (3) all of them are memorialized with a visible sign, in this case the rainbow (Gen. 9:13). The purpose of the Noahic covenant was the divine promise that God would never again destroy all sinful humanity by a flood (Gen. 9:11).

Another famous covenant was between God and David, in which David and his descendants were established as the royal heirs to the throne of the nation of Israel (2 Sam. 7:12; 22:51). This covenant agreement reached its highest fulfillment when Jesus the Messiah, a descendant of the line of David, was born in Bethlehem about a thousand years after God made this promise to David the king (Matt. 1:1; 2:4–6; Luke 1:29–33).

God's covenant with Israel through Moses is the "old" or "first" covenant as contrasted with the "new" (Jer. 31:31–34; 2 Cor. 3:6–17; Gal. 4:24–31; Heb. 8:3—9:22). Its establishment (Ex. 19:3–25), stipulations (Ex. 20:1–17), exposition (Ex. 20:22—23:33), and confirmation (Ex. 24:1–12) constituted the formal basis of the redemptive relationship between the Lord and His CHOSEN PEOPLE until it was superseded by the new covenant (Heb. 8:3). The Mosaic covenant sign is the Sabbath (Ex. 31:13, 16–17). Israel's pledge to obey the Lord (Ex. 19:8; 24:3, 7), on the basis of which Moses sprinkled the "blood of the covenant" on them (Ex. 24:8), was broken soon (Ex. 32:1–31) and often (Jer. 31:32).

All biblical covenants were solemnized by slaying one or more animals and shedding their blood (Gen. 8:20; 15:9–10; Ex. 24:5; Jer. 34:18–20), the importance of which is reflected in the Hebrew idiom "cut a covenant" (Gen. 15:18; Jer. 34:18), uniformly translated "made a covenant." The blood-bought ratification of the earlier covenants prefigured the "new covenant in [Jesus'] blood" (Luke 22:20; 1 Cor. 11:25), shed as the sign and seal of our redemption once for all people and for all time (Heb. 10:5–19).

A covenant, in the biblical sense, implies much more than a contract or simple agreement. A contract always has an end date, while a covenant is a permanent arrangement. Another difference is that a contract generally involves only one part of a person, such as a skill, while a covenant covers a person's total being.

The Old Testament contains many examples of covenants between people who related to each other as equals. For example, David and Jonathan entered into a covenant because of their love for each other. This agreement bound each of them to certain responsibilities (1 Sam. 18:3). The striking thing about God's covenants with His people is that

God is holy, all-knowing, and all powerful; but He consents to enter into covenants with people who are weak, sinful, and imperfect.

The New Testament makes a clear distinction between covenants of Law and covenants of Promise. The apostle Paul spoke of these “two covenants,” one originating “from Mount Sinai,” the other from “the Jerusalem above” (Gal. 4:24–26). Paul also argued that the covenant established at Mount Sinai, the Law, is a “ministry of death” and “condemnation” (2 Cor. 3:7, 9)—a covenant that cannot be obeyed because of human weakness and sin (Rom. 8:3).

But the “covenants of promise” (Eph. 2:12) are God’s guarantees that He will provide salvation in spite of people’s inability to keep their side of the agreement because of sin. The provision of a Chosen People through whom the Messiah would be born is the promise of the covenants with Adam and David (Gen. 3:15; 2 Sam. 7:14–15). The covenant with Noah is God’s promise to withhold judgment on nature while salvation is occurring (Gen. 8:21–22; 2 Pet. 3:7, 15). In the covenant with Abraham, God promised to bless Abraham’s descendants because of his faith (Gen. 12:1–3).

These many covenants of promise may be considered one covenant of grace, which was fulfilled in the life and ministry of Jesus. His death ushered in the new covenant under which we are justified by God’s grace and mercy rather than our human attempts to keep the law. And Jesus Himself is the Mediator of this better covenant between God and humankind (Heb. 9:15).

Jesus’ sacrificial death served as the oath, or pledge, that God made to us to seal this new covenant. He is determined to give us eternal life and fellowship with Him, in spite of our unworthiness. As the Book of Hebrews declares, “The word of the oath, which came after the law, appoints the Son who has been perfected forever” (Heb. 7:28). This is still God’s promise to any person who turns to Him in repentance and faith.

Also see COVENANT, NEW.

COVENANT, BOOK OF THE—a name for the code of laws in Exodus 20:22—23:33, given to Moses at Mount Sinai as an expansion and exposition of the Ten Commandments (Ex. 24:7). The Book of the Covenant discovered in the temple during the reign of King Josiah of

Judah (640–609 B.C.), who used it in his restoration of true worship (2 Kin. 23:2–3, 21; 2 Chr. 34:30–31), may have included also some additional sections of Exodus as well as most or all of the Book of Deuteronomy.

COVENANT, NEW—the new agreement God has made with mankind, based on the death and resurrection of Jesus Christ. The concept of a new covenant originated with the promise of the prophet Jeremiah that God would accomplish for His people what the old covenant had failed to do (Jer. 31:31–34). Under this new covenant, God would write His Law on human hearts. This promised action suggested a new level of obedience, a new knowledge of the Lord, and a new forgiveness of sin.

The New Testament, which itself means "new covenant," interprets the work of Jesus Christ as bringing this promised new covenant into being. In Luke 22:20, when Jesus ate the Passover meal at the Last Supper with His disciples, He spoke of the cup as "the new covenant in My blood." When the apostle Paul recited the tradition he had received concerning the Last Supper, he quoted these words of Jesus about the cup as "the new covenant in My blood" (1 Cor. 11:25).

But the Epistle to the Hebrews gives the new covenant more attention than any other book in the New Testament. It includes a quotation of the entire passage from Jeremiah 31:31–34 (Heb. 8:8–12; see also 10:16–17). Jesus is also referred to by the writer of Hebrews as "the Mediator of the new covenant" (Heb. 9:15; 12:24). The new covenant, a "better covenant . . . established on better promises" (Heb. 8:6), rests directly on the sacrificial work of Christ, according to Hebrews. The new covenant accomplished what the old could not: removal of sin and cleansing of the conscience (Jer. 31:34; Heb. 10:2, 22). The work of Jesus Christ on the cross thus makes the old covenant "obsolete" (Heb. 8:13) and fulfills the promise of the prophet Jeremiah.

Also see COVENANT.

COVENANT PEOPLE—a name often used for the Hebrew people, Abraham's descendants. They were chosen by God as instruments of His redemption of the world (Gen. 12:1–3).

In the New Testament, those who believe in Christ are people of a new and better covenant (Luke 22:20; 2 Cor. 3:6).

COVENANT OF SALT—an Old Testament expression for a covenant, or agreement, that was supposed to be honored forever (Num. 18:19). Salt apparently was used as a figure of speech for binding agreements because it was a basic part of the Israelite diet, and it was also used as a food preservative in the ancient world.

COVERING THE HEAD—the practice among women of wearing a head covering in early Christian worship services. The apostle Paul argued that a woman participating in the services ought to have her head covered (1 Cor. 11:5–16).

According to Paul, it was a "symbol of authority" (1 Cor. 11:10). The Christian woman had received a new freedom and spiritual authority from Christ (Gal. 3:28). Thus she was able to pray and prophesy in the services. By wearing the head covering, however, she would show that her authority had come from God; she had not seized it herself. Without the covering she might offend recent Jewish converts or others who held to the ancient tradition that women ought to always have their heads covered in public as a sign of modesty.

COVETOUSNESS—an intense desire to possess something (or someone) that belongs to another person. The Ten Commandments prohibit this attitude (Ex. 20:17; Deut. 5:21). Covetousness springs from a greedy self-centeredness and an arrogant disregard of God's law. The Bible repeatedly warns against this sin (Josh. 7:21; Rom. 7:7; 2 Pet. 2:10).

Many examples of covetousness appear in the Bible: Gehazi's greed (2 Kin. 5:20–27), Judas' betrayal of Jesus (Matt. 26:14–15), the rich fool (Luke 12:13–21), the rich young ruler (Luke 18:18–25), and the deceit of Ananias and Sapphira (Acts 5:1–11). The apostle Paul labeled this sin as idolatry (Col. 3:5). He warned believers not to associate with a covetous brother (1 Cor. 5:10–11).

The best way to avoid a self-centered, covetous attitude is to trust the Lord and to face one's responsibilities (Gal. 6:7–9; 2 Thess. 3:6–15). To those tempted by "covetousness" and "worthless things" (Ps. 119:36), Jesus declares, "Take heed and beware of covetousness, for one's life does not consist in the abundance of the things he possesses" (Luke 12:15).

COW (see ANIMALS OF THE BIBLE).

COZ [koz]—a form of KOZ.

COZBI [KOZ bih] (*lying, deceitful*)—a Midianite princess slain by Phinehas, the grandson of Aaron, because Zimri apparently took her to be his wife or concubine against the orders of Moses (Num. 25:15, 18).

COZEBA [ko ZEE buh]—a form of CHOZEBA.

CRACKNELS—KJV word for a kind of hard bread or cake (1 Kin. 14:3; cakes, NKJV; raisins, REB).

CRAFTINESS—the use of trickery or underhanded means to achieve an objective. The serpent was more crafty (Gen. 3:1, NASB, REB, NIV; subtle, KJV) than any wild creature that God made. The apostle Paul wrote, "The serpent deceived Eve by his craftiness" (2 Cor. 11:3).

CRAFTSMAN (see OCCUPATIONS AND TRADES).

CRANE (see ANIMALS OF THE BIBLE).

CREATION—God's action in bringing the natural universe into being. The writer of the Epistle to the Hebrews in the New Testament declared, "By faith we understand that the world was framed by the word of God, so that the things which are seen were not made of things which are visible" (Heb. 11:3).

People of the pagan nations of the ancient world believed that matter was eternal and that the gods evolved out of natural processes. But the Bible teaches that God existed before creation and called the physical world into existence out of nothing. The main account of His acts of creation is found in the first two chapters of the Book of Genesis, although God as creator is a prominent theme in Isaiah 40–48 as well.

The phrase "God created" (Gen. 1:1, 21, 27) in Genesis 1 is eclipsed by another: "God said" (Gen. 1:3, 6, 7, 11, 14, 20, 24, 26, 29). Its frequency attests to its significance in stressing the way in which God created—simply by speaking a word (Ps. 33:6, 9; Heb. 11:3).

God's first act of creation was to bring into being the great watery chaos described in Genesis 1:2: "The earth was without form and void;

and darkness was on the face of the deep.” His next creative act was to bring order out of chaos—to separate the land from the water. This set the stage for the creation of plant and animal life.

First God created inanimate life: grass, other vegetation, trees, and fruit trees. Then the sea was filled with living creatures, the air with flying things, and the earth with creeping things. Then God moved on in orderly fashion to create land animals.

The creation of man was left for the sixth and final day of creation because man was special and was to rule over the rest of creation. “Then God said, ‘Let us make man in Our image, according to Our likeness’ ” (Gen. 1:26). This statement has fascinated thinkers for centuries. Just what does the image of God mean? Since God is spirit—not a material substance—it must mean more than physical resemblance. To be created in God’s image means that men and women, though creatures, are akin to God.

God is Creator—the only being capable of making something from nothing. The Hebrew verb for “create” always and only has God as its subject. Yet, on a lesser level, people also have the capacity to be creative. This is one distinct meaning of the truth that we are created in God’s image. God is speaker and a ruler. People were also told to have dominion over the creation. God is holy, a moral and ethical God who is righteous. People are also morally and ethically responsible and must make moral choices. God has revealed that He is a social being (Father, Son, and Holy Spirit). People also are social beings who need relationships with others. Human experience and the biblical record suggest that these are some ways in which we reflect the image of God.

The Genesis writer also declared that God created humanity as “male and female” (Gen. 1:27). This account of creation does not give priority to either male or female. Both are needed to reflect the image of God. The most fundamental difference in humanity is not race but sex. The Greeks said that people once were androgynous—both male and female. Somehow they lost the female half and ever since have been looking for their other half. But the writer of Genesis pointed out that sex is an order of creation that is good and proper in God’s sight.

Genesis 2 contains what some scholars call a second creation account. But others point out that it focuses on specific events relating to creation as they unfolded in the Garden of Eden. It thus sets the stage for what follows in the accounts of human temptation and sin. A major emphasis of chapter 2 is the creation of woman as a companion for man. Man's incompleteness apart from woman is shown in his loneliness and frustration. None of the animals could meet Adam's need. Then the Lord created woman from Adam's rib.

Bible students have long seen symbolic truth in this rib imagery. Woman was taken from under man's arm to symbolize his protection of her. She was taken from near his heart that he might love and cherish her. She was not made from a head bone to rule over man, nor from his foot to be trampled on and degraded. Like the man, she reflects God's image. Together they formed the blessed pair needed to replenish and subdue the earth.

Many Bible students wonder about the six days of creation. Were these twenty-four-hour days or indefinite periods of time? It may help us in our interpretation if we remember that we use the word "day" in several ways, even as the ancient Hebrews did. We speak of the day of reckoning, the day of opportunity, and the day of trouble. These may signify more than a twenty-four-hour day. In similar fashion, the biblical writers spoke of the "day of the Lord" and "day of visitation."

Skeptics have ridiculed the creation story in Genesis because it reports that the creation occurred in six days. But the indefinite meaning of "day" takes care of this objection. Besides, Scripture says that with the Lord, "A day is as a thousand years and a thousand years as a day" (2 Pet. 3:8). The biblical writer was not writing a scientific journal. He was moved by God's Spirit to give a revelation of spiritual reality. His primary emphasis was not on the process by which the world was created but on the Creator and His purpose.

Many of the pagan nations of the ancient world had their own creation stories. But in these stories, their gods evolved out of natural processes connected with the world itself. Ancient people believed the material universe was eternal, and it brought their gods into being. But Genesis declares that God existed before creation and is in full control of the physical universe. He called the world into being by His word. His power is absolute. He does not have to conform to nature and cannot be threatened by it. God is sovereign and does not have to share His power with other supernatural beings.

Since God created the universe out of nothing, it is His and will always serve His purpose. As He shaped creation without any interference from anyone, He will bring creation to its desired end. No power can frustrate God in His purpose to complete the process started in creation and revealed in Scripture. Our hope rests in the sovereign power of Him who created the world and then re-created us through the saving power of His Son, Jesus Christ.

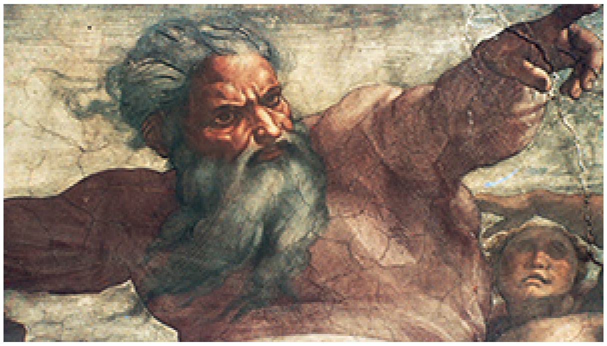


Photo by Howard Vos

• God the Creator, from a painting by Michelangelo in the Sistine Chapel in Rome.

CREATURE—any created being, humans included, brought into existence as a result of God's power and authority. The Bible declares that the Redeemer God is the sovereign Creator of all things. Through His might and power He brought the universe into existence (Gen. 1:3–24; Ps. 33:6; Heb. 11:3). Therefore, all beings, even angels, are His creatures (John 1:3; 1 Cor. 8:6). The creaturely status of all finite beings and things reveals the sovereign rule of God and the dependence of humankind and the world on Him.

Mankind, the pinnacle of God's creation, was created to have dominion in the world (Gen. 1:26–28; Ps. 8:3–8). But human beings "exchanged the truth of God for the lie and worshiped and served the creature rather than the Creator" (Rom. 1:25). God's plan for us to rule

His creation is now being fulfilled in Christ (1 Cor. 15:20–28; Phil. 2:5–11). He is establishing God's kingdom.

Redemption involves being made new creatures (2 Cor. 5:17), members of the new creation in Christ that God is bringing about through His power (Rom. 8:19). This universal kingdom of righteousness, peace, and joy will be fully revealed when Christ returns in triumph over all rebellious creatures and God creates a new heaven and earth (1 Cor. 15:20–28).

CREDITOR (see OCCUPATIONS AND TRADES).

CREED—a brief, authoritative, formal statement of religious beliefs. The word "creed" comes from the Latin word *credo* ("I believe"), the first word of both the Nicene Creed and the Apostles' Creed.

The following are the three classic, or most historically important, creeds of the church:

The Nicene Creed. A creed adopted by the First Council of Nicaea (A.D. 325) and revised by the First Council of Constantinople (A.D. 381). The First Council of Nicaea, convened by the Roman emperor Constantine the Great (ruled A.D. 306–337), rejected a heresy known as Arianism, which denied the divinity of Jesus. The Nicene Creed formally proclaimed the deity of Christ and His equality among the persons of the Trinity.

Nicene Creed

I believe in one God the Father Almighty, Maker of heaven and earth, and of all things visible and invisible.

And I believe in one Lord, Jesus Christ, the onlybegotten Son of God, born of the Father before all ages, God of God, Light of Light, true God of true God; begotten, not made, of one substance with the Father, by whom all things were made, who for us and for our salvation came down from heaven. And He became flesh by the Holy Spirit of the Virgin Mary and was made man. He was also crucified for us, suffered under Pontius Pilate, and was buried. And on the third day He rose again, according to the Scriptures. He ascended into heaven and sits at the right hand of the Father. He will come again in glory to judge the living and the dead. And of His kingdom there will be no end.

And I believe in the Holy Spirit, the Lord and Giver of life, who proceeds from the Father and the Son, who together with the Father and the Son is adored and glorified, and who spoke through the prophets, and one holy, Catholic, and Apostolic Church. I confess one baptism for the forgiveness of sins. And I await the resurrection of the dead. And the life of the world to come. Amen.

The Athanasian Creed. A Christian creed originating in Europe in the fourth century and relating especially to the doctrines of the Trinity and the bodily INCARNATION of Christ. This creed was originally ascribed to Saint Athanasius (A.D. 293?—373), but it is now believed to be the work of an unknown writer of the time.

Athanasian Creed

We believe and confess that our Lord Jesus Christ, the Son of God, is at once both God and Man. He is God of the substance of the Father, begotten before the worlds, and He is man, of the substance of his Mother, born in the world; perfect God; perfect man, of reasoning soul and human flesh consisting; equal to the Father as touching His Godhead; less than the Father as touching His manhood, who, although He be God and man, yet He is not two, but is one Christ; one, however, not by change of Godhead into flesh but by taking of manhood into God; one altogether, not by confusion of substance, but by unity of person.

For as reasoning soul and flesh is one man, so God and man is one Christ; who suffered for our salvation, descended to the world below, rose again from the dead, ascended into heaven, and sat down at the right hand of the Father to come from thence to judge the quick and the dead, at whose coming all men shall rise again with their bodies, and shall give account for their own deeds. And they that have done good will go into life eternal; they that have done evil into eternal fire.

The Apostles' Creed. This well-known creed lies at the basis of most other religious statements of belief. Although it bears the name of the apostles, it did not originate with them. It was written after the close of the New Testament, and it held an important place in the early church. This creed has been appealed to by all branches of the church as a test of authentic faith.

Apostles' Creed

I believe in God the Father Almighty, Maker of heaven and earth, And in Jesus Christ His only Son our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died, and was buried. He descended into hell. The third day He rose again from the dead. He ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence He shall come to judge the quick and the dead.

I believe in the Holy Ghost, the holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting.

◆

CREEPING THINGS—a phrase in the Bible that designates a teeming mass of miscellaneous animal life that moves along the ground (Gen. 1:24–26). It apparently refers to smaller mammals, reptiles, and insects. According to the Book of Genesis, God gave human beings dominion over birds, fish, and cattle as well as "every creeping thing" (Gen. 1:26). Also see ANIMALS OF THE BIBLE.

CRESCENS [KRESS enz]—a Christian mentioned by Paul (2 Tim. 4:10). For some reason, Crescens left Paul and departed for Galatia.

CRETANS [KREET uhns]—inhabitants of the island of CRETE in the Mediterranean Sea. The Book of Acts records that Cretans were among those present in Jerusalem on the Day of Pentecost (Acts 2:11). Cretan lifestyle was known for its excesses. In writing to Titus, Paul quoted from the Greek poet Epimenides of Knossos (about 600 B.C.) that "Cretans are always liars, evil beasts, lazy gluttons" (Titus 1:12). This must have presented a real challenge for Titus, who was assigned the responsibility to "set in order the things that are lacking" in the Cretan church (Titus 1:5).

CRETE [kreet]—an island in the Mediterranean Sea (see Map 7, C–2) where a ship on which the apostle Paul was sailing was struck by a storm. Crete is about 258 kilometers (160 miles) long and varies between 11 and 49 kilometers (7 and 30 miles) wide (Acts 27:7, 12–13, 21). It is probably to be identified with CAPHTOR (Deut. 2:23; Amos 9:7), the place from which the Philistines (Caphtorim) originated. A number of legends are associated with Crete, particularly those involving King Minos and the Minotaur (the half-bull, half-man monster).

The island was captured by the Romans in 68–66 B.C. and made a Roman province.

During his voyage to Rome, Paul's ship touched at Fair Havens, a harbor on the south coast of Crete (Acts 27:8). Not heeding Paul's advice about the weather, the Roman soldier who held Paul in custody agreed with the captain and set sail for Crete's large harbor at Phoenix. The result was a shipwreck at Malta (Acts 27:9—28:1).

Also see CRETANS.

Photo by Howard Vos

• The central plain of the island of Crete, with the ruins of the royal palace of Knossos in the foreground.

CRIB—a feeding trough for livestock (Is. 1:3; manger, NIV, NASB; stall, REB).

CRICKET (see ANIMALS OF THE BIBLE).

CRIME—any act forbidden by civil law and punishable upon conviction. As used in the Bible, however, the word crime refers to any act against God's moral law as well as any transgression against God, or people, or both (Judg. 9:24; Ezek. 7:23; Acts 18:14). Specific crimes prohibited in the Bible include MURDER (Mark 15:7), theft (Josh. 7:21–25), LYING (Is. 28:15), FORNICATION (Gal. 5:19), and ADULTERY (Ex. 20:14).

CRIMINAL (see OCCUPATIONS AND TRADES).

CRIMINALS, TWO—two men who were crucified at the same time as Jesus, one on His right hand and the other on His left (Luke 23:32–33, 39; malefactors, KJV). Apparently, these men not only broke the law but also were guilty of armed, violent rebellion against Roman rule.

CRIMSON (see COLORS OF THE BIBLE).

CRISPING PINS—KJV words for money bags (Is. 3:22; purses, NKJV, NIV; money purses, NASB; handbags, NRSV).

CRISPUS [KRIS pus]—the ruler of the Jewish synagogue at Corinth who was converted to Christ (Acts 18:8) and personally baptized by the apostle Paul (1 Cor. 1:14).

CRITICISM (see BIBLICAL CRITICISM).

CROCODILE (see ANIMALS OF THE BIBLE).

CROCUS (see PLANTS OF THE BIBLE).

CROOKBACKED (see DISABILITIES AND DEFORMITIES).

CROP—a word in the Bible that means (1) the gullet of a bird (Lev. 1:16), (2) “to chop” or “pluck” (Ezek. 17:4, 22), and (3) the harvest of a land (Ex. 9:32; Matt. 13:8, 26).

CROSS—an upright wooden stake or post on which condemned people were executed. Before the manner of Jesus’ death caused the cross to symbolize the very heart of the Christian faith, the Greek word for cross referred primarily to a pointed stake used in rows to form the walls of a defensive stockade.

It was common in the biblical period for the decapitated bodies of executed persons to be publicly displayed by impaling them on stakes to discourage civil disobedience and to mock defeated military foes (Gen. 40:19; 1 Sam. 31:8–13). This gruesome practice may explain how the stake eventually came to be used as an instrument of civil and military punishment. Such stakes came to be eventually fitted with crossbeams as instruments of humiliation, torture, and execution for persons convicted as enemies of the state (foreign soldiers, rebels and spies, for example) or of civil criminals (such as robbers).

Usage in the Ancient World. During the Old Testament period, there is no evidence that the Jews fastened people to a stake or a cross as a means of execution. The Law directed death by stoning (Lev. 20:2; Deut. 22:24). But the Law did permit the public display (or "hanging") of a lawbreaker's body "on a tree" (Deut. 21:22), strictly commanding that the "body shall not remain overnight on the tree, but you shall surely bury him that day" (Deut. 21:23; also see John 19:31).

Grisly as such a practice seems today, it did set Israel apart from other nations. The degrading practice most often used throughout the ancient world was to allow the victim to rot in public. Persons so displayed (or "hanged") after execution by stoning for breaking Israel's Law were said to be "accursed of God" (Deut. 21:23). This helps explain the references to Jesus' being killed "by hanging on a tree" (Acts 5:30; 10:39) and the statement that Jesus was "cursed" in Galatians 3:13. Although Jesus died in a different manner, He was publicly displayed as a criminal and enemy of the state.

Ancient writers do not tell us much about how execution on a stake or cross was carried out. But excavated relief sculptures do show that the Assyrians executed their captured enemies by forcing their living bodies down onto pointed stakes. This barbaric cruelty was not crucifixion as we think of it today but impalement.

Scholars are not certain when a crossbeam was added to the simple stake. Jeremiah's mention of princes being "hung up by their hands" (Lam. 5:12) by the Babylonians may refer to the use of a crossbeam. But there is no way of knowing whether the prophet speaks of a method of execution or the dishonoring of bodies killed in battle. The classical Greek historians Herodotus and Thucydides refer to the stake or cross as a method of execution during the time of the Persians. But it is not clear whether the victim was tied or nailed to the wood or impaled.

Ezra 6:11 may imply that the Persians continued to use impalement as a method of execution. The references to "hanging" in Esther (2:23; 5:14) probably refer to either impalement or crucifixion. The "hangman's noose" was not commonly used in Persia during the biblical period. The word translated as "gallows" in the NKJV refers not to a scaffold for hanging with a rope, but a pole or stake for impaling.

Crucifixion on a stake or cross was practiced by the Greeks, notably Alexander the Great, who hung 2,000 people on crosses when the city of Tyre was destroyed. During the period between Greek and Roman control of Palestine, the Jewish ruler Alexander Jannaeus crucified 800 Pharisees who opposed him at Bethome. But these executions were condemned as detestable and abnormal by decent-minded people of Jannaeus's day as well as by the later Jewish historian, Josephus.

From the early days of the Roman Republic, death on the cross was used for rebellious slaves and bandits, although Roman citizens were rarely subjected to this method of execution. The practice continued well beyond the New Testament period as one of the supreme punishments for military and political crimes such as desertion, spying, revealing secrets, rebellion, and sedition. Following the conversion of the emperor Constantine to Christianity, the cross became a sacred symbol, and its use by Romans as a means of torture and death was abolished.

Death on a Cross. Those sentenced to death on a cross in the Roman period were usually beaten with leather lashes—a procedure that often resulted in severe loss of blood. Victims were then generally forced to carry the upper crossbeam to the execution site, where the central stake was already set up.

After being fastened to the crossbeam on the ground with ropes—or, in rare cases, nails through the wrist—the naked victim was then hoisted with the crossbeam against the standing vertical stake. A block or peg was sometimes fastened to the stake as a crude seat. The feet were then tied or nailed to the stake.

The recent discovery near Jerusalem of the bones of a crucifixion victim suggests that the knees were bent up side by side, parallel to the crossbeam, and the nail was then driven through the sides of the ankles. Death by suffocation or exhaustion normally followed only after a long period of agonizing pain.

The Shape of the Cross. In time the simple pointed stake first used for execution was modified. The four most important of the resulting crosses are: (1) the Latin cross (shaped like a lower case "t"), on which it seems likely that Jesus died for our sins, because of the notice placed above His head (Matt. 27:37); (2) the St. Anthony’s cross, which has the crossbeam at the top (shaped like a capital “T”); (3) the St. Andrew’s cross, which is shaped like a capital “X”; (4) the so-called Greek cross which has the crossbeam in the center (shaped like a plus sign).

Significance of the Cross. The authors of the gospels tell us that the Lord Jesus spoke of the cross before His death (Matt. 10:38; Mark 10:21; Luke 14:27) as a symbol of the necessity of full commitment (even unto death) for those who would be His disciples. But the major significance of the cross after Jesus’ death and resurrection is its use as a symbol of Jesus’ willingness to suffer for our sins (Phil. 2:8; Heb. 12:2) so that we might be reconciled (2 Cor. 5:19; Col. 1:20) to God and know His peace (Eph. 2:16).

Thus the cross symbolizes the glory of the Christian gospel (1 Cor. 1:17): the fact that through this offensive means of death (1 Cor. 1:23; Gal. 5:11), the debt of sin against us was “nailed to the cross” (Col. 2:14), and we, having “been crucified with Christ” (Gal. 2:20), have been freed from sin and death and made alive to God (Rom. 6:6–11).

The cross, then, is the symbol of Jesus’ love, God’s power to save, and the thankful believer’s unreserved commitment to Christian discipleship. To those who know the salvation that Christ gained for us through His death, it is a “wondrous cross” indeed. Also see CRUCIFIXION OF CHRIST.

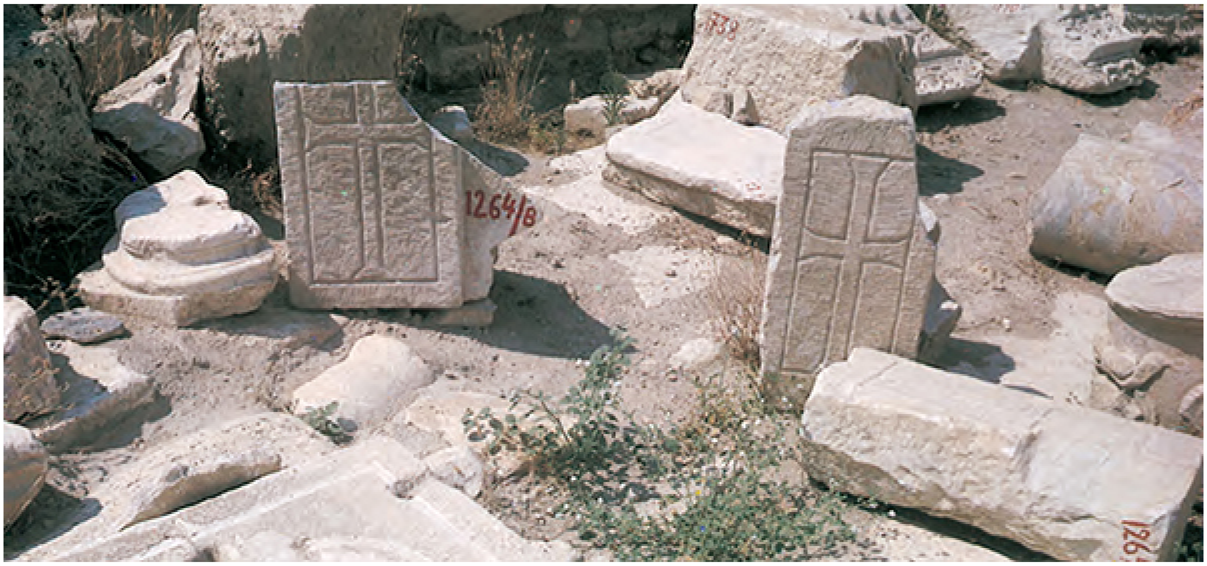
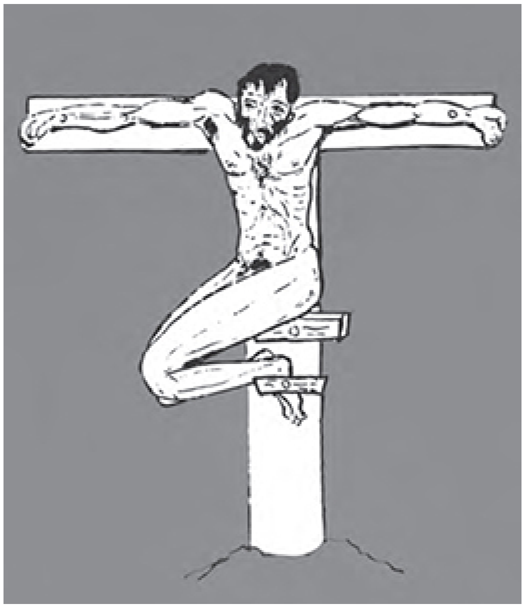


Photo by Gustav Jeeninga

• Ruins of a church at Laodicea, showing engravings of two Latin crosses and the distinctive shape of a Greek cross in the foreground.



Drawing by Gaalyah Cornfeld

• This drawing of a crucifixion is based on the remains of a crucified man from the first century A.D. discovered in a cave in Jerusalem. Both of his feet had been pierced with a spike just below the heel.

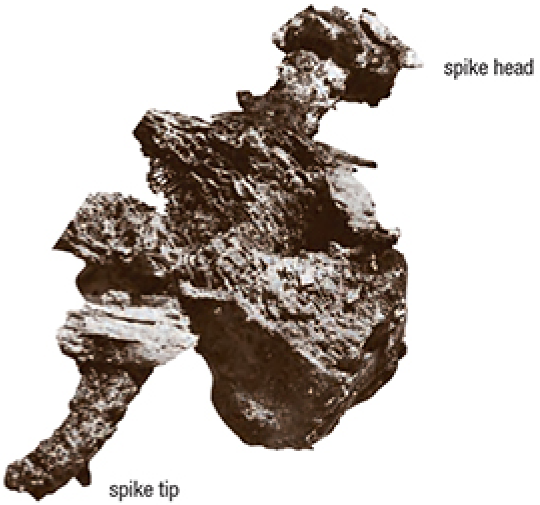


Photo by Gaalyah Cornfeld

• The actual remains of a crucifixion victim discovered by archaeologists, with one spike driven through the victim's feet bones.

CROW (see ANIMALS OF THE BIBLE).

CROWN—special headgear used to symbolize a person's high status and authority. Several different words in the Hebrew and Greek languages of the Bible are translated as "crown." Persons in the Bible who are described as wearing crowns include Vashti (Esth. 1:11) and Esther (Esth. 2:17). The high priest and the king in the early history of the nation of Israel also apparently wore crowns as a mark of their office and authority (Lev. 8:9; 2 Sam. 1:10).

The wreath of leaves awarded the winner of an athletic competition in the Grecian games was also described by the apostle Paul as a crown (1 Cor. 9:25; 2 Tim. 4:8). The Roman soldiers mocked Jesus on the cross by placing a crown of thorns on His head, taunting Him as "King of the Jews" (Matt. 27:29; also Mark 15:17; John 19:2, 5).

The Book of Revelation portrays Christ with many crowns on His head, signifying His kingly authority (Rev. 19:12). Our inheritance as

Christians who follow the will of our Lord is also described symbolically as a crown. As a reward for our faithfulness, we will receive an imperishable crown (1 Cor. 9:25), one that will not wither or fade away, and a crown of eternal life (James 1:12; 1 Pet. 5:4).

CROWN OF THORNS—a mock symbol of authority fashioned by the Roman soldiers and placed on Jesus' head shortly before His crucifixion (Matt. 27:29; Mark 15:17; John 19:2, 5). Crowns were symbols of honor and authority in the Greek and Roman worlds. Jesus' crown of thorns was probably meant to make Him an object of mockery and ridicule. "Hail, King of the Jews!" (Matt. 27:29; Mark 15:18; John 19:2) they scoffed, as they engaged in their cruel and brutal sport. But Jesus' love was so strong that He patiently endured this mockery to accomplish His mission on earth.

CRUCIFIXION OF CHRIST—the method of torture and execution used by the Romans to put Christ to death. At a crucifixion the victim usually was nailed or tied to a wooden stake and left to die.

Crucifixion was used by many nations of the ancient world, including Assyria, Media, and Persia. Alexander the Great of Greece crucified 2,000 inhabitants of Tyre when he captured the city. The Romans later adopted this method and used it often throughout their empire. Crucifixion was the Romans' most severe form of execution, so it was reserved only for slaves and criminals. No Roman citizen could be crucified.

Crucifixion involved attaching the victim with nails through the wrists or with leather thongs to a crossbeam attached to a vertical stake. Sometimes blocks or pins were put on the stake to give victims some support as they hung suspended from the crossbeam. At times the feet were also nailed to the vertical stake. As the victim hung dangling by the arms, the blood could no longer circulate to the vital organs. Only by supporting themselves on the seat or pin could victims gain relief.

But gradually exhaustion set in, and death followed, although usually not for several days. If victims had been severely beaten, they would not live this long. To hasten death, the executioners sometimes broke the victims' legs with a club. Then they could no longer support their bodies to keep blood circulating, and death quickly followed. Usually bodies were left to rot or to be eaten by scavengers.

To the Israelites, impalement was the most disgusting form of death: “He who is hanged is accursed of God” (Deut. 21:23). Yet the Jewish Sanhedrin sought and obtained Roman authorization to have Jesus crucified (Mark 15:13–15). As was the custom, the charge against Jesus was attached to the cross; He was offered a brew to deaden His senses, but He refused (Mark 15:23). There was no need for the soldiers to break His legs to hasten death. By the ninth hour (Mark 15:25, 34, 37), probably 3:00 P.M.—in only six hours—Jesus was already dead (John 19:31–33). Jesus’ body was not left to rot; the disciples were able to secure Pilate’s permission to give Him a proper burial.

The cross has been a major stumbling block in the way of the Jews, preventing the majority of them from accepting Jesus as the MESSIAH. The apostle Paul summed up the importance of the crucifixion best: “We preach Christ crucified, to the Jews a stumbling block and to the Greeks foolishness, but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God” (1 Cor. 1:23–24). Out of the ugliness and agony of crucifixion, God accomplished the greatest good of all—the redemption of sinners.

Also see CROSS.

CRUSE [krooze]—KJV word for JAR.

CRYSTAL (see JEWELS AND PRECIOUS STONES).

CUBIT (see WEIGHTS AND MEASURES).

CUCKOO (see ANIMALS OF THE BIBLE).

CUCUMBER (see PLANTS OF THE BIBLE).

CUD—partially digested food regurgitated from the first stomach of an animal and chewed again. The Hebrews were forbidden by the law of Moses from eating animals that chewed the cud (Lev. 11:3; Deut. 14:6).

CUDGEL (see ARMS, ARMOR OF THE BIBLE).

CUMI [KOO me] (see TALITHA CUMI).

CUMMIN (see PLANTS OF THE BIBLE).

CUN [kun]—a form of CHUN.

CUNEIFORM [kyu NAY uh form] (*wedge-shaped*)—a system of writing developed before 3000 B.C. in Mesopotamia (the lower Tigris and Euphrates Valley) probably by the Sumerians and then adopted and modified by the Akkadians, Hurrians, Hittites, Elamites, Persians, and Canaanites from Ugarit.

The wedge-shaped signs of cuneiform writing were carved on stone and metal or inscribed with a stylus on clay tablets. These clay tablets received the wedge marks while soft and moist, but they became as hard as stone after they were dried in the sun or baked in a kiln. Thousands of such tablets were discovered by archaeologists at the site of Ras Shamra (ancient Ugarit, a Canaanite settlement).

Cuneiform was originally a pictographic form of writing, but it soon was used to signify syllables and consonants. Variations of cuneiform scripts were developed for Ugaritic and Old Persian writing. Also see WRITING.

CUP—a small container used for drinking water (Matt. 10:42), wine (Jer. 35:5), and other liquids. The cup is spoken of often in the Bible in a literal sense. Figuratively, the image of a cup also expresses several important ideas.

The cups described in the Bible may be of silver (Gen. 44:2, 12, 16–17) or gold (Jer. 51:7; Rev. 17:4) and have a decorated brim (1 Kin. 7:26; 2 Chr. 4:5). Kings had an official called a cupbearer (1 Kin. 10:5; 2 Chr. 9:4; Neh. 1:11) who prepared and handed him his drink (Gen. 40:11, 13, 21). His task was to sample the drink to make sure it contained no poison. Such an Assyrian official serving in a military capacity was called RABSHAKEH (2 Kin. 18:17; Is. 36:2).

According to the teachings of Jesus, the lowly service of giving a cup of cold water (Matt. 10:42; Mark 9:41) carries its reward. The "cup of consolation" is the drink shared with the grieving (Jer. 16:7). The "cup of blessing" (1 Cor. 10:16) refers to the cup over which a blessing is said.

For the wicked, the cup is a calamitous fate (Ps. 11:6; Ezek. 23:33). To experience the Lord's wrath is called drinking the cup of His wrath (Is. 51:17; Jer. 49:12). The Lord's judgment is spoken of as an intoxicating drink of wine from a cup, causing drunkenness and staggering (Ps. 75:8). The end of a nation comes by drinking this cup (Jer. 25:15, 17, 28; Lam. 4:21; Hab. 2:16). Babylon was the cup in the Lord's hand from which nations had to drink as she overran them (Jer. 51:7). But when the Lord finishes punishing Israel, He will take the cup of trembling from the hand (Is. 51:22). This figure of drinking the cup of the Lord's wrath is taken up in the New Testament to describe the punishment of the disobedient (Rev. 14:10).

The suffering and death of Jesus was His cup (Matt. 26:39; John 18:11). For Him, the endurance of suffering was to drink the cup (Matt. 20:22–23). But through this suffering, He provided a way for our salvation.

Photo by Howard Vos

• Gold cups discovered by archaeologists in tombs at the ancient city of Mycene on the island of Crete.

CUPBEARER (see OCCUPATIONS AND TRADES).

CURSE—a prayer for injury, harm, or misfortune to befall someone. Noah, for instance, pronounced a curse on Canaan (Gen. 9:25). Isaac pronounced a curse on anyone who cursed Jacob (Gen. 27:29). The soothsayer Balaam was hired by Balak, king of Moab, to pronounce a curse on the Israelites (Numbers 22–24). Goliath, the Philistine giant of Gath, "cursed David by his gods" (1 Sam. 17:43).

In Bible times, a curse was considered to be more than a mere wish that evil would befall one's enemies; it was believed to possess the power to bring about the evil the curser spoke.

In the account of the temptation and Fall, God Himself is described as cursing the serpent (Gen. 3:14–15), as well as the ground (Gen. 3:17). Although the word "curse" is not used directly of Adam and Eve, the woman is sentenced to pain in childbirth and the man is condemned to earn his living by the sweat of his face. In the New Testament, Jesus cursed the fig tree, saying, " 'Let no fruit grow on you ever again.' And immediately the fig tree withered away" (Matt. 21:19; Mark 11:14). He also taught Christians how to deal with curses: "Bless those who curse you" (Luke 6:28).

The apostle Paul spoke of the law as a curse because it pronounces a curse upon everyone "who does not continue in all things which are written in the book of the law, to do them" (Gal. 3:10). By the grace of God, however, "Christ has redeemed us from the curse of the law, having become a curse for us (for it is written, 'Cursed is everyone who hangs on a tree')" (Gal. 3:13). John promised that the day is coming when "there shall be no more curse" (Rev. 22:3); all those whose names are written in the Lamb's Book of Life will enjoy the abundant blessings of God.

CURTAIN—a piece of cloth or similar material that acts as a decoration, shade, or screen. The inner part of the TABERNACLE (the Holy Place and the Holy of Holies) was made of ten blue, purple, and scarlet curtains (Ex. 26:1–13; 36:8–17). Eleven curtains made of goats' hair also covered the tabernacle.

Another curtain, or "veil," of blue, purple, and scarlet yarn and fine linen thread divided the Holy Place from the Holy of Holies (Ex. 26:31–33). Still another curtain of similar design functioned as a door to the tabernacle (Ex. 26:36–37).

In the New Testament the word "curtain" refers to the curtain of the temple that separated the inner court from the outer court. This curtain was torn in two from top to bottom when Jesus died on the cross (Matt. 27:51; Mark 15:38; Luke 23:45; veil, KJV, NKJV, NASB), symbolizing the opening of a new and living way to God (Heb. 6:19; 9:3; 10:20).

CUSH **[kush]**—the name of two men and two lands in the Old Testament:

1. A land that bordered the Gihon River, one of the four rivers of the Garden of Eden (Gen. 2:10–14). Since the Tigris (Hiddekel) and Euphrates are mentioned, this land must have been in or near Mesopotamia. It was named after No. 2.
2. A son of Ham and grandson of Noah. His brothers settled in Egypt and Canaan, and his famous son Nimrod lived in Mesopotamia (Gen. 10:6–12; 1 Chr. 1:8–10; also Mic. 5:6).
3. A man from the tribe of Benjamin who was an enemy of David (see the title of Psalm 7).
4. The land south of Egypt, also called Nubia, which includes part of Sudan. Cush began just beyond Syene (modern Aswan; Ezek. 29:10). The Persian Empire of Ahasuerus (Xerxes, 486–465 B.C.) extended to this point, “from India to Ethiopia” (Esth. 1:1; 8:9). Precious stones came from Cush, “the topaz of Ethiopia” (Job 28:19), and the people were tall with smooth skin (Is. 18:2, 7) that could not be changed (Jer. 13:23). The prophets predicted that the distant land of Cush would be judged by God (Is. 18:1–6; Zeph. 2:12). Other texts indicate, however, that some from Cush will bring gifts to God and worship Him as their king (Ps. 68:31; Is. 11:11; 18:7). Its ancient Greek name was Ethiopia, not to be confused with the modern nation of Ethiopia (Abyssinia). Also see ETHIOPIA.

CUSHAN [KOO shan]—a name referred to in Habakkuk 3:7. It is difficult to tell whether Cushan refers to a place (some suggest Cush, Mesopotamia, or the land of Midian) or to a person—perhaps the same as “Cushan–Rishathaim king of Mesopotamia” (Judg. 3:8, 10).

CUSHAN–RISHATHAIM [koo shan rish ah THAY im] (*Cushan of double wickedness*)—a “king of Mesopotamia” who held Israel in bondage for eight years until its deliverance by Othniel (Judg. 3:8, 10).

CUSHI [KOO shy]—the name of two men in the Old Testament:

1. An ancestor of Jehudi, whom the Jewish leaders sent to ask Baruch to read the scroll of Jeremiah to them (Jer. 36:14).
2. A son of Gedaliah and the father of the prophet Zephaniah (Zeph. 1:1). Also see CUSHITE.

CUSHION (see PILLOW).

CUSHITE [KOO shyte]—a native or inhabitant of the ancient land of CUSH. Two people in the Bible are called Cushites:

1. The wife of Moses (Num. 12:1, NRSV, NIV). Some scholars, however, believe this usage of “Cushite” does not have to mean “Ethiopian” (KJV, NKJV); it also may refer to a person from northern Arabia.
2. A messenger sent by Joab to David to tell of his victory over Absalom (2 Sam. 18:21–23, 31–32; Cushi, KJV).

CUSTODIAN (see TUTOR).

CUTH, CUTHAH [kooth, KOO thuh]—a city of Babylonia, northeast of Babylon. When the king of Assyria conquered Israel, he deported the ten tribes of Israel and brought in colonists from Cuth (or Cuthah) to settle in Samaria (2 Kin. 17:24, 30).

CUTTINGS OF THE FLESH—the cutting of oneself during worship to attract the attention of the gods. This practice was strictly forbidden in ancient Israel: “You shall not cut yourselves nor shave the front of your head for the dead” (Lev. 19:28; 21:5; Deut. 14:1). A striking example of this pagan practice occurred during the ministry of the prophet ELIJAH. The priests of Baal “cut themselves . . . with knives and lances” (1 Kin. 18:28), but their pagan god paid no attention to their cries.

The folly of cutting one’s flesh is that Jesus’ body has already been sacrificed for us. Anything more would be an insult to the redemption He has already accomplished.

CUZA [KOO zuh]—a form of CHUZA.

CYMBAL (see MUSICAL INSTRUMENTS OF THE BIBLE).

CYPRESS (see PLANTS OF THE BIBLE).

CYPRUS [SIGH prus]—a large island in the northeastern corner of the Mediterranean Sea, about 97 kilometers (60 miles) off the coast of Syria and about 66 kilometers (41 miles) off the coast of Cilicia (modern Turkey; see Map 7, D–2). Although Cyprus is a rocky island, many nations sought its rich copper deposits and timber reserves (especially the cypress tree). Consequently, in the course of its history, Cyprus frequently was conquered by many powerful nations, including the Mycenaeans, Phoenicians, Assyrians, and Persians.

After Alexander the Great, the Egyptian Ptolemies controlled Cyprus until the Romans took it in 58 B.C. During the Roman period it was joined to the province of Cilicia, then made an independent imperial province; and in 22 B.C. it became a senatorial province, with a proconsul in charge at the capital city of Paphos.

The name Cyprus is not found in the Old Testament; but because extra-biblical texts refer to Alashiya as a primary source of copper, many believe that ELISHAH (Gen. 10:4; 1 Chr. 1:7; Ezek. 27:7) is Cyprus. KITTIM is another Old Testament name that may refer to Cyprus (Gen. 10:4; 1 Chr. 1:7). Another spelling is Chittim (Num. 24:24; Is. 23:1; Jer. 2:10, KJV).

The New Testament contains several references to Cyprus—all in the Book of Acts. Barnabas was a native “of the country of Cyprus” (Acts 4:36). The first Christians fled to Cyprus because of the persecution of the early church after the death of Stephen (Acts 8:1–4; 11:19–20). Barnabas, Mark, and Paul began their first missionary journey by stopping at Salamis, the largest city of Cyprus on the east coast of the island (Acts 13:4–5).

After the split between Paul and Barnabas, Barnabas took John Mark and returned to Cyprus to do missionary work there (Acts 15:39). Mnason, an early Christian, was from Cyprus (Acts 21:16). Later Paul sailed past the island (Acts 21:3; 27:4).

Photo by Howard Vos

- Ruins of a Greek gymnasium at the city of Salamis on the island of Cyprus. The apostle Paul visited Salamis on his first missionary journey (Acts 13:4–5).

CYRENE [sigh REE neh]—a city on the north coast of Africa founded by Dorian Greeks about 630 B.C. Cyrene was later the capital of the Roman province of Cyrenaica (ancient and modern Libya). Midway between Carthage and Alexandria—about 160 kilometers (100 miles) northeast of modern Benghazi—the city was built on a beautiful tableland nearly 610 meters (2,000 feet) above sea level.

Less than 16 kilometers (10 miles) from the sea, Cyrene attracted travelers and commerce of every kind. The city was renowned as an intellectual center; Carneades, the founder of the new Academy at Athens, and Aristippus, the Epicurean philosopher and friend of Socrates, were among its distinguished citizens. The city surrendered to

Alexander the Great in 331 B.C. and passed into the hands of Rome in 96 B.C.

Although Cyrene is not mentioned in the Old Testament, it was an important city in New Testament times because of its large Jewish population. A Cyrenian named Simon was pressed into service to carry the cross of Jesus (Matt. 27:32; Mark 15:21; Luke 23:26). Cyrenians were present at Pentecost (Acts 2:10) and were converted and subsequently scattered in the persecution that followed Stephen's death (Acts 11:19–20).

Once a very populous city, Cyrene declined for several reasons. In a Jewish revolt in A.D. 115–116, over 200,000 inhabitants of the city were killed in the rioting. A disastrous earthquake in A.D. 365 contributed to its further decline. With the Arab invasion of A.D. 642, the city came to an end. The site is now a wasteland occupied by Bedouins.

CYRENIUS [sigh REE nih us]—a form of QUIRINIUS.

CYRUS [SIGH russ]—the powerful king of Persia (559–530 B.C.), sometimes called Cyrus the Great, who allowed the Jewish captives to return to their homeland in Jerusalem after he led the Persians to become the dominant nation in the ancient world. Within twenty years after becoming king of Persia, Cyrus had conquered the Medes, Lydians, and Babylonians (549, 547, and 539 B.C., respectively). He is praised most highly, in the Old Testament, in Isaiah 44:28 and 45:1, where he is called God's "shepherd" and His "anointed." He is the only pagan ruler to be honored with the latter title.

Cyrus first appears in the Old Testament in connection with the release of the Jewish captives (taken in the Babylonian captivity of Judah), when he proclaimed their return from CAPTIVITY (2 Chr. 36:22–23; Ezra 1:1–4). This restoration, which was highlighted by the rebuilding of the TEMPLE in Jerusalem, had been prophesied by Jeremiah (Jer. 29:10–14; also see Is. 44:28). The Book of Ezra contains a number of reports on the progress of the work related to the decree of Cyrus (Ezra 3:7; 4:3, 5; 5:13–14, 17; 6:3, 14). The prophet Daniel was a member of his court (Dan. 1:21; 6:28; 10:1).

Cyrus was known in Persia as a wise and tolerant ruler. He was able to gain the goodwill of the varied ethnic and religious groups within his large empire, which extended from India to the western edge of Asia

Minor (modern Turkey). The Old Testament describes him as chosen by the Lord God of Israel as the deliverer of His people. It was not that Cyrus became a follower of Israel's God; rather, he described himself as the one who received "all the kingdoms of the earth." He declared that God "commanded me to build Him a house at Jerusalem" (2 Chr. 36:23). The famous Cyrus Cylinder, containing records of Cyrus' reign, revealed that Babylon's chief god, Marduk, had accepted Cyrus as "righteous prince," and had appointed him ruler "over the whole world."

Ezra 6:1–12 gives some idea of the careful organization carried out by Cyrus in relation to the rebuilding of the Jewish temple in Jerusalem. Its dimensions and the materials and supplies required are carefully described, along with the specification of severe penalties for anyone who would change his orders regarding its construction.

Cyrus' reign ended in 530 B.C., when he was killed in battle. His tomb still stands at Pasargadae in southwestern Iran. He was succeeded by his son, Cambyses II.

D

DABAREH [DAB ah reh]—a form of DABERATH.

DABBASHETH [DAB bah shehth]—a border town of the tribe of Zebulun (Josh. 19:11; Dabbesheth, NRSV, NIV).

DABBESHETH [DAB bah shehth]—a form of DABBASHETH.

DABERATH [DAB uh rath]—a city of the tribe of Issachar assigned to the Levites (Josh. 19:12; 21:28; Dabareh, KJV; 1 Chr. 6:72). It is now identified as modern Daburiyeh at the northwest slope of Mount Tabor.

DAGGER (see ARMS, ARMOR OF THE BIBLE).

DAGON [DAY gun] (see GODS, PAGAN).

DAILY—occurring every day. The Israelite day lasted from one sunset to the next (Ex. 12:18). When Jesus said, "Give us this day our daily bread" (Matt. 6:11; Luke 11:3), he meant for us to trust God to provide for our needs every day.

DAILY OFFERING (see SACRIFICIAL OFFERINGS).

DALAIAH [duh LAY ah]—a form of DELAIAH.

DALETH [DAH leth]—the fourth letter of the Hebrew alphabet, used as a heading over Psalm 119:25–32. In the original Hebrew language, each of these eight verses begins with the letter daleth. Also see ACROSTIC.

DALMANUTHA [dal muh NEW thuh]—a place on the western shore of the Sea of Galilee (Mark 8:10). The parallel passage in Matthew 15:39 has Magdala (KJV, NKJV) or Magadan (NRSV, NIV). Jesus came to this region after His miraculous feeding of the four thousand.

DALMATIA [dal MAY she uh]—a district of the Roman Empire north of Greece on the shore of the Adriatic Sea. The apostle Paul sent Titus to this mountainous region (2 Tim. 4:10), and Paul himself preached the gospel in Illyricum (Rom. 15:19), which was in roughly the same area as Dalmatia.

DALPHON [dal FON]—the second of the ten sons of Haman, who was the adviser to King Ahasuerus. All of Haman's sons were hanged like their father (Esth. 9:7).

DAMAGES (see LAW).

DAMARIS [DAM uh riss]—a woman of Athens converted as a result of Paul's sermon on Mars' Hill (Acts 17:34). The fact that she was singled out along with Dionysius the Areopagite, one of the court judges, may indicate she was a woman of distinction.

DAMASCENES [DAM uh scenes] (*belonging to Damascus*)—natives or inhabitants of Damascus, which is called "the city of the Damascenes" (2 Cor. 11:32).

DAMASCUS [duh MASS cuss]—the oldest continually-inhabited city in the world and capital of Syria (Is. 7:8), located northeast of the Sea of Galilee (see Map 3, D–1).

Damascus was situated on the border of the desert at the intersection of some of the most important highways in the ancient Near Eastern world. Three major caravan routes passed through Damascus. Major roads extended from the city to the southwest into Canaan and Egypt, straight south to Edom and the Red Sea, and east to Babylonia. Because of its ideal location, the city became a trade center. Its major exports (Ezek. 27:18) included a patterned cloth called "damask." Egypt, Arabia, and Mesopotamia, as well as Canaan, were some of the trade neighbors that made Damascus the "heart of Syria."

Damascus owed its prosperity to two rivers, the Abana and the Pharpar (2 Kin. 5:12). These rivers provided an abundant source of water for agriculture. The Syrian people were so proud of these streams that Naaman the Syrian leper almost passed up his opportunity to be healed when the prophet Elisha asked him to dip himself in the waters of the Jordan River in Israel. He thought of the Jordan as an inferior stream in comparison with these majestic rivers in his homeland (2 Kin. 5:9–14).

History. The Bible first mentions the city as the hometown of Eliezer, Abraham's faithful servant.

Early Egyptian texts refer to Egypt's control over Damascus, but this influence did not last long. By the time of David's reign, Syria (Aram) was a powerful state with Damascus as its capital. David defeated the Syrians and stationed his own troops in Damascus (2 Sam. 8:5–6; 1 Chr. 18:5–6). During Solomon's reign, however, God allowed Rezon (1 Kin. 11:23–25), Solomon's enemy, to take Syria from Israel's control because of Solomon's sins. Rezon founded a powerful dynasty based in Damascus that lasted more than 200 years.

Shortly after Solomon's death, the king of Damascus formed a powerful league with other Aramean states. This alliance resulted in many years of conflict between Israel and Damascus. First, Ben-Hadad I of Damascus defeated King Baasha of Israel (1 Kin. 15:16–20; 2 Chr. 16:1–4). Later, God miraculously delivered King Ahab of Israel and his small army from the superior Syrian forces (1 Kin. 20:1–30).

Even after this miraculous deliverance, Ahab made a covenant with Ben-Hadad II against God's will (1 Kin. 20:31–43). Ahab was killed a few years later in a battle with Syria (1 Kin. 22:29–38).

In the midst of these wars, the prophet Elijah was instructed by God to anoint Hazael as the new king of Damascus (1 Kin. 19:15). King Joram of Israel successfully opposed Hazael for a time (2 Kin. 13:4–5), but the situation was eventually reversed. Hazael severely oppressed both Israel and Judah during later years (2 Kin. 13:3, 22).

Much later, God sent Rezin, king of Syria, and Pekah, king of Israel, against wicked King Ahaz of Judah (2 Kin. 16:1–6). Ahaz called on the Assyrians, who had become a powerful military force, for help (2 Kin. 16:7). The Assyrian King Tiglath-Pileser responded by conquering Syria, overthrowing the Aramean dynasty, killing Rezin, and destroying Damascus (732 B.C.), just as the prophets Amos and Isaiah had prophesied (Is. 17:1; Amos 1:4–5). This marked the end of Syria as an independent nation. The city of Damascus was also reduced to a fraction of its former glory.

The exact date of the reconstruction of Damascus is unknown, but such an excellent location could not long remain weak and insignificant. Damascus was the residence of Assyrian and Persian governors for five centuries after its conquest by Tiglath-Pileser. Still later, the city was conquered by Alexander the Great, who made it a provincial capital. In 64 B.C. the Romans invaded Syria, making it a province with Damascus as the seat of government.

All references to Damascus in the New Testament are associated with the apostle Paul’s conversion and ministry. During this time, the city was part of the kingdom of Aretas (2 Cor. 11:32), an Arabian prince who held his kingdom under the Romans. The New Testament reports that Paul was converted while traveling to Damascus to persecute early Christians who lived in the city (Acts 9:1–8). After his dramatic conversion, Paul went to the house of Judas, where God sent Ananias, a Christian who lived in Damascus, to heal Paul of his blindness (Acts 9:10–22).

Paul preached boldly in the Jewish synagogues in Damascus, but eventually he was forced to flee the city because of the wrath of those to whom he preached. The governor of Damascus tried to capture Paul, but the apostle escaped in a large basket through an opening in the city wall (Acts 9:25; 2 Cor. 11:32–33).

Little physical change has taken place in the city of Damascus since biblical times. The long streets are filled with open-air markets that sell the same type of ancient wares. But modern Damascus does show the strong influence of Muslim culture. The most important building in Damascus is the Great Mosque, a Muslim shrine built during the eighth century A.D. on the site of a former Christian church.

Photo by Howard Vos

• Roman gate and entrance to the "street called Straight" in the ancient city of Damascus, Syria (Acts 9:10–11).

DAMN, DAMNATION (see CONDEMN, CONDEMNATION).

DAN [dan] (*a judge*)—the name of a man and a city in Israel named after him:

1. The fifth son of Jacob and the first born to Rachel's handmaid Bilhah (Gen. 30:1–6). Dan had one son—Hushim (Gen. 46:23), or Shuham (Num. 26:42). Jacob's blessing of Dan predicted:

   > Dan shall judge his people
   > As one of the tribes of Israel.
   > Dan shall be a serpent by the way,
   > A viper by the path,
   > That bites the horse's heels,
   > So that its rider shall fall backward (Gen. 49:16–17).

   Nothing else is known of Dan himself.
2. A city in the northern territory of the tribe of Dan, identified as the modern ruin or archaeological site known as Tell el-Qadi (see Map 3, C–1). This city was located further north than any other village in Israel during much of the Old Testament period. This explains the

phrase, “from Dan to Beersheba” (Judg. 20:1), used to describe the entire territory of the Israelites from north to south.

Archaeologists excavating at Dan have uncovered remains that include an intact Middle Bronze Age mud-brick, triple-arch gateway as well as pagan altars dated to the period of Israel’s divided monarchy (see 1 Kin. 12:28–30).

Photo by Howard Vos

• An altar for pagan worship at the city of Dan. Portions of the altar were constructed by King Ahab of Israel.

DAN, CAMP OF—a place in southern Palestine “between Zorah and Eshtol” (Judg. 13:25) where God’s Spirit stirred SAMSON before he became a judge among the Hebrew tribes. Members of the tribe of Dan camped there before settling permanently further to the north (Judg. 18:12; Mahameh Dan, NIV).

DAN, TRIBE OF—the tribe of Dan, descended from the son of Jacob. This tribe never lived up to its promise. The area allotted to Dan included the towns of Aijalon, Ekron, Eltekeh, and Zorah in the west central part of Canaan (Josh. 19:40–46; 21:5, 23–24) and stretched to Joppa on the Mediterranean Sea. The Danites, however, were unable to conquer much of the territory assigned to them. The original inhabitants, the Amorites, kept the Danites confined to the hill country of Ephraim and Benjamin. Unable to conquer their allotted territory, some members of the tribe of Dan migrated far to the northernmost area of the Promised Land and conquered the isolated city of LAISH, which they renamed Dan. The tribe's one glorious moment occurred when the mighty Danite SAMSON judged Israel (Judg. 13–16).

Apparently, Dan was among the tribes that were the least supportive of the Israelite tribes. The Song of Deborah, which celebrates the Israelite victory over the Canaanite king Jabin and his mighty general Sisera, reproves the tribes of Gilead, Dan, and Asher. Of Dan, Deborah asked: "And why did Dan remain on ships?" (Judg. 5:17). Dan's apparent lack of interest in assisting the other tribes suggests that Dan, situated on Israel's northernmost border, had more in common with its foreign neighbors to the north than with Israel's other tribes.

The exclusion of the tribe of Dan from the sealing of the twelve tribes (Rev. 7:5–8) should not be overlooked. It appears that Dan had been cut off from the other tribes of Israel. However, Ezekiel prophesied a "portion for Dan" (Ezek. 48:1).

(see OCCUPATIONS AND TRADES).

DANCING—rhythmic movement of the body, usually done to musical accompaniment. Among the Israelites, dancing generally occurred among women, either singly or in groups. It was a way of celebrating joyous occasions. Indeed, dancing became a symbol of joy, the opposite of mourning (Ps. 30:11; Eccl. 3:4; Luke 15:25).

The Bible gives several examples of dancing. Groups of women danced at celebrations of military victories (1 Sam. 18:16). The dancing of the virgins at Shiloh was probably part of a religious celebration (Judg. 21:19–23). Occasionally, children imitated the dance in their play (Job. 21:11; Matt. 11:17).

The Bible also gives a well-known example of a man dancing. Wearing a linen ephod (the outer garment worn by priests), David "danced before the LORD with all his might" (2 Sam. 6:14) when the

ARK OF THE COVENANT was brought up to Jerusalem from the house of Obed-Edom.

Dancing by the Israelites was usually accompanied by the rhythmic beating of timbrels—or tambourines (Judg. 11:34). On great national occasions, Israel also praised the Lord with stringed instruments, flutes, and cymbals (Ps. 150:4). Men and women never danced together. Even on those occasions where both sexes participated in the sacred professional dances, they always danced separately (Ps. 68:25; Jer. 31:13). Dancing for sensual entertainment was unheard of in Israel.

Salome's infamous dance, which won her John the Baptist's head on a platter, was in the tradition of Greek dancing, a sensual art form rather than an act of worship (Matt. 14:6).

• Egyptian dancers and musicians practice their skills in this carving from a temple of Queen Hatshepsut at Karnak, Egypt.

DANIEL [DAN yuhl] (*God is my judge*)—the name of three or four men in the Bible:

1. A son of David and Abigail (1 Chr. 3:1). He is also called Chileab (2 Sam. 3:3).
2. A priest of the family of Ithamar who returned with Ezra from the captivity (Ezra 8:2). Daniel sealed the covenant in the days of Nehemiah (Neh. 10:6).

3. A wise (Ezek. 28:3) and righteous man (perhaps non-Israelite), mentioned together with Noah and Job (Ezek. 14:14, 20), to be identified with an ancient Canaanite worthy named Daniel or equated with No. 4.
4. A prophet during the period of the captivity of God's Covenant People in Babylon and Persia (Dan. 1:6—12:9; Matt. 24:15). Daniel also wrote the book in the Old Testament that bears his name.

   Daniel was a teenager when he was taken from Jerusalem into captivity by the Babylonians in 605 B.C. He was in his eighties when he received the vision of the prophecy of the seventy weeks (Daniel 9). In more than sixty years of his life in Babylon, Daniel faced many challenges. But in all those years, he grew stronger in his commitment to God.

   We know very little about Daniel's personal life. His family history is not mentioned, but he was probably from an upper-class family in Jerusalem. It seems unlikely that Nebuchadnezzar, the king of Babylon, would have selected a trainee for his court from the lower classes. Neither do we know whether Daniel married or had a family. As a servant in Nebuchadnezzar's court, he may have been castrated and made into a EUNUCH, as was common in those days. But the text does not specify that this happened. It does indicate that Daniel was a person of extraordinary abilities.

   We tend to think of Daniel as a prophet because of the prophetic dimension of his book. But he also served as an advisor in the courts of foreign kings. Daniel remained in governmental service through the reigns of the kings of Babylon and into the reign of Cyrus of Persia after the Persians became the dominant world power (Dan. 1:21; 10:1).

   Daniel was also a person of deep piety. His book is characterized not only by prophecies of the distant future but also by a sense of wonder at the presence of God. From his youth Daniel was determined to live by God's law in a distant land (see Daniel 1). In moments of crisis, Daniel turned first to God in prayer before turning to the affairs of state (2:14–23). His enemies even used his regularity at prayer to trap him and turn the king against him. But the grace of God protected Daniel (chap. 6).

After one of his stunning prophecies (chap. 9), Daniel prayed a noble prayer of confession for his own sins and the sins of his people. This prayer was based on Daniel's study of the Book of Jeremiah (Dan. 9:2). He was a man of true devotion to God.

So the Book of Daniel is more than a treasure of prophetic literature. It also paints a beautiful picture of a man of God who lived out his commitment in very troubled times. We should never get so caught up in the meanings of horns and beasts that we forget the human dimension of the book—the intriguing person whose name means "God Is My Judge."

Also see DANIEL, BOOK OF.

DANIEL, APOCRYPHAL ADDITIONS TO (see APOCRYPHA, THE.).

DANIEL, BOOK OF—a major prophetic book of the Old Testament that emphasizes the truth that God is in control of world history. The book is named for Daniel, its author and central personality, who was rescued miraculously from a den of lions after he refused to bow down and worship a pagan king.

Structure of the Book. Daniel's twelve chapters may be divided naturally into three major sections: (1) introductory information about Daniel (chap. 1); (2) narratives about Daniel and his friends during their days of captivity among the Babylonians and the Persians (chaps. 2–7); and (3) Daniel's dreams and visions concerning the future of Israel and the end of time (chaps. 8–12).

The first chapter sets the stage for the rest of the book by introducing Daniel and his three friends, Hananiah, Mishael, and Azariah. These four young Hebrew men were taken captive in one of the Babylonian raids against Judah in 605 B.C. Intelligent and promising, they were placed in special training as servants in the court of King Nebuchadnezzar; then their names and diets were changed to reflect Babylonian culture in an attempt to take away their Jewish identity. But Daniel and his friends rose to the challenge, proving their Jewish food was superior to the diet of the Babylonians. The young men increased in wisdom and knowledge, gaining favor in the king's court.

In the second major section of the book (chaps. 2–7), Daniel and his friends met several additional tests to prove that although they were being held captive by a pagan people, the God whom they worshiped was still in control. Daniel's three friends (renamed Shadrach, Meshach, and Abed–Nego) refused to worship the pagan Babylonian gods. Cast into the fiery furnace, they emerged unharmed because of God's miraculous protection. Daniel, refusing to bow down and worship Darius, the king of Persia, was thrown into a den of lions. But he was also saved by God's direct intervention. These tests proved that the God whom they served was superior to the pagan gods of their captors.

Daniel's skill as an interpreter of dreams is also well established in this second section of his book. He interpreted several visions and dreams for King NEBUCHADNEZZAR of Babylonia. As he revealed the meaning of the mysterious "handwriting on the wall" to Nebuchadnezzar's successor BELSHAZZAR, he made it plain that the Babylonian Empire would be defeated by the Medes and the Persians. This happened exactly as Daniel predicted (5:13–31), and he continued as a servant in the court of the conquering Persian king.

The final section of Daniel's book (chaps. 8–12) consists of a series of visions about succeeding kingdoms and the end of time. These visions came to the prophet during his years in captivity. Standing by the Tigris River in one of these visions, he saw a goat attack a ram. The goat symbolized the Greeks, who would defeat the Medes and Persians (Dan. 8:20–21). This goat had several different horns, representing the subsequent division of the Greek Empire among the four generals of ALEXANDER the Great.

Daniel had another unusual look into the future known as the SEVENTY WEEKS prophecy (Dan. 9:24–27). In this vision, the angel Gabriel revealed to Daniel that the nation of Israel would be restored to its homeland after their period of captivity. This would be followed many years later by the coming of the Messiah and then, finally, the final judgment and the end of time.

Daniel's spectacular book closes with a vision of the final judgment, when the righteous will receive everlasting life and the wicked will receive God's condemnation. But not even Daniel was blessed with perfect understanding of this mystery of the ages. "My Lord, what shall be the end of these things?" (12:8), he asked. To this God replied, "Go your way, Daniel, for the words are closed up and sealed till the time of the end" (12:9).

Authorship and Date. Most conservative scholars believe the Book of Daniel was written by the prophet and statesman of that name who lived as a captive of Babylonia and Persia for almost seventy years after he was taken into captivity in 605 B.C. But this theory is rejected by some scholars, who object to the specific details of the prophetic visions that Daniel records.

Daniel predicted that the empires of Babylonia and Persia, for example, would be succeeded by the Greeks under Alexander the Great. He also foresaw that the Greek Empire would be divided among the four generals of Alexander upon his death. Daniel also predicted that the Jewish people would suffer great persecution under an official who would come into power some time after Alexander's death.

Most interpreters identify this ruler, who would "destroy the mighty, and also the holy people" (8:24), as Antiochus Epiphanes, the Greek ruler of Syria. Antiochus persecuted the Jewish people unmercifully from 176–164 B.C. because of their refusal to adopt heathen religious practices. According to this line of thinking about Daniel and his prophecies, the book was written not by Daniel the prophet but by an unknown author about 400 years later than Daniel's time. This anonymous writer, according to this theory, wrote the book during the persecution of Antiochus Epiphanes to give the Jewish people renewed hope and religious zeal as they stood against their oppressors. Daniel's prophecies, according to these critics, are not "prophecies" at all, but were written after these events and were attributed to Daniel to show that these great events of world history would eventually happen.

Those who attack the authenticity of the Book of Daniel do not have enough evidence to support their charge. The speculation that it was written by zealous Jews to mobilize their countrymen in opposition to ANTIOCHUS Epiphanes is far-fetched and unconvincing. There is no valid reason to abandon the traditional view that it was written by the prophet Daniel. According to evidence in the book itself, Daniel's captivity lasted from the time of Nebuchadnezzar's reign in Babylon (1:1–6) into the reign of Cyrus of Persia (10:1), about 536 B.C. He must have written his book some time during this period or shortly thereafter.

Historical Setting. The Book of Daniel clearly belongs to that period among God's Covenant People known as the Babylonian CAPTIVITY. Nebuchadnezzar took captives from Judah on four separate occasions, beginning in 605 B.C. Among this first group taken were Daniel and his companions. Their courageous acts must have been a great encouragement to the other captives.

Daniel’s own interest in the forthcoming close of the captivity is supported by his prophecy in chapter 9. His prayer to God appears to be dated in 538 B.C., the very year that Cyrus of Persia issued his decree making it possible for some of the captives to return to Jerusalem to restore their land and rebuild the temple (Ezra 1:1–4). The fact that some did choose to return may be a tribute to the effectiveness of Daniel’s book. He wrote it to show that God was in charge of world history and that He had not yet finished with His Covenant People.

Theological Contribution. The major contribution of the Book of Daniel arises from its nature as apocalyptic prophecy. Highly symbolic in language, the prophecy was related to the events of Daniel’s near future, but even today it contains a message for the future.

In apocalyptic prophecy, these close-at-hand and further-removed dimensions of the future often blend into each other. An example of this is the figure of Antiochus Epiphanes, prominent in chapters 8 and 11 of the book. In these passages the prophet Daniel moves from the nearer figure, who was to desecrate the Jewish temple in 168 B.C., to his appearance at a remote time in the future as the Antichrist (8:23–26; 11:36–45; Rev. 13:1–10). This interplay between the near future and the distant future makes it difficult to interpret the book correctly.

In addition to its prophetic contribution, the Book of Daniel portrays a time in biblical history when miracles were abundant. Other periods when miracles were commonplace included the times of Moses, Elijah and Elisha, Jesus Christ, and the early church. In each of these periods, God was working in a spectacular manner to show His power and bring about a new era in His saving relationship to mankind.

Special Considerations. Chapter 9 of Daniel is a fascinating passage; it combines the best of biblical piety and biblical prophecy. Daniel’s study of the prophecy of the 70 years of captivity from the prophet Jeremiah (Jeremiah 25) led him to pray for God’s intervention on behalf of His people. He called on God to shorten the time of their grief (9:1–19). The Lord’s answer came through the angel Gabriel, who gave Daniel the prophecy of the Seventy Weeks, or 70 sevens (9:24–27). The 70 sevens as envisioned by the prophet are usually interpreted as years.

Thus, the prophecy deals with the next 490 years in the future of God's Covenant People. These 490 years are divided into three groups: 7 weeks (49 years), 62 weeks (434 years), and 1 week (7 years).

Various methods have been used to calculate these periods of years in this prophecy. Here is a general scheme of how it may be done:

During the first seven weeks (49 years), the returned exiles will complete construction of the city of Jerusalem.

The passing of the next 62 weeks (434 years) will mark the time for the cutting off of the Messiah (9:26).

The final or 70th week will bring the making and breaking of a covenant by a mysterious prince and the time of the ABOMINATION OF DESOLATION (9:27).

These verses contain a full scheme for the history of Israel from Daniel's time to the age of the Messiah. During the first period, the city of Jerusalem will be rebuilt. Then the Messiah will come, but He is destined to be cut off by a mysterious "people of the prince who is to come" (9:26). This prince will have authority during the final period; but his rule will then end, and God's purposes for His people will be realized.

Some scholars believe the 70 weeks or 490 years of this prophecy began with the decree of Ezra 7:11–26, in 458 B.C., when some of the exiles returned to rebuild the city of Jerusalem. They also believe the first 69 weeks (483 years) of this prophecy end roughly at the time of the beginning of the ministry of Christ, in A.D. 26. Others follow more complex schemes and arrive at different conclusions.

Perhaps the round numbers in this prophecy (70 sevens) should be our clue that it is dangerous to try to pin its fulfillment to a specific day or year. But we can say for sure that the end of the 483 years spoken of by Daniel would bring us to the general period of the ministry of the Lord Jesus Christ. The final week in the prophecy is symbolic of the age between the ASCENSION of Jesus and His SECOND COMING. This part of Daniel's prophecy is yet to be fulfilled in the future TRIBULATION described so graphically in the Book of Revelation.

Also see APOCALYPTIC LITERATURE; DANIEL.

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DANITES [DAN ites]—members of the tribe of Dan. David's army at Hebron included 28,600 Danites (1 Chr. 12:35). Also see DAN, TRIBE OF.

DAN JAAN [dan JAY un]—a town in northern Israel visited by Joab as he took the census of Israel and Judah, which was ordered by King David (2 Sam. 24:6). The place may have been a suburb of Dan, located between Gilead and Sidon. Some scholars believe Dan Jaan is a textual corruption of "Dan and Ijon" ("Dan and Iyyon," REB). Other versions render the text, "To Dan, and from Dan."

DANNAH [DAN nah]—a village in the hill country of Judah between Socoh and Kirjath Sepher (Josh. 15:49). Some writers identify it with modern Deir esh-Shemesh or Simya.

DARA [DARE uh]—a son of Zerah, of the tribe of Judah (1 Chr. 2:6). Also see DARDA.

DARDA [DAR duh] (*pearl of wisdom*)—a wise man with whom Solomon was compared (1 Kin. 4:31). He may have been the same as Dara (1 Chr. 2:6). As one of the "sons of MAHOL," Darda was a member of the musical guild.

DARIC **[DARE ick]**—a gold Persian coin or weight (1 Chr. 29:7; drams, KJV). The name probably comes from the Persian King DARIUS I. Ezra spoke of 20 gold basins “worth” (or perhaps “weighing”) 1,000 darics each (Ezra 8:27, NRSV, NIV, NASB).

DARIUS **[duh RYE us]**—the name of several rulers of ancient Persia:

1. Darius I, the Great, who reigned from about 522 to 485 B.C. He was one of the most able Persian kings, and is also known as Darius Hystaspis, or Darius, son of Hystaspis.

   Darius spent the first three years of his reign putting down rebellions in the far-flung regions of his empire. After he had secured his power, he divided the empire into twenty-nine satrapies, or provinces, each ruled by Persian or Median nobles. He made SHUSHAN, or Susa, his new capital and created a code of laws similar to the Code of HAMMURAPI; this code of Darius was in effect throughout the Persian Empire.

   An effective organizer and administrator, Darius developed trade, built a network of roads, established a postal system, standardized a system of coinage, weights, and measures, and initiated fabulous building projects at Persepolis, Ecbatana, and Babylon.

   Darius continued Cyrus the Great’s policy of restoring the Jewish people to their homeland. In 520 B.C., Darius’ second year as king (Hag. 1:1; Zech. 1:1), the Jews resumed work on the still-unfinished temple in Jerusalem. Darius assisted with the project by ordering it to continue and even sending a generous subsidy to help restore worship in the temple (Ezra 6:1–12). The temple was completed in 516–515 B.C., in the sixth year of Darius’ reign (Ezra 6:15).

   The final years of Darius’ reign were marked by clashes with the rising Greek Empire in the western part of his domain. He led two major military campaigns against the Greeks, both of which were unsuccessful.
2. Darius II Ochus, the son of Artaxerxes I, who ruled over Persia from about 424 to 405 B.C. He was not popular or successful, and he spent much time putting down revolts among his subjects. His rule was marked by incompetence and misgovernment. Darius II may be the ruler referred to as “Darius the Persian” (Neh. 12:22).

3. Darius III Codomannus, the king of Persia from 336 to 330 B.C. This Darius is probably the “fourth” king of Persia mentioned by the prophet Daniel (Dan. 11:2). Darius III underestimated the strength of the army of ALEXANDER the Great when the Macedonians invaded Persia. He was defeated by Alexander in several major battles. He attempted to rally the eastern provinces of his empire, but he was hunted down in 330 B.C. and assassinated by his own followers. For all practical purposes, these events brought the Persian Empire to an end and marked the beginning of the period of Greek dominance in the ancient world.
4. Darius the Mede, successor of Belshazzar to the throne of Babylon (Dan. 5:31). He is called the “son of Ahasuerus, of the lineage of the Medes” (Dan. 9:1). Darius the Mede has not been identified with certainty; he is not mentioned by Greek historians or in any Persian literature.

   Darius the Mede was the Persian king who made Daniel a governor, or ruler, of several provincial leaders (Dan. 6:1–2). Daniel’s popularity with his subjects caused the other governors and the satraps under them to become jealous of Daniel and to plot against him. It was Darius the Mede who had Daniel thrown into the den of lions (Dan. 6:6–9), but who ultimately issued a decree that all in his kingdom “must tremble and fear before the God of Daniel” (Dan. 6:26).

   Much confusion and mystery have clouded the identity of Darius the Mede. Some scholars have denied the existence of such a ruler, concluding that the writer of the Book of Daniel was historically inaccurate in saying that Darius the Mede was the person who “received the kingdom” (Dan. 5:31) when Belshazzar, king of Babylonia, was slain. Persian cuneiform inscriptions show that Cyrus II (“the Great”) was the successor of Belshazzar.

   One possible answer to this problem is that “Darius the Mede” was the army general sent by Cyrus to conquer Babylon. It is also possible that “Darius the Mede” was an alternative name or title used by the writer of the Book of Daniel for Cyrus the Persian himself. Indeed, in Daniel 11:1, the SEPTUAGINT—the Greek translation of the Old Testament—has Cyrus instead of Darius. Thus, a quite legitimate translation of Daniel 6:28 might read:

“Daniel prospered during the reign of Darius, that is, the reign of Cyrus the Persian” (NIV, margin). Such a logical and reasonable interpretation silences the skepticism about this passage in the Book of Daniel.

Photo by Howard Vos

• Tombs of Darius I and Artaxerxes I at the royal city of Persepolis in ancient Persia.

DARKNESS—the absence of light. Darkness existed before the light of creation (Gen. 1:2). Since darkness was associated with the chaos that existed before the creation, it came to be associated with evil, bad luck, or affliction (Job 17:12; 21:17). Darkness was also equated with death. In SHEOL, the land of the dead, there is only darkness (Job 10:21–22; 38:17). Darkness symbolizes human ignorance of God’s will and, thus, is associated with sin (Job 24:13–17).

Darkness also describes the condition of those who have not yet seen the light concerning Jesus (John 1:4–5; 12:35; Eph. 5:14) and those who deliberately turn away from the light (John 3:19–20). Hating the light will bring condemnation (Col. 1:13; 2 Pet. 2:17). Living in extreme darkness describes those who at the end of time have not repented (Rev. 16:10; 18:23).

DARKON [DAR kahn]—a servant of Solomon whose descendants returned to the land of Israel after the captivity (Ezra 2:56; Neh. 7:58).

DART (see ARMS, ARMOR OF THE BIBLE).

DATHAN [DAY thun]—a chief of the tribe of Reuben who, along with Korah and others, tried to overthrow Moses and Aaron (Num. 16; Deut. 11:6; Ps. 106:17). He and his conspirators and their households were swallowed up by the earth (Num. 16:31–33).

DAUGHTER—the female offspring of a husband and wife. The term "daughter" is also used in the Bible to designate a stepsister, niece, or any female descendant (Gen. 20:12; 24:48; granddaughter, NIV). Sometimes the word is used in an even more general sense to refer to the female branch of a family or the female portion of a community (Is. 23:10, 12), as in "the daughters of Levi" (Num. 26:59; descendant, NIV). Also see FAMILY.

DAVID [DAY vid] (*beloved*)—second king of the United Kingdom of Israel, ancestor of Jesus Christ, and writer of numerous psalms. The record of David's life is found in 1 Samuel 16–31; 2 Samuel 1–24; 1 Kings 1–2; and 1 Chronicles 10–29. An Aramaic inscription including the words "house [dynasty] of David" was found in 1993 in the ruins of the city of Dan. It dates to the ninth century B.C. and is the only known mention of David in ancient contemporary writings outside of the Old Testament itself.

David as a Youth. David's youth was spent in Bethlehem. The youngest of eight brothers (1 Sam. 16:10–11; 17:12–14), he was the son of Jesse, a respected citizen of the city. His mother was tenderly remembered for her godliness (Ps. 86:16). As the youngest son, David was the keeper of his father's sheep. In this job he showed courage and faithfulness by killing both a lion and a bear that attacked the flock.

As a lad, he displayed outstanding musical talent with the harp, a fact that figured prominently in his life. When Saul was rejected by God as king, the prophet Samuel went to Bethlehem to anoint David as the future king of Israel. Apparently, there was no public announcement of this event, although David and his father surely must have been aware of it.

David's Service Under Saul. King Saul, forsaken by God and troubled by an evil spirit, was subject to moods of depression and insanity. His attendants advised him to secure a harpist, whose music might soothe his spirit. David was recommended for this task. As harpist for Saul, David was exposed to governmental affairs, a situation that prepared him for his later service as king of Israel. Apparently, David did not remain with Saul all the time, since the Bible indicates he returned to Bethlehem to continue caring for his father's sheep.

During one of these visits to his home, the PHILISTINES invaded the country and camped 24 kilometers (15 miles) west of Bethlehem. Saul led the army of Israel to meet the enemy. Three of David's brothers were in Saul's army, and Jesse sent David to the battle area to inquire about their welfare. While on this expedition, David encountered the Philistine giant, GOLIATH.

David as Warrior. Goliath's challenge for an Israelite to do battle with him stirred David's spirit. Weighted with heavy armor, Goliath was equipped to engage in close-range combat. David's strategy was to fight him at a distance. Taking five smooth stones from a brook, David faced Goliath with only a sling and his unflinching faith in God. Goliath fell, struck by a stone from David's sling. For this feat, he became a hero in the eyes of the nation. But it aroused jealousy and animosity in the heart of Saul. Saul's son, Jonathan, however, admired David because of his bravery, and they soon became good friends. This friendship lasted until Jonathan's death, in spite of Saul's hostility toward David.

Saul had promised to make the victor in the battle with Goliath his son-in-law, presenting one of his daughters as his wife. He also promised to free the victor's family from taxation. But after the battle, David was no longer allowed to return occasionally to his father's house. He remained at Saul's palace continually. Perhaps Saul realized that Samuel's prediction that the kingdom would be taken from him could reach fulfillment in David. On two occasions, he tried to kill David with a spear; he also gave his daughter, whom he had promised as David's wife, to another man. As David's popularity grew, Saul's fear increased until he could no longer hide his desire to kill him. David was forced to flee with Saul in pursuit.

David as Fugitive Hero. David gathered a handful of fugitives as his followers and fled from Saul. On at least two occasions, David could have killed Saul while the king slept, but he refused to do so. Perhaps David hesitated to kill Saul because he realized that he would be king one day, and he wanted the office to be treated with respect. If he had killed Saul, David also would have entered the office of king through his own personal violence. Perhaps this was a situation he wanted to avoid.

When the Philistines battled Saul and his army at Gilboa, they were victorious, killing Saul and his son, Jonathan, whom David loved as a dear friend. When David heard this news, he mourned their fate (2 Samuel 1).

David as King of Judah. At Saul's death the tribe of Judah, to whom David belonged, elected him as king of Judah and placed him on the throne in HEBRON. The rest of the tribes of Israel set up ISHBOSHETH, Saul's son, as king at Mahanaim. For the next two years civil war raged between these two factions. It ended in the assassination of Ishbosheth, an event that saddened David.

David as King of All Israel. On the death of Ishbosheth, David was elected king over all the people of Israel. He immediately began work to establish a united kingdom. One of his first acts as king was to attack the fortified city of Jebus. Although the inhabitants thought it was safe from capture, David and his army took it. He then made it the capital city of his kingdom and erected his palace there. Also known as JERUSALEM, the new capital stood on the border of the southern tribe of Judah and the other tribal territories to the north. This location tended to calm the jealousies between the north and the south, contributing greatly to the unity of the kingdom.

After establishing his new political capital, David proceeded to reestablish and strengthen the worship of God. He moved the ARK OF THE COVENANT from Kirjath Jearim (Josh. 15:9) and placed it within a tabernacle that he pitched in Jerusalem. Next, he organized worship on a magnificent scale and began plans to build a house of worship. But God brought a halt to his plans, informing David that the building of the temple would be entrusted to his successor.

Although David was a righteous king, he was subject to sin, just like other human beings. On one occasion when his army went to battle, David stayed home. This led to his great sin with BATHSHEBA. While Uriah, the Hittite, Bathsheba's husband, was away in battle, David committed adultery with her. Then in an effort to cover his sin, he finally had Uriah killed in battle. David was confronted by the prophet NATHAN, who courageously exposed his wrongdoing. Faced with his sin, David repented and asked for God's forgiveness. His prayer for forgiveness is recorded in Psalm 51.

Although God forgave David of this act of adultery, the consequences of the sin continued to plague him. The child born to David and Bathsheba died. The example he set as a father was a bad influence on his sons. One son, Amnon, raped and humiliated his half-sister. Another son, ABSALOM, rebelled against David and tried to take away his kingdom by force.

One of David's deep desires was to build a temple in Jerusalem. But he was prevented from doing so. The prophet Nathan informed David that he would not build the temple because he had been a warrior. David did not build the temple, but he did gather material for the temple to be built later. It was Solomon, David's son and successor, who finally erected the first temple in Jerusalem.

David died when he was seventy-one years old, having been king for a total of over forty years, including both his reign in Hebron and his kingship over the United Kingdom.

David as Psalmist. Early in his life David distinguished himself as the "sweet psalmist of Israel" (2 Sam. 23:1). Many of the psalms in the Book of Psalms are attributed to him.

David's fondness for music is recorded in many places in the Bible. He played skillfully on the harp (1 Sam. 16:18–23). He arranged worship services in the sanctuary (1 Chr. 6:31). He composed psalms of lament over Saul and Jonathan (2 Sam. 1:17–27). His musical activity was referred to by Amos (Amos 6:5), Ezra (Ezra 3:10), and Nehemiah (Neh. 7:24, 46).

David as Ancestor to Jesus Christ. Jesus was referred to as the Son of David. The genealogy of Jesus as recorded in the Gospels of Matthew and Luke traced Jesus back through the ancestry of David. God promised David a kingdom that would have no end. This prophecy was fulfilled in Jesus (Luke 1:31–33), who came to establish the Kingdom of God. Jesus was born in Bethlehem because this was the "city of David" (Luke 2:4), David's birthplace and boyhood home.

Although David committed deep sin, he still was known as a man who sought God's will. Certainly he was not perfect, but he was willing to repent of his wrongdoing and to follow God's leadership. His influence for good in the life of his nation was great, since every king of Judah after David was compared to the standard he established.

A capable musician, David unquestionably gave great encouragement to this fine art in the life of his people. As a warrior and military man, he was resourceful and courageous. As a king, he was without equal in the life of his nation. As a religious leader, he was exceptional. Many of his writings will continue to be the favorite devotional literature for honest souls who seek a closer walk with God.

The Jewish historian Josephus praised David by saying, "This man was of an excellent character, and was endowed with all the virtues that were desirable in a king." David was truly a man after God's own heart (1 Sam. 13:14; Acts 13:22).

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Photo by Willem A. VanGemeren

- The Citadel or "Tower of David" in the Old City section of Jerusalem.

Photo by Howard Vos

• Oasis at En Gedi where David hid from King Saul during his years as a fugitive (1 Sam. 23:29; 24:1).

Photo by Howard Vos

• The mound of Gibeah, where David allowed several of Saul’s descendants to be executed and displayed in humiliation because of Saul’s slaughter of the Gibeonites (2 Sam. 21:1–9).

DAVID, CITY OF—(see CITY OF DAVID).

DAVID, TOWER OF—a fortress built by King David (Song 4:4; armoury, KJV; arsenal, NRSV).

DAWN, DAWNING—the first appearance of light in the morning as the sun rises (Job 7:4; Is. 58:10; Acts 27:33). Matthew's account of the resurrection of Christ begins with these words: "Now after the Sabbath, as the first day of the week began to dawn, Mary Magdalene and the other Mary came to see the tomb" (Matt. 28:1). Matthew also quotes the prophet Isaiah, using the figure of the dawn as the beginning of a wonderful new era of hope and promise: "The people who sat in darkness saw a great light" (Matt. 4:16).

DAY—the twenty-four-hour period between two successive risings of the sun. The Hebrew people reckoned their day from evening to evening, the period of time between two successive sunsets (Gen. 1:5, 8; Ex. 12:18; Lev. 23:32).

The Bible also uses the word "day" in a symbolic sense, as in "the day of His wrath" (Job 20:28), and "the day of the LORD" (Is. 2:12; 13:6, 9; Amos 5:18–20). The same phrase is used in the New Testament (1 Thess. 5:2; 2 Pet. 3:10), meaning "the day of the Lord Jesus" (1 Cor. 5:5), or His second coming. To those who scoff at the delay of the Lord's return, Peter declared, "With the Lord one day is as a thousand years, and a thousand years as one day" (2 Pet. 3:8). Also see CALENDAR; TIME.

DAY OF ATONEMENT (see FEASTS AND FESTIVALS).

DAY OF CHRIST, THE—the period at the end of time when Jesus will return to claim faithful believers and members of His church as His own (1 Cor. 1:8; 2 Cor. 1:14; Phil. 1:10). A related concept, DAY (1 Cor. 5:5), focuses on God's judgment against unbelievers. Also see ESCHATOLOGY.

DAY OF JUDGMENT (see ESCHATOLOGY).

DAY OF THE LORD, THE—a special day at the end of time when God's will and purpose for mankind and His world will be fulfilled. Many Bible students believe the Day of the Lord will be a long period of time rather than a single day—a period when Christ will reign throughout the world before He cleanses heaven and earth in preparation for the eternal state of all mankind. But others believe the Day of the Lord will be an instantaneous event when Christ will return to earth to claim His faithful believers while consigning unbelievers to eternal damnation.

Amos 5:18–20 is probably the earliest occurrence in Scripture of the phrase, "day of the LORD." According to Amos, that day would be a time of great darkness for any in rebellion against God, whether Jew or Gentile. The day would be a time of judgment (Is. 13:6, 9; Jer. 46:10), as well as restoration (Is. 14:1; Joel 2:28–32; Zeph. 1:7, 14–16; 1 Thess. 5:2; 2 Peter 3:10).

Also see DAY; DAY OF CHRIST, THE; ESCHATOLOGY.

DAY'S JOURNEY (see WEIGHTS AND MEASURES).

DAYSMAN—KJV word for MEDIATOR (Job 9:33).

DAYSPRING—a poetic way of speaking of the dawn, used figuratively to refer to Jesus as the Messiah who is the light to those who sit in darkness (Luke 1:78; rising sun, NIV).

DEACON—a servant or minister; an ordained lay officer in many Christian churches.

The general concept of deacon as a servant of the church is well established in both the Bible and church history. But the exact nature of the office is hard to define because of changing concepts and varying practices among church bodies through the centuries. Another problem is that the Bible passages associated with deacons are interpreted differently by various church groups.

The term "deacon" occurs in only two passages in the NKJV (Phil. 1:1; 1 Tim. 3:8–13). But the Greek word *diakonos* from which it is taken is found thirty times. In most cases *diakonos* is translated as "servant" rather than "deacon." In the Greek world, *diakonos* was used to describe the work of a servant—a person who waited on tables or ministered as a religious official. When the office of deacon was established in the New Testament church, it may have paralleled the function of the Jewish synagogue assistant—an official who took care of the administrative needs of the assembly.

The origin of the office of deacon is usually related to the events described in Acts 6:1–6. The young Christian church in Jerusalem was experiencing growing pains, and it had become increasingly difficult for the apostles to distribute charitable gifts to its needy members without neglecting their ministry of prayer and preaching. The widows of Greek or Gentile background complained to the apostles that they were not getting their just share of food and money. To meet this critical need, seven men were chosen by the congregation and presented to the apostles (Acts 6:1–6). Although these men were not called deacons at that time, the Greek word used to describe their work comes from the same Greek root word.

While these "table servers" were appointed to relieve an emergency and their assignment may sound somewhat menial, these men possessed the very highest moral and spiritual credentials. They are described as "men of good reputation, full of the Holy Spirit and wisdom" (Acts 6:3). They were formally installed or commissioned in a service of prayer and the LAYING ON OF HANDS by the apostles (Acts 6:6)—a practice regarded as the scriptural precedent for the ordination of deacons as church officials.

As a result of the selection of these seven men, harmony was restored in the congregation and the church continued to grow in number and spirit (Acts 6:5, 7). The later evangelistic work of two of these original "deacons," Stephen and Philip, serves as a role model for the spiritual ministry of deacons today.

The list of qualifications for deacons given in 1 Timothy 3 shows that this servant of the church was to be equipped for a spiritual ministry to serve with the bishop or pastor: "Likewise deacons must be reverent, not double-tongued, not given to much wine, not greedy for money, holding the mystery of the faith with a pure conscience. But let these first be proved; then let them serve as deacons, being found blameless" (1 Tim. 3:8–10).

The deacon was expected to have an exemplary home life (3:11, 12), to be a proven leader, and to possess flawless character.

The work of Stephen and Philip strongly suggests that gifted deacons became a permanent part of the church's outreach to the world very early in its history. The thrilling activities of these servants of the church sound much like the work of a traveling evangelist, missionary, or lay preacher. Stephen is described as a man “full of faith and power” who “did great wonders and signs among the people” (Acts 6:8). So convincing were his words and miracles that “they were not able to resist the wisdom and Spirit by which he spoke” (Acts 6:10). While some responded in faith, Stephen’s zeal for Christ stirred up powerful enemies (Acts 6:11–13). Undaunted by false witnesses, Stephen glorified the Lord even as he was put to death for his convictions (Acts 7:59–60). Philip was also an evangelist who “preached the things concerning the kingdom of God and the name of Jesus Christ” (Acts 8:9–13). After preaching to eager crowds in Samaria, Philip witnessed to a solitary Ethiopian in the desert and baptized him (Acts 8:26–38).

In the early years of the church, a difference of opinion arose about the role of deacons. Some church officials argued that no spiritual function had been assigned to deacons. But others insisted that deacons were a vital part of a church’s ministry, with official duties to perform. Through the centuries deacons generally have served as assistants to the clergy in the service of the sanctuary.

In the modern church deacons exist as a distinct lower order of the clergy in the Roman Catholic, Church of England, Episcopal, United Methodist, and other liturgical churches. In other denominations, including Baptist, Presbyterian, and Congregational, deacons are laypeople, sometimes ordained, who carry out a variety of practical and spiritual ministries that assist the pastor. Deacons are often given administrative and financial duties, such as reviewing budgets and recommending new church programs and personnel.

In some churches, each deacon is assigned “spiritual oversight” of several families in the congregation. The deacon keeps in close touch with the families in his charge to make certain they are involved in church life and are ministered to promptly at times of special need.

Paul wrote that the reward for faithfulness in the office of deacon is that they “obtain for themselves a good standing and great boldness in the faith which is in Christ Jesus” (1 Tim. 3:13). The selfless deacon may also feel close kinship with his Master, who walked the earth as “One who serves” (Luke 22:27). According to Jesus, the true heroes in the kingdom of God are those who assume the role of *diakonos*—a servant (Matt. 20:26).

Also see DEACONESS.

DEACONESS—a female believer serving in the office of DEACON in a church.

The only New Testament reference to deaconess as a church office is Paul's description of Phoebe as a deaconess of the church in Cenchrea (Rom. 16:1, NRSV). The Greek word translated as deaconess in this passage is rendered as deacon and servant by other versions of the Bible. The office of deaconess was similar to the office of deacon. Their spiritual responsibility was essentially the same, except that deaconesses probably rendered a ministry exclusively to women, particularly in the early years of the church.

The office of deaconess became a regular feature of church organization as early as the first part of the second century. In A.D. 112, Pliny the Younger, governor of Bithynia, wrote a letter to the emperor Trajan of Rome, indicating that in his investigation of Christians he had tortured two Christian maidens who were called deaconesses. The office of deaconess in the Eastern Church continued down to the twelfth century. The widows of clergymen, who were not permitted to remarry, often served as deaconesses. Some scholars believe that Paul's standards for WIDOWS in 1 Timothy 5:9–12 were applied to these deaconesses.

No qualifications for the office of deaconess are specifically given in the New Testament. But tradition indicates that piety, discretion, and experience were required of deaconesses.

While controversy has centered around the ordination of women through the centuries, deaconesses apparently were installed in their office by the LAYING ON OF HANDS, just like deacons. However, there is no account of a deaconess ordination in the Bible. Church groups with both deacons and deaconesses customarily ordain women in the same manner as men. In the United States the office of deaconess is most prominent today among Lutherans, Episcopalians, United Methodists, Presbyterians, Baptists, and in certain Reform bodies.

In the early centuries, deaconesses were especially called on to serve women in situations where custom forbade the ministry of the deacon. Deaconesses instructed female candidates for church membership, ministered to women who were sick and in prison, and assisted at their baptism, especially in the act of anointing. Through the years deaconesses have been assigned various types of educational, charitable, and social service work in their churches and communities. Deaconesses have traditionally served as doorkeepers in some churches. They may be seen frequently today as ushers and lay readers.

Also see DEACON.

DEAD, THE—those no longer alive; the deceased. The ancient Hebrews thought of the deceased as going to SHEOL, the abode of the dead, a netherworld where the dead have a shadowy existence. Apparently at death, according to the Old Testament view, even believers in God went to Sheol.

This belief would explain the view, prevalent in the early church, that Christ at His death descended into Sheol (Greek, *hades*) to bring the Old Testament believers to heaven with Him (1 Pet. 3:18–20).

Death is introduced in Genesis 2:17. God created people to live forever, both physically and spiritually. By human disobedience, however, death became everyone's lot (Rom. 5:12). The day Adam ate the forbidden fruit, he did not die physically but lived on and reached the age of 930 years (Gen. 5:5). However, with that act of disobedience he died spiritually and was separated from God's fellowship (Gen. 3:24). When the breath leaves the body, the body is dead. When people sin, they are separated from God and become dead spiritually.

The Bible speaks of both types of death. Those outside of Christ are alive physically, but they are spiritually dead—"dead in trespasses and sins" (Eph. 2:1).

The Bible also speaks of eternal, or everlasting, death. Those who persist in their unbelief remain forever in spiritual death—eternal separation from God—which Scripture calls the "second death" (Rev. 2:11; 21:8).

Also see HELL.

Photo by Howard Vos

• An elaborate sarcophagus, or coffin, at the city of Tyre, dating from the Roman period.

DEAD, ABODE OF THE (see HELL).

DEAD, BAPTISM FOR THE (see BAPTISM FOR THE DEAD).

DEAD SEA—a large lake in southern Israel (see Map 9, C–4) at the lowest point on earth. In the Old Testament it is called the Salt Sea (Gen. 14:3; Josh. 3:16); the Sea of the Arabah (Deut. 3:17); and the Eastern Sea (Ezek. 47:18; Joel 2:20). Josephus, the Jewish historian, referred to this buoyant body as Lake Asphaltitis. The Arabic name is Bahr Lut, meaning, "Sea of Lot." But from the second Christian century onward, Dead Sea has been the most common name for this unusual body of water.

The topography of the Middle East is dominated by a geologic fault that extends from Syria south through Palestine, all the way to Nyasa Lake in east-central Africa. The Dead Sea is located at the southern end of the Jordan valley at the deepest depression of this geologic fault. With a water level approximately 390 meters (1,300 feet) below sea level, the surface of the Dead Sea is the lowest point on earth. At the deepest point of the sea, on the northeast corner at the foot of the Moab mountains, the bottom is 390 meters (1,300 feet) deeper still.

The dimensions of the sea change from year to year. Many factors, such as rainfall and irrigation, contribute to this. In general, however, the Dead Sea measures approximately 80 kilometers (50 miles) in length and averages 15 to 16 kilometers (9 to 10 miles) in breadth, yielding a surface area of from 600 to 640 square kilometers (350 to 400 square miles).

A large peninsula known as el-Lisan ("the Tongue") protrudes into the sea from the southeast shore. It extends to within 3 kilometers (2 miles) of the western shore and is located some 24 kilometers (15 miles) from the southern tip. Throughout the centuries this tongue separated the sea into two parts with a channel of water flowing between them on the west. From the depths of the northeast corner, the bottom of the sea quickly shelves and rises southward. Thus the area of the sea south of el-Lisan is extremely shallow. It is at the entrance to el-Lisan that the destroyed cities of Sodom and Gomorrah most probably lie (Gen. 19:24–29).

Except on the north where the Jordan River enters, the Dead Sea is nearly surrounded by hills and cliffs. From these hills, streams feed fresh water to the Salt Sea. In addition to these year-round streams and the Jordan River, waters flow into the sea from the winter torrents of several seasonal streams.

These water sources pour millions of gallons of water each day into the Dead Sea. However, the extreme hot temperatures and sparse rainfall (about two inches a year) cause an enormous evaporation rate that has kept the water level constant over the years. Due to increased irrigation by the Israeli government, the volume of water flowing into the Dead Sea from the Jordan River is decreasing each year. Thus the level of the sea goes down proportionately. As a result, "the Tongue" often stretches all the way across the sea, completely separating the northern portion from the southern portion. Evidence of a Roman road across the peninsula has been discovered, indicating that at other periods in its history the Dead Sea was shallow enough for traffic to cross its southern tip.

Because the Dead Sea has several watercourse entrances but no exits, it is indeed a “dead” sea. Although lush vegetation can be found at the mouths of these tributaries, the water itself is very salty. This is because it flows through nitrous soil and is fed by sulphurous springs. With the absence of an outlet, the water from the Dead Sea is left to evaporate, leaving behind most of its minerals. Thus it contains a very large supply of potash, bromine, magnesium chloride, salt, and other minerals. Although the value of these chemicals is enormous, making the Dead Sea the richest mineral deposit on earth, the cost of retrieving these minerals is also high. Potash extraction has been one of the most successful operations. But as technology increases, the interest in “mining” the Dead Sea will also increase.

The salt and mineral content of the Dead Sea constitutes more than 25 percent of the water. This compares with about 6 percent mineral content in the ocean. The specific gravity of the water is greater than that of the human body, making it next to impossible for any person to sink in the Dead Sea.

The Dead Sea formed part of Israel’s eastern border (Num. 34:12; Ezek. 47:18). In addition to the destruction of Sodom and Gomorrah, many other historical and biblical events occurred along its shores. The springs of EN GEDI provided a refuge for David in his flight from King Saul (1 Sam. 24:1). In the Valley of Salt south of the sea, David and Amaziah won victories over the Edomites (1 Chr. 18:12; 2 Kin. 14:7). Here, too, Jehoshaphat encountered the Edomites (2 Chr. 20:1–2; 2 Kin. 3:8–9). The last days of Herod the Great were spent on the eastern shore of the Dead Sea at the hot sulphur springs of Callirhoe. At Machaerus, just to the southeast, his son Herod Antipas imprisoned John the Baptist.

The prophet Ezekiel (Ezek. 47:1–12) saw a vision of a river issuing from the temple sanctuary in Jerusalem and flowing to the desert sea, the Dead Sea. And the prophet Zechariah wrote: “And in that day it shall be that living waters shall flow from Jerusalem, half of them toward the eastern sea [the Dead Sea] and half of them toward the western sea [the Mediterranean Sea]” (Zech. 14:8). Prophetically this is apparently a reference to the “pure river of water of life” said to flow from the throne of God in John’s vision (Rev. 22:1–2).

The great fortress of Masada guarded the southern approaches toward Palestine, perhaps the road crossing from Moab to Judea at el-Lisan. Herod refortified this strong fortress, which finally fell in A.D. 73 to the Romans under Flavius Silva. He also refortified the Maccabean stronghold at Machaerus on the eastern shore.

The discovery of the DEAD SEA SCROLLS in caves on the northwest shore of the Dead Sea near QUMRAN has mustered renewed historical interest in this area. The remains of the ESSENE community at Qumran and the search for scrolls in the more than 250 surrounding caves focused the eyes of the world on a tiny sea devoid of marine life but bristling with mineral potential and archaeological promise.

• The Dead Sea, situated at the lowest point on earth, has a high salt content and no natural outlet.

DEAD SEA SCROLLS—the popular name for about 800 scrolls and fragments of scrolls that were found in eleven caves near Khirbet (“ruin of”) Qumran on the northwest shore of the Dead Sea in 1947 and shortly thereafter. Taken together, these leather and PAPYRUS (primitive paper) manuscripts were a find without precedent in the history of modern archaeology. The Dead Sea Scrolls have helped scholars to: (1) establish the date of a Hebrew Bible no later than A.D. 70; (2) reconstruct various details of the history of the Holy Land from the fourth century B.C. to A.D. 135; and (3) clarify the relationship between Jewish religious traditions and early Christianity.

The Dead Sea Scrolls were discovered when a Bedouin shepherd, who was looking for a stray goat, discovered several large clay pots containing ancient scrolls on the floor of a cave above Wadi Qumran. After some delay, several scholars were shown the manuscripts by dealers in antiquities. When it was determined that these manuscripts were extremely old, scholars began their search in earnest. Slowly other valuable scrolls were found, gathered, carefully unrolled, and published. It took twenty years (1947–1967) to bring together the various texts of the Dead Sea Scrolls. Because the Scrolls were written between 250 B.C. and A.D. 68, they offer an invaluable source for understanding the beliefs, community life, and use of the Bible of one group of Jews, probably the Essenes, who were active during the time Jesus lived. Jericho, a town Jesus visited, is only 13 kilometers (8 miles) north of Khirbet Qumran. Some scholars believe that some of the early followers of Jesus or John the Baptist may have come from the Qumran Community. Some of the writings of this community remind the reader of the themes of “repentance” and the “coming of the new age” that were preached by John the Baptist and Jesus. However, there is no evidence that the followers of John or Jesus joined the Qumran group.

The writings are the work of Jewish sectarians, written mainly in Hebrew, with a few in Aramaic and some fragments in Greek. Some of the scrolls were written to protest the lawless priest who was in charge of the temple worship in Jerusalem. It is likely that the main reason for building this monastic-like community near the Dead Sea was to get away from the “wicked priest” and to hear the words of the “teacher of righteousness.” Not all of the Dead Sea Scrolls have been translated or published. Probably the most interesting ones were found in Cave I not far from Qumran. Seven scrolls were found preserved in fairly good condition. They had been carefully stored in large clay jars and include:

1. A complete manuscript of the Book of Isaiah in Hebrew.
2. A partial manuscript of Isaiah in Hebrew. (The two Isaiah scrolls are easy to read, even after more than 2000 years, and are the earliest copies of Isaiah in existence.)
3. *The Community Rule,* or *The Manual of Discipline,* containing the laws that governed the life of the Qumran community.
4. *The Thanksgiving Psalms* are similar to the biblical psalms. They praise God the Creator for His protection against evil: "I give thanks unto Thee, O Lord, for Thou hast put my soul in the bundle of life and hedged me against all the snares of corruption."
5. *The War Scroll* is an interesting collection of plans for the final battle between the "sons of light" and the "sons of darkness," or between the "army of God" and the "army of Belial" (the Evil One). Such information as that of religious offices during wartime, recruitment, the sequence of campaigns, and the order of deploying battle squadrons is included.
6. A commentary on the Book of Habakkuk known as the *Pesher on Habakkuk* was written to demonstrate how the prophet Habakkuk, who lived in the seventh century B.C., was actually writing for the battle of the last days, when the wicked would be defeated by the righteous. The author of the *Pesher on Habakkuk* made direct references from Habakkuk to his own day. One section has the following commentary: "And God told Habakkuk to write down that which would happen to the final generation, but He did not make known to him when time would come to an end. And as for that which He said, 'That he who reads may read it speedily' (Hab. 2:2); interpreted, this concerns the Teacher of Righteousness, to whom God made known all the mysteries of the words of His servants the prophets."
7. *The Genesis Apocryphon,* a "commentary" on the Book of Genesis, is only partially preserved. Written around 50 B.C. in Aramaic, the common language of the Jews, it begins with the birth of Noah and documents the life and adventures of Abraham.

These seven manuscripts are typical of the scrolls found in the other caves on the west side of the Dead Sea. The material discovered includes various kinds of literature. There are numerous biblical fragments, such as commentaries on Isaiah, Hosea, Micah, Nahum, Habakkuk, Psalm 37, Psalm 45, and Genesis. Except for Esther, all the books of the Old Testament were found in part or in full.

Apocryphal (see APOCRYPHA) and pseudepigraphal (see PSEUDEPIGRAPHA) writings were found scattered in various caves. Fragments of Tobit and Ecclesiasticus from the Apocrypha give evidence of the importance of these works for the community. The Book of Jubilees, the Book of Enoch, some of the Testaments of the Twelve Patriarchs, the Sayings of Moses, the Vision of Amram, the Psalms of Joshua, the Prayer of Nabonidus, and the Book of Mysteries are a few of the pseudepigraphal works discovered. A number of hymns or psalms that were found and are included in this category are: The Hymn of the Initiates, The Book of Hymns (The Thanksgiving Hymns), Psalm 151, Poems from a Qumran Hymnal, Lament for Zion, and Hymns of Triumph.

The writings that were found can be listed under the following categories:

Biblical Manuscripts: Isaiah scroll (complete), Exodus, Leviticus, Numbers, and Deuteronomy, among many others. Some are represented by multiple copies.

Commentaries: Genesis Apocryphon, Job, Isaiah, Hosea, Micah, Habakkuk, Psalm 37, and Psalm 45.

Apocrypha: Epistle to Jeremiah, Tobit, and Ecclesiasticus.

Pseudepigrapha: Book of Jubilees, Book of Enoch, and The Testaments of the Twelve Patriarchs (fragments).

Previously Unknown Pseudepigrapha: Sayings of Moses, Vision of Amram, Psalms of Joshua, Daniel cycle (The Prayer of Nabonidus), and Book of Mysteries.

Community Documents: The Manual of Discipline, Damascus Document, Thanksgiving Psalm, and War Scroll.

The examples listed here are meant to be suggestive, and not exhaustive, of the archaeological finds. Other manuscripts discovered in the Judean Wilderness, for instance, deal with a later era.

Although many fragments have yet to be published, photographs of all the Dead Sea Scrolls, whether complete or fragmentary, have now been released and made available for scholarly research.

• This cave at Qumran, designated as Cave 4 by archaeologists, contained thousands of manuscript fragments.

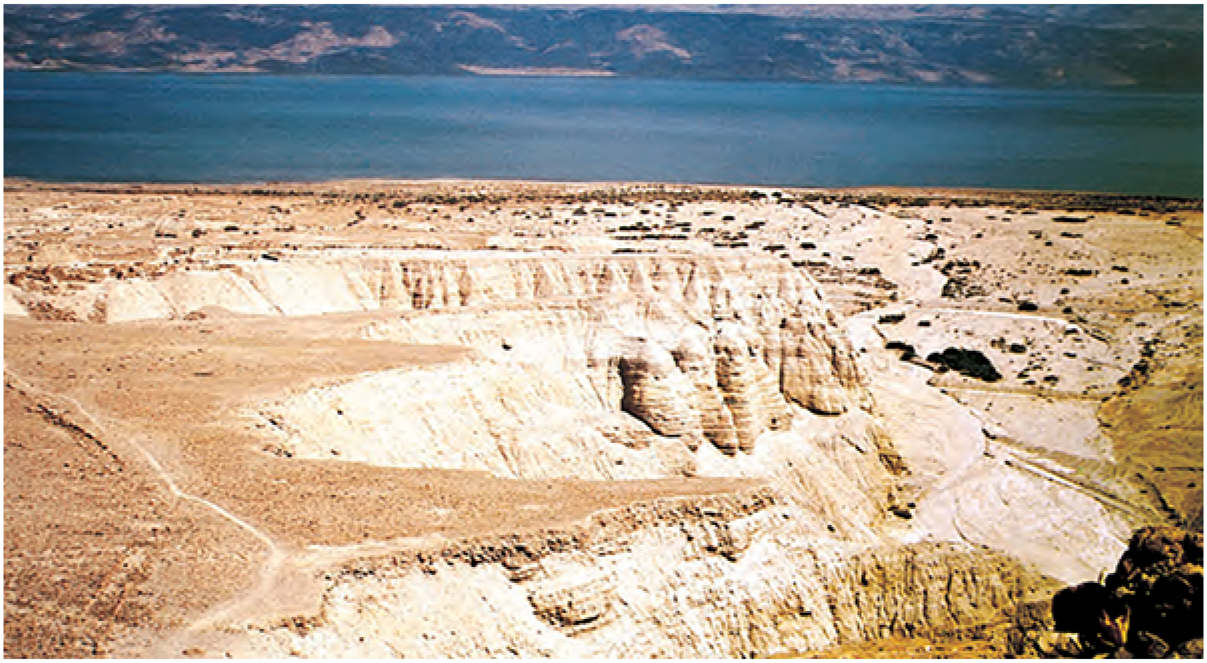


Photo by John Trevor

• The desolate wilderness of the Qumran area, with the Dead Sea in the background. Several of the caves where the manuscripts were found are situated in the cliffs in the center of the photo.

Photo by John Trevor

• Interior of Cave 4 at Qumran. The archaeologist stands in a passageway to a lower room, where the thousands of manuscript fragments were stored.

DEAF, DEAFNESS (see DISABILITIES AND DEFORMITIES).

DEATH—a term that, when applied to the lower orders of living things such as plants and animals, means the end of life. With reference to human beings, however, death is not the end of life. The Bible teaches that we are more than physical creatures; we are also spiritual beings. For man, therefore, physical death does not mean the end of existence but the end of life as we know it and the transition to another dimension in which our conscious existence continues.

The Bible speaks of death in a threefold way: physical, spiritual, and eternal. The first physical death of a human being recorded in the Bible is that of Abel, who was murdered by his brother Cain (Gen. 4:8). However, death itself, in both the physical and spiritual sense, is first mentioned by God Himself (Gen. 2:17). In the Genesis account of the FALL both physical and spiritual death come as a result of sin (Rom. 5:12–21).

Various attitudes toward death are expressed in the Bible, from dread to anticipation. The ancient Hebrews regarded death as entrance into SHEOL, where they were cut off from everything dear in life, including God and loved ones. But God revealed to the psalmist that the Redeemer God is both in heaven and in Sheol (Ps. 139:7–8), and He is able to bring a person out of Sheol (“the grave”, 1 Sam. 2:6).

Because “all have sinned and fall short of the glory of God” (Rom. 3:23), all people are spiritually dead—separated from God who is the Source of spiritual life. Sin makes a person hate the light and despise the truth; it causes one to break God’s laws and to become insensitive to holy things. Everyone who has not been redeemed by Christ is spiritually dead (Luke 15:32; Eph. 2:1–3; Col. 2:13).

The Bible also speaks of “the second death” (Rev. 2:11), which is eternal death, the everlasting separation of the lost from God in HELL. The “second death” is equated with “the lake of fire” (Rev. 20:14); “the lake which burns with fire and brimstone . . . is the second death” (Rev. 21:8).

The apostle Paul speaks of death as an enemy: “The last enemy that will be destroyed is death” (1 Cor. 15:26). In His resurrection, Jesus conquered death—physical, spiritual, and eternal. Through fear of death, people are subject to bondage (Heb. 2:15); but “our Savior Jesus Christ . . . has abolished death and brought life and immortality to light through the gospel” (2 Tim. 1:10).

DEATH, SECOND—the state of final condemnation and punishment to which unbelievers are condemned by God at the Last Judgment (Rev. 2:11; 20:14; 21:8). To Smyrna, the persecuted church, the crucified and risen Christ declared, “Be faithful unto death, and I will give you the crown of life . . . He who overcomes shall not be hurt by the second death” (Rev. 2:10–11). The meaning of this verse is that people without Christ when they face God’s judgment will be condemned to eternal punishment in hell or “the second death.” Also see ESCHATOLOGY.

DEBIR [duh BEER]—the name of one man and three towns in the Old Testament:

1. A king of Eglon (Josh. 10:3). He was one of five allied Amorite kings who unsuccessfully attempted to halt Joshua’s invasion of the

land of Canaan (Josh. 10:1–27). Joshua soundly defeated these forces at GIBEON in the famous battle at the time of "Joshua's long day" (Josh. 10:12–13). The five kings were killed and hanged on five separate trees until evening. Their bodies were then placed in the cave where they had hidden (Josh. 10:16–27).

2. A town in Judah's hill country (Josh. 10:38–39), in the Negeb, or southland, and designated a city for the Levites (Josh. 21:15; 1 Chr. 6:57–58). In Joshua's time the town, also called Kirjath Sannah (Josh. 15:49) and Kirjath Sepher (Josh. 15:15–16; Judg. 1:11–12), was inhabited by the giant people, the ANAKIM, and was captured by Joshua (Josh. 10:38–39). Debir had to be recaptured later by the judge Othniel (Josh. 15:15–17; Judg. 1:11–13).
3. A town east of the Jordan River on Gad's border near Mahanaim (Josh. 13:26). This may be the same place as LO DEBAR (2 Sam. 9:4–5; 17:27).
4. A town on Judah's northern border near the Valley of Achor (Josh. 15:7).

DEBORAH [DEB uh rah] (*bee*)—the name of two women in the Old Testament:

1. A nurse to Rebekah, Isaac's wife (Gen. 24:59; 35:8). Deborah accompanied Rebekah when she left her home in Mesopotamia to become Isaac's wife and lived with Jacob and Rebekah. She probably spent her years caring for their sons, Jacob and Esau. Deborah died at an advanced age. She was buried below Bethel under a tree that Jacob called Allon Bachuth (literally "oak of weeping")—a fitting name for the burial place of one who had served so long and so faithfully (Gen. 35:8).
2. The fifth judge of Israel, a prophetess and the only female judge (Judg. 4–5). The Bible tells us nothing about her family except that she was the wife of Lapidoth. Deborah's home was in the hill country of Ephraim between Bethel and Ramah. The palm tree under which she sat and judged Israel was a landmark; it became known as "the palm tree of Deborah" (Judg. 4:5).

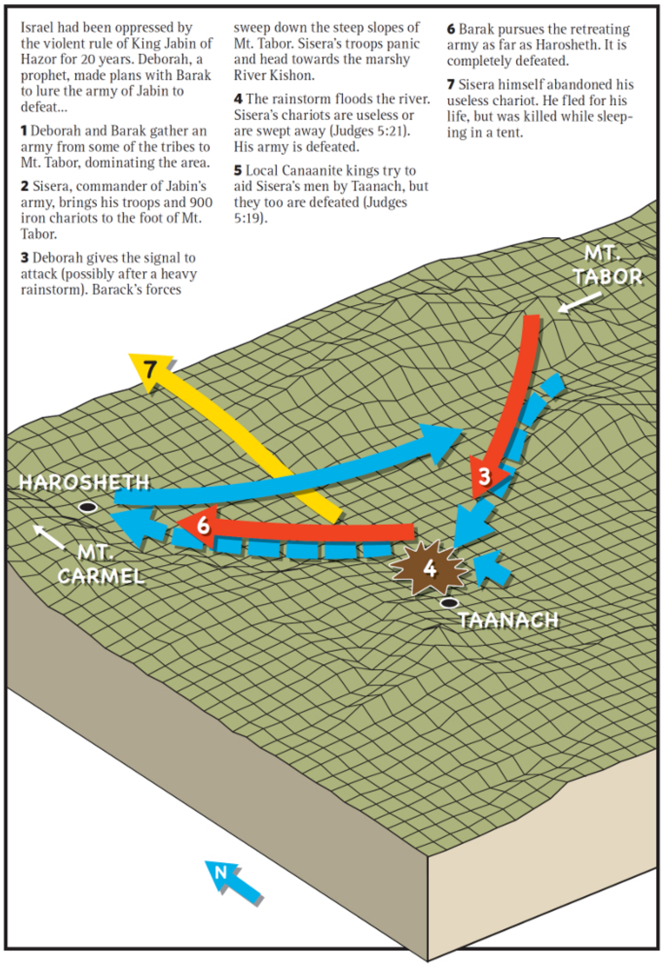
   Deborah summoned Barak (Judg. 4; 5:1; Heb. 11:32) and told him it was God's will that he lead her forces against the mighty warrior, Sisera. Sisera was the commander of the army of Jabin, king of

Canaan, who had terrorized Israel for 20 years. Barak accepted on one condition: Deborah must accompany him. Deborah and Barak’s army consisted of only 10,000, while Sisera had a multitude of fighters and 900 chariots of iron.

God was on Israel’s side, however. When the battle ended, not a single man of Sisera’s army survived, except Sisera himself, who fled on foot. When Sisera took refuge in the tent of Heber the Kenite, Jael (the wife of Heber) drove a tent peg through his temple (Judg. 4:21), killing him.

The “Song of Deborah” (Judges 5) is one of the finest and earliest examples of Hebrew poetry.

DEBORAH’S VICTORY



Israel had been oppressed by the violent rule of King Jabin of Hazor for 20 years. Deborah, a prophet, made plans with Barak to lure the army of Jabin to defeat...

1 Deborah and Barak gather an army from some of the tribes to Mt. Tabor, dominating the area.

2 Sisera, commander of Jabin’s army, brings his troops and 900 iron chariots to the foot of Mt. Tabor.

3 Deborah gives the signal to attack (possibly after a heavy rainstorm). Barack’s forces sweep down the steep slopes of Mt. Tabor. Sisera’s troops panic and head towards the marshy River Kishon.

4 The rainstorm floods the river. Sisera’s chariots are useless or are swept away (Judges 5:21). His army is defeated.

5 Local Canaanite kings try to aid Sisera’s men by Taanach, but they too are defeated (Judges 5:19).

6 Barak pursues the retreating army as far as Harosheth. It is completely defeated.

7 Sisera himself abandoned his useless chariot. He fled for his life, but was killed while sleeping in a tent.

DEBT—borrowed money or property that a person is bound by law to pay back to another. In all periods of history, people have always had to borrow money. In Bible times many were willing to lend the desired money, but at a price. Excessive interest rates of 50 percent or higher per year were often charged.

When a financial need arose, the needy could borrow from relatives or professional lenders, but they had to pay interest for the privilege of the loan. In spite of this custom, Moses admonished the Israelites to give help to their own people without charging any interest (Ex. 22:25; Lev. 25:35–38; Deut. 23:19–20). However, they were allowed to charge interest to foreigners (Deut. 15:3, 6; 23:20). Apparently Moses' regulations either were not followed or fell into disuse (Neh. 5:6–13). The prophet Ezekiel condemned the Jews for charging interest, or usury, to their fellow citizens (Ezek. 18:1–18; 22:12).

When a loan was made, something was usually put up for collateral (pledge or security) to guarantee that debtors would pay their debt (Gen. 38:17–20; Deut. 24:10). But the creditor did not have the right forcefully to enter the debtor's house and claim the collateral. He was required to wait outside until the debtor brought out the pledge and presented it to him before witnesses (Deut. 24:10–11). Essential objects that were necessary to sustain life, such as the MILLSTONE, could not be taken as a pledge (Deut. 24:6).

A person's outer cloak, which was essential for warmth to the poor during cold nights, could not be kept as a pledge overnight (Ex. 22:26; Amos 2:8). Thus the Mosaic law sought to preserve the worth and dignity of both the family and the individual debtor.

Occasionally debtors would give a child or slave as the pledge for a debt (2 Kin. 4:1; Neh. 5:1–5). Sometimes a family member or a friend would guarantee the pledge for another (Prov. 6:1–5; 17:18).

The Mosaic law also provided for the SABBATICAL YEAR every seventh year (Deut. 15:1) and the Year of JUBILEE every fiftieth year (Lev. 25:8–55). These were times of release when debts were to be forgiven and all pledges returned.

Although Christ did not condemn investments to earn money (Matt. 25:27; Luke 19:23), He emphasized the need for all people to show love and grace toward their fellow human beings (Matt. 5:25–26; Luke 12:58–59). He taught us to pray, "Forgive us our debts, as we forgive our debtors" (Matt. 6:12). God has offered His grace in the form of His Son to pay the price for our debts (Heb. 7:22). Out of gratitude, we should show that love to others (Luke 7:36–50).

DECALOGUE [DECK uh log] (see COMMANDMENTS, TEN).

DECAPOLIS [dih CAP oh liss] (*ten cities*)—a district of northern Palestine, with a large Greek population, mostly on the east side of the Jordan River and embracing ten cities (see Map 6, C–3). Early in his ministry, Jesus was followed by "great multitudes," including people from Decapolis (Matt. 4:25). When Jesus healed the demon-possessed man from GADARA, he “began to proclaim in Decapolis all that Jesus had done for him” (Mark 5:20). Later, Jesus traveled through the midst of the region (Mark 7:31).

Pliny, the Greek historian, identified the ten cities of the Decapolis as: Damascus, Dion, Gadara, Gerasa (or Galasa), Hippos (or Hippo), Canatha (or Kanatha), Pella, Philadelphia (the Old Testament Rabbah or Rabbath Ammon and present-day Amman, the capital of Jordan), Raphana (or Rephana), and Scythopolis (Beth Shan). Later other towns, such as Abila and Edrei, were added to this district.

DECISION, VALLEY OF (see JEHOSHAPHAT, VALLEY OF).

DECREE—an official order, command, or edict issued by a king or other person of authority. The decrees of kings were often delivered to distant towns or cities by messengers and publicly announced at city gates or other public places (Ezra 1:1; Amos 4:5). The Bible also refers to God’s decrees, universal laws or rules to which the entire world is subject (Ps. 148:6).

DEDAN [DEE dun]—the name of two men and a geographical region in the Bible:

1. A descendant of Cush (Gen. 10:7; 1 Chr. 1:9).
2. A son of Jokshan and a grandson of Abraham and Keturah (Gen. 25:3; 1 Chr. 1:32).
3. A district near Edom and the Dead Sea (Jer. 25:23; Ezek. 25:13; 27:15).

DEDANITES [DEAD un ites]—natives or inhabitants of DEDAN (Is. 21:13; Dedanim, KJV).

DEDICATION—a religious ceremony in which a person or a thing is set aside or consecrated to God’s service. In Bible times, many different things were included in such services: the temple (2 Chr. 2:4), a field (Lev. 27:16), a house (Lev. 27:14), articles of precious metal (2 Sam. 8:10), even spoils won in battle (1 Chr. 26:27).

In one of the most beautiful passages in the Bible, Hannah presented her young son Samuel to God in an act of child dedication (1 Sam. 1:19–28). Hannah’s prayer of thanksgiving to God (1 Sam. 2:1–10) is a model of praise and dedication for all who seek to honor God through their lives.

DEDICATION, FEAST OF (see FEASTS AND FESTIVALS).

DEEP, THE—a vast space, expanse, or abyss. The term is used in Scripture in several ways. The first use occurs in Genesis 1:2: "The earth was without form, and void; and darkness was on the face of the deep." The word may refer in this phrase to the chaos existing at creation, or it may indicate the vast expanse of waters that covered the earth at creation (Ps. 104:6; Prov. 8:28). The term is elsewhere used to refer to the oceans and to the volume of water that burst forth at the Flood (Gen. 7:11; 8:2). Jonah spoke of God's casting him "into the deep" (Jon. 2:3), or the Mediterranean Sea. The apostle Paul wrote, "Three times I was shipwrecked; a night and a day I have been in the deep" (2 Cor. 11:25). This was apparently a reference to his being cast adrift on the Mediterranean Sea.

The deep also refers to the ABYSS, the abode of the dead (Rom. 10:7) and evil spirits (Luke 8:31; Rev. 9:1–2, 11; 20:1). All of these references to the "bottomless pit" translate a Greek word for unfathomable depth.

Figuratively, the deep means that which is profound or mighty: the great judgments of God (Ps. 36:6; 92:5; Rom. 11:33) or the "deep things of God" (1 Cor. 2:10).

DEER (see ANIMALS OF THE BIBLE).

DEFECT (see DISABILITIES AND DEFORMITIES).

DEFILE—to make unclean or impure. At least five types of defilement are mentioned in the Old Testament: (1) ceremonial (Lev. 15:19); (2) ethical (Ezek. 37:23); (3) physical (Song 5:3); (4) religious (Jer. 3:1); and (5) sexual (Lev. 15:24). The purpose of the Old Testament laws about defilement was to preserve the holiness of God's chosen people. But the Jewish rabbis turned these laws into a legalistic system that emphasized ceremonial cleanliness while ignoring spiritual purity. Jesus reversed this situation by emphasizing the need for moral purity and ethical living (Mark 7:1–23).

DEGREES, SONG OF (see ASCENTS, SONG OF).

DEHAVITES [dih HAY vites]—one of the tribes that colonized Samaria after Israel was carried away into captivity (Ezra 4:9). Herodotus, the fifth-century Greek historian, mentions that these people, known as Dai or Daoi, were among the nomadic tribes of Persia.

DELAIAH [dih LAY yah]—the name of five men in the Old Testament:

1. The sixth son of Elioenai, a descendant of Zerubbabel and King David (1 Chr. 3:24; Dalaiah, KJV).
2. A descendant of Aaron and one of David's priests (1 Chr. 24:18).
3. One of the NETHINIM (temple servants) who returned from the captivity with Zerubbabel (Ezra 2:60; Neh. 7:62).
4. The father of a contemporary of Nehemiah (Neh. 6:10).
5. A son of Shemaiah who pleaded with King Jehoiakim not to destroy the scroll containing Jeremiah's prophecies (Jer. 36:12, 25).

DELILAH [dih LIE lah]—the woman loved by Samson, the mightiest of Israel's judges. She was probably a Philistine. She betrayed Samson to the lords of the Philistines for 1,100 pieces of silver (Judg. 16:5). Deluding Samson into believing she loved him, Delilah persuaded him to tell her the secret of his strength—his long hair, which was the symbol of his Nazirite vow. While Samson slept at her home in the Valley of Sorek, the Philistines entered and cut his hair. With his strength gone, Samson was easily captured and imprisoned, then blinded.

No biblical evidence supports the popular belief that Delilah was deeply repentant over her actions. She even may have been one of the 3,000 Philistines buried beneath the temple of Dagon Samson destroyed when his God-given strength returned (Judg. 16:27–30).

DELUGE (see FLOOD).

DEMAS [DEE mus]—a friend and co-worker of the apostle Paul at Rome. Demas later deserted Paul, "having loved this present world" (2 Tim. 4:10; Col. 4:14; Philem. 24).

DEMETRIUS [dih ME tree us]—the name of two men in the New Testament:

1. A silversmith at Ephesus (Acts 19:24, 38) who made and sold silver models of the city's famed temple of the goddess Diana (Artemis). Alarmed at what the spread of the gospel would do to his business, Demetrius incited a riot against the apostle Paul. For two hours, the mob cried, "Great is Diana of the Ephesians!" (Acts 19:28, 34). The mob was quieted by the city clerk (Acts 19:35–40). Later, Paul left Ephesus for Macedonia (Acts 20:1).
2. A Christian commended by John because he had "a good testimony from all" (3 John 12).

DEMONS—another name for fallen angels who joined the kingdom of Satan in rebellion against God.

Origin. The origin of demons is not explicitly discussed in the Bible. But the New Testament speaks of the fall and later imprisonment of a group of angels (1 Pet. 3:19–20; 2 Pet. 2:4; Jude 6). The group that participated in the fall apparently followed one of their own number, SATAN. The fall left Satan and his angels free to contaminate the human race with wickedness (Gen. 3; Matt. 25:41; Rev. 12:9).

A symbolic view of this "initial" fall appears in Revelation 12:3–4 where the dragon (a symbol for Satan) "drew a third of the stars of heaven" (a symbol for angels) and "threw them to the earth." Thus, Satan has his own angels, presumably these demons (Matt. 25:41; Rev. 12:9).

Demons in the Old Testament. Because the Israelites believed God's power was unlimited, the Old Testament contains little information about demons. The primitive status of the understanding of demons during this time is perhaps reflected in the way the Old Testament relates the fallen angels to God. It was a "distressing (or evil) spirit from God" (1 Sam. 16:15–16, 23) that brought great distress to Saul the king. It was a "lying spirit" from the Lord about whom Micaiah, the prophet of the Lord, spoke (1 Kin. 22:21–23).

Pagan worship is also related to demon activity in the Old Testament (Lev. 17:7; Ps. 106:37). Demons delight in making heathen idols the focus of their activities.

Demons in the New Testament. The New Testament accepts the Old Testament teaching about demons and advances the doctrine significantly. Demons are designated in a number of different ways in the New Testament. Quite frequently they are called “unclean spirits” (Matt. 10:1; Mark 6:7). Another descriptive phrase for them is “wicked [or evil] spirits” (Luke 7:21; Acts 19:12–13). In his writings Paul calls them “deceiving spirits” (1 Tim. 4:1). John refers to “spirits of demons” (Rev. 16:14). Luke describes one demon as a “spirit of divination” (Acts 16:16).

The only individual demon named in the New Testament (Satan himself is never referred to as a demon) is the one called Abaddon in Hebrew and Apollyon in Greek (Rev. 9:11). Some scholars believe this is another name for Satan or that this is an unfallen angel. But stronger evidence suggests he was a fallen angelic leader who is subject to the kingly authority of Satan. Legion (Mark 5:9; Luke 8:30) is probably a collective name for a group of demons rather than the name of a single demon.

A prime purpose of Jesus’ earthly ministry was to overcome the power of Satan. This included His conquest of the demonic realm (Matt. 12:25–29; Luke 11:17–22; John 12:31; 1 John 3:8). This explains the fierce conflict between Jesus and these evil spirits while He was on earth.

Yet Jesus’ enemies accused Him of being in alliance with Satan’s kingdom, including his demons (Mark 3:22; John 8:48). This same accusation was made against His forerunner, John the Baptist (Matt. 11:18; Luke 7:33). But Jesus’ works of goodness and righteousness showed that these claims were not true (Matt. 12:25–29; Luke 11:17–22).

Following the resurrection of Jesus and His return to heaven, these demonic principalities and powers have continued their warfare against those who are His followers (Rom. 8:38–39; Eph. 6:12). Yet Satan and his allies will finally be overthrown by God. After Christ returns, the devil and his angels will be defeated and thrown into the lake of fire and brimstone (Matt. 25:41; Rev. 20:10). This is a doom with which demons are quite familiar (Matt. 8:29). God will achieve the ultimate victory in this conflict, which has been going on since the beginning of time.

Photo by Gustav Jeeninga

• These columns completely surrounded an outdoor theater in Gerasa (modern Jerash) during the New Testament period. This is apparently not the same Gerasa (also spelled Gergesa) in the region where Jesus healed two demon-possessed men (Matt. 8:28–34).

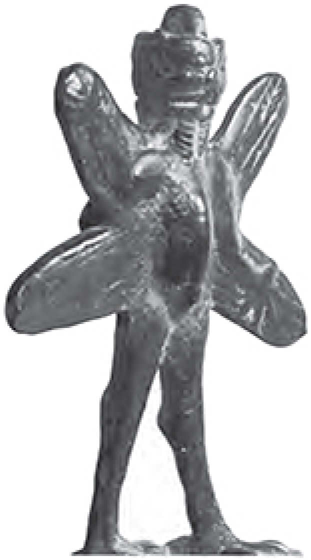


Photo by Gustav Jeeninga

• The Assyrian desert demon Pazuzu had the feet and wings of an eagle, a human body with claws for hands, and a misshapen head.

DEMON POSSESSION—an affliction of persons in the New Testament who were possessed or controlled by demons (Matt. 4:24; 8:33; demoniac, NASB).

The New Testament gives graphic descriptions of the effect of demons on people. Some of the diseases which they caused included muteness (Matt. 12:22; Mark 9:17, 25), deafness (Mark 9:25), blindness (Matt. 12:22), and bodily deformity (Luke 13:10–17). But demons were not responsible for all physical ailments. The gospel writers frequently distinguished between sickness and demon possession (Matt. 4:24; Mark 1:32; Luke 6:17–18). Sometimes a problem caused by demons appears to have another cause in another situation (Matt. 12:22; 15:30).

In New Testament times demons were also responsible for some mental problems (Matt. 8:28; Acts 19:13–16). The ranting and raving that they produced probably should be included with mental disorders (Mark 1:23–24; John 10:20). Uncontrolled fits were another form of demonic affliction (Luke 9:37–42; Mark 1:26). Sometimes a demon also caused a person to behave in an antisocial manner (Luke 8:27, 35).

The method of Jesus and His disciples in casting out demons differed radically from the magical methods so often used in that time. Through His simple command Jesus expelled them (Mark 1:25; 5:8; 9:25). His disciples simply added the authority of His name to the command (Luke 10:17; Acts 16:18). Even some people who were not His followers invoked His power (Luke 9:49; Acts 19:13). In some instances prayer was necessary before a demon could be cast out (Mark 9:29).

By casting out demons, Jesus showed that the KINGDOM OF GOD—God's rule in the affairs of mankind—was a present reality. This was also a clear demonstration of His power over Satan and the demonic forces of sin and evil in the world.

DEN—the lair of a wild animal (Job 37:8). The prophet Daniel was cast into a den of lions (Dan. 6:7–24).

DEN OF LIONS—the lair (Job 38:40), thicket (Ps. 10:9), or cave (Nah. 2:12) where lions live. The most famous den of lions in the Bible is that into which Daniel was thrown (Daniel 6). This apparently was a deep cavern, either natural or artificial, sealed with a large stone (Dan. 6:17). The kings of Assyria kept lions in captivity, releasing them periodically for the royal sport of lion hunting. The lions of the Daniel story probably were kept by King Darius for this purpose. Daniel's preservation from the lions is an inspiring example of God's control of His world and His power to protect His people.

DENARIUS [dih NAIR e us] (see MONEY OF THE BIBLE).

DENY—to be untrue or to disown. This word is used often in the Bible to express one's lack of faithfulnessto God or Christ. A person may deny God in word or deed. Denial in word often involves disowning or rejecting a relationship with, or knowledge of, God or Christ (Josh. 24:27; Matt. 10:33; 2 Pet. 2:1). Denial in deed especially refers to withholding something from someone (Prov. 30:7; 1 Tim. 5:8). It may even refer to self-denial—abstaining from the pleasures of the world for the sake of Christ (Matt. 16:24).

DEPOSIT—something entrusted to another for safekeeping; money given as a down payment. The Old Testament laid down specific laws concerning the protection of deposits (Ex. 22:7–13). The New Testament describes the gospel as a special trust given to Christians, who are responsible for proclaiming it faithfully (1 Cor. 9:17; 1 Tim. 6:20).

DEPRAVITY (see MAN).

DEPUTY (see OCCUPATIONS AND TRADES).

DERBE [DUR bih]—a city in the southeastern part of LYCAONIA (see Map 7, D–2), a province of Asia Minor, to which Paul and Barnabas retreated when driven from Lystra (Acts 14:6–20), while on their first missionary journey. Paul also visited Derbe on his second missionary journey (Acts 16:1). Derbe is twice mentioned with Lystra; it was situated southeast of that city (Acts 14:6; 16:1). One of Paul's travel companions, Gaius, was a native of Derbe (Acts 20:4).

Photo by Howard Vos

• The unexcavated mound of Derbe, a city visited by the apostle Paul (Acts 14:20; 16:1).

DESCENT INTO HADES—Traditionally, Christ's journey to the place of the dead on our behalf following His crucifixion. Some interpreters see this descent in Paul's reference to "lower parts of the earth" (Eph. 4:9). Both Peter (Acts 2:27) and Paul (Acts 13:35) quote Psalm 16:10, declaring that Jesus experienced death, but that He was kept from the corruption of the grave. God did not abandon His Son in hell, but raised Him from the dead (Acts 2:27). From the heights of heaven's throne Jesus descended to earth and even to death itself to provide for our REDEMPTION.

DESERT—a dry and barren wasteland; a solitary place that is uninhabited; an arid pastureland. Different aspects of the desert (its wild animals, barrenness, and death) are emphasized in various contexts in the Bible.

Many desert areas support green plant life in the wet season, but dry up in the heat of the long, hot summer (Jer. 23:10; Joel 1:19–20). The desert area south of Beersheba toward Mount Sinai is very barren with less than two inches of rain per year. Other desert areas of the Holy Land have sufficient rain to support plant life (Ps. 65:12; John 6:10).

The Bible refers to the Wilderness (Desert) of Beersheba (Gen. 21:14), Beth Aven (Josh. 18:12), Damascus (1 Kin. 19:15), Edom (2 Kin. 3:8), En Gedi (1 Sam. 24:1), Red Sea (Ex. 13:18), Gibeon (2 Sam. 2:24), Jeruel (2 Chr. 20:16), Judah/Judea (Judg. 1:16; Matt. 3:1), Kadesh (Ps. 29:8), Kedemoth (Deut. 2:26), Maon (1 Sam. 23:24), Moab (Deut. 2:8), Paran (Gen. 21:21), Shur (Ex. 15:22), Sin (Ex. 16:1), Sinai (Ex. 19:1), Tekoa (2 Chr. 20:20), Zin (Num. 13:21), and Ziph (1 Sam. 23:14).

One of the promises of God in the prophetic books is that the desert lands will be transformed into fertile and productive fields. God will put rivers in the desert (Is. 43:19–20), which will bloom and rejoice (Is. 35:1, 6–7). The fir trees will grow, and the deserts will look as lush as the Garden of Eden (Is. 51:3).

The New Testament usually refers to the desert as a solitary place. Jesus repeatedly withdrew from the large crowds (Luke 4:42; 9:10–12) to these places for privacy and a time of prayer with His Father.

DESIGNER (see OCCUPATIONS AND TRADES).

DESIRE OF ALL NATIONS—a phrase interpreted by some translations of the Bible as a Messianic title (Hag. 2:7; KJV, NKJV; desired of all nations, NIV; wealth of all nations, NASB; treasure of all nations, REB; see Mal. 3:1). The prophet Haggai envisioned a time when the choicest and costliest treasures of the Gentiles would be dedicated to the God of Israel. For the Christian, the Lord Jesus Christ is, indeed, "the Desire of all nations."

DESOLATION, ABOMINATION OF (see ABOMINATION OF DESOLATION).

DESTROYER—an enemy that invades the land of Israel (Is. 49:17; Jer. 22:7; 50:11), as well as a special agent used by God to accomplish judgment. In the account of the PASSOVER before the Hebrews were released from bondage by the Egyptians, the destroyer is first mentioned as distinct from the Lord (Ex. 12:23; see 1 Cor. 10:10).

DESTRUCTION (see ABADDON).

DEUEL [DEW el] (*knowledge of god*)—the father of Eliasaph, who was leader of the tribe of Gad when the people of Israel were numbered at Sinai (Num. 1:14; 7:42; 10:20). He is also called Reuel (Num. 2:14).

DEUTERONOMY, BOOK OF—an Old Testament book commonly identified as the farewell speech of Moses to the people of Israel just before his death. The title of the book, from the Greek word *Deuteronomion,* means "second law" and comes from the Septuagint text of Deuteronomy 17:18 ("a copy of this law"). In his address, Moses underscored and repeated many of the laws of God that the people received at Mount Sinai about forty years earlier. He also challenged the people to remain faithful to their God and His commands as they prepared to enter the Promised Land.

Structure of the Book. Because it is written in the format of a series of warmhearted speeches, Deuteronomy is unique among the books of the Bible. Following a brief introduction of Moses as the speaker, the book begins with a series of speeches and addresses from Moses to the people. These speeches continue through chapter 31, with only brief narrative interruptions of his spoken words. Chapter 32 records the Song of Moses, while the Blessing of Moses constitutes chapter 33. The final chapter departs from the speech format to report on Moses' death and the selection of Joshua as his successor.

In his addresses, Moses reminded the people of their days of slavery in Egypt and how God had delivered them safely through the wilderness to the borders of the Promised Land. He also restated the Ten Commandments and indicated that these great moral principles should direct their lives. As God's special people, they were to be holy and righteous as an example for surrounding pagan nations. Moses also warned Israel of the perils of idolatry and called the people to worship the one true God, who demanded their total commitment: "Hear, O Israel: The LORD our God, the LORD is one! You shall love the LORD your God with all your heart, with all your soul, and with all your might" (6:4–5).

As he spoke to the people, Moses also repeated many of the laws and regulations that dealt with observance of the Sabbath, proper forms of worship, treatment of the poor, religious feasts and festivals, inheritance rights, sexual morality, property rights, treatment of servants, and the administration of justice.

Authorship and Date. Conservative Bible students are united in their conviction that Moses wrote this book. But many liberal scholars theorize that Deuteronomy was written several centuries after Moses' time by an unknown author who wanted to bring about the religious reforms of the nation of Judah under King Josiah (2 Kin. 22–23). These sweeping reforms began when a copy of the "Book of the Law" (Deut. 22:8) or "Book of the Covenant" (23:2)—thought to be all (or parts) of Deuteronomy—was discovered as workmen repaired the temple in Jerusalem. According to this theory, Deuteronomy had been written during, or shortly before, Josiah's reign (640–609 B.C.).

This theory unfortunately overlooks the statement of the book itself that Moses wrote much if not most of Deuteronomy and directed that it be read regularly by the people (31:9–13). The first-person pronouns "I" and "we" appear throughout the book as Moses refers to himself and his people and their experiences. The logical conclusion is that Moses wrote the first 33 chapters of the book. Chapter 34, about his death, probably was added by his successor Joshua as a tribute to Moses. The date of the writing must have been some time around 1400 B.C.

Historical Setting. The Book of Deuteronomy marks a turning point in the history of God's Chosen People. For the previous forty years, they had been through many unforgettable experiences under the leadership of Moses. He had led them out of enslavement in Egypt and through the wilderness to receive God’s laws at Mount Sinai. Then, because of their rebellion and unfaithfulness, they had wandered aimlessly in the desert for almost forty years. Now they were camped on the eastern border of Canaan, the land God had promised as their homeland.

Moses sensed that the people would face many new temptations as they settled in the land and established permanent dwellings among the pagan Canaanites. He also realized that his days as their leader were drawing to a close. He used this occasion to remind the people of their heritage as God’s special people and to challenge them to remain faithful to God and His laws. Thus, the Book of Deuteronomy becomes a stirring conclusion to the life of this great statesman and prophet. One of the final verses of the book pays this fitting tribute to Moses’ visionary leadership: “Since then there has not arisen in Israel a prophet like Moses, whom the LORD knew face to face” (34:10).

Theological Contribution. The New Testament contains more than eighty quotations from Deuteronomy, so it must be rated as one of the foundational books of the Bible. Jesus Himself often quoted from Deuteronomy. During His temptation, He answered Satan with four quotations from Scripture. Three of these came from this key Old Testament book (Matt. 4:4; Luke 4:4—Deut. 8:3; Matt. 4:7, Luke 4:12—Deut. 6:16; Matt. 4:10, Luke 4:8—Deut. 6:13).

When Jesus was asked to name the most important commandment in the Law, He responded with the familiar call from Deuteronomy: “You shall love the Lord your God with all your heart, with all your soul and with all your might” (Matt. 22:37; Mark 12:30; Luke 10:27; Deut. 6:5). He then added some other important words from Leviticus to show that He was carrying the law one step further: “The second [commandment] is like it: ‘You shall love your neighbor as yourself’ ” (Matt. 22:39; Mark 12:31; Luke 10:27; Lev. 19:18).

Another great truth underscored by the Book of Deuteronomy is that God is faithful to His Covenant People, those whom He has called to carry out His purpose of REDEMPTION in the world. The Hebrews were chosen as God’s instruments not because they were a worthy, powerful people, but because He loved them and desired to bless the rest of the world through their influence (7:6, 11). This is still God’s purpose as

He continues to call people to follow Him and commit themselves to His purpose in their lives.

Special Considerations. Some people look upon the laws of God in the Old Testament as burdensome and restrictive. The Book of Deuteronomy, however, teaches that God's laws are given for our own good to help us stay close to Him in our attitudes and behavior. Thus, Moses called on the people to keep God's statutes, "which I command you today for your good" (10:13). The intention of God's law is positive; passages in the New Testament that seem to condemn the law must be interpreted in this light. It is the misuse of the law—trusting it rather than God's mercy as the basis of our salvation—that we should avoid. God's law is actually fulfilled in the person of our Lord and Savior Jesus Christ (Matt. 5:17, 20).

Deuteronomy: A Study and Teaching Outline

Part One: Moses' First Speech

What God Has Done for Israel (1:1—4:43)

I. Preamble of the Covenant 1:1–5

II. Historical Review of God's Acts for Israel 1:6—4:43
- A. From Mount Sinai to Kadesh Barnea 1:6–18
- B. At Kadesh Barnea 1:19–46
- C. From Kadesh Barnea to Moab 2:1–23
- D. Conquest of Transjordan 2:24—3:20
- E. Change of Leadership 3:21–29
- F. Summary of the Covenant 4:1–43

Part Two: Moses' Second Speech

What God Expects of Israel (4:44—26:19)

I. Introduction to the Law of God 4:44–49

II. Explanation of the Covenant Stipulations 5:1—11:32
- A. The Covenant of the Great King 5:1–33
- B. The Command to Teach the Law 6:1–25
- C. The Command to Conquer Canaan 7:1–26
- D. The Command to Remember the Lord 8:1–20
- E. Commands about Self-Righteousness 9:1—10:11

F. Commands Regarding Blessings and Cursings 10:12—11:32

III. Explanation of the Additional Laws 12:1—26:19

A. Explanation of the Ceremonial Laws 12:1—16:17
B. Explanation of the Civil Laws 16:18—20:20
C. Explanation of the Social Laws 21:1—26:19

Part Three: Moses' Third Speech

What God Will Do for Israel (27:1—34:12)

I. Confirming the Covenant 27:1—28:68

II. Establishing the Covenant 29:1—30:20

III. Changing the Covenant Mediator 31:1—34:12

A. Moses Charges Joshua and Israel 31:1–13
B. God Charges Israel 31:14–21
C. The Book of the Law Is Deposited 31:22–29
D. The Song of Moses 31:30—32:47
E. The Death of Moses 32:48—34:12
  1. Moses Is Ordered to Mount Nebo 32:48–52
  2. Moses Blesses the Tribes 33:1–29
  3. Moses Views the Promised Land 34:1–4
  4. Moses Dies and Is Mourned 34:5–8
  5. Moses Is Replaced by Joshua 34:9
  6. Moses Is Praised in Israel 34:10–12

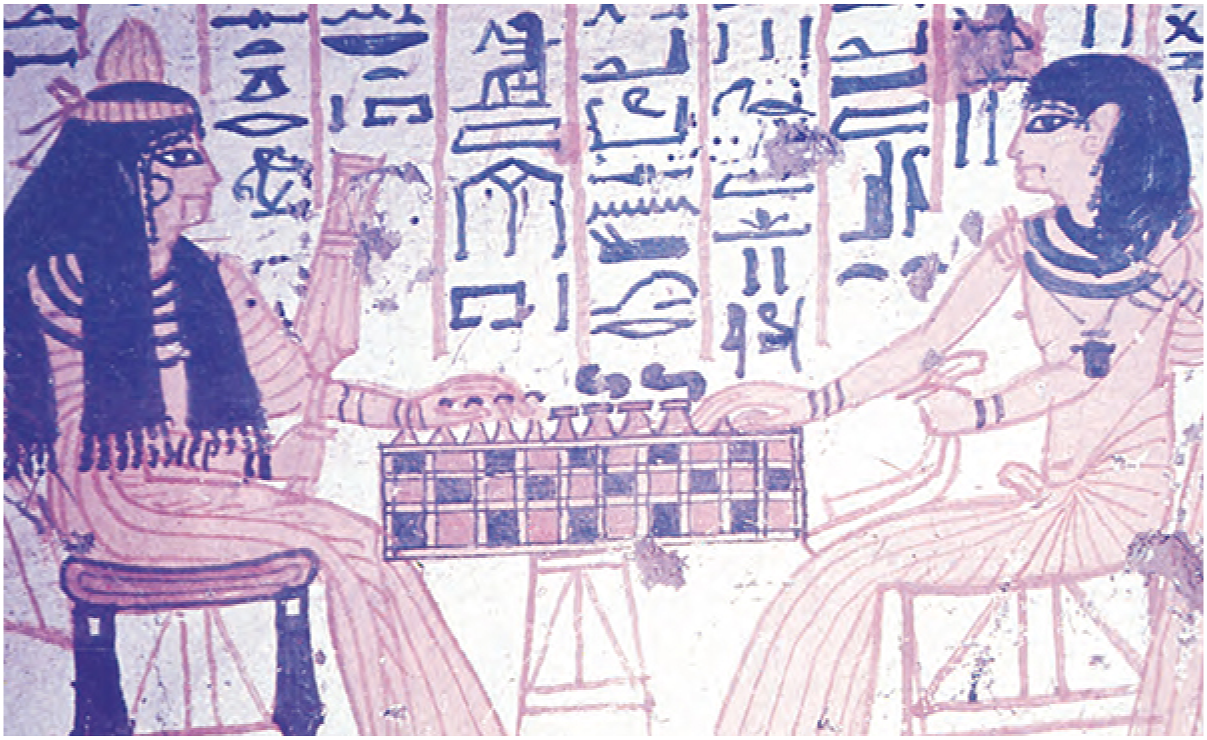


Photo by Howard Vos

• This painting from a tomb at Thebes shows two women of the Egyptian nobility playing a board game. The Israelites were slaves of the ruling nobles of Egypt (Deut. 16:12).

DEVIL (*accuser, slanderer*)—the main title for the fallen angelic being who is the supreme enemy of God and humankind. Satan is his most common name, and devil is what he is—the accuser or deceiver. The title "devil" appears thirty-five times in the New Testament of the NKJV. In every case it is preceded by the article "the," indicating a title rather than a name. The term comes from a Greek word that means "a false witness" or "malicious accuser."

Several descriptive phrases applied to the devil in the New Testament point out the nature of his wicked personality and the extent of his evil deeds.

That Serpent of Old (Rev. 12:9; 20:2). The devil worked through the serpent to tempt Eve (Gen. 3:1–6).

The Wicked or Evil One (Matt. 6:13; 13:19, 38; 1 John 2:13). This phrase depicts the devil's fundamental nature. He is in direct opposition to everything God is or all he wishes to do. He is the source of all evil and wickedness. While the KJV reads, "Deliver us from evil," the NKJV more accurately reads, "Deliver us from the evil one." Humanity needs this deliverance, for the devil "walks about like a roaring lion, seeking whom he may devour" (1 Pet. 5:8).

Enemy (Matt. 13:25, 28, 39). The devil is our worst enemy. This is one enemy Jesus does not want us to love. He is an enemy of Christ, the church, and the gospel; he is tireless in his efforts to uproot good and sow evil.

Murderer (John 8:44). "He was a murderer from the beginning" are strong words from the lips of Jesus. The devil killed Abel and the prophets, and he wanted to kill Jesus before His time (8:40).

Deceiver (Rev. 20:10). Starting with Eve, the devil has attempted to deceive every human being. Evil people operating under the power of the evil one will continue to deceive (2 Tim. 3:13).

Beelzebub, the Ruler of the Demons (Matt. 9:34; 12:24). Beelzebub (see also 2 Kin. 1:2–3, 6, 16) means literally "lord of flies" and is a title of ridicule. The religious leaders of Jesus' time were guilty of blasphemy against the Holy Spirit because they claimed the miracles of Jesus were actually conducted by the devil. The KJV and some other versions incorrectly translate "demons" as "devils." There are many demons but only one devil. His name is Beelzebub, the chief leader of the fallen angels known as demons.

Belial (2 Cor. 6:15). The name means "worthlessness."

Ruler of This World (John 12:31; 14:30; 16:11). Three times Jesus called the devil the "ruler of this world." The devil offered the world to Jesus if He would worship him (Luke 4:5–7), but the Lord refused with these words, "Get behind me, Satan" (4:8). At Calvary God dealt a death blow to this world ruler. It is only a matter of time before God will win the final victory (1 John 3:8; Matt. 25:41; Rev. 12:7).

The devil is strong, but Christians are stronger through the Lord (Eph. 6:11). They have the protection needed to withstand his assaults. The devil tempts, but God provides a way of escape (1 Cor. 10:13); the devil tries to take advantage of people (2 Cor. 2:11), but he will flee if fought

(James 4:7). The devil should not be feared, for Jesus is more powerful than this deceiving prince of the demons (1 John 4:4).

Also see SATAN.

DEW—condensed water that settles upon vegetation during the cool nights of the summer months. The dew of Israel is heaviest near the coast of the Mediterranean Sea and seaward slopes, and it does not occur at all in parts of the Jordan valley. The dew descends (2 Sam. 17:12) and departs (Hos. 6:4; 13:13) suddenly. It is vitally important in the summer when no rain falls, amounting to as much as 4–5 inches (100–125 mm) annually. A person can be drenched by the heavy dew (Song 5:2; Dan. 4:1). The dew on Gideon’s fleece was so heavy that it filled a bowl with water (Judg. 6:37–38).

Like the rain, dew was regarded as God’s gift (Gen. 27:28; Hos. 14:5). The dew brought good crops (Gen. 27:28; Deut. 33:13) and the manna during Israel’s escape from Egypt (Ex. 16:13–14; Num. 11:9). It thus became a symbol of fruitfulness and was associated with God’s word (Deut. 32:2), the resurrection (Is. 26:19), and the remnant of God’s people (Mic. 6:7; Zech. 8:12).

DIADEM [DIE uh dem]—a band or wrapping around the turban of a king or his queen signifying their royal authority. Rulers of the ancient Near East did not wear rigid gold crowns but cloth turbans wound around the head and decorated in turn with cloth diadems studded with gems.

Two Hebrew words translated as diadem in the Old Testament come from a word meaning “to wind around.” One of these words refers to the high priest’s headpiece (Lev. 8:9; 16:4) as well as the king’s turban (Ezek. 21:26). The other word is also rendered as diadem in several Old Testament passages (Is. 62:3; Job 29:14).

The New Testament uses the Greek word for diadem only in the Book of Revelation (Rev. 12:3; 13:1; 19:12). The New Testament also makes a clear distinction between a diadem and a CROWN. A crown was a garland or a wreath awarded for faithfulness in service, such as a crown of righteousness (2 Tim. 4:8), while a diadem always symbolized royal authority.

DIAL (see SUNDIAL).

DIAL OF AHAZ (see SUNDIAL OF AHAZ).

DIAMOND (see JEWELS AND PRECIOUS STONES).

DIANA [die ANN uh] (see GODS, PAGAN).

DIASPORA [dee AS puh ruh] (see DISPERSION).

DIBLAH [DIB luh]—an unidentified place in the nation of Israel mentioned by the prophet Ezekiel (Ezek. 6:14; Diblath, KJV). It may be the same place as RIBLAH No. 1.

DIBLAIM [dib LAY im] (*double cakes of figs*)—the father-in-law of Hosea the prophet (Hos. 1:3).

DIBON [DIE bahn]—the name of two cities in the Old Testament.

1. A prominent Moabite city (see Map 3, C–5) located east of the Jordan River and north of the River Arnon (Num. 21:30; 32:3; Is. 15:2; Jer. 48:18; Dimon, Is. 15:9). The Moabite (Mesha) Stone was discovered here in 1868. Dibon is now identified with the modern Dhiban.
2. A village of southern Judah near the boundary of Edom. Dibon was resettled following the captivity (Neh. 11:25; Dimonah, Josh. 15:22).

Photo by Gustav Jeeninga

• A city wall uncovered in the excavation of Dibon, one of the leading cities of Moab (Is. 15:2).

DIBRI **[DIB rye]**—a descendant of Dan whose daughter married an Egyptian. Her son was stoned to death for blaspheming the name of the Lord (Lev. 24:10–23).

DICE PLAYING—a game of chance. Although dice playing is never mentioned in the Bible, many cultures of the ancient world used dice in games of chance. Dice were used to determine moves in board games and as a form of gambling. The Egyptians used pyramid-shaped dice, probably introducing them to the Hebrew people while they were enslaved in Egypt.

The casting of lots is mentioned in the Bible as a form of decision-making (Lev. 16:8; Prov. 16:33; Acts 1:26). Just exactly how lots were cast is not known; this procedure could have involved dice. Soldiers at Jesus' crucifixion gambled for His clothes by casting lots (Matt. 27:35; John 19:24).

DIDACHE **[DID uh kay]** (*teaching*)—a writing of the early church probably used as a manual of instruction to train converts to Christianity in doctrine and discipline before they were baptized. The date of its writing is uncertain, but it was probably put into its final form between A.D. 50 and 225.

The Didache contained several important sections, including a discussion of the Two Ways—the ways of life and death; directions for worship; instructions concerning church officers and the conduct of congregational affairs; and a section on ESCHATOLOGY, or the end time. The Didache is important because it gives insights into church life during this early period of Christian history.

DIDRACHMA [dih DROCK muh] (see MONEY OF THE BIBLE).

DIDYMUS [DID ih mus] (*twin*)—the Greek name of THOMAS, one of the twelve disciples of Christ (John 11:16; 20:24; 21:2).

DIGNITARIES—angelic beings who hold a position of glory and honor (2 Pet. 2:10; Jude 8; dignities, KJV; the glorious ones, NRSV; celestial beings, REB, NIV; angelic majesties, NRSV, NASB).

DIGNITIES—KJV word for DIGNITARIES.

DIKLAH [DICK la]—a descendant of the family of Shem (Gen. 10:27; 1 Chr. 1:21). Most likely, Diklah also was the name of an oasis in southern Arabia.

DILEAN [DILL ee un]—a town in the Shephelah (lowland) of Judah near Lachish (Josh. 15:38). It is possibly the same place as Tell en-Najileh.

DILL (see PLANTS OF THE BIBLE).

DIMNAH [DIM nah]—a border town in the territory of Zebulun assigned to the Levites of the Merari family (Josh. 21:35).

DIMON [DIE muhn]—a city of Moab (Is. 15:9); the same place as DIBON No. 1. “The waters of Dimon” (Is. 15:9; Dibon, Is. 15:2) probably refers to the River Arnon.

DIMONAH [die MOW nuh]—a city in the Negeb (southern wilderness) of Judah, near Edom (Josh. 15:22). The same place as DIBON No. 2.

DINAH [DIE nah] (*one who judges*)—Jacob’s daughter by Leah (Gen. 30:21; 34:1). When she was raped by Shechem, the son of Hamor the Hivite, her brothers were enraged. Later, when Shechem wanted Dinah for his wife, he asked his father to make arrangements for him to marry her. Dinah’s brothers consented on the condition that all the Hivites be circumcised.

The Hivites agreed; but after they had been circumcised, Simeon and Levi, two of Dinah’s brothers, suddenly attacked them “on the third day, when they were in pain” (Gen. 34:25) and killed all the males. Jacob did not condone the deed; in fact, upon his deathbed he denounced it (Gen. 49:5–7).

DINAITES [DIE nuh ites]—a people sent by OSNAPPER (Ashurbanipal), king of Assyria, to colonize the cities of Samaria after the captivity (Ezra 4:9).

DINHABAH [DIN huh bah]—the capital city of Bela, king of Edom (Gen. 36:32; 1 Chr. 1:43).

DIONYSIUS THE AREOPAGITE [die oh NISS e us; air e OP uh ghyte]—a member of the AREOPAGUS, the supreme court of Athens. Dionysius became a Christian after hearing the gospel preached by the apostle Paul (Acts 17:34). Nothing else is known about him except by tradition. One tradition says he was martyred in Athens during the reign of the Roman emperor Domitian.

DIOTROPHES [die OTT ruh fees] (*nourished by Jupiter*)—an unruly believer reprimanded by John (3 John 9–10). He appears to have been a strong personality or a prominent church leader who rejected both John and certain of his followers. Diotrophes stands in contrast to both Gaius (verse 1) and Demetrius (verse 12).

DIPHATH [DIE fath]—the second son of Gomer (1 Chr. 1:6). He is the same person as RIPHATH (Gen. 10:3).

DIRECTION—the line along which anything lies, in relationship to the point or region toward which it is directed. Several methods were used in the ancient world to determine direction. The Hebrew people used at least three of these methods: basic direction, local geography, and the position of the sun. For the Hebrews, the terms north, south, east, and west carried certain characteristics. They were not, as in Western culture today, simply neutral terms telling direction only.

The people of Israel divided the world into four parts, which they termed “the four corners of the earth” (Is. 11:12; Rev. 7:1; 20:8). The basic direction was the east—the direction of the rising sun. In determining direction, the Israelites faced the point where they knew the sun rose each day. Thus, the east was the front, sometimes called the “place of dawning.” All other directions received their designations relative to the east as the front. Thus, west was the “rear,” north was on the left, and south was on the right. Directions such as northwest and southeast were seldom used in Bible times.

The Old Testament usually spoke of directions other than the east as definite geographic locations. The Hebrew word translated as north meant “lookout” and was the name of a high mountain in Syria.

The term south, from a Hebrew word meaning “dry country,” usually referred to the NEGEV (Gen. 20:1), the dry region south of Beersheba. The west was designated by two methods—the position of the sun (“place of the setting sun”) and geographic location (the “sea” or “great sea,” referring to the Mediterranean Sea).

DISABILITIES AND DEFORMITIES—bodily handicaps or defects in Bible times that marred a person’s appearance or hindered his physical movement. Various kinds of physical disabilities are mentioned in the Bible, particularly in the gospels in the accounts of Jesus’ healing miracles.

Jesus healed the blind (Mark 10:51–52), the lame (Matt. 21:14), the deaf (Mark 7:33–35), and the maimed (Matt. 15:30). The Greek word translated as “maimed” referred to a person who was missing an arm or a leg. On one occasion, Jesus also restored a person’s withered hand (Matt. 12:9–13; shriveled, NIV)—an act of compassion that brought criticism from the Pharisees because He dared to heal on the Sabbath.

Another distinct disability in Bible times was impotence, or the inability of a male to father children. Sometimes a royal household servant was castrated as a precautionary measure, particularly if he worked with the members of the king’s harem or other women of the royal palace. Such sterilized domestic servants were known as eunuchs

(Acts 8:27–39). Sometimes impotence was caused by accident. But no matter what the cause, a person who was a eunuch (Lev. 21:20; broken stones, KJV; crushed testicles, NRSV) was barred from serving as a priest under the Levitical law.

The Law also specifically stated that a person with an outward blemish or defect could not serve as a priest. This included "a man blind or lame, who has a marred face (flat nose, KJV), or any limb too long, a man who has a broken foot or broken hand, or is a hunchback (crookbacked, KJV), or a dwarf, or a man who has a defect in his eye" (Lev. 21:18–20).

The reasoning behind these strict regulations was that only those who were physically sound were worthy of serving at the altar of the Lord.

Also see DISEASES OF THE BIBLE.

DISCERNING OF SPIRITS—a gift of the Holy Spirit that enables a person to judge whether one who speaks in tongues or performs miracles does so by the power of the Holy Spirit or by a false spirit (1 Cor. 12:10; distinguishing between spirits, NIV). The apostle Paul suggested that a person led by the Holy Spirit will be concerned for those things that strengthen the church (1 Cor. 14:12, 26).

DISCIPLE—a student, learner, or pupil. In the Bible the word is used most often to refer to a follower of Jesus. The word is rarely used in the Old Testament. Isaiah used the term "disciples" to refer to those who are taught or instructed (Is. 8:16).

The word disciple is sometimes used in a more specific way to indicate the twelve apostles of Jesus (Matt. 10:1; 11:1; 20:17; Luke 9:1; the Twelve, NIV, REB, NASB, NRSV).

In general, apostles refers to a small, inner group of Jesus' followers; disciples refers to a larger group of Jesus' followers, such as the women who stood at Jesus' cross and discovered the empty tomb.

DISCIPLINE—to train by instruction and control (1 Cor. 9:27). The biblical concept of discipline has both a positive side (instruction, knowledge, and training) and a negative aspect (correction, punishment, and reproof). Those who refuse to submit to God's positive discipline by obeying His laws will experience God's negative discipline through His wrath and judgment. Also see CHASTISEMENT.

DISEASES OF THE BIBLE—Disease and sickness have plagued people since God cast Adam and Eve out of the Garden of Eden. The Hebrews believed illness was caused by sin in the individual, that God had to punish (Gen. 12:17; Prov. 23:29–32), the sin of a person's parents (2 Sam. 12:14–15), or seduction by Satan (Matt. 9:34; Luke 13:16). However, some passages in the Bible show there is not always such a simple explanation for disease (Job 34:19–20).

The Bible contains many general references to illness and disease without naming a specific malady. For example, the words "affliction" (Ps. 25:18) and "infirmity" (Jer. 10:19) often refer to an overwhelming sense of pain or sorrow that may be caused by either illness or spiritual despair.

The words "pestilence" (Jer. 21:6) and "plague" (Num. 11:33) seem to refer to contagious diseases of epidemic proportions that God sent occasionally as instruments of judgment upon His people, as well as upon the pagan nations of the ancient world. The NKJV word "pestilence" is used of the mysterious disease that struck the livestock of the Egyptians (Ex. 9:3; murrain, KJV).

Other words in the Bible that indicate the presence or effects of illness or disease include "bruise" (Is. 30:26), "sore" (Lev. 13:27), and "wound" (Job 34:6). A bruise occurs when the flesh beneath the skin is injured but the skin remains unbroken. But sores and wounds involve a puncture of the skin.

The following specific illnesses or diseases are mentioned or implied in the Bible. This list is keyed to the New King James Version of the Bible, with cross-references from five additional popular English versions: KJV, NASB, REB, NIV, and NRSV.

Ague (see *Fever*).

Blains (see *Boils*).

Blindness. Three types of blindness are mentioned in the Bible: sudden blindness caused by flies and aggravated by dirt, dust, and glare; the gradual blindness caused by old age; and chronic blindness. Paul suffered temporary blindness on the road to Damascus (Acts 9:8). Scripture often refers to old people whose eyes "grew dim" (Gen. 27:1; 48:10; 1 Sam. 4:15). But the Bible more often refers to chronic blindness.

The Israelites had compassion for the blind. In fact, God placed a curse upon those who made the blind wander out of their way (Deut. 27:18). Jesus ministered to many people who were blind. He said, "[God] has anointed me to preach the gospel to the poor. He has sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind" (Luke 4:18). Jesus healed a man born blind (John 9:1–41); a blind man whose healing was gradual (Mark 8:22–24); two blind men sitting by the wayside (Matt. 20:30–34); and a great number of others (Mark 10:46–52; Luke 7:21).

Blindness was often understood to be a punishment for evildoing. We find examples of this at Sodom (Gen. 19:11); in the Syrian army (2 Kin. 6:18); and in the case of Elymas at Paphos (Acts 13:6–11).

• A blind harpist practicing his skill, from an early Egyptian tomb carving.

Blood, Flow of. According to the Mosaic Law, a woman suffering from menstrual disorders was to be considered ceremonially unclean (Lev. 15:25). One such woman who had suffered for twelve years (Luke 8:43–48; hemorrhage, NASB; subject to bleeding, NIV) touched the hem of Jesus' garment and was healed immediately because of her great faith.

Bloody Flux (see *Dysentery*).

Boils. This term probably refers to anthrax, a disease that can be transmitted to humans by cattle, sheep, goats, and horses. The disease is caused by a rod-shaped bacterium that forms spores. These spores, in turn, can infect humans, who develop a boil-like lesion with a pustule (blain). In the infectious stage, the blain is called a malignant pustule. God inflicted boils on the Egyptians when the Pharaoh refused to let the Hebrews go to the Promised Land (Ex. 9:9–10; blains, KJV). This was also one of the afflictions God threatened to bring upon the Hebrew people because of their grumbling after the Exodus from Egypt (Deut. 28:27; botch, KJV).

Satan was permitted to afflict Job with boils from the top of his head to the tip of his toes (Job 2:7). King Hezekiah also was afflicted with boils (2 Kin. 20:7), which Isaiah cured by applying a poultice of figs. A fresh fig poultice has a drawing effect. Before the advent of antibiotics, this type of treatment for boils was common. Other words for boils used by different translations of the Bible are sores and scabs.

Botch (see *Boils*).

Bowels, Disease of (see *Dysentery*).

Cancer. This disease is mentioned only once in the Bible: "And their message will spread like cancer" (2 Tim. 2:17; canker, KJV; gangrene, NASB, REB, NIV, NRSV). It refers to the circulatory deterioration known as gangrene, which spreads rapidly and eats up tissue.

Canker (see *Cancer*).

Consumption. Moses warned the rebellious Israelites, "The LORD shall smite thee with a consumption, and with a fever, and with an inflammation and with an extreme burning" (Deut. 28:22; wasting disease, NIV). This disease is probably tuberculosis, a consumptive infection of the lungs.

Dropsy. This describes an abnormal accumulation of serous fluid in the body's connective tissue or in a serous cavity. The accumulation causes swelling. Jesus met at least one victim of dropsy in a certain Pharisee's house. Asked by Jesus if he thought it lawful to heal on the Sabbath, the Pharisee declined to answer. Jesus then healed the sufferer (Luke 14:1–4).

Dumbness (see *Muteness*).

Dumb Spirit (see *Mute Spirit*).

Dysentery. This is a disease that rots the bowels, or the intestines, in its advanced stage (2 Chr. 21:15–19). The fibrine separates from the inner coating of the intestines and is expelled. The KJV refers to a severe form of dysentery as the bloody flux. The father of a Christian named Publius lay sick with this disease (Acts 28:8). Paul prayed for him and the man was healed. Some scholars believe dysentery was also the strange malady that afflicted King Hezekiah of Judah (2 Kin. 20:1).

Eczema. A symptom of this disease was an inflammation of the skin, marked by redness, itching, and oozing lesions that become scaly, encrusted, or hardened (Lev. 21:20; 22:22; scurvy, KJV; itching disease, NRSV; festering sores, NIV).

Emerod (see *Tumor*).

Epilepsy (see *Mute Spirit*).

Feet, Diseased. Excessive uric acid in the blood causes this kidney ailment that manifests itself through painful inflammation of joints. Second Chronicles 16:12 says that King Asa had a foot disease, which apparently was gout.

Fever. The KJV uses the word “ague” to describe a burning fever. Moses warned the rebellious Israelites that “I will even appoint over you terror, consumption and the burning ague, that shall consume the eyes” (Lev. 26:16).

When Jesus found Simon Peter’s mother-in-law ill with this symptom, He rebuked the fever, and she was able to rise from her bed and wait on the disciples (Luke 4:38–39). On another occasion, Jesus healed the feverish son of a government official (John 4:46–54). Many diseases in ancient Israel would have been characterized by high fevers, the most common of which were malaria and typhoid.

Gangrene (see *Cancer*).

Hemorrhage (see *Blood, Flow of*).

Insanity. King Saul seems to have had symptoms of manic depression (1 Sam. 16:14–23), and the Bible mentions others who may have suffered from mental or nervous disorders. King Nebuchadnezzar is an example (Dan. 4:33). The words “mad” and “madness” are also used by various translations to refer to this malady (Deut. 28:28; NKJV, KJV, NIV).

Intestines, Disease of (see *Dysentery*).

Itch. This is a curse which God threatened to send upon the Hebrew people if they departed from faith in Him (Deut. 28:27). Itch is caused by a microscopic mite that burrows into the skin, causing extreme discomfort.

Itching Disease (see *Eczema*).

Leprosy. One of the most dreaded diseases of the world, leprosy is caused by a bacillus and is characterized by formation of nodules that spread, causing loss of sensation and deformity. Now treated with sulfone drugs, leprosy is perhaps the least infectious of all known contagious diseases. Hansen's Disease, as it is more properly known, was only one of various skin diseases afflicting people in Old Testament times, all of them referred to by the same Hebrew word (Lev. 13).

On the basis of a hair in a scab, a pimple, or a spot on the skin that had turned white, the priest would declare a person to be a leper and would quarantine him for seven days. If no change in the spot occurred by then, the quarantine would be extended another week. At that time, if the spot had started to fade, the "leper" would be pronounced cured and returned to his normal life. However, if the spot remained or had spread, he was declared unclean and banished. The words scurf and scall are applied to these spots on the skin by various English translations of the Bible (Lev. 13:30).

Skin diseases were very common in the Near East. Israelites who were healed of them were expected to offer certain sacrifices and engage in rites of purification (Lev. 14:1–32). Jesus healed lepers on numerous occasions (Luke 5:12–13; 17:12–17).

Lunacy, Lunatick (see *Mute Spirit*).

Madness (see *Insanity*).

Muteness. This is the temporary loss of speech, usually caused by a brain lesion but sometimes attributed to an emotional upset. This happened to the prophet Ezekiel (Ezek. 33:22). When an angel told Zechariah that he would be the father of John the Baptist, the old man came out of the temple and could not speak (Luke 1:22).

Mute Spirit. The NKJV uses this phrase for a disorder that was probably epilepsy. It is marked by erratic electrical discharges of the central nervous system and manifested by convulsive attacks. A certain man brought his epileptic son to Jesus for help (Mark 9:17–29). The KJV says the boy had a “dumb spirit.” Jesus healed him. Among the scores of people brought to Jesus for healing were epileptics (Matt. 4:24; lunaticks, KJV).

An ancient theory held that epilepsy was caused by the moon; people referred to epileptics as being “lunatic” or “moonstruck.” Psalm 121:6 may reflect this idea when it says, “The sun shall not strike you by day, nor the moon by night.”

Palsy (see *Paralysis, Paralytic*).

Paralysis, Paralytic. These words refer to partial or total paralysis. The Gospels record a well-known incident in which Jesus healed a paralyzed man at Capernaum (Mark 2:1–12). The Book of Acts describes how the apostles healed people with this disease (Acts 8:7; 9:33–34; palsy, KJV).

Scabs (see *Boils*).

Scall (see *Leprosy*).

Scurf (see *Leprosy*).

Scurvy (see *Eczema*).

Sores (see *Boils*).

Tumor. The specific nature of this disease is unknown, although some scholars believe the word refers to hemorrhoids (Deut. 28:27; 1 Sam. 6:11). Other versions prefer ulcers (NRSV) or emerods (KJV).

Ulcer (see *Tumor*).

Wasting Disease (see *Consumption*).

Worms. The prophet Isaiah warned that the rebellious people of Israel would be afflicted with worms (Is. 51:8). He also predicted this fate for Babylon (Is. 14:11). This parasitic disease could be fatal because no medical remedies were available. Worms such as tapeworms and hookworms live as parasites in the human body and cause illness and disease.

The Bible says that “an angel of the Lord” struck Herod the Great. Worms ate him up and he died (Acts 12:23).

Photo by Howard Vos

• Ruins of the hospital used by the early Greek physician Hippocrates at Cos.

DISH—a utensil for holding or serving food. In biblical times dishes usually were made of clay, although the wealthy classes sometimes used dishes of precious metal.

Many different types of dishes and bowls were used by the people of the ancient world. Jael provided Sisera with food in a “lordly bowl” (Judg. 5:25)—apparently a bowl of unusual size or splendor. Jesus referred to a dish or large serving bowl used at the Last Supper (Matt. 26:23; Mark 14:20). A large, deep dish was used for carrying the showbread (bread of the Presence, NIV) in the tabernacle and temple (Ex. 25:29). Also mentioned in the Bible are a flat dish (1 Kin. 21:13) and a platter of some sort (Luke 11:39).

The great variety of dishes discovered by archaelogists has been an invaluable aid in establishing relative dates for cities and biblical events.

DISHAN [DIE shan]—the seventh son of Seir the Horite, a clan chief in Edom (Gen. 36:21; 1 Chr. 1:38). Also see DISHON No. 2.

DISHON [DIE shahn]—the name given to two descendants of Seir the Horite:

1. The fifth son of Seir and a clan chief in Edom (Gen. 36:21, 26, 30; 1 Chr. 1:38).
2. A son of the Horite clan chief Anah and a grandson of Seir (Gen. 36:25; 1 Chr. 1:41). Also see DISHAN.

DISHONESTY—deceit, usually for the sake of profit. To God dishonesty is as despicable and morally destructive as sexual depravity (Ezek. 22:11–13). The fact that God struck Ananias and Sapphira dead for their deceit (Acts 5:1–11) shows His intolerance of dishonest Christians. For the unbeliever, the holiness of God is visible primarily in the behavior of His people. It is imperative that Christians be honest in their dealings with all people (2 Cor. 4:2).

DISOBEDIENCE—unwillingness to comply with the guidance of authority, especially refusal to follow God's will. The first and most crucial act of disobedience occurred when Adam and Eve ate of the forbidden fruit (Genesis 3). Like all later human disobedience, that act involved setting the desire of the flesh above the will of God. As a result of this, all people became "sons of disobedience" (Eph. 2:2). Christians have no choice, therefore, but to engage in a kind of spiritual warfare against their own natural tendency to disobey God (2 Cor. 10:5–6). They should aim to be as obedient to God's will as Christ was when He "became obedient to the point of death" (Phil. 2:8).

DISPENSATION—a period of time under which mankind is answerable to God for how it has obeyed the revelation of God that it has received. The term "dispensation" is found twice in the NKJV: "The dispensation of the fullness of the times" (Eph. 1:10) and "the dispensation of the grace of God�� (Eph. 3:2; administration, NIV). The KJV uses the term four times (1 Cor. 9:17; Eph. 1:10; 3:2; Col. 1:25).

Many Bible students believe all of history can be divided into several dispensations. According to this view, all of history has been pointing toward the SECOND COMING of Christ, when salvation will be made complete. Others reject this view, insisting that God has had faithful, loyal followers in all times who have lived according to His COVENANT with them.

Seven dispensations are commonly identified by traditional dispensationalists: *Innocence,* from Creation to the Fall of Adam and Eve and God's sending them out of the Garden of Eden (Gen. 3:24); *Conscience,* the covenant with Adam, ending with the judgment of the Flood (Genesis 9); *Human government,* the covenant with Noah, extending to the time of Abraham; *Promise,* from Abraham's call (Gen. 12:1) to Moses; *Law,* from the giving of the Law to Moses (Ex. 19:8, 20–31) to the death of Jesus Christ; *Grace,* from the death and resurrection of Christ to His Second Coming; *Kingdom,* the establishment of God's kingdom on earth and the thousand-year reign of Christ over the nations.

DISPERSION—a scattering of the Jewish people among other nations. Throughout their history, the Hebrew people have experienced many dispersions—a term which comes from a Greek word meaning “to scatter.” Some of these dispersions have been voluntary, while others have been forced upon them.

Voluntary movements were sometimes made by God’s people to escape the threat of destruction, as with those who moved to Egypt in the time of the prophet Jeremiah. Others left their homeland on various occasions with the expectation of pursuing an easier and more profitable way of life, as with the brothers of Joseph. Some migrants were most probably traveling merchants who chose to settle in a new homeland for business reasons, whereas others found themselves on foreign territory in a military capacity (2 Sam. 8:14).

While all Israelites regarded the land promised to them by God through Abraham as their natural home, none of them were ever compelled to live in it for an entire lifetime. In periods of economic hardship or political upheaval many took advantage of the opportunity to leave and begin life afresh in another country.

But forced dispersion was another matter. Periods of captivity for Israel may have begun as early as the invasion by Shishak of Egypt, about 926 B.C. (1 Kin. 14:25–26). But most significant were the fall of Israel to the Assyrians in 722 B.C. and the collapse of Judah before Babylonian attacks in 597–581 B.C. Already in 732 B.C. Tiglath-Pileser III had carried Reuben, Gad, and the half-tribe of Manasseh captive to Mesopotamia when Damascus fell. A decade later the capture of Samaria resulted in the remaining Israelite tribes being carried away as captives to ASSYRIA.

The end of national life in JUDAH began with the first attack on Jerusalem by the BABYLONIANS in 597 B.C. The final attack in 581 B.C. marked the end completely. By the end of this period, a total of some 4,600 prominent persons had been deported from Judah (Jer. 52:28–30). This number probably did not include family members or servants. The total may well have been many times the number recorded by Jeremiah. The dispersion actually began earlier in Judah, for early in his ministry Jeremiah reported that a significant number of Jewish emigrants lived in such Egyptian cities as Migdol, Tahpanhes, and Noph (Memphis).

The prophet ministered to these people even before Jerusalem fell (Jer. 43:8; 44:1).

But the settlement in Egypt was small compared to that in Assyria, Babylonia, and Persia as a result of the deportation from Israel and Judah. Captives from the Northern Kingdom were apparently absorbed completely into their foreign surroundings. But a small group of Jews ultimately returned from Persia to Judah as a result of the decree of Cyrus (538 B.C.). Those who remained behind in Babylonia formed the basis of the Dispersion that was well known in New Testament times (John 7:35; Acts 2:9–11).

This dispersed Jewish community in Mesopotamia flourished into the medieval Christian period, maintaining its distinctive religious practices. Earlier, it was here that the Babylonian TALMUD, a work that formed the basis for law and faith in the community, was compiled. The Dispersion had been supported by conditions in the Persian Empire and in the later Greek Empire, as the character of the crowd at Pentecost illustrates (Acts 2:9–11).

Interesting light has been shed on a fifth-century B.C. Jewish colony in Egypt by the discovery of the Elephantine papyri. These documents disclosed the existence of a Jewish trading community near Aswan that had its own temple worship. This community was also an important center for commerce in southern Egypt. With the rise of the Greek Empire, further Jewish settlements occurred in Egypt, along with a significant increase in the use of the Greek language across the Near East. One result of this was the translation of the Hebrew Scriptures into Greek at Alexandria, Egypt. This version (called the SEPTUAGINT) became so popular that the New Testament writers often quoted the Old Testament from it instead of using the traditional Hebrew text.

By 139 B.C. Jews who had migrated to Italy and settled in Rome were being expelled from the capital city. Even so, they had gained a foothold in Italy. By the beginning of the Christian period, colonies of Jews were scattered across the Near East and southeastern Europe. Although they were often disliked and sometimes persecuted, they managed to survive and prosper. By the time of Philo (20 B.C.—A.D. 50), a Jewish philosopher of Alexandria, an estimated one million Jews lived in Alexandria. An equal number had settled in both Persia and Asia Minor, and about 100,000 lived in Cyrenaica and Italy. The Jews who were dispersed throughout the world in this manner outnumbered the Jews who remained in their native land.

These colonies provided useful bases for evangelistic efforts by the apostle Paul and later Christian preachers. Eventually Christian communities were established in those cities that had a large Jewish population. Thus, the Dispersion helped to prepare the world for the reception and growth of the gospel.

• A stone carving from the palace of Tiglath-Pileser of Babylonia, showing the deportation of conquered citizens of Judah who lived in the city of Ashtaroth.

DISPERSION OF THE NATIONS—the dividing and scattering of the people of the earth after the FLOOD and the Tower of Babel through the three sons of Noah (Gen. 10:32; 11:9). Japheth's descendants were scattered to the north, Ham's to the south, and Shem's to the central regions between his two brothers.

DISQUALIFIED—the NKJV translation of the Greek word *adokimos* (1 Cor. 9:27; 2 Cor. 13:5–7; fail the test, NIV; Titus 1:16). In three others references, the NKJV translates the Greek word as debased

(Rom. 1:28; depraved, NIV), disapproved (2 Tim. 3:8), and rejected (Heb. 6:8). The literal sense of the word is “tested and proved to be false or unacceptable.” Borrowed from the athletic games, the word describes a contestant who, because of some infraction of the rules, is disqualified from winning the prize (1 Cor. 9:27; castaway KJV). Another metaphor is possible: a “counterfeit faith” (2 Tim. 3:8, NRSV). This suggests a coin that has been tested, proven false, and disapproved as legal tender.

DISSENSION—discord or strife that arises from a difference of opinion. The apostle Paul was accused of being “a creator of dissension” (Acts 24:5) because of His preaching of the gospel before the SANHEDRIN.

DISSIPATION—indulgent or wasteful living, especially excessive drinking. Drinking much wine leads to dissipation (Eph. 5:18). A bishop should not be guilty of dissipation (Titus 1:6–7). A Christian should separate himself from the dissolution that characterized his former life.

DISTAFF—a staff that holds unspun flax or wool for spinning into thread (Prov. 31:19).

DIVINATION (see MAGIC, SORCERY, AND DIVINATION).

DIVINE NAMES (see GOD, NAMES OF).

DIVINER (see MAGIC, SORCERY, AND DIVINATION; OCCUPATIONS AND TRADES).

DIVINER’S TEREBINTH TREE [TARE uh binth]—a tree that could be seen from the entrance to the city gate of Shechem (Judg. 9:37). Some scholars believe this tree was the same one mentioned in Genesis 12:6 or Genesis 35:4. Apparently it was assumed to be the tree associated with Abraham and Jacob. Those who practiced magic or sorcery at the tree considered it a scared place (plain of Meonenim, KJV; diviners’ oak, NASB, NRSV; soothsayers’ tree, NIV; Soothsayers’ Terebinth, REB).

Photo by Eitan F.

• The terebinth tree, also referred to as the oak tree by some translations, was considered sacred by some pagan worshipers of the ancient world (Hos. 4:13).

DIVORCE—the legal dissolution of a marriage.

The divine ideal for marriage is clearly a lifelong bond that unites husband and wife in a "one flesh" relationship (Gen. 2:24; Matt. 19:5). The marriage union is a holy condition founded by God and is not to be dissolved at the will of human beings (Matt. 19:6). Separations of this bond displease God and pose a serious threat to the social order: "And let none deal treacherously with the wife of his youth. For the LORD God of Israel says that He hates divorce, for it covers one's garments with violence" (Mal. 2:15–16).

The Law of Moses allowed a man to divorce his wife when she found "no favor in his eyes, because he has found some uncleanness in her" (Deut. 24:1). The primary purpose of this legislation was to prevent him from taking her again after she had married another man—"an abomination before the LORD" (Deut. 24:4).

This law was intended to discourage, rather than encourage, divorce. A public document known as a "certificate of divorce" was granted the woman. This permitted her the right to remarry without civil or religious sanction. Divorce could not be done privately.

The Mosaic Law called for severe penalties for certain types of "uncleanness." Adultery carried the death penalty by stoning for the woman. If a man believed that his wife was not a virgin when he married her, he could have her judged by the elders of the city. If they found her guilty, she could be put to death (Deut. 22:13–21). Although a man was allowed to divorce his wife, the wife was not allowed to divorce her husband for any reason. Legally the wife was bound to her husband as long as they both lived or until he divorced her (1 Cor. 7:39).

In Jesus’ day, confusion prevailed about the grounds for divorce. Even the rabbis could not agree on what constituted the “uncleanness” of Deuteronomy 24:1. Followers of Rabbi Shammai felt adultery was the only grounds for divorce. Those who followed Rabbi Hillel accepted many reasons, including such things as poor cooking.

The gospels record four statements by Jesus concerning divorce. In two of these He allowed divorce in the case of adultery. In Matthew 5:32 Jesus commented on the situation of both the woman and her new husband: “Whoever divorces his wife for any reason except sexual immorality causes her to commit adultery; and whoever marries a woman who is divorced commits adultery.”

In another statement, Jesus described the position of the man who divorced his wife: “Whoever divorces his wife except for sexual immorality, and marries another, commits adultery; and whoever marries her who is divorced commits adultery” (Matt. 19:9). While these two statements seem to allow divorce because of unfaithfulness, two other statements of Jesus appear to make no provision for divorce (Mark 10:11–12; Luke 16:18).

Are Jesus’ statements allowing divorce for infidelity in conflict with biblical statements that seem to forbid it entirely? Jesus’ statements in Mark and Luke were made in conversations with Pharisees about the Mosaic Law, which they believed allowed divorce on grounds other than adultery (Deut. 24:1–4). Jesus’ main point in these statements was that divorce is contrary to God’s plan for marriage and should never be taken lightly. Even though Moses allowed divorce, this was an exception granted under the law because of their “hardness” of heart (Mark 10:5). Jesus desired to put “teeth” into the Law by declaring that, even if the divorced couple had not been sexually unfaithful to each other, they would commit adultery in God’s sight if they now married other partners.

In allowing divorce for the single reason of "immorality," or illicit sexual intercourse, Jesus' thought is clearly that a person dissolves his marriage by creating a sexual union with someone other than the marriage partner. Such union violates the sacred "oneness" intended by God when he united Adam and Eve in the first marriage relationship (Gen. 2:18–25).

In the case of sexual unfaithfulness, the decree of divorce simply reflects the fact that the marriage has already been broken. A man divorcing his wife for this cause does not "make her an adulteress," for she already is one. Thus, divorce on the grounds of unchastity usually frees the innocent partner to remarry without incurring the guilt of adultery (Matt. 19:9). However, this is sometimes questioned. Although Jesus allowed divorce for adultery, He did not require it. On the contrary, He insisted that divorce disrupts God's plan for marriage and left the way open for repentance and forgiveness.

Paul was essentially in agreement with Jesus' teachings on marriage and divorce. However, the apostle dealt with new situations involving the marital conflict between believers and between a believer and an unbeliever.

In the case of two Christians, Paul admonished them to follow the Lord's teachings and be reconciled. In any event, neither is to marry another (1 Cor. 7:10–11). In 1 Corinthians 7:15, Paul says that a Christian whose mate has abandoned the marriage should be free to formalize the divorce: "If the unbeliever departs, let him depart; a brother or a sister is not under bondage in such cases." Many authorities hold that the phrase "not under bondage" means that a deserted Christian spouse may lawfully go from divorce to remarriage. But other scholars disagree with this interpretation. In any event, Paul encourages the believer to keep the marriage together in hopes that the unbelieving partner might be saved (1 Cor. 7:16).

DIZAHAB **[DIZ uh hab]** (*abounding in gold*)—a place in the desert near the site where Moses gave his farewell address to the nation of Israel (Deut. 1:1).

DOCTOR (see RABBI).

DOCTRINE—a body of beliefs about God, humankind, Christ, the church, and other related concepts considered authoritative and thus worthy of acceptance by all members of the community of faith.

Christ condemned the doctrine of the Pharisees because it was of human origin (Matt. 15:9; Mark 7:7). By contrast, Jesus' teaching was not systematic and repetitious. It was fresh and new (Matt. 7:28; Mark 1:22, 27; Luke 4:32).

After Pentecost, Christian doctrine began to be systematized (Acts 2:42). Doctrinal instruction was given by special teachers (1 Cor. 12:28–29; Gal. 6:6) to those who had responded to the gospel (Rom. 6:17). The earliest doctrine of the Christian church declared: (1) that Jesus was the Messiah, the Christ (Acts 3:18); (2) that God had raised Him from the dead (Acts 1:22; 2:24, 32); and (3) that salvation was by faith in His name (Acts 2:38; 3:16). These three truths were presented as a clear fulfillment of the promises of the Old Testament. Paul taught that true doctrine is essential for Christian growth (Eph. 4:11–16; 1 Tim. 4:6; 6:3; Titus 1:9) and that false doctrine destroys the church (Eph. 4:14; 2 Tim. 4:3).

DODAI [DOE die]—a form of DODO No. 2.

DODANIM [DOE dah nim]—a son of Javan (Gen. 10:4), also called Rodanim (1 Chr. 1:7). The reference may be to the people who lived on the island of RHODES, and on the neighboring islands in the Aegean Sea.

DODAVAH [DOE duh vah] (*beloved of the Lord*)—the father of Eliezer of Mareshah (2 Chr. 20:37; Dodavahu, NRSV, NIV, NASB, REB). Eliezer prophesied the destruction of Jehoshaphat's ships.

DODO [DOE doh] (*beloved*)—a name given to three Old Testament men:

1. The grandfather of Tola, a judge of the tribe of Issachar (Judg. 10:1).
2. The father of Eleazar, one of David's mighty men (2 Sam. 23:9; 1 Chr. 11:12). Also spelled Dodai (1 Chr. 27:4).
3. The father of Elhanan of Bethlehem, one of David's mighty men (2 Sam. 23:24; 1 Chr. 11:26).

DOE (see ANIMALS OF THE BIBLE).

DOEG [DOE egg]—an Edomite who was the chief of Saul's herdsmen. Doeg betrayed David and, on Saul's orders, killed eighty-five priests at Nob (1 Sam. 21:7; 22:9).

DOG (see ANIMALS OF THE BIBLE).

DONKEY (see ANIMALS OF THE BIBLE).

DOOR—the covering over an entrance into a tent (Gen. 18:1), a permanent house (Judg. 19:22), or a public building (Ezek. 47:1). The doors of Bible times were made of a wide variety of material, ranging from animal hides to wood and metal. Doors are also spoken of symbolically in the Bible. In speaking of Himself as the Good Shepherd, Jesus declared, "I am the door of the sheep" (John 10:7). Also see HOUSE.

DOORKEEPER (see OCCUPATIONS AND TRADES).

DOORPOSTS—the two sides of a doorway, similar to a doorframe. The Hebrews were ordered by the Lord to spread the blood of a sacrificial lamb on the doorposts of their houses during the PASSOVER while in captivity in Egypt. This was a sign of their loyalty to the Lord; it also was a sign for the destroying angel to pass over the houses of the Hebrews when the firstborn of Egypt were killed in the tenth and final plague that struck the land (Ex. 12:7). The Hebrews were later told to write sacred words on the doorposts of their houses as a reminder of God's commands (Deut. 6:9; 11:20). Also see HOUSE.

DOPHKAH [DAHF kuh]—a place in the Wilderness of Sinai between the Red Sea and Rephidim. Dophkah was the site of the first camp of the Israelites after they left the Wilderness of Sin (Num. 33:12–13).

DOR [dor]—a Canaanite town on the Mediterranean coast south of Mount Carmel and about 13 kilometers (8 miles) north of Caesarea (see Map 3, A–2). The town was captured by Joshua (Josh. 11:2; 12:23; 1 Chr. 7:29) and assigned to Manasseh (Josh. 17:11). However, its inhabitants could not be driven out (Judg. 1:27). The "regions of Dor" (Naphath-Dor, NRSV) was one of Solomon's tax districts (1 Kin. 4:11).

DORCAS [DOR cuss] (*gazelle*)—a Christian woman from Joppa known for befriending and helping the poor (Acts 9:36–43); Tabitha was her Aramaic name (it also means "gazelle"). She was raised from the dead by the apostle Peter. The Bible tells us little about her background, but it is possible that she was a woman of some wealth, or at least had connections with the wealthy. Dorcas may well have been one of the early converts of Philip the evangelist, who established a Christian church at Joppa.

DOT—RSV word for TITTLE (Matt. 5:18; Luke 16:17; the least stroke of a pen, NIV; stroke, NRSV).

DOTHAN [DOE thun]—a city of the tribe of Manasseh situated west of the Jordan River and 19 kilometers (12 miles) northeast of Samaria near Mount Gilboa (see Map 4, B–3). It was here that Joseph found his brothers tending their sheep. They put him in a pit and later sold him into slavery (Gen. 37:17). At Dothan the Syrians were blinded by God in the time of Elisha (2 Kin. 6:8–23). Dothan's modern name is Tell Dotha.

Photo by Howard Vos

- The mound of Dothan (center), the Old Testament city where Joseph’s brothers threw him into a pit and later sold him to slave traders (Gen. 37:17–28).

DOUBLE—twice as much in amount, number, or value (Gen. 43:12; Ex. 22:4–9; Is. 40:2). Elisha asked that a double portion of Elijah’s spirit be given to him (2 Kin. 2:9). To be double-tongued (1 Tim. 3:8) is to use double-talk—to be insincere or hypocritical. To be double-minded (James 1:8; 4:8), literally “two-souled,” is to be divided in thinking—to waver or falter between two opinions.

DOUBT (see UNBELIEF).

DOUGH (see BREAD).

DOVE (see ANIMALS OF THE BIBLE).

DOVE’S DUNG (see PLANTS OF THE BIBLE).

DOWRY—a gift given to the father of one’s bride. In the ancient world, when a man married, he was expected to give something to the woman’s father. This was not considered a payment or a purchase price for a wife, but compensation to the father for the loss of her help as a daughter. The dowry could be money or goods (Gen. 34:12; Ex. 22:16–17), service to make up for the loss (Gen. 29:15–30), or the performance of some assigned task (1 Sam. 18:25–27; Judg. 1:12). Through the trickery of Laban, JACOB was forced to give fourteen years of labor as a dowry for Laban's daughter, Rachel (Gen. 29:15–30).

DOXOLOGY—a declaration of praise to God or a brief hymn expressing His power and glory. The word itself does not appear in the Bible, but the concept is certainly present. Several passages in the Bible are called doxologies because of their clear declaration of praise to God.

One such passage is called the *Gloria in Excelsis,* or "Greater Doxology" (Luke 2:14). The title comes from the opening words of the angels to the shepherds when they announced the birth of Jesus in Bethlehem: "Glory to God in the Highest." The words of another doxology are found at the end of the Lord's prayer: "For Yours is the Kingdom and the power and the glory forever" (Matt. 6:13). The *Gloria Patri,* "Glory be to the Father, and to the Son, and to the Holy Ghost, world without end, Amen," is known as the "Lesser Doxology." This statement is not found in the Bible, although it reflects scriptural teaching.

Similar expressions offering praise and glory to God are also found in the Old Testament (1 Chr. 29:11; Ps. 8:1; 41:13; 72:18–19; 89:52; 106:48; 150). A strong statement of praise is also found in the stanza of a hymn, "Praise God from whom all blessings flow," which has come to be known as the Doxology.

DRACHMA [DROCK muh] (see MONEY OF THE BIBLE).

DRAGNET—a net in which fish are trapped as it is dragged along the bottom of a stream (Hab. 1:15–16; Matt. 13:47).

DRAGON (see ANIMALS OF THE BIBLE).

DRAGON, BEL AND THE (see APOCRYPHA, THE).

DRAGON WELL (see SERPENT WELL).

DRAM (see DARIC).

DRAWER OF WATER (see OCCUPATIONS AND TRADES).

DREAM—a state of mind in which images, thoughts, and impressions pass through the mind of a person who is sleeping. Dreams have had a prominent place in the religious literature of ancient peoples. In ancient times, dreams—especially those of kings and priests—were thought to convey messages from God (Num. 12:6; Gen. 31:10–13). In the Bible these were sometimes prophetic in nature. Elihu stated clearly his belief that God speaks through dreams (Job 33:14–15).

In a dream God warned Abimelech, the king of Gerar, not to touch Sarah, because she was Abraham's wife. The Lord spoke to Jacob in a dream in which He renewed the COVENANT and assured Jacob of His protection and presence.

Two special cycles of dreams in which expert interpretation was involved occur in the Old Testament. The first cycle related to Joseph (Gen. 37:5–10), or his officers. The second cycle involved Daniel (Dan. 2:14–45), with the dreams coming to Nebuchadnezzar of Babylon. The dreams in each case pertained to events of the future. God granted the ability to interpret these dreams to Joseph (Gen. 40:8; 41:12) and Daniel (Dan. 2:20–45).

In the Old Testament dreams were frequently associated with the prophets of Israel (Deut. 13:1–5; Jer. 23:25–32). But dreams, with their proposed prophecies, were not accepted uncritically. False prophets and their prophecies had to be recognized and rejected. Jeremiah, especially, denounced the prophets who spoke with lies.

In the New Testament, God appeared to Joseph in a dream after His announcement of the forthcoming birth of Jesus (Matt. 1:20). God also spoke through these dreams to protect the infant Jesus (Matt. 2:13–14).

DREGS—solid material settled to the bottom in a liquid, especially wine (Zeph. 1:12). The word is used symbolically to refer to the final amount of the Lord's wrath poured out in judgment (Ps. 75:8; Is. 51:17). The dregs are the worthless, bitter remnants left when the wine is gone. To drink the dregs is to swallow the bitter and undesirable, a fitting expression of judgment.

DRESS OF THE BIBLE—The warmth of Canaan's climate led the people to prefer loose-fitting clothes, while the drab landscape may have contributed to their preference for bright colors in their garments. Clothing styles remained essentially the same throughout the period covered by the Old and New Testaments.

Clothing was made from simple material, such as leather or goat's hair. In the early period of their history, the Hebrews were a people who tended flocks and herds. Thus, they wove most of their clothes from plentiful wool. The flax plant provided linen for the more formal clothing of the priests or the wealthier classes.

Many Israelite homes had looms for weaving cloth. Colorful embroidery enlivened the fancier clothes. Purple dye was taken from a Mediterranean shellfish. Red came from insects taken from oak trees. Pomegranate and other plants provided blue dye.

General terms for clothing in the Bible include attire and raiment. But many specific items of dress are also mentioned. The following list of specific items is keyed to the NKJV. But variant terms from five additional popular English versions—KJV, NASB, REB, NIV, and NRSV—are also cross-referenced to this list.

Any student who compares clothing terms in these six translations will notice many differences in the translation of the same Hebrew or Greek word from one version to another. This shows that scholars are not always sure about exactly how the word for an item of clothing should be translated. For serious Bible study, be sure to compare the rendering of several different translations.

Apron (see *Belt/Sash*).

Belt/Sash. The belt, made of leather, cloth, or cord, was worn around the waist, much like the belt of today. The Bible mentions belts worn by Elijah (2 Kin. 1:8) and John the Baptist (Matt. 3:4). The rich man's leather belt might hold his sword, dagger, knife, or an inkhorn for writing. The scribe's reed or pen was also carried in the belt (Ezek. 9:2, 11).

When Elijah "girded up his loins" (1 Kin. 18:46), he was probably tucking up the loose ends of his cloak, or outer garment, into his belt. Peter urged the early Christians to "gird up the loins of your mind" (1 Pet. 1:13)—to open themselves to Jesus' message. Agabus bound Paul's hands and feet with his own belt (Acts 21:11).

The sash was longer than the belt. It consisted of a piece of folded cloth wound two or three times around the waist. When made into a pouch, it might serve as a pocket for carrying money, other valuables (Matt. 10:9; Mark 6:8), or even food. Shepherds might even carry a lamb in their sash.

Other words for belt or sash used by other translations are girdle (KJV) and belts (REB).

Cloak (see *Mantle*).

Coat (see *Mantle*; *Tunic*).

Girdle (see *Belt/Sash*).

Mantle. This item of clothing was the distinctive Hebrew outer garment, made of two pieces of thick woolen material sewn together, with slits rather than sleeves for the arms. In Old Testament times the mantle was usually brightly colored. Joseph's "tunic of many colors" (Gen. 37:3) was probably a mantle of woven, bright strips.

The Lord commanded the people of Israel to add blue tassels to the corners of their outer garments, as reminders to obey His commandments (Num. 15:38). This custom degenerated into a mere outward show of piety, and it was condemned by Jesus (Matt. 23:5).

Typically, Israelites slept on the floor with their mantle used as a covering to keep them warm. This was especially true for travelers, shepherds, or poor people, so a person's mantle was not to be kept as collateral for a loan (Ex. 22:27). In times of anguish, people often tore their mantles to show their distress (Job 2:12; Ezra 9:3).

A handy, one-piece garment, the mantle protected a person from the weather. Because it fitted loosely, it could also be used to conceal or carry items. The typical Israelite mantle hung below the knees and was decorated with fringe.

Other words for mantle used by various English translations are cloak, coat, robe, and wimple.

Robe (see *Mantle*).

Sandals. The sandals worn by the Israelites were of cloth, wood, or dried grass, held on the foot by a thong or strap (Is. 5:27; Mark 1:7). Sandals were worn by all classes in Canaan, unlike Egypt where some people went barefoot. Women wore them too, as in the Song of Solomon (7:1). A certain kind of sandal for females had two straps, one between the big toe and the second toe, and another circling the instep and heel.

During mealtimes, people apparently removed their sandals, as when Jesus washed His disciples' feet (John 13:5–6). However, the Israelites kept their sandals on their feet while eating the Passover meal, preparing to leave Egypt (Ex. 12:11). Sandals were to be taken off as a sign of reverence, as God said to Moses: "Take your sandals off your feet, for the place where you stand is holy ground" (Ex. 3:5).

Another word for sandals used by some English translations of the Bible is shoes.

Photo by Howard Vos

- Ornamental sandals discovered in the tomb of Pharaoh Tutankhamun (King Tut) of Egypt.

Sash (see *Belt/Sash*).

Shirt (see *Tunic*).

Shoes (see *Sandals*).

Tunic. The tunic was a long piece of cloth folded in half, with holes for the arms and head. Also known as the inner garment, it was worn under the mantle, or outer garment. The tunic was generally made of leather, haircloth, wool, or linen. Jesus' tunic at the crucifixion was from one piece of cloth, since it had no seam (John 19:23). Women as well as men wore a tunic, often blue in color. Other words for tunic used by various English translations are coat and shirt.

Wimple (see *Mantle*).

Clothing for Special Occasions. In addition to the items of everyday dress used by God's people, the Bible also mentions the following specific clothes used for special occasions.

Mourning or repentance garments—Dark-colored sackcloth of coarse goat's hair was worn by Israel to lament the loss of his son Joseph (Gen. 37:34). Job wore sackcloth in his time of sorrow (Job 16:15). Eventually "sackcloth and ashes" became a symbol of repentance (Matt. 11:21). The dark sackcloth of the Israelites is similar to the western tradition of somber colors at funerals.

Robe of honor—Special robes were worn by people in high political positions in the ancient world. Such a robe was given to Joseph by the Pharaoh of Egypt (Gen. 41:42).

Wedding garments—In New Testament times, the mother of the family often kept her wedding dress for her daughter to use at her wedding. She usually stored it in a box to protect it from moths alluded to by Jesus (Matt. 6:19). The wedding dress was usually white silk, perhaps embroidered. The bride also wore a veil and considerable jewelry (Is. 49:18). The bridegroom's attire resembled that of a king. He might also wear a garland. Festive robes were also given to the guests at a wedding, as in Jesus' parable where a man was turned away for wearing inappropriate clothes (Matt. 22:11).

Winter clothing—The Israelites wore fur dresses or animal-skin cloaks in winter time. The rich wore expensive robes (Prov. 31:21), and the poor made do with common garments of "coarse hair" (Zech. 13:4), probably made from animal skins.

Photo by Gustav Jeeninga

- An Arab bedouin with a headdress for protection against the sun. The high priest of the nation of Israel also wore headgear, referred to by some translations as a turban (Ex. 28:40).

DRINK—the liquid necessary to sustain life. Water, milk, and wine were the most common forms of drink.

The hot, dry summers of Canaan required a dependable supply of water. Even travel routes were marked with watering places, usually WELLS or CISTERNS (Gen. 24:11; Ex. 15:27). During Israel's years of wandering in the wilderness, water from a rock furnished water for the people (Ex. 17:6). Later the psalmist David spoke of being led "beside still waters" (Ps. 23:2).

Because of the dry climate, it was necessary to store drinking water in cisterns. In unusually dry times water even had to be bought (Deut. 2:28; Lam. 5:4), and people might wander from city to city begging for water (Amos 4:8). Families kept cows, sheep, goats, or camels for milk; they also kept vineyards for winemaking (1 Kin. 4:25; Zech. 3:10).

The Bible also speaks of drink in several symbolic ways. The earth "drinks" the rain (Heb. 6:7); killing one's enemy is to "drink blood" (Ezek. 39:18); evildoing is "drinking" evil (Job 15:16; Prov. 4:17; 26:6); and the sinful "drink" God's wrath (Rev. 14:10). In contrast, one can "drink" from the wells of salvation (Is. 12:3) and "drink" the blood of Jesus (John 6:54–55). The water of life satisfies all desires (John

4:14), and all who are thirsty are invited to come and "drink" (Is. 55:1; Rev. 22:17).

DRINK OFFERING (see SACRIFICIAL OFFERINGS).

DRINK, STRONG—any beverage that intoxicates. Most Old Testament references to strong drink are to beer, the manufacture of which was a thriving industry in ancient times. Strong drink was forbidden to the priest when he was officiating at the altar of sacrifice (Lev. 10:9) and to the Nazirite during his vow (Num. 6:3). It was also prohibited for princes (Prov. 31:4), but it was permitted the Israelite when eating at the sanctuary (Deut. 29:6). Samson's mother (Judg. 13:4, 7, 14), Hannah (1 Sam. 1:15), and John the Baptist (Luke 1:15) abstained from taking strong drink. Those who drank excessively were called drunkards (Ps. 69:12).

The prophet Isaiah pronounced a woe on those who rose up early in the morning in order to follow strong drink (Is. 5:11). Israel's priests and prophets were accused of having erred through intoxicating drink (Is. 28:7). The people seemed to welcome false prophets who encouraged excessive drinking of wine and strong drink (Mic. 2:11).

In spite of all the commands against strong drink, it apparently had some medicinal value during Bible times. Along with wine, strong drink was listed as a sedative for the distressed (Prov. 31:6).

DRIVER (see OCCUPATIONS AND TRADES).

DROMEDARY (see ANIMALS OF THE BIBLE).

DROPSY (see DISEASES OF THE BIBLE).

DROSS—the residue left at the end of the smelting process after metal has been separated from the impurities. Dross was a symbol for the imperfection of sinful Israel. In the smelting process, heat is applied to ore that contains precious metal. This causes the imperfections to separate, leaving only the pure metal. The prophet Isaiah warned the nation of Israel that it had become impure and would require purging in this way (Is. 1:22–25).

DROUGHT (see FAMINE).

DRUNKENNESS—a drugged or deranged condition that results from drinking intoxicating beverages (1 Cor. 5:11; 6:10; Eph. 5:18). Drunkenness regularly appears in lists of vices in the New Testament (Luke 21:34; Rom. 13:13; Gal. 5:21).

Noah, who planted a vineyard and drank its wine after the Flood, is the first intoxicated man mentioned in the Bible (Gen. 9:20–21). While intoxicated, Lot fathered sons by his daughters (Gen. 19:32–38). People thought the apostles were drunk on the Day of Pentecost (Acts 2:15), and drunkenness was apparently a problem in the Corinthian church (1 Cor. 11:21).

Common symptoms associated with drunkenness and mentioned in the Bible include the drunkard and his songs (Ps. 69:12), his reeling and staggering (Job 12:25; Jer. 23:9), his vomiting (Is. 28:8; Jer. 25:27; 48:26), and his drugged condition (Joel 1:5).

Drunkenness is also spoken of figuratively in the Bible to describe a helpless people whose ways have brought them punishment from the Lord (Is. 29:9; Jer. 13:13; Ezek. 23:33). Symbolically, one may also be drunk from the Lord’s fury (Is. 63:6; Jer. 25:27; Lam. 4:21) and the “wine” of fornication (Rev. 17:2).

DRUSILLA [droo SILL uh]—youngest daughter of Herod Agrippa I by his wife Cypros. Drusilla was the wife of Felix, the governor of Judea. While he was a prisoner, the apostle Paul pleaded his case before Felix and Drusilla: “Now as he [Paul] reasoned about righteousness, self-control, and the judgment to come, Felix was afraid” (Acts 24:25). The Scriptures do not record Drusilla’s reaction.

According to the Jewish historian, Josephus, Drusilla was a Jewish woman who married Azizus, king of Emesa, who then converted to Judaism. Because of Drusilla’s great beauty, Felix desired her for his wife. Drusilla then left Azizus and married the Gentile Felix in defiance of Jewish law (Acts 24:24).

DUKE (see OCCUPATIONS AND TRADES).

DULCIMER (see MUSICAL INSTRUMENTS OF THE BIBLE).

DUMAH [DEW mah]—the name of one man and two places in the Old Testament:

1. A descendant of Ishmael and the ancestor of an Arabian tribe (Gen. 25:14; 1 Chr. 1:30).
2. A town in the hill country of Judah (Josh. 15:52). Its site is modern ed-Domeh, about 13 kilometers (8 miles) southwest of Hebron.
3. A symbolic name of EDOM, or a place in Arabia (Is. 21:11).

DUMB SPIRIT, DUMBNESS (see DISEASES OF THE BIBLE).

DUNG—literally, waste produced by humans and animals as a part of the process of digesting food (Ex. 29:14; Lev. 4:11; Job 20:7). The word is also used in a general or symbolic way to describe what is useless, rejected, or despised (Jer. 16:4; refuse, NIV). It is in this sense that Paul evaluates the accomplishments of his life before Christ (Phil. 3:8; rubbish, NIV), and the fate of Jezebel is described (2 Kin. 9:37).

Dung was used in Bible times as fertilizer. Dried dung was also used as a fuel. The prophet Ezekiel, for example, was commanded to bake his bread by using human dung. When he complained, God allowed him to use cow's dung (Ezek. 4:12, 15).

DUNG GATE (see GATES OF JERUSALEM AND THE TEMPLE).

DUNG HILL—KJV phrase for a heap or pit of human and animal wastes, used to fertilize plants in Bible times (Is. 25:10; refuse heap, NKJV; manure, NIV).

DUNG PORT (see GATES OF JERUSALEM AND THE TEMPLE).

DUNGEON (see PRISON).

DURA [DEW ruh]—a plain in Babylonia where King Nebuchadnezzar set up a giant golden image (Dan. 3:1).

DUST—loose earth. God fashioned Adam out of the dust of the earth (Gen. 2:7). Because he led people to sin, the serpent was cursed to eat dust as he crawled on his belly (Gen. 3:14). Dust was poured upon the head as a sign of mourning. Dust is also used as a symbol for a numberless multitude (Gen. 13:16), for death (Gen. 3:19; Job 10:9; Eccl. 12:7), and the grave (Dan. 12:2).

DUTY—obligatory tasks or service rendered to God (Eccl. 12:13). In the Old Testament, people's basic duty was contained in the Ten Commandments (Ex. 20:1–17). But Jesus summed up our duty in His commandments to "love God" (Matt. 22:37) and "love your neighbor as yourself" (Matt. 22:39).

DWARF (see DISABILITIES AND DEFORMITIES).

DWELLING—the place where someone lives. This term could refer to a tent (Gen. 25:27), a HOUSE (2 Sam. 7:1), or God's dwelling, heaven (1 Kin. 8:30). The Hebrews lived in tents during their early history. They did not have permanent houses until they settled the land of Canaan under Joshua. The word "dwelling" is also used symbolically in the Bible. The Psalmist sang, "Lord, You have been our dwelling place in all generations" (Ps. 90:1).

DYER (see OCCUPATIONS AND TRADES).

DYSENTERY (see DISEASES OF THE BIBLE).

E

EAGLE (see ANIMALS OF THE BIBLE).

EAGLE OWL (see ANIMALS OF THE BIBLE).

EAR—an organ of hearing. The Bible speaks often of ears in a literal way (Gen. 35:4; Deut. 15:17). But far more significant is the use of the word ear in a figurative sense to speak of hearing and even of understanding. Thus the verb "gave ear" means paid careful attention. Stopping up the ears means refusing to listen (Acts 7:57). To "incline your ear to" suggests the desire to understand (Prov. 2:2). "Even to His ears" symbolizes that He hears prayer, as opposed to idols, which cannot hear (Ps. 18:6; 115:6; 135:17).

EARNEST—a down payment or first installment given by a buyer to a seller to bind a contract, as a promise that the full amount will be paid at a later time. Paul wrote, God has "given us the Spirit in our hearts as a deposit" (2 Cor. 1:22; earnest, KJV)—that is, as a guarantee of our inheritance (2 Cor. 5:5; Eph. 1:14; earnest, KJV; deposit, NIV; pledge, NASB, REB). The Spirit is not only the pledge of our complete salvation but also the foretaste of our future redemption (Rom. 8:23).

EARRINGS—pieces of jewelry worn on the earlobe in Bible times (Gen. 35:4). While these were generally worn only by Hebrew women, the men among the ancient ISHMAELITES apparently wore earrings (Judg. 8:24–25). Earrings were generally fashioned from silver or gold. Also see JEWELRY.

EARTH—the planet on which mankind lives. "The earth is the LORD's," wrote the psalmist, "and all its fullness" (Ps. 24:1). God is sovereign over the earth. All its living creatures, including human beings, are subject to His rule. The Israelites were promised that if they obeyed God's will and kept His laws, the earth would produce fruitful harvests; if they were disobedient, however, the crops would fail and famine would come (Deuteronomy 28).

After the FALL in the Garden of Eden, the earth was put under a curse. The Lord God said to Adam, "Cursed is the ground for your sake; in toil you shall eat of it all the days of your life. Both thorns and thistles it shall bring forth for you" (Gen. 3:17–18). The "ground" in this passage refers to the soil that produces food.

The apostle Paul wrote that the whole creation—including the earth and mankind—was "subjected to futility" and groans to "be delivered from the bondage of corruption" (Rom. 8:20–21). At the end of the age, however, the earth will be given renewed life, fertility, and productivity (Rev. 21:1).

EARTH, ENDS OF THE—the farthest regions of the world. The phrase is found often in the Old Testament (1 Sam. 2:10; Job 28:24; Ps. 59:13; 67:7; Is. 24:16; 40:28; Jer. 31:8; 51:16). But the most important use of this phrase occurs in the Book of Acts: "You will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth" (Acts 1:8, NIV). This reiterates the ancient promise made to Abraham, now expressed in terms of the gospel of Christ, that the Gentiles would be brought to a saving knowledge of the Lord (Gen. 12:3; Gal. 3:8).

EARTH, FOUR CORNERS OF THE—a phrase found in Isaiah 11:12 and Revelation 7:1. To the people of Bible times the earth was flat and square. They knew nothing of a spherical earth which orbited the sun. The prophet Isaiah declared that the Lord will "gather together the dispersed of Judah from the four corners of the earth" (Is. 11:11–12). The same thought might be expressed today as "from every point of the compass."

EARTH, THE NEW—the new physical universe that God will create at the end of time. After God created the heavens and the earth, humanity sinned and fell under God's curse (Genesis 3). One aspect of that curse was the desolation of the land of Israel when God's people rebelled against God. That desolation was described as "without form, and void" (Jer. 4:23) like the first unformed earth (Gen. 1:2). But God promised that He would create a new heaven and earth (Is. 65:17; 66:22), a promise to be fulfilled when the events foretold in Revelation 21–22 occur.

The occupation of the land was an important part of God's plan for man. Abraham and his descendants were promised a land, and Israel enjoyed the partial blessings of that land. But God always wanted to extend these blessings to all lands. This desire of God will be met when the new earth is created. For the present, the earth remains under God's curse, which brings much pain and suffering (Rom. 8:19–22). But God's Spirit also groans in supportive prayer for the weakness of God's people until the new earth appears (Rom. 8:26–27).

EARTH, PILLARS OF THE—a phrase found in 1 Samuel 2:8: "For the pillars of the earth are the LORD's, and He has set the world upon them." A pillar is a support for holding up a building. The idea that the earth is supported by pillars, or upon foundations of some sort, is found often in the Old Testament (Ps. 18:15; Jer. 31:37; Mic. 6:2). The eternal God is the ultimate foundation on which the pillars of the earth rest.

EARTH, VAULTED—a phrase used in a pictorial way to show the view of the universe held by the ancient Hebrews. Many scholars believe the Israelites thought of the heavens as a solid dome above the earth—thus the description of God in some translations as founding "His vault upon the earth" (Amos 9:6; NRSV, NASB). The Hebrew word translated as vault actually means "something held firmly together." The NKJV translates the phrase as "founded His strata in the earth."

EARTHQUAKE—a trembling or convulsion of the earth, often accompanied by volcanic eruptions. Earthquakes may cause fissures in the earth, avalanches, loud rumbling noises, and destructive fires (Num. 16:32; 1 Kin. 19:11).

A notable earthquake occurred during the reigns of Uzziah, king of Judah (792–740 B.C.), and Jeroboam II, king of Israel (793–753 B.C.). Amos dated his prophecy "two years before the earthquake" (Amos 1:1), and Zechariah wrote about "the earthquake in the days of Uzziah king of Judah" (Zech. 14:5). Earthquakes were common in ancient Israel. A notable earthquake took place in 31 B.C. during the reign of Herod the Great.

An earthquake occurred at the crucifixion of Jesus (Matt. 27:51–54), and another occurred at His resurrection (Matt. 28:2). A great earthquake occurred in Macedonia when Paul and Silas were in jail at

Philippi, “so that the foundations of the prison were shaken” (Acts 16:26).

The Bible uses earthquakes as symbols of God’s power (2 Sam. 22:8), presence (Ps. 68:8), revelation (Ex. 19:18), and judgments (Ezek. 38:19–23).

Jesus said that “famines, pestilences, and earthquakes in various places . . . are the beginning of sorrows” (Matt. 24:7–8). All these events are only “the beginning” (Matt. 24:8) that will end in the catastrophic disasters of the last days. The Book of Revelation uses earthquakes as a symbol of the upheavals in the religious and political realms that will precede and accompany the second coming of Christ (Rev. 6:12).

EAST (see DIRECTION).

EAST, CHILDREN OF—inhabitants of the lands east of Palestine, bordering on the desert (Judg. 6:3, 33).

EAST GATE (see GATES OF JERUSALEM AND THE TEMPLE).

EAST WIND (see WINDS).

EASTER—a feast or festival of the Christian church that commemorates the resurrection of Christ. It is celebrated on the first Sunday following the full moon that occurs on or after March 21—or one week later if the full moon falls on Sunday. In other words, Easter falls between March 22 and April 25.

Easter was originally a pagan festival honoring Eostre, a Teutonic goddess of light and spring. At the time of the vernal equinox (the day in the spring when the sun crosses the equator and day and night are of equal length), sacrifices were offered in her honor. As early as the eighth century, the word was used to designate the annual Christian celebration of the resurrection of Christ.

The only appearance of the word Easter (KJV) is a mistranslation of *pascha,* the Greek word for “Passover” (Acts 12:4).

Also see PASSOVER.

EASTERN SEA—a lake on the southeastern boundary of the land of Israel (Ezek. 47:18), also known as the Salt Sea or the DEAD SEA.

EATING—the consumption of food at mealtime. The Israelites ate in the morning and in the evening (Ex. 16:12; John 21:4–5, 12). But this custom did not prohibit a snack at other times. For instance, laborers ate a light meal at noon (Ruth 2:14). Israelites were accustomed to wash their hands both before and after eating (Matt. 15:2; Luke 11:38), because food was lifted to the mouth with the fingers. Prayers were also offered before partaking of food (1 Sam. 9:13) in honor of God, who sent the rain and harvest.

Like the ancient Egyptians and Greeks and the modern Arabs, the Hebrew people sat while eating, probably on mats spread on the floor or ground (Gen. 27:19; Judg. 19:6). They later adopted the practice of reclining upon cushions, couches, or divans (Esth. 1:6; 7:8).

EBAL [EE buhl]—the name of two men and a mountain:

1. A son of Shobal and a descendant of Seir the Horite (Gen. 36:23).
2. A mountain north of Shechem and opposite Mount GERIZIM (Deut. 11:29; see Map 3, B–3). Moses gave instructions to the Israelites about a religious ceremony they should observe after they crossed the Jordan River into the Promised Land. Moses also instructed that stones be set up on Mount Ebal and an altar built to the Lord (Deut. 27:4–5).

   At a later time, Joshua and the other leaders of the Israelites did all these things as Moses had commanded (Josh. 8:30–35). Joshua renewed the covenant by building “an altar to the LORD God of Israel in Mount Ebal” (v. 30), by offering “burnt offerings” and “peace offerings” to the Lord (v. 31), by writing on the stones the law of Moses (v. 32), and by reading the words of the law to the assembled multitude (vv. 33–35).

   When Joshua read the blessings of the law, the people on Mount Gerizim responded with an “Amen”; when he read the curses, the people on Mount Ebal responded with an “Amen.” Hence, Mount Ebal became known as the Mount of Cursing. Ebal is somewhat higher than Gerizim. The tops of the two mountains are about 3 kilometers (2 miles) distant from each other. The modern name of Mount Ebal is Jebel Eslamiyeh.
3. A son of Joktan, a descendant of Shem (1 Chr. 1:22; Obal, Gen. 10:28), possibly an ancestor of an Arabian tribe.

Photo: Levant Photo Service

• Mount Ebal, with the excavated remains of the city of Shechem (modern Nabus) in the foreground.

EBED **[EH bed]** (*servant*)—the name of two men in the Old Testament:

1. The father of Gaal (Judg. 9:26–35).
2. A descendant of Adin (Ezra 8:6). Ebed returned to Judah with Ezra from the captivity.

EBED-MELECH **[E bed ME leck]** (*servant of the king*)—an Ethiopian eunuch who served Zedekiah, king of Judah. Ebed-Melech rescued the prophet Jeremiah from a dungeon (Jer. 38:7–13). Later, Jeremiah informed him that he would be spared when the Babylonians captured Jerusalem (Jer. 39:15–18).

EBENEZER **[ebb un EE zur]** (*stone of help*)—the name of a place and a monument in Israel:

1. A place where Israel was defeated by the Philistines and the ARK OF THE COVENANT was captured (1 Sam. 5:1). Its location was perhaps at modern Izbet Sarteh near Aphek.

2. A stone erected by Samuel to commemorate Israel’s victory over the Philistines. It may have been named after Ebenezer No. 1 to show that Israel’s defeat there twenty years before had been reversed (1 Sam. 7:12).

Photo by Howard Vos

• Excavated remains of Israelite houses at Ebenezer, where the Philistines captured the Ark of the Covenant from Israel (1 Sam. 4:1–22).

EBER **[EE bur]** (*on the other side of*)—the name of six people or groups of people:

1. A descendant of Shem and an ancestor of Christ (Gen. 10:21, 24–25; Heber, Luke 3:35, KJV).
2. A name denoting the descendants of Eber; or, perhaps, a reference to those who lived “across” the Euphrates River (Num. 24:24). Also see HEBER.
3. A family of the tribe of Gad (1 Chr. 5:13).
4. A family of the tribe of Benjamin (1 Chr. 8:12).

5. Another family of the tribe of Benjamin (1 Chr. 8:22).
6. A priest, the head of the house of Amok (Neh. 12:20).

EBEZ [EH bez]—a form of ABEZ.

EBIASAPH [eh BUY uh saf] (*the father has gathered*)—a Levite whose descendants were doorkeepers of the tabernacle (1 Chr. 6:23; 9:19; also spelled Abiasaph, Ex. 6:24).

EBONY (see PLANTS OF THE BIBLE).

EBRON [EE brun]—a town in the territory alloted to Asher (Josh. 19:28; Hebron, KJV). Ebron may be identical with Abdon (Josh. 21:30; 1 Chr. 6:74).

EBRONAH [ih BROH nah]—a form of ABRONAH.

ECBATANA [ECK bat uh nuh]—a form of ACHMETHA.

ECCE HOMO—the Latin translation of Pilate's words, "Behold the Man!" (John 19:5). The so-called Ecce Homo arch in Jerusalem is near the GABBATHA where Jesus faced Pilate (John 19:13).

ECCLESIASTES, BOOK OF—a wisdom book of the Old Testament that wrestles with the question of the meaning of life. It takes its name from the Greek word, *ekklesiastes,* meaning "convener of an assembly." The book is often referred to by its Hebrew name, *qoheleth,* which means "preacher" or "speaker."

Theme of the Book. The second verse of Ecclesiastes, "Vanity of vanities, all is vanity" (1:2), eloquently summarizes the underlying theme of the book—that all human achievements are empty and disappointing when pursued as ends in themselves. Many passages in Ecclesiastes appear to be as pessimistic and depressing as this statement because they point out the folly of pursuing selfish goals. One after the other, the author shows how wisdom, pleasure, hard work, popularity, wealth, and fame fail to bring lasting satisfaction. But the book ends on a triumphant note as the reader is asked to consider life's highest good: "Fear God and keep His commandments, for this is the whole duty of man" (12:13).

Authorship and Date. King Solomon of Israel, a ruler noted for his great wisdom and vast riches, has traditionally been accepted as the author of Ecclesiastes. Evidence for this is strong, since Solomon fits the author's description of himself given in the book: "I, the Preacher, was king over Israel in Jerusalem. And I set my heart to seek and search out by wisdom concerning all that is done under heaven" (1:12–13). But some scholars claim that Solomon could not have written the book because it uses certain words and phrases that belong to a much later time in Israel's history. These objections by themselves are not strong enough to undermine Solomon's authorship, however. The book may have been written some time during his long reign of forty years, from 970 to 931 B.C.

Historical Setting. King Solomon amassed great riches during his reign. He also developed a great reputation as a man of wisdom. He must have written Ecclesiastes as he looked back over his life and reflected on the meaning of all his accomplishments.

Theological Contribution. The Book of Ecclesiastes has a powerful message for our selfish, materialistic age. It teaches that great accomplishments and earthly possessions alone do not bring lasting happiness. True satisfaction comes from serving God and following His will for our lives.

But another important truth from Ecclesiastes is that life is to be enjoyed. The Preacher repeats this truth several times so it does not escape our attention: "There is nothing better for them than to rejoice, and to do good in their lives, and also that every man should eat and drink and enjoy the good of all his labor—it is the gift of God" (3:12–13; see also 2:24–25; 5:18; 8:15; 9:7–10). Our grateful acceptance of God's daily blessings can bring a sense of joy and fulfillment to our lives.

Special Considerations. One of the most moving passages in the Bible is the poem from Ecclesiastes on the proper time for every activity (3:1–8). This text, if taken seriously, can restore balance to our living. Another powerful passage is the figurative description of the aging process (12:1–7). The Preacher realizes that old age with its afflictions looms ahead for every person. So he counsels his audience, "Remember now your Creator in the days of your youth, before the difficult days come" (12:1).

Ecclesiastes: A Study and Teaching Outline

Part One: All Is Vanity" (1:1–11)

I. Introduction: All Is Vanity 1:1–3

II. Illustrations of Vanity 1:4–11

Part Two: The Proof that "All Is Vanity" (1:12—6:12)

I. Proof of "All Is Vanity" from Experience 1:12—2:26
- A. Vanity of Wisdom 1:12–18
- B. Vanity of Pleasure 2:1–3
- C. Vanity of Great Accomplishments 2:4–17
- D. Vanity of Hard Labor 2:18–26

II. Proof of "All Is Vanity" from Observation 3:1—6:12
- A. Unchangeable Nature of God's Program 3:1–22
  - 1. God Predetermines the Events of Life 3:1–8
  - 2. God Predetermines the Conditions of Life 3:9–15
  - 3. God Judges All 3:16–22
- B. Inequalities of Life 4:1–16
  - 1. Evil Oppression 4:1–3
  - 2. Folly of Hard Work 4:4–12
  - 3. Fleeting Nature of Popularity 4:13–16
- C. Insufficiencies of Human Religion 5:1–7
- D. Insufficiencies of Wealth 5:8–20
  - 1. Wealth Does Not Satisfy 5:8–12
  - 2. Wealth Brings Difficulties 5:13–17
  - 3. Wealth Comes Ultimately from God 5:18–20
- E. Inescapable Vanity of Life 6:1–12
  - 1. No Satisfaction in Wealth 6:1–2
  - 2. No Satisfaction in Children 6:3–6
  - 3. No Satisfaction in Labor 6:7–8
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Part Three: The Counsel for Living with Vanity (7:1—12:14)

I. Coping in a Wicked World 7:1—9:18
- A. Wisdom and Folly Contrasted 7:1–14
- B. Wisdom of Moderation 7:15–18
- C. Strength of Wisdom 7:19–29
- D. Submit to Authority 8:1–9
- E. Inability to Understand All God's Doing 8:10–17
- F. Judgment Comes to All 9:1–6
- G. Enjoy Life While You Have It 9:7–12

H. Value of Wisdom 9:13–18

II. Counsel for the Uncertainties of Life 10:1—12:8
A. Wisdom’s Characteristics 10:1–15
B. Wisdom Related to the King 10:16–20
C. Wisdom Related to Business 11:1–6
D. Wisdom Related to Youth 11:7—12:8
  1. Rejoice in Your Youth 11:7–10
  2. Remember God in Your Youth 12:1–8

III. Conclusion: Fear God and Keep His Commandments 12:9–14

◆

ECCLESIASTICUS (see APOCRYPHA).

ECLIPSE—a darkening of the earth or the moon that occurs when one passes in between the other and the sun. Several of the Old Testament prophets indicated that such a phenomenon in the sky was evidence of God’s judgment (Is. 13:10; Joel 2:31). Also see ASTRONOMY.

ECZEMA (see DISEASES OF THE BIBLE).

ED [ed] (*witness*)—the name of an altar built by the Reubenites, Gadites, and the half-tribe of Manasseh who settled east of the Jordan River. The altar served as a witness of the loyalty of these tribes to God and to the 9 1/2 tribes west of the Jordan (Josh. 22:34; witness, NKJV).

EDAR [E dar]—a form of EDER.

EDAR, TOWER OF [E dar] (see EDER).

EDEN [EE den] (*delight*)—the name of a garden, a man, and a region in the Old Testament:

1. The first home of Adam and Eve, the first man and woman. The concept “Garden of Delight” fits perfectly the setting of Genesis 2–3, a place of God’s blessing and prosperity.
   Suggestions offered as to the location of Eden include Babylonia (in Mesopotamia), Armenia (north of Mesopotamia), and an island in the Indian Ocean. The statement in Genesis 2:10 that four

"riverheads" divided from the river that flowed out of the Garden of Eden (Gen. 2:10–14) supports a location somewhere in Mesopotamia.

Two of the rivers are clearly identified: the TIGRIS, which ran along the east side of Asshur (Assyria), and the EUPHRATES. The Pishon ("Spouter") and Gihon ("Gusher") rivers are hard to identify. The Gihon may have been in Mesopotamia, since Genesis 2:13 says it encompassed the whole land of "Cush" (possibly southeast Mesopotamia). Some think Pishon and Gihon represent the Indus and the Nile, respectively, suggesting that Eden included the whole of the Fertile Crescent from India to Egypt.

The Garden of Eden included many kinds of beautiful and fruitbearing trees, including "the tree of life" and "the tree of the knowledge of good and evil" (Gen. 2:9). Man was to tend and keep the garden (Gen. 2:15), which, in addition to trees, could have contained other vegetation such as grain crops and vegetables (Gen. 1:11–12). The garden was also filled with all kinds of birds and land animals (Gen. 2:19–20), probably including many of the animals created on the sixth day of creation (Gen. 1:24–25). It was well-watered (Gen. 2:10), insuring lush vegetation and pasture.

After Adam and Eve sinned against God (Gen. 3:1–19), the Lord banished them from the garden. Cain, the son of Adam and Eve, is said to have lived "east of Eden" (Gen. 4:16).

In several Old Testament passages Eden is used as a symbol of beauty and fruitfulness, the place blessed by God (Is. 51:3). Revelation 22:1–2 alludes to the Garden of Eden by picturing a "river of water of life" and "the tree of life" in the heavenly Jerusalem.

2. A Levite who lived during the reign of King Hezekiah of Judah. He assisted in the religious reformation under Hezekiah, helping cleanse the temple (2 Chr. 29:12) and overseeing the distribution of the freewill offerings (2 Chr. 31:15).
3. A region or city in Mesopotamia that supplied Tyre with choice items such as beautiful and luxurious clothing (Ezek. 27:23–24). Called Bit-Adini on the Assyrian monuments, the place probably was near Damascus (Beth Eden, Amos 1:5; house of Eden, KJV).

Photo by Howard Vos

• The Tigris River (shown here near Baghdad, Iraq) is the Hiddekel River referred to in the account of the Garden of Eden (Gen. 2:14).

EDER [EE dur] (*flock*)—the name of a tower, a city, and two men in the Old Testament:

1. A watchtower between Bethlehem and Hebron where Jacob encamped (Gen. 35:21; Edar, KJV).
2. A town of southern Judah, situated about seven kilometers (4 or 5 miles) south of Gaza (Josh. 15:21).
3. A descendant of Elpaal and a son of Beriah, a Benjamite (1 Chr. 8:15, Ader, KJV).
4. A descendant of Mushi and a Levite of the family of Merari (1 Chr. 23:23; 24:30).

EDOM [EE dum] (*red*)—the name of a person and a region (see Map 2, C–1) in the Old Testament:

1. An alternate name for ESAU, who traded his BIRTHRIGHT to his brother Jacob for a meal, which consisted of a red stew (Gen. 25:29–34).

2. The land inhabited by the descendants of Edom, or Esau (Gen. 32:3; 36:8). Ancient Edom included the region beginning in the north at the River Zered, a natural boundary also for southern Moab, and extending southward to the Gulf of Aqabah. At times it included mountain ranges and fertile plateaus on the east and west of the Arabah, the desert valley south of the Dead Sea.

The most significant area of ancient Edom was the mountain-encircled plain on the east of the Arabah. Mt. Seir, the highest of this range, rises to an elevation of nearly 1,200 meters (3,500 feet) above the Arabah. Edom's capital during the days of Israel's monarchy was Sela, situated at the southern end of a secluded valley that became the location of the city of PETRA in later times. Other important Edomite cities were Bozrah and Teman (Is. 34:6; Amos 1:12). In New Testament times, Edom was known as Idumea.

Photo by Gustav Jeeninga

• Petra, situated in ancient Edom, is the site of numerous buildings carved from red sandstone cliffs by the Nabateans about 300 B.C.

EDOMITES **[EE dum ites]**—descendants of Edom, or ESAU—an ancient people who were enemies of the Israelites. During the days of

Abraham, the region which later became the home of the Edomites was occupied by more than one tribe of non-Israelite peoples. When Esau moved to this region with his family and possessions, the HORITES already lived in the land (Gen. 36:20).

Edom and Israel after Kadesh Barnea. After the years of wilderness wandering, Moses wanted to lead Israel northward to Canaan across Edom into Moab. The king of Edom, however, refused them passage (Num. 20:14–21), forcing them to bypass Edom and Moab through the desert to the east (Judg. 11:17, 18). Later in the journey northward to Abel Acacia Grove in the plains of Moab across from Jericho (Num. 33:48–49), Balaam prophesied that Israel would one day possess Edom (Num. 24:18).

From the Conquest Until the Division. In dividing the land of Canaan after the conquest, Joshua established Judah's border to the west of the Dead Sea and to the border of Edom (Josh. 15:1, 21). During the reign of Saul, Israel fought against Edom (1 Sam. 14:47). But Edomites at times served in Saul's army (1 Sam. 21:7; 22:9). David conquered Edom, along with a number of other adjacent countries, and stationed troops in the land (2 Sam. 8:13–14). In later years, Solomon promoted the building of a port on the northern coast of the Red Sea in Edomite territory (1 Kin. 9:26–27).

After the Division. During the time of the Divided Kingdom, a number of hostile encounters occurred between the nations of Judah or Israel and Edom. During Jehoshaphat's reign, Edomites raided Judah but were turned back (2 Chr. 20:1, 8). An attempt to reopen the port at Ezion Geber failed (1 Kin. 22:48), and the Edomites joined forces with those of Judah in Jehoshaphat's move to put down the rebellion of Mesha of Moab (2 Kin. 3:4–5). During the reign of Joram, Edom freed herself from Judah's control (2 Kin. 8:20–22), but again became subject to Judah when Amaziah assaulted and captured Sela, their capital city. Edom became a vassal state of Assyria, beginning about 736 B.C. So antagonistic were relationships between Israel and Edom that Edom is pictured as Israel's representative enemy (Is. 34:5–17). The entire Book of Obadiah is a prophecy against Edom.

The Place of the Nabateans. After the downfall of Judah in 586 B.C., Edom rejoiced (Ps. 137:7). Edomites settled in southern Judah as far north as Hebron. Nabateans occupied old Edom beginning in the third century B.C., continuing their civilization well into the first century A.D. Judas Maccabeus subdued the Edomites and John Hyrcanus forced them to be circumcised and then made them a part of the Jewish people. The Herod family of New Testament times was of Idumean (Edomite) stock.

Knowledge of the Edomites comes mainly from the Bible, archaeological excavations of their ancient cities, and references to Edom in Egyptian, Assyrian and Babylonian sources.

EDREI [ED rih eye] (meaning unknown)—the name of two cities in the Old Testament:

1. A city of the kingdom of Og in BASHAN (see Map 3, D–2) and the site of Israel's defeat of Og's army (Num. 21:33–35; Josh. 12:4).
2. A fortified city allotted to the tribe of Naphtali. Edrei was between Kedesh and En Hazor, to the north of the Sea of Galilee (Josh. 19:37). It may be identical with present-day Tell Khureibeh.

EDUCATION—the transfer of knowledge, morals, and attitudes from one person to another, and usually from one generation to the next. For the Israelites, the goal of education was to prepare people to know God and to live peacefully with one another (Luke 2:52); education did not emphasize the "three R's." The method of education was different, too, although by New Testament times, it had changed significantly. In the Old Testament period education was rather informal. Children were taught in the home by the parents. However, by New Testament times schools had been established to assist parents in the teaching of their children.

God gave the responsibility of teaching to parents (Deut. 11:19). To be a parent meant to teach. Both parents were involved in the child's education; however, the father was responsible to see that his children were properly educated (Prov. 1:8–9). A young son stayed with his mother when the father went to the fields to work. Therefore, a boy's first significant instruction came from his mother (Prov. 31:1–9). As the boy grew, the father's involvement in his son's education increased, especially as they began to work together in the fields or in the father's trade. A daughter stayed on with her mother and continued under her instruction. In the close-knit family structure of that day, as parents became grandparents they also became involved in teaching their grandchildren (Deut. 4:9; 2 Tim. 1:5; 3:14–15). A parent's responsibility for instructing children continued until death.

The term "father" was applied to teachers outside the family, also, and teachers often called their students "sons." God made Joseph a "father" to the PHARAOH (Gen. 45:8), which means that the Pharaoh listened to Joseph as a pupil listens to his teacher and receives instruction from him. Throughout Proverbs the term "my son" indicates the same teacher-pupil relationship (Prov. 1:8, 10, 15; 2:1; 3:1, 11). And in the New Testament Paul spoke of Timothy as his son (1 Tim. 1:18).

During the period between the Old and New Testaments, SYNAGOGUES and schools were established. Generally, each rabbi taught in a village school supported by the parents of the children who attended. The teacher, or rabbi, of the school helped the parents by instilling religious truths in the boys' minds; however, the parents still were responsible for their children's education. In choosing a rabbi as a village teacher, the parents were more concerned with his personal character than with his ability to teach. His example was more important than his teaching skills. The ideal rabbi was a married man who also was industrious and serious. He would never joke with the boys, nor would he tolerate any wrongdoing. However, it was considered important that he be a patient man. Both rabbi and parents took God as their model for proper teaching. God was the Master Teacher (Is. 30:20–21), who taught by word and example (Ps. 78:1; Deut. 8:2–3).

Every father was expected to teach his son a trade. A Jewish proverb reads, "He who does not teach his son a useful trade teaches him to be a thief." Usually, a son followed in his father's occupation, with the father passing on his skills and trade secrets.

Scholars do not agree on how many Israelites could read and write in Old Testament times. By the New Testament period, however, almost every village had its own school where reading and writing were taught to the boys. Parents sent their sons to school for the purpose of learning to read the Scriptures; they continued in school from the age of six or seven until about twelve years of age. If the parents wanted their son to receive more training, he was sent to Jerusalem, where a number of notable rabbis had schools. Paul spent time there, studying under GAMALIEL (Acts 22:3), a famous rabbi. School was in session year-round, with the day beginning shortly after sunrise and continuing until about 10:00 A.M. On a hot day, the students would be dismissed for the remainder of the day. If the weather was more comfortable, classes reconvened about 3:00 P.M. for several more hours of study.

The school consisted of one classroom; all the students studied together. The teacher sat on a low platform (Luke 4:20); the students sat at his feet (Acts 22:3). Because the students were at different learning levels, the instruction had to be individualized. While the rabbi worked with one student or group, the others busied themselves with assignments. Because the rabbi believed that if the student did not voice his lessons they would be forgotten, students spoke out loud as they read and memorized.

EGG, EGGS—an oval shell that contains the embryo of a bird. The Bible also speaks of eggs in symbolic fashion. The prophet Isaiah accused the people of Judah of hatching “vipers’ eggs,” a symbol of the evil schemes which they were plotting (59:5).

EGLAH **[EGG la]**—one of David’s wives and the mother of David’s son, Ithream (2 Sam. 3:5; 1 Chr. 3:3).

EGLAIM **[EGG lay im]**—a town on the border of Moab (Is. 15:8).

EGLATH-SHELISHIYAH **[EGG luth shell ih SHY ya]**—a city mentioned in the prophetic oracles pronounced against Moab (Is. 15:5; Jer. 48:34, NIV).

EGLON **[EGG lahn]** (*young bull*)—the name of a city (see Map 4, A–4) and a king in the Old Testament:

1. An Amorite city in the western SHEPHELAH (lowlands). Eglon was one of five allied cities that attacked Gibeon but were conquered by Joshua (Josh. 10:3).
2. An overweight Moabite king who reigned during the period of the judges (Judg. 3:12–25). Allied with the Ammonites and the Amalekites, Eglon invaded the land of Israel. His army captured Jericho, and he exacted tribute from the Israelites.

   After eighteen years of Eglon’s rule, the Lord raised up EHUD the Benjamite, a left-handed man, to deliver Israel. Ehud stabbed Eglon in the belly with a dagger. Because Eglon was a very fat man, "even the hilt went in after the blade, and the fat closed over the blade, for (Ehud) did not draw the dagger out of his belly" (Judg. 3:22).

EGYPT [EE jipt]—the country in the northeast corner of Africa that extended from the Mediterranean Sea on the north to the first waterfall on the Nile River in the south (see Map 9, A–5)—a distance of about 880 kilometers (540 miles). The Israelites spent 430 years in this land (Ex. 12:40) between the time of Joseph and Moses. Jesus lived temporarily in Egypt during His infancy (Matt. 2:13–15).

The Egyptians called their country Tawy, "the two lands"—referring to Upper and Lower Egypt—or Kemyt, "the black land," which distinguished the fertile Nile valley from the red desert sand. In the Bible the word for Egypt is Mizraim, which means "Two Egypts" and is the name of one of the sons of Ham who founded the country (Gen. 10:6; 1 Chr. 1:8).

History of Egypt. Information about Egyptian history is found in the Bible, Egyptian and Greek historical books, various Egyptian papyrus documents and stone writings, and facts from archaeological investigations of ancient Egyptian cities, temples, and graves. One of the most helpful chronological surveys of the Egyptian kings was provided by the Egyptian priest Manetho. He divided the kings of Egypt into thirty-one different dynastic families who ruled from about 3100 to 250 B.C. Some of these dynasties were strong, while others were comparatively weak.

The history of Egypt can be simplified by ordering the dynasties into three main periods of strength: the Old Kingdom (2700–2200 B.C.); the Middle Kingdom (2000–1800 B.C.); and the New Kingdom (1570–1100 B.C.). Each of these kingdoms was followed by a period of weakness.

After the New Kingdom, Egypt was dominated by Libyan, Ethiopian, Persian, Greek and finally Roman powers during New Testament times. The dates for these periods and the length of the reigns of each king are not securely fixed. But Egyptologists have been able to reconstruct a fairly accurate chronology by using evidence from many different sources.

Archaeologists have found a number of small villages that date prior to the beginning of the Old Kingdom period of Egyptian history. These primitive hunting and farming communities were the descendants of Mizraim (Gen. 10:6). Metal objects, tools, pottery, jewelry and religious objects were found in these early graves. Trade with Mesopotamia may have been an important factor in the development of a written Egyptian language, which used pictures in a system known as HIEROGLYPHICS.

Around 3100 B.C., some 1000 years before Abraham, all of Egypt was joined together under one king at Memphis. The land was divided into districts called “nomes.” Irrigation and the plow were introduced to increase the nation’s agricultural productivity. Shortly thereafter, the Old Kingdom period of Egypt’s history began. During this era, the famous pyramids of Egypt were built. Djoser’s step pyramid at Saqqara and the three great pyramids at Giza are a testimony to the power and prosperity of the nation, as well as evidence of the people’s belief in the divine character of the PHARAOH, the Egyptian ruler.

Several pyramids have long series of curses, magical spells, and ritual formulas written on the walls of the burial chambers. These were to be used by the dead Pharaoh for protection on his journey to the afterlife. Large open-air temples where various rituals in honor of the king were performed were built beside the pyramids.

The arts of painting, sculpturing, and architecture excelled in Egypt. One group of texts known as the “Memphite Theology” probably dates back to this era. They describe how the god Ptah spoke and created all things, indicating that the Pharaoh was considered divine. Wisdom writings from Imhotep and Ptahhotep reveal something of the moral values and ideals of the nation and the high literary achievements of the educated classes.

As the government of Egypt expanded, noblemen from various parts of the nation began to gain greater power. This led to a decentralization of power and ultimately to the First Intermediate Period of weakness around 2200 B.C. The time was described as an epic of chaos, instability, poverty, and despair.

Two texts from this period describe man’s disillusionment with life. Another expresses a strong desire for social stability and justice. These events led to a rethinking of human ideals. As a result, the highly structured social order was reevaluated and social justice for even the peasant was proclaimed as important. The possibility of life after death, which had been limited to the kings, became the goal of noblemen as they rose to higher power. Ultimately even the common person pursued this hope.

The Middle Kingdom era of Egypt's history (2000–1800 B.C.) parallels the time of Abraham's journey into Egypt (Gen. 12:10–20). Wisdom texts, one supposed prophecy, and stories about fishing and hunting depict life at this time. During this era, the new kings centralized the government, expanded agricultural production through new irrigation projects, established the security of the nation by defeating the Nubians from Cush, and set up a series of defensive fortresses on the southern and western borders.

Trade with Phoenicia, mining in the Sinai desert, and at least one military raid into Palestine to Shechem indicate that Egypt had close relationships with Palestine when the patriarchs such as Abraham and his descendants first came to the land. The "Story of Sinuhe" describes an Egyptian's trip to Palestine and the fertility of the land. A painting in a tomb from the time of Sesostris III (1890 B.C.) shows thirty-seven people from Canaan who traveled to Egypt. Texts containing magical curses (the Execration Texts) on Egypt's enemies contain the names of the kings of Tyre, Beth-Shemesh, and Jerusalem. These indicate that Egypt's stability was weakening and that the Second Intermediate Period of weakness (1750–1570 B.C.) was about to begin.

During this time of weakness, many non-Egyptians entered the country. A group called the Hyksos ("rulers from a foreign land") took control of the nation. Joseph's rise to an important position in the house of Potiphar (Genesis 39) and his appointment to the task of collecting grain during the years of plenty (Genesis 41) may have been made possible because other foreigners had significant places in the Hyksos government.

Some scholars once thought the Hyksos were the people of Israel, but few accept this view today. The Hyksos used the bow, body armor, the horse and chariot, and a new defensive wall system for Egyptian cities. But in spite of their military power, they were driven out of Egypt when the New Kingdom began.

The New Kingdom period (1570–1100 B.C.) parallels the biblical period before the birth of Moses until the time of Samuel. The New Kingdom began when the Egyptians managed to drive out the Hyksos and reunite Egypt. This new dynasty was made of kings “who did not know Joseph” (Ex. 1:8). They began to persecute the Hebrews, forcing them to build the stone cities of Pithom and Rameses (Ex. 1:11). The Hebrews were seen as foreigners who were a threat to the security of the nation (Ex. 1:10), so they were enslaved.

Queen Hatshepsut carried out many building and reconstruction projects and expanded trade relations with several foreign countries. The next king, Thutmose III, was an aggressive warrior and he conducted several campaigns into Palestine. Many believe his son, Amenhotep II, was the Pharaoh of the Exodus. Egyptian texts do not mention the ten plagues, the Exodus of Israel from Egypt, or the defeat of Pharaoh and his army in the Red Sea (Exodus 7–15). But this would hardly be expected since the Egyptians seldom recorded any of their defeats. Before the Exodus, Egypt was at the height of its power; but God humbled the nation and taught its people that He was God—not Pharaoh or any of the other gods of Egypt (Ex. 7:5; 8:10, 22; 9:14, 29; 10:2; 12:12).

Many interesting stories come from this period of Egyptian history. “The Tale of Two Brothers” describes how the wife of one brother lied about the sexual advances of the other brother. This story is similar to the false accusation of Potiphar’s wife against Joseph. Myths about the struggles between the gods Horus and Seth and the “Wisdom of Amenemopet,” which are similar to Proverbs 22:17—24:22, are a few of the important literary compositions from Egypt during these years.

No one knows how the Exodus affected Egypt’s religious beliefs. However, several years later King Akhenaten rejected the worship of Amon at Thebes and proclaimed that Aten, the solar disk of the sun, was the only god. A beautiful hymn of praise to Aten has been discovered. This shows clearly that Akhenaten was pushing the Egyptians to adopt belief in one god. Religious tension was very high because Akhenaten dismissed the priests at the other temples and moved his capital to El-Amarna.

About 350 letters from Babylon, the Hittites, and many cities in Palestine were found at this capital. These letters reveal that Palestine was under a great deal of political unrest during the time of Joshua and the judges. A few years later the famous King Tut (Tutankhamen), whose burial chambers were found near Thebes by Howard Carter in

1922, ruled for a few years. He brought the nation back to the worship of its traditional gods at Thebes, relieving much of the tension within the nation.

During the final 200 years of the New Kingdom, the capital of Egypt was moved from Thebes to the city of RAMESES in the delta area. Large construction projects at Thebes, Abydos, Abu Simbel, and in the delta stand as a memorial to the greatness and power of these kings. Some believe the Exodus took place during the reign of Rameses (1304–1238 B.C.), but this contradicts the statement of the Bible that the Exodus took place 480 years before Solomon began to build the temple in 966 B.C. (966 plus 480 equals 1446 B.C. for the Exodus). One king, Merneptah, described his defeat of several Canaanite countries and actually mentions his defeat of Israel.

There is a wealth of historical, literary, and religious writings from the New Kingdom period of Egyptian history. Papyri, ostraca, and tomb and temple accounts give a graphic picture of Egyptian life. A primitive alphabetic script was discovered on the rocks in the Egyptian mines in the Sinai desert. The New Kingdom ended because of government corruption, strikes, inflation, and the increasing power of the temple priests, who constantly contended for greater advantage.

After the New Kingdom came the Late Period of Egyptian history (1100–330 B.C.). The fragmentation of Egyptian power allowed David and Solomon to establish Israel as a strong nation. The Egyptian story of Wen-Amon's trip to Byblos to secure cedar for the construction of a ship for the Pharaoh tells how he was robbed and then refused the needed lumber until proper payment could be made. Such incidents clearly indicate the low status of Egypt during this time. The nation was not a strong military power; so more emphasis was placed on trying to form peaceful trade relations with neighboring states.

Solomon married the daughter of an Egyptian Pharaoh (1 Kin. 3:1), another sign of Egypt's weakness. But later in his reign a new king (probably Shishak) provided refuge for two of Solomon's enemies (1 Kin. 11:17, 40). A few years after Solomon's death (930 B.C.), Shishak, a Libyan who had become Pharaoh, attacked Rehoboam and plundered the gold from the king's palace and the temple in Jerusalem (1 Kin. 14:25–28). A monument of Shishak was discovered during excavations of Megiddo. His record of his battles on the walls of a temple at Thebes indicates that he defeated 150 towns in Judah and Israel. Later Zerah, an Ethiopian general or Pharaoh (2 Chr. 14:9–15; 16:8), led an Egyptian army against Asa, king of Judah; but God miraculously gave victory to Asa.

Ethiopian and Saite dynasties controlled Egypt for several hundred years until the destruction of Israel by the Babylonian King, Nebuchadnezzar, in 587 B.C. These Pharaohs were not particularly powerful because of the political supremacy of the Assyrians and the Babylonians. The Israelite king Hoshea sought the help of Pharaoh So around 725 B.C. (2 Kin. 17:4) to fight against the Assyrians, but the Egyptians were of little help.

Around 701 B.C. Hezekiah was attacked by the Assyrian king Sennacherib. Tirhakah, the Ethiopian king of Egypt, came to Hezekiah's aid (2 Kin. 19:9; Is. 37:9). The Assyrians marched into Egypt in 671 and 664 B.C., destroying the Egyptian forces as far south as Thebes. To strengthen the Egyptian army, the nation hired Greek mercenaries to fight in their army; but this still did not give them any great strength. Josiah, king of Judah, was killed by the Egyptian Pharaoh Necho in 609 B.C. because Josiah tried to interfere with the Egyptian efforts to help the Assyrians who were under attack by the Babylonians (2 Kin. 23:29). After Josiah's death, Judah came under the control of Egypt; but in 605 B.C. the Egyptians were crushed by the Babylonians at Carchemish on the Euphrates. Many Jews fled to Egypt after the destruction of Jerusalem, although the prophet Jeremiah warned against it (Jeremiah 39–44). Nebuchadnezzar later defeated Egypt (Jer. 46:13); he was followed by the Persians (525 B.C.) and the Greeks (330 B.C.). After 330 B.C. a group of Ptolemaic kings ruled Egypt, developing the great city of Alexandria as a center of culture and learning.

Many Jews lived in Alexandria during this period. The Greek translation of the Old Testament from Hebrew to Greek was completed during this time so the Greek-speaking Jews would have a Bible in their language. The Romans took control of Egypt around 30 B.C. From the second century A.D. until the Muslim conquest of Egypt in 642 A.D., Egypt was primarily a Christian nation.

The Religion of Egypt. The Egyptians were polytheists, believing in many gods. Many of their gods were the personification of nature, such as the Nile, the sun and the earth. But other gods stood for abstract concepts such as wisdom, justice, and order. Some gods were worshiped on a national level, but others were local deities. Many cities had their favorite deity, which was the patron god of that locality (Ptah at Memphis or Amon at Thebes). But the cosmic gods like Nut (the goddess of the sky), Geb (the god of the earth), and Re (the sun god) were known throughout the nation.

The beliefs and practices of the Egyptians changed over their 3000-year history. Thus, any discussion of the Egyptian religion must involve generalizations that permeated most aspects of religious life, as well as the individual details and variations that changed within the nation's complex history.

One of the most confusing aspects of Egyptian religion was its ability to accept the process of syncretism. Through this process one god would take on the characteristics of another god and thus eliminate its distinctiveness. Another aspect of Egyptian religion, which is largely hidden, is the extent to which the official beliefs of the priests differed from those of the common peasants. Since most information is based on the official records kept in temples and the tombs of the kings, it is likely that these do not represent the beliefs of the poorer people.

The Egyptians believed that the gods were intimately involved with all aspects of life. The gods caused the rain, controlled the growth of crops, determined birth and death, and ultimately were behind everything. Nothing happened by chance. They did not give natural explanations to events, because they made no distinction between the secular and the sacred. The Israelites also believed that God was the force behind everything, but they had only one God who was not identified with any part of nature. The Egyptians confused the Creator with His creation.

Many Egyptian nature deities were represented as animals (bull, crocodile, falcon, ram, jackal) or by a part-human and part-animal statue. These gods were worshiped in temples throughout the land. Huge temples that covered many acres were built for the great cosmic gods. These were cared for by a large company of priests. The priests were responsible for the regular festivals at the temples and for the daily care for the gods.

Since each god was the king of its own realm of influence, it was treated as a king in its temple. The deity would be awakened, washed, dressed, fed (by an offering), taken for walks, and put to bed. These practices were totally opposite the activities in the Israelite temple, where God was separated from the priest in the Holy of Holies. God was considered the King of Israel and the head of the nation, but the sacrifices were for the removal of sin—not to provide food for God.

The Pharaoh himself was one of the most important Egyptian gods. While ruling, he was the incarnation of the god Horus and the son of Re. After his death, he was identified with the god Osiris. The Pharaoh was a mediator between the people and the cosmic gods of the universe. Thus the Pharaoh was a key factor in determining the fate of the nation. Israel's kings were never considered gods, because God was the true King of Israel (1 Sam. 8:7). Originally only the Egyptian kings had the possibility of eternal life after death, but later the same hope was opened to all people. This possibility was dependent on one's character in this life.

The worship of Osiris was one of the most important aspects of Egyptian religion. Osiris was the king of the underworld, where people went after death, as well as the god of fertility. An Egyptian myth about the murder of Osiris by the god Seth and the subsequent avenging of his death by Horus was very popular in Egypt. It provided the basis for people's hope for prosperity and immortality in the next life because of fertility in this life.

Before the rise of the cult of Osiris, the worship of Ptah at Memphis was dominant. The "Memphite Theology" claimed that Ptah was the supreme god of Egypt who created the world and humankind. The god Amon came to prominence when the kings from Thebes came to power and the god Aten received special attention during the reign of the Pharaoh Akhenaten. Thus the significance and honor of the Egyptian gods rose and fell according to the religious convictions of the ruling Pharaoh and the political power of the priests at the various temples.

In the New Kingdom period three gods were given special status: Amon, Re, and Ptah. One text even talks about these three as different aspects of one great Egyptian god. It is astonishing how religious the Egyptians were and how close some of their beliefs came to the truth. But there is no sign that their contact with Moses and the children of Israel had a lasting effect on religious beliefs or practices within Egypt.

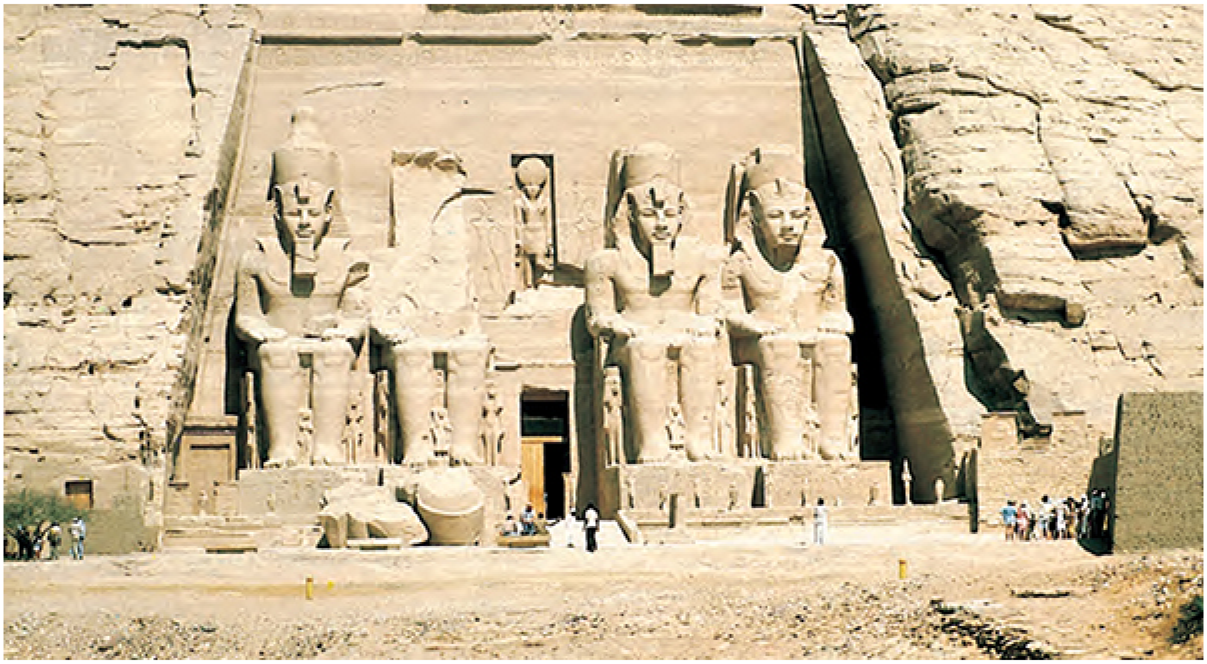

Photo by Willem A. VanGemeren

• Rameses II of Egypt ordered his craftsmen to carve these enormous statues out of solid rock in the 13th century B.C.

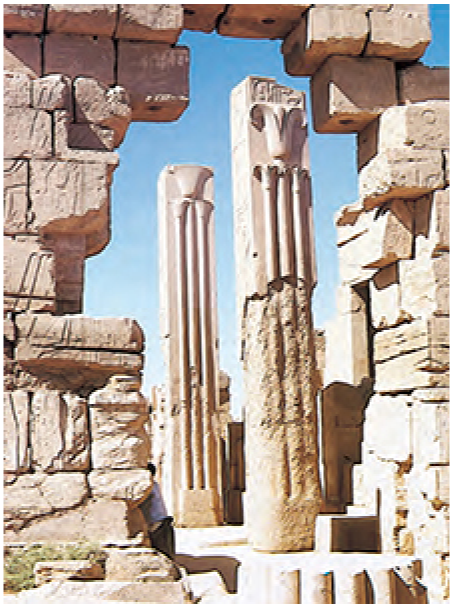

Photo by Howard Vos

• These two heraldic columns of Thutmose III among the ruins of an ancient Egyptian building represented Lower Egypt (left) and Upper Egypt (right).

Photo by Howard Vos

• The Sphinx and the Great Pyramid, timeless symbols of the land of Egypt and its people.

Photo by Howard Vos

• The step pyramid (right) of the Pharaoh Zoser at Saqqarah near Cairo —the oldest known Egyptian pyramid (2700 B.C.)—with accompanying temple.

EGYPT, BROOK OF—a dry stream bed, or wadi (see Map 4, A–4), which served as the dividing line between Canaan and Egypt (Josh. 15:4; Is. 27:12). It is known as the Wadi el-Arish today.

EHI [EE high]—a son of Benjamin (Gen. 46:21). Ehi is also called Ahiram (Num. 26:38).

EHUD [EE hud]—the name of two men in the Old Testament:

1. One of the judges of Israel (Judg. 3:15—4:1). A left-handed man from the tribe of Benjamin, he assassinated EGLON, king of Moab, who was Israel’s oppressor. He then fled to the hill country of Ephraim, where he summoned the Israelites by blowing a trumpet. Under Ehud’s leadership the Israelites descended into the Jordan Valley and captured the river crossing. They then killed 10,000

Moabites who attempted to cross the Jordan. After the victory, Ehud judged Israel the remainder of his life.

2. A son of Bilhan and a great-grandson of Benjamin (1 Chr. 7:10; 8:6).

EKER [EE cur]—a son of Ram, of the tribe of Judah (1 Chr. 2:27).

EKRON [ECK ron]—the northernmost of the five chief cities of the Philistines (see Map 3, A–4), near the Mediterranean Sea and about 66 kilometers (35 miles) west of Jerusalem (1 Sam. 6:16–17). Ekron was apportioned first to the tribe of Judah (Josh. 15:45–46), then given to the tribe of Dan (Josh. 19:40–43). After David killed Goliath, the Israelites pursued the Philistines to the very gates of Ekron, their fortified stronghold (1 Sam. 17:52).

The prophets pronounced God's judgment upon Ekron, along with her sister cities (Amos 1:8).

EKRONITES [ECK ron ites]—natives or inhabitants of EKRON (Josh. 13:3).

EL [EL] (see GOD, NAMES OF).

EL ELOHE ISRAEL [el e LOW he IHS ray el] (see GOD, NAMES OF).

EL OLAM [el OH lam] (see GOD, NAMES OF).

EL PARAN [el PAY ran] (*god of Paran*)—a place in the Wilderness of Paran in southern Palestine in Abraham's time (Gen. 14:6; El-paran, KJV, NRSV, REB, NASB). El Paran is perhaps an earlier name for Ezion Geber, today known as Elath.

EL SHADDAI [el SHAD eye] (see GOD, NAMES OF).

EL ELYON [el EL yun] (*God Most High*)—a Hebrew name for God. Translated into English, it means "God Most High" (Gen. 14:18–20). Melchizedek, king of Jerusalem, was the priest of God Most High. Also see GOD, NAMES OF.

ELADAH [EL uh dah] (*God has adorned*)—a descendant of Ephraim (1 Chr. 7:20; Eleadah, NRSV, NASB, NIV).

ELAH [EE la] (*oak*)—the name of six men and a valley:

1. A chieftain of Edom (Gen. 36:41).
2. The father of Shimei, one of Solomon’s twelve governors (1 Kin. 4:18).
3. A valley in Judah where David killed Goliath (1 Sam. 17:2; 21:9).
4. The fourth king of Israel. Elah was the son and successor of Baasha (1 Kin. 16:6–14). His wicked two-year reign ended when Zimri, one of his captains, murdered him while he was in a drunken stupor.
5. The father of Hoshea, king of Israel (2 Kin. 15:30; 17:1).
6. A son of Caleb and the father of Kenaz (1 Chr. 4:15).
7. A son of Uzzi, a Benjamite who returned from the captivity to live in Jerusalem (1 Chr. 9:8).

◆

Photo by V. Gilbert and Arlisle F. Beers

- The Valley of Elah, site of the battle between David and Goliath (1 Sam. 17; 21:9).

◆

ELAM [EE lum] (*highland*)—the name of eight or nine men and one geographical region in the Old Testament:

1. A son of Shem and grandson of Noah (Gen. 10:22). He was the ancestor of the Elamites (Ezra 4:9).

2. A geographical region east of the Tigris River (see Map 1, E–2). It was bounded on the north by Media and Assyria, on the east and southeast by Persia, and on the south by the Persian Gulf. In the time of Abraham, “Chedorlaomer, king of Elam” is described as the overlord of three other Mesopotamian kings (Gen. 14:1–17). The prophet Isaiah lists Elam as one of the places to which the Israelites were exiled (Is. 11:11). Elam is described as a people who “bore the quiver” (bow and arrow) and who had “chariots of men and horsemen” (Is. 22:6). Jeremiah lists Elam as one of the peoples who would be forced to drink from the cup of God’s fury (Jer. 25:15, 25).

   Ezekiel prophesies of a time when a funeral dirge will be chanted over the grave of Elam; the once-mighty nation shall be consigned to the Pit (Ezek. 32:24–25). When the Assyrians transported people from the east to settle them in Samaria, the Elamites were among those resettled (Ezra 4:9). CYRUS the Great, the founder of the Persian Empire who conquered Babylon and assisted the Jews, was from Anshan (a designation that apparently refers to eastern Elam with Susa, or SHUSHAN, as its capital). The Book of Esther records events that took place in Shushan (Esth. 1:2; 8:14–15). Daniel writes, “I was in Shushan, the citadel, which is in the province of Elam” (Dan. 8:2). Among the foreigners present in Jerusalem on the Day of Pentecost were “Parthians and Medes and Elamites” (Acts 2:9).
3. A son of Shashak, of the tribe of Benjamin (1 Chr. 8:24).
4. A son of Meshelemiah, a Levite from the family of Kohath (1 Chr. 26:3).
5. The ancestor of a family that returned with Zerubbabel from the captivity (Ezra 2:1–2, 7).
6. Another person whose descendants returned from the captivity (Ezra 2:31). Possibly the same as Elam No. 5.
7. One whose descendants returned with Ezra from the captivity (Ezra 8:7).
8. The grandfather of Shechaniah, who confessed to marrying a pagan wife during the captivity and proposed that all those who had done so “put away [divorce] all these wives” (Ezra 10:3).
9. One of the leaders who, with Nehemiah, sealed the new covenant after the captivity (Neh. 10:14).

10. A priest in Nehemiah's time who helped dedicate the rebuilt walls of Jerusalem (Neh. 12:42).

ELAMITES [EE lum ites]—descendants of Elam; an ancient people who lived in the area east of the Tigris and Euphrates Rivers. During their history, the Elamites struggled with the Babylonians, Assyrians, and Persians for domination of the Mesopotamian region of the ancient world.

The great Babylonian dynasty of UR was brought to an end about 1950 B.C. by the Elamites, who destroyed the city and took its king prisoner. The capital of Elam during its entire history was Shushan (Susa). To it the Persian king, Darius I, transferred the Persian capital about 520 B.C. The city is therefore mentioned several times in the books of Nehemiah, Esther, and Daniel, since these books deal with events during the time of the Persian Empire (Neh. 1:1; Esth. 1:2; Dan. 8:2).

From about 2000 to 1800 B.C., the Elamites expanded their kingdom at the expense of the Mesopotamian states, until HAMMURAPI (about 1792–1750 B.C.) put an end to Elamite expansion. Elam was a virtual province of Babylon until about 1200 B.C. Then from about 1200–1130 B.C. Babylon was ruled by Elam. Under the leadership of a succession of strong kings, the Elamites raided and defeated Babylon. In 1130 B.C., however, Nebuchadnezzar I of Babylon captured Elam. For almost three centuries thereafter the Elamites were again under Babylonian domination.

From about 740 B.C. onward, Assyria's power created a more serious threat to the Elamites. Finally, Ashurbanipal, king of Assyria, conquered Elam about 645 B.C. The Persians had already taken the part of Elam called Anshan; after the Assyrian Empire was destroyed (609 B.C.), the Medes annexed most of Elam. When the Persians, in turn, began to control Media, all of Elam became a Persian administrative district. After the sixth century B.C., Elam was never again an independent nation.

Genesis 10:22 identifies Elam, the ancestor of the Elamites, as a son of Shem. Chedorlaomer, who led a group of eastern kings on raids to Palestine about 2000 B.C., also was an Elamite. These kings defeated several cities in the Jordan River plain, including Sodom and Gomorrah. Abraham and his allies finally defeated Chedorlaomer and his fellow kings and rescued Lot, regaining the wealth the easterners had captured (Genesis 14). Chedorlaomer himself was driven back to Elam.

After the Assyrians captured the northern kingdom of Israel in 722 B.C., they followed their usual practice of deporting the population as a means of strengthening their control over them. Elamites were among the national groups deported to Samaria. Some Samaritan Israelites were in turn deported to Elam (Ezra 4:9). Some of the Israelites returned from Elam when the Persians allowed the Jews to go back to Palestine after the captivity.

Isaiah prophesied that Elam would be involved in the defeat of Babylon (Is. 21:2). By its connection with the Persians during their conquest of the Babylonian Empire, they fulfilled Isaiah's prophecy (Dan. 8:1–4). Elamites serving in the Assyrian army also took part in the siege of Jerusalem (Is. 22:6) in 701 B.C. The prophets Jeremiah and Ezekiel prophesied that Elam itself would eventually be destroyed (Jer. 49:34–39; Ezek. 32:24–25).

Elamites were among the pilgrims at Jerusalem on the Day of Pentecost (Acts 2:9). They probably were Jews from Elam, or descendants of those who had been exiled there in 722 B.C. This group may also have included native Elamites who had converted to Judaism.

ELASAH **[el AH sah]** (*God has made*)—the name of two Old Testament men:

1. A son of Pashhur the priest; following the return from the captivity he divorced his pagan wife (Ezra 10:22).
2. One of two men whom Zedekiah sent as emissaries to Nebuchadnezzar and who carried Jeremiah's letter to the Babylonian captives (Jer. 29:3).

Also see ELEASAH.

ELATH **[EE lath]** (*palm grove*)—a seaport town on the northeast corner of the Gulf of Elath, or Aqaba, on the Red Sea (see Map 4, B–6). King David captured the city, where he established an extensive trade. King Solomon built a fleet at EZION GEBER, which is near Elath on the shore of the Red Sea, in the land of Edom (1 Kin. 9:26; Eloth, KJV, NRSV). Subsequently the town was conquered by Rezin, king of Syria, and then held by the Syrians until it became a border station for the Roman legion (2 Kin. 16:6). During the Greek and Roman period the town was called Aila or Aelana.

ELDAAH [el DAY ah]—the fifth of Midian's five sons. Midian was the son of Abraham and Keturah, Abraham's concubine (Gen. 25:4).

ELDAD [EL dad] (*God has loved*)—one of seventy elders chosen by Moses at the command of God to help "bear the burden of the people" (Num. 11:17). Eldad and MEDAD were absent from the tabernacle of meeting; nevertheless "the Spirit rested upon them [and] . . . they prophesied in the camp." When a young man told Moses, "Eldad and Medad are prophesying," Joshua was jealous. Moses refused to restrain them, however, answering, "Oh, that all the LORD's people were prophets and that the LORD would put His Spirit upon them!" (Num. 11:26–29).

ELDER—a term used throughout the Bible but designating different ideas at various times in biblical history. The word may refer to age, experience, and authority, as well as specific leadership roles.

In ancient times authority was given to older people with wider experience. These were often considered the most qualified to hold places of leadership. The basic meaning of the Hebrew and Greek words for elder is "old age."

In the Old Testament those leaders associated with Moses in governing the nation of Israel were called "the elders of Israel" (Ex. 3:16; 24:1), "the elders of the people" (Ex. 19:7), or the "seventy elders" (Ex. 24:1). Moses called the elders together to give them instructions for the observance of the Passover before the Exodus from Egypt.

Later, after the years of wandering in the wilderness, bodies of elders ruled in each city. They were viewed as the representatives of the nation and its people. The term "elder" eventually came to be applied to those who governed in the local communities, the rulers of the various tribes, and those who ruled all of Israel. These leaders were responsible for legal, political and military guidance and supervision.

During the years of Israel's captivity in Babylon and the following centuries, elders again appeared as leaders who were responsible for governing in the Jewish communities. They became the upper class, forming a type of ruling aristocracy. Later in this period, a council of elders of seventy-one members, called the SANHEDRIN, emerged. It had both religious and political authority among all the Jewish people in Palestine, particularly in New Testament times. The HIGH PRIEST was the chairman of the Sanhedrin. Local Jewish synagogues, which emerged in the period between the Old and New Testaments, were also governed by a council of elders.

A governing structure similar to the ruling elders among the Jews was followed in the early church. The title "elder" was continued, but the significance of the office changed. Thus the term elder is used in the New Testament to refer to the Jewish elders of the synagogue, to the members of the Sanhedrin, and to certain persons who held office in the church. It also implied seniority by reason of age (1 Tim. 5:2; 1 Pet. 5:5).

The presence of elders in the church in the New Testament indicates that this office was taken over from the synagogue. Elders were associated with James in Jerusalem in the local church's government (Acts 11:30; 21:18) and, with the apostles, in the decisions of the early church councils (Acts 15). Elders were also appointed in the churches established during Paul's first missionary journey (Acts 14:23). Paul addressed the elders at Ephesus (Acts 20:17–35). Elders played an important role in church life through their ministry to the sick (James 5:14, 15). They were apparently the teachers also in a local congregation. Additional duties consisted of explaining the Scriptures and teaching doctrine (1 Tim. 5:17; 1 Pet. 5:5).

ELEAD [EL e ad] (*God is witness*)—a son of Ephraim. Elead attempted to steal cattle near the Philistine city of Gath and was killed (1 Chr. 7:20–22).

ELEADAH [el ih AY duh]—a form of ELADAH.

ELEALEH [EE lih A leh] (*God is exalted*)—a city in Moab on the east side of the Jordan River. Elealeh was part of the allotment given to the tribe of Reuben (Num. 32:3). It is mentioned in oracles against Moab (Is. 15:4).

ELEASAH [el ee A sah] (*God has made*)—the name of two men in the Old Testament:

1. A son of Helez, of the tribe of Judah (1 Chr. 2:39–40).
2. A son of Raphah, a descendant of King Saul (1 Chr. 8:37; Rephaiah, 1 Chr. 9:43).

ELEAZAR [el e A zur] (*God is helper*)—the name of seven men in the Bible:

1. Aaron's third son by his wife, Elisheba (Ex. 6:23). Eleazar was the father of Phinehas (Ex. 6:25). Consecrated a priest, he was made chief of the Levites after his elder brothers, Nadab and Abihu, were killed for offering unholy fire (Lev. 10:1–7). Before Aaron died, Eleazar ascended Mount Hor with him and was invested with Aaron's high priestly garments (Num. 20:25–28). Eleazar served as high priest during the remainder of Moses' life and throughout Joshua's leadership. He helped in the allotment of Canaan among the twelve tribes of Israel (Josh. 14:1), and was buried "in a hill that belonged to Phinehas his son . . . in the mountains of Ephraim" (Josh. 24:33). Phinehas succeeded him as high priest (Judg. 20:28).
2. The son of Abinadab who was charged with keeping watch over the ark while it stayed in Abinadab's house in Kirjath Jearim (1 Sam. 7:1).
3. The son of Dodo the Ahohite (1 Chr. 11:12). He was one of David's three mighty men (2 Sam. 23:9).
4. A man from the tribe of Levi, the family of Merari, and the house of Mahli (1 Chr. 23:21–22).
5. The Levite son of Phinehas (Ezra 8:33). He assisted the high priest.
6. A priest who acted as a musician when the rebuilt walls of Jerusalem were dedicated (Neh. 12:27, 42).
7. Eliud's son and one of the ancestors of Jesus (Matt. 1:15).

Also see ELIEZER.

ELECT—a person or group chosen by God for special favor and for the rendering of special service to Him. In the Old Testament the Hebrew people were described as God's elect. The New Testament speaks of Christ as God's Chosen One (1 Pet. 2:4, 6) and of the church as God's new chosen people (Rom. 8:33; 2 John 1, 13). Also see ELECTION.

ELECT LADY—the person or church to which 2 John is addressed (2 John 1).

ELECTION—the gracious and free act of God by which He calls those who become part of His kingdom and special beneficiaries of His love and blessings. The Bible describes the concept of election in three distinct ways. Election sometimes refers to the choice of Israel and the church as a people for special service and privileges. Election may also refer to the choice of a specific individual to some office or to perform some special service. Still other passages of the Bible refer to the election of individuals to be children of God and heirs of eternal life.

Throughout the history of redemption, election has characterized God's saving activity. He chose and called Abraham from Ur to Canaan, making an everlasting covenant with him and his offspring (Gen. 11:31—12:7; Neh. 9:7; Is. 41:8). God also called Moses to lead His people out of bondage (Ex. 2:24—3:10; Deut. 6:21–23; Ps. 105). He chose Israel from among the nations of the world to be His special covenant people (Deut. 4:37; 7:6–7; Is. 44:1–2).

Election to salvation takes place "in Christ" (Eph. 1:4; 2:10) as a part of God's purpose for the human race. As part of His eternal plan, God allows us to use our freedom to rebel against Him. Thus it is gracious of God to save those who find salvation through Jesus Christ. It is not unjust of Him not to save everyone, since no one deserves to be saved (Matt. 20:14; Rom. 1:18; 9:15). Election is gracious; it is also unconditional and unmerited (Acts 13:48; Rom. 9:11; 1 Pet. 1:2). It is an expression of the eternal, sovereign will of God who cannot change (Rom. 8:29; 2 Thess. 2:13). Therefore the salvation of the elect is certain (Rom. 8:28, 33).

Election is a necessary condition for salvation; faith is the sufficient condition. The elect inevitably believe, but they do not believe against their will. They have a God-given desire and ability to trust in Christ for salvation (Acts 13:48; 1 Cor. 15:10; Phil. 1:29; 2:13). The elect choose God because He effectively calls them through the proclamation of the gospel of Jesus Christ; they choose Him because He first chose and called them to Himself (Rom. 8:28). That initiating love of God is reflected in Jesus' statement, "You did not choose Me, but I chose you" (John 15:16).

A careful study of the Bible's doctrine of man cures any romantic notion of a human will that is free to choose for or against God. Those who are slaves to sin and its power (Rom. 6:6) neither understand nor seek after God in and of themselves (Rom. 3:11; John 14:17; 1 Cor. 2:14). Outside of Christ, people are spiritually dead rebels who neither desire to submit to the Lord Jesus Christ nor are able to. Apart from God's gracious, free, eternal, and sovereign choice of sinners to become His children, none would be saved but would remain forever under His wrath (Rom. 1:18).

Election is not to be a source of complacency (2 Pet. 1:12) or presumption (Rom. 11:19–22) on the part of Christians. They are to make their calling and election certain by growing in godliness (2 Pet. 1:2–11) as they respond with gratitude to God's electing love (Col. 3:12–17).

God has chosen Christians to bear the image and glory of Christ (Rom. 8:29; 2 Thess. 2:14). They have been elected to be holy in conduct, like Christ (Eph. 1:4). Like Him, they are also to be glorified in their whole being in the life to come (2 Cor. 3:18; Phil. 3:21). The ultimate goal of our election is that we might bring praise and glory to God (Eph. 1:6; Rom. 11:33; 2 Thess. 2:13).

Also see PREDESTINATION.

ELEMENTS—the essential substances of the physical world (2 Pet. 3:10, 12). The apostle Paul also used the word to refer to the demonic spirits or powers behind the physical universe (Gal. 4:3, 9).

ELEPH [E lef]—a town in Canaan allotted to the tribe of Benjamin (Josh. 18:28; Ha-Eleph, KJV).

ELEPHANT (see ANIMALS OF THE BIBLE).

ELEPHANTINE (see PAPYRI).

ELHANAN [el HAY nun] (*God is gracious*)—the name of one or two men in the Old Testament:

1. A son of Dodo the Bethlehemite and one of David's mighty men (2 Sam. 23:24; 1 Chr. 11:26).
2. A warrior who killed a giant during the time of David (2 Sam. 21:19; 1 Chr. 20:5).

ELI [EE lie] (*the Lord is high*)—a judge and high priest with whom the prophet Samuel lived during his childhood (1 Sam. 1–4; 14:3).

The first mention of Eli occurs when the childless Hannah poured out to him her unhappiness over her barren condition. Later, her prayers for a son were answered when Samuel was born. True to her word, she brought her son to the tabernacle and dedicated him to God. There the future prophet lived with the high priest Eli.

Eli was a deeply pious man whose service to the Lord was unblemished. However, he was a lax father who had no control over his two sons. Phinehas and Hophni took meat from sacrificial animals before they were dedicated to God. They also "lay with the women that assembled at the door of the tabernacle" (1 Sam. 2:22). God pronounced judgment on Eli because of his failure to discipline his sons.

God's judgment was carried out through the Philistines. Hophni and Phinehas carried the ARK OF THE COVENANT into battle to help the Israelites. Both were killed, and the ark was captured. When Eli, ninety-eight years old and nearly blind, heard the news, he fell backward and broke his neck. God's final judgment against Eli and his descendants occurred when Solomon removed Abiathar, Eli's descendant, and put Zadok in his place as high priest of the nation (1 Kin. 2:35).

ELI, ELI, LAMA SABACHTHANI [EE lie, EE lie, LUH mah suh BOCK thuh NIE]—the bitter, central, anguished cry of Jesus from the cross (Matt. 27:46). The first two words, Eli, Eli ("My God, My God"), are in Hebrew, while the final words ("why have You forsaken me?") are in Aramaic. Mark 15:34 quotes the entire expression in Aramaic, beginning with "Eloi, Eloi" (see also an alternate reading in Matt. 27:46). With these words, Jesus identified with sinners, took their sins upon Himself, and experienced the righteous judgment of God against sin. In this moment of loneliness and despair, He cried out to His Father God by quoting these words from the Hebrew Old Testament (Ps. 22:1). Yet, even His cry ("My God") portrayed His ultimate faith in God's deliverance.

ELIAB [e LIE ab] (*God is my Father*)—the name of six men in the Old Testament:

1. A chieftain of the tribe of Zebulun during Israel's wandering in the wilderness (Num. 2:7; 7:24).
2. The father of Dathan and Abiram, Reubenites who rebelled against Moses.
3. David's oldest brother (1 Sam. 16:6–7; Elihu, 1 Chr. 27:18). Eliab's bearing was so striking that when Samuel saw him, he thought Eliab must surely be God's chosen one. Eliab's daughter Abihail married one of David's sons (2 Chr. 11:18).
4. A Levite ancestor of Samuel (1 Chr. 6:27; Elihu, 1 Sam. 1:1; Eliel, 1 Chr. 6:34).
5. A Gadite warrior who joined David at ZIKLAG (1 Chr. 12:8–9).
6. A Levite who served in the tabernacle in David's time (1 Chr. 15:18; 16:5).

ELIADA [e LIE uh duh] (*God knows*)—the name of three men in the Old Testament:

1. A son of David born at Jerusalem (2 Sam. 5:16; Beeliada, 1 Chr. 14:7).
2. The father of Rezon of Zobah, the "captain over a band of raiders" who annoyed King Solomon (1 Kin. 11:23).
3. A Benjamite and one of Jehoshaphat's chief captains (1 Chr. 17:17).

ELIAHBA [e LIE a ba] (*God conceals*)—one of David's mighty men (2 Sam. 23:32; 1 Chr. 11:33).

ELIAKIM [e LIE uh kim] (*God is setting up*)—the name of five Old Testament men:

1. A son of Hilkiah and overseer of the household of King Hezekiah of Judah (2 Kin. 18:18; 19:2). When the invading Assyrian army

approached Jerusalem (701 B.C.), Eliakim was one of three men sent by Hezekiah to confer with Sennacherib's forces. Hezekiah then sent these men to report the Assyrians' answer to the prophet Isaiah, who praised Eliakim highly (Is. 22:20–23).

2. The original name of JEHOIAKIM, a son of King Josiah of Judah, who was made king of Judah by Pharaoh Necho (2 Chr. 36:4). Jehoahaz reigned only three months after Josiah's death before the Egyptian pharaoh carried him away captive. Necho then changed Eliakim's name to Jehoiakim to demonstrate his authority over him.
3. One of the priests who took part in the cleansing of the rebuilt walls of Jerusalem (Neh. 12:41).
4. An ancestor of Christ descended from Zerubbabel (Matt. 1:13).
5. An ancestor of Christ, descended from David, who lived before the captivity (Luke 3:30).

ELIAM [e LIE um] (*The God of my people*)—the name of two Old Testament men:

1. The father of Bathsheba, who became the wife of Uriah the Hittite and later of King David (2 Sam. 11:3; Ammiel, 1 Chr. 3:5).
2. One of David's mighty men (2 Sam. 23:34).

ELIAS [e LIE us]—Greek form of ELIJAH.

ELIASAPH [e LIE uh saf] (*God has added*)—the name of two men in the Old Testament:

1. The head of the tribe of Gad during Israel's wilderness journey (Num. 1:14; 2:14). He was the son of Deuel (or Reuel; Num. 2:14).
2. The head of the Gershonites during Israel's wilderness journey (Num. 3:24).

ELIASHIB [e LIE uh shib] (*God restores*)—the name of six or seven men in the Old Testament:

1. A son of Elioenai, a Judahite and descendant of Zerubbabel (1 Chr. 3:24).
2. A priest in David's time (1 Chr. 24:12).

3. One who helped Ezra resolve the problem of pagan wives following the captivity (Ezra 10:6; Neh. 12:22–23). Possibly the same as No. 7.
4. A Levite and singer who divorced his pagan wife after the captivity (Ezra 10:27).
5. A son of Zattu who divorced his pagan wife after the captivity (Ezra 10:36).
6. A son of Bani who divorced his pagan wife after the captivity (Ezra 10:36).
7. The high priest in Nehemiah's time (Neh. 3:1; 13:4, 28). Possibly the same as No. 3.

ELIATHAH [e LIE uh thah] (*God has come*)—the head of a division of temple musicians during David's reign (1 Chr. 25:4, 27).

ELIDAD [e LIE dad] (*my God is a friend*)—a chieftain of the tribe of Benjamin appointed to represent his tribe in the division of Canaan (Num. 34:21).

ELIEHOENAI [el ih oh EE nigh]—a form of ELIOENAI No. 4 and ELIHOENAI.

ELIEL [e LIE el] (*My God is God*)—the name of eight or nine Old Testament men:

1. A chief of the half-tribe of Manasseh (1 Chr. 5:24).
2. A Levite ancestor of the prophet Samuel (1 Chr. 6:34; Elihu, 1 Samuel 1:1; Eliab, 1 Chr. 6:27).
3. A Benjamite son of Shimei (1 Chr. 8:20).
4. A Benjamite son of Shashak (1 Chr. 8:22).
5. One of David's captains and a Mahavite (1 Chr. 11:46).
6. One of David's mighty men (1 Chr. 11:47).
7. A Gadite who joined David at Ziklag when David was hiding from Saul (1 Chr. 12:11). Possibly the same as No. 5 or 6.
8. A Levite who helped bring the ark from the house of Obed-Edom during the reign of King David (1 Chr. 15:9).
9. A Levite overseer of the temple tithes and offerings during the reign of King Hezekiah of Judah (2 Chr. 31:13).

ELIENAI [el ih EE nigh] (*my eyes are on my God*)—a son of Shimei, of the tribe of Benjamin (1 Chr. 8:20).

ELIEZER [el ih EE zur] (*My God is helper*)—the name of eleven men in the Bible:

1. Abraham's chief servant (Gen. 15:2). If Abraham had never had a son, Eliezer of Damascus would have been his heir.
2. Moses' second son by Zipporah (Ex. 18:4; 1 Chr. 23:15).
3. A son of Becher, of the tribe of Benjamin (1 Chr. 7:8).
4. A priest who blew the trumpet before the ark when it was moved from Kirjath Jearim to Jerusalem (1 Chr. 15:24).
5. A son of Zichri and the officer over the tribe of the Reubenites during David's reign (1 Chr. 27:16).
6. A prophet who predicted that the ships of King JEHOSHAPHAT of Judah would be wrecked because he had joined forces with King AHAZIAH of Israel (2 Chr. 20:37).
7. A leader whom Ezra sent to bring Levites to Jerusalem (Ezra 8:16).

8, 9, 10. Three men who divorced their pagan wives after the captivity. One was a priest (Ezra 10:18); one was a Levite (Ezra 10:23); and one was a son of Harim (Ezra 10:31).

11. An ancestor of Joseph, the husband of Mary (Luke 3:29).

Also see ELEAZAR.

ELIHOENAI [el ih oh EE nigh] (*my eyes are toward Jehovah*)—one of the sons of Pahath-Moab who returned with Ezra from the captivity (Ezra 8:4; Eliehoenai, NRSV, NIV, NASB).

ELIHOREPH [el ih HO ref] (*God of harvest rain*)—a son of Shisha and one of King Solomon's scribes (1 Kin. 4:3).

ELIHU [eh LIE hew] (*He is my God*)—the name of five men in the Old Testament:

1. The great-grandfather of the prophet Samuel (1 Sam. 1:1; Eliab, 1 Chr. 6:27; Eliel, 1 Chr. 6:34).
2. A captain of Manasseh who joined David at Ziklag to hide from King Saul (1 Chr. 12:20).

3. A Levite of the family of Kohath who served as a tabernacle gatekeeper during David’s reign (1 Chr. 26:7).
4. The oldest son of Jesse and a brother of David (1 Chr. 27:18; Eliab, 1 Sam. 16:6).
5. The youngest of Job’s “comforters.” Elihu spoke to Job after the three friends—BILDAD; ELIPHAZ, and ZOPHAR—failed to give convincing answers to Job’s questions. Elihu is called “the son of Barachel the Buzite of the family of Ram” (Job 32:2). Like Job’s other friends, Elihu was probably from the Transjordan area southeast of Israel.

ELIJAH [ee LIE juh] (*the Lord is my God*)—the name of three or four men in the Old Testament:

1. A Benjamite, the son of Jeroham (1 Chr. 8:27).
2. An influential prophet who lived in the ninth century B.C. during the reigns of Ahab and Ahaziah in the northern kingdom of Israel. Elijah shaped the history of his day and dominated Israelite thinking for centuries afterward.

   Elijah’s prophetic activities emphasized the unconditional loyalty to God required of the nation of Israel. His strange dress and appearance (2 Kin. 1:8), his fleetness of foot (1 Kin. 18:46), his rugged constitution that resisted famine (1 Kin. 19:8), and his cave-dwelling habits (1 Kin. 17:3; 19:9) all suggest that he was a robust, outdoors-type person.

   Elijah was opposed to the accepted standards of his day, when belief in many gods was normal. He appears in the role of God’s instrument of judgment upon a wayward Israel because of the nation’s widespread idolatry. The miracles that Elijah performed occurred during the period when a life-or-death struggle took place between the religion of the Lord and BAAL worship.

   Elijah’s views were in conflict with those of King Ahab, who had attempted to cultivate economic ties with Israel’s neighbors, especially Tyre. One of the consequences was that he had married Jezebel, a daughter of Ethbaal, king of Tyre. Ahab saw no harm in participating in the religion of his neighbors, particularly the religion of his wife. Therefore, he established a center of BAAL worship at Samaria. Influenced by Jezebel, Ahab gave himself to the worship of Baal. Suddenly Elijah appeared on the scene.

Prediction of Drought. As punishment against Ahab for building the temple for Baal worship at Samaria, Elijah predicted that a drought would grip the land. Then he fled to the eastern side of the Jordan River and later to Zarephath on the Mediterranean coast to escape Ahab's wrath. At both sites he was kept alive through miraculous means. While staying at a widow's home, he performed a miracle by bringing her son back to life (1 Kin. 17:1–24).

Contest on Mount Carmel. After the drought had lasted three years, the Lord instructed Elijah to present himself before Ahab with the message that the Lord would provide rain. Elijah then challenged the 850 prophets of Baal and Asherah to a contest on Mount Carmel (1 Kin. 18:21). Each side would offer sacrifices to their God without building a fire. The ignition of the fire was left to the strongest god, who would thereby reveal himself as the true God.

The best efforts of the pagan prophets through the better part of a day failed to evoke a response from Baal.

Elijah poured water over his sacrifice to remove any possibility of fraud or misunderstanding about the offering. After Elijah prayed briefly to the Lord, his sacrifice was consumed by fire from heaven. The people of Israel responded strongly in favor of God (1 Kin. 18:39). Then the prophets of Baal were slaughtered at Elijah's command (1 Kin. 18:40), and God sent rain to end the drought (1 Kin. 18:41–46).

Photo by Vladimir Blinov

- The fertile plain surrounding Mount Carmel, site of Elijah's victory over the prophets of Baal (1 Kin. 18; 19:1–2).

Photo: Levant Photo Service

- Statue of the prophet Elijah at the Muhraqah on Mount Carmel, commemorating his victory over the pagan worshipers of Baal.

Flight from Jezebel. Queen Jezebel was furious over the fate of her prophets. She vowed that she would take revenge on Elijah. He was forced to flee to Mount Horeb—the mountain where Moses had received the Ten Commandments. Like Moses, Elijah was sustained for forty days and nights in the wilderness.

While Elijah was at Mount Horeb, the Lord revealed Himself in a low, murmuring sound. The prophet received a revelation of the coming doom on Ahab and Israel (1 Kin. 19:14). Then Elijah was given a threefold charge: He was instructed to anoint Hazael as king of Syria, Jehu as the future king of Israel, and Elisha as the prophet who would take his place (1 Kin. 19:16). These changes would bring to power those who would reform Israel in the coming years.

Naboth's Vineyard and the Challenge of Ahaziah. In the years of war that followed between Ahab and Ben-Hadad of Syria, Elijah did not appear (1 Kings 20). But he did appear after Jezebel acquired a family-owned vineyard for Ahab by having its owner, Naboth, falsely accused and executed (1 Kin. 21:1–29). Elijah met the king in the vineyard and rebuked him for the act (1 Kin. 21:1–24). Ahab repented, and Elijah brought him word from the Lord that the prophesied ruin on his house would not come during his lifetime, but would occur in the days of his son.

Shortly after Ahaziah, the son of Ahab, took the throne from his father, he was involved in a serious accident. He sent messengers to inquire of Baal-Zebub ("Lord of Flies"), the god of Ekron, whether he would recover. Elijah intercepted the messengers and predicted his death because of his belief in other gods (2 Kin. 1:1–17). This event would also be a fulfillment of the doom pronounced earlier upon Ahab's house.

Twice King Ahaziah sent a detachment of soldiers to capture Elijah. But both times they were consumed by fire from heaven. The third group sent by the king begged for mercy, and an angel of God directed Elijah to go with the commander to see the king. Elijah repeated his message of doom to Ahaziah, who soon died (2 Kin. 1:9–17). Elijah's prophecy that Jezebel would meet a violent death was also fulfilled (2 Kin. 9:36).

Ascension to Heaven. The prophet Elijah did not die. He was carried bodily to heaven in a whirlwind (2 Kin. 2:1–11). This was an honor previously bestowed only upon ENOCH (Gen. 5:24). ELISHA, the only witness to this event, picked up Elijah's mantle which fell from him as he ascended. He carried it during his ministry as a token of his continuation of Elijah's ministry (2 Kin. 2:13–14).

Elijah's influence continued even after he ascended into heaven. King Jehoram of Israel received a letter from the prophet seven years after his ascension, indicating that the king would be punished severely for his sins (2 Chr. 21:12–15).

Elijah's Contribution. The prophet Elijah understood that the nation of Israel had a mission to preserve its religious system—the worship of the one true God—in a pure form without any mixture with idol worship. Elijah was strongly opposed to the worship of pagan gods such as Baal and Asherah. This uncompromising stand often endangered his life by bringing him into conflict with those in positions of power, especially Queen Jezebel and her followers.

Elijah's impact on the prophetic movement among the Hebrew people was extensive. He stands as the transitional figure between Samuel (the adviser and anointer of kings) and the later writing prophets. Like the prophets who followed him, Elijah emphasized Israel's responsibility for total commitment to their God and the covenant responsibilities that God and His people had sworn to each other. Both ideas are more fully developed in later prophets, such as Amos and Hosea.

In later Jewish thought, the messianic age was frequently associated with Elijah's return. The Old Testament spoke of the reappearance of Elijah. The prophet Malachi prophesied that the Lord would send Elijah before the day of the Lord arrived. This prophecy was fulfilled in the coming of JOHN THE BAPTIST (Matt. 11:4; 17:10–13; Luke 1:17). John the Baptist was similar to Elijah in his preaching as well as his dress and physical appearance (Matt. 11:7–8; Luke 7:24–28). During Jesus' earthly ministry, some identified him with Elijah (Matt. 16:14; Luke 9:8).

The New Testament also mentions the reappearance of Elijah in person. Along with Moses, he appeared with Jesus on the Mount of Transfiguration (Matt. 17:3).

3. A son of Harim (Ezra 10:21). Elijah divorced his foreign wife following the captivity in Babylon.
4. An Israelite who divorced his foreign wife (Ezra 10:26). He may be the same as No. 3.

ELIKA [e LIE kuh]—one of David's mighty men (2 Sam. 23:25).

ELIM [E lim] (*large trees*)—an encampment of the Israelites after they crossed the Red Sea (see Map 2, B–2). This encampment was famed for its "twelve wells [springs] of water and seventy palm trees" (Ex. 15:27; Num. 33:9). The modern location is probably the Wadi Gharundel in northwestern Sinai.

ELIMELECH [e LIM uh leck] (*my God is king*)—the husband of Naomi and the father-in-law of Ruth (Ruth 1:2–3; 2:1). An Ephrathite of Bethlehem of Judah, he moved his family to Moab to escape famine. His two sons, Chilion and Mahlon, married Moabite women, Orpah and RUTH respectively. After the death of Elimelech and his two sons, Ruth chose to return to Bethlehem with Naomi (Ruth 1:16–17).

ELIOENAI [el ih oh EE nigh] (*my eyes are toward Jehovah*)—the name of six or seven men in the Old Testament:

1. A descendant of David after the captivity (1 Chr. 3:23–24).
2. A chief of the tribe of Simeon (1 Chr. 4:36).
3. A chief of the tribe of Benjamin (1 Chr. 7:8).
4. A gatekeeper of the Levitical family of Kore (1 Chr. 26:3, KJV; Eljehoenai, NKJV; Eliehoenai, NRSV, NASB, NIV).
5. A priest of the sons of Pashhur (Ezra 10:22). Elioenai divorced his pagan wife after the captivity.
6. One of the sons of Zattu (Ezra 10:27). Elioenai divorced his pagan wife.
7. A priest in the days of Nehemiah (Neh. 12:41). Perhaps the same as Elioenai No. 5.

Also see ELIHOENAI.

ELIPHAL [eh LIE ful]—a son of Ur and one of David's mighty men (1 Chr. 11:35).

ELIPHALET [e LIF uh let]—a form of ELIPHELET.

ELIPHAZ [EL ih faz]—the name of two Old Testament men:

1. Esau's son by Adah, daughter of Elon the Hittite (Gen. 36:2, 4, 10–12). Eliphaz was the father, by his concubine Timna, of Amalek and thus was the ancestor of several Edomite tribes.
2. The chief and oldest of Job's three "friends" or "comforters" (Job 2:11). A very religious man, Eliphaz sought to uphold the holiness, purity, and justice of God; he became uneasy when Job questioned this understanding of God. Called "the Temanite," this Eliphaz may have been a descendant of Eliphaz No. 1, who had a son named TEMAN.

ELIPHELEH [e LIF uh leh]—a Levite appointed to play the harp or lyre in the musical services of the tabernacle when David relocated the ARK OF THE COVENANT to Jerusalem (1 Chr. 15:18, 21; Eliphelehu, NRSV).

ELIPHELEHU [e lif eh LEE hew]—a form of ELIPHELEH.

ELIPHELET [e LIF eh let] (*my God is deliverance*)—the name of six Old Testament men:

1. The last of David's thirteen sons born in Jerusalem (2 Sam. 5:16; 1 Chr. 14:7; Eliphalet, KJV).
2. A son of Ahasbai and one of David's mighty men (2 Sam. 23:34).
3. Another of David's sons born in Jerusalem (1 Chr. 3:6). Also spelled Elpelet (1 Chr. 14:5; Elpalet, KJV).
4. A son of Eshek and a Benjamite descendant of King Saul (1 Chr. 8:39).
5. A son or descendant of Adonikam who returned from the captivity with Ezra (Ezra 8:13).
6. A son of Hashum who divorced his pagan wife after the captivity (Ezra 10:33).

ELISHA [ee LIE shuh] (*my God saves*)—an early Hebrew prophet who succeeded the prophet Elijah when Elijah's time on earth was finished (1 Kin. 19:16). Elisha ministered for about fifty years in the northern kingdom of Israel, serving God during the reigns of Jehoram, Jehu, Jehoahaz, and Joash. The period of his ministry dates from about 850–800 B.C. Elisha's work consisted of presenting the Word of God through prophecy, advising kings, anointing kings, helping the needy, and performing several miracles.

Elisha was the son of Shaphat of Abel Meholah a town on the western side of the Jordan River. Elijah found Elisha plowing with a team of oxen. As Elijah walked past Elisha, he threw his mantle over the younger man's shoulders.

Elisha "arose and followed Elijah, and became his servant" (1 Kin. 19:21), but Elisha is not mentioned again until 2 Kings 2:1, shortly before Elijah ascended to heaven in a chariot of fire. Before taking his leave, Elijah fulfilled the final request of Elisha by providing him with a double portion of his prophetic spirit (2 Kin. 2:9–10), making him his spiritual firstborn. Upon receiving Elijah's mantle, Elisha demonstrated this gift by parting the waters of the Jordan River, allowing him to cross on dry land (2 Kin. 2:14). In this way, Elisha demonstrated that he had received God's blessings on his ministry as Elijah's successor.

Elisha cultivated a different image from his predecessor. Instead of following Elijah's example as a loner and an outsider, Elisha chose to work within the established system. He assumed his rightful place as the head of the "official" prophetic order in Israel, where his counsel and advice were sought out by kings. In contrast to Elijah's strained relationship with the king and his officials, Elisha enjoyed the harmonious role of trusted advisor. This is not to say that Elisha never had a word of criticism for the government, as for example in the part he played in the overthrow of Jezebel and the dynasty of Ahab (2 Kin. 9:1–3).

Elisha's appearance was much more typical and average than Elijah's. He was bald (2 Kin. 2:23), while Elijah had been an extremely hairy man (2 Kin. 1:8). Elisha did not wander as extensively as Elijah. Instead, he had a house in Samaria (2 Kin. 6:32). Much tension had existed between Elijah and his audience. Elisha's ministry provided a strong contrast as he was welcomed into virtually all levels of society.

In perhaps the most important part of his ministry, however, Elisha followed in Elijah's footsteps. This consisted of his performance of miracles, which answered a wide variety of needs in every level of society. He had a reputation for sympathizing with the poor and the oppressed. Elisha's activities and miracles as a prophet were often focused on those who were abused by officials in positions of power.

One of Elisha's "community service" miracles was his purification of an unhealthy spring near Jericho. After learning that the spring was bad, Elisha threw a bowl of salt into it, making it pure (2 Kin. 2:19–21). The Bible reports that "the water remains healed to this day" (2 Kin. 2:22).

In another miracle, Elisha helped the widow of one of the sons of the prophets. To help her pay off creditors who intended to take the widow's two sons, Elisha multiplied the amount of oil in one jar to fill all available containers. This brought in enough money to pay off the debts and provided a surplus on which the widow and her sons could live (2 Kin. 4:1–7).

Elisha became a friend of a wealthy family in Shunem. The Shunammite woman displayed hospitality toward the prophet by regularly feeding him and building a room onto her home where he could lodge. Elisha repaid the childless couple by promising them a son (2 Kin. 4:8–17). Later, when tragedy struck the child, Elisha raised him from the dead (2 Kin. 4:18–37). When Elisha learned that a famine would strike Israel, he warned the family to flee the land. When the family returned seven years later, the king restored their property because of their relationship with Elisha (2 Kin. 8:1–6).

Elisha also advised kings and performed miracles for them. He helped Jehoram, king of Israel, and Jehoshaphat, king of Judah. He also helped the king of Edom defeat Mesha, king of Moab (2 Kin. 3:1–19).

Elisha ministered to all people, regardless of their nationalities. He cured Naaman, the commander of the Syrian army (2 Kin. 5:1–14), of leprosy, but he also advised the king of Israel of the plans (2 Kin. 6:8–10) of their Assyrian enemies. Even the bones of the dead Elisha had miraculous powers. When a corpse was hidden in Elisha's tomb, it came back to life as it touched the prophet's bones (2 Kin. 13:21).

Photo by Howard Vos

- Excavated remains of a house at the city of Dothan, where Elisha prayed for blindness to strike the Syrian army (2 Kin. 6:8–23).

ELISHAH [eh LIE shah] (*God is Savior*)—the oldest son of Javan and a descendant of Noah (Gen. 10:1–4). The home of his descendants is described as “the coasts of Elishah,” which supplied the Phoenicians with dyes of royal “blue and purple” (Ezek. 27:7). The name may refer to the island of Cyprus, known in ancient times as Alashiya.

ELISHAMA [e LISH uh muh] (*God hears*)—the name of six Old Testament men:

1. Leader of the tribe of Ephraim at the beginning of the Israelites’ journey (Num. 2:18). This son of Ammihud was one of Joshua’s ancestors (1 Chr. 7:26–27).
2. One of the sons born to David after he was crowned king at Jerusalem (2 Sam. 5:16; 1 Chr. 3:8; 14:7).
3. The father of Nethaniah and the grandfather of Ishmael (Jer. 41:1).
4. A Judahite, a son of Jekamiah (1 Chr. 2:41).
5. One of two priests sent by Jehoshaphat to teach the Law to the people in Judah (2 Chr. 17:8).
6. A scribe or secretary of King Jehoiakim (Jer. 36:12, 20–21).

ELISHAPHAT [e LISH uh fat] (*my God is judge*)—a son of Zichri and one who supported the revolt against Queen Athaliah in favor of seven-year-old Joash (2 Chr. 23:1).

ELISHEBA [ee LISH ih buh] (*my God is fullness*)—the wife of AARON and the mother of Nadab, Abihu, Eleazar, and Ithamar (Ex. 6:23). She was a daughter of Amminadab and a sister of Naashon.

ELISHUA [el ih SHOE uh] (*God is salvation*)—a son of David born at Jerusalem (2 Sam. 5:15; 1 Chr. 14:5; 1 Chr. 3:6, where another reading is Elishama).

ELIUD [e LIE ud] (*God is majestic*)—a son of Achim and the father of Eleazar in the genealogy of Jesus (Matt. 1:14–15).

ELIZABETH [ee LIZ uh buth] (*God is my oath*)—the mother of John the Baptist (Luke 1). Of the priestly line of Aaron, Elizabeth was the wife of the priest ZACHARIAS. Although both "were . . . righteous before God, they had no child, because Elizabeth was barren" (Luke 1:6–7). But God performed a miracle, and Elizabeth conceived the child who was to be the forerunner of the Messiah.

Elizabeth was privileged in another way. When her cousin Mary visited her, Elizabeth, six months pregnant, felt the child move as if to welcome the child whom Mary was carrying. Elizabeth recognized the significance of this action and acknowledged the Messiah before He had been born.

ELIZAPHAN [el ih ZAY fun] (*my God has concealed*)—the name of two Old Testament leaders:

1. A Levite of the family of Kohath, a chief during the wilderness journey and a son of Uzziel (Num. 3:30). He helped remove the bodies of Nadab and Abihu, who had led a revolt against Moses, from the Israelite camp (Lev. 10:4; Elzaphan, Ex. 6:22).
2. A leader of the tribe of Zebulun during the wilderness journey (Num. 34:25). He was the son of Parnach.

ELIZUR [eh LIE zur] (*My God is a rock*)—a chief of the tribe of Reuben who assisted Moses in taking a census of Israel during the wilderness journey (Num. 1:1–5; 2:10).

ELKANAH [el KAY na] (*God has possessed*)—the name of eight Old Testament men:

1. A grandson of Korah (Ex. 6:24).
2. The husband of Hannah and Peninnah and the father of the prophet Samuel (1 Sam. 1:1–23).
3. A Levite of the family of Kohath and a son of Joel (1 Chr. 6:25, 36).
4. A Levite of the family of Kohath and a son of Mahath (1 Chr. 6:26, 35).
5. A Levite who lived in a village of the Netophathites in Judah near Bethlehem (1 Chr. 9:16).
6. A Benjamite warrior who joined David at Ziklag (1 Chr. 12:6).
7. A doorkeeper of the ARK OF THE COVENANT during the time of King David (1 Chr. 15:23).
8. A high-ranking court official of Ahaz king of Judah (2 Chr. 28:7).

ELKOSHITE [EL koh shite]—a native or inhabitant of the village of Elkosh, the residence (and perhaps the birthplace) of the prophet Nahum (Nah. 1:1).

ELLASAR [el LAY sar]—a Mesopotamian country mentioned in the story of Abraham (Gen. 14:1, 9). Its king was Arioch.

ELM (see PLANTS OF THE BIBLE).

ELMODAM [el MOE dam]—an ancestor of Jesus. He was a son of Er (Luke 3:28; Elmadam, NIV, NRSV).

ELNAAM [el NAY am] (*God is pleasantness*)—the father of Jeribai and Joshaviah, two of David’s mighty men (1 Chr. 11:46).

ELNATHAN [el NAY thun] (*God has given*)—the name of four men in the Old Testament:

1. The leader of the party sent to Egypt to bring back the prophet Uriah, who had displeased Jehoiakim by his prophecy (Jer. 26:22).
2. 2, 3, 4. Three men sent by Ezra to invite priests and Levites to come to Jerusalem when the Israelites were in captivity in Babylon (Ezra 8:16).

ELOHIM [EL oh hihm] (see GOD, NAMES OF).

ELOI [EL oh eye] (see ELI, ELI, LAMA SABACHTHANI).

ELON [EE lahn] (*oak*)—the name of three men and one town in the Old Testament:

1. A Hittite and the father of Basemath, who became one of Esau's wives (Gen. 26:34).
2. The second son of Zebulun and founder of a tribal family, the Elonites (Num. 26:26).
3. A border town in the tribe of Dan (Josh. 19:43).
4. A Zebulunite who judged Israel for ten years (Judg. 12:11–12).

ELON BETH HANAN [ee lahn beth HAY nan] (*oak of the house of Hanan*)—a village of Dan, perhaps the same place as ELON (1 Kin. 4:9).

ELONITES [EL uhn ites]—the descendants of ELON, the second son of Zebulun (Num. 26:26).

ELOTH [E luth]—a form of ELATH.

ELPAAL [el PAY al] (*God is working*)—a descendant of Benjamin (1 Chr. 8:11–12, 18).

ELPALET [el PAY let]—a form of ELPELET.

ELPELET [el PEA let] (*God is deliverance*)—a son of David (1 Chr. 14:5; Elpalet, KJV). Also spelled Eliphelet (1 Chr. 3:6).

ELTEKEH [EL teh keh]—a town of the tribe of Dan assigned to the Levites of the family of Kohath (Josh. 19:44; 21:23). It was situated almost due west of Jerusalem.

ELTEKON [EL tuh con] (*founded by God*)—a village in the hill country of Judah between Bethlehem and Hebron (Josh. 15:59).

ELTOLAD [el TOE lad]—a town in southern Judah assigned to the tribe of Simeon (Josh. 15:30; Tolad, 1 Chr. 4:29).

ELUL [ee LOOL]—the sixth month of the Hebrew year, corresponding roughly to a lunar month during our August-September (Neh. 6:15). Also see CALENDAR.

ELUZAI [e LOO zuh i] (*God is my strength*)—a Benjamite warrior who left King Saul's forces to join David at Ziklag (1 Chr. 12:5).

ELYMAS [EL ih mas]—a false prophet who was temporarily struck blind for opposing Paul and Barnabas at Paphos on Cyprus (Acts 13:8). Described as "a Jew whose name was Bar-Jesus" (Acts 13:6), he apparently had some influence with Sergius Paulus, the Roman governor of the island. Elymas was jealous of the gospel that Paul preached and tried to turn the governor away from accepting the Christian faith.

ELZABAD [el ZAY bud] (*God has given*)—the name of two men in the Old Testament:

1. A Gadite warrior who joined David at Ziklag (1 Chr. 12:12).
2. A gatekeeper in the temple (1 Chr. 26:7).

ELZAPHAN [el ZAY fun] (see ELIZAPHAN).

EMBALMER (see OCCUPATIONS AND TRADES).

EMBALMING—a method of preparing the dead for burial and preserving the body from decay.

The practice of treating a corpse to preserve it dates back more than 3,500 years. Mummification was invented by the Egyptians, who believed that the preservation of the body ensured the continuation of the person after death.

According to the Greek historian Herodotus, there were three different methods of embalming. The least expensive method involved emptying the intestines by flushing them with a cleaning liquid, after which the body was soaked in natron. The second method called for placing the body in natron after the stomach and intestines had been dissolved by an injection of cedar oil.

The most elaborate method of embalming required the removal of the brain and all internal organs except the heart. The inner cavity of the body was then washed and filled with spices. The corpse was soaked in natron, then washed and wrapped in bandages of linen soaked with gum. Finally, the embalmed body was placed in a wooden coffin.

The Bible mentions embalming only once, in reference to Joseph and his father Jacob (Gen. 50:2–3, 26). Even this single reference is surprising, since the ancient Israelites did not generally embalm their dead because of laws concerning the touching of dead bodies (Num. 5:1–4; 19:11–22). But both Joseph and Jacob died in Egypt. They were apparently embalmed so their bodies could be taken back to Israel for burial.

Preparation for burial of the dead among the Jews usually consisted of washing the body (Acts 9:37) and then anointing it with aromatic ointments. Burial was normally on the day of death or the following day. The body was wrapped in cloth strips, with a separate cloth tied around the head. Spices were applied when the body was wrapped (Mark 16:1). Expensive spices were used to prepare Jesus' body for burial (John 19:39–42).

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Photo by Howard Vos

• Mummy of an Egyptian Pharaoh, demonstrating the remarkable way in which embalming preserved human bodies.

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EMBROIDERER (see OCCUPATIONS AND TRADES; NEEDLEWORK).

EMBROIDERY (see NEEDLEWORK).

EMEK KEZIZ [EH meck KEH zeez] (*valley cut off*)—a city of the tribe of Benjamin, apparently near Jericho and Beth Hoglah (Josh. 18:21; Valley of Keziz, KJV).

EMERALD (see JEWELS AND PRECIOUS STONES).

EMEROD (see DISEASES OF THE BIBLE).

EMERY (see JEWELS AND PRECIOUS STONES).

EMIM [EE mim]—an ancient people of the land of Canaan. The Emim lived in TRANSJORDAN, in an area later occupied by the Moabites. Like the ANAKIM, the Emim were regarded as giants. Their conquerors, the Moabites, called them Emim (Deut. 2:10–11; Emites, NIV). Chedorlaomer defeated them on the Plain of Kiriathaim (Gen. 14:5).

EMITES [EE mites]—a form of EMIM.

EMMANUEL [em MAN you el]—a form of IMMANUEL.

EMMAUS [em MAY us] (*warm wells*)—a village in Judea where Jesus revealed Himself to two disciples after His resurrection (see Map 6, B–4). The disciples, Cleopas and an unidentified companion, encountered Jesus on the road to Emmaus, but they did not recognize Him. Jesus accompanied them to Emmaus, and they invited Him to stay there with them. As He blessed and broke bread at the evening meal, the disciples' "eyes were opened and they knew Him" (Luke 24:31). The modern location of ancient Emmaus is uncertain. Luke reported the village was 11 kilometers (7 miles) from Jerusalem, but he did not specify in which direction.

Photo by Howard Vos

• Modern Emmaus, named after the village toward which Cleopas and another disciple were traveling when Jesus appeared to them after His resurrection (Luke 24:13–35).

EMPEROR (see AUGUSTUS; CAESAR).

EMPEROR WORSHIP—a pagan custom of ancient times in which a ruler claimed for himself the qualities of a god and was so treated by those whom he ruled.

Many nations of the ancient world followed the custom of worshiping their rulers. The Egyptians, for example, claimed their Pharaohs had descended from the sun god. The Greek conquerer ALEXANDER the Great established a cult of such worship in Alexandria. The rulers of Syria and Egypt followed this tradition, calling themselves gods who ruled on earth.

The Book of Daniel records two actual instances of emperor worship. King Nebuchadnezzar had a statue made. Then he ordered everyone to bow down to it. Those who refused were thrown into a fiery furnace (Daniel 3). Later, the prophet Daniel was thrown to the lions for his refusal to pray to King Darius (Daniel 6).

When the Roman Empire conquered ancient nations, the worship of the Roman state naturally replaced other pagan forms of worship. The conquered peoples began to worship outstanding Roman leaders, such as Mark Antony and Julius Caesar.

Under Augustus Caesar as emperor of Rome, emperor worship grew in intensity. In the various Roman provinces, the subjects worshiped the Roman state and the emperor as a sign of their loyalty to Rome. Throughout the empire, Roman subjects incorporated emperor worship into their local religions. Leading citizens became priests in the emperor worship cult as evidence of their loyalty to the Roman Empire.

Although the New Testament never speaks directly of emperor worship, passages that refer to Jesus as the only Lord (Rom. 10:9) and God as the only Ruler (1 Tim. 6:15) condemn it by implication. Secular history records that the Roman emperor Caligula (A.D. 37–41) proclaimed himself as a god, built temples for himself, and required his subjects to worship him. In A.D. 40, some Jews destroyed a statue that had been erected to him. Caligula retaliated by threatening to place a statue in the Jewish temple, but the plan was never carried out because of Jewish opposition.

Open conflict between Christians and the Roman Empire over emperor worship came long after the close of the New Testament. Under Emperor Trajan, Christians who would not renounce their allegiance to Christ and pledge their worship of the emperor often were executed.

Emperor worship continued as the official religion of the Roman Empire until Christianity was recognized under the Emperor Constantine (A.D. 305–337).

EN **[en]** (*fountain, spring*)—a Hebrew word used to designate the location of specific springs of water.

EN DOR **[EN dorr]** (*fountain of habitation*)—a town of the tribe of Manasseh (Josh. 17:11; see Map 3, B–2) where King Saul consulted a medium or spiritist about his future (1 Sam. 28:7). In a seance, the woman apparently brought the spirit of the prophet Samuel up from the dead. En Dor is probably modern Indur about 10 kilometers (6 miles) southeast of Nazareth.

EN EGLAIM **[en EGG la im]** (*spring of two calves*)—a place on the southeastern coast of the Dead Sea near Zoar (Ezek. 47:10).

EN GANNIM [en GAN im] (*spring of gardens*)—the name of two biblical cities:

1. A city in the lowlands of Judah near Zanoah and Tappuah (Josh. 15:34).
2. A city on the border of Issachar assigned to the Levites (Josh. 19:21; 21:29; Anem, 1 Chr. 6:73).

EN GEDI [en GEH dee] (*spring of a kid*)—an oasis on the barren western shore of the Dead Sea about 54 kilometers (35 miles) southeast of Jerusalem (see Map 3, B–5). It lay on the eastern edge of the rugged Wilderness of Judah, which contained many hideouts where David sometimes hid when he was fleeing from King Saul (1 Sam. 23:29—24:1).

En Gedi was watered by a hot spring yielding an abundance of fresh water that burst forth hundreds of feet above the base of a large cliff. Its ancient name was Hazezon Tamar or Hazazon Tamar ("pruning of palms"), indicating the presence of date palms there. Vineyards also prospered at En Gedi (Song 1:14).

In Abraham's day, CHEDORLAOMER conquered the Amorites who occupied this spot (Gen. 14:7).

Photo by Gustav Jeeninga

• The spring at En Gedi, where David hid from King Saul (1 Sam. 24:1).

EN HADDAH [en HAD ah] (*swift fountain*)—a city on the border of Issachar, near En Gannim (Josh 19:21).

EN HAKKORE [en HACK kuh ree] (*spring of the caller*)—a spring at Lehi that miraculously came out of a hollow place when Samson prayed (Judg. 15:19).

EN HAZOR [en HAY zoar] (*spring of an enclosure*)—a fortified city in the territory of Naphtali (Josh. 19:37).

EN MISHPAT [en MISH paht] (*spring of judgment*)—an oasis where the Israelites camped during their years of wandering in the wilderness (Gen. 14:7). It is probably the same place as KADESH BARNEA.

EN RIMMON [en RIM mun] (*spring of the pomegranate*)—a city of Judah south of Jerusalem. It was one of the settlements of the tribe of Judah on their return from the Babylonian captivity (Neh. 11:29). The city is usually identified with Khirbet Umm er-Ramamin, which was about 14 kilometers (9 miles) northeast of Beersheba.

EN ROGEL [en RO gull] (*launderer's well*)—a well on the border of Judah and Benjamin, east of Jerusalem, near the "Valley of the Son of Hinnom" (Josh. 15:7–8). Only the spring GIHON provided more water to Jerusalem. Jonathan and Ahimaaz stayed there in secret, ready to carry any message from Hushai to David about the revolt of Absalom (2 Sam. 17:17). En Rogel is identified today as Bir Ayyub ("Job's Well"), located near the juncture of the Kidron Valley and the Valley of Hinnom.

EN SHEMESH [en SHE mish] (*spring of the sun*)—a spring that served as a landmark on the border between Judah and Benjamin (Joshua 18:17). It is usually identified with 'Ain el-Hod, situated east of Bethany on the Jerusalem-to-Jericho road.

EN TAPPUAH [en top PEW ah] (*apple spring*)—a place apparently on the border between Manasseh and Ephraim (Josh. 17:7). It may be the same as Tappuah, a city of Ephraim (Josh. 16:8).

ENAIM [ih NAY em]—a form of ENAM.

ENAM [E nahm] (*two fountains*)—a village in the lowland of Judah near Jarmuth (Josh. 15:34), probably the same place as Enaim (Gen. 38:14, 21, NIV; NRSV).

ENAN [E non]—the father of Ahira, leader of the tribe of Naphtali in the days of Moses. Ahira assisted in taking the first census of Israel during their years in the wilderness (Num. 1:15).

ENCAMPMENT (see CAMP).

ENCHANTMENT—the practice of magic or sorcery. In the Bible, enchantment is used as a general word that can refer to several different types of supernatural experiences, including fortune-telling, calling up demons, and controlling evil spirits. Most ancient civilizations believed in such magical approaches to religion, but the Mosaic Law referred to such practices as "abominations," forbidding them to the Hebrews

(Deut. 18:10–12). The Law also provided that practitioners of such "black magic" should be stoned (Lev. 20:27).

ENEMY—one who opposes or mistreats another. Before Israel could serve as the channel of God's grace to the world, its existence as a nation had to be securely established. The enemies of the Hebrew people were thus regarded as God's enemies, and the reverse was also true (Ps. 139:20–22). In the New Testament, by contrast, the enemies to be overcome are primarily spiritual in nature.

While the Old Testament refers to charity toward one's enemy (Ex. 23:4–5; Prov. 24:17), the New Testament goes further by commanding love for one's enemy (Matt. 5:44; Rom. 12:20). The New Testament looks toward a day when all enemies of good and righteousness will be overcome because of the redemptive work of Christ (1 Cor. 15:25).

ENGINE (see ARMS, ARMOR OF THE BIBLE).

ENGLISH VERSIONS (see BIBLE VERSIONS AND TRANSLATIONS).

ENGRAVER (see OCCUPATIONS AND TRADES).

ENMITY—deep-seated animosity or hatred. The apostle Paul declared that the human mind in its natural state is in "enmity against God" (Rom. 8:7). This enmity can be changed only through the redemptive power of Christ.

ENOCH [EE nuck] (*initiated* or *dedicated*)—the name of two men and one city in the Bible:

1. The firstborn son of Cain (Gen. 4:17–18).
2. A city built by Cain in the land of Nod and named after his son (Gen. 4:17).
3. A son of Jared and the father of Methuselah (Gen. 5:18–24; Henoch; 1 Chr. 1:3, KJV). After living for 365 years, Enoch was "translated," or taken directly into God's presence without experiencing death (Gen. 5:24; Heb. 11:5–6).

ENOCH, BOOK OF (see PSEUDEPIGRAPHA).

ENOS [E nos]—a form of ENOSH.

ENOSH **[EE nosh]** (*man, humankind*)—a grandson of Adam, a son of Seth, and the father of Cainan (Gen. 5:6–11). He lived 905 years. Enosh is listed in Luke's genealogy of Jesus (Luke 3:38; Enos, KJV).

ENQUIRE OF THE LORD (see INQUIRE OF THE LORD).

ENROLLMENT—KJV word for the registration of the entire Roman world ordered by the Emperor Augustus (Luke 2:1–5). Augustus (Octavian) initiated a system of reforms, including a regular census of the populations of the various Roman provinces so they could be effectively taxed. Joseph probably owned some property in Bethlehem; so he returned there with Mary to be registered. God used this Roman edict to bring Jesus' parents to Bethlehem so the prophecy of Micah 5:2 might be fulfilled.

ENSIGN **[EN sun]** (see STANDARD).

ENVOY (see OCCUPATIONS AND TRADES).

ENVY—a feeling of resentment and jealousy toward others because of their possessions or good qualities. James linked envy with self-seeking (James 3:14, 16; selfish ambition, NIV, NRSV). Christians are warned to guard against the sin of envy (Rom. 13:13; 1 Pet. 2:1).

EPAENETUS **[eh PEE nee tus]** (*praiseworthy*)—a Christian, formerly from Asia, who later lived in Rome (Rom. 16:5; Epenetus, NIV). He was the first convert to Christ in the province of Asia.

EPAPHRAS **[EP uh frus]** (*charming*)—a Christian preacher who spread the gospel to his fellow Colossian citizens (Col. 1:7; 4:12). When Paul was a prisoner in Rome, Epaphras came to him with a favorable account of the church at Colossae. He remained with Paul in Rome and was, in a sense, his "fellow prisoner" (Philem. 23).

EPAPHRODITUS **[ih paf ruh DIE tus]** (*charming*)—a messenger sent by the church at Philippi with a gift for the apostle Paul, who was under house arrest in Rome (Phil. 2:25; 4:18). While in Rome Epaphroditus became ill and word of his sickness spread to Philippi. As soon as

Epaphroditus was well enough, Paul sent him back home to relieve the church's anxiety and to deliver Paul's letter to the Philippians.

EPENETUS—a form of EPAENETUS.

EPHAH [E fa]—the name of two men, one woman, one tribe and a unit of measurement in the Bible:

1. A son of Midian and a grandson of Abraham and Keturah, Abraham's concubine (Gen. 25:4).
2. A concubine of Caleb (1 Chr. 2:46).
3. A son of Jahdi (1 Chr. 2:47).
4. An Arabian tribe, a branch of Midianites living in northwest Arabia (Is. 60:6). This tribe was probably descended from Ephah No. 1.
5. A unit of measurement. See WEIGHTS AND MEASURES.

EPHAI [EE fie]—a resident of Netophah in Judah whose sons were among those who joined Gedaliah at Mizpah (Jer. 40:8–13). Ephai and his sons were promised protection and were subsequently murdered by Ishmael (Jer. 41:3).

EPHER [EE fur]—the name of three men in the Old Testament:

1. The second son of Midian and a grandson of Abraham and Keturah, Abraham's concubine (Gen. 25:4).
2. A descendant of Judah through Ezrah (1 Chr. 4:17).
3. A head of a family in the half-tribe of Manasseh east of the Jordan River (1 Chr. 5:24).

EPHES DAMMIM [EE fez DAM im] (*end of blood*)—a place in Judah between Socoh and Azekah where the Philistines camped at the time when David killed GOLIATH (1 Sam. 17:1; Pas Dammim, 1 Chr. 11:13).

EPHESIANS [ee FEE zyuns]—natives or inhabitants of EPHESUS (Acts 19:35). Trophimus, one of Paul's co-workers, was an Ephesian (Acts 21:29).

EPHESIANS, EPISTLE TO THE—one of four shorter epistles written by the apostle Paul while he was in prison, the others being

Philippians, Colossians, and Philemon. Ephesians shares many similarities in style and content with Colossians; it may have been written about the same time and delivered by the same person.

In the Epistle to the Ephesians, Paul is transported to the limits of language in order to describe the enthroned Christ who is Lord of the church, the world, and the entire created order. As the ascended Lord, Christ is completing what He began in His earthly ministry, by means of His now "extended body," the church. Christ's goal is to fill all things with Himself and bring all things to Himself.

Structure of the Epistle. Ephesians divides naturally into two halves: a lofty theological section (chaps. 1–3) and a section of ethical appeal and application (chaps. 4–6).

Paul begins by greeting his readers and assuring them that they have been blessed with God's gracious favor—redemption in Christ—from before the foundation of the world (1:1–14). Paul then prays that God may grant them an even greater measure of spiritual wisdom and revelation (1:15–23). Chapter two begins with perhaps the clearest statement of salvation by grace through faith in all the Bible (2:1–10). Although the Ephesians were once alienated from God, now they are reconciled both to God and to one another by Christ, who is "our peace" (2:11–22). Paul was made an apostle to proclaim the "mystery of Christ"—the inexhaustible riches of the gospel to the Gentiles (3:1–13). Paul brings the first half of the epistle to a close with a prayer that the Ephesians may understand the depth of Christ's love (3:14–19). A benediction concludes the doctrinal section (3:20–21).

An appeal to adapt one's life to one's faith (4:1) marks the transition to the second half of the epistle. The Christian fellowship should pattern itself after the unity of the Godhead (4:1–16), and Christians should pattern themselves after the example of Christ (4:17—5:21). As new people in Christ they should walk in love, light, and wisdom. Paul cites Christ's relationship with the church as a model for wives and husbands (5:22–33), children and parents (6:1–4), and servants and masters (6:5–9). The epistle ends with an appeal to put on the whole armor of God and to stand against the forces of evil (6:10–20), followed by final greetings (6:21–24).

Authorship and Date. Ephesians bears the name of Paul (1:1; 3:1), and it sets forth many of the great Pauline themes, such as JUSTIFICATION by faith (2:1–10) and the body of Christ (4:15–16). Nevertheless, Ephesians has a number of notable differences from the undisputed letters of Paul. We know, for instance, that Paul spent three years in Ephesus (Acts 19:1–40), and it is clear that the Ephesians cherished his ministry among them (Acts 20:17–38). Strangely, however, Paul writes to the Ephesians as though they knew of his ministry only by hearsay (3:2). Moreover, with the exception of Tychicus (6:21), Paul mentions no one by name in Ephesians. Because of the impersonal nature of the epistle, plus the fact that it contains a number of words and phrases not characteristic of Paul, some scholars suspect that Ephesians was written by someone other than the apostle Paul.

Although this is possible, it is not likely. If Ephesians was not written by Paul, then it was written by someone who understood Paul's thinking as well as the apostle himself. Moreover, it is unlikely that a person capable of writing Ephesians could have remained unknown to the church. Many scholars have resolved the problems of authorship by suggesting that while Ephesians was indeed written by Paul, it was intended as a circular letter, or "open letter," to a number of communities surrounding Ephesus.

In the oldest manuscripts of the epistle, the phrase "in Ephesus" (1:1) is absent. Perhaps this phrase was omitted to leave space in copies of the letter for the insertion of different place names. Paul is known to have used circular letters on occasion (Col. 4:16), and the circular theory would account for the general tone of the letter.

If Paul was the author of Ephesians, then he probably wrote it about the same time as the Epistle to the Colossians. Both Ephesians and Colossians agree to a large extent in style and content. Both letters were delivered by Tychicus (Eph. 6:21; Col. 4:7). Furthermore, Paul was in prison at the time, presumably in Rome. This would suggest a date in the late 50s or early 60s.

Historical Setting. The general nature of Ephesians makes it difficult to determine the specific circumstances that gave rise to the epistle. It is clear, however, that the recipients were Gentiles (3:1) who were estranged from citizenship in the kingdom of Israel (2:11). Now, thanks to the gracious gift of God, they enjoy the spiritual blessings that come from Christ.

Theological Contribution. The theme of Ephesians is the relationship between the heavenly Lord Jesus Christ and His earthly body, the church. Christ now reigns “far above all principality and power and might and dominion” (1:21) and has “put all things under His feet” (1:22). Exalted though He is, He has not drifted off into the heavens and forgotten His people. Rather, so fully does He identify with the church that He considers it His body, which He fills with His presence (1:23; 3:19; 4:10).

The marriage relationship between husband and wife is a beautiful analogy for expressing Christ’s love, sacrifice, and lordship over the church (5:22–32). The enthroned Christ has reinvested Himself in the hearts of believers through faith (3:17) so they can marvel at His love. Absolutely nothing exists beyond His redeeming reach (1:10; 3:18; 4:9).

Christ’s bond with His church is also portrayed in the oneness of believers. Those who were once “far off” and separated from God “have been made near by the blood of Christ” (2:13). In fact, believers are now raised with Christ and seated with Him in the heavenly places (2:5–6). Since believers are with Him, they are accordingly to be like Him—“endeavoring to keep the unity of the Spirit in the bond of peace” (4:3). “He [Christ] Himself is our peace” (2:14), says Paul, and He removes the walls and barriers that formerly divided Jews and Gentiles and draws them together in one Spirit to the Father (2:14–22).

Having spoken of these marvelous spiritual blessings, Paul then appeals to believers “to have a walk worthy of the calling with which you were called” (4:1). This appeal is a helpful insight on Christian ethics. Rather than setting down laws and regulations, Paul says, in effect, “Let your life be a credit to the One who called you.” The Christian is set free by Christ; yet he is responsible to Christ. Paul makes several statements about how believers can honor Christ (4:17—5:9), but the goal is not to earn merit through morality. Instead of looking for nice people, Paul envisions new persons, the “perfect person,” remade according to the stature of Christ Himself (4:13). This maturity could refer to the desired, and still unattained, unity of the church.

Special Considerations. The term “heavenly places” (1:3; 1:20; 2:6; 3:10; 6:12) is not the same as heaven, for in one instance Paul speaks of “spiritual hosts of wickedness in the heavenly places” (6:12). “Heavenly places” implies the unseen, spiritual world beyond our physical senses. It is the region where the most difficult, and yet authentic, Christian discipleship is lived out—the world of decisions, attitudes, temptations, and commitments. It is the battleground of good and evil (6:12).

Christ has raised believers to the heavenly places with the assurance that the One in whom we hope is more powerful, real, and eternal than all of the forces of chaos and destruction that threaten our world.

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Ephesians: A Study and Teaching Outline

Part One: The Position of the Christian (1:1—3:21)

I. Praise for Redemption 1:1–14
- A. Salutation from Paul 1:1–2
- B. Chosen by the Father 1:3–6
- C. Redeemed by the Son 1:7–12
- D. Sealed by the Spirit 1:13–14

II. Prayer for Revelation 1:15–23

III. Position of the Christian 2:1—3:13
- A. The Christian’s Position Individually 2:1–10
  - 1. Old Condition: Dead to God 2:1–3
  - 2. New Condition: Alive to God 2:4–10
- B. The Christian’s Position Corporately 2:11—3:13
  - 1. Reconciliation of Jews and Gentiles 2:11–22
  - 2. Revelation of the Mystery of the Church 3:1–13

IV. Prayer for Realization 3:14–21

Part Two: The Practice of the Christian (4:1—6:24)

I. Unity in the Church 4:1–16
- A. Exhortation to Unity 4:1–3
- B. Explanation of Unity 4:4–6
- C. Means for Unity: The Gifts 4:7–11
- D. Purpose of the Gifts 4:12–16

II. Holiness in Life 4:17—5:21
- A. Put Off the Old Nature 4:17–22

  - B. Put On the New Nature 4:23–29
  - C. Grieve Not the Holy Spirit 4:30—5:12
  - D. Walk as Children of Light 5:13–17
  - E. Be Filled with the Spirit 5:18–21

III. Responsibilities in the Home and at Work 5:22—6:9
  - A. Wives: Submit to Your Husbands 5:22–24
  - B. Husbands: Love Your Wives 5:25–33
  - C. Children: Obey Your Parents 6:1–4
  - D. Servants: Submit to Your Masters 6:5–9

IV. Conduct in the Conflict 6:10–24
  - A. Put On the Armor of God 6:10–17
  - B. Pray for Boldness 6:18–20
  - C. Conclusion 6:21–24

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EPHESUS [EFF uh sus]—a large and important city on the west coast of Asia Minor where the apostle Paul founded a church (see Map 7, C–2). A number of factors contributed to the prominence that Ephesus enjoyed.

The first factor was economics. Situated at the mouth of the river Cayster, Ephesus was the most favorable seaport in the province of Asia and the most important trade center west of Tarsus. Today, because of silting from the river, the ruins of the city lie in a swamp 8 to 11 kilometers (5 to 7 miles) inland.

Another factor was size. Although Pergamum was the capital of the province of Asia in Roman times, Ephesus was the largest city in the province, having a population of perhaps 300,000 people.

A third factor was culture. Ephesus contained a theater that seated an estimated 25,000 people. A main thoroughfare, some 35 meters (105 feet) wide, ran from the theater to the harbor, at each end of which stood an impressive gate. The thoroughfare was flanked on each side by rows of columns 15 meters (50 feet) deep. Behind these columns were baths, gymnasiums, and impressive buildings.

The fourth, and perhaps most significant, reason for the prominence of Ephesus was religion. The temple of Artemis (or Diana, according to her Roman name) at Ephesus ranked as one of the Seven Wonders of the Ancient World. As the twin sister of Apollo and the daughter of

Zeus, Artemis was known variously as the moon goddess, the goddess of hunting, and the patroness of young girls. The temple at Ephesus housed the image of Artemis that was reputed to have come directly from Zeus (Acts 19:35).

The temple of Artemis in Paul's day was supported by 127 columns, each of them 60 meters (197 feet) high. The Ephesians took great pride in this grand edifice. During the Roman period, they promoted the worship of Artemis by minting coins with the inscription, "Diana of Ephesus."

The history of Christianity at Ephesus began about A.D. 50, perhaps as a result of the efforts of Priscilla and Aquila (Acts 18:18). Paul came to Ephesus in about A.D. 52, establishing a resident ministry for the better part of three years (Acts 20:31). During his Ephesian ministry, Paul wrote 1 Corinthians (1 Cor. 16:8).

The Book of Acts reports that "all who dwelt in Asia heard the word of the Lord Jesus" (Acts 19:10), while Paul taught during the hot midday hours in the lecture hall of Tyrannus (Acts 19:9). Influence from his ministry undoubtedly resulted in the founding of churches in the Lycus River valley at Laodicea, Hierapolis, and Colossae.

So influential, in fact, was Paul's ministry at Ephesus that the silversmiths' league, which fashioned souvenirs of the temple, feared that the preaching of the gospel would undermine the great temple of Artemis (Acts 19:27). As a result, one of the silversmiths, a man named Demetrius, stirred up a riot against Paul.

During his stay in Ephesus, Paul encountered both great opportunities and great dangers. He baptized believers who apparently came to know the gospel through disciples of John the Baptist (Acts 19:1–5), and he countered the strong influence of magic in Ephesus (Acts 19:11–20).

After Paul departed from Ephesus, Timothy remained to combat false teaching (1 Tim. 1:3; 2 Tim. 4:3; Acts 20:29). Many traditions testify that the apostle John lived in Ephesus toward the end of the first century. In his vision from the island of Patmos off the coast of Asia Minor, John described the church of Ephesus as flourishing, although it was troubled with false teachers and had lost its first love (Rev. 2:1–7). In the sixth century A.D. the Roman emperor Justinian (A.D. 527–565) raised a magnificent church to John's memory in this city.

Ephesus continued to play a prominent role in the history of the early church. A long line of bishops in the Eastern church lived there. In A.D. 431 the Council of Ephesus officially condemned the Nestorian heresy, which taught that there were two separate persons, one divine and one human, in the person of Jesus Christ.

◆

Photo by Gustav Jeeninga

• A column-lined marble street in ancient Ephesus.

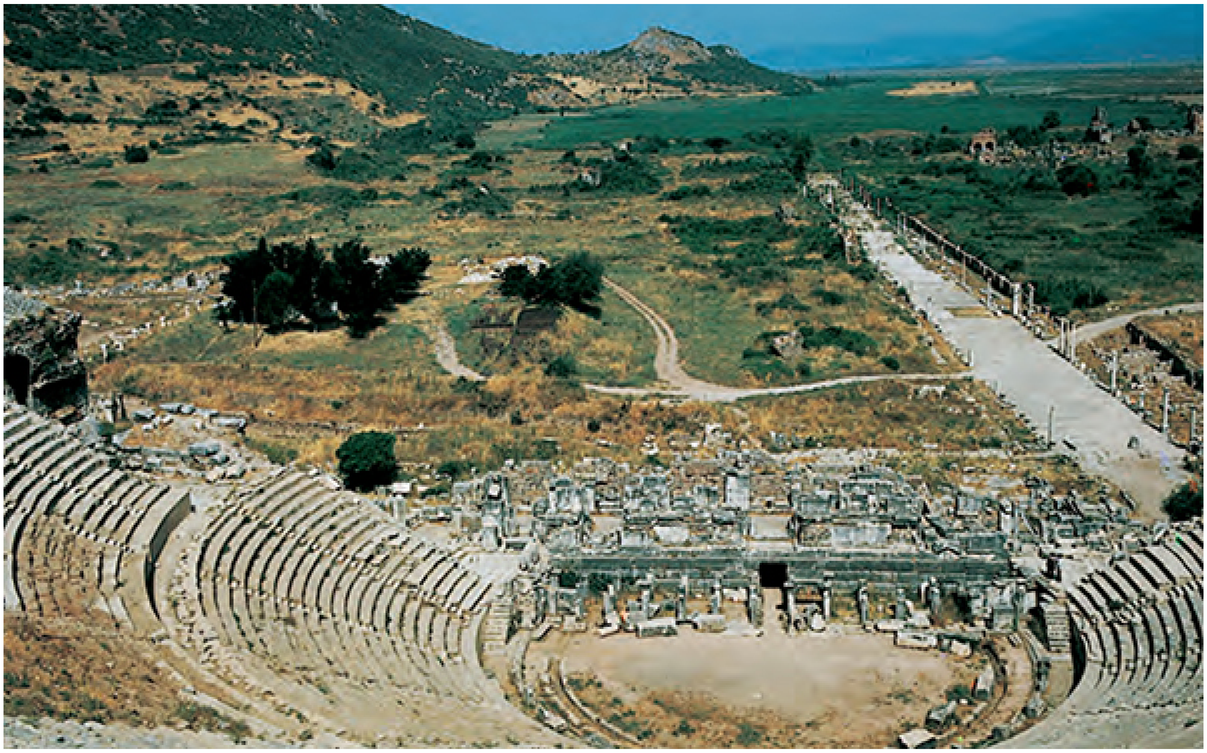

Photo by Ben Chapman

• The great theater of the city of Ephesus, showing the marble boulevard leading to the nearby harbor, now silted in because of erosion.

EPHLAL **[EFF lal]**—a descendant of Perez, of the tribe of Judah (1 Chr. 2:37).

EPHOD **[EE fahd]**—the father of Hanniel. Hanniel was a leader of the tribe of Manasseh and one of Moses' assistants in dividing the land of Canaan (Num. 34:23).

EPHOD OF HIGH PRIEST **[EE fod]**—a vest worn by the HIGH PRIEST when he presided at the altar (Ex. 28:4–14; 39:2–7). Worn over a blue robe (Ex. 28:31–35), the ephod was made of fine linen interwoven with some threads of pure gold and other threads that were blue, purple, and scarlet in color. The ephod consisted of two pieces joined at the shoulders and bound together at the bottom by a woven band of the same material as the ephod.

Upon the shoulders of the ephod, in settings of gold, were two onyx stones, upon which were engraved the names of the twelve tribes of Israel. The front of the vest, or the breastplate, was fastened to the shoulder straps by two golden chains (Ex. 28:14) and by a blue cord (Ex. 28:28).

In later years, ephods were worn by associate priests as well as the high priest (1 Sam. 22:18). Even the boy Samuel, dedicated to serve in the Shiloh Sanctuary, wore an ephod (1 Sam. 2:18). David, although not a priest, wore an ephod when he brought the ark to Jerusalem (2 Sam. 6:14; 1 Chr. 15:27).

EPHPHATHA [EF fa thuh]—an Aramaic word spoken by Jesus when he healed a deaf-mute (Mark 7:34). The word means “Be opened!”

EPHRAIM [EE freh em] (*doubly fruitful*)—the second son of Joseph by Asenath.

When Ephraim was born to Joseph in Egypt, he gave him his name meaning “fruitful” because “God has caused me to be fruitful in the land of my affliction” (Gen. 41:52). Even though Joseph was a foreigner (a Hebrew) in Egypt, he had been blessed by God as he rose to a high position in the Egyptian government and fathered two sons. Later this same theme of fruitfulness and blessing was echoed by Joseph’s father, Jacob, as he accepted Ephraim as his grandson (Gen. 48:5). Eventually Ephraim’s thousands of descendants settled in the land of Canaan as one of the most numerous of the tribes of Israel (Gen. 48:19; Num. 1:10).

EPHRAIM, CITY OF—a city near the wilderness (see Map 6, B–4) northeast of Jerusalem, to which Jesus and His disciples retreated when threatened by the chief priests and Pharisees after He raised Lazarus from the dead (John 11:54). It has been identified with OPHRAH in the territory of Benjamin (Josh. 18:23; 1 Sam. 13:17).

EPHRAIM, FOREST OF—a thick forest in the hill country west of the Jordan River. Joshua gave this territory to the dissatisfied tribe of

Ephraim (Josh. 17:14–18). Absalom’s soldiers were defeated in this forest by David’s army (2 Sam. 18:6–17).

EPHRAIM, GATE OF (see GATES OF JERUSALEM AND THE TEMPLE).

EPHRAIM, MOUNTAINS OF—a range of mountains west of the Jordan River, extending as far south as Ramah and Bethel (1 Sam. 1:1; 2 Chr. 13:4), named for the tribe of Ephraim, which settled the region (Josh. 19:50).

EPHRAIM, TRIBE OF—descendants of EPHRAIM, who settled the land of Canaan as one of the twelve tribes of Israel. Their territory was bounded on the north by Manasseh (west of the River Jordan) and on the south by Dan and Benjamin (Josh. 16:5–10).

From the early days, the tribe of Ephraim was an influential force in Israel, being highly commended by Gideon (Judg. 8:2), and including such key religious and political centers as Bethel and Shechem. At the time of the first census in their new land, the tribe contained 40,500 men eligible for military service (Num. 1:33).

Following the revolt of the ten tribes after Solomon’s rule, Ephraim became a leader in the northern kingdom of Israel (1 Kin. 12:25–33). Often the name Ephraim was used for Israel because of its size and its leadership role. The Hebrew prophets, especially Hosea, chastised Ephraim for idolatry (Hos. 4:17), spiritual unfaithfulness (8:9–10), and relationships with heathen nations (12:1). Ephraim was involved in an alliance with Syria against Judah and King Ahaz (2 Chr. 28:5–8; Is. 7:3–9).

In 722 B.C., the northern kingdom of Israel was taken into captivity in Assyria. This seemed to be the end of the tribe of Ephraim, but the Lord would not forget them. Through the prophet Jeremiah, He declared that these people were still His “dear son” and He would have mercy on them (Jer. 31:20). Years later, after God’s people returned to their homeland following a long period of captivity in Babylon, “children of Ephraim” settled in Jerusalem (1 Chr. 9:3).

EPHRAIMITES [EE fruh im ites]—descendants of EPHRAIM, a son of Joseph, and inhabitants of the territory of Ephraim (Josh. 16:10; Judg. 12:4–6).

EPHRAIN [EE fruh in]—a city near Bethel that Abijah, king of Judah, took from Jeroboam, king of Israel (2 Chr. 13:19; Ephron, NIV; NRSV).

EPHRATH [EF rath]—a form of EPHRATHAH.

EPHRATHAH [EF ray thah] (*fertility*)—the name of a woman and a city in the Old Testament:

1. A wife of Caleb, the son of Hezron (1 Chr. 2:19; Ephrath, NIV; 4:4). She was the mother of Hur and the grandmother of the Caleb who spied out the land of Canaan.
2. The ancient name of Bethlehem of Judah (Gen. 48:7; Ephrath, NIV). The prophet Micah refers to the town as Bethlehem Ephrathah (Mic. 5:2). His prophecy that the Messiah would be born here was fulfilled in Jesus Christ (Matt. 2:6; Ephratah, KJV).

EPHRATHITE [EF ruh thite]—two Old Testament titles:

1. A native or inhabitant of Ephrathah, or Bethlehem (Ruth 1:2; 1 Sam. 17:12).
2. An Ephraimite, one who belonged to the tribe of Ephraim (1 Sam. 1:1, KJV; 1 Kin. 11:26, KJV).

EPHRON [EE fron]—the name of a man and a place in the Old Testament:

1. A Hittite from whom Abraham purchased a field containing the cave of MACHPELAH. It became the burial place of the patriarchs Abraham, Isaac, and Jacob (and also of their wives, Sarah, Rebekah, and Leah; Gen. 23:8–17; 25:9; 49:29–30; 50:13).
2. A ridge of mountains between Nephtoah and Kirjath Jearim on the boundary between Benjamin and Judah (Josh. 15:9). See also EPHRAIN.

EPICUREANS [epp uh cue REE anz]—Greek philosophers who belonged to a school founded by Epicurus about 306 B.C. The Epicureans were concerned with the practical results of philosophy in everyday life. Their chief aim in life was pleasure. They believed they could find happiness by seeking that which brought physical and mental pleasure, and by avoiding that which brought pain.

Only one reference to the Epicureans occurs in Scripture—in the New Testament account of the apostle Paul's encounter with "certain Epicurean and Stoic philosophers" at Athens (Acts 17:16–34). In contrast to these philosophers, Paul believed that true happiness was found in following the will of Jesus Christ.

EPILEPSY (see DISEASES OF THE BIBLE).

EPIPHANES [e PIFF uh knees] (*a god revealed*)—a shorter name for Antiochus IV, the king of Syria (reigned 175–163 B.C.). He defiled the Jewish temple in Jerusalem by sacrificing swine on the altar and by setting himself up as a god to be worshiped. Also see ANTIOCHUS.

EPISTLE—a letter of correspondence between two or more parties; the form in which several books of the New Testament were originally written. Epistle is generally synonymous with letter, although epistle sometimes is regarded as more formal correspondence, and letter as more personal.

There is no real precedent for the New Testament epistles in the Old Testament or Jewish literature. Rather, its 21 epistles (Romans through Jude) follow the general custom and form of letters, which became an important form of communication in the Greek-speaking world about 300 years before the birth of Jesus.

Greek letters may be roughly divided into six classes: (1) private letters, averaging slightly less than a hundred words in length, and written on PAPYRUS (an early form of paper); (2) correspondence between government officials; (3) letters intended for publication, such as the correspondence of the church fathers in the fourth century A.D.; (4) letters written to communicate ideas; (5) letters attributed to famous personalities; and (6) imaginary letters, somewhat like our modern historical novels, which were designed to entertain.

Ancient letters were written with a reed pen on either papyrus or PARCHMENT (scraped animal skins). A sheet of papyrus normally was about 10 to 12 inches in size, and accommodated about 200 words. For sending, it was folded or rolled, tied, and often sealed to ensure privacy.

The Roman government provided postal service only for official documents. Private letters had to be sent by special messengers or friendly travelers. Letters normally were sent to designated parties, although some were "open" or circular letters. Paul's letters, with the possible exception of Ephesians, were addressed to specific congregations; but the non-Pauline letters, usually called "general" epistles, included some letters that were circulated to several churches.

Most ancient letters were dictated to a secretary, or scribe. In Romans 16:22, Paul's secretary identifies himself as Tertius. When receiving dictation, a scribe could use a form of shorthand, in either Greek or Latin, which would later be converted to script and submitted to the author for approval. In addition to dictation, on occasion an author might provide a secretary with a summary of ideas and allow him to draft the epistle. This practice may have been followed in the case of 1 Peter.

Ancient letters normally followed a pattern that included: (1) an introduction, listing the names of sender and recipient, followed by a formal greeting inquiring about the recipient's health and a thanksgiving formula; (2) a body, or purpose for writing; and (3) a conclusion, consisting of appropriate remarks and a farewell. The farewell was normally written in the hand of the sender to show the recipient it was an authentic letter.

The apostle Paul's epistles follow this pattern, with only a few exceptions. Paul replaced the bland greeting of inquiry about health with a salutation combining Christian grace and Hebrew peace. His thanksgiving was likewise more than a formality; it was a sincere expression of gratitude for the well-being of his congregations. He also omitted the farewell in favor of personal greetings or a benediction.

Paul's epistles were letters written to communicate ideas. But they were more than abstract essays. With the exception of Romans, Paul's letters were written as follow-ups to his missionary activity. Their purpose was to further the spiritual growth of the churches he founded. The body of the Pauline epistles consisted of two parts: a theological or doctrinal section, and an ethical or practical section. These two sections flowed together in the same way that justification leads to sanctification in the life of the believer.

Paul’s epistles illustrate his personality. Perhaps the most prominent impression Paul leaves with his readers is his pastoral concern. His life was intimately involved in the struggles of his churches. His sense of divine calling (Rom. 1:1–6; Gal. 1:12) shines through in every epistle. This leads Paul to assume a posture of authority when addressing his congregations. His authority, however, is not rooted in a superiority complex but in his Christlike devotion to his converts and churches.

The Pauline epistles are arranged in the New Testament according to length, from the longest (Romans) to the shortest (Philemon), and not by their importance or by the dates when they were written.

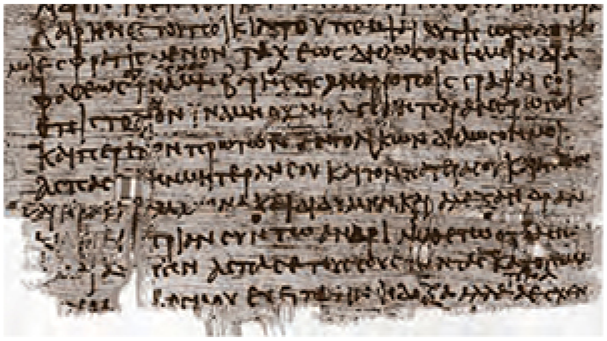

Photo: Pacific School of Religion

• An epistle, or letter, in the Greek language from the third century A.D., written to a person named Aphrodite.

Photo: Pacific School of Religion

• Reverse side of the letter to Aphrodite, showing how two pieces of papyrus were pressed together in crisscross fashion to produce a piece of writing material.

ER [ur]—the name of three men in the Bible:

1. A son of Judah (Gen. 38:3, 6–7).
2. A son of Shelah, the youngest son of Judah (1 Chr. 4:21).
3. An ancestor of Jesus who lived between the time of David and Zerubbabel (Luke 3:28).

ERAN [EE run]—a descendant of Ephraim through Shuthelah, Ephraim's oldest son and the founder of a tribal family, the Eranites (Num. 26:36).

ERASTUS [ih RAS tus] (*beloved*)—the name of one or more Christians in the early church:

1. A Christian sent with Timothy from Ephesus into Macedonia while the apostle Paul stayed in Asia (Acts 19:22).
2. The "treasurer of the city" (Rom. 16:23) in Corinth who sent greetings to Rome. If an inscription found in the pavement of the amphitheater at ancient Corinth and bearing the name "Erastus"

refers to this man, Erastus is the earliest Christian name attested outside of the Bible.

3. One who remained at Corinth (2 Tim. 4:20).

Any two of the above—or perhaps all three—may be identical.

ERECH [EH wreck]—One of the most important centers in Nimrod's kingdom (Gen. 10:10). The city was situated between Ur and Babylon on the Euphrates River. The Babylonians and Assyrians called it Uruk, the Arabs called it Warka, and the Greeks and Romans called it Orchoe.

ERI [EE rye] (*watchful*)—the fifth son of Gad (Gen. 46:16) and leader of the Erites (Num. 26:16).

ERROR—deviation from the truth or an accepted code of behavior (Job 4:18; Eccl. 5:6; 10:5; Dan. 6:4). In the New Testament the Greek word translated as "error" means "a wandering from the way," "a straying from the path" (Rom. 1:27; 1 John 4:6). In the NKJV the same Greek word is also translated as "deception" (Matt. 27:64) or "deceit" (1 Thess. 2:3). James 5:19, 20 indicates that it is possible to wander from the truth. Since the Bible sees truth as moral in nature, error is more than incorrect thinking. It is a wrong way of life.

ESARHADDON [eh sar HAD un]—the favorite, though not the oldest, son of Sennacherib, who succeeded his father as king of Assyria. Sennacherib's favoritism toward Esarhaddon so enraged two other brothers, Adrammelech and Sharaezer, that they assassinated their father about 681 B.C., then escaped into Armenia (2 Kin. 19:36–37; 2 Chr. 32:21; Is. 37:37–38). At the time of the assassination, Esarhaddon was conducting a military campaign, probably in Armenia. He returned to Nineveh, the Assyrian capital, ended the civil strife, and assumed the Assyrian throne.

Esarhaddon was a wise ruler, both militarily and politically. He restored the city of Babylon, which his father had destroyed in an earlier campaign against Babylonia; and he successfully waged war against numerous groups that had been persistent in creating problems for the Assyrian Empire. Among his most notable military achievements was his conquest of Egypt, Assyria's competitor for world domination. In 677 B.C. Esarhaddon captured Memphis and then conquered the rest of Egypt. He then used native rulers and Assyrian advisers to rule the distant country.

Egypt rebelled in 669 B.C. On his way to Egypt to put down the rebellion, Esarhaddon became ill and died. As his father before him had done, Esarhaddon had provided for an orderly succession in the affairs of Assyria. His younger son, Ashurbanipal, ascended to the Assyrian throne.

Esarhaddon participated in the resettling of Samaria with foreigners long after this capital city of the northern kingdom of Israel fell to Assyrian forces in 722 B.C. (Ezra 4:2). This was an example of the Assyrian policy of intermingling cultures in the nations that they conquered to make them weak and compliant.

• A monument honoring King Esarhaddon of Assyria, showing subjects kneeling before him and symbols of his pagan gods in the upper corner.

ESAU **[EE saw]**—a son of Isaac and Rebekah and the twin brother of Jacob. Also known as Edom, Esau was the ancestor of the Edomites (Gen. 25:24–28; Deut. 2:4–8).

Most of the biblical narratives about Esau draw a great contrast between him and his brother, Jacob. Esau was a hunter and outdoorsman who was favored by his father, while Jacob was not an outdoors type and was favored by Rebekah (Gen. 25:27–28).

Even though he was a twin, Esau was considered the oldest son because he was born first. By Old Testament custom, he would have inherited most of his father's property and the right to succeed him as family patriarch. But in a foolish, impulsive moment, he sold his BIRTHRIGHT to Jacob in exchange for a meal (Gen. 25:29–34). This determined that Jacob would carry on the family name in a direct line of descent from Abraham and Isaac, his grandfather and father.

The loss of Esau's rights as firstborn is further revealed in Genesis 27. Jacob deceived his blind father by disguising himself as Esau in order to receive his father's highest blessing. Esau was therefore the recipient of a less blessing (Gen. 27:25–29, 38–40; Heb. 11:20). He was so enraged by Jacob's actions that he determined to kill him once his father died. But Jacob fled to his uncle Laban in Haran and remained there for twenty years. Upon Jacob's return to Canaan, Esau forgave him and set aside their old feuds (Gen. 32:1—33:17). Years later, the two brothers together buried their father in the cave at Machpelah without a trace of their old hostilities (Gen. 35:29).

Esau in many ways was more honest and dependable than his scheming brother Jacob. But he sinned greatly by treating his birthright so casually and selling it for a meal (Heb. 12:16–17). To the ancient Hebrews, one's birthright actually represented a high spiritual value. But Esau did not have the faith and farsightedness to accept his privileges and responsibilities. Thus, the right passed to his younger brother.

ESAU'S WIVES—the six wives of Esau, oldest son of Jacob: (1) Judith, (2) Basemath, daughter of Elon (Gen. 26:34), (3) Adah, (4) Aholibamah (Gen. 36:2), (5) Basemath, daughter of Ishmael (Gen. 36:3), and (6) Mahalath (Gen. 28:9). Because of the large clan that came from these wives, Esau moved south and east of the Dead Sea to the area of Mount Seir (Gen. 36:6–9). His descendants through these wives became known as the Edomites.

ESCHATOLOGY [es cuh TOL ih jih]—the study of what will happen when all things are consummated at the end of history, particularly centering on the event known as the SECOND COMING of Christ. The word comes from two Greek words, *eschatos* (last) and *logos* (study)—thus its definition as “the study of last things.”

The Curse. Genesis 3 shows God’s response to human sin. Because of its sin and unrighteousness, He cursed the world that He had made. At the other end of the Bible, Revelation 22:3 announces that there will no longer be a curse. All that happens between Genesis 3 and Revelation 22 is related to God’s efforts to reverse His curse and redeem His creation. This illustrates that eschatology is related to salvation. Eschatology reveals the end of history and how God reverses His curse upon the world by separating the good from the bad.

The curse of God plunged the world into a long conflict. This conflict-strewn path leading up to God’s final act in history can be traced from the Garden of Eden to Revelation. Just as God alone had cursed the creation, so only God can revoke the curse. He has chosen to revoke one aspect of the curse and its resulting conflict through an event known as the Day of the Lord.

Because human beings were not obedient to God, the need for the Day of the Lord arose. It was a day when all the world would be brought back under His rule (Amos 5:18–20; Joel 2:31). The final preparation for that rule was the elevation of Jesus to God’s right hand (Ps. 110:1; Acts 2:34–35). We are now under the spiritual rule of Christ, awaiting His earthly rule and the defeat of all His enemies when He returns to reign.

Seed Conflict. The process that would eventually end with all of God’s enemies in defeat begins in the first chapters of the Bible. Victory over evil was promised only through the conflict between the offspring of the woman and the offspring of the serpent (Gen. 3:15). This conflict forms the guidelines for eschatological events throughout the Bible, especially for the end times themselves.

This curse set the pattern for all future conflicts between humankind and God (1 John 3:10–11; Gal. 4:28–29; Phil. 2:5–8). The conflict also typifies the conflict between flesh and spirit (Gal. 5:16–17; 2 Cor. 11:3, 14; Rom. 16:20). The battles of the end times are the climax of a long battle between the forces of good and evil that has been going on since the beginning.

The Flood. The universal Flood of Noah's time was an expression of God's hatred and judgment of sin. He plunged His creation back to its original state of darkness and chaos with the waters covering the earth (Gen. 7:17–24). Then He began again with a new head of the human race—His servant Noah. Although this particular act of God's wrath will not be repeated, the reminders of His judgment are still present in the rainbow and the creatures' fear of humans (Gen. 9:1–17).

The Flood became a sign of the future wrath of God, which would take place by fire (2 Pet. 3:5–9). The first heaven and earth will eventually fall away and be replaced with the new heaven and earth. This falling away will be a violent burning of the universe (2 Pet. 3:10–13). Jesus Himself thus defined the end-time judgment of His return in terms of the Flood and Noah's generation (Matt. 24:36–44).

God's Covenant with Abraham. The end of history is focused on the fulfillment of God's promise to Abraham. The Abrahamic covenant is specific in its explanation of how biblical conflict will end in the Day of the Lord. God promised to give Abraham a land and a lineage (Gen. 12:1–3). These two items, the result of God's blessing of Abraham, are the specific blessings promised the Hebrew people. What began as a small national boundary for a small group of people (Israel) became international in scope, including all races (Acts 3:25–26). Eschatology reveals that Abraham's land, ultimately, is the new heaven and earth and that Abraham's lineage is the redeemed community in Christ.

Abraham was also promised by God that those who blessed him would be blessed and those who cursed him would be cursed (Gen. 12:3). In eschatology this interplay between blessing and curse depends on how people respond to God's work through His people Israel, and ultimately through His work in Christ. Hell is the ultimate curse, heaven the ultimate blessing.

Abraham's Offspring. The idea of blessing and cursing by God is further seen through various events in the life of Abraham and his offspring, Israel. Diseases sent by God on Egypt in Abraham's time (Gen. 12:17) foreshadowed the plagues under Moses (Exodus 7–12) and the end-time plagues of the book of Revelation (Revelation 8–9). The enemies from Mesopotamia who captured Lot and were destroyed by

Abraham (Gen. 14:1–17) foreshadowed God's destruction of Assyria and Babylon at the end of Israel's period of captivity (Is. 13–14; Dan. 5:13–31) and the end-time destruction of the pagan people represented by Babylon (Revelation 17–19).

Other foreshadowings of the wrath of the Day of the Lord are the downfall of Jericho with its seven trumpets, which announced the presence of God above the ark (Josh. 6:13), and the seven-trumpet judgments of the Book of Revelation (Rev. 8:2—9:21; 11:15–19). These various destructions of Israel's enemies looked toward the final destruction of all of God's enemies in the Day of the Lord. Jesus' casting out of demons (Mark 5:29; Luke 8:31) also foreshadowed God's judgment on fallen angels (Jude 6; 2 Pet. 2:4; Rev. 20:10), who will be cast out in the Day of the Lord.

Final Judgments. In the end times, a basic order of judgment will prevail as the conflict between God and Satan comes to an end. There will be a time of great TRIBULATION (Matt. 24:4–26), followed by the SECOND COMING (Matt. 24:27–30) and the judgment of the nations (Matt. 25:31–46; 1 Cor. 15:20–24).

The Day of the Lord will reverse the curse upon the world by bringing judgment to all of God's enemies. The world will be judged by fire (Is. 66:16), and all nations will be included in this judgment (Amos 1:3—2:3; Ezek. 25:1–17). When the Lord spoke of the judgment of the people living at His arrival (Matt. 25:31–46), He pictured humanity as sheep or goats who inherit either everlasting punishment or ETERNAL LIFE. This concept of separation is expressed also through the figures of reaping harvest (Matt. 13:38–43; Rev. 14:14–20) and sorting out the good and the bad catch from a fishing net (Matt. 13:47–50).

Another judgment is portrayed in Revelation 20:11–15, commonly called the "Great White Throne" Judgment. This judgment is called the second death (Rev. 20:14). Those who are judged will be thrown into the lake of fire if their names are not written in the Book of Life.

The judgments of God at the end of history are preceded by resurrections of the just (Luke 14:13–14; Rev. 20:6) and the unjust (John 5:29; Rev. 20:5). Two specific resurrections are mentioned in the Bible (Dan. 12:2–3). They will be separated by an interval of 1,000 years (Rev. 20:4–6).

The Redeemer. Because God elected that some people would be saved in the day of His judgment, a saving event became necessary. This event is broadly defined as the offspring of the woman (Gen. 3:15), which began the long process of conflict through which God introduced the Savior into the world.

Eschatology shows how God's Redeemer will establish His kingdom upon a rebellious earth. The long process through which God selected a righteous group to serve Him on earth came to a climax in the person of Christ. He is indeed "God with us" (Matt. 1:23). This phrase from Isaiah 7:14 spoke of God's presence in Jesus in order to save (Is. 9:6–7) and to judge (Is. 7:17; 8:6–8).

Christ's first coming was to save (Mark 10:45); His second will be primarily to judge. But His return will also spell relief to His faithful REMNANT. Eschatology shows that God's presence for the redeemed will be fully realized at Jesus' return, when He will dwell among all the redeemed in the new heavens and earth (Rev. 21:3).

The Cross. Above all, the cross is the decisive eschatological event. In it the curse that brought God's wrath was reversed. Ever since, God has been progressively accomplishing His judgment against the forces of wickedness.

Psalm 110:1 is a key verse for understanding the redemptive side of eschatology. The King will reign until He defeats His enemies. As He returns to begin the final preparations for His reign, He will gather the ELECT to Himself. The redeemed will be evaluated by the Lord (Rom. 14:10; 1 Cor. 3:14–15) and will receive their reward of eternal life. The curse will be reversed, the Abrahamic covenant fulfilled, all earthly distinctions eliminated, and God's people will live in eternal fellowship with the Father and His Christ.

A major emphasis of eschatology throughout the Bible is to provide encouragement to believers in their witness for Jesus Christ (Matt. 24:14; 1 Cor. 15:58). It is not mentioned to encourage idle speculation or controversy. The reason God grants us a view of the future is to encourage us to witness for Christ and serve Him in the present.

ESDRAELON [ez dra EE lon] [*God sows*]—the great plain loosely identified as the Plain of Jezreel, about 89 kilometers (55 miles) north of Jerusalem (see Map 6, B–2). The word *Esdraelon* is the Greek form of the Hebrew word *Jezreel*. Esdraelon is a triangular plain approximately 24 by 24 by 32 kilometers (15 by 15 by 20 miles) in size, bounded along the southwest by the Carmel Mountain range and on the north by the hills of Nazareth.

The Plain of Esdraelon contains rich farmland because of the soil washed down into it from the mountains of Galilee and the highlands of Samaria. It is also the only east-west valley that divides the north-south mountain ranges and provides easy access to them.

Esdraelon has been the scene of numerous battles. There Deborah and Barak were victorious over Sisera (Judg. 4–5). Here, too, the Philistines were victorious over King Saul (1 Sam. 31:1–3). In this valley the Egyptians mortally wounded Josiah, king of Judah, when he attempted to intercept the army of Pharaoh Necho (2 Kin. 23:29).

But the greatest battle of this valley is yet to happen. The great battle of ARMAGEDDON will be fought here (Rev. 16:16). In this battle, the Lord of Glory, Jesus Christ, will triumph over the forces of Satan, and “the kingdoms of this world [will] become the kingdoms of the Lord and of His Christ, and He shall reign forever and ever!” (Rev. 11:15).

Photo by Howard Vos

• View of the fertile Esdraelon Valley from the mound of the ancient city of Megiddo.

ESDRAS, BOOKS OF [EZ drus] (see APOCRYPHA).

ESEK [EE seek] (*quarrel*)—a well dug by Isaac's servants in the Valley of Gerar (Gen. 26:20). When the herdsmen of GERAR quarreled over the well, Isaac abandoned it and his servants dug another.

ESH-BAAL [esh BAY al] (*man of Baal* or *Baal exists*)—the original name of the son and successor of King Saul as king of Israel (1 Chr. 8:33; 9:39). He was also called Ishbosheth ("man of shame") because Baal was a shameful deity (2 Sam. 2:8–15; Jer. 11:13).

ESHBAN [ESH bun]—a son of Dishon (Gen. 36:26).

ESHCOL [ESH cuhl] (*cluster of grapes*)—the name of a man and a valley in the Old Testament:

1. A brother of Mamre and Aner. All three brothers helped Abram defeat CHEDORLAOMER (Gen. 14:13, 24).
2. A valley north of Hebron, famous for its grapes (Num. 13:23–24). The Israelite spies cut a huge cluster of grapes from this valley and carried it to Moses to show the fertility of the land.

ESHEAN [ESH eh an] (*support*)—the name of a group of towns in Hebron during Joshua's time (Josh. 15:52).

ESHEK [EE sheck]—a Benjamite; descendant of King Saul through Jonathan (1 Chr. 8:39).

ESHKALONITE [ESH ka lon ite]—a form of ASHKELONITE.

ESHTAOL [ESH tuh ole]—a town of the Danites situated in the Shephelah (lowland country) of Judah (Josh. 15:33). Near Eshtaol Samson began to be stirred by the "Spirit of the LORD" (Judg. 13:24–25), and he was buried here after his death (Judg. 16:31). Eshtaol was the home of some of the Danites who attacked Laish (Judg. 18:1–11).

ESHTAOLITES [ESH tuh ole ites]—natives or inhabitants of ESHTAOL, a city of Judah (1 Chr. 2:53; Eshtaulites, KJV).

ESHTAULITES [esh tuh YOU lites]—a form of ESHTAOLITES.

ESHTEMOA [esh teh MOH uh] (*listening post*)—the name of two men and one town in the Old Testament:

1. A town about 15 kilometers (9 miles) south of Hebron in the hill country of Judah. Assigned to the priests, Eshtemoa was a city of refuge (1 Chr. 6:57; Eshtemoh, Josh. 15:50). David sent it some of the booty captured at Ziklag (Josh. 15:50; 1 Sam. 30:28).
2. A descendant of Caleb, of the tribe of Judah (1 Chr. 4:17).
3. A Maachathite of the tribe of Judah (1 Chr. 4:19).

ESHTEMOH [ESH teh moh]—a form of ESHTEMOA.

ESHTON [ESH ton]—a descendant of Judah through Caleb (1 Chr. 4:11–12).

ESLI [ES lie]—an ancestor of Jesus (Luke 3:25).

ESPOUSAL (see BETROTHAL).

ESROM [ES rum] (see HEZRON).

ESSENES [ESS seenz]—a religious community that existed in Palestine from the second century B.C. until the Jewish war with Rome (A.D. 66–73). The Essenes were noted for their strict discipline and their isolation from others who did not observe their way of life.

Although the Bible never mentions the Essenes, they are described by several ancient historians. The Essenes are an important part of the background to the New Testament, showing the beliefs and practices of one Jewish religious group at the time of John the Baptist and Jesus. People have been especially interested in the Essenes since the discovery of the DEAD SEA SCROLLS at QUMRAN. The people who lived at Qumran probably were a group of Essenes.

Individual Essenes did not own any private property. Instead, they shared all their possessions with others in their community. They avoided any show of luxury and ate very simple meals. They wore simple clothes.

The Essenes were also known for their careful observance of the laws of Moses as they understood them. They were stricter about keeping the Sabbath than any other Jews, even the PHARISEES. They were concerned about being ritually clean themselves and about eating food that was ritually pure.

Essenes lived in the towns of Palestine in the days of Jesus. They were famous for their hospitality. An Essene traveling from one place to another knew he would be looked after by other Essenes, although he had never met them. The Essenes were also known for taking care of the sick and elderly. They were interested in medicines; in fact, some people think that the name Essenes means “healers.”

The Essenes would arise before sunrise for prayer. Then they would work until about midday, when they would bathe—to make sure they were ritually clean—before eating. Afterwards they would work again until the evening meal.

Anyone who wanted to become an Essene was required to hand over all he owned to the community. He would then be given the typical Essene white robe. Only after he had shown that he was trustworthy for a full year would he be allowed to use the community’s water for purification. And he had to prove that he was reliable for two more years before he could become a full member. Then, after promising to keep the Essene rules, he became a member and was allowed to take part in the community meals. But if he should break the Essene rule, he would be expelled from the community.

The Essenes believed that the souls of people were immortal and would be rewarded or punished after death. They had a special interest in angels, and some were known for making accurate predictions about the future. They avoided taking part in the services of the temple in Jerusalem. Instead, they worshiped God in their own communities.

Some of the Essenes’ beliefs and practices are similar to those in parts of the New Testament. The ritual washings of the Essenes bring to mind the baptism preached and practiced by John the Baptist. But John baptized people only once, while the Essenes’ washings took place every day. And Jesus told his followers not to use oaths, just as the Essenes avoided oaths.

The Essenes’ practice of COMMUNITY OF GOODS is also similar to what happened in the early church in Jerusalem (Acts 2:44–45). But again there is a difference. Christians sold their property of their own free will, while this was a requirement in the Essene community. Like the Essenes, the early Christians were soon known for their generous hospitality. A major difference was that the early Christians did not practice all the rules about the Sabbath and ritual purity that were so important to the Essenes. Above all, Christians believed that Jesus was the Messiah and Lord; the Essenes as a group rejected Jesus and continued to wait for God's salvation.

Photo by John Trevor

- A section of the "Manual of Discipline," a scroll that contained strict regulations for the life of the Essene community at Qumran.

ESTHER **[ESS ter]** (*star*)—the Jewish queen of the Persian king AHASUERUS (Xerxes). Esther saved her people, the Jews, from a plot to eliminate them. A daughter of Abihail (Esth. 2:15; 9:29) and a cousin of Mordecai (Esth. 2:7, 15), Esther was raised by Mordecai as his own daughter after her mother and father died. Esther was a member of a family carried into captivity in Babylon that later chose to stay in Persia rather than return to Jerusalem. Her Jewish name was Hadassah, which means "myrtle" (Esth. 2:7).

The story of Esther's rise from an unknown Jewish girl to become the queen of a mighty empire illustrates how God used events and people as instruments to fulfill His promise to His Chosen People. Following several days of revelry, the drunken king Ahasuerus—identified with Xerxes I (reigned 486–465 B.C.)—asked his queen, Vashti, to display herself to his guests. When Vashti courageously refused, she was banished from the palace. Ahasuerus then had "all the beautiful young virgins" (Esth. 2:3) of his kingdom brought to his palace to choose Vashti's replacement.

Scripture records that "the young woman [Esther] was lovely and beautiful" (Esth. 2:7). The king loved Esther more than all the other women. He appointed her queen to replace Vashti (Esth. 2:17).

At the time, HAMAN was Ahasuerus' most trusted advisor. An egotistical and ambitious man, Haman demanded that people bow to him as he passed—something that Mordecai, a devout Jew, could not do in good conscience. In rage, Haman sought revenge not only on Mordecai but also on the entire Jewish population of the empire. He persuaded the king to issue an edict permitting him to kill all the Jews and seize their property.

With great tact and skill, Esther exposed Haman's plot and true character to the king. As a result, Ahasuerus granted the Jews the right to defend themselves and to destroy their enemies. With ironic justice, "they hanged Haman on the gallows that he had prepared for Mordecai (Esth. 7:10).

Even today Jews celebrate their deliverance from Ahasuerus' edict at the Feast of PURIM (Esth. 9:26–32), celebrated on the fourteenth and fifteenth days of the month of Adar.

Also see ESTHER, BOOK OF.

Photo by Howard Vos

- The royal titles of King Xerxes (the biblical Ahasuerus of Esther 1:1) found at his palace at Persepolis, Persia.

ESTHER, ADDITIONS TO (see APOCRYPHA).

ESTHER, BOOK OF—a historical book of the Old Testament that shows how God preserved His Chosen People. The book is named for its main personality, Queen Esther of Persia, whose courage and quick thinking saved the Jewish people from disaster.

Structure of the Book. The Book of Esther reports on actual events, but it is written like a short story. The main characters in this powerful drama are King Xerxes of Persia; his wife Queen Esther, a Jewish woman; his second in command, Haman, recently promoted by the king; and Mordecai, a leader among the Jewish people who are scattered throughout the Persian Empire. In an attempt to stamp out the Jews, Haman manipulates the king into issuing an order calling for their execution. But Esther uses her royal favor to intervene and expose Haman's plot. Ironically, in a dramatic twist of plot, Haman is hanged on the gallows he built for Mordecai's execution, and Mordecai is promoted to prime minister. The Jewish people are granted revenge against their enemies. They also celebrate by instituting the Feast of PURIM to mark their miraculous deliverance.

Authorship and Date. For centuries scholars have debated the question of who wrote the Book of Esther. The Jewish historian Josephus claimed it was written by Mordecai. But many modern scholars dispute this because Mordecai is mentioned in the past tense in the final chapter of the book. Until new evidence emerges, the author must remain unknown.

The question of date can be answered with greater certainty. The reign of the Persian king Xerxes (Esth. 1:1, NIV) lasted for about twenty years, beginning about 485 B.C. So Esther must have been written some time shortly after 465 B.C., since an obituary formula is used of Xerxes in Esther 10:2.

Historical Setting. The Book of Esther is valuable historically because it gives us a view of the Jewish people who were scattered throughout the ancient world about 475 B.C. The events in the book occurred about 100 years after the leading citizens of the Jewish nation were carried into exile by Babylon in 587 B.C. Shortly after the Persians overthrew the Babylonians, they allowed the Jewish exiles to return to their native land. Many did return to Jerusalem, but thousands of

Jewish citizens chose to remain in Persia, probably because this had become home to them during their long separation from their native land. Thus, this book shows clearly that God protects His Chosen People, even when they are scattered among the nations of the world.

Theological Contribution. The Book of Esther is a major chapter in the struggle of the people of God to survive in the midst of a hostile world. Beginning with the Book of Genesis, God had made it clear that he would bless His Covenant People and bring a curse upon those who tried to do them harm (Gen. 12:1, 3). The Book of Esther shows how God has kept this promise at every stage of history. Just as Haman met his death by execution, we can trust God to protect us from the enemy, Satan, and to work out His ultimate purpose of redemption in our lives.

Special Considerations. One unusual fact about this book is that it never mentions the name of God. For this reason some people believe Esther has no place in the Bible. They see it as nothing but a fiercely patriotic Jewish book that celebrates the victory of the Jews over their enemies.

This harsh criticism is unfair to Esther. A careful reading will reveal that the book does have a spiritual base. Queen Esther calls the people to fasting (4:16), and God's protection of His people speaks of His providence (4:14). The book also teaches a valuable lesson about the sovereignty of God: although the enemies of the Covenant People may triumph for a season, He holds the key to ultimate victory.

Also see ESTHER.

Esther: A Study and Teaching Outline

Part One: The Threat to the Jews (1:1—4:17)

- **I. The Selection of Esther as Queen 1:1—2:20**
  - A. The Divorce of Vashti 1:1–22
    - 1. The Feasts of Ahasuerus 1:1–8
    - 2. Refusal of Queen Vashti 1:9–12
    - 3. Removal of Vashti 1:13–22
  - B. The Marriage to Esther 2:1–20
    - 1. Decree to Search for Vashti's Replacement 2:1–4
    - 2. Preparation of Esther 2:5–14

- 3. Selection of Queen Esther 2:15–20

II. The Formulation of the Plot by Haman 2:21—4:17
- A. Mordecai Reveals the Plot to Murder the King 2:21–23
- B. Haman Plots to Murder the Jews 3:1—4:17
  - 1. Haman Is Promoted 3:1
  - 2. The Reason for Haman’s Plot 3:2–6
  - 3. Ahasuerus’ Decree to Destroy the Jews 3:7—4:17

Part Two: The Triumph of the Jews (5:1—10:3)

I. The Triumph of Mordecai over Haman 5:1—8:3
- A. Setting for the Triumph 5:1—6:3
  - 1. Esther’s First Feast 5:1–8
  - 2. Haman Plots to Kill Mordecai 5:9–14
  - 3. King Ahasuerus’ Plan to Honor Mordecai 6:1–3
- B. Mordecai Is Honored 6:4–14
  - 1. Haman’s Plan to Honor Himself 6:4–9
  - 2. Haman Is Forced to Honor Mordecai 6:10–14
- C. Haman Dies on Gallows Prepared for Mordecai 7:1–10
  - 1. Esther’s Second Feast 7:1–4
  - 2. Haman Is Indicted 7:5–8
  - 3. Haman Is Hanged 7:9–10
- D. Mordecai Is Given Haman’s House 8:1–3

II. The Triumph of Israel Over Her Enemies 8:4—10:3
- A. Preparation for the Victory of Israel 8:4–17
  - 1. Esther’s Petition to King Ahasuerus 8:4–6
  - 2. King Ahasuerus’ Counter-Decree 8:7–14
  - 3. Many Gentiles Are Converted 8:15–17
- B. Israel’s Victory over Her Enemies 9:1–16
  - 1. Victories on the First Day 9:1–11
  - 2. Victories on the Second Day 9:12–16
- C. Israel’s Celebration 9:17—10:3
  - 1. The Feast of Purim 9:17–32
  - 2. The Fame of Mordecai 10:1–3

◆

ETAM [E tum]—the name of three or four places in the Old Testament:

1. A cave (Judg. 15:8, 11) in western Judah where Samson stayed after defeating the Philistines.

2. A place listed in Judah's genealogy (1 Chr. 4:3). It may be the same place as No. 4.
3. A town of the tribe of Simeon (1 Chr. 4:32). It is likely modern 'Aitun, about 18 kilometers (11 miles) southwest of Hebron.
4. A town near Bethlehem whose defenses were built up by King Rehoboam, Solomon's son (2 Chr. 11:5). According to the Jewish historian Josephus, Solomon often rode out to Etam in his chariot to enjoy its streams and gardens.

ETERNAL LIFE—a person's new and redeemed existence in Jesus Christ that is granted by God as a gift to all believers. Eternal life refers to the quality or character of our new existence in Christ as well as the unending character of that life. The phrase, "everlasting life," is found in the Old Testament only once (Dan. 12:2). But the idea of eternal life is implied by the prophets in their pictures of the glorious future promised to God's people.

The majority of references to eternal life in the New Testament are oriented to the future. The emphasis, however, is upon the blessed character of the life that will be enjoyed endlessly in the future. Jesus made it clear that eternal life comes only to those who make a total commitment to Him (Matt. 19:16–21; Luke 18:18–22). Paul's letters refer to eternal life relatively seldom, and again primarily with a future rather than a present orientation (Rom. 5:21; 6:22; Gal. 6:8).

The phrase, "eternal life," appears most often in the Gospel of John and the Epistle of 1 John. John emphasizes eternal life as the present reality and possession of the Christian (John 3:36; 5:24; 1 John 5:13). John declares that the believer has already begun to experience the blessings of the future even before their fullest expression: "And this is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent" (John 17:3).

ETERNITY—infinite or unlimited time; time without beginning or end. The Bible speaks of the eternity of God (Ps. 90:2; Is. 57:15; Rev. 1:4). As Creator, He brought the world into being, even before the beginning of time itself (Gen. 1:1).

ETHAM [EE thum]—a place "at the edge of the wilderness" (Ex. 13:20) between Succoth and the Wilderness of Sinai. It was the location of the second encampment of the Israelites after they left Rameses in Egypt (Num. 3:5–8). Apparently, Etham was near the end of the western branch of the Red Sea, near Suez.

ETHAN [EE thun] (*long-lived*)—the name of three or four Old Testament men:

1. A renowned wise man in the time of Solomon called "Ethan the Ezrahite" (1 Kin. 4:31).
2. A son of Zerah, Judah's son by Tamar, and the father of Azariah (1 Chr. 2:6, 8). He may be the same person as No. 1.
3. A descendant of Gershon and an ancestor of Asaph (1 Chr. 6:42; perhaps Joah, 1 Chr. 6:21).
4. A descendant of Merari, son of Levi (1 Chr. 15:17, 19).

ETHANIM [ETH uh nim]—the seventh month of the Hebrew year, corresponding to our mid-September to mid-October (1 Kin. 8:2).

Also see CALENDAR.

ETHBAAL [eth BAY al] (*with him is Baal*)—a king of Sidon and the father of Jezebel, the idolatrous wife of King Ahab of Israel (1 Kin. 16:31). During his reign, a year-long drought occurred (1 Kings 17–18).

ETHER [EE thur]—the name of two villages in the Old Testament:

1. A village of the tribe of Judah (Josh. 15:42).
2. A village of the tribe of Simeon (Josh. 19:7).

ETHICS, BIBLICAL (see BIBLICAL ETHICS).

ETHIOPIA [ee thih OH pih ah] (*burnt face*)—the Greek name for the ancient nation south of Egypt, comprising the upper Nile region of Africa (Acts 8:26–40). Its Hebrew name was CUSH. Modern Ethiopia (Abyssinia), in the horn of East Africa, is hundreds of miles away from ancient Ethiopia. Also see CUSH.

ETHIOPIAN EUNUCH [YOU nuck]—a person baptized by Philip who held a responsible position as the royal treasurer in the court of Candace, queen of Ethiopia (Acts 8:26–40). The word eunuch refers to an emasculated servant who could rise to positions of power and influence in ancient times. The Ethiopian eunuch had apparently been a convert to Judaism. A keen student of the Bible, he was probably a PROSELYTE who had come to Jerusalem to participate in worship at the temple. On his return to his own country, he encountered Philip. On Philip's explanation of Isaiah 53, he confessed his faith in Christ and was baptized.

ETHIOPIAN VERSIONS (see BIBLE VERSIONS AND TRANSLATIONS).

ETH KAZIN [eth KAY zen]—a town on the eastern border of Zebulun, probably near Gath Hepher (Josh. 19:13; Ittah-kazin, KJV).

ETHNAN [ETH nan]—a descendant of Ashhur, of the tribe of Judah (1 Chr. 4:7).

ETHNI [ETH nigh]—an ancestor of Asaph, of the Gershonite branch of the Levites. David assigned him to the music ministry of the Lord's house (1 Chr. 6:41).

EUBULUS [you BYOU lus] (*well advised*)—a Christian of Rome who remained loyal to the apostle Paul during Paul's second imprisonment in that city (2 Tim. 4:21).

EUCHARIST [YOU kuh wrist] (see LORD'S SUPPER).

EUNICE [YOU niss] (*good victory*)—the daughter of Lois and mother of Timothy. Although Eunice is a Greek name and her husband was a Gentile, Eunice was a Jew, as was Lois her mother. Although Timothy had not been circumcised as a child, he had been brought up in "genuine faith" by Eunice and Lois (2 Tim. 1:5).

EUNUCH [YOO nuck]—a male servant of a royal household in Bible times. Such servants were often emasculated by castration as a precautionary measure, especially if they served among the women in a ruler's harem (2 Kin. 9:32; Esth. 2:15). The New Testament reported the conversion of a eunuch from Ethiopia under the ministry of PHILIP the evangelist (Acts 8:26–38).

EUODIA [you OH dih uh] (*good journey*)—a Christian woman at Philippi (Phil. 4:2; Euodias, KJV). Euodia and Syntyche, both of whom may have been deaconesses at Philippi, had an argument. The apostle Paul charged them to “be of the same mind in the Lord.”

EUODIAS [you OH dih us]—a form of EUODIA.

EUPHRATES [you FRAY tease]—the longest river of Western Asia and one of two major rivers in Mesopotamia (see Map 1, D–2). The river begins in the mountains of Armenia in modern-day Turkey. It then heads west toward the Mediterranean Sea, turns to the south, swings in a wide bow through Syria, and then flows some 1,000 miles southeast to join the Tigris River before it empties into the Persian Gulf.

The Euphrates is about 2,890 kilometers (1,780 miles) long and is navigable for smaller vessels for about 1,950 kilometers (1,200 miles). The ruins of many ancient cities are located along the river in Iraq. Among them are Babylon, Eridu, Kish, Larsa, Nippur, Sippar, and Ur.

In the Bible the Euphrates is referred to as “the River Euphrates,” “the great river, the River Euphrates,” or simply as “the River.” It was one of the four rivers that flowed from the Garden of Eden (Gen. 2:14). The Euphrates formed the northern boundary of the territories promised by God to Israel (Gen. 15:18; Josh. 1:4).

The biblical writer declared that the fathers of Israel had lived on “the other side of the River” (Josh. 1:2–3, 14–15; “beside the Euphrates,” REB), where they served other gods. But God took Abraham “from the other side of the River” (v. 3) and brought him to the land of Canaan. David attempted to expand the boundaries of his kingdom to this river (2 Sam. 8:3). The Euphrates also was the site of the great battle at Carchemish (605 B.C.) that led to the death of King Josiah (2 Chr. 35:20–24). “The great river Euphrates” is also mentioned in Revelation 9:14 and 16:12.

EUROCLYDON [you ROCK lih dun] (*east wind*)—a fierce, tempestuous wind often experienced by navigators, especially in the spring, in the eastern Mediterranean. Sometimes of hurricane or typhoon force, this tremendous wind (Acts 27:14; the Northeaster, NRSV; Euraquilo, NASB) is so called because it blows from the northeast or east-northeast. The ship in which the apostle Paul was being transported to Rome was caught in this tempest (Acts 27:13–44).

EUTYCHUS [YOU tih cuss] (*fortunate*)—a young man of Troas who fell asleep while listening to a sermon by the apostle Paul and “fell down from the third story.” When his friends reached him, he was “taken up dead.” Paul miraculously brought Eutychus back to life (Acts 20:9–10).

EVANGELIST—a person authorized to proclaim the gospel of Christ. In a more narrow sense, the word refers to one of the gospel writers: Matthew, Mark, Luke, or John. Literally, however, the word means, “one who proclaims good tidings” (Eph. 4:11; 2 Tim. 4:5).

The evangelist was a gift of God to the early church (Eph. 4:11). These persons were not attached to any specific local church. They traveled over a wide geographical area, preaching to those to whom the Holy Spirit led them. The early disciples were also called evangelists (Acts 8:4) because they proclaimed the gospel.

All Christians today may continue the witness of the early evangelists. As they spoke and wrote of Jesus, so may Christians bring His message to others.

EVE [eev] (*life-giving*)—the first woman (Gen. 3:20; 4:1), created from one of Adam’s ribs to be “a helper comparable to him” (Gen. 2:18–22).

Adam and Eve lived together in innocence and happiness, enjoying sexual union (“one flesh”) without guilt and sin (Gen. 2:25). However, the serpent tempted Eve to eat the forbidden fruit (Gen. 2:17).

Eve succumbed to the serpent’s temptation and ate the fruit. Then “she also gave to her husband with her, and he ate” (Gen. 3:6). The result of this disobedience was losing innocence and receiving the disturbing knowledge of sin and evil. “Then the eyes of both of them were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves coverings” (Gen. 3:7) to conceal their shame.

In falling into temptation (Gen. 3:6), Eve learned about sin and death (Gen. 2:17). She and her descendants experienced the animosity between Satan and Christ—the “offspring of the serpent” and “the seed of the woman” (Gen. 3:15). Her pain in childbirth and Adam’s authority over her were other results of her sin (Gen. 3:16).

The apostle Paul referred to Eve twice. By saying “the serpent deceived Eve by his craftiness,” Paul gave an example of how easily a person can be led into temptation and sin, with disastrous consequences (2 Cor. 11:3; 1 Tim. 2:12–14).

EVEN, EVENING—the period between sunset and bedtime; the early part of the night. In the New Testament the Greek word rendered as evening means “a period never earlier than sunset” (Matt. 8:16; Mark 1:32; John 6:16; even, KJV). For the Hebrew people, the old day ended and the new day began at evening, or sunset.

EVERLASTING—lasting forever; eternal. The Greek word translated as everlasting in the New Testament means “age-lasting,” as contrasted with what is brief and fleeting. The Bible speaks of the everlasting God (Is. 40:28), Father (Is. 9:6), King (Jer. 10:10), and Redeemer (Is. 63:16). The Lord is a God of everlasting kindness (Is. 54:8), love (Jer. 31:3), and mercy (Ps. 100:5; 103:17) who has established an everlasting covenant with His people (Heb. 13:20). His kingdom is everlasting (2 Pet. 1:11), as is His salvation (Ps. 45:17). Also see TIME.

EVI [EE vie]—one of five kings of Midian killed by the Israelites (Num. 31:8).

EVIL—a force that opposes God and His work of righteousness in the world (Rom. 7:8–19). The word is also used for any disturbance to the harmonious order of the universe, such as disease (Ps. 41:8). But the Bible makes it plain that even these so-called “physical evils” are the result of a far more serious moral and spiritual evil that began with the FALL of Adam and Eve in the Garden of Eden (Genesis 3).

The ultimate source of evil in the world is Satan, also called “the devil” (Luke 8:12) and “the wicked one” (Matt. 13:19). The Christian believer can rest assured that Jesus will triumph at the end of time, when Satan will be cast into a lake of fire and brimstone and evil will be overcome (Rev. 20:10).

Evil also comes from the hearts of people (Mark 7:20–23). It does not come from God, “for God cannot be tempted by evil, nor does He Himself tempt anyone” (James 1:13).

EVILDOER—one who does evil, wicked acts. The psalmist equates “evildoers” with “workers of iniquity” (Ps. 37:1). Although most common in the Book of Psalms, the word appears elsewhere as well (Jer. 20:13; 1 Pet. 2:12). Generally, the word “evildoers” is applied to the enemies of God and his people (Is. 14:20). It also is applied to the Israelites when they forsook the Lord (Is. 9:17).

EVIL EYE—a symbolic phrase that refers to the sinful will of an envious, selfish person (Deut. 15:9; Matt. 6:23; 20:15).

EVIL-FAVOREDNESS—a KJV term (Deut. 17:1) for any defect (NKJV, NASB, NRSV, REB), or flaw (NIV) that made an animal unfit for sacrifice.

EVIL-MERODACH **[EE vil MARE uh dak]** (*man of* [the god] *Marduk*)—king of the Neo-Babylonian Empire (562–560 B.C.) and son of Nebuchadnezzar II. When Evil-Merodach (Awil-Marduk) became king, he released King Jehoiachin of Judah, whom Nebuchadnezzar had kept imprisoned for thirty-seven years (2 Kin. 25:27–30; Jer. 52:31–34). Evil-Merodach’s brother-in-law, Nergal-shar-usur (Neriglissar), formed a conspiracy against him and put him to death. Neriglissar then became king.

EVIL ONE (see DEVIL; SATAN).

EVIL-SPEAKING (see BLASPHEMY; SLANDER).

EVIL SPIRIT (see DEMON).

EWE (see ANIMALS OF THE BIBLE).

EXACTOR—KJV term for a ruler or overseer (Is. 60:17). An exactor was usually a government officer who collected customs, taxes, or tribute or a taskmaster who supervised manual laborers.

EXCOMMUNICATION—the expulsion of a member from the church because of a serious doctrinal or moral lapse. The concept of the CURSE or the BAN in the Old Testament is similar to excommunication (see also John 9:22). The curse signified divine judgment on sin (Num. 5:21; Jer. 29:18). It was considered God’s agent in cleansing sin from the land

(Deut. 27:11–26). To be under a curse meant to be excluded from society—thus removing a cancerous agent from the people (Lev. 20:17). When such a person refused to repent, he fell under the curse (Mal. 4:6) and was no longer considered part of God's Covenant People (Lev. 27:28; Deut. 7:26).

The process of excommunication from the church was spelled out by Jesus (Matt. 18:15–18). The errant Christian should first be confronted about his behavior. If he refuses to heed the warnings, a representative of the church should return with witnesses. If that, too, is ineffective, the person should be brought before the church, which is to excommunicate him: "Let him be to you like a heathen or a tax collector" (Matt. 18:17). The apostle Paul often used the phrase "deliver to Satan" to speak of excommunication. This idea implies that God has removed His presence from the person's life and therefore Satan is free to afflict him (1 Cor. 5:5; 1 Tim. 1:20).

Apparently there were degrees of excommunication. The idle Thessalonian Christians who refused to heed Paul's admonition were to be socially shunned (2 Thess. 3:6). Then if they were still unrepentant, they were to be disassociated from the brethren (2 Thess. 3:14–15). But in neither case were the offenders to be considered under an absolute ban (v. 15).

Several purposes stood behind this extremely disciplinary tool. Primarily it was to protect the church from blatant evil in its midst (1 Cor. 5:6). It also had a redemptive function—to force the member to realize the seriousness of his offense and to return to Christ (1 Cor. 5:5). In this sense Paul admonished Timothy: "In humility correcting those who are in opposition, if God perhaps will grant them repentance, so that they may know the truth, and that they may come to their senses and escape the snare of the devil" (2 Tim. 2:25–26).

EXECUTIONER (see OCCUPATIONS AND TRADES).

EXEGESIS (see BIBLE, INTERPRETATION OF THE).

EXERCISE, BODILY—physical training or athletic discipline such as that practiced by competitors in gymnastics (1 Tim. 4:8). The apostle Paul often referred to athletic contests to illustrate spiritual truths (1 Cor. 9:24–27; 2 Tim. 2:5; 4:7).

EXHORTATION—a message of warning or encouragement, designed to motivate persons to action. The apostle Paul often exhorted his fellow Christians to live out their calling as ministers of the Lord Jesus (Rom. 12:8; 2 Cor. 8:17).

EXILE (see DISPERSION).

EXODUS, THE—the departure of the Israelites from captivity in Egypt under the leadership of Moses. The actual Exodus was the final event in a series of miracles by which God revealed Himself to His people in bondage, humbled the pride of the Pharaoh who opposed the Israelites, and enabled Jacob's descendants to live in freedom once again.

The precise date of the Exodus from Egypt is uncertain, because the information in the Bible can be interpreted to support more than one date. Archaeological discoveries also present a confused picture. The result is that some scholars date the Exodus as early as 1446 B.C., while others place it later, about 1290 B.C.

The circumstances of Egyptian history are not very helpful either, because surviving Egyptian records do not mention either Joseph or Moses in any historical period. Neither does the Bible name the Pharaoh who ruled Egypt in Moses' day. The Exodus occurred after the rise of a new king who "did not know Joseph," or, who refused to recognize Joseph's achievements (Ex. 1:8).

The promise of the Exodus began with God's revelation of Himself to Moses at the burning bush (Ex. 3:2). This was followed by the commissioning of Moses and Aaron to stand before Pharaoh and demand the release of the Israelites. When he refused, a series of ten plagues began. Nine of these involved partially natural occurrences that were miraculously concentrated within a short time, affecting the Egyptians only and leaving the Israelites untouched. Each plague involved an Egyptian god in some manner, showing how powerless such deities were in comparison to Israel's God.

The final, tenth, plague resulted in the death of all the Egyptian firstborn male children and animals. Only then did Pharaoh agree to release the Hebrew people. They were spared from death by remaining in their houses and putting sacrificial blood on the doorposts before they ate the newly-instituted PASSOVER meal (Ex. 12:6–13). The

Egyptians were so glad to be relieved of what had become a great burden to them that they gave the departing Israelites gifts of gold, silver, and clothing (Ex. 12:35).

Then the Exodus from Egypt began, with the whole company under Moses being directed away from the northerly road (Ex. 13:17) leading from Egypt to Gaza in Canaan. From Rameses, probably near Qantir, they moved to Succoth, perhaps the ancient Tell el-Maskhuta situated in the Wadi Tumilat in the southeastern region of the Nile delta. Then the Hebrews camped at Etham, on the edge of the Wilderness of Shur (Ex. 13:20), at a site still unknown but probably north of Lake Timsah close to the fortifications guarding Egypt's northeastern frontier. They were directed by a PILLAR OF CLOUD during the day. At night they were guided by a PILLAR OF FIRE, which led them away from Etham, probably in a northwesterly direction, to a site opposite Baal Zephon and Pi Hahiroth.

At this site a body of water stood in the way (Ex. 14:2). To the Egyptians this spelled the doom of a group of runaway slaves that had become thoroughly confused about their location as they struggled to get out of the Goshen area. This misunderstanding was part of God's plan to destroy the Egyptian armies (Ex. 14:3–4). They closed in on the Israelite camp, eager to recapture their escaped slaves. While the Hebrews assembled and rushed to the edge of the water, the pillar of cloud moved to the rear of the fleeing Hebrews, preventing the movement of the Egyptian armies.

A strong east wind from the desert began to blow on the surface of the water, which is also described more fully as a "reed sea" (Ex. 15:22) or lake of papyrus reeds. Earlier versions of the Bible mistakenly translated the phrase as "Red Sea," but this name describes a large oceanic gulf far to the southeast in which papyrus reeds do not grow. The concentrated, hot winds miraculously parted the marsh waters and dried the bottom so the Israelites could flee across it.

As the Egyptians followed, the winds stopped and the waters drowned the pursuers. The miracles of the Exodus were thus completed by the destruction of the Egyptian armies. The jubilant Israelites sang a victory song with Moses to celebrate the event (Ex. 15:1–18). The women, led by Miriam the sister of Aaron, also danced and sang (Ex. 15:20–21) as they praised God for His deliverance.

Then the Israelites began to journey into the WILDERNESS of SHUR (Ex. 15:22), known in Numbers 33:8 as the WILDERNESS of ETHAM. They had traveled in a circular manner, except that now they were east of the body of water. Being free from the threat of capture, they traveled east and south into the Sinai peninsula in order to meet with God at Mount Sinai (Horeb). Here they would establish a COVENANT that would make them God's chosen nation. Etham contained very little water. But after God enabled Moses to locate a supply, the Hebrews arrived at an oasis named Elim.

The Exodus became for the Israelites the supreme occasion when God acted to deliver His people from harsh captivity, binding them to Himself by a solemn covenant. Even today when the Jews celebrate the Passover, they are reminded of God's mighty deliverance in that long-ago time.

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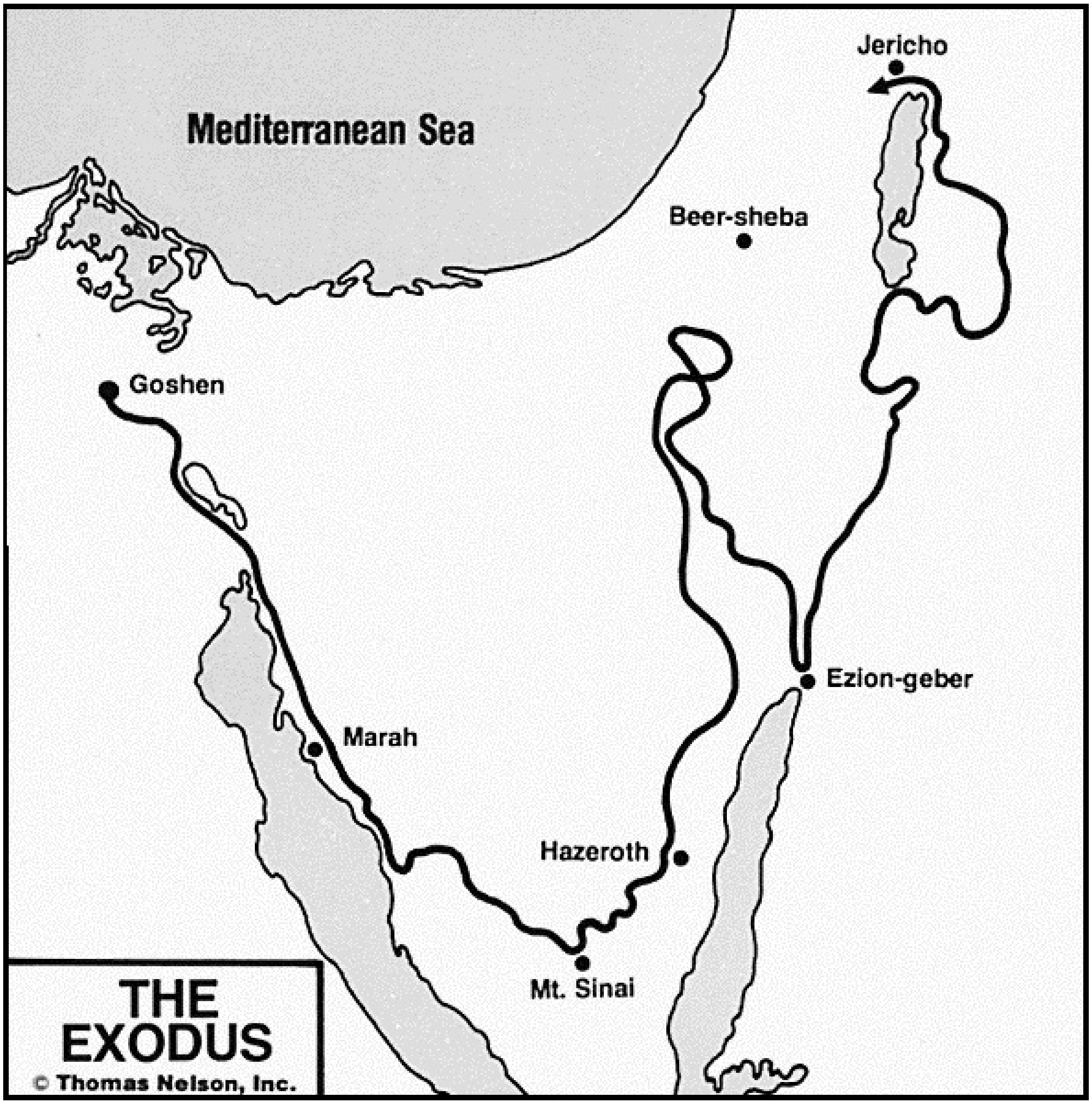
Photo by Howard Vos

• The rugged Sinai Desert, through which the Israelites passed during the Exodus from Egypt.

The Exodus


Mediterranean Sea
Jericho
Beer-sheba
Goshen
Marah
Ezion-geber
Hazeroth
Mt. Sinai
THE EXODUS
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EXODUS, BOOK OF—key Old Testament book about Israel's beginning and early years as a nation. It takes its name from the event known as the EXODUS, the dramatic deliverance of the Hebrew people from enslavement in Egypt under the leadership of Moses. Throughout Exodus we meet a God who is the Lord of history and the Redeemer of

His people. These themes, repeated throughout the rest of the Bible, make Exodus one of the foundational books of the Scriptures.

Structure of the Book. Exodus begins where the Book of Genesis leaves off—with the descendants of Joseph who moved to Egypt to escape famine and hardship in their own land. For many years the Hebrew people grew and prospered under the blessings of the Egyptian ruler. But then with one transitional verse, Exodus explains the changing political climate that brought an end to their favored position: “Now there arose a new king over Egypt, who did not know Joseph” (1:8). The Hebrews were reduced to the status of slaves and put to work on the Pharaoh’s building projects.

The Book of Exodus falls naturally into three major divisions: (1) Israel in Egypt (1:1—13:21); (2) Israel in the wilderness (15:22—18:27); and (3) Israel at Mt. Sinai (19:1—40:38).

Some of the major events covered by this rapidly moving book include God’s call of Moses through the BURNING BUSH to lead His people out of bondage (3:1—4:17); the series of plagues sent upon the Egyptians because of Pharaoh’s stubbornness (7:14—11:10); the release of the captives and their miraculous crossing of the Red Sea, followed by the destruction of Pharaoh’s army (13:17—15:21); God’s provision for the people in the wilderness through bread, quail, and water (16:1—17:7); the giving of the Ten Commandments and other parts of the Law to Moses at Mt. Sinai (20:1—23:33); and the renewal of the covenant between God and His people (24:1–8).

The book ends as Moses and the workmen under his supervision build a tabernacle in the wilderness near Mt. Sinai at God’s command. A cloud, symbolizing God’s presence, rests on the tabernacle; and the entire building is filled with His glory (35:1—40:38).

Authorship and Date. Exodus is one of the first five books of the Old Testament—books that have traditionally been assigned to Moses as author. (See PENTATEUCH.) But some scholars insist that Exodus was compiled by an unknown writer or editor who drew from several different historical documents. There are two sound reasons why Moses can be accepted without question as the divinely inspired author of this book.

First, Exodus itself speaks of the writing activity of Moses. In Exodus 34:27 God commands Moses to “write these words.” Another passage tells us that “Moses wrote all the words of the LORD” in obedience to God’s command (24:4). It is reasonable to assume that these verses refer to Moses’ writing of material that appears in the Book of Exodus. Second, Moses either observed or participated in the events described in Exodus. He was well qualified to write about these experiences, since he had been educated in the household of the Pharaoh during his early life (Ex. 1:10–11).

Since Moses wrote Exodus, it must be dated some time before his death about 1400 B.C. Israel spent the forty preceding years wandering in the wilderness because of their unfaithfulness. This is the most likely time for the writing of the book.

Historical Setting. Exodus covers a crucial period in Israel’s early history as a nation. Most conservative scholars believe the Hebrews left Egypt about 1446 B.C. Some believe it took place much later, around 1290 B.C. About two-thirds of the book describes Israel’s experiences during the two years after the Exodus itself. This was the period when Israel traveled through the wilderness toward Mt. Sinai and received instructions from God through Moses as he met with God on the mountain.

Theological Contribution. The Book of Exodus has exercised much influence over the faith of Israel, as well as Christian theology. The Bible’s entire message of redemption grows out of the covenant relationship between God and His people first described in this book. In addition, several themes in the book can be clearly traced in the life and ministry of Jesus. Moses received the Law on Mt. Sinai; Jesus delivered the SERMON ON THE MOUNT. Moses lifted up the serpent in the wilderness to give life to the people; Jesus was lifted up on the cross to bring eternal life to all who trust in Him (John 3:14).

The PASSOVER (Ex. 12), instituted by God for the deliverance of the Hebrews from slavery, became one of the focal points of Israel’s faith. It also served as the base on which Jesus developed the Last Supper as a lasting memorial for His followers. With clear insight into Exodus, the message of the Bible and the meaning of the life of Jesus dawns with greater understanding for Christian believers.

Special Considerations. The Book of Exodus is a dramatic testimony to the power of God. The signs and plagues sent by God to break Pharaoh’s stubbornness are clear demonstrations of His power. In addition to setting the Israelites free, they also dramatize the weakness of Egypt’s false gods. The puny idols of Egypt are powerless before the mighty God of Israel.

The crossing of the Red Sea is one of the most dramatic events in all of the Bible; the biblical writers repeatedly refer to it as the most significant sign of God’s love for Israel. A helpless slave people had been delivered from their enemies by their powerful Redeemer God. They celebrated their victory with a song of praise (Ex. 15:1–18) that emphasizes the theme of the Book of Exodus:

> I will sing to the LORD,
> For He has triumphed gloriously!
> The horse and its rider
> He has thrown into the sea!
> The LORD is my strength and my song,
> And He has become my salvation.

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Exodus: A Study and Teaching Outline

Part One: Redemption from Egypt (1:1—18:27)

I. The Need for Redemption from Egypt 1:1–22
  A. Israel’s Rapid Multiplication 1:1–7
  B. Israel’s Severe Affliction 1:8–14
  C. Israel’s Planned Destruction 1:15–22

II. The Preparation of the Leaders of the Redemption 2:1—4:31
  A. Moses Is Saved 2:1–10
  B. Moses Avenges a Wrong 2:11–22
  C. Israel Calls upon God 2:23–25
  D. God Calls Moses 3:1—4:17
  E. Moses Accepts the Call 4:18–26
  F. Israel Accepts the Call of Moses as Deliverer 4:27–31

III. The Redemption of Israel from Egypt by God 5:1—15:21
  A. Moses Confronts Pharaoh by Word 5:1—6:9
  B. Moses Confronts Pharaoh with Miracles 6:10—7:13
  C. Moses Confronts Pharaoh Through Plagues 7:14—11:10
    1. First Plague: Blood 7:14–25
    2. Second Plague: Frogs 8:1–15

    - 3. Third Plague: Lice 8:16–19
    - 4. Fourth Plague: Flies 8:20–32
    - 5. Fifth Plague: Disease on Livestock 9:1–7
    - 6. Sixth Plague: Boils 9:8–12
    - 7. Seventh Plague: Hail 9:13–35
    - 8. Eighth Plague: Locusts 10:1–20
    - 9. Ninth Plague: Darkness 10:21–29
    - 10. Tenth Plague: Death Announced 11:1–10
- D. Israel Redeemed by Blood through the Passover 12:1—13:16
- E. Israel Redeemed from Egypt by God’s Power 13:17—15:21

IV. The Preservation of Israel in the Wilderness 15:22—18:27

- A. Preserved from Thirst 15:22–27
- B. Preserved from Hunger 16:1–36
- C. Preserved from Thirst Again 17:1–7
- D. Preserved from Defeat 17:8–16
- E. Preserved from Chaos 18:1–27

Part Two: Revelation from God (19:1—40:38)

I. The Revelation of the Old Covenant 19:1—31:18

- A. The Preparation of the People 19:1–25
- B. The Revelation of the Covenant 20:1–26
    - 1. The Ten Commandments 20:1–17
    - 2. The Response of Israel 20:18–21
    - 3. Provision for Approaching God 20:22–26
- C. The Judgments 21:1—23:33
    - 1. Social Regulations 21:1—22:15
    - 2. Moral Regulations 22:16—23:9
    - 3. Religious Regulations 23:10–19
    - 4. Conquest Regulations 23:20–33
- D. The Formal Renewal of the Covenant 24:1–11
    - 1. The Covenant Is Renewed through Blood 24:1–8
    - 2. The God of the Covenant Is Revealed 24:9–11
- E. The Tabernacle 24:12—27:21
    - 1. The Revelation Is Given on Mount Sinai 24:12–18
    - 2. The Offering for the Tabernacle 25:1–7
    - 3. The Revelation of the Tabernacle 25:8—27:21
- F. The Priests 28:1—29:46
    - 1. The Clothing of the Priests 28:1–43
    - 2. The Consecration of the Priests 29:1–37
    - 3. The Continual Offerings of the Priests 29:38–46
- G. Institution of the Covenant 30:1—31:18
    - 1. Instructions for Using the Tabernacle 30:1–38
    - 2. Instructions for Building the Tabernacle 31:1–11
    - 3. Sign of the Covenant: The Sabbath 31:12–17
    - 4. Two Tablets Are Presented 31:18

II. The Response of Israel to the Covenant 32:1—40:38
- A. Israel Willfully Breaks the Covenant 32:1–6
- B. Moses Intercedes for Israel's Salvation 32:7–33
- C. Moses Convinces God Not to Abandon Israel 32:34—33:23
- D. God Renews the Covenant with Israel 34:1–35
- E. Israel Willingly Obeys the Covenant 35:1—40:33
- F. God Fills the Tabernacle with His Glory 40:34–38

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Photo by Willem A. VanGemeren

- The Wilderness of Zin, a desert region through which the Israelites passed on their journey to the Promised Land (Num. 13:21).

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EXORCISM (see MAGIC, SORCERY AND DIVINATION).

EXORCIST (see OCCUPATIONS AND TRADES).

EXPEDIENT, EXPEDIENCY—doing what is necessary in a given circumstance to achieve a certain goal. During the plot to kill Jesus, Caiaphas the high priest declared, "It is expedient that one man [Jesus] should die for the people, and not that the whole nation should perish" (John 11:50; also 18:14). His argument was that it was better for an innocent man to be crucified than to give the Romans cause to destroy the whole nation.

EXTORTION, EXTORTIONER—the act of obtaining property by force or underhanded means (Lev. 6:2; Is. 16:4). The apostle Paul mentions extortioners along with thieves, idolaters, and drunkards as those who will not inherit the kingdom of God (1 Cor. 5:10–11; 6:10).

EYE—the light-sensitive organ of vision in animals and humans. In Bible times, eyes were considered God's gifts (Prov. 20:12). Since early times, beautiful eyes have been part of physical attractiveness; women have long applied cosmetics to their eyes (2 Kin. 9:30). Cruel kings sometimes gouged out the eyes of conquered enemies, robbing them of any chance to rebel (1 Sam. 11:2; 2 Kin. 25:7).

In the Bible the eye is often described symbolically. "Evil eye" (Matt. 20:15) describes envy; "bountiful eye" (Prov. 22:9) refers to generosity; "wanton eyes" (Is. 3:16) mean pride; "eyes full of adultery" (2 Pet. 2:14) is symbolic of lust; "the lust of eyes" (1 John 2:16) means earthly temptation; and "the desire of your eyes" (Ezek. 24:16, 21) refers to a loved one or thing. "The apple [pupil] of His eye" (Deut. 32:10; Zech. 2:8) referred to Israel, implying its special place in God's plan.

EYE OF A NEEDLE—a figure of speech used by Jesus to illustrate the extreme difficulty of a wealthy person's attaining salvation: "It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God" (Matt. 19:24; Mark 10:25; Luke 18:25). Much has been written in an attempt to explain this statement.

Some have suggested that the "Needle's Eye" was a particularly narrow gate adjacent to one of the main gates of Jerusalem. A camel could pass through this gate but only with great difficulty. First it had to be stripped of the goods it carried, and then it had to bow to its knees to get through the gate. However, this claim is unsupported by historical evidence. Another suggestion is that "camel" (*kamelos*) should be translated "rope" (*kamilos*) or "ship's cable." Neither of these suggestions has received much support from scholars.

It is probably best to understand this figure of speech as an example of Jesus' use of hyperbole, or exaggeration for effect. The image of a camel trying to climb through the eye of a needle would have been both vivid and amusing.

When Jesus' disciples heard this "hard saying" from their Lord, they asked, "Who then can be saved?" Jesus replied, "With men this is impossible, but with God all things are possible" (Matt. 19:25–26).

Even man’s best achievements cannot attain salvation, which is granted as a gift of God.

EYE SALVE—an ointment of various compounds applied to the eyelids for medicinal purposes (Rev. 3:18). This salve was mentioned by John in the Book of Revelation in his message to the church at Laodicea. The medical school at Laodicea was famous for its eye salve; so to make his point that the Laodiceans were spiritually blind, John told them that the Lord would have to anoint their eyes with salve that they might see or know the truth.

EYESERVICE—the outward show of service, in order to impress others—a form of deception condemned by the apostle Paul (Eph. 6:6; Col. 3:22).

EYEWITNESS—one who bears witness by giving a personal report of what he has seen (2 Pet. 1:16). The apostles did not receive the gospel secondhand but “were eyewitnesses of the word” (Luke 1:2) that they received personally from Jesus Christ.

EYES, COVERING OF THE—a symbolic expression in the KJV (Gen. 20:16) which apparently refers to the practice of accepting a bribe or taking a gift from a person as a payment for wrongs committed.

EYES, PAINTING OF—the practice of putting dark cosmetics on a woman’s eyelids and eyebrows to enhance her beauty. The arch of the eyebrow was lengthened and darkened, the edges of the eyelids were lined, and the eyelids were tinted in order to make the eyes appear larger (Jer. 4:30). Implements for this procedure, including boxes, horns, and slender reeds in which cosmetic coloring was kept, have been discovered by archaeologists. Generally it was only the wealthy who could afford such cosmetics (2 Kin. 9:30; Ezek. 23:40).

EZAR **[EE zur]**—a form of EZER.

EZBAI **[EZ ba eye]**—the father of Naarai, one of David’s mighty men (1 Chr. 11:37).

EZBON **[EZ bun]**—the name of two Old Testament men:

1. A son of Gad (Gen. 46:16; Ozni, Num. 26:16).
2. A grandson of Benjamin (1 Chr. 7:7).

EZEKIAS [ez eh KIE us]—Greek form of HEZEKIAH.

EZEKIEL [ih ZEEK e uhl] (*God will strengthen*)—a prophet of a priestly family carried captive to Babylon in 597 B.C. when he was about twenty-five years old. His call to the prophetic ministry came five years later. Ezekiel prophesied to the captives who dwelt by the River Chebar at Tel Abib. He is the author of the Book of Ezekiel.

In his book, Ezekiel identifies himself as a priest, the son of Buzi (1:3). He was married to a woman who was "the desire of his eyes" (24:16). One of the saddest events of his life was the death of his wife. The prophet was told that on the very day he received this revelation, his wife would die as the armies of Babylon laid siege against the holy city of Jerusalem. Ezekiel's sadness at the death of his wife was to match the grief of the people at the destruction of Jerusalem. Ezekiel was commanded not to grieve her death; he was to steel himself for this tragedy even as God's people were to prepare themselves for the death of their beloved city (24:15–22). Perhaps no other event in the lives of the Old Testament prophets is as touching as this.

Ezekiel shows us just how ugly and serious our sin is. Perhaps this is why God acted so dramatically in dealing with the human condition—by sending His Son Jesus to die in our place and set us free from the bondage of sin.

Also see EZEKIEL, BOOK OF.

EZEKIEL, BOOK OF—a prophetic book of the Old Testament with vivid, symbolic language much like that in the Book of Revelation in the New Testament. The Book of Ezekiel is named for its author, the prophet Ezekiel, who received his prophetic messages from God in a series of visions. He addressed these prophecies to the Jewish exiles in Babylonia, where he lived among them.

Structure of the Book. Although Ezekiel is a long book of forty-eight chapters, it has a logical, orderly structure that makes it easy to analyze. After a brief introductory section about Ezekiel and the nature of his mission, the book falls naturally into three main divisions: (1) judgment on the nation of Judah (chaps. 4–24); (2) judgment on the surrounding nations (chaps. 25–32); and (3) the future blessing of God's Covenant People (chaps. 33–48).

Ezekiel was a priest who lived among the other citizens of the nation of Judah as a captive of Babylonia during the years of the CAPTIVITY. In the first chapter of the book, he describes an amazing vision of God that came to him at the beginning of his ministry. He saw four living creatures, each of which had the faces of a man, a lion, an ox, and an eagle. Clearly visible above these strange creatures was the likeness of a throne, symbolizing the might and power of God. The glory of the Lord was clearly visible to Ezekiel as He called the prophet to proclaim His message of judgment. This vision sets the tone for the rest of Ezekiel. In other encounters with strange visions throughout the book, Ezekiel proclaims God's message for His Covenant People, as well as the Gentile nations surrounding the land of Israel.

In the first major section of the book (chaps. 4–24) Ezekiel describes God's judgment on the nation of Judah because of its rampant idolatry. Chapters 8–11 are especially interesting because their prophecies were delivered by Ezekiel in the city of Jerusalem after God transported him there during one of his visions (8:3). At the end of chapter 11, Ezekiel was taken back to Babylonia, where he continued his messages (11:24–25).

The next major division of the book (chaps. 25–32) proclaims God's judgment against the nations surrounding Israel. Included are judgments against Ammon, Moab, Edom, Philistia, Tyre and Sidon, and Egypt.

The final section of the book (chaps. 33–48) speaks of the future restoration of the people of Israel. It includes Ezekiel's famous vision of the valley of dry bones (chap. 37). At God's command, Ezekiel spoke to the bones, and they arose. Then God declared to the bones, "I will put My Spirit in you, and you shall live, and I will place you in your own land" (37:14). This was a clear promise from God that His Covenant People would be restored to their homeland after their period of exile in Babylon. This same theme is continued in chapters 40–48, which describe the restoration of the temple in Jerusalem and the renewal of sacrifices and authentic worship. These chapters are similar in tone and content to the closing chapters of the Book of Revelation. Ezekiel points forward to the ultimate glorious kingdom of Jesus the Messiah.

Authorship and Date. The author of this book was the prophet Ezekiel, a spokesman for the Lord who lived among the Jewish captives in Babylonia. Some scholars have questioned Ezekiel's authorship, claiming instead that it was compiled by an unknown author from several different sources. But the book itself clearly states that Ezekiel delivered these prophecies. The prophet refers to himself with the personal pronoun "I" throughout the book. The uniformity of style and language in the book—including such phrases as "son of man" (2:1) and "as I live, says the Lord GOD" (5:11)—is also a convincing proof of authorship by a single person. There is no good reason to doubt the traditional theory that Ezekiel wrote the book.

The prophet identifies himself in the book as "Ezekiel the priest, the son of Buzi" (1:3). He also tells us he began his prophetic ministry "in the fifth year of King Jehoiachin's captivity" (1:2). He was the king of Judah who was taken captive by Babylon in 597 B.C. This would place the beginning of Ezekiel's prophecies at about 593 B.C. The last dates that he mentions in the book are the "twenty-seventh year" (29:17) and "the twenty-fifth year of our captivity" (40:1). So Ezekiel must have prophesied for at least twenty-two years among the captives, until 571 B.C. He probably wrote the Book of Ezekiel some time shortly after 570 B.C.

Historical Setting. The Book of Ezekiel belongs to the early years of the Babylonian captivity of God's Covenant People. The Babylonians took captives from Jerusalem in three stages. In an early campaign about 605 B.C., the prophet Daniel was among the Jews taken to Babylon. A second attack against the city occurred in 597 B.C., when many additional captives were taken. Ezekiel must have been among those carried away at this time. Then in the extensive campaign of 588–586 B.C., Nebuchadnezzar destroyed Jerusalem and took most of the remaining inhabitants into exile.

In the early prophecies of the Book of Ezekiel, the author wrote as a captive in Babylon who expected Jerusalem to be destroyed. Chapter 24 describes the beginning of the final siege of the city. This date was so important that the Lord had the prophet write it down as a memorial of the dreaded event (24:2). This was followed by the symbol of the cooking pot with scum rising from the boiling meat, a clear judgment against Judah. On this day also the prophet's beloved wife died. Ezekiel was forbidden to mourn her death as a symbol of God's wrath upon the wayward nation (24:15–24).

Portions of the Book of Ezekiel were written during the long siege of Jerusalem. While Ezekiel and the other captives lived in Babylon, they must have heard of the suffering of their fellow citizens back home. At last they received word that the city had fallen, and Ezekiel translated this event into an unforgettable message for the people (33:21–29). Such were the perilous times in which Ezekiel prophesied.

Theological Contribution. One of the greatest insights of the Book of Ezekiel is its teaching of individual responsibility. This prophet proclaimed the truth that every person is responsible for his own sin as he stands exposed before God. In Ezekiel's time the Jewish people had such a strong sense of group identity as God's Covenant People that they tended to gloss over their need as individuals to follow God and His will. Some even believed that future generations were held accountable for the sins of their ancestors. But Ezekiel declared: "The soul who sins shall die. The son shall not bear the guilt of the father, nor the father bear the guilt of the son. The righteousness of the righteous shall be upon himself, and the wickedness of the wicked shall be upon himself" (18:20). This underscores the need for every person to make his own decision to follow the Lord. None of us can depend on the faith of our ancestors to gain entrance into God's kingdom.

Ezekiel also paints a beautiful picture of the future age in which God will rule triumphantly among His people. Although God's people were suffering at the hands of a pagan nation when Ezekiel prophesied, better days were assured. God would establish His universal rule among His people through a descendant of David (37:24–25). This is a clear reference to the MESSIAH, a prophecy fulfilled when Jesus was born in Bethlehem more than 500 years later. The followers of Jesus became the "new Israel," or the church—those who seek to follow God and carry out His purpose in the world.

Special Considerations. In his use of parables, symbolic behavior, and object lessons to drive home his messages, the prophet Ezekiel reminds us of the prophet Jeremiah. Through the use of parables, Ezekiel portrayed God's Covenant People as a helpless newborn child (16:1–12), as a lioness who cared carefully for her cubs (19:1–3), as a sturdy cedar (17:1–3), and as a doomed and useless vine (chap. 15). He also used a clay tablet to portray the Babylonian siege against the city of Jerusalem (4:1–2), ate his bread “with quaking” and drank his water “with trembling and anxiety” (12:17) to symbolize God’s wrath, and carried his belongings about to show that God would allow His people to be carried into exile by the Babylonians (12:1–16).

Ezekiel may have picked up this technique of acting out his messages from Jeremiah himself. For about forty years before Jerusalem’s fall in 586 B.C., Jeremiah prophesied in the capital city. As a young resident of Jerusalem, Ezekiel probably heard and saw this great prophet at work. When he was called to prophesy to the exiles in Babylon beginning about 593 B.C., he may have used Jeremiah’s methods as a way to get attention and win a hearing for God’s message.

◆

Ezekiel: A Study and Teaching Outline

Part One: The Commission of Ezekiel (1:1—3:27)

I. Ezekiel Sees the Glory of God 1:1–28

II. Ezekiel Is Commissioned to Proclaim the Word of God 2:1—3:27

Part Two: Judgment on Judah (4:1—24:27)

I. Four Signs of Coming Judgment 4:1—5:17
- A. Sign of the Clay Tablet 4:1–3
- B. Sign of Ezekiel’s Lying on His Side 4:4–8
- C. Sign of the Defiled Bread 4:9–17
- D. Sign of the Razor and Hair 5:1–4
- E. Explanation of the Signs 5:5–17

II. Two Messages of Coming Judgment 6:1—7:27
- A. Destruction Because of Idolatry 6:1–14
- B. Description of the Babylonian Conquest 7:1–27

III. Four-part Vision of Coming Judgment 8:1—11:25
- A. Vision of the Glory of God 8:1–4
- B. Vision of the Abominations in the Temple 8:5–18
- C. Vision of the Slaying in Jerusalem 9:1–11
- D. Departure of the Glory of God to the Threshold 10:1–8
- E. Vision of the Wheels and Cherubim 10:9–22
- F. Vision of the Twenty-five Wicked Rulers 11:1–12

  - G. Promise of the Restoration of the Remnant 11:13–21
  - H. Departure of the Glory of God to the Mount of Olives 11:22–25

- **IV. Signs, Parables, and Messages of Judgment 12:1—24:27**
  - A. Sign of Judah’s Captivity 12:1–16
  - B. Sign of Trembling 12:17–28
  - C. Message against the False Prophets 13:1–23
  - D. Message against the Elders 14:1–23
  - E. Parable of the Vine 15:1–8
  - F. Parable of Israel’s Marriage 16:1–63
  - G. Parable of the Two Eagles 17:1–24
  - H. Message of Personal Judgment for Personal Sin 18:1–32
  - I. Lament for the Princes of Israel 19:1–9
  - J. Parable of the Withered Vine 19:10–14
  - K. Messages of Judgment on Jerusalem 20:1—24:27

Part Three: Judgment on the Nations (25:1—32:32)

- **I. Judgment on Ammon 25:1–7**

- **II. Judgment on Moab 25:8–11**

- **III. Judgment on Edom 25:12–14**

- **IV. Judgment on Philistia 25:15–17**

- **V. Judgment on Tyre 26:1—28:19**

- **VI. Judgment on Sidon 28:20–26**

- **VII. Judgment on Egypt 29:1—32:32**

Part Four: Restoration of Israel (33:1—48:35)

- **I. The Return of Israel to the Land 33:1—39:29**
  - A. The Appointment of Ezekiel as Watchman 33:1–33
  - B. The Message to the Shepherds 34:1–31
  - C. The Judgment of Edom 35:1–15
  - D. Prophecies Concerning Israel 36:1—37:28
  - E. Prophecies Concerning Gog and Magog 38:1—39:29

- **II. The Restoration of Israel in the Kingdom 40:1—48:35**
  - A. The New Temple 40:1—43:27
  - B. The New Worship 44:1—46:24
  - C. The New Land 47:1—48:35

EZEL [EE zel]—the place where David hid until Jonathan brought back word of Saul's intentions. Apparently between Naioth (1 Sam. 20:1) and Nob (1 Sam. 21:1), this mound of stones was the scene of the final parting of Jonathan and David (1 Sam. 20:19).

EZEM [EE zum] (*mighty*)—a village in the Negeb of Judah situated south of Beersheba, near the border of Edom (Josh. 15:29; 19:3; Azem, KJV; 1 Chr. 4:29).

EZER [EE zur] ([God is a] *help*)—the name of six Old Testament men:

1. A son of Seir the Horite (Gen. 36:21; Ezar, 1 Chr. 1:38, KJV). Also see ABIEZER and ROMAMTI-EZER.
2. A descendant of Judah (1 Chr. 4:4; perhaps Ezra, 1 Chr. 4:17).
3. A son of Ephraim killed by the people of Gath when he and his brother Elead attempted to steal cattle from the Philistines (1 Chr. 7:21).
4. A Gadite who joined David at Ziklag (1 Chr. 12:9).
5. A priest of Nehemiah's time (Neh. 12:42).
6. A Levite who helped repair the wall of Jerusalem (Neh. 3:19).

EZION GEBER [EE zih on GHEE bur] (*backbone of a man*)—a site between the modern city of Eilat in Israel and the modern city of Aqaba in Jordan where King Solomon built a port (see Map 2, C–2). Situated on the northern shore of the Gulf of Aqaba—the eastern arm of the Red Sea—Ezion Geber was first mentioned in the Bible as the last stopping place for the people of Israel before they reached Kadesh (Num. 33:35–36; Deut. 2:8).

Ezion Geber's prominence came about during the golden age of Israel under Solomon. At this site Solomon built a port from which fleets of ships sailed to foreign ports along the coasts of Africa and Arabia (1 Kin. 9:26; 10:22; 2 Chr. 8:17). To the docks of Ezion Geber came gold from Ophir, silver, ivory, spices, precious stones, wood, apes, and baboons (1 Kin. 10:11, 22).

• The road to Petra in ancient Edom in the vicinity of Ezion Geber—a region south of the Dead Sea.

EZNITE [EZ night]—the nickname of Josheb-Basshebeth the Tachmonite, who was "chief among the captains" of David's mighty men (2 Sam. 23:8).

EZRA [EZ ruh] ([God is] *a help*)—the name of three men in the Old Testament:

1. A descendant of Judah (1 Chr. 4:17; Ezrah, NIV, NRSV; perhaps Ezer, 1 Chr. 4:4).
2. A scribe and priest who led the returned captives in Jerusalem to make a new commitment to God's Law. A descendant of Aaron through Eleazar, Ezra was trained in the knowledge of the Law while living in captivity in Babylon with other citizens of the nation of Judah. Ezra gained favor during the reign of Artaxerxes, king of Persia. This king commissioned him to return to Jerusalem about 458 B.C. to bring order among the people of the new community. Artaxerxes even gave Ezra a royal letter (Ezra 7:11–16), granting him civil as well as religious authority, along with the finances to furnish the temple, which had been rebuilt by the returned captives.

Ezra was a skilled scribe and teacher with extensive training in the Books of the Law (Genesis, Exodus, Leviticus, Numbers, and Deuteronomy). After his return to Jerusalem, he apparently did a lot of work on the Hebrew Bible of that time, modernizing the language, correcting irregularities in the transmitted text, and updating and standardizing expressions in certain passages. References to this work by Ezra are found in 2 Esdras, one of the apocryphal books of the Old Testament. He also refers to himself in his own book as a skilled scribe (Ezra 7:6, 12), whose task was to copy, interpret and transmit the books of the Law.

When he arrived in Jerusalem, Ezra discovered that many of the Hebrew men had married foreign wives from the surrounding nations (Ezra 9:1, 2). After a period of fasting and prayer (Ezra 9:3, 15), he insisted that these men divorce their wives (Ezra 10:1, 17). He feared that intermarriage with pagans would lead to worship of pagan gods in the restored community of Judah.

In addition to these marriage reforms, Ezra also led his countrymen to give attention to the reading of the Law. Several priests helped Ezra read the Law, translating and interpreting it for the people's clear understanding in their new language (Aramaic). This reading process went on for seven days as the people focused on God's commands (Neh. 7:73—8:18).

During this period, they also celebrated one of their great religious festivals, the Feast of Tabernacles, to commemorate their sustenance by God in the wilderness following their miraculous escape from Egyptian bondage (Nehemiah 8). The result of this week of concentration on their heritage was a religious revival. The people confessed their sins and renewed their covenant with God (Nehemiah 9–10).

Ezra must have been a competent scribe and priest, since he found favor with the ruling Persians. But he was also devoted to his God and the high standards of holiness and righteousness that the Lord demanded of His people.

As he communicated God's requirements to the captives in Jerusalem, Ezra also proved he was a capable leader who could point out shortcomings while leading the people to a higher commitment to God's law at the same time. Through it all, Ezra worked with a keen sense of divine guidance, “according to the good hand of his God upon him” (Ezra 7:9).

3. One of the priests who returned from the captivity with Zerubbabel (Neh. 12:1, 13).

Also see EZRA, BOOK OF.

EZRA, BOOK OF—a historical book of the Old Testament that describes the resettlement of the Jewish people in their homeland after their long exile in Babylonia. The book is named for its author and central figure, Ezra the priest, who led the exiles in a new commitment to God’s Law after their return.

Structure of the Book. The ten chapters of this book fall naturally into two main divisions, chapters 1–6, which report the return of the first wave of exiles to Jerusalem under the leadership of Zerubbabel, about 538 B.C., and chapters 7–10, which describe the return of a second group under Ezra’s leadership, about 458 B.C. One of the most unusual facts about the Book of Ezra is that its two major sections are separated by a time gap of about eighty years.

The book opens with a brief introduction that explains how the first return from exile happened. Cyrus, king of Persia, issued a proclamation allowing the Jewish people to return to Jerusalem to rebuild their temple and resettle their native land. About 50,000 of the people returned under the leadership of Zerubbabel, a Jewish citizen appointed by Cyrus as governor of Jerusalem (2:64–67). Arriving in about 538 B.C., they set to work on the rebuilding project. In spite of some shrewd political maneuvering by their enemies, the work moved forward in fits and starts until the temple was completed in about 515 B.C. (6:13–15).

The second major section of the book (chaps. 7–10) reports on the arrival of Ezra in Jerusalem with another group of exiles about sixty years after the temple had been completed. Just as Zerubbabel had led the people to rebuild God’s house, Ezra’s mission was to lead his countrymen to rebuild the Law of God in their hearts. Ezra worked with another Jewish leader, Nehemiah, to bring about several reforms among the Jewish people in Judah during this period. From the Book of Nehemiah (Neh. 8:1–8), we learn that Ezra read the books of the Law (Genesis, Exodus, Leviticus, Numbers, and Deuteronomy) aloud to the people. This led to a great religious revival throughout Jerusalem as the people committed themselves again to God’s Law, confessed their sins (Neh. 9:1–3), and renewed the covenant with their Redeemer God (Nehemiah 10).

We also learn from the final two chapters of his book that Ezra was distressed at the Jewish men who had married non-Jewish women. He led these men to repent of their sin and divorce their pagan wives (10:6–44).

Authorship and Date. Ezra has traditionally been accepted as the author of this book that bears his name, as well as the companion book of Nehemiah. In the Hebrew Old Testament, Ezra and Nehemiah appeared as one unbroken book, closely connected in theme and style to the books of 1 and 2 Chronicles. The last two verses of 2 Chronicles are repeated in the first three verses of the Book of Ezra, probably indicating that they belonged together in the original version. For this reason, many scholars believe Ezra served as writer and editor-compiler of all four of these books: 1 and 2 Chronicles, Ezra, and Nehemiah. He probably drew from official court documents as sources for his writings.

This compilation theory also helps explain the strange eighty-year gap between the two major sections of Ezra’s book. He wrote about Zerubbabel’s return many years after it happened, drawing from official court records or some other account of the event. To this he added his own personal memoirs, now contained in chapters 7–10 of the Book of Ezra as well as chapters 8–10 of the Book of Nehemiah. The rest of the material in the Book of Nehemiah may have come from Nehemiah’s memoirs, which Ezra incorporated into the book of Ezra-Nehemiah. The time for the final writing and compilation of all this material must have been some time late in the fifth century B.C.

Historical Setting. The Book of Ezra belongs to the post-exilic period. These were the years just after a remnant of the nation returned to Jerusalem following their exile of several decades in Babylonia. The return came about after the capture of Babylonia by the Persian Empire. Unlike the Babylonians, the Persians allowed their subject nations to live in their own native regions under the authority of a ruling governor. The Persians also practiced religious tolerance, allowing each nation to worship its own god. This explains the proclamation of Cyrus of Persia, which allowed the Jewish people to return to Jerusalem and rebuild their temple. Cyrus even returned the temple treasures that the Babylonians took when they destroyed Jerusalem about fifty years earlier (1:7–11).

Theological Contribution. The theme of the Book of Ezra is the restoration of the remnant of God's Covenant People in Jerusalem in obedience to his Law. The book shows clearly that God had acted to preserve His people, even when they were being held captives in a pagan land. But in their absence, the people had not been able to carry on the true form of temple worship. Only in their temple in Jerusalem, they believed, could authentic worship and sacrifice to their Redeemer God be offered. This is why the rebuilding of the temple was so important. Here they could restore their worship of God and find their true identity as God's people of destiny in the world.

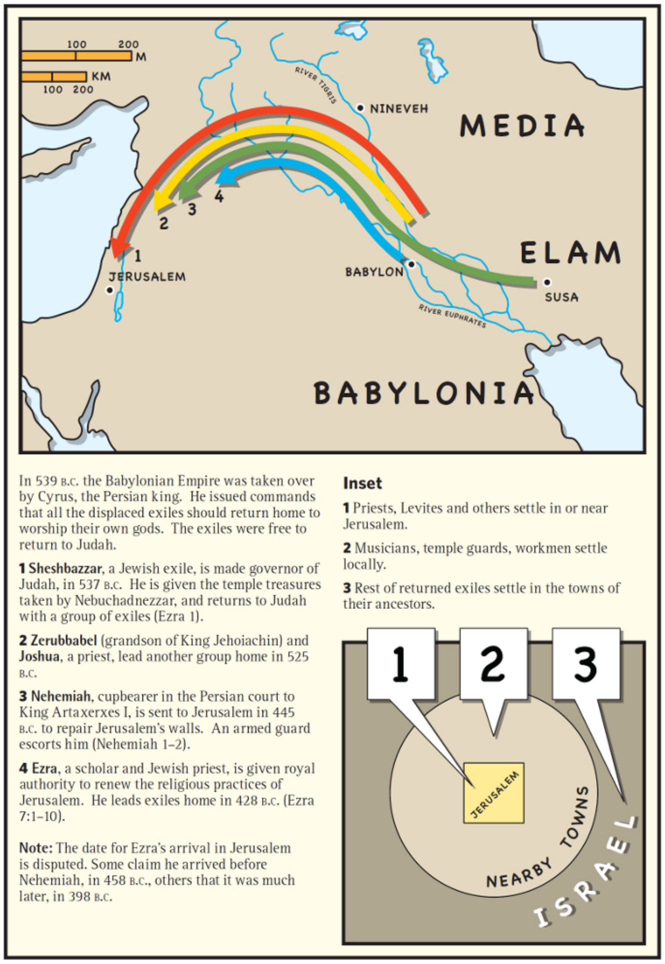
The Book of Ezra also teaches a valuable lesson about the providence of God. Several different Persian kings are mentioned in this book. Each king played a significant role in returning God's Covenant People to their homeland and helping them restore the temple as the center of their religious life. This shows that God can use pagans as well as believers to work His ultimate will in the lives of His people.

Special Considerations. Many scholars believe the Jewish people in Babylonia must have numbered many times the 50,000 or so who chose to return to Jerusalem with the first group under Zerubbabel (2:64–67). This indicates that most of them probably had become comfortable with their lives in these foreign lands. Or perhaps the certainties of their present existence were more appealing than the uncertainties of life in Jerusalem—a city most of them had never seen.

Some Bible readers are bothered by Ezra's treatment of the pagan women whom the Jewish men had married (10:10–19). How could he be so cruel as to insist that these wives be "put away" (divorced) with no means of support? His actions must be understood in light of the drastic situation that faced the Jewish community in Jerusalem following the Exile. Only a small remnant of the Covenant People had returned, and it was important for them to keep themselves from pagan idolatry and foreign cultural influences at all costs. Ezra must have realized, too, that this was one of the problems which had led to their downfall and captivity as a people in the first place. Yet even the horrors of defeat and exile by the Babylonians had failed to teach the people a lesson. Ezra was determined to stamp out the problem this time before it became a widespread practice among God’s Covenant People.

Also see EZRA.

COMING HOME



In 539 B.C. the Babylonian Empire was taken over by Cyrus, the Persian king. He issued commands that all the displaced exiles should return home to worship their own gods. The exiles were free to return to Judah.

1 Sheshbazzar, a Jewish exile, is made governor of Judah, in 537 B.C. He is given the temple treasures taken by Nebuchadnezzar, and returns to Judah with a group of exiles (Ezra 1).

2 Zerubbabel (grandson of King Jehoiachin) and **Joshua**, a priest, lead another group home in 525 B.C.

3 Nehemiah, cupbearer in the Persian court to King Artaxerxes I, is sent to Jerusalem in 445 B.C. to repair Jerusalem’s walls. An armed guard escorts him (Nehemiah 1–2).

4 Ezra, a scholar and Jewish priest, is given royal authority to renew the religious practices of Jerusalem. He leads exiles home in 428 B.C. (Ezra 7:1–10).

Note: The date for Ezra’s arrival in Jerusalem is disputed. Some claim he arrived before Nehemiah, in 458 B.C., others that it was much later, in 398 B.C.

Inset

1 Priests, Levites and others settle in or near Jerusalem.

2 Musicians, temple guards, workmen settle locally.

3 Rest of returned exiles settle in the towns of their ancestors.

Ezra: A Study and Teaching Outline

Part One: The Restoration of the Temple of God (1:1—6:22)

I. The First Return to Jerusalem Under Zerubbabel 1:1—2:70

A. Decree of Cyrus 1:1–4
B. Gifts from Israel and Cyrus 1:5–11
C. Census of the Returning People 2:1–63
  1. The People of Known Descent 2:1–58
  2. The People of Unknown Descent 2:59–63
D. The Return Completed 2:64–70
  1. The People Who Returned 2:64–67
  2. The Gifts the People Gave 2:68–70

II. The Construction of the Temple 3:1—6:22

A. Construction of the Temple Foundation 3:1–13
  1. Spiritual Preparation of the People 3:1–6
  2. Completion of the Temple Foundation 3:7–13
B. Interruption of the Temple Construction 4:1–24
  1. Present Opposition Under Darius 4:1–5
  2. Later Opposition Under Ahasuerus 4:6
  3. Later Opposition Under Artaxerxes 4:7–23
  4. Present Interruption of Construction Under Darius 4:24
C. Completion of the Temple 5:1—6:18
  1. Resumption of the Temple Construction 5:1–2
  2. Opposition to the Temple Construction 5:3–17
  3. Confirmation of the Temple Construction 6:1–12
  4. Completion of the Temple 6:13–15
  5. Dedication of the Temple 6:16–18
D. Celebration of the Passover 6:19–22

Part Two: The Reformation of the People of God (7:1—10:44)

I. The Second Return to Jerusalem Under Ezra 7:1—8:36

A. The Decree of Artaxerxes 7:1–28
  1. Ezra’s Qualifications 7:1–10
  2. Artaxerxes’ Letter 7:11–26
  3. Ezra’s Response 7:27–28
B. Census of the Returning Israelites 8:1–14
C. Spiritual Preparation for the Return 8:15–23
  1. Acquisition of Temple Leadership 8:15–20
  2. Proclamation of a Fast 8:21–23
D. The Return Is Completed 8:24–36

II. The Restoration of the People 9:1—10:44

A. Israel Intermarries 9:1–2
B. Ezra Intercedes with God 9:3–15
  1. Lamentation of Ezra 9:3–4
  2. Confession of Ezra 9:5–15
C. Reformation of Israel 10:1–44
  1. Israel Laments 10:1–2
  2. The Covenant Is Instituted 10:3–5

3. Solution for Intermarriage 10:6–44

EZRAH [EZ ruh]—a form of EZRA.

EZRAHITE [EZ ruh hite]—the title of ETHAN (1 Kin. 4:31) and HEMAN (Psalm 88 title). Ezrahites were descendants of Zerah, head of a Judahite family (1 Chr. 2:6).

EZRI [EZ rye] ([God is] *my help*)—a superintendent of farm workers in David’s court (1 Chr. 27:26).

F

FABLE—a story in which animals and plants speak and act like human beings—as in the well-known *Aesop's Fables.* The Old Testament contains at least three examples of the fable: (1) Jotham's story of the trees (Judg. 9:8–15)—a satire on the foolishness of choosing an unfit king; (2) Jehoash's story of the thistle and the cedar (2 Kin. 14:9)-a condemnation of Amaziah's presumption; and (3) Ezekiel's allegory of the two eagles and the cedar (Ezek. 17:1–24). The word "fable" appears in the New Testament as a translation of the Greek word *mythos* (1 Tim. 1:4). The word is used in a negative sense, as something to be avoided. Most modern translations translate *mythos* as "myth" (NRSV, REB, NIV)-an untruth designed to deceive and mislead.

FACE—that part of the human body that contains a person's unique, identifying characteristics; a term used in a symbolic way in the Bible to express the presence of God. In the Garden of Eden, Adam and Eve "hid themselves from the presence [literally, face] of the Lord God" (Gen. 3:8). Jacob said, "I have seen God face to face, and my life is preserved" (Gen. 32:30). God's presence and glory have been revealed fully in the face, or the person, of Jesus Christ (2 Cor. 4:6). In the future many things that are now puzzling to Christian believers will be made clear: "For now we see in a mirror, dimly, but then face to face" (1 Cor. 13:12).

FACES, BREAD OF—word for SHOWBREAD, an UNLEAVENED BREAD placed in the tabernacle every Sabbath to symbolize God's Presence (NIV, REB) among His people (Ex. 25:30; 2 Chr. 4:19).

FAIR—a word with several different meanings in the Bible:

1. Lovely or beautiful (Song 1:15).
2. Free from self-interest or prejudice (Ezek. 18:25, 29); honest (Prov. 1:3).
3. Clear and open, as in "fair weather" (Matt. 16:2).

FAIR HAVENS—a harbor on the south coast of Crete (see Map 8, C–2), near the city of Lasea (Acts 27:8–12). This harbor is virtually unprotected in the winter. This is why the ship carrying Paul to Rome left Fair Havens for Phoenix, a safer harbor to the west.

FAITH—a belief in or confident attitude toward God, involving commitment to His will for one's life.

According to Hebrews 11, faith was already present in the experience of many people in the Old Testament as a key element of their spiritual lives. In this chapter, the various heroes of the Old Testament (Abel, Enoch, Noah, Abraham, Sarah, Isaac, Jacob, Joseph, and Moses) are described as living by faith. In addition, the Old Testament itself makes the same point. Abraham "believed in the Lord" (Gen. 15:6); the Israelites "believed" (Ex. 4:31; 14:31); and the prophet Habakkuk taught that "the just shall live by his faith" (Hab. 2:4).

In the New Testament, "faith" covers various levels of personal commitment. Mere intellectual agreement to a truth is illustrated in James 2:19, where even demons are said to believe that there is one God. Obviously, however, they are not saved by this type of belief. Genuine saving faith is a personal attachment to Christ, best thought of as a combination of two ideas—reliance on Christ and commitment to Him. Saving faith involves personally depending on the finished work of Christ's sacrifice as the only basis for forgiveness of sin and entrance into heaven. But saving faith is also a personal commitment of one's life to following Christ in obedience to His commands: "I know whom I have believed and am persuaded that He is able to keep what I have committed to Him until that Day" (2 Tim. 1:12).

Faith is part of the Christian life from beginning to end. As the instrument by which the gift of salvation is received (Eph. 2:8–9), faith is thus distinct from the basis of salvation, which is grace, and from the outworking of salvation, which is good works. The apostle Paul declared that salvation is through faith, not through keeping the law (Gal. 2:16).

Finally, in the New Testament, faith can refer to the teachings of the Bible, the faith that was once for all delivered to the saints (Jude 3). In modern times, faith has been weakened in meaning so that some people use it to mean self-confidence. But in the Bible, true faith is confidence in God or Christ, not in oneself.

FAITHFULNESS—dependability, loyalty, and stability, particularly as it describes God in His relationship to human believers. The faithfulness of God and His Word is a constant theme in the Bible. It is particularly prominent in Psalms 89 and 119. God is "the faithful God who keeps covenant" (Deut. 7:9) and chooses Israel (Is. 49:7); great is His faithfulness (Lam. 3:23).

It is not surprising that this aspect of God's nature should also belong to the Messiah, who would be clothed with faithfulness (Is. 11:5) and who is described as the Faithful one (Rev. 19:11), the "faithful witness" (Rev. 1:5; 3:14), and the "faithful High Priest" (Heb. 2:17; 3:2).

God's faithfulness is the source of the Christian's deliverance from temptation (1 Cor. 10:13), assurance of salvation (Heb. 10:23), and forgiveness of sins (1 John 1:9). He is faithful to His children because He is first of all faithful to Himself (2 Tim. 2:13).

God's faithfulness should be so deeply reflected in the lives of His people (Gal. 5:22) that they can be called simply "the faithful" (Ps. 31:23). The Bible speaks of the faithfulness of Paul (1 Cor. 7:25), Abraham (Neh. 9:8), and Moses (Heb. 3:5).

Faithfulness is also expected in Christian believers. Faithfulness to one's fellow man is seen especially in relation to fulfilling an office. A steward must be found faithful (1 Cor. 4:2), just as Daniel and other persons in the Bible exercised their faithfulness toward God (Dan. 6:4; 2 Tim. 2:2).

FALCON (see ANIMALS OF THE BIBLE).

FALL, THE—the disobedience and sin of Adam and Eve that caused them to lose the state of innocence in which they had been created. This event plunged them and all of mankind into a state of sin and corruption. The account of the Fall is found in Genesis 3.

Adam and Eve were created by God in a state of sinless perfection so they could glorify God, reflecting His righteousness on the earth, and enjoy fellowship and communion with Him. Their calling was to exercise dominion, or control, over God's creation through their own labors and those of their offspring in faithful response to the word of God. As a specific test of this loyalty, God commanded them not to eat the fruit of "the tree of the knowledge of good and evil" (Gen. 2:17). Adam and Eve were to demonstrate their willingness to live "by every word that proceeds from the mouth of the LORD” (Deut. 8:3; Matt. 4:4). God warned them clearly that their disobedience would result in death.

The fall from their original state of innocence occurred when Satan approached Eve through the serpent, who tempted her to eat of the forbidden fruit. Satan called into question the truthfulness of what God had spoken about the tree and its significance. He urged Eve to discover, through trial and error, whether it was in her best interest to do what God had forbidden. Eve’s sin did not consist of being tempted but in believing and acting on Satan’s lie. Her rejection of God’s command occurred when she ate the forbidden fruit and persuaded her husband to do the same thing. The term “Fall” should not be interpreted to suggest that their sin was accidental. The temptation was purposeful, and their submission to it involved their willing consent.

The immediate consequence of the Fall was ultimately death, symbolized by their loss of fellowship with God. For the first time, Adam and Eve experienced fear in the presence of the Lord God; they hid when He approached (Gen. 3:8–10). Because of their unbelief and rebellion, they were driven from the garden that God had provided as their home. From that time on, people would experience pain and encounter resistance as they worked at the task of earning their daily bread. Physical death, with the decay of the body, is not a natural process. It entered the human experience as God’s curse upon sin.

Adam and Eve did not sin simply as private persons but as the representatives of all members of the human race. Their sin is the sin of all, and all persons receive from them a corrupt nature. It is this nature that stands behind all personal violations of the Lord’s commandments. For this reason, the fall of Adam is the fall of the human race. The apostle Paul thought of Christ as the last Adam (1 Cor. 15:45) who would rebuild the old, sinful Adam through His plan of redemption and salvation. “As in Adam all die, even so in Christ all shall be made alive” (1 Cor. 15:22).

FALLOW DEER (see ANIMALS OF THE BIBLE).

FALLOW GROUND—farmland allowed to lie idle during a growing season to allow the fertility of the soil to be restored (Hos. 10:12).

FALSE CHRISTS—persons who pretend to be Christ but who actually represent all that Christ opposes (Matt. 24:24; Mark 13:22). False Christs are similar to ANTICHRIST and his prophets, described in the Epistles of John (1 John 2:18; 2 John 7). These false Christs take their place in the long line of false prophets who have existed since Old Testament days.

FALSE PROPHET, THE—a religious leader of the end times who, along with the DRAGON (the devil) and the BEAST (the Antichrist), forms an unholy trinity in opposition to God (Rev. 16:13; 20:10). The Book of Revelation speaks of two beasts—the Antichrist (Rev. 13:1–10), a political ruler who sets up an evil empire in opposition to the kingdom of God; and the false prophet, a religious leader inspired by Satan who deceives the world into worshiping the Antichrist (Rev. 13:11–12). But they will be overthrown by Christ and cast into the lake of fire (Rev. 19:20).

FALSE PROPHETS—those who falsely claim to utter revelations that come from God, to foretell future events, or to have God's power to produce miracles, signs, and wonders. In the Bible, false prophets fell into three general categories: (1) those who worshiped false gods and served idols; (2) those who falsely claimed to receive messages from the Lord; and (3) those who wandered from the truth and ceased to be true prophets.

In the Old Testament, Moses spoke of the punishment of those who betrayed the faith. He ordered that any prophet who advocated the worship of other gods be stoned to death (Deut. 13:1–18). During the reign of King Ahab of Israel, false prophets were officially approved by Ahab and his queen, Jezebel. The writer of 1 Kings speaks of "the four hundred and fifty prophets of Baal, and the four hundred prophets of Asherah, who eat at Jezebel's table" (1 Kin. 18:19). Later, 400 false prophets spoke words they knew Ahab the king wanted to hear and assured him of victory at Ramoth Gilead. Micaiah, the true prophet, who warned Ahab of defeat and disaster, was put in prison on a diet of bread and water (1 Kin. 22:1–28).

A recurring characteristic of the false prophets is that they often are found in the employment of the powerful and that they are careful to speak pleasing, positive, and flattering words to their employers.

Jeremiah condemned the false prophets who were always saying, “Peace, peace!” when there was no peace (Jer. 6:14; 8:11). The false prophets preached a popular but false message: there would be victory against Babylon (Jer. 28:1–17). Jeremiah said, “The prophets prophesy falsely . . . and My people love to have it so” (Jer. 5:31). Even though Jeremiah was a true prophet of the Lord, the false prophets were rewarded by the king and Jeremiah was cast into a dungeon (Jer. 38:6).

In the New Testament, Jesus said, “Woe to you when all men speak well of you, for so did their fathers to the false prophets” (Luke 6:26). He warned his disciples to beware of false prophets “who come . . . in sheep’s clothing, but inwardly they are ravenous wolves” (Matt. 7:15). When speaking of the signs of the times and the end of the age, He also said, “Then many false prophets will rise up and deceive many. For false christs and false prophets will arise and show great signs and wonders, so as to deceive, if possible, even the elect” (Matt. 24:11, 24).

Later, the false prophet Bar-Jesus, also called Elymas the sorcerer, was smitten with blindness by the apostle Paul because he tried to turn the proconsul Sergius Paulus away from the Christian faith (Acts 13:6–12).

FAMILIAR SPIRITS (see MAGIC, SORCERY, AND DIVINATION).

FAMILY—a group of persons related by marriage and blood ties and generally living together in the same household. In the Western world, the family traditionally consists of a man and his wife and their children. In biblical times, however, the family units were often much larger than the primary family, especially if the man was wealthy and could therefore have more than one wife.

In the ancient world, the extended family could include any or all of the following relationships: the man and his wife or wives; his CONCUBINES or female slaves; his sons and unmarried daughters; the wives of the sons; grandchildren; aged parents and grandparents. Others living in the same home and considered as part of the family could include servants and their children and aliens, or strangers, who attached themselves to the family for a time before moving to another location.

The man making the decisions for the family was designated as “father,” although he may not have been the oldest male in the group.

These family groups, therefore, could be very large. When Jacob's "family" moved to Egypt from the Promised Land, he was accompanied by at least sixty-six people (Gen. 46:26).

God's Design for the Family. The concept of the family as the basic social unit reaches back into the CREATION account found in Genesis 1–2. A man was to be the husband of one wife and was to leave his father and mother and be joined to his wife.

However, not everyone in the Old Testament measured up to God's ideal. Sometimes a man married more than one wife (Gen. 4:19). Solomon had 700 wives and 300 concubines (1 Kin. 11:3). In addition, the family system of the Old Testament, with the man serving as the absolute ruling authority, discouraged a man from leaving his parents; he and his wife usually lived with his parents in the same dwelling.

After God created Adam, He declared, "It is not good that man should be alone" (Gen. 2:18). Then He created woman and united the couple; and they became "one flesh" (Gen. 2:24). Thus the family was designed by God to provide companionship for the various members of the family. In addition, the institution of marriage was approved and sanctioned by Jesus (Matt. 19:4–6).

God's ideal for the family is that it be a harmonious unit, where love for God and neighbor are instilled into each member (Deut. 6:6–9). If the couple are divided, especially over religious beliefs, they can never have the harmony and sense of common purpose that God desires. Therefore, Old Testament believers were instructed not to marry foreigners who would hinder their faith and bring strife to the marriage (Ex. 34:13–16; Deut. 7:3–4). Likewise, the apostle Paul commanded the New Testament believers, "Do not be unequally yoked together with unbelievers" (2 Cor. 6:14).

The Bible describes situations where a man went contrary to the will of God and married an unbeliever. A prime example is Solomon, who disobeyed God's commandment and married 700 wives (1 Kin. 11:3). The tragedy of the final years of his life is summarized in one sentence: "For it was so, when Solomon was old, that his wives turned his heart after other gods; and his heart was not loyal to the LORD his God, as was the heart of his father David" (1 Kin. 11:4).

From time to time in the history of the nation of Israel, the very existence of the country was threatened because of the breakdown of the home. The prophet Micah described the decayed situation of his day when he proclaimed: “Do not trust in a friend; do not put your confidence in a companion; guard the doors of your mouth from her who lies in your bosom. For son dishonors father, daughter rises against her mother, daughter-in-law against her mother-in-law; a man’s enemies are the men of his own house” (Mic. 7:5–6). Ezra took steps to remedy the family problems of his day (Ezra 9–10), and the prophet Malachi condemned the men of his generation for being faithless to the wives of their youth (Mal. 2:14–15).

The Exalted Position of the Father. The social structure described in the Old Testament is known as a “patriarchal” society. The word patriarchy means “the rule of the father.”

The father commanded a high position in the family of Old Testament times; his word was law. In addition, one of the Hebrew words translated “husband” means “lord,” “master,” “owner,” or “possessor” (Gen. 18:12; Hos. 2:16). Because of his position, shared to some degree with his wife, a man expected to be treated as royalty by the rest of his family. The fifth commandment carries this idea of the importance of the parents one step further when it states, “Honor your father and your mother” (Ex. 20:12). The word “honor” often refers to one’s response to God. In other words, this commandment suggests that the parents should receive a recognition similar to that given to God.

Along with the honor of the position as head of the family, the father was expected to assume certain responsibilities that can be classified into three categories: spiritual, social, and economic.

First of all, the father was responsible for the spiritual well-being of the family, as well as of the individual members of the family. In the earliest ages, the father functioned as the priest of his family, sacrificing on their behalf (Gen. 12:8; Job 1:5). Later, when a priesthood was established in Israel and the layman no longer functioned at an altar, the father’s spiritual role was redefined. He continued to be the religious leader in the home. This involved the training of the children in godliness (Ex. 12:3, 26–27; Prov. 22:6; Eph. 6:4).

Socially, the father’s responsibility was to see that no one took advantage of any member of his family. Those who were not protected by a father were truly disadvantaged persons. The two most common categories were widows and fatherless children. Four specific duties of a father toward his son, as stated in the Jewish writings, were to have the son circumcised; to pass on his inheritance to his firstborn son; to find his son a wife; and to teach his son a trade.

Economically, the father was to provide for the needs of the various members of his family. From time to time, however, a lazy person failed to provide for his family. Conscientious men sought to mock the lazy man, shaming him to do what was expected of him (Prov. 6:6–11). The apostle Paul rebuked those who considered themselves Christian but who did not look after the needs of their families (1 Tim. 5:8).

From this background we can more fully appreciate God as the believer's Father. He knows all about His children, even numbering the hairs on their heads (Matt. 10:30). He protects His children and rescues them when they get into trouble (Is. 63:15–16). He teaches them the way they should go (Hos. 11:1–3) and supplies all of their needs (Matt. 6:33). In turn, the Father expects honor from His child, although He does not always receive it (Mal. 1:6). Jesus sought to instill reverence and honor in the disciples when He taught them to pray: "Our Father in heaven" (Matt. 6:9–10).

The Clan. Each extended family was part of a larger group that was called a "clan." Often the male members of clans numbered into the hundreds (Ezra 8:1–14). The members of the clan considered themselves to be relatives of the other members of the clan, because the members traced their lineage back to a common ancestor.

Each male member within the clan had one person designated as his *go'el*, or kinsman-redeemer. There were four specific tasks that the redeemer was to perform as his help was needed: (1) If his kinsman sold his property to pay his debts, the kinsman redeemed or bought back the property (Lev. 25:25; Ruth 4:1–6; Jer. 32:6–15); (2) the person who was captured and enslaved or who sold himself into slavery had every right to expect his kinsman to redeem him and set him free (Lev. 25:47–49); (3) if a person died childless, the redeemer married the dead man's widow and raised up a son to carry on the family line and to honor the deceased person, in a custom known as LEVIRATE MARRIAGE (Deut. 25:5–10); (4) if the person was murdered, his redeemer tracked down the killer and evened the score. In the passages that describe this custom, *go'el* is translated as "avenger of blood" (Deut. 19:12).

The term “kinsman-redeemer” is used of God to express His intimate relationship with His people (Is. 41:14; 43:14; 44:24). He is their “next of kin” who ransoms them from bondage (Is. 43:1–3); He pays the price to set them free. Paul reminded the believers at Corinth that God had bought them at a price; therefore, they were to glorify God (1 Cor. 6:19–20).

The Family of God. Biblical writers used other analogies from the family to describe various aspects of the gospel. To be brought into God’s family, the believer must be “born from above” or “born again” (John 3:3, 5). Because a person has God as his Father, he must realize that other believers are his “fathers,” “mothers,” “brothers,” and “sisters” (1 Tim. 5:1–2). The body of believers known as the church is also referred to as the “household of God” (Eph. 2:19) and the “household of faith” (Gal. 6:10). In addition, the concepts of ADOPTION and INHERITANCE are used to describe the position of believers in God’s family (Gal. 4:5; 1 Pet. 1:4).

Photo by Gustav Jeeninga

- In biblical times the family was a closely knit group, the grandparents often living with their children and grandchildren in the same household.

FAMINE—the lack of a supply of food or water. This word occurs often in the Bible in both literal and figurative senses. Since the line between famine and plenty in Palestine depends mainly on the rains coming at the right time and in the proper supply, famine was an ever-present threat. In the face of famine, Abraham migrated to Egypt (Gen. 12:10), Isaac went to Gerar in Philistine territory (Gen. 26:1), and Jacob moved to Egypt (Gen. 41–47).

The most famous famine recorded in the Bible is the seven-year famine in Egypt foretold by Joseph in interpreting Pharaoh's dream. Extending even into Canaan, it eventually brought the rest of Joseph's family to Egypt (Gen. 41–47; Ps. 105:16). During another famine Elijah was kept alive by the widow of Zarephath (1 Kin. 17:8; Luke 4:25–26).

Drought and conditions of war brought famine to besieged cities (1 Kin. 18:2; Ezek. 6:12). Pathetic descriptions of famine conditions include people's resorting to cannibalism (2 Kin. 6:28–29), cries of hungry children (Lam. 4:4), and the fainting of people in the streets (Is. 51:20).

Famine was also one of the punishments sent by the Lord upon His people because of their sins (Is. 51:20; Ezek. 14:21). A famine in the time of David was caused by Saul's mistreatment of the Gibeonites (2 Sam. 21:1). A striking description of famine conditions was given by the prophet Amos in his phrase, "cleanness of teeth" (Amos 4:6)—clean because there was no food to foul them.

A famine is one of the signs of the approaching fall of Jerusalem (Matt. 24:7), and one of the plagues coming upon "Babylon," as recorded in Revelation 18:8.

Using figurative language, the prophet Amos described a famine of an entirely different sort—not one of lack of food or water, but a famine of hearing the word of the Lord (Amos 8:11). Those who had refused to hear the prophets would have no prophets to guide them in the perilous days when God's judgment would fall upon His people.

FAN (see TOOLS OF THE BIBLE).

FANNER (see OCCUPATIONS AND TRADES).

FARM, FARMING—the practice of growing livestock and crops for food or commercial purposes. Although the word "farm" occurs only in Matthew 22:5, farming was an important occupation in Bible times. Practically every family owned a piece of land in Israel, and many families farmed a small area of their own.

Outside the cities, most Israelites lived in villages rather than on farms. Cultivated land usually was outside the village, situated near the water supply or on western or northern slopes where rainfall was greatest. Crops grown included wheat, barley, grapes, olives, and figs.

Farm animals lived in the houses with the families. All but the poorest owned at least one ox or donkey as a work animal. Cattle, sheep, and goats were common, providing milk products as well as skins for clothes. Richer families and royal estates employed farm managers and workers (1 Chr. 27:25–31) and hired laborers for special tasks, particularly at harvest time (Matt. 20:1–16).

Frequent difficulties, such as hilly ground, stony soil, and unpredictable rainfall, did not make farming easy. But there were certain rewards, such as the joys of shearing animals and gathering the crops at harvest time (1 Sam. 25:2–8; Is. 9:3).

Photo by Willem A. VanGemeren

• Wind, rain, and careless farming methods have caused extensive erosion such as this in Palestine.

FARMER (see OCCUPATIONS AND TRADES).

FAST, FASTING—going without food or drink voluntarily, generally for religious purposes. Fasting, however, could also be done for other reasons. It was sometimes done as a sign of distress, grief, or repentance. The law of Moses specifically required fasting for only one occasion—the DAY OF ATONEMENT. This custom resulted in calling this day “the day of fasting” (Jer. 36:6) or “the Fast” (Acts 27:9).

Moses did not eat bread or drink water during the forty days and forty nights he was on Mount Sinai receiving the law (Ex. 34:28). Voluntary group fasts (not specified in the law) were engaged in during time of war, such as when the Benjamites defeated the other Israelites (Judg. 20:26), and when Samuel gathered the people to Mizpah during the Philistine wars (1 Sam. 7:6). It was at a called fast that witnesses accused Naboth, setting the stage for his death (1 Kin. 21:9, 12).

Jehoshaphat called for a fast in all Israel when opposed by the Moabites and Ammonites (2 Chr. 20:3). Reacting to Jonah's preaching, the men of Nineveh, at the king's order, fasted and put on sackcloth (Jon. 3:5). Those about to return with Ezra from the captivity fasted at the river of Ahava because of the dangers faced on the journey (Ezra 8:21, 23). Esther and the Jews of Shushan (or Susa) fasted when faced with the destruction planned by Haman (Esth. 4:3, 16; 9:31).

In times of grief, people fasted. A seven-day fast was held when the bones of Saul and his sons were buried (1 Sam. 31:13; 1 Chr. 10:12). Fasting was practiced during the seventy years of the exilic period on the fifth and the seventh months, the date the siege of Jerusalem began and the date when Jerusalem fell to the Babylonians (Zech. 7:5).

Fasting was practiced by individuals in times of distress. David fasted after hearing that Saul and Jonathan were dead (2 Sam. 1:12). Nehemiah fasted and prayed upon learning that Jerusalem had remained in ruins since its destruction (Neh. 1:4). Darius, the king of Persia, fasted all night after placing Daniel in the lions' den (Dan. 6:18).

Going without food or water was not automatically effective in accomplishing the desires of those who fasted. In the prophet Isaiah's time, people complained that they had fasted and that God had not responded favorably (Is. 58:3–4). The prophet declared that the external show was futile. The fast that the Lord requires is to loose the bonds of wickedness, undo the heavy burdens, feed the hungry, shelter the poor, and clothe the naked (Is. 58:5–7).

Fasting also occurs in the New Testament. Anna at the temple "served God with fastings and prayers night and day" (Luke 2:37). John the Baptist led his disciples to fast (Mark 2:18). Jesus fasted forty days and forty nights before His temptation (Matt. 4:2). Using a marriage-feast comparison, however, Jesus insisted that fasting was not suitable for His disciples as long as He, the Bridegroom, was with them (Matt. 9:14–15; Mark 2:18–20; Luke 5:33–35).

Cornelius was fasting at the time of his vision (Acts 10:30). The church in Antioch fasted (Acts 13:2) and sent Paul and Barnabas off on the first missionary journey with fasting and prayer (Acts 13:3). Paul and Barnabas prayed with fasting at the appointment of elders in the churches (Acts 14:23). Paul suggested that husbands and wives might abstain from sexual intercourse for a while to give themselves to fasting and prayer (1 Cor. 7:5).

FAT—the richest part of an animal eaten as food or used as a sacrifice. In the ancient world, the fatty portions of the animal were eaten as a delicacy. While the fat of an animal offered to the Lord as a sacrifice could not be eaten, Deuteronomy 12:15–24 seems to imply that the fat of an animal slaughtered for food could be eaten.

In Old Testament times, being fat was considered a sign of personal success (Deut. 31:20; Prov. 15:30; Jer. 5:28). To a people for whom getting enough to eat was a constant problem, fat was a sign of abundance. It is easy to see why fat was a frequent symbol of excellence and desirability in the Old Testament. The spies were sent into Canaan to see if the land was “rich (Num. 13:20; fat, KJV) or poor.”

Because of the high value placed on fat, it was only right that the fat of the sacrificial animal—the best part—belonged only to the Lord (Lev. 3:16).

FATHER—the male parent of a household in Bible times, charged with the responsibility of providing for the family and giving religious instruction to the children. Also see FAMILY.

FATHER, GOD THE (see GOD, NAMES OF).

FATHER-IN-LAW—the father of a person’s husband or wife. The classic example of a father-in-law in the Bible is Jethro, father-in-law of Moses (Ex. 3:1). When Moses fled from Egypt to Midian, he married one of Jethro’s daughters and was welcomed into his family (Ex. 2:21).

FATHERLESS (see ORPHAN).

FATHER’S HOUSE—a way of designating families or households among the Israelites, sometimes referring to a family’s physical dwelling place (Gen. 24:23), the family itself (Gen. 12:1), a specific tribe (Gen. 24:40), or the entire nation (Neh. 1:6).

FATHOM (see WEIGHTS AND MEASURES).

FATLING—a grain-fed lamb, calf, or kid raised for meat (1 Sam. 15:9). Because of the expense of feed, these animals were very valuable in Bible times and were probably a luxury not available to the poor. Also see FATTED.

FATTED—grain-fed livestock, probably grown mostly for use as sacrificial animals in the worship system of ancient Israel (2 Sam. 6:13; fattened, NIV; 1 Kin. 4:23). On special occasions, these prime animals, also called FATLINGS, were also used for food. When the prodigal son returned home, his father killed the fatted calf for a festive meal to celebrate the occasion (Luke 15:23, 24).

FAWN (see ANIMALS OF THE BIBLE).

FEAR—a feeling of reverence, awe, and respect, or an unpleasant emotion caused by a sense of danger. Fear may be directed toward God or humankind, and it may be either healthy or harmful.

A healthy fear is reverence or respect. The Bible teaches that children are to respect their parents (Lev. 19:3), wives are to respect their husbands (Eph. 5:33), and slaves are to respect their masters (Eph. 6:5). The Scriptures also declare that "the fear of the LORD is the beginning of knowledge" (Prov. 1:7) as well as "the beginning of wisdom" (Prov. 9:10).

A harmful fear is a sense of terror or dread. Believers are instructed not to fear human beings (Matt. 10:28; Phil. 1:28), because they cannot ultimately harm us. Wicked men, however, are constantly fearing other people, especially the righteous (Prov. 28:1; Matt. 14:5; Rom. 13:3–4). Such fear causes them to act deceitfully in an attempt to hide their sins (2 Sam. 11; Matt. 28:4–15).

On the other hand, the unbeliever has every reason to be panic-stricken at thoughts of God, for he stands condemned before Him (Matt. 10:28; John 3:18). And yet, this kind of fear of God does not often lead to repentance. It normally leads to a feeble attempt to hide from God (Gen. 3:8; Rev. 6:15–17) or worse, to a denial of God's existence and His claim on a person's life (Ps. 14:1; Rom. 1:18–28).

FEASTS AND FESTIVALS—the holy convocations, the regular assemblies of the people of Israel for worship of the Lord.

The feasts and festivals of the nation were scheduled at specific times in the annual calendar and they were both civil and religious in nature. Some feasts and festivals marked the beginning or the end of the agricultural year, while others commemorated historic events in the life of the nation. All of the feasts were marked by thanksgiving and joyous feasting.

Meat, a scarce item in the daily fare of the people, was eaten at these affairs, and wine was also consumed. The fat and the blood of the animals were reserved for sacrifice to God. The libation (or offering) of wine may have been drunk by the worshipers as part of the meal ceremony. First the blood and the fat were offered to God; then sometimes the worshipers ate.

The feasts and festivals of Israel were community observances. The poor, the widow, the orphan, the Levite, and the sojourner or foreigner were invited to most of the feasts. The accounts of these feasts suggest a potluck type of meal, with some parts of the meal reserved for the priests and the rest given to those who gathered at the temple or the altar for worship. One of the feasts, Passover, originated in the home and later was transferred to the temple. The rest were apparently observed at specific times during the year and in designated places.

The Hebrew word for "pilgrimage" seems to be reserved mostly for the three great annual feasts: the Feast of Unleavened Bread, the Feast of Weeks, and the Feast of Tabernacles. These feasts are discussed in Leviticus 23. Every Israelite male was expected to observe them.

The religious pilgrimage from the various towns and cities to the temple or to the LEVITICAL CITIES scattered throughout the land became annual events. This yearly event may also have progressed from an annual "pilgrimage" early in Israel's history to a "processional" at the temple or at the Levitical center in later times. In all the feasts and festivals the nation of Israel remembered its past and renewed its faith in the Lord who created and sustained His people.

Following is a complete list of all the feasts and festivals observed by the people of Israel. Some were annual events, while others occurred weekly or once every several years.

Atonement, Day of. The tenth day of the seventh month was set aside as a day of public fasting and humiliation. On this day the nation of Israel sought atonement for its sins (Lev. 23:27; 16:29; Num. 29:7). This day fell in the month equivalent to our August, and it was preceded by special Sabbaths (Lev. 23:24). The only fasting period required by the Law (Lev. 16:29; 23:31), the Day of Atonement was a recognition of people's inability to make any atonement for their sins. It was a solemn, holy day accompanied by elaborate ritual (Lev. 16; Heb. 10:1–10).

The high priest who officiated on this day first sanctified himself by taking a ceremonial bath and putting on white garments (Lev. 16:4). Then he had to make atonement for himself and other priests by sacrificing a bullock (Num. 29:8). God was enthroned on the MERCY SEAT in the sanctuary, but no person could approach it except through the mediation of the high priest, who offered the blood of sacrifice.

After sacrificing a bullock, the high priest chose a goat for a sin offering and sacrificed it. Then he sprinkled its blood on and about the mercy seat (Lev. 16:12, 14, 15). Finally the scapegoat bearing the sins of the people was sent into the wilderness (Lev. 16:20–22). This scapegoat symbolized the pardon for sin brought through the sacrifice (Gal. 3:12; 2 Cor. 5:21).

Booths, Feast of (see *Tabernacles, Feast of*).

Dedication, Feast of. This feast, also known as Hanukkah and the Feast of Lights, is mentioned only once in the Bible (John 10:22). It developed in the era of the MACCABEES and celebrated the cleansing of the temple after its desecration by ANTIOCHUS; EPIPHANES. The Feast of Dedication is observed on the twenty-fifth day of the ninth month.

Hanukkah (see *Dedication, Feast of*).

Harvest, Feast of (see *Weeks, Feast of*).

Jubilee, Year of. The references to the Year of Jubilee in the Bible include Leviticus 23:15–16; 25:8–55; 27:14–24, Jeremiah 34:8, 14–17; and Isaiah 61:1–2.

The Jubilee Year began with the blowing of the RAM'S HORN. It took place after seven sabbatical years, or every forty-nine years; and the fiftieth year was thereby set aside as the Year of Jubilee. Once the Israelites entered and possessed the Promised Land, it became their obligation to observe this year.

The Year of Jubilee was a special year in family renewal. A man who was bound to another as a slave or indentured servant was set free and returned to his own family. If any members of his family were also bound, the entire family was set free. Houses and lands could also be redeemed in the Year of Jubilee. If they were not redeemed within a year, however, they became the permanent possession of the previous owner. The land owned by Levites was exempted from this law; they could redeem their land at any time.

The rights and privileges extended by the Israelites to other Israelites did not extend to non-Israelites. Servants obtained by Israelites from the non-Israelite world were permanent slaves. And property purchased from non-Israelites was not redeemable. The law of the Year of Jubilee favored the Israelites.

Jeremiah 34:8, 14–17 warned Judah for first practicing the Jubilee and then taking away people’s liberty. Apparently, those who gained wealth and power in Israel did not observe this festival willingly. The inscription on the Liberty Bell in Philadelphia—“Proclaim liberty throughout the land to all the inhabitants thereof” (Lev. 25:10)—is a modern application of the Year of Jubilee.

Lights, Feast of (see *Dedication, Feast of*).

New Moon. The references in the Bible to the New Moon celebration include Exodus 40:2, 17, Numbers 10:10; 28:1–10; 11–15, and Psalm 104:19. The law specified that two bullocks, one ram, seven lambs, and one kid were to be offered in connection with this celebration. Grain mixed with oil accompanied the offerings; a trumpet blast introduced this feast. The sins committed and not expiated during the previous month were covered by the offerings of the New Moon.

Passover and the Feast of Unleavened Bread. References to the Passover and the Feast of Unleavened Bread include Exodus 12:1—13:16; 23:15; 34:18–20, 25; Leviticus 23:4–14; Numbers 28:16–25; Deuteronomy 16:1–8; Joshua 4:19–23; 5:10–12; and 2 Chronicles 30:2, 3, 13, 15.

The Passover was the first of the three great festivals of the Israelite people. It referred to the sacrifice of a lamb in Egypt when the people of Israel were slaves. They smeared the blood of the lamb on their doorposts as a signal to God that He should “pass over” their houses when He destroyed all the firstborn of Egypt (Ex. 12:13).

Passover was observed on the fourteenth day of the first month, Abib, with the service beginning in the evening (Lev. 23:6). It was on the evening of this day that Israel left Egypt. Passover commemorated this departure from Egypt in haste. Unleavened bread was used in the celebration because this showed that the people had no time to put leaven in their bread as they ate their final meal as slaves in Egypt.

Several regulations were given concerning the observance of Passover. Passover was to be observed “in the place which the LORD your God will choose.” This implied the sanctuary of the tabernacle or the temple in Jerusalem.

Joshua 5:10–12 refers to the observing of Passover in the plains of Jericho near Gilgal. Second Chronicles 30:1, 3, 13, 15 describes a Passover during the reign of Hezekiah. Messengers were sent throughout the land to invite the people to come to Jerusalem to observe the Passover. Many refused; some even scorned the one who carried the invitation. Because the people were not ready to observe the Passover, a delay of one month was recommended. That year the Passover was on the fourteenth day of the second month. Even after the delay many still were not ready to observe the Passover.

In New Testament times, large numbers gathered in Jerusalem to observe the annual Passover. Jesus was crucified in the city during one of these Passover celebrations. He and His disciples ate a Passover meal together on the eve of His death. Like the blood of the lamb that saved the Hebrew people from destruction in Egypt, His blood, as the ultimate Passover sacrifice, redeems us from the power of sin and death (1 Cor. 5:7).

Pentecost (see *Weeks, Feast of*).

Purim, Feast of. References to Purim include Esther 3:7; 9:24, 26, 28–29, 31–32. This feast commemorates the deliverance of the Jewish people from destruction by an evil schemer named Haman during the days of their captivity by the Persians. It took its name from the Babylonian word *put*, meaning “lot,” because Haman cast lots to determine when he would carry out his plot against the Jews. The Feast of Purim took place on the fourteenth and fifteenth of Adar, and during its celebration the Book of Esther is read as a reminder of their deliverance. A happy ceremony, Purim is accompanied with the giving of gifts and much celebration.

Sabbath. The Sabbath is taught in many places, including Exodus 16:22–30; 20:8–11; 23:12; 31:12–16; 34:21; 35:2–3; Leviticus 23:3; 26:2; Numbers 15:32–36; 28:9–10; Deuteronomy 5:12–15. The Hebrew word for Sabbath means “to cease or abstain.” Two reasons are given for observing the Sabbath: Creation and Exodus.

Exodus 20:8–11 reminded the nation of Israel to remember that God rested on the seventh day (Gen. 2:2). This grounds the observance of the Sabbath in the creation of the world. Deuteronomy 5:12–15 reminded Israel to remember its bondage years when there was no rest. This passage fixed the origin of the Sabbath in the bondage of the Hebrews in Egypt.

The Israelites were instructed to include the family, the hired servants, the stranger, and even their domestic animals in observance of this holy day. All were commanded to cease from normal labor. This included the command not to gather firewood (Num. 15:32–36) or to kindle a fire (Ex. 35:2–3). Stoning to death was apparently the penalty for gathering firewood on the Sabbath. Those who violated the Sabbath would be excommunicated from the community or could be put to death (Ex. 31:12–16).

The Sabbath became not only a day of rest but a convocation to the Lord as well. A specific sacrifice on the Sabbath is required in Numbers 28:9–10. It included a lamb, a grain offering mixed with oil, and a drink offering. This was to be offered as a burnt offering. In later periods, prayer and other rituals became the procedure for observing the Sabbath.

The purpose of the Sabbath was twofold. It symbolized that the nation of Israel had been set apart by the Lord as His special people. The Sabbath was also a celebration of the fact that the land belonged to God. This is seen in His provision of a sabbatical year—one year out of every seven when the land should rest from cultivation in order to renew and replenish itself.

The observance of the Sabbath set the Israelites apart from their neighbors. Unfortunately, burdensome restrictions and heavy requirements eventually grew up around its observance. The day that was set apart for rest, renewal, and worship became a day filled with rules of many things that must not be done.

Jesus attempted to restore the purpose of the Sabbath (Matt. 12:1–14; Mark 2:23—3:6; Luke 6:1–11). He declared God’s intention for the Sabbath by pointing out that “the Sabbath was made for man, and not man for the Sabbath” (Mark 2:27).

Sabbatical Year. The concept of the sabbatical year was that the land was to be given a rest every seventh year. This law included grain fields and vineyards. Even that which grew from the planting and pruning of the sixth year was not to be consumed by the owner.

Eventually, the cancellation of debts was added to the land rest as a part of the sabbatical year. Debts to fellow Israelites were to be forgiven during this year, although debts of non-Israelites might be collected. But the spirit of generosity was encouraged even toward non-Israelites. Indentured servants were to be granted their freedom. They were also to be provided with grain, meat, and drink in generous portions.

The purpose of the sabbatical year was renewal—renewal of the land, renewal of hope in the canceling of debts, and renewal of life in a new start.

Seventh Month Festival. This festival is mentioned in Leviticus 23:24–25, 27–32 and Numbers 29:1–40. It was introduced with the blowing of trumpets, the halt of labor, sacrifices, and a testing (Lev. 23:24–32; Num. 29:1–40). The exact reason for its observance is not clear. Some scholars believe it originated during the Babylonian captivity as a way of counteracting the influence of the Babylonian New Year Festival. This feast is also known as the Feast of Trumpets.

Tabernacles, Feast of. References to the Feast of Tabernacles in the Bible include Exodus 23:16; 34:22; Leviticus 23:33–36; 39–43; Numbers 29:12–32; Deuteronomy 16:13–16; Ezra 3:4; and Zechariah 14:16, 18–19.

This festival was observed on the fifteenth day of the seventh month to celebrate the completion of the autumn harvest. Features of the celebration included a holy convocation on the first and eighth days, and the offering of many animal sacrifices. The Israelites were also commanded to live in booths made of palm and willow trees during the festival to commemorate their period of wilderness wandering when they lived in temporary shelters. This feast is also known as the Feast of Booths.

Trumpets, Feast of (see *Seventh Month Festival*).

Unleavened Bread, Feast of. This feast began on the fifteenth day of the first month as a part of the larger celebration of Passover (Ex. 13:3–10; Lev. 23:6–8). Manual labor was strictly forbidden. Strangers and native-born people alike were punished if they failed to keep this holy day. A convocation began the feast.

Only unleavened bread was to be eaten during this feast. Bread without leaven commemorated the haste with which Israel left Egypt. As the blood was drained from the sacrificial animal, so the life or the power of leaven was removed from the bread offered to God during this annual celebration.

Weeks, Feast of. Biblical references to the Feast of Weeks include Exodus 23:16; 34:22; Leviticus 23:15–21; Numbers 28:26–31; Deuteronomy 16:9–12; and 2 Chronicles 8:13. This feast was observed early in the third month on the fiftieth day after the offering of the barley sheaf at the Feast of Unleavened Bread. It included a holy convocation with the usual restriction on manual labor.

Numbers 28:26–31 describes the number and nature of offerings and Deuteronomy 16:9–12 describes those who were to be invited to this feast. They include servants, sons and daughters, Levites, the fatherless, the widow, and the stranger.

This feast was also known as the Feast of Harvest as well as Pentecost (a Greek word meaning “fifty”). The early Christian believers, who were gathered in Jerusalem for observance of this feast, experienced the outpouring of God’s Holy Spirit in a miraculous way (Acts 2:1–4).

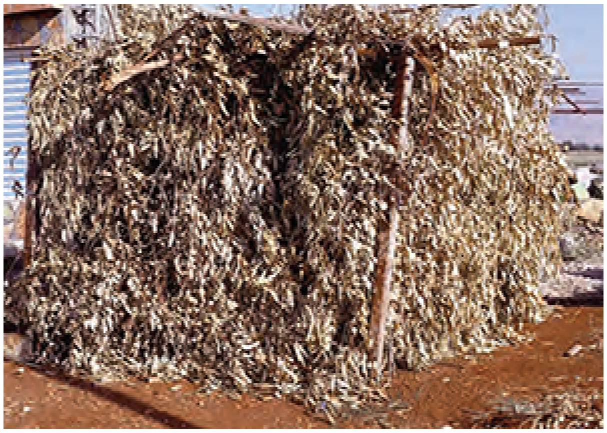


Photo by V. Gilbert and Arlisle F. Beers

• A temporary booth, or shelter, set up to celebrate the Feast of Booths, also known as the Feast of Tabernacles (Ex. 34:22).

FEEBLE KNEES—a description of persons who are weak or exhausted (Job 4:4).

FEEBLE-MINDED—KJV word for fainthearted (1 Thess. 5:14; timid, NIV). The Greek word means "little-spirited" or "small-souled."

FEET, DISEASED (see DISEASES OF THE BIBLE).

FEET, WASHING (see FOOT-WASHING).

FELIX [FEE lix] (*happy*)—Roman governor of Judea before whom the apostle Paul appeared.

Felix was an unscrupulous ruler. In addition to having three wives, he considered himself capable of committing any crime and avoiding punishment because of his influence with the courts. Because of Felix's tyranny, a group of Jewish revolutionaries, known as the Sicarii ("assassins"), flourished. Retaliation against the Sicarii by the Roman government eventually led to the downfall and destruction of Jerusalem.

Felix is best known for his encounter with the apostle Paul (Acts 23:23). Arrested in Jerusalem as a disturber of the peace, Paul was sent to Caesarea for judgment by Felix. After his initial appearance before Felix, Paul was confined to the judgment hall until his accusers arrived. After five days, they arrived under the leadership of Ananias, the Jewish high priest. The case against Paul was managed by Tertullus, who sought to win Felix over by expressing gratitude on the part of the Jews (Acts 24:1–2).

Tertullus then proceeded to accuse Paul of committing rebellion against the Romans, being the ringleader of a trouble-making religious sect, and profaning the Jewish temple. The purpose of these accusations was to persuade Felix to surrender Paul to the Jewish courts, in which case he would have been assassinated.

When Felix gave Paul permission to speak, Paul refuted each of these charges; and Felix postponed his judgment. Several days later, Paul was brought before Felix a second time. On this occasion Paul gave his testimony as a Christian. Felix was visibly moved; and he dismissed Paul, indicating he would talk with him again on a more convenient day.

Felix kept Paul in suspense about his judgment because he hoped Paul would give him a bribe. He sent for Paul on several occasions. But his hopes for a bribe were unfulfilled, and he kept Paul a prisoner for two years.

Meanwhile, the atmosphere in Judea became more embarrassing, and Felix was finally removed as procurator by the Roman authorities. Because the Jews were making numerous accusations against Felix, Paul was left in prison in Caesarea for two years in an effort to appease the Jewish officials (Acts 24:27). Paul eventually appealed to Rome, which was his right as a Roman citizen, and finally was released from prison and taken to Rome.

FELLOES **[FELL oze]**—KJV word for RIMS (1 Kin. 7:33).

FELLOW—a word used in the Bible in both a positive and negative sense:

1. A worthless man or boy; a term of contempt for a person not worth mentioning (Matt. 26:61).
2. A friend, comrade, companion, or associate (Ex. 2:13).

The word fellow is also used in such phrases as fellow servant(s) (Col. 1:7), fellow disciples (John 11:16), and fellow workers (Phil. 4:3).

FELLOWSHIP—sharing things in common with others. In the New Testament, fellowship has a distinctly spiritual meaning. Fellowship can be either positive or negative.

Positively, believers have fellowship with the Father, Son, and Holy Spirit (John 17:21–26; Phil. 2:1; 1 John 1:3), as well as with other believers (Acts 2:42; 1 John 1:3, 7). The only reason why we dare to have fellowship with God, in the sense of sharing things in common with Him, is that He has raised our status through the death and resurrection of Christ (Eph. 2:4–7). What believers share in common with God is a relationship as well as God's own holy character (1 Pet. 1:15). Those who have fellowship with Christ should enjoy fellowship with other believers, a communion that ought to illustrate the very nature of God Himself (John 13:35; Eph. 5:1–2; 1 John 1:5–10).

Negatively, believers should not have fellowship with unbelievers. This means they should not share in unbelievers' sinful lifestyles (2 Cor. 6:14–18). This does not mean, however, that believers should have nothing to do with unbelievers. The Bible plainly teaches that believers are obligated to help unbelievers and share the gospel with them (Matt. 28:16–20; Mark 16:15–16; 1 Cor. 9:16–17).

FENCE—a protective barrier around a house or field or an enclosure for livestock (Ps. 62:3). Job also used the word symbolically to express his futility at being closed in and having his freedom restricted by God (Job 19:8).

FENCED CITIES—KJV words for FORTIFIED CITIES.

FERRET (see ANIMALS OF THE BIBLE).

FERRYBOAT—a vessel used to transport people or objects across a body of water. When David returned to Jerusalem after Absalom's death, a ferryboat carried the king and his household across the Jordan River (2 Sam. 19:18).

FESTIVALS (see FEASTS AND FESTIVALS).

FESTUS, PORCIUS [FESS tuss POUR shih us]—the successor of FELIX as Roman procurator, or governor, of Judea (Acts 24:27). After Festus arrived at Caesarea, he went to Jerusalem and met with the high priest and other Jewish leaders. They informed him of Paul's confinement in prison. Paul had been left in prison when Felix was removed as procurator by the Roman authorities.

The Jewish leaders requested that Paul be brought from Caesarea to Jerusalem so he could be tried before the Jewish Sanhedrin (Acts 25:3). Their real intent, however, was to have Paul killed along the way. Festus refused and told the Jewish leaders they must meet with Paul in Caesarea.

A few days later, Paul was summoned before Festus, who asked if he would be willing to go to Jerusalem. Paul, knowing that danger awaited him on such a trip, used his right as a Roman citizen to appeal to Rome for trial (Acts 25:11).

About this time, Herod Agrippa, with his sister, Bernice, came to Caesarea to visit Festus. The result was a meeting between the three and Paul in which Paul was declared innocent. But because Paul had appealed to Caesar, he had to be sent to Rome (Acts 26:32).

FETTERS—shackles or chains attached to the ankles of prisoners to restrain movement (Ps. 105:18). Fetters were usually made of iron or bronze.

FEVER (see DISEASES OF THE BIBLE).

FIDELITY—faithfulness, loyalty. The word occurs only once (Titus 2:10). The apostle Paul wrote to Titus instructing him to exhort slaves to show "all good fidelity" to their own masters.

FIELD—a plot of open ground that might be used for many different purposes. The word field may refer to a place for hunting game (Gen. 27:5), a cultivated plot for planting crops (Ruth 2:3), or a place for grazing livestock (Gen. 34:5). A field could range in size from a small plot of land to a large territory.

Generally a field was not closed in; it was sometimes contrasted with enclosed land, such as a vineyard (Ex. 22:5). The boundaries separating fields were marked by stones that could be easily moved or removed

(Deut. 19:14). Because there were no fences to keep them in, the flocks and herds needed constant watching and tending to prevent them from straying. Fields were sometimes named for events, as in Field of Sharp Swords (2 Sam. 2:16) or for their uses, as in Fuller's Field (Is. 7:3) or potter's field (Matt. 27:7).

FIELD OF SHARP SWORDS—an area near the pool of Gibeon that became the scene of bloody combat between Israel and Judah (2 Sam. 2:16; Field of Blades, REB; Helkath-hazzurim, NRSV; NIV). Here twelve of Abner's men (servants of Ishbosheth, king of Israel) and twelve of Joab's men (servants of David, king of Judah) battled one another until every man was dead.

FIFE (see MUSICAL INSTRUMENTS OF THE BIBLE).

FIG, FIG TREE (see PLANTS OF THE BIBLE).

FIGUREHEAD—a carved figure on the front of a ship. The Alexandrian ship on which the apostle Paul sailed to Rome had a figurehead (Acts 28:11; sign, KJV).

FILE (see TOOLS OF THE BIBLE).

FILLY—a young female horse or a lively, high-spirited girl. The Beloved in the Song of Solomon compared the Shulammite (a Palestinian young woman) to "a filly among Pharaoh's chariots" (Song 1:9; chariot horse of Pharaoh, REB; a company of horses, KJV; a mare, NRSV, NASB, NIV). In the ancient world, where both horses and women were beautifully adorned, this was considered a high compliment.

FILTH, FILTHINESS—in a literal sense, foul or dirty matter; in a figurative sense, ceremonial uncleanness or spiritual corruption. "All our righteousnesses," declared the prophet Isaiah, "are like filthy rags" (Is. 64:6). But God will forgive and cleanse the sinner who repents and believes in Christ (1 John 1:7–9).

FINE, FINES (see LAW).

FINER (see OCCUPATIONS AND TRADES).

FINGER—a digit of the hand. In the Bible, the word can refer to the literal fingers of a human (Lev. 4:6) or, figuratively, to the power of God. The "finger of God" thus brought about the plagues in Egypt (Ex. 8:19), wrote the Ten Commandments on two tablets of stone (Deut. 9:10), and made the heavens (Ps. 8:3). In the New Testament, Jesus said, "If I cast out demons with the finger ("by the Spirit," Matt. 12:28) of God, surely the kingdom of God has come upon you" (Luke 11:20). Evidently, the "finger of God" refers to God's power working through the Holy Spirit to accomplish His work and will.

FINING POT—KJV term for REFINING POT.

FINISHER—a person who completes a project. The word is applied to Christ (Heb. 12:2; perfecter, NIV). The Greek root refers to completing or bringing to an end or finish.

FINS—a hard, scaly object on fish, used as a distinguishing mark to separate fish into CLEAN and UNCLEAN foods under the law of Moses. Fish with fins could be eaten, while those without scales or fins were prohibited as foods (Lev. 11:9; Deut. 14:9, 10).

FIR, FIR TREE (see PLANTS OF THE BIBLE).

FIRE—the combustion of flammable materials. In the Bible, fire often appears as a symbol of God's presence and power (Gen. 15:17–18).

The Israelites and other ancient cultures placed great value on fire. They used it to provide light, cook food, heat their houses, and forge their tools and weapons.

Fire worship was practiced in many cultures of the ancient world, including the Medes, the Persians, and the Canaanites. In an effort to appease their gods, the Canaanites sometimes even sacrificed their children on flaming altars (Deut. 12:31). God often warned Israel that this practice was an abomination to Him and that they should not participate in their neighbors' sin (Ezek. 16:20, 21; 2 Chron. 28:3).

In the Old Testament, fire and flame were closely associated with Israel's worship and religious life. On God's instructions, a fire was kept burning continuously on the altars where burnt offerings were sacrificed (Lev. 6:13). The consumption of offerings by flame assured them that God had accepted the people's sacrifices (Judg. 6:21; 1 Kin. 18:38).

God also used fire to guide His people. God spoke to Moses in the burning bush experience and called him to lead the children of Israel out of Egyptian bondage (Ex. 3:2–12). In their wilderness wanderings, the Israelites relied each night on a PILLAR OF FIRE from heaven to guide them in their travels (Ex. 13:21).

Numerous references to fire in the Bible emphasize God's judgment on wickedness and unbelief. God is represented as a "consuming fire" (Ex. 24:17; Deut. 4:24; Heb. 12:29). The prophet Amos warned Israel, "Seek the LORD and live, lest He break out like a fire in the house of Joseph and devour it" (Amos 5:6). In the New Testament, eternal damnation is pictured as an everlasting fire (1 Cor. 3:13; Rev. 21:8). Fire from heaven is described as an instrument of God's wrath to crush the satanic rebellion (Rev. 20:9, 10).

As a source of heat and light, fire is often pictured in the Bible as God's agent to purify and illuminate. The coming Messenger of the Lord is portrayed as a "refiner's fire" (Mal. 3:2). The tongues "as of fire" that came with the descent of the Holy Spirit at Pentecost underscored the purging and illuminating quality of God's truth (Acts 2:3).

FIRE BAPTISM (see BAPTISM OF FIRE).

FIRE, LAKE OF (see HINNOM, VALLEY OF).

FIREBRAND—a burning stick taken out of the fire. The prophet Amos described the nation of Israel as "a firebrand plucked from the burning" (Amos 4:11)—a figure of speech describing a narrow escape.

FIREPAN—a metal utensil to transport live coals used in starting a fire (Ex. 27:3). The firepans in the tabernacle were made of bronze. Also see CENSER.

FIRMAMENT—the expanse of sky and space in which the stars and planets are set. God made the firmament on the second day of creation to divide the waters that covered the earth from those that were above it (Gen. 1:7). But the firmament includes more than the atmospheric region between the seas of earth and the rain clouds of the sky; it is far more vast. In fact, on the fourth day of creation God placed the stars, the sun, and the moon in the “firmament of the heavens” (Gen. 1:15–18).

It is this vastness that the Hebrew writers tend to emphasize about the firmament. The writer of Psalm 150 pointed out that the firmament is “mighty” (v. 1). The prophet Ezekiel envisioned the firmament “like the color of an awesome crystal, stretched out over . . . [people’s] heads” (Ezek. 1:22). What the firmament reflects, then, is the greatness of the God who created it. We are urged to praise God because “the firmament shows His handiwork” (Ps. 19:1). God’s people can look forward to a day when they will “shine like the brightness of the firmament” (Dan. 12:3).

FIRST-BEGOTTEN (see FIRSTBORN).

FIRSTBORN—the first offspring of human beings or animals.

In memory of the death of Egypt’s firstborn and the divine protection of Israel’s firstborn in connection with the EXODUS, God placed a special claim on the firstborn of man and animals (Ex. 13:11–13). This meant that the nation of Israel attached unusual value to the oldest son and assigned special privileges and responsibilities to him.

Because of God’s claim on the first offspring, the firstborn sons of the Hebrews were presented to the Lord when they were a month old. Since the firstborn was regarded as God’s property, it was necessary for the father to redeem, or buy back, the child from the priest. The redemption price, established by the priest, could not exceed five shekels (Num. 18:16).

Early Israelite laws also provided that the firstlings of beasts belonged to the Lord and were turned over to the sanctuary (Ex. 13:2; 34:19; Lev. 27:26). The clean animals—those that could be eaten under the law of Moses—were sacrificed to the Lord. The unclean beasts were either destroyed, replaced, or redeemed at a price set by the priest.

In Israel, the firstborn son inherited special rights and privileges. His BIRTHRIGHT was a double portion of the estate and leadership of the family. As head of the home after his father’s death, the oldest son customarily cared for his mother until her death, and provided for his unmarried sisters until their marriages. He was the family’s spiritual head.

The inheritance rights of the firstborn son were sometimes transferred to a younger brother. Jacob, for example, stripped Reuben of his firstborn rights because of his incestuous conduct and transferred the birthright to his son Joseph (Gen. 48:20–22; 1 Chr. 5:1).

In figurative language, the term "firstborn" stands for that which is most excellent. This expression is applied to Jesus in several New Testament passages. All of them point to Jesus' high standing and His unique relationship to His Father and the church.

In Colossians 1:15, Jesus is described as the "firstborn over all creation," indicating that He existed before creation and actually participated in the creation process (John 1:3). In physical terms, he was the Virgin Mary's "firstborn son" (Matt. 1:25). The phrase, "firstborn from the dead" (Col. 1:18; Rev. 1:5), refers to Jesus' resurrection, which assures victory over sin and death to all who trust in Him.

Paul's description of Christ as "firstborn among many brethren" (Rom. 8:29) refers to His exalted position as head of the church. Because of His atoning death and resurrection, Jesus Christ heads a new spiritual race of twice-born men and women (Col. 1:18). The author of Hebrews foresees a joyful gathering of "the church of the firstborn who are registered in heaven" (Heb. 12:23).

FIRSTFRUITS—the firstborn of the flocks and the first vegetables and grains to be gathered at harvest time. The Hebrew people thought of these as belonging to God in a special sense. They were dedicated or presented to God on the day of the firstfruits, a part of the celebration of PENTECOST (Num. 28:26; 2 Chr. 31:5).

FIRST GATE (see GATES OF JERUSALEM AND THE TEMPLE).

FIRSTLING—the firstborn of animals or the first of the harvest from a crop. Abel brought the firstlings of his flock as an offering to God (Gen. 4:4). The law of the FIRSTBORN is recorded in Exodus 13:11–16.

FISH (see ANIMALS OF THE BIBLE).

FISH GATE (see GATES OF JERUSALEM AND THE TEMPLE).

FISHERMAN (see OCCUPATIONS AND TRADES).

FISHER OWL (see ANIMALS OF THE BIBLE).

FISHHOOK—a special hook of bone or metal used for catching and holding fish. The prophet Amos warned the people of Samaria that God would “take you away with fishhooks, and your posterity with fishhooks” (Amos 4:2). This probably referred to the common practice among conquering nations, such as Egypt and Babylonia, of placing fishhooks in the mouths of captives to make them easier to handle (Hab. 1:14–15).

FISHING—the practice of catching fish for food or for sale as a commercial product. Although the Israelites were not basically a seagoing people, fishing was an important industry and a source of considerable revenue. The Mediterranean Sea provided many different species of saltwater fish. Lake Huleh and the Sea of Galilee were the center of the freshwater fishing business. Hunting and fishing for sport were unknown.

Many of the fish caught were eaten fresh. But the close proximity of the salt deposits at the Dead Sea made it possible to preserve large quantities of fish for shipping long distances. Taricheae on the western shore of the Sea of Galilee was the major center of the salting and preserving industry.

Commercial fishing was hard work and often was frustrating and ineffective (Luke 5:4–6; John 21:1–3). Lines and hooks (Job 41:1; Amos 4:10), as well as harpoons (Job 41:7) were used. But the most common method of fishing was with nets.

A small casting net could be handled by one man standing on the shore (Eccl. 9:12; Ezek. 47:10; Matt. 4:18). The larger dragnets required several people in boats for effective operation. Such dragnets had wooden floats on the top edge and stone or metal weights on the bottom. A cord was usually threaded along the bottom edge. This allowed the bottom to be drawn shut to trap the fish as the boat closed the circle of the net around them. Then they were either unloaded into the boats (Luke 5:6–8), or dragged to the shore where the fish were removed and sorted (Matt. 13:47–48).

According to the Law of Moses (Lev. 11:9–12; Deut. 14:9–10), only fish that had fins and scales were ritually “clean” and could be eaten.

All others, including catfish, eels, etc., and the various shellfish (clams, lobsters, etc.), were “unclean” and forbidden as food.

Of Jesus’ first disciples, at least seven were fishermen—Peter, Andrew, Philip, James, John, Thomas, and Nathanael. At Jesus’ call they left their nets to follow him and “catch men” (Luke 5:10).

Photo by Howard Vos

• Fishermen with their catch in the Sea of Galilee.

FITCH (see PLANTS OF THE BIBLE).

FLAG (see STANDARD).

FLAGON **[FLAG gon]**—KJV word for RAISIN CAKE.

FLANGE—a connecting clamp or collar on the bronze carts in Solomon’s temple (1 Kin. 7:35–36; ledges, KJV; stays, NRSV, NASB; supports, NIV).

FLANK—the fleshy part of the side between the ribs and the hip. The term refers to the part of an animal sacrifice burned along with the kidneys and the liver (Lev. 3:4). The Hebrew word for "flank" is used to refer to the corresponding part of a person: "waist" (Job 15:27) and "loins" (Ps. 38:7).

FLASK—a jar usually narrowed toward the rim and used for holding liquids such as oil, ointment, or perfume. Samuel used a flask of oil to anoint Saul as king of Israel (1 Sam. 10:1). Elisha the prophet sent one of his apprentice prophets with a flask of oil to anoint Jehu as king of Israel (2 Kin. 9:1, 3).

The Lord told the prophet Jeremiah to take "a potter's earthen flask" and break it (Jer. 19:1, 10; jar, NIV) as a sign of divine judgment against Jerusalem. In the house of Simon the leper, a woman of Bethany anointed the head of Jesus with a very expensive ointment, of pure nard, which she poured from an alabaster flask (Mark 14:3; jar, NIV).

FLAT NOSE (see DISABILITIES AND DEFORMITIES).

FLAX (see PLANTS OF THE BIBLE).

FLEA (see ANIMALS OF THE BIBLE).

FLEECE—the coat of wool shorn from a sheep. Gideon used a fleece in a test to determine if God would deliver the nation of Israel from their enemies (Judg. 6:37–40).

FLESH—the physical bodies of humans or animals. When God removed a rib from Adam with which he created Eve, he closed up the place with flesh (Gen. 2:21). The apostle Paul spoke of the flesh of men, beasts, fish, and birds (1 Cor. 15:39).

The imagery of flesh expresses several different ideas in the Bible. Rather than only the "fleshy" parts of the body, the word could also refer to the entire body (Gal. 5:13). From this idea, the concept of a fleshly or human bond between people follows. A man and his wife "shall become one flesh" (Gen. 2:24), while a man can tell his family that "I am your own flesh and bone" (Judg. 9:2). "Flesh" is even used occasionally to describe all of mankind, and even animals (Gen. 6:3).

Biblical writers thought of the flesh as weak. The Psalmist sang, “In God I have put my trust; I will not fear. What can flesh do to me?” (Ps. 56:4). The weakness of the flesh was blamed for the disciples’ inability to keep watch with Jesus in Gethsemane on the eve of His crucifixion (Mark 14:38).

In an even stronger sense, flesh is the earthly part of a person, representing lusts and desires (Eph. 2:3). The flesh is contrary to the Spirit (Gal. 5:17). Those who are in the flesh cannot please God (Rom. 8:8). Galatians 5:19–23 contrasts works of the flesh with the fruit of the Spirit. The flesh is not completely condemned, however, for Christ Himself was described as being “in the flesh” (1 John 4:2). Christ alone is our salvation, since by the works of the law “no flesh shall be justified” (Gal. 2:16).

FLESH HOOK—an implement with three prongs used by the sons of Eli to handle meat provided for sacrifices in the tabernacle (1 Sam. 2:13, 14). The KJV also uses this word for an implement used in the temple (Ex. 27:3; Num. 4:14; fork, NKJV; NIV). Both these tools were probably a three-pronged fork.

FLESH POT—KJV words for a large metal pot used for boiling water or cooking meat (Ex. 16:3; pots of meat, NKJV). These were used by the Hebrews during their years of slavery in Egypt.

FLINT (see MINERALS OF THE BIBLE).

FLOCK—a herd of animals that consisted of a mixture of sheep and goats in Bible times. Both kinds of animals grazed and traveled together (Gen. 30:31–32). The animals in such mixed flocks were difficult to tell apart except at close range. This explains Jesus’ teaching about separating sheep from goats at the last judgment (Matt. 25:32). In Old Testament times, the size of one’s flocks and herds was a measure of wealth (1 Sam. 25:2; Job 1:3).

FLOOD, THE—the divinely sent deluge that destroyed all sinful humankind by water during the time of Noah.

The inspired writer of Genesis took two chapters to tell of the creation of the world and one chapter to portray the Fall, but he devoted four chapters to the Flood. Since the concern of the writer was to reveal the nature of God and His dealings with humankind he evidently saw this story as a good vehicle for this truth. The Flood reveals both the judgment and the mercy of God.

Archaeologists have discovered a number of flood stories among pagan nations in the ancient world. One Sumerian and two Babylonian stories have survived. A comparison of these stories with the Flood account in Genesis is both interesting and significant.

In one of the Babylonian stories, the gods became irritated with the people because they grew too numerous and became too noisy; so they considered several different ways to get rid of these bothersome people. Finally, they decided on a flood. But the flood apparently got out of hand. For a while the gods were afraid they would be destroyed. They began to quarrel among themselves, shrinking in fear from the rising waters and crowding around a sacrifice like flies.

In stark contrast to such pagan stories the Book of Genesis presents the holy and sovereign God who acted in judgment against sin and yet mercifully saved Noah and his family because of their righteousness.

The Flood was not simply a downpour of ordinary rain. The text indicates a cosmic upheaval. "The fountains of the great deep" were broken up (Gen. 7:11). Perhaps there were earthquakes and the ocean floors may have been raised up until the waters covered the earth. By a supernatural upheaval, God returned the earth to the primitive chaos described in Genesis 1:2.

A Degenerate Humanity. The Flood was a drastic judgment, but the condition that brought it to pass was also serious. Society degenerated to the point that "every intent" of the thoughts of man's heart "was only evil continually" (Gen. 6:5). Violence raged upon earth. Instead of living responsibly as persons created in the image and likeness of God, people existed as beasts. Because the situation was hopeless, God chose to destroy that generation and make a new start with the family of righteous Noah.

The Divine Grief. While the minds of people were filled with every evil, the heart of God was filled with grief and sorrow. Like a parent whose children have gone bad, God mourned for his wayward children. The Lord was sorry He had created them and "was grieved in his heart" (Gen. 6:6).

Since God knows the end from the beginning, how could He be sorry for what He had done? This was the biblical writer's way of showing the extreme disappointment of the Lord and the radical change in His attitude and action toward humanity. He had blessed the race, but now He would turn against the wicked people who refused to repent. Their failure to repent caused God to repent, or turn around, in his approach to humanity.

Righteous Noah. In stark contrast to the degenerate people among whom he lived, "Noah was a just man" who "walked with God" (Gen. 6:9). God's righteous judgment is seen in the destruction of the wicked, but His mercy and care are seen in His saving of Noah and, through him, the human race. God's judgment was accompanied by grief, but His grace was freely given to Noah and his family.

The Ark. The Lord revealed to Noah that His judgment was coming by way of a terrible flood. Noah could save himself and his family by building an ark of wood. The ark was to be large enough to hold Noah, his wife, his three sons, and their wives. In addition, it must provide room for two of every kind of animal and bird. Plenty of time was allowed for this massive building project by Noah and his sons.

The dimensions of the ark were 140 meters (450 feet) long, 23 meters (75 feet) wide, and 14 meters (45 feet) high. There were three levels—lower, middle, and upper decks. The displacement or capacity of a vessel of these dimensions has been estimated as 43,300 tons.

The Long Voyage. The raging waters kept rising for forty days, and the ark floated high above the hills and mountains. When the waters finally stopped rising, Noah and his passengers faced a long wait for the waters to go down. The total time spent in the ark was about one year and ten days. The ark came to rest on "the mountains of Ararat" (Gen. 8:4) in what is now Turkey. Numerous attempts across the centuries to find traces of the ark have proved futile.

Noah released a raven and a dove to determine whether the waters were low enough to allow them to leave the ark. When the dove returned to the ark, he knew it had been unable to survive outside the ark. After seven days, he again released the dove. This time it came back with an olive leaf. This was good news, indicating that the waters had dropped further and the time when the people and animals could leave the ark was near. Finally the earth dried, and they left the ark (Gen. 8:7–19).

Worship and Covenant. The first act of the grateful Noah was to build an altar and worship God, thanking Him for deliverance from the Flood. Then the Lord made a covenant with Noah. Never again would He destroy the world by water. The rainbow was given as a covenant sign. The bow was an instrument of war, but the rainbow represents a bow with the string on the ground—a symbol of peace.

The Flood came upon the earth as a severe judgment of God against wickedness. But God’s grace and mercy were also revealed in the preservation of Noah and, through him, the human race. The covenant was granted to reassure humanity about God’s care.

New Testament References to the Flood. References to the Flood are found in Matthew 24:38; Luke 17:26, 27; Hebrews 11:7; 1 Peter 3:20; and 2 Peter 2:5. The Flood was used to illustrate the holy God’s wrath against human wickedness and the salvation of His people.

Photo by Howard Vos

• Inscribed stone tablet from Babylon that describes a great flood. Unlike the Babylonian stories, the biblical account of the Flood emphasizes the sin of people and the power and moral judgment of God.

FLOOR—a stone or clay platform used for threshing grain (threshing floor, Num. 15:20) or the part of a house on which the residents walked. In a house or building in Palestine, the floors were formed from beaten clay. Also see HOUSE.

FLOUR—ground grain from which bread is baked (Ex. 29:2; 1 Sam. 28:24). The flour of Bible times was a fine substance made from wheat, with all the bran removed. One of the Hebrew words for “flour” means “fine flour” (Lev. 14:10; Num. 29:14).

FLOWERS (see PLANTS OF THE BIBLE).

FLUTE (see MUSICAL INSTRUMENTS OF THE BIBLE).

FLY (see ANIMALS OF THE BIBLE).

FOAL—the young offspring of a donkey—the animal on which Jesus rode in His triumphal entry into Jerusalem. By riding such a lowly animal, Jesus entered the city not as a conquering hero but as the Prince of Peace bearing the good news of a spiritual kingdom (Matt. 21:5).

FODDER—feed for livestock, consisting of a mixture of grains and vegetation left over after the best parts of the harvest were gathered (Job 6:5).

FOLD (see SHEEPFOLD).

FOLLY (see FOOL, FOOLISHNESS).

FOOD—nourishing substances eaten by people and animals. Palestine, the land of the Bible, was called a land of "milk and honey" (Ex. 13:5). Food was plentiful, although hard labor was required for its production. Lack of rainfall or other weather conditions sometimes resulted in meager crops.

After conquering and settling the land of Canaan, the Israelites became farmers. This was different from the nomadic life of their forefathers. Their diet reflected the change, because tillers of the soil eat differently than shepherds and herdsmen. The land they worked produced foodstuffs in a variety pleasing to the palate and satisfying to the stomach. Among these were cereal grains, animal protein, vegetables, fruits and nuts, plus savory spices and herbs to make food tasty.

The cereal grains, often called corn in the KJV, are not to be confused with maize, a product of the western hemisphere unknown in Bible times. The word corn in the KJV should be translated as "wheat," "barley," and "millet." It also included spelt, a species of grain related to wheat but called fitch in the KJV.

In God's command to the prophet Ezekiel (4:9) to make bread, all these grains are mentioned, plus beans and lentils. This mixture sounds like the ingredients in a modern loaf of bread.

After the grain was harvested, it was ground into flour, mixed and kneaded into dough, and then baked into bread. In Isaiah (3:1) bread is called the "stock" and the "store," meaning that bread was the principal food of the people—the stock and store of life.

But grain could be prepared and eaten in ways other than in bread. It could be parched or roasted, or it could be cracked and made into a gruel (2 Sam. 17:28).

A distinctive feature of the agricultural economy of Israel was the provision for poor people to come into the fields of the wealthy to glean behind the harvesters. The story of Ruth reflects this custom. When Boaz, the wealthy kinsman of Naomi's departed husband, saw Ruth in his field, he told his reapers to leave grain for her to gather. At noon he invited her to share his parched grain (Ruth 2:14).

Protein is essential to life; it was readily available to everyone in the land of Palestine. Meat was part of every person's daily fare. Animal products such as milk, butter, and cheese were also readily available. A noon meal for a workman might consist of two loaves of barley bread—one filled with cheese, the other with olives.

Animals were divided into two distinct classes among the people—ceremonially clean and unclean (Lev. 11:1–47; Acts 10:9–15). The law governing this distinction dealt with four-footed animals as well as fish, birds, and insects. Only clean animals could be used for food. Clean animals were those that chewed the cud and had divided hooves (Lev. 11:3). Pigs have divided hooves, but they do not chew the cud. Therefore, they were ceremonially unclean and unfit for food. Camels chew the cud, but they do not have parted hooves. So they could not be eaten. Camel's milk and cheese from their milk, however, were not forbidden.

The effort to connect these unclean foods with modern practices of hygiene breaks down in details. But some forbidden foods did serve as health precautions. Pork is an example. It must be cooked at high temperatures to kill the dreaded parasite that can cause spiralis. The people of the land never heard of trichinosis, but they were protected from it by their food laws.

Animal fat was also forbidden as food (Lev. 3:16–17). While fat is essential to good health, it becomes extremely dangerous when eaten in large amounts that can cause a buildup of cholesterol. When Nehemiah urged the people to "eat the fat" (Neh. 8:10, NKJV), he used a word that is better translated as "dainties" (choice food, NIV). He may have been referring to a rich confection or a tasty dessert. He neither forgot nor overlooked the dietary restrictions of the Hebrew food laws.

Fish of some types could be eaten (Lev. 11:9–12). A total of twenty different species of birds was rejected (11:13–19). Insects that had legs and leaped, such as the grasshopper, were fit for food.

Oysters and shrimp, which fell within the forbidden list, spoil quickly and become unfit for food in a hot climate with no refrigeration.

Even the most humble people of Palestine had adequate protein in their diet. As is true in all agricultural societies, every family had land to till. The citizens of Palestine kept animals for heavy work and tended sheep for fiber. These animals yielded milk, cheese, and meat and even provided fiber such as wool for the making of clothing.

But bread, meat, milk, and cheese are not enough for a balanced diet. Other foods are necessary to maintain strong and healthy bodies. Other essential nutrients came from fruits, vegetables, and nuts, which the land yielded in bountiful fashion.

While enslaved in Egypt, the Hebrew people learned to enjoy vegetables. During their years of wandering in the wilderness, they missed their cucumbers, melons, leeks, onions, and garlic (Num. 11:5). They also longed for their “pots of meat” (Ex. 16:3), which were stew pots filled with simmering meat and vegetables.

Once settled in the land of Canaan, the Israelites cultivated these favorite vegetables, plus beans, lentils, and squash. The squash they cultivated may have been one of the “melons” they had learned to eat in Egypt many years before.

The abundance of food cultivated in Palestine is indicated by the list of provisions that Abigail furnished David in the desert of Paran (1 Sam. 25:18). Included was bread, wine, mutton, roasted grain, clusters of raisins, and cakes of figs.

Abigail’s clusters of raisins were pressed into cakes with the stems still intact. Grapes or raisins might be made into a raisin cake, as she had done, but they could also be eaten fresh, or pressed for their juice. In time the fresh-pressed juice could be turned into vinegar or WINE.

Along with raisins Abigail brought figs, also dried and pressed into cakes. She may have brought apricots dried and pressed the same way. The land produced both of these fruits. Honey was also available, because the land had both wild and domesticated bees. Honey was made from dates as well. From a small garden she might have brought mint, anise, dill, and cummin. Certainly she could have brought almonds—or pistachios. These trees were common in Palestine. Olives were also plentiful. Olive orchards were scattered throughout the land. The olive was eaten green or ripe. Or, it might be pressed for its oil. Olive oil was used for cooking and seasoning, and as fuel for lamps.

Perhaps Abigail brought salt; an abundant supply was available from the nearby Sea of Salt, or DEAD SEA.

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Photo by Willem A. VanGemeren

• Wheat—an important source of food in Palestine—growing in a terraced field on a Judean hillside.

◆

Photo by V. Gilbert and Arlisle F. Beers

• Watchtowers, like this one near Shiloh, were used by farmers to protect their crops from thieves and intruders.

Photo: Israel Government Press Office

• Food was often stored underground in Bible times. Archaeologists discovered remains of grain, beans, and grapes in these underground storage silos that dated back to about 4000 B.C.

FOOL, FOOLISHNESS—a stupid person or a senseless act. In the Bible, the most foolish person of all is one who denies the reality of God the Father: "The fool has said in his heart, 'There is no God' " (Ps. 14:1; 53:1). Like the Book of Proverbs, where "fool" denotes a person who is morally and spiritually deficient, Jesus contrasted wise and foolish persons. Persons who keep His sayings are wise; those who do not are foolish (Matt. 7:24–27). The use of the word "fool" in Matthew 5:22 is a special case. Jesus warned against using the word fool as a form of abuse. This word expressed hatred in one's heart toward others; therefore, Jesus condemned the use of the word in this way.

Paul called the preaching of the crucified Christ "foolishness" in the eyes of unbelievers. For believers, however, the message of the cross is the power and wisdom of God (1 Cor. 1:23–24).

FOOT—the lower extremity of the leg. The Bible uses the word both literally and symbolically.

Feet is used in many symbolic ways. “To sit at the feet” of a teacher was a symbol of discipleship, recalling the practice of the Jewish schools and synagogues (Acts 22:3). “To fall at the feet” was a gesture of humility (1 Sam. 25:24). “To put under the feet” was symbolic of conquest (Josh. 10:24). In this way Egyptian monuments picture conquerors walking on the defeated. The Lord promised to tread the Assyrians under foot (Is. 14:25).

In Bible times, washing a guest’s feet was an act of hospitality (Luke 7:44) and humility (John 13:4–15). To remove the sandals from one’s feet was an expression of worship and reverence (Ex. 3:5). Before one entered a holy place, it was necessary for him to remove his shoes.

FOOTMAN (see OCCUPATIONS AND TRADES).

FOOTSTOOL—a piece of furniture for resting a person’s feet. The word is often used symbolically in the Bible to signify God’s promise to Israel to “make [the Lord’s] enemies his footstool” (Ps. 110:1). This messianic promise is repeated six times in the New Testament (Matt. 22:44; Mark 12:36; Luke 20:43; Acts 2:35; Heb. 1:13; 10:13).

FOOT-WASHING—an expression of hospitality extended to guests in Bible times. People traveling dusty roads in Palestine needed to wash their feet for comfort and cleanliness. Foot-washing was generally performed by the lowliest servant in the household (Luke 7:44). Guests were often offered water and vessels for washing their own feet (Gen. 18:4; Judg. 19:21).

At the Last Supper, Jesus washed His disciples’ feet. He explained that this act was an example of the humble ministry that they must always be ready to perform for one another (John 13:5–17). First Timothy 5:10 suggests that the early church followed Christ’s example in observing the ritual of foot-washing. But many churches reject this because the other duties mentioned in the verse are household tasks. Churches of some denominations continue to practice foot-washing today.

FORBEARANCE—tolerance or mercy. Although human sin deserves punishment, God in His forbearance, or longsuffering patience, gives an opportunity for REPENTANCE (Rom. 2:4). Also see LONGSUFFERING.

FORCES (see WAR, WARFARE).

FORD—a shallow place that provides easy passage across a body of water. Fords across several rivers are mentioned in the Bible:

1. The Jordan. Two different fords mentioned are the place where the Israelite spies crossed before the capture of Jericho (Josh. 2:7), and the ford where Israel's Moabite overlords suffered defeat (Judg. 3:28). Both fords were apparently in the region of Jericho.
2. The Jabbok, a narrow but cultivated valley in Transjordan, was crossed by Jacob and his family near Penuel (Gen. 32:22).
3. The Arnon, running westwards to the Dead Sea, and traditionally Moab's northern border (Num. 21:13), was a deep gorge crossed by a number of fords (Is. 16:2).

FOREHEAD—part of the face above the eyes. The forehead was one area where skin disease could be identified (Lev. 13:41–44). David killed Goliath with a stone to the forehead (1 Sam. 17:49).

Since the forehead is so prominent, it is a proper place for an identifying seal. It is the location of a holy mark for the Israelite high priest (Ex. 28:38), God's 144,000 end-time servants (Rev. 14:1), and people living in the new Jerusalem (Rev. 22:4). The great harlot and the beast's followers will have evil marks on their foreheads (Rev. 13:16).

The Israelites were ordered to know God's law so well that it would be as if it were written across their foreheads (Deut. 6:8). Many Jews took this literally, and the custom of wearing PHYLACTERIES developed. Symbolically, the set of someone's forehead might mean rebellion (Ezek. 3:8–9).

FOREIGNER—a person whose citizenship and loyalty belong to a different country. The "foreigner" (or "outsider") mentioned often in the Bible was distinct from the "sojourner." The sojourner belonged to another nation; but, unlike the foreigner, he came to live (or sojourn) for a period of time away from his home country, perhaps taking on some obligations and enjoying some privileges in his new land.

In the English Bible it is not always easy to distinguish between these uses of the words, especially since "stranger" is sometimes used for "foreigner," sometimes for "sojourner." In Exodus 12, for instance, the "outsider"—the stranger who is a foreigner—is not to eat the Passover (v. 43). But the stranger who sojourns among the Israelites, and whose males are circumcised, is allowed to eat the Passover (vv. 48–49). Other regulations dealing especially with foreigners may be found in Deuteronomy 14:21; 15:3; 23:20.

Usually the term "foreigner" in the Bible means someone who is foreign to the Hebrew people. Because Israel was to be a special nation, there was a great danger that the Israelites would be influenced by the ways of other nations and, in the process, lose something of their special identity. That is why the Old Testament is full of references to the perils of foreign or strange gods (Josh. 24:20, 23; Jer. 5:19) and foreign or strange women (1 Kin. 11:1; Prov. 2:16; 5:20). That is also why foreigners or outsiders were not permitted to take part in Israel's worship (Ex. 12:43; Ezek. 44:9). On the other hand, among the prophecies of a glorious future for Israel are some in which foreigners who come to worship the Lord are given an honored place (Is. 56:3–8).

In New Testament times, the lines between Jews and foreigners were sharply drawn. Jews were expected not to eat with foreigners (Acts 11:3; Gal. 2:12). Some Jewish Christians still insisted on these distinctions and were offended when other Jewish believers ate with Gentiles. But the apostle Paul insisted that the barriers between Jews and foreigners had been broken down in Jesus Christ (Eph. 2:11—3:6). Both Jews and Gentiles could belong to God's new people, the church, through faith in Christ (Rom. 1:16; 4:11–12; Gal. 3:26–29).

FOREKNOWLEDGE—the unique knowledge of God that enables Him to know all events, including the free acts of people, before they happen.

God's foreknowledge is much more than foresight. God does not know future events and human actions because He foresees them; He knows them because He wills them to happen (Job 14:5; Ps. 139:15–16). Thus God's foreknowledge is an act of His will (Is. 41:4; Rev. 1:8, 17; 21:6).

In Romans 8:29 and 11:2, the apostle Paul's use of the word "foreknew" means "chose" or "to set special affection on." The electing love of God, not foresight of human action, is the basis of His predestination and salvation (Rom. 8:29–30, 33). This same idea is used to express the nation of Israel's special relationship to God (Acts 2:23; Rom. 11:2; 1 Pet. 1:2, 20).

FOREMAN (see OCCUPATIONS AND TRADES).

FORERUNNER—one who goes (literally, runs) before. The word is used only once in the New Testament to describe Jesus, who has opened a new and living way to God as our Savior and High Priest (Heb. 6:20).

FORESKIN—skin covering the end of the male sex organ. The foreskin was cut off in the rite of CIRCUMCISION, the sign of the Abrahamic covenant (Gen. 17:10–25). Males had their foreskin removed eight days after birth (Lev. 12:3). Because circumcision was a sign of the covenant with God, the word "foreskin" symbolically represented rebellion against God. Thus, the Israelites were told to "circumcise the foreskin of your heart" (Jer. 4:4), or to give up their disobedience.

FOREST—a grove or thicket of trees. Forests were far more common in ancient Israel than they are in the Holy Land today. Forests were especially abundant in the hills of Lebanon, Carmel, Bashan, the Sharon plain, and the Jordan valley. Extensive deforestation began even before the time of Abraham (around 2000 B.C.) with the continuing demand for timber, especially for building (2 Chr. 27:4; Neh. 2:8), fuel (Is. 44:14–15), and agriculture (Is. 29:17).

The forests spoken of in the Bible included everything from rough scrubland (Ezek. 20:46; scrubland, REB) to impenetrable jungle. The forest was a place of fear and of wild animals (Ps. 104:20), especially lions (Amos 3:4); but it belonged to God and would ultimately praise Him (Ps. 96:12; Is. 44:23).

The prophets often spoke of forests in a symbolic way. Forests represented both human pride (2 Kin. 19:23; Is. 10:34) and people who were ready for judgment, whether as the lion's prey (Is. 56:9; Jer. 5:6) or as fuel for the fire (Is. 9:18–19; 10:18–19). But the forest also was a picture of luxuriant growth, symbolizing the fruitfulness and glory of those on whom God poured His Spirit (Is. 32:15; 35:2).

FORGE (see TOOLS OF THE BIBLE).

FORGER (see OCCUPATIONS AND TRADES).

FORGIVENESS—the act of excusing or pardoning others in spite of their slights, shortcomings, and errors. As a theological term, forgiveness refers to God's pardon of the sins of human beings.

No religious book except the Bible teaches that God completely forgives sin (Ps. 51:1, 9; Is. 38:17; Heb. 10:17). The initiative comes from Him (John 3:16; Col. 2:13) because He is ready to forgive (Luke 15:11–32). He is a God of grace and pardon (Neh. 9:17; Dan. 9:9).

Sin deserves divine punishment because it is a violation of God's holy character (Gen. 2:17; Rom. 1:18–32; 1 Pet. 1:16), but His pardon is gracious (Ps. 130:4; Rom. 5:6–8). In order for God to forgive sin, two conditions are necessary. A life must be taken as a substitute for that of the sinner (Lev. 17:11, 14; Heb. 9:22), and the sinner must come to God's sacrifice in a spirit of repentance and faith (Mark 1:4; Acts 10:43; James 5:15).

Forgiveness in the New Testament is directly linked to Christ (Acts 5:31; Col. 1:14), His sacrificial death on the cross (Rom. 4:24), and His resurrection (2 Cor. 5:15). He was the morally perfect sacrifice (Rom. 8:3), the final and ultimate fulfillment of all Old Testament sacrifices (Heb. 9:11—10:18). Since He bore the law's death penalty against sinners (Gal. 3:10–13), those who trust in His sacrifice are freed from that penalty. By faith sinners are forgiven—"justified" in Paul's terminology (Rom. 3:28; Gal. 3:8–9). Those who are forgiven sin's penalty also die to its controlling power in their lives (Rom. 6:1–23).

Christ's resurrection was more than proof of His deity or innocence; it was related in a special way to His forgiveness. Christ's resurrection was an act by which God wiped out the false charges against Him; it was God's declaration of the perfect righteousness of His Son, the last Adam, and of His acceptance of Christ's sacrifice (1 Tim. 3:16). Because He has been acquitted and declared righteous, this is also true for those whom He represents. Thus, Christ's resurrection was a necessary condition for the forgiveness of human sin (1 Cor. 15:12–28).

To be forgiven is to be identified with Christ in His crucifixion and resurrection.

Christ has the authority to forgive sins (Matt. 1:21; Heb. 9:11—10:18). This forgiveness is an essential part of the gospel message (Acts 2:38; 5:31). But blasphemy against the Holy Spirit (attributing to Satan a deed done by Jesus through the power of God's Spirit) is an unpardonable sin (Mark 3:28–29)—not because God cannot or will not forgive such a sin but because such a hard-hearted person has put himself beyond the possibility of repentance and faith.

God's forgiveness of us demands that we forgive others because grace brings responsibility and obligation (Matt. 18:23–35; Luke 6:37). Jesus placed no limits on the extent to which Christians are to forgive others (Matt. 18:22, 35; Luke 17:4). A forgiving spirit shows that one is a true follower of Christ (Matt. 5:43–48; Mark 11:25).

FORK—a three-pronged pitchfork, a farm tool used as a weapon by Saul's ill-equipped army (1 Sam. 13:21). Special forks of bronze and gold were also used by the priests to handle animal sacrifices in the tabernacle and temple (Ex. 27:3; 1 Chr. 28:17; fleshhooks, KJV).

FORMER GATE (see GATES OF JERUSALEM AND THE TEMPLE).

FORNICATION [for nih KAY shun]—sexual relationships outside the bonds of marriage. The technical distinction between fornication and ADULTERY is that adultery involves married persons while fornication involves at least one person who is unmarried. But the New Testament often uses the term in a general sense for any unchastity. Of the seven lists of sins found in the writings of Paul, the word "fornication" is found in five of them (Rom. 13:13; 1 Cor. 5:11; Gal. 5:19; Eph. 5:3; Col. 3:5). In the Book of Revelation, fornication is symbolic of how idolatry and pagan religion defiles true worship of God (Rev. 14:8; 17:4).

FORT, FORTIFICATION—the practice of erecting defensive walls around a city to protect it from enemy attacks. Such fortifications were not used widely by Israel until the period of the United Kingdom under David and Solomon. Before that time, the Israelites hid from roving enemy bands in caves and mountain strongholds (Judg. 6:2). The first

Israelite city to be fortified was Saul's capital at Gibeah. His successor David used fortifications extensively, especially at the capital city of Jerusalem.

The first fortifications were massive walls around cities. Material for these walls was plentiful in rocky Palestine. Usually they were from 5 to 8 meters (15 to 25 feet) thick, and about 8 meters (25 feet) high. Sometimes several walls were built around a city for even greater protection.

The massive walls were strengthened at regular intervals by supporting balconies and embankments. Towers were erected on the corners and at obvious points of attack (2 Chr. 14:7; Zeph. 1:16). The tops of these towers often looked like rows of teeth with gaps between them. The protective towers were placed at regular intervals along the wall to give the city's defending archers a good vantage point for turning back an attack.

The walls were protected outside the city by a dry moat or an earth ramp heaped against the wall to make direct assault almost impossible. Most towns had only one or two gates. For even greater security, these massive gates were often reinforced with metal, usually bronze (Ps. 107:16; Is. 45:2).

Fortified cities were most often overcome by a prolonged siege from the enemy army. The enemy stationed their forces outside the walls so nothing could get in or out of the fortress. The greatest danger to a city under such a siege was a shortage of water. For this reason a city needed to be situated close to an abundant supply of water. If the water supply was not situated inside the walls, long underground tunnels were sometimes built to provide convenient access during times of siege.

Several methods were used by the attacking army to weaken a city's walls. The Assyrians built earthen causeways so their siege machines, or battering rams, could be rolled up to the wall to break it down. Attackers sometimes tunneled underneath to weaken the walls. Once the walls were weakened, a direct attack was made on the city.

Walled cities that served as Israelite defense posts included Lachish, Beth Horon, Samaria, Jezreel, Geba, and Mizpah. Solomon built fortresses around Jerusalem, Megiddo, Hazor, and Gezer (1 Kin. 9:15) as well as defense outposts across the kingdom for his army. His son Rehoboam fortified fifteen more cities (2 Chr. 11:5–12).

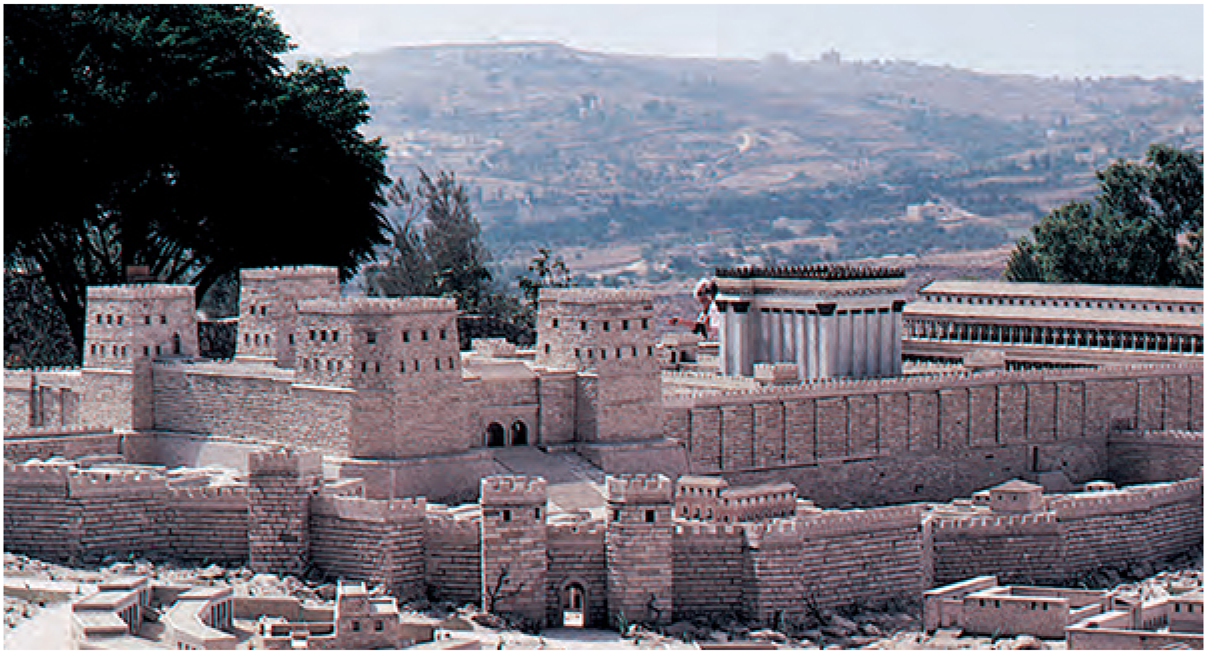

Photo by E. B. Trovillion

• A model of Jerusalem as it might have looked in the time of Jesus. The city was protected by massive walls, fortified gates, and defense towers built into the wall system.

Photo by Willem A. VanGemeren

• Excavations at Hazor, a city in northern Israel fortified by Solomon as a military stronghold (1 Kin. 9:15).

FORTIFIED CITIES—cities strengthened by walls, towers, gates and bars (Deut. 3:5).

When the Israelites entered the Promised Land, they found many fortified cities belonging to the Canaanites and Amorites (Josh. 14:12). The strength of these fortifications is proven by the fact that the Canaanites resisted the Israelite invaders for a long time. Judges 1:27–36 describes the incomplete conquest. Jerusalem, for instance, was still held by the Jebusites until the time of David (1 Chr. 11:5).

After the Israelites occupied the land of Canaan, they rebuilt and improved the destroyed defenses. King Solomon built "the Millo, the wall of Jerusalem, Hazor, Megiddo, and Gezer" (1 Kin. 9:15). Rehoboam fortified fifteen cities in Judah (2 Chr. 11:5–12). Asa fortified Geba and Mizpah (1 Kin. 15:22).

No city could hold out long against a siege without an adequate water supply. A city, therefore, was generally built near a river or a spring. Long tunnels were dug to supply water, as in the case of Hezekiah's tunnel, also called the Siloam tunnel (2 Kin. 20:20; 2 Chr. 32:30), cut through solid rock from the spring of Gihon to the pool of Siloam in Jerusalem—a distance of about 533 meters (1,749 feet).

FORTUNATUS [for chuh NAY tus] (*fortunate*)—a Christian of Corinth who, along with Stephanas and Achaicus, encouraged and comforted the apostle Paul at Ephesus (1 Cor. 16:17). These three men possibly carried Paul's letter (1 Corinthians) with them when they returned to Corinth.

FORTUNE-TELLING—predicting the future through magic and enchantment. At Philippi the apostle Paul healed a slave girl who had brought her masters much profit by fortune-telling (Acts 16:16; soothsaying, KJV; fortune-telling, NRSV). Also see MAGIC, SORCERY, AND DIVINATION.

FOUNDATION—the strong, stable base on which a building is constructed. When moral foundations are destroyed, a society is in danger of collapse (Ps. 11:3). Jesus taught that believers should build their faith on the strong foundation of practicing His teachings (Matt. 7:24–27). The apostle Paul also referred to Christ as a foundation for believers (1 Cor. 3:11). Also see HOUSE.

FOUNDATION GATE (see GATES OF JERUSALEM AND THE TEMPLE).

FOUNDER (see OCCUPATIONS AND TRADES).

FOUNTAIN—a water source. Both the NKJV and the KJV use this word to translate several different Hebrew and Greek words. The two main types of fountains were the man-made well, or cistern, and the natural spring. To the Israelites, after forty years of wandering in the dry wilderness of Sinai, the many freshwater springs of Canaan were a sign of real blessing. In this dry climate it was important that a spring was nearby before a city or village could be established. Thus the Hebrew word for spring, (*en*) is preserved today in such biblical place names as En Dor, meaning “fountains of habitation,” or En Gedi, “spring of a kid.”

When the technique of plastering walls was developed, it made it possible to make storage places to capture runoff water during a rain. This development made it possible to support larger populations, especially in cities. But the water from these cisterns was never as desirable as the “living (flowing) water” of natural springs (Jer. 2:13).

FOUNTAIN GATE (see GATES OF JERUSALEM AND THE TEMPLE).

FOWL (see ANIMALS OF THE BIBLE).

FOWLER (see OCCUPATIONS AND TRADES).

FOX (see ANIMALS OF THE BIBLE).

FRANKINCENSE (see PLANTS OF THE BIBLE).

FREEDMAN—a free person, in contrast to a slave, who is held in bondage. Paul used this word to describe a person who has been freed by Jesus Christ from bondage to sin (1 Cor. 7:22). The “Synagogue of the Freedmen” (Acts. 6:9) probably consisted of Jewish prisoners who had been liberated.

FREEDOM—the absence of slavery; the ability to do and go as one desires. The concept of freedom, both physical and spiritual, is expressed in several different ways in the Bible.

Only God has absolute freedom. He is not controlled from the outside. Human beings, while not totally free, can experience a measure of freedom in different areas of life: social, economic, political, and spiritual.

Slavery was common in biblical times. Many persons served others in bondage. The law of Moses provided for the Year of JUBILEE, when slaves were given the opportunity to gain their freedom (Leviticus 25; 27).

The EXODUS of the people of Israel from Egypt is an example of God’s bringing His people into freedom. When the apostle Paul spoke of a free man (Col. 3:11), he referred to rights of citizenship. Politically, in Paul’s day, one might be either a citizen of Rome, a free person (Acts

22:28), or a noncitizen, one who was not free under the Roman law. As a free person, Paul had certain rights, especially the right of a fair trial. In Christ, distinctions between citizens and noncitizens—”slave” and “free”—disappear (Gal. 3:28). In Christ, all have the glorious freedom of the children of God.

In the spiritual realm, Jesus explained that when people know the truth, the truth will set them free (John 8:32). He Himself is the Truth (John 14:6). Jesus also declared that if He, the Son of God, set persons free, they would be truly free (John 8:36). Sin enslaves; Christ sets free.

The apostle Paul pointed out that the law, when not properly understood, also enslaves. A mechanical sense of compulsion to obey the law binds and restricts one’s freedom. Christ loosens the hold that the law has on Christians (Gal. 5:1, 13).

Set free from sin, the believer is able to choose service for God (Rom. 6:22). Using the phrase “the Lord’s freedman,” Paul emphasized the spiritual freedom that belongs to believers (1 Cor. 7:22). The spiritual freedom of others becomes the concern of those who have been set free by Christ.

FRIEND—a person whom one loves and trusts; close companion or comrade (Gen. 38:12). Perhaps the most famous friendship in the Bible was that of David and Jonathan (1 Sam. 18:1–4). Abraham was called God’s friend (2 Chr. 20:7), and God spoke to Moses “face to face, as a man speaks to his friend” (Ex. 33:11). Jesus said we are His friends if we obey Him (John 15:14).

FRIEND OF THE BRIDEGROOM (see BRIDEGROOM, FRIEND OF THE).

FRINGE—KJV word for TASSEL.

FROG (see ANIMALS OF THE BIBLE).

FRONTLET (see PHYLACTERIES).

FROST—a covering of small ice crystals, formed from frozen water vapor, that falls over the land at night during the winter months (Gen. 31:40). God once punished the rebellious nation of Israel by destroying their sycamore trees with frost (Ps. 78:47).

FRUIT (see PLANTS OF THE BIBLE).

FRYING PAN—KJV term for covered pan, a special pan used for baking bread for the grain offering in the TABERNACLE (Lev. 2:7).

FUEL—any material that was burned to produce heat or light. In Palestine, wood and other fuel sources were scarce. People used almost any flammable substance for fuel. The Bible speaks of grass (Luke 12:28) and dung (Ezek. 4:15) as fuels used for cooking food. Olive oil was used as fuel for lamps (Ex. 25:6).

FULFILL (see PLEROMA).

FULLER (see OCCUPATIONS AND TRADES).

FULLER'S FIELD—a spot just outside the city walls of Jerusalem where fullers, or launderers, washed and dyed clothes and cloth and hung them out to dry (2 Kin. 18:17; Is. 36:2). The place was apparently close to the GIHON SPRING, where an ample supply of water was available.

Also see OCCUPATIONS AND TRADES.

FULLER'S SOAP—an alkaline salt or natural lye extracted from Asiatic soap plants that are reduced to ashes to obtain potash (Mal. 3:2; launderer's soap, NIV).

FULLNESS (see PLEROMA).

FUNERAL—a burial ceremony. The Bible provides few details about the actual rituals involved in burying the dead in ancient Palestine. Corpses were generally buried (Gen. 23:4, 6, 8), but only Joseph is said to have been embalmed and put in a coffin (Gen. 50:26). Mourners at funerals included family members (Gen. 37:34), acquaintances (1 Sam. 15:35) and, at times, professional mourners (Eccl. 12:5).

Mourning customs included weeping (Gen. 23:2), wearing sackcloth (Is. 15:3), cutting one's hair (Jer. 7:29), fasting (2 Sam. 1:11), and throwing ashes on oneself (Ezek. 27:30). A procession of mourners usually carried the corpse to the burial site (2 Sam. 3:31–34).

FURLONG (see WEIGHTS AND MEASURES).

FURNACE (see TOOLS OF THE BIBLE).

FURNACES, TOWER OF THE (see OVENS, TOWER OF THE).

FURNITURE—the furnishings of the tabernacle (Ex. 31:7–9). While this word is never used to describe the furnishings of a household, the furniture in a typical house in Palestine in Bible times included a bed, table, chair, and lampstand.

FURROW—a long, narrow trench in the ground made by a plow. The prophet Hosea declared that God's judgment would spring up against His people's sins "like hemlock in the furrows of the field" (Hos. 10:4).

FURY—violent and intense anger; rage. The Bible speaks often of the "fury of the LORD" (Is. 51:13, 22)—a phrase referring to the judgment of a holy God against the sinful rebellion of human beings. Also see WRATH.

FUTURE—the time that is yet to come (Ps. 37:37–38). After the archangel Gabriel interpreted Daniel's vision, he said to Daniel, "Seal up the vision, for it refers to many days in the future" (Dan. 8:17–26). The Christian believer is confident of the future because he belongs to Jesus Christ.

G

GAAL [GAY al]—a son of Ebed who led an unsuccessful rebellion by the inhabitants of Shechem against ABIMELECH. Abimelech defeated Gaal and demolished Shechem, spreading salt over it and making it uninhabitable (Judg. 9:26–45).

GAASH [GAY ash]—a mountain in the hill country of Ephraim. On the north side of Mount Gaash was the village of Timnah Serah (Josh. 24:30), the place where Joshua was buried.

GABA [GAY buh]—a form of GEBA.

GABBAI [GAB eye]—a chief of the tribe of Benjamin who lived in Jerusalem after the captivity (Neh. 11:8).

GABBATHA [GAB ah thah] (*elevated place*)—the Aramaic name of the place from which Pontius Pilate—the Roman prefect, or governor, of Judea—pronounced the formal sentence of death by crucifixion against Jesus (John 19:13). Gabbatha was probably a raised platform. It has been excavated and identified with the Roman pavement of the courtyard of the Tower of ANTONIA, at the northwest corner of the temple area.

GABRIEL [GAY brih el] (*God is great*)—an ARCHANGEL who acts as the messenger of God; he appeared to Daniel (Dan. 8:16), Zacharias (Luke 1:19), and the Virgin Mary (Luke 1:26–38).

All appearances of Gabriel recorded in the Bible are connected with the promise about the coming of the Messiah. But one passage may link Gabriel with Christ's return. In Christian tradition, Gabriel is sometimes identified as the archangel whose voice is heard at the Second Coming of Christ (1 Thess. 4:16). Although Gabriel is not mentioned by name in this passage, he is sometimes depicted as the trumpeter of the Last Judgment.

GAD [gad] (*good fortune*)—the name of the founder of a tribe in Israel, a prophet, and a pagan god:

1. The seventh of Jacob's twelve sons. Gad was the firstborn of ZILPAH (Leah's maid) and a brother of Asher (Gen. 30:11). Moses praised Gad for his bravery and faithfulness to duty (Deut. 33:20–21). With the possible exception of Ezbon, Gad's seven sons all founded tribal families (Num. 26:15–18).
2. A prophet described as David's "seer" (1 Chr. 21:9). Gad commanded David to buy the threshing floor of Araunah the Jebusite, which became the site of the TEMPLE. Gad the prophet also helped arrange the tabernacle music (2 Chr. 29:25) and is credited with writing an account of David's reign (1 Chr. 29:29).
3. The name of a pagan god (Is. 65:11, NKJV; Fortune, NIV). The name "Gad" appears in compound names, such as Baal Gad (Josh. 11:17) and Migdal Gad (Josh. 15:37).

Also see GODS, PAGAN.

GAD, RAVINE OF—a place connected with David's census of the Hebrew nation (2 Sam. 24:5; river of Gad, KJV). The ravine of Gad is probably the Arnon River valley.

GAD, TRIBE OF—the tribe that sprang from Gad and the territory this tribe inhabited, often referred to as Gilead (Num. 1:14). The territory of Gad lay east of the Jordan River between the half-tribe of Manasseh to the north and the tribe of Reuben to the south. Its western boundary was the Jordan River; on the east it faced the territory of the Ammonites. Gad had few major towns.

When Moses assigned the territory east of the Jordan River to the Gadites, he stipulated that they must cross over the river to help the other tribes in the conquest of Canaan (Num. 32:20–32). They did not always do this, however, most likely because the tribe experienced a great deal of trouble holding its own territory.

GADARA [GAD ah ruh] (*walls*)—a city of TRANSJORDAN about 10 kilometers (6 miles) southeast of the Sea of Galilee (see Map 6, C–2). Gadara was primarily a Greek city, one of the cities of the DECAPOLIS. It also was the capital city of the Roman province of Perea. The ruins of Gadara, present-day Um Qeis, include two theaters, a basilica, baths, and a street lined with columns. They indicate that at one time Gadara was a large and beautiful city.

Matthew 8:28–34 records that two demon-possessed men of the area of Gadara were healed by Jesus. Mark 5:1–20 and Luke 8:26–39 refer to only one man possessed by unclean spirits. He may have been the more violent of these two.

Also see GADARENES.

Photo by Howard Vos

• Remains of a church at ancient Gergesa which memorialized Jesus' healing of the demoniac (Matt. 8:28–34). This region east of the Sea of Galilee was also known as Gadara and Gerasa.

GADARENES [gad uh REENZ]—the inhabitants of GADARA, the capital of the Roman province of Perea. The Gadarenes are mentioned in the account of Jesus' healing of the demon-possessed man (Mark 5:1–20) (or men) (Matt. 8:28–34, NIV, NAS, NRSV, REB). The city was on the east side of the Jordan River, about 10 kilometers (6 miles) from the Sea of Galilee, opposite Tiberias. Variant readings of this name in different English versions are Gergesenes and Gerasenes.

GADDI [GAD dih] (*my fortune*)—one of the twelve spies sent by Moses to explore the land of Canaan (Num. 13:11).

GADDIEL [GAD ih ell] (*God is my fortune*)—one of the twelve spies sent by Moses to explore the land of Canaan (Num. 13:10).

GADI [GA dih] (*my fortune*)—the father of Menahem, king of Israel (2 Kin. 15:14, 17).

GADITES [GADD ites]—members of the tribe of GAD (Deut. 3:12; Josh. 1:12).

GAHAM [GAY ham]—the second son of Nahor and his concubine Reumah (Gen. 22:24).

GAHAR [GAY hahr]—the head of a family of temple servants who returned from the captivity with Zerubbabel (Ezra 2:47).

GAIUS [GAY US]—a common Roman name shared by several men in the New Testament:

1. A native of Macedonia and a companion of the apostle Paul (Acts 19:29).
2. A man of Derbe who accompanied Paul as far as Asia (Acts 20:4). He may be the same person as No. 3.
3. A Corinthian who was baptized under Paul's ministry (1 Cor. 1:14).
4. The person to whom John addressed his third letter. John commended him for his generosity and faithful service (3 John 1, 5). He may be the same person as No. 3.

GALAL [GAY lal] (*rolling*)—the name of two Levites who returned from the Babylonian captivity:

1. A priest who served at Jerusalem (1 Chr. 9:15).
2. The father of Shemaiah (1 Chr. 9:16), or Shammua (Neh. 11:17).

GALATIA [guh LAY shih uh]—a region in central Asia Minor (modern Turkey) bounded on the east by Cappadocia, on the west by

Asia, on the south by Pamphylia and Cilicia, and on the north by Bithynia and Pontus (see Map 7, D–2). The northern part of the region was settled in the third century B.C. by Celtic tribes that had been driven out of Gaul (France). From these tribes, the region derived its name, Galatia.

In 64 B.C. the Roman general Pompey defeated the king of Pontus, Mithradates VI, and established a foothold for Rome in the region. When the last Galatian king, Amyntas, died in 25 B.C., the Romans inherited the kingdom. Caesar Augustus then created the Roman province of Galatia, making Ancyra the capital and annexing a number of districts to the south and west, including Pisidia, Isauria, Phrygia, and Lycaonia. The term Galatia, consequently, is somewhat ambiguous. It may refer to the older ethnic region in north-central Asia Minor (north Galatia), or to the later and larger Roman province (including south Galatia).

On his first missionary journey (about A.D. 46–48), the apostle Paul and Barnabas evangelized the Galatian cities of Pisidian Antioch, Iconium, Lystra, and Derbe (Acts 13–14). Paul revisited the area on his second and third missionary journeys.

Although the point is debated, it appears that Paul's Epistle to the Galatians (Gal. 1:2; 3:1) was addressed to the churches founded by him in the southern part of the province of Galatia (south Galatian theory). No evidence exists to show that Paul visited the region of Galatia in north-central Asia Minor. Although Acts 16:6 and 18:23 are sometimes thought to refer to this more remote northern region, the context of these passages seems to point to southern Galatia (Acts 13–14).

Also see GALATIANS, EPISTLE TO THE.

GALATIANS [guh LAY shih uns]—the inhabitants of GALATIA (Gal. 3:1).

GALATIANS, EPISTLE TO THE—a brief but energetic letter from the apostle Paul to the Christians of Galatia. Galatians is one of Paul's most commanding epistles; its importance far exceeds its size. It provides valuable information about Paul's life between his conversion and missionary journeys (1:11—2:14). Beyond its autobiographical value, however, Galatians ranks as one of Paul's great epistles; in it he forcefully proclaims the doctrine of justification by faith alone. Martin

Luther, the Reformer, claimed Galatians as “my epistle.” So wedded was Luther to Galatians, both in interest and temperament, that, together, they shaped the course of the Reformation. Galatians has been called the “Magna Carta of Christian Liberty.” The peals of its liberating truth have thundered down through the centuries, calling people to new life by the grace of God.

Structure of the Epistle. Galatians falls into three sections, each two chapters long. The first third of the letter is a defense of Paul’s apostleship and gospel (chaps. 1–2). The middle section (chaps. 3–4) is devoted to the question of salvation. In it Paul uses a variety of means —logic (3:15–20), quotations from the Old Testament (3:7–14), metaphor (4:1–6), personal authority (4:12–20), and allegory (4:21–31) —to argue that salvation comes not through obeying the Mosaic law, but by receiving the grace of God through faith. The third section of Galatians concerns the consequences of saving faith (chaps. 5–6). Christians are free to love (5:1–15); the Holy Spirit produces fruit in their lives (5:16–26); and the needs of others lay a rightful claim on them (6:1–10). Paul concludes by summing up the main points of the letter (6:11–16), along with a closing admonition that he bears the marks of Jesus in his body (6:17), and a blessing (6:18).

Authorship and Date. No epistle in the New Testament has better claim to come from Paul than does Galatians. The epistle bears his name (1:1), tells his story (1:11—2:14), and expounds the truth that occupied his life—justification by faith in Jesus Christ (2:16).

The date of the epistle is less certain. It depends on another question: to whom is the epistle addressed? This question is difficult because the word GALATIA (1:2) is ambiguous. Ethnically, the word refers to a people of Celtic stock living in northern Asia Minor. Politically, however, it refers to the region throughout central Asia Minor, including various districts in the south, that were annexed to Galatia when it was made a province by the Romans in 25 B.C. It is impossible to say for sure which use of the term Paul intended, although the broader political usage seems more probable.

Paul was well acquainted with southern Galatia (Acts 13–14; 16:1–5), and we have no certain evidence that he ever visited northern Galatia (unless Acts 16:6 and 18:23 refer to that area).

Moreover, it seems unlikely that Paul would have addressed the Galatians in such a direct way unless he enjoyed a close relationship with them. These reasons indicate that the people to whom the letter was addressed probably lived in southern Galatia. If this is so, it probably was written before the Council of Jerusalem (Acts 15). If it had already occurred (about A.D. 49), Paul would undoubtedly have cited the decision of that council since it agreed with the thrust of his argument in the epistle. If this is so, Galatians may be Paul's earliest (surviving) epistle, written perhaps in A.D. 48.

If, on the other hand, "Galatia" refers to the northern ethnic region, which Paul could not have visited before his second (Acts 16:6) or third (Acts 18:23) missionary journey, the letter could not have been written before the mid-fifties. But this viewpoint seems less likely to be true.

Historical Setting. After Paul had evangelized the churches of Galatia, he received disturbing news that they were falling away from the gospel he had taught them (1:6). Certain religious activists had visited Galatia after Paul's departure and had persuaded the Christians there that the gospel presented by Paul was insufficient for salvation (1:7). In addition to faith in Jesus Christ, they insisted that a person must be circumcised according to the law of Moses (5:12) and must keep the Sabbath and other Jewish holy days (4:10), including the Jewish ceremonial law (5:3). These "troublers" (1:7), as Paul calls them, may have included some GNOSTIC ideas (4:3, 9) in their teachings. These teachers are sometimes referred to as JUDAIZERS, since they taught that both faith and works—belief in Jesus and obedience to the Law—are necessary for salvation.

Theological Contribution. News of the troublers' "perversion of the gospel" (1:7) was distressing to Paul. Paul quickly rose to the Judaizers' challenge and produced this letter. From the outset he was ready for battle; he abandoned his customary introduction and plunged immediately into the battle with the Judaizers. The Judaizers had suggested that Paul was an inferior apostle, if one at all, and that his gospel was not authoritative (1:10). Paul countered with an impassioned defense of his conversion (1:11–17) and of his approval by the leaders of the church at Jerusalem (1:18—2:10). Indeed, the gospel that Paul had delivered to the Galatians was not his own, nor was he taught it; but it came "through the revelation of Jesus Christ" (1:11–

12). Those who presumed to change it were meddling with the very plan of God (1:7–8).

God’s plan is that Jews and Gentiles are justified before God by faith alone. This plan can be traced to the beginning of Israel’s history, for Abraham “believed God, and it was accounted to him for righteousness” (Gal. 3:6; also Gen. 15:6). The law, which did not come until 430 years after Abraham (3:17), was never intended to replace justification by faith. Rather, the law was to teach us of our need for Christ (3:24–25). Christ, therefore, is the fulfillment of the promise to Abraham.

The result of justification by grace through faith is spiritual freedom. Paul appealed to the Galatians to stand fast in their freedom, and not get “entangled again with a yoke of bondage [that is, the Mosaic law]” (5:1). Christian freedom is not an excuse to gratify one’s lower nature; rather, it is an opportunity to love one another (5:13; 6:7–10). Such freedom does not insulate one from life’s struggles. Indeed, it may intensify the battle between the Spirit and the flesh. Nevertheless, the flesh (the lower nature) has been crucified with Christ (2:20); and, as a consequence, the Spirit will bear its fruit—such as love, joy, and peace—in the life of the believer (5:22–23).

Special Considerations. The letter to the Galatians was written in a spirit of inspired agitation. For Paul, the issue was not whether a person was circumcised, but whether he had become “a new creation” (6:15). If Paul had not been successful in his argument for justification by faith alone, Christianity would have remained a sect within Judaism, rather than becoming the universal way of salvation. Galatians, therefore, is not only Luther’s epistle; it is the epistle of every believer who confesses with Paul:

“I have been crucified with Christ; it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me” (Gal. 2:20).

Galatians: A Study and Teaching Outline

I. The Gospel of Grace Defended 1:1—2:21
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- B. The Gospel of Grace Is Given by Divine Revelation 1:10–24
- C. The Gospel of Grace Is Approved by Jerusalem Leadership 2:1–10
- D. The Gospel of Grace Is Vindicated by Rebuking Peter 2:11–21

II. The Gospel of Grace Explained 3:1—4:31
- A. The Holy Spirit Is Given by Faith, Not by Works 3:1–5
- B. Abraham Was Justified by Faith, Not by Works 3:6–9
- C. Justification Is by Faith, Not by the Law 3:10—4:11
  - 1. Christ Redeems Us from the Curse of the Law 3:10–14
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  - 3. Law Is Given to Drive Us to Faith 3:19–22
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- D. Galatians Receive Blessings by Faith, Not by the Law 4:12–20
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III. The Gospel of Grace Applied 5:1—6:18
- A. Position of Liberty: Stand Fast 5:1–12
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- C. Power for Liberty: Walk in the Spirit 5:16–26
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- D. Performance in Liberty: Do Good to All 6:1–10
  - 1. Bear One Another’s Burdens 6:1–5
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- E. Conclusion 6:11–18
  - 1. Motives of the Circumcised 6:11–13
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◆

GALBANUM (see PLANTS OF THE BIBLE).

GALEED [GAL ee ed] (*heap of witness*)—a pile of memorial stones erected by Jacob and his father-in-law Laban as a sign of their covenant of peace and as a boundary mark between their territories. Galeed was located near Mount Gilead (Gen. 31:47).

GALILEAN [gal uh LEE un]—a native or inhabitant of GALILEE (Luke 13:1–2; John 4:45). After the captivity, Galilee was only sparsely resettled by Jews. Jesus (Luke 23:6) and eleven of His disciples were Galileans; only Judas Iscariot came from outside Galilee. Because of their distinctive accent, Galileans were easily recognized when they spoke. Thus, during the trial of Jesus, it was a simple matter for the servant girl to detect Simon Peter as one of Jesus' disciples. She knew he was a Galilean; his speech betrayed him (Mark 14:70).

The name Galilean was sometimes used as a term of contempt when applied to the disciples of Jesus (Luke 22:59; Acts 2:7). Flavius Claudius Julianus, the Roman emperor (A.D. 361–363), called Christ "the Galilean God" and made a law that all Christians must be called Galileans. He apparently hoped to end the use of the name "Christian."

GALILEE [GAL ih lee] (*circle* or *circuit*)—a Roman province of Palestine during the time of Jesus (see Map 3, B–2). Measuring roughly 80 kilometers (50 miles) north to south and about 58 kilometers (30 miles) east to west, Galilee was the most northerly of the three provinces of Palestine—Galilee, Samaria, and Judea. Covering more than a third of Palestine's territory, Galilee extended from the base of Mount Hermon in the north to the Carmel and Gilboa ranges in the south. The Mediterranean Sea and the Jordan River valley were its western and eastern borders, respectively.

Originally a district in the hill country of Naphtali (2 Kin. 15:29; 1 Chr. 6:76), Galilee was inhabited by a "mixed race" of Jews and heathen. The Canaanites continued to dominate Galilee for many years after Joshua's invasion (Judg. 1:30–33; 4:2). It was historically known among the Jews as "Galilee of the Gentiles" (Is. 9:1; Matt. 4:15).

Galilee had such a mixed population that Solomon could award unashamedly to Hiram, king of Tyre, twenty of its cities in payment for timber from Lebanon (1 Kin. 9:11). After conquest by Tiglath–Pileser, king of Assyria (about 732 B.C.), Galilee was repopulated by a colony of heathen immigrants (2 Kin. 15:29; 17:24). Thus the Galilean accent and dialect were very distinct (Matt. 26:69, 73). For this and other reasons, the pure-blooded Jews of Judea, who were more orthodox in tradition, despised the Galileans (John 7:52). Rather contemptuously Nathanael asked, "Can anything good come out of Nazareth?" (John 1:46).

Galilee consisted essentially of an upland area of forests and farmlands. An imaginary line from the plain of Acco (Acre) to the north end of the Sea of Galilee divided the country into Upper and

Lower Galilee. Since this area was actually the foothills of the Lebanon mountains, Upper and Lower Galilee had two different elevations.

The higher of the elevations, Upper Galilee, was more than 1,000 meters (3,000 feet) above sea level; and in the days of the New Testament it was densely forested and thinly inhabited. The lower elevation, Lower Galilee, averaged between 500 to 700 meters (1,500 to 2,000 feet) above sea level; it was less hilly and enjoyed a milder climate than Upper Galilee. This area included the rich plain of Esdraelon and was a “pleasant” land (Gen. 49:15). Chief exports of the region were olive oil, grains, and fish.

Galilee was the boyhood home of Jesus Christ. He was a lad of Nazareth, as it was prophesied: “He shall be called a Nazarene” (Matt. 2:23). Here He attempted to begin His public ministry, but was rejected by His own people (Luke 4:16–30).

All the disciples of Jesus, with the exception of Judas Iscariot, came from Galilee (Matt. 4:18; John 1:43–44; Acts 1:11; 2:7). In Cana of Galilee He performed His first miracle (John 2:11); in fact, most of His thirty-three great miracles were performed in Galilee. Capernaum in Galilee became the headquarters of His ministry (Matt. 4:13; 9:1). Of His thirty-two parables, nineteen were spoken in Galilee. The first three gospels concern themselves largely with Christ’s Galilean ministry. Most of the events of our Lord’s life and ministry are set against the backdrop of the Galilean hills.

When Herod the Great died in 4 B.C., Galilee fell to the authority of HEROD ANTIPAS, who governed until A.D. 39. He built his capital city at Tiberias on the Sea of Galilee and was succeeded by HEROD AGRIPPA I who took the title of “king.” After Agrippa’s death in A.D. 44 (Acts 12:23), Galilee became a ZEALOT stronghold until the Romans crushed Jewish resistance in Palestine between A.D. 66 and 73.

Photo by Willem A. VanGemeren

• A view from Mount Arbel, looking toward the mountains of Lower Galilee.

GALILEE, SEA OF—a freshwater lake, fed by the Jordan River, which was closely connected with the earthly ministry of Jesus (see Map 6, C–2). This “sea” is called by four different names in the Bible: the “Sea of Chinnereth” [or “Chinneroth”] (the Hebrew word for “harp-shaped,” the general outline of the lake; Num. 34:11; Josh. 12:3; 13:27); the “Lake of Gennesaret” (Luke 5:1), taking the name from the fertile Plain of Gennesaret that lies on the northwest (Matt. 14:34); the “Sea of Tiberias” (John 6:1; 21:1), because of its association with the capital of Herod Antipas; and the “Sea of Galilee” (Matt. 4:18; Mark 1:16).

Situated some 98 kilometers (60 miles) north of Jerusalem, the Sea of Galilee contains fresh water since it is fed by the Jordan. The lake itself is the deepest part of the northern Jordan Rift and thus the water collects there before it flows on its way. The surface of Galilee is about 230 meters (700 feet) below the Mediterranean Sea. The floor of the lake is another 25 to 50 meters (80 to 160 feet) lower. The lake itself is nearly 21 kilometers (13 miles) long and 13 kilometers (8 miles) wide at Magdala, the point of its greatest width.

The lake is surrounded, except on the southern side, by steep cliffs and sharply rising mountains. On the east these mountains rise to the fertile Golan Heights as high as 900 meters (2,700 feet). As a result of this formation, cool winds frequently rush down these slopes and unexpectedly stir up violent storms on the warm surface of the lake. Waves such as these were easily calmed at the command of Jesus (Mark 4:35–41).

A fishing industry thrived on the Sea of Galilee. Jesus called His first disciples—Peter, Andrew, James, and John—from that industry (1:16–20). In spite of the steep hillsides around the lake, nine cities of 15,000 population or more thrived in the first century as part of an almost continuous belt of settlements around the lake. Of these cities, Bethsaida, Tiberias, and Capernaum were the most important. On and around the Sea of Galilee Jesus performed most of His 33 recorded miracles and issued most of His teachings to His disciples and the multitudes that followed Him.

Photo by Willem A. VanGemeren

• The Sea, or Lake, of Galilee, at the point where the Jordan River flows into the northern end of the lake.

GALL (see PLANTS OF THE BIBLE).

GALLERY—a word of uncertain meaning, describing an architectural feature of the temple in Ezekiel's vision (Ezek. 41:15–16). Various scholars have suggested the word refers to "porticoes," "colonnades," "walkways," "corridors," and "terraces."

GALLEY—a seagoing vessel of the ancient world propelled mainly by oars, sometimes with the aid of sails (Is. 33:21). Galleys were low vessels of shallow draft, used mostly for commercial shipping. Also see SHIP.

GALLIM **[GAL eem]** (*heaps*)—a village of Benjamin near Gibeah of Saul (Is. 10:30); Gallim is probably modern Khirbet Kakul, about one kilometer (half a mile) west of Anathoth (Anata).

GALLIO [GAL ih oh]—the Roman proconsul of Achaia before whom the apostle Paul appeared during his first visit to Corinth (Acts 18:12–17). When Gallio discovered that Paul's Jewish enemies had a religious grievance against him, he threw them out of his court. He also refused to take action when the mob took the synagogue ruler Sosthenes and beat him before the tribunal.

GALLON—a unit of liquid measure or capacity equal to 231 cubic inches or 3.785 liters (four quarts). Each of the six stone waterpots at the wedding in Cana of Galilee contained twenty to thirty gallons (John 2:6; two or three firkins apiece, KJV). Also see WEIGHTS AND MEASURES.

GALLOWS—a platform on which a person was executed. The gallows is mentioned several times in the Book of Esther (2:23; 7:9; 9:25). In an ironic turn of events, the wicked HAMAN was executed on the very gallows where he planned to hang the Jewish leader MORDECAI (Esth. 7:10). The method of "hanging" was probably impalement on a sharp upright stake.

GAMALIEL [guh MAY lih el] (*God is my recompense*)—the name of two men in the Bible:

1. A leader of the tribe of Manasseh chosen to help take the census during Israel's wandering in the wilderness (Num. 1:10).
2. A famous member of the Jewish SANHEDRIN and a teacher of the Law. Gamaliel, who had taught the apostle Paul (Acts 22:3), advised the Sanhedrin to treat the apostles of the young Christian church with moderation. Gamaliel's argument was simple. If Jesus was a false prophet, as many others had been, the movement would soon fade into obscurity. If, however, the work was "of God," he pointed out, "you cannot overthrow it" (Acts 5:39).

Photo by Howard Vos

• The scholar Gamaliel, under whom Paul studied, taught on these steps of the Temple in Paul's day (Acts 5:33–40; 22:3). The steps have been uncovered in recent excavations in Jerusalem.

GAMES—activities conducted as a form of entertainment. Games are seldom mentioned in the Bible and usually only indirectly to provide the setting for a historical event or to serve as an example for a theological or ethical teaching.

Many of the games and sports mentioned in the Old Testament were of a combative nature. The purpose of these games was probably to prepare young men to handle themselves in warfare.

The Bible mentions wrestling several times. Apparently, this was a popular sport or game in Bible times. Jacob, for example, wrestled with God (Gen. 32:24–26). Some believe that the combat between Joab's and Abner's forces was also a type of wrestling (2 Sam. 2:12–16).

Another game that also served to cultivate a person's battle skills was archery. Shooting at a target prepared the young men of Israel to fight in the army. The Old Testament mentions archery several times. Jonathan sent a message to his friend David by his skillful placement of arrows in the target as he practiced with his bow (1 Sam. 20:18–23).

Job likened himself to a target that God was using for practice (Job 16:12).

Riddles, a type of word game, were well known and popular in the ancient world (Prov. 1:6). One famous riddle in the Old Testament is the one Samson posed to his thirty Philistine companions (Judg. 14:12–14). Samson's use of a riddle is also an example of another type of sport well known in all times—gambling. Samson promised that the person who could solve the riddle would receive thirty linen garments and thirty changes of clothing.

Brief mention is made in Zechariah 8:5 of children playing in the street. This verse is part of a description of the future blessing of Jerusalem.

While descriptions of games and sports are indirect and fragmentary in the Old Testament, archaeological discoveries have filled out the picture a little more fully. For instance, many children's toys from Bible times have been discovered. These include dolls, rattles, and marbles. Board games of many types have been found at archaeological sites throughout the Near East.

During the period between the Old Testament and the New Testament, quite a debate arose in the Jewish community when a GYMNASIUM was built in Jerusalem. The Jews who were in favor of at least partial acceptance of Greek culture joined in the activities of this gymnasium as both spectators and participants, while orthodox Jews saw it as a great sin. The building of this gymnasium is mentioned in the apocryphal books of 1 and 2 Maccabees and by the Jewish historian JOSEPHUS.

In the Old Testament, games provided the background to certain historical events. But in the New Testament, sports provide illustrations to important teachings. Sports involve a great deal of concentration, effort, and practice in order to win the prize. This means it was natural for the apostle Paul and the other New Testament writers to refer to sports while urging believers to practice godliness. First Corinthians 9:24–27 develops this thought most fully as Paul compares the Christian's spiritual life to the training of a runner and a boxer. Other passages in the New Testament also refer to the foot race as a parallel to the Christian's life in Christ (Gal. 2:2; 5:7; Phil 2:16; Heb. 12:1, 2).

Jesus referred briefly to children playing in the public areas of the city (Luke 7:32). But perhaps the most notable example of games in the New Testament is the description of Roman soldiers engaged in games of chance over Christ's clothing just before He was crucified (Matt. 27:35).

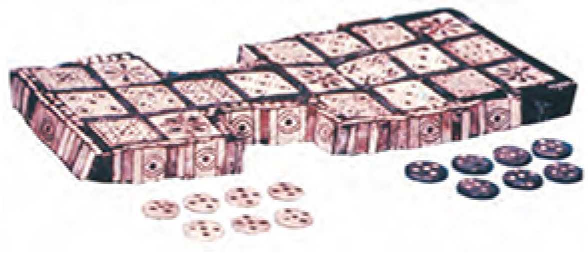


Photo by Howard Vos

- A game board from Mesopotamia that dates back to about 2500 B.C. It was discovered in excavations at the city of Ur.

GAMMAD **[GAM add]**—a city mentioned in the Book of Ezekiel. The reference is to the "men of Gammad," brave warriors who manned the towers of Tyre (Ezek. 27:11; "men of Gamad," NRSV; "Gammadim," KJV). Gammad may have been Kumidi in northern Syria.

GAMUL **[GAY mool]**—a descendant of Aaron and a chief of the Levites (1 Chr. 24:17).

GANGRENE (see DISEASES OF THE BIBLE).

GARDEN—a plot of ground where flowers, vegetables, or ornamental shrubs are grown. But the word "garden" as used in the Bible also includes parks, plantations, and orchards. Gardens that belonged to kings (2 Kin. 25:4; Neh. 3:15) were actually royal parks. The garden of the Persian King Xerxes, for example, was large enough to hold a week-long feast for thousands (Esth. 1:5).

Mesopotamian kings kept and hunted wild animals in their gardens. They also used these plots of ground for cultivating a wide variety of plants. The author of Ecclesiastes apparently regarded the planting of gardens and orchards as a royal task, demonstrating the king's prosperity (Eccl. 2:4). Occasionally, however, parts of royal gardens might be used for other purposes, such as vegetable gardens (1 Kin. 21:2) or even burial grounds (2 Kin. 21:18, 26).

Ordinary people also owned gardens. These gardens were not generally attached to individual houses, but were in a separate area, often outside city walls and near a good water supply. Their main function was to produce food (Num. 24:6; Jer. 29:5).

Gardens are also spoken of symbolically as portraits of happiness and fruitfulness. For example, the lovers in the Song of Solomon compared one another to a garden of delights (Song 4:12; 5:1; 8:13). The Lord's blessings for His people are also described as a garden of delights (Is. 51:3; Ezek. 36:35; Amos 9:14).

The Garden of Eden represented God's ideal environment for man. Special characteristics of Eden were its wide variety of trees (Gen. 2:9; Ezek. 31:8–9), its precious stones and metals (Gen. 2:11–12; Ezek. 28:13–14), and its rivers (Gen. 2:10–14; Rev. 22:1–2), all of them portraying its richness and fertility. Eden is also sometimes referred to in the Bible as the garden of the Lord (Gen. 13:10; Is. 51:3) or the garden of God (Ezek. 28:13; 31:8–9). Some of this garden's features, especially its rivers and the TREE OF LIFE, are also used to portray God's final blessings for His people (Ezek. 47:12; Rev. 22:1–2, 14).

GARDEN HOUSE—a place south of the Valley of Jezreel toward which Ahaziah, king of Judah, fled when pursued by Jehu (2 Kin. 9:27, KJV, NASB; Beth Haggan, NKJV, NIV; Bethhaggan REB, NRSV).

GARDENER (see OCCUPATIONS AND TRADES).

GAREB [GAY reb]—the name of a man and a hill:

1. One of David's mighty men (2 Sam. 23:38).
2. A hill near Jerusalem (Jer. 31:39).

GARLAND—a wreath, usually woven of flowers or leaves, worn on the head (Acts 14:13; wreaths, NIV).

GARLIC (see PLANTS OF THE BIBLE).

GARMITE [GAR might] (*bony*)—a name applied to Keilah in the genealogy of Judah (1 Chr. 4:19).

GARNER—KJV word for BARN.

GARRISON—a fort or a company of soldiers stationed in a fort. During Saul's reign as king of Israel, the Philistines had garrisons deep inside Israel—at Geba (1 Sam. 13:3) and Bethlehem (2 Sam. 23:14; 1 Chr. 11:16). In later years, David drove out the Philistines and placed his own garrisons in Damascus (2 Sam. 8:6) and Edom (2 Sam. 8:14; 1 Chr. 18:13).

In the New Testament, the word "garrison" always refers to a detachment of Roman soldiers who were stationed in Palestine (Matt. 27:27) or in one of the surrounding nations visited by the apostle Paul (2 Cor. 11:32). Paul was once rescued from an angry mob by a garrison of soldiers (Acts 21:31).

GASHMU [GASH mew]—a form of GESHEM.

GATAM [GAY tam]—a descendant of Eliphaz. Gatam was a chief of an Edomite clan (Gen. 36:11; 1 Chr. 1:36).

GATE, CITY—a massive wooden door in a city wall through which traffic passed. Often reinforced with bronze or iron for greater security, these gates were opened during the day to allow the citizens to come and go. But they were closed at night as a safety measure. In the event of attack, the gates were closed and barred to keep out the enemy.

Goods were often bought and sold and important legal matters were discussed just inside the city gate (Ruth 4:11). Because of their central location, gates were often spoken of in the Bible as symbols of power and authority. God promised Abraham that his descendants would possess the gates of their enemies (Gen. 22:17).

Also see GATES OF JERUSALEM AND THE TEMPLE.

Photo by Howard Vos

• Remains of the King Gate in the city wall of Hattusa, ancient capital of the Hittite Empire.

GATES OF JERUSALEM AND THE TEMPLE—gates in the city wall of Jerusalem and the temple area. The Bible mentions numerous gates by specific names. But keeping these names straight is complicated by the fact that as the walls of Jerusalem expanded to incorporate new areas, or were destroyed and rebuilt, different names were used for the same gate (or gate site). Unless the Bible gives a clear indication, as in the case of “the Beautiful Gate of the Temple” (Acts 3:10), it is difficult to distinguish between gates of the temple and gates of the city wall.

Exactly how many gates the city of Jerusalem had is unknown. The number of gates probably varied from century to century. In John’s vision of the New Jerusalem, the holy city had twelve gates—three on each of its four sides (east, north, south, and west). Each of the gates was inscribed with the name of one of the twelve tribes of Israel (Rev. 21:12–13). John’s portrayal of the New Jerusalem seems to be based on the prophecy of Ezekiel (Ezekiel 48). The gates described in the Book of Revelation may not correspond to the number of gates of the Old Jerusalem.

As various modern versions of the Bible are compared, more than a dozen of the gates of Jerusalem are given different names by the different translations. A list of the gates of Jerusalem and the temple, giving their names according to the NKJV, is as follows:

Beautiful Gate (Acts 3:10)

Benjamin's Gate (Jer. 38:7; Zech. 14:10)

Corner Gate (2 Kin. 14:13; 2 Chr. 25:23; 26:9; Jer. 31:38; Zech. 14:10)

East Gate (1 Chr. 26:14; 2 Chr. 31:14)

Ephraim, Gate of (2 Kin. 14:13; 2 Chr. 25:23; Neh. 8:16; 12:39)

First Gate (Zech. 14:10)

Fish Gate (2 Chr. 33:14; Neh. 3:3; 12:39; Zeph. 1:10)

Foundation, Gate of the (2 Chr. 23:5)

Fountain Gate (Neh. 3:15; 12:37)

Horse Gate (2 Chr. 23:15; Neh. 3:28; Jer. 31:40)

Joshua, Gate of (2 Kin. 23:8)

King's Gate (1 Chr. 9:18)

Middle Gate (Jer. 39:3)

Miphkad Gate (Neh. 3:31)

New Gate (Jer. 36:10)

North Gate (1 Chr. 26:14)

Old Gate (Neh. 3:6; 12:39)

Potsherd Gate (Jer. 19:2)

Prison, Gate of the (Neh. 12:39)

Refuse Gate (Neh. 2:13; 3:13–14; 12:31)

Shallecheth Gate (1 Chr. 26:16)

Sheep Gate (Neh. 3:1, 32; 12:39; John 5:2)

South Gate (1 Chr. 26:15)

Upper Gate (2 Kin. 15:35; 2 Chr. 23:20; 27:3)

Valley Gate (2 Chr. 26:9; Neh. 2:13, 15; 3:13)

Water Gate (Neh. 3:26; 8:1, 3, 16; 12:37)

West Gate (1 Chr. 26:16)

Translations of the Bible other than the NKJV have the following names of gates (not found in the NKJV):

Dung Gate (Neh. 2:13; 3:13–14; 12:31; NRSV, NIV, REB, KJV; Refuse Gate, NKJV)

Dung Port (Neh. 2:13, KJV; Refuse Gate, NKJV)

Former Gate (Zech. 14:10, NRSV, REB; First Gate, NKJV)

Guard, Gate of the (Neh. 12:39, NRSV, NIV, NASB; Gate of the Prison, NKJV)

Guardhouse Gate (Neh. 12:39, REB)

Guardhouse, Gate of; Gate of the Prison (Neh. 12:39, NKJV)

High Gate (2 Chr. 23:20; 27:3, KJV; Upper Gate, NKJV)

Higher Gate (2 Kin. 15:35, KJV; Upper Gate, NKJV)

Inspection Gate (Neh. 3:31, NIV, NASB; Miphkad Gate, NKJV)

Jeshanah Gate (Neh. 3:6; 12:39; NIV, REB; Old Gate, NKJV)

Muster Gate (Neh. 3:31, NRSV; Miphkad Gate, NKJV)

Mustering Gate (Neh. 3:31, REB; Miphkad Gate, NKJV)

Shalleketh Gate (1 Chr. 26:16, NIV; Shallecheth Gate, NKJV)

Sheep Gate (John 5:2, REB, NKJV)

Sheep Market (John 5:2, KJV; Sheep Gate, NKJV)

• The Golden Gate in the eastern wall of Jerusalem in the Temple area. Scholars believe this gate was built in the fifth century A.D. on the site where Jesus made His triumphal entry into the city.

GATEKEEPER (see OCCUPATIONS AND TRADES).

GATH [gath] (*wine press*)—one of the five chief cities (see Map 3, A–4) of the Philistines (Judg. 3:3). Although Gath is frequently used as a prefix in combination with a proper name to refer to other cities—for example, Gath Hepher (Josh. 19:13) and Gath Rimmon (Josh. 19:45)—when it appears alone it refers to the great Philistine city.

Gath was known as the residence of the ANAKIM, men of great stature (Josh. 11:22). GOLIATH and other giants belonged to this race and the city of Gath (1 Sam. 17:4). David captured Gath during his reign (1 Chr. 13:1). The residents of Gath, known as Gittites, were still subject to Israel during Solomon's reign, although they still had their own king (1 Kin. 2:39, 42).

Solomon's son, Rehoboam, later fortified Gath (2 Chr. 11:8), but the city returned to the hands of the Philistines. Later, it was recaptured by Hazael (2 Kin. 12:17), and Uzziah broke down its walls (2 Chr. 26:6).

GATH HEPHER [gath HEE fur] (*winepress of the well*)—a border town in the territory of Zebulun, about 5 kilometers (3 miles) northeast of Nazareth (Josh. 19:13; Gittahhepher, KJV). Gath Hepher was the hometown of the prophet JONAH (2 Kin. 14:25).

GATH RIMMON [gath RIM un] (*winepress by the pomegranate*)—the name of two cities in the Bible:

1. A city of the tribe of Dan assigned to the Levites. It was probably on the Plain of Joppa (Josh. 19:45).
2. A town of the half-tribe of Manasseh west of the Jordan River assigned to the Levites (Josh. 21:25). It was probably the same town as Bileam (1 Chr. 6:70) and Ibleam (Judg. 1:27).

GAULANITIS [goe luh NITE us]—a region or district east of the Sea of Galilee that received its name from its largest city, GOLAN (Deut. 4:43).

GAZA [GAY zuh] (*stronghold*)—one of the five principal cities of the Philistines (see Map 2, C–1). The southernmost city of Canaan, Gaza was situated on the great caravan route between Mesopotamia and Egypt, at the junction of the trade route from Arabia. This location made Gaza an ideal rest stop and a commercial center for merchants and travelers.

Gaza was originally inhabited by the Avvim, a people who were replaced by the Caphtorim (Deut. 2:23). Gaza was allotted to the tribe of Judah by Joshua (Josh. 15:47), but it was not immediately occupied (Judg. 1:18) because the Anakim were still present in the city (Josh. 11:22; 13:3). Soon afterwards the Philistines recovered Gaza (Judg. 13:1). Here the mighty Samson was humiliated by being forced to grind grain as a blinded prisoner (Judg. 16:21). In a final victorious performance, Samson brought down the house of the pagan god Dagon, destroying many Philistines (Judg. 16:23–31).

Although Solomon ruled over Gaza, not until the reign of Hezekiah, king of Judah, was the decisive blow dealt to the Philistines (2 Kin. 18:8). Through the prophet Amos, God threatened Gaza with destruction by fire for its sins (Amos 1:6–7). This prophecy was fulfilled by the army of Alexander the Great in 332 B.C., when Gaza was destroyed and her inhabitants massacred (Zeph. 2:4; Zech. 9:5).

In the New Testament the evangelist Philip was directed by God to preach the gospel along the road from Jerusalem to Gaza (Acts 8:26). On this road the Ethiopian eunuch professed faith in Jesus and was baptized.

GAZATHITES [GAY zuh thites]—a form of GAZITES.

GAZELLE (see ANIMALS OF THE BIBLE).

GAZEZ [GAY zez]—the name of two men in the Bible:

1. A son of Caleb (1 Chr. 2:46).
2. A grandson of Caleb (1 Chr. 2:46).

GAZITES [GAY zites]—inhabitants of the Philistine city of Gaza (Judg. 16:2; Josh. 13:3; Gazathites, KJV).

GAZZAM [GAZ am]—the founder of a family of NETHINIM (temple servants) who returned from the captivity with Zerubbabel (Neh. 7:51).

GEBA [GHEE buh] (*hill*)—a city of Benjamin assigned to the priests (1 Chr. 8:6). Situated in northern Judah (Zech. 14:10), about 10 kilometers (6 miles) northeast of Jerusalem, it was regarded as a strategic city. King Asa of Judah fortified Geba (1 Kin. 15:22). It is also called Gaba (Josh. 18:24). The city is identified with the present-day village of Jeba.

GEBAL [GHEE buhl] (*mountain*)—the name of a city and a region:

1. A mountainous region between Petra and the southern end of the Dead Sea. Inhabited by the Edomites, Gebal was one of the areas allied against Israel (Ps. 83:7).
2. An ancient and thriving seaport situated on a bluff in the foothills of Lebanon that overlooked the Mediterranean Sea. Gebal was about 32 kilometers (20 miles) north of Beirut between Sidon and Tripoli (Ezek. 27:9). One of the most important seaports of PHOENICIA, Gebal imported so much PAPYRUS from Egypt that its Greek name,

Byblos, ultimately gave rise to words like "Bible" and "bibliography." Also see GEBALITES.

Photo by Gustav Jeeninga

• Remains of the Phoenician city of Gebal on the Mediterranean Sea (Ezek. 27:9), called Byblos by the Greeks.

GEBALITES [GHEE buhl ites]—inhabitants of the city of GEBAL (Josh. 13:5; Giblites, KJV). The Gebalites were known for shipbuilding (Ezek. 27:9) and for stonecutting (1 Kin. 5:18). They helped construct Solomon's temple.

GEBER [GHEE buhr] (*strong one*)—the name of two government officials in Israel:

1. The father of one of Solomon's supply officers (1 Kin. 4:13, KJV).
2. A son of Uri (1 Kin. 4:19). Geber was one of Solomon's twelve governors. His district was in southern Gilead, east of the Jordan River.

Also see BEN-GEBER.

GEBIM [GHEE bem]—a city of Benjamin, north of Jerusalem near Michmash and between Anathoth and Nob (Is. 10:31).

GECKO (see ANIMALS OF THE BIBLE).

GEDALIAH [gad uh LIE ah] (*The Lord is great*)—the name of five Old Testament men:

1. A person of high birth appointed governor of Judah by Nebuchadnezzar (2 Kin. 25:22–25). Gedaliah governed Judah from Mizpah, where after ruling for only two or three months he was assassinated by Jewish nationalists led by Ishmael. Gedaliah's father had protected the prophet Jeremiah, and Gedaliah probably did the same.
2. A Levite musician of David's time. Gedaliah was one of the six sons of Jeduthun (1 Chr. 25:3, 9).
3. A priest who divorced his pagan wife after the captivity (Ezra 10:18).
4. A son of Pashhur who called for the death of the prophet Jeremiah (Jer. 38:1, 4).
5. An ancestor of the prophet Zephaniah (Zeph. 1:1).

GEDER [GHEE duhr] (*fence*)—a town in southern Judah conquered by Joshua, along with Lachish and other cities (Josh. 12:13).

GEDERAH [GHED ah ruh] (*enclosure* or *sheepfold*)—the name of two towns in the Old Testament:

1. A town in the SHEPHELAH, or foothills, of Judah (Josh. 15:36), about 30 kilometers (20 miles) west of Jerusalem.
2. The hometown of Jozabad, a warrior who joined David at Ziklag (1 Chr. 12:4).

GEDERATHITE [GHED ah ruh thite]—a native or inhabitant of GEDERAH (1 Chr. 12:4).

GEDERITE [GHED uh rite]—a native or inhabitant of GEDER (1 Chr. 27:28).

GEDEROTH [ghe DARE oth] (*sheepfolds*)—an unidentified town in the SHEPHELAH, or foothills, of Judah (Josh. 15:41).

GEDEROTHAIM [ghed eh row THAY em] (*two sheepfolds*)—a town of Judah (Josh. 15:36).

GEDOR [GHEE dawr] (*wall*)—the name of one person and four towns:

1. A town in the hill country of Judah (Josh. 15:58).
2. A person or family of the tribe of Benjamin (1 Chr. 8:31; 9:37).
3. A Calebite town in Judah founded by Jered (1 Chr. 4:18).
4. A town in the territory inhabited by the Simeonites (1 Chr. 4:39).
5. The hometown of Joelah and Zebadiah, two of David's warriors (1 Chr. 12:7).

GE–HARASHIM [gay hah RAH shem] (*valley of craftsmen*)—a valley in Judah (1 Chr. 4:14) inhabited after the captivity by Benjamites (Neh. 11:35). It was near Lod and Ono, in the southern part of the Plain of Sharon, east of Joppa (modern Jaffa).

GEHAZI [geh HAH zih] (*valley of vision*)—a servant of the prophet Elisha (2 Kin. 4:8—5:27). Gehazi is first mentioned when Elisha asked how he could reward the Shunammite woman who had welcomed him into her home. Gehazi suggested that the childless woman and her husband might be given a child. A son was eventually born to the couple, but after a few years he died. The Shunammite woman sought Elisha's help. In an attempt to show Gehazi that faith healed, and not magic, Elisha sent him to lay the prophet's staff on the dead child's head. Nothing happened. But when Elisha himself went to the child, the child revived.

Gehazi's true character came out in the story of NAAMAN the Syrian, whom Elisha cured of a skin disease. Elisha refused any reward, but Gehazi ran after Naaman to claim something for himself. He told Naaman that Elisha wanted a talent of silver and two changes of clothing for the needy. Because of his greed, lying, and misuse of the prophetic office, Elisha cursed Gehazi with the same disease from which Naaman had been cured.

GEHENNA [ge HEN uh] (see HINNOM, VALLEY OF).

GELILOTH [geh LIH lohth] (*circles*)—a landmark on the border between Benjamin and Judah (Josh. 18:17). Apparently it was the same place as GILGAL on the road from Jerusalem to Jericho (Josh. 15:7).

GEM (see JEWELS AND PRECIOUS STONES).

GEMALLI [geh MAL ih] (*camel owner*)—the father of one of the spies who explored the land of Canaan (Num. 13:12).

GEMARA [geh MARE uh] (*completion* or *tradition*)—the second part of the TALMUD, the source from which the laws that govern orthodox Jews is derived. The MISHNAH, the text of Jewish oral law which was written in Hebrew, is the first part of the Talmud. The Gemara, which was written in Aramaic, is a commentary on the Mishnah. Together the Mishnah and the Gemara make up the Talmud. The Gemara contains historical information, sermons, ethical teaching, legal reports, legends, and other lore of the Jewish rabbis.

GEMARIAH [ghem ah RYE ah] (*Jehovah has accomplished*)—the name of two men in the Old Testament:

1. A citizen of Judah who carried tribute money to Nebuchadnezzar of Babylon and took a letter from Jeremiah to the Jews in captivity (Jer. 29:3).
2. A son of Shaphan who tried to stop Jehoiakim, king of Judah, from destroying Jeremiah’s scroll (Jer. 36:10–12, 25).

GENEALOGIES OF JESUS—the two distinct lists of the ancestors of Jesus found in the Gospels of Matthew and Luke.

The Gospel of Matthew (1:1–17) recorded Christ’s descent from the patriarch Abraham, while Luke (3:28–38) reversed the recording process, contrary to biblical tradition, and traced the ancestry of Jesus back through Joseph, David, and Abraham to “Adam, the son of God.” Both records reflect the Old Testament practices of selection and omission in such lists. (See GENEALOGY.)

Matthew used the SEPTUAGINT, the Greek translation of the Hebrew Old Testament, for his forty-two names and grouped them in three units of fourteen generations each, fourteen being a multiple of the sacred number seven. His divisions are: (1) Abraham to David, fourteen names; (2) Solomon to the captivity, fourteen names; (3) Jeconiah to Jesus, fourteen names. Luke catalogued almost twice as many names as Matthew and also used the number seven as a basis for organizing Christ's pedigree in terms of seventy-seven names. Luke's groups are: (1) Jesus to Zerubbabel, twenty-one names; (2) Shealtiel to Nathan, twenty-one names; (3) David to Isaac, fourteen names; and (4) Abraham to Adam, twenty-one names.

Some of the people named in Luke's record cannot be identified readily, although certain names may be Greek forms of the original Hebrew. Matthew's list also contains several persons not found elsewhere. Matthew and Luke have the same names from Abraham to David, apart from Luke's addition of Arni and Admin; but beyond that point there are numerous variations. Matthew's genealogy is unusual in mentioning four women. By contrast, not even Jesus' mother was mentioned in Luke's genealogy.

Attempts have been made to explain how such different results can be arrived at by persons using the same sources of information, but no firm conclusions have emerged. Some writers suggest that both lists came from Joseph, but were compiled separately by different methods. Others believe that Matthew's list furnished a legal or "official" descent through the house of Joseph, while Luke's record actually reflected Mary's side of the family, since she herself probably was descended from David (Luke 1:27; 2:4). The absence of Mary's name from Luke's list argues against that theory, which would actually suit Matthew's genealogy better, since Mary is mentioned in it along with four other women.

Whatever the processes by which the two lists arose, their purpose was to show that Jesus Christ the Messiah was descended from the house of David. Matthew makes Jesus a legitimate heir through being "adopted" by Joseph, a member of the Davidic line. For Matthew the unfolding of Israelite history revealed Christ the Messiah, whose coming ushered in the age of grace. Luke's list reflects a wider concern by portraying Christ as the Savior of all peoples, not just the Jews. By reversing the normal order of listing, Luke may have intended to demonstrate the real nature of Jesus as the divine Son.

GENEALOGY [gene ee AL o gih]—a list of a person's ancestors that normally contains the members of each generation in succession. When compiled in the form of a "family tree," it begins at the bottom with the root stock from which the family came, then advances and branches out as the "tree" grows. When the genealogy records descent from ancestors by generations, the originating stock is listed first and all subsequent descendants are derived from it.

A technical term that means "family history," "record," or "genealogy" occurs in eleven places in the Book of Genesis in the phrase, "These are the generations of." This phrase divides the book in such a way as to suggest that the units thus formed were the actual sources from which the Book of Genesis was compiled. These "family records" sometimes included genealogies (Genesis 10) in much the same way that tablets from ancient Babylonia would occasionally have "family trees" written on the back.

Genealogical records probably began with the king-lists that were drawn up in ancient Mesopotamia. These lists preserved a record of personal history. They are sometimes dated by referring to historical personalities or to less familiar occurrences such as floods. For many people the information contained in the genealogies would be the only history they would know.

The people of the ancient world generally had far less access to written reference works than modern people do. Therefore, they committed a great deal of information to memory. To this day it is not uncommon for a Bedouin Arab to be able to recite a list of his ancestors from memory for an hour without making any mistakes. This emphasizes the importance that genealogical records had in the ancient Near East. In the Old Testament, no fewer than three of these dealt with the successors of Adam (Gen. 4:1–2, 17–22, 25–26; 5:1–32). This shows that compiling lists of descendants is a very ancient practice.

When the Hebrews began to manage large herds and flocks and to live together in families and tribes, genealogies became very important in deciding inheritance rights and land allotments. When land holdings had been distributed to the Israelite tribes in Canaan, a person could lay claim legally to ancestral property only by producing the proper genealogical records. When the Jewish captives returned from Babylonia to Jerusalem, a register of their genealogies was made (Neh.

7:5). These genealogies proved very useful in deciding who was qualified by birth to act as priests (Neh. 7:64). By the time of Christ, everyone who was a priest was expected to prove his descent from the tribe of Levi and the house of Aaron. For this purpose a proper written genealogy was of the greatest importance.

If this procedure was vital for the welfare of the priesthood, it was equally so for the royal succession in the kingdom of Judah, which traced its descent from the house of David. When the prophets proclaimed that the Messiah would also come from the stock of Jesse (Is. 11:1), the father of David, even greater precautions were taken to preserve the pattern of descent. The genealogies of Christ in the Gospels show the way in which the details of our Lord's descent from the house of David have been preserved through the centuries.

Genealogies were important for still other reasons. In the period of Israel's wandering in the wilderness, genealogies were used in the military organization of the tribes (Num. 1:2–4), as well as for deciding the amount of taxes and offerings to be contributed to the service of the sanctuary (Num. 7:11–89). From the time when the Israelites were formed into tribes, the genealogies helped to give persons a special sense of identity within the nation and also to locate them broadly in terms of family holdings. Thus a man might be traveling away from home; but when asked about his identity, he would commonly reveal himself by name, ancestry, and tribe, along with the village or town from which he came.

In the period after the captivity of the Jewish people by Babylon, Greek paganism threatened the purity of their religion. Orthodox Jews compiled and maintained genealogies to remind them of the need to keep the faith pure. These genealogies helped them resist the paganism that had brought both Israel and Judah to their knees in earlier ages.

Biblical genealogies present some problems because of the ways in which they were compiled. Ancient genealogies frequently omitted the names of unimportant family members or those whose presence in a family tree might cause embarrassment. Such gaps can be illustrated by the pedigree of Moses. Only four generations are mentioned between Levi, the third son of Jacob and Leah (Gen. 29:34) and Moses. This is difficult to reconcile with the census of 22,000 males descended from Levi that was taken in Moses' day (Num. 3:39) some four centuries later (Ex. 12:40). More than four generations would have been required to produce this many descendants.

By contrast, the genealogy of Ephraim, Levi's nephew, as it was traced to the time of Joshua, recorded eighteen generations (1 Chr. 7:20–27). Yet despite obvious omissions, the purpose of the genealogy of this family was accomplished because it demonstrated that Moses was descended from the tribe of Levi. A similar condensed record occurs in the case of Ezra (Ezra 7:1–2), which contained only five generations between Zadok (966 B.C.) and the time when Ezra returned to Judah, about 458 B.C. Even shorter was the opening verse of Matthew's gospel, which summarized Christ's genealogy in three major links. In the genealogies, the length of a generation is unknown.

Sometimes certain patterns in early genealogies are not evident in later ones. Thus in Genesis 5 and 11, the lists contain ten units giving the age of the father when his first child was born and the remaining years of his life. Both lists end with the names of three brothers in a way that seems deliberate, and the entire pattern may have encouraged easy memorization in antiquity.

Modern readers of biblical genealogies also need to be warned about the way in which such familiar terms as "father," "mother," "son," and "daughter" were used in the ancient Near East. A father was not always one who had children. This term could simply denote a learned, older man who was not even a relative. The term "mother" could be a symbolic description of a woman who exercised the love and care normally given by mothers. Just as "father" would also describe a grandfather or an even more remote ancestor, a son could actually be a grandson or a great-grandson. People could be brothers, not because they were siblings of one family, but because they were bound together by a treaty. Words such as "son" and "daughter" seem to have been used in the ancient world almost as widely as they are now. Thus caution is needed before they are taken at face value in Scripture.

The main purpose of genealogies was to establish the broad line of descent without furnishing all the details. Just because certain relatives were left out does not mean these records were inaccurate or invalid.

The vast majority of biblical genealogies occur in the Old Testament. An important one deals with the descent from Adam to Noah (Gen. 5:1–32). The descendants of Noah (Genesis 10), the line from Shem to

Abram (Gen. 11:10–26), and the list of Abraham's offspring (Gen. 25:1–4) are extremely important for the early history of the Israelites.

The longest Old Testament genealogy contains a detailed list of persons from Adam to the time of Saul (1 Chr. 1–9). This list was probably compiled at a later time in the history of the Hebrews to enable people to trace their descent from proven Israelite stock. The house of David was traced back to Perez (Ruth 4:18–22), the son of Judah (Gen. 46:12). This was an important genealogy because of the promises of the prophets about the Messiah.

GENERATION—a word with two distinct meanings in the Bible:

1. A body of people who live at the same time in a given period of history. Generation is used in this sense in, for example, Deuteronomy 32:5, where Moses calls his contemporaries "a perverse and crooked generation." Applied in this way, generation is roughly synonymous with the word "age," as in this sentence: "Our age is characterized by its love of technology." See Matthew 11:16 and Luke 9:41 for further examples of this usage.
2. A single succession, made up of a set of individuals who share a common ancestor, in the line of descent. In this sense (Gen. 17:7; Ex. 1:6; Matt. 1:17), the word generation usually occurs when the Bible gives a genealogical or historical account of a family or tribe. First Chronicles 5:6–7, for instance, is the account of Beerah, his brothers, and "the genealogy of their generations."

   While generation is sometimes used in the Bible to indicate a more or less specific span of time (Gen. 15:16), the word is far more frequently applied in an indefinite way. So it is best to avoid forcing our English understanding of generation (the average period of time between the birth of a parent and the birth of his firstborn child, about 25–30 years) upon the word as it is used in the Bible.

GENEROSITY—liberality in spirit, especially in contributing to the needy. Christian giving should be "a matter of generosity and not as a grudging obligation" (2 Cor. 9:5). Also see ALMS.

GENESIS, BOOK OF—the first book of the Bible. Placed at the opening of the Hebrew Scriptures, Genesis is the first of the five books of Moses, known as the PENTATEUCH.

Genesis is the book of beginnings. The word Genesis means "the origin, source, creation, or coming into being of something." The Hebrew name for the book is *bereshith,* the first word in the Hebrew text, which is translated as "in the beginning" (Gen. 1:1). Genesis describes such important beginnings as the Creation, the fall of man, and the early years of the nation of Israel.

The beginning of salvation history—the story of God and man, sin and grace, wrath and mercy, covenant and redemption—also begins in the Book of Genesis. These themes are repeated often throughout the rest of the Bible. As the Book of Revelation is the climax and conclusion of the Bible, so the Book of Genesis is the beginning and essential seedplot of the Bible. Thus, Genesis is an important book for understanding the meaning of the entire Bible.

Structure of the Book. The Book of Genesis may conveniently be divided into four major parts: (1) the Creation and the early days of mankind (Gen. 1:1—11:9); (2) the story of Abraham and Isaac (Gen. 11:10—25:18); (3) the story of Jacob and Esau (Gen. 25:19—36:43); and (4) the story of Joseph and his brothers (Gen. 37:1—50:26).

The first major part of the Book of Genesis (chaps. 1–11) contains five great events: (1) the history of creation and a description of life in the Garden of Eden before the Fall (Gen. 1:1—2:25); (2) the story of Adam and Eve in the Garden of Eden: the temptation and Fall of humankind (Gen. 3:1–24); (3) the story of Cain and Abel (Gen. 4:1–16); (4) the story of Noah and the Flood: the wickedness and judgment of man (Gen. 6:1—9:29); and (5) the story of the Tower of Babel: the proud presumption of human beings, the confusion of tongues, and the scattering of humankind upon the earth (Gen. 11:1–9). Each of these great events relates to the whole of humanity, and each is filled with significance that continues throughout Scripture.

The rest of the Book of Genesis (chaps. 12–50) relates the narrative of the four great patriarchs of Israel: Abraham, Isaac, Jacob, and Joseph. The theme of these chapters is God's sovereignty in calling out a CHOSEN PEOPLE who would serve and worship Him.

Authorship and Date. The Book of Genesis gives no notice about its author. The early church, however, held to the conviction that Moses wrote the book, as did the Jerusalem Talmud and the first-century

Jewish historian Josephus. In spite of the number of modern scholars who reject the Mosaic authorship of Genesis, the traditional view has much to commend it. Both the Old Testament and the New Testament contain frequent testimony to the Mosaic authorship of the entire Pentateuch (Lev. 1:1–2; Neh. 13:1; Matt. 8:4; Acts 26:22).

It would be difficult to find a person in Israel's life who was better prepared or qualified than Moses to write the history recorded in the Book of Genesis. A man who "was learned in all the wisdom of the Egyptians" (Acts 7:22), Moses was providentially prepared to understand and integrate, under the inspiration of God, all the available records, manuscripts, and oral narratives. Moses may have written the book during the years of the wilderness wandering to prepare the new generation to enter the land of Canaan.

As a prophet who enjoyed the unusual privilege of unhurried hours of communion with God on Mount Sinai, Moses was well equipped to record for all generations this magnificent account of God's dealings with the human race and the nation of Israel.

Historical Setting. Moses may have finished writing the Book of Genesis not long before his death on Mount Nebo (Deuteronomy 34). During this time the children of Israel, now led by Joshua, were camped east of the Jordan River, poised for the invasion of Canaan. In such a crucial historical context, the message of the Book of Genesis would have been of tremendous spiritual help to its first hearers. The creation of the world, the beginnings of sin and disobedience, the principle of judgment and deliverance, the scattering of the nations, the call and covenant God made with Abraham, the checkered careers of the first descendants of Abraham—all of these accounts would bear directly on the attitudes and faith of the new community.

The first readers, or hearers, of the Book of Genesis were the covenant community, the Chosen People of God. Like Abraham, they were on a journey—a great venture of faith into the unknown (Gen. 12:1–9). Like Abraham, they needed to respond to God in wholehearted faith and in the fear of the Lord (Gen. 22:1–19). They needed to hear such words as were spoken to Isaac: "I am the God of your father Abraham; do not fear, for I am with you. I will bless you and multiply your descendants for My servant Abraham's sake" (Gen. 26:24).

Theological Contribution. The Book of Genesis is a primary source for several basic doctrines of the Bible. The book focuses on God primarily in two areas: He is the Creator of the universe, and He is the one who initiates covenant with His people. Genesis ties creation and covenant together in a stunning manner: the God who initiates covenant is the same God who has created the entire universe. The eternal God and almighty Creator enters into covenant with His people (Gen. 1:1; John 1:1).

God's covenant with Abraham begins the basic plot of Scripture. God's work from that day forward was to accomplish His plan for the nations of the world through His people Israel, the descendants of Abraham. God's covenant with Abraham (Gen. 12:1–3; 15:1–21) contains a number of personal blessings on the father of the faith. But the climax of the text is in words of worldwide import: "And in you all the families of the earth shall be blessed" (Gen. 12:3).

This promise is realized in the person of the Lord Jesus Christ, the Seed of Abraham (Gal. 3:16, 19), through whom peoples of all nations and families may enter into the joy of knowing the God of Abraham. God's promise is realized also in the church, in those who believe in Christ, which the apostle Paul calls "the Israel of God" (Gal. 6:16). The true "seed," or descendants, of Abraham, Paul argued, are not Abraham's physical descendants but those who have the same faith as Abraham (Rom. 9:7–8; Gal. 3:29).

Genesis presents the creation of human beings as male and female in the image of God (Gen. 1:26–27; 5:3; 9:6), their fall and ruin, their judgment, and their possible triumph in God's grace. In the context of their judgment came the first whisper of the gospel message of the final triumph of Christ over Satan: "And I will put enmity between you [the serpent] and the woman, and between your seed and her seed; He shall bruise your head, and you shall bruise His heel" (Gen. 3:15). This prophecy was fulfilled by the death of Jesus on the cross, a sacrifice that destroyed the works of the devil (1 John 3:8).

The apostle Paul referred to the story of Adam's fall (Genesis 3) by comparing Adam to Christ (Rom. 5:12, 18). Christ is portrayed as a "second Adam" who, by His atonement, reverses the effects of the Fall. Some scholars see another type, or foreshadowing truth, of Calvary in the fact that God, in order to cover the nakedness of Adam and Eve (symbolic of sin, guilt, and shame), killed an animal (thereby shedding blood) and made garments of skin with which to clothe them (Gen. 3:21). For, as the writer of the Book of Hebrews says, "Without shedding of blood there is no remission [of sin]" (Heb. 9:22).

Special Consideration. Some scholars organize the literary structure of the Book of Genesis around the Hebrew word *toledoth* (literally, genealogy), which Moses seems to use ten times in Genesis to indicate major blocks of material. The NKJV translates *toledoth* as "this is the history of" (Gen. 2:4) and "this is the genealogy of" (Gen. 5:1; 6:9; 10:1; 11:10; 11:27; 25:12; 25:19; 36:1; 37:2).

The Book of Genesis takes the reader to the moment when the Creator spoke into being the sun, moon, stars, planets, galaxies, plants, moving creatures, and mankind. Those who seek to discredit the Book of Genesis by pointing to alleged discrepancies between religion and science are blind to the exalted spiritual content of this work. If a student expects to find in Genesis a scientific account of how the world came into existence, with all questions concerning primitive life answered in technical language, he will be disappointed. Genesis is not an attempt to answer such technical questions.

Genesis is marked by exquisite prose, such as chapter 22 (the account of the binding of Isaac) and chapters 37–50 (the Joseph narrative). Literary critics often point to Genesis 24, the story of a bride for Isaac, as a classic example of great narrative style. Genesis also has poetic sections such as the solemn curses by God (Gen. 3:14–19) and the prophetic blessing of Jacob (Gen. 49:3–27). Genesis 1, the account of creation, is written in highly elevated prose with a poetic tone.

At times attention is focused on the men in the Book of Genesis. But women of major significance also appear in the book: Eve is the mother of all living (Gen. 3:20); Sarah had a faith that was complementary to Abraham's (Gen. 21:1–7); and Leah, Rachel, Bilhah, and Zilpah are the mothers of the twelve patriarchs of Israel (Gen. 29:31—30:24; 35:23–26).

Genesis is also a book of firsts. Genesis records the first birth (Gen. 4:1), the first death (Gen. 4:8), the first musical instruments (Gen. 4:21), and the first rainbow (Gen. 9:12–17). Genesis is indeed the book of beginnings. As the children of Israel read this book in the wilderness, or after they crossed the Jordan River, they knew that their experiences with God were just beginning.

◆

Genesis: A Study and Teaching Outline

Part One: Primeval History (1:1—11:9)

I. The Creation 1:1—2:25
- A. Creation of the World 1:1—2:3
- B. Creation of Man 2:4–25

II. The Fall 3:1—5:32
- A. The Fall of Man 3:1–24
- B. After the Fall: Conflicting Family Lines 4:1—5:32

III. The Judgment of the Flood 6:1—9:29
- A. Causes of the Flood 6:1–5
- B. Judgment of the Flood 6:6–22
- C. The Flood 7:1—8:19
- D. Results of the Flood 8:20—9:17
- E. After the Flood: The Sin of the Godly Line 9:18–29

IV. The Judgment on the Tower of Babel 10:1—11:9
- A. Family Lines after the Flood 10:1–32
- B. Judgment on all the Family Lines 11:1–9

Part Two: Patriarchal History (11:10—50:26)

I. The Life of Abraham 11:10—25:18
- A. Introduction of Abram 11:10–32
- B. The Covenant of God with Abram 12:1—25:18
  - 1. Initiation of the Covenant 12:1–20
  - 2. Separation to the Covenant 13:1—14:24
  - 3. Ratification of the Covenant 15:1—16:16
  - 4. Sign of the Covenant: Circumcision 17:1–27
  - 5. Testing of the Covenant 18:1—20:18
  - 6. Consummation of the Covenant 21:1—25:18

II. The Life of Isaac 25:19—26:35
- A. The Family of Isaac 25:19–34
- B. The Failure of Isaac 26:1–33
- C. The Failure of Esau 26:34–35

III. The Life of Jacob 27:1—36:43
- A. Jacob Gains Esau’s Blessing 27:1—28:9

B. Jacob’s Life at Haran 28:10—31:55
C. Jacob’s Return 32:1—33:20
D. Jacob’s Residence in Canaan 34:1—35:29
E. The Family Line of Esau 36:1–43

IV. The Life of Joseph 37:1—50:26
A. The Corruption of Joseph’s Family 37:1—38:30
B. The Exaltation of Joseph 39:1—41:57
C. The Salvation of Jacob’s Family 42:1—50:26

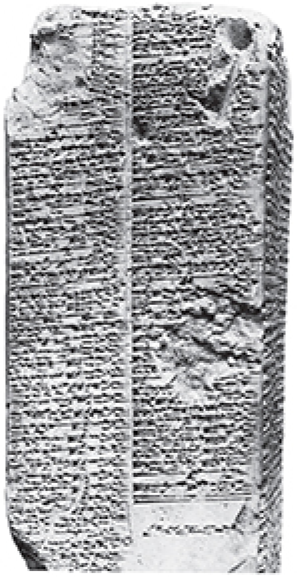


Photo: Ashmolean Museum

- This list of kings engraved in stone was discovered in ancient Mesopotamia. It contains the names of several kings who ruled before the Great Flood described in the Book of Genesis.

GENITALS—the external organs of the human reproductive system (Deut. 25:11; the secrets, KJV; the private parts, NRSV, NIV).

GENNESARET [geh NESS ah ret]—the name of a lake, a district, and a city in the New Testament:

1. The town Gennesaret, on the west shore of the lake of the same name. This town was a fortified city of Naphtali (Josh. 19:35) commonly referred to as Chinnereth.
2. The district of Gennesaret, identified in the Bible as “the land of Gennesaret” (Mark 6:53). This district was a plain extending 2 kilometers (1 mile) from the Sea of Galilee along a 5-kilometer (3-mile) section of Galilee’s north shore. Figs, olives, palms, and a variety of other types of trees were grown in this region’s rich, loamy soil.
3. The “Lake of Gennesaret” (Luke 5:1). This lake is more commonly known as the Sea of Galilee (Matt. 4:18) and is sometimes simply referred to as “the lake” (Luke 5:2).

Also see GALILEE, SEA OF.

GENTILES—a term used by Jewish people to refer to foreigners, or any other people who were not a part of the Jewish race.

The Jews were the Chosen People of God who had entered a covenant with God. God initiated the covenant with Abraham (Gen. 12:1–7) and affirmed it repeatedly through Israel’s leaders and prophets.

Because of this covenant relationship, a feeling of exclusivism gradually developed among the Jews over a period of several centuries. In early Hebrew history, Gentiles were treated cordially by the Israelites (Deut. 10:19; Num. 35:15; Ezek. 47:2). Men of Israel often married Gentile women, including Rahab and Ruth. However, after the Jews returned from their period of CAPTIVITY in Babylon, the practice of intermarriage was discouraged (Ezra 9:12; 10:2–44; Neh. 10:30). Separation between Jews and Gentiles became increasingly strict; by the New Testament period the hostility was complete. The persecution of the Jews by the Greeks and Romans from the third century B.C. to the New Testament era caused the Jews to retaliate with hatred for all Gentiles and to avoid all contact with foreigners.

The life and teachings of Jesus set the ideal for positive relationships between Jews and Gentiles, as recorded in the apostle Paul’s writings (Rom. 1:16; Eph. 2:14; Col. 3:11). But the process of such idealism becoming a reality was a struggle for the early church.

The Book of Acts pictures the struggle of the church to include the Gentiles in its life. When Peter, taught by the vision at Joppa, broke with Jewish tradition by visiting and eating with the Gentile Cornelius, it gave offense even to the Christian Jews (Acts 10:28; 11:3).

The apostle Paul became an effective missionary to the Gentiles (Acts 13:46–49; 15:14). At first the early church was composed of converted Jews who accepted Jesus as the Messiah, God's Anointed One. But more and more Gentiles came to accept the teaching of the gospel. Some Jewish leaders warned that they could not enter the church unless they also submitted to the Jewish ritual of CIRCUMCISION (Acts 15:1–31). But Paul fought against this requirement as a denial of the gospel and ultimately convinced the churches. The only condition of salvation is repentance from sin and faith in Christ Jesus (Acts 20:21). "There is neither Jew nor Greek . . . for you are all one in Christ Jesus" (Gal. 3:28).

• All nations surrounding Israel, including Egypt, were considered pagans and Gentiles by the Hebrew people.

GENTILES, COURT OF (see COURT OF THE GENTILES).

GENTLENESS—kindness, consideration, a spirit of fairness and compassion. The apostle Paul declared that Christians should have a spirit of gentleness toward all people (Phil. 4:5; 2 Cor. 10:1).

GENUBATH [geh NOO bath]—a son of Hadad (a fugitive Edomite prince) and his wife, who was the sister of Queen Tahpenes of Egypt (1 Kin. 11:20).

GERA [GHEE rah]—the name of four men from the tribe of Benjamin:

1. A son of Bela (Gen. 46:21).
2. The father or ancestor of the judge Ehud (Judg. 3:15).
3. The father or ancestor of Shimei, who cursed David when David fled from Absalom (1 Kin. 2:8).
4. A son or descendant of Bela (1 Chr. 8:3, 5, 7).

GERAH [GEE rah] (see MONEY OF THE BIBLE; WEIGHTS AND MEASURES).

GERAR [GEE rar]—an ancient Philistine city in the NEGEB, in southern Palestine, between Kadesh Barnea and Shur (Gen. 10:19; 20:1). A wealthy city, Gerar probably controlled an important caravan route between Egypt and Palestine. Gerar was ruled by ABIMELECH, "king of the Philistines" (Gen. 26:1). During a famine, Abraham and his wife Sarah journeyed to Gerar. Fearing for his life, Abraham concealed the truth that Sarah was his wife, calling her his "sister." Abraham was reprimanded by Abimelech for his deception; eventually the two men concluded a treaty.

GERASA [GEAR ah sah]—a city situated in TRANSJORDAN about 56 kilometers (35 miles) southeast of the Sea of Galilee (see Map 6, C–3). One of the ten cities of the DECAPOLIS, Gerasa is not mentioned by name in the Bible, but it may be inferred from the use of "Gerasenes" (Mark 5:1; Luke 8:26, 37, NRSV, NIV, NASB; Gadarenes, NKJV).

The Roman city of Gerasa was the same place as the Nabatean city of Jerash. Excavations at this site (the modern Jarash) have uncovered the best-preserved Roman city in Palestine (now Jordan), including ruins of the temple of Artemis, a triumphal arch (built in A.D. 129 to celebrate the visit of Emperor Hadrian), a forum with a street lined with columns, and a stairway leading to an older pagan temple. Archaeological evidence of at least a dozen churches indicates that Gerasa was also once a large Christian community.

Photo by Ben Chapman

• The theater at Jerash (ancient Gerasa, one of the ten cities known as the Decapolis). Jerash is one of the best-preserved cities from the Roman era in Palestine.

GERASENES [GARE uh seens]—a variant reading for GADARENES.

GERGESENES [GUR guh scenes]—a variant reading for GADARENES.

GERIZIM [GEH ruh zim]—a mountain in the district of Samaria (see Map 3, B–3). Mount Gerizim is located southwest of Mount Ebal. The main north-south road through central Palestine ran between these two mountains. Thus, Gerizim was of strategic military importance.

When the Hebrew people reached the Promised Land, Moses directed them to climb Mount Gerizim and Mount Ebal. Six tribes stood on each mountain (Deut. 27:11–14). Then Moses pronounced the blessings for keeping the Law from Mount Gerizim and the curses for not keeping it from Mount Ebal (Deut. 11:29; 27:4–26). A ledge halfway to the top of Gerizim is called “Jotham’s pulpit” (see Judg. 9:7). The characteristics of the two mountains make it possible to speak from either mountain and be heard easily in the valley below.

When the Israelites returned from their years of CAPTIVITY in Babylon, they refused to allow the SAMARITANS, the residents of this mountain region, to assist in rebuilding Jerusalem (Ezra 4:1–4; Neh. 2:19–20; 13:28). In the days of Alexander the Great, a Samaritan temple was built on Mount Gerizim. Although it was destroyed by the Hasmonean king John Hyrcanus in 128 B.C., the Samaritans still worshiped on Mount Gerizim in Jesus' day (John 4:20–21). The small Samaritan community in Israel continues to celebrate the Passover on Mount Gerizim to this day.

Jacob's Well is situated at the foot of Mount Gerizim, today called Jebel et-Tor. This is the well where Jesus met the woman of Samaria, discussed Samaritan worship practices on Mount Gerizim, and told her of Himself—"a fountain of water springing up into everlasting life" (John 4:14).

Photo by Howard Vos

• Mount Gerizim in the district of Samaria, site of the Samaritan temple in Jesus' time (John 4:20–21).

GERSHOM **[GUR shom]** (*a sojourner there*)—the name of four men in the Old Testament:

1. The firstborn son of Moses and Zipporah (Ex. 2:22).

2. The father of Jonathan, a Levite who became a priest to the Danites at Laish during the time of the judges (Judg. 18:30).
3. The oldest son of Levi (1 Chr. 15:7), also called GERSHON.
4. A descendant of Phinehas and a family leader who returned with Ezra from the Babylonian captivity (Ezra 8:2).

GERSHOMITES [GUR shom ites]—the descendants of GERSHOM (1 Chr. 6:62, 71, NRSV).

GERSHON [GUR shun]—the oldest of the three sons of LEVI; his brothers were Kohath and Merari (Gen. 46:11; Num. 3:17). He is also called Gershom (1 Chr. 15:7). Gershon was founder of the family called the GERSHONITES (Num. 26:57), one of three main divisions of the Levitical priesthood. Gershon was apparently born to Levi before Jacob's family moved to Egypt to escape a famine (Ex. 6:16). Although Gershon was the oldest of Levi's sons, it was through the line of Gershon's younger brother, Kohath, that the priestly line of Aaron sprang years later after the EXODUS of the Hebrew people from Egypt.

GERSHONITES [GUR shon ites]—the descendants of GERSHON, son of Levi (Num. 3:21).

GERUTH KIMHAM (see CHIMHAM).

GESHEM [GEH shim] (*rain*)—an Arab who sought to hinder the building of the wall of Jerusalem by Nehemiah (Neh. 2:19; 6:6; Gashmu, KJV).

GESHUR [GEH sure]—a small Aramean kingdom on the eastern slopes of Mount Hermon. Geshur was situated north of Bashan and south of Syria, serving as a buffer state between Aram and Israel. David married MAACAH, the daughter of Talmai, king of Geshur; she became the mother of Absalom (2 Sam. 3:3).

GESHURI [gih SHOO rye]—a form of GESHURITES.

GESHURITES [GESH you rites]—the name of two groups in the Old Testament:

1. The inhabitants of GESHUR (Deut. 3:14; Geshuri, KJV).

2. A tribe that occupied the territory between Arabia and Philistia (Josh. 13:2; Geshuri, KJV).

GETHER [GHEE thur]—the name of two men in the Old Testament:

1. A son of Aram (Gen. 10:23).
2. A son or descendant of Shem (1 Chr. 1:17).

GETHSEMANE [geth SEMM uh nee] (*olive press*)—the garden where Jesus often went alone or with His disciples for prayer, rest, or fellowship, and the site where He was betrayed by Judas on the night before His crucifixion (Luke 21:37; John 18:1–2).

Gethsemane was situated on the Mount of Olives just east of Jerusalem, across the Kidron Valley and opposite the temple (Mark 13:3; John 18:1). From its name scholars conclude that the garden was situated in an olive grove that contained an olive press. Attempts to locate the exact site of the garden have been unsuccessful. Many Christians have agreed on one site—the place that Constantine's mother Helena designated about A.D. 325. But at least two other sites are also defended by tradition and have their supporters. The gospel accounts do not provide enough details to show the exact site of the garden.

The four gospel writers focus special attention on Jesus' final visit to Gethsemane just before His arrest and crucifixion. After the Last Supper, Jesus returned there with His disciples for final instructions and a period of soul-searching prayer. All the disciples were instructed; but only Peter, James, and John went to Gethsemane with Jesus to pray (Mark 14:26–32). Jesus urged them to stand watch while He prayed. Then He pleaded with God to deliver Him from the coming events (Mark 14:32–42). But His prayer was not an arrogant attempt to resist God's will or even to change God's plan. His pleas clearly acknowledged His obedience to the will of the Father: "O My Father, if this cup cannot pass away from Me unless I drink it, Your will be done" (Matt. 26:42).

An important lesson can be learned from a study of Gethsemane. Jesus, no less than His disciples then and since, faced the temptation of Satan. He "was in all points tempted as we are, yet without sin" (Heb. 4:15). No wonder He cried, "My soul is exceedingly sorrowful, even to death" (Matt. 26:38). But He won the victory over Satan as He declared to His Father, "Your will be done."

Because Jesus has faced such powerful temptation Himself, we can relate to Him as a personal Lord and Savior. "For in that He Himself has suffered, being tempted, He is able to aid those who are tempted" (Heb. 2:18).

• The Garden of Gethsemane, where Jesus agonized in prayer on the night before His crucifixion (Matt. 26:36–46). The roots of these giant olive trees may date from the time of Christ or before.

GEUEL [geh YOU ell] (*majesty of God*)—one of the twelve men sent by Moses to spy out the land of Canaan (Num. 13:15).

GEZER [GEZ ur] (*portion, division*)—an ancient Canaanite city (see Map 3, A–4) 17 kilometers (20 miles) west of Jerusalem that was conquered by Joshua (Josh. 10:33; 12:12). Because the Israelites never fully obeyed God's command to destroy the Canaanites in this city (Josh. 21:21; 1 Chr. 6:67), they eventually lost it to the Philistines (2 Sam. 5:25; 1 Chr. 20:4).

During the reign of Solomon, an Egyptian pharaoh conquered Gezer, burned the city, and killed its inhabitants. Pharaoh gave the city and his daughter to Solomon to establish peace between Egypt and Israel. Solomon rebuilt Gezer and turned it into a strategic military and economic center (1 Kin. 9:15, 17–19). Many years later, Gezer was destroyed by the Assyrian king, Tilgath-Pileser (2 Kin. 16:5–7) when he came to rescue Ahaz, king of Judah, from the attack of the Syrians and Israelites.

In the Jewish wars just before the time of Christ, Gezer was an important military fortress (1 Macc. 9:52; 13:53). The city is not mentioned in the New Testament because it was destroyed earlier by the Romans.

Major archaeological excavations at Gezer were conducted by R. A. S. Macalister from 1902–1909 and by G. E. Wright, W. G. Dever, and J. D. Seger from 1964–1973. The city covered an area of about thirty acres and was first established before the time of Abraham. Some of the most significant discoveries at Gezer were: (1) a Palestinian calendar based on the agricultural seasons. This inscription in the ancient Hebrew script is one of the oldest Hebrew documents (from the time of Solomon); (2) a four-entryway gate that was characteristic of the construction methods of Solomon at Hazor and Megiddo; (3) an impressive sloping tunnel about 50 meters (150 feet) long that leads down to a large cistern under the city. This water supply was important to ancient walled cities if the people hoped to withstand an extended enemy siege; and (4) a row of ten huge stones standing on end. These stones may be a part of a HIGH PLACE where heathen gods were worshiped.

GEZRITES [GEHZ rites]—a form of GIRZITES.

GHIMEL [GHEE muhl]—a form of GIMEL.

GHOST—an old English word used by the KJV to refer to one’s spirit or soul. In the KJV, “to give up the ghost” (Gen. 25:8; Job 3:11; Jer. 15:9) is to die or to give up one’s spirit. The NKJV uses the expression, “to breathe one’s last” or more simply, “to die.” The other major use of “ghost” in the KJV is in referring to the Holy Ghost (John 7:39). The NKJV rightly renders this “Holy Spirit.”

GHOST, HOLY (see HOLY SPIRIT).

GIAH [GIH ah]—an unidentified place in the territory of Benjamin (2 Sam. 2:24).

GIANTS—human beings of abnormal size and strength. Races of giants are first mentioned in the Old Testament in Genesis 6:4, where giant godlike beings were produced by the union of “the sons of God” and “the daughters of men.” These abnormal unions displeased God (Gen. 6:5–6). The giants, or NEPHILIM, became “mighty men . . . men of renown,” perhaps a reference to their tremendous height.

REPHAIM were primitive giants who lived in Canaan, Edom, Moab, and Ammon. They were also known as Emim (Deut. 2:11) and Zamzummim (Deut. 2:20). King Og of Bashan (Deut. 3:11) was the last of these giants. His iron bed was 9 cubits long and 4 cubits wide (about 13 feet by 6 feet).

When Moses sent twelve men to spy out the land of Canaan, they returned with the frightening report that they saw “giants” who made them feel like “grasshoppers” (Num. 13:33). These giants were descendants of Anak, “a people great and tall” (Deut. 9:2). This negative report by ten of the spies caused the children of Israel to spend a night in murmuring and weeping. Only Joshua and Caleb urged the people to claim the land (Num. 14:38).

Goliath is the most famous giant in the Bible (1 Sam. 17:4), measuring six cubits and a span, which is more than three meters (nine feet) tall. Goliath taunted the Israelites and demanded a warrior to meet him in combat. David, the shepherd boy, with his sling and stone, dared to accept the challenge of the Philistine giant in full armor because he knew that God would direct him in the battle (1 Sam. 17:45). David’s stone struck Goliath in the forehead, and Goliath fell facedown. David then cut off the giant’s head, and the Philistines were put to flight (1 Sam. 17:49, 51).

GIANTS, VALLEY OF (see REPHAIM).

GIBBAR [GIB bahr] (*mighty man*)—a man whose descendants returned from the captivity with Zerubbabel (Ezra 2:20).

GIBBETHON [GIB uh thon]—a village of the tribe of Dan (Josh. 19:44) assigned to the Levites (Josh. 21:23). Nadab, king of Israel, was assassinated by Baasha at Gibbethon (1 Kin. 15:27). This city is probably modern Tell el-Melat, east of Gezer.

GIBEA [GIB ee ah] (*hill*)—a grandson of Caleb, of the tribe of Judah (1 Chr. 2:49).

GIBEAH, GIBEATH [GIB ee ah, GIB ee ath] (*hill*)—the name of three or four different places in the Old Testament:

1. Gibeath-Haaraloth, "the hill of the foreskins" (Josh. 5:3), a place in Canaan where male Israelites were circumcised.
2. A small, unidentified city in the territory of Judah (Josh. 15:57).
3. A city belonging to Benjamin (Judg. 19:14). Scholars disagree over whether this is the same city called Gibeath in Joshua 18:28. Gibeah has been excavated at the modern site of Tell el-Ful, 5 kilometers (3 miles) north of Jerusalem. This city figured prominently in two separate periods of Old Testament history. It first appeared in Judges 19–20 as the site of a crime of lewdness and obscenity. All the children of Israel came together to punish Gibeah for its crimes. After a prolonged and mostly unsuccessful war against the Benjamites, the Israelites completely destroyed Gibeah (Judg. 20:40). The Tel el-Ful excavations have uncovered the remains of a village completely destroyed by fire.

   Gibeah was apparently rebuilt after the fire. The birthplace of Saul, it became the capital of his kingdom (1 Sam. 14:16; 15:34). In many passages, it is even called "Gibeah of Saul" (1 Sam. 11:4; Is. 10:29). At Tell el-Ful, the remains of Saul's fortress, built around 1015 B.C., have been found. The fortress walls, 2.5 to 3.5 meters (8 to 10 feet) thick, enclosed an area of 52 x 47 meters (170 x 155 feet). The stronghold was made up of two stories joined by a stone staircase.
4. The KJV uses "Gibeah" instead of "hill" in some passages, such as "the house of Abinadab that was in Gibeah" (2 Sam. 6:4).

GIBEATH ELOHIM [GIB ee ath el oh HEEM] (*hill of God*)—the place where Saul was filled with the Spirit of the Lord after he was anointed king of Israel (1 Sam. 10:5, NRSV; Gibeah of God, NIV).

GIBEATHITE [GIBB ih uh thite]—a native or inhabitant of GIBEAH, a city of the tribe of Benjamin (1 Chr. 12:3).

GIBEON [GIBB eh un] (*pertaining to a hill*)—a city in the territory of Benjamin about 10 kilometers (6 miles) northwest of Jerusalem (see Map 3, B–4). It was the chief city of the HIVITES.

The first reference to Gibeon in the Bible is Joshua 9:3. After the Israelites destroyed the cities of Jericho and Ai (Joshua 6–8), Gibeon's inhabitants, fearing the same fate, made a covenant with the Israelites. Although they established the treaty by deceit and thus were made slaves by the Israelites, the Gibeonites were still protected from the alliance of five Amorite kings. In a battle over Gibeon between Joshua and the Amorite alliance (Josh. 10:1–11), the sun stood still for a day and hailstones rained down on the fleeing Amorites.

Gibeon does not appear again in Scripture until about 1000 B.C. Then, in a gruesome contest of strength, twelve of David's men and twelve of the men of Ishbosheth (Saul's son) killed one another with their swords. The place was named "the Field of the Sharp Swords" (2 Sam. 2:16) because of this event. There followed a great battle in which David's forces were victorious (2 Sam. 2:12–17).

The prophet Jeremiah mentioned a "great pool that is in Gibeon" (Jer. 41:12). This pool was discovered in an excavation of the site, beginning in 1956. Archaeologists discovered a large open pit about 11 meters (35 feet) deep that had been dug into the solid rock. A large stone stairway descended into the pit, then continued another eleven meters down to a water chamber. Gibeon was the center of a winemaking industry during the seventh century B.C. The lower chamber of the "great pool" provided water for the wine and also served as the city's main water supply.

Photo by Howard Vos

• The great pool in Gibeon (Jer. 41:12), 37 feet in diameter, extends 35 feet deep through solid rock.

GIBEONITES [GIB ee un ites]—the Canaanite inhabitants of the city of GIBEON, probably also including the people of its three dependent towns (2 Sam. 21:1–9). When the Gibeonites heard of Joshua's victories at JERICHO and AI, they pretended to be ambassadors from a far country in order to make a peace treaty with the invading Israelites (Josh. 9:4–5). When the deception was discovered, the Israelites permitted the Gibeonites to live, according to their agreement. However, they were made slaves, "woodcutters and water carriers for all the congregation and for the altar of the Lord" (Josh. 9:21).

Apparently King Saul broke this covenant of peace with the Gibeonites in later years. During the reign of David, when a three-year famine blighted the land, it was discovered that the Lord was angry with the "bloodthirsty house" of Saul, who had "killed the Gibeonites" (2 Sam. 21:1) in a frenzy of patriotic zeal. To make up for this wrong, David allowed the Gibeonites to execute seven of Saul's descendants (2 Sam. 21:9).

GIBLITES [GIB lights]—a form of GEBALITES.

GIDDALTI [gih DAL tih] (*I have magnified* [God])—a son of Heman and one of those in charge of the music services in the temple in David's time (1 Chr. 25:4, 29).

GIDDEL [GID dell] (*magnified*)—the name of two men whose descendants returned from the captivity to Jerusalem:

1. The ancestor of a family of Nethinim (temple servants) who returned with Zerubbabel (Ezra 2:47).
2. The ancestor of a family of Solomon's servants (Neh. 7:58).

GIDEON [GIDD ee un]—a military hero and spiritual leader who delivered Israel from the oppression of the Midianites.

As a young lad, Gideon had seen the land oppressed by the Midianites and Amalekites for seven years (Judg. 6:1). Like invading locusts, the roving bands camped on the land of the Israelites. At harvest time, they destroyed the crops and animals and plundered the farmers' houses. Israel's misfortune was apparently caused by their spiritual relapse into Baal worship (Judg. 6:1).

As young Gideon was threshing wheat, the angel of the Lord appeared with strong words of encouragement: "The Lord is with you, you mighty man of valor . . . Surely, I will be with you, and you shall defeat the Midianites as one man" (Judg. 6:12, 16).

Gideon then asked the messenger for a sign that God had selected him for divine service. He prepared an offering and placed it on an altar. The angel touched the offering with his staff, and fire consumed it (6:19–21). Gideon then recognized his personal call to serve God.

Gideon's first assignment was to destroy his father's altar of Baal in the family's backyard (Judg. 6:25). This act required great courage, for Gideon feared his father's house and the men of the city who must have worshiped at the altar. For this reason, Gideon and ten servants destroyed the altar of Baal and a wood idol by night and erected an altar to the Lord. Gideon immediately presented an offering to the Lord on the altar (6:27–28). When Gideon's fellow citizens discovered that the altar to Baal had been destroyed, they were outraged. When it was learned that "Gideon the son of Joash has done this thing" (6:29), Joash was called to account for his son’s behavior. To his credit, Joash defended Gideon by implying that an authentic god should require no defense. “If he [Baal] is a god, let him plead for himself” (6:31). So that day Gideon was called Jerubbaal, meaning “Let Baal plead” (6:25–32).

As the oppression of the Midianites intensified, Gideon sent out messengers to all Manasseh and the surrounding tribes to rally volunteers to Israel’s cause (Judg. 6:35). When Gideon’s volunteers assembled, about 32,000 citizen soldiers stood in the ranks (Judg. 7:1). Although there were 135,000 Midianites camped in a nearby valley, God directed Gideon to thin out the ranks. After dismissing the fearful and afraid, only 10,000 remained. Gideon’s band was now outnumbered about thirteen to one.

“There are still too many,” God told Gideon. “Bring them down to the water, and I will test them for you there” (7:4). Those who scooped up the water with their hands, never taking their eyes from the horizon, were retained in Gideon’s army; those who got down on their knees to drink, forgetting to keep watch for the enemy, were dismissed. Now only 300 soldiers remained (Judg. 7:5–7). The Midianites outnumbered Gideon’s band 450 to 1. But God and Gideon had a secret plan.

Gideon divided the army into three companies. Then he gave each man a trumpet, a pitcher, and a torch. At the appointed time, 300 trumpets blasted the air, 300 hands raised their pitchers and smashed them to bits, 300 burning torches pierced the darkness, and 300 warriors cried, “The sword of the LORD and of Gideon” (Judg. 7:19–21).

The Midianites were thrown into panic. In the confusion, some committed suicide or killed their comrades. The remaining soldiers fled. The enemies of Israel were completely routed, and Israel’s homeland was secure (Judg. 7:22; 8:10). It was a glorious victory for God and for Gideon, who became an instant hero (8:22).

Gideon and his men pursued the fleeing enemy. Many of them were killed or captured by Gideon’s allies. Two Midianite kings, Zebah and Zalmunna, were captured and killed for their murderous deeds (Judges 8).

As a conquering warrior, Gideon was invited to become king (Judg. 8:22), but he declined. Modest and devout, he was careful not to grasp at the power and glory that belonged to God. After he retired to his home, Israel was blessed with forty years of peace (Judg. 8:28).

Through the life and exploits of Gideon, God reveals much about Himself and the preparation that His leaders need for divine service. Gideon shows that God calls leaders from unlikely situations. Gideon was a poor farmer's son who worked with his hands, and his father was an idol worshiper (Judg. 6:15, 25). Still, Gideon was an effective leader in God's service.

The story of Gideon also reminds us that God prefers a few dedicated and disciplined disciples to throngs of uncommitted workers. God can win victories with a fully committed minority (Judg. 7:2, 4, 7).

Another leadership lesson from Gideon's life is that a leader's spiritual life is sustained by regular worship. Devout Gideon appears to have worshiped frequently—in times of personal crisis as well as celebration (Judg. 6:18–21; 7:15).

GIDEONI [gid ee OWN ih]—the father of Abidan, leader of the tribe of Benjamin in the wilderness (Num. 1:11).

GIDOM [GIE dum]—a place in the territory of Benjamin that marked the farthest point of Israel's pursuit of the tribe of Benjamin during their civil war (Judg. 20:45).

GIER EAGLE (see ANIMALS OF THE BIBLE).

GIFT, GIVING—the act of bestowing a favor or an item on another person without expecting anything in return. The purpose of a gift may be to honor (2 Sam. 8:2; Dan. 2:48), celebrate (Rev. 11:10), or simply to bestow favor or help (Esth. 9:22). God is the giver of every good and perfect gift (Matt. 7:11; James 1:5, 17), including eternal life (Rom. 6:23), salvation (Eph. 2:8), the necessities of life (Matt. 6:11), ability to work (Eccl. 3:13; 5:19; Deut. 8:18), the Holy Spirit (Acts 2:38; 5:32), spiritual abilities (1 Cor. 12:4), and above all His indescribable gift (2 Cor. 9:15), His Son (John 3:16).

The Christian's gifts to God should not be bribes to obtain His favor, but grateful responses to what He has done in our lives. We are to give (Luke 6:30, 38), "for God loves a cheerful giver" (2 Cor. 9:7). Giving itself can be thought of as a gift from God: “Having . . . gifts . . . let us use them: . . . he who gives, with liberality” (Rom. 12:6, 8).

GIFT OF HEALING; GIFTS, SPIRITUAL (see SPIRITUAL GIFTS).

GIFT OF TONGUES (see TONGUES, GIFT OF).

GIHON **[GIH hon]** (*gusher*)—the name of a river and a spring in the Old Testament:

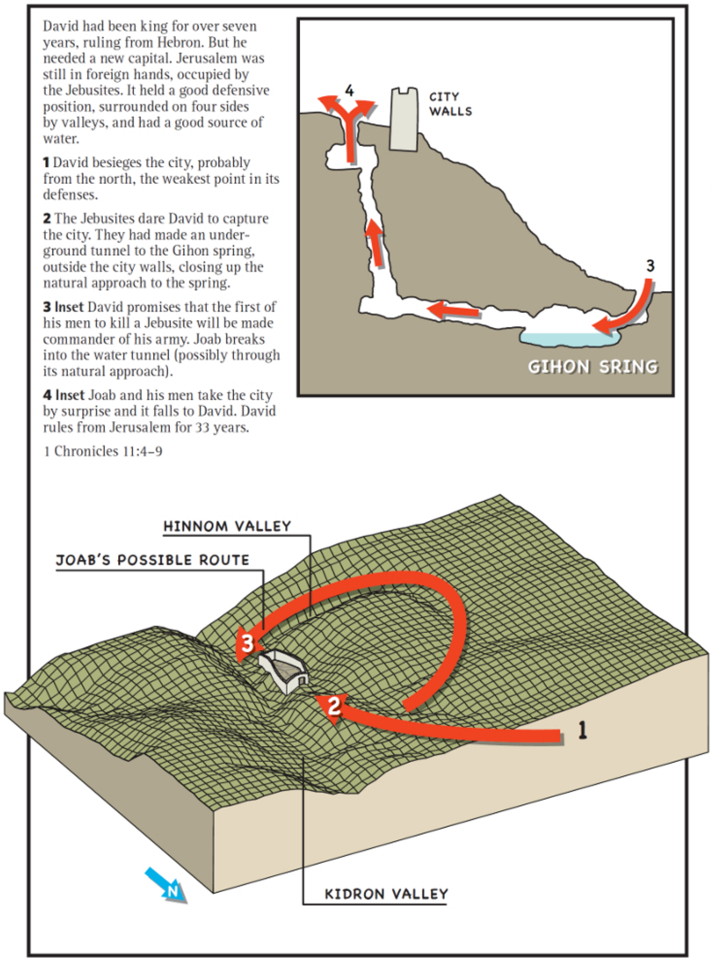
1. One of the four rivers of the Garden of EDEN (Gen. 2:13). Some scholars believe the name refers to the NILE River. Others, however, believe it refers to a smaller river in the Euphrates Valley system—perhaps a major irrigation ditch or canal.
2. A spring outside the walls of Jerusalem where the city obtained part of its water supply (2 Chr. 32:30). The Canaanite inhabitants of ancient Jerusalem, or JEBUS, had used and protected the spring in their fortifications, too. When David and his soldiers conquered Jebus, they entered it through the water shaft that led from the spring into the city (2 Sam. 5:8). Israel continued to use Gihon and its water channel. King Hezekiah channeled the water more elaborately when he constructed the famous SILOAM tunnel in 701 B.C. as part of the city’s preparation against the siege of the Assyrians (2 Kin. 20:20).

   Gihon was the site where Solomon was anointed and proclaimed king (1 Kin. 1:33, 38, 45). Some scholars believe it later became customary for the new king to drink from the waters of Gihon during his coronation ceremony (Ps. 110:7).

Photo by Howard Vos

- A family fills their water jars at the Gihon Spring—a natural source of water for the residents of Jerusalem for many centuries (2 Chr. 32:30).

JERUSALEM CAPTURED



David had been king for over seven years, ruling from Hebron. But he needed a new capital. Jerusalem was still in foreign hands, occupied by the Jebusites. It held a good defensive position, surrounded on four sides by valleys, and had a good source of water.

1 David besieges the city, probably from the north, the weakest point in its defenses.

2 The Jebusites dare David to capture the city. They had made an underground tunnel to the Gihon spring, outside the city walls, closing up the natural approach to the spring.

3 Inset David promises that the first of his men to kill a Jebusite will be made commander of his army. Joab breaks into the water tunnel (possibly through its natural approach).

4 Inset Joab and his men take the city by surprise and it falls to David. David rules from Jerusalem for 33 years.

1 Chronicles 11:4–9

GILALAI [GILL ah lih]—a Levite musician who participated in the dedication of the wall of Jerusalem following the captivity (Neh. 12:36).

GILBOA [gill BOW ah]—a ridge of mountains in the territory of Issachar at the east end of the Plain of Jezreel (see Map 3, B–3). Gilboa was the site where King Saul and his sons died when the Philistines defeated Israel (1 Chr. 10:1, 8). Jebel Fuquàh, about 5 kilometers (3 miles) southeast of Jezreel, is the name of the area today.

Photo by Amit Erez

- View of the Plain of Jezreel with the mountains of Gilboa in the background.

GILEAD **[GILL ee ad]**—the name of three men, two mountains, and one city in the Old Testament:

1. A son of Machir and grandson of Manasseh (Josh. 17:1). He founded a tribal family, the GILEADITES.
2. A mountain region east of the Jordan River 915 meters (3,000 feet) above sea level. Extending about 97 kilometers (60 miles) from near the south end of the Sea of Galilee to the north end of the Dead Sea, Gilead is about 32 kilometers (20 miles) wide. It is bounded on the west by the JORDAN River, on the south by the land of Moab, on the north by the YARMUK River, and on the east by the desert.

   The Jabbok River divides Gilead into two parts: northern Gilead, the land between the Jabbok and the Yarmuk, and southern Gilead, the land between the Jabbok and the Arnon (Josh. 12:2). The term Gilead, however, came to be applied to the entire region of Israelite TRANSJORDAN (Deut. 34:1).

This lush region receives an annual rainfall of from 71 to 81 centimeters (28 to 32 inches). Thus, much of it is thickly wooded today, as it was in Absalom's day (2 Sam. 18:6–9). Many fugitives fled to this region for safety. Jacob fled to Gilead from Laban his father-in-law (Gen. 31:21). The Israelites who feared the Philistines in King Saul's day fled here (1 Sam. 13:7), as did Ishbosheth (2 Sam. 2:8–9) and David (2 Sam. 17:22, 26) during Absalom's revolt. Gilead also contains rich grazing land (1 Chr. 5:9–10).

The BALM OF GILEAD, an aromatic resin used for medical purposes (Jer. 8:22), was exported to Tyre and elsewhere (Ezek. 27:17). The Ishmaelites who carried Joseph into Egyptian bondage also traded in Gilead's balm (Gen. 37:25).

When Canaan was being allocated to the Israelite tribes, Gilead fell to the Reubenites and Gadites because of its suitability for grazing cattle (Deut. 3:12–17). The half-tribe of Manasseh also shared in the land of Gilead.

3. A mountain on the edge of the Jezreel valley (Judg. 7:3). Gideon and his men were camped here when Gideon ordered a reduction in his troops before he fought the Midianites.
4. The father of JEPHTHAH, a judge of Israel (Judg. 11:1—12:7).
5. A chief of the family of Gad (1 Chr. 5:14).
6. A city in the region of Gilead condemned by the prophet Hosea (Hos. 6:8). The name Gilead in this passage is probably a poetic shortening of Ramoth Gilead or Jabesh Gilead, two of the cities of Gilead.

GILEAD, BALM OF—an aromatic gum or resin, reportedly having value as medicine (Jer. 8:22), exported from Gilead to Phoenicia (Ezek. 27:17) and Egypt (Gen. 37:25).

GILEADITES [GILL ee ad ites]—descendants of Gilead (Num. 26:29; Judg. 10:3; 11:1, 40).

GILGAL [GILL gal] (*circle*)—the name of a campsite and two cities in the Old Testament:

1. A village from which the prophet Elijah ascended into heaven (2 Kin. 2:1). Gilgal was perhaps in the hill country of Ephraim, about

13 kilometers (8 miles) northwest of Bethel.

2. The first campsite of the people of Israel after they crossed the Jordan River and entered the Promised Land (Josh. 4:19–20). They took stones from the Jordan and set them up at Gilgal as a memorial to God's deliverance. Many important events in Israel's history are associated with this city. The first Passover in Canaan was held at Gilgal (Josh. 5:9–10). It also became the base of military operations for Israel during the conquest of Canaan. From Gilgal Joshua led Israel against the city of Jericho (Josh. 6:11, 14) and conducted his southern campaign (Joshua 10). It was there that he began allotting the Promised Land to the tribes.

   In later years, Gilgal was the site of King Saul's coronation as well as his rejection by God as king (1 Sam. 11:15; 13:4–12; 15:12–33). After Absalom's revolt, the people of Judah gathered at Gilgal to welcome David back as their king (2 Sam. 19:15, 40). But during the days of later kings, Gilgal became a center of idolatry. Like Bethel, it was condemned by the prophets (Hos. 4:15; Amos 5:5). The presumed site of Gilgal is about 2 kilometers (1 mile) northeast of Old Testament Jericho (Josh. 4:19).
3. A town between Dor and Tirzah (Josh. 12:23), probably Jiljulieh, a little town north of the brook Kanah and 8 kilometers (5 miles) northeast of Antipatris.

GILOH [GIH low]—a town in the hill country of Judah (Josh. 15:51), the home of the traitorous Ahithophel and the place where he committed suicide (2 Sam. 15:12).

GILONITE [GIH low night]—a native or inhabitant of the town of GILOH (2 Sam. 23:34).

GIMEL [GHEE muhl]—the third letter of the Hebrew alphabet, used as a heading over Psalm 119:17–24. In the original Hebrew, each line of these eight verses began with the letter gimel. Also see ACROSTIC.

GIMZO [GHIM zow]—a town in northern Judah, captured by the Philistines during the reign of King Ahaz of Judah (2 Chr. 28:18).

GINATH [GIH nath]—the father of Tibni, the unsuccessful rival of Omri. Tibni and Omri fought for the throne of Israel after the death of

Zimri (1 Kin. 16:21–22).

GINNETHO [GHIN ee tho]—a form of GINNETHON.

GINNETHOI [GHIN ee thoy]—a form of GINNETHON.

GINNETHON [GHIN ee thun]—the head of a priestly family who returned from the captivity and sealed the covenant with Nehemiah (Neh. 10:6; 12:4; Ginnetho, KJV).

GIRDLE (see DRESS OF THE BIBLE; ARMS, ARMOR OF THE BIBLE).

GIRGASHITE [GUR gah shite]—a member of an ancient tribe that inhabited Canaan before the Israelites drove them out (Josh. 3:10). Some scholars identify the Girgashites with the GADARENES.

GIRZITES [GUR zites]—a people who lived between Philistia and Egypt. The Girzites are mentioned with the Amalekites and the Geshurites (1 Sam. 27:8; Gezrites, KJV; Gizrites, REB).

GISHPA [GISH puh]—an overseer of the NETHINIM (temple servants) in Nehemiah's time (Neh. 11:21). This name may be a different form of Hasupha (Ezra 2:43).

GITTAH-HEPHER [GIT ah HEE fur]—a form of GATH HEPHER.

GITTAIM [GIT tah em] (*two winepresses*)—a village in Benjamin to which the Amorite inhabitants of Beeroth fled from King Saul (2 Sam. 4:3).

GITTITE [GIT tight]—a native or inhabitant of GATH (2 Sam. 15:18–19).

GITTITH [GITT ith] (*from Gath*)—the feminine form of Gittite (a native or inhabitant of Gath), used in the titles of Psalms 8, 81, and 84. At least three different meanings are possible:

1. A musical instrument used, or perhaps manufactured, in Gath—and to be used as an accompaniment to the singing of these psalms.
2. A "vintage song" whose tune was to be followed in the temple music.

3. The tune of a military march used by Gittite warriors.

GIZONITE [GUY zoe nite]—a description applied to Hashem, one of David's mighty men (1 Chr. 11:34), indicating either the name of his family or his hometown.

GIZRITES [GIHZ rites]—a form of GIRZITES.

GLASS—a clear substance made of a mixture of minerals from which liquid-holding vessels, mirrors, and other useful objects are manufactured. Rarely mentioned in the Bible, glass was not a widespread commodity until Roman times. But it was developed much earlier in the history of the ancient world. Glass beads, datable to about 2500 B.C. or later, existed in Egypt.

Evidence of glass manufacturing has been found at the royal site of Tell el-Amarna in Egypt. This was the center of a religious and artistic revolution under the Pharaoh Amunhotep IV (1368–1351 B.C.), who later changed his name to AKHENATEN. Glass from this period is core-made. The desired shape of the vessel was first formed from clay or sand around a metal rod. On this core, or mold, the vessel was fashioned. These objects were constructed from coiled threads of colored glass that were reheated and frequently combed to produce zigzag patterns. Phoenicia was also a center of glass production during this period, undoubtedly being influenced by Egypt. Egyptian and Phoenician imports have been found at a number of sites in Palestine, such as Hazor, Gezer, Megiddo, and Samaria.

The Roman period witnessed unparalleled growth in the glassmaking industry. This was the result of the introduction of blown glass in the first century B.C. Vessels were fashioned on the end of a hollow metal tube by blowing a bulb of molten glass into a mold. Later the vessels were shaped without the use of molds.

Biblical references to glass are few. Its rarity in Palestine during the Old Testament period is reflected in its mention (translated "crystal") together with gold in Job 28:17. In several passages translated "glass" by the KJV, the reference is actually to highly polished metal surfaces—such as bronze—that served as mirrors (Ex. 38:8; 1 Cor. 13:12; James 1:23). The bottle for tears mentioned in Psalm 56:8 is the kind of small glass vial uncovered in tombs by archaeologists. Glass is also referred to in Revelation 21:18, 21.

GLASS, SEA (see SEA OF GLASS).

GLASS WORKER (see OCCUPATIONS AND TRADES).

GLEANING—the process of gathering grain or other produce left in the fields by reapers (Judg. 8:2; Ruth 2; Is. 17:6). The Old Testament Law required that property owners leave the gleanings of their produce in the fields so they might be gathered by “the poor and the stranger” (Lev. 19:9–10; 23:22). Also see AGRICULTURE.

GLEDE (see ANIMALS OF THE BIBLE).

GLORIFY—to magnify God through praising His name and honoring His commandments (Ps. 86:12). Jesus also glorified His Father through His perfect obedience and His sacrificial death on our behalf (John 17:1).

GLORY—beauty, power, or honor; a quality of God’s character that emphasizes His greatness and authority. The word is used in three senses in the Bible:

1. God’s moral beauty and perfection of character. This divine quality is beyond human understanding (Ps. 113:4). All people “fall short” of it (Rom. 3:23).
2. God’s moral beauty and perfection as a visible presence. While God’s glory is not a substance, at times God does reveal His perfection to humans in a visible way. Such a display of the presence of God is often seen as fire or dazzling light, but sometimes as an act of power. Some examples from the Old Testament are the pillar of cloud and fire (Ex. 13:21), the Lord’s deliverance of the Israelites at the Red Sea (Exodus 14), and especially His glory in the tabernacle (Lev. 9:23–24) and temple (1 Kin. 8:11).

   Since the close of the Old Testament, the glory of God has been shown mainly in Christ (Luke 9:29–32; John 2:11) and in the members of His church. Christ now shares His divine glory with His followers (John 17:5–6, 22), so that in their lives Christians are being transformed into the glorious image of God (2 Cor. 3:18). Believers will be fully glorified at the end of time in God's heavenly presence (Rom. 5:2; Col. 3:4). There the glory of God will be seen everywhere (Rev. 21:23).

3. Praise. At times God's glory may mean the honor and audible praise that His creatures give to Him (Ps. 115:1; Rev. 5:12–13).

GLUTTON—a person who is debased and excessive in his or her eating habits. Gluttony is more than overeating. In its association with drunkenness (Prov. 23:21; Deut. 21:20), it describes a life given to excess. When Jesus was called a "gluttonous man" (Matt. 11:19), His critics were accusing Him of being loose and excessive by associating with tax collectors and sinners.

GNASH, GNASHING OF TEETH—to grate or grind one's teeth together as an expression of hatred and scorn (Job. 16:9). Jesus used the phrase to portray the futility of the wicked who will be judged by God at the end of time (Matt. 13:42, 50).

GNAT (see ANIMALS OF THE BIBLE).

GNOSTICISM **[NOS tuh siz em]**—a system of false teachings that existed during the early centuries of Christianity. Its name came from *gnosis,* the Greek word for knowledge. The Gnostics believed that knowledge was the way to salvation. For this reason, Gnosticism was condemned as false and heretical by several writers of the New Testament.

Sources. Our knowledge of Gnosticism comes from several sources. First, there are the Gnostic texts, which are among the New Testament APOCRYPHA. These texts are not recognized as Scripture because they contain teachings that differ from those in the Bible. Then, there are the refutations of the Gnostics by the early church fathers. Some of the more important ones are Irenaeus, *Against Heresies;* Hippolytus, *Refutations of All Heresies;* Epiphanius, *Panarion;* and Tertullian, *Against Marcion*.

Still a third source about Gnosticism is the New Testament itself. Many Gnostic teachings were condemned by the writers of the New

Testament. Paul emphasized a wisdom and knowledge that comes from God and does not concern itself with idle speculations, fables, and moral laxity (Col. 2:8–23; 1 Tim. 1:4; 2 Tim. 2:16–19; Titus 1:10–16). John, both in his gospel and in the epistles, countered heretical teaching that, in a broad sense, can be considered Gnostic.

Teachings of the Gnostics. The Gnostics accepted the Greek idea of a radical dualism between God (spirit) and the world (matter). According to their world view, the created order was evil, inferior, and opposed to the good. God may have created the first order, but each successive order was the work of anti-gods, archons, or a demiurge (a subordinate deity).

The Gnostics believed that the earth is surrounded by a number of cosmic spheres (usually seven) that separate human beings from God. These spheres are ruled by archons (spiritual principalities and powers) who guard their spheres by barring the souls who are seeking to ascend from the realm of darkness and captivity that is below to the realm of light that is above.

The Gnostics also taught that every human being is composed of body, soul, and spirit. Since the body and the soul are part of people’s earthly existence, they are evil. Enclosed in the soul, however, is the spirit, the only divine part of this triad. This “spirit” is asleep and ignorant; it needs to be awakened and liberated by knowledge.

According to the Gnostics, the aim of salvation is for the spirit to be awakened by knowledge so the inner person can be released from the earthly dungeon and return to the realm of light where the soul becomes reunited with God. As the soul ascends, however, it needs to penetrate the cosmic spheres that separate it from its heavenly destiny. This, too, is accomplished by knowledge. One must understand certain formulas that are revealed only to the initiated.

Ethical behavior among the Gnostics varied considerably. Some sought to separate themselves from all evil matter in order to avoid contamination. Paul may be opposing such a view in 1 Timothy 4:1–5. For other Gnostics, ethical life took the form of libertinism. For them knowledge meant freedom to participate in all sorts of activities. Many reasoned that since they had received divine knowledge and were truly informed as to their divine nature, it did not matter how they lived.

Such an attitude is a misunderstanding of the gospel. Paul, on a number of occasions, reminded his readers that they were saved from sin to holiness. They were not to have an attitude of indifference toward the law. They had died to sin in their baptism into Christ (Rom. 6:1–11) and so were to walk "in newness of life." John reminded the Christians that once they had been saved they were not to continue living in sin (1 John 3:4–10).

These Gnostic teachings also had a disruptive effect on fellowship in the church. Those who were "enlightened" thought of themselves as being superior to those who did not have such knowledge. Divisions arose between the spiritual and the fleshly. This attitude of superiority is severely condemned in the New Testament. Christians are "one body" (1 Cor. 12) who should love one another (1 Cor. 13; 1 John). Spiritual gifts are for the Christian community rather than individual use; they should promote humility rather than pride (1 Cor. 12–14; Eph. 4:11–16).

Photo: Levant Photo Service

• Excavations at ancient Ashkelon, one of the five chief cities of the Philistines near the coast of the Mediterranean Sea.

GOAD (see TOOLS OF THE BIBLE).

GOAH [GOE ah]—a form of GOATH.

GOAT (see ANIMALS OF THE BIBLE).

GOATH [GOE ath]—a place near Jerusalem, one of the boundaries prophesied for the rebuilt city (Jer. 31:39; Goah, NASB, NIV, NRSV).

GOATHERD (see OCCUPATIONS AND TRADES).

GOAT'S HAIR (see DRESS OF THE BIBLE).

GOB [gob]—an unknown place where the Israelites battled the Philistines (2 Sam. 21:18–19). At Gob Jaare-Oregim killed the brother of the giant, Goliath.

GOBLET—any bowl-shaped container for holding liquids. The word is used symbolically in Song of Solomon 7:2, where the beloved's navel is compared to "a rounded goblet." The same Hebrew word is translated "cup" in Isaiah 22:24 and "basin" in Exodus 24:6.

GOD—the creator and sustainer of the universe who has provided humankind with a revelation of Himself through the natural world and through His Son, Jesus Christ.

The Bible does not seek to prove the existence of God; it simply affirms His existence by declaring, "In the beginning God . . ." (Gen. 1:1). God has revealed Himself through the physical universe (Ps. 19:1; Rom. 1:19–20). By observing the universe, one can find positive indications of God's existence. Creation reveals the results of a universal mind that devised a master plan and executed it. It makes more sense to accept the idea of God as Creator of the universe than to assume that our orderly universe came into existence apart from a divine being.

The greatest revelation of God, however, comes through the Bible. Through the inspired written record, both the existence of God and the nature of God are revealed in and through Jesus Christ. Jesus stated, "He that has seen me, has seen the Father" (John 14:9).

Although the full revelation of God was in Jesus Christ, the human mind cannot fully understand God. One reason for this is that Scripture does not record all the actions and teachings of Jesus (John 21:25). Another reason is the limitation of the human mind. How can our finite minds understand the infinity of God? It is not possible.

Although we cannot fully understand God, we still can know Him. We know Him through a personal relationship of faith and through a study of what the Bible teaches about His nature.

God may be described in terms of attributes. An attribute is an inherent characteristic of a person or being. While we cannot describe God in a comprehensive way, we can learn about Him by examining His attributes as revealed in the Bible. The first group is known as the natural attributes of God.

God Is Spirit. Jesus taught that "God is Spirit" (John 4:24). God has no body, no physical or measurable form. Thus, God is invisible. He became visible in human form in the person of Jesus Christ, but His essence is invisible.

God Is Changeless. Progress and change may characterize some of His works, but God Himself remains unchanged (Heb. 1:12). He does not change; otherwise, He would not be perfect. Thus, what we know of God can be known with certainty. He is not different from one time to another.

God Is All-Powerful. God's power is unlimited. He can do anything that is not inconsistent with His nature, character, and purpose (Gen. 17:1; 18:14). The only limitations on God's power are imposed by Himself (Gen. 18:25). "Impossible" is not in God's vocabulary. God creates and sustains all things; yet He never grows weary (Is. 40:27–31).

God Is All-Knowing. God possesses all knowledge (Job 38:39; Rom. 11:33–36). Because God is everywhere at one and the same time, He knows everything simultaneously. That God has the power to know the thoughts and motives of every heart is evident from many Scripture passages, notably Job 37:16, Psalm 147:5, and Hebrews 3:13.

God Is Everywhere. God is not confined to any part of the universe but is present in all His power at every point in space and every moment in time (Ps. 139:7–12). Thus, God does not belong to any one nation or generation. He is the God of the whole earth (Gen. 18:25).

God Is Eternal. Eternity refers to God’s relation to time. Past, present, and future are known equally to Him (2 Pet. 3:8; Rev. 1:8). Time is like a parade that human beings see only a segment at a time. But God sees time in its entirety.

The second group of attributes is called moral attributes. These refer to God’s character, His essential nature.

God Is Holiness. The word “holy” comes from a root word that means “to separate.” Thus, it refers to God as separated from or exalted above other things (Is. 6:1–3). Holiness refers to God’s moral excellence. Being holy, God demands holiness in His own children. And what He demands, He supplies. Holiness is God’s gift that we receive by faith through His Son, Jesus Christ (Eph. 4:24).

God Is Righteousness. Righteousness as applied to God refers to His affirmation of what is right as opposed to what is wrong. The righteousness of God refers to His moral laws laid down to guide the conduct of humankind, as in the Ten Commandments. Righteousness also refers to God’s administration of justice. He brings punishment upon the disobedient (Gen. 18:25; Deut. 32:4; Rom. 2:6–16). Finally, God’s righteousness is redemptive. In the Book of Romans the righteousness of God refers to God’s declaring the believer to be in a state of righteousness as though he had never been unrighteous (Rom. 1:16–17; 3:24–26). This is possible because of the sacrificial death of Jesus on our behalf.

The temple devoted to worship of the Roman Emperor Hadrian at Ephesus. This form of idolatry was condemned by the Lord God, who declared, “You shall have no other gods before Me” (Ex. 20:3).

God Is Love. Love is the essential, selfgiving nature of God. God’s love for humankind seeks to awaken a responsive love of people for God. Divine love runs like a golden thread through the entire Bible. Nature is eloquent with the skill, wisdom, and power of God. Only in the Bible, however, do we discover God giving Himself and all He possesses to His creatures, in order to win their response and to possess them for Himself.

God loved and gave; He loved and sought—just as a shepherd seeks his sheep. God loved and suffered, providing His love by giving His all on the cross for the redemption of humanity. God, in His love, wills good for all His creatures (Gen. 1:31; Ps. 145:9; Mark 10:18).

God Is Truth. All truth, whether natural, physical, or religious, is grounded in God. Thus, any seemingly inconsistent teaching between natural and physical sciences and God's revelation of Himself is more apparent than real. Truth is magnified in an absolute way through God's revelation.

God Is Wisdom. God's wisdom is revealed in His doing the best thing, in the best way, at the best time, for the best purpose.

Some people have knowledge, but little wisdom, while the most wise at times have little knowledge. But God is "the only wise God�� (1 Tim. 1:17). In creation, history, human lives, redemption, and Christ, His divine wisdom is revealed. Human beings, lacking wisdom, can claim God's wisdom simply by asking (1 Kin. 3:9; James 1:5).

Believers' understanding of God continues to increase throughout their earthly pilgrimage. It will finally be complete in eternity when they stand in the presence of God.

GOD, CHILDREN OF (see SONS OF GOD).

GOD, IMAGE OF (see IMAGE OF GOD).

GOD, NAMES OF—the titles or designations given to God throughout the Bible. In the ancient world, knowing another's name was a special privilege that offered access to that person's thought and life. God favored His people by revealing Himself by several names that offered special insight into His love and righteousness.

Jehovah/Yahweh. One of the most important names for God in the Old Testament is Yahweh, or Jehovah, from the verb "to be," meaning simply but profoundly, "He Is." His full name is found only in Ex. 3:14 and means "I am who I am" or "I will be who I will be." The four-letter Hebrew word YHWH was the name by which God revealed Himself to Moses at the burning bush (Ex. 3:14). This bush was a vivid symbol of the inexhaustible dynamism of God who burns like a fire with love and righteousness, yet remains the same and never diminishes. Some English translations of the Bible vocalize the word as Jehovah, while others use Yahweh.

God is the author of life and salvation. His "I am" expresses the fact that He is the infinite and original personal God who is behind everything and to whom everything must finally be traced. "I am who I am" signals the truth that nothing else defines who God is but God Himself. What He says and does is who He is. The inspired Scriptures are the infallible guide to understanding who God is by what He says about Himself and what He does. Yahweh is the all-powerful and sovereign God who alone defines Himself and establishes truth for His creatures and works for their salvation.

Moses was called to proclaim deliverance to the people and was told by God, "Thus you shall say to the children of Israel, 'I AM has sent me to you' " (Ex. 3:14). In the deliverance of the Hebrew people from slavery in Egypt, God revealed a deeper significance to His name. But He had already disclosed Himself to Abraham, Isaac, and Jacob as Yahweh. Each of them had called on the name of the Lord (Yahweh) (Gen. 12:8; 13:4; 26:25; Ex. 3:15) as the God who protects and blesses. Yet Exodus 6:3 shows that Abraham, Isaac, and Jacob did not know the fuller meaning of Yahweh, which was to be revealed to Moses and the Hebrew people in His role as Redeemer during the Exodus experience.

The divine name Yahweh is usually translated "LORD" in English versions of the Bible, because it became a practice in late Old Testament Judaism not to pronounce the sacred name YHWH, but to say instead "my Lord" (Adonai)—a practice still used today in the synagogue. When the vowels of Adonai were attached to the consonants YHWH in the medieval period, the word Jehovah resulted. Today, many Christians use the word Yahweh, the more original pronunciation, not hesitating to name the divine name since Jesus taught believers to speak in a familiar way to God.

The following are other names in honor of the Lord in the Old Testament that stem from the basic name of Yahweh:

Jehovah-jireh—This name is translated as "The-LORD-Will-Provide," commemorating the provision of the ram in place of Isaac for Abraham's sacrifice (Gen. 22:14).

Jehovah-nissi—This name means "The-LORD-Is-My-Banner," in honor of God's defeat of the Amalekites (Ex. 17:15).

Jehovah-shalom—This phrase means "The-LORD-Is-Peace," the name Gideon gave the altar that he built in Ophrah (Judg. 6:24).

Jehovah-shammah—This phrase expresses the truth that "The-LORD-Is-There," referring to the city which the prophet Ezekiel saw in his vision (Ezek. 48:35).

Jehovah-tsebaoth—This name, translated “The-LORD-of-hosts,” was used in the days of David and the prophets, witnessing to the Almighty God of sovereign power who is surrounded by His heavenly hosts (1 Sam. 1:3).

Jehovah Elohe Yisrael—This name means “The-LORD-God-of-Israel,” and it appears in Isaiah, Jeremiah, and the Psalms. Other names similar to this are *Netsah* Yisrael, “The Strength of Israel” (1 Sam. 15:29); and *Abir* Yisrael, “The Mighty One of Israel” (Is. 1:24).

El. Another important root name for God in the Old Testament is El. By itself it refers to a god in the most general sense. It was widely used in ancient eastern cultures whose languages are similar to Hebrew and therefore may refer either to the true God or to false gods. The highest Canaanite god was El, whose son was Baal. In the Bible the word is often defined properly by a qualifier like Jehovah: “I, the LORD (Jehovah) your God (Elohim), am a jealous God (El)” (Deut. 5:9).

Abraham planted a tamarisk tree at Beersheba “and there called on the name of the LORD (Yahweh), the Everlasting God (*El Olam*) (Gen. 21:33). Jacob built an altar on a piece of land he purchased at Shechem and called it *“El Elohe Israel”* (“God, the God of Israel”), commemorating his wrestling with the angel at the place he called Peniel (“the face of God”), and receiving his new name Israel (*Yisrael,* “God strives”) (Gen. 32:28–30; 33:20). *El Shaddai* (God Almighty), signifying God as a source of blessing, is the name with which God appeared to Abraham, Isaac, and Jacob (Ex. 6:3).

Elohim. Elohim is the plural form of El, but it is usually translated in the singular. Some scholars have held that the plural represents an intensified form for the supreme God; others believe it describes the supreme God and His heavenly court of created beings. Still others hold that the plural form refers to the triune God of Genesis 1:1–3, who works through Word and Spirit in the creation of the world. In any event, Elohim conveys the idea that the one supreme being, who is the only true God, is in some sense plural.

Several important names of God identify Him as Branch, King, Wisdom, Shepherd, and Servant:

Branch of Righteousness. Jeremiah 23:5–6 names the coming messianic figure, the “Branch of righteousness,” who will descend from David and be raised up to reign as King to execute judgment and righteousness in the earth. Christians see in this linkage a prophecy about God the Son taking on human flesh to serve as righteous King.

King. This descendant of David will have several divine qualities. He will be a Branch of Righteousness, a King, and His name will be called "The Lord Our Righteousness" (*Jehovah-tsidkenu*).

Wisdom. In Proverbs 8:1–36 Wisdom, who always says and does what is righteous, works with God in the creation of the universe. Paul describes Christ in similar terms in Colossians 1:13–19; 2:1–3.

Shepherd. God is also described in prophecy as the Shepherd who will feed His flock, gather the lambs in His arms, carry them in His bosom, and gently lead those with young (Is. 40:11; Jer. 31:10; Ezek. 34:11–16). Jesus applied this name to Himself (Luke 15:4–7; John 10:11–16), making Himself equal to God; and Jesus Christ is so named by His followers (Heb. 13:20; 1 Pet. 5:4; Rev. 7:17).

Servant. The name of Servant also identifies the divine Messiah and His saving ministry on behalf of His people. God's Servant is described in terms that apply to Jesus. He is upheld and chosen by God; He delights in God; He receives God's Spirit. Like Wisdom in Proverbs 8, He is holy, just, and righteous. He will bring Jacob back to Him and will be a light to the nations since He is an offering for sin (Is. 42:1–4; 49:1–7; 53:1–12).

Word of God. The Word of God figures prominently in Scripture as another name of God. The Word is not as clearly a person in the Old Testament as in the New Testament where Jesus Christ is identified as the personal Word of God (John 1:1, 14). But it is evident from Psalm 33:4, 6, and 9 that the Word should be understood in a personal sense, for "the word of the Lord is right" indicates a personified Word. "By the Word of the LORD the heavens were made" (v. 6), echoes the creation in Genesis 1:3, 6. In the New Testament Jesus is seen to be both Word and Law personified.

Glory. God is described as Glory in Exodus 16:7; Psalm 104:31; and Isaiah 60:1. In the New Testament Jesus shares the glory of God (Matt. 25:31; 1 Cor. 2:8; Heb. 1:3).

When the new age arrives with the birth of Jesus Christ, the names of the three persons who comprise the Trinity are made more explicit. These names fulfill the deeper meanings of the Old Testament names for God.

In the New Testament God is known as Father (Matt. 5:16; 28:19) and Abba (Mark 14:36; Gal. 4:6). Jesus is known as Son (Matt. 11:27), Son of God (John 9:35), Son of man (Matt. 8:20), Messiah (John 1:41), Lord (Rom. 14:8), Word (John 1:1), Wisdom (1 Cor. 1:30), Bridegroom (Mark 2:19), Shepherd (John 10:11), Vine (John 15:1), Light (John 1:9), and "I am" (John 8:12, 58). The Holy Spirit is known as the Helper (John 14:16).

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Photo by Gustav Jeeninga

• The temple devoted to worship of the Roman Emperor Hadrian at Ephesus. This form of idolatry was condemned by the Lord God, who declared, "You shall have no other gods before Me" (Ex. 20:3).

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GOD, SONS OF (see SONS OF GOD).

GOD, UNKNOWN—a god to whom the people of Athens, Greece, had erected a monument some time before the apostle Paul's visit to the city. After arriving in Athens, Paul argued daily in the synagogue and marketplace on behalf of Jesus and the resurrection. When he was taken to the AREOPAGUS for further questioning by the curious Athenians, Paul saw that in addition to the monuments erected in honor of named gods, there was an altar dedicated “to the unknown god” (Acts 17:23). The Athenians apparently wanted to make sure they missed no gods in their worship.

Paul seized this opportunity to tell them about the God who made Himself known in Jesus Christ. The truth of the Acts story is substantiated by several secular writers of the time who reported that altars dedicated to unknown gods were common in and around Athens. Other sources indicate that the custom was also practiced elsewhere.

GOD-WHO-FORGIVES—a name for God that appears once in the NKJV, emphasizing the forgiving nature of God toward His wayward people (Ps. 99:8).

GODDESS (see GODS, PAGAN).

GODHEAD—an old English term that is a synonym for God, with an emphasis on that which makes the triune God essentially one (Rom. 1:20; Col. 2:9). The apostle Paul used the term to show the contrast between God’s sinless nature and the corrupt character of human beings and their tendencies toward idolatry.

In Romans 1:20 Paul used the term Godhead to describe what mankind ought to see in nature as a result of God’s creative handiwork—“His eternal power and Godhead,” or “Deity.” This entire passage in Romans describes how the human mind fails to understand the exalted Godhead because of its sinful rebellion and distortion of truth.

In the Colossians passage Paul declared that in Christ “dwells all the fullness of the Godhead bodily” (Col. 2:9), in contrast to the “tradition of men” (Col. 2:8). In the Son of God who took on human form, the essential quality and character of God are wholly present. This was Paul’s way of emphasizing that Jesus is not a mere “divine man” like the heroes of the Greco-Roman world, but truly God—the Godhead or God Himself in human form.

GODLINESS—piety or reverence toward God (1 Tim. 2:2). Godliness means more than religious profession and godly conduct; it also means the reality and power of a vital union with God.

GODS, PAGAN—the false gods and idols worshiped by people during Bible times—especially the false gods of Egypt, Mesopotamia (Assyria and Babylon), Canaan, Greece, and Rome.

Religion has always played an important part in civilization; in the ancient world it was a powerful force. The pagan civilizations of Bible times worshiped many gods. They had male and female deities, high and low gods, assemblies of gods, priests and priestesses, and temples and sacrifices. All the forces of nature that could not be controlled or understood were considered supernatural powers to be worshiped and feared.

Our knowledge of the pagan gods of the ancient world comes from the religious literature, idols, and other objects discovered by archaeologists. We have also learned from the meanings of names found in the literature from this period. People in Bible times were often named with sentences and phrases; sometimes they used the name of their favorite god in the compound name. Thus, names very often reflected popular religion. Most of the people of the ancient world were polytheistic; they worshiped more than one god.

The people worshiped these gods in the form of representative idols. This practice is called idolatry. The nation of Israel, however, was forbidden to make graven images of the one true and living God whom they worshiped (Ex. 20:3–6; Deut. 5:7–10). The pagan nations made statues or images to represent the powers they worshiped. Most of these idols were in the form of animals or human beings. But sometimes the idols represented celestial powers, like the sun, moon, and stars; forces of nature, like the sea and the rain; or life forces, like death and truth.

Belief in false gods was characterized by superstition and magic. The people believed that what happened to their gods would also happen to them. Puzzled by the workings of nature, they assigned the causes of various natural happenings to their gods. Rain was absolutely essential to life in agricultural societies. If it rained, they believed this was caused by a rain god. If it did not rain, they thought this was because that god had not sent the rain. They prayed and sacrificed to the god to send it.

In time an elaborate system of beliefs in such natural forces was developed into mythology. Each civilization and culture had its own mythological structure, but the structures were often quite similar. The names of the gods may have been different, but their functions and actions were often the same. The most prominent myth to cross cultural lines was that of the fertility cycle. Many pagan cultures believed that the god of fertility died each year during the winter but was reborn each year in the spring. The details differed among cultures, but the main idea was the same.

According to the Old Testament, God is a jealous God who permits no rivals: “You shall have no other gods before Me” (Ex. 20:3; Deut. 5:7). God’s will is all-powerful, and people must submit to it. He reveals Himself when He pleases and to whom He pleases, demanding that we obey His revelation. Nevertheless, the Hebrew people sometimes gave in to temptation and worshiped pagan gods from the surrounding cultures.

The many pagan gods that served as a temptation to the Hebrew people may be conveniently grouped into four distinct types: the false gods of (1) Mesopotamia (Assyria and Babylon), (2) Egypt, (3) Canaan, and (4) Greece and Rome.

The Pagan Gods of Mesopotamia. The biblical references to pagan gods begin with the statement that Terah, Abraham, and Nahor, when they dwelt on the other side of the River (that is, the Euphrates in Mesopotamia), “served other gods” (Josh. 24:2). Ancient Mesopotamia covered the region that is roughly equivalent geographically to present-day Syria, Iraq, and Iran.

The prominent gods in Mesopotamia were those over heaven, air, and earth, personified by Anu, Enlil, and Enki (Ea). Another group was made up of those that controlled the heavenly bodies: the sun, the moon, and the planet Venus (the “morning star”). In fact, Ur, the city from which Abraham came, was the center for worship of the moon god SIN. As Mesopotamian religion developed, each god had his or her own star, and the worship of the stars became popular with the development of ASTROLOGY. Many of the astrological texts and charts of the ancient Babylonians read like modern horoscopes.

The worship of the sun, moon, and stars eventually spread across the entire ancient world. The Egyptians, Canaanites, and Phoenicians all incorporated features of this form of worship. Place names in pre-Israelite Canaan reflect the practice. Beth Shemesh (Josh. 15:10) means house of the sun [god]. Jericho (Num. 22:1) probably means moon city. Joshua's miracle of the sun and the moon standing still takes on greater significance in light of this fact. It was a demonstration of the sovereign power of the Lord God of Israel over the pagan gods identified as the sun and the moon, worshiped in pagan cities (Josh. 10:12–13).

Another god of ancient Mesopotamia was Adad, who represented the storm—either the beneficial rains for the crops or the destructive storms with hurricanes. Identical with Adad, or Hadad, was Rimmon or Ramman, the Assyrian god of rain and storm, thunder and lightning. The two names, Hadad and Rimmon, were combined in one name, Hadad Rimmon, in one Old Testament reference (Zech. 12:11). In the Old Testament Rimmon was an Aramean (Syrian) god who had a temple at Damascus. Naaman and his royal master worshiped this pagan god (2 Kin. 5:18).

The ancient Babylonian and Assyrian goddess Ishtar symbolized Mother Earth in the natural cycles of fertility on earth. Ishtar was the daughter of Sin, the moon god. She was the goddess of love, so the practice of ritual prostitution became widespread in the fertility cult dedicated to her name. Temples to Ishtar had many priestesses, or sacred prostitutes, who symbolically acted out the fertility rites of the cycle of nature. Ishtar has been identified with the Phoenician Astarte, the Semitic Ashtoreth, and the Sumerian Inanna. Strong similarities also exist between Ishtar and the Egyptian Isis, the Greek Aphrodite, and the Roman Venus.

Associated with Ishtar was the young god Tammuz (Ezek. 8:14), considered both divine and mortal. In Babylonian mythology Tammuz died annually and was reborn year after year, representing the yearly cycle of the seasons and the crops. This pagan belief later was identified with the pagan gods Baal and Anat in Canaan.

Another kind of god in both Babylonia and Assyria was a national god connected with politics. In Assyria it was Ashur, and in Babylonia it was Marduk, who became prominent at the time of HAMMURAPI (1792–

1750 B.C.). The ancient ideas about the ordering and governing of the universe were taken over by these two gods. Marduk, for example, achieved his prominence by victory over Tiamat, goddess of the ocean. This cosmic conflict, described also in ancient Sumerian and Canaanite myths, was believed to have established order.

In contrast, the Bible makes it clear that the forces of nature are not pagan gods that war with one another annually to bring about an established order of the universe. They are part of the Lord’s creation (Genesis 1).

The Babylonian god Bel (Is. 46:1; Jer. 50:2; 51:44) is the same as Marduk, the chief Babylonian god. The Babylonian god Merodach (Jer. 50:2), an alternate spelling of Marduk, was the god of war and the patron deity of the city of Babylon.

Nebo (Is. 46:1) was the Babylonian god of education, literature, writing, wisdom, the arts, and sciences. The special seat of his worship was at Borsippa, near Babylon. The Akkadian form of his name is Nabu.

Nisroch (2 Kin. 19:37; Is. 37:38) was an Assyrian god with a temple in Nineveh. The idol representing this pagan god had a human form with an eagle’s head.

Sikkuth (Amos 5:26; Sakkuth, NRSV) was a name given by the Babylonians to the planet Saturn.

Succoth Benoth (2 Kin. 17:30) was a Babylonian goddess, identified by some scholars with Zarpanitum, the mistress of Marduk. Other scholars believe this god is a designation of Marduk himself as Sakkut Binuti, the supreme judge of the world.

When SHALMANESER, king of Assyria, deported the inhabitants of Samaria to farflung regions of his empire, he also imported into Samaria settlers from afar to colonize it. These people brought their religions and their pagan gods with them. Among the gods were: Adram-melech (2 Kin. 17:31), an idol of the Sepharvites worshiped by child sacrifice; Anammelech (2 Kin. 17:31), another god revered by the Sepharvites; Ashima (2 Kin. 17:30), an idol worshiped by the people of Hamath; Nergal (2 Kin. 17:30), the war god of the men of Cuth; Nibhaz (2 Kin. 17:31), an idol of the Avvites; and Tartak (2 Kin. 17:31), an idol also worshiped by the Avvites.

The Pagan Gods of Egypt. The gods of Egypt were a constant threat to the Israelites, both during their years in bondage and afterwards. Their deliverance from Egypt was described by the Bible as a great spiritual victory, with the sovereign Lord of Israel defeating the gods of the Egyptians (Ex. 18:11; 2 Sam. 7:23).

Egyptian religion reflected the same pagan ideas that were popular in the ancient world, but with different figures. Horus was the god of Egypt's western delta; he was a human figure with a falcon's head. Hathor, the corresponding goddess, had a cow's body and a woman's head. The god Set had a man's body and an animal's head. Anubis had a man's body and the head of an ibis. Besides gods that were composite with animal forms and human forms, some Egyptian gods were portrayed as completely human. For instance, Min symbolized fertility. The name of Amun, the famous god of Thebes, was often combined with that of Ra (see below).

In ancient Egyptian religion Osiris was the god of the lower world and judge of the dead. He was the brother and husband of Isis and father (or brother) of Horus. Osiris was killed by Set, who was jealous of his power, Isis, the ancient Egyptian goddess of fertility, persuaded the gods to bring back Osiris, her dead husband. The myth is therefore an ancient vegetation cycle.

Egypt also had cosmic deities. The Egyptians envisioned the earth as in the shape of a dish with their fertile region (Egypt) in the center. The Nile River flowed from under the earth, bringing fertility to the land. These elements of nature were personified as gods. Geb, earth, was portrayed as a god lying down. Nut, heaven, was a goddess who arched her body across from mountain to mountain. Shu, the air, stood erect, holding up the sky.

The Egyptians also worshiped the sun, moon, and stars. Ra (also Re), the sun god, was the supreme deity of the ancient Egyptians. He was represented as a man with the head of a hawk or a falcon, crowned with a solar disk and the figure of the sacred asp or cobra. Ra appears in the Old Testament in the name of Joseph's father-in-law, Poti-Pherah (Gen. 41:45, 50; 46:20), priest of On, a city called Heliopolis ("city of the sun") by the Greeks—the principal seat of the worship of the sun. When Ra is absent, Thoth, the moon, is prominent. But the moon is definitely inferior to the sun.

The Egyptians had many other pagan gods. Notable among them was Maat, representing the abstract idea of truth, and Bes, a grotesque god who watched over childbirth. The worship of all the gods also involved magic and superstition. The purpose of these gods apparently was to explain the cycle and forces of life and to ensure stability and fertility.

The great PLAGUES OF EGYPT before the EXODUS (Ex. 7:14—12:30) struck at the heart of Egypt's religion. Their fertile land was struck with plagues; their sacred river was turned to blood; their glorious sun was darkened; and even the son of the "divine" pharaoh was killed. The wonders that God brought against Egypt clearly demonstrated that their gods were powerless before the true and living God of Israel.

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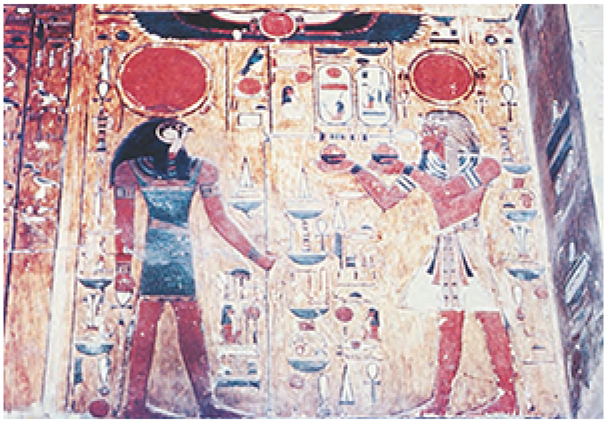
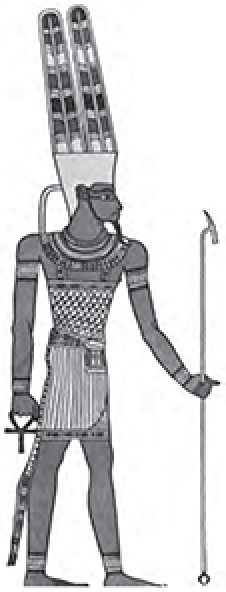


Photo by Howard Vos

- Tomb painting that shows Pharaoh Seti I of Egypt making an offering to the sun god Ra, supreme god in the Egyptian religious system.

Photo by Gustav Jeeninga

• A sitting Ibis, representing the Egyptian god Thoth, who was the scribe, or secretary, of the pagan gods of Egypt.



• Amun, one of the principal gods of the Egyptians, may have been one of the false gods worshiped by the Israelites—a practice condemned by the prophet Jeremiah (Jer. 46:25, 26).

The Pagan Gods of Canaan. The pagan peoples who inhabited the land of Canaan before the Israelites arrived also worshiped many gods and goddesses. The Canaanite literature discovered at RAS SHAMRA (on the site of the ancient city of Ugarit) on the Syrian coast provides abundant information about several gods mentioned in the Bible.

The Canaanite god most often referred to is Baal, which means "lord" or "master." The word could be used as a title for any person who owned something, or any god considered to be a lord or master. But the word *Baal* soon became identified with various regional gods that were thought to provide fertility for crops and livestock. As a god who symbolized the productive forces of nature, Baal was worshiped with much sensuality (Num. 22:41; Judg. 2:13; 1 Kin. 16:31–32).

Baal appeared in many forms and under many different names. The Bible often makes reference to the Baalim (the plural of Baal, KJV) or to the Baals (NKJV; Judg. 2:11; 1 Kin. 18:18; Jer. 2:23).

The word Baal was often used in forming names, such as Baal of Peor (Deut. 4:3; Baal-peor, KJV). Peor was the name of a mountain in Moab. Baal of Peor was an idol of Moab (probably to be identified with Chemosh) that Israel was enticed to worship with immoral practices. In several passages the idol is simply called Peor (Num. 25:18; Josh. 22:17).

Baal-Berith, which means "lord of the covenant," is a name under which Baal was worshiped in the time of the judges at Shechem, where he had a temple. In Judges 9:46 he is called simply the god Berith (El-Berith, NIV).

Baal-Zebub, which means "lord of the fly," was "the god of Ekron" (2 Kin. 1:2–3, 6, 16)—the name under which Baal was worshiped at the Philistine city of Ekron. The name is probably a deliberate and scornful scribal corruption of Baal-Zebul, "lord prince," another name for the Canaanite god Baal (see below). In the New Testament, reference is made to Beelzebub, a heathen god considered the chief evil spirit by the Jewish people (Matt. 10:25; 12:27; Luke 11:18–19). The Pharisees called him "the ruler of the demons" (Matt. 12:24; Mark 3:22; Luke 11:15), and Jesus identified him with Satan.

This word Baal was also used in personal names, but when the worship of Baal became a problem in Israel, Baal was replaced by Bosheth, which means "shame" (probably because it was shameful to have the name of a pagan god as part of one's name and because Baal was a shameful god; Jer. 11:13). For instance, Merib-Baal (1 Chr. 8:34; 9:40), the name of the son of Jonathan, became Mephibosheth (2 Sam. 9:6–13), and Esh-Baal (1 Chr. 9:39) became Ishbosheth (2 Sam. 2:8).

The Canaanite god Baal was known as Baal Zebul ("lord prince") and Aliyan Baal ("strong lord"), as well as by a number of other titles. Baal was considered the god who brought rain and fertility (especially good harvests and animal reproduction). In a number of passages in Canaanite literature he is identified as Hadad, another god believed to bring the rains, storms, and fertility. Hadad is the god Adad of Assyria.

Archaeologists have discovered rock carvings of Baal holding a club in his right hand and a lightning flash with a spearhead in his left. These identify him as the god of rain and storm. Baal is also known as the "rider of the clouds," a term showing his power over the heavens. Psalm 68:4, "Extol Him who rides on the clouds," gives this title to the

God of Israel—a declaration that the Lord, and not the false god Baal, is ruler over the heavens.

Baal and related deities are also portrayed as a mating bull, symbolizing fertility. It is no surprise that while Moses was on Mount Sinai, receiving the Ten Commandments from the Lord, the disobedient Israelites fashioned a golden calf to worship (Ex. 32). Jeroboam I, king of Israel, acted in accordance with this pagan idea by making two calves of gold, setting up one at Bethel and the other at Dan (1 Kin. 12:26–30).

During the history of the Israelites, a rivalry developed between Baalism and the true worship of the Lord (Jer. 23:27). Perhaps the best example of this rivalry was the conflict between Elijah and the prophets of Baal on Mount Carmel (1 Kings 18). Elijah's challenge to them to bring down fire from heaven was appropriate, because the Canaanites believed that Baal could shoot lightning flashes from the sky. Elijah's mocking of Baal struck at the heart of their claims; he knew that Baal was powerless, that the prophets of Baal had misled the people, and that only the Lord God of Israel was alive and able to answer. In the struggle to the death between true religion and false religion, Elijah knew that Baalism and its prophets had to be destroyed.

In Canaanite mythological texts Baal is sometimes called the son of Dagon. Dagon (Judg. 16:23; 1 Sam. 5:2–7; 1 Chr. 10:10) was the chief god of the ancient Philistines, a grain and fertility god whose most famous temples were at Gaza and Ashdod. Dagon continued to be worshiped by the Canaanites up to the time of Christ. In the APOCRYPHA mention is made of a temple of Dagon at Azotus in 147 B.C. (1 Macc. 10:83–84). Azotus was a later name for Ashdod, one of the five chief Philistine cities.

Like the myths of so many pagan religions, Canaanite stories claim that Baal came to prominence by defeating other gods. One of Baal's enemies was the sea monster known as Lotan. The Old Testament references to Leviathan (Job 3:8; 41:1; Ps. 104:26; Is. 27:1) correspond to this word. But in the Bible Leviathan is simply a powerful creature in the sea that people cannot control, and not like Lotan—a pagan god in the form of a twisting serpent.

Baal's mistress or lover was Anat (or Anath), the goddess of war, love, and fertility. She was the virgin goddess who conceives and was also the victor over Baal's enemies. With the help of Shapash, the sun god, Anat rescued Baal from Mot (the god of death). Her victories in battle were vicious; she is described as up to her hips in gore with heads and hands from the enemies stacked high. Thus, Anat was the driving force in the annual fertility cycle of Baal.

Anat is sometimes identified with the "queen of heaven," to whom the Jews offered incense in Jeremiah's day (Jer. 7:18; 44:17–19, 25). But some scholars identify the "queen of heaven" with the Assyro-Babylonian goddess Ishtar. Anat was the patroness of sex and passion; lewd figurines of this nude goddess have been discovered at various archaeological sites in Palestine.

The goddess Asherah (1 Kin. 15:13; 2 Chr. 15:16; Asherahs, Judg. 3:7) was portrayed as the wife of El (or sometimes Baal) in Canaanite mythology. Asherah was a favorite deity of women. Some of the wives of David and Solomon worshiped her (1 Kin. 15:13), as Ahab's wife, Jezebel, also probably did (1 Kin. 16:31–33). King Asa suppressed the worship of Asherah (1 Kin. 15:13), and King Josiah destroyed "the articles that were made for Baal, for Asherah, and for all the host of heaven" (2 Kin. 23:4). Recently discovered inscriptions at Kuntillet Ajrud and Khirbet el-Kom seem to indicate that the goddess Asherah was sometimes worshiped as if she were the wife of the Lord Himself—a pagan abomination of the worst possible sort.

The word *asherah* also refers to a wooden pole, or cult pillar, that stood at Canaanite places of worship—perhaps the trunk of a tree with the branches chopped off—and associated with the worship of the goddess Asherah.

Other pagan gods in addition to Baal and his companions were worshiped by the Canaanites. Molech was the national deity of the Ammonites (Lev. 18:21; Jer. 32:35), whose worship was accompanied by the burning of children offered as a sacrifice by their own parents. The god *Molech* also appears in the Old Testament as *Milcom* (2 Kin. 23:13; Zeph. 1:5; Malcham, KJV) and in the New Testament as *Moloch* (Acts 7:43).

Chemosh (Judg. 11:24; 2 King. 23:13) was the national god of the Moabites. This deity was apparently compounded with *Athtar,* the Venus star, and so is thought to be a pagan god associated with the heavenly bodies. Chemosh has been identified with Baal of Peor, Baal-

Zebub, Mars, and Saturn, as the star of ill-omen. Dibon (Num. 21:30), a town in Moab north of the River Arnon, was the chief seat of its worship.

Like Molech, Chemosh was worshiped by the sacrifice of children as burnt offerings, but scholars believe it is incorrect to identify Chemosh directly with Molech. Solomon sanctified Chemosh as a part of his tolerance of pagan gods (1 Kin. 11:7), but Josiah abolished its worship (2 Kin. 23:13). Human sacrifice was made to Chemosh, according to 2 Kings 3:27, which reports that Mesha, king of Moab, offered his oldest son as a burnt offering on the wall of Kir Hareseth, the ancient capital of Moab.

Ashtoreth (1 Kin 11:5, 33; 2 Kin. 23:13) was the ancient Syrian and Phoenician goddess of the moon, sexuality, sensual love, and fertility. In the Old Testament Ashtoreth is often associated with the worship of Baal. The KJV word *Ashtaroth* is the plural form of Ashtoreth; the NKJV has *Ashtoreths* (Judg. 2:13; 1 Sam. 12:10; also see Ishtar above).

Remphan (Acts 7:43; Rephan, NRSV, NIV, REB; Rompha, NASB) was an idol worshiped by Israel in the wilderness. This may be the same pagan god as *Chiun* (Amos 5:26; Kiyyun, NASB; Kaiwan your star-god, NRSV), or Saturn.

Nehushtan, literally “bronze serpent-idol,” was the contemptuous name given by King Hezekiah to the bronze serpent made by Moses in the wilderness (Num. 21:8–9), when people began to worship it (2 Kin. 18:4).

Gad (Is. 65:11; Fortune, NRSV, NIV, NASB; Fate, REB) was a heathen deity worshiped along with *Meni* (Is. 65:11; Destiny, NRSV, NIV, NASB; Fortune, REB). Scholars are uncertain about the exact identity of these pagan gods.

Photo: Levant Photo Service

- Excavations at the city of Dan, where King Jeroboam I of Israel set up a golden calf for pagan worship about 950 B.C.

- Bronze likeness of Baal, pagan god of war and fertility among the ancient Canaanites and Phoenicians.

The Pagan Gods of Greece and Rome. Only a few of the ancient Greek and Roman gods are mentioned in the New Testament.

Zeus (Acts 14:12–13; 19:35; Jupiter, KJV) was the supreme god of the ancient Greeks. According to Greek mythology, Zeus was the ruler of heaven and father of other gods and mortal heroes. He was identified by the Romans as *Jupiter*.

Hermes (Acts 14:12; Mercurius, KJV; Mercury, NEB) was the Greek god of commerce, science, invention, and cunning. He also served as messenger and herald for the other gods. Hermes was identified by the Romans with *Mercury,* who was generally pictured with winged shoes and hat, carrying a winged staff. He was the protector of roads and boundaries and he guided departed souls to Hades.

When the apostle Paul and Barnabas were in Lystra, the people of that city declared, “The gods have come down to us in the likeness of men!” They called Barnabas *Zeus* and Paul *Hermes,* because he was the chief speaker (Acts 14:11–12).

Diana (Acts 19:24, 27–28, 34–35), in Roman mythology, was the goddess of the moon, hunting, wild animals, and virginity. Diana is the same as the Greek goddess *Artemis* (NRSV, NIV, NASB), virgin goddess of the hunt and the moon. When Paul preached in Ephesus, the Ephesians were in an uproar because the gospel threatened to destroy the profit of the artisans who crafted silver shrines of Diana.

The Twin Brothers (Acts 28:11; Castor and Pollux, KJV, NIV, REB) is a translation of a Greek word which means “boys of Zeus.” In Greek mythology, Castor and Pollux were the twin sons of Zeus. After Castor and Pollux died, they were transformed by Zeus into the constellation Gemini (“Twins”). They were regarded as the special protectors of distressed sailors. The Alexandrian ship in which Paul sailed from Malta to Puteoli had a carving of the Twin Brothers as its figurehead.

In both the Old Testament and the New Testament the people of God were surrounded by pagan gods. The apostle Paul declared to the philosophers of Athens, “I perceive that in all things you are very religious” (Acts 17:22). In the city of Athens, idols of pagan gods stood on every street corner. The Athenians, perhaps fearing that they had slighted some deity, had even erected an altar “to the unknown god” (Acts 17:23).

“The One whom you worship without knowing,” said Paul, “Him I proclaim to you: God, who made the world and everything in it, since He is Lord of heaven and earth, does not dwell in temples made with hands” (Acts 17:23–24).

Only the sovereign Lord God has the power to rule the world; only the Lord Jesus Christ has the power to rise from the dead as the conqueror, establishing once and for all our everlasting life with Him.

Photo by Howard Vos

- A bust of Zeus in the Ephesus Museum. Zeus was the chief god of the ancient Greeks.

- Life-sized figures such as these were carved on the base of each of the 36 massive columns in the pagan temple of Diana in Ephesus.

Pagan Gods Mentioned in the Bible

Name of God in NKJV: Adrammelech
Description: A Babylonian god worshiped by the Sepharvites
Biblical Reference: 2 Kin. 17:31

Name of God in NKJV: Anammelech
Description: A Babylonian god worshiped by the Sepharvites
Biblical Reference: 2 Kin. 17:31

Name of God in NKJV: Asherah
Description: The wife of El in Canaanite mythology
Biblical Reference: 1 Kin. 18:19
Name Used in Other Translations: prophets of the groves (KJV)

Name of God in NKJV: Ashima
Description: A Hittite god worshiped by the people of Hamath
Biblical Reference: 2 Kin. 17:30

Name of God in NKJV: Ashtoreths
Description: The plural form of Ashtoreth
Biblical Reference: Judg. 10:6

Name Used in Other Translations: Ashtaroth (KJV, REB, NASB); Astartes (NRSV)

Name of God in NKJV: Ashtoreth
Description: The Syrian and Phoenician goddess of the moon, sexual love, and fertility
Biblical Reference: 2 Kin. 23:13

Name of God in NKJV: Baal
Description: The chief male deity of the Phoenicians and Canaanites
Biblical Reference: Num. 22:41

Name of God in NKJV: Baal-Berith
Description: A name under which Baal was worshiped in the time of the judges
Biblical Reference: Judg. 9:4

Name of God in NKJV: Baal of Peor
Description: An idol of Moab, probably the same as Chemosh
Biblical Reference: Ps. 106:28
Name Used in Other Translations: Baal-peor (KJV)

Name of God in NKJV: Baals
Description: The plural form of Baal
Biblical Reference: Judg. 8:33
Name Used in Other Translations: Baalim (KJV)

Name of God in NKJV: Baal-Zebub
Description: A name under which Baal was worshiped at the Philistine city of Ekron
Biblical Reference: 2 Kin. 1:2–3

Name of God in NKJV: Beelzebub
Description: A heathen god considered by the Jews to be the supreme evil spirit
Biblical Reference: Mark 3:22

Name of God in NKJV: Bel
Description: A god identified with Marduk, chief Babylonian god
Biblical Reference: Is. 46:1

Name of God in NKJV: Chemosh
Description: The national god of the Moabites
Biblical Reference: Jer. 48:7, 13
Name Used in Other Translations: Kemosh (REB)

Name of God in NKJV: Chiun
Description: A star-god, identified with Saturn
Biblical Reference: Amos 5:26
Name Used in Other Translations: Kiyyun (NASB), Kaiwan (NRSV)

Name of God in NKJV: Dagon

Description: The chief god of the Philistines
Biblical Reference: 1 Sam. 5:2–7

Name of God in NKJV: Diana
Description: In Roman mythology, the goddess of the moon, hunting, wild animals, and virginity
Biblical Reference: Acts 19:24, 27–28
Name Used in Other Translations: Artemis (NRSV, NIV, NASB)

Name of God in NKJV: Gad
Description: A pagan god worshiped by the Israelites along with Meni
Biblical Reference: Is. 65:11
Name Used in Other Translations: Fortune (NRSV, NIV, NASB)

Name of God in NKJV: Golden calf
Description: An idol made by the Israelites in the wilderness
Biblical Reference: Exodus 32

Name of God in NKJV: Hermes
Description: The Greek god of commerce, science, invention, cunning, eloquence, and theft
Biblical Reference: Acts 14:12
Name Used in Other Translations: Mercurius (KJV), Hermes (REB)

Name of God in NKJV: Mammon
Description: The Aramaic word for riches, personified by Jesus as a false god
Biblical Reference: Luke 16:13
Name Used in Other Translations: Money (NIV)

Name of God in NKJV: Meni
Description: A heathen deity worshiped by the Israelites along with Gad
Biblical Reference: Is. 65:11
Name Used in Other Translations: Destiny (NRSV, NIV, NASB); Fate (REB)

Name of God in NKJV: Merodach
Description: The Babylonian god of war and the patron deity of the city of Babylon
Biblical Reference: Jer. 50:2
Name Used in Other Translations: Marduk (NIV, REB, NASB)

Name of God in NKJV: Milcom
Description: Another name for Molech
Biblical Reference: Zeph. 1:5
Name Used in Other Translations: Malcham (KJV)

Name of God in NKJV: Molech
Description: National god of the Ammonites whose worship involved child sacrifice
Biblical Reference: Lev. 18:21

Name of God in NKJV: Moloch
Description: A Greek spelling of Molech
Biblical Reference: Acts 7:43
Name Used in Other Translations: Molech (NIV)

Name of God in NKJV: Nebo
Description: The Babylonian god of literature, wisdom, and the arts
Biblical Reference: Is. 46:1

Name of God in NKJV: Nehushtan
Description: The name given to Moses' bronze serpent when people began to worship it
Biblical Reference: 2 Kin. 18:4

Name of God in NKJV: Nergal
Description: The war god of the men of Cuth, in Media-Persia
Biblical Reference: 2 Kin. 17:30

Name of God in NKJV: Nibhaz
Description: An idol worshiped by the Avvites
Biblical Reference: 2 Kin. 17:31

Name of God in NKJV: Nisroch
Description: An Assyrian god with a temple in Nineveh
Biblical Reference: Is. 37:38

Name of God in NKJV: Remphan
Description: An idol worshiped by Israel in the wilderness, perhaps the same as Chiun
Biblical Reference: Acts 7:43
Name Used in Other Translations: Rephan (NRSV, NIV, REB) Rompha (NASB)

Name of God in NKJV: Rimmon
Description: The Assyrian god of rain, lightning, and thunder
Biblical Reference: 2 Kin. 5:18

Name of God in NKJV: Sikkuth
Description: A name given by the Babylonians to the planet Saturn
Biblical Reference: Amos 5:26
Name Used in Other Translations: Sakkuth (NRSV)

Name of God in NKJV: Succoth Benoth
Description: A Babylonian goddess, the mistress of Marduk
Biblical Reference: 2 Kin. 17:30

Name of God in NKJV: Tammuz
Description: A Babylonian fertility god
Biblical Reference: Ezek. 8:14

Name of God in NKJV: Tartak
Description: An idol worshiped by the Avvites
Biblical Reference: 2 Kin. 17:31

Name of God in NKJV: Twin Brothers
Description: In Greek mythology, the twin sons of Zeus
Biblical Reference: Acts 28:11
Name Used in Other Translations: Castor and Pollux (KJV, NIV, REB)

Name of God in NKJV: Zeus
Description: The supreme god of the ancient Greeks
Biblical Reference: Acts 14:12–13
Name Used in Other Translations: Jupiter (KJV); Zeus (REB)

◆

GOG [gog]—the name of two men in the Bible:

1. A descendant of Joel, of the tribe of Reuben (1 Chr. 5:4).
2. The leader of a confederacy of armies that attacked the land of Israel. Described as "the prince of Rosh, Meshech, and Tubal," Gog is also depicted as being "of the land of Magog" (Ezek. 38:2–3), a "place out of the far north" of Israel. Ezekiel prophetically describes Gog and his allies striking at Israel with a fierce and sudden invasion (Ezekiel 38–39). According to Ezekiel's prophecy, Gog will be crushed on the mountains of Israel in a slaughter so great it will take seven months to bury the dead (Ezek. 39:12).

   In the Book of Revelation, Gog and Magog reappear as symbols of the nations of the world that will march against God's people in the end times (Rev. 20:7–8).

GOIIM [GOY yim] (*nations*)—the name of two groups in the Old Testament:

1. A people who were part of an attack against the cities of the plain (Gen. 14:1, 9).
2. One of the tribal groups conquered by Joshua (Josh. 12:23, NRSV; Goyim, NIV).

GOLAN **[GOE lan]**—a city of Bashan in the territory of the half-tribe of Manasseh east of the Jordan River (see Map 3, C–2). Golan was assigned to the Gershonite Levites and was one of three cities of refuge east of the Jordan River. It is probably the site of modern Sahem el-Jaulan, about 27 kilometers (17 miles) east of the Sea of Galilee (1 Chr. 6:71). The area northeast of the Sea of Galilee is sometimes called the Golan Heights.

GOLD (see MINERALS OF THE BIBLE).

GOLD, PIECE OF (see MONEY OF THE BIBLE).

GOLDEN CALF—an idolatrous image of a young bull, probably made of wood and overlaid with gold, which the Israelites worshiped in the wilderness while Moses was on Mount Sinai receiving the Ten Commandments (Ex. 32). Another instance of this form of idolatry occurred years later in the history of God's people when King Jeroboam I of Israel set up golden calves at Bethel and Dan (1 Kin. 12:26–33). Also see GODS, PAGAN.

Photo by Howard Vos

• Scholars point out the similarities between the golden calf worshiped by the Israelites (Ex. 32:1–24) and an Egyptian religious custom. Their god Hapi was represented by the figure of a bull.

GOLDSMITH (see OCCUPATIONS AND TRADES).

GOLGOTHA [GOL gah thuh] (*place of a skull*)—the place where Jesus was crucified, a hill just outside the walls of Jerusalem (Mark 15:22).

GOLIATH [goe LIE ahth]—a Philistine giant whom David felled with a stone from his sling (1 Sam. 17:4–51). Goliath, who lived in the Philistine city of GATH, was probably a descendant of a tribe of giants known as the Anakim, or descendants of Anak (Num. 13:33). These giants probably served in a capacity similar to that of a foreign mercenary or soldier of fortune.

Based on the figures in the Bible (1 Sam. 17:4), Goliath was over nine feet tall. The magnificence of Goliath's armor and weapons—his bronze coat of mail, bronze greaves, bronze javelin, spear with an iron spearhead, and huge sword—must have made him appear invincible.

For forty days this enormous man challenged Saul's army to find one man willing to engage in hand-to-hand combat. The winner of that one battle would determine the outcome of the war. The young David, chosen by God as Israel's next king, accepted the challenge, felling Goliath with a single stone to the forehead from his sling. When David beheaded the fallen giant, the Philistines fled in panic.

Photo by Willem A. VanGemeren

• The gorge of the Ayyun River, one of the many tributaries of the Jordan River.

GOMER [GOAM ur]—the name of a man, a people, and a woman:

1. The oldest son of Japheth (Gen. 10:2–3).
2. The people descended from Gomer, son of Japheth. Apparently they lived to the far north, beyond the Black Sea (Ezek. 38:6). They were probably the Cimmerians of classical history.
3. A prostitute who became the wife of the prophet HOSEA (Hos. 1:1–11). When Gomer left Hosea and became the slave of one of her lovers, Hosea bought her back at God's command for the price of a

slave. Gomer's unfaithfulness and Hosea's forgiveness symbolized God's forgiving love for unfaithful Israel.

GOMORRAH [guh MOR ruh] (*submersion*)—one of the five "cities of the plain" located in the Valley of Siddim (Salt Sea or Dead Sea). The other cities were Sodom, Admah, Zeboiim, and Zoar (Gen. 14:2–3). Gomorrah is associated closely with its twin city, Sodom. Because these cities became the site of intolerable wickedness, they were destroyed by fire (Gen. 19:24, 28). The destruction of Sodom and Gomorrah is often referred to in the Bible as a clear example of divine judgment against the vilest of sinners (Is. 13:19; Jer. 49:18; Amos 4:11; Matt. 10:15; 2 Pet. 2:6; Jude 7).

The exact location of the "cities of the plain" has been a subject of much debate. The current consensus, however, places them near Bab edh-Dhra, the entrance to the "tongue" (Lisan) of land that juts out into the Dead Sea on its eastern shore.

GONG (see MUSICAL INSTRUMENTS OF THE BIBLE).

GOOD—a word with two distinct meanings in the Bible:

1. As an adjective, "good" means "pleasant" (Prov. 15:23), "in full measure" (Gen. 30:20), "kind" and "gracious" (1 Sam. 25:15).
2. As a noun, "good" means primarily God Himself (Mark 10:18). The Bible also speaks of God's works, gifts, and commands as good.

GOODMAN—KJV word for the male head of a family or master of a household (Luke 12:39; master of the house, NKJV; owner of the house, NIV).

GOODNESS—the quality of being good; praiseworthy character; moral excellence. The Bible speaks often of the goodness of God (Ex. 33:19; Rom. 2:4). God's goodness consists of righteousness, holiness, justice, kindness, grace, mercy, and love. Goodness is also one of the fruits of the Spirit that should characterize Christian believers (Gal. 5:22). Christians are called to goodness, even as God the Father is perfect and good (Matt. 5:48).

GOOSE (see ANIMALS OF THE BIBLE).

GOPHERWOOD (see PLANTS OF THE BIBLE).

GOSHEN [GOE shun]—the name of two areas and one city in the Old Testament:

1. The northeastern territory of the NILE Delta in Egypt (see Map 2, A–1), known today as the area of the Wadi Tumilat. Jacob and his family were granted permission to settle in this fertile section during Joseph's rule as prime minister of Egypt (Gen. 46:28).

   During the time of the Exodus, Goshen was protected from the plagues of flies (Ex. 8:22) and hail (Ex. 9:26) that engulfed the rest of Egypt. The district was not large, containing perhaps 900 square miles, and it had two principal cities: Rameses and Pithom.
2. A district of southern Palestine between Gaza and Gibeon and the hill country and the Negeb (Josh. 10:41).
3. A town in the mountains of southwest Judah (Josh. 15:51).

GOSPEL—the joyous good news of salvation in Jesus Christ. The Greek word translated as "gospel" means "a reward for bringing good news" or simply "good news." In Isaiah 40:9, the prophet proclaimed the "good tidings" that God would rescue His people from captivity. In His famous sermon at the synagogue in Nazareth, Jesus quoted Isaiah 61:1 to characterize the spirit of His ministry: "The Spirit of the Lord is upon Me, because He has anointed Me to preach the gospel [good news] to the poor" (Luke 4:18).

The gospel is not a new plan of salvation; it is the fulfillment of God's plan of salvation that was begun in Israel, was completed in Jesus Christ, and is made known by the church.

The gospel is the saving work of God in His Son Jesus Christ and a call to faith in Him (Rom. 1:16–17). Jesus is more than a messenger of the gospel; He *is* the gospel. The good news of God was present in His life, teaching, and atoning death. Therefore, the gospel is both a historical event and a personal relationship.

Faith is more than intellectual agreement to a theoretical truth. Faith is trust placed in a living person, Jesus Christ. When the apostle Paul warned Christians of the dangers of following "another gospel" (2 Cor. 11:4), he was reminding them that any gospel different than the one he preached was no gospel at all.

In the second century, the word “gospel” came to be used for certain writings in which the “good news” or story of Jesus Christ was told. These writings were written in the first century, but they became known as “gospels” much later. Mark was the first to write such a story (Mark 1:1), and in so doing he invented a literary form that we call a “gospel.” The New Testament has four versions of the one gospel: the Gospels of Matthew, Mark, Luke, and John.

A gospel is more than a biography intended to provide information about a historical character. It is the presentation of the life of Jesus to show His saving significance for all people and to call them to faith in Him.

Also see GOSPELS.

GOSPELS—the four accounts at the beginning of the New Testament about the saving work of God in His Son Jesus Christ. The writers of the four gospels introduced a new literary category into literature. The gospels are not true biographies, because apart from certain events surrounding His birth (Matt. 1–2; Luke 1–2) and one from His youth (Luke 2:41–52), they record only the last two or three years of Jesus’ life.

Moreover, the material included is not written as an objective historical survey of Jesus’ ministry. The gospels present Jesus in such a way that the reader realizes that God acted uniquely in Him. The authors of the gospels wrote not only to communicate knowledge about Jesus as a person, but also to call us to commitment to Him as Lord.

The gospels produce four distinctive portraits of Jesus rather than exact photographic likenesses. Thus, there are four gospels (accounts) of the one gospel (the good news of salvation in Jesus Christ).

The Gospel in Four Editions. Why, though, are there four versions of the same story? Why not one account? This question is as old as the church itself. Around A.D. 150, Tatian compiled a life of Christ, called the Diatessaron, by harmonizing the four gospels. His contemporary, the heretic Marcion, attempted to resolve the problem by choosing one gospel, Luke, and discounting the others.

The church, however, resisted Tatian’s artificial life of Jesus and Marcion’s choice of one gospel to the exclusion of the other three. Prior to Tatian and Marcion, the church had accepted each of the four gospels as a faithful and complementary witness to Jesus Christ. The church adopted symbols for the gospels—Matthew a lion, Mark an ox, Luke a man, John an eagle (or variations thereof)—from the fourfold witness to God in Scripture (Ezek. 1:5; 10:14; Rev. 4:7). At an early date the church realized that the combined witness of the four gospels was required to declare the full significance of Christ.

The Synoptic Problem. If one sets the four gospels side by side, it becomes apparent that Matthew, Mark, and Luke have much in common. Each gospel arranges its material in a similar fashion, and each gospel casts the life of Jesus within the framework of a Galilean ministry that extended from Jesus' baptism to His death, with emphasis on His final days.

The similarity of the gospels also includes their content. The first three gospels recount many of the same incidents or teachings, and often in the same or related wording. A glance, for example, at the baptism of Jesus as related by Matthew (3:13–17), Mark (1:9–11), and Luke (3:21–22) will quickly demonstrate their agreement. Because of this similarity in arrangement, content, and wording, the first three gospels are called synoptic gospels (from the Greek *synopsis,* "a seeing together").

The Gospel of John presents a more independent account of Christ. John's relationship to the first three gospels can be considered only after a thorough discussion of Matthew, Mark, and Luke.

The synoptic problem arises from the attempt to explain the general similarity of Matthew, Mark, and Luke, while accounting for their individual differences. Two of the four gospel writers (Mark and Luke) were not eyewitnesses of the events they relate, and some question remains about the other two (see JOHN, GOSPEL OF; MATTHEW, GOSPEL OF). This means we cannot assume that the similarities and differences among the gospels come solely from their personal perspectives as interpreters of Jesus and His ministry. Other sources also probably contributed to the composition of the four gospels.

In the past 200 years, a great deal of scholarship has been devoted to recovering such possible sources, though it is doubtful whether the puzzle has been fully resolved. The theories advanced generally fit one of two categories. One possibility is that the synoptics depend on a prior source that is now lost, except as it is preserved in the synoptics themselves. A second possibility is that two of the synoptic gospels depend on the other gospel. Until about 1800, the church generally accepted the view, first advanced by Augustine, that Matthew wrote the first gospel, Mark abbreviated Matthew, and Luke used both to compose the third gospel.

Mark as a Source. Most scholars now agree that at least two, and perhaps as many as four, sources lie beneath the synoptic gospels. The first and most important of these is the Gospel of Mark—and not Matthew, as the church long assumed. Mark contains 666 verses (excluding 16:9–20, which many scholars consider later additions to the text). A total of 606 of these verses reappear in full or in part in Matthew's Gospel of 1,071 verses; 350 of Mark's verses reappear in Luke's Gospel of 1,151 verses. This means that more than one-half of Matthew and one-third of Luke are composed of material from Mark. Only thirty-one verses in Mark have no parallel in Matthew or Luke.

A number of observations show that Mark, and not Matthew or Luke, is the prior source. First, Matthew and Luke never agree in arrangement of material when compared against Mark. When either Matthew or Luke disagree in the sequence of events, the other follows Mark.

Second, certain details in Mark's gospel are either omitted or reworked in Matthew and Luke. The latter often refine Mark's awkward expressions; for example, compare Mark 4:1 with Matthew 13:1–2 and Luke 8:4. Inconsistencies in Mark are omitted by Matthew and Luke; for example, compare Mark 2:26 with Matthew 12:3 and Luke 6:3. Mark's frank assessments of the disciples (6:52; 9:32) are omitted by Matthew and Luke, apparently out of respect for their importance as apostles. Mark's references to Jesus' human emotions—for example, grief (14:34), exasperation (8:12), anger (10:14), amazement (6:6), and fatigue (4:38)—are softened by the other synoptics; and examples of Jesus' ability to perform certain actions (Mark 6:6) are deleted by them, too (Matt. 13:58; Luke 4:23).

On the other hand, Matthew and Luke on occasion heighten Jesus' accomplishments in comparison with Mark (Mark 1:32, 34; Matt. 8:16). If we assume that Matthew and Luke reworked Mark in these instances, it is possible to explain the differences; but it is practically impossible to do so if we assume otherwise.

Q Source. When the remaining material in Matthew and Luke is examined, the reader discovers that more than 200 verses appear in them, while they have no parallel in Mark. This material, which consists mainly of Jesus' teachings, can be grouped into four categories: (1) Jesus and John the Baptist, (2) Jesus and His disciples, (3) Jesus and His opponents, and (4) Jesus and the future. Scholars assume that this material must have come from a source known only to Matthew and Luke.

For purposes of identification, this source is assigned the name "Q" (from the German, *Quelle*, "source"). Since Q passages agree closely, sometimes to the point of exact wording, it is reasonable to assume that this source was written rather than oral. Q material occurs scattered throughout Matthew 5–7; 10–11; 18:10, 23; and 24:37; but it is centralized in two sections of Luke (6:20—7:35; 9:57—13:34). Luke, therefore, probably more nearly preserves the original sequence of Q.

The "Q" document, of course, is theoretical, since no copy of it is known to exist. It is likely, however, that a document preserving the sayings of Jesus and fitting the description of Q was known to the early church. The church father, Papias, writing about A.D. 130, records, "Matthew collected the oracles in the Hebrew language, and each interpreted them as best he could." It is unlikely that these "oracles" are our present Gospel of Matthew, though it may be that they served as a source for the Gospel of Matthew (and Luke?). The sayings of Jesus were highly esteemed in the early church, especially for the instruction of converts; and it is possible that the more than 200 verses that Matthew and Luke have in common depend on a sayings source compiled by Matthew and known to Papias as "oracles."

Special M and Special L. When Mark and Q are accounted for, there remain more than one-fifth of Matthew and one-third of Luke for which there is no parallel in other gospels. Where each writer obtained this information is uncertain, although much of Luke's special material probably came from sources associated with his Pauline journeys, particularly in Caesarea. At any rate, each writer appears to have used unique materials in writing his gospel. These sources are sometimes labeled Special M (Matthew) and Special L (Luke).

Form Criticism. Following World War I, a new approach to gospel research arose in Germany. Its goal was to get behind the written sources (Mark, Q, L, or M) and investigate the forms (hence, form criticism) in which the gospel was transmitted by word of mouth in the period between the death of Jesus (A.D. 30) and the appearance of the first Christian writings of Paul (A.D. 50).

This school of thought rests on several assumptions. One assumption is that the tradition that was handed down about Jesus tended to become grouped into a number of broad categories: miracle stories, parables, pronouncements (Mark 2:27; 3:35), sayings of various kinds (Matt. 6:19–34), and most importantly, accounts of the death of Jesus.

Another assumption of form criticism is that the early church remembered, shaped, and passed on those aspects of Jesus' teachings and ministry that were relevant to its circumstances. This means that, in addition to telling us about Jesus, the gospels tell us something about the early church that passed on the stories about Jesus.

This assumption has resulted in the important awareness that the early church did not look upon Jesus merely as an historical figure of the past, but as the living Lord of the present. This second assumption is especially evident in the Gospel of John, which blends the remembrances called to mind by the Holy Spirit (John 14:26) with the events of Jesus' life. Since the early church maintained its treasure of tradition about Jesus primarily through preaching, the contents of the gospels are shaped significantly by the faith of the early church.

This is not to say that stories were "made up" by the early church in order to preach about a Jesus who was a figment of someone's vivid imagination. It means, instead, that the early church kept some memories about Jesus alive, while it did not continue others; and one of the reasons for this is that certain events and sayings were much more important in the early church's eyes than others were.

Although form criticism is still in its infancy stages, it has increased our appreciation of the role the early church played in the formation of the gospels. Some form critics, however, have erred in overstating the influence of the church on the gospel tradition, sometimes even implying that the gospels mirror the church instead of the Lord.

Is it possible to know whether the early church distorted or preserved the intent of the historical Jesus? Fortunately, the New Testament contains certain checks that provide reasonable certainty of careful handling on the part of the early church. We may be assured that eyewitnesses, including some of the apostles, were alive when the gospels appeared in writing. Such eyewitnesses would have encouraged historical accuracy and prevented distortion in the gospels.

Another important fact is that rabbis of Jesus' day trained their disciples to commit their teachings to memory, in fact, to the point of perfect recitation of long passages. We have no reason to assume that Jesus was less diligent about the transmission of His teaching than the rabbis were about theirs.

We also may be assured that the early church did not project upon the gospels any teachings or concerns foreign to Jesus. The synoptic gospels, for example, record more than fifty parables of Jesus, but not one parable is recorded in the remainder of the New Testament. This observation demonstrates that Jesus—and only Jesus—taught in parables, and the church was faithful to record them.

Expressed respect for the words of Jesus can also be found in the apostle Paul, who distinguishes between "commands of the Lord" and his own opinion (1 Cor. 7:10, 12, 25). In a similar vein, we have no instances where the words of Paul, Peter, John, or any of the "pillars" of the church (Gal. 2:9) are placed in Jesus' mouth. Nor do we find the teachings of the apostles included in the gospels. Jesus commands center stage, and He has no successors.

Furthermore, we know that the early church faced a series of crises as it began to evangelize the Gentile world. One such crisis concerned the conditions of accepting Gentiles into the church, and especially CIRCUMCISION. But such questions are scarcely mentioned in the gospels (Matt. 8:10).

Finally, inclusion in the gospels of confusing statements (such as the second coming; Mark 9:1), or matters unimportant to the early church (little children; Mark 10:13–16), or even embarrassing remembrances (Peter's denial; Mark 14:66–68), indicate that the early church was more intent on preserving the tradition it received than on improving its own image.

Redaction Criticism. Since World War II, some scholars have done gospel research in another area. These scholars focus on the role of the gospel writers as editors of the material received from the early church, and hence the name redaction criticism (from the German, *Redaktion*, "editing"). Whatever sources and traditions the writers may have inherited, redaction studies have revealed that the gospel writers were more than chroniclers or witless transmitters of the material they received. Each is an important link in the chain connecting us with Jesus. Each offers a unique and complementary portrait of Jesus, because each writes to a different audience and emphasizes different aspects of Jesus' life.

For Mark, Jesus is the Suffering Servant who reveals His divine Sonship on the cross. Matthew's major concern is to present Jesus as a teacher who is greater than Moses and continually present with the disciples. For Luke, Jesus is the keystone in the history of salvation, beginning with Israel, fulfilled in Jesus, and communicated by the church. The fourth gospel writer penetrates the mystery of the incarnation (Jesus as God in human form; John 1:14), who brings life to the world through trust in Him.

The Synoptics and the Gospel of John. It would be a mistake to imply that John is radically different from the other gospels and deserves no consideration with them. All four gospels portray Jesus Christ through selected events in His life, climaxing in His death and resurrection. But John features an independent, unique presentation of Jesus. In the synoptics, Jesus' ministry lasts less than a year, and is conducted mainly in Galilee; in John it extends to three or more years and centers more often in Judea.

The synoptics present Jesus as a man of action who paints word pictures for His hearers; John, however, portrays longer, less picturesque, and more speculative discourse coming from Jesus, and comparatively little action. In the synoptics, Jesus teaches in parables—nearly sixty in all—but in John no parables exist. In the synoptics, Jesus teaches mainly about the kingdom of God, whereas in John he teaches about Himself. In the synoptics, Jesus often demands silence of those who behold His miracles, but in John miracles are signs revealing Jesus and His mission.

These facts are sufficient to indicate that the synoptics present basically one perspective on the life of Jesus and that the Gospel of John presents another perspective, achieved most probably by profound meditation on the meaning of Jesus Christ.

The importance of the gospels for the early church may be indicated by noting that these four, which were collected perhaps as early as A.D.

125, were the first books of the New Testament to be accepted as authoritative by the early church. Today the four gospels remain our only reliable source of information about the central figure of the human race.

We may never fully understand how the gospels originated and what sources each writer used for his account. But a more important challenge than solving the literary mysteries of the gospels is learning to appreciate the unique portrait that each writer offers of Jesus and growing in our love and devotion to Him.

Photo by Gustav Jeeninga

• These wildflowers in Palestine recall the words of Jesus to His followers: “Consider the lilies of the field, how they grow” (Matt. 6:28).

GOSSIP—a person who spreads rumors or idle, fruitless tales. The apostle Paul described some of the early believers as “not only idle but gossips [tattlers, KJV] and busybodies” (1 Tim. 5:13). Jesus said, “For every idle word men may speak, they will give account of it in the day of judgment” (Matt. 12:36).

GOTHIC VERSIONS (see BIBLE VERSIONS AND TRANSLATIONS).

GOURD (see PLANTS OF THE BIBLE).

GOVERNMENT—earthly authority; those who rule over others in order to keep society stable and orderly. Only God is the sovereign ruler of all. When human governments exalt themselves above God, they go beyond their legitimate function in society (Dan. 5:31). In Bible times God exercised government through many persons and institutions.

The basic unit of government among the Hebrews was the "father's house" or primary family (Gen. 12:1; Num. 1:4). Above this was the clan (Num. 36:6) and then the tribe, governed by a leader who was chosen by representatives from the tribes (Num. 1:4–16). Over all these units was a central leader. In early days, Moses or Joshua (and Aaron and his descendants in the religious sphere) served as central leaders among the Israelites. After Joshua's death, numerous local or tribal leaders known as JUDGES stepped forward to lead. These judges exercised many governmental functions, but no central leadership existed during those days. Only Samuel approached national status as a leader.

The possibility of a king as central leader of the nation was foreseen as early as Genesis 17:6; Deuteronomy 17:14–20. The kings governed by using bureaucracies similar to those of other ancient Near Eastern kingdoms. Kings who overstepped the legitimate bounds of "government under God" were often confronted by prophets such as Nathan, Elijah, or Jeremiah (2 Sam. 12:1–15a). Isaiah the prophet pointed to the coming Messiah who would be the supreme ruling king and agency of God's government of His people (Is. 9:6–7).

After the fall of Jerusalem in 586 B.C., the Jews were ruled by foreign powers such as Babylon, Persia, Greece, and Rome. During most of these times, however, the Jews were allowed a measure of self-government. In time the office of HIGH PRIEST took on political as well as religious dimensions. At most times there was also a group of local Jewish leaders that formed a governing council. In Jesus' day, this body was called the SANHEDRIN. Made up of both SADDUCEES and PHARISEES, it was presided over by the high priest.

Jesus taught that earthly governments exist by God's will (John 19:11) and are legitimate as long as they do not take over the role reserved for God (Mark 12:13–17). Romans 13 discusses human government as ordained by God. Revelation 13, on the other hand, discusses it as degenerate and demonic. Christians live in the tension created by the fact that governments can be good (Rom. 13) or evil (Rev. 13). When governments promote good and suppress evil, they fulfill their God-given function (Titus 3:1; 1 Pet. 2:13–14). But if government exalts itself as sovereign over all life, then it has overstepped its bounds and is a handmaid of evil.

Photo by Howard Vos

• Bust of the Roman Emperor Tiberius, who was mentioned by Luke in his gospel account of the beginning of the ministry of Jesus (Luke 3:1).

Photo by Howard Vos

• Remains of the Pnyx, where the democratic assembly of ancient Athens met. Notice the speaker's stand for public meetings in front of the structure.

Photo by Howard Vos

• The restored Senate Building in Rome, where civil officials met to conduct the affairs of the powerful Roman Empire.

GOVERNOR—a regional agent or officer for the Roman emperor during New Testament times. This office gradually developed across a period of many years. The primary function of the governor was to serve as a financial officer. In a senatorial PROVINCE the governor was in charge of the emperor's properties within the province. In an imperial province he acted as the treasurer, collecting taxes and paying the troops in the Roman army. Later, in A.D. 53, Claudius gave governmental powers to governors in the third-class provinces such as Judea. They had auxiliary troops to maintain order and were responsible to the Roman ruler based in Syria.

Before A.D. 53 the governor was officially called "prefect" as in the case of Pilate. After A.D. 53 he was called "procurator" as in the cases of Felix and Festus. There was much confusion at the time because after A.D. 53 the Jewish historian Josephus calls the ruler of Judea prefect, procurator, and governor. In the New Testament the political ruler of Judea was always called by the more general term "governor." The governors of Judea included Pilate (Matt. 27:2), Felix (Acts 23:24), and Festus (Acts 26:30–32).

GOZAN [GOE zan]—a city or region in northern Mesopotamia, on the river Habor (or Khabur), to which the Israelites were deported by the king of Assyria after the destruction of Samaria (Is. 37:12). In 1 Chronicles 5:26 "river of Gozan" doubtless means "river in (the region of) Gozan."

GRACE—favor or kindness shown without regard to the worth or merit of the one who receives it and in spite of what that person deserves. Grace is one of the key attributes of God. The Lord God is "merciful and gracious, long-suffering, and abounding in goodness and truth" (Ex. 34:6). Therefore, grace is almost always associated with mercy, love, compassion, and patience.

In the Old Testament, the supreme example of grace was the redemption of the Hebrew people from Egypt and their establishment in the Promised Land. This did not happen because of any merit on Israel's part, but in spite of their unrighteousness (Deut. 7:7–8; 9:5–6). Although the grace of God is always free and undeserved, it must not be taken for granted. Grace is only enjoyed within the COVENANT—the gift is given by God, and the gift is received by people through repentance and faith (Amos 5:15). Grace is to be humbly sought through the prayer of faith (Mal. 1:9).

The grace of God was supremely revealed and given in the person and work of Jesus Christ. Jesus was not only the beneficiary of God's grace (Luke 2:40) but was also its very embodiment (John 1:14), bringing it to humankind for salvation (Titus 2:11). By His death and resurrection, Jesus restored the broken fellowship between God and His people, both Jew and Gentile. The only way of salvation for any person is "through the grace of the Lord Jesus Christ" (Acts 15:11).

The grace of God revealed in Jesus Christ is applied to human beings for their salvation by the HOLY SPIRIT, who is called "the Spirit of grace" (Heb. 10:29). The Spirit is the One who binds Christ to His people so that they receive forgiveness, adoption to sonship, and newness of life, as well as every spiritual gift or grace (Eph. 4:7).

The theme of grace is especially prominent in the letters of Paul. He sets grace radically over against the law and the works of the law (Rom. 3:24, 28). Paul makes it abundantly clear that salvation is not something that can be earned; it can be received only as a gift of grace (Rom. 4:4). Grace, however, must be accompanied by faith; a person must trust in the mercy and favor of God, even while it is undeserved (Rom. 4:16; Gal. 2:16).

The law of Moses revealed the righteous will of God in the midst of pagan darkness; it was God's gracious gift to Israel (Deut. 4:8). But His will was made complete when Jesus brought the gospel of grace into the world (John 1:17).

GRAFT, GRAFTING—in horticulture, the process of uniting a shoot or bud with a growing plant so they grow as one. The apostle Paul used this procedure to illustrate the relationship between Jews and Gentiles in God's plan. The natural branches of the good olive tree (Israel) were broken off (because of Israel's unbelief), and the alien branches of a wild olive tree (the Gentiles) were grafted onto the root of the good olive tree (because of the Gentiles' faith; Rom. 11:17–24).

GRAIN (see AGRICULTURE).

GRANARY (see STOREHOUSE).

GRAPES (see PLANTS OF THE BIBLE).

GRASSHOPPER (see ANIMALS OF THE BIBLE).

GRATE, GRATING—a network of bronze on the altar in the TABERNACLE. Each of the four corners of the grating had a bronze ring or housing by which the altar was carried (Ex. 27:4–7).

GRATITUDE (see THANKSGIVING).

GRAVE—a place where the dead are buried. In general, the Hebrew people buried their dead in graves much as today, except that they were not as deep. In towns and cities the burial grounds were situated outside the city limits (Luke 7:12; John 11:30). Evidence of this may be seen today in the many graves in the Kidron Valley east of Jerusalem and at the Essene community overlooking the Dead Sea. Plain stones or a stone slab were used to cover the grave as a safeguard against animals and to mark the burial place (2 Sam. 18:17). In some instances hewn stones were used. Occasionally expensive pillars were used as memorials (2 Kin. 23:17); thus, Jacob erected a pillar over Rachel's grave (Gen. 35:20), which today is marked by a building over the traditional site.

Natural caves were often used as family burial sites. The most famous of these is the cave of MACHPELAH (Genesis 23), which was purchased by Abraham for this purpose. A building constructed over its location may still be seen in Hebron (Gen. 23:2).

Wealthy people, such as Joseph of Arimathea (John 19:38–42), sometimes cut a family tomb out of solid rock. To cover the entrance, a large circular stone in a groove was rolled in front of the entrance and sealed. The "Garden Tomb" outside Jerusalem is a good example of this type of burial site.

Also see BURIAL.

• Cemeteries, like this one in the Kidron Valley outside Jerusalem, were always located outside the city wall.

GRAVECLOTHES—strips of cloth wrapped around a corpse in preparation for burial. When Lazarus was raised from the dead by Jesus, he emerged from the tomb “bound hand and foot by graveclothes” (John 11:44; strips of cloth NRSV; wrappings, NASB; linen bandages, REB).

GRAVEN IMAGE (see IMAGE).

GREAT LIZARD, GREAT OWL (see ANIMALS OF THE BIBLE).

GREAVES (see ARMS, ARMOR OF THE BIBLE).

GREECE—a region or country of city–states in southeastern Europe between Italy and Asia Minor. Greece was bounded on the east by the Aegean Sea, on the south by the Mediterranean Sea, on the west by the Adriatic Sea and Ionian Sea, and on the north by Mount Olympus and adjacent mountains. The Old Testament name for Greece was JAVAN (Gen. 10:2, 4; Is. 66:19).

In the early years of its history, Greece was a country of self-governing city–states. Politically and militarily, the Greek city–states were weak. Their varied backgrounds led to frictions and rivalries that kept them from becoming one unified nation.

In 338 B.C., Philip II, king of Macedon, conquered the southern peninsula of Greece. Under Philip's son, Alexander the Great (336–323 B.C.), the Greek Empire was extended from Greece through Asia Minor to Egypt and the borders of India. Alexander's military conquests and his passion to spread Greek culture contributed to the advancement of Greek ideas throughout the ancient world. This adoption of Greek ideas by the rest of the ancient world was known as HELLENISM. So thoroughly did Greek ideas penetrate the other nations that the Greek language became the dominant language of the known world.

Greek learning and culture eventually conquered the ancient Near East and continued as dominant forces throughout the New Testament era. Even after the rise of the Romans, about 146 B.C., the influence of Greek language, culture, and philosophy remained strong, even influencing the Jewish religion.

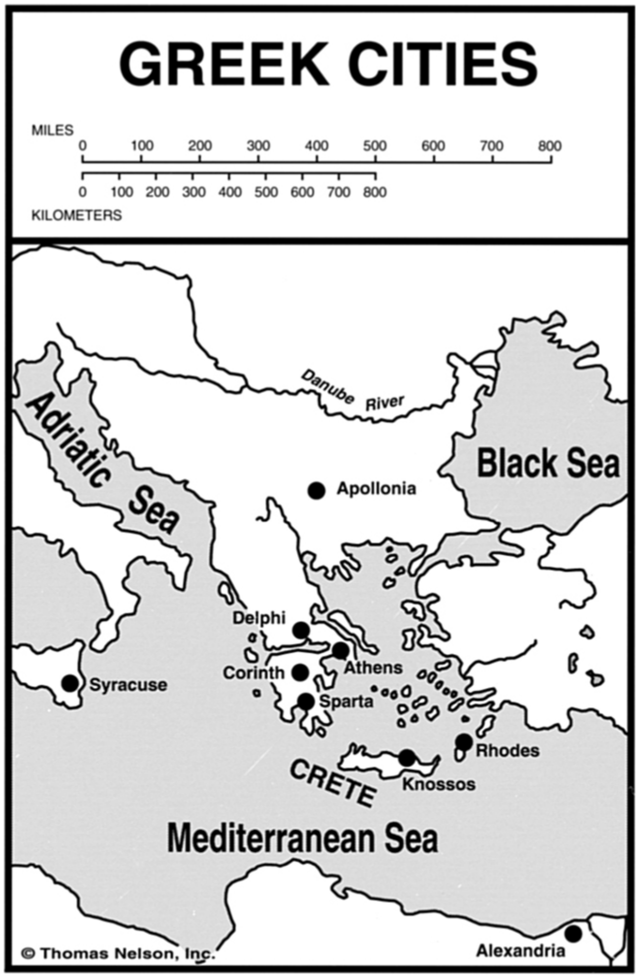
Greek religion included many gods. The religions of Egypt, Asia Minor, and Persia were more appealing than the old Greek gods because they promised immortality. However, the Greeks did not abandon their former gods; they simply adopted new gods and gave them old names. A renewed interest in astrology among the Greeks also led to widespread belief that the planets governed the lives and fates of human beings. The Greeks sought to control any turn of fate through worship. They even erected an altar inscribed "to the unknown god" in their capital city of Athens (Acts 17:23).

The peninsula of Greece fell to the Romans in 146 B.C. and later became the senatorial province of Achaia with Corinth as its capital. The apostle Paul visited this area on his second missionary journey, delivering his famous sermon to the Athenian philosophers (Acts 17:22–34). Later he appeared before the proconsul Gallio at Corinth (Acts 18:12–17). On his third missionary journey, he visited Greece for three months (Acts 20:2–3).

Greece is important to Christianity because of its language. In New Testament times Greek was the language spoken by the common people of the ancient world, as far west as Rome and the Rhone Valley in southeastern France. Most of the New Testament was written originally in Greek, a precise and expressive language.

Also see GREEKS.

Greek Cities


GREEK CITIES
MILES
0
100
200
300
400
500
600
700
800
KILOMETERS
Danube River
Adriatic Sea
Black Sea
Apollonia
Delphi
Corinth
Athens
Sparta
Syracuse
Rhodes
CRETE
Knossos
Mediterranean Sea
Alexandria
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GREEK (see LANGUAGES OF THE BIBLE).

GREEKS—natives of Greece or people of Greek descent. In the New Testament, “Greeks” is sometimes used as a general term for all who are not Jews.

Historically, the Greeks descended from four separate groups—the Acheans, Ionians, Aeolians, and Dorians—that immigrated into Greece and replaced the civilization that previously existed. Each group settled in different regions of Greece. Because these peoples did not mix very well, Greece developed into a group of city–states instead of a nation. They fought among one another for superiority, and even though they conquered isolated areas of the Mediterranean coastland, they were unable to establish a unified empire. Much later, Philip of Macedon conquered Greece, and his son ALEXANDER the Great, extended Greek culture throughout most of the Mediterranean world. When Alexander died, his generals continued this policy of forcing Greek culture upon the people of his empire. The way of life they enforced is known as HELLENISM.

Centuries later when the Romans conquered the ancient world, they brought political organization to the Mediterranean, but they did little to change its Hellenistic culture. When the biblical writers use the term "Greeks," therefore, they do not merely mean natives of Greece; they are speaking of all who have been influenced by Greek culture and are not Jews (for instance, Mark 7:26, where a Syro-Phoenician woman is called a Greek).

By contrast, the terms "Grecians" (KJV), "Grecian jews" (NIV), or "Hellenists" (NRSV, NKJV) refers to Greek-speaking Jews only (Acts 6:1; 9:29).

In the Old Testament, Greece is to be identified with Javan (Is. 66:19). The only Old Testament reference to Greeks occurs in Joel 3:6.

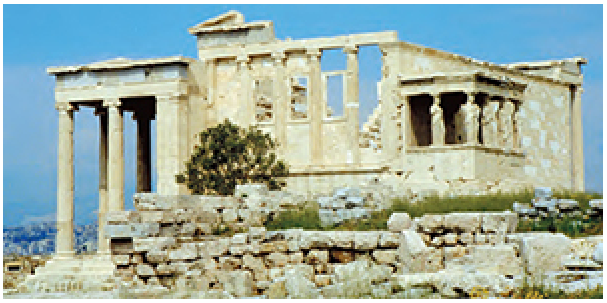


Photo: Jupiterimages

• Remains of the Erechtheum, a temple devoted to worship of the pagan goddess Athena, in Athens.

GREEK VERSIONS (see BIBLE VERSIONS AND TRANSLATIONS).

GREEN (see COLORS OF THE BIBLE).

GREEN FELDSPAR, GREEN JASPER (see JEWELS AND PRECIOUS STONES).

GREETING—a SALUTATION on meeting a person (Matt. 26:49; hail, KJV) or an opening address in a letter or message (Acts 15:23).

GREYHOUND (see ANIMALS OF THE BIBLE).

GRIEF—an emotion of sorrow; the experience of emotional distress or pain. Today the word grief is usually used to express what a person feels in periods of intense sadness, as in the time of death. But the Bible uses the word more freely and, more often than not, in reference to things other than death. Grief is a response to the trouble one's enemies cause (Ps. 6:7; 31:10) or to the foolishness of a child (Prov. 10:1).

The Bible also tends to emphasize the cause of grief rather than the emotion itself. For example, in 1 Samuel 25:31, the word translated "grief" means literally a "stumbling block." To the Hebrew writers the importance of grief was not its psychological effect upon the individual. Grief was important to them because it is a response to the troubles of a fallen world.

The grief of Isaiah 17:10–11 is the result of people forgetting God. God Himself is sometimes grieved, or troubled, at our sinfulness (Gen. 6:6–7; Is. 63:10). But if God and righteous people feel sorrow or pain about the world, there is hope in Christ, who "has borne our griefs" (Is. 53:4).

GRIFFON (see ANIMALS OF THE BIBLE).

GRIND—to prepare grain for cooking by crushing it into a fine mixture. Wheat was ground into flour in Bible times by pulverizing the kernels between two large circular stones (Is. 47:2). Also see TOOLS OF THE BIBLE.

GRINDERS—a symbolic word for teeth (Eccl. 12:3), describing one of the common problems of old age—worn and decayed teeth.

GROVE (see WOODEN IMAGES).

GRUB (see ANIMALS OF THE BIBLE).

GUARANTEE—a promise or assurance; something given or held as security. The apostle Paul declared that the Holy Spirit, who lives in our hearts, is the guarantee that we shall receive our full inheritance from God (2 Cor. 5:5).

GUARD (see OCCUPATIONS AND TRADES).

GUARD, GATE OF THE; GUARDHOUSE, GATE OF THE (see GATES OF JERUSALEM AND THE TEMPLE).

GUARDIAN—a person legally responsible for the welfare and property of a minor (Gal. 4:2).

GUDGODAH [gud GOH dah]—a place where the Israelites camped in the wilderness, near Ezion Geber (Deut. 10:7). This place is also called Hor Haggidgad (Num. 33:32–33).

GUEST—a person who receives hospitality at the home or table of another (Zeph. 1:7; Matt. 22:10–11). The scribes and Pharisees were amazed that Jesus accepted the hospitality of Zacchaeus, a chief tax collector, and went to stay at his house. They murmured, "He has gone to be a guest with a man who is a sinner" (Luke 19:7).

GUEST ROOM—a room for the lodging of guests (Mark 14:14; Philem. 22). The Greek word translated as "guest room" means "a lodging or resting place." A few houses of Palestine had rooms set aside for use by guests.

GUILE—craftiness, cunning, deceit, or deception. Jesus commended Nathanael as a true Israelite, a man in whom there was "no guile" (John 1:47; nothing false, NIV). The opposite of guile is truth, honesty, and sincerity.

GUILT, GUILTY—bearing responsibility for an offense or wrongdoing; remorseful awareness of having done something wrong (Lev. 4:3; Ezra 9:6, 13, 15). Although the word "guilt" is not specifically used, some classic examples of guilt in the Bible are: Adam and Eve (Gen. 3:7–8), Cain (Gen. 4:8–9), and David (2 Sam. 11; Ps. 51). One Greek word in the New Testament translated as "guilty" means "under justice," or answerable to the judgment and condemnation of God. Also see SIN.

GUILT OFFERING (see SACRIFICIAL OFFERINGS).

GULF—a deep gap or cleft separating two places. Jesus told about a rich man (traditionally called Dives, meaning "rich") and a beggar (Lazarus)—one in heaven and one in hell—who were separated by a great gulf (Luke 16:26; chasm, NASB, NIV, NRSV; gulf, REB).

GUM RESIN (see JEWELS AND PRECIOUS STONES).

GUNI [GOO nih]—the name of two Old Testament men:

1. A son of Naphtali and founder of the GUNITES (1 Chr. 7:13).
2. The father of Abdiel (1 Chr. 5:15).

GUNITES [GOO nights]—the descendants of GUNI No. 1 (Num. 26:48).

GUR, ASCENT TO [gure]—a hill near IBLEAM, where Jehu's archers killed Ahaziah, king of Judah (2 Kin. 9:27).

GUR BAAL [gure BAY al] (*dwelling of Baal*)—a desert place, perhaps a town, inhabited by Arabians. Uzziah, king of Judah, numbered it among his conquests (2 Chr. 26:7).

GUTTER—a watering trough for livestock in which Jacob placed peeled branches of poplar, almond, and chestnut trees to influence the coloring of newborn lambs to his advantage (Gen. 30:38). In the KJV, "gutter" also refers to the water tunnel that David's army used to gain entrance into the city of Jerusalem for a decisive victory over the JEBUSITES (2 Sam. 5:8), (water shaft, NKJV, NIV). Apparently the Jebusites had dug a tunnel leading down to the GIHON SPRING so they could reach the water supply undetected.

GYMNASIUM—an important institution in the culture of ancient Greece where young men were educated by the philosophers and trained in various physical routines. Although the word does not appear in the Bible, archaeologists have discovered evidence that gymnasiums did exist throughout the ancient world in Bible times. The gymnasium got its name from the fact that the men trained and performed naked. This and the fact that all activities were closely tied to Greek culture made the gymnasium repulsive to most of the Jewish people.

However, when Palestine came under Greek control, a gymnasium was built in Jerusalem early in the second century B.C. as part of an effort to make the Jews accept Greek culture. It continued in existence until Jerusalem was destroyed in A.D. 70 by the Romans.

Photo by Howard Vos

• Reconstruction of the entrance to the Roman gymnasium at Sardis. Both the Greeks and the Romans built gymnasiums throughout the ancient world.

H

HAAHASHTARI [hay uh HASH tur eye]—a descendant of Judah through Ashhur. His mother was Ashhur's second wife, Naarah (1 Chr. 4:6).

HABAIAH [huh BIGH yuh] (*The Lord has hidden*)—the ancestor of a Jewish family whose name could not be found in the genealogical records (Ezra 2:61–62; Neh. 7:63–64; Hobaiah, NRSV, NIV).

HABAKKUK [huh BAK uhk]—a courageous Old Testament prophet and author of the Book of Habakkuk. The Scriptures say nothing of his ancestry or place of birth. A man of deep emotional strength, Habakkuk was both a poet and a prophet. His hatred of sin compelled him to cry out to God for judgment (Hab. 1:2–4). His sense of justice also led him to challenge God's plan to judge the nation of Judah by the pagan Babylonians (Hab. 1:12—2:1). His deep faith led him to write a beautiful poem of praise in response to the mysterious ways of God (Habakkuk 3).

Also see HABAKKUK, BOOK OF.

HABAKKUK, BOOK OF—a short prophetic book of the Old Testament that deals with the age-old problems of evil and human suffering. The book is named for the prophet Habakkuk.

Structure of the Book. Habakkuk's book contains only three short chapters, but they present a striking contrast. In the first two, Habakkuk protests, complains, and questions God. But the final chapter is a beautiful psalm of praise. Habakkuk apparently used this complaining and questioning technique to drive home his powerful message about the approaching judgment of God.

Habakkuk begins his book with a cry of woe. Injustice is rampant, the righteous are surrounded by the wicked, the law is powerless, and God doesn't seem to care about the plight of His people (1:1–4). Habakkuk wonders why God is allowing these things to happen.

God's reply brings little comfort to the prophet. He explains that the armies of Babylon are moving throughout the ancient world on a campaign of death and destruction. At the time when Habakkuk received this vision, the Babylonians had already defeated Assyria and

Egypt. The implication is that Habakkuk's nation, Judah, will be the next to fall.

The prophet was shocked at the news. He reminded God of His justice and holiness (1:12–13). How could He use the wicked Babylonians to destroy His Chosen People? Surely He realized the sins of His people were as nothing, when compared to the pagan Babylonians. "Why do you . . . hold your tongue when the wicked devours one more righteous than he?" he asks (1:13). This direct question indicates Habakkuk's great faith. Only a person very close to God would dare question the purposes of the Almighty so boldly. God assures Habakkuk that the Babylonians will prevail not because they are righteous but because they are temporary instruments of judgment in His hands (2:4). Then he pronounces five burdens of woe against the Babylonians (2:6, 9, 12, 15, 19). God will not be mocked; the end of the Babylonians is as certain as the judgment they will bring on Judah. In all of this, God will vindicate His righteous character: "For the earth will be filled with the knowledge of the glory of the LORD, as the waters cover the sea" (2:14).

After this assurance, Habakkuk breaks out with the beautiful psalm of praise to God contained in chapter 3. This is one of the greatest testimonies of faith in the Bible.

Authorship and Date. Nothing is known about the prophet Habakkuk except his name. But he was surely a sensitive poet as well as a courageous spokesman for God. His little book is a literary masterpiece that points people of all ages to faith in God and His eternal purpose. Since the book speaks of the coming destruction of Judah, it had to be written sometime before Jerusalem was destroyed by the Babylonians in 586 B.C. The most likely time for its composition is probably about 600 B.C.

Historical Setting. The Book of Habakkuk belongs to that turbulent era in ancient history when the balance of power was shifting from the Assyrians to the Babylonians. Assyria's domination came to an end with the destruction of its capital city, Nineveh, by the invading Babylonians in 612 B.C. Less than twenty years after Habakkuk wrote his book, the Babylonians also destroyed Jerusalem and carried the leading citizens of Judah into captivity. God used this pagan nation to punish His Covenant People for their unfaithfulness and worship of false gods.

Theological Contribution. The question-and-answer technique of the prophet Habakkuk teaches a valuable lesson about the nature of God. That God allows Himself to be questioned by one of His followers is an indication of His long-suffering mercy and grace.

The theme of God's judgment against unrighteousness also is woven throughout the book. God soon will punish His wayward people for their transgression, but He also will punish the pagan Babylonians because of their great sin. God always acts in justice. He will not forget mercy while pouring out his wrath (3:2). His judgment will fall on the proud, but the just will live in His faithfulness (2:4). God's acts of judgment are in accord with His holiness, righteousness, and mercy.

Special Considerations. The Protestant Reformation under Martin Luther was influenced by the Book of Habakkuk. Luther's discovery of the biblical doctrine that the just shall live by faith came from his study of the apostle Paul's beliefs in the Books of Romans and Galatians. But Paul's famous declaration, "The just shall live by faith" (Rom. 1:17), is a direct quotation from Habakkuk 2:4. Thus, in this brief prophetic book, we find the seeds of the glorious gospel of our Lord and Savior Jesus Christ.

Also see HABAKKUK.

◆

Habakkuk: A Study and Teaching Outline

I. The Questions of Habakkuk 1:1—2:20
  A. The First Question 1:1–4
  B. God's First Reply 1:5–11
  C. The Second Question of Habakkuk 1:12—2:1
  D. God's Second Reply 2:2–20

II. The Praise of Habakkuk 3:1–19
  A. Habakkuk Prays for God's Mercy 3:1–2
  B. Habakkuk Remembers God's Mercy 3:3–15
  C. Habakkuk Trusts in God's Salvation 3:16–19

HABAZZINIAH [hab uh zih NIGH yuh]—the grandfather of Jaazaniah, leader of the RECHABITES (Jer. 35:3; Habaziniah, KJV).

HABERGEON (see ARMS, ARMOR OF THE BIBLE).

HABIRU [hah BIHR roo]—the people of a broad social movement that took place throughout the ancient Near East from about 2000 to 1100 B.C. The word Habiru comes from the Akkadian language, and its equivalents appeared throughout the period in each of the known languages of the region. While scholars once thought that the word described an ethnic group, they now believe it was merely a descriptive word that may have meant "immigrant." This conclusion agrees with the texts where the word appears, for they picture the Habiru as foreigners.

The Habiru apparently often hired themselves out as mercenaries, or soldiers of fortune. Although the word Habiru does not actually appear in the Bible, some scholars believe the reference to Abraham as "the Hebrew" in Genesis 14:13 may indicate that he was considered a part of the Habiru. See also Exodus 21:2.

HABITATION—a dwelling place. Solomon referred to the temple as God's "house of habitation" (2 Chr. 6:2, KJV). The church is also called "a habitation of God in the Spirit" (Eph. 2:22).

HABOR [HAY bohr]—a tributary of the Euphrates River that flowed through Gozan, a region of Mesopotamia. Tiglath–Pileser (1 Chr. 5:26) and "the king of Assyria" (2 Kin. 17:6)—probably Sargon II—settled along the Habor some of the Israelites who had been deported from Samaria. Habor is probably the modern Khabur River.

HACALIAH [hah kuh LIGH uh]—the father of Nehemiah, the governor of Israel after the captivity (Neh. 1:1; Hachaliah, KJV; Neh. 10:1).

HACHILAH [huh KIGH luh]—a hill in Judah opposite Jeshimon, a barren district in the Wilderness of Ziph. This site was one of David's hideouts from Saul (1 Sam. 23:19; Hakileh, NIV).

HACHMONI [hak MOE nigh] (*wise*)—the father of Jehiel (1 Chr. 27:32; Hacmoni, NIV).

HACHMONITE [HAK muh night]—a member of a family founded by HACHMONI (1 Chr. 11:11).

HADAD [HAY dad] (*thunderer*)—a name of four men and one foreign god in the Old Testament:

1. A son of Bedada and king of Avith, a city of Edom. Hadad defeated Midian in the field of Moab (Gen. 36:35–39; Hadar, NASB, REB, NRSV).
2. A prince of the Edomites. As a young child, Hadad escaped from Edom to Egypt during the six-month period when Joab, the leader of Israel's army, was killing every male in Edom. The pharaoh gave Hadad a house, land, and food. He also gave the sister of Queen Tahpenes to Hadad for a wife. After David and Joab died, Hadad became an enemy of Solomon (1 Kin. 11:14–25).
3. The eighth of the twelve sons of Ishmael and the grandson of Abraham (1 Chr. 1:30), also called Hadar (Gen. 25:15, KJV).
4. A king of Edom who ruled from the city of Pai (1 Chr. 1:50–51).
5. An ancient storm god. The Assyrians identified Hadad with their weather god Rimmon and the Canaanites identified him with Baal. The name is found in proper names such as Ben-Hadad and Hadadezer. See GODS, PAGAN.

HADADEZER [HAD uh DEE zur] (*Hadad is* [my] *helper*)—the son of Rehob and king of Zobah in Syria. Hadadezer's army was defeated by the forces of David and Joab (2 Sam. 8:3–12). He is also called Hadarezer (2 Sam. 10:16, 19, KJV).

HADAD RIMMON [HAY dad RIM mahn] (*Hadad the thunderer*)—a place in the plain of Megiddo, not far from Jezreel. At Hadad Rimmon King Josiah of Judah was killed and his army was defeated by Pharaoh Necho of Egypt (Zech. 12:11; 2 Chr. 35:24).

HADAR [HAY dahr]—a form of HADAD Nos. 1 and 3.

HADAREZER [HAY duh REE zur]—a form of HADADEZER.

HADASHAH [hah DAH shuh] (*new*)—a village in the lowlands of Judah (Josh. 15:37).

HADASSAH [hah DAH suh] (*myrtle*)—the original Hebrew name for ESTHER (Esth. 2:7).

HADATTAH [hah DAH tuh] (*new*)—a word describing HAZOR, a city in the territory of Judah (Josh. 15:25; Hazor-hadattah, NRSV, NASB, REB, NIV). The KJV and the NKJV treat Hazor and Hadattah as two separate cities; however, the reference is probably to only one city.

HADES [HAY dees]—Greek word for HELL.

HADID [HAY did] (*sharp*)—a town of Benjamin named with Lod (Lydda) and Ono as a place inhabited by the Benjamites after the captivity (Ezra 2:33). Hadid is identified as modern el-Haditheh, about 5 kilometers (3 miles) northeast of Lydda.

HADLAI [HAD ligh]—the father of Amasa, a chief of the tribe of Ephraim (2 Chr. 28:12).

HADORAM [hah DOHR uhm] (*Hadad is exalted*)—the name of three Old Testament men:

1. A son of Joktan, who was descended from Shem and Noah (Gen. 10:27).
2. A son of Tou (or Toi), king of Hamath during David's reign (1 Chr. 18:10). Hadoram is also called Joram (2 Sam. 8:10).
3. The superintendent of forced labor under Rehoboam (2 Chr. 10:18). When the ten tribes revolted, Hadoram was sent to Israel as a messenger, but he was stoned to death (2 Chr. 10:18). He is also called Adoniram (1 Kin. 4:6; 5:14) and Adoram (1 Kin. 12:18).

HADRACH [HAY drak]—a city-state of Syria. Called Hatarikka in Akkadian, it was located north of Hamath on the Orontes River (Zech. 9:1).

HAFT—KJV word for HILT.

HAGAB [HAY gab] (*locust*)—an ancestor of a family of NETHINIM (temple servants) who returned to Jerusalem after the captivity (Ezra 2:46).

HAGABA, HAGABAH [HAG uh buh] (*locust*)—the ancestor of a family of NETHINIM (temple servants) who returned to Jerusalem after the captivity (Ezra 2:45).

HAGAR [HAY gahr]—the Egyptian bondwoman of Sarah who bore a son, ISHMAEL, to Abraham (Gen. 16:1–16). After waiting ten years for God to fulfill his promise to give them a son, Sarah presented Hagar to Abraham so he could father a child by her, according to the custom of the day. Sarah's plan and Abraham's compliance demonstrated a lack of faith in God.

When Hagar became pregnant, she mocked Sarah, who dealt with her harshly. Hagar then fled into the wilderness, where, at a well on the way to Shur, she encountered an angel of the Lord. The angel revealed Ishmael's future to Hagar—that his descendants would be a great multitude. Tradition has it that Hagar is the ancestress of all the Arab peoples and of the prophet Muhammad. Hagar called the well Beer Lahai Roi, "The well of the Living One who sees me."

When Hagar returned to Abraham's camp, Ishmael was born and accepted by Abraham as his son. But when Ishmael was fourteen, Isaac, the promised son, was born. The next year Ishmael mocked Isaac at the festival of Isaac's weaning. At Sarah's insistence and with God's approval, Hagar and Ishmael were expelled from Abraham's family. Abraham grieved for Ishmael, but God comforted him by revealing that a great nation would come out of Ishmael.

Hagar and Ishmael wandered in the wilderness until their water was gone. When Hagar laid her son under the shade of a bush to die, the angel of the Lord appeared to Hagar and showed her a well. This is a beautiful picture of God's concern for the outcast and helpless.

In Paul's allegory in Galatians 4, Hagar stands for Mount Sinai and corresponds to the earthly Jerusalem, while Isaac stands for the children of promise who are free in Christ.

HAGARENES [HAG uh reenz]—a form of HAGRITES.

HAGARITES [HAG uh rights]—a form of HAGRITES.

HAGGAI [HAG eye] (*festive*)—an Old Testament prophet and author of the Book of Haggai. As God's spokesman, he encouraged the captives who had returned to Jerusalem to complete the reconstruction of the temple. This work had started shortly after the first exiles returned from Babylon in 538 B.C. But the building activity was soon abandoned because of discouragement and oppression. Beginning in 520 B.C., Haggai and his fellow prophet, Zechariah, urged the people to resume the task. The temple was completed five years later, about 515 B.C. (Ezra 5:1).

Also see HAGGAI, BOOK OF.

HAGGAI, BOOK OF—a short prophetic book of the Old Testament written to encourage the people of Israel who had returned to their native land after the captivity in Babylon.

Structure of the Book. The two short chapters of Haggai contain four important messages, each dated to the very month and day it was delivered. He called on the people to rebuild the temple, to remain faithful to God's promises, to be holy and enjoy God's great provisions, and to keep their hope set on the coming of the MESSIAH and the establishment of His kingdom.

Authorship and Date. This book was written by the prophet Haggai, whose name means "festive." Like those whom he encouraged, he probably spent many years in captivity in Babylon before returning to his native land. A contemporary of the prophet Zechariah, he delivered these messages of encouragement "in the second year of King Darius" (1:1), a Persian ruler. This dates his book precisely in 520 B.C.

Historical Setting. Haggai takes us back to one of the most turbulent periods in Judah's history—their captivity at the hands of a foreign power, followed by their release and resettlement in Jerusalem. For more than fifty years they were held captive by the Babylonians. But they were allowed to return to their native land, beginning in 538 B.C., after Babylon fell to the conquering Persians. At first, the captives who returned worked diligently at rebuilding the temple, but they soon grew tired of the task and gave it up altogether. Haggai delivered his messages to motivate the people to resume the project.

Theological Contribution. Haggai urged the people to put rebuilding the temple at the top of their list of priorities. This shows that authentic worship is a very important matter. The rebuilt temple in Jerusalem was important as a place of worship and sacrifice. Centuries later, at the death of Jesus “the veil of the temple was torn in two” (Luke 23:45), demonstrating that He had given Himself as the eternal sacrifice on our behalf.

Special Considerations. The Book of Haggai ends with a beautiful promise of the coming of the Messiah. Meanwhile, God’s special servant, ZERUBBABEL, was to serve as a “signet ring” (2:23), a sign or promise of the glorious days to come. As the Jewish governor of Jerusalem under appointment by the Persians, Zerubbabel showed there was hope for the full restoration of God’s Covenant People in their native land.

Also see HAGGAI.

◆

Haggai: A Study and Teaching Outline

I. The Completion of the Latter Temple 1:1–15
  A. The Temple Is Not Complete 1:1–6
  B. The Temple Must Be Completed 1:7–15

II. The Glory of the Latter Temple 2:1–9
  A. The Latter Temple Is Not as Glorious as the First 2:1–3
  B. The Latter Temple Will Be More Glorious than the First 2:4–9

III. The Blessings of Obedience 2:10–19
  A. The Problem: Disobedience of the Remnant 2:10–14
  B. The Solution: Obedience of the Remnant 2:15–19

IV. The Future Blessings through Promise 2:20–23
  A. The Future Destruction of the Nations 2:20–22
  B. The Future Recognition of Zerubbabel 2:23

◆

HAGGEDOLIM [HAH guh doe lihm] (*the great ones*)—the father of the priest Zabdiel (Neh. 11:14, NRSV, NIV).

HAGGERI [huh GHEE righ]—a form of HAGRI.

HAGGI [HAG eye] (*born on a feast day*)—a son of Gad and founder of a tribal family, the HAGGITES (Gen. 46:16).

HAGGIAH [hug EYE yuh] (*festival*)—a descendant of Merari, son of Levi (1 Chr. 6:30).

HAGGITES [HAG ights]—descendants of HAGGI (Num. 26:15).

HAGGITH [HAG ith] (*festival*)—the fifth wife of David and the mother of Adonijah, who later claimed the throne (1 Chr. 3:2).

HAGIOGRAPHA [HAG ee AHG ruh fuh] (*holy writings*)—the third division of the Hebrew Old Testament. The other two divisions are the Law and the Prophets. Also known as the Writings, the Hagiographa contained eleven books (thirteen in the English Bible), usually in the following order in the Hebrew Bible: Psalms, Job, Proverbs, Song of Songs, Ruth, Lamentations, Ecclesiastes, Esther, Daniel, Ezra–Nehemiah, and 1 and 2 Chronicles.

HAGRI [HAG righ]—the father of Mibhar, one of David’s mighty men (1 Chr. 11:38; Haggeri, KJV; Hager, REB).

HAGRITES [HAG rights] (*descendants of Hagar*)—a nomadic tribe of Aramean or Arabian origin that lived in TRANSJORDAN east of Gilead. The Hagrites were a pastoral BEDOUIN people rich in camels, donkeys, and sheep. During the reign of King Saul, the tribe of Reuben conquered the Hagrites (1 Chr. 5:10; Hagarites, KJV). The Hagrites are mentioned among the tribes that formed a confederacy against Israel (Ps. 83:6; Hagarenes, KJV; Hagar’s people, REB; Hagarites, NKJV).

HAHIROTH [hah HEAR ahth]—a form of PI HAHIROTH.

HAI [HAY eye]—a form of AI.

HAIL—a greeting that involves a wish for the good health and peace of the person addressed. Judas greeted Jesus hypocritically when he went up to Him in the Garden of Gethsemane and said, “Greetings [Hail, KJV], Rabbi!” and then kissed Him (Matt. 26:49). After His resurrection, Jesus met His disciples and said to them, “Rejoice!” (Matt. 28:9; All hail, KJV). Also see GREETING; SALUTATION.

HAILSTONES—precipitation in the form of pellets of ice. Although hailstones are not common in Palestine, they are reported in the Bible. The seventh plague that struck the land of Egypt before the Exodus was a destructive storm of hail (Ex. 9:18–34). In Joshua’s day more men of the Amorite army were killed by “large hailstones from heaven” (Josh. 10:11) than by the sword of the Israelites. The Book of Revelation uses imagery similar to the seventh plague of Egypt to describe God’s power. The fifth trumpet of judgment brought hail and fire mingled with blood (Rev. 8:7), and the seventh bowl of God’s wrath was a plague of hail (Rev. 16:21).

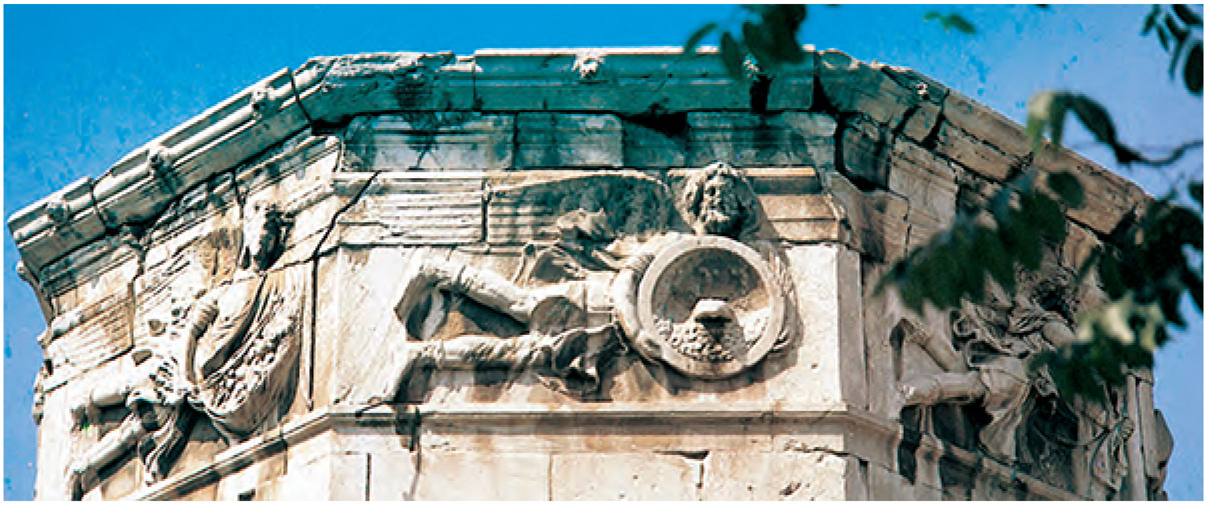


Photo by Howard Vos

• This stone engraving on the Tower of the Winds at Athens shows the northeast wind emptying a container filled with hailstones.

HAIR—the hairy coating of an animal or the human body, especially the hair covering a human head. In the Bible the word hair usually means the hair on a human head. In a few cases the word refers to animal hair or human hair other than on the head (Gen. 25:25; Mark 1:6).

In Old Testament times men as well as women wore long hair. Both Samson and Absalom were admired for their long, full hair (Judg. 16:13–14; 2 Sam. 14:25–26). Baldness was considered embarrassing (2 Kin. 2:23–24; Is. 3:24), and Israelite men were forbidden to cut the forelocks of their hair (Lev. 19:27). But people under a NAZIRITE vow shaved off the hair they had dedicated when the vow was completed (Num. 6:18).

Women apparently left their hair loose. Both men and women groomed their hair (Is. 3:24), because leaving it unkempt was a sign of mourning (Ezra 9:3). Beautiful hair was prized by both men and women (Song 4:1; 5:11), while gray hair on the heads of the aged was a badge of honor (Prov. 16:31; 20:29).

In the New Testament era, men wore their hair much shorter than women's (1 Cor. 11:14–15). Christian women were instructed not to wear elaborately arranged hair (1 Pet. 3:3). In Palestine, honored guests often had their heads anointed. On two occasions Jesus' feet were anointed by women who then dried them with their hair (Luke 7:38–46; John 12:1–8). Jesus' statement that the Father has numbered each person's hairs (Matt. 10:30) shows God's concern for even the tiny and insignificant details of life.

HAKILAH [huh KIGH luh]—a form of HACHILAH.

HAKKATAN [HAK uh tan] (*the small one*)—the father of Johanan, who returned from the captivity with Ezra (Ezra 8:12).

HAKKOZ [HAK ahz]—a priest and chief of the seventh division of service in the sanctuary (1 Chr. 24:10; Ezra 2:61; Neh. 3:4, 21). Also see KOZ.

HAKUPHA [huh KOO fuh]—an ancestor of a family of NETHINIM (temple servants) who returned from Babylon with Zerubbabel (Ezra 2:51).

HALAH [HAY luh]—a district of the Assyrian Empire to which SHALMANESER exiled some of the Israelites. Apparently the region included the basin of the Habor (Khabur) River (2 Kin. 17:6).

HALAK [HAH luhk]—a mountain in southern Palestine that marked the southern limit of Joshua's conquests (Josh. 11:17). Halak is perhaps the modern Jebel Halaq, northeast of Abdeh.

HALF-SHEKEL [SHEK uhl]—the amount of payment required for the annual temple tax of each male Israelite over twenty years of age (Ex. 30:13). A half-shekel was roughly equivalent to two days' pay for a common laborer. Also see MONEY OF THE BIBLE.

HALF-TRIBE—a term used in the Old Testament to refer to the two separate settlements of the tribe of Manasseh—one east of the Jordan River and the other in central Palestine west of the Jordan. During the days of Moses, half of the people of the tribe of Manasseh requested permission to settle the territory east of the Jordan after the land was conquered. Moses agreed to this request, on the condition that the entire tribe assist in the conquest of Canaan (Num. 32:33–42; Deut. 3:12–13; Josh. 1:12–18).

HALHUL [HAL huhl]—a town in the hill country of Judah (Josh. 15:58), about 6 kilometers (4 miles) north of Hebron.

HALI [HAY ligh]—a border town in Asher, between Helkath and Beten (Josh. 19:25).

HALL—a large open court in the temple in Jerusalem, Solomon's palace, and other large buildings in Bible times (1 Kin. 7:50; 2 Chr. 4:22; Matt. 22:10). Other translations render the Hebrew word for hall as "porch" or "parlor."

HALL, JUDGMENT (see JUDGMENT).

HALLEL [hah LELL] (*praise thou the Lord*)—a song of praise celebrating God's mighty acts on behalf of His Chosen People, the nation of Israel. The so-called Egyptian Hallel is contained in Psalms

113–118. It was sung in Jewish homes at the PASSOVER meal and at other major FEASTS AND FESTIVALS during the year.

HALLELUJAH—a form of ALLELUIA.

HALLOHESH [hah LOW hesh] (*the whisperer*)—the name of one or two men in the Book of Nehemiah:

1. The father of Shallum, who helped rebuild the walls of Jerusalem (Neh. 3:12; Halohesh, KJV).
2. A man who sealed the covenant with Nehemiah after the captivity (Neh. 10:24). He may be the same person as No. 1.

HALLOW (see HOLINESS).

HALOHESH [ha LOW hesh]—a form of HALLOHESH.

HALT (see DISABILITIES AND DEFORMITIES).

HAM [hamm]—the name of a person and two places in the Old Testament:

1. The youngest of Noah's three sons (Gen. 9:18, 24). Ham, along with the rest of Noah's household, was saved from the great Flood by entering the ark (Gen. 7:7). After the waters went down and Noah's household left the ark, Ham found his father, naked and drunk, asleep in his tent. Ham told his brothers, Shem and Japheth, who covered their father without looking on his nakedness. Noah was furious because Ham had seen him naked, and he placed a prophetic curse on Canaan, the son of Ham (Gen. 9:18, 25). The Canaanites were to serve the descendants of Shem and Japheth (Gen. 9:26–27; Josh. 9:16–27).

   Ham had four sons: Cush, Mizraim, Put and Canaan (Gen. 10:6). The tribe of Mizraim settled in Egypt, while the tribes of Cush and Put settled in other parts of Africa. The tribe of Canaan populated Phoenicia and Palestine.
2. A city east of the Jordan River during the time of Abraham. It was attacked by Chedorlaomer and other allied kings (Gen. 14:5). The modern city of Ham lies 6 kilometers (4 miles) south of Irbid.
3. Another name for Egypt, used in poetry (Ps. 78:51; 105:23, 27).

HAMAN **[HAY mun]**—the evil and scheming prime minister of Ahasuerus (Xerxes I), king of Persia (485–464 B.C.). When MORDECAI refused to bow to Haman, Haman plotted to destroy Mordecai and his family, as well as all of the Jews in the Persian Empire. But ESTHER intervened and saved her people. Haman was hanged on the very gallows he had constructed for Mordecai (Esth. 3:1—9:25). This shows that God is always in control of events, even when wickedness and evil seem to be winning out.

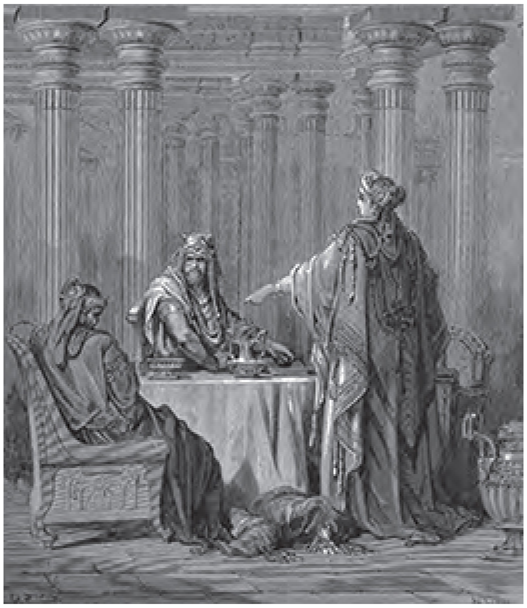


Illustration by Gustave Doré

- This illustration portrays Queen Esther’s accusation against Haman for his plot to exterminate her people the Jews.

HAMATH **[HAY math]**—the name of a city and a territory in the Old Testament:

1. An ancient city of Syria situated on the Orontes River about 78 kilometers (125 miles) north of Damascus. The city was on the main trade route that connected Mesopotamia to the east with Egypt to the south. The prophet Amos called Hamath great probably

because the city’s influence was spread over a wide area (Amos 6:2).

2. The territory that surrounded the city of Hamath in ancient Syria. In the days of David, the King of Hamath, Toi (or Tou), was friendly to Israel. He congratulated David for defeating their common enemy, King Hadadezer of Damascus (2 Sam. 8:9–10; 1 Chr. 18:9–10). King Solomon later controlled Hamath, where he built storage depots (2 Chr. 8:4). Archaeological sources reveal that numerous kings of Syria–Palestine—including the king of Hamath, Ahab of Israel, and Ben-Hadad of Damascus—formed an alliance to stop the advance of King Shalmaneser III of Assyria in 853 B.C. at the battle of Qarqar.

   About 780 B.C., Jeroboam II, king of Israel, took Hamath for Israel (2 Kin. 14:28). About 722 B.C., Syria–Palestine fell to Assyria. Sargon, king of Assyria, settled colonists from Hamath in cities of Samaria (2 Kin. 17:24; Is. 36:18–20; 37:13, 18–20). The colonists worshiped an idol called Ashima (2 Kin. 17:30), which brought the Lord’s anger upon them (2 Kin. 17:25). Likewise, some Israelites were deported from Samaria and settled in Hamath (Is. 11:11).

HAMATH ZOBAH [HAY meth ZOE buh]—a city of Syria captured by King Solomon (2 Chr. 8:3).

HAMATHITES [HAY meth ights]—the people of Hamath (Gen. 10:18).

HAMITES [HAM ites]—the descendants of HAM (1 Chr. 4:4).

HAMMATH [HAM eth] (*hot spring*)—the name of a city and a man:

1. A fortified city of Naphtali (Josh. 19:35). Hammath is probably identical with Hammon and Hammoth Dor, which was assigned to the Levites. It is the modern Hamman Tabariyeh, situated on the western shore of the Sea of Galilee.
2. The founder of the house of Rechab, a family of the Kenites (1 Chr. 2:55).

HAMMEDATHA [ham ih DAY thuh]—the father of Haman the Agagite (Esth. 3:1).

HAMMELECH [HAM uh lek]—the father of Jerahmeel and Malchiah (Jer. 36:26; 38:6, KJV). The Hebrew word is probably not a proper name, but a general title that means “the king.” Hence, the NKJV has “the king’s son.”

HAMMER (see TOOLS OF THE BIBLE).

HAMMOLECHETH [huh MOH luh keth]—a form of HAMMOLEKETH.

HAMMOLEKETH [huh MOH luh keth] (*she who reigns*)—a daughter of Machir and sister of Gilead, the grandson of Manasseh (1 Chr. 7:18; Hammolecheth, NASB, NRSV).

HAMMON [HAM uhn] (*hot spring*)—the name of two settlements in Israel:

1. A frontier village of Asher (Josh. 19:28).
2. A town of Naphtali allotted to the Levites (1 Chr. 6:76). It probably is the same place as Hammath (Josh. 19:35) and Hammoth Dor (Josh. 21:32).

HAMMOTH DOR [HAM uhth DOHR] (*hot springs of Dor*)—a fortified city of Naphtali allotted to the Gershonite Levites (Josh. 21:32). It is probably the same place as Hammon (1 Chr. 6:76) and Hammath (Josh. 19:35).

HAMMUEL [HAM yoo el]—a form of HAMUEL.

HAMMURAPI, CODE OF [hah muhr RAH pee]—an ancient law code named after a king who ruled Babylonia from about 1792 to 1750 B.C. These laws from the ancient world are valuable to Bible students because they are so similar to the Law as revealed to Moses in the first five books of the Old Testament.

The Code of Hammurapi was discovered in 1901–02 by the archaeologist V. Scheil at Susa, an early city of the ancient Babylonians. It was written on a seven-foot-high stone monument (called a stele) with the upper part picturing Hammurapi receiving a scepter and a ring, symbols of justice and order, from Shamash, the Babylonian sun-god and divine lawgiver. The rest of the monument contains the code; the direction of writing is from top to bottom. Hammurapi's law dates from about 300 years after Abraham and some 300 years before the events described in the books of Exodus, Leviticus, and Deuteronomy. This law code was written for a complex urban culture, in contrast to the simple agricultural culture of Palestine.

The contents of Hammurapi's Code are listed as follows:

1. Various offenses and crimes, including false witness, sorcery, corrupt judgment, theft, and kidnapping.
2. Property, with special reference to crown tenants, tenant farmers, and loans of money or seed. The king of Babylon owned crownland in the Old Babylonian period, as did the God of Israel. According to the code, land owned by the king could not be sold.
3. Commercial law, related to partnerships and agencies.
4. Marriage law, including dowry settlements, bridal gifts, divorce, and matrimonial offenses.
5. The firstborn, who had special rights and privileges (compare Deut. 15:19).
6. Special cases involving women and priestesses, whose support was weakened by an increase in state and private ownership of land.
7. Adoption, as it relates to Genesis 17:17–18.
8. Assault and damage to persons and property, including pregnant women, a surgeon's liability in an eye operation, and the hire of boats.
9. Agricultural work and offenses, including goring by an ox (compare Ex. 21:28–32).
10. Rates and wages for seasonal workers, hire of beasts, carts and boats, and so forth.
11. An appendix concerning slaves, including their purchase and sale.

The contents of the Code of Hammurapi and the Law of Moses are similar in many ways. This may be a result of the common cultural background the Babylonians and Israelites shared. Both were ancient peoples of the Near East who inherited their customs and laws from common ancestors. Yet it should be noted that much is different in the Old Testament revelation. For example, the Law given at Mount Sinai reflects a unique and high view of the nature of God, and the Old Testament law is presented as an expression of His holy nature, as

Leviticus 19:2 clearly shows. Also, when compared with the Code of Hammurapi, the Old Testament law is usually less harsh.

Photo by Howard Vos

- Hammurapi receives the laws in his famous code from the god of justice, Shamash, in this stone carving from ancient Babylonia.

HAMONAH [huh MOE nuh] (*multitude*)—the symbolic name of a city in the Valley of HAMON GOG where the evil forces of GOG will be defeated (Ezek. 39:16).

HAMON GOG [HAY muhn GAHG] (*multitude of Gog*)—the name of a valley where the evil forces of GOG and his allies will be defeated in their final conflict with Israel (Ezek. 39:11, 15).

HAMOR [HAY mohr] (*donkey*)—the father of SHECHEM. Hamor was killed with Shechem in revenge by Levi and Simon after Shechem raped their sister Dinah (Gen. 34:2–26). Jacob purchased land from the sons of Hamor and built an altar upon it (Gen. 33:19). Later, Joseph was buried on this land (Josh. 24:32).

HAMRAN [HAM ran]—a form of HEMDAN.

HAMSTRING—to cripple by cutting the hamstrings, or leg tendons, of horses (1 Chr. 18:4; hough, KJV) or other animals (Gen. 49:6). When horses were captured from the enemy, the great muscles on their hind legs were sometimes clipped to render the horses useless for battle (Gen. 49:6; Josh. 11:6, 9; 2 Sam. 8:4; 1 Chr. 18:4).

HAMUEL [HAM yoo el]—a son of Mishma, a descendant of Simeon (1 Chr. 4:26; Hammuel, NASB, NIV, NRSV).

HAMUL [HAY muhl]—a son of Perez, who was the son of Judah by Tamar (Gen. 46:12).

HAMULITES [HAY muhl ights]—the descendants of HAMUL (Num. 26:21).

HAMUTAL [huh MYOO tuhl]—a daughter of Jeremiah of Libnah, one of King Josiah's wives, and the mother of Jehoahaz and Zedekiah (2 Kin. 23:31; 24:18).

HANAMEEL [huh NAM ih el]—a son of Shallum and a cousin of Jeremiah the prophet. Jeremiah purchased a field from Hanameel during the siege of Jerusalem by the Babylonians (Jer. 32:7–9, 12; Hanamel, NRSV, REB, NIV).

HANAN [HAY nuhn] (*merciful*)—the name of eight or nine Old Testament men:

1. A son of Shashak and a chief of the tribe of Benjamin (1 Chr. 8:23).
2. A son of Azel and a descendant of Saul and Jonathan (1 Chr. 8:38).
3. A son of Maachah and one of David's mighty men (1 Chr. 11:43).
4. The founder of a family of NETHINIM (temple servants) who returned from the captivity with Zerubbabel (Ezra 2:46).
5. A Levite who helped Ezra interpret the law to the people (Neh. 8:7).
6. A Levite who sealed the covenant under Nehemiah (Neh. 10:10; 13:13). He may be the same person as No. 5.
7, 8. Two chiefs of the people who sealed the covenant under Nehemiah (Neh. 10:22, 26).

9. A son of Igdaliah and a prophet whose sons had a room in the temple (Jer. 35:4).

HANANEEL [HAN uh neel] (*God is merciful*)—a tower on the north wall of Jerusalem near the Sheep Gate and the Tower of the Hundred (Jer. 31:38; Hananel, NIV, NASB, REB, NRSV).

HANANI [hah NAH nigh] (*gracious gift of the Lord*)—the name of six Old Testament men:

1. The father of Jehu (1 Kin. 16:1, 7).
2. A son of Heman and head of the eighteenth division of musicians appointed by David for the sanctuary (1 Chr. 25:4, 25).
3. A seer who rebuked Asa for paying tribute money to Ben-Hadad, king of Syria (2 Chr. 16:7).
4. A priest who divorced his pagan wife after the captivity (Ezra 10:20).
5. A brother of Nehemiah who brought news of Jerusalem to Susa and later was made governor of Jerusalem (Neh. 1:2; 7:2).
6. A Levite who played an instrument at the dedication of the repaired walls of Jerusalem (Neh. 12:36).

HANANIAH [han uh NIE uh] (*The Lord is gracious*)—the name of fifteen men in the Old Testament:

1. An ancestor of Jesus in Luke's genealogy (1 Chr. 3:19, 21; Luke 3:27).
2. A son of Shashak (1 Chr. 8:24).
3. A leader of a division of priests in David's time (1 Chr. 25:4, 23).
4. A commander in the army of King Uzziah of Judah (2 Chr. 26:11).
5. A son of Bebai. Hananiah divorced his foreign wife following the captivity (Ezra 10:28).
6. A perfumer who helped rebuild Jerusalem's walls during Nehemiah's time (Neh. 3:8).
7. The son of Shelemiah. Hananiah helped rebuild Jerusalem's walls during Nehemiah's time (Neh. 3:30).
8. An official in Jerusalem during Nehemiah's time (Neh. 7:2).
9. A clan leader who sealed the covenant in Nehemiah's time (Neh. 10:23).

10. A clan leader in the days of the high priest Joiakim after the captivity (Neh. 12:12).
11. A priest who blew the trumpet at the dedication of Jerusalem’s rebuilt wall (Neh. 12:41).
12. A false prophet in the prophet Jeremiah’s time (Jeremiah 28).
13. A prince under King Jehoiakim of Judah (Jer. 36:12).
14. An ancestor of the guard who arrested the prophet Jeremiah (Jer. 37:13).
15. The Hebrew name of Shadrach (Dan. 1:6–7).

HAND—the end of a person’s arm that serves as a grasping and handling tool. The hand enables humans to use tools and to act in ways that are impossible for animals. The Bible speaks often of hands in the literal sense. In the ancient world hands were decorated with bracelets and rings (Gen. 24:22; Ezek. 23:42).

Because hands are involved in almost all human activity, the word is often used symbolically in the Bible. The “hand” of someone or a group can mean power. This gives rise to such expressions as “the hand of Saul,” “the hand of the Egyptians,” and “the hand of my enemies” (Ex. 3:8; 1 Sam. 23:17; Ps. 31:15). Because hands do the will of the entire person, hands may represent someone’s “whole being” (Ps. 24:4; Acts 2:23).

The physical position of the hands suggests a person’s attitude. Uplifted hands symbolize either praise and petition to God or violence against another person (1 Kin. 11:27; Ps. 63:4; 1 Tim. 1:8). Drooping hands mean weariness (Is. 35:3). To lay one’s hands on another’s head conveys transferral (Gen. 48:17; Lev. 16:21). In the churches of the New Testament, the ordination of church officials regularly involved this custom (1 Tim. 5:22).

The expression “hand of God” refers to His great power (Deut. 2:15; Ezek. 1:3). Often the emphasis of this expression is on God’s power in creation (Ps. 8:6; Is. 64:8). Sometimes His power in judgment is emphasized, especially in the phrase, “His hand is outstretched” (Ruth 1:13; Is. 9:12, 17). However, God may also extend His hand to express His mercy and forgiveness (Ps. 37:24).

HANDBREADTH—a linear measurement based on the width of the palm, four fingers closely pressed together. The psalmist used the word "handbreadths" to describe the brevity of human life (Ps. 39:5). Also see WEIGHTS AND MEASURES.

HANDKERCHIEF—a small cloth used by the Romans for wiping the hands and face. During the time of the Roman occupation of Palestine, the Jews started using handkerchiefs. In Jesus' parable of the minas (Luke 19:11–27), the wicked servant stored his master's mina in a handkerchief (v. 20). The same Greek word (*soudarion*) is used of the burial cloths used to cover the face of Lazarus in the grave (John 11:44) and the face of Jesus in the garden tomb (John 20:7).

HANDLE—an ax handle (Deut. 19:5) or the knob of a sliding bolt or latch on a door (Song 5:5). Also see LOCK.

HANDPIKE, HANDSTAFF (see ARMS, ARMOR OF THE BIBLE).

HANDS, LAYING ON OF—the placing of hands upon a person by a body of believers in ceremonial fashion to symbolize that person's authority or his appointment to a special task.

The practice of laying hands on someone or something occurs frequently in the Old Testament—particularly the laying of hands on the head of an animal intended for sacrifice. In the account of the ritual of the DAY OF ATONEMENT, the priest laid his hands on the SCAPEGOAT (Lev. 16:21). This symbolized the transferral of the sins and guilt of the people to the goat, which was taken away into the wilderness. The act of laying on of hands in the Old Testament was also associated with blessing (Gen. 48:18), installation to office (Deut. 34:9), and the setting apart of Levi (Num. 8:10). These passages seem to express the idea of transferral of authority and quality.

In the New Testament Jesus laid his hands on children (Matt. 19:13, 15) and on the sick when he healed them (Matt. 9:18). In the early church the laying on of hands was also associated with healing, the reception of the Holy Spirit (Acts 9:17), the setting apart of persons to particular offices and work in the church (Acts 6:6), the commissioning of Barnabas and Paul as missionaries (Acts 13:3), and the setting apart of Timothy (1 Tim. 4:14; 2 Tim. 1:6). The ritual was accompanied by prayer (Acts 6:6).

The laying on of hands was not a magical or superstitious rite that gave a person special power. It expressed the idea of being set apart by God’s people for a special task.

HANDWRITING (see WRITING).

HANES [HAY neez]—a place in Egypt visited by ambassadors of the Pharaoh (Is. 30:4).

HANGING—The usual method of capital punishment in Bible times, especially among the Hebrew people, was stoning, not hanging (Ex. 19:13). Occasionally the Hebrews hung the corpses of lawbreakers on trees, although they were to be removed before nightfall (Deut. 21:22–23). In Egypt a beheaded corpse was occasionally left hanging for a longer period of time (Gen. 40:19). The Persians hanged persons by impaling them on a stake (Ezra 6:11; Esth. 6:4).

In the Bible only Ahithophel (2 Sam. 17:23) and Judas Iscariot committed suicide by hanging, possibly by strangulation.

Jesus’ apostles applied the phrase “hanging on a tree” and the curse connected with it (Deut. 21:23) to Jesus’ death (Acts 5:30; Gal. 3:13). Jesus transformed this dishonorable and shameful fate into a picture of God’s sacrificial and redeeming love.

HANIEL [HAN ee uhl] (*grace of God*)—a leader and warrior-hero of the tribe of Asher (1 Chr. 7:39; Hanniel, NIV, NASB, NRSV). He was a son of Ulla.

HANNAH [HAN nuh] (*gracious*)—a wife of Elkanah, a Levite of the Kohathite branch of the priesthood (1 Sam. 1:1—2:21). Unable to bear children, Hannah suffered ridicule from Elkanah’s other wife Peninnah, who bore him several children. Hannah vowed that if she were to give birth to a son, she would devote him to the Lord’s service. The Lord answered her prayers, and to her was born the prophet Samuel.

Hannah was faithful to her promise. Making what must have been a heart-rending sacrifice, Hannah took Samuel to the temple after he was weaned, there to “remain forever” (1:21). God rewarded Hannah’s piety and faithfulness with three more sons and two daughters. Hannah’s beautiful thanksgiving prayer (2:1–10) is similar to the song that Mary sang when she learned she would be the mother of Jesus (Luke 1:46–55).

HANNATHON [HAN uh thahn] (*dedicated to grace*)—a town on the northern boundary of Zebulun (Josh. 19:14).

HANNIEL [HAN ee uhl] (*grace of God*)—a son of Ephod, of the tribe of Manasseh (Num. 34:23). Hanniel was a leader who helped distribute the land west of the Jordan River after the Israelite conquest of the land of Canaan.

HANOCH [HAY nahk] (*dedicated*)—the name of two Old Testament men:

1. A son of Midian. Hanoch was a descendant of Abraham by Keturah (Gen. 25:4; 1 Chr. 1:33; Henoch, KJV).
2. The oldest son of Reuben and the founder of a tribal family, the Hanochites (1 Chr. 5:3).

HANOCHITES [HAY nahk ights]—a family whose founder was HANOCH (Num. 26:5).

HANUKKAH [HAN uh kuh] (*dedication*) (see FEASTS AND FESTIVALS).

HANUN [HAY nuhn] (*gracious*)—the name of three Old Testament men:

1. A son of Nahash, king of the AMMONITES. When David sent ambassadors to console Hanun on the death of Nahash, Hanun dishonored David’s ambassadors by shaving off their beards and cutting off their clothes. Upon hearing of this disgrace, David declared war against the Ammonites (2 Sam. 10:1–4).
2. A man who helped repair the walls of Jerusalem after the captivity (Neh. 3:13).
3. A son of Zalaph who helped repair the walls of Jerusalem (Neh. 3:30).

HAPHRAIM [haf RAY uhm]—a frontier town of Issachar (Josh. 19:19; Hapharaim, NRSV, NIV). It may be modern Khirbet el-Farriyeh, about 10 kilometers (6 miles) northwest of Megiddo.

HAPPIZZEZ **[HAP uh zeez]**—a descendant of Aaron whose family became the eighteenth of David's twenty-four divisions of priests (1 Chr. 24:15; Aphses, KJV, REB).

HARA **[HAIR uh]**—a place in Assyria to which some of the Israelites were taken into captivity by TIGLATH–PILESER (1 Chr. 5:26).

HARADAH **[huh RAY duh]** (*fear*)—a place where the Israelites camped in the wilderness (Num. 33:24–25).

HARAN **[HAIR uhn]**—the name of three men and one city in the Old Testament:

1. The third son of Terah, Abraham's father, and the younger brother of Abraham. Haran was the father of Lot, Milcah, and Iscah (Gen. 11:26–31).
2. A son of Caleb by Ephah, Caleb's concubine. Haran was the father of Gazez (1 Chr. 2:46).
3. A Levite from the family of Gershon and a son of Shimei. Haran lived during David's reign (1 Chr. 23:9).

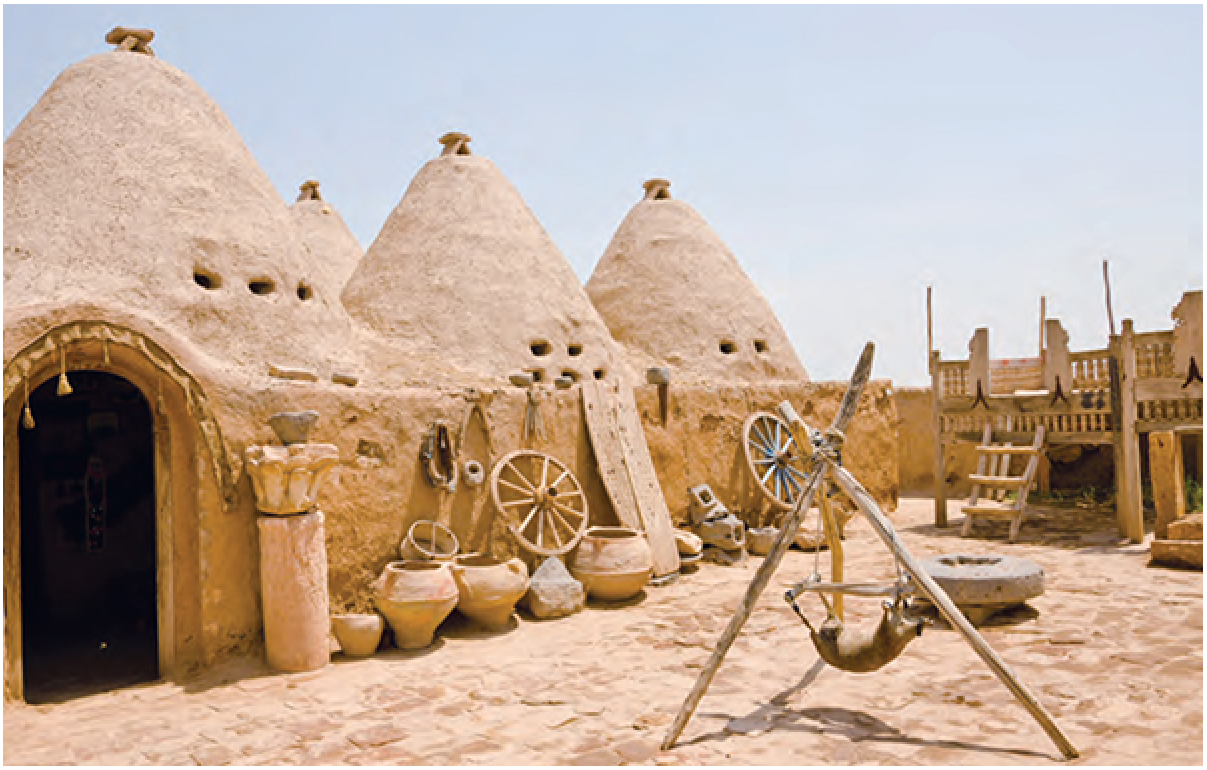


Photo by Elzbieta Zekowska

- Cone-shaped Syrian houses built near the mound of ancient Haran in Mesopotamia— the city where Abraham lived before journeying to Canaan (Gen. 11:31, 32).

HARAN **[HAIR uhn]** (*crossroads*)—a city of northern Mesopotamia. Abraham and his father Terah lived there for a time (Gen. 11:31–32; 12:4–5). The family of Abraham's brother Nahor also lived in this city for a time, as did Jacob and his wife Rachel (Gen. 28:10; 29:4–5). The city was on the Balikh, a tributary of the Euphrates River, 386 kilometers (240 miles) northwest of Nineveh and 450 kilometers (280 miles) northeast of Damascus. Haran lay on one of the main trade routes between Babylonia and the Mediterranean Sea. Like the inhabitants of Ur of the Chaldeans, Haran's inhabitants worshiped Sin, the moon-god. Second Kings 19:12 records that the city was captured by the Assyrians. Today Haran is a small Arab village, Harran, a spelling that preserves the two *r*'s of the original place name and helps to distinguish it from the personal name Haran (see above). The city name is also spelled Charran (Acts 7:2, 4; KJV).

HARARITE [HAIR uh right]—a word used to characterize several of David's mighty men: Agee, Shammah, and Sharar (2 Sam. 23:11, 33).

HARBONA [hahr BOE nuh]—one of the eunuchs, or chamberlains, responsible for the harem of King Ahasuerus (Xerxes I) of Persia (Esth. 1:10; 7:9).

HARD SAYING—a phrase in the Gospel of John (John 6:60) that John uses to indicate that Jesus' teaching was difficult to understand or to accept. In the Bible the word for "hard," when used in reference to spoken language, has a figurative meaning: difficult to understand. Similar expressions in the Old Testament describe the words addressed to Abraham as displeasing (Gen. 21:11), refer to Joseph speaking harshly to his brothers (Gen. 42:7), and denote the words of a legal case as hard or difficult (Deut. 1:17).

HARDNESS OF HEART—stubbornness in opposition to God's will (1 Sam. 6:6; Job 38:30). The classic case in the Bible of such disobedience was the Pharaoh of Egypt, who refused to release the Hebrew people in spite of repeated displays of God's power (Ex. 4:21; 7:3; 14:4, 17).

HARE (see ANIMALS OF THE BIBLE).

HAREPH [HAIR ef]—a son of Caleb and the founder of Beth Gader, a town in Judah (1 Chr. 2:51).

HARETH [HAIR eth]—a form of HERETH.

HARHAIAH [hahr HIGH uh]—the father of Uzziel (Neh. 3:8).

HARHAS [HAHR hass]—a form of HASRAH.

HARHUR [HAHR hur]—an ancestor of a family of NETHINIM (temple servants) who returned from the captivity (Ezra 2:51).

HARIM [HAIR em] (*dedicated* [to God])—the name of four Old Testament men:

1. A priest in charge of the third division of temple duties (1 Chr. 24:8).
2. An ancestor of many Israelites who returned from the captivity (Ezra 2:32). Harim's descendants divorced their pagan wives (Ezra 10:31).
3. The head of a priestly family who sealed the covenant with Nehemiah (Neh. 10:5).
4. Another Israelite who sealed the covenant with Nehemiah (Neh. 10:27).

HARIPH [HAIR if]—the name of two men in the time of Ezra and Nehemiah:

1. The founder of a family whose descendants returned from the captivity (Neh. 7:24). He is also called Jorah (Ezra 2:18).
2. A leader who sealed the covenant, probably as a representative of his family (Neh. 10:19).

HARLOT—a prostitute. The term "harlot" is often used in a symbolic way in the Old Testament to describe the wicked conduct of the nation of Israel in worshiping false gods (Is. 1:21; Jer. 2:20; Ezek. 16).

In the New Testament, harlots were objects of Jesus' mercy (Matt. 21:31–32; Luke 15:30). The apostle Paul used the term in a warning to the Corinthian church against the prevailing sexual immorality that had made Corinth a byword (1 Cor. 6:15–16). In the Book of Revelation, the term harlot is used symbolically of "Babylon the Great"—an apocalyptic image of great moral corruption (Rev. 17:1, 5, 15–16; 19:2).

When the spies entered the Promised Land and came to Jericho, they hid in the house of Rahab the harlot (Josh. 2:1). She made them promise that when the Lord gave Israel the land, she would be spared (Josh. 6:17–25). The New Testament records: "By faith the harlot Rahab did not perish with those who did not believe, when she had received the spies with peace" (Heb. 11:31). Placed among the heroes of faith (Heb. 11:1–40), Rahab brings into bold relief the power of

God’s love and mercy to transform a person’s life. She is listed as one of the ancestors of Jesus (Matt. 1:1–16).

Also see PROSTITUTION.

HAR MAGEDON [hahr muh GED uhn]—a form of ARMAGEDDON.

HARMON [HAHR muhn]—an unknown place to which the people of Samaria were to be exiled (Amos 4:3).

HARNEPHER [HAHR nuh fur]—a son of Zophah, of the tribe of Asher (1 Chr. 7:36).

HARNESS—the gear with which a domestic animal, such as a horse, is equipped for riding or for pulling a vehicle or farming tool (Ps. 32:9; Jer. 46:4).

HAROD [HAIR uhd] (*terror*)—a well or spring near the mountains of Gilboa (see Map 3, B–2) by which Gideon and his soldiers camped before they defeated the Midianites (Judg. 7:1; En-harod, REB). Harod is thought to be modern Ain Jalud on the northwest side of Mount Gilboa, about 1.5 kilometers (1 mile) southeast of Jezreel.

HARODITE [HAIR uh dight]—a native or inhabitant of HAROD. Two Harodites are mentioned in the Bible—Shammah and Elika (2 Sam. 23:25)—two of David’s mighty men.

HAROEH [huh ROE uh] (*the seer*)—a son of Shobal, descended from Judah through Hezron (1 Chr. 2:52). Haroeh may be the same person as REAIAH (1 Chr. 4:2).

HARORITE [HAIR roe right]—a word used to describe Shammoth, one of David’s mighty men (1 Chr. 11:27).

HAROSHETH HAGOYIM [huh ROE sheth huh GOY ihm] (*forest of the Gentiles*)—a town of Galilee on the north bank of the Kishon River about 26 kilometers (16 miles) northwest of Megiddo (Judg. 4:2; Harosheth-ha-goiim, NRSV). Sisera, the commander of the army of Jabin, king of Canaan, lived in Harosheth Hagoyim.

HARP (see MUSICAL INSTRUMENTS OF THE BIBLE).

HARPOONS—spearlike weapons with barbed heads used in hunting whales and large fish (Job 41:7; barbed irons, KJV). Neither harpoons nor fishing spears, according to Job, were powerful enough to kill LEVIATHAN, the mighty sea monster.

HARROW (see AGRICULTURE; TOOLS OF THE BIBLE).

HARSHA [HAHR shuh]—an ancestor of a family of NETHINIM (temple servants), some of whom returned from the captivity (Ezra 2:52).

HART (see ANIMALS OF THE BIBLE).

HARUM [HAIR uhm]—the father of Aharhel, a descendant of Koz (1 Chr. 4:8).

HARUMAPH [huh ROO mahf]—the father of Jedaiah (Neh. 3:10).

HARUPHITE [huh ROO fight]—a name applied to Shephatiah, a Benjamite warrior who joined David at Ziklag (1 Chr. 12:5).

HARUZ [HAIR uz]—a man of Jotbah, a place in Judah (2 Kin. 21:19).

HARVEST—the period at the end of the growing season, when crops were gathered. Harvest was one of the happiest times of the year in Palestine (Ps. 126:5–6; Is. 9:3), marked with celebrations and religious festivals (Ex. 23:16). There were two grain harvests. Barley was gathered from mid-April onwards, and wheat from mid-May. The harvest of fruit from trees and vines took place in the fall.

Cutting with a sickle began the process of harvesting grain (Deut. 16:9; Mark 4:29). Then it was gathered into sheaves (Deut. 24:5). Next the grain was taken to the threshing floor, an important local site with a hard surface and often situated on higher ground. Various tools, such as metal-toothed sledges drawn by oxen, were used for threshing (Is. 28:28; 41:15). Then the grain was winnowed, or tossed into the air, with a pitchfork. The wind carried off the chaff, but the heavier kernels and straw fell to the ground (Matt. 3:12).

Finally, the kernels were shaken in a sieve, made of a wooden hoop with leather thongs (Is. 30:28; Amos 9:9). Then the grain was stored.

Harvest became a picture of God's judgment (Jer. 51:33; Joel 3:13), and Jesus compared the Last Judgment with the harvest (Matt. 13:30, 39; Rev. 14:14–20). However, Jesus used the same metaphor for the gathering together of those who believed in Him (Matt. 9:37–38; Luke 10:2), indicating that the final harvest has already begun with His first coming (John 4:35).

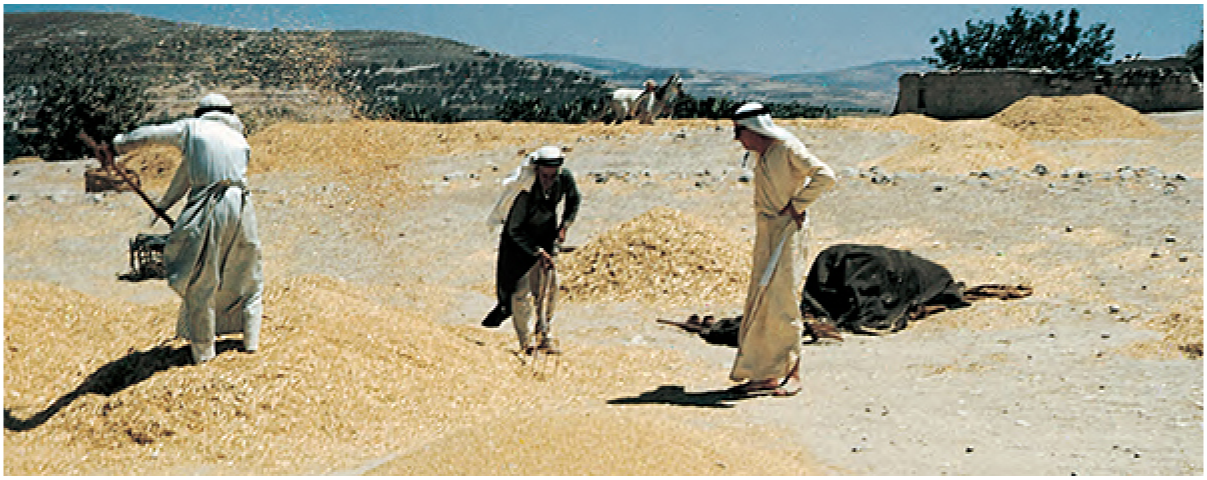


Photo by Howard Vos

- A familiar harvest scene in Palestine is the winnowing, or separation, of grain from the chaff. This threshing floor for such an operation is situated at Samaria.

HARVEST, FEAST OF (see FEASTS AND FESTIVALS).

HARVESTER (see OCCUPATIONS AND TRADES).

HASADIAH [hass uh DIGH uh] (*the Lord is faithful*)—a son of Zerubbabel and a descendant of Jehoiakim, king of Judah (1 Chr. 3:20).

HASENUAH [hass uh NOO uh]—a form of HASSENUAH.

HASHABIAH [hash uh BIGH uh] (*the Lord has taken account*)—the name of fourteen men in the Old Testament:

1, 2. Two Levites of the family of Merari (1 Chr. 6:45; 9:14).
3. A son of Jeduthun (1 Chr. 25:3, 19).
4. A Levite of the family of Kohath and a descendant of Hebron (1 Chr. 26:30).
5. A son of Kemuel and chief of the tribe of Levi during David's reign (1 Chr. 27:17).
6. A chief of the Levites in the time of King Josiah of Judah (2 Chr. 35:9).
7. A Levite who returned from the captivity with Ezra (Ezra 8:19).
8. One of the twelve priests appointed by Ezra to take care of the gold, the silver, and the dedicated vessels of the temple after the captivity (Ezra 8:24).
9. An Israelite who helped repair the walls of Jerusalem (Neh. 3:17).
10. A Levite who sealed the covenant with Nehemiah (Neh. 10:11).
11. A Levite, a son of Bunni, who lived in Jerusalem in Nehemiah's time (Neh. 11:15).
12. A Levite descended from Asaph (Neh. 11:22).
13. A priest who was head of the house of Hilkiah during the high priest Jehoiakim's time (Neh. 12:21).
14. A Levite after the captivity (Neh. 12:24).

HASHABNAH [hah SHAHB nah]—one of the Israelites who sealed the covenant after the captivity (Neh. 10:25).

HASHABNIAH [hah shahb nee EYE uh]—the name of two men in the Book of Nehemiah:

1. The father of Hattush (Neh. 3:10; Hashabneiah, NASB, NIV, NRSV).
2. A Levite who officiated at the feast under Ezra and Nehemiah when the covenant was sealed (Neh. 9:5).

HASHBADANA [hahsh buh DAH nuh] (*thoughtful judge*)—an Israelite who assisted Ezra in reading the Law (Neh. 8:4; Hashbaddanah, REB, NIV, NRSV).

HASHEM [HAY shem]—the father of several warriors who served in the bodyguard unit known as David's mighty men (1 Chr. 11:34).

HASHMONAH [hash MOE nuh]—a place in the wilderness where the Israelites camped (Num. 33:29–30).

HASHUB [HASH uhb] (*considerate*)—an Israelite who helped repair the wall of Jerusalem (Neh. 3:11; Hasshub, NRSV, NIV, NASB, REB).

HASHUBAH [huh SHOO buh] (*considerate*)—a son of Zerubbabel and a descendant of Jehoiakim, king of Judah (1 Chr. 3:20).

HASHUM [HASH uhm]—the name of three Old Testament men:

1. An Israelite whose descendants returned with Zerubbabel after the captivity (Ezra 2:19).
2. A priest who helped Ezra read the Law to the returned captives (Neh. 8:4).
3. The head of a family that sealed the covenant with Nehemiah (Neh. 10:18).

HASHUPHA [huh SOO fuh]—a form of HASUPHA.

HASMONEAN [haz moe NEE uhn]—the family name of a dynasty of Jewish rulers who held power in Palestine from 135 to 63 B.C. Simon Maccabeus, the leader and high priest of the Jews, established this family in power. He was followed by John Hyrcanus (135–104 B.C.), Aristobulus I (104–103 B.C.), Alexander Janneus (103–76 B.C.), Salome Alexandra (76–67 B.C.) and Aristobulus II (67–63 B.C.).

Soon after the Greek conquest of the ancient Near Eastern world by ALEXANDER the Great, authority over Palestine was given to the Seleucid kings of Syria. Their attempts to force the Jews to adopt Greek ways led to a series of Jewish wars that are recorded in the apocryphal books of Maccabees and in the writings of the Jewish historian Josephus. Under Judas Maccabeus the Jews gained independence from their Syrian rulers. Simon, the brother of Judas Maccabeus, was appointed to the office of HIGH PRIEST. When Simon’s son, John Hyrcanus, succeeded his father, it signaled the beginning of the Hasmonean dynasty.

The Hasmonean rulers gained recognition from Rome, but their period of rule was characterized by constant war with their neighbors, political infighting, murder, terrorism, and strong opposition between the Pharisees and the Sadducees. In 63 B.C. the Romans sent the famous general Pompey to end the Hasmonean rule and to establish Roman authority in Jerusalem.

Also see MACCABEES.

HASRAH [HASS rah]—the grandfather of Shallum (2 Chr. 34:22), who was also called Harhas (2 Kin. 22:14).

HASSENAAH [hass uh NAY uh]—an Israelite whose descendants helped rebuild Jerusalem's wall (Neh. 3:3).

HASSENUAH [hass uh NOO uh] (*hated*)—the father of Hodaviah (1 Chr. 9:7; Hasenuah, KJV; Hassenuah, NRSV).

HASSHUB [HASH uhb] (*considerate*)—the name of four men in the Old Testament:

1. The father of Shemaiah (1 Chr. 9:14).
2. An Israelite who helped repair the walls of Jerusalem after the captivity (Neh. 3:23; Hashub, KJV).
3. A head of a family who sealed the covenant after the captivity (Neh. 10:23).
4. A form of HASHUB (Neh. 3:11).

HASSOPHERETH [HASS soe FEAR eth]—a form of SOPHERETH.

HASUPHA [huh SOO fuh]—an ancestor of a family of NETHINIM (temple servants), some of whom returned with Zerubbabel from the captivity (Ezra 2:43). The name is also spelled Hashupha (Neh. 7:46, KJV).

HATACH [HAY tak]—a form of HATHACH.

HATE, HATRED—strong dislike, disregard, or even indifference toward someone or something. As such, hate may be seated in a person's emotions or will. Various degrees and types of hatred are described in the Bible. This makes it difficult to define hatred in simple, absolute terms.

The people of God are to hate what God Himself hates with an absolute hatred—sin (Deut. 12:31; Is. 61:8; Heb. 1:9). But God is also said to hate human beings, as when He declared, “Jacob I have loved but Esau I have hated” (Mal. 1:2–3; Rom. 9:13). This is a relative hatred. It is not the opposite of love but a diminished love. God loved Jacob so much that He chose him to become the father of the nation Israel; He did not love Esau in the same way.

To hate our relatives for the sake of Christ (Luke 14:26) means to love them less than we love Christ (Matt. 10:37); it does not mean to hate them absolutely. Believers ought to love their enemies (Matt. 5:43–44) but hate their enemies’ sins (Eph. 5:3–14; Rev. 2:6).

Wicked people, living under the power of Satan, will hate the Lord Jesus, His followers, and their righteous deeds (John 3:20; 8:44). It is the duty of Christians not to strike back but to do good to their enemies (Matt. 5:43–44; Luke 6:27).

HATHACH [HAY thak]—a eunuch in the court of Ahasuerus (Xerxes), king of Persia, appointed to attend to Queen Esther (Esth. 4:5–6; Hatach, KJV).

HATHATH [HAY thath]—a son of Othniel (1 Chr. 4:13).

HATIPHA [huh TIGH fuh]—an ancestor of a family of NETHINIM (temple servants), some of whom returned with Zerubbabel from the captivity (Ezra 2:54).

HATITA [huh TIGH tuh]—a temple gatekeeper whose descendants returned from the captivity (Ezra 2:42).

HATS—KJV word for TURBANS (Dan. 3:21). Also see DRESS OF THE BIBLE.

HATTIL [HAT uhl]—one of Solomon’s servants. Members of Hattil’s family returned from the captivity with Zerubbabel (Neh. 7:59).

HATTIN, HORNS OF [HAT teen]—a two-peaked hill on the road from Magdala, on the western shore of the Sea of Galilee, to Cana and Nazareth. One of the great battles of history took place near this hill. On July 4, 1187, at the battle of Hattin, the Crusaders suffered a decisive defeat at the hands of Saladin (1138–1193), a Muslim warrior and the sultan of Egypt and Syria. Saladin’s victory at Hattin led to his capture of Jerusalem later in 1187.

HATTUSH [HAT uhsh]—the name of three Old Testament men:

1. A descendant of David who returned with Ezra from the captivity (Ezra 8:2).
2. An Israelite who helped rebuild the walls of Jerusalem under Nehemiah (Neh. 3:10).
3. A priest who returned from the captivity with Zerubbabel and signed the covenant (Neh. 10:4).

HAURAN [HOHR uhn]—a region in TRANSJORDAN east of the Sea of Galilee, north of the Yarmuk River, and south of Damascus and Mount Hermon. According to Ezekiel’s prophetic vision (Ezek. 47:16, 18), Hauran marked the northeastern limits of the land of Israel. Hauran had roughly the same boundaries as the Old Testament BASHAN (Num. 21:33). Noted for its rich and fertile volcanic soil, this region became the breadbasket of the land because of its wheat production.

HAVEN—a harbor or port for ships (Gen. 49:13). The word is also used symbolically to describe God as a place of safety and refuge for the believer (Ps. 107:30).

HAVENS, FAIR (see FAIR HAVENS).

HAVILAH [HAV uh luh]—the name of two men and a land or region:

1. A land perhaps located in eastern Arabia (Gen. 2:11). King Saul’s army attacked the Amalekites “from Havilah all the way to Shur, which is east of Egypt” (1 Sam. 15:7).
2. A son of Cush and a grandson of Ham (Gen. 10:7).
3. A son of Joktan and a grandson of Eber (Gen. 10:29).

HAVOTH JAIR [HAY vahth JAY uhr]—a group of villages, east of the Jordan River in Gilead and Bashan, captured by JAIR, son of Manasseh (Deut. 3:14; Havvoth-jair, REB, NIV, NRSV). A judge named Jair, together with his thirty sons, later ruled over Havoth Jair (Judg. 10:4).

HAWK (see ANIMALS OF THE BIBLE).

HAY (see PLANTS OF THE BIBLE).

HAZAEL [HAZ a el] (*God has seen*)—a Syrian official whom the prophet Elijah anointed king over Syria at God's command (1 Kin. 19:15). Sometime between 845 and 843 B.C., Ben-Hadad, king of Syria, sent Hazael to the prophet Elisha to ask whether the king would recover from an illness. Elisha answered that Hazael himself was destined to become king. The next day Hazael assassinated Ben-Hadad and took the throne (2 Kin. 8:7–15). Hazael immediately attacked Ramoth Gilead, seriously wounding King Joram of Israel (2 Kin. 8:28–29).

At the end of Jehu's reign over Israel, Hazael attacked the Israelites east of the Jordan River (2 Kin. 10:32). During the reign of Jehu's successor, Jehoahaz, Hazael oppressed Israel because "the anger of the LORD was aroused against Israel" (2 Kin. 13:3). A gift of the dedicated treasures of the temple from King Jehoash of Judah prevented Hazael from attacking Jerusalem (2 Kin. 12:17–18). When Hazael died, his son Ben-Hadad II succeeded him.

As late as the first century A.D., Hazael was worshiped in Damascus because of the way in which he had adorned the city.

HAZAIAH [huh ZIGH uh] (*the Lord sees*)—a man of Judah, of the family of Shelah (Neh. 11:5).

HAZAR [HAY zar]—a term meaning "unwalled village" (Lev. 25:31), used often as a prefix for geographical names in the Bible.

HAZAR ADDAR [HAY zur AY dahr] (*noble village*)—a fortress town on the southwestern border of Judah between Kadesh Barnea and Karkaa (Num. 34:4; Josh. 15:3; Adar, KJV, NKJV, NRSV; Addar, NASB, REB, NIV).

HAZAR ENAN [HAY zur EE nuhn] (*village of fountains*)—a place, perhaps an oasis, midway between Damascus and the land of Hamath (Num. 34:9–10; Ezek. 47:17; Hazar-enon, NRSV).

HAZAR GADDAH [HAY zur GAH dah]—a village in southern Judah, between Moladah and Heshmon (Josh. 15:27).

HAZAR HATTICON [HAY zar HAT tih kon] (*middle village*)—a village at the northeast corner of the ideal boundary of Israel (Ezek. 47:16; Hazer-hatticon, NASB, NRSV, NIV; Hazar-enan, REB).

HAZARMAVETH [HAY zur MAY veth]—the third son of Joktan and a descendant of Shem (Gen. 10:26). The descendants of Hazarmaveth (modern Hadhramaut) settled in the southern Arabian Peninsula.

HAZAR SHUAL [HAY zur SHOO uhl] (*village of the jackal*)—a town in southern Judah (Josh. 19:3; 1 Chr. 4:28).

HAZAR SUSAH [HAY zur SOO suh] (*village of the mare*)—a village in southern Judah allotted to the tribe of Simeon (Josh. 19:5; 1 Chr. 4:31; Hazar Susim, NASB, REB, NIV, KJV, NKJV, NRSV).

HAZAR SUSIM [HAY zur SOO zim] (*village of horses*)—a form of HAZAR SUSAH.

HAZAZON TAMAR [HAZ uh zahn TAY mur]—a city near the Dead Sea identified as EN GEDI (Gen. 14:7; Hazezon Tamar, NIV, KJV, NKJV).

HAZEL (see PLANTS OF THE BIBLE).

HAZELELPONI [haz ih lehl POE nigh]—the daughter of Etam and the sister of Jezreel, Ishma, and Idbash in the genealogy of Judah (1 Chr. 4:3; Hazzelelponi, NASB, NIV, NRSV).

HAZER–HATTICON [HAY zer HAT tih kon]—A form of HAZAR HATTICON.

HAZERIM [HAH zuh rim] (*villages*)—villages of the Avim in southwest Palestine, near Gaza (Deut. 2:23, KJV).

HAZEROTH [HAH zuh rahth] (*villages*)—a place in the WILDERNESS of PARAN where the Israelites camped after leaving Egypt (Num. 11:35). Here Miriam and Aaron criticized Moses’ marriage to an Ethiopian woman and rebelled against him (Num. 12:1–2). Hazeroth is possibly modern ’Ain Hadra, about 48 kilometers (30 miles) northeast of Mount Sinai.

HAZEZON TAMAR [hah ZEE zuhn TAY mur]—a form of HAZAZON TAMAR.

HAZIEL [HAY zee uhl] (*God sees*)—a Gershonite Levite of the family of Shimei in David's time (1 Chr. 23:9).

HAZO [HAY zoe] (*visionary*)—a son of Nahor and Milcah and a nephew of Abraham (Gen. 22:22).

HAZOR [HAH zohr] (*enclosure*)—the name of three cities and one district in the Bible:

1. An ancient Canaanite fortress city in northern Palestine, situated about 16 kilometers (10 miles) northwest of the Sea of Galilee (see Map 3, C–1). When Joshua and the Israelites invaded Palestine, Hazor was one of the most important fortresses in the land (Josh. 11:10). This was due to its enormous size, its large population, and its strategic location on the main road between Egypt and Mesopotamia.

   When the Israelites approached Palestine, Jabin, the king of Hazor, and several other kings formed an alliance against them. Through God's power the Israelites defeated these armies, killed all the people of Hazor, and burned the city (Josh. 11:1–14). The city regained its strength during the time of the JUDGES. Because of Israel's sinfulness, God allowed the armies of Hazor to oppress the Israelites for twenty years (Judg. 4:1–3). Sisera, the captain of the armies of Hazor, and his 900 chariots were miraculously defeated by God through the efforts of Deborah and Barak (Judg. 4:4–24). Solomon later chose Hazor as one of his military outposts (1 Kin. 9:15). The rebuilt city continued to play an important part in the northern defenses of Israel until it was destroyed by the Assyrian king, Tiglath–Pileser (2 Kin. 15:29), about ten years before the collapse of the Northern Kingdom in 722 B.C.
2. A city in the southern desert of Judah (Josh. 15:23).
3. Hazor-Hadattah ("New Hazor") and Kerioth-Hazor ("City of Hazor"), which may be identical sites in southern Judea (Josh. 15:25).

4. A nomadic district or kingdom of villages in the Arabian desert (Jer. 49:28).

Photo by Howard Vos

- The mound of Hazor (center), a Canaanite city destroyed by Joshua during his conquest of the Promised Land (Josh. 11:1–13).

HAZOR-HADATTAH [HAH zohr hah DAH tuh]—a form of HAZOR No. 3.

HAZZELELPONI [haz ih lehl POE nigh]—a form of HAZELELPONI.

HE [hay]—the fifth letter of the Hebrew alphabet, used as a heading over Psalm 119:33–40. In the original Hebrew language, each line of these eight verses began with the letter he. Also see ACROSTIC.

HEAD—the upper part of the human body containing the face and brain. In the Bible the head is more the center of sense experience (sight, hearing, etc.) than the center of thinking. To wound an enemy's head was to show his utter defeat, and to cut off someone's head was the ultimate disgrace (Ps. 68:21; Mark 6:14–28). Both priests and kings of Israel were initiated into office by having their heads anointed with oil (Lev. 8:12; 1 Sam. 10:1). In the New Testament those who were sick were also anointed (Mark 6:13; James 5:14). This custom apparently symbolized joy and well-being (Ps. 23:5; 45:7).

The position of a person’s head symbolized various emotions: wagging the head meant derision; bowing the head showed grief; covering the head with one’s hand suggested shame (2 Sam. 13:19; Is. 58:5; Mark 15:29). To lift up a person’s head was to elevate him to higher rank (Gen. 40:20; Jer. 52:31). For blood to be on the head of someone meant for that person to bear responsibility and guilt for some specified action (Josh. 2:19; Acts 18:6). To heap coals of fire on someone’s head meant to make an enemy ashamed by treating him well (Rom. 12:20).

The word “head” is often used of inanimate objects such as rivers to designate a beginning point or top part of the object (Gen. 2:10; Ps. 24:9). In this sense, several important messianic prophecies refer to Christ as the “head cornerstone” (Ps. 118:22; Luke 20:17; 1 Pet. 2:7). He is the head of His body, the church (Eph. 4:15; Col. 1:18).

Photo by E. B. Trovillion

• Excavations at the site of an ancient church in Jerusalem uncovered these twin pools believed to be the biblical Pool of Bethesda (John 5:1–15).

HEADBAND—an article of feminine attire that the prophet Isaiah predicted would be taken away from the “daughters of Zion [Jerusalem]” (Is. 3:18). Some scholars believe this reference is to gold or silver head ornaments.

HEADDRESSES—ornamental head coverings (Is. 3:20; bonnets, KJV; head-bands, REB). The reference is probably to strips of material wound around the head in turban fashion. According to the prophet Isaiah, headdresses were one of the articles of feminine attire, that would be taken away from the “daughters of Zion [Jerusalem]” when the judgment of the Lord fell upon the city.

HEALING—the process of applying preventive and remedial practices to maintain good health. In the ancient world health was a highly prized possession. The Hebrews tended to think of health primarily in terms of physical strength and well-being. The land of Palestine apparently provided a relatively healthful environment, as compared to Egypt and Mesopotamia—probably because of its location as well as the various laws and practices prescribed by the Law of Moses.

Regulation of Diet. Most of the laws about food consumption are included in the first five books of the Old Testament. The restrictions involving meats were based on two simple tests. Only animals with separated hooves and that chewed the cud were suitable for eating (Lev. 11:3). This meant that pigs and rabbits were unsuitable. Modern medicine has demonstrated that these animals are especially liable to infections with parasites; they are safe only if well-cooked. Thus, the prohibition of these animals for food among the Hebrew people was beneficial to their health.

Rituals. Several rituals were observed among the Hebrew people to maintain sanitary conditions, ceremonial cleanness and to promote good health. One of these involved bodily discharge. Although not all bodily discharges are infectious, many are. Since the Hebrew people lacked ways to determine which discharges were infectious, all were treated as potentially infectious. For example, sputum is mentioned as a possible cause of infection (Lev. 15:8)—a fact that was not positively validated until the nineteenth century.

Another good example of this principle is the instruction given about the disposal of human excrement. A place was set apart outside the camp for this purpose. The Hebrew people were required to carry a spade, dig a hole for the excrement, and cover it (Deut. 23:12–13).

Hygiene. The Law of Moses required that the body and clothes be washed after contact with a diseased or dead person. The regulations about contact with dead bodies specified a period of uncleanness lasting seven days. During this time, the person involved was isolated from other people and required to perform certain acts, including bathing one's body and washing one's clothes (Num. 19:1–22).

Sexual Perversion. The strict laws about sexual morality among the Hebrew people also promoted the prevention of venereal disease. CIRCUMCISION was not only a religious rite, but also a hygienic measure that reduced infection and illness.

Medicine and Physicians. The first medicines probably were introduced to the Hebrews by the Egyptians while they were in bondage. In biblical times medicines were made from minerals, animal substances, herbs, wines, fruits, and other parts of plants. The Bible mentions numerous examples of these primitive medicines—notably the "balm of Gilead," which was probably an aromatic substance taken from an evergreen tree.

Wine mixed with myrrh was used to relieve pain by dulling the senses. This remedy was offered to Jesus when He was on the cross, but He refused to drink it (Mark 15:23). Olive oil and herbs often were used to anoint the sick. The early Christians continued this practice, anointing the sick as they prayed for them (James 5:14).

The Bible refers to the work of physicians (Gen. 50:2; 2 Chr. 16:12; Jer. 8:22). In the New Testament, Luke is mentioned as the "beloved physician" (Col. 4:14).

Medical treatment in the biblical world often included the use of MAGIC, SORCERY, AND DIVINATION. Such practices were prohibited by the Mosaic law; they were seen as inconsistent with the nature of the all-powerful God.

The Ministry of Jesus. The people of Old Testament times tended to think of sickness as punishment for sin. This concept is explored fully in the Book of Job. But Jesus was firmly convinced that His Father's purpose for humankind was health, wholeness, and salvation. He did not teach that disease was a punishment sent by God. And while He was always concerned to heal the sick in body, He also paid close attention to the minds and the spirits of those who suffered.

HEALING, GIFTS OF (see SPIRITUAL GIFTS).

HEART—the inner self that thinks, feels, and decides. In the Bible the word "heart" has a much broader meaning than it does to the modern mind. The heart is that which is central to a person. Nearly all the references to the heart in the Bible refer to some aspect of human personality.

In the Bible all emotions are experienced by the heart: love and hate (Ps. 105:25; 1 Pet. 1:22); joy and sorrow (Eccl. 2:10; John 16:6); peace and bitterness (Ezek. 27:31; Col. 3:15); courage and fear (Gen. 42:28; Amos 2:16).

The thinking processes are said to be carried out by the heart. This intellectual activity corresponds to what would be called "mind" in English. Thus, the heart may think (Esth. 6:6), understand (Job 38:36), imagine (Jer. 9:14), remember (Deut. 4:9), be wise (Prov. 2:10), and speak to itself (Deut. 7:17). Decision-making is also carried out by the heart. Purpose (Acts 11:23), intention (Heb. 4:12), and will (Eph. 6:6) are all activities of the heart.

Finally, heart often means someone's true character or personality. Purity or evil (Jer. 3:17; Matt. 5:8); sincerity or hardness (Ex. 4:21; Col. 3:22); and maturity or rebelliousness (Ps. 101:2; Jer. 5:23)—all these describe the heart or true character of individuals. God knows the heart of each person (1 Sam. 16:7). Since people speak and act from their hearts, they are to guard them well (Prov. 4:23; Matt. 15:18–19). The most important duty of anyone is to love God with the whole heart (Matt. 22:37). With the heart a person believes in Christ and so experiences both love from God and the presence of Christ in the heart (Rom. 5:5; 10:9–10; Eph. 3:17).

HEARTH—a dug-out depression in a house or tent where fires were built for heating or cooking. The smoke from the fire was let out through a hole in the wall, usually translated as CHIMNEY (Hos. 13:3). Also see HOUSE.

HEATH (see PLANTS OF THE BIBLE).

HEATHEN—one of several words used for the non-Jewish peoples of the world. The distinction between the Israelites and the other nations was important because God's relationship with Israel was unique. He chose Israel, rescued the people from Egypt, entered into a COVENANT with them, and gave the nation His laws. God actually planned to bring light and salvation to all nations through Israel (Gen. 12:3; Is. 2:1–3), but this required that they keep separate from the sinful ways of the surrounding nations (Lev. 18:24).

Following Israel's captivity in Babylon, the Jews were more rigid about their separation from the heathen. While the heathen often persecuted the Jews, the Jews generally had contempt for the heathen. These barriers between Jews and non-Jews were broken down in the early church as the gospel of Jesus Christ was taken to all the nations (Matt. 28:19), especially by Paul, the apostle to the Gentiles (Gal. 1:16; Eph. 2:11–22).

Also see GENTILES; NATIONS.

HEAVE OFFERING (see SACRIFICIAL OFFERINGS).

HEAVEN—a word that expresses several distinct concepts in the Bible:

1. As used in a physical sense, heaven is the expanse over the earth (Gen. 1:8). The tower of Babel reached upward to heaven (Gen. 11:4). God is the possessor of heaven (Gen. 14:19). Heaven is the location of the stars (Gen. 1:14; 26:4) as well as the source of dew (Gen. 27:28).
2. Heaven is also the dwelling place of God (Gen. 28:17; Rev. 12:7–8). It is the source of the new Jerusalem (Rev. 21:2, 10). Because of the work of Christ on the cross, heaven is, in part, present with believers on earth as they obey God's commands (John 14:2, 23).
3. The word "heaven" is also used as a substitute for the name of God (Luke 15:18, 21; John 3:27). The kingdom of God and the kingdom of heaven are often spoken of interchangeably (Matt. 4:17; Mark 1:15).

   At the end of time a new heaven will be created to surround the new earth. This new heaven will be the place of God's perfect presence (Is. 65:17; 66:22; Rev. 21:1). Then there will be a literal fulfillment of heaven on earth.

HEAVENLY CITY, THE—the city prepared and built by God for those who are faithful to Him (Heb. 11:10, 16). Known as the heavenly Jerusalem (Heb. 12:22), this is the city that is to come (Heb. 13:14). These references in Hebrews find their fulfillment in Revelation 21–22. The New Jerusalem is illuminated by the glory of God. It serves as the dwelling place of God among His redeemed forever.

HEAVENS, NEW—a term that, when used with "new earth," refers to the perfected state of the created universe and the final dwelling place of the righteous. The phrase is found in Isaiah 66:22, 2 Peter 3:13, and in a slightly modified form in Revelation 21:1.

Rooted deep in Jewish thought was the dream of a new heaven and a new earth, a re-creation of the universe that would occur following the Day of the Lord (Is. 13:10–13; Joel 2:1–2, 30–31). The concept of a re-created universe is closely related to the biblical account of the Creation and the Fall and the sin of Adam and Eve in the Garden of Eden (Genesis 1–3). Because of their sin, "the creation was subjected to futility . . . [and] the bondage of corruption" (Rom. 8:19, 21). The need for a new heaven and a new earth arises from human sin and God's judgment, not from some deficiency or evil in the universe (Gen. 3:17).

The apostle Paul referred to the Old Testament doctrine of the Day of the Lord and applied it to the events that will occur at the Second Coming of Christ (2 Pet. 3:10, 13). When Christ returns, this present evil age will give way to the age to come. The universe will be purified and cleansed by the power of God. This will be reminiscent of the purging of the earth in the days of Noah, but on a universal scale.

HEBER **[HEE buhr]** (*associate*)—the name of six men in the Bible:

1. A son of Beriah, of the tribe of Asher (Gen. 46:17).
2. The husband of Jael (Judg. 4:11–21).
3. A man of the tribe of Judah (1 Chr. 4:18).
4. The head of a family of Gadites (1 Chr. 5:13).
5. A Benjamite and a son of Elpaal (1 Chr. 8:17).

6. A Benjamite and a son of Shashak (1 Chr. 8:22; Eber, NASB, NIV, NKJV, NRSV).

HEBERITES [HEE burr ites]—the descendants of HEBER, of the tribe of Asher (Num. 26:45; Gen. 46:17).

HEBREW (see LANGUAGES OF THE BIBLE).

HEBREW PEOPLE—an ethnic term designating the lineage of the nation of Israel and the Jewish people.

Abram was the first person in the Bible to be called a Hebrew (Gen. 14:13). Thereafter, his descendants through Isaac and Jacob were known as Hebrews (Gen. 40:15; 43:32). The term is used five times in the story of Joseph (Gen. 39:14—43:32), including a reference to Joseph by Potiphar's wife as "the Hebrew servant" (Gen. 39:17). Joseph told Potiphar's chief butler, "For indeed I was stolen away from the land of the Hebrews" (Gen. 40:15).

The origin of the term "Hebrew" is a mystery to scholars. Some believe the word came from Eber, a descendant of Noah through Shem and an ancestor of Abraham (Gen. 10:21, 25; 11:16–26). Eber, literally meaning "on the other side of," may allude to Abraham's departure from a region east of the Euphrates River.

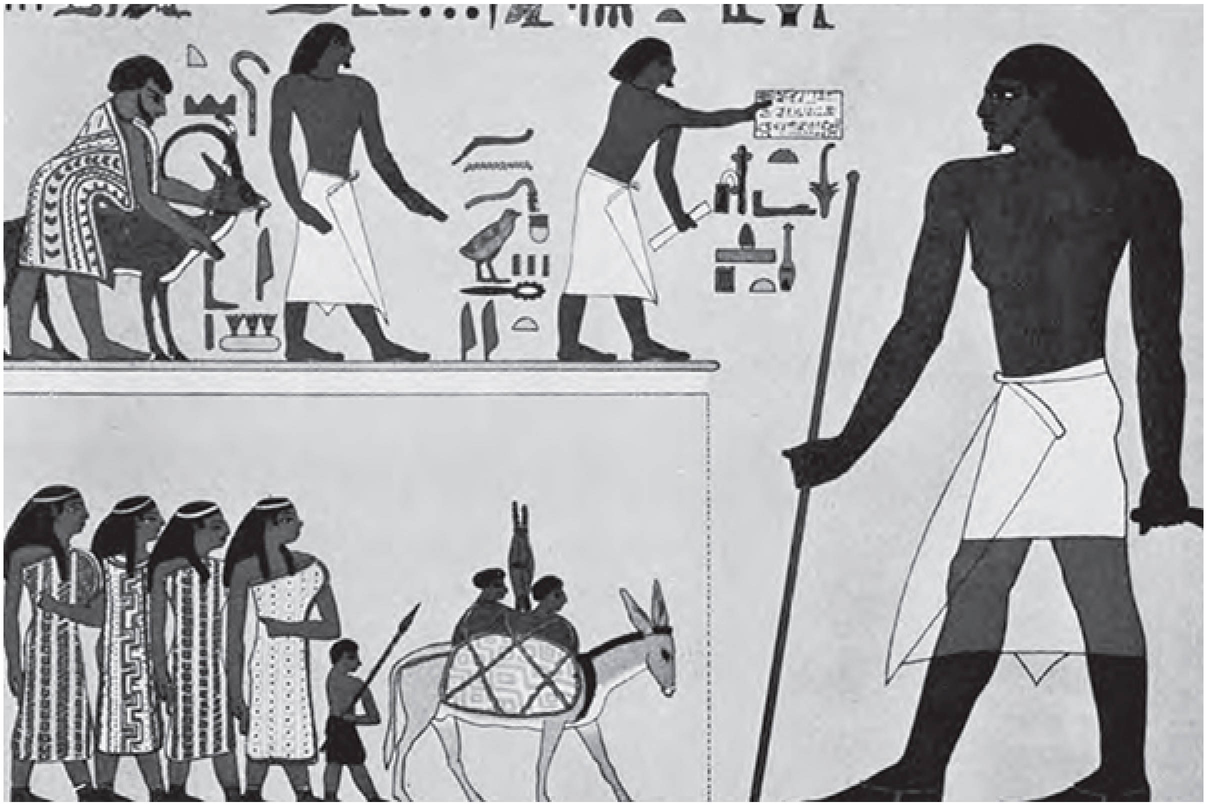
This possibility harmonizes with the statement made by God to the Israelites in Joshua's time: "Then I took your father Abraham from the other side of the River, led him throughout all the land of Canaan, and multiplied his descendants and gave him Isaac. To Isaac I gave Jacob and Esau" (Josh. 24:3–4). Of Eber's descendants, Abraham, Nahor, and Lot stand out. The genealogical list in Genesis 10 and other passages indicate that Abraham was the ancestor of the Hebrews; Nahor was the ancestor of the Arameans; and Lot was the ancestor of the Moabites and the Ammonites (Gen. 10:21, 24, 25; 11:14–27).

Still other scholars believe the Hebrew people are related to a people known as the Habiru. These people are mentioned in clay tablets dating to the eighteenth and nineteenth centuries B.C. They are also featured in the Nuzi, Hittite and Amarna documents of the fourteenth and fifteenth centuries B.C. "Habiru," however, is a sociological term, while "Hebrew" is ethnic.

There is considerable evidence in the Old Testament that the Hebrews regarded themselves as a composite race “My father was a Syrian, about to perish, and he went down to Egypt and dwelt there few in number; and there he became a nation” (Deut. 26:5). In their wandering tribal days and during their early years in Canaan, the Hebrews experienced a mixture of blood through marriage with surrounding peoples. When Abraham sought a suitable wife for Isaac, he sent to northwest Mesopotamia, near Haran, for Rebekah, daughter of the Syrian Bethuel (Gen. 24:10; 25:20). Jacob found Rachel in the same location (Genesis 28–29).

Strains of Egyptian blood also appeared in the family of Joseph through Asenath’s two sons, Ephraim and Manasseh (Gen. 41:50–52). Moses had a Midianite wife, Zipporah (Ex. 18:1–7), and an unnamed Ethiopian (Cushite) wife (Num. 12:1).

Although several unanswered questions about the origin of the Hebrews remain, no culture has equaled their contribution to mankind. In a pagan world with many gods, the Hebrews worshiped one supreme, holy God who demanded righteousness in His people. From the Hebrews also sprang Jesus Christ, who gave His life to set us free from the curse of sin.



• Peasants appear before an Egyptian nobleman, in this painting from a royal tomb. In their early history, the Hebrew people were enslaved by the Egyptians.

HEBREWS, EPISTLE TO THE—the nineteenth book in the New Testament. Hebrews is a letter written by an unknown Christian to show how Jesus Christ had replaced Judaism as God’s perfect revelation of Himself. Hebrews begins with a marvelous tribute to the person of Christ (1:1–3), and throughout the epistle the author weaves warning with doctrine to encourage his readers to hold fast to Jesus as the great High Priest of God. The author makes extensive use of Old Testament quotations and images to show that Jesus is the supreme revelation of God and the all-sufficient Mediator between God and humankind. Because of its literary style and the careful way it develops its argument, Hebrews reads more like an essay than a personal letter.

Structure of the Epistle. The letter begins by showing that Jesus is the Son of God and, therefore, is superior to angels (1:1—2:18) and to Moses (3:1–6). This section contains a warning not to lose the blessings, or “rest,” of God because of unbelief, as the Israelites did under Moses (3:7—4:13).

The second section of the letter (4:14—10:18) attempts to show that Christ is the perfect High Priest because of His unmatched compassion for people and complete obedience to God (4:14—5:10). Following an additional warning against renouncing the faith (5:11—6:20), the author then describes Jesus as a priest according to the order of Melchizedek (7:1–28). The emphasis on Melchizedek, who is mentioned only twice in the Old Testament (Gen. 14:18–20; Ps. 110:4), may seem farfetched to modern readers. However, there is a good reason for comparing Christ to Melchizedek; it is to show that Melchizedek, unlike Aaron, was unique. He had no recorded predecessors or successors. He was, therefore, a priest forever, like the Son of God (7:1–3). As a consequence of His being like Melchizedek, Jesus inaugurated a new and better covenant (8:1–13) because His sacrifice of Himself replaces the sacrifice of “bulls and goats” (9:1—10:18).

The final section of the epistle appeals to the readers not to give up the benefits of Christ’s work as High Priest (10:19—13:17). In an attempt to offset spiritual erosion (10:19–39), the author recalls the heroes of faith (11:1–40). Let their example, he says, encourage the readers to “run with endurance the race that is set before us” (12:1). The letter closes with various applications of faith to practical living (13:1–19), a benediction (13:20–21), and greetings (13:22–25).

Authorship and Date. Other than 1 John, the Epistle to the Hebrews is the only letter inthe New Testament with no greeting or identification of its author. Although the King James Version entitles the book “The Epistle of Paul the Apostle to the Hebrews,” this title stems from later manuscripts which came to include it. It is highly doubtful, however, that Paul wrote Hebrews. The language, vocabulary, and style of Hebrews differ from Paul’s genuine letters. Such typically Pauline expressions as “Christ Jesus,” “in Christ,” or “the resurrection” are all but absent in Hebrews. When Hebrews and Paul treat the same subjects, they often approach them differently. For example, in Hebrews the "law" means the ritual law, whereas for Paul it means the moral law; "faith" in Hebrews is belief in the trustworthiness of God, whereas for Paul it is a personal commitment to a living Lord. The author of Hebrews sounds more like a Platonic philosopher than Paul when he speaks of the old covenant (8:5) and the law (10:1) as "shadows" of their originals.

There has been no shortage of suggestions concerning who the author may have been. The list includes Luke, Priscilla, Aquila, Clement of Rome, Silvanus, and Philip. The two most likely candidates are Apollos and Barnabas. Both have characteristics that commend them, Apollos because he was an eloquent Alexandrian Jew who knew the Scriptures well (Acts 18:24), and Barnabas because he was a Levite (Acts 4:36). As with the others, however, these suggestions are only possibilities. The writer of the epistle remains anonymous.

One can only make an educated guess about the date and place of composition. Since the author's purpose was to show that Christianity had replaced Judaism, to have been able to point to the destruction of the temple (which occurred in A.D. 70) as an indication that God had no further use for it would have been a decisive argument. Since the author does not make use of this information, it is reasonable to assume the destruction of the temple had not happened yet, thus dating the letter sometime before A.D. 70. The only clue about where Hebrews was written is found in the closing remark, "Those from Italy greet you" (13:24). This may indicate that the author was writing from Italy, presumably Rome.

Historical Setting. The repeated use of Old Testament quotations and images in Hebrews suggests that the people who received this book had a Jewish background. The repeated warnings against spiritual unbelief reveal that the readers of this epistle were on the verge of renouncing the Christian faith and returning to their former Jewish ways (2:1–4; 3:7—4:14; 5:12–6:20; 10:19–39; 12:12–29). Negligence in good deeds and sloppy attendance at worship services (10:23–25) were evidence of a cooling in their faith. In an effort to rekindle the readers' flame of commitment to Christ, the author urges his readers not to retreat from persecution (10:32–39), but to hasten to the front lines. He calls for a new exodus (3:7–19); he holds before them examples of a pilgrim faith (chap. 11); and he tells them not to "draw back" (10:39), but to "go forth to Him, outside the camp, bearing His reproach" (13:13).

Theological Contribution. In a spirit similar to Stephen's defense before the Jewish Sanhedrin (Acts 7), Hebrews sets out to show that Christianity is superior to Judaism because of the person of Jesus Christ, who is the Son of God, the Great High Priest, and the Author of salvation. Christ stands as the peak of revelation, superior to angels (1:1—2:9) and to Moses (3:1–6). He is the Son of God, the reflection of God's own glory and, indeed, the very character and essence of God (1:3). Whatever revelations appeared before Jesus were but shadows or outlines of what was to appear in Him.

Christ is also the Great High Priest (4:14). Whereas earthly priests inherited their office, Christ was appointed by the direct call of God (5:5–6). Whereas earthly priests followed in the lineage of Aaron, Christ, who has no successors, is a priest forever, according to the order of Melchizedek (7:17). Whereas earthly priests ministered within temples made with human hands, Christ ministers within the true sanctuary—the eternal house of God (8:2; 9:24). Whereas earthly priests offered animal sacrifices for their sins as well as for those of the people, Christ offered the one perfect sacrifice that never need be offered again—His sinless self (5:3; 10:4–14).

As the unique Son of God who made the supreme sacrifice of Himself to God, Jesus is described by the author of the book of Hebrews as the "author of their salvation" (2:10), the "finisher of our faith" (12:2), and the "great Shepherd of the sheep" (13:20). Christ saves His people *from* sin and death, and He saves them *for* fellowship with God. In Hebrews salvation is called the "rest" of God (4:1), "eternal inheritance" (9:15), the "Most Holy Place" (9:12). These three emphases—Jesus as Son, High Priest, and Savior—are drawn together in one key passage: "Though He was a *Son,* yet He learned obedience by the things which He suffered. And having been perfected, He became the *author of eternal salvation* to all who obey Him, called by God as *High Priest* 'according to the order of Melchizedek' " (5:8–10).

In light of Christ's preeminence, the author urges his readers to hold fast to the true confession and endure whatever suffering or reproach is necessary on its behalf (4:14; 6:18; 13:13).

Special Considerations. Two passages in Hebrews often trouble Christians. In 6:4–6 and 10:26 the author warns that if a person willingly turns from fellowship with Christ, he can no longer be forgiven. The intent of these verses is to cause Christians to remember the great cost of God’s grace and to take their profession of faith seriously. The intent of these verses is not to cause believers to doubt their salvation. There is no example in the Bible where anyone who desired the forgiveness of Christ was denied it.

The backbone of this epistle is the finality of Christ for salvation. This wonderful truth is no less urgent for us today than it was for the original readers of Hebrews. The rise of cults, with their deceptive claims of security, is but one example of the many things that appeal for our ultimate loyalty. Hebrews reminds us that “Jesus Christ is the same yesterday, today, and forever” (13:8). Because of His perfect sacrifice of Himself, He is still the only Mediator between us and God. Only Jesus is the true Author of our salvation.

◆

Hebrews: A Study and Teaching Outline

Part One: The Superiority of Christ’s Person (1:1—4:13)

I. The Superiority of Christ over the Prophets 1:1–3

II. The Superiority of Christ over the Angels 1:4—2:18
- A. Christ Is Superior because of His Deity 1:4–14
- B. First Warning: Danger of Neglect 2:1–4
- C. Christ Is Superior because of His Humanity 2:5–18

III. The Superiority of Christ over Moses 3:1—4:13
- A. Christ Is Superior to Moses in His Work 3:1–4
- B. Christ Is Superior to Moses in His Person 3:5–6
- C. Second Warning: Danger of Unbelief 3:7—4:13

Part Two: The Superiority of Christ’s Work (4:14—10:18)

I. The Superiority of Christ’s Priesthood 4:14—7:28
- A. Christ Is Superior in His Position 4:14–16
- B. Christ Is Superior in His Qualifications 5:1–10
- C. Third Warning: Danger of Not Maturing 5:11—6:20
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II. The Superiority of Christ’s Covenant 8:1–13
- A. A Better Covenant 8:1–6
- B. A New Covenant 8:7–13

III. The Superiority of Christ’s Sanctuary and Sacrifice 9:1—10:18
- A. Old Covenant’s Sanctuary and Sacrifice 9:1–10
- B. New Covenant’s Sanctuary and Sacrifice 9:11—10:18

Part Three: The Superiority of the Christian’s Walk of Faith (10:19—13:25)

I. A Call to Full Assurance of Faith 10:19—11:40
- A. Hold Fast the Confession of Faith 10:19–25
- B. Fourth Warning: Danger of Drawing Back 10:26–39
- C. Definition of Faith 11:1–3
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    - 1. Abel 11:4
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    - 5. Isaac 11:20
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II. Endurance of Faith 12:1–29
- A. Example of Christ’s Endurance 12:1–4
- B. A Call to Endure God’s Chastening 12:5–24
- C. Fifth Warning: Danger of Refusing God 12:25–29

III. A Call to Love 13:1–17
- A. Love in the Social Realm 13:1–6
- B. Love in the Religious Realm 13:7–17

IV. Conclusion 13:18–25

HEBRON **[HEE bruhn]** (*alliance*)—the name of two cities and two men in the Bible:

1. A city situated 31 kilometers (19 miles) southwest of Jerusalem on the road to Beersheba (see Map 2, C–1). Although it lies in a slight valley, the city is 927 meters (3,040 feet) above sea level, which

makes it the highest town in Palestine. Originally Hebron was called Kirjath Arba (Gen. 23:2). Numbers 13:22 speaks of Hebron being built seven years before Zoan in Egypt. This probably refers to the rebuilding of the city by the Hyksos rulers of Egypt. The twelve Hebrew spies viewed Hebron on their mission to explore the Promised Land.

The area surrounding Hebron is rich in biblical history. Abram spent much of his time in Mamre in the area of Hebron (Gen. 13:18). He was living in Mamre when the confederacy of kings overthrew the CITIES OF THE PLAIN and captured Lot (Gen. 14:1–13). Here, too, Abram's name was changed to Abraham (Gen. 17:5). At Hebron the angels revealed to Abraham that he would have a son who would be called Isaac (Gen. 18:1–15). Later, Sarah died at Hebron (Gen. 23:2); Abraham bought the cave of MACHPELAH as her burial place (Gen. 23:9). The present mosque built over the cave is called Haran el-Khalil, "the sacred precinct of the friend (of God)," reminiscent of a title given to Abraham in 2 Chr. 20:7; Is. 41:8; Jas. 2:23.

During the period of the conquest of the land of Canaan, Joshua killed the king of Hebron (Josh. 10:3–27). Later, Caleb drove out the Anakim and claimed Hebron for his inheritance (Josh. 14:12–15). Hebron was also designated as one of the CITIES OF REFUGE (Josh. 20:7). David ruled from Hebron the first seven years of his reign (2 Sam. 2:11), after which he established Jerusalem as his capital.

When Absalom rebelled against his father David, he made Hebron his headquarters (2 Sam. 15:7–12). King Rehoboam fortified the city to protect his southern border (2 Chr. 11:10–12). The discovery of five jar handles stamped with the royal seal dating from the eighth century B.C. testifies that Hebron was a key storage city, perhaps for rations of Uzziah's army (2 Chr. 26:10).

2. The third son of Kohath, the son of Levi (Ex. 6:18). Hebron was an uncle of Moses, Aaron, and Miriam. His descendants were called Hebronites (Num. 3:27).
3. A descendant of Caleb (1 Chr. 2:42–43).
4. A town in Asher (Josh. 19:28, KJV; Ebron, NRSV, NKJV). This may be the same town as Abdon (Josh. 21:30).

Photo by Howard Vos

• Modern Hebron, successor to the ancient city of the same name where Abraham bought a burial cave for Sarah and his descendants (Genesis 23).

HEBRONITES [HEE bruhn ites]—the descendants of HEBRON, the third son of Kohath (Num. 3:27; 1 Chr. 26:23, 30–31).

HEDGE—a thorn hedge (Is. 5:5), a stone wall (Ps. 80:12), or a fence or partition of any kind (Mark 12:1). Hedges helped protect vineyards from thieves and predators. They consisted of loose stones or thorny branches or bushes.

HEDGEHOG (see ANIMALS OF THE BIBLE).

HEEL—the back of the human foot (Gen. 49:17; Jer. 13:22). The psalmist spoke of a friend who had “lifted up his heel against me” (Ps. 41:9)—an apparent reference to treachery and denial. Jesus quoted this verse when Judas betrayed Him on the eve of His crucifixion (John 13:18).

HEGAI **[HEG igh]**—a eunuch under Ahasuerus (Xerxes), king of Persia, who had responsibility for the royal harem (Esth. 2:3; Hege, KJV).

HEGE **[HEE gee]**—a form of HEGAI.

HEIFER (see ANIMALS OF THE BIBLE).

HEIR (see INHERITANCE).

HELAH **[HEE luh]**—a wife of Ashhur and the mother of Zereth, Zohar, and Ethan (1 Chr. 4:5, 7).

HELAM **[HEE luhm]**—a place east of the Jordan River near the border of GILEAD where David's army defeated the Syrians (2 Sam. 10:16–17).

HELBAH **[HEL buh]** (*fertile*)—a town of the tribe of Asher whose Canaanite inhabitants could not be driven out by the Israelites. "Nor did Asher drive out the inhabitants of Acco or the inhabitants of Sidon, or of Ahlab, Achzib, Helbeh, Aphik, or Rehob" (Judg. 1:31).

HELBON **[HEL bahn]** (*fruitful*)—a village of Syria known for its wines (Ezek. 27:18), probably the same place as Halbun (or Khalbun), about 29 kilometers (18 miles) north of Damascus.

HELDAI **[HEL digh]**—the name of two men in the Old Testament:

1. A captain of the temple service and one of David's mighty men (1 Chr. 27:15). Heldai is also called Heled (1 Chr. 11:30, NASB, NIV, KJV, NKJV, NRSV) and Heleb (2 Sam. 23:29, NASB, KJV, NRSV).
2. An Israelite who brought gold and silver from Babylon to help the exiles who returned to Jerusalem with Zerubbabel (Zech. 6:10). Heldai is also called Helem (Zech. 6:14, NAS, KJV).

HELEB **[HEE leb]**—a form of HELDAI No. 1.

HELECH **[HEE lek]**—NIV, NRSV name for the place of origin of the mercenaries who defended the walls of Tyre (Ezek. 27:11).

HELED **[HEE led]**—a form of HELDAI No. 1.

HELEK **[HEE lek]** (*portion*)—a son of Gilead and founder of the HELEKITES (Num. 26:30).

HELEKITES **[HEE luh kights]**—descendants of HELEK, a son of Gilead of the tribe of Manasseh (Num. 26:30).

HELEM **[HEE lem]**—the name of two Old Testament men:

1. A descendant of Asher (1 Chr. 7:35). Helem may be the same person as Hotham No. 1 (1 Chr. 7:32).
2. A man mentioned by the prophet Zechariah (Zech. 6:14). Helem may be the same person as Heldai No. 2 (Zech. 6:10).

HELEPH **[HEE lef]**—a town on the southern border of Naphtali (Josh. 19:33).

HELEZ **[HEE lez]**—the name of two Old Testament men:

1. One of David's mighty men (2 Sam. 23:26). He was a PELONITE or a PALTITE.
2. A son of Azariah (1 Chr. 2:39).

HELI **[HEE ligh]** (*God is on high*)—the father of Joseph in Luke's genealogy of Jesus (Luke 3:23). Heli is the Greek form of Eli.

HELIOPOLIS **[he lih OP oh lis]**—Greek name for the Egyptian city of ON.

HELKAI **[HEL kigh]** (*the Lord is my portion*)—the head of a priestly house in the days of Joiakim the high priest (Neh. 12:15).

HELKATH **[HEL kath]** (*portion*)—a town of Asher assigned to the Levites of the family of Gershon (Josh. 19:25). Helkath is also called Hukok (1 Chr. 6:75).

HELKATH–HAZZURIM **[HEL kath hah ZUR im]**—a Hebrew phrase that means FIELD OF SHARP SWORDS (2 Sam. 2:16).

HELL—the place of eternal punishment for the unrighteous. The NKJV and KJV use this word to translate Sheol and Hades, the Old and New Testament words, respectively, for the abode of the dead.

Hell also translates *Gehenna,* the Greek form of the Hebrew phrase that means “the vale of Hinnom”—a valley west and south of Jerusalem. In this valley the Canaanites worshiped Baal and the god Molech by sacrificing their children in a fire that burned continuously. Even Ahaz and Manasseh, kings of Judah, were guilty of this terrible, idolatrous practice (2 Chr. 28:3; 33:6).

The prophet Jeremiah predicted that God would visit such destruction upon Jerusalem that this valley would be known as the “Valley of Slaughter” (Jer. 7:31–34; 19:2, 6). In his religious reforms, King Josiah put an end to this worship. He defiled the valley in order to make it unfit even for pagan worship (2 Kin. 23:10).

In the time of Jesus the Valley of Hinnom was used as the garbage dump of Jerusalem. Into it were thrown all the filth and garbage of the city, including the dead bodies of animals and executed criminals. To consume all this, fires burned constantly. Maggots worked in the filth. When the wind blew from that direction over the city, its awfulness was quite evident. At night wild dogs howled as they fought over the garbage.

Jesus used this awful scene as a symbol of hell. In effect he said, “Do you want to know what hell is like? Look at Gehenna.” So hell may be described as God’s “cosmic garbage dump.” All that is unfit for heaven will be thrown into hell.

The word *Gehenna* occurs twelve times in the New Testament. Each time it is translated as “hell.”

With the exception of James 3:6, it is used only by Jesus (Matt. 5:22, 29–30; 10:28; 23:15, 33; Mark 9:43, 45, 47; Luke 12:5). In Matthew 5:22; 18:9; and Mark 9:47, it is used with “fire” as “hell fire.” So the word “hell” (*Gehenna*) as a place of punishment is used in the New Testament by Him who is the essence of infinite love.

In Mark 9:46 and 48, hell is described as a place where “their worm does not die and the fire is not quenched.” Repeatedly Jesus spoke of outer darkness and a furnace of fire, where there will be wailing, weeping, and gnashing of teeth (Matt. 8:12; 13:42, 50; 22:13; 24:51; 25:30; Luke 13:28). Obviously this picture is drawn from Gehenna.

The Book of Revelation describes hell as “a lake of fire burning with brimstone” (Rev. 19:20; 20:10, 14–15; 21:8). Into hell will be thrown the beast and the false prophet (Rev. 19:20). At the end of the age the devil himself will be thrown into it, along with death and Hades and all whose names are not in the Book of Life. “And they will be tormented day and night forever and ever” (Rev. 20:10b).

Because of the symbolic nature of the language, some people question whether hell consists of actual fire. Such reasoning should bring no comfort to the lost. The reality is greater than the symbol. The Bible exhausts human language in describing heaven and hell. The former is more glorious, and the latter more terrible, than language can express.

HELLENISM [HELL un is em]—a style of Greek civilization associated with the spread of Greek language and culture to the Mediterranean world after the conquests of Alexander the Great.

On the advice of Aristotle, his teacher, Alexander sought to instill a love for the Greek way of life within those whom he conquered. His generals adopted the same pattern of operation. Conflict soon arose between the Jews and his successors in Israel, the SELEUCIDS. The history of this conflict is detailed in the books of the MACCABEES.

In the Hellenistic period, Greek became the common language throughout the ancient world. So many Jews spoke Greek that an authorized Greek translation of the Old Testament, the SEPTUAGINT, was made at ALEXANDRIA, Egypt. In the Bible, the word “Hellenists” (NKJV) or “Grecians” (KJV) in Acts 6:1 and 9:29 (Grecian Jews, NIV) refers to Greek-speaking Jews.

HELMET (see ARMS, ARMOR OF THE BIBLE).

HELMSMAN—a person who steers a ship (Acts 27:11; master, KJV; pilot, NIV, NRSV; captain, REB, NASB).

HELON [HEE lahn]—a Zebulunite and the father of Eliab (Num. 1:9).

HELP, HELPS—those able to help others (1 Cor. 12:28), or officers of the early church who performed helpful deeds for the poor and the sick.

HELPER—a word used by Jesus to describe the HOLY SPIRIT (John 14:16, 26; 15:26; 16:7). The Greek word has been translated into English by various versions of the Bible as comforter, advocate, and counselor, as well as helper. This Greek word is so filled with meaning that it is difficult to translate it with one English word.

The Holy Spirit is the one called to our side by Jesus to help us, to stand by us, to strengthen us and give assistance when needed. The Holy Spirit is the “other” helper (John 14:16). Just as Jesus was the Great Helper while on earth, the Holy Spirit is now our Helper, if we desire His help.

HELPMEET—KJV word for helper, companion, or mate, used by God to describe Eve before she was created as Adam’s spouse (Gen. 2:18; helper comparable to him, NKJV; helper suitable for him, NIV).

HEM—KJV word for the border or fringe of a person’s outer garment in Bible times (Ex. 28:33–34; 39:24–26). Tassels were worn by the Israelites on the hems of their garments to remind them of God’s commandments (Num. 15:37–41). The scribes and Pharisees, because they prided themselves on keeping the Law, often enlarged their hems or added additional tassels to show how holy and pious they were. Jesus condemned them for this practice because they did it to be noticed and praised by others (Matt. 23:5).

HEMAM **[HEE mam]**—a son of Lotan and grandson of Seir (Gen. 36:22). This name is also spelled Homam (1 Chr. 1:39).

HEMAN **[HEE muhn]** (*faithful*)—the name of two Old Testament men:

1. A son of Zerah and grandson of Jacob. Heman composed a meditative psalm, a prayer for deliverance from sadness (Psalm 88, title).
2. A son of Joel and a grandson of Samuel the prophet (1 Chr. 6:33; 15:17). Presented as “the singer” or “the musician,” he was the first of three chief Levites to conduct the vocal and instrumental music of the tabernacle during the reign of David (1 Chr. 16:41–42).

HEMDAN **[HEM dan]** (*pleasant*)—a descendant of Seir the Horite and the oldest son of Dishon (Gen. 36:26). Hemdan is also spelled as Hamran (1 Chr. 1:41, NKJV, NASB, NRSV, REB) and Amram (1 Chr. 1:41, KJV).

HEMLOCK (see PLANTS OF THE BIBLE).

HEMORRHAGE (see DISEASES OF THE BIBLE).

HEN (see ANIMALS OF THE BIBLE).

HEN [hen] (*grace*)—a son of Zephaniah (Zech. 6:14), also called Josiah (Zech. 6:10).

HENA [HEN uh]—a town of Syria captured by SENNACHERIB, king of Assyria (2 Kin. 18:34). Hena may be the same place as modern Anah, a town on the Euphrates River about 32 kilometers (20 miles) from Babylon.

HENADAD [HEN uh dad] (*grace of Hadad*)—a Levite whose descendants helped rebuild the walls of Jerusalem under Nehemiah (Neh. 10:9).

HENNA (see PLANTS OF THE BIBLE).

HENOCH [HEE nuhk]—a form of HANOCH.

HEPHER [HEE fur]—the name of three men and one town:

1. The youngest son of Gilead and founder of the tribal family of HEPHERITES (Num. 26:32; 27:1).
2. A town west of the Jordan River (Josh. 12:17) near the district of Sochoh (1 Kin. 4:10).
3. A descendant of Judah and a son of Ashhur by Naarah (1 Chr. 4:6).
4. One of David’s mighty men (1 Chr. 11:36).

HEPHERITES [HEE fur ights]—the descendants of HEPHER, son of Gilead (Num. 26:32).

HEPHZIBAH [HEF zih buh] (*my delight is in her*)—the name of a queen of Judah and a symbolic name:

1. The wife of Hezekiah and the mother of Manasseh (2 Kin. 21:1).
2. A symbolic name used by the prophet Isaiah to refer to a Jerusalem restored to God’s favor (Is. 62:4).

HERALD—an officer sent by a king or other high official to proclaim a message or announce good news (Dan. 3:4).

HERB (see PLANTS OF THE BIBLE).

HERBS, BITTER—herbs eaten by the Jewish people in their celebration of the PASSOVER. These herbs symbolized the bitterness of the Israelites' years in bondage in Egypt (Ex. 1:14). Jewish tradition identifies five plants, including lettuce, as the bitter herb; but modern Jews use horseradish in the Passover meal.

HERD—a group of cattle or other livestock in Bible times. Cattle herds were an important sign of wealth in Israel's agricultural society. Wealthy people, such as Abram (Gen. 13:5) and Jacob (Gen. 32:7; 45:10), often owned vast herds.

Herding was a common occupation in the ancient world, as references to the practice in Egypt (Gen. 47:17) and Amalek (1 Sam. 30:20) indicate. Israelite herdsmen are rarely mentioned in the Bible, although the best-known is the prophet Amos (Amos 1:1; 7:14).

Herds were kept for milk (Deut. 32:14) and meat (Luke 15:23), as well as for work such as plowing (1 Sam. 11:5; Job 1:14) and pulling carts (1 Sam. 6:7). They were fattened in stalls (Amos 6:4; Hab. 3:17) as well as in fields. Herds from Bashan (in northeast Israel) were especially known for their fatness (Ezek. 39:18; Amos 4:1) and strength (Ps. 22:12). Cattle were also important as sacrificial animals (Lev. 27:32; Deut. 15:19), or for large public occasions such as Passover (2 Chr. 35:8) and the dedication of the temple (2 Chr. 5:6; 7:5).

HERDSMAN (see OCCUPATIONS AND TRADES).

HERESH **[HEAR esh]**—a Levite among the captives who returned to Jerusalem (1 Chr. 9:15).

HERESY—false doctrine, or teaching that denies one of the foundational beliefs of the church, such as the Lordship or deity of Jesus. The writings of the apostle Paul and other early church leaders make it clear that heretical teachings were a problem in the New Testament church (2 Pet. 2:1).

In the Book of 2 Corinthians, Paul condemned certain "false apostles" and "deceitful workers" who claimed to be "apostles of Christ" (2 Cor. 11:13). These may have been the JUDAIZERS, who tried to force believers to observe the Jewish ritual of CIRCUMCISION before they could be accepted as members of the church.

The writer of 1 John also condemned a heretical group known as the GNOSTICS, who denied the deity of Jesus (1 John 2:22).

HERETH [HEAR eth] (*thicket*)—a forest in the hill country of Judah near the cave where David hid from Saul (1 Sam. 22:5; Hareth, KJV, REB).

HERETIC (see HERESY).

HERITAGE (see INHERITANCE).

HERMAS [HUR muhs]—a Christian in Rome to whom the apostle Paul sent greetings (Rom. 16:14).

HERMENEUTICS [hur meh NEWT icks]—the principles and methods used to interpret Scripture. Bible scholars believe a biblical text must be interpreted according to the language in which it was written, its historical context, the identity and purpose of the author, its literary nature, and the situation to which it was originally addressed.

Also see BIBLE, INTERPRETATION.

HERMES [HUR meez] (*interpreter*)—the name of a pagan god and an early Christian:

1. The Greek god of commerce who served as the messenger of the other gods. He corresponded to the Roman god Mercury (Acts 14:12; Mercurius, KJV).
2. A Christian to whom the apostle Paul sent greetings (Rom. 16:14).

HERMOGENES [hur MAH jih neez] (*offspring of Hermes*)—an Asian Christian who deserted the apostle Paul at Ephesus (2 Tim. 1:15).

HERMON [HUR mon] (*sacred place*)—the northern boundary of the land east of the Jordan River (see Map 3, C–1) that Israel took from the Amorites (Deut. 3:8; Josh. 12:1). The mountain is the southern end of the Anti-Lebanon range and is about 32 kilometers (20 miles) long. It has three peaks (Ps. 42:6), two of which rise over 2,750 meters (9,000 feet) above sea level.

Hermon was regarded as a sacred place by the Canaanites who inhabited the land before the Israelites (Judg. 3:3). Snow covers the mountain during most of the year. Patches of snow remain even through the summer in shaded ravines. The beautiful snow-covered peaks of Mount Hermon can be seen from the region of the Dead Sea, over 196 kilometers (120 miles) distant. The glaciers of Mount Hermon are a major source of the Jordan River, and water from its slopes ultimately flows into the Dead Sea.

The psalmist speaks of the “dew of Hermon” (Ps. 133:3). The snow condenses to vapor during the summer so that a heavy dew descends on the mountain while the areas surrounding Hermon are parched.

Mount Hermon probably was the site of our Lord’s transfiguration (Matt. 17:1–9; Mark 9:2–9; Luke 9:28–37). Jesus traveled with His disciples from Bethsaida, on the Sea of Galilee, to the area of Caesarea Philippi to the north and from there to a “high mountain.” There, in the presence of His disciples, Jesus was transfigured. A late tradition identifies the “high mountain” as Mount Tabor, but Mount Hermon is nearer Caesarea Philippi.

Photo by Willem A. VanGemeren

• A beautiful view of Mount Hermon in northeastern Palestine—a familiar landmark along the border between the nations of Israel and Syria in Bible times.

HERMONITES [HUR muhn ights]—natives or inhabitants of Mount Hermon (Ps. 42:6, KJV).

HEROD [HEHR ud]—the name of several Roman rulers in the Palestine region during Jesus' earthly ministry and the periods shortly before His birth and after His resurrection.

The Herodian dynasty made its way into Palestine through Antipater, an Idumean by descent. The Idumeans were of Edomite stock as descendants of Esau. Antipater was installed as procurator of Judea by Julius Caesar, the emperor of Rome, in 47 B.C. He appointed two of his sons to ruling positions. One of these was Herod, known as "Herod the Great," who was appointed governor of Judea.

Herod the Great (37–4 B.C.) The title Herod the Great refers not so much to Herod's greatness as to the fact that he was the eldest son of Antipater. Nevertheless, Herod did show some unusual abilities. He was a ruthless fighter, a cunning negotiator, and a subtle diplomat. The

Romans appreciated the way he subdued opposition and maintained order among the Jewish people. These qualities, combined with an intense loyalty to the emperor, made him an important figure in the life of Rome and the Jews of Palestine.

After Herod became governor of Galilee, he quickly established himself in the entire region. For thirty-three years he remained a loyal friend and ally of Rome. He was appointed as king of Judea, where he was in direct control of the Jewish people. This required careful diplomacy because he was always suspect by the Jews as an outsider (Idumean) and thus a threat to their national right to rule.

At first Herod was conscious of Jewish national and religious feelings. He moved slowly on such issues as taxation, HELLENISM, and religion. He did much to improve his relationship with the Jews when he prevented the temple in Jerusalem from being raided and defiled by invading Romans.

Herod the Great established his authority and influence through a centralized bureaucracy, well-built fortresses, and foreign soldiers. To assure his continued rule, he slaughtered all male infants who could possibly be considered legal heirs to the throne. His wife Mariamne also became a victim.

The territories under Herod's rule experienced economic and cultural growth. His business and organizational ability led to the erection of many important buildings. Hellenistic (Greek) ideas were introduced into Palestine through literature, art, and athletic contests. His major building project was the temple complex in Jerusalem, which, according to John 2:20, had taken forty-six years to build up to that time. From the Jewish perspective, this was his greatest achievement.

At times Herod implemented his policies with force and cruelty. His increasing fear of Jewish revolt led to suppression of any opposition. His personal problems also increased, and by 14 B.C. his kingdom began to decline. This decline was brought on mainly by his personal and domestic problems.

Herod's murder of his wife Mariamne apparently haunted him. This was compounded when his two sons from that marriage, Alexander and Aristobulus, realized that their father was responsible for their mother's death. By 7 B.C., Herod had both of these sons put to death. Of Herod it was said, “It is better to be Herod’s pig (hys) than to be his son (*huios*).”

As Herod became increasingly ill, an intense struggle for succession to his throne emerged within the family. His ten marriages and fifteen children virtually guaranteed such a struggle. One son, Antipater, poisoned Herod’s mind against two other eligible sons, Archelaus and Philip. This resulted in his initial choice of a younger son, Antipas, as sole successor. However, he later changed his will and made Archelaus king. Antipas and Philip received lesser positions as TETRARCHS, or rulers, over small territories.

After Herod died, his will was contested in Rome. Finally Archelaus was made ethnarch over Idumea, Judea, and Samaria—with a promise to be appointed king if he proved himself as a leader. Antipas became tetrarch over Galilee and Perea. Philip was made tetrarch over Gaulanitis, Trachonitis, Batanea, and Paneas in the northern regions.

Jesus was born in Bethlehem during the reign of Herod the Great. The wise men came asking, “Where is he that is born King of the Jews?” This aroused Herod’s jealous spirit. According to Matthew’s account, Herod tried to eliminate Jesus by having all the male infants of the Bethlehem region put to death (Matt. 2:13–16). But this despicable act failed. Joseph and Mary were warned by God in a dream to take their child and flee to Egypt. Here they hid safely until Herod died (Matt. 2:13–15).

Herod Archelaus (4 B.C.–A.D. 6). Archelaus inherited his father Herod’s vices without his abilities. He was responsible for much bloodshed in Judea and Samaria. Jewish revolts, particularly those led by the ZEALOTS, were brutally crushed. Antipas and Philip did not approve of Archelaus’ methods; so they complained to Rome. Their complaints were followed by a Jewish delegation that finally succeeded in having Archelaus stripped of power and banished to Rome.

The only biblical reference to Archelaus occurs in Matthew 2:22. Matthew recorded the fear that Mary and Joseph had about going through Judea on their way from Egypt to Galilee because Archelaus was the ruler.

Herod Philip the Tetrarch (4 B.C.–A.D. 30). Philip, who inherited the northern part of his father Herod the Great’s kingdom (Luke 3:1), must have been the best of Herod’s surviving sons. During his long and peaceful rule, he was responsible for a number of building projects, including the city of Caesarea Philippi. He also rebuilt Bethsaida into a Greek city and renamed it Julias in honor of Augustus Caesar's daughter, Julia.

Herod Antipas (4 B.C.–A.D. 39). Antipas, another of Herod the Great's sons, began as tetrarch over Galilee and Perea. He was the ruling Herod during Jesus' life and ministry. Herod Antipas was first married to the daughter of Aretas, a Nabatean king. But he became infatuated with Herodias, the wife of his half-brother, Philip I. The two eloped, although both were married at the time. This scandalous affair was condemned severely by John the Baptist (Matt. 14:4; Mark 6:17–18; Luke 3:19).

Although Antipas apparently had some respect for John the Baptist, he had John arrested and imprisoned for his outspokenness. Later, at a royal birthday party, Antipas granted Salome, the daughter of Herod Philip, a wish. Probably at the prodding of Herodias (Mark 6:19), Salome requested the head of John the Baptist (Matt. 14:6–12; Mark 6:21–29). Since he was under oath and did not want to lose face before his guests, Herod ordered John's execution.

Antipas' contacts with Jesus occurred at the same time as the ministry of John the Baptist. Because of Jesus' popularity and miraculous powers, Antipas may have been haunted by the possibility that Jesus was John the Baptist come back to life.

The New Testament record shows that the relationship between Jesus and Antipas must have been strained. Jesus' popularity and teachings may have threatened Antipas who, according to the Pharisees, sought to kill Him (Luke 13:31). By calling Herod a fox "Go, tell that fox," (Luke 13:32), Jesus showed His disapproval of his cunning and deceitful ways.

The next encounter between Antipas and Jesus occurred at the trial of Jesus (Luke 23:6–12). Luke indicated that Herod could not find anything in the charges against Jesus that deserved death; so he sent Jesus back to Pilate for a final decision.

During this time of his rule, Antipas was experiencing political problems of his own. Aretas, the Nabatean king whose daughter had been Antipas' wife before he became involved with Herodias, returned to avenge this insult. Antipas' troops were defeated. This, together with some other problems, led to his political downfall. Antipas was finally banished by the Roman emperor to an obscure section of France.

Herod Agrippa I (A.D. 37–44). Agrippa took over Antipas' territory after Antipas fell from favor. Agrippa's power and responsibilities extended far beyond his ability. As a young person growing up in the imperial court, he developed an undisciplined and extravagant lifestyle. But Agrippa had enough charm and intelligence to stay on the good side of Rome.

After the Roman Emperor Caligula was murdered, Agrippa helped Claudius gain the throne. His loyalty was rewarded. Claudius confirmed Agrippa in his present position and added the territories of Judea and Samaria. This made Agrippa ruler of a kingdom as large as that of his grandfather, Herod the Great.

Very little about Agrippa I is recorded in Scripture. From the comments in Acts 12:1–23, we know that Agrippa sought to win the favor of his Jewish subjects by opposing the early Christian church and its leaders. The record of his death as recorded in Acts 12:20–23 shows the humiliating way he died. After his death, Palestine struggled through a number of chaotic years before Rome was able to establish order.

Herod Agrippa II (A.D. 50–100). Agrippa II was judged to be too young to assume leadership over all the territory of his father, Agrippa I. Thus, Emperor Claudius appointed Cuspius Fadus procurator of Palestine. But in A.D. 53, Agrippa II was appointed as the legitimate ruler over part of this territory.

The only reference to Agrippa II in the New Testament occurs in Acts 25:13—26:32, which deals with Paul's imprisonment in Caesarea. Agrippa listened to Paul's defense, but the apostle appealed to Rome. Agrippa had no power to set him free.

Agrippa was caught in the Jewish revolts that preceded the destruction of Jerusalem in A.D. 70 under the Roman Emperor Titus. He continued to rule by appointment of Vespasian until his death in A.D. 100. His death marked the end of the Herodian dynasty in the affairs of the Jewish people in Palestine.

• Excavated remains of a structure in Jerusalem built by Herod the Great. This Herod was known as a builder of many magnificent buildings, including a Temple for use by Jewish worshipers.

HEROD, PALACE OF [HEHR ud]—a palace–fortress erected by Herod the Great, a Roman ruler in Palestine, about 24/23 B.C. According to the Jewish historian Josephus, it was situated in JERUSALEM, at the northwest corner of the upper city, adjoined by three mighty towers. The palace was burned at the beginning of the Roman–Jewish war, but the three towers withstood the flames.

HERODIANS [heh ROW dee uns]—Jews of influence and standing who were favorable toward Greek customs and Roman law in New Testament times. Although the Herodians should not be equated with the SADDUCEES, they sided with the Sadducees in their pro-Roman sympathies and opposed the PHARISEES, who were anti-Roman. The Herodians joined forces with the Pharisees, however, in their opposition to Jesus.

In Galilee, the Herodians and the Pharisees plotted against Jesus' life (Mark 3:6). At Jerusalem, the Herodians and the Pharisees again joined forces, seeking to trap Jesus on the issue of paying tribute to Caesar (Matt. 22:16; Mark 12:13). Jesus warned his disciples, “Take heed, beware of the leaven [evil influence] of the Pharisees and . . . of Herod” (Mark 8:15).

HERODIAS [heh ROE dee uhs]—the queen who demanded John the Baptist’s head on a platter (Matt. 14:1–12). The granddaughter of Herod the Great, Herodias first married her father’s brother, Herod Philip I. One child was born to this union. Philip’s half-brother, the tetrarch Herod Antipas, wanted Herodias for his own wife, so he divorced his wife and married Herodias while Philip was still living.

When John the Baptist denounced their immorality, Herodias plotted John’s death. She had her daughter Salome gain Herod’s favor by dancing seductively for him at a banquet. As a result, Herod promised her anything she wanted. Following her mother’s wishes, Salome asked for the head of John the Baptist.

HERODION [hih ROE dee uhn]—a Christian whom the apostle Paul called “my kinsman” (Rom. 16:11) and to whom he sent greetings.

HERODIUM [heh ROW dih um]—a fortress-palace near the Palestinian city of Tekoa built by Herod the Great (see Map 6, B–4). It is not mentioned in the Bible. Its modern name is Jebel el-Fureidis (“Hill of Paradise”) about 6.5 kilometers (4 miles) southeast of Bethlehem. When Herod the Great died in Jericho, in 4 B.C., his body was borne in a funeral procession from Jericho, through Jerusalem, to Herodium, where it was interred. Herod’s tomb has not yet been discovered.

Along with Machaerus and Masada, Herodium was one of the last strongholds of Jewish resistance to the Romans, who captured it in A.D. 72. Herodium was used as a supply depot by Simon Bar Koseba, who led a major but unsuccessful revolt against Rome (A.D. 132–135).

HERON (see ANIMALS OF THE BIBLE).

HESHBON [HESH bahn]—the former capital of SIHON, king of the Amorites (see Map 3, C–4). Situated in Transjordan about 80 kilometers (50 miles) east of Jerusalem and approximately 23 kilometers (14 miles) southwest of modern Amman, Jordan, Heshbon was captured by the Israelites (Josh. 12:1–2), then rebuilt and populated by the tribes of Reuben (Josh. 13:17) and Gad (1 Chr. 6:81). Later, it was captured by Mesha, King of Moab, and was denounced by the prophets (Is. 15:4; 16:8–9).

Photo by Ben Chapman

- Heshbon, a city of the Amorites conquered by the Israelites and assigned to the tribe of Reuben (Num. 21:25–34).

HESHMON **[HESH mahn]**—a town in southern Judah, between Moldah and Beersheba (Josh. 15:27).

HETH **[heth]**—the name of an Old Testament man and a letter of the Hebrew alphabet:

1. The second son of Canaan, ancestor of the Hittites (Gen. 10:15; 1 Chr. 1:13). The Hittite Empire was centered in Anatolia, or Asia Minor.
2. The eighth letter of the Hebrew alphabet, used as a heading over Psalm 119:57–64. In the original Hebrew language, each line of these eight verses begins with the letter heth. Also see ACROSTIC.

HETHLON **[HETH lahn]**—a mountain pass on the northern boundary of Palestine, connecting the Plain of Hamath with the Mediterranean coast (Ezek. 47:15).

HEW—to cleave or cut with blows from a heavy cutting instrument, as in chopping firewood (2 Chr. 2:10) or quarrying and cutting stone for building purposes (Amos 5:11).

HEWER (see OCCUPATIONS AND TRADES).

HEXATEUCH—a term for the first six books of the Old Testament (Genesis, Exodus, Leviticus, Numbers, Deuteronomy, and Joshua), viewed as a unit. The first five books of the Old Testament, known as the PENTATEUCH, have traditionally been regarded as the first division of the Hebrew Old Testament. However, since the early nineteenth century many scholars who specialize in the literary criticism of the Old Testament have preferred to think in terms of a Hexateuch, or six-volumed book, as forming the first division. These scholars view the book of Joshua as closely linked with the preceding five, arguing that it came from the same sources.

While Joshua is similar in some ways to the books that precede it, many scholars disagree with the concept of a Hexateuch. They argue that Joshua belongs with the Former Prophets, which includes Judges, Samuel, and Kings, rather than with the Law.

HEZEKI **[HEZ uh kigh]**—a form of HIZKI.

HEZEKIAH [hez uh KIGH uh] (*the Lord is my strength*)—the name of three or four men in the Old Testament:

1. The thirteenth king of Judah. Born the son of Ahaz by Abi, daughter of Zechariah, Hezekiah became known as one of Judah's godly kings. That an ungodly man like Ahaz could have such a godly son can only be attributed to the grace of God. Hezekiah's father had given the kingdom over to idolatry; but upon his accession to the throne, Hezekiah decisively and courageously initiated religious reforms (2 Kin. 18:4).

   In the first month of his reign, Hezekiah reopened the temple doors that his father had closed. He also assembled the priests and Levites and commissioned them to sanctify themselves for service and to cleanse the temple. Appropriate sacrifices were then offered with much rejoicing (2 Chr. 29:3–36).

   Hezekiah faced a golden opportunity to reunite the tribes spiritually. In the north Israel had fallen to Assyria in 722 B.C. Hezekiah invited the remnant of the people to come to Jerusalem to participate in the celebration of the PASSOVER. Although some northern tribes scorned the invitation, most responded favorably (2 Chr. 30:1–27).

   Hezekiah's reformation reached beyond Jerusalem to include the cleansing of the land, extending even to the tribes of Benjamin, Ephraim, and Manasseh. HIGH PLACES, images, and pagan altars were destroyed. The bronze serpent that Moses had made in the wilderness centuries earlier (Num. 21:5–9) had been preserved, and people were worshiping it. Hezekiah had it destroyed also (2 Kin. 18:4; 2 Chr. 31:1). The land had never undergone such a thorough reform.

   When Hezekiah experienced a serious illness, the prophet Isaiah informed the king that he would die. In response to Hezekiah's prayer for recovery, God promised him fifteen additional years of life. God also provided a sign for Hezekiah as evidence that the promise would be fulfilled. The sign, one of the most remarkable miracles of the Old Testament, consisted of the sun's shadow moving backward ten degrees on the SUNDIAL OF AHAZ (Is. 38:1–8).

Shortly after he recovered from his illness (Is. 39:1), Hezekiah received visitors from the Babylonian king, Merodach–Baladan (2 Kin. 20:12). They came with letters to congratulate Hezekiah on his recovery and to inquire about the sign (2 Chr. 32:31) in the land. But their real reason for visiting may have been to gain an ally in their revolt against Assyria. When they lavished gifts upon Hezekiah, he in turn showed them his wealth—an action that brought stiff rebuke from Isaiah (2 Kin. 20:13–18).

There is no evidence to indicate that Hezekiah formed an alliance with Babylon. Neither is there any indication that he joined the rebellion in 711 B.C. led by Ashdod, the leading Philistine city. However, Scripture does reveal that he finally did rebel. Sargon II had died in 705 B.C.; and his successor, Sennacherib, was preoccupied with trying to consolidate the kingdom when Hezekiah rebelled. With that accomplished, however, Sennacherib was ready to crush Hezekiah's revolt.

Anticipating the Assyrian aggression, Hezekiah made extensive military preparations. He strengthened the fortifications of Jerusalem, produced weapons and shields for his army, and organized his fighting forces under trained combat commanders. Realizing the importance of an adequate water supply, Hezekiah constructed a tunnel that channeled water from the Spring of Gihon outside the city walls to the Pool of Siloam inside the walls (2 Kin. 20:20). This waterway (now known as Hezekiah's Tunnel) was cut through solid rock, extending more than 520 meters (1,700 feet).

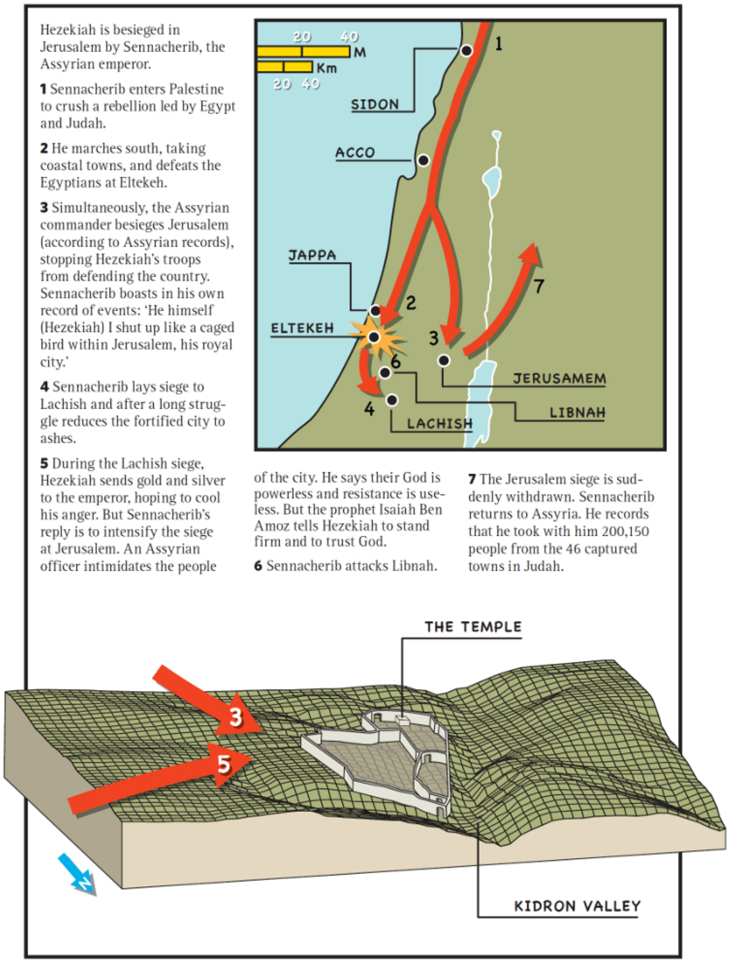
As Sennacherib captured the fortified cities of Judah, Hezekiah realized that his revolt was a lost cause and he attempted to appease the Assyrian king. To send an apology and tribute, he emptied the palace treasuries and the temple, even stripping the gold from the doors and pillars. But this failed to appease Sennacherib's anger.

At the height of the Assyrian siege, the Angel of the Lord struck the Assyrian camp, leaving 185,000 dead (2 Kin. 19:35). In humiliation and defeat, Sennacherib withdrew to his capital city of Nineveh.

Little more is said about Hezekiah's remaining years as king, but his achievements are recorded in 2 Chronicles 32:27–30. When he died, after reigning for twenty-nine years, the people of Jerusalem “buried him in the upper tombs of the sons of David” (2 Chr. 32:33), a place of honor.

2. A descendant of David’s royal line, a son of Neariah (1 Chr. 3:23).
3. A head of a family who returned from the captivity in Babylon (Neh. 7:21).
4. The great-great-grandfather of the prophet Zephaniah (Zeph. 1:1; Hizkiah, KJV, perhaps the same as No. 1).

LIKE A CAGED BIRD



Hezekiah is besieged in Jerusalem by Sennacherib, the Assyrian emperor.

1 Sennacherib enters Palestine to crush a rebellion led by Egypt and Judah.

2 He marches south, taking coastal towns, and defeats the Egyptians at Eltekeh.

3 Simultaneously, the Assyrian commander besieges Jerusalem (according to Assyrian records), stopping Hezekiah’s troops from defending the country. Sennacherib boasts in his own record of events: ‘He himself (Hezekiah) I shut up like a caged bird within Jerusalem, his royal city.’

4 Sennacherib lays siege to Lachish and after a long struggle reduces the fortified city to ashes.

5 During the Lachish siege, Hezekiah sends gold and silver to the emperor, hoping to cool his anger. But Sennacherib’s reply is to intensify the siege at Jerusalem. An Assyrian officer intimidates the people of the city. He says their God is powerless and resistance is useless. But the prophet Isaiah Ben Amoz tells Hezekiah to stand firm and to trust God.

6 Sennacherib attacks Libnah.

7 The Jerusalem siege is suddenly withdrawn. Sennacherib returns to Assyria. He records that he took with him 200,150 people from the 46 captured towns in Judah.

HEZION **[HEE zih ahn]**—the father of Tabrimmon and the grandfather of Ben-Hadad I, king of Syria in the time of King Asa of Judah (1 Kin. 15:18).

HEZIR **[HEE zur]** (*pig*)—the name of two Old Testament men:

1. A Levite in the time of David (1 Chr. 24:15).
2. A leader of the people who sealed the covenant after the captivity (Neh. 10:20).

HEZRAI **[HEZ righ]**—a CARMELITE and one of David's mighty men (2 Sam. 23:35; Hezro, NIV, NASB, NRSV).

HEZRO **[HEZ roe]**—a form of HEZRAI.

HEZRON **[HEZ rahn]** (*enclosure*)—the name of two men and one town in the Old Testament:

1. A son of Reuben and founder of the HEZRONITES (Gen. 46:9).
2. A founder of a tribal family (Gen. 46:12) and an ancestor of Jesus (Matt. 1:3; Esrom, KJV).
3. A town on the southern border of Judah (Josh. 15:3).

HEZRONITES **[HEZ ruh nights]**—members of tribal families descended from HEZRON No. 1.

HIDDAI **[HID day eye]**—one of David's mighty men (2 Sam. 23:30), also called Hurai (1 Chr. 11:32).

HIDDEKEL **[HID uh kel]**—one of the rivers of the Garden of Eden (Gen. 2:14). Hiddekel is the Hebrew name of the TIGRIS (Dan. 10:4; Hiddekel, KJV).

HIEL **[HIGH uhl]** (*God is living*)—a native of Bethel who fortified Jericho during the reign of Ahab (1 Kin. 16:34). Hiel also sacrificed his sons, in fulfillment of Joshua's curse (Josh. 6:26).

HIERAPOLIS **[HIGH uh rap uh lis]** (*priestly city*)—a city of the district of Phrygia in southwest Asia Minor (modern Turkey). One of the three major cities of the Lycus River Valley, it was about 16 kilometers (10 miles) northwest of Colossae (Col. 4:13). According to tradition, Philip the evangelist was the first Christian messenger to Hierapolis. Christianity apparently flourished in the city.

HIEROGLYPHICS [high roe GLIF iks] (*priestly writing*)—a system of writing that used pictures to represent words and ideas. The ancient Egyptians developed picture writing to a refined art. Hieroglyphs (pictures) of objects such as birds, animals, trees, and tools represented phrases, words, syllables, or sounds. Also see WRITING.

• Section of a stone inscription, demonstrating the art of picture writing (hieroglyphics) developed by the Egyptians.

HIGGAION [hih GAY ahn] (*meditation*)—a musical notation of uncertain meaning (Ps. 9:16). The context seems to connote a low, quiet, soft sound, hence "meditation."

HIGH GATE (see GATES OF JERUSALEM AND THE TEMPLE).

HIGH PLACES—elevated or hilltop sites dedicated to worship of pagan gods. Ancient peoples often built their shrines on hilltops. In

Mesopotamia, where the land is flat, they built artificial mountains in the shape of step pyramids called ZIGGURATS. The TOWER OF BABEL (Gen. 11:1–9) was probably such a ziggurat.

Most of the Old Testament references to high places imply a form of pagan worship forbidden to the Israelites. But sometimes the Lord's people, with His approval, worshiped Him at elevated altars. This happened between the time Shiloh was destroyed and before the ARK OF THE COVENANT was installed in Solomon's temple. For instance, Samuel blessed the offerings made at a high place that perhaps was Ramah, a word that itself means "high place" (1 Sam. 9:12–14). At nearby Gibeon there was a high place. During the reign of David the tabernacle was there (1 Chr. 16:39; 21:29; 2 Chr. 1:3–4). At this high place Solomon made many sacrifices, had his dream, and asked God for wisdom (1 Kin. 3:4–15).

After this early period in Israel's history, all high places mentioned in the Bible were off-limits to God's people. In Leviticus 26:30 God promised to destroy the high places, which He knew His people would later build. They probably got the idea for such shrines of worship from the native Canaanites.

In his waning years, Solomon established high places for his pagan wives (1 Kin. 11:7–8). After Solomon's death, the rebellious Northern Kingdom had its high places. The two major ones, containing golden calves, were at Dan and Bethel (1 Kin. 12:28–33). Then as evil kings came to the throne in Judah they inaugurated high places, and successive good kings abolished them. During Rehoboam's reign high places appeared (1 Kin. 14:23), but Hezekiah broke them down (2 Kin. 18:4). Wicked Manasseh built them again (2 Kin. 21:3), but righteous Josiah dismantled them (2 Kin. 23:8). Eventually, "high place" became a general term for a pagan shrine, whether or not it was established in an elevated site.

The prophets condemned the high places (Jer. 17:1–3; 32:35; Ezek. 6:3; Amos 7:9). God is not found on a mountaintop or at a hilltop shrine. He is everywhere, always ready to listen to the prayers of those who call on him (John 4:21–24).

HIGH PRIEST (see PRIEST, HIGH).

HIGHER GATE (see GATES OF JERUSALEM AND THE TEMPLE).

HIGHEST—a name for God (Luke 1:32; 6:35), that emphasizes His glory and majesty.

HIGHWAY (see ROADS).

HILEN [HIGH luhn]—a town in the hill country of Judah (1 Chr. 6:58), also called HOLON (Josh. 15:51).

HILKIAH [hill KYE ah] (*the Lord is my portion*)—the name of seven or eight Old Testament men:

1. The father of Eliakim (2 Kin. 18:18, 26, 37).
2. A high priest during the reign of King Josiah of Judah (2 Kin. 22:4–14). Hilkiah assisted Josiah in reforming Judah's backslidden people.
3. A Levite and a son of Amzi (1 Chr. 6:45–46).
4. A son of Hosah (1 Chr. 26:11) and a tabernacle gatekeeper.
5. A priest who helped Ezra read the Book of the Law to the people (Neh. 8:4; 11:11). He may be the same person as No. 6.
6. A chief priest who returned from the captivity with Zerubbabel (Neh. 12:7).
7. Father of Jeremiah the prophet (Jer. 1:1).
8. Father of Gemariah, a contemporary of Jeremiah (Jer. 29:3).

HILL—a rise in the land that is higher than a mound but lower than a mountain. The Bible contains many references to the hills of the land of Palestine (Josh. 24:33; 1 Kin. 11:7). Altars to pagan gods were often built on hills (Ezek. 6:13).

HILL COUNTRY—the hilly terrain of southern Palestine, referred to in the New Testament as the "hill country of Judea" (Luke 1:65).

HILL OF THE FORESKINS—a place near Gilgal (Josh. 5:9) where the Israelites who were born during the wilderness wandering were circumcised (Josh. 5:3). The NASB, REB, NIV, and NRSV transliterate the Hebrew phrase as Gibeath-haaraloth.

HILL OF GOD—the place where Saul was filled with the Spirit of the Lord and prophesied with a group of prophets (1 Sam. 10:5).

HILLEL **[HILL el]** (*he has praised*)—the father of Abdon (Judg. 12:13, 15). Abdon was one of the judges of Israel.

HILT—the handle of a weapon, especially a sword or dagger (Judg. 3:22; handle, NIV, NASB; haft, KJV). When Ehud assassinated Eglon, the king of Moab, he thrust a dagger into Eglon's stomach. Even the hilt of the dagger went in after the blade (Judg. 3:12–30).

HIN (see WEIGHTS AND MEASURES).

HIND (see ANIMALS OF THE BIBLE).

HINGE—a pin and socket arrangement on which a door of Bible times turned as it was opened and closed. Doors in ancient times did not have hinges as we know them today. Instead they had projecting pins at both the top and bottom on the side where the door swung open. These pins fitted into matching sockets in the door frame.

The doors of the Holy of Holies and the main hall in Solomon's temple had gold hinges (1 Kin. 7:50). The lazy person turning back and forth in his bed is compared to a door swinging back and forth on its hinges (Prov. 26:14).

HINNOM **[HIN ohm]**—an unknown person, perhaps the original Jebusite owner, whose name appears only in the phrase, "the Valley of Hinnom" (Josh. 15:8; Neh. 11:30)—a valley outside Jerusalem. Also see HINNOM, VALLEY OF; HELL.

HINNOM, VALLEY OF **[HIN nahm]**—a deep, narrow ravine west and south of Jerusalem. At the HIGH PLACES of Baal in the Valley of Hinnom, parents sacrificed their children as a burnt offering to Molech (2 Kin. 23:10). Ahaz and Manasseh, kings of Judah, were both guilty of this awful wickedness (2 Chr. 28:3; 33:6). But good King Josiah destroyed the pagan altars to remove this temptation from the people of Judah.

The prophet Jeremiah foretold that God would judge this awful abomination of human sacrifice and would cause such a destruction that "the Valley of the Son of Hinnom" would become known as "the Valley of Slaughter" (Jer. 7:31–32; 19:2, 6; 32:35). The place was also called "Tophet."

Apparently, the Valley of Hinnom was used as the garbage dump for the city of Jerusalem. Refuse, waste materials, and dead animals were burned here. Fires continually smoldered, and smoke from the burning debris rose day and night. Hinnom thus became a graphic symbol of woe and judgment and of the place of eternal punishment called HELL.

Translated into Greek, the Hebrew "Valley of Hinnom" becomes *gehenna,* which is used twelve times in the New Testament (eleven times by Jesus and once by James), each time translated as "hell" (Matt. 5:22; Mark 9:43, 45, 47; Luke 12:5; James 3:6).

Photo by Howard Vos

• The Valley of Hinnom west and south of Jerusalem. In Jeremiah's time this valley was associated with worship of the pagan god Molech in rites that required child sacrifices (Jer. 19:1–9).

HIP—the part of the body where the thigh and torso are connected. When Jacob wrestled with God by the ford of the Jabbok the socket of his hip came "out of joint" as he wrestled (Gen. 32:25). The word "hip" is also used in connection with Samson's great slaughter of the

Philistines (Judg. 15:8), Joab's armor (2 Sam. 20:8), Behemoth's strength (Job 40:16), and Belshazzar's fear (Dan. 5:6). Also see HIP AND THIGH.

HIP AND THIGH—literally, leg and thigh. The phrase occurs in Judges 15:8 describing one of Samson's successful attacks on his Philistine enemies that was particularly fierce, furious, and violent.

HIPPOPOTAMUS (see ANIMALS OF THE BIBLE).

HIRAH [HIGH ruh]—an Adullamite, the "friend" of Judah (Gen. 38:1, 12).

HIRAM [HIGH rum] (*my brother is exalted*)—the name of two Old Testament men:

1. A king of Tyre and friend of both David and Solomon (2 Sam. 5:11; 1 Kin. 10:11, 22; 2 Chr. 8:2, 18). The Jewish historian Josephus records that Hiram succeeded his father, Abibaal, and reigned for thirty-four years. Hiram greatly enhanced the city of Tyre, building an embankment on its east side and a causeway to connect the city with the island where the temple of Baal–Shamem stood.

   Hiram appears throughout the reigns of David and Solomon. He sent representatives to David after David captured Jerusalem. When David built a palace, Hiram furnished cedar from Lebanon and workmen to assist with the project. In later years, when Solomon built the temple in Jerusalem, Hiram again sent cedar and skilled laborers—this time in return for wheat and olive oil. Hiram also supplied ships and sailors for Solomon's trade interests, probably for a share of the profits.
2. A skilled laborer who worked on Solomon's temple (1 Kin. 7:13, 40, 45). He worked in bronze on the pillars, the laver, the basins, and the shovels. The title "father" given to him probably means he was a master workman. His name is also spelled Huram (2 Chr. 2:13–14; Huram-Abi, NIV).

HIRE (see WAGES).

HIRELING—a paid worker or employee in Bible times (John 10:11–12). A hireling could hire on for as little as one day, or he might also contract to work for longer periods. When speaking of Himself as the Good Shepherd, Jesus indicated that He had a personal interest in His sheep (or followers), unlike a hireling, who watched over sheep for pay.

HISS, HISSING—to expel the air between the tongue and the teeth to express contempt, insult, and scorn (Job 27:23). Hissing often was accompanied by clapping the hands, wagging the head, and grinding the teeth (Lam. 2:15–16).

HISTORY—a narrative or chronological record of significant events (Gen. 2:4; story, REB; account, NASB, NIV; generations, KJV, NRSV). The Hebrew word translated as "history" literally means "genealogy."

HITTITES [HIT tights]—a people of the ancient world who flourished in Asia Minor (see Map 1, B–1) between about 1900 and 1200 B.C. The name Hittite comes from Hatti, another name for Anatolia, the capital of which was Hattusha. Later the Hittites spread into northern Syria and populated such cities as Aleppo, Carchemish, and Hamath. The Old Testament contains many references to the Hittites (Gen. 15:20; Num. 13:29; 1 Kin. 10:29; Ezra 9:1; Ezek. 16:3, 45).

Hittites in the Bible. When Sarah died, Abraham purchased the field of Machpelah with a burial cave from Ephron the Hittite (Gen. 23:10–20). This incident between a patriarch and a Hittite was followed later by Esau's act of taking two Hittite women as wives (Gen. 26:34).

Hittites were included among the peoples dwelling from the river of Egypt to the River Euphrates—the region promised to Abraham. Hittites also occupied the land of Canaan while the Israelites were in Egypt. They were among the people who had to be driven out when Israel conquered Canaan under Joshua (Ex. 3:8, 17; Deut. 7:1; Judg. 3:5).

After the dissolution of the Hittite empire, remnants of the Hittites were particularly visible in Palestine during the reign of David. Ahimelech the Hittite was among the close associates and trusted companions of David during his flight from Saul (1 Sam. 26:6). The most famous of these later Hittites was Uriah, Bathsheba's husband, whom David sent to his death to conceal his adultery with Uriah's wife (2 Sam. 11:15). The northern border of Israel during David's time was extended to the River Euphrates (2 Sam. 8:3) to include Syrian city-states. It is highly possible that "Hittites" of the Syrian region served in David's administration (2 Sam. 8:17; 1 Kin. 4:3).

Solomon had a Hittite wife (1 Kin. 11:1), apparently from a royal marriage to seal an alliance with a foreign power. After Solomon's time, the "kings of the Hittites" were powerful rulers in Syria during the time when Judah and Israel existed as separate kingdoms (2 Kin. 7:6; 2 Chr. 1:17).

Hittite Religion. The Hittites themselves described their array of pagan gods as "the thousand gods." Among this diversity of deities, there were many names that were Hattic, Hurrian, Sumerian, and Canaanite in origin. The names of many gods occur in treaties of the Hittite people as guardian deities over the parties bound by treaty commitments. Each god was worshiped in its own native language. A storm god was the chief male god, and a solar goddess was his mistress.

The Hittites may have been one of the pagan influences that pulled the nation of Israel away from worship of the one true God during its long history. Students of the Old Testament point out that the Hittites formed treaties with other countries long before the Hebrew people developed the consciousness of being a nation governed directly by God. Some scholars believe these treaties were used as a model for the covenant that God established with the Hebrews at Mt. Sinai.

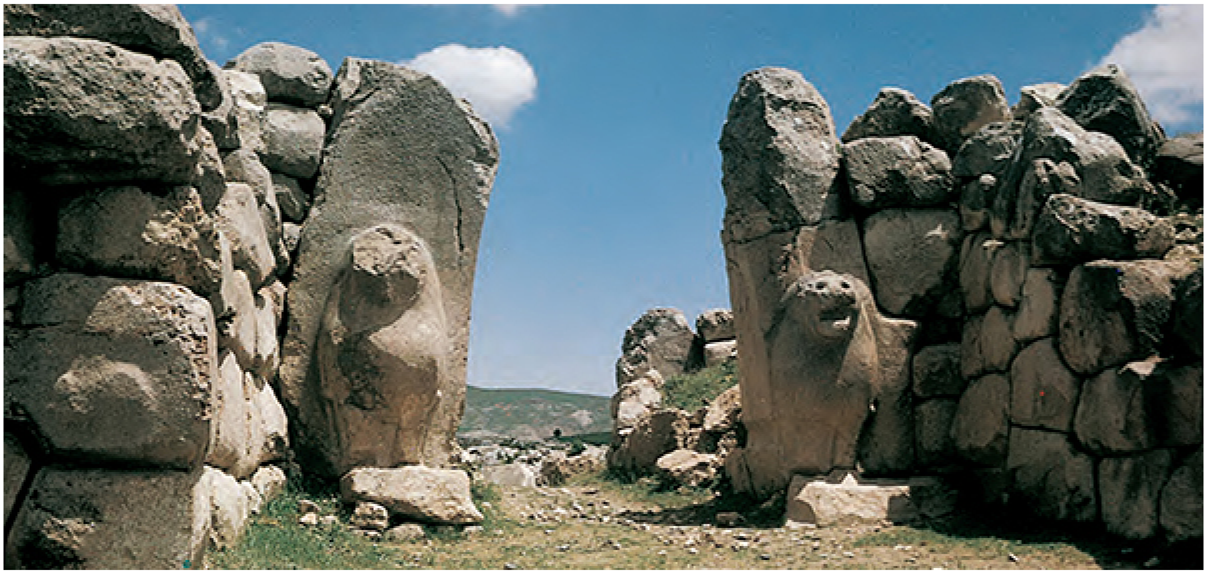


Photo by Howard Vos

- Remains of the Lion’s Gate in the defensive wall of Hattusha, capital city of the ancient Hittite Empire.

Photo by Gustav Jeeninga

• Stone carving from a religious center of the ancient Hittites, showing a pagan god watching over King Tudhaliyas.

HIVITES [HIGH vights]—a people descended from Canaan (Gen. 10:17) who lived in the land before and after Israel's conquest of the land of Canaan (Ex. 13:5; Deut. 7:1; Josh. 11:3; Judg. 3:5; 1 Kin. 9:20). No reference to the Hivites exists outside the Bible. Many scholars think the name "Hivite" is an early scribal error for "Horite" (Hurrian). Other scholars suggest that the Hivites were a smaller group within the Horites.

The Bible indicates that the Hivites lived near Tyre and Sidon (2 Sam. 24:7), in the hill country of Lebanon (Judg. 3:3), in Mizpah near Mount Hermon (Josh. 11:3), in central Palestine at Shechem (Gen. 34:2), and in the town of Gibeon north of Jerusalem (Josh. 9:7; 11:19).

Many Hivites were murdered by Simeon and Levi, sons of Jacob, after a member of a Hivite clan assaulted their sister Dinah (Genesis

34). Later, the Israelites were commanded to take Canaan from various groups of Canaanites, including Hivites (Ex. 13:5; 23:23, 28).

Hivites from Gibeon tricked Joshua and the Israelites into making a covenant with them (Joshua 9). Joshua spared the Hivites and made them servants (Josh. 9:27). Hivites were also among those Canaanites whom Solomon used as slave laborers for his building projects (1 Kin. 9:20–21; 2 Chr. 8:7–8).

HIZKI [HIZ kigh] ([the Lord is] *my strength*)—a son of Elpaal and a descendant of Benjamin (1 Chr. 8:17; Hezeki, KJV; Hizki, REB).

HIZKIAH [hiz KIGH uh]—a form of HEZEKIAH.

HOARFROST (see FROST).

HOBAB [HOE bab]—the father-in-law of Moses (Num. 10:29; Judg. 4:11), apparently the same person as JETHRO.

HOBAH [HOE buh]—a town north of Damascus, the most distant point to which Abram pursued the defeated army of Chedorlaomer (Gen. 14:15).

HOBAIAH [hoe BIGH uh]—a form of HABAIAH.

HOD [hahd] (*glory*)—a son of Zophah and a descendant of Asher (1 Chr. 7:37).

HODAIAH [hoe DIGH uh]—a form of HODAVIAH.

HODAVIAH [hoe duh VIGH uh] (*give honor to the Lord*)—the name of four Old Testament men:

1. A son of Elioenai and a descendant of Zerubbabel and King David (1 Chr. 3:24; Hodaiah, KJV, REB).
2. A head of the half-tribe of Manasseh, east of the Jordan River (1 Chr. 5:24).
3. A son of Hassenuah (1 Chr. 9:7).
4. Founder of the family of the “sons of Hodaviah” (Ezra 2:40), also spelled Hodevah (Neh. 7:43).

HODESH **[HOE desh]** (*new moon*)—a wife of Shaharaim, of the tribe of Benjamin (1 Chr. 8:9), also called Baara (1 Chr. 8:8).

HODEVAH **[HOE duh vuh]**—a form of HODAVIAH.

HODIAH **[hoe DIE uh]** (*splendor of the Lord*)—a man who married Naham's sister (1 Chr. 4:19).

HODIJAH **[hoe DIE juh]** (*splendor of the Lord*)—the name of two men in the Old Testament:

1. A Levite in the time of Ezra and Nehemiah (Neh. 8:7).
2. A chief of the people who sealed the covenant after the captivity (Neh. 10:18).

HOE—a tool with a thin, flat blade on a long handle used for cultivating, weeding, or loosening the earth around plants (Is. 7:25; mattock, KJV). (Also see TOOLS OF THE BIBLE).

HOGLAH **[HOG luh]**—a daughter of Zelophehad of the tribe of Manasseh (Num. 26:33).

HOHAM **[HOE ham]**—one of five Amorite kings killed by Joshua near the cave at Makkedah (Josh. 10:1–27).

HOLIDAY—a religious feast day or holy day (Esth. 2:18; release, KJV; remission of taxes, RSV). The "Feast of Esther" that King Ahasuerus proclaimed as a holiday was later referred to as the Feast of PURIM (Esth. 9:18–32). Also see FEASTS AND FESTIVALS.

HOLINESS, CEREMONIAL—a characteristic of the worship system of ancient Israel, which required that a person be ceremonially clean and pure before he could approach God. Many acts prohibited in Old Testament law were not immoral but they were considered ceremonially unclean. Ceremonial uncleanness resulted from eating forbidden foods or from contact with unclean objects such as a leper or a dead body (Lev. 11:24–47). Priests especially were restricted as to what they could handle or do (Leviticus 21).

Often ceremonial defilement required only washing. But penalties for such defilement could range from disbarment from the priesthood (Lev.

21:16–24) to exile from camp (Lev. 13:44–46). As our great High Priest, Jesus Christ has paid the penalty for our sin, taking away the need for the laws of ceremonial holiness (Hebrews 8–10).

HOLON [HOE lahn]—the name of two towns in the Old Testament:

1. A town in the hill country of Judah west of Hebron (Josh. 15:51), also called Hilen (1 Chr. 6:58).
2. A town in Moab (Jer. 48:21) upon which the prophet Jeremiah pronounced judgment. It is possibly present-day Horon.

HOLY—moral and ethical wholeness or perfection; freedom from moral evil. Holiness is one of the essential elements of God's nature required of His people. Holiness may also be rendered "sanctification" or "godliness." The Hebrew word for "holy" denotes that which is "sanctified" or "set apart" for divine service.

God instructed Moses to "consecrate Aaron and his sons" (Ex. 29:9) to the priesthood. The children of Israel were admonished to "remember the Sabbath day, to keep it holy" (Ex. 20:8). The "Holy of Holies" (or "Holiest of All") was the most sacred place in the desert tabernacle and in the temple at Jerusalem (Ex. 26:33; Heb. 9:1–9; Most Holy Place, NIV). Elisha was called a "holy man of God" (2 Kin. 4:9). Herod feared John the Baptist, "knowing that he was a just and holy man" (Mark 6:20).

While "holy" is sometimes used in a ceremonial sense, the main use is to describe God's righteous nature or the ethical righteousness demanded of His followers (Is. 1:10–14; Matt. 12:7). Originating in God's nature, holiness is a unique quality of His character. The Bible emphasizes this divine attribute. "Who is like you, O LORD?" (Ex. 15:11). "There is none holy like the LORD" (1 Sam. 2:2). "Who shall not fear You, O Lord . . . For You alone are holy" (Rev. 15:4). God's high expectations of His people flow out of His own holy nature: "You shall be to me a kingdom of priests and a holy nation" (Ex. 19:6); "You shall be holy, for I the LORD your God am holy" (Lev. 19:2). The word "holy" is found more often in Leviticus than in any other biblical book.

Jesus was the personification of holiness; He reinforced God's demands for holiness by insisting that His disciples have a higher quality and degree of righteousness than that of the scribes and

Pharisees (Matt. 5:20). Like Amos and Hosea, Jesus appealed for more than ceremonial holiness: “I desire mercy and not sacrifice” (Hos. 6:6; Matt. 12:7).

The theme of sanctification, or growing into God’s likeness and being consecrated for His use, is prominent throughout the Bible. Like Jesus, the apostles taught that sanctification, or true holiness, expressed itself in patient and loving service while awaiting the Lord’s return. Peter urged the suffering Christians of the Roman Empire to follow God’s example of holiness in their trials: “As He who has called you is holy, you also be holy in all your conduct” (1 Pet. 1:15).

Paul’s prayer for the saints at Thessalonica is timeless in its application to the church and individual believers: “And may the Lord make you increase in love and abound in love . . . so that He may establish your hearts blameless in holiness before our God and Father at the coming of our Lord Jesus Christ with all His saints” (1 Thess. 3:12–13).

HOLY CITY (see CITY, HOLY).

HOLY DAY—a term for the Sabbath (Ex. 35:2; Is. 58:13), as well as other days of special religious significance in the life of the Hebrew people. The day on which Ezra read the Law of God to the restored community in Jerusalem was described as a holy day (Neh. 8:9–11). In one passage, the people agree not to buy grain or wares from foreign traders “on the Sabbath, or on a holy day” (Neh. 10:31). In this case the term refers to any of the major religious festivals celebrated by the Jews.

HOLY GHOST (see HOLY SPIRIT).

HOLY OF HOLIES—KJV term for HOLY PLACE.

HOLY ONE OF ISRAEL (see GOD, NAMES OF).

HOLY PLACE—KJV term for the most sacred inner room in the TABERNACLE and the TEMPLE, where only the HIGH PRIEST was allowed to go. This room, separated from the rest of the worship area by a sacred veil, represented the presence of God in all His power and holiness. In this room was the ARK OF THE COVENANT, covered by the sacred MERCY

SEAT (Ex. 25:10–22). Once a year on the DAY OF ATONEMENT, the high priest entered the Holy Place with sacrificial blood and made ATONEMENT before God for the sins of the people (Leviticus 16).

HOLY SPIRIT—the third person of the Trinity, who exercises the power of the Father and the Son in creation and redemption. Because the Holy Spirit is the power by which believers come to Christ and see with new eyes of faith, He is closer to us than we are to ourselves. Like the eyes of the body through which we see physical things, He is seldom in focus to be seen directly because He is the one through whom all else is seen in a new light. This explains why the relationship of the Father and the Son is more prominent in the gospels because it is through the eyes of the Holy Spirit that the Father–Son relationship is viewed.

The Holy Spirit appears in the Gospel of John as the power by which Christians are brought to faith and helped to understand their walk with God. He brings a person to new birth: “That which is born of the flesh is flesh, and that which is born of the Spirit is spirit” (John 3:6); “It is the Spirit who gives life” (John 6:63). The Holy Spirit is the Paraclete, or Helper, whom Jesus promised to the disciples after His ascension. The Trinity of Father, Son, and Holy Spirit are unified in ministering to believers (John 14:16, 26). It is through the Helper that Father and Son abide with the disciples (John 15:26).

This unified ministry of the Trinity is also seen as the Spirit brings the world under conviction of sin, righteousness, and judgment. He guides believers into all truth with what He hears from the Father and the Son (John 15:26). It is a remarkable fact that each of the persons of the Trinity serves the others as all defer to one another: The Son says what He hears from the Father (John 12:49–50); the Father witnesses to and glorifies the Son (John 8:16–18, 50, 54); the Father and Son honor the Holy Spirit by commissioning Him to speak in their name (John 14:16, 26); the Holy Spirit honors the Father and Son by helping the community of believers.

Like Father and Son, the Holy Spirit is at the disposal of the other persons of the Trinity, and all three are one in graciously being at the disposal of the redeemed family of believers. The Holy Spirit’s attitude and ministry are marked by generosity; His chief function is to illumine

Jesus' teaching, to glorify His person, and to work in the life of the individual believer and the church.

This quality of generosity is prominent in the Gospels of Matthew, Mark, and Luke, where the Holy Spirit prepares the way for the births of John the Baptist and Jesus the Son (Matt. 1:20; Luke 1:15, 35, 41). At the baptism of Jesus, the Spirit of God is present in the form of a dove. This completes the presence of the Trinity at the inauguration of the Son's ministry (Matt. 3:16–17; Mark 1:9–11; Luke 3:21–22; John 1:33). Jesus is also filled with the Holy Spirit as He is led into the wilderness to be tempted (Luke 4:1). He claims to be anointed by the Spirit of the Lord in fulfillment of Old Testament prophecy (Is. 61:1; Luke 4:18–19).

During His ministry, Jesus refers to the Spirit of God (Matt. 12:28–29; Luke 11:20) as the power by which He is casting out demons, thereby invading the stronghold of Beelzebub and freeing those held captive. Accordingly, the Spirit works with the Father and Son in realizing the redeeming power of the kingdom of God. God's kingdom is not only the reign of the Son but also the reign of the Spirit, as all share in the reign of the Father.

The person and ministry of the Holy Spirit in the Gospels is confirmed by His work in the early church. The baptism with the Holy Spirit (Acts 1:5) is the pouring out of the Spirit's power in missions and evangelism (Acts 1:8). This prophecy of Jesus (and of Joel 2:28–32) begins on Pentecost (Acts 2:1–18). Many of those who hear of the finished work of God in Jesus' death and resurrection (Acts 2:32–38) repent of their sins. In this act of repentance, they receive the gift of the Holy Spirit (Acts 2:38), becoming witnesses of God's grace through the Spirit.

Paul's teaching about the Holy Spirit harmonizes with the accounts of the Spirit's activity in the gospels and Acts. According to Paul, it is by the Holy Spirit that one confesses that Jesus is Lord (1 Cor. 12:3). Through the same Spirit varieties of gifts are given to the body of Christ to ensure its richness and unity (1 Cor. 12:4–27). The Holy Spirit is the way to Jesus Christ the Son (Rom. 8:11) and to the Father (Rom. 8:14–15). He is the person who bears witness to us that we are children of God (8:16–17). He "makes intercession for us with groanings which cannot be uttered" (Rom. 8:26–27).

The Holy Spirit also reveals to Christians the deep things of God (1 Cor. 2:10–12) and the mystery of Christ (Eph. 3:3–5). The Holy Spirit acts with God and Christ as the pledge or guarantee by which believers are sealed for the day of salvation (2 Cor. 1:21–22), by which they walk and live (Rom. 8:3–6) and abound in hope with power (Rom. 15:13). Against the lust and enmity of the flesh Paul contrasts the fruit of the Spirit: “Love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, self-control” (Gal. 5:22–23).

Since the Holy Spirit is the expressed power of the Trinity, it is imperative that one not grieve the Spirit, since no further appeal to the Father and the Son on the day of redemption is available (Eph. 4:30). Jesus made this clear in His dispute with the religious authorities, who attributed His ministry to Satan rather than the Spirit and thereby committed the unforgivable sin (Matt. 12:22–32; John 8:37–59).

In Paul’s letters Christian liberty stems from the work of the Holy Spirit: “Where the Spirit of the Lord is, there is liberty” (2 Cor. 3:17). This is a process of “beholding as in a mirror the glory of the Lord,” and “being transformed into the same image from glory to glory, just as by the Spirit of the Lord” (2 Cor. 3:18). The personal work of the Holy Spirit is accordingly one with that of the Father and the Son, so Paul can relate the grace, love, and communion of the Trinity in a trinitarian benediction: “The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit be with you all. Amen” (2 Cor. 13:14).

Among the other New Testament writings the Spirit’s ministry is evident in the profound teaching of Hebrews 9:14, which shows the relationship of God, Christ, and the eternal Spirit. The Holy Spirit’s work in the Old Testament in preparation for the coming of Christ is explained in this and other passages in Hebrews (3:7; 9:8; 10:15–17).

This leads us to consider the working of the Spirit in the Old Testament in light of His ministry in the New Testament. Although the phrase “Holy Spirit” occurs only three times in the Old Testament (Ps. 51:11; Is. 63:10–11), the Spirit’s work is everywhere evident. The Spirit is the energy of God in creation (Gen. 1:2; Job 26:13; Is. 32:15). God endows human beings with personal life by breathing into their nostrils the breath of life (Gen. 2:7). The Spirit strives with fallen humankind (Gen. 6:3) and comes upon certain judges and warriors with charismatic power (Joshua, Num. 27:18; Othniel, Judg. 3:10; Gideon, Judg. 6:34; Samson, Judg. 13:25; 14:6). However, the Spirit departs from Saul because of his disobedience (1 Sam. 16:14).

In the long span of Old Testament prophecy the Spirit plays a prominent role. David declared, “The Spirit of the LORD spoke by me, And His word was on my tongue” (2 Sam. 23:2). Ezekiel claimed that “the Spirit entered me when He spoke to me” (Ezek. 2:2). The Spirit also inspired holiness in the Old Testament believer (Ps. 143:10). It also promised to give a new heart to God’s people: “I will put My Spirit within you, and cause you to walk in My statutes” (Ezek. 36:27).

This anticipates the crucial work of the Spirit in the ministry of the Messiah. The prophecy of Isaiah 11:1–5 is a trinitarian preview of the working of the Father, the Spirit, and the Son, who is the Branch of Jesse. Looking forward to the ministry of Jesus Christ, the Holy Spirit inspired Isaiah to prophesy: “The Spirit of the LORD shall rest upon Him” (Is. 11:2). The Holy Spirit inspired Jesus with wisdom, understanding, counsel, might, knowledge, fear of the Lord, righteousness, and faithfulness. Thus we come full cycle to the New Testament where Jesus claims the fulfillment of this prophecy in Himself (Is. 61:1–2; Luke 4:18–19).

Isaiah 42:1–9 summarized the redeeming work of the Father, Son, and Spirit in the salvation of the lost, as God spoke through the prophet: “Behold! My Servant whom I uphold, My Elect One in whom My soul delights! I have put My Spirit upon Him; He will bring forth justice to the Gentiles” (Is. 42:1). No clearer reflection of the intimate interworking of the persons of the Trinity can be found in the Old Testament than in this prophecy. It ties God’s grace in Old and New together in remarkable harmony.

HOLY SPIRIT, SIN AGAINST—a sin that is often referred to as the “unpardonable sin” because, in the words of Jesus, “He who blasphemes against the Holy Spirit never has forgiveness, but is subject to eternal condemnation” (Mark 3:29).

Jesus’ words about the sin against the Holy Spirit provide a clue to its nature. When a demon-possessed man came to Jesus, He was healed. The multitudes were amazed. But the scribes and Pharisees said He was healing through Satan’s power (Matt. 12:24). Jesus had cast out the demons by the power of the Holy Spirit; His enemies claimed He cast them out by the power of the devil.

Such slander of the Holy Spirit, Jesus implied, reveals a spiritual blindness, a warping and perversion of the moral nature, that puts one beyond hope of repentance, faith, and forgiveness. Those who call the Holy Spirit "Satan" reveal a spiritual cancer so advanced that they are beyond any hope of healing and forgiveness. Thus, committing the "unpardonable sin" implies final rejection of God's offer of pardon.

HOMAGE—special honor, respect, or allegiance shown to God (1 Kin. 1:16, 31; obeisance, NRSV).

HOMAM [HOE mam]—a son of Lotan and grandson of Seir (1 Chr. 1:39), also called Hemam (Gen. 36:22).

HOME (see FAMILY).

HOMER (see WEIGHTS AND MEASURES).

HOMOSEXUAL—a person who is attracted sexually to members of his or her own sex. Homosexual behavior is prohibited in Scripture (Lev. 20:13) and was a major cause of the divine judgment against Sodom and Gomorrah (Gen. 19:4–5, 12–13). The apostle Paul listed homosexuals among "the unrighteous" who would not inherit the kingdom of God (1 Cor. 6:9), and declared that God's wrath stands against such behavior, whether practiced by men or women (Rom. 1:26–27).

HONESTY—the state of being honorable or truthful, upright and fair in dealing with others. When Joseph's brothers arrived in Egypt, they explained that they were "honest men . . . not spies" (Gen. 42:11).

HONEY—a sweet, liquid substance produced by bees or, artificially, from fruit.

Bible scholars have no way of knowing whether the word "honey" refers to the production of domestic or wild bees. In the description of Canaan as a "land which flows with milk and honey" (Num. 14:8), the connection with milk, obviously an agricultural product, may imply that the honey was also produced by domestic bees.

The story of Samson's riddle (Judges 14) is one passage where the Hebrew word must certainly refer to honey. Bees and honey are mentioned together in this text. It is also possible to interpret the honey in the story of Jonathan and Saul's vow (1 Samuel 14) as the product of bees.

The word "honey" can also refer to a thick syrup made from grapes and dates. In Arabic, the word used for this kind of fruit syrup is the same as the Hebrew word for honey from bees.

As a symbol, honey stands for abundance (Ex. 3:8; 13:5; 33:3), the believer's delight in God's word (Ps. 19:10; 119:103), and the rightness of God's word to His people (Ezek. 3:3).

HONOR—esteem and respect. To honor God is to give Him reverence and homage, for God alone is worthy of our highest honor (1 Chr. 16:27; Rev. 4:9–11). Jesus makes it plain that one cannot honor the Father unless he also honors the Son (John 5:23). Esteem, honor, and respect should also be given to our spiritual leaders in the church "Let the elders who rule well be counted worthy of double honor, especially those who labor in the word and doctrine," (1 Tim. 5:17; Heb. 13:7, KJV).

One of the Ten Commandments states, "Honor your father and your mother" (Ex. 20:12; Deut. 5:16). Jesus taught that to honor parents means to help them financially (Matt. 15:4–6).

HOOD (see DRESS OF THE BIBLE).

HOOK—a word used several different ways in the Bible:

1. A pin to which the curtains of the tabernacle were attached (Ex. 26:32).
2. A three-pronged fleshhook used by the priest's servant to handle sacrificial meat (1 Sam. 2:13–14).
3. A hook used for fishing (Matt. 17:27).
4. A vinedresser's pruning hook (Is. 2:4).
5. A ring such as one placed in an animal's nose to lead it about. Isaiah used the word in his prophecy against Sennacherib, king of Assyria (Is. 37:29). Later, the Assyrians took Manasseh, king of Judah, into captivity with nose hooks (2 Chr. 33:11).

6. Forked pegs upon which the carcasses of sacrificial animals were hung (Ezek. 40:43).

HOOPOE (see ANIMALS OF THE BIBLE).

HOPE—confident expectancy. In the Bible, the word "hope" stands for both the act of hoping (Rom. 4:18; 1 Cor. 9:10) and the thing hoped for (Col. 1:5; 1 Pet. 1:3). Hope does not arise from the individual's desires or wishes but from God, who is Himself the believer's hope: "My hope is in You" (Ps. 39:7). Genuine hope is not wishful thinking, but a firm assurance about things that are unseen and still in the future (Rom. 8:24–25; Heb. 11:1, 7).

Hope distinguishes the Christian from the unbeliever, who has no hope (Eph. 2:12; 1 Thess. 4:13). Indeed, a Christian is one in whom hope resides (1 Pet. 3:15; 1 John 3:3). In contrast to Old Testament hope, the Christian hope is superior (Heb. 7:19).

Christian hope comes from God (Rom. 15:13) and especially His calling (Eph. 1:18; 4:4), His grace (2 Thess. 2:16), His Word (Rom. 15:4) and His gospel (Col. 1:23). Hope is directed toward God (Acts 24:15; 1 Pet. 1:21) and Christ (1 Thess. 1:3; 1 Tim. 1:1). Its appropriate objects are eternal life (Titus 1:2; 3:7), salvation (1 Thess. 5:8), righteousness (Gal. 5:5), the glory of God (Rom. 5:2; Col. 1:27), the appearing of Christ (Titus 2:13) and the resurrection from the dead (Acts 23:6; 26:6–7).

HOPHNI [HOFF nigh] (*tadpole*)—a son of Eli the high priest who, along with his brother Phinehas, proved unworthy of priestly duties (1 Sam. 1:3; 2:34; 4:4–17). Their behavior was characterized by greed (1 Sam. 2:13–16) and lust (1 Sam. 2:22). Eli made only a halfhearted attempt to control his sons' scandalous behavior. Consequently, God's judgment was pronounced upon Eli and his household. Hophni and Phinehas were killed in a battle, and the ARK OF THE COVENANT was captured by the Philistines (1 Sam. 4:1–11). When Eli heard the news, he fell backward and died of a broken neck (1 Sam. 4:12–18).

HOPHRA [HOFF ruh]—a king of Egypt who reigned 589–570 B.C. Early in his reign, Hophra marched against Nebuchadnezzar II who had besieged Jerusalem in 589 B.C. When the Babylonians turned from

Jerusalem to challenge him, Hophra retreated to Egypt. Hophra's overthrow was foretold by the prophet Jeremiah (Jer. 44:30). Also see PHARAOH.

HOR HAGIDGAD [HOHR huh GID gad] (*the cavern of Gidgad*)—a desert place where the Israelites camped (Num. 33:32–33).

HOR, MOUNT [hoer]—the name of two mountains in the Old Testament:

1. The mountain on the border of the Edomites where Aaron died and was buried (Num. 20:22–29; Deut. 32:50). Numbers 20:23 indicates that Mount Hor was situated by the border of the land of Edom. This was the place where the Hebrew people stopped after they left Kadesh (Num. 20:22; 33:37).

   Early tradition established Jebel Harun, meaning "Aaron's Mountain," as the site of Mount Hor. It is a conspicuous mountain about 1,440 meters (4,800 feet) high on the eastern side of the Arabah, midway between the southern tip of the Dead Sea and the northern end of the Gulf of Aqaba. However, this peak is far from Kadesh. In recent years Jebel Madurah northeast of Kadesh on the northwest border of Edom has been suggested as the more likely site for Mount Hor.
2. A mountain in northern Palestine between the Mediterranean Sea and the approach to Hamath (Num. 34:7–8).

Photo: Levant Photo Service

• The barren mountain traditionally identified as Mount Hor, the place where Aaron was buried along the border of ancient Edom (Num. 20:22–29).

HORAM [HOHR em]—a king of Gezer defeated by Joshua (Josh. 10:33).

HOREB, MOUNT [HOHR eb] (*waste*)—the "mountain of God" (Ex. 18:5) in the Sinai Peninsula where Moses heard God speaking through the burning bush (Ex. 3:1) and where the law was given to Israel (see Map 2, B–2). "Horeb" is the favored name for Mt. Sinai in the Book of Deuteronomy, where the word occurs more often than in the rest of the entire Old Testament.

HOREM [HOR em] (*sacred*)—a fortified town in the territory of Naphtali (Josh. 19:38).

HORESH [HOE resh] (*forest*)—a place in the Wilderness of Ziph, west of the Dead Sea, where David hid from King Saul (1 Sam. 23:15; in a forest, NKJV).

HORI [HOHR igh]—the name of two Old Testament men:

1. A son of Lotan and a descendant of Seir (Gen. 36:22).
2. The father of Shaphat, one of the twelve spies sent by Moses to spy out the land of Canaan (Num. 13:5).

HORITES [HOAR ites]—the inhabitants of Mt. Seir before its conquest by the Edomites (Gen. 14:6; Deut. 2:12, 22) and the descendants of Seir the Horite (Gen. 36:20).

Archaeological evidence has shed light on the Horites and their kingdom of Mitanni. They lived in the Armenian and Kurdish mountains, infiltrating the region along the Tigris and Euphrates Rivers in Mesopotamia before 2000 B.C. From 2100 to 1550 B.C., waves of Horites swept across a large part of the ancient world, including Canaan. Their kingdom reached its peak in the middle of the fifteenth century B.C., extending from Nuzi in upper Mesopotamia in the east to Ras Shamra in the west.

Study of Horite tablets from Nuzi shows a close parallel between many of their customs and the accounts of Abraham and the other patriarchs in the Book of Genesis.

HORMAH [HOHR muh] (*complete destruction*)—a Canaanite city in southern Judah, near Ziklag and the border of Edom. Originally called Zephath, the name was changed when it was captured by Judah and Simeon and utterly destroyed (Judg. 1:17).

HORN—a word with several different meanings in the Bible:

1. The word often refers to the horns of various animals, such as the wild ox (Deut. 33:17) and the ram (Gen. 22:13). Animal horns served two purposes in Bible times. One was to carry oil.

   The second was as a musical instrument, created by cutting the tip off the horn and blowing through it. The curved horn of a ram or an ox was used for this purpose. This horn, called a SHOPHAR, was used to call the Israelites together for religious occasions and to signal them during battles (2 Chr. 15:14).
2. The altar in both the tabernacle and the temple had four projections, or horns—one at each corner—on which the blood of the sacrificed animals was sprinkled (Ex. 29:12). Adonijah and Joab

seized the horns of the altar, seeking refuge from King Solomon who intended to have them executed (1 Kin. 1:50; 2:28).

3. The inkhorn in Ezekiel 9:2–11 probably does not refer to a horn at all but to a palette-like board used by scribes to store their pens and cakes of ink.
4. Because the horn was used by animals as a weapon, it came to symbolize power and might. Zedekiah, a false prophet in Ahab's day, made horns of iron to portray how Ahab was going to defeat the Syrians (1 Kin. 22:11). God lifts up the horn of the righteous but cuts off the horn of the wicked (Ps. 75:10). Probably as an extension of this meaning of the word, horns in the visions of Daniel and John symbolized kingdoms and individual kings. David spoke of God as the horn, or strength, of his salvation (2 Sam. 22:3; Ps. 18:2).

HORNED OWL; HORNET (see ANIMALS OF THE BIBLE).

HORONAIM [hohr uh NAY uhm]—a town of Moab, near Zoar (Is. 15:5), situated along the route the Assyrians followed when they invaded Israel.

HORONITE [HOHR uh night]—a title given to SANBALLAT, an enemy of Nehemiah (Neh. 2:10, 19). He was probably a native of Beth Horon in Samaria.

HORSE (see ANIMALS OF THE BIBLE).

HORSE GATE (see GATES OF JERUSALEM AND THE TEMPLE).

HORSELEECH (see ANIMALS OF THE BIBLE).

HORSEMAN (see OCCUPATIONS AND TRADES).

HOSAH [HOE suh]—the name of a man and a village in the Old Testament:

1. A village of the tribe of Asher (Josh. 19:29).
2. A Levite gatekeeper of the family of Merari in David's time (1 Chr. 16:38).

HOSANNA [hoe ZAN nuh] (*save us now*)—the shout of the multitude at the time of Jesus' triumphal entry into Jerusalem (Matt. 21:9, 15; Mark 11:9–10; John 12:13). The word originally was a prayer requesting God's help (Ps. 118:25), but it had become a cry of joy or a shout of welcome by this time in Jewish history.

The word Hosanna was also associated with Jewish hopes for deliverance by a political hero. When shouted to Jesus by pilgrims and children, it indicates they saw in him the fulfillment of their Messianic expectations. But Jesus came as a spiritual deliverer on a lowly donkey—not as a conquering military hero on a prancing horse.

HOSEA [hoe ZAY uh] (*deliverance*)—an Old Testament prophet and author of the Book of Hosea. The son of Beeri (Hos. 1:1), Hosea ministered in the northern kingdom of Israel during the chaotic period just before the fall of this nation in 722 B.C. The literary features within Hosea's book suggest he was a member of the upper class. The tone and contents of the book also show he was a man of deep compassion, strong loyalty, and keen awareness of the political events taking place in the world at that time. As a prophet, he was also deeply committed to God and His will as it was being revealed to His Covenant People.

Hosea is one of the most unusual prophets of the Old Testament, since he was commanded by God to marry a prostitute (Hos. 1:2–9). His wife Gomer eventually returned to her life of sin, but Hosea bought her back from the slave market and restored her as his wife (Hos. 3:1–5). His unhappy family experience was an object lesson of the sin or "harlotry" of the nation of Israel in rejecting the one true God and serving pagan gods. Although the people deserved to be rejected because they had turned their backs on God, Hosea emphasized that God would continue to love them and use them as His special people.

In his unquestioning obedience of God, Hosea demonstrated he was a prophet who would follow his Lord's will, no matter what the cost. He was a sensitive, compassionate spokesman for righteousness whose own life echoed the message that God is love.

Also see HOSEA, BOOK OF.

HOSEA, BOOK OF—a prophetic book of the Old Testament that emphasizes God's steadfast love for His COVENANT PEOPLE, in spite of their continuing sin and rebellion. The book is named for its author, the prophet Hosea, who demonstrated God’s steadfast love in dramatic fashion through his devotion to his own unfaithful wife.

Structure of the Book. Hosea contains fourteen chapters that are filled with some of the most powerful truths in all the Bible. After a brief introduction of himself as God’s prophet, Hosea tells about his unusual family situation. God appeared to Hosea, instructing him, “Go, take yourself a wife of harlotry and children of harlotry” (1:2). The reason for this unusual request was to demonstrate that God’s Covenant People, the nation of Israel, had been unfaithful to God because of their worship of false gods.

Hosea did as the Lord commanded, taking a prostitute named Gomer as his wife. The first three chapters of the book report their stormy relationship as husband and wife. Soon after their marriage, Gomer bore three children. Hosea gave them symbolic names—Jezreel (*God scatters*), Lo-Ruhamah (*not pitied*), and Lo-Ammi (*not my people*)—to show that God was about to bring His judgment upon the nation of Israel because the people had fallen into worship of false gods. Just as the nation rejected God, Gomer eventually left Hosea and the children to return to her life of prostitution. But Hosea’s love for his wife refused to die.

He searched until he found her at the slave market. Then he bought her back and restored her as his wife. This tender picture showed clearly that God had not given up on Israel, although the people had “played the harlot” many times by returning to their old life of pagan worship and enslavement to sin.

The second major division of Hosea’s book, chapters 4–14, contains the prophet’s messages of judgment against the nations of Israel and Judah. The northern kingdom of Israel, Hosea’s homeland, is singled out for strong rebuke because of its gross sin and immorality. But the book ends on a positive note. In tender language, the prophet reminds the nation of God’s undying love. In spite of their unfaithfulness, He is determined to redeem them and restore them to their favored place as His Covenant People.

Authorship and Date. The undisputed author of this book is the prophet Hosea, who identifies himself in the book as “the son of Beeri” (1:1). His name, a shortened form of “Joshua” and “Jesus,” means “salvation.” The prophet also says that he lived and prophesied during the reign of King Jeroboam II of Israel while four successive kings—Uzziah, Jotham, Ahaz, and Hezekiah—were ruling in Judah. This means his prophetic ministry covered a period of about forty years, from about 755 B.C. to about 715 B.C. His book was written sometime during these years.

Historical Setting. Hosea prophesied during the twilight years of the northern kingdom of Israel, a time of rapid moral decline. Worship of false gods was mixed with worship of the one true God. Ritualism rather than righteousness was the order of the day as even the priests lost sight of the real meaning of worship. Although King JEROBOAM II was the instigator of many of these policies, at least his forty-year reign (793–753 B.C.) brought a measure of political stability to the nation. This stability came to an end when he died. In rapid succession, six different kings ruled Israel during the next twenty-five years; four were eliminated by assassination. Weakened by internal strife, Israel collapsed in 722 B.C. when the nation of Assyria destroyed Samaria, Israel's capital city. Hosea was probably an eyewitness to many of these events as his prophecy about God's judgment on Israel was fulfilled.

Theological Contribution. Through his marriage and prophetic message, Hosea presents a vivid picture of the steadfast love of God for His people. Because they have sinned and broken the covenant, God's people deserve His certain judgment. But because of His undying love for them, His mercy and lovingkindness will prevail. Many people believe the Old Testament portrays God's wrath, while the New Testament pictures his love. But the Book of Hosea includes tender expressions of deep love among this prophet's descriptions of judgment. Hosea ranks with Deuteronomy and the Gospel of John as major biblical treatises on the love of God. This love is not mere sentiment; it is rooted in compassion and bound in holiness. God's love makes demands, but it is also willing to forgive.

Special Considerations. The Book of Hosea is noted for its many references to the history of Israel, as well as its vivid poetic images. Throughout the book the prophet speaks tenderly of the nation of Israel as "EPHRAIM." This is a reference to the largest of the ten northern tribes of Palestine that made up the nation of Israel. Because of their superior numbers, Ephraim was a symbol of power and strength. This tribal name also reminded the nation of its history and tradition. Ephraim, after whom the tribe was named (Gen. 48:17–22), was the son of Joseph.

Few events in the Bible have been debated as strongly as Hosea’s marriage. The command for a man of God to marry a harlot is so startling that interpreters have offered many different explanations. Some suggest that the story is meant to be read only as an allegory. Others believe Gomer was faithful at first but went astray after their marriage. Still others believe she was a prostitute from the very beginning but that Hosea did not learn this until later.

All of these approaches to the passage issue from our offended sense of right and wrong. The plain meaning of the text is that Hosea married a prostitute at God’s direct command. In this way, through his own tormented life Hosea could present a striking picture of the pain in God’s heart because of the harlotries of His Covenant People.

Also see HOSEA.

◆

Hosea: A Study and Teaching Outline

I. The Adulterous Wife and Faithful Husband 1:1—3:5
  A. The Introduction to the Book of Hosea 1:1
  B. The Prophetic Marriage of Hosea to Gomer 1:2—2:1
    1. Hosea’s Marriage to Gomer 1:2
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  C. The Application of the Adultery of Gomer 2:2–23
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II. The Adulterous Israel and Faithful Lord 4:1—14:9
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HOSEN—an archaic Old English word for “long trousers” or “leggings” (Dan. 3:21, KJV). Other versions translate the word as “trousers” (NKJV) and “tunics” (NRSV).

Also see DRESS OF THE BIBLE.

HOSHAIAH [hoe SHAY uh] (*the Lord has saved*)—the name of two Old Testament men:

1. An Israelite who participated in the dedication of the rebuilt wall of Jerusalem (Neh. 12:32).
2. The father of Jezaniah (Jer. 42:1) and Azariah (Jer. 43:2).

HOSHAMA [HOSH uh muh] (*the Lord has heard*)—a son of Jeconiah, king of Judah, who was carried away captive by Nebuchadnezzar (1 Chr. 3:18).

HOSHEA [hoe SHEE ah] (*salvation*)—the name of four men in the Old Testament:

1. Another name of Joshua the son of Nun (Num. 13:8, 16).
2. The last king of Israel (2 Kin. 15:30; 17:1–6; 18:1, 9–10). Hoshea became king after he assassinated the former king, Pekah. Hoshea did evil in God’s sight, but not to the extent of former kings. While he did not wipe out idolatrous worship, he at least did not give official approval to the practice. When Hoshea took the throne, he served as a puppet king under Assyria. But he eventually quit sending tribute money to Assyria and began negotiating an alliance with Egypt. When the Assyrian king, Shalmaneser V, learned of

Hoshea's rebellion and conspiracy, he advanced toward Israel. The capital city of Samaria was besieged and Hoshea was captured and imprisoned. After two years, Assyria finally captured Samaria, and its inhabitants were carried away to new locations in the Assyrian Empire (2 Kin. 17:18–23).

3. A son of Azaziah (1 Chr. 27:20) and an Ephraimite ruler in David's time.
4. A resident of Jerusalem during the rebuilding of Jerusalem's wall under Nehemiah (Neh. 10:23); he signed a covenant to keep God's law.

HOSPITALITY—the practice of entertaining strangers graciously. Hospitality was a very important trait in Bible times. In the New Testament, the Greek word translated "hospitality" literally means "love of strangers" (Rom. 12:13). In the Old Testament, Abraham was the host to angels unaware; he invited strangers into his house, washed their feet, prepared fresh meat, had Sarah bake bread, and later accompanied them as they left (Gen. 18:1–15). Even today a traditional greeting to the guests among the Bedouin people of the Middle East is "You are among your family."

Hospitality was specifically commanded by God (Lev. 19:33–34; Luke 14:13–14; Rom. 12:13). It was to be characteristic of all believers (1 Pet. 4:9), especially bishops (Titus 1:7–8; 1 Tim. 3:2). Jesus emphasized the importance of hospitality by answering the question of who should inherit the kingdom: "I was a stranger and you took Me in" (Matt. 25:35).

Several Old Testament personalities set a good example for all believers in the practice of hospitality. These included Abraham (Gen. 18:1–8); David (2 Sam. 6:19); the Shunammite woman (2 Kin. 4:8–10); Nehemiah (Neh. 5:17–18); and Job (Job 31:17–20).

Psalm 23 concludes with a portrait of a host who prepares a table for the weary, anoints the head of the guest with oil, and shows every kindness so that the guest's cup runs over. The psalmist sees the Lord Himself as Host; His hospitality exceeds all others.

The New Testament also gives examples of gracious hospitality: Mary (Matt. 26:6–13); Martha (Luke 10:38); the early Christians (Acts 2:45–46); Lydia (Acts 16:14–15); and Priscilla and Aquila (Acts 18:26).

HOST—a person who entertains guests in his home and shows HOSPITALITY to strangers. Perhaps because of their own history as wanderers in the desert, hospitality was important to the Hebrew people. Guests were welcomed and provided for (Gen. 18:1–8; 2 Kin. 4:8–17). A host would go to great lengths to protect his guests (Judg. 19:16–24). This was considered a sign of faithfulness to God (Job 31:32; Is. 58:7).

HOST OF HEAVEN—heavenly beings created by God and associated with Him in His rule over the world. God is a social being who brings families into being and implants His divine image in them. The families of earth bear this image (Ps. 19:1–6; Rom. 1:19–20), as does the host of heaven (Is. 45:12). At the angel's announcement to the shepherds of the birth of Jesus, a multitude of the heavenly host praised God (Luke 2:13). They served as a great choir of created heavenly beings who glorified their Creator and participated in the background of the new age of salvation.

God is also called "the LORD of hosts" (Is. 1:9; Lord Almighty, NIV; 10:23; Rom. 9:29, NRSV). The host of heaven consists of angelic beings and celestial bodies whom God has created and whose principal role, like ours, is to serve and glorify Him (1 Kin. 22:19; Ps. 103:19–21; Is. 40:26).

But the host of heaven can become demonic, rebel against God, and come under His judgment (Is. 24:21; 34:4). God's people must not give undue attention or worship to the host of heaven. Scripture warns of God's judgment upon those who love and serve created things like the host of heaven (2 Kin. 23:5; Acts 7:42; Gal. 4:3, 9). All things are created by God to demonstrate His glory and should be enjoyed as such. But these must never displace God the Creator.

HOSTAGE—a person held as a prisoner to ensure good behavior, ransom payments, or certain other concessions from an opposing force. When Jehoash, king of Israel, defeated the nation of Judah, he took hostages back to Samaria to keep Judah from launching a counterattack (2 Kin. 14:14; 2 Chr. 25:24).

HOSTS, LORD OF (see GOD, NAMES OF).

HOTHAM [HOE tham] (*signet ring*)—the name of two men in the Old Testament:

1. A son of Heber (1 Chr. 7:32). Hotham is probably the same person as Helem (v. 35).
2. An AROERITE whose two sons Shama and Jeiel were among David's mighty men (1 Chr. 11:44; Hothan, KJV).

HOTHAN [HOE than]—A form of HOTHAM.

HOTHIR [HOE thur]—a Levite in charge of the twenty-first division of singers in the tabernacle service (1 Chr. 25:4).

HOUGH [hok]—KJV word for HAMSTRING.

HOUND (see ANIMALS OF THE BIBLE).

HOUR—one of the twenty-four parts of a day. An hour was the shortest measurement of time among the people of the ancient world. It was a twelfth part of the period from sunrise to sunset, and thus was of constantly changing length, according to the season of the year. The KJV phrase "the same hour" (Dan. 3:6, 15) occurs in the NKJV as "immediately." The word "hour" is sometimes used generally of time. For instance, Daniel was astonished for one hour (Dan. 4:19, KJV) or for a time (NKJV). A normal working day, from sunrise to sunset, was twelve hours (Matt. 20:1–12).

HOUSE—a structure in which people lived. The word translated "house" appears often in the Bible. It is used of any dwelling place, whether the hut of a peasant, the palace of a king, or the temple of God. Many different kinds and sizes of houses existed in biblical times. The style and size was dictated by tradition and the resources of the family. Those with money usually had two-story homes with a number of rooms. Local customs and available materials dictated the construction techniques used to build houses.

Houses were not always built of stone or brick or made from mud. Many people in the Bible, such as Abraham and Moses, spent much of their lives in TENTS. Those whose livelihood depended upon sheep and goats moved their livestock from place to place to take advantage of the available pastureland. Others lived in tents for part of the year and in permanent houses for the rest. A farmer, for example, might live in the city for safety, except when he needed to be stationed close to his fields during the growing season.

Some people in all periods of Bible history lived in caves. Common in the limestone hills of central Israel, caves had several advantages over a house. Maintenance and upkeep were low. A cave is also cool in the summer and warm in the winter. Caves often served also as stables for livestock as well as a place to live. According to early Christian tradition, the stable in Bethlehem that became the place of Jesus' birth was located in such a cave.

Most people lived in walled villages and towns for protection from outlaws and foreign armies. Conditions inside a town were crowded, with houses built next to each other, separated only by narrow streets. Town planning was rare during those times. It is sometimes difficult to tell from the archaeological remains of a group of houses just where one ended and another began. A particular room might belong to one house in one time, but when the city was rebuilt some time later, the same room might be joined to the house next door.

Roof. The typical roof of a house in Palestine throughout the biblical period was made by laying logs or beams across the top of the walls. Next, branches and thatch were laid on top of the beams, which were then covered by a layer of clay. To keep it waterproof, the clay was renewed by treatment with special rollers periodically. During Jesus' day, some houses of Palestine were built along Roman lines with sloping roofs covered with baked clay tiles; but such houses were rare.

Since it was flat, the roof became a vital part of the house. An outside staircase gave easy access, and a low wall around the roof protected members of the family from falling. In a crowded city, the roof provided needed open space. It was a place to dry fruit and grains, wash clothes, and enjoy the cool evening breezes on hot nights. Sometimes an extra room was added on the roof to serve as a spare bedroom or as a storage room. The Shunammite woman prepared a room for the prophet Elisha, who frequently stayed at her house while visiting the area (2 Kin. 4:8–11).

Doors and Windows. Doorways within the house usually were covered with curtains, but the outside doorway sometimes had a wooden door. Attached to posts, doors turned on two pivots that fitted into sockets. In a two-story house, windows were located on the second floor. If the house had a central courtyard, most of the windows opened onto it. This provided security and privacy. Glass windows were unknown in Bible times. Most windows were left open, with perhaps a lattice or shutter providing security and reduced visibility from the outside.

Floor. The most common floor in houses during Bible times was packed clay. Other possibilities were a layer of plaster on top of the clay or thin pieces of limestone rock, called flagstones. During the time of Christ, mosaic floors were quite common among the wealthy. These were made by setting small cubes of stone in wet plaster. Usually white limestone cubes were used, but sometimes elaborate designs were made by using different colored stones.

Walls. The most common materials used for the walls of houses in Palestine were mud bricks or rough field stones.

These were often covered with a layer of plaster, which would be whitewashed. This brightened the interior of the home considerably. The walls of the wealthy were more elaborately decorated. The walls might be painted with different colors. Wood panels and inlays of ivory were also common in the houses of the wealthy.

Furnishings. The typical Israelite house was simply furnished, more like the homes of peasants a century or so ago than the modern homes of today. Mats covered the floors in some rooms, although the wealthy might have rugs. Inside lighting was poor, with small oil lamps providing some additional light. Furniture was simple, consisting of chairs and a table for eating, perhaps a storage chest or two, and mats on a bed frame. The wealthy had more elaborate versions of this furniture, often with ivory inlays and trimming in gold and silver.

A central heating system, even a fireplace, was unheard of during these times. Because the climate in Palestine is mild, heat sources were not needed. Fires for cooking were usually built outside in the courtyard, or inside a room, with the smoke escaping from a window. Heat in the winter was sometimes provided by a small portable fire pan in which a fire was kept burning. King Jehoiakim of Judah probably cut up the scroll of Jeremiah’s prophecies and burned it in such a fire pan (Jer. 36:23).

Food Preparation and Sanitation. Food was usually prepared in the courtyard outside the house. An oven and an open fire provided the normal means of cooking food. An oven consisted of a pile of stones and bricks. A fire in one part heated the whole oven to a high temperature. Food was then cooked by placing it in another part of the oven or on top of the fire.

Food storage was an important consideration, since most families grew their own food and stored it during the long, dry summer. Grains and dried fruits were stored in huge pottery jars kept in a special storage room in or near the house. Sometimes the jars were buried in the ground with only the mouth of the jars above ground. If the house did not have its own cistern, a large water jar was also kept nearby.

Some houses had their own cisterns. These were large chambers beneath the house, lined with plaster to make them waterproof. Rainwater falling on the roof was channeled to the cistern and stored there until the dry season. Drinking water was kept in a large pottery jar. These jars were excellent water coolers because the water seeped through the unglazed pottery and evaporated on the surface. This process cooled the rest of the water.

Sanitation measures varied considerably, depending upon the period of time and the particular city involved. Many cities had no provisions for the disposal of human waste. It may have been collected in chamber pots, carried outside the city, and used to fertilize the fields. Some rooms with toilets have been discovered by archaeologists. In some cities archaeologists have also discovered pipes buried in the ground, designed to carry water outside the city walls. Caesarea, the major port city in Palestine in the time of Christ, had a clever method of cleansing its sewers. The sewers, built at sea level and connected to the sea, were flushed twice each day by the incoming and outgoing tides.

Trash disposal was a problem in ancient times as it is today, although garbage did not exist in the volume our modern culture produces. Trash was usually carried outside the city and burned or dumped. Burning garbage was so common in the Hinnom Valley just south of Jerusalem that the valley became the source of the Greek word for “hell” used in the New Testament (*gehenna*).

Houses of the Patriarchal Period. The ancestors of Abraham came from the city of Ur. If this was the famous Ur of southern Iraq, it was a major city. Ur was partially excavated in the early 1900s. Large palaces, royal tombs, and many homes were uncovered. The typical house of Mesopotamia, the entire region between the Tigris and Euphrates Rivers, at this time was two stories tall, built right next to adjoining homes. The focus of the house was a central courtyard, surrounded by a series of rooms on both floors. The windows and doors opened onto this courtyard, thus giving privacy.

Rooms on the first floor were used for storage, servants' quarters, and animals. The second floor contained the bedrooms and living quarters of the owners.

Further west toward the Mediterranean Sea, the Canaanites of this time had divided the land into a number of small city-states, each consisting of one large town and several satellite villages. Excavations of these towns have uncovered evidence of a class-oriented society. A few large houses are evident, but the majority of the people lived in crowded quarters, with small homes built on top of one another. No typical layout for the small homes existed. The large houses tended to follow the plan of Mesopotamian homes of that time, with the rooms organized around a central courtyard.

Abraham and his immediate descendants did not live in such houses, since they were nomads, traveling from place to place and living in tents. They did visit towns frequently, however, and were probably familiar with such homes in Mesopotamia and Canaan.

Houses of Israel and Judah. Although houses were built in a variety of styles and sizes during Bible times, there was a distinctly Israelite dwelling; it is usually called the four-room house. It consisted of an open courtyard, with rooms stretching along both sides of this open space. Another room or two was situated at one end so that the overall shape of the house was a rectangle. Entrance into the home was through a door leading into the courtyard. Sometimes one or both of the long rooms flanking the courtyard were open on the side that faced the courtyard. In these houses several large stone pillars supported the roof.

The houses averaged about 900 to 1000 square feet in area, with about one-fourth of that area as the courtyard. Many houses had second stories, almost doubling the size of the dwelling. This style of house has been found at sites all over Israel. Some towns, such as Tell Beit Mirsim, have many of these houses, all about the same size and well-designed. This suggests that they were built at the same time following some overall plan.

Houses of New Testament Times. During this period the homes of the poor were not very different from what they had been centuries earlier. The building materials were similar; walls were built of rubble covered with plaster or mud bricks. Roofs were usually flat, serving also as living space.

The houses of the wealthy gave evidence of the long Persian occupation of the land of Palestine and the later influence of the Greeks. The floors of these more elaborate houses were often paved with mosaic tiles in beautiful designs. Arched roofs of bricks first appeared during the fifth century B.C. By the time of Christ, these were common throughout the land. Courtyards remained a vital part of the house, but they were often surrounded by porches. A few homes in Jerusalem from this time, with fragments of beautiful paintings of animals, have been uncovered by archaeologists.

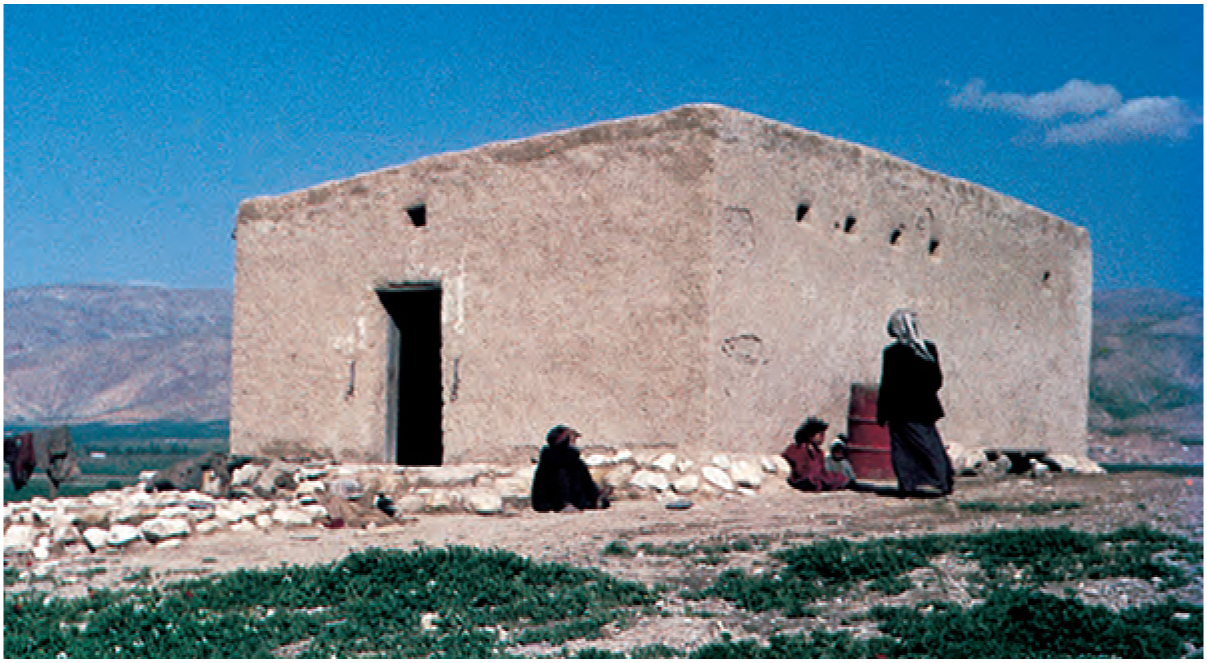


Photo by Gustav Jeeninga

- A full-size reconstruction, showing what a typical house of Palestine might have looked like about 750 B.C. Notice the holes in the walls, which let air and light in and allowed smoke to escape.

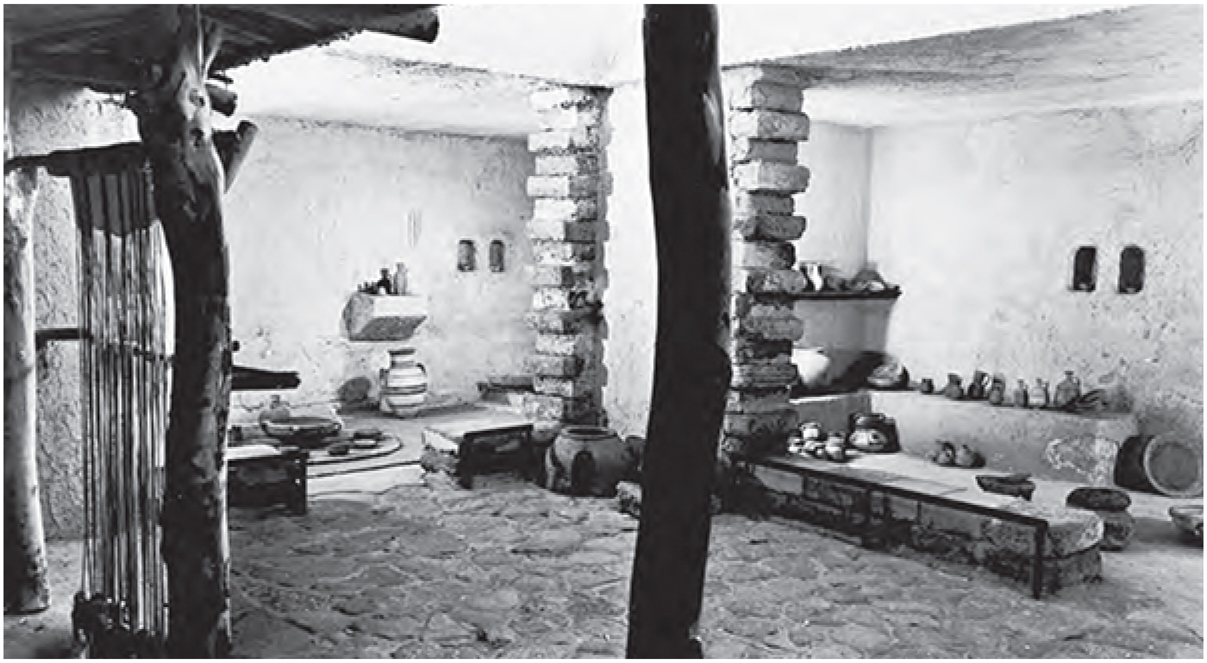


Photo: Haaretz Museum

• Reconstructed interior of a typical Palestinian house in Old Testament times. Notice the cooking stove, or clay oven, to the left of center; the horizontal loom (left); and the eating area, with mat and bowls, in the background.

HOUSEHOLD—all the people who lived together in the same family in Bible times. Israelite families were larger than ours today. The family included the immediate family and all who lived together in the same house. This included slaves, concubines, foreign residents, and servants. When Abraham circumcised all the males in his household (Gen. 17:23, 27), he included his servants and slaves. The household and their possessions moved as a unit (1 Sam. 27:3; 2 Sam. 15:16). When Obed–Edom kept the ark, he and his household were given a special blessing by David (2 Sam. 6:11). In the New Testament, entire households were sometimes baptized together (Acts 16:15; 1 Cor. 1:16). “Household” is also used in a spiritual or symbolic sense. United by God’s election and salvation through Jesus Christ, Christians are included in God’s household of faith (Gal. 6:10; Eph. 2:19).

HOUSEHOLDER—the owner of a house or head of a household (Matt. 13:52). The NKJV translates the same Greek word as "owner" (Matt. 13:27), "landowner" (Matt. 20:1), and "master of the house" (Mark 14:14).

HOUSETOP—the flat roof of a house. In Bible times, the housetop was used as a sitting area. Open to cool breezes in the evening, the housetop overlooked the streets of the city. It was an ideal place for proclaiming public messages; thus Jesus told the disciples to "preach on the housetops" (Matt. 10:27). Also see HOUSE.

HOZAI [HOE zay eye]—an unknown prophet who left a record of some of the events of King Manasseh's life (2 Chr. 33:19).

HUB—the center portion of a wheel to which the spokes are attached (1 Kin. 7:33).

HUKKOK [HUH kahk]—a town on the border of Naphtali near Aznoth Tabor (Josh. 19:34). The site of Hukkok probably is identical with present-day Yakuk (or Yaquq), about 10 kilometers (6 miles) northeast of Capernaum.

HUKOK [HUH kahk]—a city on the boundary of Asher (1 Chr. 6:75), identical with HELKATH (Josh. 19:25).

HUL [huhl]—the second son of Aram and a grandson of Shem (Gen. 10:23).

HULDAH [HUHL duh]—a prophetess consulted when the lost Book of the Law was found (2 Chr. 34:22–28). An indication of the esteem in which Huldah was held can be seen in Josiah's action. When the Book of the Law was found, he consulted her rather than Jeremiah. Huldah prophesied Jerusalem's destruction but added that because Josiah had done what was right in God's sight, it would not happen before Josiah died.

HUMAN SACRIFICE—a pagan rite in which a human being, often the firstborn child, was offered to a god to atone for sin or secure the god's favor. God distinctly prohibited the Hebrew people from imitating their heathen neighbors by offering up human beings as sacrifices (Lev. 20:2–5; Deut. 18:10). God's command to Abraham to sacrifice Isaac was no exception because this was done to test Abraham and his faith (Gen. 22:1–19).

In times of rebellion and idolatry, the Israelites sometimes copied their neighbors in sacrificing children to Molech and other gods. The Valley of HINNOM was often the scene of these activities (Jer. 19:5–6; 32:35). Specific instances of human sacrifice mentioned in the Bible include the burning of his son on the city wall by the king of Moab (2 Kin. 3:26–27) and Kings Ahaz and Manasseh making their sons "pass through the fire" (2 Kin. 16:3; 21:6). Jephthah's offering of his daughter is another example (Judg. 11:29–40).

Photo by Howard Vos

• An oven in Carthage, where infants were sacrificed as a worship ritual. This practice was strictly forbidden among the Hebrew people because of the high value that God placed on human life (Lev. 20:1–5; Jer. 32:35).

HUMILITY—a freedom from arrogance that grows out of the recognition that all we have and are comes from God. The Greek philosophers despised humility because to them it implied inadequacy, lack of dignity, and worthlessness. This is not the meaning of humility as defined by the Bible. Jesus is the supreme example of humility (Matt. 11:29; Mark 10:45; John 13:4–17; Phil. 2:5–8), and He is completely adequate and of infinite dignity and worth. Biblical humility is not a belittling of oneself (Matt. 6:16–18; Rom. 12:3), but an exalting or praising of others, especially God and Christ (John 3:30; Phil. 2:3). Humble people focus more on God and others than on themselves.

Biblical humility is also a recognition that by ourselves we are inadequate, without dignity and worthless. Yet, because we are created in God's image and because believers are in Christ, we have infinite worth and dignity (1 Cor. 4:6–7; 1 Pet. 1:18–19). True humility does not produce pride but gratitude. Since God is both our Creator and Redeemer, our existence and righteousness depend on Him (John 15:5; Acts 17:28; Eph. 2:8–10).

HUMPS—the fleshy mounds on the backs of camels where reserve food is stored in the form of fat (Is. 30:6; bunches, KJV). These humps enable camels to make long trips with very little food or water.

HUMTAH [HUHM tuh]—a town in the hill country of Judah near Hebron (Josh. 15:54).

HUNCHBACK (see DISABILITIES AND DEFORMITIES).

HUNDRED, TOWER OF THE—a tower on the wall of Jerusalem between the Sheep Gate and the Tower of Hananeel (Neh. 3:1; 12:39; Tower of Meah, KJV). It was one of the most important places on the wall restored by Nehemiah.

HUNGER—a strong need or intense desire for food (Prov. 19:15; Jer. 38:9). The Hebrew word translated "hunger" is also translated "famine" to indicate a widespread and serious shortage of food (Gen. 12:10). Those who partake of Jesus, the Bread of Life, will never hunger (John 6:35).

HUNTER (see OCCUPATIONS AND TRADES).

HUPHAM [HOO fuhm]—a descendant of Benjamin and the founder of a tribal family, the HUPHAMITES (Num. 26:39). He is also called Huppim (Gen. 46:21).

HUPHAMITES [HOO fuhm ights]—members of a tribal family descended from HUPHAM (Num. 26:39).

HUPPAH [HUH puh] (*covering*)—a priest responsible for one of the divisions of service in the sanctuary in David's time (1 Chr. 24:13).

HUPPIM [HUH pim]—a form of HUPHAM.

HUR [her]—the name of six men in the Old Testament:

1. A leader who, with Aaron, held up Moses' hands at Rephidim so the army of Israel could defeat the forces of Amalek (Ex. 17:10, 12). Aaron and Hur were also left in charge of the people while Moses went up onto Mt. Sinai (Ex. 24:14).
2. A son of Caleb by Ephrath, grandfather of Bezaleel. Hur was filled with the Spirit by the Lord to work on the tabernacle (Ex. 38:22; 1 Chr. 2:19, 50; 2 Chr. 1:5).
3. One of the five kings of Midian. Hur was killed by the invading forces of Joshua (Num. 31:8; Josh. 13:21).
4. Father of Ben-Hur, an officer in Solomon's administration (1 Kin. 4:8).
5. A son of Judah (1 Chr. 4:1).
6. Father of Rephaiah, who helped repair Jerusalem's wall in Nehemiah's time (Neh. 3:9).

HURAI [HUR igh]—one of David's mighty men (1 Chr. 11:32), also called Hiddai (2 Sam. 23:30).

HURAM [HUR uhm] (*lofty brother*)—the name of three Old Testament men:

1. A descendant of Bela and grandson of Benjamin (1 Chr. 8:5).
2. A king of Tyre who formed an alliance with David and Solomon (2 Chr. 2:3), also called Hiram.

3. A master craftsman from Tyre employed by Solomon (2 Chr. 4:16; Huram-Abi, NIV), also called Hiram (1 Kin. 7:13).

HURI [HUR ree]—the father of Abihail (1 Chr. 5:14).

HURRIANS [HOOR ree unz] (see HORITES).

HUSBAND—a woman's marriage partner. In Hebrew society, the husband was the absolute authority in the home. But the apostle Paul called on husbands to temper their authority with the higher value of love: "Husbands, love your wives" (Eph. 5:25). Paul compared the relationship between Christ and the church to the husband-wife union (Eph. 5:23). Also see FAMILY.

HUSBANDMAN (see OCCUPATIONS AND TRADES).

HUSHAH [HUH shah]—a son of Ezer and a member of the family of Judah (1 Chr. 4:4).

HUSHAI [HOO shigh]—a friend and wise counselor of King David (2 Sam. 15:32, 37). During Absalom's revolt, Hushai remained faithful to David and became a spy for him in Jerusalem. He probably was the father of Baana, one of Solomon's twelve officers (1 Kin. 4:16).

HUSHAM [HOO shuhm]—a king of Edom (Gen. 36:34–35).

HUSHATHITE [HOO shuh thight]—a native of HUSHAH (2 Sam. 21:18; 23:27).

HUSHIM [HOO shim]—the name of two men and one woman in the Old Testament:

1. A son of Dan (Gen. 46:23), also called Shuham (Num. 26:42).
2. A son of Aher, of the tribe of Benjamin (1 Chr. 7:12).
3. A Moabitess and one of the wives of Shaharaim (1 Chr. 8:11).

HUT—a shelter or lean-to made of tree limbs to provide temporary shelter. The prophet Isaiah spoke of God's judgment as a strong wind that would flatten such flimsy buildings (Is. 1:8; 24:10; cottage, KJV).

HUZ [huhz]—the oldest son of Nahor and Milcah (Gen. 22:21; Uz, NASB, REB, NIV).

HUZZAB [HUH zuhb]—the name of an Assyrian queen, or more likely, a poetic reference to Nineveh, the "queen" city of Assyria (Nah. 2:7, KJV).

HYACINTH (see MINERALS OF THE BIBLE).

HYENA (see ANIMALS OF THE BIBLE).

HYKSOS [HICK soss] (*rulers of foreign countries*)—a people of the ancient Near East who ruled Egypt from about 1700–1570 B.C. The origin of the Hyksos is uncertain. They probably came from Asia. Some scholars believe they were Amorites from the Mesopotamian region. The Hyksos apparently also include Hurrian and Indo-European peoples.

While ruling in Egypt, their capital was situated at Avaris (the biblical Zoan), in the northwest corner of the Nile Delta (Num. 13:22; Is. 19:11, 13; Ezek. 30:14). The Hyksos introduced the horse and chariot into the Nile Valley. The Egyptians were quick to adopt this implement of warfare. While they were an important people, the Hyksos are not mentioned in the Bible. Also see EGYPT.

HYMENAEUS [high muh NEE uhs]—an early Christian who denied the faith (1 Tim. 1:19–20; 2 Tim. 2:16–17). His message was heretical because he claimed the resurrection of the dead was already past. His "profane and vain babblings . . . spread like cancer" and destroyed the faith of believers.

HYPOCRISY—pretending to be what one is not. The New Testament meaning of "hypocrisy" and "hypocrite" reflects its use in Greek drama. In the Greek theater, a hypocrite was one who wore a mask and played a part on the stage, imitating the speech, mannerisms, and conduct of the character portrayed.

Throughout His ministry, Jesus vigorously exposed and denounced the hypocrisy of many who opposed Him, especially the scribes and Pharisees. They paraded their charitable deeds, praying and fasting as a theatrical display to win the praise of people (Matt. 6:1–2, 5, 16). They sought to give the appearance of being godly, but they were actually blind to the truth of God (Luke 20:19–20).

The apostle Paul encountered hypocrisy among some Jewish Christians, who refused to eat with the Gentile converts. Paul pointed out that “sincere [literally, unhypocritical] love” is one of the marks of Christian ministry. And he exhorted his readers to behave like Christians: “Let love be without hypocrisy” (Rom. 12:9).

HYSSOP (see PLANTS OF THE BIBLE).

I

I AM (see GOD, NAMES OF).

IBEX (see ANIMALS OF THE BIBLE).

IBHAR [IB hahr] ([God] *chooses*)—a son of David born at Jerusalem (2 Sam. 5:15).

IBLEAM [IB lih uhm]—a town in the territory of Issachar assigned to the half-tribe of Manasseh west of the Jordan River (Josh. 17:11). The tribe failed to expel the inhabitants, so the Canaanites continued to dwell in the land (Judg. 1:27). Ibleam may be the same place as Bileam (1 Chr. 6:70). The site is Khirbet Bel'ameh, about 16 kilometers (10 miles) southeast of Megiddo.

IBNEIAH [ib NEE uh] (*the Lord builds*)—a son of Jeroham and the head of a Benjamite family that returned from the captivity (1 Chr. 9:8).

IBNIJAH [ib NIGH juh] (*the Lord builds*)—a Benjamite and the father of Reuel (1 Chr. 9:8).

IBRI [IB righ]—a Levite during the reign of King David (1 Chr. 24:27).

IBSAM [IB sahm]—a form of JIBSAM.

IBZAN [IB zan]—a judge who ruled over Israel, or a portion of it (Judg. 12:8–10). He had thirty sons and thirty daughters and was a man of wealth and influence.

ICE—frozen water. The Old Testament mentions ice in connection with God's power (Job 37:10; frost, KJV; 38:29). Because Palestine has a mild climate, ice, snow, and frost are rare except in the highest mountains. The summit of Mount Hermon is covered with SNOWall year round. Also see WEATHER.

ICHABOD [IK uh bahd] (*inglorious*)—a son of Phinehas and grandson of Eli, the high priest. Several national and family tragedies prompted the wife of Phinehas to name her child Ichabod, declaring, “The glory has departed from Israel!” (1 Sam. 4:21).

ICONIUM [eye KOE nih uhm]—the capital of the province of Lycaonia in central Asia Minor. Iconium was visited by Paul and Barnabas when they were expelled from Antioch of Pisidia (Acts 13:51). Paul’s ministry at Iconium was blessed by the salvation of many Jews and Gentiles (Acts 14:1). But persecution overtook them, and they had to flee for their lives (Acts 14:6; 19, 21). Iconium is known today as Konya, or Konia.

IDALAH [ID uh luh]—a town in the territory of Zebulun (Josh. 19:15), known today as Khirbet el-Hawarah, near Nazareth.

IDBASH [ID bash]—one of the sons of the father of Etam (1 Chr. 4:3).

IDDO [IH doe]—the name of six or seven men in the Old Testament:

1. The father of Ahinadab, one of Solomon’s twelve administrative officers (1 Kin. 4:14).
2. A Levite of the family of Gershon (1 Chr. 6:21; Gershom, KJV, NRSV, REB). He is also called Adaiah (1 Chr. 6:41).
3. A son of Zechariah. Iddo was a captain of the tribe of Manasseh in Gilead, east of the Jordan River, in David’s time (1 Chr. 27:21).
4. A seer or prophet who wrote concerning three kings of Israel: Solomon (2 Chr. 9:29), Rehoboam (2 Chr. 12:15), and Abijah (2 Chr. 13:22).
5. A grandfather of the prophet Zechariah (Ezra 5:1; 6:14).
6. A leader of the Jews living at Casiphia in Babylonia (Ezra 8:17).
7. The head of a family of priests who returned to Jerusalem with Zerubbabel after the captivity (Neh. 12:4, 16). He may be the same person as No. 5.

IDLE—useless, inactive, lazy. The Bible declares that the idle person will come to poverty and suffer hunger (Prov. 14:23; 19:15).

IDOL, IMAGE—a representation or symbol of an object of worship; a false god. In a few places in the Bible, the word “image” appears in a neutral sense, not referring to a man-made object of worship. Adam, created in the image of God (Gen. 1:26), or Christ, the visible image of the invisible God (2 Cor. 4:4; Col. 1:15), are examples of this.

Most of the time, however, “image” refers to a statue or something of human manufacture that people have substituted for the true and living God. Occasionally it appears in the same sentence with “idol” (Lev. 26:1; 2 Chr. 33:7).

In biblical times idols were made in different ways and of various materials. Judges 17:3 speaks of “a carved image and a molded image.” Some were made of metal or wood, and others were poured into a mold or shaped by hand. The silver or gold idols were poured, but the clay ones could also be shaped by hand. The image in Nebuchadnezzar’s dream (Dan. 2:32–33) was of gold, silver, bronze, iron, and clay.

In a satire on idolatry, the prophet Isaiah provided considerable detail about the making of idols (Is. 44:9–20). He described the smith with his tongs and hammer and the carpenter with his ruler, line, planes, and compass. Isaiah also ridiculed the idol-makers by noting that such a statue has to be nailed down “that it might not totter” (Is. 41:7).

Perhaps the best definition of an idol is something we ourselves make into a god. It does not have to be a statue or a tree. It can be anything that stands between us and God or something we substitute for God.

• Bronze idol of Baal, pagan god of war and fertility. Idols such as this were frequently plated with gold (Is. 40:19).

IDOLATRY—the worship of something created as opposed to the worship of the Creator Himself. Scores of references to idolatry appear in the Old Testament. This shows that idolatry probably was the greatest temptation our spiritual forefathers faced. While we find bowing down to a statue no temptation, they apparently slipped into idolatry constantly. So serious was this sin that the prohibition against the making and worshiping of images was included near the beginning of the Ten Commandments (Ex. 20:4–6).

Israel’s ancient neighbors believed there were many gods. They worshiped whatever gods were necessary at a given time. An equally erroneous notion was that these gods either were the idols themselves or were represented by idols. Some people probably insisted that the idol was only an aid to worship and not the object of worship itself. But this distinction must have been hard to keep in mind. That is why the Bible strictly forbids the making of images of any kind—because they themselves receive the worship that God jealously reserves for Himself.

Archaeologists have discovered idols of most of the pagan gods mentioned in the Bible, in addition to many unidentified ones. Since the Romans began emperor worship late in the New Testament period, some of the elegant statues of the Caesars discovered by archaeologists may have been idols to be worshiped.

Idolatry can take many forms, and it has persisted from the earliest times. Joshua 24:2 states that Abraham’s father served idols. Perhaps the earliest reference in the Bible to idols is the “household idols” or TERAPHIM (small figurines) that Rachel stole from her father Laban when she and Leah fled with Jacob (Gen. 31:34).

The next noteworthy instance of idolatry was Aaron’s making of the golden calf at the foot of Mount Sinai. This happened when the Israelites lost their patience waiting for Moses to return with the revelation of the true and living God (Ex. 32:1–4). Some have tried to defend Aaron’s action by saying that the calf was merely the seat that the invisible God occupied. Certainly Moses did not understand idolatry that way. The incident at Baal of Peor (Num. 25:1–3) also involved the worship of an idol.

The conquest of Canaan by the Hebrews brought new temptations to worship the object created rather than the Creator. Joshua 24:15 poses the classic question: Whom will you serve? The gods of Egypt where you have lived? The gods of the Amorites where you now dwell? Or Yahweh the God of Israel? As always, some made the wrong choices (Judges 17–18). A man made an idol for his personal use, but the tribe of Dan took it over for their own use. The Bible does not indicate what form that statue took or what god it represented.

Others tried the route of compromise: the mixing of idolatry with worship of the true God. So Gideon’s ephod was made an object of worship (Judg. 8:24–27). Much later there was another instance of an otherwise good symbol of God’s deliverance turned into an idol. In King Hezekiah’s time the people worshiped Moses’ bronze snake (Num. 21:9; 2 Kin. 18:4).

While idolatry was held in check during most of the period of the United Kingdom under David and Solomon, it burst forth again after the separation of Israel into two nations in 931 B.C. In fact, Jeroboam I made two calf idols and installed them at the major cities in the north and the south (Dan and Bethel) for the purpose of keeping his people’s religious allegiance within the borders of the new kingdom (1 Kin. 12:27–30). He was afraid that if they returned to Jerusalem they might also return to the Lord, and that would spell political disaster for him.

All the successive monarchs in the northern kingdom of Israel were bad. Invariably their sin involved idolatry. Starting with Elijah, the prophets called on the people to turn from the worship of false gods back to reverence for the true God. Hosea's entire book is devoted to preaching against idolatry. Under the figure of speech of divorcing the Lord and marrying Baal, he tied together the ideas of idolatry, spiritual adultery, and literal adultery (Hos. 2:2; 4:2, 13; 7:4; 8:5; 13:2).

Although there were some good kings in the southern kingdom of Judah, the bad ones invariably fell to idolatry. This prompted the major prophets—Isaiah, Jeremiah, and Ezekiel—and most of the minor prophets as well to ridicule, condemn, and warn against idolatry. A sampling of courageous declarations from these preachers would include Isaiah 2:8; Jeremiah 50:2; Ezekiel 6:4–6; Micah 1:7; Habakkuk 2:18; and Zechariah 13:2.

The captivity of the people of Israel at the hands of the Babylonians produced a permanent cure for the sin of idolatry. Never again, even to the present time, has Judaism succumbed to idolatry.

In the gospels there is virtually nothing about idolatry, but in the letters of Paul and the other New Testament books Christians are frequently warned against idolatry. The Christians lived in a world filled with idols. Both the Romans and the Greeks used them. Paul's observation about Athens in Acts 17:16 tells it well: "He saw that the city was given over to idols."

In the New Testament period the term "idolatry" began to be used as an intellectual concept. Idolatry became not bowing down before a statue but the replacement of God in the mind of the worshiper. Colossians 3:5 points in this direction: "Put to death . . . covetousness, which is idolatry." (See also Eph. 5:5.) At this point the modern believer must understand the vicious nature of idolatry. While we may not make or bow down to a statue, we must be constantly on guard that we let nothing come between us and God. As soon as anything does, that thing is an idol.

In addition to material objects such as houses, land, and cars, idols can be popular heroes or those whom we love. Objects of worship can even include things like fame, reputation, hobbies, pride, and deeds done in the name of the Lord. Idolatry is a dangerous and deceitful sin. No wonder prophets preached against it so often and so strongly.

Photo by Gustav Jeeninga

• Remains of the temple of Artemis at Sardis, a lavish pagan shrine that serves as an example of the idolatry and false worship practices of the ancient world.

IDUMEA [id oo MEE uh]—the Greek name for the land of EDOM (Mark 3:8; also Is. 34:5–6, KJV; Ezek. 35:15, KJV; Ezek. 36:5, KJV; see Map 6, A–5). HEROD the Great was an Idumean.

IEZERITES [eye EE zur ites]—a form of JEEZERITES.

IGAL [EYE gal] (*the Lord redeems*)—the name of three men in the Old Testament:

1. One of the twelve spies sent by Moses to spy out the land of Canaan (Num. 13:7).

2. One of David’s mighty men (2 Sam. 23:36).
3. A son of Shemaiah and a descendant of King David through King Jehoiachin (1 Chr. 3:22; Igeal, KJV; Igar, REB).

IGDALIAH [ig duh LIGH uh] (*great is the Lord*)—an ancestor of Hanan (Jer. 35:4).

IGEAL [IGH gih uhl]—a form of IGAL.

IIM [EYE em]—a form of IJIM.

IJE ABARIM [IGH jih AH buh rim]—a place where the Israelites stopped in the wilderness on the southeastern frontier of Moab, between Oboth and the Valley of Zered (Num. 21:11; Iye-abarim, NRSV, NIV, REB).

IJIM [EYE yem] (*heaps, ruins*)—the name of an encampment and a city in the Old Testament:

1. An encampment of the Israelites during their wilderness wandering, after the Exodus from Egypt (Num. 33:45; Iim, KJV; Iyim, NASB, REB, NIV, NRSV).
2. A city in southern Judah (Josh. 15:29; Iim, KJV, NRSV, NASB, NIV; Iyim, REB).

IJON [IGH jahn] (*ruin*)—a fortified storage city in the hill country of Naphtali. Ijon was captured from King Baasha of Israel by King Ben-Hadad of Syria (2 Chr. 16:4). Later, the inhabitants of this city were captured by Assyria and carried into captivity (2 Kin. 15:29).

IKKESH [IK esh] (*subtle*)—a man of Tekoa and the father of Ira (2 Sam. 23:26).

ILAI [IGH ligh] (*elevated*)—one of David’s mighty men (1 Chr. 11:29), also called Zalmon (2 Sam. 23:28).

ILEX (see PLANTS OF THE BIBLE).

ILLUSTRATION—something used to clarify or explain; an example that helps make something clear. Jesus used an illustration concerning the true shepherd (John 10:1–6; parable, KJV, REB; figure of speech, NRSV, NIV, NASB).

ILLYRICUM [ih LIHR ih kuhm]—a Roman province in the Balkan Peninsula, stretching along the east coast of the Adriatic Sea from Italy to Macedonia (see Map 7, B–1). Paul preached the gospel of Christ “from Jerusalem and round about to Illyricum” (Rom. 15:19). Dalmatia (2 Tim. 4:10) was one of the two major divisions of Illyricum. Today, this region is known as Yugoslavia and Albania.

IMAGE (see IDOL, IMAGE).

IMAGE OF GOD—the characteristics of humankind with which God endowed them at creation, distinguishing them from the rest of God’s creatures.

The expression, “image of God,” appears in Genesis 1:26–27; 9:6, and 1 Corinthians 11:7. Some also see a reference to this image in Romans 8:29, 2 Corinthians 3:18, and allusions to it in Psalm 8:5, 1 Corinthians 15:49, Ephesians 4:24, and Colossians 3:10. Jesus is referred to as being “the image of the invisible God” (Col. 1:15) and “the express image of His [God’s] person” (Heb. 1:3).

One understanding of the image of God is that it refers to qualities or attributes present in the person. Thus, the image of God is identified as human reason, will, or personality. Others believe the image is something present when the person is in a relationship to God, and in fact, is that relationship. The image is present like a reflection in a mirror, rather than like a photo—a permanent image printed on paper. Still others believe the image is something a person does. Immediately after God made people in His image, He gave them dominion or authority over the whole earth (Gen. 1:28). According to this view, this active tending and caring for God’s creation constitutes the image of God in people.

The Bible does not indicate exactly what the image of God in humankind is. It may involve all these ideas. Human beings alone have personal, conscious fellowship with God (Gen. 1:29–30; 2:15–16; 3:8). Man is to take God’s place in ruling over and developing the creation (Gen. 1:26, 28). Yet these are possible only because of certain qualities of personality that people alone have (Ps. 139:14).

To be created in the image of God means that we humans have the ability and the privilege of knowing, serving, and loving God, and that we are most fully human when fulfilling our spiritual potential. Every human life is precious to God, and this is exactly how we should treat the people with whom we share the world.

IMAGE, NEBUCHADNEZZAR'S—a human likeness seen by King Nebuchadnezzar in a dream; a gold statue set up by the king in the plain of Dura.

In a dream, King Nebuchadnezzar of Babylon saw a frightening image, consisting of five different types of metal. The head was made of fine gold, the breast and arms of silver, the abdomen and thighs of bronze, the legs of iron, and the feet of iron and clay (Dan. 2:32–33). These materials, representing four world empires, were inferior in quality from the head downward, terminating in clay. While the king was thinking about the meaning of the image, a stone broke loose from the mountains, struck against the lowest part of the image, broke the whole statue into pieces, and ground all of its material to powder (Dan. 2:34–35).

Nebuchadnezzar's dream, as interpreted by the prophet Daniel, symbolized the ultimate end of Gentile world power at the second coming of Christ (Daniel 2 and 7; Luke 21:24; Rev. 16:19). One widely held view is that the four kingdoms represented by his dream were Babylon, Medo-Persia, Greece, and Rome. The stone that struck the image and became a great mountain symbolized the triumphant return of Christ as King of kings and Lord of lords (Dan. 2:35, 44).

IMAGERY—the products of a person's imagination. The word imagery is found only once in the NKJV: "the chambers of his imagery" (Ezek. 8:12, KJV; "room of His idols," NKJV). The Hebrew word translated "imagery" may mean mental pictures or carved images, such as those of false gods.

IMAGINATION—the power of the mind to form a mental image. The Bible uses the word imagination to refer to evil plans, purposes, and thoughts (Gen. 8:21; Jer. 7:24; Luke 1:51). It does not use the word to describe forming mental images of things that do not exist.

IMLA **[IM luh]** (*God fulfills*)—the father of Micaiah the prophet (2 Chr. 18:7–8), also spelled as Imlah (1 Kin. 22:8–9).

IMMANUEL **[im MAN you ell]** (*with us is God*)—a symbolic name from the prophecy of Isaiah applied in later years to Jesus the Messiah.

In the time of the prophet Isaiah, Syria and Israel were attacking Judah in an attempt to force King Ahaz of Judah to join a coalition against Assyria. Isaiah called on Ahaz to put his trust in the word of the Lord so the threat of Syria and Israel would come to nothing (Is. 7:1–9). Then the prophet announced God's intention to give Ahaz a sign that His word was true. Syria and Israel would lose their capacity to be a threat to Judah. But before this peace and prosperity becomes a reality, Isaiah announced there would be a drastic purging judgment at the hands of the king of Assyria. Only a remnant would experience the good future that God had intended for his people (Is. 7:10–25).

The sign that God promised to provide to Ahaz was the birth of a child within whose childhood years these events of promise and judgment would take place. The child would be given the name Immanuel, meaning "God with us," as a symbol of Judah's hope in the midst of adversity (Is. 8:8, 10). God would be with His people, in spite of the devastation wrought by the forces of the Assyrians (Is. 8:7–8). Immanuel offered a future and a hope for those who would place their trust in God.

The identity of this child and the circumstances of his birth are much disputed. This remarkable prophecy achieved its full meaning with the coming of Jesus. But there may have been an initial fulfillment in the eighth century B.C. when Hezekiah was born to the wicked King Ahaz. When Hezekiah took over the throne, he did lead many moral reforms that brought the people of Judah closer to God. Some scholars believe this may have been the child Isaiah had in mind when he announced this prophecy. Others think the child may have been a son born to Isaiah and "the prophetess" (Is. 8:3). In that case, "Immanuel" would have been another name for Maher-Shalal-Hash-Baz.

Regardless of Isaiah's understanding, Matthew rightly recognized that hope for restoration through the house of David reached its ultimate fulfillment only with Jesus (Matt. 1:23). With the coming of Jesus, God is with us in the most profound sense. With the virgin birth God's pattern of working out His purposes through special births (Gen. 3:15; 1 Sam. 2:1–10; 2 Sam. 7:12–16) reaches its climax. And in Jesus God is with us always, even to the end of the age (Matt. 28:20).

IMMER [IM uhr]—the name of a man and a place in the Old Testament:

1. A descendant of Aaron whose family had become a “father’s house” by the time of David’s reign (1 Chr. 24:14). The family was made the sixteenth of the twenty-four divisions of priests serving the tabernacle. Some members of this family returned from the captivity (Ezra 2:37) and lived in Jerusalem (Neh. 11:13).
2. A place in Babylonia from which Jewish exiles returned to Palestine (Neh. 7:61). They were unable to prove their genealogical lineage as Israelites.

IMMORALITY—behavior contrary to established moral principles. The word is used to describe Israel’s worship of pagan gods (Ezek. 23:8, 17), an adulterous woman (Prov. 2:16), and sexual impurity (1 Cor. 5:1).

IMMORTALITY—exemption from death; the state of living forever. Thus, immortality is the opposite of mortality, or being subject to death. In the Bible, the word “immortality” refers primarily to the spirit but is also used of the resurrected or transformed body.

The pagan Greeks had no concept of a bodily resurrection. Plato taught that spirit is everything and that matter is nothing. He believed the spirit lives on but the body returns to dust. In 1 Corinthians 15, Paul answered this idea. Paul also spoke of immortality and the resurrection in his sermon to the Greek philosophers on Mars’ Hill. Some mocked, while others said, “We will hear you again on this matter” (Acts 17:32).

The biblical concept of immortality is rooted in our creation in God’s image and likeness (Gen. 1:26–27). God is spirit. So the reference in Genesis is not to bodily form but to spiritual nature. As the Eternal, God is also immortal (1 Tim. 6:16). “And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living being” (Gen. 2:7). God made people to live forever, physically and spiritually. At death the body returns to dust (Gen. 3:19), but the spirit lives on.

The ancient Hebrews believed in the survival of the spirit, although they thought of the afterlife as a shadowy existence. But the idea of bodily resurrection gradually developed (Job 19:26; Ps. 16:8–11; Dan. 12:2). In Jesus' time the Sadducees denied bodily resurrection, while the Pharisees believed in it. Jesus clearly taught that the dead rise (Matt. 22:31–32).

The tone of a hope of immortality pervades the entire Old Testament, including the faith of the patriarchs—Abraham, Isaac, and Jacob—in God's promises (Heb. 11:13). Abraham's near-sacrifice of Isaac (Genesis 22) is interpreted in Hebrews 11:17–19 as an act that involved faith in resurrection.

In Jesus we have God's full revelation about immortality of both body and spirit (John 11:23–26; Rom. 2:6–7; 2 Tim. 1:10). His bodily resurrection is proof of our immortality (1 Cor. 15:12–16).

The nature of the resurrection body is not clear. Some see it as like that of Jesus—a real body, but not subject to time, space, or density (Luke 24:31, 36–43; John 20:19–20, 26–29). But the matter should not be pressed too far. As our present bodies are fitted to conditions on earth, so will our resurrection bodies be suitable for conditions in heaven (1 Cor. 15:38–44).

Although death is an enemy (1 Cor. 15:26), Paul thought of death as necessary in order that believers may receive immortal, incorruptible bodies (1 Cor. 15:50–57). Those living at the Lord's return will receive transformed bodies (1 Cor. 15:51–54).

In 1 Thessalonians 4:14–17 Paul taught that "the dead in Christ will rise first. Then we who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air. And thus we shall always be with the Lord."

Jesus spoke of "the resurrection of life" and "the resurrection of condemnation" (John 5:29). Thus, we may assume that both believers and unbelievers will receive resurrection bodies—but their eternal destiny will be different (Dan. 12:2).

Photo: Levant Photo Service

• The village of Lubban (center of photo between the two highways) is the successor to the biblical city of Lebonah (Judg. 21:19). The surrounding valley is known as the Plain of Lebonah.

IMMUTABILITY—a characteristic of God signifying that He does not change in His basic nature (Mal. 3:6). In Him, "there is no variation or shadow of turning" (James 1:17). God does not "mutate" from being one kind of God to being another, nor is He subject to the limitations of time and space, since in Christ He upholds all things by the word of His power (Heb. 1:3). He is the Alpha and Omega, the Beginning and the End, "who is and who was and who is to come, the Almighty" (Rev. 1:8). Jesus Christ is "the same yesterday, today, and forever" (Heb. 13:8). God is the God of steadfast love (Deut. 5:10; Ps. 103:4; Is. 63:7).

IMNA **[IM nuh]**—a son of Helem, of the tribe of Asher (1 Chr. 7:35).

IMNAH **[IM nuh]**—the name of two Old Testament men:

1. The oldest son of Asher (1 Chr. 7:30), also spelled Jimna (Num. 26:44) and Jimnah (Gen. 46:17).
2. The father of Kore, a Levite during the reign of King Hezekiah of Judah (2 Chr. 31:14).

IMPEDIMENT—a hindrance or obstruction. The phrase, “impediment in his speech” occurs in the account of Jesus’ healing of a deaf-mute (Mark 7:31–37). Jesus’ healing of the sick and the disabled was viewed by the gospel writers as a fulfillment of the prophecy of Isaiah 35:5–6.

IMPORTUNITY—KJV word for persistence in making a request or demand. In Jesus’ parable of the persistent friend (Luke 11:5–8), a man was rewarded for his importunity (persistence, NKJV, NASB; boldness, NIV; persistence, REB) because he kept knocking on the door. Jesus applied this truth to the need for persistence in prayer.

IMPOTENCE (see DISABILITIES AND DEFORMITIES).

IMPRECATORY PSALMS—individual psalms in the Book of Psalms in which the authors call for misfortune and disaster to strike their enemies. The writers of the psalms were often persecuted by ungodly people, so they prayed that God would pour out His wrath and righteous judgment upon their foes. Only by doing so, they believed, could God’s love and justice strike a proper balance. Some examples of imprecatory psalms are Psalms 5, 11, 17, 35, 55, 59, 69, 109, 137, and 140.

IMPURITY (see UNCLEAN, UNCLEANNESS).

IMPUTATION—charging or reckoning something to a person’s account. A good example of the idea of imputation occurs in Philemon 18, where Paul says that any wrong or debt caused by the runaway slave, Onesimus, should be “put on my account.” Three distinct theological truths in the Bible are directly related to the concept of imputation:

1. ***The Imputation of Adam’s Sin to His Descendants.*** Romans 5:12–19 declares that God imputes the guilt of Adam’s sin to all other members of the human race: “By one man’s disobedience many were made sinners.” “Through one man’s offense judgment came to all men, resulting in condemnation.” “By the one man’s offense death reigned through the one.” This concept, also called “original sin,” is touched on as well in 1 Corinthians 15:21–22.
2. ***The Imputation of the Believer’s Sin to Christ.*** In addition to guilt imputed from Adam’s sin, all people are also charged with guilt for

their personal sins. This Paul describes as “imputing their trespasses to them” (2 Cor. 5:19). The Lord Jesus, whose supernatural conception and birth freed Him from guilt from Adam’s sin and who committed no personal sin, had no sin counted against Him. But when He died as our substitute, God “made Him who knew no sin to be sin for us” (2 Cor. 5:21) so that He “bore our sins in His own body on the tree” (1 Pet. 2:24). This is made explicit in the Book of Isaiah, where the prophet says of the Lord Jesus, “The LORD has laid on Him the iniquity of us all” (Is. 53:6).

3. ***The Imputation of Christ’s Righteousness to the Believer.*** “The blessedness of the man to whom God imputes righteousness” is the theme of the fourth chapter of Romans (also 1 Cor. 1:30; 2 Cor. 5:21; Phil. 3:9). Jesus became the Holy and Just One (Acts 3:14) through His perfect obedience to God’s Law (Rom. 5:19). These qualities are imputed in turn “to us who believe in Him who raised up Jesus our Lord from the dead” (Rom. 4:24). Because of this the believer will appear before God “faultless” (Jude 24). We can stand in God’s presence because Jesus has imputed His righteousness and holiness to us through His sacrificial death on the cross.

IMRAH **[IM ruh]**—a descendant of Zophah, of the tribe of Asher (1 Chr. 7:36).

IMRI **[IM righ]**—the name of two Old Testament men:

1. A son of Bani (1 Chr. 9:4). Imri may be the same as Amariah (Neh. 11:4).
2. The father of Zaccur (Neh. 3:2).

INCANTATION (see MAGIC, SORCERY, AND DIVINATION).

INCARNATION—a theological term for the coming of God’s Son into the world as a human being. The term itself is not used in the Bible, but it is based on clear references in the New Testament to Jesus as a person “in the flesh” (Rom. 8:3; Eph. 2:15; Col. 1:22).

Jesus participated fully in all that it means to live a human life. But if Jesus were merely a man, no matter how great, there would be no significance in drawing attention to His bodily existence. The marvelous thing is that in Jesus, God Himself began to live a fully human life. The capacity of Jesus to reveal God to us and to bring salvation depends upon His being fully God and fully man at the same time (Col. 2:9).

Our human minds cannot understand how Jesus can be both fully God and fully man. But the Bible gives clear indication of how this works out in practice.

No person may see God and live (Ex. 33:20). He dwells in unapproachable light (1 Tim. 6:16). Can we, therefore, only know Him from a distance? No, because God has come near in the person of Jesus (Matt. 1:23). He has taken on a form in which He can be seen, experienced, and understood by us as human beings (John 1:14, 18). Jesus reveals God to us perfectly since in His human life He is the image of God (2 Cor. 4:4), exhibiting full likeness with the Father (John 1:14). Jesus' godhood in His manhood is the key to our intimate knowledge of God.

This does not mean, however, that Jesus' humanity is only a display case for His divinity. Jesus lived out His human life by experiencing all the pressures, temptations, and limitations that we experience (Heb. 2:18; 4:15; 5:2, 7–8). That is why Jesus' life really is the supreme human success story (Heb. 5:8). Jesus was a pioneer (Heb. 2:10, NRSV), showing in practical terms the full meaning and possibility of human life, lived in obedience to God. In this respect, Jesus is a kind of second Adam (Rom. 5:14–15), marking a new beginning for the human race.

Jesus would have performed a great work if He had done no more than set a perfect example. But His full humanity is also the basis on which it is possible for Him to represent us—indeed, take our place—in dying for us. The Bible makes this clear when it speaks of "one Mediator between God and men, the Man Christ Jesus, who gave Himself a ransom for all" (1 Tim. 2:5–6).

When He ascended to His Father after His resurrection, Jesus left behind some of the human restrictions experienced during His earthly life. He received at that time His original divine glory (John 17:5). But the joining together of deity and humanity that marks His incarnation did not come to an end with His ascension. Jesus took His resurrected body with Him back to heaven (Luke 24:51; Acts 1:9). In heaven now

He is our divine Lord, our human leader, and the great High Priest who serves as a mediator between God and humankind (Heb. 3:1).

INCENSE—a sweet-smelling substance that was burned as an offering to God on the altar in the tabernacle and the temple. The purpose of this incense offering was to honor God. Incense symbolized and expressed the prayers of the Hebrew people, which were considered a pleasant aroma offered to God.

The incense used in Israelite worship was of a specific composition, considered very sacred. The four substances from which it was made were stacte, onycha, galbanum, and pure frankincense (Ex. 30:34–35). Some of this was to be ground into powder and placed in front of the Testimony in the tabernacle of meeting (Ex. 30:36). The use of any other composition of incense or of this particular compound for any other purpose was regarded as sin; this incense alone was to be considered holy (Ex. 30:36–38).

According to the law, only the priests descended from Aaron could offer incense (Lev. 2:2). The priest offered holy incense morning and evening on the altar of incense in front of the veil in the Holy Place in the tabernacle or temple.

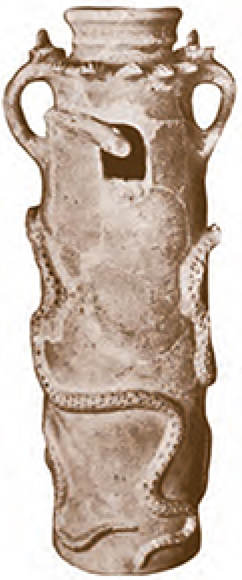
This incense formula specified for use in public ritual was not to be allowed for private use (Ex. 30:37, 38). Apparently some wealthy individuals were tempted to make their own private supply for personal use.

Incense is also mentioned in connection with certain pagan worship practices of the Israelites. The worship of Baal, the queen of heaven, and other foreign gods by means of incense was condemned in the Old Testament (1 Kin. 11:8). The Lord warned that he would destroy the pagan incense altars (Lev. 26:30; 2 Chr. 30:14). The burning of incense at the pagan shrines on “high places” and to other gods was strongly denounced (2 Kin. 22:17; 2 Chr. 34:25). The use of incense appeared widespread in connection with Israelite lapses into pagan worship (Jer. 11:12, 17; 48:35).

Another misuse of incense is mentioned in 2 Chronicles 26:16–21. This passage describes how King Uzziah was afflicted by the Lord, who caused leprosy to break out on his forehead because he had attempted to burn incense in the temple. This duty was reserved for the priestly descendants of Aaron.

The New Testament church did not adopt the use of incense in worship. In fact, the use of it was considered a work of paganism and was banned by the first Christian emperors. However, later in church history incense was again widely used.

In a figurative use of the word, the psalmist requested that his prayer might be brought before the Lord as incense (Ps. 141:2). Incense possibly was also a symbol of a godly life, offered up to God as a pleasant aroma before him.



• This incense burner, decorated with sacred serpents, was discovered in the excavation of the Canaanite temple at Beth Shan.

INCEST—sexual relations with one’s relatives, a sin expressly forbidden by the law of Moses (Lev. 20:12, perversion, NIV, NKJV, NRSV). The Hebrew word expresses the idea of a mixing of unnatural elements. The Hebrew people were called to a higher code of sexual ethics than was practiced by their Canaanite and Egyptian neighbors. Intercourse was forbidden with one’s mother, stepmother, sister, granddaughter, stepsister, aunt, daughter-in-law, sister-in-law, or stepdaughter/granddaughter.

INCH (see WEIGHTS AND MEASURES).

INDIA [IN dih uh]—a country of Asia south of the Himalaya Mountains and irrigated by the Indus River; it marked the eastern limit of the empire of Ahasuerus (Xerxes) king of Persia (Esth. 1:1; 8:9). Solomon's large fleet of ships may have visited India on their three-year voyages for "gold, silver, ivory, apes, and monkeys" (1 Kin. 10:22). This ancient country in Old Testament times covered essentially the same geographical region as the modern nations of India and Pakistan.

INFANT BAPTISM (see BAPTISM).

INFINITY—a theological term implying that God is not bound by time and space (Col. 1:15; Heb. 1:3). God does experience everything that happens within the universe He has created. Not even a sparrow falls to the ground apart from His will. He numbers the very hairs of our head (Matt. 10:30). But at the same time, He is not limited to the process of finite space and time for His experience. God is the great and eternal I AM (Ex. 3:14), who, like the burning bush before Moses, burns with dynamic activity, yet is not consumed (Psalm 139; 147; Isaiah 45). Only an infinite God who is greater than His creation can determine the number of the stars and keep them in their courses.

INFIRMITY (see DISEASES OF THE BIBLE).

INHERITANCE—the receipt of property as a gift or by legal right, usually upon the death of one's father.

In ancient Israel the property of a deceased person was usually distributed according to law or tribal custom. Written wills were rarely used. The real and personal property of a father was normally divided among his sons. A larger amount, usually a double portion, went to the oldest son, who assumed the care of his mother and unmarried sisters.

The birthright of the firstborn son could be denied only because of a serious offense against the father, as in the case of Reuben (Deut. 21:15–17; 1 Chr. 5:1). The sons of concubines normally received presents of personal property. If there were no surviving sons, the inheritance went to daughters. The daughters had to marry within the tribe, however, or lose their inheritance. If a man died childless, his estate was received by his brothers or his father's brothers (Num. 27:9–11).

To the Hebrew mind, the term "inheritance" had strong spiritual and national associations extending far beyond the family estate. The land of Canaan was regarded as an inheritance from the Lord because God had promised the land to Abraham and his descendants (Num. 33:53). Both Moses and Joshua were told by the Lord to divide the land of Canaan among the tribes "as an inheritance" (Num. 26:52–53; Josh. 13:6). God directed that the land be distributed to each tribe by lot according to its population.

Each family, in turn, was assigned a parcel that was to remain in the family's possession. This sense of sacred birthright probably accounted for Naboth's refusal to sell his vineyard to King Ahab: "The LORD forbid that I should give the inheritance of my fathers to you!" (1 Kin. 21:3).

The Greeks relied more on wills for distributing an inheritance than did the Israelites. If a citizen died without a will, his sons in good standing inherited the property in equal parts, the oldest receiving the same as his brothers. Daughters received dowries, which reverted to other heirs if the daughter was divorced or remained childless. If a man had no sons, he usually adopted one to continue the family. If he had daughters, he would arrange for one of them to marry the adopted son. In that instance the major share of the inheritance fell to the daughter and her husband. If only daughters survived, the estate passed to them. If a man died without a will and left no natural or adopted heirs, his closest male relatives received his property.

According to Roman law, the property of a man who died without a will went to his wife and children. But married daughters living with their husbands, or children who had been emancipated from their father's authority, did not share in the inheritance. If a man left no wife and children, the inheritance passed to his male relatives. The Romans held that a child became his father's heir the moment he was born and that the deceased lived through his heirs. Legally adopted children had full inheritance rights.

The apostle Paul’s glorious concept of a spiritual inheritance for Christians is primarily of Jewish origin. But the doctrine was strongly influenced by Greek and Roman inheritance practices. Three of these influences were: (1) inheritance was regarded as immediate as well as ultimate, (2) all legitimate heirs usually shared the inheritance equally and jointly rather than a division favoring a firstborn son, and (3) legally adopted children enjoyed full inheritance rights along with natural offspring.

According to Paul, the Christian’s spiritual inheritance is based strictly on our relationship to Christ. “For you are all sons of God through faith in Jesus Christ. . . . And if you are Christ’s, then you are Abraham’s seed, and heirs according to the promise” (Gal. 3:26, 29). This spiritual birthright cannot be inherited by sinners (1 Cor. 6:9–11). The present possession of the spiritual inheritance as well as its future glory is emphasized in Romans 8: “The Spirit Himself bears witness with our spirit that we are the children of God, and if children, then heirs—heirs of God and joint heirs with Christ, if indeed we suffer with Him, that we may also be glorified together” (Rom. 8:16–17).

Paul also declared that the Spirit’s indwelling power is both the sign and seal that we are heirs of God’s promise: “Having believed, you were sealed with the Holy Spirit of promise, who is the guarantee of our inheritance” (Eph. 1:13–14). Those who are redeemed, including the Gentiles, become God’s adopted sons with full inheritance rights (Gal. 4:1–7).

Other New Testament passages present the Christian’s spiritual inheritance as a reward for faithfulness and Christlikeness. Jesus invited those showing kindness in His name to “inherit the kingdom prepared for you from the foundation of the world” (Matt. 25:34). Peter counseled suffering saints in the Roman world to be patient in their trials, “That you may inherit a blessing” (1 Pet. 3:9). James declared that the poor of this world have been chosen “to be rich in faith and heirs of the kingdom” that God promised to those who love Him (James 2:5).

In a burst of joy, Peter celebrated the “living hope” all Christians have of their heavenly inheritance: “To an inheritance incorruptible and undefiled and that does not fade away, reserved in heaven for you” (1 Pet. 1:3–4).

INIQUITY—unrighteousness, lawlessness. The Bible often uses this word to describe evil and wickedness. Iniquity can suggest different types of evil, such as transgressions of spiritual law and crimes against God (2 Pet. 2:16; Rev. 18:5), moral or legal wrongs (1 Cor. 13:6) or depravity and sin in general (Gen. 15:16; Ps. 51:2, 5, 9).

Also see SIN.

INK—fluid made from powdered charcoal, lampblack, or soot mixed with water and sometimes tree resin (Jer. 36:18). In this form it could be erased with water. Iron or other metal oxides were added to make the ink more permanent and to change the color. Most ancient ink was black. Actual specimens of ink have been found in Palestine from as far back as the time of Ahab, about 850 B.C.

INKHORN—a horn or container that held writing ink. The inkhorn was apparently attached to the writer's belt; "one man among them . . . had a writer's inkhorn at his side" (Ezek. 9:2–3).

INLET—a bay, cove, or other quiet recess along the seashore. According to the judges Deborah and Barak, "Asher continued at the seashore, and stayed by his inlets" (Judg. 5:17). This meant that the people of the territory of Asher were one of the tribes that failed to support Deborah and Barak when they battled against Sisera, the commander of the army of Jabin, king of Canaan.

INN—a lodging place for travelers. Hospitality was a religious duty in Bible times, so most travelers were guests in private residences. Inns were usually primitive shelters or enclosures for travelers and their animals.

In the Old Testament (Gen. 42:27, KJV), the word "inn" referred to a place to rest for the night or the act of pitching a tent. In New Testament times inns were usually built along trade routes. Pilgrims or merchants traveling together for safety would spend the night at these inns. A host or innkeeper provided basic lodging and some necessities such as food for the animals. Bazaars and markets offering provisions and entertainment for the weary traveler were usually located nearby.

Some synagogues had an adjacent inn where needy travelers could receive free food and a night's lodging. Joseph's brothers stayed at an inn near the Egyptian border (Gen. 42:27). A place called the “Three Inns” is mentioned by Luke (Acts 28:15; Three Taverns, NIV, NRSV).

In the New Testament, two inns were the settings for very significant events.

Joseph and Mary were turned away by the innkeeper at Bethlehem, requiring them to seek refuge in a nearby cave where the Son of God was born (Luke 2:7). As Mary laid her Son in a cattle trough for a cradle, the Son of God was displayed in humiliation, identifying Him with all humanity.

The Good Samaritan carried a Jewish traveler who had been robbed and beaten by thieves to an inn where provision was made for his future care (Luke 10:33–37). The Samaritan displayed a spirit of compassion and brotherhood that overcame the prejudices that usually separated Jews from Samaritans.

Photo by Howard Vos

- The traditional location of the Good Samaritan Inn on the road from Jerusalem to Jericho (see Luke 10:25–37).

INNKEEPER (see OCCUPATIONS AND TRADES).

INNOCENCE—blamelessness; freedom from sin and guilt (Gen. 20:5; Ps. 26:6; Hos. 8:5). Since the Fall, when Adam and Eve brought disobedience into the world (Gen. 3:1–24), no one except Jesus has been totally sinless and blameless (Rom. 3:9–18; 2 Cor. 5:21). People may be called "innocent" only because they have been forgiven of sin and been declared new creations through faith in Christ.

INNOCENTS, SLAUGHTER OF—Herod the Great's attempt to dispose of the infant Jesus by having all the male children of the region who were two years old and under put to death (Matt. 2:16–18). Such an act is in keeping with the cruelty that marked Herod's reign. He thought the security of his throne was threatened when he received news of one "born King of the Jews" (Matt. 2:2). But God protected His Son by directing Joseph in a dream to flee with his family to Egypt (Matt. 2:13–15).

Matthew compared this event with Pharaoh's slaughter of male Israelite babies at the time of Moses' birth (Ex. 1:15–22) and the tragedy of the Babylonian captivity (Jer. 31:15). Such tragedy comes, even on the innocent, when leaders and people do not obey God (Matt. 27:25).

INQUIRE OF THE LORD—to seek God's counsel and guidance. The phrase occurs often in the Old Testament (Gen. 25:22; Judg. 20:27; 2 Sam. 2:1). Methods through which God made His will known included the PILLAR OF FIRE AND CLOUD, the URIM AND THUMMIM, and the words of the prophets.

INSANITY (see DISEASES OF THE BIBLE).

INSCRIPTION—letters carved, engraved, or printed on a surface. The term is applied to the words on a placard above the head of Jesus as He hung on the cross (Mark 15:26; Luke 23:38; superscription, KJV). The full inscription, which read, "This is Jesus of Nazareth, the King of the Jews," stated the crime for which Jesus was unjustly executed.

INSECTS (see ANIMALS OF THE BIBLE).

INSPECTION GATE (see GATES OF JERUSALEM AND THE TEMPLE).

INSPIRATION—a technical term for the Holy Spirit's supernatural guidance of those who received special revelation from God as they wrote the books of the Bible. The end result of this inspiration is that the Bible conveys the truths that God wanted His people to know and to communicate to the world.

The primary purpose of the Bible is to lead people to a personal relationship with God as Savior. But everything taught by the Bible on any subject is helpful and instructive for the complete Christian life (2 Tim. 3:16–17). Because Christianity relates to the real world, the Bible's declarations about the earth and history are completely trustworthy.

Two terms often used in discussion of the inspiration of the Bible are "plenary" and "verbal." "Plenary," a term meaning full or complete, means that each book, chapter, and paragraph of the Bible is equally derived from God. "Verbal" inspiration emphasizes the truth that the wording of the text, as well as the ideas conveyed, is supernaturally inspired by God through the Holy Spirit.

"Inerrancy" is a term used along with plenary verbal inspiration to convey the view that the Bible's teaching is true on everything of which it speaks. The words of Scripture, in the original writings, teach the truth without any admixture of error. The Bible is not just a useful body of human ideas. It makes clear the mind of God Himself.

"Infallibility" is a term often used as a synonym for inerrancy. However, the root meaning of infallibility is "not liable to fail in achieving its purpose." Truth, or inerrancy, is affirmed of the content of the Bible; infallibility refers to the effectiveness of the wording in conveying reliable ideas, as well as the effectiveness of those ideas when used by the all-powerful Holy Spirit (Is. 55:11).

Important as biblical infallibility is, it is not enough without inerrancy. The reason why the Spirit can use Scripture so effectively is that He directed its production from the beginning so that all of it is God's reliable information.

Inspiration, then, is a statement about God's greatness. God is intelligent and able to communicate with human beings, whom He created in His image. God knows everything about all reality in creation and is absolutely faithful and true (Rev. 3:7; 21:5). it follows that ideas communicated by divine revelation are true and conform to reality as God knows it. God overruled human limitations and sinful biases so that His human agents were able to write what He wanted written. God guided the thought conveyed so that it was without error, accomplishing the objectives He intended.

Exactly what role did the human writers of the Bible play in their transmission of God's message? They were not totally passive as those whose hands move automatically in an unconscious state. Their distinctive ways of writing stand out, as in the four gospels, which describe the life and ministry of Jesus Christ. Luke, the beloved physician, used many medical terms not found in Matthew, Mark, or John. Some biblical writers, like Moses and Paul, were highly educated; others were not.

Although some passages of Scripture may have been received by audible dictation (Ex. 4:12; 19:3–6; Num. 7:89), many were guided by a silent activity of the Holy Spirit (Luke 1:1–4). To err is human, and the conscious participation of finite, sinful authors would have led to error if not for this supernatural guidance by the Spirit.

God gave these people the distinctive functions of prophets and apostles, originated what they wrote, and kept them from error in all the writing processes. All of Scripture has prophetic authority. None of it originated in the will of human beings. It came about through the will of God (2 Pet. 1:20–21). All Scripture was given by inspiration of God (2 Tim. 3:16).

Clear standards tested whether a person who claimed to speak for God was a true prophet or a false prophet (Deut. 13:1–5; 18:20–22). People who spoke out of their hearts and by their own independent wills were subject to the death penalty (Deut. 13:6–10). Genuine prophets were inspired by the Holy Spirit as authentic speakers for God.

Although the Bible does not tell exactly how God inspired its writers, it was certainly not in a mechanical way. God the Holy Spirit is the third person of the Trinity who is working with persons. How does one person influence another person? Why do some have a more powerful impact upon people than others? Many factors are involved. We do know for certain that the Scriptures originated with God and that the writers were "moved" or carried along by the Holy Spirit (2 Pet. 1:20–21) as they recorded God's message.

The Holy Spirit’s work in the life of the Virgin Mary is a good example of how the Spirit worked with the biblical writers. A fully human, sinful woman bore a sinless child who would be called the Holy One, the Son of God (Luke 1:35). How could that be? The power of the Highest “overshadowed” her so that she conceived Jesus. Likewise, the power of the Highest “overshadowed” the biblical writers so that what they wrote could be called the Holy Bible, the Word of God.

Followers of Jesus Christ as Savior and Lord will follow Him in His view of the Old Testament Scriptures and the entire Bible. He endorsed all three sections of the Hebrew Bible: the Law, the Prophets, and the Psalms (Writings). He accepted as fact some of the most controversial historical details: Adam and Eve at the beginning of time (Matt. 19:4); Abel’s murder of Cain (Luke 11:51); Noah, the ark, and the Flood (Matt. 24:37–39); the destruction of Sodom and Gomorrah and of Lot’s wife (Luke 17:28–30); and Moses’ authorship of the PENTATEUCH (John 5:46). “All things must be fulfilled,” He said, “which were written in the Law of Moses and the Prophets and the Psalms concerning Me” (Luke 24:44). People were mistaken, Jesus said, “not knowing the Scriptures nor the power of God” (Matt. 22:29). He expressed His concern for unbelievers: “O foolish ones, and slow of heart to believe in all that the prophets have spoken!” (Luke 24:25).

The view that God’s great mind had to accommodate itself to human errors in the production of the Bible does not fit the high view of Scripture that Jesus had. God certainly adapted His truth to a human level of understanding. But a person can adapt truth about the origin of human life to a child’s level of understanding without teaching errors about storks. In a similar way, God adapts His truth in part to our limited understandings, but neither He, nor His Son, nor His Spirit taught error in the name of God.

Belief in the Bible’s inerrancy and infallibility best fits the claims of Jesus about the Bible and the claims the Bible makes for itself. Salvation is the primary purpose of Scripture, but this is not its only function. It teaches truth about the world’s origins, history, and the future.

Those who believe all that the Bible affirms should live faithfully according to its instruction in all personal relationships. Central to the Bible’s teaching is love for God and love for neighbor. If believers in biblical inerrancy do not love God and their neighbors, their defense of scriptural authority will become “a resounding gong or a clanging cymbal” (1 Cor. 13:1, NIV).

Also see BIBLE.

INSTANT—a brief unit of time; a split second. The prophet Isaiah warned the city of Jerusalem that God’s judgment would fall in an instant unless the people turned from their sinful ways (Is. 29:5).

INSURRECTION—an act of rebellion against the established government (Ezra 4:19; Ps. 64:2; Acts 21:38). Barabbas, the criminal who was released by Pilate before Jesus’ crucifixion, was guilty of insurrection against the Roman government (Mark 15:7).

INTEGRITY—honesty, sincerity, singleness of purpose. In the Old Testament, Noah (Gen. 6:9), Abraham (Gen. 17:1), Jacob (Gen. 25:27), David (1 Kin. 9:4), and Job (Job 1:1, 8; 2:3, 9; 4:6; 27:5; 31:6) were called people of integrity. Although Jesus did not use the word “integrity,” he called for purity of heart (Matt. 5:8), singleness of purpose (Matt. 6:22), and purity of motive (Matt. 6:1–6).

INTERCESSION—the act of petitioning God or praying on behalf of another person or group. The sinful nature of this world separates human beings from God. It has always been necessary, therefore, for righteous individuals to go before God to seek reconciliation between Him and His fallen creation.

One of the earliest and best examples of intercession of this type occurs in Genesis 18, where Abraham speaks to God on behalf of Sodom. His plea is compassionate; it is concerned with the well-being of others rather than with his own needs. Such selfless concern is the mark of all true intercession.

Another good example is the intercessory prayers of Moses. The leader of a nation and a righteous man, Moses successfully petitioned God on behalf of the Hebrew people (Ex. 15:25). Even the Pharaoh asked Moses to intercede for him (Ex. 8:28). But just as righteous people often succeeded in reconciling Creator and creation, the Bible also reminds us that the ongoing sinfulness of a people can hinder the effects of intercession (1 Sam. 2:25; Jer. 7:16).

The sacrifices and prayers of Old Testament priests (Ex. 29:42; 30:7) were acts of intercession that point forward to the work of Christ. Christ is, of course, the greatest intercessor. He prayed on behalf of Peter (Luke 22:32) and His disciples (John 17). Then in the most selfless intercession of all, He petitioned God on behalf of those who crucified Him (Luke 23:34).

But Christ's intercessory work did not cease when He returned to heaven. In heaven He intercedes for His church (Heb. 7:25). His Holy Spirit pleads on behalf of the individual Christian (Rom. 8:26–27). Finally, because of their unique relationship to God through Christ, Christians are urged to intercede for all people (1 Tim. 2:1).

INTEREST (see USURY).

INTERMEDIATE STATE—the period between a person's death and the final resurrection at the end of time. The Bible does not have a great deal to say about the intermediate state; its emphasis is upon the return of Christ, the final judgment, and the eternal state of humankind. What it does say is sketchy and open to various interpretations.

The New Testament sometimes describes the act of dying as "falling asleep" and the state of death as "sleeping" (Matt. 9:24; 11:11; 1 Cor. 15:20, 51). In 1 Thessalonians 4:13–15, the apostle Paul speaks of "those who have fallen asleep," "those who sleep in Jesus," and "those who are asleep." Death as sleep is a widely used biblical concept signifying rest from earthly care and labor, as is true of natural sleep; "For since the fathers fell asleep, all things continue as they were from the beginning of creation," (2 Pet. 3:4).

Jesus' story of the rich man and Lazarus (Luke 16:19–31) represents the rich man as conscious and tormented in Hades and Lazarus the beggar as conscious and blessed in Abraham's bosom. This passage of Scripture is a parable, which means that every point should not be pressed too far. The parable suggests that after death the righteous are rewarded and the unrighteous receive punishment. The final degrees of both reward and punishment, however, are determined only at the final judgment (Rev. 20:11–15).

On the cross Jesus said to the repentant thief, "Today you will be with Me in Paradise" (Luke 23:43). Paul stated "I know such a man . . . how he was caught up into Paradise and heard inexpressible words, which it is not lawful for a man to utter” (2 Cor. 12:4), evidently equating heaven and Paradise. In the Book of Revelation the crucified and resurrected Christ declared, “To him who overcomes I will give to eat from the tree of life, which is in the midst of the Paradise of God” (Rev. 2:7). The overall sense of these references identifies Paradise with heaven, to which the righteous go after death.

The apostle Paul’s clearest treatment of the intermediate state is found in 2 Corinthians 5:1–8: “For we know that if our earthly house, this tent, is destroyed, we have a building from God, a house not made with hands, eternal in the heavens” (v. 1). Paul ends this passage by declaring, “We are confident, yes, well pleased rather to be absent from the body and to be present with the Lord” (v. 8). In another place Paul says that when the Lord returns, “God will bring with Him those who sleep in Jesus” (1 Thess. 4:14). This implies that believers who have died go to be with Jesus.

INTERPRETATION (see BIBLE, INTERPRETATION OF).

INTERPRETATION OF TONGUES (see TONGUES, GIFT OF).

INTERTESTAMENTAL PERIOD (see ISRAEL, HISTORY OF).

INTESTINES—the lower part of the stomach through which waste is passed after food is digested by the human body. King Jehoram of Israel died with a mysterious disease of the intestines, just as the prophet Elijah predicted (2 Chr. 21:15–19).

INTESTINES, DISEASE OF (see DISEASES OF THE BIBLE).

IOB [IGH ahb]—a form of JASHUB No. 1.

IPHDEIAH [if DEE uh] (*the Lord redeems*)—a son of Shashak (1 Chr. 8:25; Iphedeiah, KJV, REB).

IPHTAH [IF tuh]—a form of JIPHTAH.

IPHTAHEL [IF tuh el]—a form of JIPHTHAH EL.

IR [ur]—the father of Shuppim and Huppim (1 Chr. 7:12). Ir may be the same person as Iri (1 Chr. 7:7).

IR HA-HERES **[UR hah HE rez]** (*city of destruction*)—a term appearing in the Hebrew text of Isaiah 19:18, which stated that one of the five Egyptian cities will be called the City of Destruction (NKJV, KJV, NIV, NASB). Some English translations assume that the original Hebrew text intended City of the Sun (NRSV, REB), that is, Heliopolis (the biblical ON). The prophet Isaiah may have deliberately changed the name of Heliopolis to "City of Destruction" to denote the downfall of its idolatry.

IR-NAHASH **[ur NAY hash]** (*city of the serpent*)—a person or a town of the tribe of Judah (1 Chr. 4:12).

IR SHEMESH **[ur SHEM esh]** (*city of the sun*)—a city of the tribe of Dan near the border of Judah (Josh. 19:41). Ir Shemesh is apparently identical with BETH SHEMESH (Josh. 15:10; 21:16; Judg. 1:33).

IRA **[IGH ruh]**—the name of two or three men associated with David:

1. A "chief minister," or "priest" (NIV, NRSV), under David (2 Sam. 20:26).
2. One of David's mighty men (2 Sam. 23:26).
3. An Ithrite who was one of David's mighty men (2 Sam. 23:38). He may be the same person as Ira No. 1.

IRAD **[IGH rad]**—a grandson of Cain (Gen. 4:17–18).

IRAM **[IGH ruhm]**—an Edomite clan chief of the family of Esau (Gen. 36:43).

IRI **[IGH righ]**—a son of Bela (1 Chr. 7:7), possibly the same person as Ir (1 Chr. 7:12).

IRIJAH **[igh RIGH juh]** (*the Lord sees*)—a sentry who arrested the prophet Jeremiah while Jerusalem was under siege by the Babylonian army (Jer. 37:11–14).

IRON (see MINERALS OF THE BIBLE).

IRON **[EYE ron]**—a fortified city in the territory of Naphtali (Josh. 19:38; Yiron, RSV, NASB). It is probably present-day Yarun, about 16 kilometers (10 miles) northwest of Hazor, in northern Galilee.

IRONSMITH (see OCCUPATIONS AND TRADES).

IRPEEL [UR pee uhl] (*God heals*)—a city of the tribe of Benjamin (Josh. 18:27), near Jerusalem.

IRRIGATION—the watering of crops by artificial means. Irrigation is seldom mentioned in the Bible, because the nation of Israel was far less dependent on major rivers than were Egypt and Mesopotamia. Much of Palestine had an adequate, though intermittent, rainfall, supplemented by the DEW, and many small springs were scattered throughout the land. Sometimes, however, irrigation was used to supplement the natural water supply, particularly for specialized agriculture such as vegetable gardens or orchards.

Water was often collected in CISTERNS for irrigation purposes (2 Kin. 18:31). Channels were constructed from these cisterns or from nearby streams to the fields and vineyards. Water was pumped to the fields by foot power (Deut. 11:10).

IRU [IGH roo]—the oldest son of Caleb (1 Chr. 4:15).

ISAAC [EYE zik] ([God] *laughs*)—the only son of Abraham by his wife Sarah; father of Jacob and Esau. God promised to make Abraham’s descendants a great nation that would become God’s Chosen People. But the promised son was a long time in coming. Isaac was born when Abraham was 100 years old and Sarah was 90 (Gen. 17:17; 21:5). Both Abraham and Sarah laughed when they heard they would have a son in their old age (Gen. 17:17–19; 18:9–15). This partially explains why they named their son Isaac.

On the eighth day after his birth, Isaac was circumcised (Gen. 21:4). As he grew, his presence as Abraham’s rightful heir brought him into conflict with Ishmael, Abraham’s son by Sarah’s handmaid Hagar. The strained relationship caused Sarah to send away Hagar and Ishmael (Gen. 21:9–21). God comforted Abraham by telling him that Ishmael would also become the father of a great nation (Gen. 21:13).

Birthright. Isaac’s birthright was an important part of his life. The blessings that God gave to Abraham were also given to his descendants.

Thus, to inherit this covenant with God was of far greater value than to inherit property or material goods.

Isaac's life gave evidence of God's favor. His circumcision was a sign of the covenant with God. God's favor toward him was also evident in Ishmael's disinheritance. The dismissal of the sons of Abraham's concubines to the "country of the east" is associated with the statement that Isaac inherited all that Abraham had, including God's blessing. Isaac was in a unique position historically because he would carry on the covenant.

When Isaac was a young man, God tested Abraham's faith by commanding him to sacrifice Isaac as an offering. But when Abraham placed Isaac upon the altar, an angel appeared and stopped the sacrifice, providing a ram instead (Genesis 22). This showed clearly that Isaac was God's choice to carry on the covenant.

Marriage. Isaac married Rebekah when he was forty years old. She became Isaac's wife when God directed one of Abraham's servants to her. The Bible reveals that Isaac loved Rebekah and that she was a comfort to him after his mother Sarah's death (Gen. 24:67). Isaac and Rebekah had twin sons, Jacob and Esau, who were born when Isaac was sixty years old (Gen. 25:20–26).

Famine prompted the family to move to Gerar, where God appeared to Isaac and reaffirmed the covenant. Moving through the Valley of Gerar, where he reopened the wells that Abraham had dug (Gen. 26:23; 28:10), Isaac made a camp at Beersheba. This place became his permanent home. There he built an altar just as his father had done (Gen. 26:24–25).

Jacob and Esau. The older twin, Esau, was Isaac's favorite son, although God had declared that the older should serve the younger (Gen. 25:23). Jacob was Rebekah's favorite. Disagreement arose over which of the twins would receive the birthright and carry on the covenant that God had made with Abraham. Rebekah conspired with Jacob to trick the aging, blind Isaac into giving his blessing to Jacob rather than Esau.

Shortly thereafter, Isaac sent Jacob to Laban in Padan Aram to find a wife and to escape Esau's wrath. Esau soon left his father's household. Many years passed before the two brothers were at peace with each other. But they were united at last in paying last respects to their father after his death. Isaac lived to be 180 years old. He was buried alongside Abraham, Sarah, and Rebekah in the cave of Machpelah (Gen. 35:28–29; 49:30–31).

Isaac's Character. The Bible contains many references to Isaac's good character. The Scripture gives evidence of his submission (Gen. 22:6, 9), meditation (Gen. 24:63), trust in God (Gen. 22:6, 9), devotion (Gen. 24:67), peaceful nature (Gen. 26:20–22), and his life of prayer and faith (Gen. 26:25; Heb. 11:11–17).

New Testament References. In the New Testament, Isaac is called a child of promise (Gal. 4:22–23). The Book of Acts points to his significance as one who received circumcision on the eighth day (Acts 7:8). His position as the channel of the Abrahamic blessing is also emphasized (Rom. 9:7).

In a famous passage, Paul uses Isaac and his mother as historical examples when discussing those who are justified by faith in God's promise (Gal. 4:21–31).

ISAIAH [eye ZAY uh] (*the Lord has saved*)—a famous Old Testament prophet who predicted the coming of the Messiah; the author of the Book of Isaiah. Isaiah was probably born in Jerusalem of a family that was related to the royal house of Judah. He recorded the events of the reign of King Uzziah of Judah (2 Chr. 26:22). When Uzziah died (740 B.C.), Isaiah received his prophetic calling from God in a stirring vision of God in the temple (Isaiah 6). The king of Judah had died; now Isaiah had seen the everlasting King in whose service he would spend the rest of his life.

Isaiah was married to a woman described as "the prophetess" (Is. 8:3). They had two sons whom they named Shear-Jashub, "A Remnant Shall Return" (Is. 7:3), and Maher-Shalal-Hash-Baz, "Speed the Spoil, Hasten the Booty" (Is. 8:3). These strange names portray two basic themes of the Book of Isaiah: God is about to bring judgment upon His people, hence Maher-Shalal-Hash-Baz; but after that there will be an outpouring of God's mercy and grace to the remnant of people who will remain faithful to God, hence Shear-Jashub.

After God called Isaiah to proclaim His message, He told Isaiah that most of his work would be a ministry of judgment. Even though the prophet would speak the truth, the people would reject his words (6:10).

Jesus found in these words of Isaiah's call a prediction of the rejection of his message by many of the people (Matt. 13:14–15).

Isaiah's response to this revelation from the Lord was a lament: "Lord, how long?" (Isaiah 6:11). The Lord answered that Isaiah's ministry would prepare the people for judgment, but one day God's promises would be realized. Judah was to experience utter devastation, to be fulfilled with the destruction of the city of Jerusalem by the Babylonians in 586 B.C. (Is. 6:11). This destruction would be followed by the deportation of the people to Babylon (Is. 6:12). But although the tree of the house of David would be cut down, there would still be life in the stump (Is. 6:13). Out of the lineage of David would come a Messiah who would establish His eternal rule among His people.

Isaiah was a writer of considerable literary skill. The poetry of his book is magnificent in its sweep. A person of strong emotion and deep feelings, Isaiah also was a man of steadfast devotion to the Lord. His vision of God and His holiness in the temple influenced his messages during his long ministry.

Isaiah's ministry extended from about 740 B.C. until at least 701 B.C. (Isaiah 37–39). His forty years of preaching doom and promise did not turn the nation of Judah from its headlong rush toward destruction. But he faithfully preached the message God gave him until the very end.

According to a popular Jewish tradition, Isaiah met his death by being sawn in half during the reign of the evil king Manasseh of Judah. This tradition seems to be supported by the writer of Hebrews (Heb. 11:37). Certainly Isaiah is one of the heroes of the faith "of whom the world was not worthy" (Heb. 11:38).

Also see ISAIAH, BOOK OF.

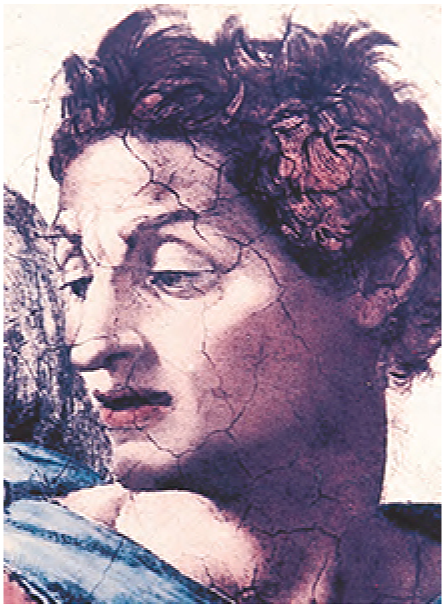


Photo by Howard Vos

• Michelangelo’s painting of the prophet Isaiah in the Sistine Chapel in Rome.

ISAIAH, BOOK OF—a major prophetic book of the Old Testament, noted for its description of the coming Messiah as God’s Suffering Servant. Because of its lofty portrayal of God and His purpose of salvation, the book is sometimes called “the fifth gospel,” implying it is similar in theme to the gospels of the New Testament. The book is named for its author, the great prophet Isaiah, whose name means “The Lord has saved.”

Structure of the Book. With its sixty-six chapters, Isaiah is one of the longest prophetic books of the Old Testament. Most scholars agree that the book falls naturally into two major sections, chapters 1–39 and chapters 40–66. One good way to remember the grand design of the book is to think of the sections as parallel to the two main parts of the Bible. The first section of Isaiah contains the same number of chapters as the number of books in the Old Testament (39). The second part of the book parallels the New Testament in the same way—27 chapters for the 27 books of this section of the Bible.

The general theme of the first part of Isaiah's book is God's approaching judgment on the nation of Judah. In some of the most striking passages in all the Bible, the prophet announces that God will punish His people because of their sin, rebellion, and worship of false gods. But this message of stern judgment is also mingled with beautiful poems of comfort and promise. Although judgment is surely coming, better days for God's Covenant People lie just ahead. This section of Isaiah's book refers several times to the coming MESSIAH. His name will be called IMMANUEL (7:14). As a ruler on the throne of David, he will establish an everlasting kingdom (9:7).

Other significant events and prophecies covered in the first section of Isaiah's book include his call as a prophet (chap. 6), God's judgment against the nations surrounding Judah (chaps. 13–23), and a warning to Judah not to seek help through vain alliances with Egypt (chaps. 30–31).

During Isaiah's time, Judah's safety was threatened by the advancing Assyrians. When the king of Judah sought to protect the nation's interests by forming an alliance with Egypt to turn back the Assyrians, Isaiah advised the nation to look to their God for deliverance—not to a pagan nation led by an earthly ruler. He also prophesied that the Assyrian army would be turned back by God before it succeeded in overthrowing the nation of Judah (30:27–33).

The second major section of Isaiah's book (chaps. 40–66) is filled with prophecies of comfort for the nation of Judah. Just as Isaiah warned of God's approaching judgment in the first part of his book, the twenty-seven concluding chapters were written to comfort God's people in the midst of their suffering after His judgment had fallen. The theme of this entire section may be illustrated with Isaiah's famous hymn of comfort that God directed the prophet to address to the people: " 'Comfort, yes, comfort My people!' " says your God. " 'Speak comfort to Jerusalem, and cry out to her, that her warfare is ended, that her iniquity is pardoned; for she has received from the LORD's hand double for all her sins' " (40:1–2).

Isaiah's message in this part of his book is that after their period of judgment has passed, God's Covenant People will be restored to their place of responsibility in God's plan for the salvation of the world. The great suffering through which they were passing was their period of captivity as exiles in the pagan nation of Babylonia. This theme of suffering on the part of God's people is demonstrated dramatically by Isaiah's famous description of the Suffering Servant. The nation of Israel was God's suffering servant who would serve as God's instrument of blessing for the rest of the world after their release from captivity and restoration as His Chosen People (42:1–9).

But Isaiah's prophecy also points beyond the immediate future to the coming of Jesus Christ as the Messiah several centuries later. The heart of this stunning prophecy occurs in chapter 53, as Isaiah develops the description of God's Servant to its highest point. The Servant's suffering and death and the redemptive nature of His mission are clearly foretold. Although mankind deserved God's judgment because "we have turned, every one, to his own way" (53:6), God sent His Servant to take away our sins. It is through His suffering that we are made right with God, since "the LORD has laid on Him the iniquity of us all" (53:6).

Isaiah closes his book with a beautiful description of the glorious age to come (chaps. 58–66). In that day the city of Zion, or Jerusalem, will be restored. God's people will gather there to worship Him in all His majesty and glory. Peace and justice will reign, and God will make all things new.

Authorship and Date. The question of who wrote the Book of Isaiah is a matter of much disagreement and debate among Bible scholars. In one camp are those who insist the entire book was written by the famous prophet Isaiah who ministered in the southern kingdom of Judah for forty years, from about 740–700 B.C. But other scholars are just as insistent that the entire book was not written by this prophet. They agree that chapters 1–39 of the book belong to Isaiah, but they refer to chapters 40–66 as "Second Isaiah," insisting it was written by an unknown author long after the ministry of this famous prophet of Judah.

Those who assign chapters 40–66 to a "Second Isaiah" point out that the two major sections of the book seem to be set in different times. Chapters 1–39 clearly belong to the eighth century B.C., a turbulent period in the history of Judah. But Isaiah 40–66, according to these scholars, seems to be addressed to the citizens of Judah who were being held as captives in Babylon about 550 B.C. This was two centuries after

Isaiah lived and prophesied. In addition, these scholars point to the differences in tone, language, and style between these two major sections as proof that the book was written by two different authors.

But the traditional view cannot be dismissed so easily. Conservative scholars point out that the two sections of the book do have many similarities, although they are dramatically different in tone and theme. Many phrases and ideas that are peculiar to Isaiah appear in both sections of the book. A good example of this is Isaiah's unique reference to God as "the Holy One of Israel" (1:4; 17:7; 37:23; 45:11; 55:5; 60:14). The appearance of such words and phrases can be used to argue just as convincingly that the book was written by a single author.

Conservative scholars also are not convinced that the two major sections of the book were addressed to different audiences living in different times. They believe that in the second section of his book, Isaiah looked into the future and predicted the years of the captivity and the return of the Covenant People to their homeland after the captivity ended. If the prophet could predict the coming of the Messiah over 700 years before that happened, he could certainly foresee this major event in the future of the nation of Judah.

After all the evidence is analyzed, there is no convincing reason to question the traditional view that the entire book was written by the prophet whose name it bears. Perhaps chapters 1–39 were written early in Isaiah's ministry and chapters 40–66 were written near its end.

Isaiah gives us few facts about himself, but we do know he was "the son of Amoz" (1:1). The quality of his writing indicates he was well educated and that he probably came from an upper-class family. Married, he had two children to whom he gave symbolic names to show that God was about to bring judgment against the nation of Judah. He was called to his prophetic ministry "in the year that King Uzziah [Azariah] died" (6:1)—about 740 B.C.—through a stirring vision of God as he worshiped in the temple. He prophesied for about forty years to the nation of Judah, calling the people and their rulers to place their trust in the Holy One of Israel.

Historical Setting. Isaiah delivered his prophecies during a time of great moral and political upheaval. In the early part of his ministry, about 722 B.C., Judah's sister nation, the northern kingdom of Israel, fell to the invading Assyrians. For a while, it looked as if Judah would suffer the same fate. But Isaiah advised the rulers of Judah not to enter alliances with foreign nations against the Assyrian threat. Instead, he called the people to put their trust in God, who alone could bring real salvation and offer lasting protection for the perilous times.

Theological Contribution. The Book of Isaiah presents more insights into the nature of God than any other book of the Old Testament.

To Isaiah, God was first of all a holy God. His holiness was the first thing that impressed the prophet when he saw Him in all His glory in the temple (6:1–8). But God's holiness also reminded Isaiah of his own sin and weakness. "Woe is me," he cried, "for I am undone! Because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips" (6:5). After this confession, Isaiah's lips were cleansed by a live coal from the altar, and he agreed to proclaim God's message of repentance and judgment to a wayward people.

Isaiah also tells us about a God who is interested in the salvation of His people. Even the prophet's name, "The Lord has saved," emphasizes this truth. He uses the word "salvation" twenty-eight times in his book, while all the other Old Testament prophets combined mentioned this word only ten times. In Isaiah's thought, salvation comes from God, not from human beings. God is the sovereign ruler of history and the only one who has the power to save.

The Book of Isaiah also reveals that God's ultimate purpose of salvation will be realized through the coming Messiah, our Lord and Savior Jesus Christ. No other book of the Bible contains as many references to the coming Messiah as this magnificent book. Isaiah points us to a loving Savior who came to save His people from their sins. When Jesus began His public ministry in His hometown of Nazareth, He quoted from one of these beautiful messianic passages from Isaiah (61:1–2) to show that this prophecy was being fulfilled in His life and ministry. His purpose was "to set at liberty those who are oppressed, to preach the acceptable year of the LORD" (Luke 4:18–19).

Special Considerations. One unusual passage in the Book of Isaiah gives us a clue about how God views His work of judgment and salvation. The prophet describes God's judgment as "His awesome work, and bring to pass His act, His unusual act" (28:21). If judgment is God's unusual act, does this not imply that salvation is the work more typical of Him as a loving God? It is an interesting question to think about as we express thanks to God for the marvelous insights of Isaiah and his important book.

Also see ISAIAH.

Photo by John Trevor

• The famous Isaiah Scroll is one of the best-preserved manuscripts discovered among the Dead Sea Scrolls. It contains the entire text of the Book of Isaiah.

Isaiah: A Study and Teaching Outline

Part One: Prophecies of Condemnation (1:1—35:10)

I. Prophecies Against Judah 1:1—12:6

II. Prophecies Against Other Nations 13:1—23:18

III. Prophecies of the Day of the Lord 24:1—27:13

IV. Prophecies of Judgment and Blessing 28:1—35:10

Part Two: Historical Material (36:1—39:8)

I. Hezekiah’s Deliverance from Assyria 36:1—37:38

II. Hezekiah’s Deliverance from Sickness 38:1–22

III. Hezekiah’s Sin 39:1–8

Part Three: Prophecies of Comfort (40:1—66:24)

I. Prophecies of Israel’s Deliverance 40:1—48:22

II. Prophecies of Israel’s Deliverer 49:1—57:21

III. Prophecies of Israel’s Glorious Future 58:1—66:24

◆

ISAIAH, MARTYRDOM OF (see PSEUDEPIGRAPHA).

ISCAH [IZ kuh]—a daughter of Haran, Abraham’s younger brother. Iscah was a sister of Milcah, the wife of Nahor (Gen. 11:29).

ISCARIOT [iss KER ee uht] (*man of Kerioth*)—the surname of Judas, one of the Twelve who betrayed Jesus (John 6:71; 12:4; 13:2, 26). Also see JUDAS ISCARIOT.

ISHBAH [ISH buh]—the father of Eshtemoa, of the tribe of Judah (1 Chr. 4:17).

ISHBAK [ISH bak]—a son of Abraham by Keturah (Gen. 25:2). Ishbak was probably the ancestor of a northern Arabian tribe.

ISHBI-BENOB [ISH bigh BEE nahb]—a descendant of the Philistine giants of Gath. Ishbi-Benob was killed by Abishai, one of David’s mighty men (2 Sam. 21:16).

ISHBOSHETH [ihsh BOE sheth] (*man of shame*)—a son of Saul whom Abner proclaimed king after Saul’s death (2 Sam. 2:8–10). The tribe of Judah proclaimed David king after the death of Saul and

Jonathan at Gilboa, but the eleven other tribes remained loyal to Saul's family. Ishbosheth reigned two turbulent years from Mahanaim, east of the Jordan River, while David ruled Judah from Hebron. Throughout the period, each side attempted unsuccessfully to gain control of the entire kingdom (2 Sam. 2:12—3:1).

Ishbosheth made a grave error in charging Abner with having relations with Saul's concubine, Rizpah. In anger, Abner changed his allegiance to David (2 Sam. 3:6–21). When Joab murdered Abner in Hebron (2 Sam. 3:27), Ishbosheth became discouraged (2 Sam. 4:1). Two captains of his guard, Baanah and Rechab, assassinated Ishbosheth as he lay napping. They carried Ishbosheth's severed head to David, who ordered it buried in the tomb of Abner in Hebron. Then David put the assassins to death (2 Sam. 4:5–12). Saul's dynasty ended with Ishbosheth's death.

ISHHOD **[ISH hahd]**—a son of Hammoleketh, of the tribe of Manasseh (1 Chr. 7:18; Ishod, KJV).

ISHI **[ISH igh]**—the name of four men in the Old Testament and a symbolic name for God:

1. A son of Appaim and a member of the family of Jerahmeel (1 Chr. 2:31).
2. A descendant of Judah through Caleb (1 Chr. 4:20).
3. The father of four men who were captains of the tribe of Simeon (1 Chr. 4:42).
4. A chief of the half-tribe of Manasseh, east of the Jordan River (1 Chr. 5:24).
5. A symbolic name for God used by the prophet Hosea (Hos. 2:16), signifying the close relationship that God desired with His people. Here Ishi means "my husband" (NIV).

ISHIJAH **[ish IGH juh]**—a son of Harum who divorced his pagan wife (Ezra 10:31; Isshijah, NASB; Isshiah, REB, NRSV).

ISHMA **[ISH muh]** (*may* [God] *hear*)—a brother of Jezreel and Idbash, of the tribe of Judah (1 Chr. 4:3).

ISHMAEL [IHSH may ell] (*God hears*)—the name of six men in the Old Testament:

1. The first son of Abraham, by his wife's Egyptian maidservant, Hagar. Although God had promised Abraham an heir (Gen. 15:4), Abraham's wife, Sarah, had been unable to bear a child. When Abraham was eighty-five, Sarah offered her maid to him in order to help fulfill God's promise (Gen. 16:1–2).

   After Hagar learned that she was pregnant, she grew proud and began to despise Sarah. Sarah complained to Abraham, who allowed her to discipline Hagar. Sarah's harsh treatment of Hagar caused her to flee into the wilderness. There she met the angel of God, who told her to return to Sarah and submit to her authority. As an encouragement, the angel promised Hagar that her son, who would be named Ishmael, would have uncounted descendants. Hagar then returned to Abraham and Sarah and bore her son (Gen. 16:4–15).

   When Ishmael was thirteen, God appeared to Abraham to tell him that Ishmael was not the promised heir. God made a covenant with Abraham that was to be passed down to the descendants of Isaac—a son who would be conceived by Sarah the following year. Because Abraham loved Ishmael, God promised to bless Ishmael and make him a great nation (Gen. 17:19–20).

   At the customary feast to celebrate Isaac's weaning, Sarah saw sixteen-year-old Ishmael making fun of Isaac. She was furious and demanded that Abraham disown Ishmael and his mother so Ishmael could not share Isaac's inheritance. Abraham was reluctant to cast out Ishmael and Hagar, but he did so when instructed by God (Gen. 21:8–13).

   Hagar and Ishmael wandered in the wilderness of Beersheba. When their water was gone and Ishmael grew weary, Hagar placed him under a shrub to await death. The angel of God again contacted Hagar and showed her a well. After drawing water, she returned to Ishmael. Ishmael grew up in the wilderness of Paran and gained fame as an archer. Hagar arranged his marriage to an Egyptian wife (Gen. 21:14–21).

   When Abraham died, Ishmael returned from exile to help Isaac with the burial (Gen. 25:9). As God promised, Ishmael became the father of twelve princes (Gen. 25:16), as well as a daughter, Mahalath, who later married Esau, son of Isaac (Gen. 28:9). Ishmael died at the age of 137 (Gen. 25:17).

Ishmael was the father of the ISHMAELITES, a nomadic nation which lived in northern Arabia. Modern-day Arabs claim descent from Ishmael.

2. The son of Nethaniah and a member of the house of David. After the Babylonian conquest of Judah, King Nebuchadnezzar appointed a Jewish captive, Gedaliah, as governor. Gedaliah promised to welcome all Jews who came under his protection. Ishmael and several others accepted Gedaliah's offer with the intent of killing him (2 Kin. 25:22–24). Gedaliah was warned that Ishmael was allied with the Ammonite king in plotting to kill him, but he refused to believe it (Jer. 40:14–16). When Gedaliah invited Ishmael and ten others to a banquet, they murdered everyone in attendance. The killers fled toward the Ammonite country with several hostages, but they were overtaken by pursuers in Gibeon. The hostages were rescued, but Ishmael and eight men escaped to the Ammonites (Jer. 41:1–15).
3. A descendant of Jonathan, son of Saul (1 Chr. 8:38; 9:44).
4. The father of Zebadiah, ruler of the house of Judah and the highest civil authority under King Jehoshaphat (2 Chr. 19:11).
5. A son of Jehohanan. Ishmael was one of five army officers recruited by Jehoiada to help overthrow Queen Athaliah of Judah in favor of the rightful heir, Joash (2 Chr. 23:1).
6. A priest of the clan of Pashhur who divorced his foreign wife after the Babylonian captivity (Ezra 10:22).

Photo by Willem A. VanGemeren

• Several Arabs complete a transaction with a Jewish merchant. The Arabs of the Middle East trace their ancestry to Ishmael, son of Abraham by Hagar.

ISHMAELITES [ISH may el ites]—descendants of Ishmael, Abraham's first son. His mother was Sarah's Egyptian servant, HAGAR (Gen. 16:1–16; 1 Chr. 1:28). The Ishmaelites, like the Israelites (Abraham's grandchildren through Sarah), were divided into twelve tribes (Gen. 25:16). Out of respect for Abraham, God made a great nation of the Ishmaelites, even though Ishmael was not Abraham's promised son (Gen. 21:12–13). Ishmael's twelve sons had many descendants who lived as nomads in the deserts of northern Arabia.

The Old Testament eventually used the term Ishmaelite in a broader sense, referring to all the Arabian merchants (Is. 13:20; Ezek. 27:20, 21). Any wild and warlike peoples of the desert could claim to be descendants of Ishmael (Gen. 16:12). This wider use of Ishmaelites is illustrated by an event in the life of Joseph. His older brothers sold him to some caravan traders who were called "a company of Ishmaelites"

(Gen. 37:25) as well as "Midianite" traders (37:28). They were probably a minor clan of the larger Ishmaelite tribe. Muhammad claimed Ishmael as his ancestor, as do most Arabs.

ISHMAIAH [ish MAY uh] (*the Lord hears*)—the name of two men in David's time:

1. A Gibeonite who was one of David's mighty men (1 Chr. 12:4).
2. A son of Obadiah and a chief of Zebulun in David's time (1 Chr. 27:19).

ISHMERAI [ISH muh righ] (*the Lord protects*)—a son of Elpaal (1 Chr. 8:18).

ISHOD [IGH shahd]—a form of ISHHOD.

ISHPAH [ISH puh]—a form of ISPAH.

ISHPAN [ISH pan]—a son of Shashak (1 Chr. 8:22).

ISHTAR [ISH tahr] (see GODS, PAGAN).

ISH-TOB [ISH tahb] (*man of Tob*)—a small district east of the Jordan River (2 Sam. 10:6).

ISHUAH [ISH yoo uh]—a form of ISHVAH.

ISHUAI [ISH yoo igh]—a form of ISHVI.

ISHUI [ISH yoo igh]—a form of ISHVI.

ISHVAH [ISH vuh] (*he is like*)—the second son of Asher, descended from Jacob and Zilpah (Gen. 46:17), also called Ishuah (KJV).

ISHVI [ISH vigh]—the name of two men in the Old Testament:

1. The third son of Asher and founder of the tribal family of the Ishvites, also spelled Isui (Gen. 46:17, KJV), Ishuai (1 Chr. 7:30, KJV), and Jesui (Num. 26:44, NKJV).
2. A son of King Saul by Ahinoam (1 Sam. 14:49; Ishui, KJV; Ishyo, REB; Jishui, NKJV). Some scholars believe Ishvi was the same

person as ISHBOSHETH.

ISHYO [ISH yoe]—a form of ISHVI.

ISLAND—a tract of land completely surrounded by water, not large enough to be called a continent.

In the NKJV the word "island" is found only in the Book of Acts (13:6; 27:16, 26; 28:1) and in the Book of Revelation (1:9; 6:14; 16:20). A number of islands in the Mediterranean Sea are mentioned in connection with the missionary journeys of the apostle Paul; CHIOS (Acts 20:15); CAUDA (Acts 27:16); CRETE (Acts 27:7, 12–13, 21); CYPRUS (Acts 13:4; 15:39); MALTA (Acts 28:1–11); SAMOS (Acts 20:15); and SAMOTHRACE (Acts 16:11).

The KJV uses the word "island" in four ways: (1) an island as usually understood (Jer. 2:10); (2) dry land, or habitable places, as opposed to water (Is. 42:15); (3) a coastland, as the coastland of Palestine and Phoenicia (Is. 20:6); and (4) the farthest regions of the earth—the distant coastlands of people from afar (Ps. 72:10; Is. 11:11; Zeph. 2:11).

ISMACHIAH [is muh KIGH uh] (*the Lord supports*)—an overseer of the temple in Hezekiah's time (2 Chr. 31:13; Ismakiah, NIV).

ISPAH [IS pah]—a son or descendant of Beriah, of the tribe of Benjamin (1 Chr. 8:16; Ishpah, NRSV).

ISRAEL [IS ray ell] (*he strives with God*)—the name given to JACOB after his great struggle with God at Peniel near the brook Jabbok (Gen. 32:28; 35:10). The name Israel has been interpreted by different scholars as "prince with God," "he strives with God," "let God rule," or "God strives." The name was later applied to the descendants of Jacob. The twelve tribes were called "Israelites," "children of Israel," and "house of Israel," identifying them as the descendants of Israel through his sons and grandsons. Also see HEBREW PEOPLE; ISRAEL, HISTORY OF.

Photo by Howard Vos

• Tourists along the Jabbok River, where Jacob wrestled with an angel during the age of the patriarchs (Gen. 32:22–32).

ISRAEL, HISTORY OF—The ancient Hebrews were just one of a number of nations living in the ancient Near East. This region of the world included ancient Persia, Mesopotamia (the area between the Tigris and Euphrates Rivers), Syria, Anatolia, Palestine, and Egypt. Each of the nations in the area experienced at least one period in its history when it was more powerful or influential than its neighbors. But the nature of empires is such that each of them was destined to fall and to be replaced by a society that was more aggressive than those it overthrew.

The first of these great empires was that of the SUMERIANS. It consisted of about a dozen small city-states located in southern Mesopotamia in an area about 245 kilometers (150 miles) northwest of the Persian Gulf. The Sumerians established the first high culture in human society in the fourth millennium B.C. They made fundamental discoveries in many important areas of life. They were at their height when a person named Sargon founded an aggressive culture at Agade, some 128 kilometers (80 miles) northwest in central Mesopotamia, adopting much of the Sumerian culture.

Sargon's dynasty was overthrown ultimately by a nation that was itself conquered after a century of rule by a powerful Babylonian king named HAMMURAPI (about 1792–1750 B.C.). During Hammurapi's reign, the Sumerian cities were conquered and the First Dynasty of Babylon was established in Mesopotamia.

Abraham and the Patriarchs. It is difficult to assign an exact beginning to Hebrew history. But if we regard ABRAHAM as the forefather of the Israelites, it is clear that they had their roots in ancient Sumer. Abraham came from Ur, a Sumerian city (Gen. 11:31). Abraham became prosperous in HARAN in northwestern Mesopotamia, then later moved to the land of Canaan (Gen. 12:5), where he received God's assurance that he would be the ancestor of a mighty people.

Abraham's promised son ISAAC had two sons of his own, ESAU and JACOB. God chose Jacob for the renewal of His promise to Abraham (Gen. 28:13–15). Jacob later moved from Haran, where he had married LEAH and RACHEL, daughters of LABAN, and settled in Canaan. Jacob, whose name was changed to ISRAEL after an encounter with God (Gen. 32:24–30), had twelve sons. Eleven of these sons plotted to sell their youngest brother Joseph into slavery in Egypt.

Years in Egypt. When God prospered Joseph and made him a high official in Egypt, the brothers were forgiven, after being humiliated. They were instructed to bring their father and other family members to Egypt, where they settled in the fertile GOSHEN area for over two centuries. Then a Pharaoh who did not acknowledge Joseph's achievements came to power. The descendants of Israel, now known as HEBREWS or Israelites, were uprooted from their land and forced to work on the rebuilding of great Egyptian cities.

After the Israelites experienced considerable suffering, God appointed Moses to liberate His people from bondage. Moses had been born to Hebrew slaves. He was set adrift in a basket on the Nile River in an attempt to prevent him from being killed by Pharaoh's troops. An Egyptian princess rescued him and brought him up as her own son.

Fleeing later from Egypt because of a crime that he had committed (Ex. 2:12), Moses experienced a divine revelation in the wilderness. He was ordered by God to return to Egypt where, with AARON his brother, he would confront Pharaoh and demand the release of the captive Israelites. Pharaoh's stubborn refusal resulted in the death of the

Egyptian firstborn, after which Moses led the Israelites across the Red Sea to safety in the Sinai region.

The Covenant at Sinai. God appeared to Moses on Mt. Sinai (Horeb) and entered into a relationship with the twelve tribes, which bound them to Himself and made them, in effect, the nation of Israel. The relationship was in the form of a COVENANT, or a written contract.

This covenant is fundamentally important for Israelite history. Through it a number of independent tribes were bonded together into one nation and given a specific destiny as the people chosen by God as a channel for divine revelation. The Israelites, however, were not to behave just like any nation of the ancient world. All of these were pagan, following depraved and corrupt moral practices as part of their worship.

The Israelites were to live as a religious community in which each member cared for the others. The exploitation of such helpless persons as strangers, widows, and fatherless children was strictly forbidden under the Mosaic Law (Deut. 24:17), since God Himself was their champion (Deut. 10:18).

God promised to provide a land for the Israelites in which they could settle in obedience to covenant law as a holy nation (Ex. 19:6) and be witnesses of His existence and power to all the neighboring nations.

Throughout their history, God's covenant people were meant to be an example of spirituality to the world. This, rather than political activity or territorial conquest, was to be their true destiny. Unfortunately, much of Israelite history was marked by periodic disobedience of the covenant laws.

Israelite history began badly with an idolatrous act. The people made and worshiped a golden calf while Moses was still on Mount Sinai (Ex. 32:1–6). After their punishment, the covenant was renewed and work began on the building of the TABERNACLE. The structure was portable, and it moved with the Israelites whenever they wandered in the wilderness. Subsequent Hebrew temples were to reflect something of its structure.

The Wilderness Years. Because the Israelites disobeyed God by refusing to enter Canaan (Num. 14:30–35), they were compelled to wander for a generation in the wilderness. These aimless wanderings are summarized in Numbers 33. The people apparently moved between various oases in the Sinai wilderness. After Aaron’s death (Num. 20:22–29), the Israelites moved steadily toward Moab in TRANSJORDAN and prepared to conquer Canaan. The tribes of Reuben, Gad, and half of the tribe of Manasseh, who owned large herds, were allowed to settle in the conquered Transjordan lands and to raise their cattle. The remainder of the Israelites prepared to cross the Jordan River at Jericho and occupy the Promised Land. Moses was not permitted to lead the Israelites to victory because he had not carried out God’s will properly (Deut. 32:51). Instead he was allowed to view Canaan from the summit of Mount Nebo. After this, he died and was buried in Moab (Deut. 34:6).

Conquest of Canaan. Jericho was like a town under siege when JOSHUA, who had been commissioned as leader shortly before Moses died (Deut. 34:9), advanced to overthrow it. He obeyed God’s instructions regarding the attack upon the fortress-like city that guarded the entrance to Canaan. The Israelite people marched around it daily for six days, and it collapsed dramatically on the seventh day (Josh. 6:12–20).

The next assault was on nearby Ai. This offensive, however, met with disaster because an Israelite named Achan had defied God’s instructions about not taking plunder from Jericho. When his sin was discovered, he and his family were stoned to death (Josh. 7:25), after which Ai was overthrown.

Shortly afterwards, Joshua was tricked into establishing a covenant with the neighboring GIBEONITES. This was followed by a defense of the royal city of Gibeon against the attack of five Canaanite kings who resented the pact made with Joshua. The kings were captured and executed (Josh. 10:16–27). Then Joshua proceeded to conquer the southland, where Lachish and Hebron were important cities. JERUSALEM, however, was not captured at this time, nor was Megiddo.

The final phase of occupation involved northern Canaan, where Joshua was confronted by a military group led by Jabin, king of Hazor. Perhaps because the Israelites were anxious to keep the cities intact, none were destroyed except Hazor, the chief city of the north. This policy proved costly in later years. Although the Israelites had occupied the Promised Land, they had not conquered the people completely.

Once the Canaanites were able to reestablish themselves, they presented serious problems for the Israelites.

Period of the Judges. After Joshua died, individual charismatic leaders known as judges provided leadership for the Israelites. This event coincided with increasingly independent activity by the Israelite tribes, caused partly because of Canaanite resistance to the conquerors. This lack of centralized leadership meant that covenant law was not being observed, and it was being replaced by idolatry.

Although the judges tried hard to correct local problems, they were no match for the increasingly militant Canaanites, or for Eglon, a Moabite ruler who oppressed some of the Israelites for eighteen years before being killed by a left-handed judge named Ehud (Judg. 3:15–30). By this time Hazor had been reoccupied by Canaanites under Jabin, their king, who made several northern tribes his subjects for twenty years (Judg. 4:2–3).

Jabin's forces were superior because they had iron-fitted, horse-drawn chariots. These chariots were effective on level ground, but they proved less threatening in the hill country. Jabin's general Sisera was defeated by Barak and slain by Jael, the wife of an ally named Heber (Judg. 4:21).

The Book of Judges shows clearly that Israel's troubles were the result of rejecting covenant law and adopting various forms of Canaanite idolatry. Canaanite religion was one of the most sensuous and morally depraved that the world has ever known; it contrasted dramatically with the holiness and moral purity demanded of the Israelites by the Sinai covenant.

Because of their persistent idolatry, the Israelites were punished further by Midianite and Ammonite attacks. The most serious threat, however, came from the PHILISTINES. These warlike people had migrated to Canaan in small numbers in the time of Abraham. But they came in a body about 1175 B.C. and settled on the southwestern coast of Canaan. The Philistines established a group of five cities—Gaza, Gath, Ashkelon, Ashdod, and Ekron—and began to push the Israelites into the hill country.

The Philistines were superior in military power because they monopolized the manufacture and sale of iron implements and weapons. SAMSON had delivered the Israelites periodically from

Philistine oppression, but after his death (Judg. 16:27–30) they were at the mercy of the enemy once more.

The United Kingdom Years. The social chaos described in the closing chapters of the Book of Judges came to a head in the religious corruption in Israel at the time of SAMUEL's childhood (1 Sam. 2:12–18, 22). Although Samuel himself exercised a wholesome ministry, the Israelites were more intent on being ruled by a king than in living as a holy nation in covenant with their God (1 Sam. 8:19–20). SAUL, son of Kish, was duly anointed by Samuel as a charismatic leader over the nation (1 Sam. 10:1).

But Saul had an unbalanced personality, which soon showed signs of paranoia. He disobeyed God's commands (1 Sam. 13:13), and a successor was chosen and anointed in the person of DAVID, son of Jesse. David gained popular favor by his defeat of the Philistine champion Goliath. Thereafter David was seen as Israel's savior, much to the dislike of Saul, who felt his own position threatened. Saul fought at intervals against both David and the Philistines, but he was ultimately killed along with five sons at Mount Gilboa. The northern tribes then looked to Ishbosheth, the surviving son of Saul, who was made king at Mahanaim in Transjordan by Abner, his father's commander (2 Sam. 2:8–10).

David settled in Hebron (2 Sam. 2:11), and Abner tried to gain favor with him. But Abner was murdered by Joab, David's commander, at Hebron (2 Sam. 3:27). When Ishbosheth was also murdered (2 Sam. 4:5–6), the way was clear for David to assume sole rule of Israel and unify the kingdom. He established his capital at Jerusalem, which he captured from the Jebusites. He also brought the ARK OF THE COVENANT to the city, making it a religious as well as a political center.

For the remainder of his reign, David fought against the Ammonites and Syrians as well as the Philistines. His later years were clouded by family dissension and by a revolt among some of his subjects. In spite of his troubles, he behaved with great courage and managed to overcome all his enemies. Before his death, he proclaimed his son Solomon as his successor. Solomon was duly anointed at Gihon by Zadok the priest (1 Kin. 1:39).

Solomon became renowned for his wisdom. He brought the kingdom of Israel to great prominence at a time when other Near Eastern nations were weak politically. He renewed the alliance that David had made with Hiram, king of Tyre, engaging Hiram's workmen to construct a TEMPLE complex in Jerusalem. Although the finished building had some of the characteristics of the wilderness tabernacle, it also included some pagan features. These included the freestanding columns found in Syrian shrines, while certain aspects of the internal decoration reflected Canaanite religious symbolism.

The cost of Solomon's ambitious building projects in and around Jerusalem was high. Much of the agricultural productivity of the land was sent to Phoenicia to pay for materials and workmen's wages. Although Solomon levied tolls on the caravan trade that passed through his kingdom, he could not meet the rising costs that an increasingly lavish way of life involved. He attempted to replenish his depleted resources by building a fleet of ships near Elath for trading purposes (1 Kin. 9:26).

In desperation, Solomon finally began a program of forced labor that involved 30,000 men working by rotation (10,000 working every third month), laboring in the forests, mines, and cities under harsh conditions.

Rebellion of the Northern Tribes. As he grew older, Solomon entered into political marriages with non-Israelites. These women brought with them the gods of their native lands (1 Kin. 11:7–8), adding to the problem of idolatry in Israel. Before Solomon died, he managed to antagonize almost all his subjects. When he was succeeded by his son Rehoboam, the ten northern tribes led by Jeroboam, a former head of the forced labor units, met with him and sought relief from the burdens of work and taxation.

Rehoboam followed bad advice and refused. The northern tribes declared independence and formed a separate kingdom with Jeroboam as head. They named their kingdom "Israel" (this sometimes causes confusion because the name is also used for the remnant of the Covenant People at a later time). The southern section of the divided kingdom was known as Judah. It soon attracted the attention of Shishak, pharaoh of Egypt (about 945–924 B.C.), who moved into Judah, robbed the temple of its golden objects, and destroyed a number of Judah's fortresses. This event weakened still further an already vulnerable people.

Threat From Syria. Israel's troubles had also begun. The Arameans of Damascus were becoming powerful in Syria and were beginning to put pressure on Israel's northern borders. There was internal instability in the kingdom as well, indicated by the murder of King Nadab (about 908 B.C.), two years after his father Jeroboam's death. His murderer, Baasha, fortified a site close to Jerusalem (1 Kin. 15:17). Asa, the king of Judah (about 911–870 B.C.), appealed to the Syrians for help against Baasha. Baasha's son Elah reigned for two years (about 886–884 B.C.); Elah was murdered by Zimri, who committed suicide after seven days and plunged the nation into civil war.

Four years later the army general Omri gained control of Israel and began his own dynasty. Omri moved Israel's capital from Tirzah to Samaria, which he fortified strongly. He allied with Phoenicia, and arranged a marriage between his son Ahab and Jezebel, a princess of Tyre. When Ahab (about 874–853 B.C.) became king, he continued Omri's policy of resistance to Syria. But his support of pagan Tyrian religion in Israel drew strong criticism from the prophet Elijah (1 Kin. 18:18). The nation was punished by famine, but this did little to halt the widespread spiritual and social corruption.

About 855 B.C. the Syrian Ben-Hadad attacked Samaria (1 Kin. 20:1) but suffered heavy losses, as he also did the following year at Aphek. Israel was saved by the appearance of the powerful Assyrian forces who, under Shalmaneser III (about 859–824 B.C.), attacked allied Syrian and Israelite forces in 853 B.C. at Qarqar on the Orontes River. Ahab died while trying to recover Ramoth Gilead from Syrian control. Meanwhile Mesha, king of Moab, had refused to pay further tribute to Israel; consequently, he was attacked by Ahaziah (about 853–852 B.C.), Ahab's successor.

Jehoram (about 852–841 B.C.) of Israel enlisted Jehoshaphat of Judah (about 873–848 B.C.) in the struggle against Moab, which proved successful (2 Kings 3) as Elisha the prophet had predicted. About 843 B.C. Ben-Hadad was murdered by Hazael (2 Kin. 8:7–13), and two years later Jehu seized the throne of Israel, carrying out a vicious purge of Ahab's house and suppressing pagan religions.

At the same time, Athaliah, queen of Judah, exterminated the royal house except for Jehoash, who was proclaimed king six years later. Jehoash first banned idolatry, but then became attracted to it and subsequently killed the son of the high priest who had protected him earlier. In 841 B.C. Shalmaneser III again attacked a Syrian coalition. But Jehu wished to avoid fighting the Assyrians, so he paid heavy tribute to this powerful nation instead.

Prosperity and the Prophets. For both Israel and Judah the eighth century B.C. was marked by a period of prosperity. Jeroboam II (about 782–752 B.C.) was able to develop agriculture, trade, and commerce because the westward advance of Assyria compelled the Syrian armies to defend their eastern territories. In Judah, Uzziah (790–740 B.C.) raised the prosperity of the country to levels unknown since the time of David. In both nations there was a sense that the true “golden age” had arrived.

Unfortunately, however, idolatry and the rejection of covenant spirituality were prominent, especially in Israel. Prophets such as Amos, Hosea, Micah, and Isaiah spoke out against these abuses. They condemned the exploitation of the poor. They also rebuked the rich for accumulating land and wealth illegally and for forsaking the simple Hebrew way of life for the luxurious living of pagan nations.

Fall of the Northern Kingdom. The end of all this for Israel occurred shortly after Jeroboam’s death. The kingship was left to political opportunists. But they were dwarfed by the powerful Assyrian monarch Tiglath–Pileser III. About 745 B.C. he placed Menahem of Israel (752–741 B.C.) under tribute. But when Menahem died, Israel joined an alliance against Assyria.

Ahaz of Judah, alarmed by this move, appealed to Tiglath–Pileser for help. Tiglath–Pileser overthrew Damascus in 732 B.C. (Is. 8:4; 17:1; Amos 1:4). He then carried people from the territory of Naphtali captive to Assyria (2 Kin. 15:29). But he still had to reckon with the resistance from Samaria under Pekah, whose murderer, Hoshea, was later made an Assyrian vassal.

On Tiglath–Pileser’s death (727 B.C.), Hoshea of Israel rebelled. This brought the Assyrians to Samaria in a siege that ended three years later with the fall of Israel and the deportation of more northern tribesmen in 722 B.C. Isaiah’s prediction that God would use Assyria as the rod of His anger upon Israel (Is. 10:5–6) had been fulfilled.

Fall of the Southern Kingdom. The Southern Kingdom under the godly Hezekiah (716–686 B.C.), son and successor of Ahaz, prospered for a time. This was possible because Hezekiah took advantage of a developing power struggle between Assyria and Egypt to fortify Judah and build up its resources. Some twenty years after Samaria fell, Sennacherib, who succeeded Sargon, invaded Palestine and reduced the cities of Joppa, Ashkelon, and Ekron in quick succession. An Egyptian army sent to relieve Ekron was defeated about 701 B.C., and the frontier fortress of Lachish came under heavy assault.

The Assyrians also threatened Jerusalem. To gain relief, Hezekiah offered to pay tribute to Sennacherib. In the end the Assyrians withdrew as the result of being devastated by a plague (2 Kin. 19:35). Hezekiah's successor, Manasseh (about 687–641 B.C.), encouraged idolatry and depravity in Judah, but he reformed toward the end of his life (2 Chr. 33:10–17).

Manasseh's grandson Josiah reigned until 609 B.C. He finally died at Megiddo while trying to prevent the Egyptians from helping the tottering Assyrian Empire. Assyria collapsed with the fall of Nineveh (612 B.C.) and Haran (610 B.C.) to Babylonian and Median forces. Later the Babylonians turned against Jerusalem. In the days of the prophet Jeremiah, they devastated the city in three assaults between 597 and 581 B.C.

The Captivity Years. With the removal of prisoners to Babylonia (Jer. 52:28–30), the Southern Kingdom collapsed and the shock of captivity began for the Hebrew people. The prophets Ezekiel and Daniel ministered in various ways to the distraught captives. For almost seven decades the Jewish people were occupied in building the Babylonian Empire under Nebuchadnezzar II (605–562 B.C.) and Nabonidus (556–539 B.C.). In this alien environment some captives lost all hope for the future. But through a ministry of prayer, study of the law, memorial observances, worship, and personal testimony to God's power, Ezekiel was able to promote trust in divine mercy. He kept alive the hope that some day a faithful remnant would return to the ancestral homeland.

Return from Captivity. Magnificent as the Babylonian Empire appeared, it was fundamentally weak. It collapsed under the attack of the Persian ruler Cyrus II. Babylon fell in 539 B.C., and the same year Cyrus proclaimed liberty to all captives in Babylonia. The Hebrew remnant that longed to return home was able to do so between 538 and 525 B.C.

The returnees, however, found a desolate land claimed by Arab tribes and the Samaritans. They had to be urged by HAGGAI and ZECHARIAH to reconstruct the ruined temple before they could expect divine blessing (Hag. 1:9–11). Even after this had been done, life was still insecure because Jerusalem lacked a defensive wall.

In 458 B.C. EZRA came from Persia as a royal commissioner to survey the situation and report to King Artaxerxes I (465–423 B.C.). Twelve years passed before action was taken, due to the initiative of NEHEMIAH, a high court official, who in 445 B.C. was appointed governor of Judah. As a preliminary step toward restoring regional security and prosperity, he supervised the reconstruction of Jerusalem's wall in the short period of fifty-two days, after which it was dedicated (Neh. 12:27).

Then Ezra led a ceremony of national confession and commitment to covenant ideals. He also instituted religious reforms that made the law central in community life, as well as reviving tithe-offerings and stressing Sabbath worship. He expelled non-Israelites from the community, regulated the priesthood carefully, and in general laid the foundations of later Judaism.

The Period of Greek Dominance. The restoration of the national life of the Jewish people was achieved quickly because of the peaceful conditions in the Persian Empire. But this phase ended with revolts under Artaxerxes II (404–359 B.C.) and the defeat of Darius III in 331 B.C. by ALEXANDER the Great of Greece. Thereafter Greek culture became firmly established in the ancient world, in spite of the premature death of Alexander in 323 B.C.

The small Judahite community, which had faced extinction before because of Canaanite paganism, now reacted with fear lest it should become engulfed by the idolatry of Greek religion. The adoption of Greek traditions transformed the old Persian Empire. When Egypt became Hellenized, the culture of Greece was represented strongly in cities such as ALEXANDRIA.

The chief threat to the Jewish community was not so much military or political as religious. Greek religion was coarse and superstitious, and its sensuous nature encouraged a wide following. The philosophy of Stoicism attracted some adherents because of its fatalism and the view that God was in everything, while a less rigorous view of life was taught by Epicurus (341–270 B.C.). He stressed the values of friendship, advising his followers to avoid sensual excesses if they wished to enjoy true pleasure.

By contrast, emphasis upon the teachings of the Jewish law became the hallmark of the SCRIBES, who had replaced the wise men as guardians of Jewish religious tradition. About the second century B.C., they were aided by the rise of a separatist or PHARISEE group, which taught scrupulous observance of the Mosaic Law, advocated synagogue worship, and professed belief in angels, demons, and the resurrection of the dead.

Another influential religious group during this period of Jewish history was the SADDUCEES, an aristocratic priestly minority that exercised close control over temple ritual. The Sadducees accepted only the Law as Scripture. They would not allow any doctrine that could not be proved directly from the Law. This brought them into conflict with the Pharisees.

Revolt of the Maccabees. The political conflict in Palestine became critical under the Syrian ruler Antiochus IV Epiphanes (175–163 B.C.), who was determined to force Greek culture upon the Jewish community. Greek fashions were imposed upon Jerusalem. This provoked such unrest that Antiochus deliberately polluted the temple in 168 B.C. and forbade traditional Jewish worship. A Jewish family near Jerusalem rebelled against Greek authority. Its leader, Mattathias, began what is known as the Maccabean revolt. This continued under his son, Judas Maccabeus, who finally won concessions from the Syrian regent Lysias.

Even after the Maccabean war ended, Greek culture exerted a considerable influence in Judea. The province came under Roman rule after 64 B.C. with the rise of the Roman Empire, but this did little to stop the threat presented by Greek religion. In spite of all adversity, the faithful remnant of God’s people, Israel, struggled on in hope, looking for the long-promised Messiah who would deliver them from their enemies and bring God’s kingdom upon earth.

Jesus and His Ministry. More than 700 years after the prophet Micah had foretold the birthplace of the Messiah (Mic. 5:2), the birth of a baby was announced by an angel to astonished shepherds in Bethlehem. The child was Jesus, God’s Messiah (Anointed One), who would ultimately die for the sin of the world.

Jesus carried out a ministry of teaching, preaching, and healing for about three years. He came increasingly under suspicion by the Jewish authorities in Jerusalem. His work won for Him widespread acceptance, but He refused to allow His mission of salvation to be set aside in favor of following popular messianic expectations.

When Jesus condemned Jewish legalism (Mark 7:1–23), the Sadducees and Pharisees rose up in anger. The local Roman ruler Herod Antipas was also becoming concerned about Christ’s activities (Luke 13:31). Matters came to a head when He was betrayed to the priests by one of His disciples. The Roman authorities took part in His trial and death, but even His disciples were unprepared for His dramatic resurrection on the first Easter morning.

After forty days Jesus returned to heaven, leaving His disciples with an evangelistic commission (Matt. 28:18–20) which received a powerful impetus at the feast of Pentecost (Acts 2:1–4). The Christian church that came into being on this day spread across Palestine into Europe and ultimately throughout the world. At the forefront of evangelistic activity was a converted Jew, Paul of Tarsus, whose writings form a large part of the New Testament.

In Palestine, Pontius Pilate was removed from office just before Tiberius died in A.D. 37. Seven years later Herod Agrippa died. In the Roman Empire, Caligula followed Tiberius. Four years later he was succeeded by Claudius. During Paul’s missionary journeys, Jews were expelled from Rome (about A.D. 49). About A.D. 52 Felix was made procurator of Judea. Seven years later he was succeeded by Porcius Festus, before whom Paul appeared (Acts 25:1–12).

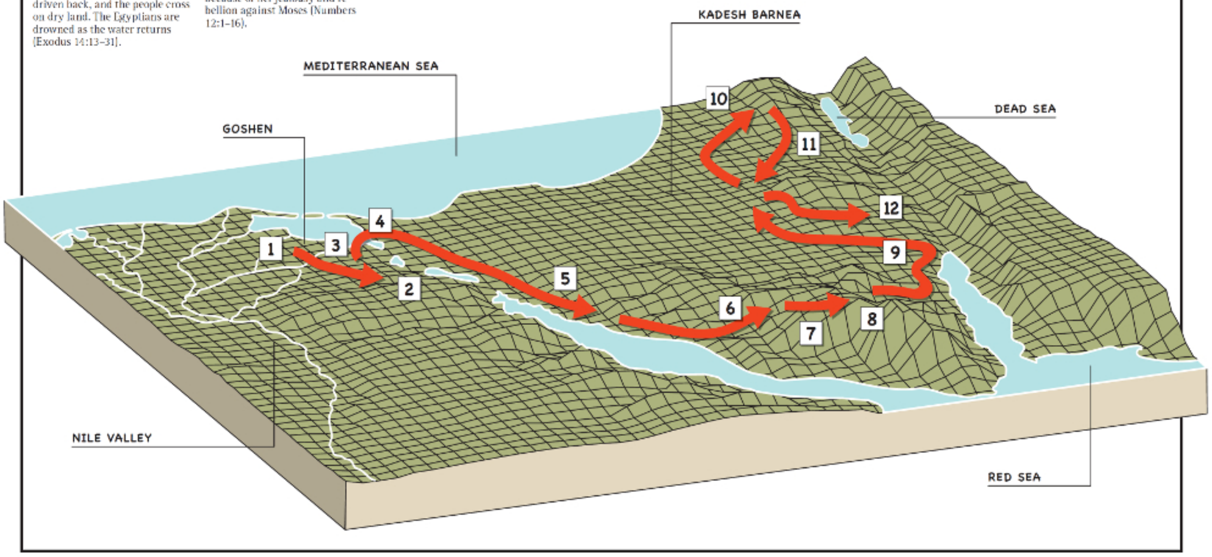
There were threats of persecution of Christians in the Roman Empire, and these became a reality under Nero. He blamed a disastrous fire in Rome (A.D. 64) upon them to divert suspicion from himself. In A.D. 66 the first revolt against Roman power occurred in Judea. Four years later the Roman emperor Titus marched into Jerusalem, destroyed it, and brought the Jewish state to an end. Thereafter the Jews became a religious group that was scattered across Europe and Asia, while God’s message of redemption and salvation was committed to the Christian church.

Photo by Howard Vos

• Ramses II of Egypt bows before his gods with an offering. Many scholars believe this Ramses was the ruling Pharaoh at the time of the Exodus.

• A stone monument from the days of Pharaoh Merneptah of Egypt, about 1220 B.C. The inscription contains the earliest known mention of Israel by another nation of the ancient world.

EXIT FROM EGYPT



1 The Israelites are told to leave Egypt by Pharaoh, the Egyptian king. The years of slavery are over (Exodus 12:29–36).

2 They travel to the region of the Bitter Lakes (Exodus 12:37–39; 13:17–14:4).

3 Pharaoh changes his mind and pursues his escaped slaves. He traps the Israelites against the sea (Exodus 14:5–12).

4 God tells Moses to hold out his stick over the sea. The waters are driven back, and the people cross on dry land. The Egyptians are drowned as the water returns (Exodus 14:13–31).

5 After three days they arrive at Marah – but the water is too bitter to drink (Exodus 15:22–26).

6 God first provides manna and quail to eat (Exodus 16).

7 God provides water from rock. The Amalekites attack and are defeated. Moses' father-in-law advises Moses (Exodus 17–18).

8 At Mt. Sinai, Israel receives the Law from God (Exodus 19–32).

9 Miriam becomes leprous because of her jealousy and rebellion against Moses (Numbers 12:1–16).

10 Eleven days after leaving Mt. Sinai, Moses sends 12 spies into Canaan (Numbers 13:1–24).

11 The spies return. Ten bring bad reports, leading the people to rebellion. They want a new leader to take them back to Egypt (Numbers 13:25–14:10).

12 As punishment, God sends them to wander in the desert 40 years before entering Canaan (Numbers 14:11–38).

Photo: Israeli Ministry of Tourism

• The mountain-top fortress of Masada, where a group of Jewish rebels made their last stand against the Roman army in A.D. 73. When the Romans finally scaled the mountain and broke through the defenses, the Jews committed suicide to avoid capture.

SENATVS
POPVLVSQVE·ROMANVS

- The arch of Titus in the city of Rome, memorializing the victory of the Roman Emperors Vespasian and Titus over the Jewish rebellion in A.D. 70.

IVDAEA
CAPTA
S C

- Coin issued by the Roman Emperor Vespasian, showing a Roman soldier with a Jewish woman, who weeps over the destruction of Jerusalem in A.D. 70.

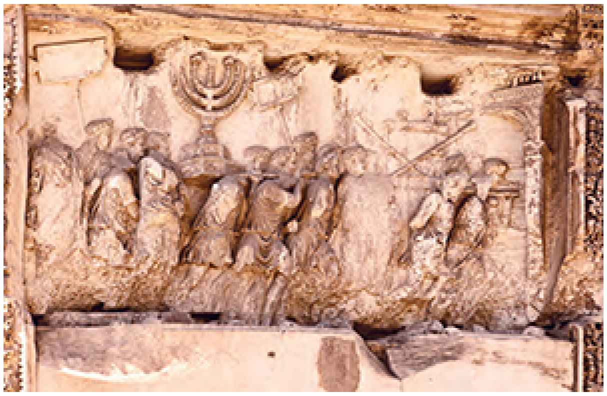


Photo by Matthew Ragen

- Detail from the Arch of Titus, showing Romans carrying objects from the Temple in Jerusalem after the destruction of the city by the Roman army in A.D. 70.

Photo by Ben Chapman

- The Wailing Wall, part of the remains of Herod's Temple complex in Jerusalem. Modern Jews come here to mourn the loss of the Temple and to pray.

ISRAELITE [IZ rih uhl ight]—a descendant of Israel, or JACOB (Lev. 23:42–43). Israelites were considered to be children of the COVENANT, faithful servants of the Lord, and heirs to the promises made to Abraham (Rom. 9:4; 11:1). Also see ISRAEL, HISTORY OF.

ISSACHAR [IHZ ah car] (*there is hire* or *reward*)—the name of two men in the Old Testament:

1. The ninth son of Jacob; the fifth by his wife Leah (Gen. 30:17–18; 35:23). He fathered four sons: Tola, Puvah or Puah, Job or Jashub, and Shimron. He and his sons went with their father Jacob to Egypt to escape the famine (Gen. 46:13; Ex. 1:3; Num. 26:23–24; 1 Chr. 2:1; 7:1). Before his death, Jacob described Issachar as "a strong donkey lying down between two burdens" (Gen. 49:15). In other words, Jacob saw that Issachar could be a strong fighter but that his love of comfort could also cause him to settle for the easy way out.
2. A Levite gatekeeper in David's time (1 Chr. 26:5).

ISSACHAR, TRIBE OF—the tribe made up of Issachar's descendants. It consisted of four clans, the descendendants of Issachar's four sons (Gen. 46:13; Num. 26:23–24; 1 Chr. 7:1). The territory allotted to this tribe was bounded on the north by Zebulun and Naphtali, on the south and west by Manasseh, and on the east by the Jordan River (Josh. 19:17–23). Most of the fertile Valley of JEZREEL, or Esdraelon, fell within Issachar's territory. Its fertile, flat plains were well-suited for the raising of cattle. In spite of its reputation for seeking comfort, the tribe did fight bravely against Sisera (Judg. 5:15).

Moses prophesied a quiet and happy life for Issachar (Deut. 33:18). At the first census, the tribe numbered 54,400 fighting men (Num. 1:28–29); at the second census 64,300 (Num. 26:25). By David's time it numbered 87,000 (1 Chr. 7:5). Its leaders mentioned in the Bible were Nethaneel (Num. 1:8; 2:8; 7:18; 10:15), and Paltiel (Num. 34:26), the judge Tola (Judg. 10:1), King Baasha (1 Kin. 15:27), and Omri (1 Chr. 27:18).

In accordance with Jacob's blessing, the tribe of Issachar showed an unusual insight into political situations. The tribe switched allegiance from Saul to David (1 Chr. 12:32). Although the tribe was a member of the Northern Kingdom, its members attended Hezekiah of Judah's Passover feast (2 Chr. 30:18).

ISSARON (see WEIGHTS AND MEASURES).

ISSHIAH [ih SHY ah]—the name of two men in the Old Testament:

1. A Levite, head of the house of Rehabiah (1 Chr. 24:21).
2. A Levite of the house of Uzziel (1 Chr. 24:25), also called Jesshiah (1 Chr. 23:20). Also see JISSHIAH.

ISSHIJAH [is SHIGH juh]—a form of ISHIJAH.

ISUI [ISS yoo igh]—a form of ISHVI.

ITALIAN REGIMENT—a unit of the Roman army stationed in Caesarea (Acts 10:1), to which CORNELIUS was attached as a centurion. The Greek word translated as "regiment" refers to a COHORT, consisting of about 600 men under the command of a tribune.

ITALY [ITT uh lih]—a long, boot-shaped country (see Map 7, A–1) that juts into the Mediterranean Sea (Acts 18:2; Heb. 13:24). It is bounded on the north by the Alps, on the east by the Adriatic Sea, on the south by Sicily and the straits of Messina, and on the west by the Tyrrhenian Sea. Its most important city is Rome. During New Testament times, Rome was the capital of the Roman Empire. Other places in Italy mentioned in the New Testament include RHEGIUM (Acts 28:13), PUTEOLI (Acts 28:13), APPII FORUM (Acts 28:15), and THREE INNS (Acts 28:15). Also see ITALIAN REGIMENT.

ITCH, ITCHING DISEASE (see DISEASES OF THE BIBLE).

ITHAI [IGH thay igh]—a form of ITTAI.

ITHAMAR [ITH uh mahr]—the youngest of the four sons of Aaron and Elisheba (Ex. 6:23). Ithamar was consecrated for the priestly office, along with his father and his three older brothers (Ex. 28:1). His duty was to number the articles collected for the tabernacle (Ex. 38:21) and to supervise two priestly families, the Gershonites and the Merarites (Num. 4:21–33). The priestly family founded by him included the high priest Eli and his descendants (1 Chr. 24:3–7). Although Ithamar's family eventually lost the high priesthood, it continued as a priestly family after the captivity (Ezra 8:2).

ITHIEL [ITH ih el] (*God is with me*)—the name of two men in the Old Testament:

1. A Benjamite who returned from Babylon to Jerusalem after the captivity (Neh. 11:7).
2. A person to whom AGUR addressed his oracle (Prov. 30:1).

ITHLAH [ITH luh]—a form of JETHLAH.

ITHMAH [ITH muh]—one of David's mighty men (1 Chr. 11:46).

ITHNAN [ITH nan] (*constant*)—a city in southern Judah near Hazor (Josh. 15:23).

ITHRA [ITH ruh]—a form of JITHRA.

ITHRAN [ITH ran] (*excellence*)—a son of Dishon and grandson of Seir the Horite (Gen. 36:26). Also see JITHRAN.

ITHREAM [ITH ree uhm] (*remnant of the people*)—the sixth son born to David and his wife Eglah at Hebron (2 Sam. 3:5).

ITHRITE [ITH right] (*belonging to Jether*)—a family who lived at Kirjath Jearim (1 Chr. 2:53). Two of David's mighty men, Ira and Gareb, were Ithrites (1 Chr. 11:40).

ITTAH-KAZIN—a form of ETH KAZIN.

ITTAI [IT uh eye]—the name of two of King David's supporters:

1. A native or inhabitant of the Philistine city of Gath who followed David during the dangerous period of Absalom's rebellion. Ittai, Abishai, and Joab each commanded a third of David's army in the battle of the woods of Ephraim, during which Absalom was killed (2 Sam. 15:18–22; 18:2, 5, 12). Joab and Abishai are mentioned after this battle, but Ittai is not. Ittai may have been killed during the battle.

2. A son of Ribai, from Gibeah of Benjamin, and one of David’s mighty men (2 Sam. 23:29), also called Ithai (1 Chr. 11:31).

ITUREA [iht you REE ah] (*pertaining to Jetur*)—a small territory northeast of the Sea of Galilee at the base of Mount Hermon (see Map 6, C–1). Iturea is mentioned only once in Scripture, in Luke’s description of the territory of Herod Philip (Luke 3:1). The name probably derives from the Jetureans, an Arab tribe descended from Jetur, a son of Ishmael (Gen. 25:15; 1 Chr. 1:31), who colonized the area. The Itureans were known as accurate archers and notorious robbers.

The little territory of Iturea was assigned to several different local rulers during the years of Greek dominance of Palestine. When the Romans came into power, Iturea was awarded to Herod the Great. At Herod’s death, his son Herod Philip took over the territory. Some scholars believe that Iturea and TRACHONITIS referred to the same territory in New Testament times.

IVAH [EYE vuh]—a city-state of Samaria captured by the Assyrians. Ivah was mentioned by the envoys of Sennacherib in an attempt to break the resistance of Hezekiah to the Assyrian siege of Jerusalem (2 Kin. 18:34; Ivvah, NASB, NRSV, REB, NIV). Ivah may be the same place as Ava (2 Kin. 17:24) or Avva (NASB, NRSV, REB).

IVORY—decorative trim made from tusks of elephants. In Bible times, ivory was a rare and expensive item, found only in the palaces of kings and the homes of the very wealthy. Ornate carvings of ivory were inlaid in thrones, furniture, and the paneling used in expensive homes (1 Kin. 10:18; Ps. 45:8; Ezek. 27:6). The prophet Amos condemned the people of Samaria who lived in houses and beds decorated with ivory (Amos 3:15; 6:4) because their wealth was gained through oppression of the common people of the nation of Israel.

Excavation of the royal city of Samaria has yielded evidence of the practice to which Amos referred. About 200 ivory plaques and fragments were discovered in the palace of King Ahab.

• This elaborate ivory carving discovered at Samaria recalls the words of the prophet Amos that Samaria's "houses of ivory" would be destroyed by God's judgment (Amos 3:12–15).

IVVAH [EYE vuh]—a form of IVAH.

IYE-ABARIM [igh ee AH buh rim]—a form of IJE ABARIM.

IYIM [EYE yem]—a form of IJIM.

IZHAR [IZ hahr]—a son of Kohath and the father of Korah (Ex. 6:18, 21). Izhar was the founder of a tribal family, the IZHARITES (Num. 3:27). His name is also spelled Izehar (Num. 3:19, NKJV, KJV).

IZHARITES [IZ hahr ights]—descendants of IZHAR (Num. 3:27 1 Chr. 24:22; Izeharites, KJV).

IZRAHIAH [is ruh HIGH uh] (*the Lord will appear*)—a descendant of Issachar (1 Chr. 7:3). He may be the same person as Jezrahiah (Neh. 12:42).

IZRAHITE [IZ ruh hight]—a member of the family of Izrah or a native or inhabitant of the town of Izrah (1 Chr. 27:8).

IZRI **[IZ righ]**—a form of JIZRI.

IZZIAH **[iz IGH uh]**—a form of JEZIAH.

J

JAAKAN [JAY uh kan]—an ancestor of the "sons of Jaakan" around whose wells the Israelites camped during their wilderness wanderings (Deut. 10:6; Jakan, KJV). At the time of the Exodus, the "sons of Jaakan" lived on the borders of Edom near Mount Hor. Jaakan is also called Akan (Gen. 36:27).

JAAKOBAH [jay uh KOE buh]—a descendant of Simeon, the third son of Jacob (1 Chr. 4:36).

JAALA [JAY uh luh]—the founder of a tribal family whose descendants returned from the captivity (Ezra 2:56; Jaalah, KJV, NRSV).

JAALAM [JAY uh luhm] (*he conceals*)—a son of Esau and Aholibamah, who became a chief of Edom (Gen. 36:18; Jalam, NRSV).

JAANAI [JAY uh nigh] (*the Lord answers*)—a chief of a family descended from Gad (1 Chr. 5:12; Janai, NRSV).

JAAR [JAY ur] (*woods*)—a place where the ARK OF THE COVENANT stayed for many years (Ps. 132:6, NIV, NRSV).

JAARE-OREGIM [JAY uh rih OHR uh jim]—the father of Elhanan (2 Sam. 21:19), also called Jair (1 Chr. 20:5).

JAARESHIAH [jar uh SHIGH uh]—a son of Jeroham (1 Chr. 8:27; Jaresiah, KJV).

JAASAI [JAY uh sigh] (*the Lord is maker*)—a man of the family of Bani who divorced his pagan wife after the captivity (Ezra 10:37; Jaasu, NRSV; Jaasau, KJV, REB).

JAASAU [JAY uh saw]—a form of JAASAI.

JAASIEL [jay AY zih uhl] (*God is maker*)—the name of one or two people in the Old Testament:

1. One of David's mighty men (1 Chr. 11:47; Jasiel, KJV).

2. A leader of the tribe of Benjamin during David’s reign (1 Chr. 27:21, possibly the same person as No. 1).

JAASU [JAY uh soo]—a form of JAASAI.

JAAZANIAH [jay az uh NIGH uh] (*the Lord hears*)—the name of four men in the Old Testament:

1. A son of Hoshaiah (2 Kin. 25:23), also called Jezaniah (Jer. 40:8; 42:1) and Azariah (Jer. 42:1, NRSV).
2. A chief Rechabite (Jer. 35:3).
3. A son of Shaphan and leader of elders who were offering incense to idols (Ezek. 8:11).
4. A prince who gave wicked counsel to his people (Ezek. 11:1).

JAAZER [jay AZ ur]—a form of JAZER.

JAAZIAH [jay uh ZIGH uh] (*may the Lord strengthen*)—a Levite, a descendant of Merari (1 Chr. 24:26–27).

JAAZIEL [jay AY zih uhl]—a temple musician in the time of David (1 Chr. 15:18), also called Aziel (1 Chr. 15:20).

JABAL [JAY buhl]—a son of Lamech and Adah (Gen. 4:20).

JABBOK [JAB uhk]—one of the main eastern tributaries of the Jordan River (Deut. 2:37). The stream rose in TRANSJORDAN, in the hills of Bashan near Rabbah of the Ammonites (modern Amman) and entered the Jordan about 25 kilometers (15 miles) north of the Dead Sea (see Map 3, C–3). Near “the ford of Jabbok” Jacob “wrestled with God” and had his name changed to Israel (Gen. 32:22–32).

Photo by E. Rehfeld

• A hilly region through which the Brook of Jabbok flows. Along one stretch of this small stream, Jacob wrestled with an angel throughout the night (Gen. 32:22–32).

JABESH [JAY besh] (*dry place*)—the name of a man and a city in the Old Testament:

1. The abbreviated name of JABESH GILEAD, a city in the territory of Gad (1 Chr. 10:12).
2. The father of Shallum (2 Kin. 15:10, 13–14), a king of Israel.

JABESH GILEAD [JAY besh GIL ih add] (*Jabesh of Gilead*)—a town of Gilead (1 Sam. 31:11; 2 Sam. 2:4), situated about 16 kilometers (10 miles) southeast of Beth Shan and about 3 kilometers (2 miles) east of the Jordan River (see Map 4, B–3). It was within the territory assigned to the half-tribe of Manasseh (Num. 32:29, 40).

Jabesh Gilead refused to join in the punishment of the Benjamites (Judg. 21:8–14), an offense for which every man was put to the sword. Four hundred young virgins of Jabesh were given to the Benjamites as wives.

During King Saul’s reign, the king of Ammon besieged the city of Jabesh. He promised to spare the lives of those who lived in Jabesh if each of the men would submit to having his right eye put out. A seven-day truce was called and appeal was made to Saul, who mustered an army and defeated the Ammonites (1 Samuel 11).

The people of Jabesh Gilead never forgot this act of Saul. When Saul and his sons were slain at Gilboa, the men of Jabesh Gilead rescued their bodies, cremated them, and buried the ashes near Jabesh (1 Sam. 31:1–13).

Jabesh (1 Chr. 10:12) is the abbreviated name of Jabesh Gilead.

Photo: Levant Photo Service

- A wadi, or dry streambed, on the road to Jabesh Gilead, a city in central Palestine east of the Jordan River (Num. 32:33).

JABEZ **[JAY biz]**—the name of a place and a person in the Old Testament:

1. An unidentified place where several families of scribes lived (1 Chr. 2:55).
2. The head of a family of the tribe of Judah noted for his honorable character (1 Chr. 4:9–10).

JABIN **[JAY bin]** (*he is perceptive*)—the name of two kings of the Canaanite kingdom of Hazor:

1. A king of Hazor defeated by Joshua at the waters of Merom (Josh. 11:1–14). Jabin organized a number of Canaanite princes against the Israelites.
2. A king of Hazor who oppressed Israel for twenty years. His army, led by SISERA, was defeated by DEBORAH and Barak at the River Kishon (Judg. 4:2).

JABNEEL [JAB nih uhl] (*God is builder*)—the name of two cities of the Old Testament:

1. A city on the northern border of Judah (Josh. 15:11), the same place as the Philistine city of Jabneh (2 Chr. 26:6).
2. A border city of the tribe of Naphtali (Josh. 19:33). This Jabneel is probably the same city as modern Khirbet Yemma, about 8 kilometers (5 miles) southwest of the Sea of Galilee.

JACHAN [JAY kan]—a clan leader of the tribe of Gad (1 Chr. 5:13; Jacan, NRSV).

JACHIN [JAY kin] (*he will establish*)—the name of two Old Testament men:

1. A founder of a tribal family, the JACHINITES (Num. 26:12; Jakinites, NIV), also called Jarib (1 Chr. 4:24).
2. Head of the twenty-first division of priests during David’s reign (1 Chr. 24:17; Jakin, NIV). Jachin is also used as a family name (1 Chr. 9:10), describing Jachin’s descendants who returned from the captivity.

JACHIN AND BOAZ [JAY kin, BOE az]—the names of twin pillars of cast bronze on each side of the entrance to Solomon’s temple in Jerusalem (2 Chr. 3:17; Jakin, NIV). The pillars stood in front of the temple and apparently had only decorative significance. When Jerusalem was defeated in 586 B.C., both pillars were destroyed and their metal was carried off to Babylon (2 Kin. 25:13).

JACHINITES [JAY ken ites]—descendants of JACHIN, the fourth son of Simeon (Num. 26:12; Jakinites, NIV).

JACINTH (see JEWELS AND PRECIOUS STONES; MINERALS OF THE BIBLE).

JACKAL (see ANIMALS OF THE BIBLE).

JACKAL'S WELL (see SERPENT WELL).

JACKDAW (see ANIMALS OF THE BIBLE).

JACOB **[JAY cub]** (*he supplants*)—one of the twin sons of Isaac and Rebekah. The brother of Esau, he was known also as Israel (Gen. 32:28).

Jacob was born in answer to his father's prayer (Gen. 25:21), but he became the favorite son of his mother (25:28). He was named Jacob because, at the birth of the twins, "his hand took hold of Esau's heel" (25:26). According to the accounts in Genesis, Jacob continued to "take hold of" the possessions of others—his brother's birthright (25:29–34), his father's blessing (27:1–29), and his father-in-law's flocks and herds (30:25–43; 31:1).

The pattern of Jacob's life is found in his journeys, much like the travels of his grandfather ABRAHAM. Leaving his home in Beersheba, he traveled to Bethel (28:10–22); later he returned to Shechem (33:18–20), Bethel (35:6–7), and Hebron (35:27). At Shechem and Bethel he built altars, as Abraham had done (12:6–7; 12:8). Near the end of his life Jacob migrated to Egypt; he died there at an advanced age (Genesis 46–49).

The most dramatic moments in Jacob's life occurred at Bethel (Gen. 28:10–22), at the ford of the River Jabbok (32:22–32), and on his deathbed (49:1–33).

The experience at Bethel occurred when he left the family home at Beersheba to travel to Haran (a city in Mesopotamia), the residence of his uncle Laban (28:10). On the way, as he stopped for the night at Bethel, he had a dream of a staircase reaching from earth to heaven with angels upon it and the Lord above it. He was impressed by the words of the Lord, promising Jacob inheritance of the land, descendants "as the dust of the earth" in number, and His divine presence. Jacob dedicated the site as a place of worship, calling it Bethel (literally, "house of God"). More than twenty years later, Jacob returned to this spot, built an altar, called the place El Bethel (literally, "God of the house of God"), and received the divine blessing (35:6–15).

The experience at the ford of the River Jabbok occurred as Jacob returned from his long stay at Haran. While preparing for a reunion with his brother, Esau, of whom he was still afraid (32:7), he had a profound experience that left him changed in both body and spirit.

At the ford of the Jabbok, “Jacob was left alone” (32:24). It was night, and he found himself suddenly engaged in a wrestling match in the darkness. This match lasted until the breaking of the dawn. The socket of Jacob’s hip was put out of joint as he struggled with this mysterious stranger, but he refused to release his grip until he was given a blessing. For the first time in the narrative of Genesis, Jacob had been unable to defeat an opponent. When asked to identify himself in the darkness, he confessed he was Jacob—the “heel-grabber.”

But Jacob’s struggling earned him a new name. For his struggle “with God and with men” in which he had prevailed, his name was changed to Israel (literally, “he struggles with God”) [see Hos. 12:3]. In return, he gave a name to the spot that marked the change; it would be called Peniel—“For I have seen God face to face, and my life is preserved” (32:30).

In these first two instances, a deep spiritual sensitivity is evident in Jacob. He appears outwardly brash and grasping, always enriching himself and securing his future. Yet he responded readily to these night experiences—the dream and the wrestling contest—because he apparently sensed “the presence of the holy” in each of them. He also proved to be a man of his word in his dealings with Laban (Gen. 31:6), and in the fulfillment of his vow to return to Bethel (35:1–3).

At the end of his life, Jacob—now an aged man (47:28)—gathered his twelve sons about his bed to tell them what should befall them “in the last days” (49:1).

The harshest language came against Reuben, the firstborn, who was rejected by his father for his sin (49:3–4), and Simeon and Levi, who were cursed for their anger and cruelty (49:5–7). The loftiest language was applied to Judah, who would be praised by his brothers and whose tribe would be the source of royalty, even the ruler of the people (49:8–12).

Words of warning were addressed to Dan, called “a serpent” and “a viper,” a life that would be marked by violence (49:16–17). The two longest speeches were addressed to Judah and to Joseph, Jacob's favorite son (49:22–26).

Following this scene, Jacob died and was embalmed by the physicians (Gen. 49:33; 50:2). By his own request Jacob was carried back to the land of Canaan and was buried in the family burial ground in the cave of the field of MACHPELAH (Gen. 49:29–32; 50:13).

JACOB, TESTAMENT OF (see PSEUDEPIGRAPHA).

JACOB'S WELL—the well where Jesus talked to the Samaritan woman (John 4:1–26). The well is not mentioned in the Old Testament. Known today as Bir Ya'qub ("the well of Jacob"), it is near Tell Balatah, the site of ancient Shechem.

JADA **[JAY duh]** (*he cares*)—a son of Onam and grandson of Jerahmeel (1 Chr. 2:28, 32).

JADDAI **[JAD eye]**—an Israelite who divorced his pagan wife after the captivity (Ezra 10:43; Jadau, KJV).

JADDUA **[JAD oo uh]** (*known*)—the name of two priests in the Book of Nehemiah:

1. A Levite who sealed the covenant with Nehemiah (Neh. 10:21).
2. A son of Jonathan and a descendant of the high priest Jeshua (Neh. 12:11, 22). Jaddua returned with Zerubbabel from the captivity. He was the last HIGH PRIEST mentioned in the Old Testament.

JADE (see JEWELS AND PRECIOUS STONES).

JADON **[JAY dahn]** (*he judges*)—an Israelite who helped repair the walls of Jerusalem after the captivity (Neh. 3:7).

JAEL **[JAY uhl]** (*mountain goat*)—the woman who killed Sisera, Israel's mighty enemy, by driving a tent peg through his temple while he slept (Judg. 4:17–22). Sisera accepted Jael's invitation to seek refuge in her tent. She covered him with a mantle, gave him milk to quench his thirst, and promised to stand guard against intruders. Instead, Jael killed Sisera as he slept. In her famous song, the prophetess Deborah honored Jael: "Most blessed above women is Jael" (Judg. 5:24).

JAGUR [JAY gur] (*he dwells*)—a town in southeastern Judah, near the border with Edom (Josh. 15:21).

JAHALELEEL [juh HAH luh leel] (*may God shine forth*)—a descendant of Judah through Caleb (1 Chr. 4:16; Jehallelel, NIV, NRSV; Jehaleleel, KJV).

JAHATH [JAY hath]—the name of five men in the Old Testament:

1. A son of Reaiah (1 Chr. 4:2).
2. A son of Libni (1 Chr. 6:20, 43).
3. A son of Shimei (1 Chr. 23:10, 11).
4. A Levite of the family of Kohath (1 Chr. 24:22).
5. A Levite who helped repair the temple during the reign of Josiah (2 Chr. 34:12).

JAHAZ [JAY haz]—a city in the wastelands of Moab where Sihon, king of the Amorites, was defeated by the Israelites when he refused to allow them to pass through his territory (Num. 21:23). Jahaz was assigned to the tribe of Reuben (Josh. 13:18) and set apart for the Merarite Levites (Josh. 21:34–36). Later the city was captured by Mesha, king of Moab, and was part of Moab in the time of the prophets Isaiah and Jeremiah (Is. 15:4). Other spellings of Jahaz are Jahaza (KJV), Jahazah (KJV, REB), and Jahaz (NRSV, REB).

JAHAZA [juh HAY zuh]—a form of JAHAZ (Josh. 13:18).

JAHAZAH [juh HAY zuh]—a form of JAHAZ.

JAHAZIAH [jay huh ZIGH uh] (*the Lord sees*)—a son of Tikvah and one of four men who opposed Ezra’s condemnation of improper marriages (Ezra 10:15, 44).

JAHAZIEL [juh HAY zih uhl] (*God sees*)—the name of five men in the Old Testament:

1. A Benjamite warrior who joined David’s army at Ziklag (1 Chr. 12:4).
2. A priest who blew a trumpet before the ARK OF THE COVENANT as it was transported to Jerusalem (1 Chr. 16:6).

3. A Levite, the third son of Hebron (1 Chr. 23:19; 24:23).
4. A Levite who encouraged Jehoshaphat and his army to fight against the Ammonite, Edomite, and Moabite invaders (2 Chr. 20:14–17).
5. The father of a clan leader who returned with Ezra from the captivity (Ezra 8:5).

JAHDAI [JAH digh]—a man of Judah, apparently of the family of Caleb (1 Chr. 2:47).

JAHDIEL [JAH dih uhl] (*may God rejoice*)—a leader in the half-tribe of Manasseh who lived in Transjordan (1 Chr. 5:24).

JAHDO [JAH doe] (*may he rejoice*)—a son of Buz the Gadite (1 Chr. 5:14).

JAHLEEL [JAH lih uhl] (*God waits*)—the third son of Zebulun (Gen. 46:14) and ancestor of the JAHLEELITES (Num. 26:26).

JAHLEELITES [JAY lih uhl ights]—descendants of JAHLEEL (Num. 26:26).

JAHMAI [JAH migh]—a son of Tola and a clan leader of the tribe of Issachar (1 Chr. 7:2).

JAHZAH [JAH zuh]—a form of JAHAZ.

JAHZEEL [JAH zih uhl]—a son of Naphtali and ancestor of the Jahzeelites (Gen. 46:24), also spelled Jahziel (1 Chr. 7:13).

JAHZEELITES [JAH zih uhl ights]—descendants of JAHZEEL (Num. 26:48).

JAHZEIAH [jah ZEE uh]—a form of JAHAZIAH.

JAHZERAH [JAH zuh ruh]—a priest whose descendants lived in Jerusalem after the captivity (1 Chr. 9:12), probably the same person as AHZAI (Neh. 11:13).

JAHZIEL [JAH zih uhl]—a form of JAHZEEL.

JAILER—a keeper of a prison (Acts 16:23). The same Greek noun translated "jailer" is also translated "keeper of the prison" (Acts 16:27, 36).

JAIR [JAY ur] (*may he shine forth*)—the name of four people and one place in the Old Testament:

1. A descendant of Judah (Num. 32:41; Deut. 3:14).
2. An abbreviated form of HAVOTH JAIR ("towns of Jair," Josh. 13:30).
3. A Gileadite who judged Israel for twenty-two years (Judg. 10:3, 5).
4. The father of Elhanan (1 Chr. 20:5), also called Jaare-Oregim (2 Sam. 21:19).
5. A Benjamite, the father of Mordecai, Esther's cousin (Esth. 2:5).

JAIRITE [JAY ur ight]—a descendant of JAIR No. 1 (2 Sam. 20:26).

JAIRUS [jay EYE ruhs]—a ruler of a synagogue near Capernaum and the Sea of Galilee. Jairus' daughter was miraculously raised from the dead by Jesus (Mark 5:21–23, 35–43).

JAKAN [JAY kuhn]—a form of JAAKAN.

JAKEH [JAY kuh]—an ancestor of Agur, the wise man who wrote the thirtieth chapter of the Book of Proverbs (Prov. 30:1).

JAKIM [JAY kim] (*may he establish*)—the name of two men in the Old Testament:

1. A son of Shimei (1 Chr. 8:19).
2. A head of a family of priests (1 Chr. 24:12).

JAKIN [JAY kin]—a form of JACHIN.

JALAM [JAY luhm]—a form of JAALAM.

JALON [JAY lahn] (meaning unknown)—a son of Ezrah (1 Chr. 4:17).

JAMBRES [JAM breez] (see JANNES AND JAMBRES).

JAMES—five men in the New Testament:

1. James, the son of Zebedee, one of Jesus' twelve apostles. James' father was a fisherman; his mother, Salome, often cared for Jesus' daily needs (Matt. 27:56; Mark 15:40–41). In lists of the twelve apostles, James and his brother John always form a group of four with two other brothers, Peter and Andrew. The four were fishermen on the Sea of Galilee. Their call to follow Jesus is the first recorded event after the beginning of Jesus' public ministry (Matt. 4:18–22; Mark 1:16–20).

   James is never mentioned apart from his brother John in the New Testament, even at his death (Acts 12:2). When the brothers are mentioned, James is always mentioned first, probably because he was the older. After the resurrection, however, John became the more prominent, probably because of his association with Peter (Acts 3:1; 8:14). James was killed by Herod Agrippa I, the grandson of Herod the Great, sometime between A.D. 42–44. He was the first of the twelve apostles to be put to death and the only one whose martyrdom is mentioned in the New Testament (Acts 12:2).

   James and John must have contributed a spirited and headstrong element to Jesus' band of followers, because Jesus nicknamed them "Sons of Thunder" (Mark 3:17). On one occasion (Luke 9:51–56), when a Samaritan village refused to accept Jesus, the two asked Jesus to call down fire in revenge, as Elijah had done (2 Kin. 1:10, 12). On another occasion, they earned the anger of their fellow disciples by asking if they could sit on Jesus' right and left hands in glory (Matt. 20:20–28; Mark 10:35–45).

   James was one of three disciples—Peter, James, and John—whom Jesus took along privately on three special occasions. The three accompanied Him when He healed the daughter of Jairus (Mark 5:37; Luke 8:51); they witnessed His transfiguration (Matt. 17:1; Mark 9:2; Luke 9:28); and they were also with Him in His agony in Gethsemane (Matt. 26:37; Mark 14:33).
2. James, the son of Alphaeus. This James was also one of the twelve apostles. In each list of the apostles he is mentioned in ninth position (Matt. 10:3; Mark 3:18; Luke 6:15; Acts 1:13).
3. James the Less. This James is called the son of Mary (not the mother of Jesus), and the brother of Joses (Matt. 27:56; Mark 16:1; Luke 24:10). Mark 15:40 refers to him as "James the Less." The

Greek word *mikros* can mean either "small" or "less." It could, therefore, mean James the smaller (in size), or younger (NIV), or James the less (well-known).

4. James, the father of Judas. Two passages in the New Testament refer to a James, the father of Judas (Luke 6:16; Acts 1:13). Judas was one of the twelve apostles; he was the last to be listed before his more infamous namesake, Judas Iscariot.
5. James, the brother of Jesus. James is first mentioned as the oldest of Jesus' four younger brothers (Matt. 13:55; Mark 6:3).

In the third and fourth centuries A.D., when the idea of the perpetual virginity of Mary gained ground, a number of church fathers argued that James was either a stepbrother to Jesus (by a former marriage of Joseph) or a cousin. But both options are forced. The New Testament seems to indicate that Mary and Joseph bore children after Jesus (Matt. 1:25; 12:47; Luke 2:7; John 2:12; Acts 1:14), and that the second oldest was James (Matt. 13:55–56; Mark 6:3). The Gospels reveal that Jesus' family adopted a skeptical attitude toward His ministry (Matt. 12:46–50; Mark 3:31–35; Luke 8:19–21; John 7:5). James apparently held the same attitude, because his name appears in no lists of the apostles, nor is he mentioned elsewhere in the Gospels.

After Jesus' crucifixion, however, James became a believer. Paul indicated that James was a witness to the resurrection of Jesus (1 Cor. 15:7). He called James an apostle (Gal. 1:19), though like himself, not one of the original Twelve (1 Cor. 15:5, 7).

In the Book of Acts, James emerges as the leader of the church in Jerusalem. His brothers also became believers and undertook missionary travels (1 Cor. 9:5). But James considered it his calling to oversee the church in Jerusalem (Gal. 2:9). He advocated respect for the Jewish law (Acts 21:18–25), but he did not use it as a weapon against Gentiles. Paul indicated that James endorsed his ministry to the Gentiles (Gal. 2:1–10).

The decree of the COUNCIL OF JERUSALEM (Acts 15:12–21) cleared the way for Christianity to become a universal religion. Gentiles were asked only "to abstain from things polluted by idols, from sexual immorality, from things strangled, and from blood" (Acts 15:20). The intent of this decree was practical rather than theological. It asked the Gentiles to observe certain practices that otherwise would offend their Jewish brothers in the Lord and jeopardize Christian fellowship with them.

Both Paul and Acts portray a James who was personally devoted to Jewish tradition but flexible enough to modify it to admit non-Jews into Christian fellowship. This James is probably the author of the Epistle of James in the New Testament.

JAMES, EPISTLE OF—a book characterized by its hard-hitting, practical religion. The epistle reads like a sermon and, except for a brief introduction, has none of the traits of an ancient letter. Each of the five chapters is packed with pointed illustrations and reminders designed to motivate the wills and hearts of believers to grasp a truth once taught by Jesus: "A tree is known by its fruit" (Matt. 12:33).

Authorship and Date. The author identifies himself as "James, a servant of God and of the Lord Jesus Christ" (1:1). At least five personalities named JAMES appear in the New Testament. None has a stronger claim to being the author of this epistle than James, the brother of the Lord. Apparently neither a disciple nor an apostle during Jesus' lifetime, he is first mentioned in Mark 6:3, where he is listed as the first (oldest) of Jesus' four younger brothers. After the ascension of Jesus, James emerged as a leader of the church in Jerusalem (Acts 15:13; 1 Cor. 15:7; Gal. 2:9)—a position he must have occupied for nearly thirty years, until his martyrdom, according to church tradition.

This James is probably the author of the epistle that bears his name. He refers to himself simply as "James," with no explanation added. This indicates he was well-known to his readers. He calls himself a "servant" rather than an apostle; and he begins the epistle with the same "greetings" (1:1) with which he begins the apostolic decree following the Council of Jerusalem (Acts 15:23). These factors suggest one and the same James, the brother of the Lord.

The most important argument against authorship by the Lord's brother is that the Epistle of James was virtually unknown in the ancient church until the third century. It remains an unsolved mystery why it was neglected and then accepted into the New Testament canon at a relatively late date if James, the Lord's brother, were its author.

Although this consideration cannot be overlooked, it does not overrule the Lord's brother as the most probable author of the epistle.

The Epistle of James gives few hints by which it might be dated. Estimates range from A.D. 45 to 150, depending on how one regards its authorship. If James, the Lord's brother, is its author, then it must have been written before A.D. 62 (the approximate time of his death). The epistle may have been written after Paul's letters were in circulation, because James' emphasis on works may be intended to offset Paul's emphasis on faith. This would date the epistle around A.D. 60.

Historical Setting. James addresses the epistle "to the twelve tribes which are scattered abroad" (1:1). This implies a readership of Jewish Christians living outside Palestine. Elsewhere in the epistle, however, James refers to hired field labor (5:4), and this locates his audience inside Palestine. In James' day only in Palestine did farmers employ hired rather than slave labor, as was customary elsewhere. The epistle makes frequent references or allusions to the Old Testament. Its style and language are reminiscent of the Old Testament, especially wisdom literature and the prophet Amos. All these factors indicate that James was writing to persons of Jewish-Christian background. His emphasis was on the essentials of obedient living in accordance with the true intent of the law of God.

Theological Contribution. The Epistle of James is a sturdy, compact letter on practical religion. For James, the acid test of true religion is in the doing rather than in the hearing, "believing," or speaking. James exalts genuineness of faith, and is quick to encourage the lowly that God gives grace to the humble (4:6), wisdom to the ignorant (1:5), salvation to the sinner (1:21), and the kingdom to the poor (2:5). He is equally quick to condemn counterfeit religion that would substitute theory for practice, and he does so with biting sarcasm. True religion is moral religion and social religion. True religion is doing the right thing in one's everyday affairs. In this respect James echoes clearly the ethical teaching of Jesus, especially as it is recorded in the Sermon on the Mount (Matthew 5–7). "Not everyone who says to Me, 'Lord, Lord,' shall enter the kingdom of heaven, but he who does the will of My Father in heaven" (Matt. 7:21).

Special Considerations. Some Bible scholars suggest that James and Paul differ in their views on the saving significance of faith and works.

Paul states, “A man is justified by faith apart from the deeds of the law” (Rom. 3:28), and James says, “A man is justified by works, and not by faith only” (James 2:19). A closer reading of the two, however, reveals that they differ more in their definition of faith than in its essence. James writes to readers who are inclined to interpret faith as mere intellectual acknowledgment (James 2:19). As a consequence he stresses that a faith that does not affect life is not saving faith; hence, his emphasis on works. Actually, this is quite close to Paul’s understanding. For Paul, faith is the entrusting of one’s whole life to God through Christ, with the result that one’s life becomes renewed with the “fruit of the Spirit” (Gal. 5:22).

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James: A Study and Teaching Outline

I. The Test of Faith 1:1–18
  A. The Purpose of Tests 1:1–12
  B. The Source of Temptations 1:13–18

II. The Characteristics of Faith 1:19—5:6
  A. Faith Obeys the Word 1:19–27
  B. Faith Removes Discriminations 2:1–13
  C. Faith Proves Itself by Works 2:14–26
  D. Faith Controls the Tongue 3:1–12
  E. Faith Produces Wisdom 3:13–18
  F. Faith Produces Humility 4:1–12
  G. Faith Produces Dependence on God 4:13—5:6

III. The Triumph of Faith 5:7–20
  A. Faith Endures, Awaiting Christ’s Return 5:7–12
  B. Faith Prays for the Afflicted 5:13–18
  C. Faith Confronts the Erring Believer 5:19–20

◆

JAMES, PROTEVANGELIUM OF (see APOCRYPHA).

JAMIN [JAY min] (*right hand; south*)—the name of three men in the Old Testament:

1. Founder of a tribal family, the JAMINITES (Num. 26:12).
2. A son of Ram, of the tribe of Judah (1 Chr. 2:27).
3. A priest who helped interpret the law for the people after the captivity (Neh. 8:7).

JAMINITES [JAY min ights]—descendants of JAMIN No. 1 (Num. 26:12).

JAMLECH [JAM lek] (*he rules*)—a chief of the tribe of Simeon (1 Chr. 4:34, 41).

JANAI [JAN eye]—a form of JAANAI.

JANGLING, VAIN—KJV phrase for the senseless, foolish, and empty chatter of those who talk contrary to God and God's revelation (1 Tim. 1:6; idle talk, NKJV; fruitless discussion, NASB; meaningless talk, NIV; a wilderness of words, REB).

JANIM [JAY nim]—a form of JANUM.

JANNA [JAN uh]—an ancestor of Jesus, "the son of Janna" (Luke 3:24; Jannai, NIV, NRSV).

JANNES AND JAMBRES [JAN iz, jam BREZ]—two men who, according to the apostle Paul, "resisted Moses" (2 Tim. 3:8). Although Jannes and Jambres are not named in the Old Testament, they are common figures in late Jewish tradition. According to legend, they were two Egyptian magicians who opposed Moses' demand that the Israelites be freed. They sought to duplicate the miracles of Moses in an attempt to discredit him before Pharaoh "so the magicians of Egypt, they also did in like manner with their enhancement" (Ex. 7:11–12, 22).

JANOAH [juh NOE uh] (*he rests*)—a town in northern Naphtali, in upper Galilee, captured by King Tiglath-Pileser of Assyria in 732 B.C. (2 Kin. 15:29).

JANOHAH [juh NOE huh] (*he rests*)—a town on the northern border of Ephraim (Josh. 16:6–7), possibly present-day Khirbet Yanun, about 11 kilometers (7 miles) southeast of Shechem.

JANUM [JAY nuhm] (*he slumbers*)—a village in the hill country of Judah (Josh. 15:53; Janim, NIV, NRSV, REB).

JAPHETH [JAY fehth]—one of the three sons of Noah, usually mentioned after his two brothers Shem and Ham (Gen. 5:32; 6:10; 1 Chr. 1:4). Japheth and his wife were two of the eight people who entered the ark and were saved from the destructive waters of the Flood (Gen. 7:7; 1 Pet. 3:20).

Japheth's descendants spread over the north and west regions of the earth: "The sons of Japheth were Gomer, Magog, Madai, Javan, Tubal, Meshech, and Tiras" (1 Chr. 1:5). The Medes, Greeks, Romans, Russians, and Gauls are often referred to as his descendants.

JAPHIA [juh FIGH uh] (*may he enlighten*)—the name of two people and one place in the Old Testament:

1. A king of Lachish, one of five Amorite kings who formed a military alliance to repel the Israelite invasion. They were defeated and executed by Joshua near the cave of Makkedah (Josh. 10:3).
2. A town on the border of Zebulun (Josh. 19:12), identified as Yafa, a site less than 3 kilometers (2 miles) southwest of Nazareth. This was the inheritance of the children of Zebulun.
3. A son of David, born during his reign in Jerusalem (2 Sam. 5:14–15).

JAPHLET [JAF lit] (*may he deliver*)—a son of Heber, an Asherite (1 Chr. 7:32–33).

JAPHLETI [jaf LEE tie]—a form of JAPHLETITES.

JAPHLETITES [JAF lih tights]—the descendants of Japhlet (although apparently not the Japhlet mentioned in 1 Chr. 7:32–33). They lived near the southern border of Ephraim (Josh. 16:3; Japhleti, KJV).

JAPHO [JAY foe]—a form of JOPPA.

JAR—a container made of clay, used primarily for liquids but sometimes for dry goods. A jar could be used for both storage (1 Kin. 17:12; cruse, KJV) and serving (1 Kin. 19:6). Similar containers are called by several different names in the Bible. They are sometimes called “waterpots” (John 2:6), or “vessels” (Gen. 43:11).

JARAH [JAHR uh]—a form of JEHOADDAH.

JAREB [JAY rib] (*he is great*)—a figurative description, perhaps a nickname, of an Assyrian king who received tribute from Israel (Hos. 5:13; 10:6). The NIV and NRSV translate as “the great king.” The name may be a reference to Sargon II, who captured Samaria in 722 B.C.

JARED [JAY rid]—father of Enoch and an ancestor of Abraham and Jesus (Gen. 5:15–16; 1 Chr. 1:2; Luke 3:37).

JARESIAH [jar uh SIGH uh]—a form of JAARESHIAH.

JARHA [JAHR huh]—an Egyptian servant of a man of Judah, Sheshan (1 Chr. 2:34–35). Sheshan gave his daughter in marriage to Jarha, and she later gave birth to Attai.

JARIB [JAY rib] (*may he strive*)—the name of three men in the Old Testament:

1. A son of Simeon (1 Chr. 4:24), also called Jachin (Ex. 6:15).
2. A clan leader in Ezra’s time (Ezra 8:15–16).
3. A priest who divorced his pagan wife after the captivity (Ezra 10:18).

JARMUTH [JAHR muhth] (*a height*)—the name of two cities in the Old Testament:

1. A city in the lowlands of Judah, formerly belonging to the Amorites, whose king, Piram, was killed by Joshua (Josh. 10:3; 12:11).
2. A city in Issachar assigned to the Levites (Josh. 21:29), probably the same place as Remeth (Josh. 19:21) and Ramoth (1 Chr. 6:73).

JAROAH [juh ROE uh]—father of Huri, of the tribe of Gad (1 Chr. 5:14).

JASHAR [JAY shur]—a form of JASHER.

JASHEN **[JAY shuhn]**—the father of one of David’s mighty men (2 Sam. 23:32). Jashen was apparently the same person as Hashem (1 Chr. 11:34).

JASHER, BOOK OF **[JAY shur]**—an ancient collection of verse, now lost, which described great events in the history of Israel. The book contained Joshua’s poetic address to the sun and the moon at the battle of Gibeon (Josh. 10:12–13) and the “Song of the Bow,” which is David’s lament over the death of Saul and Jonathan (2 Sam. 1:17–27; Jashar, NIV, NRSV, REB).

Photo by Willem A. VanGemeren

- Mount Gilboa, site of the battle in which King Saul and his three sons were killed. The account of this battle was recorded in the Bible (1 Sam. 31:8) as well as the lost book of Jasher.

JASHOBEAM **[juh SHOE bih uhm]** (*the kinsman returns*)—the name of two of David’s soldiers:

1. One of David’s mighty men and a chief of his captains (1 Chr. 11:11; 27:2), also called Josheb-Basshebeth (2 Sam. 23:8).
2. A Benjamite who joined David’s army at Ziklag (1 Chr. 12:6).

JASHUB [JAY shuhb] (*he turns back*)—the name of two men in the Old Testament:

1. A son of Issachar and founder of a tribal family, the JASHUBITES (Num. 26:24). Jashub is also called Job (Gen. 46:13).
2. A son of Bani who divorced his pagan wife after the captivity (Ezra 10:29).

JASHUBI-LEHEM [juh SHOO bigh LEE hem]—a descendant of Judah, of the family of Shelah (1 Chr. 4:22).

JASHUBITES [JAY shuhb ights]—descendants of JASHUB No. 1 (Num. 26:24).

JASIEL [JAY sih uhl]—a form of JAASIEL.

JASON [JAY suhn]—the name of one or two early Christians who worked with the apostle Paul:

1. A Christian of Thessalonica who gave lodging to Paul and Silas in his home during their visit to his city (Acts 17:5–7, 9). A mob of “evil men from the marketplace,” incited by “the Jews who were not persuaded,” attacked the house of Jason. When they could not find Paul and Silas, they dragged Jason before the rulers of the city on charges of disturbing the peace.
2. A “kinsman” or fellow countryman of the apostle Paul who sent greetings to Rome, “my kinsmen greet you” (Rom. 16:21). He may be the same person as Jason No. 1.

JASPER (see JEWELS AND PRECIOUS STONES; MINERALS OF THE BIBLE).

JATHNIEL [JATH nih uhl] (*God gives*)—a son of Meshelemiah and a gatekeeper of the sanctuary (1 Chr. 26:2).

JATTIR [JAT ur] (*preeminence*)—a Levitical city in the hill country of Judah (Josh. 15:48). Jattir was one of the cities to which David sent spoils of war from Ziklag (1 Sam. 30:27). The site is known today as Khirbet Attir, about 21 kilometers (13 miles) southwest of Hebron.

JAVAN [JAY vuhn]—the name of a person and a place in the Old Testament:

1. The fourth son of Japheth, son of Noah. Javan was the father of the Ionians, or Greeks (Gen. 10:2).
2. A town or trading post in southern Arabia (see Map 1, A–1) from which the Syrians obtained wrought iron, cassia (cinnamon), and calamus (cane) (Ezek. 27:13, 19).

JAVELIN (see ARMS, ARMOR OF THE BIBLE).

JAZER [JAY zur]—a fortified Amorite city east of the Jordan River, in or near the region of Gilead (Josh. 13:25). Israel captured Jazer from the Amorites, allotted it to the tribe of Gad, and then gave it to the Levites. Jazer was probably situated on the plain north of Heshbon. Noted for its pasturelands, Jazer and the surrounding region was a good place for livestock (Num. 32:1). It also produced luxuriant grapevines and fruit trees (Is. 16:8–9).

The Ammonites, Amorites, Israelites, and Moabites all contested the possession of Jazer and its productive lands. The KJV also spells the name as Jaazer (Num. 21:32; 32:35).

JAZIZ [JAY ziz]—overseer of King David’s flocks (1 Chr. 27:31).

JEALOUSY OFFERING—part of an adultery trial, also known as the “ordeal of jealousy.” If a man accused his wife of adultery but had no proof of her guilt, the Law provided a ritual to determine whether she was innocent or guilty (Num. 5:11–31). If she swore her innocence, the woman was forced to drink a potion made of holy water mixed with dust from the floor of the tabernacle (v. 17); and the priest burned the offering, made of barley meal, on the altar (v. 26).

If she was guilty of adultery, she would suffer; but if she was innocent, she would be spared. In this way the decision was placed in the hands of God.

JEARIM, MOUNT [JEE uh rim] (*mountain of woods*)—a mountain on the northern border of Judah, probably the same place as Mount Seir, about 14.5 kilometers (9 miles) north of Jerusalem.

JEATHERAI [jee ATH uh righ]—a Levite of the family of Gershon (1 Chr. 6:21; Jeaterai, KJV).

JEBERECHIAH [jeh bar uh KIGH uh] (*the Lord blesses*)—father of Zechariah (Is. 8:2), not to be confused with Zechariah the prophet.

JEBUS [JEE buhs]—an early name for the city of Jerusalem (Judg. 19:10–11). The citadel of Jebus, "the stronghold of Zion," was captured by the army of David, who called it "the City of David" (2 Sam. 5:7, 9).

Also see JEBUSITES.

JEBUSITES [JEBB you sites]—the name of the original inhabitants of the city of JEBUS, their name for ancient Jerusalem (Judg. 19:10–11; 1 Chr. 11:4–6). When the Israelites invaded Palestine under the leadership of Joshua, the Jebusites were ruled by Adoni-Zedek (Josh. 10:1, 3), one of five Amorite kings who resisted the Hebrew conquest. These five kings were defeated and slain by Joshua (Josh. 10:16–27). But the Jebusites were not driven out of Jebus (Jerusalem).

After David was anointed king, he led his army against the Jebusites. His military commander, Joab, apparently entered the city through an underground water shaft and led the conquest (2 Sam. 5:6–9; 1 Chr. 11:4–8). David then made this former Jebusite stronghold, now called the "City of David," the capital of his kingdom.

The site on which Solomon's temple was built in Jerusalem was previously a threshing floor that belonged to a Jebusite by the name of Araunah (2 Sam. 24:16–24), or Ornan (1 Chr. 21:24–25). David refused to accept this property as a gift from Araunah and paid him fifty shekels of silver for the land. Apparently David treated the defeated Jebusites humanely, but his son Solomon "raised forced labor" (1 Kin. 9:21) from their ranks.

JECAMIAH [jek uh MIGH uh] (*may the Lord establish*)—a descendant of Jeconiah, king of Judah (1 Chr. 3:18; Jekamiah, NIV, NRSV).

JECHILIAH, JECOLIAH [jek ih LIGH uh]—forms of JECHOLIAH.

JECHOLIAH [jek uh LIGH uh] (*the Lord is able*)—the mother of Azariah (or Uzziah), king of Judah (2 Kin. 15:2; 2 Chr. 26:3; Jechiliah, NASB; Jecoliah, NIV, REB, NRSV). She was the wife of King Amaziah of Judah, the father and predecessor of Azariah.

JECONIAH [JEK uh nigh uh]—a form of JEHOIACHIN.

JEDAIAH [juh DAY uh]—the name of seven men in the Old Testament:

1. A son of Shimri (1 Chr. 4:37).
2. A priest in Jerusalem (1 Chr. 9:10; 24:7).
3. A priest whose descendants returned from the captivity (Neh. 7:39).
4. An Israelite who helped repair the wall of Jerusalem (Neh. 3:10).
5. A priest who returned from the captivity with Zerubbabel (Neh. 11:10).
6. Another priest who returned with Zerubbabel (Neh. 12:7, 21).
7. One of the returned captives who brought gold and silver from Babylon to Jerusalem for the temple (Zech. 6:10, 14).

JEDIAEL [juh DIGH uhl] (*known by God*)—the name of three or four men in the Old Testament:

1. A son of Benjamin and founder of a family (1 Chr. 7:6, 10–11).
2. One of David's mighty men (1 Chr. 11:45).
3. A Manassite warrior who joined David's army (1 Chr. 12:20). He may be identical with No. 2.
4. A gatekeeper of the tabernacle during David's reign (1 Chr. 26:2).

JEDIDAH [juh DIGH duh] (*beloved*)—the mother of King Josiah of Judah (2 Kin. 22:1–2). Jedidah was the wife of King Amon of Judah. Her son, Josiah, succeeded Amon as king.

JEDIDIAH [jed uh DIGH uh] (*beloved by the Lord*)—the name given to Solomon at his birth by Nathan the prophet (2 Sam. 12:25), symbolizing God's forgiveness of the wayward David.

JEDUTHUN [juh DOO thuhn]—the name of two men in the Old Testament:

1. A Levite of the family of Merari (1 Chr. 9:16; 16:41–42), appointed a sanctuary musician in David's time. Apparently he was the same person as ETHAN (1 Chr. 6:44).
2. The father of Obed-Edom (1 Chr. 16:38).

JEEZER [juh EE zur]—a form of ABIEZER.

JEEZERITES [juh EE zur ites]—descendants of JEEZER, the son of Gilead, of the tribe of Manasseh (Num. 26:30; Iezerites, NRSV, NIV, NASB). Elsewhere Jeezer is referred to as Abiezer (Josh. 17:2; 1 Chr. 7:18), and his descendants are called Abiezrites (Judg. 6:11, 24).

JEGAR SAHADUTHA [JEE gur say uh DOO thuh] (*witness heap*)—a pile of stones set up by Jacob and Laban as a reminder of their agreement (Gen. 31:47). Laban gave the pile of stones an Aramaic name, while Jacob gave it the name GALEED (Hebrew for "witness heap").

JEHALELEEL [juh HAH luh leel]—a form of JAHALELEEL.

JEHALELEL [juh HAH lih lel] (*may God shine forth*)—a Levite who lived during the reign of King Hezekiah of Judah (2 Chr. 29:12; Jehallelel, NRSV).

JEHALLELEL [juh HAH lih lel]—a form of JAHALELEEL; JEHALELEL.

JEHDEIAH [juh DEE uh] (*may the Lord rejoice*)—the name of two men in the Old Testament:

1. A Levite, a son of Shubael (1 Chr. 24:20).
2. An official in charge of King David's donkeys (1 Chr. 27:30).

JEHEZEKEL [juh HEZ uh kel] (*God strengthens*)—a priest descended from Aaron (1 Chr. 24:16; Jehezkel, NIV, NRSV).

JEHEZKEL [juh HEZ kel]—a form of JEHEZEKEL.

JEHIAH [juh HIGH uh] (*the Lord lives*)—a Levite doorkeeper for the ARK OF THE COVENANT in David's time (1 Chr. 15:24).

JEHIEL [juh HIGH uhl] (*God lives*)—the name of ten or eleven men in the Old Testament:

1. A Levite who helped David transport the ARK OF THE COVENANT to Jerusalem (1 Chr. 15:18, 20; 16:5).
2. A Levite of the family of Gershon. Jehiel supervised the treasury of the temple (1 Chr. 23:8; 29:8).
3. A companion of David's sons (1 Chr. 27:32).
4. A son of King Jehoshaphat (2 Chr. 21:2).
5. A son of Heman the singer in the time of King Hezekiah of Judah (2 Chr. 29:14; Jehuel, NRSV).
6. A Levite in Hezekiah's time who presided over gifts in the temple (2 Chr. 31:13).
7. A ruler of the temple during Josiah's reformation (2 Chr. 35:8).
8. The father of Obadiah (Ezra 8:9).
9. The father of Shechaniah (Ezra 10:2).
10. A priest who divorced his pagan wife after the captivity (Ezra 10:21).
11. A man of Elam's family who divorced his pagan wife after the captivity (Ezra 10:26). He may be the same person as No. 8. Also see JEIEL.

JEHIELI [juh HIGH uh ligh] (*my God lives*)—a Levite and a son of Laadan the Gershonite (1 Chr. 26:21–22).

JEHIZKIAH [jee hiz KIGH uh] (*the Lord strengthens*)—a son of Shallum and one of the heads of the tribe of Ephraim during the reign of King Pekah of Israel (2 Chr. 28:12).

JEHOADDAH [juh HOE uh duh]—a descendant of King Saul of the tribe of Benjamin (1 Chr. 8:36; Jehoadah, KJV). He was also called Jarah (1 Chr. 9:42).

JEHOADDAN [juh HOE uh duhn]—the mother of Amaziah and the wife of Joash, kings of Judah (2 Kin. 14:1–2; Jehoaddin, NIV, NRSV).

JEHOAHAZ **[juh HOE uh haz]** (*the Lord sustains*)—the name of a king of Israel and two kings of Judah:

1. The son and successor of Jehu and the twelfth king of Israel (2 Kin. 10:35). His seventeen-year reign (815–798 B.C.) was a disaster for the nation of Israel. By not renouncing the idolatry of the golden calves set up by Jeroboam I at Dan and Bethel, Jehoahaz "did evil in the sight of the Lord." Hazael of Syria and his son Ben-Hadad severely punished Israel during Jehoahaz's reign. This drove Jehoahaz to the Lord, who heard his prayer and granted temporary deliverance from Syria (2 Kin. 13:2–5). Unfortunately, after the danger passed, Jehoahaz quickly abandoned his faith. After his death, Jehoahaz was succeeded by his son Joash (or Jehoash).
2. A son of King Josiah and ruler of Judah for three months (609 B.C.). At the battle of Megiddo, King Josiah was defeated and slain by the powerful Pharaoh Necho of Egypt. Jehoahaz was appointed king in his place at the age of twenty-three, but he was deposed after only three months by Pharaoh Necho (2 Kin. 23:30–34; 2 Chron. 36:1–4). Jehoahaz was also called Shallum (1 Chr. 3:15; Jer. 22:11).
3. The youngest son of Jehoram, king of Judah (2 Chr. 21:17; 25:23). The sixth king of Judah, Jehoahaz was forty-two years old at the beginning of his reign, which lasted only one year (842 or 841 B.C.). Jehoahaz is usually called Ahaziah (2 Kin. 8:24—14:13; 2 Chr. 22:1–11). Also, an inscription of the Assyrian king Tiglath-Pileser III refers to Ahaz, king of Judah, as Jehoahaz; this was evidently his full name, but the Bible always uses the abbreviated form AHAZ.

JEHOASH **[juh HOE ash]**—a form of JOASH.

JEHOHANAN **[jee hoe HAY nuhn]** (*the Lord is gracious*)—the name of eight men in the Old Testament:

1. A gatekeeper of the tabernacle in David's time (1 Chr. 26:3).
2. One of five captains in King Jehoshaphat's army (2 Chr. 17:15).
3. The father of Ishmael (2 Chr. 23:1).
4. A son of Eliashib (Ezra 10:6; Johanan, KJV).
5. A son of Bebai who divorced his pagan wife after the captivity (Ezra 10:28).

6. A son of Tobiah the Ammonite, Nehemiah’s opponent (Neh. 6:18; Johanan, KJV).
7. A priest who returned to Jerusalem with Zerubbabel after the captivity (Neh. 12:13).
8. A priest who officiated at the dedication of the Jerusalem wall (Neh. 12:42).

JEHOIACHIN [juh HOI uh kin] (*the Lord establishes*)—the son and successor of Jehoiakim as king of Judah, about 598 or 597 B.C. (2 Chr. 36:8–9; Ezek. 1:2). Jehoiachin did evil in the sight of the Lord, like his father. But he had little opportunity to influence affairs of state, since he reigned only three months. His brief reign ended when the armies of Nebuchadnezzar of Babylon besieged Jerusalem. When the city surrendered, Jehoiachin was exiled to Babylonia (2 Kin. 24:6–15).

Nebuchadnezzar then made Mattaniah, Jehoiachin’s uncle, king in his place and changed Mattaniah’s name to Zedekiah (v. 17). Zedekiah was destined to rule over a powerless land containing only poor farmers and laborers, while Jehoiachin was held a prisoner in Babylon.

In the thirty-seventh year of his captivity, Jehoiachin was finally released by a new Babylonian king, Evil-Merodach (Amel-Marduk). He must have been awarded a place of prominence in the king’s court, since he ate his meals regularly in the presence of the king himself (2 Kin. 25:27–30).

Jehoiachin is also called Jeconiah (1 Chr. 3:16–17) and Coniah (Jer. 22:24). In the New Testament he is listed by Matthew as an ancestor of Jesus (Matt. 1:11–12).

JEHOIADA [juh HOI uh duh] (*the Lord knows*)—the name of six men in the Old Testament:

1. The father of Benaiah (2 Sam. 8:18).
2. A priest during the reigns of Ahaziah, Athaliah, and Joash of Judah (2 Kin. 11:1—12:16) who helped hide the young king Joash from the wrath of Queen Athaliah (2 Chr. 22:10–12). By his courageous action, Jehoiada was instrumental in preserving the line of David, since Joash was a descendant of David and an ancestor of Jesus. Jehoiada married Jehoshabeath, daughter of King Jehoram (2 Chr. 22:11). Even after Joash became king, Jehoiada was a powerful

influence for good in his kingdom. Under his oversight, the temple of Baal was torn down and the influence of Baalism over the people was reduced. Under the prompting of the young king Joash, the temple of the Lord was restored to its former glory (2 Kings 12; 2 Chronicles 24). Jehoiada lived to be 130 years old. When he died, he was awarded the honor of burial in the royal tombs "because he had done good in Israel, both toward God and His house" (2 Chr. 24:15–16).

3. A leader of the Aaronites who joined David at Ziklag (1 Chr. 12:27).
4. One of David's aides, or counselors (1 Chr. 27:34).
5. A son of Paseah (Neh. 3:6; Joiada, NIV, NRSV). After the captivity, Jehoiada helped repair a gate in Jerusalem's wall.
6. A priest in Jerusalem in the prophet Jeremiah's time (Jer. 29:26).

JEHOIAKIM [juh HOI uh kim] (*the Lord raises up*)—an evil king of Judah whose downfall was predicted by the prophet Jeremiah.

A son of the good king Josiah, Jehoiakim was twenty-five years old when he succeeded to the throne. He reigned eleven years in Jerusalem, from 609 B.C. to 598 B.C. During his reign Pharaoh Necho of Egypt exacted heavy tribute from the people of Judah (2 Chr. 36:3, 5). Jehoiakim was forced to levy a burdensome tax upon his people to pay this tribute.

The prophet Jeremiah described the arrogance of Jehoiakim in great detail (Jer. 1:3; 24:1; 27:1, 20; 37:1; 52:2). He censured Jehoiakim for exploiting the people to build his own splendid house with expensive furnishings (Jer. 22:13–23). Unlike his father Josiah, Jehoiakim ignored justice and righteousness. Jehoiakim had no intention of obeying the Lord; he "did evil in the sight of the Lord" (2 Kin. 23:37). His eleven-year reign was filled with abominable acts against God (2 Chr. 36:8). Because of this evil, Jeremiah predicted that no one would lament the death of Jehoiakim.

Jeremiah also told of Jehoiakim's execution of Urijah, a prophet of the Lord (Jer. 26:20–23). Perhaps Jehoiakim's most cynical act was his burning of Jeremiah's prophecies (Jer. 36:22–23). Jeremiah wrote a scroll of judgment against the king, but as this scroll was read, Jehoiakim sliced it into pieces and threw them into the fire.

Jehoiakim could burn the Word of God, but he could not destroy its power. Neither could he avoid Jeremiah's prophecy of his approaching destruction. Recognizing the power of the Babylonians, he made an agreement with Nebuchadnezzar to serve as his vassal king on the throne of Judah. After three years of subjection, he led a foolish rebellion to regain his nation's independence. The rebellion failed and Jerusalem was destroyed by the Babylonians. Jehoiakim was bound and carried away as a captive (2 Chr. 36:6).

JEHOIARIB [juh HOI uh rib] (*the Lord contends*)—a descendant of Aaron whose name was given to a priestly house identified with the reign of King David. When David divided the priests into twenty-four divisions for the service of the tabernacle, the family of Jehoiarib was made responsible for the first course (1 Chr. 24:7). He is also called Joiarib (Neh. 11:10).

JEHONADAB [juh HAHN uh dab] (*the Lord gives*)—a son of Rechab (2 Kin. 10:15, 23). He was a zealous supporter of JEHU in the ruthless extermination of the house of Ahab and the violent suppression of Baal worship in Samaria. He is also called Jonadab (Jer. 35:6–19).

JEHONATHAN [juh HAHN uh thuhn] (*the Lord gives*)—the name of three men in the Old Testament:

1. An overseer of the storehouses in the days of David (1 Chr. 27:25; Jonathan, NIV, NRSV).
2. A Levite sent by Jehoshaphat to teach the law in the cities of Judah (2 Chr. 17:8).
3. Head of the family of Shemaiah in the days of the high priesthood of Joiakim (Neh. 12:18). He is also called Jonathan (Neh. 12:35).

JEHORAM [juh HOHR uhm] (*the Lord is exalted*)—the name of three men in the Old Testament:

1. The fifth king of Judah, Jehoram was also called Joram. See JORAM No. 2.
2. The ninth king of Israel, Jehoram was also called Joram. See JORAM No. 3.

3. A priest sent by King Jehoshaphat to instruct the people in the law (2 Chr. 17:8).

JEHOSHABEATH [jee hoe SHAB ih ath]—a form of JEHOSHEBA.

JEHOSHAPHAT [juh HAH shuh fat] (*the Lord is judge*)—the name of five men in the Old Testament:

1. An official under David and Solomon (2 Sam. 8:16).
2. A son of Paruah and an official responsible for supplying food for King Solomon's table (1 Kin. 4:17).
3. A son of Asa who succeeded his father as king of Judah (1 Kin. 15:24). Jehoshaphat was thirty-five years old when he became king, and he reigned twenty-five years in Jerusalem (2 Chr. 20:31), from about 873 B.C. to about 848 B.C.

   Jehoshaphat received an excellent heritage from his father Asa, who in the earlier years of his reign showed a reforming spirit in seeking God (2 Chr. 15:1–19). Jehoshaphat's faith in God led him to "delight in the ways of the LORD" (2 Chr. 17:6). He attacked pagan idolatry and he sent teachers to the people to teach them more about God (2 Chr. 17:6–9). In affairs of state, Jehoshaphat also showed a willingness to rely on the Lord. In a time of danger he prayed for God's help (2 Chr. 20:6–12).

   Jehoshaphat showed a high regard for justice in his dealings (2 Chr. 19:4–11). He reminded the judges whom he appointed that their ultimate loyalty was to God. His attitude toward impartial justice is reflected in these words: "Behave courageously, and the LORD will be with the good" (2 Chr. 19:11).

   But in his dealings with Ahab, king of Israel, Jehoshaphat made some serious mistakes. Through the marriage of his son, Jehoram, to Ahab's daughter, Jehoshaphat allied himself with Ahab (2 Chr. 21:5–6). This alliance led to even further dealings with the wicked king of Israel (2 Chr. 18:1–34), which the prophet Jehu rebuked (2 Chr. 19:1–3).

   Jehoshaphat and his father Asa are bright lights against the dark paganism that existed during their time. Both father and son had certain weaknesses, but their faith in the Lord brought good to themselves as well as God's people during their reigns.

4. A son of Nimshi and father of Jehu, king of Israel (2 Kin. 9:2, 14).
5. A priest who helped move the ARK OF THE COVENANT from the house of Obed-Edom to Jerusalem (1 Chr. 15:24; Joshaphat, NIV, NRSV).

JEHOSHAPHAT, VALLEY OF [juh HAH shuh fat]—a valley in which, according to Joel 3:2, 12, God will judge the nations at the end of this age. According to Jewish tradition, the Valley of Jehoshaphat was that part of the Kidron Valley between the temple and the Mount of Olives. The name Jehoshaphat means "the Lord is judge." The name may refer to a symbolic "valley of decision" (Joel 3:14) that is connected with divine judgments instead of a literal geographical place.

JEHOSHEBA, JEHOSHABEATH [juh HAH shuh buh, jee hoe SHAB ih ath] (*the Lord is her oath*)—the courageous woman who rescued her nephew Joash from certain death at the hands of Athaliah, the wicked queen of Judah (2 Kin. 11:1–3; 2 Chr. 22:10–12). Jehosheba was the half-sister of King Ahaziah. When Ahaziah was killed in battle, his mother, Athaliah, attempted to kill all her grandsons and took the throne for herself. But Jehosheba rescued the youngest of Ahaziah's sons (2 Kin. 11:2) and hid him in the temple for six years—until he was old enough to be proclaimed king.

Jehosheba's courageous act preserved "the house and lineage of David" (Luke 2:4), from which Jesus was descended.

JEHOSHUA [juh HAH shoo uh]—a form of JOSHUA.

JEHOVAH [jih HOE vuh] (see GOD, NAMES OF).

JEHOZABAD [juh HOE zuh bad] (*the Lord bestows*)—the name of three men in the Old Testament:

1. A servant of Joash who conspired against his master and assisted in his assassination (2 Kin. 12:21).
2. A son of Obed-Edom (1 Chr. 26:4).
3. A Benjamite chief who was one of Jehoshaphat's military officers (2 Chr. 17:18).

JEHU [JEE hyoo] (*the Lord is He*)—the name of five men in the Old Testament:

1. A prophet who announced a message of doom against Baasha, king of Israel (1 Kin. 16:12). Jehu also rebuked Jehoshaphat, king of Judah (2 Chr. 19:2).
2. The eleventh king of Israel (2 Chr. 22:7–9). Jehu was anointed by Elisha the prophet as king; he later overthrew Joram (Jehoram), King Ahab's son and successor, and reigned for twenty-eight years (841–813 B.C.). His corrupt leadership weakened the nation. He is known for his violence against all members of the "house of Ahab" as he established his rule throughout the nation.

   At Jehu's command, Jezebel, the notorious wife of Ahab, was thrown out of the window of the palace to her death, as prophesied by Elijah (1 Kin. 21:23). Ahab's murder of Naboth and the subversion of the religion of Israel had brought terrible vengeance, but more blood was to be shed by Jehu. Next to feel the new king's wrath were the seventy sons of Ahab who lived in Samaria (2 Kings 10). Jehu ordered them killed by the elders of Samaria. Jehu's zeal extended even further, commanding the death of Ahab's advisors and close acquaintances. This excessive violence led the prophet Hosea to denounce Jehu's bloodthirstiness (Hos. 1:4).

   Jehu continued his slaughter against the family of Ahaziah, king of Judah (2 Kin. 10:12–14). Then he made an alliance with Jehonadab, the chief of the Rechabites, to destroy the followers of Baal. Jehu and Jehonadab plotted to conduct a massive assembly in honor of Baal. After assuring the Baal worshipers of their sincerity and gathering them into the temple of Baal, Jehu had them all killed (2 Kin. 10:18–28). So complete was this destruction that Baalism was wiped out in Israel, and the temple of Baal was torn down and made into a garbage dump.

   Although Jehu proclaimed his zeal for the Lord (2 Kin. 10:16), he failed to follow the Lord's will completely (2 Kin. 10:31). He did not completely eliminate worship of the golden calves at Dan and Bethel, and his disobedience led to the conquest of many parts of Israel by the Syrians (2 Kin. 10:32–33).
3. A son of Obed and a descendant of Hezron (1 Chr. 2:38). Jehu was descended from the family of Jerahmeel and the tribe of Judah.
4. A son of Joshibiah, of the tribe of Simeon (1 Chr. 4:35).

5. A Benjamite of Anathoth (1 Chr. 12:3) who joined David’s army at Ziklag.

Photo by Howard Vos

- King Jehu of Israel bows before Shalmaneser III of Assyria, in this obelisk, or stone monument, discovered in ancient Assyria.

JEHUBBAH [juh HUH buh] (*he is hidden*)—a son of Shemer, of the tribe of Asher (1 Chr. 7:34).

JEHUCAL [juh HOO kuhl]—a messenger sent to the prophet Jeremiah to ask for his prayers when the Babylonians besieged Jerusalem (Jer. 37:3), also called Jucal (Jer. 38:1).

JEHUD [JEE huhd]—a town on the border of Dan (Josh. 19:45).

JEHUDI [juh HOO digh] (*Judahite*)—an officer of Jehoiakim, king of Judah (Jer. 36:14, 21, 23). Jehudi read Jeremiah’s prophecies to the king, who destroyed the scroll.

JEHUDIJAH [jee huh DIGH juh] (*the woman from Judah*)—one of the two wives of Mered and the mother of Jered, Heber, and Jekuthiel (1 Chr. 4:18; his Judean wife, NIV).

JEHUEL [juh HOO uhl]—a form of JEHIEL No. 5.

JEHUSH [JEE huhsh]—a form of JEUSH No. 3.

JEIEL [jih EYE uhl]—the name of nine or ten men in the Old Testament:

1. A chief of the tribe of Reuben (1 Chr. 5:7).
2. An ancestor of King Saul (1 Chr. 9:35; Jehiel, KJV, REB).
3. One of David's mighty men (1 Chr. 11:44; Jehiel, KJV). He may be the same person as No. 1.
4. A Levite gatekeeper of the tabernacle during David's reign (1 Chr. 15:18, 21; Jehiel, KJV, NRSV, REB).
5. A Levite of the sons of Asaph (2 Chr. 20:14).
6. A scribe who helped prepare the roll of military personnel for King Uzziah (2 Chr. 26:11).
7. A Levite of the family of Elizaphan in the time of King Hezekiah of Judah (2 Chr. 29:13; Jeuel, NRSV).
8. A chief Levite at King Josiah's great Passover feast (2 Chr. 35:9).
9. A son of Adonikam who returned with Ezra from the captivity (Ezra 8:13; Jeuel, NRSV).
10. A member of the family of Nebo who divorced his pagan wife after the captivity (Ezra 10:43).

JEKAMEAM [jek uh MEE uhm]—the fourth son of Hebron and the head of a priestly house (1 Chr. 23:19; 24:23).

JEKAMIAH [jek uh MIGH uh] (*may the Lord establish*)—a son of Shallum, of the tribe of Judah (1 Chr. 2:41). See also JECAMIAH.

JEKUTHIEL [juh KOO thih uhl]—a descendant of Caleb the spy and the father of Zanoah (1 Chr. 4:18).

JEMIMAH [juh MIGH muh]—the first of Job's three daughters born after his great trial of suffering was over and his prosperity was restored (Job 42:14; Jemima, KJV).

JEMUEL [JEM yoo uhl]—the oldest son of Simeon and a grandson of Jacob (Ex. 6:15), also called Nemuel (Num. 26:12).

JEPHTHAH [JEF thuh]—the ninth judge of Israel, who delivered God's people from the Ammonites (Judg. 11:1—12:7).

An illegitimate child, Jephthah was cast out of the family by his half-brothers, to prevent him from sharing in the inheritance. He fled to “the land of Tob,” where he gathered a group of “worthless men” and soon engaged in raids throughout the surrounding countryside. When Israel was threatened by the Ammonites, the elders of Gilead asked Jephthah to free them from oppression by organizing a counterattack on Ammon. Jephthah showed shrewd foresight by insisting on a position of leadership in Gilead if he should succeed against the Ammonites. After this assurance (Judg. 11:10–11), he began his campaign.

Jephthah first tried the diplomatic approach, but Ammon wanted war. So Jephthah launched an attack through Mizpah of Gilead (Judg. 11:29) and defeated the Ammonites “with a very great slaughter” (Judg. 11:33). At this point, Jephthah made a rash vow, promising God that in exchange for victory in battle he would offer up as a sacrifice the first thing that should come out of his house to meet him on his return (Judg. 11:31).

The Lord delivered Ammon’s army into Jephthah’s hands. When he returned home, his daughter—his only child—came out to meet him (Judg. 11:34). Jephthah tore his clothing in distress as he realized the terrible rashness of his vow. The text seems to indicate that Jephthah followed through on his vow (Judg. 11:39), although a few scholars believe the verse means she was kept as a virgin dedicated to special service to the Lord for the rest of her life.

After this incident, Jephthah punished an arrogant group of Ephraimites at the Jordan River by using a clever strategy to confuse the enemy. He asked the soldiers to say “shibboleth.” If they were Ephraimites, they would not be able to pronounce the word correctly and would say “sibboleth.” Their accent would betray them as the enemy.

Jephthah was a man with remarkable abilities of leadership. In spite of rejection by his family, he exercised his many talents and rose to a position of great authority. His greatest weakness was his rash, thoughtless behavior. After his death, he was buried in a city of Gilead. The Book of Hebrews lists him as one of the heroes of faith (Heb. 11:32).

JEPHUNNEH [juh FUH nuh]—the name of two men in the Old Testament:

1. The father of CALEB the spy (Num. 13:6).
2. A son of Jether, of the tribe of Asher (1 Chr. 7:38).

JERAH [JIHR uh] (*moon*)—the fourth son of Joktan, of the family of Shem (1 Chr. 1:20).

JERAHMEEL [jih RAH mih uhl] (*God is compassionate*)—the name of three men in the Old Testament:

1. A son of Hezron of the tribe of Judah. Jerahmeel had many descendants called Jerahmeelites (1 Chr. 2:9, 25–27, 33, 42).
2. A son of Kish, of the tribe of Levi (1 Chr. 24:29).
3. An official of King Jehoiakim of Judah (Jer. 36:26) sent to arrest Baruch the scribe and Jeremiah the prophet. Jerahmeel is called "the king's son" (Jer. 36:26). A clay impression of his official seal was recently found in a burnt archive in the Jerusalem area.

JERAHMEELITES [jih RAH mih uhl ights]—descendants of JERAHMEEL (1 Sam. 27:10; 30:29).

JERBOA (see ANIMALS OF THE BIBLE).

JERED [JEE red]—a man of the tribe of Judah and the father of Gedor (1 Chr. 4:18).

JEREMAI [JER uh migh] (*the Lord hurls*)—a son of Hashum who divorced his pagan wife after the captivity (Ezra 10:33).

JEREMIAH [jer uh MIGH uh] (*the Lord hurls*)—the name of nine men in the Old Testament:

1. The father of Hamutal (Jer. 52:1).
2. The head of a family of the tribe of Manasseh (1 Chr. 5:23–24).
3. A Benjamite who joined David at Ziklag (1 Chr. 12:4).
4. A Gadite who joined David at Ziklag (1 Chr. 12:10).
5. Another Gadite who joined David at Ziklag (1 Chr. 12:13).

6. A priest who sealed Nehemiah’s covenant after the captivity (Neh. 10:2).
7. A priest who returned from the captivity with Zerubbabel (Neh. 12:1, 12, 34).
8. A son of Habazziniah and father of Jaazaniah, of the house of the Rechabites (Jer. 35:3).
9. The major prophet during the decline and fall of the southern kingdom of Judah and author of the Book of Jeremiah. He prophesied during the reigns of the last five kings of Judah.

Jeremiah was born in Anathoth, situated north of Jerusalem in the territory of Benjamin (Jer. 1:1–2). He was called to the prophetic ministry in the thirteenth year of Josiah’s reign, about 627 B.C. He must have been a young man at the time, since his ministry lasted for about forty years—through the very last days of the nation of Judah when the capital city of Jerusalem was destroyed in 586 B.C.

Jeremiah’s call is one of the most instructive passages in his book. God declared that he had sanctioned him as a prophet even before he was born (Jer. 1:5). But the young man responded with words of inadequacy: “Ah, Lord GOD!” (Jer. 1:6). These words actually mean “No, Lord GOD!” Jeremiah pleaded that he was a youth and that he lacked the ability to speak. But God replied that he was being called not because of age or ability but because God had chosen him.

Immediately Jeremiah saw the hand of God reaching out and touching his mouth. “Behold, I have put My words in your mouth,” God declared (Jer. 1:9). From that moment, the words of the prophet were to be the words of God. And his ministry was to consist of tearing down and rebuilding, uprooting and replanting: “See, I have this day set you over the kingdoms, to root out and to pull down, to destroy and to throw down, to build and to plant” (Jer. 1:10).

Because of the negative nature of Jeremiah’s ministry, judgmental texts abound in his book. Jeremiah was destined from the very beginning to be a prophet of doom. He was even forbidden to marry so he could devote himself fully to the task of preaching God’s judgment (Jer. 16:1–13). A prophet of doom cannot be a happy man. All of Jeremiah’s life was wrapped up in the knowledge that God was about to bring an end to the holy city and cast off His Covenant People.

Jeremiah is often called "the weeping prophet" because he wept openly about the sins of his nation (Jer. 9:1). He was also depressed at times about the futility of his message. As the years passed and his words of judgment went unheeded, he lamented his unfortunate state: "O LORD, You induced me, and I was persuaded; You are stronger than I, and have prevailed. I am in derision daily; everyone mocks me" (Jer. 20:7).

At times Jeremiah tried to hold back from his prophetic proclamation. But he found that the word of the Lord was "like a burning fire shut up in my bones" (Jer. 20:9). He had no choice but to proclaim the harsh message of God's judgment.

Jeremiah did not weep and lament because of weakness, nor did he proclaim evil because of a dark and gloomy personality. He cried out because of his love for his people and his God. This characteristic of the prophet is actually a tribute to his sensitivity and deep concern. Jeremiah's laments remind us of the weeping of the Savior (Matt. 23:37–39).

As Jeremiah predicted, the nation of Judah was eventually punished by God because of its sin and disobedience. In 586 B.C. Jerusalem was destroyed and the leading citizens were deported to Babylonia. Jeremiah remained in Jerusalem with a group of his fellow citizens under the authority of a ruling governor appointed by the Babylonians. But he was forced to seek safety in Egypt after the people of Jerusalem revolted against Babylonian rule. He continued his preaching in Egypt (Jeremiah 43–44). This is the last we hear of Jeremiah. There is no record of what happened to the prophet during these years of his ministry.

In the New Testament (KJV) Jeremiah was referred to as Jeremy (Matt. 2:17; 27:9) and Jeremias (Matt. 16:14). Also see JEREMIAH, BOOK OF.

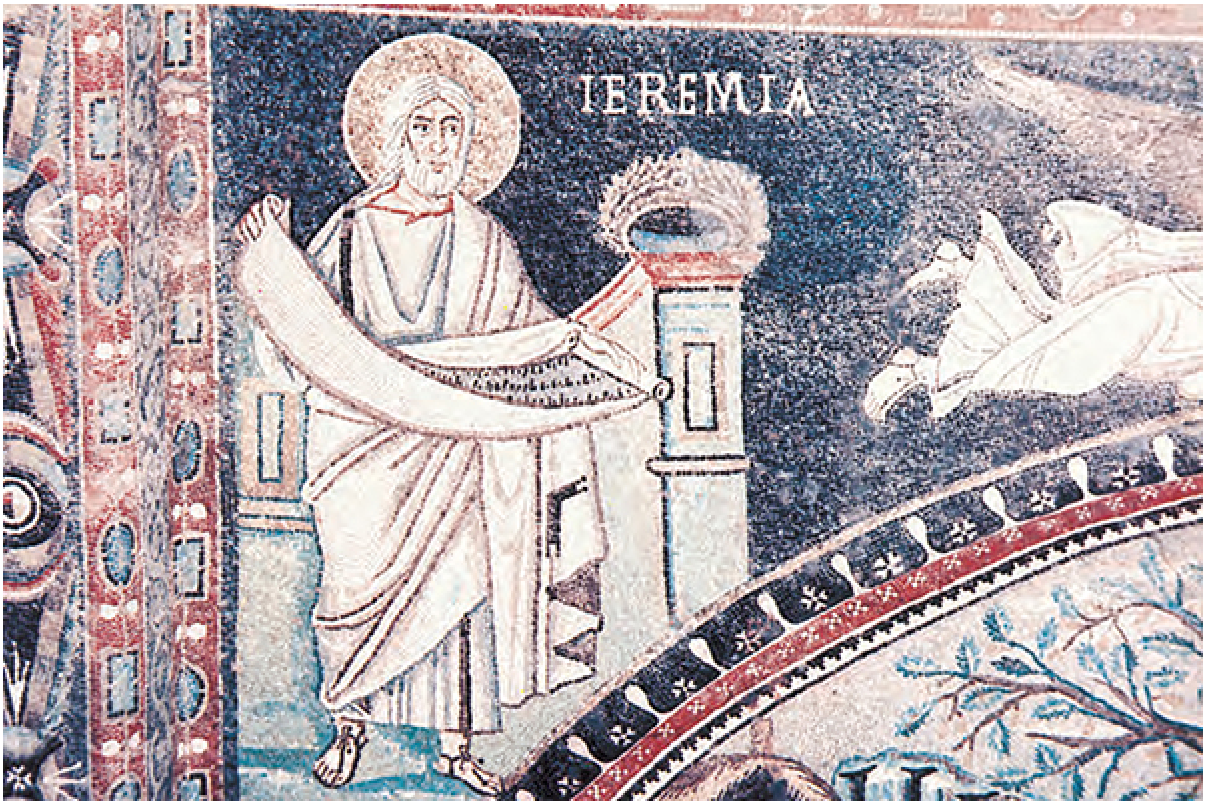

Photo by Howard Vos

• A woven tapestry that portrays the prophet Jeremiah, from the Church of San Vitale in Ravenna, Italy.

JEREMIAH, BOOK OF—a major prophetic book of the Old Testament directed to the southern kingdom of Judah just before that nation fell to the Babylonians. The book is named for its author and central personality, the great prophet Jeremiah, who faithfully delivered God's message of judgment in spite of fierce opposition from his countrymen.

Structure of the Book. Jeremiah, consisting of fifty-two chapters, is one of the longest books in the Bible. It is also one of the hardest to follow and understand. Most of the other prophetic books have a chronological arrangement, but not the Book of Jeremiah. Prophecies delivered in the final years of his ministry may appear at any point in the book, followed by messages that belong to other periods in his life.

Mingled with his prophecies of God's approaching judgment are historical accounts of selected events in the life of Judah, personal experiences from Jeremiah's own life, and poetic laments about the fate of his country. It is important to be aware of this if one wants to understand the message of this great prophetic book.

Basically, the first half of the book (chaps. 1–25) contains Jeremiah's prophecies of God's approaching judgment against Judah because of its sin and idolatry. The second half (chaps. 26–52) contains a few of his prophecies, but the main emphasis is on Jeremiah and his conflicts with the kings who ruled in Judah during his ministry. Also included near the end of his book is a report on the fall of Jerusalem and Judah's final days as a nation (chaps. 39–41; 52), along with a narrative about Jeremiah's flight into Egypt with other citizens of Judah following its fall (chaps. 42–44).

Authorship and Date. Most conservative scholars agree that the author of the Book of Jeremiah was the famous prophet of that name who ministered in the southern kingdom of Judah during the final four decades of that nation's existence. But some scholars claim the book's disjointed arrangement proves it was compiled by an unknown author some time after Jeremiah's death. The book itself gives us a clue about how it may have taken its present form.

After prophesying against Judah for about twenty years, the prophet Jeremiah was commanded by God to put his messages in written form. He dictated these to his scribe or secretary, Baruch, who wrote them on a scroll (36:1–4). Because Jeremiah had been banned from entering the royal court, he sent Baruch to read the messages to King Jehoiakim. To show his contempt for Jeremiah and his message, the king cut the scroll apart and threw it in the fire (36:22–23). Jeremiah promptly dictated his book to Baruch again, adding "many similar words" (36:32) that had not been included in the first scroll.

This clear description of how a second version of Jeremiah came to be written shows the book was composed in two or more different stages during the prophet's ministry. The scribe Baruch was probably the one who added to the book at Jeremiah's command as it was shaped and refined over a period of several years. This is a possible explanation for the disjointed arrangement of the book. Baruch must have put the book in final form shortly after Jeremiah’s death, presumably in Egypt.

We can learn a great deal about the prophet Jeremiah by reading his book. He was a sensitive poet who could weep over the sins of his nation: “Oh, that my head were waters, and my eyes a fountain of tears” (9:1). But he was also a courageous man of God who could endure persecution and affliction. He narrowly escaped death several times as he carried out God’s command to preach His message of judgment to a wayward people. A patriot who passionately loved his nation, he drew the tough assignment of informing his countrymen that Judah was about to fall to a pagan power. Many of his fellow citizens branded him a traitor, but he never wavered from the prophetic ministry to which God had called him.

With the fall of Jerusalem in 586 B.C., most of the leading citizens of the nation were carried away as captives to Babylon. But Jeremiah was allowed to remain in Judah with other citizens who were placed under the authority of a ruling governor appointed by Babylon. When the citizens of Jerusalem revolted against this official, Jeremiah and others were forced to seek safety in Egypt, where he continued his prophetic ministry (chaps. 43–44). This is the last we hear of this courageous prophet of the Lord.

Historical Setting. The Book of Jeremiah belongs to a chaotic time in the history of God’s Covenant People. Jeremiah’s native land, the southern kingdom of Judah, was caught in a power squeeze between three great powers of the ancient world: Egypt, Assyria, and Babylonia. As these empires struggled for dominance with one another, the noose grew tighter around Judah’s neck.

To protect its borders, Judah entered into an alliance with Egypt against the Babylonians. But Jeremiah realized the alliance was too little and too late. For years his beloved nation had risked disaster as it rejected worship of the one true God and turned to pagan gods instead. Immorality, injustice, graft, and corruption prevailed throughout the land. God revealed to the prophet that he intended to punish His Covenant People by sending the Babylonians to destroy Jerusalem and carry the people into captivity. Jeremiah preached this message of judgment faithfully for about forty years.

At the beginning of his prophetic ministry, it appeared briefly that conditions might improve. King Josiah (ruled 641/40–609 B.C.) began reforms based on God's Law, but at his death the dark days of paganism returned. Josiah's successors continued their reckless pursuit of idolatry and foolish alliances with Egypt against the Babylonians. At the decisive battle of Carchemish in 605 B.C., the Egyptians were soundly defeated. About eighteen years later the Babylonians completed their conquest of Judah by destroying the capital city of Jerusalem. Just as Jeremiah had predicted, the leading citizens of Judah were carried to Babylonia, where they remained in captivity for half a century.

Theological Contribution. Jeremiah's greatest theological contribution was his concept of the new COVENANT (31:31–34). A new covenant between God and His people was necessary because the people had broken the old covenant; the captivity of God's people by a foreign power was proof of that. Although the old covenant had been renewed again and again throughout Israel's history, the people still continued to break the promises they had made to God. What was needed was a new type of covenant between God and His people—a covenant of grace and forgiveness written on the human heart, rather than a covenant of law engraved in stone.

As Jeremiah reported God's plan for this new covenant, he anticipated the dawning of the era of grace in the person of Jesus Christ more than 500 years in the future: "No more shall every man teach his neighbor, and every man his brother, saying, 'Know the LORD,' for they all shall know Me, from the least of them to the greatest of them," says the LORD. "For I will forgive their iniquity, and their sin I will remember no more" (31:34). So important is Jeremiah 31:31–34 in biblical theology that it is the longest continuous Old Testament passage to be quoted in full in the New Testament (Heb. 8:8–12).

Special Considerations. Jeremiah was a master at using figures of speech, metaphors, and symbolic behavior to drive home his messages. He carried a yoke around his neck to show the citizens of Judah they should submit to the inevitable rule of the pagan Babylonians (27:1–12). He watched a potter mar a piece of clay, then reshape it into a perfect vessel. He applied this lesson to the nation of Judah, which needed to submit to the divine will of the Master Potter while there was still time to repent and avoid God's judgment (18:1–11).

But perhaps his most unusual symbolic act was his purchase of a plot of land in his hometown, Anathoth, about three miles northeast of Jerusalem. Jeremiah knew this land would be practically worthless after the Babylonians overran Jerusalem, as he was predicting. But by buying the plot, he symbolized his hope for the future. Even in Judah's darkest hour, Jeremiah prophesied that a remnant would return from Babylonia after their captivity to restore their way of life and to worship God again in the temple (32:26–44). God directed Jeremiah to put the deed to the land in a clay vessel so it would be preserved for the future: "For thus says the LORD of hosts, the God of Israel: 'Houses and fields and vineyards shall be possessed again in this land' " (32:15). Also see JEREMIAH.

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Jeremiah: A Study and Teaching Outline

Part One: The Call of Jeremiah (1:1–19)

- **I. Jeremiah's Call 1:1–10**
- **II. Jeremiah's Signs 1:11–16**
- **III. Jeremiah's Assurance 1:17–19**

Part Two: The Prophecies to Judah (2:1—45:5)

- **I. The Condemnation of Judah 2:1—25:38**
- **II. The Conflicts of Jeremiah 26:1—29:32**
- **III. The Future Restoration of Jerusalem 30:1—33:26**
- **IV. The Present Fall of Jerusalem 34:1—45:5**

Part Three: The Prophecies to the Gentiles (46:1—51:64)

- **I. Prophecies against Egypt 46:1–28**
- **II. Prophecies against Philistia 47:1–7**
- **III. Prophecies against Moab 48:1–47**
- **IV. Prophecies against Ammon 49:1–6**

V. Prophecies against Edom 49:7–22

VI. Prophecies against Damascus 49:23–27

VII. Prophecies against Kedar and Hazor 49:28–33

VIII. Prophecies against Elam 49:34–39

IX. Prophecies against Babylonia 50:1—51:64

Part Four: The Fall of Jerusalem (52:1–34)

I. The Capture of Jerusalem 52:1–11

II. The Destruction of Jerusalem 52:12–23

III. The Exile to Babylonia 52:24–30

IV. The Release of Jehoiachin 52:31–34

JEREMIAH, EPISTLE OF (see APOCRYPHA).

JEREMIAH, LAMENTATIONS OF (see LAMENTATIONS OF JEREMIAH).

JEREMIAS, JEREMY [jer uh MIGH ass, JER uh mee]—forms of JEREMIAH.

JEREMOTH [JER e moth]—the name of eight men in the Old Testament:

1. A son of Becher, of the tribe of Benjamin (1 Chr. 7:8, NIV, NRSV, and REB).
2. A son of Beriah, of the tribe of Benjamin (1 Chr. 8:14). Jeremoth is probably the same person as Jeroham No. 2.
3. A Levite of the family of Merari and house of Mushi (1 Chr. 23:23), also called Jerimoth (1 Chr. 24:30).
4. A descendant of Heman. Jeremoth was the head of the fifteenth division of musicians during David’s reign (1 Chr. 25:22). He is also called Jerimoth (1 Chr. 25:4).
5. A son of Azriel and chief officer of the tribe of Naphtali during David’s reign (1 Chr. 27:19, NRSV; Jerimoth, KJV, NKJV, and NIV).

6, 7, 8. Three Jews who, after the captivity, divorced their pagan wives (Ezra 10:26, 27, 29). The name is spelled Ramoth in Ezra 10:29 (KJV and NKJV) instead of Jeremoth (NIV, NRSV, and REB).

JERIAH [juh RIGH uh]—a Levite in the time of David (1 Chr. 23:19), also Jerijah (1 Chr. 26:31).

JERIBAI [JER uh bigh] (*the Lord contends*)—one of David's mighty men (1 Chr. 11:46).

JERICHO [JEHR ih coe]—one of the oldest inhabited cities in the world. Situated in the wide plain of the Jordan Valley (Deut. 34:1, 3) at the foot of the ascent to the Judean mountains, Jericho lies about 13 kilometers (8 miles) northwest of the site where the Jordan River flows into the Dead Sea, some 8 kilometers (5 miles) west of the Jordan.

Since it is approximately 244 meters (800 feet) below sea level, Jericho has a climate that is tropical and at times is very hot. Only a few inches of rainfall are recorded at Jericho each year; but the city is a wonderful oasis, known as "the city of palm trees" (Deut. 34:3) or "the city of palms" (Judg. 3:13). Jericho flourishes with date palms, banana trees, balsams, sycamores, and henna (Song 1:14; Luke 19:4).

There have been three different Jerichos throughout its long history. Old Testament Jericho is identified with the mound of Tell esSultan, about 2 kilometers (a little more than a mile) from the village of er-Riha. This village is modern Jericho, located about 27 kilometers (17 miles) northeast of Jerusalem. New Testament Jericho is identified with the mounds of Tulul Abu el-'Alayiq, about 2 kilometers west of modern Jericho and south of Old Testament Jericho.

By far the most imposing site of the three is Old Testament Jericho, a pear-shaped mound about 366 meters (400 yards) long, north to south, 183 meters (200 yards) wide at the north end, and some 67 meters (70 yards) high. It has been the site of numerous archaeological diggings and is a favorite stop for Holy Land tourists.

Old Testament Jericho. Jericho first appears in the biblical record when the Israelites encamped at Shittim on the east side of the Jordan River (Num. 22:1; 26:3). Joshua sent spies to examine the city (Josh. 2:1–24) and later took the city by perhaps the most unorthodox method in the history of warfare (Joshua 6). Joshua placed a curse on anyone who would attempt to rebuild Jericho (Josh. 6:26).

As the Israelites settled into the land, Jericho was awarded to the tribe of Benjamin, although it was on the border between Ephraim and Benjamin (Josh. 16:1, 7). Jericho is only incidentally mentioned in the reign of David (2 Sam. 10:5) and does not figure prominently again in Old Testament history until the reign of King Ahab (about 850 B.C.; 1 Kin. 16:34), when Hiel the Bethelite attempted to fortify the city and Joshua's curse was realized. During the days of Elijah and Elisha, Jericho was a community of the prophets (2 Kin. 2:5) and was mentioned on other occasions as well (Ezra 2:34; Neh. 3:2; Jer. 39:5).

New Testament Jericho. In the early years of Herod the Great, the Romans plundered Jericho. But Herod later beautified the city and ultimately died there. Jesus passed through Jericho on numerous occasions. Near there He was baptized in the Jordan River (Matt. 3:13–17), and on the adjacent mountain range He was tempted (Matt. 4:1–11). At Jericho Jesus healed blind Bartimaeus (Mark 10:46–52). Here too Zacchaeus was converted (Luke 19:1–10). And Jesus' parable of the Good Samaritan has the road from Jerusalem to Jericho as its setting (Luke 10:30–37).

Excavations at Jericho. From 1907 until 1911, the German scholars Ernst Sellin and Carl Watzinger excavated this site. But it was the British archaeologist John Garstang whose excavations from 1930 to 1936 yielded significant information. Garstang believed he found evidence of Joshua's destruction of the city. He discovered an inner wall about 3.66 meters (12 feet) thick and an outer wall about 1.83 meters (6 feet) thick. Garstang was convinced that he had found the fabled walls of Jericho.

However, archaeologist Kathleen Kenyon began seven seasons of excavation at Jericho in 1952 and found evidence that conflicted with that of Garstang. Kenyon's findings indicated that little of the city in Joshua's day remained and thus the archaeologist must turn to Hazor and other cities captured during Joshua's campaigns for information about this period. The most spectacular finds made by Kenyon were the Stone Age defenses, including a tower dating to about 7000 B.C.

Photo by Gustav Jeeninga

- The mound of ancient Jericho, believed by many archaeologists to be the oldest settlement in Palestine and possibly the oldest city in the ancient world.

JERIEL [JER ih uhl] (*God sees*)—a man of the tribe of Issachar (1 Chr. 7:2).

JERIJAH [juh RIGH juh]—a form of JERIAH.

JERIMOTH [JER ih mahth]—the name of eight men in the Old Testament:

1. A son of Bela (1 Chr. 7:7).
2. A son of Becher (1 Chr. 7:8; Jeremoth, NIV, NRSV).
3. A Benjamite who became one of David's mighty men (1 Chr. 12:5).
4. A Levite of the family of Merari (1 Chr. 24:30), also called Jeremoth (1 Chr. 23:23).
5. A descendant of Heman (1 Chr. 25:4), also called Jeremoth (1 Chr. 25:22).
6. A ruler of the tribe of Naphtali in the days of David (1 Chr. 27:19; Jeremoth, NRSV).
7. A son of David (2 Chr. 11:18).

8. A Levite overseer in the temple during the reign of King Hezekiah of Judah (2 Chr. 31:13).

JERIOTH [JER ih ahth] (*tent curtains*)—the second wife, or perhaps a concubine, of Caleb, son of Hezron (1 Chr. 2:18).

JEROBOAM [jehr uh BOE ahm] (*let the kinsman plead*)—the name of two kings of the northern kingdom of Israel:

1. Jeroboam I, the first king of Israel (the ten northern tribes, or the Northern Kingdom), a state established after the death of Solomon (1 Kin. 11:26—14:20). The son of Nebat and Zeruah, Jeroboam reigned over Israel for twenty-two years (1 Kin. 14:20), from 931/30 to 910/09 B.C.

   Jeroboam I first appears in the biblical record as Solomon's servant: "the officer over all the labor force of the house of Joseph" (1 Kin. 11:28). One day as Jeroboam went out of Jerusalem, the prophet Ahijah the Shilonite met him on the road and confronted him with an enacted parable. Ahijah, who was wearing a new garment, took hold of the garment and tore it into twelve pieces. He then said to Jeroboam, "Take for yourself ten pieces, for thus says the Lord, the God of Israel: 'Behold, I will tear the kingdom out of the hand of Solomon and will give ten tribes to you' " (1 Kin. 11:31).

   When Solomon learned of Ahijah's words, he sought to kill Jeroboam. But Jeroboam fled to Egypt, where he was granted political asylum by Shishak I, the king of Egypt. Only after the death of Solomon did Jeroboam risk returning to his native Palestine (1 Kin. 11:40; 12:2–3).

   Solomon's kingdom was outwardly rich, prosperous, and thriving. But the great building projects he undertook were accomplished by forced labor, high taxes, and other oppressive measures. Discontent and unrest existed throughout Solomon's kingdom. When the great king died, the kingdom was like a powder keg awaiting a spark.

   The occasion for the explosion, the tearing of the ten northern tribes from Solomon's successor, came because of the foolish insensitivity of Solomon's son Rehoboam. Rehoboam had gone to Shechem to be anointed as the new king. A delegation led by

Jeroboam, who had returned from Egypt following Solomon's death, said to Rehoboam, "Your father made our yoke heavy; now therefore, lighten the burdensome service of your father, and his heavy yoke which he put on us, and we will serve" (1 Kin. 12:4).

But Rehoboam followed the advice of his inexperienced companions and replied, "Whereas my father laid a heavy yoke on you, I will add to your yoke; my father chastised you with whips, but I will chastise you with scourges!" (1 Kin. 12:11). After this show of Rehoboam's foolishness, the ten northern tribes revolted against Rehoboam and appointed Jeroboam as their king (1 Kin. 12:16–20).

Jeroboam was concerned that the people of Israel might return to the house of David if they continued to journey to Jerusalem for the festivals and observances at the temple of Solomon. So he proposed an alternative form of worship that was idolatrous. He made two calves of gold that bore a close resemblance to the mounts of the Canaanite pagan god BAAL. The king told his countrymen: "It is too much for you to go up to Jerusalem. Here are your gods, O Israel, which brought you up from the land of Egypt!" (1 Kin. 12:28). One calf was erected in Bethel and one in Dan.

Once committed to this sinful direction, Jeroboam's progress was downhill. He next appointed priests from tribes other than Levi. He offered sacrifices to these images and gradually polluted the worship of Israel. The Lord confronted Jeroboam by sending him an unnamed prophet who predicted God's judgment on the king and the nation.

Although outwardly he appeared to be repentant, Jeroboam would not change his disastrous idolatry. His rebellious, arrogant attitude set the pattern for rulers of Israel for generations to come. Eighteen kings sat on the throne of Israel after his death, but not one of them gave up his pagan worship.

2. Jeroboam II, the fourteenth king of Israel, who reigned for forty-one years (793–753 B.C.). Jeroboam was the son and successor of Joash (or Jehoash); he was the grandson of Jehoahaz and the great-grandson of Jehu (2 Kin. 13:1, 13; 1 Chr. 5:17). The Bible declares that Jeroboam "did evil in the sight of the LORD" (2 Kin. 14:24).

Jeroboam was successful in his military adventures. His aggressive campaigns “recaptured for Israel, from Damascus and Hamath, what had belonged to Judah” (2 Kin. 14:28). The boundaries of Israel expanded to their greatest extent since the days of David and Solomon: “He restored the territory of Israel from the entrance of Hamath to the Sea of the Arabah” (2 Kin. 14:25).

Jeroboam II was king during the prosperous interval between the economic reverses of other rulers. Hosea, Amos, and Jonah lived during his reign (Hos. 1:1; Amos 1:1–2; 2 Kin. 14:25). During this time of superficial prosperity, the prophet Amos especially spoke out against the many social abuses in Israel. A severe oppression of the poor had been instituted by the newly prosperous class. Justice was in the hands of lawless judges; dishonest merchants falsified the balances by deceit; and worship was little more than a pious smokescreen that covered the terrible abuses of the poor. Amos prophesied that the destructive fury of God would fall upon the house of Jeroboam (Amos 7:9).

After Jeroboam’s death, his son Zechariah succeeded him on the throne of Israel (2 Kin. 14:29). Zechariah reigned in Samaria only six months before he was assassinated by Shallum (2 Kin. 15:10).

Photo by Howard Vos

• Remains of a house at Tirzah, the city that served as the capital of the northern kingdom of Israel under Jeroboam (1 Kin. 14:17, 18).

JEROHAM [juh ROE ham]—the name of several men in the Old Testament:

1. A Levite, the grandfather of the prophet Samuel (1 Sam. 1:1).
2. The head of a Benjamite family (1 Chr. 8:27). Jeroham may be the same person as Jeremoth No. 2.
3. A Benjamite (1 Chr. 9:8). He may be the same person as No. 2.
4. A priest of Jerusalem (1 Chr. 9:12).
5. A Benjamite of Gedor (1 Chr. 12:7).
6. The father of Azarel (1 Chr. 27:22).
7. The father of Azariah (2 Chr. 23:1).
8. The father of Adaiah the priest (Neh. 11:12). He may be the same person as No. 4.

JERUBBAAL [jer uh BAY uhl] (*let Baal plead*)—a name given to GIDEON, one of the judges of Israel, by his father after Gideon destroyed the altar of Baal at Ophrah (Judg. 6:32).

JERUBBESHETH [juh RUHB uh sheth] (*let "shame" plead*)—a name given to JERUBBAAL (or GIDEON) by those who wanted to avoid pronouncing the name of Baal, who was associated with the shameful idol worship of the Canaanites (2 Sam. 11:21).

JERUEL [juh ROO uhl]—a wilderness area between En Gedi and Tekoa (2 Chr. 20:16). A Levite named Jahaziel prophesied that Jehoshaphat would meet the armies of the Moabites and Ammonites and defeat them at Jeruel.

JERUSALEM [jeh ROO sah lem] (*city of peace*)—sacred city and well-known capital of Palestine during Bible times. The earliest known name for Jerusalem was Urushalem. Salem, of which Melchizedek was king (Gen. 14:18), was a natural abbreviation for Jerusalem. Thus, Jerusalem appears in the Bible as early as the time of Abraham, although the city had probably been inhabited for centuries before that time.

The city of Jerusalem is mentioned directly in the Bible for the first time during the struggle of Joshua and the Israelites to take the land of Canaan (Josh. 10:1–4). Their efforts to take the city were unsuccessful, although the areas surrounding it were taken and the land was given to the tribe of Judah. Still remaining in the fortress of the city itself were the Jebusites. Thus, the city was called Jebus.

Jerusalem Under David. After the death of Saul, the first king of the United Kingdom of the Hebrew people, David was named the new king of Israel. One of his first efforts was to unite the tribes of the north and south by capturing Jerusalem from the Jebusites, making the city the political and religious capital of the Kingdom (1 Chr. 11:4–9). Because it was captured during his reign, Jerusalem also came to be known as the "City of David." The city is often referred to by this title in the Bible.

David built a palace in the section of Jerusalem that served previously as the Jebusite stronghold. This section, situated in the highest part of the city, frequently is referred to as Mount Zion. The location was probably selected because it was easily defended from invaders.

Jerusalem has little to recommend it as a capital city, when compared to other major cities of the ancient world. It was an inland city not situated near a seaport. Moreover, it was not near the major trade routes used during that time. Why, then, did David select Jerusalem as the capital of his nation? The reasons are twofold.

First, Jerusalem was centrally located between the northern and southern tribes. Thus, it was geographically convenient for the nation. The central location of the capital city tended to unite the people into one kingdom.

Second, the topography of the city made it easy to defend. Jerusalem was situated on a hill. The eastern and western sides of the city consisted of valleys that made invasion by opposing forces difficult. The southern portion consisted of ravines that made an attack from this position unwise. The best point from which to attack Jerusalem was the north, which had the highest elevation of any portion of the city. It was from this position that attacks on the city were made in the centuries following the establishment of Jerusalem as the capital.

David also made Jerusalem the religious capital of the nation. He moved the ARK OF THE COVENANT, which had been kept at Kirjath-jearim (Josh. 15:9) to Jerusalem. One of his desires was to build a temple in the capital city, but he was prevented from completing this task. The prophet Nathan instructed him that God did not want him to build the temple because his hands had been involved in so much bloodshed (1 Chronicles 17). David did make preparation for the building of the temple, however, leaving the actual building task to Solomon, his son and successor.

During the reign of David, Jerusalem was firmly established politically and religiously as the capital city of the Israelite nation. The selection of this site resulted in the unification of the nation as David had hoped.

But the selection of Jerusalem as the capital was more than a choice by a human king. Divine providence was also involved. Jerusalem was referred to as “the place which the Lord your God shall choose out of all your tribes to put his name there” (Deut. 12:5, 11, 14, 18, 21).

Jerusalem Under Solomon. The glory of Jerusalem, begun under David, reached its greatest heights under Solomon. Solomon proceeded to construct the temple about which David had dreamed (2 Chronicles 3; 4). He also extended the borders of the city to new limits. Because surrounding nations were engaged in internal strife, Jerusalem was spared from invasions from opposing forces during Solomon's administration.

After completing the temple, Solomon built the palace complex, a series of five structures.

These other buildings were the "house of the Forest of Lebanon," an assembly hall and a storage place for arms; an anteroom for the throne, where distinguished guests were received; the throne room, an ornately carved enclosure that contained the throne, which was made of carved ivory inlaid with gold; the king's palace, which was very large so as to hold the king's family; and the residence for Solomon's Egyptian wives, which adjoined the king's palace.

Solomon also planted vineyards, orchards, and gardens that contained all types of trees and shrubs. These were watered by streams and pools that flowed through the complex. Unfortunately, this splendor came to an end with the death of Solomon about 931 B.C. The division of the kingdom into two separate nations after Solomon's reign resulted in the relapse of Jerusalem to the status of a minor city.

Jerusalem Under Siege. After the death of Solomon, the division that occurred in the kingdom resulted in the ten northern tribes establishing their own capital, first at Shechem and later at Samaria. The southern tribes, consisting of Judah and Benjamin, retained Jerusalem as the capital. Although separated politically from Jerusalem, the northern tribes continued their allegiance to the "holy city" by occasionally coming there for worship.

In 722 B.C., the northern tribes were conquered by the Assyrians. Many of the citizens of the northern kingdom of Israel were deported to the Assyrian nation, never to return to the "promised land." But the Southern Kingdom, with Jerusalem as its capital, continued to exist as an independent nation. Although occasionally threatened and plundered by surrounding nations, Jerusalem remained intact until 586 B.C. At that time, Nebuchadnezzar, king of Babylonia, ravaged the city and carried the inhabitants into captivity. During the siege of the city, Jerusalem's beautiful temple was destroyed and the walls around the city were torn down. While a few inhabitants remained in the city, the glory of Jerusalem was gone.

The memory of Jerusalem among the Jewish people, however, would not die. They continued to grieve and to remember the City of David with affection. Psalm 137 is a good example of their expression of grief: "By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion. We hanged our harps upon the willows in the midst thereof. For there they that carried us away captive required of us a song; and they that wasted us required of us mirth, saying, Sing us one of the songs of Zion. How shall we sing the LORD's song in a strange land? If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy."

The Restoration. For more than half a century the Jews remained captives in Babylonia, and their beloved Jerusalem lay in ruins. But this changed when Cyrus, king of Persia, defeated the Babylonians. He allowed the Jewish captives to return to Jerusalem to restore the city. Zerubbabel was the leader of a group that left Babylon in 538 B.C. to return to Jerusalem to rebuild the temple. After a period of over twenty years, the temple was restored, although it was not as lavish as Solomon's original temple had been.

Under the leadership of NEHEMIAH, a second group of Jewish exiles returned to the holy city to restore the wall around the city. Through a masterful strategy of organization and determination, "the wall was finished on the twenty-fifth day of the month of Elul, in fifty-two days" (Neh. 6:15).

During the succeeding years of domination by the Persian Empire, Jerusalem apparently enjoyed peace and prosperity. When ALEXANDER the Great conquered Persia, the Jews were reluctant to pledge loyalty to the Greek ruler, preferring instead to remain under Persian rule. Only by tactful concessions of religious privileges was Alexander able to win the loyalty of the Jews.

Jerusalem During the Period Between the Testaments. The years that followed the death of Alexander brought many contending armies into conflict in the territory that surrounded Jerusalem. But the greatest threat to the Jews was the onslaught of Greek or Hellenistic culture, which threatened to erode the Jewish way of life. When the Jews resisted Greek cultural influence, the Greek leader ANTIOCHUS IV Epiphanes attacked the city and destroyed the temple. Many of the inhabitants fled the city, taking refuge in the surrounding hills.

Led by JUDAS, these inhabitants later recaptured Jerusalem and restored the temple. The successors to Judas Maccabeus were able to gain independence and to set up Jerusalem as the capital of a newly independent Judea—a position the city had not enjoyed since its defeat by the Babylonians four centuries before. This situation prevailed until the Roman Empire conquered Judea and reduced Jerusalem to a city-state under Roman domination. This was the situation that prevailed during New Testament times.

Jerusalem in the New Testament. The wise men who sought Jesus after His birth came to Jerusalem because this was considered the city of the king (Matt. 2:1–2). Although Jesus was born in Bethlehem, Jerusalem played a significant role in His life and ministry. It was to Jerusalem that He went when He was twelve years old. Here He amazed the temple leaders with His knowledge and wisdom (Luke 2:47). In Jerusalem He cleansed the temple, chasing away the moneychangers who desecrated the holy place with their selfish practices. And, finally, it was outside Jerusalem where He was crucified, buried, and resurrected.

The record of the New Testament church indicates that Jerusalem continued to play a significant role in the early spread of Christianity. After the martyrdom of Stephen, the early believers scattered from Jerusalem to various parts of the Mediterranean world (Acts 8:1). But Jerusalem always was the place to which they returned for significant events. For example, Acts 15 records that when the early church leaders sought to reconcile their differences about the acceptance of Gentile believers, they met in Jerusalem. Thus, the city became a holy city for Christians as well as Jews.

The Jerusalem of New Testament times contained a temple that had been built by Herod, the Roman leader. Although the main portion of the temple was completed in eighteen months, other areas of this building were still under construction during Jesus’ ministry. In fact, the temple was not completed until A.D. 67—only three years before it was finally destroyed by the Roman leader, Titus, and the Roman army.

As Jesus had prophesied in Matthew 24, the city of Jerusalem was completely destroyed in A.D. 70. The temple was destroyed, and the high priesthood and the SANHEDRIN were abolished. Eventually, a Roman city was erected on the site, and Jerusalem was regarded as forbidden ground for the Jews.

Modern Jerusalem. In 1919, under a ruling by British officials in Palestine, Jerusalem regained its status as a capital city. During the following three decades, numerous Jews, whose ancestors had been barred from the city, settled in and around Jerusalem. A new city, whose population was predominantly Jewish, was constructed west of the site of the old city. Following the Arab-Israeli War of 1948–49, the new city was allotted to the Jews, while the old city remained in Muslim hands. Less than two decades later, as a result of what has become known as the Six-Day War, the old city and the surrounding countryside were captured by Israel. It has remained occupied by the descendants of the biblical Israelites until the present day.

Topography. Unlike many other ancient cities, Jerusalem is neither a harbor city nor a city situated on trade routes. It sits about 800 meters (2,500 feet) above sea level in mountainous country about 60 kilometers (37 miles) from the Mediterranean Sea and 23 kilometers (14 miles) from the northern end of the Dead Sea. The site seems unattractive because it lacks an adequate supply of water, is surrounded by relatively infertile land, and is hemmed in by deep valleys and difficult roads.

But these disadvantages were probably the major factors that led to its establishment as a capital city. Its location made the city a fortress that could be easily defended against attack—a very important consideration in Old Testament times.

Topographically, Jerusalem was built on two triangle-shaped ridges that converge to the south. On the east lay the ravine known as the KIDRON Valley. On the west lay the deep gorge known as the Valley of HINNOM. At the southern border of the city, the two valleys converged. Only on the northern border was the city vulnerable to attack.

The lack of a water supply was solved by using a natural spring that flowed from the Kidron Valley. During the reign of Hezekiah in the Old Testament period, this spring was diverted underground so that it flowed into the city. Thus, the inhabitants of the city had water, while invading armies did not. According to 2 Chronicles 32:30, “Hezekiah . . . stopped the upper watercourse of Gihon, and brought it straight down to the west side of the City of David.” Hezekiah’s new water supply helped save the city when it was attacked by the Assyrians a short time later (701 B.C.).

Jerusalem is considered a holy city not only by Jews and Christians but also by Muslims. The Book of Revelation speaks of a “new Jerusalem” (Rev. 21:2), a heavenly city fashioned by God Himself for those who are known as His people.

• A narrow, twisting street in the Old City section of Jerusalem—a scene that amazes modern tourists who visit the area.

• The Dome of the Rock in Jerusalem, an Islamic structure built in the seventh century A.D. Some scholars believe it stands on the site where the original Israelite Temple built by Solomon was situated.

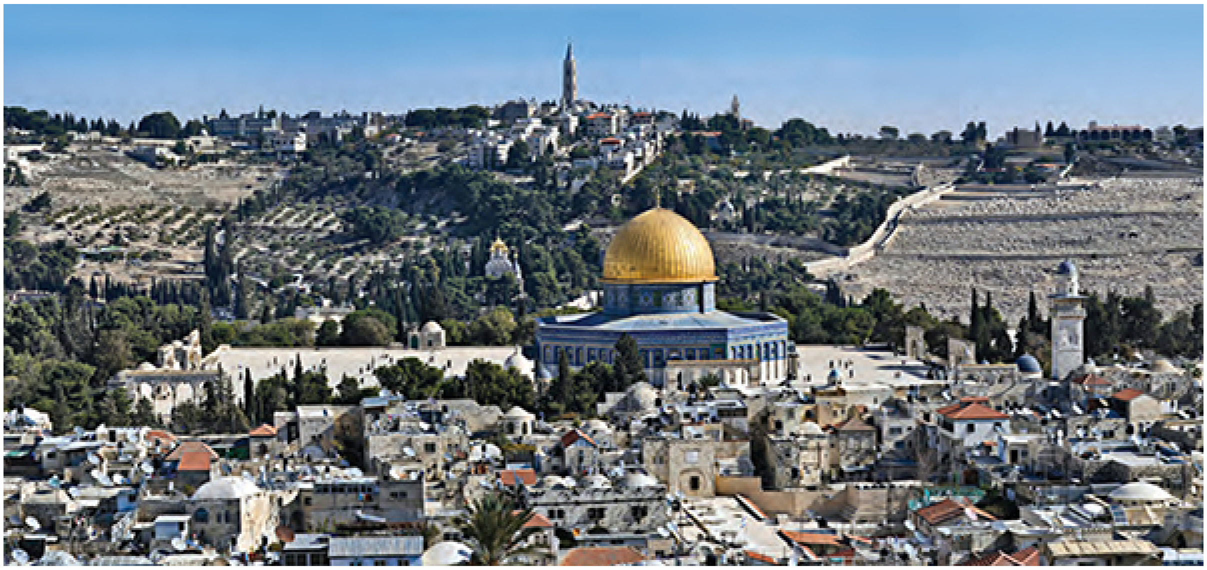


Photo by Vladimir Khirman

• The modern city of Jerusalem, showing the Dome of the Rock and the hill on which Solomon's Temple was built. The hill in the distance is the site of the Mount of Olives.

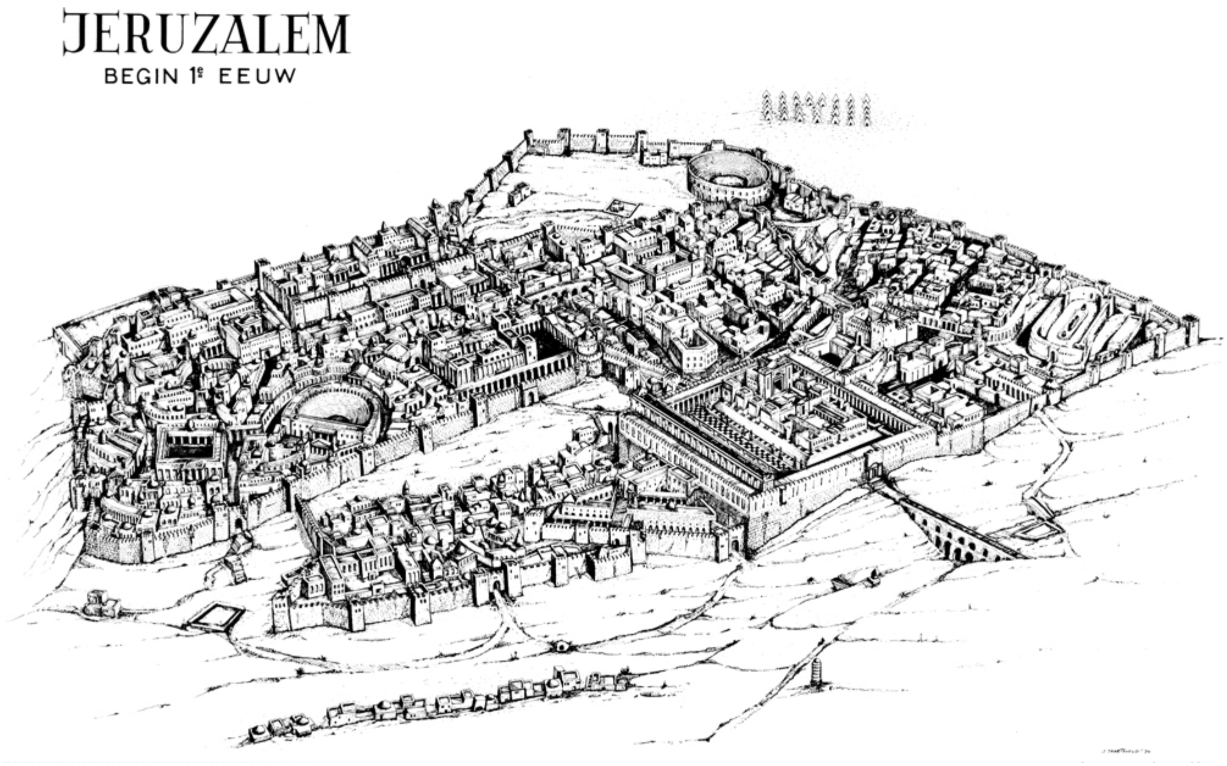


Illustration: Amsterdam Bible Museum

• An artist’s sketch of what Jerusalem might have looked like in New Testament times. The beautiful Temple built by Herod appears within the square wall structure in the foreground.

JERUSALEM COUNCIL, THE—a conference held in about A.D. 49 between delegates (including Paul and Barnabas) from the church at Antioch of Syria and delegates from the church at Jerusalem. This council met to settle a dispute over whether Gentile converts to Christianity first had to identify with Judaism by being circumcised (Acts 15:1–29).

According to Luke, “Certain men came down from Judea and taught the brethren, ‘Unless you are circumcised according to the custom of Moses, you cannot be saved’ ” (Acts 15:1). They insisted that Gentiles could not be received into the church unless they were circumcised and brought under the rules of the Mosaic Law. The apostle Paul, champion of Gentile freedom, said that all people—both Jews and Gentiles—are saved by grace through faith in Jesus Christ, apart from the works of the Law. To require circumcision, he argued, would destroy the good news of God’s grace.

The conclusion of the Jerusalem Council, which determined that Gentiles did not have to be circumcised, was a sweeping victory for Paul’s understanding of Christianity. Speaking for the council, the apostle Peter declared, “We believe that through the grace of the Lord Jesus Christ we [Jews] shall be saved in the same manner as they [the Gentiles]” (Acts 15:11).

Why was the decision of the Jerusalem Council so important? Perhaps this question can be answered by considering another question: What would have happened to the gospel of Christ, and to Christianity, if the council had decided that circumcision is necessary for anyone to become a Christian?

Such a decision would have been disastrous. It would have forced a condition that would have been unacceptable to the Gentiles. The missionary efforts would have become more difficult, and Christianity would have become nothing but a sect within Judaism. Furthermore, the truth of the gospel would have been compromised. Instead of a gospel based on salvation by grace through faith in Jesus Christ, it would have become one based on salvation by works (the Law).

The theological problem was solved, but a practical problem remained. Fellowship between the Jews and Gentiles in the early church remained on a shaky foundation. If the Gentile converts to Christianity flaunted their newfound freedom in Christ, without any concern for the sensitive feelings of the Jewish Christians, the unity of the church could be threatened. The Jerusalem Council decreed, therefore, that the Gentiles should make four reasonable concessions of their own: “We write to them to abstain from things polluted by idols, from sexual immorality, from things strangled, and from blood” (Acts 15:20; also 15:29; 21:25). In other words, Gentile converts should avoid offending the moral and religious convictions of the Jewish believers.

The Jerusalem Council was both a theological and a practical success. The concessions it called for were not “compromises”; indeed, they reaffirmed the integrity of the gospel of salvation by faith alone. They also dealt with a potentially explosive controversy by expressing concern for deeply held convictions. As the Jerusalem Council ended, the first great threat to the unity of the Church brought rejoicing and encouragement instead (Acts 15:31).

JERUSALEM, NEW—the holy city described by John in Revelation 21–22; God's perfect and eternal order of the future. This New Jerusalem is not built by human hands; it is a heavenly city—one built and provided by God Himself (Rev. 21:2).

The New Jerusalem and the new Garden of Eden (symbols of righteousness, peace, and contentment) are the dwelling place of God, Christ, and the church. John saw no temple in the New Jerusalem, "for the Lord God Almighty and the Lamb are its temple" (Rev. 21:22).

In the Book of Revelation John draws a graphic contrast between the harlot city called "Babylon the Great" (Rev. 14:8; 16:19; 17:1—18:24), the earthly and temporal city of human beings, and the "New Jerusalem" (Rev. 21:2—22:5), the heavenly and eternal city of God. John identifies "the great city, the holy Jerusalem" (Rev. 21:10), as the church, which he calls "the bride, the Lamb's wife" (Rev. 21:9).

Photo by Ben Chapman

• A view of modern Jerusalem, showing the El Aksa mosque (right) and excavations from the time of Herod in the foreground.

JERUSHA [juh ROO shuh] (*taken in marriage*)—the wife of Uzziah, king of Judah, and the mother of Jotham, who became king of Judah when Uzziah died (2 Kin. 15:33). The name is also spelled Jerushah (2 Chr. 27:1).

JERUSHAH [juh ROO shuh]—a form of JERUSHA.

JESAIAH [juh SIGH uh]—a form of JESHAIAH.

JESHAIAH [juh SHAY uh] (*salvation of the Lord*)—the name of six men in the Old Testament:

1. A son of Hananiah (1 Chr. 3:21; Jesaiah, KJV).
2. A son of Jeduthun (1 Chr. 25:3, 15).
3. A Levite and a son of Rehabiah (1 Chr. 26:25).

4. A son of Athaliah who returned from the Babylonian captivity (Ezra 8:7).
5. A Levite who returned from Babylon with Ezra (Ezra 8:19).
6. The father of Ithiel whose descendants lived in Jerusalem (Neh. 11:7; Jesaiah, KJV).

JESHANAH [juh SHAY nuh] (*ancient*)—a city in the hill country of Ephraim (2 Chr. 13:19), usually identified as present-day Ain Sinya, about 6 kilometers (4 miles) north of Bethel.

JESHANAH GATE (see GATES OF JERUSALEM AND THE TEMPLE).

JESHARELAH [jesh uh REE luh]—a musician who presided over the service of song during the reign of King David (1 Chr. 25:14; Asarelah, REB).

JESHEBEAB [juh SHEB ih ab]—head of the fourteenth division of priests in the sanctuary service in David's time (1 Chr. 24:13).

JESHER [JEE shur] (*uprightness*)—a son of Caleb (1 Chr. 2:18).

JESHIAH [jih SHY uh]—a form of JESSHIAH.

JESHIMON [juh SHIGH muhn] (*wasteland*)—the name of two wastelands in the land of Israel:

1. The name given in some translations to a wilderness north of the Dead Sea and east of the Jordan River (Num. 21:20, KJV).
2. A wilderness of Judah west of the Dead Sea (1 Sam. 23:19; 26:1, 3).

JESHISHAI [juh SHISH eye]—a son of Jahdo (1 Chr. 5:14).

JESHOHAIAH [jesh oe HAY uh] (*the Lord humbles*)—a leader of the tribe of Simeon (1 Chr. 4:36).

JESHUA [JESH oo uh] (*the Lord is salvation*)—the name of eight men and one city in the Old Testament:

1. Head of the ninth division of priests in David's time (Neh. 7:39; Jeshuah, KJV).

2. A Levite in the days of King Hezekiah of Judah (2 Chr. 31:15).
3. A priest who returned to Jerusalem from the captivity (Ezra 2:2). Jeshua and his fellow priests and kinsmen built the altar of God to restore the burnt offerings and also began work on the restored temple. He opposed the Samaritans in their efforts to discourage work on the temple (Ezra 4:3–5). In Zechariah 3:1–9 and 6:11, he is called Joshua.
4. The father of Jozabad (Ezra 8:33).
5. A son of Pahath-Moab, whose descendants returned from the captivity with Zerubbabel (Neh. 7:11).
6. The father of Ezer (Neh. 3:19).
7. A Levite who helped Ezra explain the Law to the people (Neh. 8:7).
8. A son of Azaniah (Ezra 2:40).
9. A city of southern Judah occupied by Israelites who returned from the captivity (Neh. 11:26). It is identified with Tell es-Sa'wi, about 19 kilometers (12 miles) northeast of Beersheba.

JESHUAH [jih SHOO uh]—a form of JESHUA No. 1.

JESHURUN [JESH uh ruhn]—a poetic term for the nation of Israel (Deut. 32:15; Is. 44:2; Jesurun, KJV).

JESIAH [jih SIGH uh]—a form of JISSHIAH.

JESIMIEL [juh SIM ih uhl] (*God establishes*)—a leader of the tribe of Simeon (1 Chr. 4:36).

JESSE [JES ee] (meaning unknown)—the father of King David (1 Sam. 16:18–19) and an ancestor of Jesus. Jesse was the father of eight sons—Eliab, Abinadab, Shimea (Shammah), Nethanel, Raddai, Ozem, Elihu, and David—and two daughters, Zeruiah and Abigail (1 Chr. 2:13–16). He is called a "Bethlehemite" (1 Sam. 16:1, 18).

On instructions from the Lord, the prophet Samuel went to Bethlehem to select a new king from among Jesse's eight sons. After the first seven were rejected, David was anointed by Samuel to replace Saul as king of Israel (1 Sam. 16:1–13). Later King Saul asked Jesse to allow David to visit his court and play soothing music on the harp. Jesse gave his permission and sent Saul a present (1 Sam. 16:20).

The title "son of Jesse" soon became attached to David. It was sometimes used in a spirit of insult and ridicule, mocking David's humble origins (1 Sam. 20:27; 1 Kin. 12:16). But the prophet Isaiah spoke of "a Rod from the stem of Jesse" (11:1) and of "a Root of Jesse" (11:10)—prophecies of the Messiah to come. For the apostle Paul, the "root of Jesse" (Rom. 15:12) was a prophecy fulfilled in Jesus Christ.

JESSHIAH [jesh EYE uh] (*the Lord exists*)—the second son of Uzziel and the father of Zechariah (1 Chr. 23:20; Jeshiah, KJV; Isshiah, NIV), also called Isshiah (1 Chr. 24:25).

JESUI [JES yoo igh]—the third son of Asher and founder of a tribal family, the Jesuites (Num. 26:44). He is also called Isui (Gen. 46:17) and Ishvi (1 Chr. 7:30; Ishuai, KJV).

JESUITES [JEZ you ites]—descendants of JESUI, of the tribe of Asher (Num. 26:44; Ishvites, NRSV, NIV, REB, NASB).

JESURUN [JES oo ruhn]—a form of JESHURUN.

JESUS [GEE zus] (*the Lord is salvation*)—the name of five men in the Bible:

1. Jesus BARABBAS, a prisoner released by the Roman governor Pontius Pilate before Jesus was crucified (Matt. 27:16–17, REB; some manuscripts omit the word Jesus and have simply Barabbas).
2. An ancestor of Christ (Luke 3:29; Jose, KJV, NKJV; Joshua, NASB, REB, NIV).
3. The KJV rendering of Joshua, the son of Nun, in the New Testament (Acts 7:45; Heb. 4:8).
4. Jesus Justus, a Jewish Christian who, with the apostle Paul, sent greetings to the Colossians (Col. 4:11).
5. Jesus, the son of Mary. Also see JESUS CHRIST.

JESUS CHRIST—the human-divine Son of God born of the Virgin Mary; the great High Priest who intercedes for His people at the right hand of God; founder of the Christian church and central figure of the human race.

To understand who Jesus was and what He accomplished, students of the New Testament must study: (1) His life, (2) His teachings, (3) His person, and (4) His work.

The Life of Jesus. The twofold designation Jesus Christ combines the personal name "Jesus" and the title "Christ," meaning "anointed" or "Messiah." The significance of this title became clear during the scope of His life and ministry.

Birth and upbringing—Jesus was born in Bethlehem, a town about 10 kilometers (6 miles) south of Jerusalem, toward the end of Herod the Great's reign as king of the Jews (37–4 B.C.). Early in His life He was taken to Nazareth, a town of Galilee. There He was brought up by His mother, Mary, and her husband, Joseph, a carpenter by trade. Hence He was known as "Jesus of Nazareth" or, more fully, "Jesus of Nazareth the son of Joseph" (John 1:45).

Jesus was His mother's firstborn child; He had four brothers (James, Joses, Judas, and Simon) and an unspecified number of sisters (Mark 6:3). Joseph apparently died before Jesus began His public ministry. Mary, with the rest of the family, lived on and became a member of the church of Jerusalem after Jesus' death and resurrection.

The only incident preserved from Jesus' first thirty years (after his infancy) was His trip to Jerusalem with Joseph and Mary when He was twelve years old (Luke 2:41–52). Since He was known in Nazareth as "the carpenter" (Mark 6:3), He may have taken Joseph's place as the family breadwinner at an early age.

The little village of Nazareth overlooked the main highway linking Damascus to the Mediterranean coast and Egypt. News of the world outside Galilee probably reached Nazareth quickly. During His boyhood Jesus probably heard of the revolt led by Judas the Galilean against the Roman authorities. This happened when Judea, to the south, became a Roman province in A.D. 6 and its inhabitants had to pay tribute to Caesar. Jews probably heard also of the severity with which the revolt was crushed.

Galilee, the province in which Jesus lived, was ruled by Herod Antipas, youngest son of Herod the Great. So the area where He lived was not directly involved in this revolt. But the sympathies of many Galileans were probably stirred. No doubt the boys of Nazareth discussed this issue, which they heard their elders debating. There is no indication of what Jesus thought about this event at the time. But we do know what he said about it in Jerusalem twenty-four years later (Mark 12:13–17).

Sepphoris, about 6 kilometers (4 miles) northwest of Nazareth, had been the center of an anti-Roman revolt during Jesus' infancy. The village was destroyed by the Romans, but it was soon rebuilt by Herod Antipas. Antipas lived there as tetrarch of Galilee and Perea until he founded a new capital for his principality at Tiberias, on the western shore of the Lake of Galilee (A.D. 22). Reports of happenings at his court, while he lived in Sepphoris, were probably carried to Nazareth. A royal court formed the setting for several of Jesus' parables.

Scenes from Israel's history could be seen from the rising ground above Nazareth. To the south stretched the Valley of Jezreel, where great battles had been fought in earlier days. Beyond the Valley of Jezreel was Mount Gilboa, where King Saul fell in battle with the Philistines. To the east Mount Tabor rose to 562 meters (1,843 feet), the highest elevation in that part of the country. A growing boy would readily find his mind moving back and forth between the stirring events of former days and the realities of the contemporary situation: the all-pervasive presence of the Romans.

Beginnings of Jesus' ministry—Jesus began His public ministry when He sought baptism at the hands of John the Baptist. John preached between A.D. 27 and 28 in the lower Jordan Valley and baptized those who wished to give expression to their repentance (Matt. 3:13–17; Mark 1:9–11; Luke 3:21–22; John 1:29–34). The descent of the dove as Jesus came up out of the water was a sign that He was the One anointed by the Spirit of God as the Servant-Messiah of His people (Is. 11:2; 42:1; 61:1).

A voice from heaven declared, "You are My beloved Son; in You I am well pleased" (Luke 3:22). This indicated that He was Israel's anointed King, destined to fulfill His kingship as the Servant of the Lord described centuries earlier by the prophet Isaiah (Is. 42:1; 52:13).

In the Gospels of Matthew, Mark, and Luke, Jesus' baptism is followed immediately by His temptation in the wilderness (Matt. 4:1–11; Mark 1:12–13; Luke 4:1–13). This testing confirmed His understanding of the heavenly voice and His acceptance of the path that it marked out for Him. He refused to use His power as God's Son to fulfill His personal desires, to amaze the people, or to dominate the world by political and military force.

Apparently, Jesus ministered for a short time in southern and central Palestine, while John the Baptist was still preaching (John 3:22—4:42). But the main phase of Jesus' ministry began in Galilee after John's imprisonment by Herod Antipas. This was the signal, according to Mark 1:14–15, for Jesus to proclaim God's Good News in Galilee: "The time is fulfilled, and the kingdom of God is at hand. Repent, and believe in the gospel." What is the character of this kingdom? How was it to be established?

A popular view was that the kingdom of God meant throwing off the oppressive yoke of Rome and establishing an independent state of Israel. JUDAS and his brothers and followers had won independence for the Jewish people in the second century B.C. by guerrilla warfare and diplomatic skill. Many of the Jewish people believed that with God's help, the same thing could happen again. Other efforts had failed, but the spirit of revolt remained. If Jesus had consented to become the military leader, which the people wanted, many would gladly have followed Him. But in spite of His temptation, Jesus resisted taking this path.

Jesus' proclamation of the kingdom of God was accompanied by works of mercy and power, including the healing of the sick, particularly those who were demon-possessed. These works also proclaimed the arrival of the kingdom of God. The demons that caused such distress to men and women were signs of the kingdom of Satan. When they were cast out, this proved the superior strength of the kingdom of God.

For a time, Jesus' healing aroused great popular enthusiasm throughout Galilee. But the religious leaders and teachers found much of Jesus' activity disturbing. He refused to be bound by their religious ideas. He befriended social outcasts. He insisted on understanding and applying the law of God in the light of its original intention, not according to the popular interpretation of the religious establishment. He insisted on healing sick people on the Sabbath day. He believed that healing people did not profane the Sabbath but honored it, because it was established by God for the rest and relief of human beings (Luke 6:6–11).

This attitude brought Jesus into conflict with the scribes, the official teachers of the law. Because of their influence, He was soon barred from preaching in the synagogues. But this was no great inconvenience. He simply gathered larger congregations to listen to Him on the hillside or by the lakeshore. He regularly illustrated the main themes of His preaching by parables. These were simple stories from daily life that would drive home some special point and make it stick in the hearer's understanding.

The mission of the Twelve and its sequel—From among the large number of His followers, Jesus selected twelve men to remain in His company for training that would enable them to share His preaching and healing ministry. When He judged the time to be ripe, Jesus sent them out two by two to proclaim the kingdom of God throughout the Jewish districts of Galilee. In many places, they found an enthusiastic hearing.

Probably some who heard these disciples misunderstood the nature of the kingdom they proclaimed. Perhaps the disciples themselves used language that could be interpreted as stirring political unrest. News of their activity reached Herod Antipas, ruler of Galilee, arousing His suspicion. He had recently murdered John the Baptist. Now he began to wonder if he faced another serious problem in Jesus.

On the return of His twelve apostles, they withdrew under Jesus' leadership from the publicity that surrounded them in Galilee to the quieter territory east of the Lake of Galilee. This territory was ruled by Antipas' brother Philip—"Philip the tetrarch"—who had only a few Jews among his subjects. Philip was not as likely to be troubled by Messianic excitement.

But even here Jesus and His disciples found themselves pursued by enthusiastic crowds from Galilee. He recognized them for what they were, "sheep without a shepherd," aimless people who were in danger of being led to disaster under the wrong kind of leadership.

Jesus gave these people further teaching, feeding them also with loaves and fishes. But this only stimulated them to try to compel Him to be the king for whom they were looking. He would not be the kind of king they wanted, and they had no use for the only kind of king He was prepared to be. From then on, His popularity in Galilee began to decline. Many of His disciples no longer followed Him.

He took the Twelve further north, into Gentile territory. Here He gave them special training to prepare them for the crisis they would have to meet shortly in Jerusalem. He knew the time was approaching when He would present His challenging message to the people of the capital and to the Jewish leaders.

At the city of Caesarea Philippi, Jesus decided the time was ripe to encourage the Twelve to state their convictions about His identity and His mission. When Peter declared that He was the Messiah, this showed that He and the other apostles had given up most of the traditional ideas about the kind of person the Messiah would be. But the thought that Jesus would have to suffer and die was something they could not accept. Jesus recognized that He could now make a beginning with the creation of a new community. In this new community of God’s people, the ideals of the kingdom He proclaimed would be realized.

These ideals that Jesus taught were more revolutionary in many ways than the insurgent spirit that survived the overthrow of Judas the Galilean. The Jewish rebels against the rule of Rome developed into a party known as the Zealots. They had no better policy than to counter force with force, which, in Jesus’ view, was like invoking Satan to drive out Satan. The way of nonresistance that He urged upon the people seemed impractical. But it eventually proved to be more effective against the might of Rome than armed rebellion.

Jerusalem: the last phase—At the Feast of Tabernacles in the fall of A.D. 29, Jesus went to Jerusalem with the Twelve. He apparently spent the next six months in the southern part of Palestine. Jerusalem, like Galilee, needed to hear the message of the kingdom. But Jerusalem was more resistant to it even than Galilee. The spirit of revolt was in the air; Jesus’ way of peace was not accepted. This is why He wept over the city. He realized the way that so many of its citizens preferred was bound to lead to their destruction. Even the magnificant temple, so recently rebuilt by Herod the Great, would be involved in the general overthrow.

During the week before Passover in A.D. 30, Jesus taught each day in the temple area, debating with other teachers of differing beliefs. He was invited to state His opinion on a number of issues, including the question of paying taxes to the Roman emperor. This was a test question with the Zealots. In their eyes, to acknowledge the rule of a pagan king was high treason against God, Israel’s true King.

Jesus replied that the coinage in which these taxes had to be paid belonged to the Roman emperor because his face and name were stamped on it. Let the emperor have what so obviously belonged to him, Jesus declared; it was more important to make sure that God received what was due Him.

This answer disappointed those patriots who followed the Zealot line. Neither did it make Jesus popular with the priestly authorities. They were terrified by the rebellious spirit in the land. Their favored position depended on maintaining good relations with the ruling Romans. If revolt broke out, the Romans would hold them responsible for not keeping the people under control. They were afraid that Jesus might provoke an outburst that would bring the heavy hand of Rome upon the city.

The enthusiasm of the people when Jesus entered Jerusalem on a donkey alarmed the religious leaders. So did his show of authority when he cleared the temple of traders and moneychangers. This was a “prophetic action” in the tradition of the great prophets of Israel. Its message to the priestly establishment came through loud and clear. The prophets’ vision of the temple—“My house shall be called a house of prayer for all nations” (Is. 56:7)—was a fine ideal. But any attempt to make it measure up to reality would be a threat to the priestly privileges. Jesus’ action was as disturbing as Jeremiah’s speech foretelling the destruction of Solomon’s temple had been to the religious leaders six centuries earlier (Jer. 26:1–6).

To block the possibility of an uprising among the people, the priestly party decided to arrest Jesus as soon as possible. The opportunity came earlier than they expected when one of the Twelve, Judas Iscariot, offered to deliver Jesus into their power without the risk of a public disturbance. Arrested on Passover Eve, Jesus was brought first before a Jewish court of inquiry, over which the high priest Caiaphas presided.

The Jewish leaders attempted first to convict Him of being a threat to the temple. Protection of the sanctity of the temple was the one area in which the Romans still allowed the Jewish authorities to exercise authority. But this attempt failed. Then Jesus accepted their charge that He claimed to be the Messiah. This gave the religious leaders an occasion to hand Him over to Pilate on a charge of treason and sedition.

While “Messiah” was primarily a religious title, it could be translated into political terms as “king of the Jews.” Anyone who claimed to be king of the Jews, as Jesus admitted He did, presented a challenge to the Roman emperor’s rule in Judea. On this charge Pilate, the Roman governor, finally convicted Jesus. This was the charge spelled out in the inscription fixed above His head on the cross. Death by crucifixion was the penalty for sedition by one who was not a Roman citizen.

With the death and burial of Jesus, the narrative of His earthly career came to an end. But with His resurrection on the third day, He lives and works forever as the exalted Lord. His appearances to His disciples after His resurrection assured them He was "alive after His suffering" (Acts 1:3). These appearances also enabled them to make the transition in their experience from the form in which they had known Him earlier to the new way in which they would be related to Him by the Holy Spirit.

The Teachings of Jesus. Just as Jesus' life was unique, so His teachings are known for their fresh and new approach. Jesus taught several distinctive spiritual truths that set Him apart from any other religious leader who ever lived.

The kingdom of God—The message Jesus began to proclaim in Galilee after John the Baptist's imprisonment was the good news of the kingdom of God. When He appeared to His disciples after the resurrection, He continued "speaking of the things pertaining to the kingdom of God" (Acts 1:3). What did Jesus mean by the kingdom of God?

When Jesus announced that the kingdom of God was drawing near, many of His hearers must have recognized an echo of those visions recorded in the Book of Daniel. These prophecies declared that one day "the God of heaven will set up a kingdom which shall never be destroyed" (Dan. 2:44). Jesus' announcement indicated the time had come when the authority of this kingdom would be exercised.

The nature of this kingdom is determined by the character of the God whose kingdom it is. The revelation of God lay at the heart of Jesus' teaching. Jesus called Him "Father" and taught His disciples to do the same. But the term that He used when He called God "Father" was *Abba* (Mark 14:36), the term of affection that children used when they addressed their father at home or spoke about him to others. It was not unusual for God to be addressed in prayer as "my Father" or "our Father." But it was most unusual for Him to be called *Abba*. By using this term, Jesus expressed His sense of nearness to God and His total trust in Him. He taught His followers to look to God with the trust that children show when they expect their earthly fathers to provide them with food, clothes, and shelter.

This attitude is especially expressed in the Lord's Prayer, which may be regarded as a brief summary of Jesus' teaching. In this prayer the disciples were taught to pray for the fulfillment of God's eternal purpose (the coming of His kingdom) and to ask Him for daily bread, forgiveness of sins, and deliverance from temptation.

In Jesus' healing of the sick and proclamation of good news to the poor, the kingdom of God was visibly present, although it was not yet fully realized. Otherwise, it would not have been necessary for Him to tell His disciples to pray, "Your kingdom come" (Matt. 6:10). One day, He taught, it would come "with power" (Mark 9:1), and some of them would live to see that day.

In the kingdom of God the way to honor is the way of service. In this respect, Jesus set a worthy example, choosing to give service instead of receiving it.

The death and resurrection of Jesus unleashed the kingdom of God in full power. Through proclamation of the kingdom, liberation and blessing were brought to many more than could be touched by Jesus' brief ministry in Galilee and Judea.

The way of the kingdom—The ethical teaching of Jesus was part of His proclamation of the kingdom of God. Only by His death and resurrection could the divine rule be established. But even while the kingdom of God was in the process of inauguration during His ministry, its principles could be translated into action in the lives of His followers. The most familiar presentation of these principles is found in the SERMON ON THE MOUNT (Matthew 5–7), which was addressed to His disciples. These principles showed how those who were already children of the kingdom ought to live.

Jesus and the Law of Moses—The people whom Jesus taught already had a large body of ethical teaching in the Old Testament law. But a further body of oral interpretation and application had grown up around the Law of Moses over the centuries. Jesus declared that He had come to fulfill the law, not to destroy it (Matt. 5:17). But He emphasized its ethical quality by summarizing it in terms of what He called the two great commandments: "You shall love the Lord your God" (Deut. 6:5) and "You shall love your neighbor as yourself" (Lev. 19:18). "On these two commandments," He said, "hang all the Law and the Prophets" (Matt. 22:40).

Jesus did not claim uniqueness or originality for His ethical teaching. One of His purposes was to explain the ancient law of God. Yet there was a distinctiveness and freshness about His teaching, as He declared His authority: “You have heard that it was said . . . But I say to you” (Matt. 5:21–22). Only in listening to His words and doing them could people build a secure foundation for their lives (Matt. 7:24–27; Luke 6:46–49).

In His interpretation of specific commandments, Jesus did not use the methods of the Jewish rabbis. He dared to criticize their rulings, which had been handed down by word of mouth through successive generations of scribes. He even declared that these interpretations sometimes obscured the original purpose of the commandments. In appealing to that original purpose, He declared that a commandment was most faithfully obeyed when God’s purpose in giving it was fulfilled. His treatment of the Sabbath law is an example of this approach.

In a similar way, Jesus settled the question of divorce by an appeal to the original marriage ordinance (Gen. 1:26–27; 2:24–25). Since husband and wife were made one by the Creator’s decree, Jesus pointed out, divorce was an attempt to undo the work of God. If the law later allowed for divorce in certain situations (Deut. 24:1–4), that was a concession to people’s inability to keep the commandment. But it was not so in the beginning, He declared, and it should not be so for those who belong to the kingdom of God.

Jesus actually injected new life into the ethical principles of the Law of Moses. But He did not impose a new set of laws that could be enforced by external sanctions; He prescribed a way of life for His followers. The act of murder, forbidden in the sixth commandment, was punishable by death. Conduct or language likely to provoke a breach of the peace could also bring on legal penalties. No human law can detect or punish the angry thought; yet it is here, Jesus taught, that the process that leads to murder begins. Therefore, “whoever is angry with his brother . . . shall be in danger of the judgment” (Matt. 5:22). But He was careful to point out that the judgment is God’s, not man’s.

The law could also punish a person for breaking the seventh commandment, which forbade adultery. But Jesus maintained that the act itself was the outcome of a person’s internal thought. Therefore, “whoever looks at a woman to lust for her has already committed adultery with her in his heart” (Matt. 5:28).

Jesus’ attitude and teaching also made many laws about property irrelevant for His followers. They should be known as people who give, not as people who get. If someone demands your cloak (outer garment), Jesus said, give it to him, and give him your tunic (undergarment) as well (Luke 6:29). There is more to life than abundance of possessions (Luke 12:15); in fact, He pointed out, material wealth is a hindrance to one's spiritual life. The wise man, therefore, will get rid of it: "It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God" (Mark 10:25). In no area have Jesus' followers struggled more to avoid the uncompromising rigor of his words than in His teaching about the danger of possessions.

Jesus insisted that more is expected of His followers than the ordinary morality of decent people. Their ethical behavior should exceed "the righteousness of the scribes and Pharisees" (Matt. 5:20). "If you love [only] those who love you," He asked, "what credit is that to you? For even sinners love those who love them" (Luke 6:32). The higher standard of the kingdom of God called for acts of love to enemies and words of blessing and goodwill to persecutors. The children of the kingdom should not insist on their legal rights but cheerfully give them up in response to the supreme law of love.

The way of nonviolence—The principle of nonviolence is deeply ingrained in Jesus' teaching. In His references to the "men of violence" who tried to bring in the kingdom of God by force, Jesus gave no sign that He approved of their ideals or methods. The course He called for was the way of peace and submission. He urged His hearers not to strike back against injustice or oppression but to turn the other cheek, to go a second mile when their services were demanded for one mile, and to take the initiative in returning good for evil.

But the way of nonviolence did not appeal to the people. The crowd chose the militant Barabbas when they were given the opportunity to have either Jesus or Barabbas set free. But the attitude expressed in the shout, "Not this man, but Barabbas!" (Matt. 27:15–26) was the spirit that would one day level Jerusalem and bring misery and suffering to the Jewish nation.

The supreme example—In the teaching of Jesus, the highest of all incentives is the example of God. This was no new principle. The central section of Leviticus is called "the law of holiness" because of its recurring theme: "I am the Lord your God . . . Be holy; for I am holy" (Lev. 11:44). This bears a close resemblance to Jesus' words in Luke 6:36, "Be merciful, just as your Father also is merciful." The children of God should reproduce their Father's character. He does not discriminate between the good and the evil in bestowing rain and sunshine; likewise, His followers should not discriminate in showing kindness to all. He delights in forgiving sinners; His children should also be marked by a forgiving spirit.

The example of the heavenly Father and the example shown by Jesus on earth are one and the same, since Jesus came to reveal the Father. Jesus' life was the practical demonstration of His ethical teaching. To His disciples He declared, "I have given you an example, that you should do as I have done to you" (John 13:15).

This theme of the imitation of Christ pervades the New Testament letters. It is especially evident in the writings of Paul, who was not personally acquainted with Jesus before he met Him on the Damascus Road. Paul instructed his converts to follow "the meekness and gentleness of Christ" (2 Cor. 10:1). He also encouraged them to imitate him as he himself imitated Christ (1 Cor. 11:1). When he recommended to them the practice of all the Christian graces, he declared, "Put on the Lord Jesus Christ" (Rom. 13:14). Throughout the New Testament, Jesus is presented as the One who left us an example, that we should follow in His steps (1 Pet. 2:21).

The Person of Christ. The doctrine of the person of Christ, or Christology, is one of the most important concerns of Christian theology. The various aspects of the person of Christ are best seen by reviewing the titles that are applied to Him in the Bible.

Son of Man—The title "Son of Man" was Jesus' favorite way of referring to Himself. He may have done this because this was not a recognized title already known by the people and associated with popular ideas. This title means essentially "The Man." But as Jesus used it, it took on new significance.

Jesus applied this title to Himself in three distinct ways:

First, He used the title in a general way, almost as a substitute for the pronoun "I." A good example of this usage occurred in the saying where Jesus contrasted John the Baptist, who "came neither eating bread nor drinking wine," with the Son of Man, who "has come eating and drinking" (Luke 7:33–34). Another probable example is the statement that "the Son of Man has nowhere to lay His head" (Luke 9:58). In this instance He warned a would-be disciple that those who wanted to follow Him must expect to share His homeless existence.

Second, Jesus used the title to emphasize that "the Son of Man must suffer" (Mark 8:31). The word "must" implies that His suffering was foretold by the prophets. It was, indeed, “written concerning the Son of Man, that He must suffer many things and be treated with contempt” (Mark 9:12). So when Jesus announced the presence of the betrayer at the Last Supper, He declared, “The Son of Man indeed goes just as it is written of Him” (Mark 14:21). Later the same evening He submitted to His captors with the words, “The Scriptures must be fulfilled” (Mark 14:49).

Finally, Jesus used the title “Son of Man” to refer to Himself as the one who exercised exceptional authority—authority delegated to Him by God. “The Son of Man has power [authority] on earth to forgive sins” (Mark 2:10), He declared. He exercised this authority in a way that made some people criticize Him for acting with the authority of God: “The Son of Man is also Lord of the Sabbath” (Mark 2:28).

The Son of Man appeared to speak and act in these cases as the representative human being. If God had given people dominion over all the works of His hands, then He who was the Son of Man in this special representative sense was in a position to exercise that dominion.

Near the end of His ministry, Jesus spoke of His authority as the Son of Man at the end of time. Men and women “will see the Son of Man coming in the clouds with great power and glory,” He declared (Mark 13:26). He also stated to the high priest and other members of the supreme court of Israel: “You will see the Son of Man sitting at the right hand of Power, and coming with the clouds of heaven” (Mark 14:62). He seemed deserted and humiliated as He stood there awaiting their verdict. But the tables would be turned when they saw Him vindicated by God as Ruler and Judge of all the world.

Only once was Jesus referred to as the Son of Man by anyone other than Himself. This occurred when Stephen, condemned by the Jewish SANHEDRIN, saw “the Son of Man standing at the right hand of God” (Acts 7:56). In Stephen’s vision the Son of Man stood as his heavenly advocate, in fulfillment of Jesus’ words: “Whoever confesses Me before men, him the Son of Man also will confess before the angels of God” (Luke 12:8).

Messiah—When Jesus made His declaration before the high priest and His colleagues, He did so in response to the question: “Are You the Christ, the Son of the Blessed?” (Mark 14:61). He replied, “I am” (Mark 14:62). “It is as you said” (Matt. 26:64).

The Christ was the MESSIAH, the Son of David—a member of the royal family of David. For centuries the Jewish people had expected a Messiah who would restore the fortunes of Israel, liberating the nation from foreign oppression and extending His rule over Gentile nations.

Jesus belonged to the family of David. He was proclaimed as the Messiah of David's line, both before His birth and after His resurrection. But He Himself was slow to make messianic claims. The reason for this is that the ideas associated with the Messiah in the minds of the Jewish people were quite different from the character and purpose of His ministry. Thus, He refused to give them any encouragement.

When, at Caesarea Philippi, Peter confessed Jesus to be the Messiah, Jesus directed him and his fellow disciples to tell no one that He was the Christ. After His death and resurrection, however, the concept of messiahship among His followers was transformed by what He was and did. Then He could safely be proclaimed as Messiah, God's Anointed King, resurrected in glory to occupy the throne of the universe.

Son of God—Jesus was acclaimed as the Son of God at His baptism (Mark 1:11). But He was also given this title by the angel Gabriel at the annunciation: "That Holy One who is to be born will be called the Son of God" (Luke 1:35). The Gospel of John especially makes it clear that the Father-Son relationship belongs to eternity—that the Son is supremely qualified to reveal the Father because He has His eternal being "in the bosom of the Father" (John 1:18).

At one level the title "Son of God" belonged officially to the Messiah, who personified the nation of Israel. "Israel is My son, My firstborn," said God to Pharaoh (Ex. 4:22). Of the promised prince of the house of David, God declared, "I will make him My firstborn" (Ps. 89:27).

But there was nothing merely official about Jesus' consciousness of being the Son of God. He taught His disciples to think of God and to speak to Him as their Father.

But He did not link them with Himself in this relationship and speak to them of "our Father"—yours and mine. The truth expressed in His words in John 20:17 is implied throughout His teaching: "My Father and your Father . . . My God and your God."

As the Son of God in a special sense, Jesus made Himself known to the apostle Paul on the Damascus Road. Paul said, "It pleased God . . . to reveal His Son in me" (Gal. 1:15–16). The proclamation of Jesus as the Son of God was central to Paul's preaching (Acts 9:20; 2 Cor. 1:19).

When Jesus is presented as the Son of God in the New Testament, two aspects of His person are emphasized: His eternal relation to God as His

Father and His perfect revelation of the Father to the human race.

Word and Wisdom—Jesus' perfect revelation of the Father is also expressed when He is described as the Word (*logos*) of God (John 1:1–18). The Word is the self-expression of God; that self-expression has personal status, existing eternally with God. The Word by which God created the world (Ps. 33:6) and by which He spoke through the prophets "became flesh" in the fullness of time (John 1:14), living among men and women as Jesus of Nazareth.

Much that is said in the Old Testament about the Word of God is paralleled by what is said of the Wisdom of God: "The Lord by wisdom founded the earth" (Prov. 3:19). In the New Testament Christ is portrayed as the personal Wisdom of God (1 Cor. 1:24, 30)—the one through whom all things were created (1 Cor. 8:6; Col. 1:16; Heb. 1:2).

The Holy One of God—This title was given to Jesus by Peter (John 6:69, NIV, NRSV) and remarkably, by a demon-possessed man (Mark 1:24). In their preaching, the apostles called Jesus "the Holy One and the Just" (Acts 3:14). This was a name belonging to Him as the Messiah, indicating He was especially set apart for God. This title also emphasized His positive goodness and His complete dedication to the doing of His Father's will. Mere "sinlessness," in the sense of the absence of any fault, is a pale quality in comparison to the unsurpassed power for righteousness that filled His life and teaching.

The Lord—"Jesus is Lord" is the ultimate Christian creed. "No one can say that Jesus is Lord except by the Holy Spirit" (1 Cor. 12:3). A Christian, therefore, is a person who confesses Jesus as Lord.

Several words denoting lordship were used of Jesus in the New Testament. The most frequent, and the most important in relation to the doctrine of His person, was the Greek word *kyrios*. It was frequently given to Him as a polite term of address, meaning "Sir." Sometimes the title was used of Him in the third person, when the disciples and others spoke of Him as "The Lord" or "The Master."

After His resurrection and exaltation, however, Jesus was given the title "Lord" in its full, Christological sense. Peter, concluding his address to the crowd in Jerusalem on the Day of Pentecost, declared, "Let all the house of Israel know assuredly that God has made this Jesus, whom you crucified, both Lord and Christ" (Acts 2:36).

The title "Lord" in the Christological sense must have been given to Jesus before the church moved out into the Gentile world. The evidence for this is the invocation “Maranatha” (KJV) or “O Lord, come!” (1 Cor. 16:22). The apostle Paul, writing to a Gentile church in the Greek-speaking world, assumed that its members were familiar with this Aramaic phrase. It was an early Christian title for Jesus which was taken over untranslated. It bears witness to the fact that from the earliest days of the church, the One who had been exalted as Lord was expected to return as Lord.

Another key New Testament text that shows the sense in which Jesus was acknowledged as Lord is Philippians 2:5–11. In these verses Paul may be quoting an early confession of faith. If so, he endorsed it and made it his own. This passage tells how Jesus did not regard equality with God as something that He should exploit to His own advantage. Instead, He humbled Himself to become a man, displaying “the form of God” in “the form of a servant.” He became “obedient to the point of death, even the death of the cross. Therefore God also has highly exalted Him and given Him the name which is above every name, that at the name of Jesus every knee should bow, . . . and that every tongue should confess that Jesus Christ is Lord” (Phil. 2:8–11).

The “name which is above every name” is probably the title “Lord” in the highest sense that it can bear. The words echo Isaiah 45:23, where the God of Israel swears, “To Me every knee shall bow, every tongue shall take an oath [or, make confession].” In the Old Testament passage the God of Israel denies to any other being the right to receive the worship that belongs to Him alone. But in the passage from Philippians He readily shares that worship with the humiliated and exalted Jesus. More than that, He shares His own name with Him. When human beings honor Jesus as Lord, God is glorified.

God—If Jesus is called “Lord” in this supreme sense, it is not surprising that He occasionally is called “God” in the New Testament. Thomas, convinced that the risen Christ stood before him, abandoned his doubts with the confession, “My Lord and my God!” (John 20:28).

But the classic text is John 1:1. John declared that the Word existed not only “in the beginning,” where He was “with God,” but also actually “was God.” This is the Word that became incarnate as real man in Jesus Christ, without ceasing to be what He had been from eternity. The Word was God in the sense that the Father shared with Him the fullness of His own nature. The Father remained, in a technical phrase of traditional theology, “the fountain of deity.” But from that fountain the Son drew in unlimited measure.

The Bible thus presents Christ as altogether God and altogether man—the perfect mediator between God and mankind because He partakes fully of the nature of both.

The Work of Christ. The work of Christ has often been stated in relation to His threefold office as prophet, priest, and king. As prophet, He is the perfect spokesman of God to the world, fully revealing God’s character and will. As priest, Jesus has offered to God by His death a sufficient sacrifice for the sins of the world. Now, on the basis of that sacrifice, He exercises a ministry of intercession on behalf of His people. As king, He is “the ruler over the kings of the earth” (Rev. 1:5)—the One to whose rule the whole world is subject.

The work of Jesus can be discussed in terms of past, present, and future.

The finished work of Christ—By the “finished” work of Christ is meant the work of atonement or redemption for the human race that He completed by His death on the cross. This work is so perfect in itself that it requires neither repetition nor addition. Because of this work, He is called “Savior of the world” (1 John 4:14) and “the Lamb of God who takes away the sin of the world” (John 1:29).

In the Bible sin is viewed in several ways: as an offense against God, which requires a pardon; as defilement, which requires cleansing; as slavery, which cries out for emancipation; as a debt, which must be canceled; as defeat, which must be reversed by victory; and as estrangement, which must be set right by reconciliation. However sin is viewed, it is through the work of Christ that the remedy is provided. He has procured the pardon, the cleansing, the emancipation, the cancellation, the victory, and the reconciliation.

When sin is viewed as an offense against God, it is also interpreted as a breach of His law. The law of God, like law in general, involves penalties against the lawbreaker. So strict are these penalties that they appear to leave no avenue of escape for the lawbreaker. The apostle Paul, conducting his argument along these lines, quoted one uncompromising declaration from the Old Testament: “Cursed is everyone who does not continue in all things which are written in the book of the law, to do them” (Deut. 27:26; Gal. 3:10).

But Paul goes on to say that Christ, by enduring the form of death on which a divine curse was expressly pronounced in the law, absorbed in His own person the curse invoked on the lawbreaker: “Christ has redeemed us from the curse of the law, having become a curse for us (for it is written, ‘Cursed is everyone who hangs on a tree’)” (Deut. 21:23; Gal. 3:13).

Since Christ partakes of the nature of both God and humanity, He occupies a unique status with regard to them. He represents God to humanity, and He also represents humanity to God. God is both Lawgiver and Judge; Christ represents Him. The human family has put itself in the position of the lawbreaker; Christ has voluntarily undertaken to represent us. The Judge has made Himself one with the guilty in order to bear our guilt. It is ordinarily out of the question for one person to bear the guilt of others. But when the one person is the representative human being, Jesus Christ, bearing the guilt of those whom He represents, the case is different.

In the hour of His death, Christ offered His life to God on behalf of mankind. The perfect life that He offered was acceptable to God. The salvation secured through the giving up of that life is God’s free gift to mankind in Christ.

When the situation is viewed in terms of a law court, one might speak of the accused party as being acquitted. But the term preferred in the New Testament, especially in the apostle Paul’s writings, is the more positive word “justified.” Paul goes on to the limit of daring in speaking of God as “Him who justifies the ungodly” (Rom. 4:5). God can be so described because “Christ died for the ungodly” (Rom. 5:6). Those who are united by faith to Him are “justified” in Him. As Paul explained elsewhere, “He made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him” (2 Cor. 5:21). The work of Christ, seen from this point of view, is to set humanity in a right relationship with God.

When sin is considered as defilement that requires cleansing, the most straightforward affirmation is that “the blood of Jesus Christ His Son cleanses us from all sin” (1 John 1:7). The effect of His death is to purify a conscience that has been polluted by sin. The same thought is expressed by the writer of the Book of Hebrews. He speaks of various materials that were prescribed by Israel’s ceremonial law to deal with forms of ritual pollution, which was an external matter. Then he asks, "How much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God?" (Heb. 9:14). Spiritual defilement calls for spiritual cleansing, and this is what the death of Christ has accomplished.

When sin is considered as slavery from which the slave must be set free, then the death of Christ is spoken of as a ransom or a means of redemption. Jesus Himself declared that He came "to give His life a ransom for many" (Mark 10:45). Paul not only spoke of sin as slavery; he also personified sin as a slaveowner who compels his slaves to obey his evil orders. When they are set free from his control by the death of Christ to enter the service of God, they find this service, by contrast, to be perfect freedom.

The idea of sin as a debt that must be canceled is based on the teaching of Jesus. In Jesus' parable of the creditor and the two debtors (Luke 7:40–43), the creditor forgave them both when they could make no repayment. But the debtor who owed the larger sum, and therefore had more cause to love the forgiving creditor, represented the woman whose "sins, which are many, are forgiven" (Luke 7:47). This is similar to Paul's reference to God as "having canceled the bond which stood against us with its legal demands" (Col. 2:14, NRSV).

Paul's words in Colossians 2:15 speak of the "principalities and powers" as a personification of the hostile forces in the world that have conquered men and women and held them as prisoners of war. There was no hope of successful resistance against them until Christ confronted them. It looked as if they had conquered Him too, but on the cross He conquered death itself, along with all other hostile forces. In His victory all who believe in Him have a share: "Thanks be to God, who gives us the victory through our Lord Jesus Christ" (1 Cor. 15:57).

Sin is also viewed as estrangement, or alienation, from God. In this case, the saving work of Christ includes the reconciliation of sinners to God. The initiative in this reconciling work is taken by God: "God was in Christ reconciling the world to Himself" (2 Cor. 5:19). God desires the well-being of sinners; so He sends Christ as the agent of His reconciling grace to them (Col. 1:20).

Those who are separated from God by sin are also estranged from one another. Accordingly, the work of Christ that reconciles sinners to God also brings them together as human beings. Hostile divisions of humanity have peace with one another through Him. Paul celebrated the way in which the work of Christ overcame the mutual estrangement of Jews and Gentiles: “For He Himself is our peace, who has made both one, and has broken down the middle wall of division between us” (Eph. 2:14).

When the work of Christ is pictured in terms of an atoning sacrifice, it is God who takes the initiative. The word “propitiation,” used in this connection in older English versions of the Bible (Rom. 3:25; 1 John 2:2; 4:10), does not mean that sinful men and women have to do something to appease God or turn away His anger; neither does it mean that Christ died on the cross to persuade God to be merciful to sinners. It is the nature of God to be a pardoning God. He has revealed His pardoning nature above all in the person and work of Christ. This saving initiative is equally and eagerly shared by Christ: He gladly cooperates with the Father’s purpose for the redemption of the world.

The present work of Christ—The present work of Christ begins with His exaltation by God, after the completion of His “finished” work in His death and resurrection.

The first aspect of His present work was the sending of the Holy Spirit to dwell in His people. “If I do not go away,” He had said to his disciples in the Upper Room, “the Helper will not come to you; but if I depart, I will send Him to you” (John 16:7). The fulfillment of this promise was announced by Peter on the Day of Pentecost: “Therefore being exalted to the right hand of God, and having received from the Father the promise of the Holy Spirit, He poured out this which you now see and hear” (Acts 2:33).

The promise of the Holy Spirit can be traced back to John the Baptist, who prophesied that the One who was to come after him, mightier than himself, would “baptize you with the Holy Spirit” (Mark 1:8).

But the present work of Christ that receives the main emphasis in the New Testament is His intercession. Paul, quoting what appears to be an early Christian confession of faith, spoke of “Christ who died, and furthermore is also risen, who is even at the right hand of God, who also makes intercession for us” (Rom. 8:34). So too, the writer to the Hebrews says that “He ever lives to make intercession” for His people (Heb. 7:25). He describes in detail Jesus’ exceptional qualifications to be their high priest.

Jesus’ presence with God as His people’s representative provides the assurance that their requests for spiritual help are heard and granted. To know that He is there is a powerful incentive for His followers. No good thing that Jesus seeks for them is withheld by the Father.

The exaltation of Christ is repeatedly presented in the New Testament as the fulfillment of Psalm 110:1: “Sit at My right hand, till I make Your enemies Your footstool.” This means that Christ reigns from His present place of exaltation and must do so until all His enemies are overthrown. Those enemies belong to the spiritual realm: “The last enemy that will be destroyed is death” (1 Cor. 15:26). With the destruction of death, which occurred with the resurrection of Jesus, the present phase of Christ’s work gives way to His future work.

The future work of Christ—During His earthly ministry, Jesus declared that He had even greater works to do in the future. He specified two of these greater works: the raising of the dead and the passing of final judgment. To raise the dead and to judge the world are prerogatives of God, but He delegated these works to His Son. While the Son would discharge these two functions at the time of the end, they were not unrelated to the events of Jesus’ present ministry. Those who were spiritually dead received new life when they responded in faith to the Son of God. In effect, they were passing judgment on themselves as they accepted or rejected the life He offered.

The raising of the dead and the passing of judgment are associated with the second coming of Christ. When Paul dealt with this subject, he viewed Christ’s appearing in glory as the occasion when His people would share His glory and be displayed to the universe as the sons and daughters of God, heirs of the new order. He added that all creation looks forward to that time, because then it “will be delivered from the bondage of corruption into the glorious liberty of the children of God” (Rom. 8:21).

Both the present work of Christ and His future work are dependent on His “finished” work. That “finished” work was the beginning of God’s “good work” in His people. This work will not be completed until “the day of Jesus Christ” (Phil. 1:6), when the entire universe will be united “in Christ” (Eph. 1:10).

Photo: Levant Photo Service

• Terracing on hillside farmland outside Bethlehem, the Judean village where Jesus was born, in fulfillment of Old Testament prophecies.

Photo by E. B. Trovillion

• Modern Nazareth, the town in the province of Galilee where Jesus grew up (Luke 4:14–16, 33, 34).

Photo by Howard Vos

• Traditional site of the baptism of Jesus in the Jordan River at the beginning of His public ministry (Matt. 3:13–17).

ASLEEP IN THE STORM

1 Jesus calls His 12 disciples on a hill.

2 Jesus and the disciples went home (to Capernaum, where Jesus made his headquarters). Jesus was so busy teaching the crowds that He hardly had time to eat.

3 The disciples and Jesus set out on the Sea of Galilee in the evening.

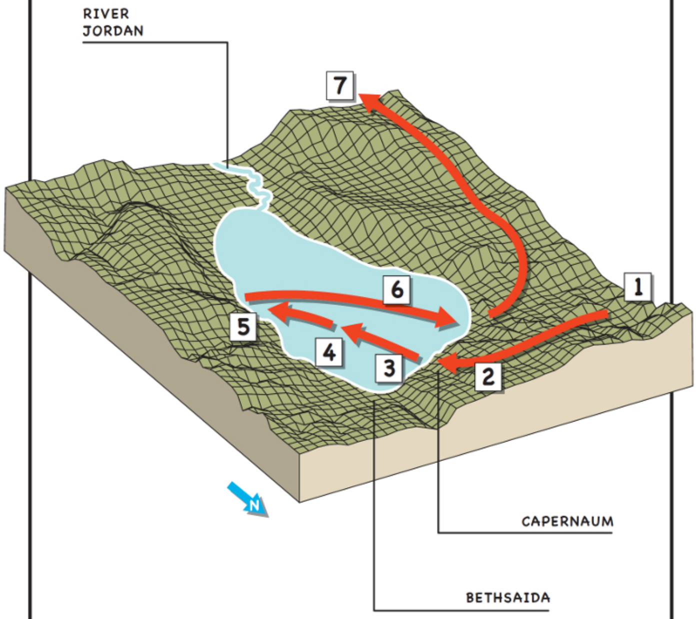
4 A great storm threatens to sink the boat – but Jesus is asleep. The disciples wake him and He calms the storm with a command.

5 They arrive in the territory of Gerasa or Gadara. There Jesus casts out demons from a man.

6 Jesus and the disciples re-cross the lake. Jesus brings Jairus's daughter to life and heals a woman who touched His coat.

7 They go to Nazareth, where Jesus is rejected. He sends out His 12 disciples to preach, heal and cast out demons.

The order of events according to Mark 3:13–6:13. Many incidental details show these to be eyewitness accounts, probably told to Mark by Peter.



THE LAST 24 HOURS

1 Jesus and His disciples eat the Passover at a secret location – the Upper Room (Mark 14:12–26).

2 Judas leaves at night to betray Jesus (John 13:21–30).

3 In Gethsemane, Jesus prays while the disciples sleep (Mark 14:32–42).

4 Judas leads Roman soldiers and temple guards to arrest Jesus. The disciples flee (Mark 14:43–52).

5 Jesus appears before Annas (father-in-law to Caiaphas), to decide the charge (John 18:12–14).

6 Jesus appears before Caiaphas (High Priest) and the Jewish Council. Witnesses disagree. Jesus refuses to answer questions. He is convicted of blasphemy. Peter denies knowing Jesus (Mark 14:53–72).

7 In the early morning, Jesus is taken to Pilate's palace, and charged with political crimes. Pilate thinks Jesus is innocent (Luke 23:1–5).

8 Pilate sends Jesus to Herod Antipas (who had executed John the Baptist) at his palace. Jesus refuses to talk. Herod and some soldiers dress Jesus up as a king (Luke 23:6–12).

9 Pilate offers to release Jesus, but the crowd chooses Barabbas. Jesus is condemned on Gabbatha, a pavement outside palace (John 18:38–19:16).

10 Judas hears and tries to return his betrayal payment to the priests.

11 Judas commits suicide (Matthew 27:3–10).

12 Soldiers mock Jesus (Matthew 27:27-31).

13 On Golgotha (the "Skull"). Jesus is crucified (Matthew 27:32–50).

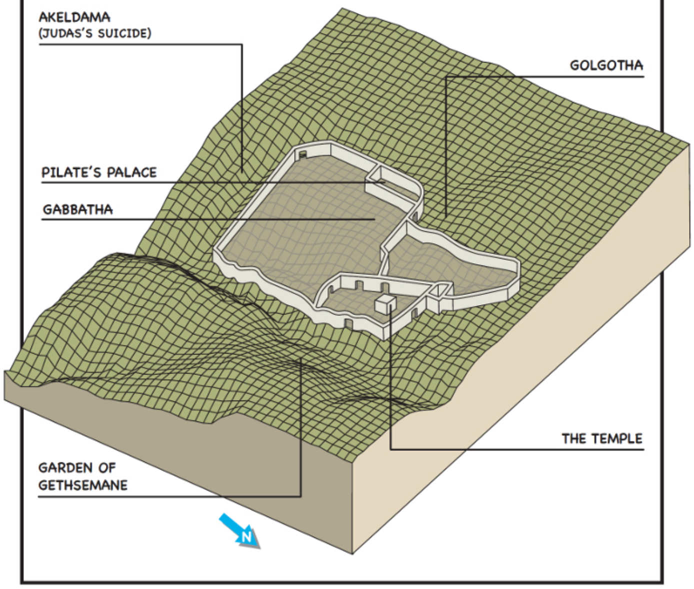


Photo by Eldad Carin

- The Sea, or Lake, of Galilee, scene of many of Jesus’ miracles and teachings (Matt. 14:13–33).

Photo by Howard Vos

• Ruins of the city of Tyre from the Roman period. Although Tyre was in Gentile territory, Jesus visited this region in His healing and teaching ministry (Matt. 15:21–28).

Photo by Howard Vos

• An excavated area in ancient Jerusalem known as The Pavement, identified by some scholars as the place where Pilate rendered judgment against Jesus (John 19:13).

JESUS JUSTUS (see JUSTUS).

JESUS, SON OF SIRACH—the author of the Book of Ecclesiasticus, also called The Wisdom of Jesus, Son of Sirach—one of the longer books of the APOCRYPHA.

JETHER [JEE thur] (*abundance*)—the name of five men in the Old Testament:

1. A son of Gideon, called his "firstborn" (Judg. 8:20–21).
2. An Ishmaelite (1 Chr. 2:17), also called "Jithra, an Israelite" (2 Sam. 17:25). He was the father of Amasa (1 Kin. 2:5).
3. One of the sons of Jada, a descendant of Judah through Jerahmeel (1 Chr. 2:32).
4. A son of Ezrah and a descendant of Caleb the spy (1 Chr. 4:17).

5. An Asherite and the father of Jephunneh, Pispah, and Ara (1 Chr. 7:38). Also see JITHRAN.

JETHETH [JEE theth]—a chief of Esau (Gen. 36:40), or Edom (1 Chr. 1:51).

JETHLAH [JETH luh]—a village of the tribe of Dan (Josh. 19:42; Ithlah, NIV, NRSV; Jithlah, REB).

JETHRO [JETH roe] (*his excellency*)—the father-in-law of Moses (Ex. 3:1), also called Reuel (Ex. 2:18), Hobab (Judg. 4:11), and Raguel (Num. 10:29; Reuel, NIV).

After Moses fled from Egypt into the region of the Sinai Peninsula, he married one of Jethro's daughters, Zipporah (Ex. 2:21). Then Moses tended Jethro's sheep for forty years (Acts 7:30) before his experience at the burning bush (Exodus 3), when he was called to lead the Israelites from bondage in Egypt.

During the Exodus, Jethro and the rest of Moses' family joined Moses in the wilderness near Mount Sinai (Ex. 18:5). During this visit, Jethro taught Moses to delegate his responsibilities. He noted that Moses was doing all the work himself and advised Moses to decide the difficult cases and to secure able men to make decisions in lesser matters (Ex. 18:13–23). Following this meeting, Jethro departed from the Israelites.

JETUR [JEE tuhr]—a son of Ishmael (Gen. 25:15). His tribe warred against the tribes of Reuben and Gad and the half-tribe of Manasseh (1 Chr. 5:19).

JEUEL [JOO uhl]—a descendant of Zerah. Jeuel and his clan lived in Jerusalem after the captivity (1 Chr. 9:6). Also see JEIEL.

JEUSH [JEE uhsh]—the name of five men in the Old Testament:

1. A son of Esau and Aholibamah (Gen. 36:5, 14, 18).
2. A Benjamite, son of Bilhan (1 Chr. 7:10).
3. A son of Eshek and a descendant of King Saul (1 Chr. 8:39; Jehush, KJV).
4. A son of Shimei and a Gershonite Levite (1 Chr. 23:10–11).
5. A son of King Rehoboam and grandson of King Solomon (2 Chr. 11:19).

JEUZ [JEE uhz] (*he counsels*)—a son of Shaharaim and Hodesh (1 Chr. 8:10).

JEWELER (see OCCUPATIONS AND TRADES).

JEWELRY—objects of precious metals often set with gems and worn for personal adornment. Since the beginning of history, people have adorned themselves with various kinds of jewelry. To be elaborately decorated with jewelry in the ancient world was a symbol of wealth and status (2 Sam. 1:10; Dan. 5:7, 16, 29). The materials commonly used for jewelry were stone, metals, gems, ivory, shells, and carved horns.

The art of making jewelry probably developed very early in Egypt. It was known throughout the biblical world. The Hebrews learned this skill from foreign influences, probably from Egypt (Ex. 32:2–3), and obtained much of their jewelry from spoils of war.

The people of the ancient world placed much value on personal ornaments for political and religious purposes. The priestly garments of Aaron the HIGH PRIEST were elaborately decorated with jewels. The breastplate contained twelve engraved gems (Ex. 28:17–21). The shoulder pieces of the EPHOD were engraved onyx stones (Ex. 28:9–12). During Bible times, crowns were also set with gems (Zech. 9:16). Many ornaments were donated to build the tabernacle (Ex. 35:22) and to decorate the temple (1 Kin. 7:17).

Bracelets were worn by both men and women. They were made of bronze, silver, iron, and gold. Sometimes many bracelets were worn on each arm, covering the entire lower arm. Rebekah's gift from Abraham included a gold bracelet (Gen. 24:22). King Saul wore a bracelet or armlet (2 Sam. 1:10).

Ornaments for the ankles were worn by the women. These were usually made from the same material as the bracelets. Sometimes ANKLETS were fashioned to make a tinkling sound when walking, bringing more attention to the wearer. ANKLE CHAINS were often attached to the feet to encourage smaller steps. The prophet Isaiah disapproved of this practice among the women of Jerusalem (Is. 3:18–21).

Both men and women of Bible times wore necklaces (Judg. 8:25–26). They were made of various metals, often inlaid with precious stones. Necklaces of beads made from stone or jewels were strung with cord. Sometimes crescents, bottles, or other pendants were attached to the necklaces (Is. 3:18). Gold chains were given to Joseph (Gen. 41:42) and Daniel (Dan. 5:29), indicating their high positions in government.

Earrings were worn by men, women, and children in the ancient world (Ex. 32:2–3; Num. 31:50; Judg. 8:25–26). They were loops worn alone or with pendants attached. Earrings were made from various metals and stones and were sometimes inlaid with gems. Nose rings were worn mostly by women (Gen. 24:47) and were sometimes decorated with jewels (Is. 3:21).

Most men wore signet rings for business purposes. These rings were engraved with the owner's name or symbol to show authority or ownership (Gen. 38:18; Ex. 28:11; Esth. 8:8; Dan. 6:17). The signet rings were worn on the finger or strung around the neck. They were usually made of gold and set with an engraved gem. Signet rings were given as gifts for the tabernacle (Ex. 35:22).

In the New Testament jewels were worn much the same way as in the Old Testament. The Greeks emphasized fine, delicately worked jewelry, while the Roman jewelry was much heavier and more elaborate. In the early church the wearing of jewelry was not considered a Christian virtue by the apostle Paul, who exhorted women to modesty (1 Tim. 2:9). James apparently also had a dim view of jewelry (James 2:2).

Also see JEWELS AND PRECIOUS STONES.

JEWELS AND PRECIOUS STONES—Gems held a significant place in the life of the Hebrew people and the surrounding nations. In the ancient world the use of precious stones dates back thousands of years before Christ. Many myths and superstitions about their use existed. People attributed magical powers to many gems and even worshiped some of them. This practice is not evident in the Old Testament; the Hebrew people valued gems for their beauty, usefulness, and hardness.

No gem deposits existed in the land of Palestine. The Israelites secured their jewels from surrounding nations, which resulted in the art of cutting and engraving gems. Precious stones are mentioned thirteen times in the Old Testament, and over twenty specific gems are named in the entire Bible. Since the Hebrews described gems by color or hardness, their precise identification is often difficult.

The majority of gems mentioned in the Old Testament are represented in Aaron's breastplate (Ex. 28:17–20; 39:10–13). Nine of them are mentioned in Ezekiel 28:13, the jacinth, agate, and amethyst being omitted. Jerome (fifth century A.D.) and others have attempted to establish a relationship between the twelve stones in Aaron's breastplate, the twelve months of the year, and the twelve signs in the zodiac; however, there is no indication of this in Scripture.

The Bible mentions gems used for personal adornment (Ex. 11:2; Is. 61:10) and as gifts (1 Kin. 10:2; Ezek. 16:11, 39). The crown David took from the king of Rabbah was set with gems. "Then he took their king's crown from his head. Its weight was a talent of gold, with precious stones" (2 Sam. 12:30). Precious stones were also used to illustrate spiritual truths (Prov. 11:22; 20:15; Matt. 13:45–46). Amber, coral, and pearls are not actually gemstones, but were as highly prized among the ancients as precious stones.

The following gems and precious stones are mentioned in the Bible.

Adamant. A hard stone of superior strength. The exact identity of this substance is unknown; but it is believed to be corundum, the hardest of all minerals next to the diamond. Pure corundum is colorless; it is the source of such gems as rubies and sapphires.

Because of its hardness, the prophet Ezekiel used adamant as a symbol of the stubborn will of the rebellious Israelites. God strengthened the prophet with a "forehead like adamant stone, harder than flint" to preach to the Israelites (Ezek. 3:9; emery, NASB). Other English translations render the Hebrew word for adamant as diamond (Jer. 17:1, KJV, NASB, NRSV) or flint (Jer. 17:1, NIV).

Also see *Diamond*.

Agate. One of many fibrous varieties of quartz. Agate is a form of chalcedony with bands or patterns of various colors. The word comes from a Greek term for the river in Sicily where this stone was abundant. It was also found in Egypt, Arabia, and India. The agate was the middle stone in the third row of Aaron's breastplate (Ex. 28:19; 39:12). The agate was also useful for ornaments (beads) and was considered by the superstitious to possess magical powers.

Also see *Chalcedony*.

Amber. Fossilized resin formed from the sap of various trees. The ancient Greeks and Romans regarded amber as a gem and used it for beads and other ornaments. Amber is yellowish-orange and can be polished to a high gloss. Apparently abundant in northern Europe, it reached other countries through trade.

The prophet Ezekiel mentioned amber three times. Each time he described it as a brilliant substance (Ezek. 1:4, 27; 8:2). Other English translations use the words gleaming amber (NRSV), brass (REB), metal (NASB, NIV) or sapphire (REB) rather than amber. Whatever the nature of this substance, Ezekiel compared its brilliance to the awe-inspiring glory of God.

Amethyst. A variety of the mineral corundum. Its color varied from light to deep violet and was used for jewelry. It was known in Egypt, India and Ceylon. Amethyst was the third stone in the third row of Aaron's breastplate (Ex. 28:19; 39:12; jasper, REB). It was also included in the foundation of the New Jerusalem (Rev. 21:20).

Bdellium. A substance found in Havilah in Arabia, a land noted for its precious stones and aromatic gum. With the same color as manna, bdellium was considered to be a gum resin (Num. 11:7). In the Numbers passage, the word for bdellium is rendered as bdellium (REB) and resin (NIV) by some translations. But in Genesis 2:12, bdellium was associated with gold and therefore it was considered a precious stone. Some scholars suggest that bdellium jewels were pearls from the Persian Gulf.

Beryl. A rare silver-white metal similar to aluminum. Beryl ranged in color from bluish green to yellow, white, pink and deep green. It was the first stone in the fourth row of Aaron's breastplate (Ex. 28:20; 39:13). Other English translations render the word for beryl as chrysolite (NIV) and topaz (REB). The wheels in the prophet Ezekiel's visions were described as resembling beryl (Ezek. 1:16; 10:9; Tarshish stone, NASB). The beryl was also the eighth foundation stone in the New Jerusalem (Rev. 21:20).

Carbuncle (see *Emerald*; *Turquoise*).

Carnelian (see *Sardius*).

Chalcedony. A translucent variety of quartz occurring in a variety of colors. Chalcedony received its name from Chalcedon, a city in Asia Minor. Agate, bloodstone, carnelian, chrysoprase, flint, jasper, and onyx are all varieties of chalcedony. The chalcedony was the third stone in the foundation of the New Jerusalem (Rev. 21:19; agate, NRSV). Also see *Agate*; *Chrysoprase*.

Chrysolite. A yellow stone that could have been the same as topaz or some other yellow gem such as beryl, zircon, or a yellow quartz. Its name comes from a Greek word that means "gold stone." Chrysolite was the seventh stone in the foundation of the New Jerusalem (Rev. 21:20). The chrysolite known today is the peridot, an olive green silicate of magnesium and iron. This is not believed to be the same gem as that referred to by the Book of Revelation.

Chrysoprase. A variety of chalcedony. Chrysoprase had a light green color. Jewelry made from this precious stone has been found in ancient Egyptian graves. It was the tenth foundation stone of the New Jerusalem (Rev. 21:20; chrysoprasus, KJV). Also see *Chalcedony*.

Chrysoprasus (see *Chrysoprase*).

Coral. A limestone formation produced by certain kinds of marine life. Coral is not a mineral, but it does contain the mineral calcite because of its long exposure to seawater.

When the term coral was applied to jewelry, it referred to precious coral—a substance with a polished surface highly prized in the ancient world for various kinds of jewelry (Job 28:18; Ezek. 27:16). It was believed to possess magical powers.

Precious coral was formed in the shape of branches, or small bushes, and was found in the warm waters of the Mediterranean Sea and the Red Sea. The colors included many shades of red.

Cornelian (see *Onyx*).

Crystal. A colorless transparent quartz or rock (Job 28:17; Rev. 4:6). Crystal was used as jewelry for ornaments. In Roman times it was carved into various household utensils.

There are several different words for crystal in the original languages of the Bible. These words suggest that the pearl and glass (Job 28:17–18, NRSV) may have been called crystal, too.

Diamond. Pure crystallized carbon, the diamond is the hardest mineral known. The Hebrew word rendered “diamond” in Exodus 28:18; 39:11; and Ezekiel 28:13 by the KJV and NKJV must have been some other hard stone. The diamond was not identified in the Mediterranean lands until the first century. Other English translations render the word as emerald (NIV), jade (REB), and jasper (NRSV).

Emerald. A deep green variety of beryl. The emerald was found in Egypt, Cyprus, and Ethiopia. It was the third jewel in the first row of Aaron’s breastplate (Ex. 28:17; 39:10). Emeralds were also an article of trade between Tyre and Syria (Ezek. 27:16). The emerald was the fourth foundation stone of the New Jerusalem (Rev. 21:19), and was used to describe the rainbow around the throne (Rev. 4:3).

Emery (see *Adamant*).

Flint (see *Diamond*).

Gem. Many precious gems were known in Bible times. Special value was attached to each because of its beauty, rarity, and durability. Although the modern method of cutting gems was not known during Bible times, ancient gem cutters rounded and polished each stone, engraving some for seals or signet rings (1 Kin. 21:8; Esth. 3:10). They were also used for various kinds of jewelry (Ex. 11:2) and as gifts (Gen. 24:22). Precious stones in general are often referred to as gems in the Bible.

Glass (see *Crystal*).

Green Felspar (see *Emerald*).

Green Jasper (see *Jasper*).

Gum Resin (see *Bdellium*).

Jacinth. A yellow-orange variety of the mineral zircon. The jacinth was the first stone in the third row of Aaron’s breastplate (Ex. 28:19; 39:12; ligure, KJV). In the New Testament the jacinth was the eleventh foundation stone in the New Jerusalem (Rev. 21:20; turquoise, REB).

Jade (see *Diamond*).

Jasper. An opaque variety of chalcedony, or quartz. Jasper is usually red because of the presence of iron, but it can be brown, yellow, or green. It was the third stone in the fourth row of Aaron’s breastplate (Ex. 28:20; 39:13; green jasper, REB). The Book of Revelation describes the One on the throne as “like a jasper” (Rev. 4:3). The brilliance of the New Jerusalem was “as a jasper, clear as crystal” (Rev. 21:11).

Lapis Lazuli (see *Sapphire*).

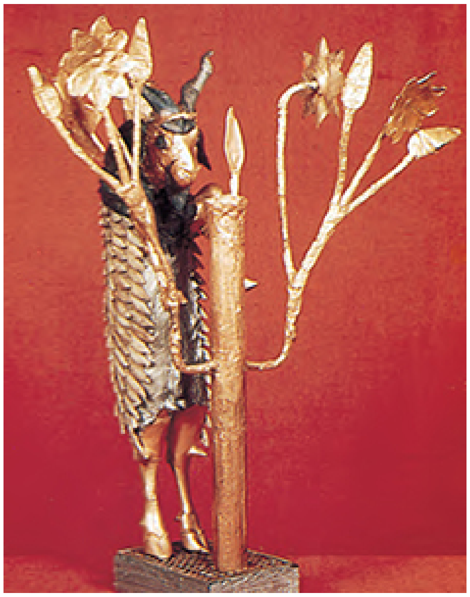


Photo by Howard Vos

- A goat eating leaves. Discovered at Ur, this artistic work is made of gold and lapis lazuli (sapphire). It dates from about 2500 B.C.

Photo by Howard Vos

• This Sumerian jewelry discovered at Ur, dating from about 2500 B.C., is made of gold as well as lapis lazuli (sapphire) and carnelian.

Ligure (see *Jacinth*).

Onyx. A form of chalcedony with contrasting layers of colors in parallel lines. The colors are usually black and white or brown and white.

The onyx was used for engraving seals and for various ornaments. It was included in the treasures from Havilah, in Arabia (Gen. 2:12). The shoulder stones of Aaron's ephod were onyx with the names of six tribes of Israel engraved on each stone (Ex. 28:9). It was also the second stone in the fourth row of Aaron's breastplate (Ex. 28:20; 39:6). David included the onyx in the material he gathered for the temple (1 Chr. 29:2). Job considered the wisdom from God a greater possession than even the precious onyx (Job 28:16). The REB renders the word for onyx in all these passages as cornelian.

Pearl. A white translucent jewel created within certain species of mollusks. Although pearls are not minerals, they are composed of mineral substances; and they always have held an important place among the gemstones of the ancient world. Pearls were produced in the Persian Gulf, the Red Sea, and the Indian Ocean.

Pearls were considered valuable jewels and were used for various ornaments. Jesus referred to pearls in a figurative manner to speak of wise thoughts (Matt. 7:6; 13:45–46). Paul admonished women not to adorn themselves with pearls (1 Tim. 2:9). In John's vision of the New Jerusalem, "the twelve gates were twelve pearls: each individual gate was of one pearl" (Rev. 21:21). Jesus taught that people could possess the world's greatest treasure, the "one pearl of great price" (Matt. 13:46)—the spiritual wealth of the kingdom of heaven.

Purple Garnet (see *Emerald*; *Turquoise*).

Red Jasper (see *Ruby*).

Resin (see *Bdellium*).

Ruby. A variety of corundum, the hardest of all minerals next to the diamond. The ruby has a deep red color because of traces of chromium. Rubies are the rarest and most precious of all jewels. Thus, they serve in the Bible as an appropriate standard for comparing other things that are even more precious (wisdom, knowledge, a good wife, etc). The Hebrew word translated rubies in the NKJV and KJV may have been pink pearl or red coral (Job 28:18; Prov. 3:15; 8:11; 20:15; 31:10; Lam. 4:7). Other words for ruby used by other English translations are agate (Is. 54:12, KJV; rubies, NRSV); red jasper (Is. 54:12, REB); and coral (Lam. 4:7, NASB, REB, NRSV).

Sapphire. The modern sapphire, a blue variety of corundum, was probably not used until the third century B.C. The Hebrew word for sapphire refers to lapis lazuli—a silicate of alumina, calcium, and sodium. It was highly regarded as an ornamental stone (Song 5:14; Lam. 4:7; Ezek. 28:13). Rich beds of sapphire were found in the mountainous regions of ancient Persia deposited in limestone rock.

Sapphire was the second jewel in the second row of Aaron's breastplate (Ex. 28:18; 39:11). It was also the second stone in the foundation of the New Jerusalem (Rev. 21:19).

Sardin (see *Sardius*).

Sardius. A red stone, considered by many to be carnelian, a reddish-brown variety of chalcedony. Sardius was used for jewelry and for royal seals. Archaeologists have found many items of jewelry made from sardius in tombs and cities of Egypt and Palestine. It was the first stone in the first row of Aaron's breastplate (Ex. 28:17; 39:10) and was included in the adornment of the King of Tyre (Ezek. 28:12–13). Sardius was also the sixth foundation stone of the New Jerusalem (Rev. 21:20).

Other words for sardius used by translations of the Bible are ruby, sardin, and carnelian.

Sardonyx. A red and white variety of chalcedony. Sardonyx is mentioned only once in the Bible as the fifth foundation stone of the New Jerusalem (Rev. 21:20; onyx, NRSV). Sardonyx was obtained in Arabia and India and used for cameos and signet rings. Some scholars believe the Hebrew word translated as *onyx* may refer to sardonyx. Also see *Onyx*.

Tarshish Stone (see *Beryl*).

Topaz. A yellowish-green form of chrysolite, the topaz was the second gem in the first row of Aaron's breastplate (Ex. 28:17; 39:10; chrysolite, REB). The "topaz of Ethiopia" (Job 28:19) was famous for its quality. The topaz was also the ninth foundation stone of the New Jerusalem (Rev. 21:20).

Turquoise. A deep green stone similar to the emerald. The only reference to turquoise in the NKJV occurs in the prophet Ezekiel's description of the adornment of the King of Tyre (Ezek. 28:13; emerald, KJV; turquoise, NRSV; purple garnet, REB). Many scholars believe this stone is essentially the same as the emerald. Also see *Emerald*.

JEWS—a name applied first to the people living in Judah (when the Israelites were divided into the two kingdoms of Israel and Judah); after the Babylonian captivity, all the descendants of Abraham were called "Jews." The term is used in the New Testament for all Israelites as opposed to the "Gentiles," or those of non-Jewish blood. Since a number of Jews (especially the Jewish leaders) were hostile toward Jesus' ministry, the New Testament sometimes speaks simply of "the Jews" (John 6:41), when it really means "those Jews who did not believe in Jesus." This is especially true in John's Gospel (John 5:16, 18; 6:41, 52; 7:1).

Because the Jews were God's Chosen People, Paul could speak of the true "Jew" as being the person who pleases God, whatever his race (Rom. 2:28–29). In the Christian church, distinctions between "Jews" and "Greeks" (or Jewish people and foreigners) are wiped away (Gal. 3:28; Col. 3:11).

Also see HEBREW PEOPLE.

Photo by Ben Chapman

• A menorah, or seven-branched lampstand, symbolizes Judaism and the Jewish state of Israel.

JEZANIAH [jez uh NIGH uh] (*the Lord hears*)—one of the Judahite "captains" who allied himself with Gedaliah and remained at Mizpah after Judah was deported to Babylon. He was a son of Hoshaiah the Maachathite (Jer. 40:8; 42:1). He is also called Jaazaniah (2 Kin. 25:23).

JEZEBEL [JEZ uh bel] (*there is no prince*)—the name of two women in the Bible:

1. The wife of Ahab, king of Israel, and mother of Ahaziah, Jehoram, and Athaliah (1 Kin. 16:31). Jezebel was a tyrant who corrupted her husband, as well as the nation, by promoting pagan worship.

   She was reared in Sidon, a commercial city on the coast of the Mediterranean Sea, known for its idolatry and vice. When she married Ahab and moved to Jezreel, a city that served the Lord, she decided to turn it into a city that worshiped BAAL, a Phoenician god.

   The wicked, idolatrous queen soon became the power behind the throne. Obedient to her wishes, Ahab erected a sanctuary for Baal and supported hundreds of pagan prophets (1 Kin. 18:19).

   When the prophets of the Lord opposed Jezebel, she had them "massacred" (1 Kin. 18:4, 13). After Elijah defeated her prophets on

Mount Carmel, she swore revenge. She was such a fearsome figure that the great prophet was afraid and “ran for his life” (1 Kin. 19:3).

After her husband Ahab was killed in battle, Jezebel reigned for ten years through her sons Ahaziah and Joram (or Jehoram). These sons were killed by Jehu, who also disposed of Jezebel by having her thrown from the palace window. In fulfillment of the prediction of the prophet Elijah, Jezebel was trampled by the horses and eaten by the dogs (1 Kin. 21:19). Only Jezebel’s skull, feet, and the palms of her hands were left to bury when the dogs were finished (2 Kin. 9:30–37).

One truth that emerges from Jezebel’s life is that God balances the scales of justice. Wickedness may prevail for a season, but His righteousness will eventually triumph over the forces of evil.

2. A prophetess of Thyatira who enticed the Christians in that church “to commit sexual immorality and to eat things sacrificed to idols” (Rev. 2:20). John probably called this woman “Jezebel” because of her similarity to Ahab’s idolatrous and wicked queen.

JEZER [JEE zur]—a son of Naphtali (Gen. 46:24) and founder of a tribal family, the JEZERITES (Num. 26:49).

JEZERITES [JEE zur ights]—descendants of JEZER (Num. 26:49).

JEZIAH [juh ZIGH uh]—a son of Parosh who divorced his pagan wife (Ezra 10:25; Izziah, NIV, NRSV).

JEZIEL [JEE zih uhl]—a son of Azmaveth who, with his brother Pelet, joined David’s army at Ziklag (1 Chr. 12:1–3).

JEZLIAH [jez LIGH uh]—a form of JIZLIAH.

JEZRAHIAH [jez ruh HIGH uh] (*the Lord is shining*)—director of the singers at the rededication of the walls of Jerusalem (Neh. 12:42). He may have been the same person as IZRAHIAH (1 Chr. 7:3).

JEZREEL [JEZ reel] (*God scatters*)—the name of two people, two cities, and a valley or plain in the Old Testament:

1. A man of the tribe of Judah (1 Chr. 4:3).
2. A symbolic name given by the prophet Hosea to his oldest son (Hos. 1:4). The name Jezreel signified the great slaughter that God would

bring on the house of Jehu because of the violent acts he had committed (2 Kings 9).

3. A city in the hill country of Judah, near Jokdeam and Zanoah (Josh. 15:56). Apparently David obtained one of his wives from this place (1 Sam. 25:43). The site is probably present-day Khirbet Terrama on the Plain of Dibleh.
4. A city in northern Israel, on the Plain of Jezreel about 90 kilometers (56 miles) north of Jerusalem. The city was in the territory of Issachar, but it belonged to the tribe of Manasseh (Josh. 19:18). It was between Megiddo and Beth Shean (1 Kin. 4:12) and between Mount Carmel and Mount Gilboa. The palace of King Ahab of Israel was situated in Jezreel. Here Jezebel and all the others associated with Ahab's reign were assassinated by the followers of Jehu (2 Kings 9–10). The city of Jezreel has been identified with modern Zer'in.
5. The Old Testament name of the entire valley that separates Samaria from Galilee (Josh. 17:16). Some authors now refer to the western part of this valley as ESDRAELON (Greek for "Jezreel"), while the name Jezreel is restricted to the eastern part of the valley.

   The entire valley is the major corridor through the rugged Palestinian hills. It was a crossroads of two major routes: one leading from the Mediterranean Sea on the west to the Jordan River Valley on the east, the other leading from Syria, Phoenicia, and Galilee in the north to the hill country of Judah and to the land of Egypt on the south. Throughout history, the Valley of Jezreel has been a major battlefield of nations.

Also see ARMAGEDDON.

• The Valley of Jezreel, which separated the province of Galilee from the district of Samaria. A rich agricultural district, it was the scene of many battles in the ancient world.

JEZREELITE [JEZ reel ite]—a name applied to NABOTH, who had a vineyard in Jezreel (1 Kin. 21:1, 4, 6–7, 15–16). Jezebel conspired to murder Naboth and seize his vineyard (1 Kings 21).

JEZREELITESS [JEZ ree ehl eye tis]—a female inhabitant of JEZREEL, a town in Judah's hill country. One of the first two wives of David was Ahinoam the Jezreelitess (1 Sam. 27:3; 1 Chr. 3:1).

JIBSAM [JIB suhm]—a son of Tola and a warrior in David's army (1 Chr. 7:2; Ibsam, NIV, NRSV).

JIDLAPH [JID laf]—a son of Nahor (Gen. 22:22).

JIMNAH [JIM nuh]—the firstborn son of Asher (Gen. 46:17) and the founder of the JIMNITES (Num. 26:44; Jimna). He is also called Imnah (1 Chr. 7:30) and Imna (Num. 26:44, REB).

JIMNITES [JIM nights]—descendants of JIMNAH (Num. 26:44).

JIPHTAH [JIF tuh] ([God] *breaks through*)—a city in the Shephelah (lowland plains) of Judah (Josh. 15:43; Iphtah, NIV, NRSV).

JIPHTHAH EL **[JIF thuh el]** (*God breaks through*)—a valley in Zebulun, on the border between the land allotted to the tribes of Zebulun and Asher (Josh. 19:14, 27; Iphtah El, NIV; Iphtahel, NRSV; Jiphtah-el, REB; Jiphthah-el, KJV).

JISHUI **[JISH yoo eye]**—a son of King Saul by his wife Ahinoam (1 Sam. 14:49). Other spellings are Ishui, KJV; Ishvi, NIV, NRSV; and Ishyo, REB.

JISSHIAH **[jish EYE uh]**—one of David's mighty men (1 Chr. 12:6; Jesiah, KJV; Isshiah, NIV, NRSV, REB).

JITHLAH **[JITH luh]**—a form of JETHLAH.

JITHRA **[JITH ruh]** (*excellence*)—an Israelite who fathered Amasa by Abigail, David's sister or half-sister (2 Sam. 17:25; Ithra, KJV, NRSV, REB; Jether, NIV). Amasa later became the commander of Absalom's rebel army (2 Sam. 19:13; 20:4–12).

JITHRAN **[JITH ran]** (*abundance*)—a son of Zophah, of the tribe of Asher (1 Chr. 7:37; Ithran, KJV, NIV, NRSV). Apparently, he is the same person as Jether (1 Chr. 7:38).

JIZLIAH **[jiz LIGH uh]** (*the Lord delivers*)—a son of Elpaal (1 Chr. 8:18; Jezliah, KJV, REB; Izliah, NRSV, NIV, NASB).

JIZRI **[JIZ righ]**—a Levite and head of the fourth course of musicians for the sanctuary (1 Chr. 25:11; Izri, KJV). He is also called Zeri (1 Chr. 25:3), a son of Jeduthun.

JOAB **[JO ab]** (*the Lord is father*)—the name of three men and one village in the Old Testament:

1. One of the three sons of Zeruiah (2 Sam. 2:13; 8:16; 14:1; 17:25; 23:18, 37; 1 Kin. 1:7; 2:5, 22; 1 Chr. 11:6, 39; 18:15; 26:28; 27:24) who was David's sister (or half-sister). Joab was the "general" or commander-in-chief of David's army (2 Sam. 5:8; 1 Chr. 11:6; 27:34).

   Joab's father is not mentioned by name, but his tomb was at Bethlehem (2 Sam. 2:32). Joab's two brothers were Abishai and

Asahel. When Asahel was killed by Abner (2 Sam. 2:18–23), Joab got revenge by killing Abner (2 Sam. 3:22–27).

When David and his army went to Jerusalem, in an attempt to capture that city (then called Jebus), he said, “Whoever attacks the Jebusites first shall be chief and captain” (1 Chr. 11:6). Joab led the assault at the storming of the Jebusite stronghold on Mount Zion, apparently climbing up into the city by way of a water shaft. The city was captured and Joab was made the general of David’s army (2 Sam. 5:8).

Other military exploits by Joab were achieved against the Edomites (2 Sam. 8:13–14; 1 Kin. 11:15) and the Ammonites (2 Sam. 10:6–14; 11:1–27; 1 Chr. 19:6–15; 20:1–3). His character was deeply stained, as was David’s, by his participation in the death of Uriah the Hittite (2 Sam. 11:14–25). In putting Absalom to death (2 Sam. 18:1–14), he apparently acted from a sense of duty.

When Absalom revolted against David, Joab remained loyal to David. Soon afterward, however, David gave command of his army to Amasa, Joab’s cousin (2 Sam. 19:13; 20:1–13). Overcome by jealous hate, Joab killed Amasa (2 Sam. 20:8–13).

Another of David’s sons, Adonijah, aspired to the throne, refusing to accept the fact that Solomon was not only David’s choice but also the Lord’s choice as the new king. Joab joined the cause of Adonijah against Solomon. Joab was killed by Benaiah, in accordance with Solomon’s command and David’s wishes. Joab fled to the tabernacle of the Lord, where he grasped the horns of the altar. Benaiah then struck him down with a sword. Joab was buried “in his own house in the wilderness” (1 Kin. 2:34).

2. A village apparently situated in Judah near Bethlehem (1 Chr. 2:54). The KJV translation, “Ataroth, the house of Joab,” is better rendered by the NKJV, “Atroth Beth Joab.”
3. A son of Seraiah and grandson of Kenaz (1 Chr. 4:13–14). He was the “father of Ge-Harashim” (1 Chr. 4:14), or the founder of a place in Judah called the “Valley of Craftsmen.”
4. A man of the house of Pahath-Moab, some of whose descendants returned from the Exile with Zerubbabel (Ezra 2:6; 8:9; Neh. 7:11).

JOAH **[JOE uh]** (*the Lord is brother*)—the name of four men in the Old Testament:

1. A recorder in the time of King Hezekiah (Is. 36:3).
2. A descendant of Gershon, of the tribe of Levi (1 Chr. 6:21).
3. A gatekeeper in the tabernacle during David's time (1 Chr. 26:4).
4. A son of Joahaz who served as recorder in the time of King Josiah (2 Chr. 34:8).

JOAHAZ [JOE uh haz] (*the Lord helps*)—the father of JOAH (2 Chr. 34:8).

JOANNA [joe AN uh] (*the Lord has been gracious*)—the wife of Chuza, the steward of Herod Antipas. Along with Mary Magdalene, Susanna, and others, she provided for the material needs of Jesus and His disciples from her own funds (Luke 8:3). Joanna was one of the women who witnessed the empty tomb and announced Christ's resurrection to the unbelieving apostles (Luke 24:1–10).

JOANNAS [joe AN us]—a son of Rhesa and the father of Judah in the genealogy of Jesus (Luke 3:27; Joanan, NIV, NRSV; Joanna, KJV; Johanan, REB).

JOASH, JEHOASH [JOE ash, juh HOE ash] (*the Lord supports*)—the name of eight men in the Old Testament:

1. The father of Gideon (Judg. 6:11). Apparently Joash was an idolater who built an altar to Baal on his land. Gideon pulled down his father's altar, and the men of the city of Ophrah demanded that Joash put his son to death. But Joash refused, saying, "If he [Baal] is a god, let him plead for himself" (Judg. 6:31). After this event, Joash called his son Jerubbaal, which means "Let Baal plead" (Judg. 6:32).
2. A man who was commanded by Ahab, king of Israel, to imprison the prophet Micaiah (1 Kin. 22:26).
3. The eighth king of Judah; he was a son of King Ahaziah (2 Kin. 11:2) by Zibiah of Beersheba (2 Kin. 12:1). Joash was seven years old when he became king, and he reigned forty years in Jerusalem (2 Chr. 24:1), from about 835 B.C. until 796 B.C. He is also called Jehoash (2 Kin. 11:21).

   After Ahaziah died, Athaliah killed all the royal heirs to the throne. But God spared Joash through his aunt, Jehosheba, who hid him for six years in the house of the Lord (2 Kin. 11:2–3). When Joash reached the age of seven, Jehoiada the priest arranged for his coronation as king (2 Kin. 11:4–16).

Early in his reign, Joash repaired the temple and restored true religion to Judah, destroying Baal worship (2 Kin. 11:18–21). But the king who began so well faltered upon the loss of his advisor, Jehoiada. After Jehoiada died, Joash allowed idolatry to grow (2 Chr. 24:18). He even went so far as to have Zechariah, the son of Jehoiada, stoned to death for rebuking him (2 Chr. 24:20–22). God's judgment came quickly in the form of a Syrian invasion, which resulted in the wounding of Joash (2 Chr. 24:23–24). He was then killed by his own servants.

4. The thirteenth king of Israel; he was the son and successor of Jehoahaz, king of Israel, and was the grandson of Jehu, king of Israel. He is also called Jehoash (2 Kin. 13:10, 25; 14:8–17). Joash reigned in Samaria for sixteen years (2 Kin. 13:9–10), from about 798 B.C. to 782/81 B.C.

   Israel was revived during the reign of Joash (2 Kin. 13:7), following a long period of suffering at the hands of the Syrians. But while achieving political success, Joash suffered spiritual bankruptcy: "He did evil in the sight of the LORD; he did not depart from all the sins of Jeroboam the son of Nebat, who had made Israel sin; but he walked in them" (2 Kin. 13:11). He was succeeded by his son Jeroboam II.
5. A descendant of Shelah, of the family of Judah (1 Chr. 4:22).
6. A descendant of Becher, of the family of Benjamin (1 Chr. 7:8).
7. A commander of the warriors who left Saul and joined David's army at Ziklag (1 Chr. 12:3).
8. An officer in charge of David's olive oil supplies (1 Chr. 27:28).

JOATHAM [JOE uh tham]—a form of JOTHAM.

JOB [jobe]—the name of two men in the Old Testament:

1. The third son of Issachar, and founder of a tribal family, the Jashubites (Gen. 46:13). He is also called Jashub (Num. 26:24; 1 Chr. 7:1).
2. The central personality of the Book of Job. He was noted for his perseverance (James 5:11) and unwavering faith in God, in spite of his suffering and moments of frustration and doubt. All the facts

known about Job are contained in the Old Testament book that bears his name. He is described as “a man in the land of Uz” (Job 1:1) and “the greatest of all the |people of the East” (Job 1:3). Uz is probably a name for a region in Edom (Jer. 25:20; Lam. 4:21).

A prosperous man, Job had 7,000 sheep, 3,000 camels, 500 yoke of oxen, 500 female donkeys, and a large household, consisting of seven sons and three daughters. He was also “blameless and upright, and one who feared God and shunned evil” (Job 1:1).

Satan suggested to God that Job would remain righteous as long as it was financially profitable for him to do so. Then the Lord permitted Satan to test Job’s faith in God. Blow after blow fell upon Job: his children, his servants, and his livestock were taken from him and he was left penniless. Nevertheless, “In all this Job did not sin nor charge God with wrong” (Job 1:22).

Satan continued his assault by sneering, “Touch his bone and his flesh, and he will surely curse You to Your face!” (Job 2:5). The Lord allowed Satan to afflict Job with painful boils from the soles of his feet to the crown of his head, so that Job sat in the midst of ashes and scraped his sores with a piece of pottery. “Do you still hold fast to your integrity?” his wife asked him. “Curse God and die!” (Job 2:9). But Job refused to curse God. “Shall we indeed accept good from God,” he replied, “and shall we not accept adversity?” (Job 2:10).

Job’s faith eventually triumphed over all adversity, and he was finally restored to more than his former prosperity. He had 14,000 sheep, 6,000 camels, 1,000 yoke of oxen, and 1,000 female donkeys. He also had seven sons and three daughters. He died at a ripe old age (Job 42:12–13, 16–17).

Job is a model of spiritual integrity—a person who held fast to his faith, without understanding the reason behind his suffering. He serves as a continuing witness to the possibility of authentic faith in God in the most troubling of circumstances.

Also see JOB, BOOK OF.

JOB, BOOK OF—an Old Testament book, written in the form of a dramatic poem, that deals with several age-old questions, among them the question of why the righteous suffer. The book takes its name from the main character in the poem, the patriarch Job. Because Job deals with a number of universal questions, it is classified as one of the Wisdom

Books of the Old Testament. Other books of this type are Proverbs, Ecclesiastes, and the Song of Solomon.

Structure of the Book. Job begins with two introductory chapters, in the form of a narrative or prologue, that set the stage for the rest of the book. Chapters 3 through 37 form the main body of the book. These chapters are poems in the form of dramatic dialogues between Job and his friends. Four additional chapters containing God's response to their arguments are also written in poetic form. The book ends with a final narrative or epilogue (42:7–17) that tells what happened to Job after these discussions had ended.

This prologue–body–epilogue format was used often in writings in the ancient world. The author of Job was a literary craftsman who knew how to bring words together in dramatic fashion to drive home his message.

The story of Job opens with a brief description of the man, his possessions, and his family. "Blameless and upright" (1:1), he owned thousands of sheep, camels, oxen, and donkeys. He also had seven sons and three daughters. In simple terms, Job was considered a wealthy man in the tribal culture of the ancient world. But Satan insists that the integrity of this upright man has never been tested. He accuses Job of serving God only because God has protected him and made him wealthy. God grants permission for the testing to begin.

In rapid fashion, Job's sons and daughters are killed and all his flocks are driven away by his enemies. Finally, Job himself is stricken with a terrible skin disease. In his sorrow he sits mourning on an ash heap, scraping his sores with a piece of pottery while he laments his misfortune. This is when Job's three friends—BILDAD; ELIPHAZ, and ZOPHAR—arrive to mourn with him and to offer their comfort.

But instead of comforting Job, these friends launch into long lectures and philosophical debates to show Job the reason for his suffering. Their line of reasoning follows the generally accepted view of their time—that misfortune is always sent by God as punishment for sin. Job argues just as strongly that he is an upright man who has done nothing to deserve such treatment at the hand of God.

Finally, after Job and his friends have debated this question at length and have failed to arrive at a satisfactory solution, God himself speaks from a whirlwind. He does not enter their discussion about why the righteous suffer; He reveals Himself as the powerful, all-knowing God. God's message to Job is that He does not have to explain or justify His actions. He is the sovereign, all-powerful God who always does what is right, although His ways may be beyond human understanding.

Job is humbled by this outpouring of God's power, and he learns to trust where he cannot understand. This leads to his great affirmation of faith, "I have heard of You by the hearing of the ear, but now my eye sees You" (42:5). Then the book closes with the birth of more sons and daughters and Job's rise to a position of even greater wealth and prominence. Job lived out his additional years as a happy, contented man: "So Job died, old and full of days" (42:17).

Authorship and Date. No one knows who wrote the Book of Job. A few scholars have taken the position that it may have been written by Moses. Others have suggested that the patriarch Job himself may have written this account of his experiences. But these theories have no solid evidence to support them. The only thing we can say for certain is that the book was written by an unknown author.

The exact date of the book's writing is still a mystery. Some believe its unknown author put it in writing as late as the second century B.C. Others insist it must have been written about 450 B.C., long after the Jews returned from the captivity in Babylonia. But many conservative scholars assign the writing of the book to the time of King Solomon, about 950 B.C. Historical evidence favors this date, since this was the golden age of biblical Wisdom Literature.

Historical Setting. The events described in the Book of Job must have occurred many centuries before they were finally written. Job may have lived during the time of the patriarch Abraham, about 2000 B.C. Like Abraham, Job's wealth was measured in flocks and herds. In patriarchal fashion, Job's married children were a part of his household, living in separate tents but subject to his rule as leader of the family clan.

This story of Job and his misfortunes was probably passed down by word of mouth from generation to generation for several hundred years. Finally, it was put in writing by an unknown writer during Solomon's time, thus assuring its preservation for all future generations.

Theological Contribution. The Book of Job teaches us to trust God in all circumstances. When we suffer, it usually is a fruitless effort to try to understand the reasons for the difficulty. Sometimes the righteous must suffer without knowing the reason why; that is why it is important to learn to trust God in everything.

This masterful book also shows very clearly that God is not captive to His world, His people, or our views of His nature. God is free; he is subject to no will but His own. He is not bound by our understanding or by our lack of it. Job also discovered that God is a God of great power and majesty. When we see how great He is, we realize just how little we are. Like Job, we want to bow down in humble submission.

The Book of Job also teaches us that God is good, just, and fair in His dealings. He restored Job's fortunes and gave him more than he had ever enjoyed. God always replaces the darkness of our existence with the light of His presence when we remain faithful to Him.

Special Considerations. The dialogue sections of the Book of Job are written in poetry. Great truths are often expressed in such poetic language. These great truths are worth the slow, reflective reading it sometimes takes to grasp their meaning. Great art like that in this book often challenges our understanding. That is why we need to come back to it again and again.

Photo by Senai Aksoy

- The ostrich, which once lived in the Near East, is scorned in the Book of Job because of its nesting habits (Job 39:13–18).

Job: A Study and Teaching Outline

Part One: The Dilemma of Job (1:1—2:13)

I. The Circumstances of Job 1:1–5

II. The First Assault of Satan 1:6–22

III. The Second Assault of Satan 2:1–10

IV. The Arrival of Job’s Friends 2:11–13

Part Two: The Debates of Job (3:1—37:24)

I. The First Cycle of Debate 3:1—14:22

A. Job’s First Speech 3:1–26
B. Eliphaz’s First Speech 4:1—5:27
C. Job’s Response to Eliphaz 6:1—7:21
D. Bildad’s First Speech 8:1–22
E. Job’s Response to Bildad 9:1—10:22
F. Zophar’s First Speech 11:1–20
G. Job’s Response to Zophar 12:1—14:22

II. The Second Cycle of Debate 15:1—21:34

A. Eliphaz’s Second Speech 15:1–35
B. Job’s Response to Eliphaz 16:1—17:16
C. Bildad’s Second Speech 18:1–21
D. Job’s Response to Bildad 19:1–29
E. Zophar’s Second Speech 20:1–29
F. Job’s Response to Zophar 21:1–34

III. The Third Cycle of Debate 22:1—26:14

A. Eliphaz’s Third Speech 22:1–30
B. Job’s Response to Eliphaz 23:1—24:25
C. Bildad’s Third Speech 25:1–6
D. Job’s Response to Bildad 26:1–14

IV. The Final Defense of Job 27:1—31:40

A. Job’s First Monologue 27:1—28:28
B. Job’s Second Monologue 29:1—31:40

V. The Solution of Elihu 32:1—37:24

A. Elihu Intervenes in the Debate 32:1–22
B. Elihu’s First Rebuttal 33:1–33
C. Elihu’s Second Rebuttal 34:1–37
D. Elihu’s Third Rebuttal 35:1–16
E. Elihu’s Conclusion 36:1—37:24

Part Three: The Deliverance of Job (38:1—42:17)

- **I. The First Controversy of God with Job 38:1—40:5**
  - A. God’s First Challenge to Job 38:1—40:2
  - B. Job’s First Answer to God 40:3–5

- **II. The Second Controversy of God with Job 40:6—42:6**
  - A. God’s Second Challenge to Job 40:6—41:34
  - B. Job’s Second Answer to God 42:1–6

- **III. The Deliverance of Job and His Friends 42:7–17**

◆

JOBAB [JOE bab]—the name of five men in the Old Testament:

1. A son of Joktan the Shemite (Gen. 10:29; 1 Chr. 1:23).
2. A king of Edom (1 Chr. 1:44–45).
3. A king of Madon, a royal city of the Canaanites (Josh. 11:1).
4. A son of Shaharaim and Hodesh (1 Chr. 8:9).
5. A son of Elpaal (1 Chr. 8:18).

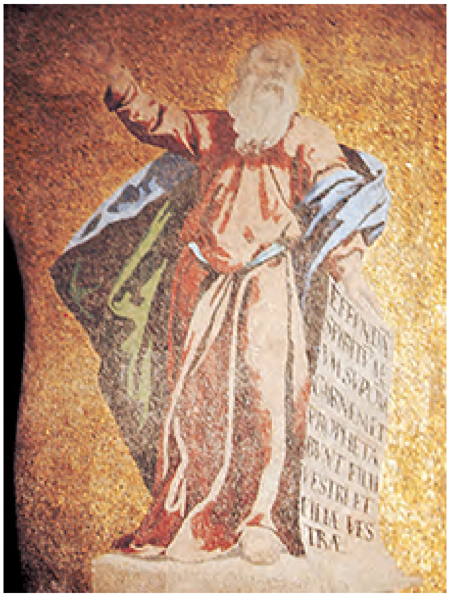
JOCHEBED [JAH kuh bed] (*the Lord honors*)—a daughter of Levi and the mother of Aaron, Moses, and Miriam. To protect Moses from Pharaoh’s command that every male Hebrew child be killed, she placed him in an ark of bulrushes on the river. After Pharaoh’s daughter discovered the baby, Jochebed became his nurse. She is noted among the heroes of the faith (Heb. 11:23).

JOED [JOE ed] (*the Lord is witness*)—a Benjamite who lived in Jerusalem after the captivity (Neh. 11:7).

JOEL [JOE uhl] (*the Lord is God*)—the name of fourteen men in the Old Testament:

1. The oldest son of Samuel the prophet (1 Sam. 8:2; 1 Chr. 6:28; Vashni, KJV) and the father of Heman the singer (1 Chr. 6:33).
2. A leader of the tribe of Simeon (1 Chr. 4:35).
3. The father of Shemaiah, of the tribe of Reuben (1 Chr. 5:4).
4. A man of the tribe of Gad and a chief in the land of Bashan (1 Chr. 5:12).

5. A Levite ancestor of Samuel the prophet (1 Chr. 6:36).
6. A chief of the tribe of Issachar (1 Chr. 7:3).
7. One of David’s mighty men (1 Chr. 11:38).
8. A Levite who helped bring the ark of the covenant from the house of Obed-Edom to Jerusalem (1 Chr. 15:7).
9. A keeper of the temple treasuries in David’s time (1 Chr. 26:22).
10. A son of Pedaiah who lived during the time of David (1 Chr. 27:20).
11. A Levite who helped cleanse the temple during the reign of King Hezekiah of Judah (2 Chr. 29:12).
12. A son of Nebo who divorced his pagan wife after the captivity (Ezra 10:43).
13. Overseer of the Benjamites in Jerusalem in Nehemiah’s government (Neh. 11:9).
14. An Old Testament prophet and author of the Book of Joel. A citizen of Jerusalem, he spoke often of the priests and their duties (Joel 1:9, 13–14, 16). For this reason, many scholars believe he may have been a temple prophet. He also had an ear for nature (Joel 1:4–7), and included imagery from agriculture and the natural world in his messages. Also see JOEL, BOOK OF.



• A mosaic of the prophet Joel, who prophesied about the outpouring of God’s Spirit in the latter days (Joel 2:28).

JOEL, BOOK OF—a brief prophetic book of the Old Testament that predicted the outpouring of the spirit of God on all people—a prophecy fulfilled several centuries later on the Day of Pentecost (Joel 2:28–32; Acts 2:14–21). The title of the book comes from its author, the prophet Joel.

Structure of the Book. The three brief chapters of this book are divided into two major sections. In the first section (1:1–20) the prophet Joel introduces himself and speaks to his readers about their need to turn from their sins. For the most part, the speaker in the second part of the book (2:1—3:21) is the all-powerful God, who warns His people about the approaching day of judgment and assures them of His abiding presence, in spite of their unworthiness.

In the first section of the book, Joel calls attention to a devastating swarm of locusts that had recently swept through the land (1:4). These destructive locusts stripped the foliage from all trees, shrubs, and crops (1:7). The people and livestock of Judah were facing the threat of starvation because of the famine that followed this invasion (1:15–18). As bad as this natural catastrophe had been, the prophet declares it will be as nothing in comparison to the coming day of the Lord. This is the day of Judgment, when God will vent His wrath upon His sinful and disobedient people.

After Joel delivers his pleas for repentance, God Himself speaks to His wayward people. In spite of the famine, He declares that there will be plenty to eat in the days of blessing to come (2:18–19). This day of renewal will be marked by the outpouring of His Spirit on all people (2:28–29). All the nations of the world will take notice as God gathers His people together in the holy city of Jerusalem to serve as their ruler: “Judah shall abide forever, and Jerusalem from generation to generation” (3:20).

Authorship and Date. The author of this book was the prophet Joel, who identifies himself in the introduction as “the son of Pethuel” (1:1). This is all we know about this spokesman for the Lord. From evidence in the book itself, we can assume that he knew a great deal about Jerusalem, Judah’s capital city, and the rituals associated with temple worship (2:15). But he probably was not a priest, since he called upon the priests to go into mourning because of the sins of the nation (1:13). Indeed, Joel’s many references to agriculture (1:7, 10–12) may indicate he was a farmer or a herdsman, although this is not certain.

It is difficult to determine the exact date of this book’s writing. Unlike most of the other Old Testament prophets, Joel mentions no kings of Judah or Israel and no historical events that might give us some indication about when he wrote his prophecy. The one strong clue is the similarity of Joel’s concept of the day of the Lord to the language of the prophet Zephaniah (Joel 2:2; Zeph. 1:14–16). Zephaniah prophesied during the reign of Josiah, the king of Judah (640–609 B.C.). This also seems the most likely time for the writing of the Book of Joel.

Historical Setting. If Joel did write his book about 600 B.C., he would have lived in the frantic final years of the nation of Judah. After the Babylonian army destroyed Jerusalem in 586 B.C. the leading citizens of Judah were carried into captivity in Babylonia. This invasion of the Babylonians must have given special significance to the terrible “day of the Lord” about which Joel warned his countrymen.

Theological Contribution. The Book of Joel is remarkable because it shows that a message from God can often come packaged in the form of a natural disaster. The truth of the book is rooted in the disastrous invasion of locusts, which Joel describes in such vivid language. This prophet teaches us that the Lord may use a natural disaster to stir in His people a renewed awareness of His will. Any traumatic event of nature—flood, fire, storm, or earthquake—should motivate the sensitive ear to listen again to the words of the Lord.

Special Considerations. Readers of Joel are always impressed with the prediction of the future outpouring of the Holy Spirit (2:28–32). The apostle Peter used this passage to explain the exciting events of PENTECOST to his hearers (Acts 2:16–21). Just as Joel predicted, the Holy Spirit was poured out on all these early followers of Jesus who were gathered in Jerusalem seeking God's will and praying for His divine guidance.

But there is still a future dimension to Joel's prediction. The gifts of the Spirit that began to flow through the people of God on Pentecost were not exhausted on that day. They are still available to all who believe in the Lord Jesus Christ and who anxiously await His return and the final establishment of His kingdom.

Also see JOEL.

◆

Joel: A Study and Teaching Outline

I. The Day of the Lord in the Past 1:1–20
  A. The Past Day of the Locust 1:1–12
  B. The Past Day of the Drought 1:13–20

II. The Day of the Lord in the Future 2:1—3:21
  A. The Coming Day of the Lord 2:1–27
    1. Prophecy of the Coming Invasion of Judah 2:1–11
    2. Conditional Promise of the Salvation of Judah 2:12–27
  B. The Ultimate Day of the Lord 2:28—3:21
    1. Last Events Before the Terrible Day of the Lord 2:28–32
    2. Events of the Terrible Day of the Lord 3:1–21
      a. Judgment on the Gentiles 3:1–17
      b. Restoration of Judah 3:18–21

◆

JOELAH [joe EE luh]—a son of Jeroham of Gedor (1 Chr. 12:7).

JOEZER [joe EE zur] (*the Lord is help*)—a warrior who joined David's army at Ziklag (1 Chr. 12:6).

JOGBEHAH [JAHG buh huh] (*height*)—a fortified city in the land of Gilead east of the Jordan River (Num. 32:35). When Gideon pursued the Midianites, he passed Jogbehah (Judg. 8:11).

JOGLI [JAHG ligh] (*may he reveal*)—the father of BUKKI (Num. 34:22).

JOHA [JOE uh] (*the Lord is living*)—the name of two men in the Old Testament:

1. A son of Beriah (1 Chr. 8:16).
2. A son of Shimri (1 Chr. 11:45).

JOHANAN [joe HAY nuhn] (*the Lord is gracious*)—the name of eight or nine men in the Old Testament:

1. A captain of the Jews who joined forces with Gedaliah after the fall of Jerusalem (2 Kin. 25:23). When Gedaliah was murdered, Johanan pursued the assassin. He rescued several people, whom the assassin had taken as captives, including Jeremiah (Jeremiah 41–43). Against Jeremiah's protests, Johanan took all of them to Egypt.
2. The oldest son of Josiah, king of Judah (1 Chr. 3:15).
3. A son of Elioenai, of the family of Jeconiah (1 Chr. 3:24).
4. A grandson of Ahimaaz and father of Azariah (1 Chr. 6:9–10).
5. A Benjamite soldier who joined David's army at Ziklag (1 Chr. 12:4).
6. A Gadite soldier who joined David's forces at Ziklag (1 Chr. 12:12).
7. Father of Azariah (2 Chr. 28:12).
8. A son of Hakkatan, of the clan of Azgad (Ezra 8:12).
9. A son of Eliashib the high priest (Neh. 12:22–23; Ezra 10:6; Jehohanen, NKJV, NIV), also called Jonathan (Neh. 12:11). See also JEHOHANAN No. 6.

JOHN THE APOSTLE—one of Jesus' disciples, the son of Zebedee, and the brother of James. Before his call by Jesus, John was a fisherman, along with his father and brother (Matt. 4:18–22; Mark 1:16–20). His mother was probably Salome (Matt. 27:56; Mark 15:40), who may have been a sister of Mary (John 19:25), the mother of Jesus.

Although it is not certain that Salome and Mary were sisters, if it were so it would make James and John cousins of Jesus. This would help explain Salome's forward request of Jesus on behalf of her sons (Matt. 20:20–28). The Zebedee family apparently lived in Capernaum on the north shore of the Sea of Galilee (Mark 1:21). The family must have been prosperous, because the father owned a boat and hired servants (Mark 1:19–20). Salome the mother provided for Jesus out of her substance (Mark 15:40–41; Luke 8:3). John must have been the younger of the two brothers, for he is always mentioned second to James in the Gospels of Matthew, Mark, and Luke.

The brothers Zebedee were called by Jesus after His baptism (Mark 1:19–20). This happened immediately after the call of two other brothers, Simon Peter and Andrew (Mark 1:16–18), with whom they may have been in partnership (Luke 5:10). Three of the four—Peter, James, and John—eventually became Jesus' most intimate disciples. They were present when Jesus healed the daughter of Jairus (Mark 5:37; Luke 8:51). They witnessed His TRANSFIGURATION (Matt. 17:1–2; Mark 9:2; Luke 9:28–29), as well as His agony in Gethsemane (Matt. 26:37; Mark 14:33). Along with Peter, John was entrusted by Jesus with preparations for the Passover supper (Luke 22:8).

James and John must have contributed a headstrong element to Jesus' band of followers, because Jesus nicknamed them "Sons of Thunder" (Mark 3:17). On one occasion (Luke 9:51–56), when a Samaritan village refused to accept Jesus, the two offered to call down fire in revenge, as the prophet Elijah had once done (2 Kin. 1:10, 12). On another occasion, they earned the anger of their fellow disciples by asking if they could sit on Jesus' right and left hands in glory (Mark 10:35–45).

Following the ascension of Jesus, John continued in a prominent position of leadership among the disciples (Acts 1:13). He was present when Peter healed the lame man in the temple. Together with Peter he bore witness before the Sanhedrin to his faith in Jesus Christ. The boldness of their testimony brought the hostility of the Sanhedrin (Acts 3–4). When the apostles in Jerusalem received word of the evangelization of Samaria, they sent Peter and John to investigate whether the conversions were genuine (Acts 8:14–25). This was a curious thing to do. The Samaritans had long been suspect in the eyes of the Jews (John 4:9). John himself had once favored the destruction of a Samaritan village (Luke 9:51–56). That he was present on this mission suggests he had experienced a remarkable change.

In these episodes Peter appears as the leader and spokesman for the pair, but John's presence on such errands indicates his esteem by the growing circle of disciples. After the execution of his brother James by Herod Agrippa I, between A.D. 42–44 (Acts 12:1–2), John is not heard of again in Acts. Paul's testimony to John as one of the "pillars," along with Peter and James (the Lord's brother, Gal. 2:9), however, reveals that John continued to hold a position of respect and leadership in the early church.

As might be expected of one of Jesus' three closest disciples, John became the subject of an active and varied church tradition. Tertullian (about A.D. 160–220) said that John ended up in Rome, where he was "plunged, unhurt, into boiling oil." A much later tradition believed that both James and John were martyred. The dominant tradition, however, was that the apostle John moved to Ephesus in Asia Minor, and that from there he was banished to the Island of Patmos (during Domitian's reign, A.D. 81–96). Tradition also held that he returned later to Ephesus, where he died some time after Trajan became emperor in A.D. 98.

Stories that John reclaimed a juvenile delinquent, raised a dead man, and opposed the GNOSTIC heretic Cerinthus survive from this era in his life. It was also the general opinion of the time that from Ephesus John composed the five writings that bear his name in the New Testament (Gospel of John; 1, 2, and 3 John; and Revelation).

Only the Revelation identifies its author as John (1:1, 9). The second and third epistles of John identify the author as "the elder" (2 John 1; 3 John 1). Although 1 John and the Gospel of John do not name their author, he can be none other than "the elder," because style and content in these writings are unmistakably related. It may be, as tradition asserts, that the apostle John wrote all five documents. It appears more likely, however, that four of the five writings were actually penned not by John the apostle but by John the elder, a disciple and friend of John's who relied directly on the apostle's testimony as he wrote the documents. This would explain those passages in the gospel that speak about the beloved disciple (who presumably is John the apostle; John 19:35; 21:24), as well as the reference to "the elder" in 2 and 3 John. The Revelation, however, was probably written directly by the apostle John himself.

MEZAR ALANI
GRAVE AREA

Photo by Howard Vos

• Traditional tomb of the apostle John in the Church of St. John at Ephesus.

JOHN THE BAPTIST—forerunner of Jesus; a moral reformer and preacher of messianic hope. According to Luke 1:36, Elizabeth and Mary, the mothers of John and Jesus, were either blood relatives or close kinswomen. Luke adds that both John and Jesus were announced, set apart, and named by the angel Gabriel even before their birth.

As is true of Jesus, practically nothing is known of John's boyhood, except that he "grew and became strong in spirit" (Luke 1:80). The silence of his early years, however, was broken by his thundering call to repentance some time around A.D. 28–29, shortly before Jesus began His ministry. Matthew reports that the place where John preached was the wilderness of Judea (3:1). It is likely that he also preached in Perea, east of the Jordan River. Perea, like Galilee, lay within the jurisdiction of Herod Antipas, under whom John was later arrested.

The four gospels are unanimous in their report that John lived "in the wilderness." There he was raised (Luke 1:80) and was called by God (Luke 3:2), and there he preached (Mark 1:4) until his execution. The wilderness—a vast badland of crags, wind, and heat—was the place where God had dwelled with His people after the Exodus. Ever since, it had been the place of religious hope for Israel. John called the people away from the comforts of their homes and cities and out into the wilderness, where they might meet God.

The conviction that God was about to begin a new work among this unprepared people broke upon John with the force of a desert storm. He was called to put on the prophet's hairy mantle with the resolve and urgency of Elijah himself. Not only did he dress like Elijah, in camel's hair and leather belt (2 Kin. 1:8; Mark 1:6), he understood his ministry to be one of reform and preparation, just as Elijah did (Luke 1:17). In the popular belief of the time, it was believed that Elijah would return from heaven to prepare the way for the Messiah (Mal. 4:5–6). John reminded the people of Elijah because of his dress and behavior (Matt. 11:14; Mark 9:12–13).

John was no doubt as rugged as the desert itself. Nevertheless, his commanding righteousness drew large crowds to hear him. What they encountered from this "voice . . . crying in the wilderness" (Mark 1:3) was a call to moral renewal, baptism, and a messianic hope.

The bite of John's moral challenge is hard for us to appreciate today. His command to share clothing and food (Luke 3:11) was a painful jab at a society that was hungry to acquire material objects. When he warned the tax collectors not to take more money than they had coming to them (Luke 3:12–13), he exposed the greed that had drawn persons to such positions in the first place. And the soldiers, whom he told to be content with their wages, must have winced at the thought of not using their power to take advantage of the common people (Luke 3:14).

John's baptism was a washing, symbolizing moral regeneration, administered to each candidate only once. He criticized the people for presuming to be righteous and secure with God because they were children of Abraham (Matt. 3:9). John laid an ax to the root of this presumption. He warned that they, the Jews, would be purged and rejected unless they demonstrated fruits of repentance (Matt. 3:7–12).

John's effort at moral reform, symbolized by baptism, was his way of preparing Israel to meet God. He began his preaching with the words, “Prepare the way of the Lord, make His paths straight” (Mark 1:3). He had a burning awareness of one who was to come after him who would baptize in fire and Spirit (Mark 1:7–8). John was a forerunner of this mightier one, a herald of the messianic hope that would dawn in Jesus.

John was a forerunner of Jesus not only in his ministry and message (Matt. 3:1; 4:17) but also in his death. Not until John’s arrest did Jesus begin His ministry (Mark 1:14), and John’s execution foreshadowed Jesus’ similar fate. Imprisoned by Antipas in the fortress of Machaerus on the lonely hills east of the Dead Sea, John must have grown disillusioned by his own failure and the developing failure he sensed in Jesus’ mission. He sent messengers to ask Jesus, “Are You the Coming One, or do we look for another?” (Matt. 11:3). John was eventually killed by a functionary of a puppet king who allowed himself to be swayed by a scheming wife, a loose daughter-in-law, and the people around him (Mark 6:14–29).

Josephus records that Herod arrested and executed John because he feared his popularity might lead to a revolt. The Gospels reveal it was because John spoke out against Herod’s immoral marriage to Herodias, the wife of his brother Philip (Mark 6:17–19). The accounts are complementary, because John’s moral righteousness must have fanned many a smoldering political hope to life.

Jesus said of John, “Among those born of women there has not risen one greater than John the Baptist” (Matt. 11:11). He was the last and greatest of the prophets (Matt. 11:13–14). Nevertheless, he stood, like Moses, on the threshold of the Promised Land. He did not enter the kingdom of God proclaimed by Jesus; and consequently, “he who is least in the kingdom of heaven is greater than he” (Matt. 11:11).

John’s influence continued to live on after his death. When Paul went to Ephesus nearly thirty years later, he found a group of John’s disciples (Acts 19:1–7). Some of his disciples must have thought of John in messianic terms. This compelled the author of the Gospel of John, writing also from Ephesus some sixty years after the Baptist’s death, to emphasize Jesus’ superiority (John 1:19–27; 3:30).

Photo: Jasmina/Dreamstime.com

• Remains of Machaerus, fortress of King Herod, where John the Baptist was beheaded, according to the Jewish historian Josephus.

JOHN, EPISTLES OF—three epistles—one longer (1 John) and two shorter (2 and 3 John)—written by the author of the Gospel of John. These epistles read like a love letter from an elderly saint who writes from long years of experience with Christ and His message. Although unnamed, the author addresses his readers intimately as “little children” (1 John 2:1, 18, 28; 3:7, 18; 4:4; 5:21) and “beloved” (1 John 3:2, 21; 4:1, 7, 11). His tone changes, however, when he bears down on his opponents for making light of the bodily existence of Jesus (1 John 2:18–23; 4:1–3, 20).

Structure of the Epistles. None of the three epistles yields naturally to a structural outline. First John begins with an uncompromising testimony to the bodily existence of Jesus (1:1–4). Since God is light, fellowship with God must result in confession of our sin before Christ, our forgiveness, and our “walking in the light” (1:5—2:2). To know Christ is to keep His commandments, or “to walk just as He walked” (2:6). We cannot be in the light if we hate our brothers and sisters or love the world (2:7–17).

The presence of antichrists, who deny that Jesus is the Christ, is a sign of the end times. But true believers rest secure in the “anointing” of the Holy Spirit which they have from Christ (2:18–27). Since God is righteous, believers are to be righteous in their lives. When the Lord returns, His children will be like Him (2:28—3:3). Whoever abides in Christ does not continue to sin habitually or constantly (3:4–10).

Christian love is not something merely to talk about, but to do (3:11–18). Active love gives us confidence before God (3:19–24). A person must examine various spiritual manifestations to determine if they are of God; only teachers who confess that Jesus Christ has come in the flesh are of God (4:1–6). In His love God sent His Son as an atoning sacrifice for sin. As a consequence we are to love one another (4:7–21).

Faith is victory over the world (5:1–5), and there is a threefold witness to faith: the Holy Spirit, the water (baptism), and the blood (Holy Communion) (5:6–12). Christians may be assured that God hears and grants their requests (5:13–15). The letter concludes with assurance that the Son of God is sufficient to save (5:18–21).

Second John identifies its author as “the elder” and those to whom the letter is written as “the elect lady and her children” (v. 1). The “lady” and “children” are personified ways of referring to the church and its believers. Like 3 John, the letter has the character of a note from the elder, reminding his “children” to walk in truth and love (vv. 4–6). The elder also draws attention to false teachers who deny the bodily existence of Jesus Christ, and he warns against receiving them (vv. 7–11). He hopes to visit the church soon (vv. 12–13).

Third John, also from “the elder,” is addressed to Gaius (v. 1), who has demonstrated his loyalty by offering hospitality to traveling missionaries (vv. 2–8). A certain Diotrephes had previously ignored a letter from the elder, and he receives some stiff criticism for doing so (vv. 9–11). In contrast to Diotrephes, a certain Demetrius is highly commended (v. 12). The elder expresses his hope to visit the church soon (vv. 13–14).

Authorship and Date. Although these three epistles were written by an anonymous author, he wrote affectionately to his readers as “little children” and referred to himself as “the elder” (2 John 1; 3 John 1). He must have been well-known and well-loved by those to whom he wrote.

Eusebius, an early church leader, mentions a John the elder (presbyter) who was a disciple and companion of John the apostle in Ephesus. Although we cannot say for sure, it may be that John the elder is the same “elder” mentioned in 2 and 3 John. If so, then he wrote the Gospel of John as well as these three letters; the style and content in each are very similar.

The inclusion of personal testimony (1 John 1:1–4) indicates that John the elder depended directly on the testimony of the apostle John in writing these documents. The epistles were probably written from Ephesus toward the close of the first century A.D.

Historical Setting. First John has none of the usual features of an epistle: no salutation or identification of author; no greetings; and no references to persons, places, or events. Ironically, although its format is impersonal, like a sermon or treatise, its tone is warm and personal. This suggests that it was written to a broad audience (probably in and around Ephesus) that was very dear to the author.

All three epistles were written to deepen the spiritual life of the churches while guarding against false teaching. The false teachers had arisen within the church, although the content of their teaching betrayed that they were not part of the church (1 John 2:19; 4:4). John fears that such a splinter group will lead true believers astray (1 John 2:26–27; 3:7; 2 John 7). He calls them “antichrists” (1 John 2:18, 22; 4:3; 2 John 7) for denying that Jesus had come in the flesh (1 John 4:1–13; 2 John 7; also 1 John 2:18–25; 4:15).

By emphasizing the divine nature of Jesus, the false teachers appeared to be Christians; but they showed their true colors by denying that God became a true human in Jesus. Claiming to have the Spirit of God, they were actually false prophets (1 John 4:1–6).

Theological Contribution. Like the Gospel of John, the epistles of John are built on the foundation blocks of love, truth, sin, world, life, light, and Paraclete. It emphasizes the great themes of knowing, believing, walking, and abiding. These words seem simple on the surface. But in the hands of one who had pondered the mystery and meaning of Jesus’ existence in human form, they yield many deep truths.

For John, the keystone in the arch of the gospel is that God has appeared in human form (1 John 1:1–4). The INCARNATION is life (1 John 1:2); and this life is available in the Son of God, Jesus Christ (1 John 5:11): “He who has the Son has life; he who does not have the Son of God does not have life” (1 John 5:12). The message of life is the alpha (1 John 1:2) and omega (1 John 5:20), the beginning and the end, of the epistle.

Jesus Christ has transferred us from death to life (1 John 3:14) by destroying the works of the devil (1 John 3:8). God made Jesus a “propitiation” (1 John 2:2; 4:10) in order to forgive sin (1 John 1:7–9; 2:12; 3:5). As a propitiation, Jesus is our “Advocate with the Father” (1 John 2:1) who takes away the guilt of our wrongdoing and gives us confidence to approach the judgment seat of God (1 John 2:28; 4:17). Jesus Christ is both the Son of God and the bearer of sin, the eternal demonstration of the love of God.

For John, love is not a feeling or attitude toward others. God is love (1 John 4:8, 16), and He acts in love on our behalf (1 John 4:9–10). Love, therefore, is something one does, by keeping God’s commandments (1 John 2:2–5; 5:3), “in deed and in truth” (1 John 3:18), and, above all, by loving others (1 John 2:9–11; 3:10). John declares that it is hypocritical to profess love for God and to show hatred toward others (1 John 4:20). The love of God does not take us out of this world. Rather, it draws us into fellowship with God (1 John 1:3) and with others (1 John 1:7).

Fellowship with God is realized by knowing God and abiding in Him. To *know* God (the verb occurs twenty-five times in the epistles) is not to know about God, but to be joined to Him in righteousness (1 John 2:29), truth (1 John 3:19), and especially love (1 John 4:7–8). The permanence of such knowing is expressed in the word abide, which occurs twenty-six times in these epistles. To abide in God is to share the identity of Jesus Christ and to experience the characteristics of God: light (1 John 2:10), love (1 John 3:17; 4:12), and eternal life (1 John 3:15).

Special Considerations. Many Christians wonder about John’s declaration, “Whoever abides in Him [Jesus Christ] does not sin” (1 John 3:6). This does not mean that if someone sins he is not a Christian. Indeed, in the epistles we are told that Christ came to forgive sins; and we are admonished to confess our sins to Him (1 John 1:6—2:2; 3:5; 4:10). The statement means that Christ has transferred us from death to life and has caused us to share in the nature of God. Consequently, we are no longer confined to darkness because Jesus Christ has broken the power of sin in our lives (1 John 3:8).

John says that believers may pray to God on behalf of others (1 John 5:16–17), unless their sins “lead to death.” The exact meaning of such sin is unclear, although it probably refers to a denial of the bodily existence of Jesus (1 John 2:22; 4:3; 5:12).

1 John: A Study and Teaching Outline

Part One:The Basis of Fellowship (1:1—2:27)

I. Introduction 1:1–4

II. The Conditions for Fellowship 1:5—2:14

A. Walk in the Light 1:5–7
B. Confession of Sin 1:8—2:2
C. Obedience to His Commandments 2:3–6
D. Love for One Another 2:7–14

III. The Cautions to Fellowship 2:15–27

A. Love of the World 2:15–17
B. Spirit of the Antichrist 2:18–27

Part Two: The Behavior of Fellowship (2:28—5:21)

I. Characteristics of Fellowship 2:28—5:3

A. Purity of Life 2:28—3:3
B. Practice of Righteousness 3:4–12
C. Love in Deed and Truth 3:13–24
D. Testing the Spirits 4:1–6
E. Love as Christ Loved 4:7—5:3

II. Consequences of Fellowship 5:4–21

A. Victory over the World 5:4–5
B. Assurance of Salvation 5:6–13
C. Guidance in Prayer 5:14–17
D. Freedom from Habitual Sin 5:18–21

2 John: A Study and Teaching Outline

I. Abide in God’s Commandments 1–6

A. Salutation 1–3
B. Walk in Truth 4
C. Walk in Love 5–6

II. Abide Not with False Teachers 7–13

A. Doctrine of the False Teachers 7–9
B. Avoid the False Teachers 10–11
C. Benediction 12–13

3 John: A Study and Teaching Outline

I. The Commendation of Gaius 1–8
  A. Salutation 1
  B. Godliness of Gaius 2–4
  C. Generosity of Gaius 5–8

II. The Condemnation of Diotrephes 9–14
  A. Pride of Diotrephes 9–11
  B. Praise for Demetrius 12
  C. Benediction 13–14

JOHN, GOSPEL OF—the fourth and most theological of the Gospels of the New Testament. The first three Gospels portray mainly what Jesus did and how He taught, but the Gospel of John is different. It moves beyond the obvious facts of Jesus' life to deeper, more profound meanings. Events and miracles are kept to a minimum in the Gospel of John. They are used as springboards or "signs" for lengthy discussions that reveal important truths about Christ. On the other hand, John uses a host of key words that symbolize who Jesus is and how we may know God. John is a "spiritual" gospel—not because it is more spiritual than the other three—but because it expresses spiritual ideas in spiritual language. Among the gospels, therefore, John offers a unique portrait of Christ that has been cherished by believers through the centuries.

Structure of the Gospel. The fourth Gospel consists basically of two parts: a book of "signs" and a book of "glory." The signs reveal Jesus' person (chaps. 1–12), and the glory results from Jesus' passion (chaps. 13–20). A prologue (1:1–18) and epilogue (chap. 21) serve as an introduction and conclusion to the gospel. Within this two-part structure, the gospel follows a pattern already presented in the prologue: revelation (1:1–5), rejection (1:6–11), and reception (1:12–18). The corresponding divisions of the gospel are: revelation (1:19—6:71), rejection (chaps. 7–12), and reception (chaps. 13–21).

Authorship and Date. Like the other gospels, John comes to us as an anonymous book. The question of authorship can be resolved only by observing clues within the gospel and by the tradition of the early church. Tradition agrees that the author was John the apostle, who was exiled to the island of Patmos in the Aegean Sea and who later died in Ephesus sometime after Trajan became emperor of Rome in A.D. 98. The gospel claims to come from an eyewitness (1:14; 1 John 1:1–4), and the author is familiar with the geography of Palestine. These external and internal evidences suggest that “the beloved disciple” (13:23; 19:26; 20:2; 21:7, 20), which appears as a title or nickname for John the apostle, composed the fourth gospel.

Other clues within the gospel and epistles of John, however, point beyond the apostle to another author. In 2 and 3 John, verses 1, the author identifies himself as “the elder.” The similarities between the gospel and the epistles of John are too strong for us to conclude that the gospel was written by John the apostle and the epistles by John the elder. Early church tradition referred to an elder who was a disciple of John. Moreover, certain passages in the gospel of John tend to suggest that the writer was not the beloved disciple (19:35; 21:24).

Taking the evidence as a whole, it appears that the gospel was composed by a John the elder (*presbyter*), who was a disciple of John the apostle and who depended directly on the apostle’s testimony for the content of the gospel. Both Johns are reputed to have lived in Ephesus. Some scholars identify John the elder with John the apostle and view the gospel as composed by the apostle. Ephesus, therefore, becomes the most likely place for the gospel’s origin, sometime around the close of the first century.

Historical Setting. It is difficult to say with certainty to whom this gospel was addressed. Unlike Luke (1:1–4), the author mentions no addressee. Unlike Matthew and Mark, he gives few hints of his intended audience. The gospel uses both Jewish and Greek thought forms in its presentation of Christ.

For John, Jesus goes beyond the bounds of Judaism. This gospel reports a fiercer conflict between Jesus and the Jews than the other gospels do. The gospel begins before time (1:1), and it shows that Jesus is timeless. Jesus speaks not to any one nation or ethnic group, but to the human condition. John portrays Jesus for the widest possible readership. This is one reason why the fourth gospel has spoken so deeply to Christians in all ages.

If there is doubt to whom John writes, there can be little doubt about why John writes. The gospel contains a clear statement of purpose: "These [signs] are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His name" (20:31).

For John, the sole purpose of life is that "you may know and believe that the Father is in me and I in Him" (10:38). Thus, John writes that we might know the Father and experience life eternal through faith in the Son.

Theological Contribution. John writes with a modest vocabulary, but his words are charged with symbolism. Terms like believe, love, truth, world, light and darkness, above and below, name, witness, sin, judgment (eternal) life, glory, bread, water, and hour are the key words of this gospel. In John 3:16–21, a passage of fewer than 150 words in Greek, seven of these terms occur.

The world is where God reveals truth (8:32), light (8:12), and life (14:6) in His Son Jesus Christ. The world is also where persons must decide for or against the witness of Christ, and the decision is judgment (3:18). Sin is to misjudge Jesus—to fail to receive Him as the bread of life (6:35), or not to walk in Him as the light of the world (8:12). The Son has come from above to glorify the Father (17:1), and He does so in His "hour" (12:23; 13:1)—through His suffering on the cross.

In the synoptic gospels—Matthew, Mark, and Luke—Jesus utters short sayings. Longer discourses, such as the Sermon on the Mount (Matthew 5–7), are either collections of sayings on various themes, or, like Matthew 13, mostly parables. John, on the other hand, records no parables and few of the brief sayings so common to the synoptics. Rather, he expands upon an incident; for example, Nicodemus (chap. 3), the woman at the well (chap. 4), the man born blind (chap. 9), Lazarus (chap. 11), or footwashing (chap. 13). Or he takes up an image; for example, bread (chap. 6), water (chap. 7), light (chap. 8), or shepherd (chap. 10). John then uses these words as symbols to reveal a fuller revelation of Christ. These discourses are blended so completely with John's own style that frequently the reader cannot tell whether it is John or Jesus speaking (3:16).

Why does John present such a different picture of Jesus? John may reveal Jesus as He taught in private, while the other three gospels may recall His public method of address (Mark 4:34). This may be a partial answer. A fuller explanation may be that the other gospels retain the actual form of Jesus' teaching, while John uncovers the essence of Jesus as a person.

This does not imply that John disregards historical truth. At some points his gospel probably preserves the facts of Jesus' life with greater precision than the other gospels do. For example, Matthew, Mark, and Luke leave the impression that Jesus ministered mainly in Galilee, making only one Passover journey to Jerusalem. This leads one to assume that Jesus' ministry lasted less than one year. John, however, mentions at least three Passover journeys (John 2:13, 23; 6:4; 12:1) and longer periods of ministry in Judea. The other gospels do hint of previous visits by Jesus to Jerusalem "O Jerusalem, Jerusalem. . . . How often I wanted to gather your children together" (Matt. 23:37; Luke 13:34).

Nevertheless, it is clear that John is guided more by theological than historical interests. The gospels of Matthew, Mark, and Luke begin by showing Jesus' role as the fulfiller of the Old Testament promises of salvation. But John begins with the preexistence of Jesus: "In the beginning was the Word" (1:1). Jesus is divine ("the Word was God," 1:1), but He is also human ("the Word became flesh," 1:14). Only as such is He the revealer of the Father.

In the first chapter, John introduces Jesus by seven key titles: Word, Lamb of God, Rabbi, Messiah, King of Israel, Son of God, and Son of Man. Only in John do we find the "I am" sayings: "I am the bread of life" (6:35), "I am the light of the world" (8:12), "before Abraham was, I AM" (8:58), "I am the door of the sheep" (10:7), "I am the good shepherd" (10:11), "I and My Father are one" (10:30), "I am the way, the truth, and the life" (14:6), and "I am the vine" (15:5). In each of these sayings the "I" is emphatic in Greek. It recalls the name of God, "I AM," in the Old Testament (Ex. 3:14).

In the Old Testament God's words were to be reverently received. So it is with Jesus. In John He begins His messages by saying, "Truly, truly I say to you." Just as in the Old Testament God alone was to be worshiped, in John people are to believe in Jesus alone. Here John stresses his concept of "believing." The verb "to believe" is found nearly a hundred times in the gospel, though the noun "belief/faith" does not occur. For

John, saving faith is a verb, carrying the sense of active trust in Jesus; it is not a static noun.

When one considers Jesus' moral teaching, another key word emerges. In John Jesus does not enter into questions of prayer, fasting, almsgiving, swearing, marriage, or wealth as he does in the other gospels. Rather, one's relationships to God, others, and the world are summed up in love. The love that God has for his beloved Son (3:35; 15:9) is passed on by the Beloved to "His own" (13:1). As recipients of God's love, Christians are to love God by loving one another (13:34). This love, which unites believers, is also a testimony to the world. The key verse of John expresses the basic theological truth of the gospel: "For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life" (3:16).

The Gospel of John expresses the uniqueness of the Son's relationship with the Father. The Son existed before the world with the Father; He was sent into the world by the Father; and He goes out of the world to the Father.

Special Considerations. Our present Gospel of John contains a story that probably was not written by the original author. The account of the woman caught in adultery (7:53—8:11) differs markedly in style from the rest of John. It is not found in the earlier and better manuscripts of the book. It was probably added at a later date by an unknown author under God's inspiration to express an important truth about Jesus and His attitude toward sinful people.

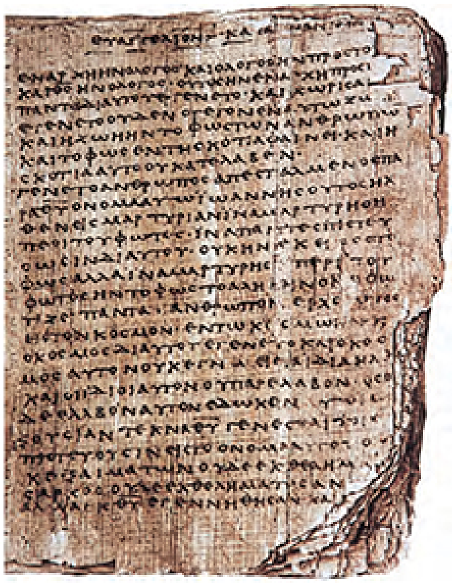


Photo by Howard Vos

• This ancient papyrus fragment, written in the Greek language, contains verses 1–14 of the first chapter of John’s Gospel. It dates from about A.D. 200.

John: A Study and Teaching Outline

Part One: The Incarnation of the Son of God (1:1–18)

I. The Deity of Christ 1:1–2

II. The Preincarnate Work of Christ 1:3–5

III. The Forerunner of Christ 1:6–8

IV. The Rejection of Christ 1:9–11

V. The Acceptance of Christ 1:12–13

VI. The Incarnation of Christ 1:14–18

Part Two: The Presentation of the Son of God (1:19—4:54)

I. The Presentation of Christ by John the Baptist 1:19–34

II. The Presentation of Christ to John’s Disciples 1:35–51

III. The Presentation of Christ in Galilee 2:1–12

IV. The Presentation of Christ in Judea 2:13—3:36

V. The Presentation of Christ in Samaria 4:1–42

VI. The Presentation of Christ in Galilee 4:43–54

Part Three: The Opposition to the Son of God (5:1—12:50)

I. The Opposition at the Feast in Jerusalem 5:1–47

II. The Opposition during Passover Time in Galilee 6:1–71

III. The Opposition at the Feast of Tabernacles in Jerusalem 7:1—10:21

IV. The Opposition at the Feast of Dedication in Jerusalem 10:22–42

V. The Opposition at Bethany 11:1—12:11

VI. The Opposition at Jerusalem 12:12–50

Part Four: The Preparation of the Disciples (13:1—17:26)

I. The Preparation in the Upper Room 13:1—14:31

II. The Preparation on the Way to the Garden 15:1—17:26

Part Five: The Crucifixion and Resurrection (18:1—21:25)

I. The Rejection of Christ 18:1—19:16

II. The Crucifixion of Christ 19:17–37

III. The Burial of Christ 19:38–42

IV. The Resurrection of Christ 20:1–10

V. The Appearances of Christ 20:11—21:25

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JOHN MARK (see MARK, JOHN).

JOHN, REVELATION OF (see REVELATION OF JOHN).

JOIADA **[JOY uh duh]** (*the Lord knows*)—a high priest after the captivity. He was succeeded by his son Jonathan (Neh. 12:10–11, 22). See also JEHOIADA No. 5.

JOIAKIM **[JOY uh kim]** (*the Lord raises*)—a high priest after the captivity, and the father of Eliashib (Neh. 12:10, 12, 26).

JOIARIB **[JOY uh rib]** (*the Lord contends*)—the name of three men in the Old Testament:

1. A teacher sent by Ezra to Iddo to request ministers for temple service (Ezra 8:16).
2. An ancestor of a family in Jerusalem in Nehemiah's time (Neh. 11:5).
3. A priest who returned from the captivity and the father of Jedaiah (Neh. 11:10; 12:6, 19). He is also called JEHOIARIB (1 Chr. 24:7).

JOKDEAM **[JAHK dee uhm]** (meaning unknown)—a city in the hill country of Judah (Josh. 15:56).

JOKIM **[JOE kim]** (*the Lord sets up*)—a descendant of Shelah, of the tribe of Judah (1 Chr. 4:22).

JOKMEAM **[JAHK mee uhm]**—a city of the tribe of Ephraim given to the Levites. Jokmeam was in the Jordan Valley near the mouth of the River Jabbok (1 Chr. 6:68). It was probably the same place as Kibzaim (Josh. 21:22).

JOKNEAM **[JAHK nee uhm]**—the name of two cities in the Old Testament:

1. A city in Zebulun allotted to the Levites (Josh. 21:34).
2. A city in Ephraim (1 Kin. 4:12; Jokmeam, NIV, NRSV, REB).

JOKSHAN **[JAHK shan]**—a son of Abraham by his concubine Keturah (1 Chr. 1:32).

JOKTAN **[JAHK tan]** (*little*)—a son of Eber, of the family of Shem (Gen. 10:25–26, 29).

JOKTHEEL **[JAHK thih uhl]**—the name of two cities in the Old Testament:

1. A city in the lowlands of Judah (Josh. 15:38).

2. A name given to SELA, the ancient capital of the Edomites, by Amaziah after his army had captured it (2 Kin. 14:7).

JONADAB [JOE nuh dab] (*the Lord gives*)—the name of two men in the Old Testament:

1. A son of Shimeah. Described as "a very crafty man" (2 Sam. 13:3), Jonadab suggested the plan that Amnon used to seduce Tamar. Later, when Absalom murdered Amnon, he reassured David that his other sons were still alive (2 Sam. 13:32–33). This suggests a prior knowledge of the crime.
2. A son of Rechab the Kenite and apparently the founder of the RECHABITES (Jer. 35:1–19), also called JEHONADAB (2 Kin. 10:15, 23). When Jehu suppressed Baal worship, Jonadab became his zealous supporter in exterminating the house of Ahab. Accompanying Jehu to Samaria, Jonadab assisted him in clearing the temple of Baal of all who were not priests of Baal. In this way Jonadab prepared the way for Jehu's massacre of the Baal worshipers (2 Kin. 10:15–28).

JONAH [JOE nuh] (*a dove*)—the prophet who was first swallowed by a great fish before he obeyed God's command to preach repentance to the Assyrian city of Nineveh. Jonah was not always a reluctant spokesman for the Lord. He is the same prophet who predicted the remarkable expansion of Israel's territory during the reign of Jeroboam II (ruled about 793–753 B.C.; 2 Kin. 14:25). This passage indicates that Jonah, the son of Amittai, was from Gath Hepher, a town in Zebulun in the northern kingdom of Israel.

While Jonah is described as a servant of the Lord in 2 Kings 14:25, he is a sad and somewhat tragic figure in the book bearing his name. It is a mark of the integrity and reliability of the Bible that a prophet like Jonah is described in such a candid manner. The natural tendency of human writers would be to obscure and hide such a character. But the Spirit of God presents valiant heroes along with petty people to illustrate truth, no matter how weak and unpleasant these characters may have been. We know nothing of Jonah after he returned to Israel from his preaching venture in Nineveh.

Also see JONAH, BOOK OF.

JONAH, BOOK OF—a short Old Testament book that emphasizes God's love for all people—pagans and Gentiles as well as his Chosen People, the Israelites. The book is named for its central figure, the prophet Jonah, who learned about God's universal love as he struggled with God's call to service.

Structure of the Book. The book begins with God's call to Jonah to preach in the great city of Nineveh, capital of the Assyrian empire. As staunch political enemies of the Israelites and as worshipers of false gods, the Assyrians also were shunned as pagans and outcasts. But God's call to Jonah showed clearly that He had not given up on Assyria. The prophet was to call Nineveh to repentance, warning the nation of its approaching doom unless it turned to God.

Instead of obeying God's command and heading to Nineveh, Jonah caught a ship traveling in the opposite direction. At sea a great storm arose, and Jonah was tossed overboard by the superstitious sailors in an attempt to appease the prophet's God. Jonah escaped unharmed when he was swallowed by a great fish and was miraculously deposited on shore. This time he obeyed God's command and traveled to Nineveh to carry out his preaching assignment.

But the reluctant prophet was not prepared for the results of his message. The entire city repented, and Jonah sulked in anger because Nineveh escaped God's punishment.

To teach the prophet a lesson, God raised up a plant, perhaps a gourd vine, to shade Jonah from the sun, then allowed a worm to cut it down. A hot wind from the east added to Jonah's misery, and he whined and complained about the missing plant. Then God reminded Jonah that He was a God of compassion who had the right to love and forgive the pagan Assyrians or any other people who turned to Him in obedience and faith. Jonah had been fretting about a plant, while God had turned His attention to a much more important matter—the worth and salvation of people.

Authorship and Date. The traditional view is that the prophet Jonah wrote this book. This would place its writing at about 760 B.C., since this prophet—"the son of Amittai" (1:1)—is the same Jonah who prophesied during the reign of Jeroboam II of Israel, from 793 to 753 B.C. (2 Kin. 14:25). The only other thing we know about Jonah is that he was a native of the village of Gath Hepher in Israel.

Some scholars insist the book was not written until about three centuries later by an unknown author. According to this theory, the writer composed the story of Jonah and his prophecy to combat the narrow-minded views of the Jewish people after their return to Jerusalem following their years of captivity in Babylonia. It is true that the Israelites went to extremes during these years as they tried to cast off all foreign influences and preserve the unique heritage of their faith. And Jonah certainly is a book that emphasizes the universal love of God. But the evidence put forth to support this theory is weak and inconclusive. Thus, the traditional view that the prophet Jonah himself wrote the book after his visit to Nineveh about 760 B.C. has much to commend it.

Historical Setting. The prophet Jonah visited Nineveh during the glorious days of the Assyrian empire. From about 885 to 625 B.C., the Assyrians dominated the ancient world. Numerous passages in the Old Testament report advances of Assyrian military forces against the neighboring kingdoms of Judah and Israel during these years. As early as 841 B.C., Jehu, king of Israel, was forced to pay tribute to the dominating Assyrian ruler, Shalmaneser III. This kind of harassment continued for over a century until Israel finally fell to Assyrian forces about 722 B.C. No wonder Jonah was reluctant to go to Nineveh; God had called him to visit the very heartland of enemy territory and to give the hated Assyrians a chance to repent. It was a radical order that would have taxed the obedience of any prophet. Jonah’s grudging attitude should not blind us to the fact that he did carry out God’s command.

Theological Contribution. One of the great truths emphasized by this book is that God can use people who do not want to be used by Him. Jonah was practically driven to Nineveh against his will, but his grudging message still struck a responsive chord in the Assyrians. This shows that revival and repentance are works of God’s Spirit. Our task is to proclaim His message.

But the greatest insight of the book is that God desires to show mercy and grace to all the peoples of the world. No one nation or group can claim exclusive rights to His love. The task of the Hebrew people was to preach this message about God’s universal love to all the world (Gen. 12:1–3). But they forgot this missionary purpose and eventually claimed God and His blessings as theirs alone. The Book of Jonah cries out against this narrow-minded interpretation of God and His purpose. In the last verse of the book, God makes it plain to Jonah that His mercy and compassion are as wide as the world itself: “And should I not pity Nineveh, that great city, in which are more than one hundred and twenty thousand persons who cannot discern between their right hand and their left, and also much livestock?” (4:11).

Special Considerations. Too much attention has been focused on the “great fish” (1:17) that swallowed Jonah and then spat him out on the shore. We solve nothing by debating whether a fish could swallow a man or whether a person could remain alive for three days in the stomach of such a creature. The point of this part of the story is that God worked a miracle to preserve the life of His prophet so he could get to Nineveh to carry out God’s orders. The text states that God “prepared” this fish specifically for that purpose (1:17). Other miracles that God “prepared” to teach Jonah His purpose for the city of Nineveh were the plant (4:6), the worm that cut the plant down (4:7), and the hot east wind that added to Jonah’s misery (4:8).

Some Bible readers insist on interpreting this book as an allegory or a parable. But these approaches ignore Jesus’ own literal interpretation of Jonah. In speaking of His death and resurrection, Jesus declared, “For as Jonah was three days and three nights in the belly of the great fish, so will the Son of Man be three days and three nights in the heart of the earth” (Matt. 12:40; also Luke 11:29–32). Thus, the Book of Jonah is much more than a fish story. It is a beautiful account of God’s grace that lifts our sights to the greatest love story of all—the death of His Son Jesus Christ for the sins of the world. Also see JONAH.

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Jonah: A Study and Teaching Outline

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JONAM [JOE nuhm]—a form of JONAN.

JONAN [JOE nuhn] (*the Lord has been gracious*)—an ancestor of Joseph in Luke's genealogy of Jesus (Luke 3:30; Jonam, NIV, NRSV, REB).

JONAS [JOE nuhs]—Greek form of JONAH.

JONATHAN [JAHN uh thuhn] (*the Lord has given*)—the name of fourteen men in the Old Testament:

1. A Levite from Bethlehem in Judah (Judg. 17:7–9) who was employed by Micah. Jonathan became the priest at Micah's idol shrine in the mountains of Ephraim. When the tribe of the Danites took Micah's graven image, ephod, household idols, and molded image (Judg. 18:18), Jonathan went with them. Jonathan and the Danites settled in the newly captured city of Dan (formerly Laish), and he became their priest (Judges 17–18).
2. The oldest son of King Saul and a close friend of David. The first time Jonathan is mentioned in Scripture he is described as a commander of 1,000 men (1 Sam. 13:2). When Jonathan attacked the Philistine garrison at Geba, his action brought swift retaliation by the Philistines, who subdued and humiliated the Israelites. But Jonathan and his armorbearer courageously attacked the Philistine garrison at Michmash and were successful. This action inspired the Israelites to overthrow their oppressors (1 Sam. 14:1–23).

   Perhaps the best-known fact about Jonathan is his close friendship with David. He made a covenant with David (1 Sam. 18:3–4) and warned David of Saul's plot against his life (1 Sam. 19:1–2). When Saul sought David's life, Jonathan interceded on behalf of David, and Saul reinstated David to his good favor (1 Sam. 19:1–7). Jonathan's loyalty to David was proven time after time as he warned David of Saul's threats of vengeance (1 Samuel 20) and encouraged David in times of danger (1 Sam. 23:16, 18).

The tragic end for Jonathan came at Mount Gilboa when he, his father Saul, and two of his brothers were slain by the Philistines (1 Sam. 31:1–2; 1 Chr. 10:1–6). When David heard of this, he mourned and fasted (2 Sam. 1:12). He then composed a lamentation, the "Song of the Bow," in which he poured out his grief over the death of Saul and Jonathan (2 Sam. 1:17–27).

Because David loved Jonathan, he treated Jonathan's lame son, Mephibosheth, kindly (2 Sam. 9:1–13). As a final act of love and respect, David brought the bones of Saul and Jonathan from Jabesh Gilead and buried them "in the country of Benjamin in Zelah, in the tomb of Kish his father" (2 Sam. 21:12–14). In this way David honored God's anointed king, Saul, and recognized the loyal, unselfish love of his friend. The story of David and Jonathan is a good example of the unselfish nature of love.

3. A son of Abiathar, a high priest in David's time (2 Sam. 15:27, 36; 17:17, 20). During Absalom's rebellion, when David and his supporters were forced to flee from Jerusalem, Jonathan relayed messages to David about developments in Jerusalem.
4. A son of Shimeah (2 Sam. 21:21), or Shimea (1 Chr. 20:7), one of David's brothers.
5. One of David's mighty men (1 Chr. 11:34).
6. A son of Jada (1 Chr. 2:32).
7. An uncle of David. Jonathan was "a counselor, a wise man, and a scribe" (1 Chr. 27:32).
8. The father of Ebed (Ezra 8:6).
9. A son of Asahel who opposed Ezra's proposal that pagan wives should be divorced (Ezra 10:15).
10. A descendant of Jeshua the high priest (Neh. 12:10–11), also called Johanan (Neh. 12:22).
11. A priest descended from Melichu (Neh. 12:14).
12. A priest descended from Shemaiah (Neh. 12:35), also called Jehonathan (Neh. 12:18).
13. A scribe in whose house Jeremiah the prophet was imprisoned (Jer. 37:15; 38:26).
14. A son of Kareah who joined Gedaliah after the fall of Jerusalem (Jer. 40:8).

See also JEHONATHAN.

JONATH-ELEM-RECHOKIM [JOE nath EE luhm ruh KOE kim] (*a dove on faraway oak trees*)—a phrase used in the title of Psalm 56 (KJV), probably referring to the tune to which the psalm was to be sung.

JOPPA [JAH puh] (*beautiful*)—an ancient seaport city on the Mediterranean Sea, about 56 kilometers (35 miles) northwest of Jerusalem (see Map 3, A–3).

A walled city, Joppa was built about 35 meters (116 feet) high on a rocky ledge overlooking the Mediterranean. It supposedly received its name "beautiful" from the sunlight that its buildings reflected.

The first mention of Joppa in the Bible indicates it was part of the territory inherited by the tribe of Dan (Josh. 19:46; Japho, KJV). The only natural harbor on the Mediterranean between Egypt and Acco, it was the seaport for the city of Jerusalem and the site of significant shipping in both Old and New Testament times. Rafts of cedar logs from the forests of Lebanon were floated from Tyre and Sidon to Joppa and then transported overland to Jerusalem to be used in building Solomon's temple (2 Chr. 2:16).

In New Testament times Joppa was the home of a Christian disciple, Tabitha (or Dorcas), a woman "full of good works and charitable deeds" (Acts 9:36). After she became sick and died, she was raised to life by Simon Peter. As a result, many believed on the Lord (Acts 9:36–42).

Joppa was also the home of Simon the Tanner (Acts 10:32). Simon Peter stayed many days in Joppa with Simon. On the roof of Simon's house Peter received his vision of a great sheet descending from heaven (Acts 10:9–16)—a vision that indicated that all who believe in Christ, Gentiles as well as Jews, are accepted by God.

Photo by Howard Vos

• Modern Jaffa on the Mediterranean coast is the successor to the biblical city of Joppa (Acts 10:5–9). Today the city is part of the municipality of Tel Aviv.

JORAH [JOHR uh]—an Israelite whose descendants returned with Zerubbabel from the captivity (Ezra 2:18). Jorah is also called Hariph (Neh. 7:24).

JORAI [JOHR eye]—a chief of the tribe of Gad (1 Chr. 5:13).

JORAM [JOHR uhm] (*the Lord is exalted*)—the name of four men in the Old Testament:

1. A son of Toi, king of Hamath (2 Sam. 8:9–10). When David defeated the army of Hadadezer, Toi sent Joram—with gifts of gold, silver, and bronze—to greet and bless David.
2. The son and successor of Jehoshaphat as king of Judah (1 Chr. 3:10–11), also called Jehoram (1 Kin. 22:50). Joram reigned eight years (2 Kin. 8:17) while his brother-in-law, also named Joram, reigned in Israel. His marriage to Athaliah, Ahab's daughter, marked the beginning of Joram's downfall. Athaliah influenced Joram to promote

Baal worship in Judah. This illustrates the perils of an ungodly marriage.

In addition to promoting religious atrocities (2 Chr. 21:11), Joram is remembered for murdering his six brothers and chief nobles. This mass murder assured his position as king and probably added to his wealth (2 Chr. 21:4). Little else is noted of his reign, with the exception of revolts by Edom and Libnah (2 Chr. 21:8–10).

In spite of Joram's evil ways, "The Lord would not destroy the house of David, because of the covenant that He had made with David." But through a letter from Elijah, the Lord did warn Joram of coming judgment (2 Chr. 21:7, 12–15). The king soon lost nearly all his possessions, wives, and children at the hands of Philistine and Arabian raiders as Elijah had prophesied. Joram also contracted an excruciating intestinal disease. After two years of suffering, "he died in severe pain," for "his intestines came out because of his sickness" (2 Chr. 21:19).

Because of Joram's moral and religious depravity, no one mourned his death, and he was not buried in the tombs of the kings. Thus, at the age of forty, his reign was ended prematurely. Within a year, his wife had all of his descendants executed, except one grandson, Joash (2 Kin. 11:1–3).

3. The tenth king of Israel, slain by Jehu (2 Kin. 8:16–29; 9:14–29). The son of Ahab and Jezebel, Joram succeeded his brother, Ahaziah, as king. He was also called Jehoram (2 Kin. 1:17). His twelve-year reign was characterized as an evil time, although he did manage to restrain Baal worship (2 Kin. 3:3).

   One of Joram's first major projects was to enlist Jehoshaphat, king of Judah, and the king of Edom in a campaign against Moab. Joram also defended Israel against Syria. Through the aid of the prophet Elisha, Joram defeated the Syrian invaders. Later, however, Ben-Hadad of Syria besieged Samaria, leading to severe famine and even cannibalism (2 Kin. 6:8–29). In the darkest hour of the siege, however, the Lord miraculously delivered His people, just as Elisha had prophesied (2 Kin. 7:1–20).

   When Hazael replaced Ben-Hadad as king of Syria, Joram made an alliance with his nephew Ahaziah, king of Judah, to occupy the city of Ramoth Gilead by force. Joram was wounded in the battle, and he went back to Jezreel to recover. Jehu, the leader of his army, came to

Jezreel and assassinated Joram. Joram's body was then thrown upon the very property that Ahab and Jezebel had stolen from Naboth, thus fulfilling Elijah's prophecy that the house of Ahab would come to an end (1 Kin. 21:21–29; 2 Kin. 9:21–29).

4. A Levite who worked as a treasury official in the tabernacle in David's time (1 Chr. 26:25).

Also see JEHORAM.

JORDAN [JORE dun] (*descending, flowing*)—the name of the longest and most important river in Palestine (see Map 3, C–1). The river is part of the great rift valley that runs north to south into Africa. This rift valley is one of the lowest depressions on earth.

The headwaters of the Jordan River, which has three main sources, begin north of Lake Huleh. After the Jordan flows through Lake Huleh, it descends into the Sea of Galilee. It is possible to ford the river just below the lake where the waters are low. In the ancient world, trade caravans going from Damascus to Egypt probably crossed at this point.

At Lake Huleh the headwaters of the Jordan are about 70 meters (230 feet) above sea level. Some 16 kilometers (10 miles) south of the Sea of Galilee the river is about 213 meters (700 feet) below sea level. At the northern end of the Dead Sea (the end of the Jordan), the river has dropped to about 393 meters (1,290 feet) below sea level. This drastic drop is reflected in the name of the river, which means "the descender." The Jordan made a natural boundary as a serious obstacle in any east-to-west movement in the land of Palestine. A number of shallow spots, or fords, occur in the Jordan. Possession of these fords was an important military factor.

The distance that the Jordan covers from the southern tip of the Sea of Galilee to the northern end of the Dead Sea is only about 113 kilometers (70 miles). But the winding, zigzag pattern of the river is such that it curves for about 323 kilometers (200 miles) as it weaves its way north to south. The river varies from 27 to 30 meters (90 to 100 feet) in width and between 1 and 3 meters (3 and 10 feet) deep. The water is not really navigable. With great difficulty flat-bottom boats are able to move along parts of the waterway; they must be towed, however, through sandbars and must survive swift currents because of the descending nature of the valley. There are some twenty-seven series of rapids in the Jordan.

At one time the Jordan valley may have been a large lake. Earthquakes and tremors over the centuries have dumped loose soil and gravel into the river, forcing new courses for the water that produced the switchback design of the Jordan. The northern part of the Jordan has numerous tributaries that flood their banks in winter and spring, allowing for good irrigation of the farmlands nearby. It was probably this fertile area that caught Lot’s attention (Gen. 13:10). The middle and southern areas of Palestine that parallel the Jordan are the badlands with scarcely any rainfall. This type of land is only interrupted by an occasional oasis, such as those at Jericho.

The lower Jordan valley can be divided into three distinct regions. The first region is the Zor, or thickets of underbrush, that because of seasonal flooding has produced a jungle of vines, dense brush, shrubs, willows, and poplar trees. This area is sometimes referred to in the Bible as “Jordan’s dense thickets” (Jer. 12:5; 49:19; Zech. 11:3, REB; the thickets of the Jordan, NRSV; the lush thicket of the Jordan, NIV). The sons of the prophets were cutting down trees in the thickets of the Jordan when Elisha made an iron ax head float on the river, after it had been lost (2 Kin. 6:1–7).

The second area is called the Gattara, or badlands, on the outside of the Zor. This area is covered with sediment, probably from the period when the whole valley was flooded. Until the modern period, the soil was too salty for crops. But modern Israeli scientists have reclaimed the soil by washing it with river water.

The third region of the lower Jordan is the Ghor, or higher region. This area is steep but fertile. It has supported farming especially in the first 40 kilometers (25 miles) of the northern end of the river. The last 8 kilometers (5 miles) at the southern end is too barren for farming.

When the Hebrew tribes approached the Promised Land, they did so from the eastern side of the Jordan. To some degree the Jordan River served as the boundary for the tribes (Num. 34:12). Ancient Israel occupied territory on both sides of the river. The tribes of Reuben, Gad, and half of the tribe of Manasseh settled on the eastern side of the Jordan.

Weak parties often went east of the Jordan to escape from the pressures from their opponents. For instance, Abner took Ishbosheth, the son of Saul, to the eastern side of the Jordan in opposition to David (2 Sam. 2:8). David fled to the eastern side after Absalom’s initial success (2

Sam. 17:22–24; 19:15–18). However, the crossing of the Jordan from east to west was symbolic of the arrival of the Hebrews in the Promised Land. The west side of the Jordan was the area generally thought to have been promised to Abraham.

It was probably at the south end of the river, near Jericho, that ancient Israel entered the region of Canaan (Joshua 3–4). At Gilgal, near the Dead Sea, on the western side of the river about a mile from Jericho, an important shrine area was set up to commemorate the entrance of the Israelites into the land (Josh. 4:19; 1 Sam. 7:16; 10:8).

In the period between the Old Testament and the New Testament, the Jordan River formed the main eastern boundary of the Persian and Greek province of Judea. The DECAPOLIS, a federation of ten Greek cities, was formed on the eastern side of the Jordan in the Greek period. John the Baptist carried out his ministry in the Jordan River region (Matt. 3:5–6; Mark 1:5; Luke 3:3; John 1:28; 3:26). Jesus' ministry was initiated by his baptism in the waters of the Jordan (Matt. 3:13; Mark 1:9; Luke 4:1). Jesus carried out His ministry on both sides of the Jordan (Matt. 4:15, 25; Mark 3:8; John 10:40).

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Photo by Gustav Jeeninga

• The Jordan River in southern Palestine near Jericho.

• Aerial view of the twisting Jordan River in the region near the Dead Sea. Notice the tropical-like vegetation along the banks of the river in this fertile valley.

JORIM **[JOHR im]** (*the Lord is exalted*)—an ancestor of Jesus in Luke's genealogy (Luke 3:29).

JORKOAM **[johr KOE uhm]**—a son of Raham (1 Chr. 2:44; Jorkeam, NIV, NRSV).

JOSABAD **[JAHS uh bad]**—a form of JOZABAD.

JOSE **[JOE see]** (*the Lord is salvation*)—an ancestor of Jesus in Luke's genealogy (Luke 3:29; Joshua, NIV, REB, NRSV).

JOSECH **[JOE sek]**—an ancestor of Jesus in Luke's genealogy (Luke 3:26).

JOSEPH **[JOE zeph]** (*may he add*)—the name of several men in the Bible:

1. The eleventh son of Jacob (Gen. 30:24). Joseph was sold into slavery and later rose to an important position in the Egyptian government.

The account of Joseph’s life is found in Genesis 37–50.

Joseph was the first child of Rachel (30:24) and his father’s favorite son (37:31). This is most clearly shown by the special coat that Jacob gave to Joseph. This favoritism eventually brought serious trouble for the whole family. Joseph’s ten older brothers hated him because he was Jacob’s favorite and because Joseph had dreams that he interpreted to his brothers in a conceited way. It is no surprise that Joseph’s brothers hated him enough to kill him (37:4).

Joseph’s brothers were shepherds in the land of Canaan. One day Jacob sent Joseph to search for his brothers, who were tending the flocks in the fields. When Joseph found them, they seized upon the chance to kill him. The only opposing voice was Reuben’s, but they finally sold Joseph into slavery to passing merchants.

To hide the deed from their father Jacob, Joseph’s brothers took his coat and dipped it in animal blood. When Jacob saw the coat, he was convinced that Joseph had been killed by a wild animal (37:34–35).

Joseph was taken to Egypt, where he was sold to POTIPHAR, an officer of the ruling pharaoh of the nation. His good conduct soon earned him the highest position in the household. Potiphar’s wife became infatuated with Joseph and tempted him to commit adultery with her. When he refused, she accused him of the crime and Joseph was sent to prison.

While in prison, Joseph’s behavior earned him a position of responsibility over the other prisoners. Among the prisoners Joseph met were the pharaoh’s baker and his butler. When each of them had a dream, Joseph interpreted their dreams. When the butler left prison, he failed to intercede on Joseph’s behalf, and Joseph spent two more years in prison.

When the pharaoh had dreams that none of his counselors could interpret, the butler remembered Joseph and mentioned him to the pharaoh. Then Joseph was called to appear before the pharaoh. He interpreted the pharaoh’s dreams, predicting seven years of plentiful food, followed by seven years of famine. He also advised the pharaoh to appoint a commissioner to store up supplies during the plentiful years.

To Joseph’s surprise, the pharaoh appointed him as food commissioner. This was a position of great prestige. Under Joseph’s care, many supplies were stored and the land prospered (41:37–57).

Joseph was given many comforts, including servants and a wife. He was called Zaphenath-Paneah. When the famine struck, Joseph was second only to the pharaoh in power. People from all surrounding lands came to buy food from him.

Many years passed between Joseph’s arrival in Egypt as a slave and his rise to power in the nation during the famine. The famine also struck Canaan, and Joseph’s brothers eventually came to Egypt to buy grain. When they met Joseph, they did not recognize him. He recognized them, however, and decided to test them to see if they had changed. He accused them of being spies. Then he sold them grain only on the condition that Simeon stay as a hostage until they brought Benjamin, the youngest brother, to Egypt with them.

Upon returning to Canaan, the brothers told Jacob of their experiences. He vowed not to send Benjamin to Egypt. But the continuing famine forced him to change his mind. On the next trip Benjamin went with his brothers to Egypt.

When they arrived, Joseph treated them royally, weeping openly at the sight of his youngest brother. Simeon was returned to them. After purchasing their grain, they started home. On their way home, however, they were stopped by one of Joseph’s servants, who accused them of stealing Joseph’s silver cup. The cup was found in Benjamin’s bag, where Joseph had placed it. The brothers returned to face Joseph, who declared that Benjamin must stay in Egypt. At this point Judah pleaded with Joseph, saying that it would break their father Jacob’s heart if Benjamin failed to return with them. Judah’s offer to stay in Benjamin’s place is one of the most moving passages in the Old Testament.

Joseph was overcome with emotion. He revealed himself to them as their brother, whom they had sold into slavery years earlier. At first Joseph’s brothers were afraid that Joseph would take revenge against them, but soon they were convinced that Joseph’s forgiveness was genuine. Judah’s plea on Benjamin’s behalf was evidence of the change that Joseph had hoped to find in his brothers. He sent them back to Canaan with gifts for his father and invited the family to come live in Egypt.

The grace of God working in the family of Jacob is evident in the way Joseph dealt with his brothers. Joseph did not want revenge against them. He realized that his personal suffering had preserved the family as an instrument of God’s will. Joseph also was aware that his rise to power was for the good of his family, not for his own glory (45:7–8).

Other men named Joseph include:

2. The father of one of the spies sent into Canaan (Num. 13:7).
3. A son of Asaph (1 Chr. 25:2, 9).
4. One who married a foreign wife during the Exile (Ezra 10:42).
5. A priest of the family of Shebaniah (Neh. 12:14).
6. The husband of Mary, mother of Jesus (Matt. 1:16–24; 2:13; Luke 1:27; 2:4).
7. A converted Jew of Arimathea in whose tomb Jesus was laid (Matt. 27:57, 59; Luke 23:50–53).
8–10. Three different ancestors of Christ, about whom little is known (Luke 3:24, 26, 30).
11. A disciple (known also as Barsabas and Justus) considered to take the place of Judas Iscariot (Acts 1:23). Also see JOSES.

Photo by Howard Vos

- Traditional tomb of Joseph at Shechem (Ex. 13:19).

JOSEPHUS, FLAVIUS [joe SEE fis, FLAY vih us]—a Jewish historian and a general of the Galilean Jewish army in the war against Rome (A.D. 66–70). The historical works of Josephus provide important background information for the New Testament and the late intertestamental period. They include information on agriculture, geography, politics, religion, social traditions and practices, and insights into outstanding personalities such as HEROD, and FELIX. Josephus also refers to John the Baptist, James the Lord's brother, and Jesus.

JOSES [JOE seez]—the name of three men in the New Testament:

1. One of the four brothers of Jesus (Matt. 13:55; Mark 6:3), also called Joseph.
2. The brother of James the Less (Mark 15:40, 47), also called Joseph.
3. The original name of BARNABAS (Acts 4:36), also called Joseph.

JOSHAH [JOE shuh]—a son of Amaziah, of the tribe of Simeon (1 Chr. 4:34).

JOSHAPHAT [JAHSH uh fat] (*the Lord judges*)—the name of two men in the Old Testament:

1. One of David's mighty men (1 Chr. 11:43).
2. A priest who preceded the ARK OF THE COVENANT when it was moved to Jerusalem (1 Chr. 15:24; Jehoshaphat, KJV).

JOSHAVIAH [jahsh uh VIGH uh]—one of David's mighty men (1 Chr. 11:46).

JOSHBEKASHAH [jahsh buh KAY shuh]—a son of Heman appointed by David as a singer (1 Chr. 25:4, 24).

JOSHEB-BASSHEBETH [JOE sheb bash EE beth]—a form of JASHOBEAM.

JOSHIBIAH [jah shuh BIGH uh]—a son of Seraiah (1 Chr. 4:35).

JOSHUA [JAHSH oo uh] (*the Lord is salvation*)—the successor to Moses and the man who led the nation of Israel to conquer and settle the Promised Land.

Joshua was born in Egypt. He went through the great events of the Passover and the Exodus with Moses and all the Hebrew people who escaped from slavery in Egypt at the hand of their Redeemer God. In the Wilderness of Sinai, Moses took his assistant Joshua with him when he went into the mountains to talk with God (Ex. 24:13). Moses also gave Joshua a prominent place at the TABERNACLE. As Moses' servant, Joshua would remain at the tabernacle as his representative while the great leader left the camp to fellowship with the Lord (Ex. 33:11).

When Moses sent spies to scout out the land of Canaan, Joshua was selected as the representative of the tribe of Ephraim (Num. 13:8). Only Joshua and Caleb returned to the camp with a report that they could conquer the land with God's help. The other ten spies complained that they were "like grasshoppers" in comparison to the Canaanites (Num. 13:33). Because of their show of faith, Joshua and Caleb were allowed to enter the land at the end of their years of wandering in the wilderness. But all the other Israelites who lived at that time died before the nation entered the Promised Land (Num. 14:30).

At Moses' death, Joshua was chosen as his successor (Josh. 1:1–2). He led the Israelites to conquer the land (Joshua 1–2), supervised the division of the territory among the twelve tribes, and led the people to renew their covenant with God (Joshua 13–22).

When Joshua died at the age of 110, he was buried in the land of his inheritance at Timnath Serah (Josh. 24:30). As Moses' successor, Joshua completed the work that this great leader had begun. Moses led Israel out of Egypt; Joshua led Israel into Canaan. Joshua's name, an Old Testament form of Jesus, means "the Lord is salvation." By his name and by his life, he demonstrated the salvation that comes from God.

Also see JOSHUA, BOOK OF.

Photo by Howard Vos

• An excavated Canaanite high place, or pagan worship shrine, at Et Tell, identified by many archaeologists as biblical Ai. The city of Ai was defeated on the second attempt by Joshua and the invading Israelites (Joshua 7—8).

JOSHUA, BOOK OF—an Old Testament book that describes the conquest and division of the land of Canaan by the Hebrew people. The book is named for its central figure, Joshua, who succeeded Moses as leader of Israel.

Structure of the Book. The Book of Joshua has a natural, flowing structure that makes it a joy to read and study. In a brief prologue, the warrior Joshua is introduced as the capable leader selected by God to lead the people. Then the book launches immediately into narratives about the military victories of the Hebrews as they drove the Canaanites out of the land. Joshua's strategy was to divide and conquer. He struck first in central Canaan by taking the city of Jericho and surrounding territory. Then he launched rapid attacks to the south and north. This strategy quickly gave the Covenant People a foothold in the land. After weakening the enemy's position with this strategy, Joshua led numerous minor attacks against them during the next several years.

These accounts of Joshua's military campaigns are followed by a long description of the division of the land among the twelve tribes of Israel. Finally, the book ends with the death of Joshua after he leads the people to renew the covenant and charges them to remain faithful to God.

Authorship and Date. Early Jewish tradition credited Joshua with writing this book. But this is disputed by many modern scholars. One of the strongest objections to his authorship is the final section of the book, which describes Joshua's death and burial (24:29–33). Obviously, Joshua could not have written this material.

But other sections of the book strongly suggest that they were written by Joshua. One passage declares that after giving his farewell address, "Joshua wrote these words in the Book of the Law of God" (24:26). Some of the battle narratives are also written with vivid description and minute detail, suggesting that they may have been composed by the commander on the scene, Joshua himself (see especially chaps. 6–8).

The most logical and believable theory about authorship is that Joshua wrote a major part of the book. But it probably did not reach its finished form until several years after his death. An editor must have added some additional narratives, such as the one about Joshua's death and burial, to complete this important book about Joshua and his contribution. A commonly accepted date for the death of Joshua is about 1375 B.C., so the book may have been completed shortly after this date.

Historical Setting. The Book of Joshua covers about twenty-five years in one of the most important periods of Israel's history—their conquest and final settlement of the land that God had promised to Abraham and his descendants many centuries earlier. The specific years for this occupation must have been from about 1400 to 1375 B.C.

Theological Contribution. One important message of the Book of Joshua is that true and false religions do not mix. Joshua's orders were to destroy the Canaanites because of their pagan and immoral worship practices. But these people never were totally subdued or destroyed. Traces of their false religion remained to tempt the Israelites. Again and again throughout their history, the Hebrew people departed from worship of the one true God. This tendency toward false worship was the main reason for Joshua's moving farewell speech. He warned the people against worshiping these false gods and challenged them to remain faithful to the Lord, who had delivered them. The point of Joshua's message: you cannot worship these false gods and remain faithful to the Lord. "But as for me and my house, we will serve the Lord" (24:15).

Special Considerations. Some people have difficulty with God's commanding Joshua to destroy the Canaanites. But behind this command lay God's concern for his Covenant People. He wanted to remove the Canaanites' idolatrous worship practices so they would not be a temptation to the Israelites. This command to Joshua also represented God's judgment against sin and immorality. God used Israel as an instrument of His judgment against a pagan nation.

Also see JOSHUA.

Photo by Howard Vos

- The Valley of Aijalon, where the sun stood still during a battle between Joshua and the Amorite kings (Josh. 10:1–15).

Joshua: A Study and Teaching Outline

Part One: The Conquest of Canaan (1:1—13:7)

I. Israel Is Prepared for the Conquest 1:1—5:15

- A. Joshua Replaces Moses 1:1–18
- B. Joshua Prepares Israel Militarily 2:1—5:1
- C. Joshua Prepares Israel Spiritually 5:2–12
- D. The Commander of the Lord Appears 5:13–15

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- B. Conquest of Southern Canaan 9:1—10:43
- C. Conquest of Northern Canaan 11:1–15
- D. Conquest of Canaan Summarized 11:16—12:24
- E. Unconquered Parts of Canaan 13:1–7

Part Two: The Settlement in Canaan (13:8—24:33)

I. The Settlement East of the Jordan 13:8–33
- A. Geographical Boundaries 13:8–13
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- A. The First Settlement Done at Gilgal 14:1—17:18
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- A. Six Cities of Refuge 20:1–9
- B. Selection of the Levitical Cities 21:1–42
- C. The Settlement of Israel Is Completed 21:43–45

IV. The Conditions for Continued Settlement 22:1—24:33
- A. The Altar of Witness 22:1–34
- B. Blessings of God Come Only Through Obedience 23:1—24:28
- C. Joshua and Eleazar Die 24:29–33

◆

JOSHUA, GATE OF (see GATES OF JERUSALEM AND THE TEMPLE).

JOSIAH [joe SIGH uh]—the name of two men in the Old Testament:

1. The sixteenth king of Judah, the son of AMON, and the grandson of Manasseh (2 Kin. 21:23—23:30). The three decades of Josiah's reign were characterized by peace, prosperity, and reform. Hence, they were among the happiest years experienced by Judah. King Josiah devoted himself to pleasing God and reinstituting Israel's observance of the Mosaic Law. That a wicked king like Amon could have such a godly son and successor is a tribute to the grace of God.

The Bible focuses almost exclusively on Josiah’s spiritual reform, which climaxed in the eighteenth year of his reign with the discovery of the Book of the Law.

Josiah’s reform actually occurred in three stages. Ascending to the throne at age eight, he apparently was blessed with God-fearing advisors who resisted the idolatrous influence of his father. More importantly, however, at the age of sixteen (stage one), Josiah personally “began to seek the God of his father David” (2 Chr. 34:3).

At the age of twenty (stage two), Josiah began to cleanse Jerusalem and the land of Judah of idolatrous objects (2 Chr. 34:3–7). His reform was even more extensive than that of his predecessor, HEZEKIAH (2 Kin. 18:4; 2 Chr. 29:3–36). Josiah extended his cleansing of the land into the territory of fallen Israel; at the time Israel was nominally controlled by Assyria. Josiah personally supervised the destruction of the altars of the Baals, the incense altars, the wooden images, the carved images, and the molded images as far north as the cities of Naphtali. Josiah’s efforts were aided by the death of the great Assyrian king, Ashurbanipal, which brought about a serious decline in Assyria’s power and allowed Josiah freedom to pursue his reforms.

At the age of twenty-six (stage three), Josiah ordered that the temple be repaired under the supervision of Hilkiah, the high priest. In the process, a copy of the Book of the Law was discovered (2 Chr. 34:14–15). When it was read to Josiah, he was horrified to learn how far Judah had departed from the law of God. This discovery provided a new momentum for the reformation that was already in progress.

In 609 B.C. Josiah attempted to block Pharaoh Necho II of Egypt as he marched north to assist Assyria in her fight with Babylon for world supremacy. Despite the pharaoh’s assurance to the contrary, Josiah saw Necho’s northern campaign as a threat to Judah’s security. When he engaged Necho in battle at Megiddo, Josiah was seriously injured. He was returned to Jerusalem, where he died after reigning thirty-one years. His death was followed by widespread lamentation (2 Chr. 35:20–27). In the New Testament, Josiah is referred to as Josias (Matt. 1:10, KJV).

2. A captive who returned to Jerusalem from Babylon in Zechariah's day (Zech. 6:10), also called Hen (Zech. 6:14).

JOSIAS [joe SIGH us]—a form of JOSIAH.

JOT [jaht]—the English rendering of the Greek word *iota* (Matt. 5:18), the smallest letter of the Greek alphabet. The word is used figuratively to express a matter that seems to be of small importance.

JOTBAH [JAHT buh]—the home of Haruz, whose daughter Meshullemeth was the mother of King AMON of Judah (2 Kin. 21:19).

JOTBATHAH [JAHT buh thuh]—a stopping place of the Israelites in the wilderness between Hor Hagidgad and Abronah (Num. 33:33–34).

JOTHAM [JOE thum] (*the Lord is perfect*)—the name of three men in the Old Testament:

1. The youngest son of Gideon (Judg. 9:1–21). He escaped death at the hands of Abimelech, another son of Gideon. When the Shechemites made Abimelech king, Jotham stood on Mount Gerizim and pronounced judgment on Abimelech and the Shechemites by telling a parable of the trees (vv. 7–20). In fear for his life, Jotham fled to Beer. No more is recorded of him, except that his curse was fulfilled three years later (Judg. 9:57).
2. A son of Uzziah (or Azariah) and the eleventh king of Judah (2 Kin. 15:32–38; 2 Chr. 26:21–23), who reigned from about 750–732 B.C. Jotham ruled as co-regent with his father when it was discovered that Uzziah had leprosy. His eighteen-year reign was a godly one, although the people persisted in idolatry. He was undoubtedly encouraged by the prophets Isaiah, Hosea, and Micah, who ministered during his reign (Is. 1:1; Hos. 1:1; Mic. 1:1).

   Jotham built the Upper Gate of the temple and strengthened the Jerusalem wall of Ophel. He also built cities and fortified buildings throughout the countryside to further strengthen Judah. He fought and defeated the Ammonites and exacted tribute from them for three years (2 Chr. 27:3–5).

   Jotham's strength and prosperity were attributed to the fact that "he prepared his ways before the LORD his God" (2 Chr. 27:6).

Jotham was an ancestor of Jesus (Matt. 1:9; Joatham, KJV).
3. A son of Jahdai and a descendant of Caleb (1 Chr. 2:47).

JOY—a positive attitude or pleasant emotion; delight. Many kinds of joy are reported in the Bible. Even the wicked are said to experience joy in their triumphs over the righteous (1 Cor. 13:6; Rev. 11:10). Many levels of joy are also described, including gladness, contentment, and cheerfulness.

But the joy that the people of God should have is holy and pure. This joy rises above circumstances and focuses on the very character of God. For example, the psalmist rejoices over God's righteousness (71:14–16), salvation (21:1; 71:23), mercy (31:7), creation (148:5), word (119:14, 162), and faithfulness (33:1–6). God's characteristics as well as His acts are the cause of rejoicing.

The joy required of the righteous person (Ps. 150; Phil. 4:4) is produced by the Spirit of God (Gal. 5:22). This kind of joy looks beyond the present to our future salvation (Rom. 5:2; 8:18; 1 Pet. 1:4, 6) and to our sovereign God, who works out all things for our ultimate good, which is Christlikeness (Rom. 8:28–30). This kind of joy is distinct from mere happiness. Joy like this is possible, even in the midst of sorrow (1 Cor. 12:26; 2 Cor. 6:10; 7:4).

JOZABAD **[JAHZ uh bad]** (*the Lord bestows*)—the name of several men in the Old Testament:

1. A Gederathite who joined David at Ziklag (1 Chr. 12:4; Josabad, KJV).
2, 3. Two captains of the tribe of Manasseh who defected from Saul to join David's forces at Ziklag (1 Chr. 12:20).
4. A Levite overseer in the temple during the reign of Hezekiah (2 Chr. 31:13).
5. A chief Levite during the reign of Josiah (2 Chr. 35:9).
6. A son of Jeshua (Ezra 8:33). He may be the same person as Jozabad No. 8, 9, or 10.
7. A descendant of Pashhur who divorced his pagan wife after the captivity (Ezra 10:22).
8. A Levite who divorced his pagan wife after the captivity (Ezra 10:23).

9. A Levite who helped Ezra interpret the Law to the people (Neh. 8:7–8).
10. A chief Levite in Jerusalem after the captivity (Neh. 11:16).

Also see JOSABAD; JOZACHAR.

JOZACHAR [JAHZ uh kahr] (*the Lord remembers*)—a son of Shimeath and one of two servants of Joash (Jehoash), king of Judah, who formed a conspiracy against Joash. Together they assassinated Joash (2 Kin. 12:20–21; Jozabad, NIV).

JOZADAK [JAHZ uh dak] (*the Lord is just*)—the father of Jeshua (or Joshua), the high priest in Zerubbabel's time. Jozadak was among those who were carried into Babylonian captivity by Nebuchadnezzar.

JUBAL [JOO buhl]—a descendant of Cain, called "the father of all those who play the harp and the flute" (Gen. 4:21).

JUBILEE [JOO bah lee]—the fiftieth year after seven cycles of seven years, when specific instructions about property and slavery took effect (Lev. 25:8–55).

The word "jubilee" comes from a Hebrew word that means to be "jubilant" and to "exult." The word is related to the Hebrew word for ram's horn or trumpet. The Jubilee year was launched with a blast from a ram's horn on the Day of Atonement, signifying a call to joy, liberation, and the beginning of a year for doing justice and loving mercy.

The fiftieth year was a special year in which to "proclaim liberty throughout all the land" (Lev. 25:10—a verse inscribed on the Liberty Bell in Philadelphia). Specifically, individuals who had incurred debts and had sold themselves as slaves or servants to others were released from their debts and were set at liberty. Since all land belonged to God (Lev. 25:23), land could not be sold; but land could be lost to another for reasons of debt. In the Year of Jubilee such land was returned to the families to whom it was originally given.

Like the SABBATICAL YEARS, the Year of Jubilee was a year for neither sowing nor reaping (Lev. 25:11). The fiftieth year became important in Israel's economic life. If anyone wished to redeem a person in debt, the price for doing so was calculated on the basis of the number of years remaining until the Jubilee.

Part of the reason why God established the Jubilee Year was to prevent the Israelites from oppressing one another (Lev. 25:17). One effect of the Jubilee Year was to prevent a permanent system of economic classes. The Jubilee Year had a leveling effect on Israel's culture; it gave everyone a chance to start over, economically and socially. The Jubilee Year reminds us that God wants people to be free (Luke 4:18–19). It also stands as a witness to God's desire for justice on earth and calls into question any social practices that lead to permanent bondage and loss of economic opportunity.

One may also see God's provision for the land's conservation in the call for the land to rest (Lev. 25:11, 18–22). The people were not to extract the earth's resources in a greedy manner.

The sabbatical year and presumably the Year of Jubilee were also characterized by instruction in the Law (Deut. 31:9–13). In this way the people learned that God's demand to love and obey Him was directly related to his concern for the welfare of all the people of Israel.

Also see FEASTS AND FESTIVALS.

JUBILEES, BOOK OF (see PSEUDEPIGRAPHA).

JUCAL [JOO kal]—a form of JEHUCAL.

JUDA [JOO duh]—a form of JUDAS.

JUDAEA [joo DEE uh]—a form of JUDEA.

JUDAH [JOO duh] (*praise*)—the name of seven men and a place in the Old Testament:

1. The fourth son of Jacob and Leah and the founder of the family out of which the messianic line came (Gen. 29:35; Num. 26:19–21; Matt. 1:2).

   Judah was one of the most prominent of the twelve sons of Jacob. He saved Joseph's life by suggesting that his brothers sell Joseph to Ishmaelite merchants rather than kill him (Gen. 37:26–28). In Egypt it was Judah who begged Joseph to detain him rather than Benjamin, Jacob's beloved son. In an eloquent speech Judah confessed what he and his brothers had done to Joseph; shortly thereafter, Joseph identified himself to his brothers (Gen. 44:14—45:1).

It appears that Judah was the leader of Jacob's sons who remained at home. Even though he was not the oldest son, Judah was sent by Jacob to precede him to Egypt (Gen. 46:28). Also Judah, rather than his older brothers, received Jacob's blessing (Gen. 49:3–10). In that blessing, Jacob foretold the rise of Judah: "Your father's children shall bow down before you. . . . The scepter shall not depart from Judah . . . until Shiloh comes" (Gen. 49:8, 10).

Judah had three sons: Er, Onan, and Shelah (Gen. 38:3–5). Er and Onan were killed by divine judgment because of their sins (Gen. 38:7–10). Judah also fathered twin sons, Perez and Zerah, by TAMAR, Er's widow (Gen. 38:29–30). The line of Judah ran through Perez to David and thus became the messianic line (Luke 3:30; Judas, KJV).

2. An ancestor of certain Israelites who helped rebuild the temple after the captivity (Ezra 3:9).
3. A Levite who divorced his pagan wife after returning from the captivity (Ezra 10:23).
4. A son of Senuah (Neh. 11:9).
5. A Levite who returned from the captivity with Zerubbabel (Neh. 12:8).
6. A leader of Judah who participated in the dedication of the Jerusalem wall (Neh. 12:34).
7. A musician and son of a priest (Neh. 12:36).
8. A place on the border of Naphtali (Josh. 19:34).

JUDAH, KINGDOM OF—one of the two nations into which the united kingdom of Israel was divided following King Solomon's death in 931 B.C. (see Map 4, B–5). Judah consisted mostly of the tribes of Judah and part of Benjamin, although Simeon apparently was included later. The kingdom extended in the north as far as Bethel, while in the south it ended in the dry area known as the NEGEV. The Jordan River and the Mediterranean Sea formed the kingdom's eastern and western boundaries respectively. Jerusalem was its capital.

Judah was left suddenly independent when Rehoboam flatly refused to lighten the heavy load of forced labor and high taxation imposed on the Israelites by his father Solomon (1 Kin. 12:1–24). Upon

Rehoboam’s refusal, the ten tribes living north of Bethel promptly declared their independence. Under the leadership of Jeroboam, they followed their own way of life. Israel soon slipped into idolatry; and when the sensuous and depraved religion of the Phoenicians was introduced, this idolatry became increasingly worse.

Scarcely had this division occurred when a new and entirely unexpected blow devastated Judah. Shishak, pharaoh of Egypt (about 945–924 B.C.), invaded the country, plundered the treasures of the temple and the royal palace, and destroyed a number of newly built fortresses (2 Chr. 12:1–12). A damaged monument of Shishak recovered from MEGIDDO shows the extent of this conquest.

Judah never recovered from the sudden loss of her national wealth. Because her land was not as fertile as that of the northern kingdom of Israel, Judah never enjoyed the same degree of prosperity.

Rehoboam wanted to attack Israel and reunite the kingdom by force, but Shemaiah the prophet showed him how foolish the attempt would be (1 Kin. 12:21–24). Rehoboam’s son Abijah (about 913–910 B.C.) regained a small area from Israel and tried to make an alliance with Syria against the Northern Kingdom, as did his successor Asa (about 910–869 B.C.). Asa rooted out much of the Canaanite paganism in Judah, and his reign was mostly peaceful and prosperous. He was followed (about 869 B.C.) by Jehoshaphat, who had co-ruled with Asa from about 873 B.C.

Judah prospered under the rule of Jehoshaphat, although he failed in his attempts to revive Solomon’s seagoing trade. An alliance with Ahab of Israel against the Syrians at Ramoth Gilead proved to be even more disastrous (2 Chr. 18:31–32). Jehoshaphat’s son Jehoram (about 848–841 B.C.) married Athaliah, daughter of Ahab and the wicked Queen Jezebel; and their marriage led to Baal worship also being established in Jerusalem (2 Kin. 8:18). Jehoram’s son Ahaziah reigned only for one year (841 B.C.) before he was killed. The pagan queen mother Athaliah (about 841–835 B.C.) seized the throne and nearly brought the Davidic line to extinction by killing most of Ahaziah’s sons. Only the infant Joash escaped; he was rescued by his aunt Jehoshabeath and her husband Jehoiada, the godly high priest (2 Chr. 22:10–12).

After six years Joash was proclaimed the lawful king, and Athaliah was executed. The new king reigned well (about 835–796 B.C.)

whenever he followed Jehoiada's advice. But following the death of the high priest, idolatry crept back into the nation's life. Joash was finally assassinated by his servants following a raid on Jerusalem by the army of Syria, which pillaged the city (2 Chr. 24:23–25).

Judah enjoyed modest prosperity under Amaziah (about 796–767 B.C.), the son and successor of Joash. Amaziah regained control of Edom, which had been independent since the days of Jehoram. Thus he was able to control the trading caravans of western Arabia as Solomon had done. With his victories, Amaziah became overconfident and began worshiping the pagan gods of the Edomites instead of honoring the God of Sinai. Amaziah suffered a severe setback when he fought with Joash, king of Israel (about 798–781 B.C.), and was captured. His release came only after he had permitted Jerusalem's walls to be destroyed and the city's treasure to be removed. Consequently, Judah found it even more difficult to defend itself against Israel than in the days of Rehoboam. Amaziah was murdered at Lachish as the result of a conspiracy (2 Kin. 14:19), and he was succeeded by Azariah (Uzziah) about 767 B.C.

Uzziah had co-ruled with Amaziah from about 791 B.C., and he immediately set about restoring Judah's military and economic strength. He suppressed Baal worship in the kingdom and promoted the traditions of the Sinai covenant. He improved agricultural productivity by constructing cisterns, which increased available water supplies. Uzziah incorporated some Philistine and Ammonite territory into his own realm; he also built new defensive positions in Jerusalem and at the outposts on the borders of Judah. Uzziah became proud of his successes, which led him to take over one of the duties of the high priest (2 Chr. 26:16–21). For this he was struck with leprosy for the rest of his life.

Jotham succeeded his father Uzziah and continued to make the Southern Kingdom productive. His successor, Ahaz (about 732–715 B.C.), was faced with Assyria's rise to power under Tiglath-Pileser III; but Ahaz resisted the urgings of Rezin of Syria and Pekah of Israel to join an alliance against Assyria. Instead, Ahaz sought help from Assyria, against Isaiah's advice, and received assistance in return for heavy tribute. Syria and the kingdom of Israel were destroyed, leaving Judah at the mercy of the Assyrians.

When Hezekiah (about 714–686 B.C.) succeeded Ahaz, he also disregarded Isaiah's advice and became involved in a coalition with Babylonia and Egypt against Assyria. Assyria, now ruled by Sennacherib (about 705–681 B.C.), moved against Jerusalem in 701 B.C. It was at this time that Hezekiah constructed the SILOAM Tunnel to bring water from the Spring of GIHON into the city of Jerusalem (2 Chr. 32:30).

The Assyrians soon withdrew after suffering heavy losses, perhaps from a plague (Is. 37:36). The rest of Hezekiah's reign was marked by a renewal of covenant faith. Hezekiah's renewal was disrupted by his son Manasseh (about 697–641 B.C.), who reacted violently against his father's religious policies. Manasseh introduced a lengthy period of paganism that brought Judah to new depths of depravity (2 Chr. 33:1–20). He was deported to Babylon by Esarhaddon (about 681–669 B.C.) and later was allowed to return home. He then began a religious reformation, but with poor results.

Manasseh's son Amon (about 642–640 B.C.) continued in his father's depravity, but he soon was murdered. His successor Josiah (about 640–609 B.C.) restored traditional covenant religion, which was based on the Book of the Law newly discovered in a temple storeroom (2 Chr. 34:14). Many did not follow Josiah's example, however, and the prophet ZEPHANIAH foretold disaster for the nation.

By 610 B.C. the Assyrian Empire had collapsed under Babylonian attacks, and the victors prepared to march against Egypt, which had been helping the Assyrians. Against Jeremiah's advice, Josiah intervened and was killed at Megiddo (2 Chr. 35:20–27). Pharaoh Necho deposed Jehoahaz (Shallum) in 609 B.C. and made Jehoiakim ruler of Judah, which was now firmly under Egyptian control. The Babylonians swept down upon Jerusalem in 597 B.C. and captured it. A second attack led to Jerusalem's second defeat in 586 B.C. Captives from both campaigns were taken to Babylonia to mark the captivity of the Southern Kingdom.

The Babylonians appointed Gedaliah, a court official in Judah, to oversee what was left of life in the land. After three months as governor, he was assassinated. Judah's kingdom reaped the reward of its idolatry and rebellion against the Lord and disappeared from history.

Photo by Jasmina

- Statue of David, second and most beloved king of the Israelite nation and ancestor of the Messiah, Jesus Christ (Matt. 1:1–17).

JUDAH, TRIBE OF—the tribe founded by JUDAH. Its five tribal families sprang from Judah's three sons—Shelah, Perez, and Zerah—and two grandsons, Hezron and Hamul (Num. 26:19–21). In the first census, the tribe of Judah numbered 74,600 men (Num. 1:26–27). In the second census, the tribe numbered 76,500 (Num. 26:22).

Except for Simeon, Judah was the southernmost tribe of the Israelites. However, Simeon seems to have been absorbed into Judah at an early date. Judah's eastern border was the Dead Sea, and its western border was the Mediterranean Sea, although the Philistines usually controlled the plain along the sea. Originally, Judah's northern boundary ran from just south of Jerusalem northwest to Kirjath Jearim and Jabneel. To the south Judah's border ran south to the Ascent of Akrabbim, to the Wilderness of Zin, and south from Kadesh Barnea to the Mediterranean. During the period of the divided kingdom, its northern boundary ran north of Jerusalem.

At its longest point Judah was about 153 kilometers (95 miles) in length. At its widest point it was about 73 kilometers (45 miles) wide, excluding the area controlled by the Philistines.

The tribe of Judah, along with Benjamin, remained true to David's line when the tribes split after Solomon's death. Together they formed the southern kingdom of Judah, which at one time included Edom to the southeast.

JUDAIZERS [JOO dee eye zurs]—early converts to Christianity who tried to force believers from non-Jewish backgrounds to adopt Jewish customs as a condition of salvation. Evidence of this movement within the early church first emerged about A.D. 49, when "certain men came down from Judea and taught the brethren, 'Unless you are circumcised according to the custom of Moses, you cannot be saved' " (Acts 15:1).

The apostle Paul denounced this idea, insisting that only one thing is necessary for salvation: faith in the Lord Jesus Christ (Acts 15:1–29). In the letter to the Galatians, Paul continued this same argument, insisting that the believer is justified by faith alone. To become a new person in Christ is to be set free from the requirements of the Jewish law: "For in Christ Jesus neither circumcision nor uncircumcision avails anything, but a new creation" (Gal. 6:15).

Also see GALATIANS.

JUDAS [JOO duhs] (*praise*)—the name of five men in the New Testament:

1. One of the four brothers of Jesus (Matt. 13:55; Mark 6:3; Juda, KJV). Some scholars believe he was the author of the Epistle of Jude.
2. One of the twelve apostles of Jesus. John is careful to distinguish him from Judas Iscariot (John 14:22). He is called "Judas the son of James" (Luke 6:16; Acts 1:13). In the list of the Twelve given in Mark, instead of "Judas . . . of James" a Thaddaeus is mentioned (Mark 3:18). Matthew has Lebbaeus, whose surname was Thaddaeus (Matt. 10:3). He was also called Judas the Zealot. Tradition says he preached in Assyria and Persia and died a martyr in Persia.

3. Judas of Galilee (Acts 5:37). In the days of the census (Luke 2:2), he led a revolt against Rome. He was killed, and his followers were scattered. According to the Jewish historian Josephus, Judas founded a sect whose main belief was that their only ruler and lord was God.
4. A man with whom the apostle Paul stayed in Damascus after his conversion (Acts 9:11).
5. A disciple surnamed Barsabas who belonged to the church in Jerusalem. The apostles and elders of that church chose Judas and Silas to accompany Paul and Barnabas to Antioch; together they conveyed to the church in that city the decree of the Jerusalem Council about circumcision.

Also see JUDAH.

JUDAS ISCARIOT [JOO duhs iss KAR ih uht]—the disciple who betrayed Jesus. Judas was the son of Simon (John 6:71), or of Simon Iscariot (NRSV). The term Iscariot, which is used to distinguish Judas from the other disciple named Judas (Luke 6:16; John 14:22; Acts 1:13), refers to his hometown of Kerioth, in southern Judah (Josh. 15:25). Thus, Judas was a Judean, the only one of the Twelve who was not from Galilee.

The details of Judas' life are sketchy. Because of his betrayal of Jesus, Judas, however, is even more of a mystery. It must be assumed that Jesus saw promise in Judas, or He would not have called him to be a disciple.

Judas' name appears in three of the lists of the disciples (Matt. 10:2–4; Mark 3:16–19; Luke 6:14–16), although it always appears last. His name is missing from the list of the eleven disciples in Acts 1:13; by that time Judas had already committed suicide. Judas must have been an important disciple, because he served as their treasurer (John 12:6; 13:29).

During the week of the Passover festival, Judas went to the chief priests and offered to betray Jesus for a reward (Matt. 26:14–16; Mark 14:10–11). At the Passover supper, Jesus announced that He would be betrayed and that He knew who His betrayer was—one who dipped his hand with him in the dish (Mark 14:20), the one to whom He would give the piece of bread used in eating (John 13:26–27). Jesus was saying that a friend, one who dipped out of the same dish as He, was His betrayer. These verses in John indicate that Judas probably was reclining beside Jesus, evidence that Judas was an important disciple.

Jesus said to Judas, “What you do, do quickly” (John 13:27). Judas left immediately after he ate (John 13:30). The first observance of the Lord’s Supper was probably celebrated afterward, without Judas (Matt. 26:26–29).

Judas carried out his betrayal in the Garden of Gethsemane. By a prearranged sign, Judas singled out Jesus for the soldiers by kissing him. The gospels do not tell us why Judas was needed to point out Jesus, who had become a well-known figure. It is possible that Judas disclosed where Jesus would be that night, so that He could be arrested secretly without the knowledge of His many supporters (Matt. 26:47–50).

Matthew reports that, realizing what he had done, Judas attempted to return the money to the priests. When the priests refused to take it, Judas threw the money on the temple floor, went out, and hanged himself. Unwilling to use “blood money” for the temple, the priests bought a potter’s field, which became known as the “Field of Blood” (Matt. 27:3–10). This field is traditionally located at the point where the Kidron, Tyropoeon, and Hinnom valleys come together.

It is difficult to understand why Judas betrayed Jesus. Since he had access to the disciples’ treasury, it seems unlikely that he did it for the money only; thirty pieces of silver is a relatively small amount. Some have suggested that Judas thought that his betrayal would force Jesus into asserting His true power and overthrowing the Romans. Others have suggested that Judas might have become convinced that Jesus was a false messiah, and that the true Messiah was yet to come, or that he was upset over Jesus’ apparent indifference to the law and His association with sinners and his violation of the Sabbath. Whatever the reason, Judas’ motive remains shrouded in mystery.

Acts 1:20 quotes Psalm 109:8 as the basis for electing another person to fill the place vacated by Judas: “Let another take his office.” When the eleven remaining apostles cast lots for Judas’ replacement, “the lot fell on Matthias. And he was numbered with the eleven apostles” (Acts 1:26).

JUDAS MACCABAEUS [JOO duhs mak uh BEE uhs] (see MACCABEES).

JUDE [jood] (*praise*)—the author of the Epistle of Jude, in which he is described as "a servant of Jesus Christ, and brother of James" (Jude 1). Jude is an English form of the name Judas. Many scholars believe that the James mentioned in this passage is James the brother of Jesus. In Matthew 13:55 the people said concerning Jesus, "Is this not the carpenter's son? Is not His mother called Mary? And His brothers James, Joses, Simon, and Judas?" (Mark 6:3).

If Jude (Judas) was the brother of James and of Jesus, Jude did not believe in Him (John 7:5) until after Jesus' resurrection (Acts 1:14).

JUDE, EPISTLE OF—the last of the general letters of the New Testament and the next to the last book of the Bible. Jude is a brief but hard-hitting epistle written by a man who believed in not allowing negative influences to destroy the church. Jude unmasks false teaching with pointed language and vivid images, while appealing to the faithful to remember the teachings of the apostles.

Structure of the Epistle. A salutation (vv. 1–2) is followed by a warning that "licentiousness" has found its way into the church (vv. 3–4). Such blasphemies will receive the judgment of God, as did sinful Israel (v. 5), rebellious angels (v. 6), and Sodom and Gomorrah (v. 7). Verses 8 through 13 note that the outrage of the blasphemers exceeds that of Satan himself and is similar to the rebellions of Cain (Gen. 4:3–8), Balaam (Numbers 22–24), and Korah (Num. 16:19–35). Their schemes are nothing new; Enoch of old prophesied their punishment (vv. 14–16). Christians need not be victimized by such deceivers; their defense lies in remembering the words of the apostles and by working for the salvation of those caught in such errors (vv. 17–23). A famous benediction concludes the epistle (vv. 24–25).

Authorship and Date. The author of the epistle introduces himself as "Jude, a servant of Jesus Christ, and brother of James" (v. 1). There is no further identification, and the James mentioned is probably the Lord's brother (Gal. 1:19). Jude, therefore, would also be a brother of Jesus (Judas, Mark 6:3; Matt. 13:55), although not an apostle (Jude 17). The emphasis on remembering "the words which were spoken before by the apostles" (v. 17) suggests that the epistle was composed sometime after the apostles had taught, thus favoring a date near the close of the first century.

Historical Setting. The Epistle of Jude has the character of a tract or brief essay written for a general Christian audience (v. 1). The author set out to write about “our common salvation” (v. 3), but the more pressing issue of false teachers launched him into a bitter attack on the “ungodly” (v. 15). Their ungodliness took the form of denying the lordship of Jesus Christ and, in the name of grace (v. 4), justifying a life that included immorality of all sorts (vv. 4, 7, 16), mercenary interests (v. 11, 16), cheap talk (v. 16), and utter worldliness (v. 19).

The false teachers attacked by Jude seem to have separated “spiritual” matters from behavior. Apparently they taught that the world is evil, and therefore it makes little difference how one behaves. Like the Nicolaitans (Rev. 2:6, 15), the false teachers deserved the just punishment of God. They refused to recognize the implications of the incarnation—that if God cared enough to send His Son into the world, then He certainly cares how people behave in it.

Theological Contribution. Jude writes as a defender of the faith who is “contending earnestly for the faith which was once for all delivered to the saints” (v. 3). The “ungodly” are not the heathen outside the church; they are the false teachers inside (v. 12). Their association with the faith, however, does not mean they live in the faith: the ungodly have not the Spirit (v. 19), whereas the faithful do (v. 20); the ungodly remain in eternal darkness (v. 13), but the saints have eternal life (v. 21). Condemning his opponents in sharp imagery, Jude calls them “raging waves of the sea, foaming up their own shame; wandering stars for whom is reserved the blackness of darkness forever” (v. 13). The saints, on the other hand, must set their anchor in the teaching of the apostles (v. 17), and in the love of God (v. 21). They must work to retrieve from certain destruction those who have been deceived (vv. 22–23).

Special Consideration. Jude’s last word on the problem of corruption in the church is preserved in a memorable benediction. Only God can keep us from error and bring us to Himself:

“Now to Him who is able to keep you from stumbling, and to present you faultless before the presence of His glory with exceeding joy, to

God our Savior, who alone is wise, be glory and majesty, dominion and power, both now and forever. Amen.”

Jude: A Study and Teaching Outline

I. Purpose of Jude 1–4

II. Description of False Teachers 5–16
- A. Past Judgment of False Teachers 5–7
- B. Present Characteristics of False Teachers 8–13
- C. Future Judgment of False Teachers 14–16

III. Defense against False Teachers 17–23

IV. Doxology of Jude 24–25

JUDEA [joo DEE uh]—the Greco-Roman name for the land of Judah. Judea is first mentioned in Ezra 5:8 (Judaea, KJV; Judah, NIV), where it is used to designate a province of the Persian Empire. The word Judea comes from the adjective “Jewish,” a term that was used of the Babylonian captives who returned to the Promised Land, most of whom were from the tribe of Judah.

Under the rule of the Persians, Judea was a district administered by a governor; usually this governor was a Jew (Hag. 1:14; 2:2). When Herod Archelaus was banished in A.D. 6, Judea ceased to exist as a separate district and was annexed to the Roman province of Syria. The governors of Judea, called prefects or PROCURATORS, were appointed by the emperor; their official residence was at Caesarea. However, they were supervised by the proconsul of Syria, who ruled from Antioch (Luke 3:1). It was under this political arrangement that Jesus lived and ministered.

Judea extended from the Mediterranean Sea on the west to the Dead Sea on the east, and from a few miles south of Gaza and the southern tip of the Dead Sea north to about Joppa. Thus, Judea measured about

90 kilometers (56 miles) from north to south and from east to west. The region contained four distinctive types of land: the coastal plains along the Mediterranean Sea, the lowlands in the south, the hill country, and the desert.

Photo by Willem A. VanGemeren

• The rugged, desolate wilderness region of southern Judea.

JUDGE (see LAW; OCCUPATIONS AND TRADES).

JUDGES, THE—military heroes or deliverers who led the nation of Israel against their enemies during the period between the death of Joshua and the establishment of the kingship. The stories of their exploits are found in the Book of JUDGES.

During the period of the judges, from about 1380–1050 B.C., the government of Israel was a loose confederation of tribes gathered about their central shrine, the ARK OF THE COVENANT. Without a human king to guide them, the people tended to rebel and fall into worship of false gods time and time again. “Everyone did what was right in his own eyes” (Judg. 17:6; 21:25) is how the Book of Judges describes these chaotic times. To punish the people, God would send foreign nations or tribes to oppress the Israelites.

These judges or charismatic leaders would rally the people to defeat the enemy. As God's agents for justice and deliverance, they would act decisively to free the nation from oppression. But the judges themselves were often weak, and their work was short-lived. The people would enter another stage of rebellion and idolatry, only to see the cycle of oppression and deliverance repeated all over again.

The judges themselves were a diverse lot. Some of them received only a brief mention in the Book of Judges. These minor judges were Shamgar (3:31), Tola (10:1–2), Jair (10:3–5), Ibzan (12:8–10), Elon (12:11–12), and Abdon (12:13–15).

The careers of other judges are explored in greater detail in the Book of Judges. Othniel, a nephew of Caleb (3:7–11), was a warrior-deliverer who led the Israelites against the king of Mesopotamia. Ehud (3:12–30) was distinguished by left-handedness and his deftness with the dagger. Jephthah (11:1—12:7) was a harlot's son whose devotion to God was matched only by his rashness. Gideon (6:11—8:35) needed many encouragements to act upon God's call. But he finally led 300 Israelites to defeat the entire army of the Midianites. The most interesting of the judges, perhaps, was Samson (13:1—16:31), whose frailties of the flesh led to his capture by the hated Philistines. The most courageous of the judges was Deborah, a woman who prevailed upon Barak to attack the mighty army of the Canaanites (4:1—5:31).

The stories of the judges make interesting reading because of their rugged personalities and the nature of the times in which they lived. The openness with which they are portrayed in all their weaknesses is one mark of the integrity of the Bible.

JUDGES, BOOK OF—a historical book of the Old Testament that covers the chaotic time between Joshua's death and the beginning of a centralized government under King Saul, a period of over 300 years. The "judges" for whom the book is named were actually military leaders whom God raised up to deliver His people from their enemies. Twelve of these heroic deliverers are mentioned in the book.

Structure of the Book. The introduction to Judges (1:1—3:6) describes the period after Joshua's death as a time of instability and moral depravity. Without a strong religious leader like Joshua to give them clear direction, the people of Israel fell into the worship of false gods. To punish the people, God delivered them into the hands of enemy nations. In their distress the people repented and cried out to God for help, and God answered their pleas by sending a "judge" or deliverer. In each instance after a period of faithfulness and security, the people once again forgot God, renewing the cycle of unfaithfulness all over again. This theme of sin-punishment-repentance-deliverance runs seven times throughout the book; it is introduced by the refrain, "The children of Israel again did evil in the sight of the LORD" (4:1).

The three best-known judges or deliverers described in the book are DEBORAH (4:1—5:31), GIDEON (6:1—8:32), and SAMSON (13:1—16:31). The other nine heroic figures from this period in Israel's history are OTHNIEL, EHUD, SHAMGAR, TOLA, JAIR, JEPHTHAH, IBZAN, ELON, and ABDON.

The Book of Judges contains some of the best-known stories in the Bible. One judge, Gideon, routed a Midianite army of several thousand with a group of 300 warriors. Under the cover of darkness, Gideon and his men hid lighted torches inside empty pitchers, then broke the pitchers and blew trumpets to catch the army by surprise. The mighty Midianites fled in panic (7:15–25).

An interesting part of the Gideon story is the way in which this judge of Israel tested what he perceived to be God's call. First, Gideon spread a piece of wool on the ground and asked God to saturate it with dew but leave the ground around it dry if he wanted Gideon to deliver Israel. This happened exactly that way. Still not satisfied, Gideon asked God to reverse this procedure the second night—to leave the wool dry with wet ground all around it. After this happened, Gideon agreed to lead his band of warriors against the Midianites (6:36–40).

Another famous story in the Book of Judges is about Samson and Delilah. A judge of superhuman strength, Samson defeated superior forces of the Philistine tribe several times by himself. They finally captured him after Delilah betrayed him by cutting his long hair, which was the secret of his strength. In captivity, Samson took thousands of his enemies to their death by pulling down the pillars of the temple where the Philistines were worshipping their pagan god Dagon (16:1–31).

Authorship and Date. Like the authors of several other historical books of the Old Testament, the author of Judges is unknown. But internal evidence gives us a clue about the probable date when it was written. The writer reminds us, “In those days there was no king in Israel; everyone did what was right in his own eyes” (17:6; 21:25). This statement tells us the book was written after the events described in Judges, probably during the days of King Saul or King David, about 1050 to 970 B.C. Early Jewish scholars believed the book was written by Samuel, Israel’s first prophet, who anointed Saul as the nation’s first king. But this is impossible to determine from evidence presented by the book itself. The unknown writer may have been a contemporary of Samuel.

Historical Setting. Israel’s entry into the Promised Land under Joshua was not so much a total conquest as an occupation. Even after the land was divided among Israel’s twelve tribes, the Israelites continued to face the possibility of domination by the warlike Canaanites who were never driven entirely out of the land. These were the enemies who threatened Israel repeatedly during the period of the judges, from about 1380 to 1050 B.C.

The Canaanite problem was intensified by Israel’s loose form of tribal organization. The Israelites were easy targets for a well-organized enemy like the Canaanites. The first big task of the judges whom God raised up as deliverers was to rally the separate tribes behind them to rout the common enemy.

Theological Contribution. The Book of Judges points out the problems of the nation of Israel when the people had a succession of “judges” or military leaders to deliver them from their enemies. This is a subtle way of emphasizing the nation’s need for a king or a strong, centralized form of government. But even the establishment of kingship failed to lead to a state of perfection. Only after the right king, David, was placed on the throne did the nation break free of its tragic cycle of despair and decline. David, of course, as God’s chosen servant, points to the great King to come, the Lord Jesus.

Judges also speaks of our need for an eternal deliverer or a savior. The deliverance of the human judges was always temporary, partial, and imperfect. Some of the judges themselves were flawed and misdirected.

The book points forward to Jesus Christ, the great Judge (Ps. 110:6), who is King and Savior of His people.

Special Considerations. Many readers are troubled by the rash vow of the judge Jephthah in the Book of Judges. He promised God that if he were victorious in battle, he would offer as a sacrifice the first thing to come out of his house to greet him on his return. The Lord did give Jephthah victory. On his return, his daughter came out of the house to greet him. And he was forced to carry out his terrible vow (11:29–40). This text is so troubling to some people that they seek to weaken it by claiming that Jephthah did not actually kill his daughter but only made her remain a virgin. This claim is based on the words, “She knew no man” (11:39). But the text indicates clearly that Jephthah did what he had vowed.

Human sacrifice was never sanctioned by the nation of Israel. Indeed, God condemned it as an evil of the surrounding nations. The point the author of Judges made in recording this deed is the same he had in mind as he recorded the sins and excesses of Samson. The period of the judges was a time of such religious and political chaos that even the best of God’s servants were seriously flawed.

Deborah’s song of victory (chap. 5) demonstrates a high degree of literary skill at this early period in Israel’s history. It also shows clearly that women have made great contributions to God’s work across the centuries. Another insight is that God deserves the praise when His people are victorious in battle.

Also see JUDGES, THE.

◆

Photo by Tal Guterman

• Mount Tabor rises 1,300 feet above the Plain of Jezreel. The Book of Judges mentions this mountain in the account of Barak's attack against the army of Sisera (Judg. 4:14, 15).

◆

Judges: A Study and Teaching Outline

Part One: The Deterioration of Israel and Failure to Complete the Conquest of Canaan (1:1—3:6)

I. The Failure of Israel to Complete the Conquest 1:1–36

II. The Judgment of God for Not Completing the Conquest 2:1—3:6

Part Two: The Deliverance of Israel (3:7—16:31)

I. The Southern Campaign 3:7–31
A. The Judge Othniel 3:7–11
B. The Judge Ehud 3:12–30
C. The Judge Shamgar 3:31

II. The Northern Campaign: The Judges Deborah and Barak 4:1—5:31
A. Deborah and Barak Are Called 4:1–10
B. Canaanites Are Defeated 4:11–24
C. Song of Deborah and Barak 5:1–31

III. The Central Campaign 6:1—10:5
A. The Judge Gideon 6:1—8:32
1. Israel Sins 6:1–10

        2. Gideon Called 6:11–40
        3. Midianites Defeated 7:1—8:21
        4. Gideon Judges 8:22–32
    - B. Abimelech 8:33—9:57
    - C. The Judge Tola 10:1–2
    - D. The Judge Jair 10:3–5

IV. The Eastern Campaign: The Judge Jephthah 10:6—12:7
- A. Israel Sins 10:6–18
- B. Salvation: Jephthah 11:1—12:7

V. The Second Northern Campaign 12:8–15
- A. The Judge Ibzan 12:8–10
- B. The Judge Elon 12:11–12
- C. The Judge Abdon 12:13–15

VI. The Western Campaign: The Judge Samson 13:1—16:31
- A. Miraculous Birth of Samson 13:1–25
- B. Sinful Marriage of Samson 14:1–20
- C. Judgeship of Samson 15:1–20
- D. Failure of Samson 16:1–31

Part Three: The Depravity of Israel (17:1—21:25)

I. The Failure of Israel through Idolatry 17:1—18:31
- A. Example of Personal Idolatry 17:1–13
- B. Example of Tribal Idolatry 18:1–31

II. The Failure of Israel through Immorality 19:1–30
- A. Example of Personal Immorality 19:1–10
- B. Example of Tribal Immorality 19:11–30

III. The Failure of Israel through the War between the Tribes 20:1—21:25
- A. War between Israel and Benjamin 20:1–48
- B. Failure of Israel after the War 21:1–25

◆

JUDGMENT—discernment or separation between good and evil. God judges among people and their actions according to the standards of His LAW. Judgment can refer either to this process of discernment or to the punishment meted out to those who fall under His wrath and condemnation (John 5:24).

In the Bible the most important judgment is the final judgment, the ultimate separation of good and evil at the end of history. The precise time of this judgment is appointed by God (Acts 17:31), but it remains unknown to us (Matt. 24:36). The return of the Lord to earth, the resurrection of the dead, and the final judgment, together with the end of the world—all these may be thought of as belonging to a single complex of events at the end of time.

From earliest times it has been recognized that God Himself is the Judge of mankind (Gen. 18:25), and that He has the power and wisdom to judge with righteousness, truth, and justice (Ps. 96:13; 98:9). The final judgment is a task given specifically to God's Son (John 5:22; Acts 17:31) to conclude His work as mediator, deliver His people from sin, and destroy all God's enemies. God's people are associated with Christ in the exercise of this judgment (1 Cor. 6:2–3; Rev. 20:4).

The final judgment will be comprehensive in scope; it will include all people and nations from the beginning of the world to the end of history (Matt. 25:31–46; Rom. 14:10–12), as well as fallen angels (2 Pet. 2:4). Those who trust in the Lord, repent of sin, and walk in His ways will not be condemned but will enter into eternal life (Psalm 1). The purpose of the final judgment is the glory of God through the salvation of the ELECT and the condemnation of the ungodly (2 Thess. 1:3–10).

The final judgment has been anticipated throughout history in a series of judgments brought by God upon the wicked. The whole world was affected by the FLOOD and by the confusion of tongues at the Tower of BABEL (Gen. 6–8; 11:1–9). The heathen nations, such as the Egyptians and Canaanites, also experienced God's judgments, just as God's people, the Israelites, did when they persisted in rebellion. These judgments serve as a continual warning of the consequences of unbelief.

The death of Jesus Christ is unique among these judgments of history. Through His death God paid the judgment price demanded by humankind's sin. The death and resurrection of Jesus are the foundations on which sinners are saved (Is. 53:5) through their trust in Him as Lord and Savior.

God's role as judge is reflected in the leadership functions of political officials, who uphold order in society and execute judgment on evildoers (Rom. 13:1–7). The rulers of Israel bore special responsibility in this respect (Deut. 16:18–19), as do the leaders of the church today (Matt. 18:17–18). Believers also have a responsibility to judge matters of wrongdoing among themselves (Matt. 18:15), but this should always be done fairly and with compassion. Believers are never to take over the task of judgment that belongs to God alone (Heb. 10:30).

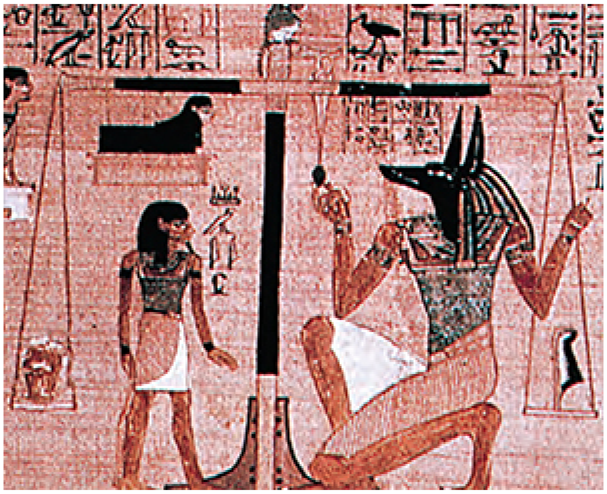


Photo by Howard Vos

• Painting depicting an Egyptian judgment scene. The dead man's heart is weighed on the scales in the afterlife, while the Egyptian god Thoth records the verdict.

JUDITH **[JOO dith]** (*the praised one*)—one of the two Hittite wives of Esau (Gen. 26:34). Although she was a Hittite, her name is pure Hebrew, the feminine form of Judah.

JUDITH, BOOK OF (see APOCRYPHA).

JUG—a container of animal skins or earthenware, used for holding liquids (Judg. 4:17–21; bottle, KJV; skin, NRSV, REB, NIV).

JULIA **[JOOL yuh]**—a Christian woman at Rome to whom the apostle Paul sent greetings. "Great Philologus and Julia . . . and all the saints who are with them." (Rom. 16:15).

JULIUS [JOOL yuhs]—a Roman centurion who conducted the apostle Paul and some other prisoners from Caesarea to Rome (Acts 27:1).

JUNIA [JOO nih uh]—a Jewish Christian at Rome to whom the apostle Paul sent greetings (Rom. 16:7; Junias, NIV; Junia, NRSV, REB).

JUNIPER (see PLANTS OF THE BIBLE).

JUPITER [JOO pih tur] (see GODS, PAGAN).

JUSHAB-HESED [JOO shub HEE sed] (*kindness is returned*)—a son of Zerubbabel (1 Chr. 3:20).

JUSTICE—the practice of what is right and just. Justice (or "judgment," KJV) specifies what is right, not only as measured by a code of law, but also by what makes for right relationships as well as harmony and peace.

The English term "justice" has a strong legal flavor. But the concept of justice in the Bible goes beyond the law courts to everyday life. The Bible speaks of "doing justice" (Ps. 82:3; Prov. 21:3), whereas we speak of "getting justice." Doing justice is to maintain what is right or to set things right. Justice is done when honorable relations are maintained between husbands and wives, parents and children, employers and employees, government and citizens, and human beings and God. Justice refers to neighborliness in spirit and action.

Kings, rulers, and those in power are to be instruments of justice (Ps. 72:1), as exemplified by David (2 Sam. 8:15) and Josiah (Jer. 22:15–16). The prophet Micah declared, "He has shown you, O man, what is good; and what does the LORD require of you but to do justly, to love mercy, and to walk humbly with your God?" (Mic. 6:8). The Book of Isaiah describes God's suffering servant, a description best fulfilled in Jesus, as one whose task as ruler will be to bring justice to the nations (Is. 42:1–4).

The prophets of the Old Testament were champions of social justice. During those days, justice was often perverted through bribery and favoritism or partiality (Deut. 1:17; Prov. 17:23). But God's rewards come to those who practice justice in all their dealings with others. In the words of the prophet Amos, “Let justice run down like water, and righteousness like a mighty stream” (Amos 5:24).

JUSTICE OF GOD—God’s fair and impartial treatment of all people. As a God of justice (Is. 30:18), He is interested in fairness as well as in what makes for right relationships. His actions and decisions are true and right (Job 34:12; Rev. 16:7). His demands on individuals and nations to look after victims of oppression are just demands (Psalm 82).

As Lord and Judge, God brings justice to nations (Ps. 67:4) and “sets things right” in behalf of the poor, the oppressed, and the victims of injustice (Ps. 103:6; 146:6–9). For the wicked, the unjust, and the oppressor, God as supreme Judge of the earth is a dreaded force. But for all who are unjustly treated, God’s just action is reason for hope.

JUSTIFICATION—the process by which sinful human beings are made acceptable to a holy God.

Justification by Grace. Christianity is unique because of its teaching of justification by grace (Rom. 3:24). Justification is God’s declaration that the demands of His Law have been fulfilled in the righteousness of His Son. The basis for this justification is the death of Christ. Paul tells us that “God was in Christ reconciling the world to Himself, not imputing their trespasses to them” (2 Cor. 5:19). This reconciliation covers all sin: “For by one offering He has perfected forever those who are being sanctified” (Heb. 10:14). Justification, then, is based on the work of Christ, accomplished through His blood (Rom. 5:9), and brought to His people through His resurrection (Rom. 4:25).

When God justifies, He charges the sin of man to Christ and credits the righteousness of Christ to the believer (2 Cor. 5:21). Thus, “through one Man’s righteous act, the free gift came to all men, resulting in justification of life” (Rom. 5:18). Because this righteousness is “the righteousness of God” which is “apart from the law” (Rom. 3:21), it is thorough; a believer is “justified from all things” (Acts 13:39). God is “just” because His holy standard of perfect righteousness has been fulfilled in Christ, and He is the “justifier,” because this righteousness is freely given to the believer (Rom. 3:26; 5:16).

Justification by Faith. Although the Lord Jesus has paid the price for our justification, it is through our faith that He is received and His righteousness is experienced and enjoyed (Rom. 3:25–30). Faith is considered righteousness (Rom. 4:3, 9), not as the work of human beings (Rom. 4:5), but as the gift and work of God (John 6:28–29; Eph. 2:8; Phil. 1:29).

The New Testament sometimes seems to speak of justification by works. For example, Jesus spoke of justification (and condemnation) “by your words” (Matt. 12:37). Paul said, “the doers of the law will be justified” (Rom. 2:13). And James concluded that “a man is justified by works, and not by faith only” (James 2:24).

These statements seem to conflict with Paul’s many warnings that “by the deeds of the law no flesh will be justified in His sight” (Rom. 3:20), and that the attempt to be justified through law is equivalent to being “estranged from Christ” and “fallen from grace” (Gal. 5:4).

The solution to this problem lies in the distinction between the works of the flesh and the fruit of the Spirit (Gal. 5:16–25). Not only is Christ’s righteousness legally accounted to the believer, but Christ also dwells in the believer through the Holy Spirit (Rom. 8:10), creating works of faith (Eph. 2:10). Certainly God’s works may be declared righteous (Is. 26:12). If this is true, then the order of events in justification is grace, faith, and works; or, in other words, by grace, through faith, resulting in works (Eph. 2:8–10).

The Results of Justification. The negative result of justification is what we are saved from: “Having now been justified . . . we shall be saved from wrath” (Rom. 5:9). The positive result is what we are saved to: “Whom He justified, these He also glorified” (Rom. 8:30).

Paul also notes “peace with God” (Rom. 5:1) and access to God’s grace (Rom. 5:2) as positive benefits. The believer in Christ may look forward to the redemption of his body (Rom. 8:23) and an eternal inheritance (Rom. 8:17; 1 Pet. 1:4).

JUSTUS [JUHS tuhs] (*righteous*)—the name of three men in the New Testament:

1. A surname of Joseph, also called Barsabas, who was one of the two disciples the apostles considered to take the place of Judas Iscariot (Acts 1:23).
2. A godly man of Corinth with whom the apostle Paul lodged (Acts 18:7).

3. A Jewish Christian who sent greetings to the church at Colosse (Col. 4:11), also called Jesus.

JUTTAH [JUH tuh]—a town in the hill country of Judah (Josh. 15:55) given to the Levites as a city of refuge (Josh. 21:13–16). It is now called Yatta and is about 9 kilometers (5 miles) southwest of Hebron.

K

KAB [kab]—a Hebrew dry measure (2 Kin. 6:25; cab, KJV). According to the Jewish rabbis, a kab was the eighteenth part of an ephah, or about 1.16 dry quarts. Other authorities, however, believe the kab was somewhat smaller, about half a pint. Still others believe it was somewhat larger, between three pints and two quarts.

KABZEEL [KAB zih uhl] (*God gathers*)—a city in Judah near the border of Edom (Josh. 15:21).

KADESH, KADESH BARNEA [KAY desh bar NEE uh] (*consecrated*)—a wilderness region between Egypt and the land of Canaan where the Hebrew people camped after the Exodus (see Map 2, C–1). Kadesh Barnea (the modern oasis of Ain el-Qudeirat) was situated on the edge of Edom (Num. 20:16) about 114 kilometers (70 miles) from Hebron and 61 kilometers (50 miles) from Beersheba in the Wilderness of Zin. Kadesh Barnea is also said to be in the Wilderness of Paran (Num. 13:26). Paran was probably the general name for the larger wilderness area, while Zin may have been the specific name for a smaller portion of the wilderness territory.

The first mention of Kadesh Barnea occurred during the time of Abraham. Chedorlaomer, king of Elam, and his allied armies waged war against the Amalekites and Amorites from Kadesh (Gen. 14:7). When Hagar was forced by Sarah to flee from Abraham's home, she was protected by the Angel of the Lord, who brought her to the well Beer Lahai Roi, between Kadesh and Bered (16:14). Later Abraham moved to Gerar, situated between Kadesh and Shur (20:1).

The most important contacts of the Israelites with Kadesh Barnea occurred during the years of the wilderness wanderings. During the second year after the Exodus from Egypt, the Israelites camped around Mt. Horeb, or Sinai. God told them to leave Sinai and take an eleven-day journey to Kadesh Barnea (Num. 10:11–12; Deut. 1:2). From here the people would have direct entry into the land of Canaan. Moses selected one man from each tribe as a spy and sent them to "spy out the land" (Num. 13:2). After forty days they returned with grapes and other fruits, proving Canaan to be a fertile, plentiful land.

Ten of these spies reported giants in the land, implying that Israel was too weak to enter Canaan (Num. 13:33). But two of the spies, Joshua and Caleb, said, “Do not fear” (Num. 14:9). The people wanted to stone the two for their report (Num. 14:10), and they went so far as to ask for another leader to take them back to Egypt.

Because of their fear and rebellion at Kadesh (Deut. 9:23), the Israelites were forced to wander in the Wilderness of Paran for thirty-eight years. Kadesh apparently was their headquarters while they moved about during these years. In the first month of the fortieth year of the Exodus, the people again assembled at Kadesh for their final march to the Promised Land.

While they were still camped at Kadesh, a number of the leaders of the people rebelled against Moses and Aaron (Num. 16:1–3). They were killed in an earthquake (16:31, 32). Miriam, Moses’ sister, also died and was buried (20:1). At Kadesh, Moses also disobeyed God by striking the rock to bring forth water (20:8–11). He had been told to speak, not strike the rock. Soon after Moses and the people began to move from Kadesh toward Canaan, Aaron died and was buried (20:23–29).

The events at Kadesh Barnea clearly demonstrate the peril of rebelling against God’s appointed leaders, murmuring and complaining about God’s directions, and refusing to follow God’s orders.

• An exhausted traveler rests in the shade of a broom bush in the wilderness of Kadesh (Num. 20:16).

KADMIEL [KAD mih uhl] (*God is foremost*)—the name of three men in the Old Testament:

1. A Levite whose descendants returned from the captivity with Zerubbabel (Ezra 2:40).
2. A Levite who helped rebuild the temple after the captivity (Ezra 3:9).
3. A Levite who sealed the covenant after the captivity (Neh. 9:4–5).

KADMONITES [KAD muh nights] (*people of the east*)—a nomadic Canaanite tribe that lived in the Syrian desert between Egypt and Mesopotamia in Abraham's time (Gen. 15:19).

KAIN [kayn] (*metalsmith*)—the name of a tribe and a town in the Old Testament:

1. A tribe mentioned in Balaam's fourth prophecy (Num. 24:22).
2. A town in the mountain country of Judah (Josh. 15:57), also spelled Cain (KJV; Kain, REB).

KAIWAN (see GODS, PAGAN).

KALLAI [KAL eye]—a priest who returned from the captivity with Zerubbabel (Neh. 12:20).

KAMON [KAY muhn]—a form of CAMON.

KANAH [KAY nuh]—the name of a brook and a city in the Old Testament:

1. A brook (or "gorge," REB) that served as a boundary between the territories of Ephraim and Manasseh (Josh. 16:8).
2. A city on the northern border of the territory of Asher (Josh. 19:28).

KAPH [caf]—the eleventh letter of the Hebrew alphabet, used as a heading over Psalm 119:81–88. In the original Hebrew language, each of these eight verses began with the letter kaph.

Also see ACROSTIC.

KAREAH [kuh REE uh] (*bald*)—the father of Johanan and Jonathan (Jer. 41:11–16; Careah, 2 Kin. 25:23, KJV).

KARKAA [KAHR kih uh] (*floor*)—an unknown site on the southern border of the territory of Judah (Josh. 15:3; Karka, NIV).

KARKOR [KAHR kohr]—a place in TRANSJORDAN where Gideon and his army defeated the remnants of the Midianite army (Judg. 8:1–21).

KARNAIM [kar NAY im] (*two horns*)—a city in northern TRANSJORDAN (Amos 6:13). It is probably the same place as Ashteroth Karnaim (Gen. 14:5).

KARTAH [KAHR tuh] (*city*)—a city in the territory of Zebulun assigned to the Levites (Josh. 21:34).

KARTAN [KAHR tan] (*city*)—a city in the territory of Naphtali given to the Gershonite Levites (Josh. 21:32). Also called Kirjathaim (1 Chr. 6:76; Kiriathaim, NIV).

KATTATH [KAT ath]—a city in the territory of Zebulun (Josh. 19:15), perhaps the same city as Kitron (Judg. 1:30).

KATYDID (see ANIMALS OF THE BIBLE).

KEBAR—a form of CHEBAR.

KEDAR [KEE dur]—the name of a man and a tribe in the Old Testament:

1. The second son of Ishmael (Gen. 25:13).
2. The tribe that sprang from Kedar, as well as the territory inhabited by this tribe in the northern Arabian desert (Is. 21:16–17).

KEDEMAH [KED eh muh] (*eastern*)—the youngest son of Ishmael and the name of an Arabian tribe (1 Chr. 1:31).

KEDEMOTH [KED uh mahth]—a city of the territory of Reuben assigned to the Levites (Josh. 13:18). From the Wilderness of Kedemoth, Moses sent messengers to Sihon the Amorite, requesting permission to pass through his land (Deut. 2:26–27).

KEDESH [KEE desh] (*holy*)—the name of three cities in the Old Testament:

1. A city in the territory of Naphtali allotted to the Levites and made a city of refuge (Josh. 21:32; Judg. 4:6; Kedesh-naphtali, KJV).
2. A city in southern Judah (Josh. 15:23).
3. A Canaanite city conquered by Joshua, allotted to the tribe of Issachar and given to the Levites (1 Chr. 6:72). This city is also called Kishion (Josh. 19:20; 21:28; Kishon, KJV).

KEDESH-NAPHTALI [KEE desh NAF tuh ligh]—a form of KEDESH No. 1.

KEDORLAOMER—a form of CHEDORLAOMER.

KEHELATHAH [kee uh LAY thuh] (*assembly*)—a desert camp of the Israelites between Egypt and the Promised Land (Num. 33:22–23).

KEILAH [kee EYE luh]—the name of a man and a city in the Old Testament:

1. A descendant of Caleb, of the family of Judah (1 Chr. 4:19).

2. A fortified city in the lowland plain of the territory of Judah, about 29 kilometers (18 miles) southwest of Jerusalem (Josh. 15:44). David and about 600 of his men attacked the Philistine army at Keilah and “struck them with a mighty blow” (1 Sam. 23:5), saving the city.

KELAIAH [kih LAY uh]—a priest who divorced his pagan wife after the captivity (Ezra 10:23).

KELAL—a form of CHELAL.

KELITA [kih LIGH tuh]—the name of one or two men in the Old Testament:

1. A priest who interpreted the Law to the people when it was read by Ezra (Neh. 8:7).
2. A Levite who sealed the covenant made by Nehemiah (Neh. 10:10). He may be the same person as No. 1.

KELUB—a form of CHELUB.

KELUHI [keh LOU high]—A form of CHELUH.

KEMOSH—a form of CHEMOSH (see GODS, PAGAN).

KEMUEL [KEM yoo uhl]—the name of three men in the Old Testament:

1. The father of Aram (Gen. 22:21).
2. A leader of the tribe of Ephraim (Num. 34:24).
3. The father of Hashabiah (1 Chr. 27:17).

KENAANAH—a form of CHENAANAH.

KENAN [KEE nuhn]—a form of CAINAN.

KENANI—a form of CHENANI.

KENANIAH—a form of CHENANIAH.

KENATH [KEE nath]—a city on the northeastern border of Israelite territory. Kenath was the easternmost city of the DECAPOLIS. It has been identified with Kanawat, on the western slope of Jebel Hauran (Mount Bashan), about 100 kilometers (62 miles) east of the Sea of Galilee.

KENAZ [KEE naz]—the name of three men in the Old Testament:

1. A son of Eliphaz (Gen. 36:11, 15).
2. The father of Othniel the judge (Judg. 1:13).
3. A son of Elah and grandson of Caleb (1 Chr. 4:15).

KENEZZITES [KEE nuh zights]—an Edomite tribe of Canaan in the time of Abraham (Gen. 15:19; Kenizzites, KJV, NRSV, REB, NIV, NASB). Before the conquest of Canaan by Joshua, the Kenezzites apparently lived in the NEGEV, the desert of southern Judah, and in the border regions of Edom, south of the Dead Sea. Some of the Kenezzites were absorbed by the tribe of Judah and others by the Edomites.

The Kenezzites were related to the Kenites and, like the Kenites, were skilled workers in metal. Their name probably comes from KENAZ, a descendant of Esau (Gen. 36:11, 15); he is listed among the Edomite chieftains (Gen. 36:42). Jephunneh the Kenezzite apparently married a woman of the tribe of Judah; their son CALEB (the spy) was a godly man who followed the Lord God of Israel.

KENITES [KEE nights] (*metalsmiths*)—the name of a wandering tribe of people who were associated with the Midianites (Judg. 1:16) and, later, with the Amalekites (1 Sam. 15:6). The Kenites lived in the desert regions of Sinai, Midian, Edom, Amalek, and the Negev. The Bible first mentions the Kenites as one of the groups that lived in Canaan during the time of Abraham (Gen. 15:19); their territory was to be taken by the Israelites (Num. 24:21–22). The Kenites were metal craftsmen who may have traced their ancestry to TUBAL–CAIN (Gen. 4:22).

Around the time of Israel’s exodus from Egypt, the Kenites showed kindness to Israel (1 Sam. 15:6). Moses’ father-in-law, Jethro, is called a Midianite (Ex. 18:1) and a Kenite (Judg. 1:16). Some scholars suggest that the skill in smelting and casting the golden calf (Ex. 32) and the bronze serpent (Num. 21) may have been learned by Moses from the Kenites. Some Kenites were among those who entered the Promised

Land along with the Israelites in the conquest led by Joshua (Judg. 1:16).

KENIZZITES [KEE nuh zights]—a form of KENEZZITES.

KENOSIS [keh NOE sis]—a theological term used in connection with the dual nature of Jesus as fully human and fully divine. The word comes from a Greek verb meaning "to empty" (Phil. 2:7). The NASB translates this passage, "He emptied Himself," but the KJV and NKJV express it, "He made Himself of no reputation."

The Bible teaches that our Savior was both fully divine and completely human during His earthly life. But nowhere does Scripture explain exactly how Jesus' two natures coexisted. Theologians have struggled for years to explain this mystery. In the 1800s certain scholars formulated the Kenosis theory, which asserts on the basis of Philippians 2:7 that God's divine Son laid aside, or "emptied Himself," of certain divine attributes when He became human. However, these theories of Jesus' INCARNATION have been rejected by orthodox biblical scholars. Such views usually boil down to statements that when He became a man, Jesus stopped being God, or that He was first God, then became a man, and finally returned to being God after His resurrection.

Grammatically, Paul explains the "emptying" of Jesus in the next phrase: "Taking the form of a servant and coming in the likeness of men." He does not say that Jesus stopped being God or that He gave up any divine attributes. Although John 17:5 shows that Jesus' glory as God's eternal Son was veiled during His incarnation (Ex. 33:18, 20; 1 Tim. 6:16), we should take the phrase, He emptied Himself, in a figurative sense as a reference to Christ's humility and willingness to "partake of flesh and blood" (Heb. 2:14). While not ceasing to be God's Son, Christ also became God's Servant.

KEPHAR AMMONI—a form of CHEPHAR HAAMMONI.

KEPHIRAH—a form of CHEPHIRAH.

KERAN—a form of CHERAN.

KEREN–HAPPUCH [KER uhn HAP uhk] (*horn of antimony*)—the youngest of Job's three daughters, apparently born after his restoration to prosperity and health (Job 42:14). Also see JEMIMAH and KEZIAH.

KERETHITES—a form of CHERETHITES.

KERIOTH [KER ih ahth] (*cities*)—the name of two cities in the Old Testament:

1. A city of Judah in the Negev near Edom (Josh. 15:25). Judas, the disciple who betrayed Jesus, was probably a native of Kerioth since the name Iscariot means "man of Kerioth."
2. A fortified city in Moab (Jer. 48:24). Kerioth is probably the same place as Ar, the ancient capital of Moab.

KERITH—a form of CHERITH.

KEROS [KIR ahs]—one of the temple servants whose descendants returned from the captivity with Zerubbabel (Ezra 2:44).

KERUB—a form of CHERUB.

KERYGMA [kay RIG mah]—the proclamation, or preaching, of the message of the gospel in the New Testament church. The word is a transliteration of a Greek word that means "proclamation," "preaching," or "message preached" (1 Cor. 1:21).

KESALON—a form of CHESALON.

KESED—a form of CHESED.

KESIL—a form of CHESIL.

KESITAH [KESS ih tah] (see WEIGHTS AND MEASURES).

KESULLOTH—a form of CHESULLOTH.

KETTLE—a cooking pot in which meat was prepared by worshipers before being offered to God as a SACRIFICE, or PEACE OFFERING (1 Sam. 2:14). Phinehas and Hophni, the evil and corrupt sons of Eli the high priest, were not content with the priest's portion (Lev. 7:14). They also reached into the worshiper's cooking pot with a fork to add to what was rightfully theirs.

KETURAH [keh TUR uh]—a wife of Abraham (Gen. 25:1, 4), also called Abraham’s concubine (1 Chr. 1:32–33). Some suggest that Keturah had been Abraham’s “concubine-wife,” before the death of Sarah. After Sarah died, Keturah was then elevated to the full status of Abraham’s wife. Keturah bore to Abraham six sons: Zimran, Jokshan, Medan, Midian, Ishbak, and Shuah (Gen. 25:1–4). These men were the founders or ancestors of six Arabian tribes in southern and eastern Palestine. Late Arabian genealogies mention a tribe by the name of Katura dwelling near Mecca.

Keturah’s sons were not on the same level as Abraham’s promised son, Isaac. Through Isaac God would carry out His promise to Abraham to make of his descendants a CHOSEN PEOPLE. While he was still alive, therefore, Abraham gave Keturah’s sons gifts and sent them to “the country of the east” (Gen. 25:6).

Abraham was already advanced in years when he married Keturah. She brought him both companionship and children in his old age. Keturah apparently outlived Abraham (Gen. 25:7).

KEVEH [keh VAY]—probably an ancient name for the province of CILICIA, in Asia Minor (modern Turkey). King Solomon imported horses from Egypt and Keveh (1 Kin. 10:28; 2 Chr. 1:16; Kue, NRSV, NASB, NIV; Kue, REB).

KEY—the tool that releases a lock (Judg. 3:25). The key is also spoken of symbolically in the Bible as a sign of authority. The prophet Isaiah described a time when Eliakim, son of Hilkiah, would be elevated as the king’s steward (2 Kin. 18:18). The prophet declared that he would be given “the key of the House of David” (Is. 22:22), or the authority to act in the king’s name. This is probably the background for a proper understanding of the statement of Jesus that the “keys of the kingdom of heaven” were being given to Peter (Matt. 16:19). As the Messiah from the line of David, Jesus was calling on Peter to take on leadership responsibility for the young church.

Jesus condemned the SCRIBES of His day because they had “taken away the key of knowledge” (Luke 11:52). According to their interpretation, only they had the right to explain the meaning of God’s Law, or the Scriptures. They failed to share this knowledge with the common people.

KEYS, POWER OF—a phrase used by Jesus to describe the authority given by Him to His disciples. In ancient times a KEY expressed the idea of authority, power, or privilege. Jesus told Peter that He would give him “the keys of the kingdom of heaven” (Matt. 16:19). The result of this authority in Peter’s life would be the power to bind or loose, carrying the idea of excommunication and reinstatement, or determining objects either clean or unclean.

The general Protestant view is that the church is the agent of this power or authority to bind or loose, either through its official leaders or through all believers. This authority or power was best applied in New Testament times when the apostles announced the conditions for entrance into the kingdom. This authority was continued through the preaching of the gospel by Peter and the church as described in the Book of Acts.

KEZIAH [kih ZIE uh] (*cinnamon*)—a daughter of Job born after his restoration to prosperity and health (Job. 42:14; Kezia, KJV).

KEZIB—a form of ACHZIB.

KEZIZ [KEE ziz]—a form of EMEK KEZIZ.

KIBROTH HATTAAVAH [KIB rahth huh TAY uh vuh] (*the graves of gluttony*)—a campsite on the Sinai Peninsula between the Wilderness of Sinai and Hazeroth (Num. 11:34–35). The name of this place came from the many Israelites who died from a plague in this region.

KIBZAIM [kib ZAY uhm] (*double gathering*)—a city of Ephraim assigned to the Kohathite Levites (Josh. 21:22).

KID (see ANIMALS OF THE BIBLE).

KIDNAPPER—one who captures a person by force (Ex. 21:16; 1 Tim. 1:10; slave trader, NIV). In biblical times the motive for kidnapping was to sell into slavery and not to extort a ransom, as in modern times. According to the Law of Moses, the kidnapping of an Israelite, either to sell him into slavery or to treat him as a slave, was a crime punishable by death (Deut. 24:7).

KIDNEY—either of the organs in people and animals that discharges waste material into the urinary tract. The kidneys and the connected fat of sacrificial animals were burned on the altar as part of several of the offerings commanded in the Law (Lev. 3:4; 4:9; 7:4). When kidney refers to human beings, it is always used symbolically to mean someone's mind (Ps. 16:7; Jer. 12:2) or innermost being (Job 17:3; Prov. 23:16). Sometimes when kidney is used this way, it is translated "heart." A common biblical expression is that God examines the "kidneys and heart"—that He thoroughly knows a person's inner thoughts and motives (Ps. 7:9; 26:2; Jer. 11:20; Rev. 2:23; reins and heart, KJV).

KIDON—a form of CHIDON.

KIDRON [KIH drun] (*gloomy*)—a valley on the eastern slope of Jerusalem through which a seasonal brook of the same name runs. The meaning of the name is fitting, in view of the great strife that has surrounded the Kidron throughout Bible times. A torrent in the winter rains, it contains little water in the summer months.

The ravine of the Kidron valley begins north of Jerusalem, running past the temple, Calvary, the Garden of Gethsemane, and the Mount of Olives to form a well-defined limit to Jerusalem on its eastern side. From there the valley and the brook reach into the Judean wilderness, where the land is so dry that the brook takes the name of Wady en-Nar or "fire wady." Finally its dreary course brings it to the Dead Sea.

Kidron was the brook crossed by David while fleeing from Absalom (2 Sam. 15:23, 30). While the brook is not large, the deep ravine is a significant geographical obstacle. When David crossed the Kidron and turned east to retreat from Absalom to the safety of Hebron, he signaled his abandonment of Jerusalem (2 Sam. 15:23).

On the west side of the Kidron is the spring of GIHON which King Hezekiah tapped for city water before the Assyrians besieged Jerusalem. Hezekiah also blocked the Kidron and lesser springs in the valley to deny water to the besieging Assyrians.

Asa, Hezekiah, and Josiah, the great reforming kings of Judah, burned the idols and objects of worship of the pagan cults that they suppressed in the Kidron valley (1 Kin. 15:13). Beside the brook King Asa destroyed and burned his mother's idol of Asherah (1 Kin. 15:13). After this, the valley became the regular receptacle for the impurities and abominations of idol worship when they were removed from the temple and destroyed (2 Kin. 23:4, 6, 12; 2 Chr. 29:16; 30:14).

From the Kidron valley Nehemiah inspected the walls of Jerusalem at night, probably because the walls were clearly visible along that side (Neh. 2:15). In the time of Josiah, this valley was the common cemetery of Jerusalem (2 Kin. 23:6; Jer. 26:23). When Jesus left Jerusalem for the Garden of Gethsemane on the night of His arrest, He crossed the Kidron along the way.

• The Kidron Valley, just outside the eastern wall of Jerusalem. Jesus and His disciples crossed this valley and its brook on their way to the Garden of Gethsemane (John 18:1).

KILION—a form of CHILION.

KILMAD—a form of CHILMAD.

KILN—an oven or furnace used for hardening brick (Nah. 3:14). Brick kilns were rare in Palestine; some scholars believe, therefore, that in

David’s time the reference is likely to a brick mold rather than to a brick kiln.

KIMHAM—a form of CHIMHAM.

KINAH [KIGH nuh] (*lamentation*)—a city on the southern boundary of Judah, probably not far from the Dead Sea (Josh. 15:22).

KINDNESS, LOVINGKINDNESS—God’s loyal love and favor toward His people. In the Old Testament, the word translated as “kindness” or “lovingkindness” refers to God’s long-suffering love—His determination to keep His promises to His chosen people in spite of their sin and rebellion (Deut. 7:12; Hos. 2:14–23). This attribute of God was shown through His divine mercy and forgiveness toward sinners when payment of sins through the sacrificial system was no longer effective (Deut. 22:22; Ps. 51:1).

In the New Testament, the Greek word translated as “grace” best represents the idea of God’s kindness or lovingkindness. Because God has been gracious toward believers, they should treat all people with kindness or grace (Luke 6:35). All people are created in God’s image and should be treated accordingly, no matter how badly they have twisted and deformed that image (Jas. 3:9). Kindness is not an apathetic response to sin, but a deliberate act to bring the sinner back to God (Hos. 2:14–23; Rom. 2:4).

KINDRED—blood kin or relatives. Family was important among the Hebrew people because the clan or tribe was the basic social unit, at least until the time of the United Kingdom under David and Solomon. The family had the responsibility for protecting and preserving its members from injustices at the hand of others (Gen. 34:1–31) or from slavery or loss of land due to poverty.

Protection against loss of land was provided for by the kinsman-redeemer, who would pay the loan or buy the land to keep it within the family group (Lev. 25:23–38, 47–53). If a member of the family was killed, another family member acted as the avenger of blood and retaliated against the killer (Ex. 21:14; Num. 35:19).

God Himself has special care for His family, which includes all who believe in Jesus Christ (John 1:12; 2 Cor. 6:18).

KINE (see ANIMALS OF THE BIBLE).

KING, KINGDOM—ruler of a nation or territory, especially one who inherits his position and rules for life; a state or nation with a form of government in which a king or queen serves as supreme ruler.

In the ancient world a king was generally the ruler over a specific region or city. His office was usually hereditary and his authority derived from it. In Egypt the king, or pharaoh, was regarded as a god; in Assyria the king represented a god. Both the Canaanites and the Philistines had kings as early as the time of Abraham (Gen. 14:2; 20:2). Many of the other nations related to Israel—Edom, Moab, Midian, and Ammon—adopted the kingship form of government earlier than Israel (Gen. 36:31; Judg. 11:13).

Long before the Israelites chose Saul as their first king, Israel had been a religious community with God Himself as the ruler. God had promised Abraham that kings would come from him (Gen. 17:6). The same promise was given to Jacob (Gen. 35:11).

During the Exodus of the Hebrew people from Egypt and the conquest of Canaan several years later, Moses and Joshua exercised "royal" authority but only as representatives of God. Following Joshua's death, various cities and villages had ELDERS (Josh. 24:31; Judg. 11:5) to whom the people looked for leadership. Occasionally God appointed certain leaders called JUDGES who would lead an army against foreign oppression (Judg. 2:16–19). These leaders, however, were not strong religious personalities. They had no official authority, and their rule was local and temporary.

At the insistence of the people of Israel, Samuel anointed Saul as the first king of the Hebrew nation (1 Sam. 10:1). Samuel regarded the demand for a king as an act of rebellion (1 Samuel 8), because the moral decline of the nation had created a desire for a monarchy that would be similar to the form of government of all the surrounding nations. Some scholars argue, however, that the introduction of the kingship in Israel was a historical necessity, brought about by a desperate political situation—oppression by the Philistines.

After establishment of the kingship under Saul and David, SOLOMON became king of the United Kingdom. Under his administration, the people of Israel reached new levels of prestige and power. Solomon entered trade agreements with other nations and completed many impressive building projects. But to pay for all these great accomplishments, Solomon placed burdensome taxes upon the people and even forced them to work as laborers on his building projects. At Solomon's death, the United Kingdom split into two separate nations—Judah in the south and Israel in the north. During the rest of their history, these two nations were ruled by their own individual kings. Accounts of the reigns of all of these kings are found in the books of 1 and 2 Kings in the Old Testament.

The New Testament speaks of several specific kings, including Herod the king (Matt. 2:1) and King Agrippa (Acts 25:24). They were actually governors or rulers over political provinces or territories of the ROMAN EMPIRE, serving under appointment by the Roman emperor.

A kingdom that would typify Christ's coming kingdom was in God's plan (Deut. 17:15). Israel's king was supposed to be responsible to God alone. This king was God's servant and only the earthly representative of the Lord, who was Israel's true king. In that office he was expected to know and do the Law of God (Deut. 17:18–20). He was to be a proclaimer and teacher of the law and one who judged wisely and righteously (1 Kin. 3:28; 2 Chr. 17:7).

David was clearly God's choice to be king (1 Sam. 16:7, 12–13). The hereditary kingship, therefore, began with him; from him would descend Jesus Christ, "the Lion of the tribe of Judah, the Root of David" (Rev. 5:5). In the light of the Messiah's descent from David, the meaning of God's COVENANT with David becomes clear: "I will establish the throne of his kingdom forever" (2 Sam. 7:13; also Ps. 2; 110; Is. 11:1–4).

The Bible used the title "king" not only of human rulers, but also of God as the Supreme Ruler of the world (Ps. 47:2, 7; Matt. 5:35). As the Creator of the world, it is His right to rule the universe. Only by His authority do earthly kings reign (Deut. 10:17; Dan. 4:17).

Christ Jesus the Messiah was born a king (Matt. 2:2), came preaching the kingdom of God (Mark 1:15), died as a king (Mark 15:32), and will yet be seen as King of kings and Lord of lords (1 Tim. 6:15; Rev. 19:16). He functions as a King–Priest (Heb. 5:6; 7:1; Rev. 11:15), enabling us to become heirs of the kingdom He has established through His sacrificial death on the cross.

Photo by Howard Vos

• The gold mask buried with Pharaoh Tutankhamun of Egypt about 1350 B.C., illustrating the wealth of his kingdom.

KINGDOM OF GOD, KINGDOM OF HEAVEN—God's rule of grace in the world, a future period foretold by the prophets of the Old Testament and identified by Jesus as beginning with His public ministry. The kingdom of God is the experience of blessedness, like that of the Garden of Eden, where evil is fully overcome and where those who live in the kingdom know only happiness, peace, and joy. This was the main expectation of the Old Testament prophets about the future.

John the Baptist astonished his hearers when he announced that this expected and hoped-for kingdom was "at hand" in the person of Jesus (Matt. 3:2). Jesus repeated this message (Matt. 4:17; Mark 1:15), but He went even further by announcing clearly that the kingdom was already present in His ministry: "If I cast out demons by the Spirit of God, surely the kingdom of God has come upon you" (Matt. 12:28). Jesus was the full embodiment of the kingdom.

The entire ministry of Jesus is understood in relation to this important declaration of the presence of the kingdom. His ethical teachings, for example, cannot be understood apart from the announcement of the kingdom. They are ethics of the kingdom; the perfection to which they point makes no sense apart from the present experience of the kingdom. Participation in the new reality of the kingdom involves a follower of Jesus in a call to the highest righteousness (Matt. 5:20).

The acts and deeds of Jesus likewise make sense only in the larger context of proclaiming the kingdom. When John the Baptist asked whether Jesus was “the Coming One,” or the Messiah, Jesus answered by recounting some of His deeds of healing (Matt. 11:5). The reference in these words to the expectation of a MESSIAH, especially of the prophet Isaiah (Is. 29:18–19; 35:5–6; 61:1), could not have been missed by John. At the synagogue in Nazareth, Jesus read a passage from Isaiah 61 about the coming messianic age and then made the astonishing announcement, “Today this Scripture is fulfilled in your hearing” (Luke 4:21).

All that Jesus did is related to this claim that the kingdom of God has dawned through His ministry. His healings were manifestations of the presence of the kingdom. In these deeds there was a direct confrontation between God and the forces of evil, or Satan and his demons. Summarizing His ministry, Jesus declared, “I saw Satan fall like lightning from heaven” (Luke 10:18). Satan and evil are in retreat now that the kingdom has made its entrance into human history. This is an anticipation of the final age of perfection that will be realized at Christ’s return.

Although the gospels of Matthew, Mark, Luke, and John focus on the present aspect of the kingdom of God, it is also clear that the kingdom will be realized perfectly only at the SECOND COMING. The kingdom that comes through the ministry of Jesus dawns in the form of a mystery. Although it is physically present in the deeds and words of Jesus, it does not overwhelm the world. The judgment of God’s enemies is postponed. The kingdom that arrived with Jesus did not include the triumphal victory so longed for by the Jews. It arrived secretly like leaven, inconspicuously like a mustard seed, or like a small pearl of great value that can be hidden in one’s pocket (Matt. 13:31–46).

The Jewish people expected the kingdom of God to bring the present evil age to an end. But it arrived mysteriously without doing so. The new reality of the kingdom overlapped the present age, invading it rather than bringing it to an end. The demons reflect this oddity when they ask Jesus, “Have you come here to torment us before the time?” (Matt. 8:29). The future kingdom will bring the present age to an end and usher in the perfect age promised in the prophets. The present kingdom is both an anticipation and a guarantee of this future bliss.

The expression “kingdom of God” occurs mostly in the gospels of Matthew, Mark, and Luke. The Gospel of John and the epistles of the New Testament refer to the same reality but in different language, using phrases such as “eternal life” or “salvation.” The apostle Paul identified the kingdom of God as “righteousness and peace and joy in the Holy Spirit” (Rom. 14:17). Perhaps one reason why he described it this way is that the kingdom of God was a Jewish expression unfamiliar and possibly misleading to Gentiles.

Some interpreters of the Bible have described the phrase “kingdom of God” as a more comprehensive term referring to both heaven and earth. Likewise, they believe “kingdom of God” is a more restricted term referring to God’s rule on earth, especially in relation to the nation of Israel. In this view Jesus offered the literal kingdom of heaven to Israel, but the Jews refused to accept it. Thus, it has been postponed until the Second Coming of Christ.

A careful study of the gospels, however, shows that the two phrases are used interchangeably. In parallel passages, Matthew uses “kingdom of heaven” while Mark and Luke have “kingdom of God” (Matt. 4:17; Mark 1:15). Even in Matthew the two phrases are sometimes used interchangeably, as in Matthew 19:23–24, where they are used one after the other in the same connection.

Photo by Howard Vos

• A tourist examines a mustard bush in Palestine. The tiny black seed of this bush provided a good object lesson for Jesus' teaching about the Kingdom of God (Matt. 13:31–32).

KINGDOM OF ISRAEL (see ISRAEL).

KINGDOM OF JUDAH (see JUDAH, KINGDOM OF).

KINGS, BOOKS OF—two Old Testament books that recount the history of God's chosen people during four turbulent centuries, from 970 to 586 B.C. The narratives in these books of history are organized around the various kings who reigned during these centuries, thus explaining the titles by which the books are known.

Structure of the Books. As originally written in the Hebrew language, 1 and 2 Kings consisted of one unbroken book. It formed a natural sequel to the Books of 1 and 2 Samuel, which also appeared originally in the Hebrew Bible as a single book. The writer of Samuel traced the history of Israel up to the final days of David's reign. This is where the Book of 1 Kings begins—with the death of David and the succession of his son, Solomon, to the throne.

The first half of the Book of 1 Kings describes Solomon's reign. Included are accounts about his vast wealth, his great wisdom, his marriage to foreign wives, and his completion of the temple in Jerusalem. But 1 Kings also reveals that all was not well in Solomon's empire. Many of the people grew restless and rebellious because of the king's excesses and the high taxes required to support his ambitious projects. At his death the people in the northern part of the empire rebelled and formed their own nation, known as the Northern Kingdom of Israel. Those who remained loyal to the house of David and Solomon continued as the Southern Kingdom, or the nation of Judah.

From this point on in the Books of 1 and 2 Kings, the narrative grows complex and difficult to follow. The historical writer traces the history of a king of Israel, then switches over to touch on the high points in the administration of the parallel king of Judah. This can be very confusing to the Bible reader unless this parallel structure is known.

But we do these books a great injustice if we assume they are filled with nothing but dry historical statistics and minute details. First and Second Kings contain some of the most interesting stories in the Bible. Here we come face to face with the fiery prophet ELIJAH, who challenged the false god BAAL and hundreds of his prophets in a dramatic showdown on Mount Carmel. The prophet's faith was verified as God proved himself superior to Baal by answering Elijah's fervent prayer.

In these books we also meet a proud Syrian commander, NAAMAN the leper, who almost passed up his opportunity to be healed by his reluctance to dip himself in the waters of the Jordan River. Fortunately, his servants convinced him to drop his pride, and he emerged from the river with his skin restored "like the flesh of a little child" (2 Kin. 5:14).

During the four centuries covered by these books, a total of nineteen different kings ruled the nation of Israel, while twenty-two different kings (if David and Solomon are included) occupied Judah's throne. The writer covers some of these kings with a few sentences, while he devotes several pages to others. Apparently, this author selected certain kings for major attention because they illustrated the conditions that led to the eventual collapse of the nations of Judah and Israel.

Some of these kings were honest, ethical, and morally pure. But the good kings always were the exception. The majority of the rulers led the people astray, some even openly encouraging them to worship false gods. Thus, the most familiar refrain in 1 and 2 Kings is the phrase, “He did evil in the sight of the Lord” (2 Kin. 8:18).

Israel was the first nation to collapse under the weight of its disobedience and depravity. This kingdom ended in 722 B.C. with the fall of its capital city, Samaria, to the Assyrians. The citizens of the Southern Kingdom of Judah struggled on for another 136 years under a succession of kings before their nation was overrun by the Babylonians in 586 B.C. The Book of 2 Kings comes to a close with the leading citizens of Judah being held captive in Babylon.

Authorship and Date. These books cover, in chronological fashion, about 400 years of Judah and Israel’s history. The last event mentioned in this chronology is the captivity of Judah’s citizens by the Babylonians. This means the book had to be compiled in its final form some time after the Babylonians overran Jerusalem in 586 B.C.

Early tradition credited the prophet Jeremiah with the writing of these two books. Whether this is correct is uncertain. We do know that this famous prophet preached in Jerusalem before and after the fall of the city. Two chapters from 2 Kings also appear in the Book of Jeremiah (compare 2 Kings 24–25 and Jeremiah 39–42; 52). This led many scholars to the natural assumption that Jeremiah had written the book.

Most scholars today no longer hold to the Jeremiah theory. The evidence points to an unknown prophet who worked at the same time as Jeremiah to compile this long history of his nation’s religious and political life. His purpose was to show that the two kingdoms fell because of their unfaithfulness and to call the people back to renewal of the COVENANT.

While this prophet–writer is not named in the Books of 1 and 2 Kings, he does reveal the sources he used. He speaks of “the chronicles of the kings of Israel” (1 Kin. 14:19) and “the chronicles of the kings of Judah” (1 Kin. 14:29). These were probably the official court documents and historical archives of the two nations. He must have drawn from them freely as he wrote.

Historical Setting. The four centuries covered by 1 and 2 Kings were times of change and political upheaval in the ancient world as the balance of power shifted from one nation to another. Surrounding nations that posed a threat to Israel and Judah at various times during this period included Syria, Assyria, and Babylonia.

The Assyrian threat was particularly strong during the last fifty years of the Northern Kingdom. Under Tiglath–Pileser III, this conquering nation launched three devastating campaigns against Israel in 734, 733 and 732 B.C. It was a blow from which Israel never recovered, and the nation fell to Assyrian forces just ten years later in 722 B.C.

While Syria and Assyria were threats to Judah at various times, their worst enemy turned out to be the nation of Babylon. The Babylonians took captives and goods from Jerusalem in three campaigns—in 605 and 597 B.C. and in a two-year siege beginning in 588 B.C. Jerusalem finally fell in 586 B.C. The temple was destroyed, and thousands of Judah's leading citizens were carried into captivity in Babylon.

Theological Contribution. The Books of 1 and 2 Kings present an interesting contrast between King David of Judah and King Jeroboam I, the first king of the northern kingdom of Israel.

Jeroboam established a legacy of idol worship in this new nation by setting up golden calves at Bethel and Dan (1 Kin. 12:25–33). These were symbols of the fertility religion of Baal. His strategy was to mix this false religion with worship of the one true God in an attempt to win the loyalty and goodwill of the people and bind them together as a distinctive nation. This act of idolatry was condemned by the writer of 1 and 2 Kings. Each succeeding king of Israel was measured against the standard of Jeroboam's idolatry. Of each king who led the people astray, it was written, "He did not depart from the sins of Jeroboam the son of Nebat, who had made Israel sin" (2 Kin. 15:9).

Just as Jeroboam was used as a bad example by the writer of 1 and 2 Kings, King David was used as a standard of righteousness and justice. In spite of David's moral lapses, he became the measure of righteousness for all kings who followed him. The Northern Kingdom was marked by rebellion and strife as opposing factions struggled for the right to reign, but the house of David continued in the Kingdom of Judah without interruption for nearly four centuries. The writer explained that the evils of kings such as Abijam (or Abijah) did not cancel out the love and mercy that God had promised to the house of David: "Nevertheless for David's sake the Lord his God gave him a lamp in Jerusalem, by setting up his son after him and by establishing Jerusalem; because David did what was right in the eyes of the Lord" (1 Kin. 15:4–5).

Special Considerations. The writer of 1 Kings reported that Solomon had "seven hundred wives, princesses, and three hundred concubines" (1 Kin. 11:3). In the ancient world, the number of wives held by a ruler symbolized his might and power. Rulers also took on wives to seal political alliances and trade agreements. But Solomon cannot be totally excused for his excesses because of these cultural factors. According to the writer of 1 Kings, he let his foreign wives turn away his heart from worshiping the one true God (1 Kin. 11:1–3). This was a fatal flaw in his character that eventually led to rebellion and the separation of Solomon's empire into two opposing nations (1 Kin. 11:11–13).

The Books of 1 and 2 Kings describe several miracles wrought by God through the prophets Elijah and Elisha. In addition to proving God's power, these miracles are also direct attacks on the pagan worship practices of the followers of Baal. Elijah's encounter with the prophets of Baal on Mount Carmel, for example, was a test of the power of Baal—whether he could send fire from heaven (lightning bolts) to ignite the sacrifice and bring the rains that were needed to end the drought. Baal was silent, but God thundered—and the rains came, as Elijah had predicted (1 Kin. 18:20–46).

1 Kings: A Study and Teaching Outline

Part One: The United Kingdom (1:1—11:43)

I. The Establishment of Solomon as King 1:1—2:46

II. The Rise of Solomon as King 3:1—8:66

III. The Decline of Solomon as King 9:1—11:43

Part Two: The Divided Kingdom (12:1—22:53)

I. The Division of the Kingdom 12:1—14:31

II. The Reigns of Two Kings in Judah 15:1–24

III. The Reigns of Five Kings in Israel 15:25—16:28

IV. The Reign of Ahab in Israel 16:29—22:40

V. The Reign of Jehoshaphat in Judah 22:41–50

VI. The Reign of Ahaziah in Israel 22:51–53

2 Kings: A Study and Teaching Outline

Part One: The Divided Kingdom (1:1—17:41)

I. The Reign of Ahaziah in Israel 1:1–18

II. The Reign of Jehoram in Israel 2:1—8:15

III. The Reign of Jehoram in Judah 8:16–24

IV. The Reign of Ahaziah in Judah 8:25—9:29

V. The Reign of Jehu in Israel 9:30—10:36

VI. The Reign of Queen Athaliah in Judah 11:1–16

VII. The Reign of Joash in Judah 11:17—12:21

VIII. The Reign of Jehoahaz in Israel 13:1–9

IX. The Reign of Jehoash in Israel 13:10–25

X. The Reign of Amaziah in Judah 14:1–22

XI. The Reign of Jeroboam II in Israel 14:23–29

XII. The Reign of Azariah in Judah 15:1–7

XIII. The Reign of Zechariah in Israel 15:8–12

XIV. The Reign of Shallum in Israel 15:13–15

XV. The Reign of Menahem in Israel 15:16–22

XVI. The Reign of Pekahiah in Israel 15:23–26

XVII. The Reign of Pekah in Israel 15:27–31

XVIII. The Reign of Jotham in Judah 15:32–38

XIX. The Reign of Ahaz in Judah 16:1–20

XX. The Reign of Hoshea in Israel 17:1–41

Part Two: The Surviving Kingdom of Judah (18:1—25:30)

I. The Reign of Hezekiah in Judah 18:1—20:21

II. The Reign of Manasseh in Judah 21:1–18

III. The Reign of Amon in Judah 21:19–26

IV. The Reign of Josiah in Judah 22:1—23:30

V. The Reign of Jehoahaz in Judah 23:31–34

VI. The Reign of Jehoiakim in Judah 23:35—24:7

VII. The Reign of Jehoiachin in Judah 24:8–16

VIII. The Reign of Zedekiah in Judah 24:17—25:21

IX. The Governorship of Gedaliah 25:22–26

X. The Release of Jehoiachin in Babylonia 25:27–30

Photo by Denis Baly

• These tourists are overshadowed by a gigantic urn at Petra, a city built by the Nebateans in southern Palestine. They inhabited the land of the ancient Edomites, a people mentioned often in the Books of 1 and 2 Kings.

KING'S GATE (see GATES OF JERUSALEM AND THE TEMPLE).

KINNERETH—a form of CHINNERETH.

KINSMAN—a male relative; a man sharing the same racial, cultural, or national background as another. In the Old Testament the word "kinsman" is often used as a translation of a Hebrew word that means, "one who has the right to redeem."

Since an Israelite could sell himself, his family, or his land (Lev. 25:39–43) in cases of poverty, the kinsman-redeemer (Lev. 25:25) was provided to protect the clan. This person, a near relative, had the first option by law to buy any land being sold, thus allowing it to be kept within the clan (Lev. 25:23–28; Jer. 32:6–10).

An example of the kinsman-redeemer in the Old Testament occurs in the story of RUTH and BOAZ (Ruth 4). Boaz, a near kinsman of Naomi

(Ruth's mother-in-law), acted as a redeemer in accordance with Israelite law, and married Ruth.

On another level, God is the "kinsman" who redeems. In the Old Testament the focus of God's redemptive activity is the EXODUS, the deliverance of Israel from slavery in Egypt (Deut. 7:8; 2 Sam. 7:23).

In the New Testament, Jesus is described as our brother (Heb. 2:11–12, 17), who redeems us from the power of sin.

KIOS—a form of CHIOS.

KIR [kir] (*wall*)—the name of a region and a city in the Old Testament:

1. A city of Moab mentioned by Isaiah in his prophecy against Moab (Is. 15:1), perhaps the same as Kir Haraseth.
2. The original home of the Syrians (Amos 9:7).

KIR HARASETH [kir HAHR uh seth]—a fortified city of Moab (2 Kin. 3:25), also spelled Kir Hareseth (Is. 16:7), Kir Heres (Is. 16:11; Jer. 48:31, 36), and Kirharesh (Is. 16:11, KJV). Kir of Moab (Is. 15:1) is also thought to be identical with Kir Haraseth.

Mesha, king of Moab, fled to Kir Haraseth after he was defeated by Jehoram, king of Israel, and Jehoshaphat, king of Judah. Accompanied by the king of Edom, these two rulers crushed the rebellion Mesha had started (2 Kin. 3:4). Because Kir Haraseth was the only city of Moab that could not be overthrown, it was the last refuge of Mesha (2 Kin. 3:25).

The prophets foretold God's certain destruction of Kir Haraseth, a seemingly invincible city (Is. 16:7). Many commentators identify Kir Haraseth with present-day el-Kerak, about 80 kilometers (50 miles) southeast of Jerusalem (see Map 4, B–4).

KIR HARESETH [kir HAHR uh seth]—a form of KIR HARASETH.

KIR HERES [kir HEE reez]—a form of KIR HARASETH.

KIR OF MOAB—a form of KIR HARASETH.

KIRHARESH [kir HAHR esh]—a form of KIR HARASETH.

KIRIATHAIM [KIR ih ath AY uhm]—a form of KIRJATHAIM.

KIRIATH ARBA [KIR ih ath AHR buh]—a form of KIRJATH ARBA.

KIRIATH BAAL [KIR ih ath BAY uhl]—a form of KIRJATH JEARIM.

KIRIATH HUZOTH [KIR ih ath HUH zahth]—a form of KIRJATH HUZOTH.

KIRIATH JEARIM [KIR ih ath JEE uh rim]—a form of KIRJATH JEARIM.

KIRJATH [KIR jath] (*city*)—a city of the tribe of Benjamin (Josh. 18:28), sometimes equated with KIRJATH JEARIM (Josh. 18:14–15).

KIRJATH ARBA [KIR jath AHR buh] (*city of the four*)—the ancient name of HEBRON (Gen. 23:2; Kiriath Arba, NIV, NRSV). Near this city was the Cave of Machpelah where, according to a Jewish tradition, Adam, Abraham, Isaac, and Jacob are buried (hence, "city of the four"). Caleb captured Kirjath Arba from the ANAKIM, after whose leader, Arba, the city was named (Josh. 14:15). Kirjath Arba was in the hillcountry district of Judah, about 32 kilometers (20 miles) southwest of Jerusalem.

KIRJATH BAAL [KIR jath BAY uhl]—a form of KIRJATH JEARIM.

KIRJATH HUZOTH [KIR jath HUH zahth] (*city of streets*)—a city of Moab where BALAK, king of Moab, lived. Kirjath Huzoth was the first place to which Balak took BALAAM the soothsayer (Num. 22:39; Kiriath Huzoth, NIV, NRSV).

KIRJATH JEARIM [KIR jath JEE uh rim] (*city of forests*)—a fortified city that originally belonged to the Gibeonites (see Map 6, B–4). Kirjath Jearim is first mentioned as a member of a Gibeonite confederation of four fortress cities, which also included Gibeon, Chephirah, and Beeroth (Josh. 9:17). Kirjath Jearim was also known as Baalah (Josh. 15:9), Baale Judah (2 Sam. 6:2), and Kirjath Baal (Josh. 15:60), and Kirjath (Josh. 18:28, NKJV, KJV). These names suggest that perhaps it was an old Canaanite "high place," a place of idolatrous worship.

Originally assigned to the tribe of Judah (Josh. 15:60), and later assigned to Benjamin (Josh. 18:14–15, 28), Kirjath Jearim was on the western part of the boundary line between Judah and Benjamin (Josh. 15:9). When the ARK OF THE COVENANT was returned to the Israelites by the Philistines, it was brought from Beth Shemesh to Kirjath Jearim and entrusted to a man named Eleazar (1 Sam. 7:1–2). The Ark remained in Kirjath Jearim, in the house of Abinadab, the father of Eleazar, for many years. It was from here that David transported the Ark to Jerusalem (2 Sam. 6:2–3).

This ancient town has been identified by some scholars with Abu Ghosh, about 13 kilometers (8 miles) northwest of Jerusalem on the Jaffa Road.

KIRJATH SANNAH [KIR jath SAN uh]—a city in the mountain country of Judah assigned to the Levites (Josh. 15:49). The city is also called Debir and Kirjath Sephen (Josh. 21:15).

KIRJATH SEPHER [KIR jath SEE fur] (*city of books*)—a city in the mountain country of Judah assigned to the Levites (Josh. 15:15). Kirjath Sepher was the former name of DEBIR, which is equated with KIRJATH SANNAH (Josh. 15:49).

KIRJATHAIM [kir JATH ay uhm] (*double cities*)—the name of two cities in the Old Testament:

1. An ancient city of the EMIM occupied and rebuilt by the tribe of Reuben (Num. 32:37; Kiriathaim, NIV, NRSV).
2. A city in the territory of Naphtali given to the Levites (1 Chr. 6:76; Kiriathaim, NIV, NRSV).

KISH [kish]—the name of four men in the Old Testament:

1. The father of King Saul (1 Chr. 12:1).
2. A Levite who lived in David’s time (1 Chr. 23:21–22; 24:29). He was a son of Mahli and a grandson of Merari.
3. A Levite who helped cleanse the temple during the reign of King Hezekiah of Judah (2 Chr. 29:12).
4. A Benjamite ancestor of MORDECAI (Esth. 2:5).

Photo by Howard Vos

• Ancient Kish in Mesopotamia was apparently one of the first cities to be rebuilt after the Flood. Recent excavations have uncovered the city's impressive wall system.

KISHI **[KISH eye]**—a Levite of the Merari family (1 Chr. 6:44), also called Kushaiah (1 Chr. 15:17).

KISHION **[KISH ih uhn]**—a city on the boundary of the tribe of Issachar assigned to the Levites (Josh. 19:20; 21:28; Kishon, KJV, REB).

KISHON **[KIGH shuhn]**—a river in Palestine, which flows from sources on Mount Tabor and Mount Gilboa westward through the Plain of Esdraelon and the Valley of Jezreel, then empties into the Mediterranean Sea near the northern base of Mount Carmel (see Map 3, B–2). Because the Kishon falls slightly as it crosses the level plain, it often becomes swollen and floods much of the valley during the season of heavy rains.

At the River Kishon the Israelites won a celebrated victory over Sisera under the leadership of Deborah and Barak (Judg. 4:7). Fully armed with 900 chariots of iron (Judg. 4:13), the forces of Sisera became bogged down in the overflow of the Kishon (Judg. 5:21), and the Israelites defeated them. It was at the Brook Kishon, also, that the prophets of Baal were executed following their contest with Elijah on Mount Carmel (1 Kin. 18:40).

KISLEV—a form of CHISLEV.

KISLON—a form of CHISLON.

KISLOTH TABOR—a form of CHISLOTH TABOR.

KISS—a symbolic act done to various parts of the body, especially cheeks, feet, forehead, and lips (Prov. 24:26). Ideally, a kiss shows a close relationship to another person, although the relationship and purpose may vary greatly.

Romantic kisses are mentioned infrequently in the Bible, whether genuinely loving (Song 1:2; 8:1) or seductive (Prov. 7:13). The most common type of kiss, however, was that between relatives (Gen. 29:11–13). A kiss could serve either as a greeting (Ex. 4:27) or a farewell (Ruth 1:9, 14; Acts 20:37). It could even express one's anticipation of departure by death (Gen. 48:10). The family kiss was extended in the New Testament to apply to the Christian family (1 Cor. 16:20; 1 Pet. 5:14).

Friends might kiss in greeting (1 Sam. 20:41; 2 Sam. 19:39), although occasionally such a kiss could be given insincerely (Prov. 27:6). Kissing also has figurative meaning when righteousness and peace are pictured as harmonious friends kissing each other (Ps. 85:10). A kiss can also mean betrayal. Judas' treachery is eternally symbolized by a kiss (Luke 22:47–48).

KITCHEN—one of four small subcourts at the corners of the outer court of the temple in the prophet Ezekiel's vision (Ezek. 46:24; boiling places, NASB). People could have their sacrifices boiled here before they were offered in the temple.

KITE (see ANIMALS OF THE BIBLE).

KITHLISH [KITH lish]—a city in the Shephelah, or lowland plain, of Judah (Josh. 15:40; Chitlish, NRSV; Kitlish, NIV).

KITLISH [KIT lish]—a form of KITHLISH.

KITRON [KIT rahn]—a city in the territory of Zebulun inhabited by the Canaanites (Judg. 1:30), perhaps the same city as Kattath (Josh. 19:15).

KITTIM [KIT im]—a Hebrew name for part or all of Cyprus (Jer. 2:10) and named after a son of Javan (Gen. 10:4). Kittim also became a symbol of Rome (Dan. 11:30). The Israelites must have been familiar with Kittim, or Cyprus (see Map 1, B–2). From the oracle of Balaam (Num. 24:24), it is evident that the Israelites associated Cyprus with ships. The prophet Jeremiah saw Kittim as the western boundary of the known world (Jer. 2:10), and Ezekiel reported that Cyprus supplied Phoenicia with pines for Phoenician ships (Ezek. 27:6).

KNAPSACK—a bag worn on the back in which supplies, equipment, and personal belongings were carried (2 Kin. 4:42; sack, NRSV, NASB).

KNEAD, KNEADING—the mixing of flour, water, and oil in preparation for the baking of bread (Deut. 28:5). In Bible times, these ingredients were mixed in a wood or earthenware trough, with a piece of dough from the previous batch. This “sourdough” method provided raised bread through the activity of yeast or leaven in the old dough.

KNEADING BOWL—a shallow vessel—usually made of wood, baked clay, or bronze—in which dough was worked into a well-mixed mass in preparation for baking (Ex. 8:3; 12:34; troughs, KJV, REB, NIV). After the dough was mixed and leavened, it was left in the kneading bowl to rise and ferment. The kneading bowl was among the objects of the Lord’s blessing (Deut. 28:5).

KNEELING—falling to one’s knees as a gesture of reverence, obedience, or respect. In the dedication of the temple in Jerusalem, Solomon knelt before God (1 Kin. 8:54). Daniel knelt in prayer three times a day (Dan. 6:10).

KNIFE (see ARMS, ARMOR OF THE BIBLE; TOOLS OF THE BIBLE).

KNOB—an ornament that served as a detail of the seven-branched lampstand in the tabernacle (Ex. 25:31–36; knop, KJV). It was perhaps an imitation of the fruit of the almond. In other passages, the same Hebrew word (*kaphtor*) translated "ornamental knob" in the Book of Exodus refers to the capital of a column (Zeph. 2:14).

KNOP—a form of KNOB.

KNOWLEDGE—the truth or facts of life that a person acquires either through experience or thought. The greatest truth that a person can possess with the mind or learn through experience is truth about God (Ps. 46:10; John 8:31–32). This cannot be gained by unaided human reason (Job 11:7; Rom. 11:33). It is acquired only as God shows Himself to people—in nature and conscience (Ps. 19; Rom. 1:19–20); in history or providence (Deut. 6:20–25; Dan. 2:21); and especially in the Bible (Ps. 119; Rev. 1:1–3).

Mental knowledge by itself, as good as it may be, is inadequate; it is capable only of producing pride (1 Cor. 8:1; 13:2). Moral knowledge affects a person's will (Prov. 1:7; Phil. 3:11–12; 1 John 4:6). It is knowledge of the heart, not the mind alone. The Book of Proverbs deals primarily with this kind of knowledge. Experiential knowledge is that gained through one's experience (Gen. 4:1; 2 Cor. 5:21; 1 John 4:7–8).

The apostle Paul's wish for the church at Colosse was that they might increase in the "knowledge of God" (Col. 1:10).

KOA [KOE uh]—a people described as enemies of Jerusalem (Ezek. 23:23).

KOHATH [KOE hath]—the second son of Levi (Gen. 46:11). Kohath went to Egypt with Levi and Jacob (Gen. 46:11) and lived to the age of 133 (Ex. 6:18). He was the founder of the KOHATHITES.

KOHATHITES [KOE hath ights] (*belonging to Kohath*)—the descendants of KOHATH, son of Levi (Ex. 6:16). Kohath was the father of Amram, Izhar, Hebron, and Uzziel (Ex. 6:18). Consequently, the Kohathite clan was subdivided into these four families (1 Chr. 26:23).

During Israel's journey after leaving Egypt, the Kohathites were responsible for caring for and transporting "the ark [of the covenant], the table, the lampstand, the altars, the utensils of the sanctuary with which they ministered, the screen, and [for doing] all the work related to them" (Num. 3:31).

When the Israelites camped, the Kohathites were stationed on the south side of the tabernacle (Num. 3:29, 31). At different times, the Bible specifies their numbers (Num. 3:28; 4:36). Aaron and Moses were Kohathites (Ex. 6:16, 18, 20).

KOHELETH [koe HEL eth]—the Hebrew title of the author of the Book of Ecclesiastes, translated as "preacher" in many English versions of the Bible (Eccl. 1:1; teacher, NIV). The Hebrew word actually means "speaker before an assembly." Also see ECCLESIASTES, BOOK OF.

KOLAIAH [koe LAY uh]—the name of two men in the Old Testament:

1. A son of Maaseiah whose descendants lived in Jerusalem after the captivity (Neh. 11:7).
2. The father of AHAB, the false prophet condemned by Jeremiah (Jer. 29:21–23).

KOPH [cofe] (see QOPH).

KOR, KORS (see WEIGHTS AND MEASURES).

KORAH—the name of four men in the Old Testament:

1. The third son of Esau by his wife Aholibamah (Gen. 36:5, 14). Born in Canaan, Korah became a chief of an Edomite tribe (Gen. 36:18).
2. The grandson of Esau through Eliphaz. Korah was an Edomite chief (Gen. 36:16).
3. The Levite who, along with Dathan, Abiram, and On of the tribe of Reuben, led a revolt against the leadership of Moses and Aaron (Num. 16:1–49). Korah was the son of Izhar and a first cousin of Moses and Aaron (Ex. 6:21). He was equal in rank with Aaron within the tribe of Levi.

   Korah apparently was jealous that Aaron held the position of high priest. The Reubenites were the descendants of Jacob's oldest son. They thought the responsibility for leading Israel should rest with their tribe rather than the Levites. The four ringleaders gathered 250 leaders of the congregation, publicly charging Moses and Aaron with abusing their power. They claimed that all members of the congregation should have equal access to the Lord.

Moses placed the dispute in the hands of the Lord, directing Korah and his company to bring containers of incense as an offering to the Lord. Korah complied with this and went with his congregation to the door of the tabernacle where the Lord appeared, threatening to "consume them in a moment" (Num. 16:21). Moses and Aaron interceded, saving the nation of Israel from destruction. The decision of leadership was again placed before the Lord as Moses instructed the congregation to "depart from the tents of these wicked men" (Num. 16:26). The decision in favor of Moses was dramatized as "the earth opened its mouth" and swallowed all the men of Korah (Num. 16:32).

Apparently some of the descendants of Korah survived to become ministers of music in the tabernacle during the time of David (1 Chr. 6:31–37).

4. The oldest son of Hebron, a descendant of Caleb and Judah (1 Chr. 2:43).

KORAHITES [KOR uh hights]—that part of the Kohathite Levites descended from KORAH, the son of Izhar and grandson of Levi. Many Korahites held responsible tabernacle positions (Ex. 6:24). The name is also spelled Korathites (Num. 26:58). Eleven psalms bear the title, "the sons of Korah" (Psalms 42; 44–49; 84–85; 87–88).

KORAZIN—a form of CHORAZIN.

KORE [KOR ih] (*one who proclaims*)—the name of two men in the Old Testament:

1. The father of Shallum and Meshelemiah, who were gatekeepers at the tabernacle (1 Chr. 9:19).
2. A son of Imnah the Levite. Kore was the keeper of the East Gate of the temple (2 Chr. 31:14).

KORHITES [KOR hights]—a form of KORAHITES.

KOROS (see WEIGHTS AND MEASURES).

KOZ **[kahz]**—the name of three men in the Old Testament:

1. A descendant of Caleb, of the tribe of Judah (1 Chr. 4:8; Coz, KJV).
2. The ancestor of a priestly family that returned from the captivity (Ezra 2:61). HAKKOZ (1 Chr. 24:10) may be the same person.
3. An ancestor of a person who helped repair the walls of Jerusalem (Neh. 3:4, 21).

KUE **[KOO ay]**—a form of KEVEH.

KUSHAIAH **[koo SHAY uh]**—a form of KISHI (1 Chr. 15:17).

L

LAADAH [LAY uh duh]—a son of Shelah and grandson of Judah (1 Chr. 4:21).

LAADAN [LAY uh dan]—the name of two men in the Old Testament:

1. A descendant of Ephraim and an ancestor of Joshua (1 Chr. 7:26; Ladan, NIV, NRSV).
2. A Levite of the family of Gershon (1 Chr. 23:7–9; Ladan, NIV, NRSV), also called Libni (Ex. 6:17).

LABAN [LAY bihn] (*white*)—father-in-law of Jacob. Laban lived in the city of Nahor in Padan Aram where Abraham sent his servant to find a wife for Isaac. Laban, brother of Rebekah, is introduced when he heard of the servant's presence, saw the golden jewelry given Rebekah, and eagerly invited Abraham's emissary into their home (Gen. 24:29–60). Laban played an important role in the marriage arrangements. His stubbornness and greed characterized his later dealings with Rebekah's son, Jacob.

Many years later, Jacob left home to escape Esau's wrath. At the well of Haran he met Rachel, Laban's daughter. Laban promised her to his nephew Jacob in return for seven years of labor from Jacob. Laban consequently dealt with Jacob with deception and greed; he gave him the wrong wife and then forced him to work seven more years for Rachel. Then he persuaded Jacob to stay longer, but the wages he promised were changed ten times in six years (Genesis 29–30).

When family situations became tense, Jacob quietly left with his wives, children, and possessions, only to be pursued by Laban (Genesis 31). Laban and Jacob eventually parted on peaceful terms, but they heaped up stones as a mutual testimony that they would have no further dealings with one another. They called upon God as their witness that they would not impose upon one another again (Gen. 31:43–55).

LABORER (see OCCUPATIONS AND TRADES).

LACE—KJV word for twisted cord or thread used to bind items together. This word is used of the cord that bound the priestly ephod to the breastplate (Ex. 28:28). It also refers to a rope (Judg. 16:9; yarn, NKJV), a tassel (Num. 15:38), or a belt (Gen. 38:18; cord, NKJV, NIV).

LACHISH [LAY kish]—an ancient walled city in the lowlands of Judah captured by Joshua and the Israelites. Lachish was situated about 49 kilometers (30 miles) southwest of Jerusalem and about 9.5 kilometers (15 miles) west of Hebron (see Map 3, A–4). The city covered about 18 acres and was inhabited for many years before the invasion by Joshua and the Israelites. The city is mentioned in early Egyptian sources as an important military stronghold.

After the Israelites overran the cities of Jericho and Ai, King Japhia of Lachish and four other kings formed an alliance against Israel (Josh. 10:1–4). God aided Israel against these five armies by causing the sun to stand still (Josh. 10:5–14). After a two-day siege, Lachish itself was captured (Josh. 10:31–33). It then was included in the allotment of the tribe of Judah (Josh. 15:39).

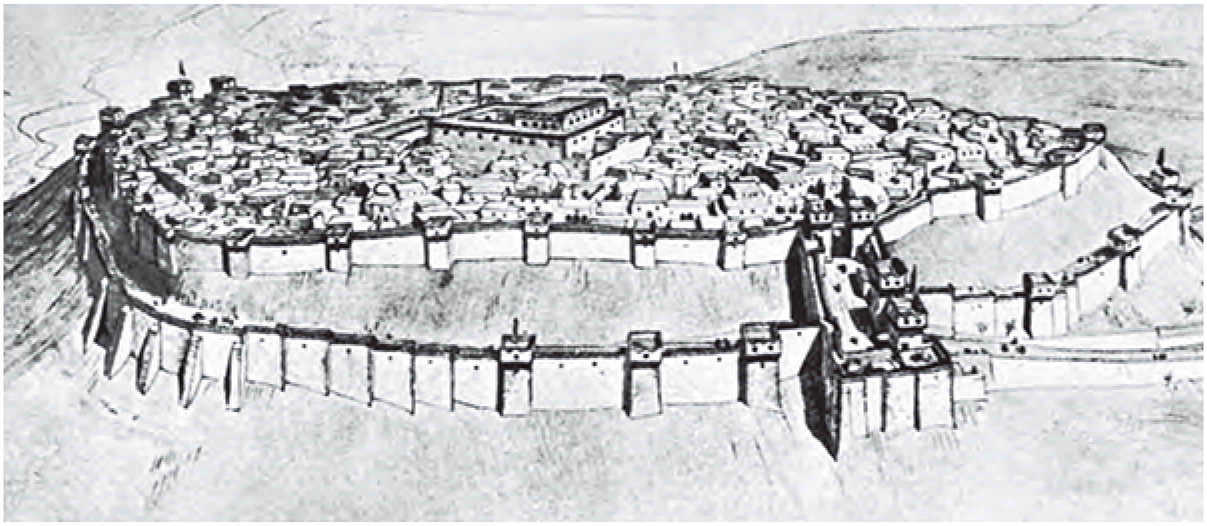
Little is known of the city until the time of Solomon, when Solomon's son Rehoboam rebuilt Lachish to protect Judah from Egypt (2 Chr. 11:5–12). Many years later Amaziah, king of Judah, fled from an uprising in Jerusalem to Lachish. Because Amaziah had turned away from following God, judgment was imposed upon him; he was killed while hiding in the city (2 Kin. 14:19; 2 Chr. 25:27).

During the time of Hezekiah (701 B.C.), Sennacherib, king of Assyria, attacked Lachish (2 Kin. 18:13–17; 2 Chr. 32:9). Its capture was so important to Sennacherib that he memorialized it in a magnificent relief on the wall of his palace at Nineveh. He also sent a letter to Hezekiah, demanding his surrender (2 Kin. 18:14, 17; 19:8).

About 100 years later, Lachish was again a stronghold in the nation of Judah. Nebuchadnezzar, king of Babylon, attacked and defeated the city when he took Judah into captivity in 586 B.C. (Jer. 34:7). When the Jews returned from their years of CAPTIVITY in Babylon, the city of Lachish was inhabited again (Neh. 11:30).

Archaeologists have excavated Lachish (modern Tell ed-Duweir), and it has become one of the most significant sites in the Holy Land. A small temple with an altar for burnt offerings was discovered here; and the bones of many animals also were found—perhaps representing portions of the animals that the priests ate during sacrificial observances (Lev. 7:32–34). Also discovered was a deep well that probably provided water for the city when it was under siege.

Other important finds consisted of early Hebrew writings on bowls, seals, and a stone altar. Twenty-one pottery sherds, on which were written letters about the attack on Lachish and Jerusalem by Babylon in 586 B.C., were also found. One of the letters states that signals from Azekah could no longer be seen. It was written shortly after the events noted in Jeremiah 34:7, which observe that Lachish and Azekah were the only fortified cities left in Judah.



• Drawing of Lachish, a walled city of the southern kingdom of Judah, which was destroyed by Nebuchadnezzar of Babylon in 586 B.C.

LADAN [LAY duhn]—a form of LAADAN.

LADDER—a device consisting of two long sidepieces, joined at intervals by parallel rungs, used for climbing up or down. This word occurs only once in Scripture—in the account of Jacob's dream at Bethel (Gen. 28:12). In this incident Jacob learned that in spite of all the underhanded things he had done, he had not been deserted by God.

LADLE—a long-handled spoon and a deep bowl that held incense for use in the tabernacle and the temple (1 Kin. 7:50; 2 Chr. 4:22; spoons, KJV; saucers, REB; dishes for incense, NRSV). These ladles were among the bronze utensils carried away from the temple by the conquering Babylonians in 586 B.C. (2 Kin. 25:14; Jer. 52:18–19).

LAEL [LAY uhl] (*belonging to God*)—a Levite of the family of Gershon (Num. 3:24).

LAHAD [LAY had]—son of Jahath (1 Chr. 4:2).

LAHAI ROI [luh HIGH roy]—a form of BEER LAHAI ROI.

LAHMAS [LAH mahs]—a city in the SHEPHELAH, or lowland, of Judah (Josh. 15:40). It is possibly Khirbet el-Lahm, about 4 kilometers (2.5 miles) east of Lachish.

LAHMI [LAH migh] (*warrior*)—a brother of Goliath, the Philistine giant killed by David (1 Chr. 20:5).

LAISH [LAY ish] (*lion*)—the name of one man and two places in the Old Testament:

1. A Canaanite city in northern Palestine conquered by the tribe of Dan. Its name was changed from Laish to Dan (Judg. 18:29). Dan was also called Leshem (Josh. 19:47).
2. Father of Palti (1 Sam. 25:44), or Paltiel (2 Sam. 3:15).
3. A village in the territory of Benjamin (Is. 10:30; Laishah, NRSV).

LAKE OF GENNESARET (see GENNESARET).

LAKKUM [LAK uhm]—a border city in northeastern Naphtali near the Jordan River (Josh. 19:33; Lakum, KJV).

LAMA [LAH muh]—a Hebrew word meaning “why.” It is found twice in the New Testament (Matt. 27:46; Mark 15:34), as one of Jesus’ “seven words” from the cross: “My God, My God, why have You forsaken Me?”—a quotation from Psalm 22:1.

LAMB (see ANIMALS OF THE BIBLE).

LAMB OF GOD—a phrase used by John the Baptist to describe Jesus (John 1:29, 36). John publicly identified Jesus as “the Lamb of God who takes away the sin of the world!” Elsewhere in the New Testament Jesus is called a lamb (Acts 8:32; 1 Pet. 1:19; Rev. 5:6). The Book of Revelation speaks of Jesus as a lamb twenty-eight times.

John’s reference to Jesus as the Lamb of God calls to mind the Old Testament sacrificial system. In the sacrifice God accepted the blood of animals as the means of atonement for sin. It is likely that John had many themes from the Old Testament in mind when he called Jesus the Lamb of God. These themes probably included the sin offering (Leviticus 4), the trespass offering (Leviticus 5), the sacrifice on the Day of Atonement (Leviticus 16), and the Passover sacrifice (Exodus 12).

But the strongest image from the Old Testament is the suffering servant who “was led as a lamb to the slaughter” (Is. 53:7) and who “bore the sins of many” (Is. 53:12). Thus, this vivid description of Jesus was a pointed announcement of the ATONEMENT He would bring about on our behalf.

Also see JESUS CHRIST.

LAME, LAMENESS—a disability in one or more limbs, especially in a foot or leg, so that a person experiences difficulty in walking or moving freely. Lameness is one of the physical imperfections that excluded a priest from entering the holy place or offering sacrifices (Lev. 21:17–21). Jesus healed many lame people (Matt. 11:5; Luke 7:22). Peter and John also healed a man who had been lame from birth (Acts 3:1–11). Also see DISEASES OF THE BIBLE.

LAMECH [LAY mik]—the name of two men in the Old Testament:

1. A son of Methushael and a descendant of Cain (Gen. 4:18–24). Lamech is the first man mentioned in the Bible as having two wives (Gen. 4:19). By Adah he had two sons, Jabal and Jubal; and by Zillah he had a son, Tubal-Cain, and a daughter, Naamah.
2. The first son of Methuselah, and the father of Noah (Gen. 5:25–26, 28–31). Lamech lived to be 777 years old (Gen. 5:31). He is mentioned in the genealogy of Jesus (Luke 3:36).

LAMED **[LAH mid]**—the twelfth letter of the Hebrew alphabet, used as a heading over Psalm 119:89–96. In the Hebrew language, the first word of each of these eight verses begin with the letter lamed. Also see ACROSTIC.

LAMENT (see MOURN, MOURNING).

LAMENTATIONS, BOOK OF—a short Old Testament book, written in poetic form, that expresses deep grief over the destruction of the city of Jerusalem and the temple. Its English title comes from a Greek verb meaning "to cry aloud," which accurately describes the contents of the book.

Structure of the Book. The book consists of five poems, one for each chapter. The first, second, and fourth poems are written as acrostics, with each successive verse beginning with the next letter of the Hebrew alphabet. The third poem is also an acrostic, although in an expanded form giving three verses to each of the twenty-two letters of the Hebrew alphabet. The fifth poem departs from the acrostic pattern, but it contains twenty-two verses, the same number as poems one, two, and four.

It is clear that the writer of Lamentations went to much trouble to compose this book. He wove several literary devices together, under the inspiration of God's Spirit, to give these poems a somber tone. Nothing less could express his deep sorrow over the plight of Jerusalem at the hands of the invading Babylonians.

Authorship and Date. Lamentations itself gives no clue concerning its author, but many conservative Bible scholars agree on the prophet Jeremiah as the most likely candidate. The book is realistic in its portrayal of conditions in Jerusalem just before its fall, suggesting that the author was an eyewitness of these events. This supports Jeremiah's authorship, since he prophesied in Jerusalem during this period of his nation's history. In addition, the Septuagint (an ancient Greek translation of the Old Testament) attributes the authorship of Lamentations to Jeremiah.

Some of the language in Lamentations and the Book of Jeremiah is also similar. For example, the phrase "daughter of" appears about twenty times in each book. In addition, Jeremiah was a very sensitive prophet who expressed his feelings about his nation's sins and approaching doom in rich symbols and metaphors. A deep outpouring of sorrow is characteristic of Lamentations as well as some sections of Jeremiah. All this evidence supports the view that the prophet wrote the Book of Lamentations. The date of the writing was probably some time shortly after the fall of the city in 586 B.C.

Historical Setting. The fall of Jerusalem to Babylonian forces under NEBUCHADNEZZAR was one of Israel's most bitter experiences. Many of the nation's leading citizens were carried into captivity in Babylonia and lived there for almost fifty years. Their idolatry and unfaithfulness had resulted in the loss of two of the focal points of their faith: Jerusalem and the temple. Jeremiah must have expressed their collective shock and sorrow as he wrote this poetic book.

Theological Contribution. Why was there such despondency over the destruction of a city? The reasons become clear when we sense the importance of Jerusalem in the purpose of God.

Jerusalem was more than the capital of the nation or the city of Israel's beloved King David. Jerusalem was the site of the temple of God, the place where God's presence dwelt and where sacrifice could be made to him. In later years Jerusalem became the focal point of God's final work of salvation in the person of Jesus Christ. Lamentations reminds us of the central role that this city has always played in God's work of redemption in the world.

Special Considerations. Lamentations has many strange expressions such as "daughter of Zion" (2:1), "daughter of Judah" (2:5), and "daughter of Jerusalem" (2:15). These do not refer to daughters of these cities but to the cities themselves as daughters of the Lord. In this context, these phrases refer to supreme grief. As such they remind us of the profound sorrow associated with God's judgment of His sinful people; yet, since they remain daughters, these cities speak of great hope during desperate times.

Lamentations: A Study and Teaching Outline

I. The Destruction of Jerusalem 1:1–22
  A. The Lament of the Prophet Jeremiah 1:1–11

- B. The Lament of the City of Jerusalem 1:12–22

II. The Anger of God 2:1–22
- A. The Anger of God 2:1–9
- B. The Agony of Jerusalem 2:10–17
- C. The Appeal of Jerusalem 2:18–22

III. The Prayer for Mercy 3:1–66
- A. Jeremiah’s Cry of Despair 3:1–18
- B. Jeremiah’s Confession of Faith 3:19–39
- C. Jeremiah’s Condition of Need 3:40–54
- D. Jeremiah’s Confidence in God 3:55–66

IV. The Siege of Jerusalem 4:1–22
- A. The Conditions During the Siege 4:1–10
- B. The Cause of the Siege 4:11–20
- C. The Consequences of the Siege 4:21–22

V. The Prayer for Restoration 5:1–22
- A. The Review of the Need for Restoration 5:1–15
- B. The Repentance from Sin 5:16–18
- C. The Request for Restoration 5:19–22

◆

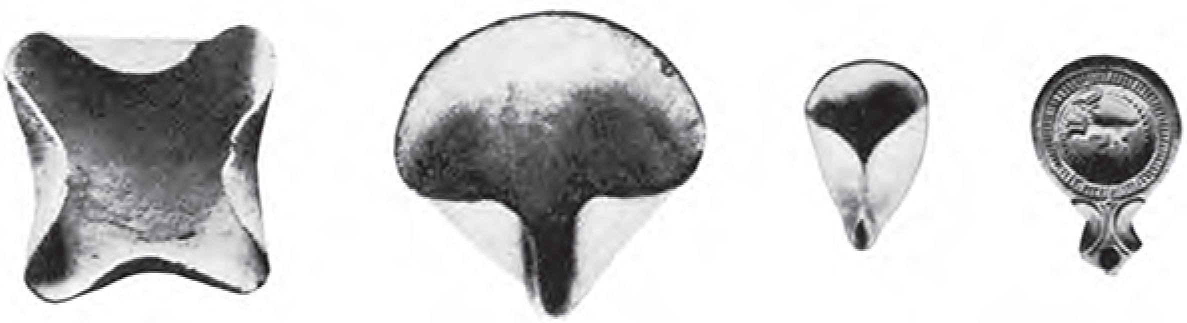
LAMP—a simple oil-burning vessel used for lighting houses and public buildings in Bible times. Pottery lamps either had lips or were completely enclosed, with a hole in the middle, or a spout in the rim, for the wick. Such lamps were often decorated, and many had handles for convenient carrying. Jewish lamps were decorated with the symbol of the MENORAH, the seven-branched lampstand. Christian lamps were decorated with Christian symbols such as crosses, fish, and the alpha and omega. The typical Palestinian lamp in Christ’s day was plain and round, with a filling hole for oil and a spout for the wick.

Lamps could be held by hand or placed on a support, like a shelf or a lampstand. More light was provided by additional wicks. Lamps with up to seven spouts have been discovered by archaeologists. Some lamps were made of metal.

A seven-branched lampstand of pure gold stood in the TABERNACLE (Ex. 25:31–40). Solomon made ten similar lampstands for the TEMPLE (1 Kin. 7:49).

Lamps burned olive oil or fat. Those with a single wick would burn from two to four hours. Occasionally the flax wick would have to be trimmed. WICK TRIMMERS were used for this purpose.

The lamp became a symbol of understanding (2 Sam. 22:29), guidance (Prov. 6:23), and life (Job 21:17). John the Baptist was “the burning and shining lamp” in whose light the Jews of his day rejoiced (John 5:35). In Jesus’ parable of the wise and foolish virgins (Matt. 25:1–13), taking enough oil to keep the lamps burning represented good works done in obedience to Jesus’ teaching. Not taking enough oil to keep the lamps burning represented disobedience to Christ.



- Photos of oil lamps, showing how the lamp evolved into a more efficient light-giving instrument from about 2000 B.C. to New Testament times and beyond.

LANCE, LANCET (see ARMS, ARMOR OF THE BIBLE).

LAND—a plot of ground, or soil, on which trees, vegetables, and shrubs grow; a portion of the earth. The Old Testament ideal was that every Hebrew family was to own a portion of land, where every person could sit under his own vine and fig tree (1 Kin. 4:25; Mic. 4:4). The land of Canaan belonged to the Lord, and He had given it to His people (Josh. 24:11–13). They were His tenants (Lev. 25:23).

After the conquest of the land under Joshua, the whole country was divided among the individual tribes and families (Joshua 13–22). Boundary stones were not to be removed (Deut. 19:14). Naboth’s refusal to sell family land even to the king (1 Kings 21) illustrates the ideal that land should become a permanent family heritage. Although land could be sold in difficult times, a near relative had the right to buy this land back so it did not pass permanently from a family's hands (Ruth 4:2–4). Land was eventually supposed to revert to the original family at the Year of the JUBILEE, every fiftieth year (Lev. 25:23–28). Inheritance laws also sought to ensure that property remained within the family or the tribe (Num. 27:7–11).

In practice, however, acquisition of property by wealthier families increased throughout Bible history. The prophets condemned the practice (Is. 5:8; Mic. 2:2) because it led to wider divisions between rich and poor, depriving families of basic rights under the Mosaic law. Renting of land is first mentioned in Jesus' parable of the tenants (Matt. 21:33–41).

LANDMARK—a boundary line indicated by a stone or other monument. These monuments were erected to mark the separation of fields, territories, and nations. The law of Moses prohibited the removal of these landmarks (Deut. 19:14) and pronounced a curse upon those who did (Deut. 27:17). When Job complained of violence on the earth, the first crime he mentioned was the removal of landmarks (Job 24:2). Also, the prophet Hosea complained, "The princes of Judah are like those who remove a landmark" (Hos. 5:10); therefore, God's wrath would be poured out on them.

LANE—a narrow or constricted passageway in a town or city, crowded by buildings on both sides (Luke 14:21; alleys, NIV, REB).

LANGUAGES OF THE BIBLE—the languages in which the Bible was originally written. The most famous of these are HEBREW, the original language of most of the Old Testament, and GREEK, used in the writing of most of the New Testament. But several other languages also had a bearing on the writing or transmission of the original texts of the Bible.

Aramaic. Spoken from at least about 2000 B.C., Aramaic eventually replaced many of the languages of the ancient world in popularity and usage. Parts of the books of Ezra (4:8—6:18; 7:12–26) and of Daniel (2:46—7:28) were written in Aramaic. Aramaic was the language spoken in Palestine in the time of Jesus. While the New Testament was written in the Greek language, the language Jesus spoke was probably Aramaic. “Talitha, cumi” (Mark 5:41) and “Ephphatha” (Mark 7:34) are two Aramaic phrases spoken by Jesus that have been preserved in English versions of the New Testament. Another name for the Aramaic dialect is Syriac.

Latin. The New Testament also refers to Latin, the language that sprang from ancient Rome (Luke 23:38; John 19:20). Most of the Roman Empire also used Greek in Jesus’ day. But as Roman power spread throughout the ancient world, Latin also expanded in use. The influence of Latin on the Mediterranean world in the time of Jesus is shown by the occurrence of such Latin words as “denarii” (Matt. 18:28) and “praetorian” (Phil. 1:13, imperial guard, NRSV, NASB; palace guard, NIV) in the New Testament.

Persian. This language was spoken by the people who settled the area east of the Tigris River in what is now western Iran. When the Jewish people were taken as captives to Babylon in 586 B.C., they may have been exposed to this distinctive language form, which used a combination of pictorial and phonetic signs in its alphabet. Several words derived from Persian are found in the Old Testament (for example, satrap; Dan. 6:1–2).

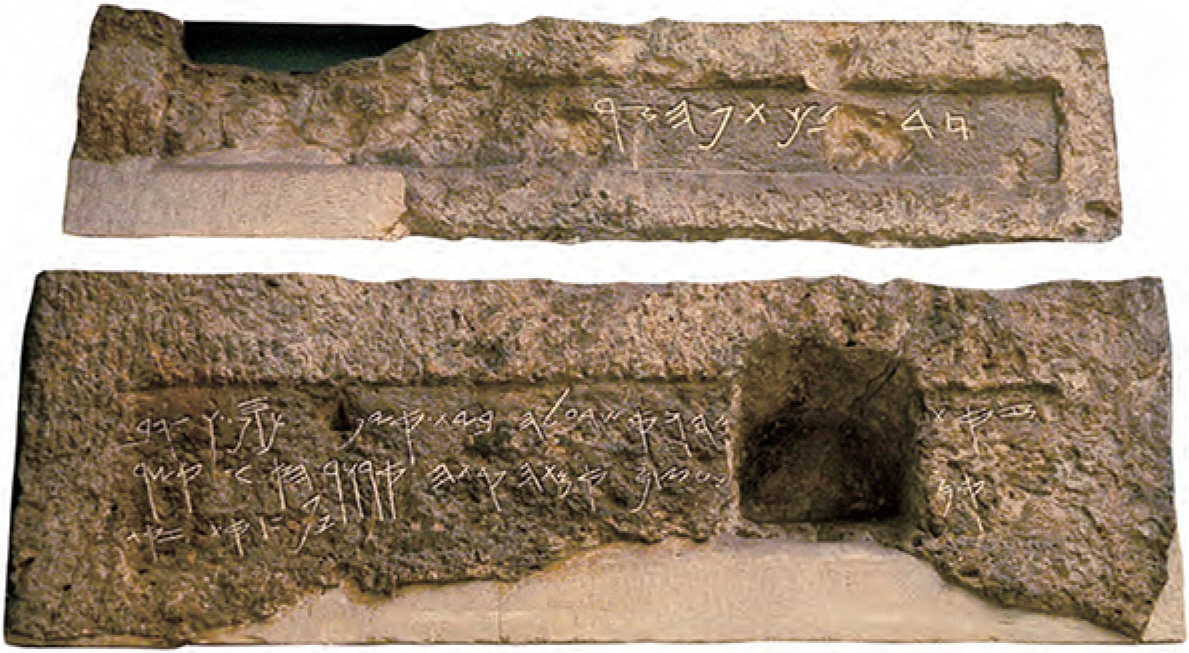


Photo by Gustav Jeeninga

• Examples of ancient writing in the Hebrew language. The bottom inscription, dating from about 700 B.C., was placed over a tomb near Jerusalem.

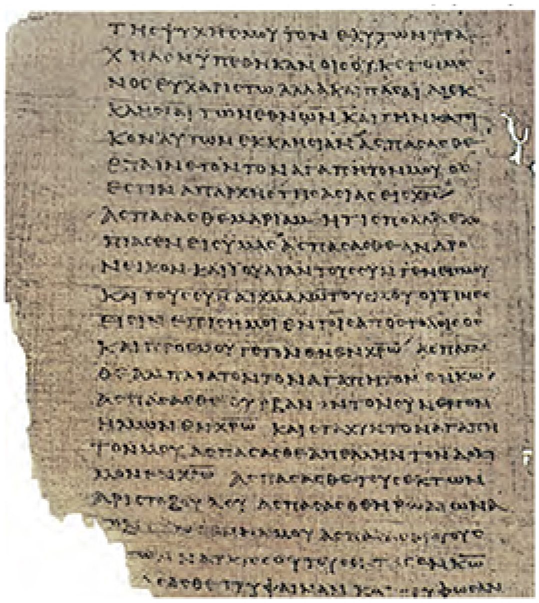


Photo: University of Michigan

• A page from a codex, a primitive book, containing Romans 16:4–13 written in the Greek language.

LANTERN—a light source mentioned in the account of the betrayal of Jesus (John 18:3). Scholars believe a lantern was much like a LAMP (Matt. 25:1). It probably had some type of simple globe or covering to keep its flame from being blown out by the wind.

LAODICEA [LAY ah duh SEE uh]—a city in the Lycus Valley of the province of PHRYGIA where one of the seven churches of Asia Minor was situated (Rev. 3:14). About 65 kilometers (40 miles) east of Ephesus and about 16 kilometers (10 miles) west of Colossae, Laodicea was built on the banks of the river Lycus, a tributary of the Maeander River.

The words of the risen Christ to Laodicea in Revelation 3:14–22 contain allusions to the economic prosperity and social prominence of the city. Founded by the SELEUCIDS and named for Laodice, the wife of Antiochus II (261–247 B.C.), Laodicea became extremely wealthy during the Roman period. For example, in 62 B.C. Flaccus seized the annual contribution of the Jews of Laodicea for Jerusalem amounting to twenty pounds of gold. Moreover, when the city was destroyed by an earthquake in A.D. 60 (along with Colossae and Hierapolis), it alone refused aid from Rome for rebuilding (compare the self-sufficient attitude of the church of Laodicea in Revelation 3:17). Laodicea was known for its black wool industry; it manufactured garments from the raven-black wool produced by the sheep of the surrounding area.

The apostle Paul does not seem to have visited Laodicea at the time he wrote Colossians 2:1. Epaphras, Tychicus, Onesimus, and Mark seem to have been the early messengers of the gospel there (Col. 1:7; 4:7–15). A letter addressed to the Laodiceans by Paul (Col. 4:16) has apparently been lost; some consider it to be a copy of the Ephesian letter. A church council was supposedly held at Laodicea (A.D. 344–363), but all that has come down to us are statements from other councils.

The site of Laodicea is now a deserted heap of ruins that the Turks call Eski Hisar, or “old castle.”

According to the comments about the church at Laodicea in the Book of Revelation, this congregation consisted of lukewarm Christians (Rev. 3:14–22). The living Lord demands enthusiasm and total commitment from those who worship Him.

Photo by Gustav Jeeninga

• Ruins of the city gate in the wall of ancient Laodicea. The church of Laodicea was rebuked by John because of its lukewarm spirit (Rev. 3:14–22).

LAP—the top of the thighs of a person sitting. The two uses of the word in the NKJV refer to the clothes that cover the lap (2 Kin. 4:39; Prov. 16:33).

LAPIDOTH, LAPPIDOTH **[LAP uh doth]** (*flames*)—the husband of Deborah the prophetess, whose home appears to have been "between Ramah and Bethel in the mountains of Ephraim" (Judg. 4:4–5).

LAPIS LAZULI (see JEWELS AND PRECIOUS STONES).

LAPPED, LAPS—to drink by licking up liquid with the tongue. The Lord told Gideon this would be the standard by which his army would be tested. Those who lapped water with their tongues, as a dog laps, would be retained for battle. Those who got down on their knees to drink would be sent home (Judg. 7:5–7).

LAPWING (see ANIMALS OF THE BIBLE).

LASCIVIOUSNESS—KJV word for LICENTIOUSNESS.

LASEA [luh SEE uh]—a seaport on the southern coast of Crete. The ship that carried Paul toward Rome passed by Lasea, “we came to a place called Fair Havens, near the city of Lasea” (Acts 27:8).

LASHA [LAY shuh]—an ancient Canaanite site on the southeastern border of Palestine (Gen. 10:19), mentioned with Sodom and Gomorrah and other CITIES OF THE PLAIN. It was situated near the Dead Sea.

LASHARON [luh SHAR uhn]—a Canaanite city whose king was defeated by Joshua (Josh. 12:18; Aphek-in-Sharon, REB).

LAST DAYS (see ESCHATOLOGY).

LAST SUPPER (see LORD’S SUPPER).

LATCHET—KJV word for a leather strap, thong, or cord used to fasten a sandal on the foot (Mark 1:7). Also see SANDAL.

LATIN (see LANGUAGES OF THE BIBLE).

LATIN VERSION (see BIBLE VERSIONS AND TRANSLATIONS).

LATTER DAYS (see ESCHATOLOGY).

LATTICE NETWORK—ornamental trim on the capitals, or tops, of JACHIN AND BOAZ, the twin pillars that stood before the porch of the temple (1 Kin. 7:17; checker work, KJV).

LAUGH, LAUGHTER—to show mirth or joy. In the Bible, however, laughter is usually an expression of mockery or scorn. Both Abraham (Gen. 17:17) and Sarah (Gen. 18:12–15; 21:6) laughed when they were told they would become parents at an old age. God’s laughter at human pride and rebellion is also the laughter of mockery and scorn (Ps. 2:4).

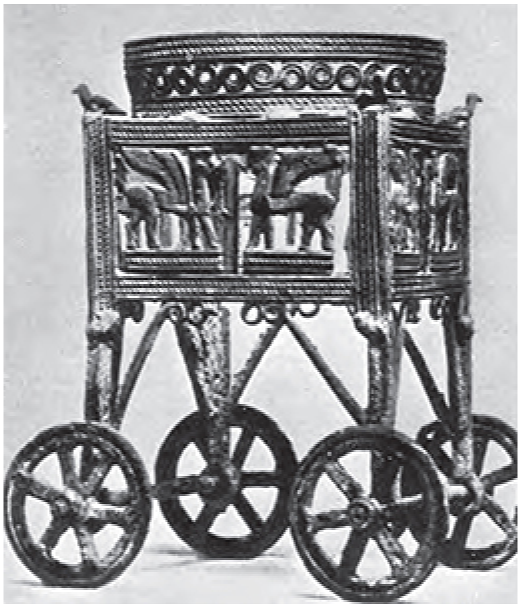
LAUNDERER (see OCCUPATIONS AND TRADES).

LAUREL (see PLANTS OF THE BIBLE).

LAVER—a basin in which the priests washed their hands for purification purposes while officiating at the altar of the TABERNACLE or the TEMPLE. Moses was commanded to make a laver, or basin, so Aaron and the Levitical priests could wash their hands and feet before offering sacrifices (Ex. 30:18–21). The laver and its base were made from the bronze mirrors of the serving women (Ex. 38:8). It stood between the Tent of Meeting and the altar.

Hiram made ten bronze lavers for Solomon's temple (1 Kin. 7:27–39). Each laver rested on a bronze cart, and each cart rested on two pairs of wheels. The panels on the carts were decorated with lions, oxen, and cherubim. The lavers were divided into two groups of five and were used for washing sacrifices. The priests, however, washed in the BRONZE SEA (2 Chr. 4:6). Later in Judah's history, King Ahaz cut the panels off the carts and removed the lavers (2 Kin. 16:17).

The ten lavers are not mentioned in the prophet Ezekiel's description of the new temple. The rebuilt temples under ZERUBBABEL and HEROD each had a single laver.



• This laver on a stand with wheels dates to about the 12th century B.C. It was discovered in the excavation of a tomb on the island of Cyprus.

LAW—an orderly system of rules and regulations by which a society is governed. In the Bible, particularly the Old Testament, a unique law code was established by direct revelation from God to direct His people in their worship, in their relationship to Him, and in their social relationships with one another.

Israel was not the only nation to have a law code. Such collections were common among the countries of the ancient world. These law codes generally began with an explanation that the gods gave the king the power to reign, along with a pronouncement about how good and capable he was. Then came the king's laws grouped by subject. The code generally closed with a series of curses and blessings.

The biblical law code, or the Mosaic Law, was different from other ancient Near Eastern law codes in several ways. Biblical law was different, first of all, in its origin. Throughout the ancient world, the laws of most nations were believed to originate with the gods, but they were considered intensely personal and subjective in the way they were applied. Even the gods were under the law, and they could suffer punishment if they violated it—unless, of course, they were powerful and able to conquer the punishers. The king ruled under the god whose temple and property he oversaw. Although he did not live under a written law code, he had a personal relationship to the god. Therefore, law was decided case by case and at the king's discretion. For most of a king's lifetime, his laws were kept secret.

By contrast, the biblical concept was that law comes from God, is issued from His nature, and is holy, righteous, and good. Furthermore, at the outset of God's ruling over Israel at Sinai, God the great King gave His laws. These laws were binding on His people, and He upheld them. Furthermore, His laws were universal. Ancient oriental kings often tried to outdo their predecessors in image, economic power, and political influence. This was often their motivation in setting forth law codes. God, however, depicts His law as an expression of His love for His people (Ex. 19:5–6).

In Israel all crimes were crimes against God (1 Sam. 12:9–10). Consequently, He expected all His people to love and serve Him (Amos 5:21–24). As the final judge, He disciplined those who violated His law (Ex. 22:21–24; Deut. 10:18; 19:17). The nation or community was responsible for upholding the law and ensuring that justice was done (Deut. 13:6–10; 17:7; Num. 15:32–36).

God’s law, unlike those of other nations of the ancient world, also viewed all human life as especially valuable, because people are created in God’s image. Thus, biblical law was more humane. It avoided mutilations and other savage punishments. Victims could not inflict more injury than they had received. Neither could criminals restore less than they had taken or stolen simply because of a class distinction. Everyone was equal before God’s law.

The “eye for eye” requirement of the Mosaic Law was not a harsh statement that required cruel punishment. Instead, it was a mandate for equality before the law (Ex. 21:24). Each criminal had to pay for his own crime (Num. 35:31). Under the law codes of some pagan nations, the rich often could buy their way out of punishment. God’s law especially protected the defenseless widow, fatherless child, slave, and stranger from injustice (Ex. 21:2, 20–21; 22:21–23).

Some scholars refer to Leviticus 17–26 as the “holiness code.” Although it does not contain all of God’s directions for ceremonial holiness, it does set forth much of what God requires. These chapters contain moral and ritual specifications regarding the tabernacle and public worship as well as the command to love one’s neighbor as oneself (19:18). The nation of Israel was to be characterized by separation from other nations. Several of these laws prohibited pagan worship. Because God is holy (21:8), Israel was to be holy and separated from other nations (20:26).

The Book of Deuteronomy is sometimes called the Deuteronomic Code. This book contains the command to love God with all one’s heart, soul, and might (Deut. 6:5) as well as a second record of the Ten Commandments (Deuteronomy 5).

Biblical law is more than a record of human law. It is an expression of what God requires of people. It rests on the eternal moral principles that are consistent with the very nature of God Himself. Therefore, biblical law (the Ten Commandments) is the summary of moral law. As such it sets forth fundamental and universal moral principles.

What is often called the civil law includes those laws in the Pentateuch (first five books of the Old Testament) that regulate civil and social behavior. All laws are fundamentally religious since God is the lawgiver and ruler over everything. There are eight distinct categories of civil law in the Old Testament: (1) laws regulating leaders, (2) laws regulating the army, (3) laws respecting criminals, (4) laws dealing with crimes against property, (5) laws relating to humane treatment, (6) laws about personal and family rights, (7) laws about property rights, and (8) laws regulating other social behavior.

Laws Regulating Leaders. Several different types of laws in this category of civil law were designed to keep Israel's leadership strong and free of graft and corruption.

Exclusion laws—God commanded that several categories of people not be allowed to vote or serve in office. These included the physically handicapped, sexually maimed, those of illegitimate birth, and those of foreign extraction, such as Moabite or Ammonite (Deut. 23:1–3). These laws were another of the attempts by God to teach Israel in a concrete manner that they were to be spiritually clean and perfect before Him.

Laws about the king—Long before Israel had a human king, God specified that if a king were to be appointed, he should follow all the laws God had given. Other specifications were that he should be a true Israelite, that he should not trust in a large army for protection, and that he should not be a polygamist or a greedy person (Deut. 17:14–20). The judges of the Book of Judges functioned as temporary military leaders. They also handled some of the functions of a modern judge. Israel's kings were different from these judges, in that they were permanent and they maintained a standing army, a governmental network, and a royal court supported by taxation.

Laws about judges—Judges were of two classes, priestly and non-priestly (elders). The priestly judges presided over religious lawsuits, and elders presided over civil lawsuits (Deut. 17:8–13; 2 Chr. 19:8, 11). Judges, also called elders, were to be elected from among heads of households (Ex. 18:13–26).

Laws about the judicial system—God commanded Israel to organize its ruling system into layers of courts (Ex. 18:21–22; Deut. 1:15), with lesser matters decided by lesser courts and greater matters decided by greater courts (Deut. 16:18). Matters that involved foundational principles or that were too hard for the lower courts were brought to the highest courts or the chief judge (2 Chr. 19:10–11). The highest court was God Himself (Ex. 22:21–24; Deut. 10:18).

Judges were charged not to be partial in favor of the rich or against the poor, widows, aliens, or others who might be helpless (Ex. 23:6–9; Deut. 16:18–20; 27:19). Consequently, they were to hear the witnesses carefully, examine the evidence, and make their decisions on the basis of what God had revealed in His written law. They also presided over making or nullifying all contracts.

Laws about witnesses—Witnesses were charged by God to tell the truth (Lev. 19:16). If they did not do so, they were judged by Him. If their deception was discovered, they were to bear the penalty involved in the case (Ex. 23:1–3; Deut. 19:15–19). Conviction of serious crimes required two or more witnesses (Num. 35:30). Indeed, no one could be convicted on the testimony of one witness. Written documents and other testimony could be used as evidence against the accused (Deut. 17:6; 19:18).

Laws about law enforcement—Refusal to comply with what the court decided (contempt of court) brought a sentence of death (Deut. 17:12–13). The citizens of ancient Israel were the policemen, bailiffs, etc. (Deut. 16:18). Usually executions were in the hands of the citizens (Deut. 13:9–10; 15:16). Later, the king's private army enforced his will, while Levites also served as policemen (2 Chr. 19:11).

Laws about refuge cities—Judges controlled the entrance into the refuge cities. These were the cities where those who had committed accidental murder (manslaughter) could flee to safety. When the high priest of the nation died, refugees were free to go home without penalty (Ex. 21:12–14; Deut. 19:1–13). Israel was responsible for keeping the roads to such cities as safe as possible so the fugitive could outrun the avenger—the relative responsible for the fugitive's execution to repay the kinsman's death.

Laws about prophets—God's law strictly prohibited idolatry and provided for the death of those who would lead Israel into idolatry. The test of a true prophet was not his ability to work miracles but his faithfulness to God and His revelation (Deut. 18:14–22). On the other hand, Israel was to obey the words of true prophets. If they did not do so, God Himself would punish the people.

Laws Regulating the Army. The second category of civil law consisted of laws regulating the army. All Palestine belonged to God. Within its borders His people were commanded to wage war to gain and maintain the territory. To this end all Israelite males twenty years of age and older formed a militia (Num. 1:21–43), with fifty probably being the exemption age (Num. 4:3, 23). If only a small-scale war was being fought, a selective service system operated by the casting of lots (Num. 31:3–6). Kings were to maintain only small standing armies. Their first defense from outside attack was to be the Lord Himself (Deut. 17:16; 23:9–14).

Certain citizens were exempt from the military: priests and Levites (Num. 1:48–49), the man who had not yet dedicated his newly built home (Deut. 20:5), anyone who had not gathered the first harvest from a field or vineyard (Deut. 20:6), a groom who had not yet consummated his recent marriage (Deut. 20:7), or any man who had been married within a year of the call to arms (Deut. 24:5).

All war was holy war—that is, it was fought under the lordship of God. Therefore, God promised to protect and fight for His army (Deut. 20:1–4), keeping them from harm and marshaling the forces of nature against the enemy (Josh. 10:11; 24:7). But God's protection required ritualistic separation from sin and death, dedication to God, and the following of His direction about the battle (Deut. 23:9–14). God was the commander-in-chief and the one to whom thanksgiving was due for the victory (Num. 10:9–10).

Within Palestine every non-Israelite was to be killed and all their possessions and goods offered to God (Deut. 20:16–18; 2:34; 3:6). Thus, they were to purify the territory and guard themselves from Canaanite idolatry. When the Israelites were fighting outside Palestine, the city being attacked was to be offered peace before the attack. Refusal triggered the attack. All the citizens and goods of that city then became rightful slaves and booty (Deut. 20:10–15).

Laws Respecting Criminals. The third category of civil law consisted of laws against specific criminal offenses. In His law God defined what a criminal offense was and what the proper punishment for each offense was to be. All crimes were sins, or offenses, against God's law. Since there were degrees of punishments, there were degrees of sin under the law. God prohibited the Israelites from punishing criminals excessively (Deut. 25:1–3).

Crimes against God—Under God's law, all of life was religious, but some crimes were considered especially directed against the worship system God had established. Conviction in these cases resulted in death, because such crimes struck out pointedly against God and life itself.

These crimes against God included worshiping other gods alongside God (Ex. 22:20; 34:14); turning from God to worship other gods (Deut. 13:1–18); seeking to control other people and future events by magic or sorcery (Ex. 22:18; Deut. 18:9–14); sacrificing children to false gods (Lev. 18:21; 20:2–5); blasphemy (Lev. 24:16); false prophecy (Deut. 18:18–20); and Sabbath labor other than that permitted by God (Ex. 35:2, 3; Matt. 12:1–8).

Crimes against society—Certain crimes struck at society as a whole. Among these were the perversion of justice through bribery, torture of witnesses, and false testimony or perjury (Ex. 23:1–7; Deut. 19:16–21). Judges were commanded to treat all people equally.

Crimes against sexual morality—Biblical law relating to sexual morality protected and sanctified the family. The sexual union of two persons made them one flesh, and this was the only such union they were to experience.

1. Fornication. In Israel the sexual union was most sacred. A newly married woman charged with premarital sex with a man other than her husband was to be put to death if the charge was proven. If the charge was not proven, her husband had to pay a large fine and keep her as his wife. Also, he could never divorce her (Deut. 22:13–21).
2. Adultery. Under God’s law adultery was a serious crime, perhaps because tearing apart the two who had become one amounted to murder. Those convicted of adultery were to be put to death (Lev. 20:10–12; Deut. 22:22). A betrothed woman (virgin) was protected by the law, but she was also considered to be married in some cases. If she and some man other than her betrothed had sexual union, they were to be put to death (Deut. 22:23–24).
3. Homosexuality. Sodomy or male homosexuality was pointedly condemned and prohibited. It brought death under God’s law (Lev. 20:13). By implication, the same penalty was probably also meted out for female homosexuality, or lesbianism.
4. Prostitution. Prostitutes of every guise (male or female, cultic or non-cultic) were to be put to death (Gen. 38:24; Lev. 19:29; 21:9).

5. Incest. Sexual union with one’s own offspring or near relative was to result in death (Lev. 20:11–14).
6. Bestiality. Having sex with a beast (a common feature of Canaanite worship) was an offense punishable by death (Ex. 22:19; Lev. 18:23; Deut. 27:21).
7. Transvestiture. The distinction between the sexes was to be retained in their outward appearance. Hence, transvestiture (wearing the clothing of the opposite sex) was forbidden.

Crimes against an individual’s person—Crimes of violence against others were serious criminal offenses. The following crimes are cited in biblical law.

1. Murder. The willful and premeditated taking of a human life was punishable by death. Accidental killing, killing as an act of war, and lawful executions were not considered murder (Ex. 21:12–14; Num. 35:14–34). The sixth commandment is, “You shall not murder.” Jesus pointed to the spirit of this commandment when He expanded it to forbid hatred, anger, bitter insults, and cursing (Matt. 5:21–22).
2. Assault and battery. God’s law expected people to live at peace with one another. But realizing that offenses might occur, God provided legislation about assault and battery. If injuring a person caused the victim to lose time but no further harm was done, the offender had to pay his victim for the time lost. Presumably the courts established the fine in such cases (Ex. 21:18–19). If someone maimed his foe in a struggle, he would pay for the lost time; but he would also suffer the same disfigurement at the hands of the court (Lev. 24:19). Some important exceptions to this punishment should be noted.

   If the victim were a slave, disfigurement resulted in his freedom (a very heavy financial loss to the guilty party). If the slave died, the offender was to die. If the slave survived and was not disfigured, there was no penalty on the master, except that exacted for loss of time (Ex. 21:20–21, 26–27).

   If a son or daughter attacked either parent, the attacker was to be put to death (Ex. 21:15). One law called for the severing of the hand of a woman who attacked a man’s genitals, even though she may have been trying to protect her husband (Deut. 25:11–12).

3. Miscarriage. Miscarriage, or the death of the mother resulting from a blow by someone in a fight, brought death upon the attacker. Premature birth caused by this offense required a money fine determined by the husband as governed by the courts (Ex. 21:22).
4. Rape and seduction. A man who raped a betrothed woman was to be put to death (Deut. 22:25–27). However, if he raped or seduced an unattached woman, he was to pay a large fine and propose marriage. A girl's father could refuse the marriage and keep the money; but if he approved, the rapist had to marry the girl and could never divorce her (Ex. 22:16–17; Deut. 2:28–29). If the seduced girl was a betrothed slave, she was considered unattached (for she had not yet been released from slavery). Consequently, the attacker was not put to death. But the man had to bring a guilt offering before God to make restitution for his sin.
5. Oppression. In Israel the defenseless were to be defended. Those without rights or power to enforce their rights were protected by God. These included the alien passing through the area and the alien who was a permanent resident. The widow, fatherless child, deaf, blind, slave, hired hand, and poor were to be given just wages, paid immediately, given interest-free loans (except aliens) in emergencies, gifts of food at festivals, and the privilege of gleaning, etc. (Ex. 22:21–24; Lev. 19:14, 33; Deut. 24:14; 27:18–19).
6. Kidnapping. Capturing a person to sell or use him as a slave was a capital offense (Deut. 24:7). This prohibition extended to foreigners (unless they were prisoners of war; Ex. 22:21–24), the blind and deaf (Lev. 19:14), and all people (Deut. 27:19).
7. Slander. Slander (making malicious statements about another person) was strictly forbidden and punished if the crime was committed during a trial (Ex. 23:1). This was viewed as a mortal attack on a person (Lev. 19:16).

Laws Dealing with Crimes Against Property. Biblical law, unlike other ancient near Eastern codes, placed a higher value on human life than on possessions. But it also allowed people to have private possessions by protecting them from theft and fraud. The following crimes against property are dealt with in the Bible.

Stealing—God prohibited anyone from stealing from another. Heavy financial penalties were levied upon the thief. If he could not pay, he was required to serve as an indentured servant to pay the restitution price in labor (Ex. 22:1–3).

Blackmail and loan fraud—God's law counted these crimes as a kind of theft, mandating heavy penalties and possible indentured service as penalties (Ex. 22:1–3; Lev. 6:1–7).

Weights and measures—Ancient Israel did not use money; transactions were in measured, or weighed, precious metal. God prohibited anyone from juggling weights so the goods or metals would be measured out to favor the thief. Such a thief had to repay his victims (Lev. 19:35–36; Deut. 25:13–16).

Lost animals—"Finders, keepers" did not hold in ancient Israel. Straying animals were to be returned to the owner or cared for until claimed; "If you meet your enemy's ox or his donkey going astray, you shall surely bring it back to him again," (Ex. 23:4–5; Deut. 22:1–4).

Boundaries—The land was marked into sections by ancient landmarks, according to the allotments made shortly after it was conquered. To move these landmarks resulted in God's curse. This act was considered stealing from one's neighbor as well as rebellion against God the great landowner (Deut. 19:14; 27:17).

Laws Relating to Humane Treatment. God's law regulated treatment of otherwise defenseless animals and people.

Protection of animals—Some of these laws were also environmental laws. For example, Israel was commanded not to work the land on the seventh year. Whatever grain or fruit grew up was to be left for the animals and the poor. This forced a crop rotation system on the Hebrew people so they would have some harvest every year (Ex. 23:11–12; Lev. 25:5–7). They were allowed to eat certain wild beasts and birds but were forbidden to take a mother. Presumably, they could take the young or the eggs, but they were required to let the mother live (Deut. 22:6–7). An ox or any working beast (or human being) was to be fed adequately to give him strength for doing the work (Deut. 25:4). Animals were not to be cruelly beaten or overloaded. They were to be rested on the Sabbath (Ex. 20:8–11; 23:12; Deut. 22:1–4).

Protection of human beings—The poor, widow, fatherless child, alien, sojourner, blind, deaf, etc., were to receive humane treatment from God’s people (Ex. 22:21–25). To preserve their self-respect, they were given opportunities to earn a living by gleaning and working for wages. They were also to be paid properly (Deut. 24:14–15, 19–22).

The respectable and responsible poor were to be extended interest-free loans (Lev. 25:35–37). Their cloaks, which they used at night as blankets, could not be taken as collateral. Neither could a creditor forcibly enter a person’s house to collect the debt (Deut. 24:10–13).

The elderly were to be respected, cared for, and protected (Lev. 19:32). Travelers could enter fields to gather a meal for themselves, but they were forbidden to take more than they could eat (Deut. 23:24–25). If these provisions did not satisfy the needs of the poor, they could sell themselves into indentured service (temporary servitude). In cases like this, the law demanded that they be treated humanely (Lev. 25:39–43). In general, treatment of others was to be governed by the law of love (Lev. 19:18) or the Golden Rule (Matt. 7:12).

Laws About Personal and Family Rights. Another broad category of civil law dealt with personal and family rights. The following situations were covered by these statutes.

Parents and children—The law of God assumed that parents would act responsibly and feed and clothe their children even as God fed and clothed them. Parents also were to discipline and teach their children (Deut. 6:6–7). A father was responsible for circumcising his sons (Gen. 12–13), redeeming his firstborn from God (Num. 18:15–16), and finding his children proper marriage partners (Gen. 24:4).

Children were commanded to respect and obey their parents (Ex. 20:12). Disrespect in the form of striking or cursing a parent and delinquency (stubbornness and disobedience expressed in gluttony and drunkenness) were punishable by death (Ex. 21:15, 17; Deut. 21:18–21). Minor children were under their parents’ authority and could not make binding vows. Unmarried girls were not allowed to make binding vows without their fathers’ or their male guardians’ agreement (Num. 30:3–5).

Marriage—God prohibited the Israelites from marrying near relatives and members of their own immediate family (Lev. 18:6–18; Deut. 27:20–23). He also forbade intermarriage with the Canaanites because these pagans would lead their mates into idolatry (Deut. 7:1–4). But if Canaanites converted and became Israelites (members of

God’s covenantal community), no legal and religious bar prevented marriage with them. A man could marry a woman prisoner of war after she mourned her parents’ deaths for a month. This did not necessarily mean her parents were actually dead, but only that this woman now became an Israelite. If her husband divorced her, she had to be set free. Her marriage had made her a full citizen under the law—an Israelite.

Special laws also regulated the marriage of priests. A priest was not to marry a former harlot, a woman who had been previously married, or one who had previously had sexual relations. His bride had to be a virgin Israelite (Lev. 21:7, 13–15). for consistency with previous paragraph

Within the marriage bond, women were protected from undue male harshness by the laws relating to the dowry, the large sum of money given to the girl and held in part by her father in case of their divorce or the husband’s death. Laws also called for severe penalties for violent crimes (usually perpetrated by men), as well as severe penalties for the beating and maiming of household members. God also admonished the man to love the woman as his own body and to treat her accordingly (Deut. 21:10–14).

The wife and mother was to be honored by the children (Ex. 20:12). Sexual relations were forbidden during a woman’s menstrual period—perhaps for sanitary reasons, but certainly to emphasize the sanctity of life and the life-giving process (Lev. 18:19; 20:18). A woman of child-bearing age left childless at the death of her husband was to be married to one of his surviving near relatives so she could bear children to carry on the family name (Deut. 25:5–10). This also provided her with an advocate and protector in the civil court (Deut. 22:13–19) and a representative before God’s altar (Deut. 16:16).

The husband was given primary authority in the family. His wife was under his authority in all matters. Obviously, this did not reduce her to a slave status or to an inferior position, since the two had become one. It did, however, establish a clear authority structure that minimized internal familial struggles and allowed the family to function socially, economically, and religiously (Num. 30:6–15).

Infidelity was punishable by death. Divorce was granted under certain circumstances (Deut. 24:1–4). When a man wrongfully accused his wife of infidelity, “Then the elders of that city shall take that man and punish him” (Deut. 22:17–19); he could not divorce her.

Hired servants—God especially protected the poor from the ravages of the rich. One such measure was the law requiring employers to pay their hired help a just and fair wage and to do so at the end of each work day (Lev. 19:13; Deut. 24:14).

Slaves—Slaves were of two classes, indentured and permanent. Hebrews who were unable to pay debts were indentured, or committed to temporary servitude. The indenture lasted only six years or until the year of JUBILEE. He might be given a wife while in this state, but the wife and children resulting from the union were bound to the master. Such a man could bind himself permanently to the master either for the master’s sake or for that of his family (Ex. 21:2–6).

An Israelite indentured because of poverty was not to be thought of or treated as a slave. He could not be treated with the rigor of slavery. He was to be treated as a hired servant. For example, he was to be paid (Deut. 15:12–14). He could be bought out of the situation by his relatives, or by himself—presumably by savings resulting from his wages while indentured (Lev. 25:39–43, 47–55).

A woman sold to a man as a wife was especially protected. She could be redeemed by her family if the master was not satisfied with her. She could not be sold as a slave to foreign people. She was to be treated as a daughter and provided for in the same way as other wives. If these laws were disobeyed, her freedom was granted (Ex. 21:2–6).

Permanent slaves could be acquired by purchase or as prisoners of war. They were only to be taken from the nations and peoples outside Palestine (Lev. 25:44–46). Fugitive slaves were not to be returned to their owners or treated as slaves—a provision that worked to force masters to treat slaves humanely (Deut. 23:15–16).

Slaves were considered permanent members of their master’s household, circumcised, and admitted to Passover (Ex. 12:43–44) and all the special meals eaten before the Lord, except the guilt offering (Deut. 12:17–18; 16:10–11). A slave could be forced to work; but if beaten severely, he was to be freed (Ex. 21:20–32). If a slave was killed, the master was to be put to death (Ex. 21:20).

Aliens—Aliens could convert to Judaism, be circumcised, and become full members of the covenant (Num. 9:14; 15:12–15). Even if aliens temporarily or permanently living as free people in Israel did not convert, they were to receive full privileges under the civil law (Num. 15:29–30). Unlike Israelites, aliens ate foods declared unclean by God; such foods could be sold or given to them (Deut. 14:21).

Israelites were forbidden to take advantage of the poor Israelite by charging him interest for the loan of food, clothing, money, or anything else (Ex. 22:25; Lev. 25:35–37). But the poor and desperate alien could be charged interest, perhaps because the Israelites considered his state a result of God's judgment (Deut. 23:20).

Laws Regulating Property Rights. Another broad category of civil law consisted of those laws that regulated property rights. The following situations were covered by these laws.

Lost property—Under Mosaic law, all lost property was to be returned to its owner if the owner was known or to be held until claimed by him (Deut. 22:1–4).

Damaged property—Property held in trust was protected under the law. A person caught stealing had to restore to the owner double the value of the goods stolen. If the goods were stolen through carelessness by a trustee of the property, the trustee had to repay the full amount missing. If the loss was accidental or not due to the trustee's carelessness, that trustee was not liable for the loss, provided he was willing to swear before God that the loss was not his fault (Ex. 22:7–13). Borrowed goods had to be returned. If they were damaged or lost while borrowed, they had to be replaced by the borrower (Ex. 22:14–15).

Unsafe property—Owners were held responsible for unsafe property. Thus, if someone was hurt because of an owner's property, the owner had to pay a penalty. In the case of death, the owner of the property lost his life (Ex. 21:28–36; Deut. 22:8).

Land ownership—Ultimately, God owned all the land (Lev. 25:23). He demanded that His tenants rest the land every seventh year by not planting a crop (Lev. 25:1–7). During this seventh year, all travelers and the poor were allowed to eat of the produce of the land without paying for it. All parcels of land were assigned permanently to certain families; they reverted back to those original owners or their heirs every fiftieth year (Lev. 25:8–24). The land could also be purchased by those owners at its original selling price (Lev. 25:29–31) in the interim.

Furthermore, it was a serious matter to move the ancient markers that designated the boundaries of the land. Within walled cities, only Levites owned houses in a permanent sense (Lev. 25:32–34).

Inheritance laws—Normally only legitimate sons were to inherit all the family's property. The firstborn son received twice as much as the others (Deut. 21:15–17; 25:6). He was responsible for caring for elderly family members and providing a respectable burial for them. A wicked son could be disinherited. If no sons were born to a family, legitimate daughters were to inherit the property (Num. 27:7–8). Such heiresses had to marry within their own tribe or lose the inheritance (Num. 36:1–12).

Laws Regulating Other Social Behavior. The final category of civil law included those statutes that regulated specific social behavior. God commanded the Hebrew people to keep themselves from pagan religious and cultic practices (Ex. 20:3–5; Lev. 19:27). Among these practices were boiling a kid in its mother's milk (Deut. 14:21), shaving one's head in a particular way (Lev. 13:33; 21:5), worshiping idols (Deut. 7:5, 25; 12:2–3), sacrificing children (Lev. 20:2), participating in homosexuality and temple prostitution (Lev. 19:29), slashing or tattooing one's body (Lev. 19:28), and practicing magic, sorcery, or divination (Lev. 19:26, 31).

God's people were to preserve and study the Lord's law (Deut. 4:2; 6:6–7), revere His name (Deut. 8:6; 10:12), be grateful and thankful (Deut. 8:10), and obey, love, and serve their redeemer God (Deut. 10:14–16; 6:4–5; 11:1, 13–14).

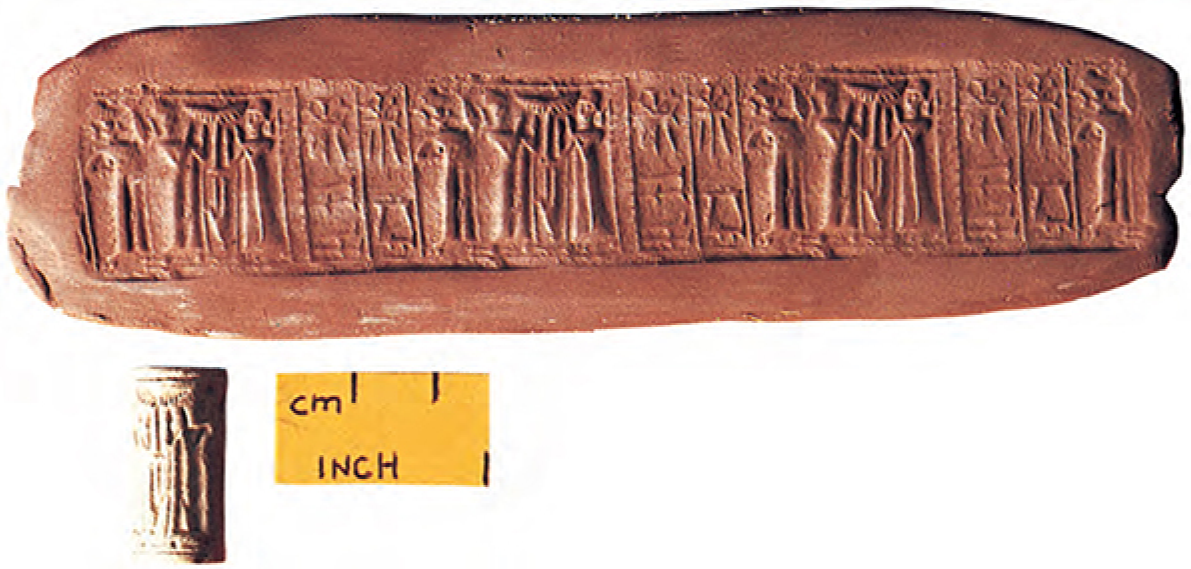


Photo by Gustav Jeeninga

• An impression made from a cylinder seal from ancient Babylonia. Such seals were often used to validate decrees or legalize contracts in Bible times.

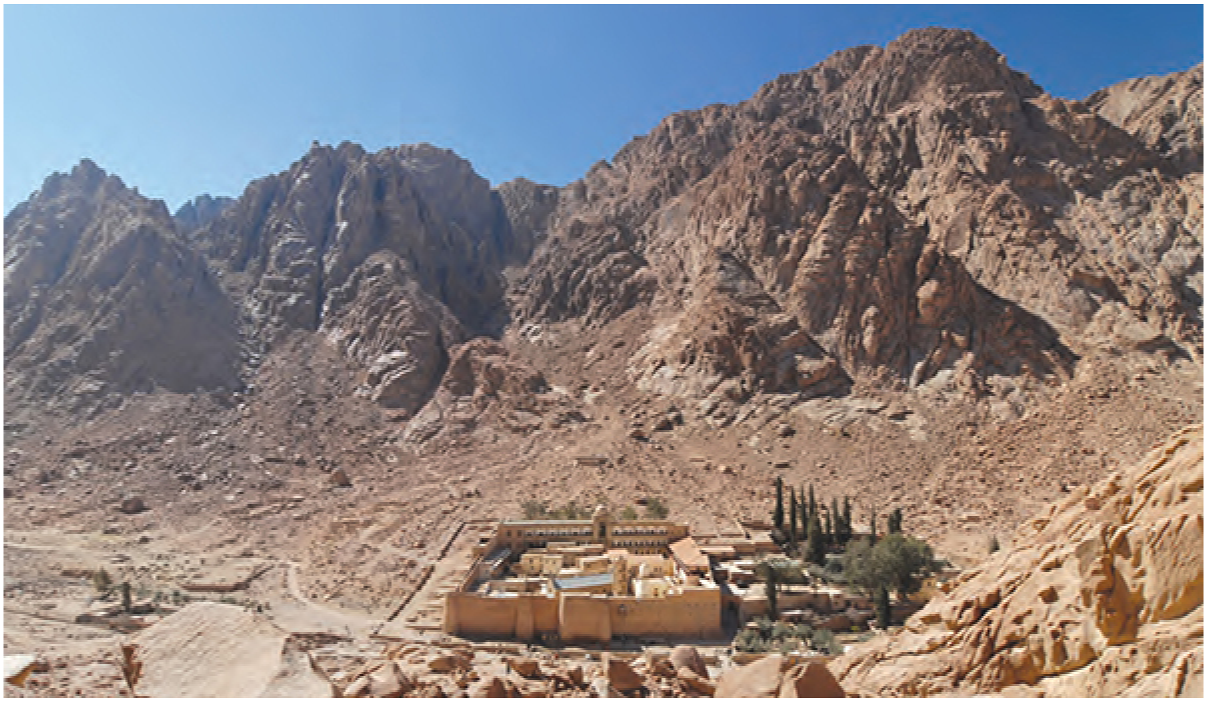


Photo by Patrice Le Guilloux

• St. Catherine’s Monastery now huddles at the foot of Jebel Musa (Arabic for “Mount Moses”), the mountain traditionally identified as Sinai, where Moses received the Law from God.

Photo by Howard Vos

• The majestic canopus of the Roman Emperor Hadrian’s villa at Tivoli, Italy.

Photo by Gustav Jeeninga

• A Roman milestone that stood along a major Roman highway in Iconium. The marker told the traveler the distance to various cities along the highway.

LAW, ROMAN (see ROMAN LAW).

LAWGIVER—one who gives a code of laws to a people. John wrote that the Law was given through Moses (John 1:17; 7:19). But above and beyond Moses stands God as the supreme Lawgiver, “For the Lord is our Judge, the Lord is our Lawgiver” (Is. 33:22).

LAWYER (see OCCUPATIONS AND TRADES).

LAYING ON OF HANDS (see HANDS, LAYING ON OF).

LAZARUS **[LAZ ah russ]** (*God has helped*)—the name of two men in the New Testament:

1. The beggar in Jesus’ story about a rich man and a poor man (Luke 16:19–25). The wealthy man despised the beggar, paying no attention to his needs when he passed him each day. After the death

of Lazarus, the poor man, he was carried by angels to Abraham's bosom, where he found comfort. But the rich man at death found himself in HADES, in eternal torment.

This story was not intended to praise the poor and condemn the rich. It shows the dangers of turning away from the needs of others. It teaches that our attitude on earth will result in an eternal destiny that parallels our attitude. This note is sounded frequently in the teaching of Jesus (Matt. 7:24–27; Luke 16:9).

2. The brother of Martha and Mary of Bethany (John 11:1). One long account in the Gospel of John tells about his death and resurrection at the command of Jesus (John 11). A second account in the same gospel describes him as sitting with Jesus in the family home after the resurrection miracle (John 12:1–2). Because of the publicity surrounding this event, the chief priest plotted to kill Lazarus (John 12:9–11).

   Twice John's gospel records Jesus' love for Lazarus (John 11:3, 5). Yet, upon hearing of the sickness of his friend, Jesus delayed in returning to Bethany. When He finally arrived, both Martha and Mary rebuked Jesus for not coming sooner. Jesus showed His impatience at their unbelief (11:33) as well as His personal sorrow ("Jesus wept"). Then he brought Lazarus back to life (11:43).

Photo by Howard Vos

• Traditional tomb of Lazarus, who was raised from the dead by Jesus (John 11:1–44).

LAZINESS—inactivity, idleness, or a refusal to work—a condition condemned by many biblical writers. “Because of laziness the building decays,” wrote the author of Ecclesiastes, “and through idleness of hands the house leaks” (Eccl. 10:18). The New Testament speaks of a “wicked and lazy servant” (Matt. 25:26) and of “lazy gluttons” (Titus 1:12).

LEAD (see MINERALS OF THE BIBLE).

LEAGUE—an association of nations or states united by common interests (Dan. 11:23; alliance, NRSV, NASB; alliances REB; agreement, NIV). The Hebrew word translated as “league” in this passage is usually translated as “covenant”; it can also mean confederacy, federation, or peace treaty.

LEAH **[LEE uh]**—the older daughter of Laban, who deceitfully gave her in marriage to Jacob instead of her younger sister Rachel (Gen.

29:16–30). Although Rachel was the more beautiful of the two daughters of Laban and obviously was Jacob's favorite wife, the Lord blessed Leah and Jacob with six sons—Reuben, Simeon, Levi, Judah (Gen. 29:31–35), Issachar, and Zebulun (Gen. 30:17–20)—and a daughter, Dinah (Gen. 30:21). Leah's maid, Zilpah, added two more sons: Gad and Asher (Gen. 30:9–13).

Leah was the less-favored of the two wives of Jacob, and she must have been painfully conscious of this during all the years of her marriage. But it was Leah rather than Rachel who gave birth to Judah, through whose line Jesus the Messiah was eventually born.

Apparently Leah died in the land of Canaan before the migration to Egypt (Gen. 46:6). She was buried in the Cave of Machpelah in Hebron (Gen. 49:31).

LEANNOTH (see MUSIC).

LEATHER—the dressed and tanned hide of an animal used for making clothes, such as sheepskin, goatskin, and badger skin (Lev. 15:17; Num. 31:20). The trade of a TANNER, a person who tans hides, is mentioned in Acts 9:43 and 10:6, 32. Animal skins were sometimes used also as containers for liquids. Also see WINESKIN.

LEATHER WORKER (see OCCUPATIONS AND TRADES).

LEAVEN—a substance used to produce fermentation in dough (Ex. 12:15, 19–20; yeast, NIV). In Bible times leaven was usually a piece of fermented dough retained from a previous baking that was placed in the new dough to cause it to rise.

The use of leaven was prohibited in food offerings dedicated to the Lord by fire (Lev. 2:11). However, leavened bread was required for the peace offering (Lev. 7:13) and for the two wave loaves offered at the Feast of Weeks, or Pentecost (Lev. 23:17). During the Exodus, the Israelites had eaten unleavened bread because of their hasty departure from Egypt (Ex. 12:34, 39). The practice of this first Passover was continued in all subsequent observances of the Passover. At the beginning of the Passover season every year, all leaven was expelled from the house (Ex. 12:15) and was kept from the house for seven days (Ex. 12:19). These days, called the "Days of Unleavened Bread" (Acts

12:3), commemorated the eating of unleavened bread at the time of departure from Egypt.

Leaven is used metaphorically in the Bible of an influence that can permeate whatever it touches. Leaven is used as a symbol of either good or bad influence. In one parable, Jesus used the word “leaven” in a good sense:

“The kingdom of heaven is like leaven, which a woman took and hid in three measures of meal till it was all leavened” (Matt. 13:33). The action of the leaven in the meal—hidden, yet powerful, relentless, and pervasive—is a symbol of the growth of God’s spiritual rule in the world.

On the other hand, Jesus also used the word “leaven” in an evil sense to illustrate the “fermentation” of moral and political corruption: “Take heed and beware of the leaven [doctrine] of the Pharisees and the Sadducees” (Matt. 16:6, 12).

LEAVES—the foliage of plants or trees. Leaves are mentioned literally in the Bible as clothing for Adam and Eve (Gen. 3:7), as evidence of the earth’s renewal following the Flood (Gen. 8:11), and as building material for constructing the booths required in the observance of the Feast of Tabernacles (Neh. 8:15).

Withered leaves serve as a metaphor for the Lord’s judgment that brings death (Is. 1:30), or for unproductiveness in serving the Lord (Is. 64:6). Green and growing leaves are figures of speech for the righteous and their productivity in the kingdom (Ps. 1:3. Hence, trees that bear leaves which do not wither and which serve “for the healing of nations” symbolize the unending blessing of the age to come (Rev. 22:2).

LEB KAMAI [leb KAY my]—a code name for Chaldea, or Babylonia (Jer. 51:1; Leb-Kamai, REB; Leb-gamai, NRSV; Leb-qamai, NRSV margin).

LEBANA [leh BAY nuh]—a form of LEBANAH.

LEBANAH [lih BAY nuh] (*whiteness*)—the head of a family of Nethinim (temple servants). Some of his descendants returned from the captivity with Zerubbabel (Ezra 2:45). The name is also spelled Lebana (Neh. 7:48).

LEBANON [LEB uh none] (*white*)—a nation of the Middle East that includes much of what was ancient PHOENICIA in Bible times (see Map 9, C–1). This territory has been an important trade center linking Europe and Asia for more than 4,000 years.

In ancient times the Phoenicians used the city-states of Byblos, Sidon, and Tyre as the base of a great sea-trading empire in what is now Lebanon. Over the years, these city-states were conquered by Egyptians, Assyrians, Persians, and the Greeks under Alexander the Great. Later still, Lebanon became part of the Roman Empire, and many inhabitants became Christians. But when the Arabs conquered Lebanon in the seventh century A.D., many turned to the Muslim religion.

Early in the sixteenth century, the Arabs were overthrown by the Turks. Then in 1918 the British and French forces broke up the Turkish or Ottoman Empire and placed Lebanon under French rule. In 1943, Lebanon achieved independence. The country has continued to be the scene of strife and turmoil involving Israelis, Syrians, and Palestinian guerrillas. Civil war at times between Muslims and Christians has also added to the strife of this war-torn country.

Lebanon takes its name from the Lebanon Mountains, which run parallel to the coast of the MEDITERRANEAN SEA for almost the length of the country. The range consists of snow-capped limestone peaks that rise sharply from the shoreline, leaving just enough space for a coastal road. The 160-kilometer-long (100-mile-long) mountains are made up of two parallel ranges, the Lebanons and the Anti-Lebanons. Between the two is the fertile plain of el-Bekaa, measuring about 48 kilometers (30 miles) by 16 kilometers (10 miles), which was also called the Valley of Lebanon (Josh. 11:17).

The scenic beauty of the country has inspired many symbolic references in the Bible (Ps. 92:12; Song 4:15; 5:15). The rich vegetation of Lebanon became a symbol of fruitfulness and fertility (Ps. 72:16; Ps. 92:12).

Originally, the famed Cedars of Lebanon covered the region. But bands of marauding conquerors from Mesopotamia, Egypt, Israel, and Tyre destroyed the forests by using the wood for palaces, furniture, ships, coffins, and musical instruments. By the sixth century A.D., the beautiful groves were almost gone. Egyptian texts from many different periods refer to trade with the Phoenician cities that supplied them with lumber from Lebanon. Ugaritic and Mesopotamian texts mention that cedars from Lebanon were used in building their important temples and palaces.

In recent years a program of reforestation has been conducted in national parks. The prophets of the Old Testament used the destruction of these magnificent trees by aggressors as a symbol of Israel's destruction (Jer. 22:7; Ezek. 27:5; Zech. 11:2).

The climate of Lebanon ranges from the almost tropical heat and vegetation of the plain of Dan to heavy snow in the plain of el-Bekaa. Mainly it has a Mediterranean climate with cool, wet winters and hot, dry summers. In the spring or summer, a searing desert wind sometimes blows in from Syria.

The Lebanon Mountains formed the northwest boundary of the land of Palestine, the "Promised Land" to the Hebrew people (Deut. 1:7; 11:24). The original inhabitants of Lebanon were independent, warlike tribes of Phoenician stock. Further north were the HIVITES and the GEBALITES. It is occupied today by various sects of Christians and Muslims.

Photo by Gustav Jeeninga

- Cedars of Lebanon on the mountainsides of Lebanon. Reckless cutting of these magnificent trees across the centuries has almost eliminated them from the landscape.

LEBAOTH [LEB ah ohth]—a form of BETH LEBAOTH.

LEBBAEUS [leh BEE uhs] (*man of heart*)—one of the twelve apostles, also called THADDAEUS (Matt. 10:3). According to a church tradition, Lebbaeus is the same person as “Judas the son [or brother] of James” (Luke 6:16).

LEBONAH [lih BOE nuh] (*incense*)—a town of Ephraim (Judg. 21:19), situated on the “highway” that led north from Jerusalem to Shechem.

Photo by E. B. Trovillion

• The Valley of Lebonah, situated between Shiloh and Shechem (Judg. 21:19).

LECAH [LEE kuh]—a son of Er, descended from Judah (1 Chr. 4:21).

LEECH (see ANIMALS OF THE BIBLE).

LEEK (see PLANTS OF THE BIBLE).

LEES—the sediments or settlings of wine during fermentation and aging; the dregs remaining in a skin of wine. In Bible times, the sediment or lees was often left in the wine to improve its flavor. “A feast of wines on the lees . . . of well-refined wines on the lees” (Is. 25:6) is a symbol of the happiness and enjoyment of the righteous in the age to come. But to drink the dregs, or lees, of the cup of God’s wrath (Ps. 75:8) means to drain the cup, to endure the judgment and punishment that falls upon the wicked.

LEFT—the side of the body where the heart is located. In the Bible the word “left” is often used with the word “hand.” Among the Hebrews the left hand indicated the north (Gen. 14:15; Ezek. 16:46, KJV). Also see LEFT-HANDED.

LEFT HAND—among the Hebrews, a way of indicating the north. The Hebrew method of noting directions assumed that a person was facing the sunrise, the east. The left hand, therefore, would indicate the north; and the right hand would indicate the south. In the Bible, the right hand is the hand of strength and blessing, but the left hand usually indicates deception and treachery (Judg. 3:15, 21).

When the Son of Man judges the nations, he will divide His sheep from the goats. His sheep, the righteous, will be placed at His right hand—the place of honor. But He will set the goats, the unrighteous, on His left hand—the place of condemnation (Matt. 25:31–46).

LEFT-HANDED—favoring the left hand. The Bible indicates that the tribe of Benjamin had more than its share of left-handed people (Judg. 20:16). Ehud, a left-handed Benjamite, assassinated Eglon, king of Moab, with a dagger (Judg. 3:15–22).

LEGACY—an inheritance (Prov. 3:35).

LEGION—the principal unit of the Roman army, consisting of 3,000 to 6,000 infantry troops and 100 to 200 cavalrymen. The New Testament does not use the word "legion" in its strict military sense, but in a general sense to express a large number. When Jesus healed a man possessed by unclean spirits or demons, He asked the man his name. He replied, "My name is Legion; for we are many" (Mark 5:9). The man was inhabited by many demons.

LEHABIM [lih HAY bim]—a son of Mizraim (Gen. 10:13).

LEHI [LEE high] (*jawbone*)—a place in the hill country of Judah (Judg. 15:9, 14, 19) where Samson killed a thousand Philistines with the jawbone of a donkey. Lehi probably was about halfway between Jerusalem and the Mediterranean Sea.

LEMUEL [LEM yoo uhl]—an unknown king who records "the utterance which his mother taught him" (Prov. 31:1). Some of the early Jewish rabbis identified Lemuel with Solomon. Other scholars believe he was Hezekiah, or even an Arabian prince.

LENTIL (see PLANTS OF THE BIBLE).

LEOPARD (see ANIMALS OF THE BIBLE).

LEPROSY—a slowly progressing and incurable skin disease. In the Bible the word “leprosy” refers to a variety of symptoms. Modern medicine now recognizes that some of these symptoms belonged to diseases other than leprosy.

There are several types of leprosy. Biblical leprosy was most likely a severe type of psoriasis, a form of the disease relatively rare in modern times.

Old Testament Law was quite detailed in its instructions regarding recognition and quarantine of leprous persons. The Bible never implies that leprosy can be cured by nonmiraculous means, even though it does contain guidelines for readmitting cured lepers into normal society. The Old Testament contains no references to treatment or remedy. Jehoram’s exclamation “Am I God, to kill and make alive, that this man sends a man to me to heal him of his leprosy?” (2 Kin. 5:7) implies the belief that leprosy could be cured only by a miracle.

Leprosy is a chronic, infectious disease characterized by sores, scabs, and white shining spots beneath the skin. Modern medicine has all but eliminated the disease after learning proper methods of treatment.

The Mosaic Law was very specific about the proper methods of purification where leprosy was concerned. The priest was the central figure in the Old Testament regulations for the care of patients and for sanitary precautions.

If the symptoms of leprosy showed up in a person, the priest was to decide if this was leprosy or some other disease. Because of the need to control the spread of a disease for which there was no cure, the law required that a leper be isolated from the rest of society (Lev. 13:45–46). While thus excluded, lepers were required to wear mourning clothes, leave their hair in disorder and cry “Unclean! Unclean!” so everyone could avoid them.

Leprosy in a house showed up in a greenish or reddish color on the walls. When the owner of a house noticed these symptoms, he reported them to the priest. The priest purified the dwelling if the disease could be controlled, or he ordered it destroyed if the signs of leprosy lingered on (Lev. 14:33–53).

In Old Testament times, linen and woolen garments were also said to be leprous when they had patches of mildew, mold, or fungus growth (Lev. 13:47–59). Leprosy in clothes, fabrics, and leather was also indicated by greenish or reddish spots. These spots were reported to the priest, who ordered the affected article to be purified or burned (Lev. 13:47–59).

Any contact with lepers defiled the persons who touched them. Sometimes leprosy victims were miraculously cured. Moses (Ex. 4:7), Miriam, his sister (Num. 12:10), and Naaman (2 Kin. 5:1, 10) are prominent examples of such miracles.

King Uzziah was a leper from middle age until death (2 Chr. 26:19–21). The leprosy inflicted upon him (2 Kin. 15:5; 2 Chr. 26:23) for his unwarranted assumption of the priesthood began in his forehead.

In the New Testament, cleansing of lepers is mentioned as a specific portion of Jesus' work of healing. On one occasion Jesus healed ten lepers, but only one returned to thank him (Luke 17:11–15).

Also see DISEASES OF THE BIBLE.

LESHEM [LESH uhm]—a form of LAISH.

LETTERS—written messages between persons separated by distance. In the Old Testament David wrote a letter to Joab, sending Uriah the Hittite into the heat of battle and ensuring his death. In Bible times, letters were written on sheets of PARCHMENT, or animal skins; fragments of pottery; papyrus; and clay tablets.

In the New Testament, Saul of Tarsus went to the high priest in Jerusalem and secured letters from him to the synagogues of Damascus. These letters authorized Saul to arrest Christians and bring them to Jerusalem (Acts 9:2; 22:5). The Jerusalem Council also sent a letter to Christians expressing their decision (Acts 15:23, 30).

Also see EPISTLE; WRITING; WRITING MATERIALS.

LETUSHIM [lih TOO shuhm]—a son of Dedan (Gen. 25:3).

LEUMMIM [LEE uh mim] (*people*)—a son of Dedan (Gen. 25:3).

LEVI [LEE vigh] (*joined*)—the name of four men and one tribe in the Bible:

1. The third son of Jacob and Leah (Gen. 29:34). His three sons were ancestors of the three main divisions of the Levitical priesthood: the GERSHONITES, the KOHATHITES, and the MERARITES (Gen. 46:11). Levi

participated in the plot against Joseph (Gen. 37:4) and later took his family to Egypt with Jacob. On his deathbed Jacob cursed Simeon and Levi because of their "cruelty" and "wrath," and foretold that their descendants would be divided and scattered (Gen. 49:5–7). Levi died in Egypt at the age of 137 (Ex. 6:16).

2. A tribe descended from Levi (Ex. 6:19). Also see LEVITES.
3. Another name for MATTHEW, one of the twelve apostles (Mark 2:14). Levi was formerly a tax collector.
4. An ancestor of Jesus Christ (Luke 3:24). Levi was a son of Melchi and the father of Matthat.
5. Another ancestor of Jesus Christ (Luke 3:29). This Levi was a son of Simeon and the father of Matthat.

LEVIATHAN [lih VIE uh thuhn]—a large sea creature (Job 41) that sometimes represented a cruel enemy defeated by God (Job 3:8). Some interpreters see Leviathan as a symbol of the cruel enemies of God's people, such as Egypt (Ps. 74:13–14) and the Assyro-Babylonian Empire (Is. 27:1). In "that day"—the day of the Lord's judgment—the Lord "will punish Leviathan . . . that twisted serpent; and He will slay the reptile that is in the sea" (Is. 27:1).

LEVIRATE MARRIAGE—a form of marriage prescribed by the Law of Moses in which a man was required to marry the widow of a brother who died with no male heir. The term "levirate" means "husband's brother." The purpose of the law was to provide an heir for the dead brother, thereby preserving his name and estate. The law also was designed to provide for the welfare of widows (Deut. 25:5–10).

The story of Ruth and Boaz, recorded in the Book of Ruth, is a good example of the levirate form of marriage. Reference to levirate marriage was also made by the Sadducees, who tested Jesus with a question about the resurrection (Matt. 22:23–33).

LEVITES [LEE vytes]—descendants of Levi who served as assistants to the PRIESTS in the worship system of the nation of Israel. As Levites, AARON and his sons and their descendants were charged with the responsibility of the priesthood—offering burnt offerings and leading the people in worship and confession. But all the other Levites who were not descended directly from Aaron were to serve as priestly assistants, taking care of the tabernacle and the temple and performing other menial duties (Num. 8:6).

The choice of the Levites as a people who would perform special service for God goes back to the days of the Exodus when the children of Israel were camped at Mount Sinai.

The people grew restless while they waited for Moses to return from talking with the Lord on the mountain. Breaking their covenant with God, they made a golden calf and began to worship it. The Levites were no less guilty than the other tribes. But when Moses returned and called for those on the Lord's side to come forward, the descendants of Levi were the only ones who voluntarily rallied to his side, showing zeal for God's honor (Ex. 32:26–28).

Even before this event, Aaron and his sons had been set apart for the priesthood. But many helpers were needed to attend to the needs of the tabernacle, which was built later at God's command in the Wilderness of Sinai. The Levites were chosen for this honor.

The designation of a tribe for special service to God grew out of an unusual concept of the Hebrew people known as the firstfruits. According to this principle, the first part of a crop to be harvested was dedicated to God. This principle even extended to the first children to be born in a family. Just before the Exodus from Egypt, when God sent the death angel to kill the firstborn of every Egyptian family, He instructed the Israelites to put blood on their doorposts, that their firstborn might be spared the same fate. Thus, the firstborn of every Israelite family became God's special property, dedicated to Him as a memorial. But because the Levites were the ones who voluntarily returned to their Lord after worshiping the golden image, they were chosen for service to the sanctuary, thus replacing the firstborn as God's representatives of the holiness of His people (Num. 3:12–13, 41).

A Levite's special service to God began with his consecration at about age twenty-five. First he was sprinkled with the "water of purification" (Num. 8:7). Next, the hair was shaved from his entire body, his clothes were washed, and sacrifice was made of two young bulls, and a grain offering of fine flour mixed with oil (Num. 8:7–8). After this purification, he was brought before the door of the tabernacle and set apart for service by the laying on of the hands of the elders (Num. 8:9–15).

Young Levites began as assistants to the priests and chief Levites, then progressed through the higher duties and offices such as doorkeeper, member of the temple orchestra, or administrator. In the days before the temple was built and the people worshiped in the tabernacle, the Levites always transported the tabernacle and its furniture when the camp was moved. Then they erected and cared for the tent in its new location. They guarded it, cleaned it, and cleaned the furniture (Num. 1:50–53; 3:6–9; 4:1–33).

Since the Levites served under the priests, they were forbidden to touch any sacred furniture or the altar until it had been covered by the priests (Num. 4:15). Temple slaves often assisted the Levites in the heavier, more menial duties such as cutting wood and carrying water (Josh. 9:21; Ezra 8:20).

The Levites also prepared the SHOWBREAD and did whatever baking was needed in connection with the sacrifices. They helped the priests slaughter and skin the animals for sacrifices, examined the lepers according to the Law, and led music during worship. Retiring from active service at age fifty, the Levites were free to remain in the temple as overseers or to give assistance to their young successors (Num. 8:25–26).

Unlike the other tribes of Israel, the Levites received no territorial inheritance in the promised land of Canaan. Their portion was to be God Himself (Num. 18:20), who commanded that forty-eight cities be set apart for them, along with enough pasture for their cattle (Num. 35:1–8). They were to receive the tithes due God from the fruits of the fields, the flocks and herds, the fruits of the firstborn, and certain portions of the people's sacrificial offerings (Num. 18:24). Of these tithes, the Levites had to turn over a tithe (a tenth part) to the priests (Num. 18:26).

The Levites were not required to devote all their time to the sanctuary. During most of the year, they lived in their own cities. Then at fixed periods they came to the tabernacle to take their turn at work. For example, during David's reign, the Levites were divided into four classes: (1) assistants to priests in the work of the sanctuary, (2) judges and scribes, (3) gatekeepers, and (4) musicians. Each of these classes, with the possible exception of the second, was subdivided into twenty-four courses or families who served in rotation (1 Chr. 24–25; Ezra 6:18).

During the long period of Old Testament history, the Levites waxed hot and cold in their devotion to God, just like the rest of the nation of Israel. During the period of the judges, for example, a Levite agreed to hire his services to a man who was known as a worshiper of false gods (Judg. 17:8–13). By New Testament times, both Levites and priests presided over a form of worship that had lost its warmth and human concern (John 1:19).

In His parable of the Good Samaritan, Jesus insisted that true worship consisted of doing good to others. This is demonstrated by the lowly Samaritan traveler, who stopped to help a wounded man. His compassion is a contrast to the hands-off approach of a priest and a Levite, both of whom "passed by on the other side" (Luke 10:31–32).

Also see PRIESTS.

Photo by Howard Vos

• The mound of Gibeon (left), a city assigned to the Levites and priests at the time of Joshua's conquest of Canaan (Josh. 21:17). The modern village of el-Jib is on the right.

LEVITICAL CITIES [luh VIT uh cull]—Forty-eight cities assigned to the tribe of Levi. When the land of Canaan was divided among the tribes of Israel, each tribe, except Levi, received a specific region or territory for its inheritance. The tribe of Levi, however, was made up of priests who were to serve the religious and spiritual needs of the other tribes. Thus, instead of receiving a territory of their own, they were scattered throughout the entire land.

Numbers 35:1–8 sets forth a plan whereby the tribe of Levi was to live in forty-eight cities scattered throughout Palestine. (This plan was fulfilled according to assignments described in Josh. 20–21 and 1 Chr. 6:54–81.) The forty-eight cities were apportioned in this way: the AARONITES, one of the families of the Kohathites, received thirteen cities (Josh. 21:4, 9–19; 1 Chr. 6:54–60); the rest of the KOHATHITES received ten cities (Josh. 21:5, 20–26; 1 Chr. 6:61). The GERSHONITES received thirteen cities (Josh. 21:6, 27–33; 1 Chr. 6:62), and the MERARITES received twelve cities (Josh. 21:7, 34–40; 1 Chr. 6:63). These forty-eight cities and their surrounding common lands—pastures, fields, and vineyards—were to be used exclusively by the Levites.

Six of these Levitical cities were to be CITIES OF REFUGE (Num. 35:6, 9–34; Josh. 20–21). A person who caused the death of another could flee to one of these cities for protection from anyone who wanted to avenge the life of the person killed (see AVENGER OF BLOOD). The “refugee” thus was protected until he received a fair trial, or until the high priest of that particular city of refuge died (after which he was free to return home and claim the protection of the authorities).

Three of the cities of refuge were east of the Jordan River: Bezer (in the tribe of Reuben), Ramoth in Gilead (in Gad), and Golan (in Manasseh; Josh. 20:8). The other three cities of refuge were west of the Jordan: Kedesh (in the tribe of Naphtali), Shechem (in Ephraim), and Kirjath Arba, also known as Hebron (in Judah; Josh. 20:7). According to this plan, the Levites were situated throughout the land and could assist the other Israelites in spiritual matters. As a practical matter, since six of the Levitical cities were cities of refuge, citizens living in every part of Palestine had a refuge that was relatively near their homes. A look at a map will demonstrate how carefully the cities were spaced out to facilitate ease of access. Some of the ancient Levitical cities, such as Gibeon, Beth Aven, Gilead, Bethel, and Gilgal, became an important part of the religious system of Israel (1 Kin. 3:4; Hos. 4:15; 12:11; Amos 4:4–5).

LEVITICUS, BOOK OF—an Old Testament book filled with worship instructions for God's Chosen People, Israel. The Levites, members of the tribe of Levi, were the priestly family of the nation; the title of the book seems to indicate that its instructions were given specifically for them. Because of its emphasis on holiness, sacrifice, and atonement, the book has an important message for modern believers.

Structure of the Book. Leviticus is difficult reading for most Bible students. It contains page after page of detailed instructions about strange worship rituals that seem to have no clear organizing principle. But with careful analysis, the book breaks down into two main divisions.

The first several chapters of the book contain instructions about the ritual of sacrifice, including animal sacrifice, or the burnt offering—a key ingredient of Old Testament worship. Other segments of the book deal with the consecration of the priesthood, personal purification and dietary laws, laws of atonement, holiness of the people, and the redemption of tithes and vows.

Authorship and Date. Most conservative Bible students acknowledge Moses as the author of the Book of Leviticus. But some scholars insist the book was pulled together from many different sources by an unknown editor several centuries after Moses' death. This theory overlooks the dozens of instances in Leviticus where God spoke directly to Moses and Moses wrote down His instructions to be passed along to the people (4:1; 6:1; 8:1; 11:1).

In addition, nothing was more important to the nation of Israel in its earliest years than the development of its system of worship. Thus, worship rules would have been established at a very early stage in Israel's history. This argues convincingly for the early writing of these rules at the hand of Moses, probably about 1400 B.C.

Historical Setting. The Book of Leviticus belongs to the period in Israel's history when the people were encamped at Mount Sinai following their miraculous deliverance from slavery in Egypt. At Sinai Moses received the Ten Commandments and other parts of the Law directly from God. He also built and furnished the tabernacle as a place where the people could worship God (Exodus 40). Just after the tabernacle was filled with God's glory, Moses received instructions for the people regarding worship of God in this holy place. It is these instructions that we find in the Book of Leviticus.

Theological Contribution. The Book of Leviticus is important because of its clear teachings on three vital spiritual truths: ATONEMENT; SACRIFICE, and HOLINESS. Without the background of these concepts in Leviticus, we could not understand their later fulfillment in the life and ministry of Jesus.

Atonement—Chapter 16 of Leviticus contains God's instructions for observing the Day of Atonement. On that day the high priest of Israel entered the most sacred place in the tabernacle and offered an animal sacrifice to atone for his own sins. Then he killed another animal and sprinkled its blood on the altar to atone for the sins of the people. New Testament writers later compared this familiar picture to the sacrifice of Jesus on our behalf. But unlike a human priest, Jesus did not have to offer sacrifices, "first for His own sins and then for the people's, for this He did once for all when He offered up Himself" (Heb. 7:27).

Sacrifice—The Book of Leviticus instructs the Covenant People to bring many types of sacrifices or offerings to God: burnt offerings, grain offerings, peace offerings, sin offerings, and guilt or trespass offerings. These were considered gifts by which a worshiper expressed his loyalty and devotion to God. But a blood offering—presenting the blood of a sacrificed animal to God—went beyond the idea of a gift. It symbolized that the worshiper was offering his own life to God, since the Hebrews believed that "the life of the flesh is in the blood" (Lev. 17:11). Again, this familiar teaching assumed deeper meaning in the New Testament when applied to Jesus. He gave His life on our behalf when He shed His blood to take away our sins.

Holiness—The basic meaning of holiness as presented in the Book of Leviticus is that God demands absolute obedience of His people. The root meaning of the word is "separation." God's people were to be separate from, and different than, the surrounding pagan peoples. This is actually the reason for God's instruction that His people were not to eat certain unclean foods. Only a clean, undefiled people could be used by Him to bring about His purpose of world redemption. Leviticus also makes it clear that the holiness demanded by God extended to the daily behavior of His people. They were expected to practice kindness, honesty, and justice and to show compassion toward the poor (Lev. 19:9–18).

Special Considerations. The blood of bulls and goats so prominent in Leviticus had no power to take away sin. But each of these rituals was “a shadow of the good things to come” (Heb. 10:1). They pointed forward to God’s ultimate sacrifice, given freely on our behalf: “So Christ was offered once to bear the sins of many” (Heb. 9:28).

◆

Leviticus: A Study and Teaching Outline

Part One: The Laws of an Acceptable Approach to God: Sacrifice (1:1—17:16)

I. The Laws of Sacrifice 1:1—7:38

II. The Laws of the Priests 8:1—10:20

III. The Laws Regarding Purity 11:1—15:33

IV. The Laws of National Atonement 16:1—17:16

Part Two: The Laws of an Acceptable Walk with God: Sanctification (18:1—27:34)

I. The Laws of Sanctification for the People 18:1—20:27

II. The Laws of Sanctification for the Priesthood 21:1—22:33

III. The Laws of Sanctification in Worship 23:1—24:23

IV. The Laws of Sanctification in the Land of Canaan 25:1—26:46

V. The Laws of Sanctification through Vows 27:1–34

Photo by Michael Stubblefield

- The Book of Leviticus instructed a woman who had given birth to offer a sacrifice that included a young pigeon (Lev. 12:6).

LEVY—forced labor or taxation. The word is found only once in the NKJV (Num. 31:28). It means “to impose a tax or fine.” But the same Hebrew word translated “levy” in this passage is also used to describe the taskmasters set over Israel in Egypt (Ex. 1:11); conquered foreigners subjected to forced labor (Deut. 20:11); and the labor force of Israelites drafted by Solomon to build the temple (1 Kin. 5:13–14). Also see TRIBUTE.

LEWDNESS—preoccupation with sex and sexual desire; lust (Judg. 20:6; Hos. 2:10; 6:9; Rom. 13:13). The Hebrew word translated as “lewdness” means an evil plan, purpose, or scheme; a wicked thought, especially with reference to sexual unchastity; ideas and practices that are indecent and disgraceful.

LIBERALITY—generosity and openhandedness, as opposed to stinginess. The apostle Paul taught that Christians should be liberal and generous in their financial giving (Rom. 12:8; 2 Cor. 8:2).

LIBERTINES—KJV word for FREEDMEN.

LIBNAH [LIB nuh] (*whiteness*)—the name of a campsite and a city in the Old Testament:

1. A place where the Israelites camped during their journey in the wilderness (Num. 33:20–21).
2. A Canaanite city captured by Joshua, allotted to the tribe of Judah, and later assigned to the Aaronites as a Levitical city (1 Chr. 6:57). When Jehoram was king of Judah, Libnah revolted against Judah's authority (2 Kin. 8:22). The city had been heavily fortified by the time Sennacherib of Assyria invaded Judah (2 Kin. 19:8).

LIBNI [LIB nigh] (*white*)—the name of one or two men in the Old Testament:

1. A son of Gershon and a grandson of Levi (Ex. 6:17), also called Laadan (1 Chr. 23:7–9).
2. A Levite descended from Merari (1 Chr. 6:29). He may be the same person as No. 1.

LIBNITES [LIBB nights]—descendants of Libni (Num. 3:21; 26:58). Libni was a son of Gershon and the grandson of Levi (Ex. 6:17; 1 Chr. 6:17, 20).

LIBRARY—a collection of books for private or personal use. Libraries are depositories of culture; therefore, they are often the only link between the past and the present. For example, excavations of the libraries at Ras Shamra (UGARIT) and Qumran (DEAD SEA SCROLLS) have given scholars vital insights into the meaning of certain biblical words and incidents.

The Bible does not use the word "library," but it does make specific references to a collection of books, scrolls, or parchments. King Solomon's complaint about the making of "many books" suggests that he had access to a large collection of manuscripts in his tenth-century B.C. library (Eccl. 12:12). Centuries later, when some enemies tried to stop the rebuilding of the temple in Jerusalem, King Darius searched through Persia's archives or "house of scrolls" to find King Cyrus' official decree (Ezra 6:1). Also in the fifth century B.C., King Ahasuerus kept careful kingdom records, written in “the book of the chronicles” (Esth. 2:23; 10:2). This indicates a large collection of scrolls, or a library.

Many of the early libraries were located in religious sanctuaries. Hilkiah, the high priest under King Josiah, found the Book of the Law in the temple at Jerusalem (2 Kin. 22:8; 2 Chr. 34:14). Also, Jesus read from Old Testament manuscripts in the synagogue (Luke 4:17). Some type of collection must have been housed here.

As early as A.D. 60, the apostle Paul owned too many manuscripts to carry around with him on his missionary journeys. He asked Timothy to bring “the books, especially the parchments” to him in Rome from Troas (2 Tim. 4:13). By this time libraries for personal and public use were common in the Greek and Roman societies.

The ancient world had a surprising number of libraries. Many of these collections contained thousands of volumes; others, only one manuscript. Some depositories were simple archives. Others housed documents on education, court records, business data, wills, probate, exploration, and worship.

A large library was established by Alexander the Great in Alexandria, Egypt, about 300 years before Christ. Tens of thousands of manuscripts from all over the Greek-dominated world were kept there. Later the ruler’s general, Ptolemy I, built a library annex next to the temple of Jupiter. These 700,000 volumes accounted for the greatest artistic and literary collection of that time.

But libraries existed long before Greece ruled the world. Thousands of clay tablets have been unearthed in the Mesopotamian area between the Tigris and Euphrates Rivers. Most of these tablets were written in the Sumerian and Akkadian languages.

These tablets are an important archaeological find because they help scholars in their translation of the Hebrew language. The tablets from Nuzi in the fifteenth century B.C. show many customs similar to Hebrew practices described in the Book of Genesis. The tablets from Mari in the nineteenth and eighteenth centuries B.C. reveal much about the time of Abraham, including geographical, historical, and religious information.

Photo by Howard Vos

- A jar in which some of the Dead Sea Scrolls were stored in the caves of Qumran.

Photo by Howard Vos

- Ruins of the library of Celsus at Ephesus from the second century A.D.

LIBYA [LIB ih uh]—a country of northern Africa west of Egypt (Ezek. 27:10), also called Phut (Ezek. 27:10, KJV) or Put (NIV, NRSV). Some people who lived in “the parts of Libya adjoining Cyrene” (Acts 2:10) were in Jerusalem on the Day of Pentecost. Simon, the man who carried Jesus’ cross, was from Cyrene, the New Testament name for Libya (Matt. 27:32).

LIBYANS [LIB ih uhnz]—the inhabitants of LIBYA (Jer. 46:9; Nah. 3:9; Lubim, KJV).

LICE (see ANIMALS OF THE BIBLE).

LICENTIOUSNESS—undisciplined and unrestrained behavior, especially a flagrant disregard of sexual restraints (Mark 7:22; 2 Cor. 12:21; lasciviousness, KJV). The Greek word translated as licentiousness means “outrageous conduct,” showing that licentious behavior goes beyond sin to include a disregard for what is right.

LIE—any statement or act designed to deceive another person. The motivation for most lying is a desire either to hurt the one against whom the lie is directed (Gen. 3:1–13; Rom. 3:13) or to protect oneself, usually out of fear or pride (Matt. 26:69–75; Acts 5:1–11).

Lying is emphatically condemned in the Bible (Ex. 20:16; Eph. 4:25). It is wrong because it is contrary to the nature of God (Titus 1:2; Heb. 6:18) and because it shows that a person is not in touch with reality (Rom. 1:25; 1 John 1:6).

On the other hand, it is possible to be truthful with the intention of hurting another person. The Bible teaches believers to be truthful in love (Eph. 4:25).

LIEUTENANT—another word for SATRAP.

LIFE—the physical functions of people, animals, and plants. In physical terms, life is the time between birth and death. Because God is the source of life, it is a gift from Him. He first filled Adam with the breath of life (Gen. 2:7), and He continues to be the source of all life. The Psalmist sang to God, “For with you is the fountain of life” (Ps. 36:9).

The New Testament expanded on the Old Testament idea of life. The word “life” began to refer to more than physical existence. It took on a strong spiritual meaning, often referring to the spiritual life that results from our relationship with God.

Eternal life means more than eternal existence. Eternal life refers to eternal fellowship with God. “This is eternal life,” Jesus declared, “that they may know You, the only true God, and Jesus Christ whom You have sent” (John 17:3).

Eternal life is the highest quality of life. According to the apostle Paul, it is freedom from sin, holiness, and a positive relationship with God. This is in contrast to spiritual death, which results from a life of sin (Rom. 6:21–23).

Eternal life comes through faith in Jesus Christ. He taught, “He who believes in Me has everlasting life” (John 6:47). This symbolic meaning of life appears frequently in the Gospel of John. Of Jesus, John wrote, “In Him was life and the life was the light of men” (John 1:4).

LIFE, BOOK OF (see BOOK OF LIFE).

LIFE, TREE OF (see TREE OF LIFE).

LIGHT—illumination; the opposite of darkness. The Bible also speaks of light as the symbol of God’s presence and righteous activity.

Light has been associated with the presence, truth, and redemptive activity of God since creation. Before human beings were created, light was brought into being by the Creator: “Then God said, Let there be light; and there was light. And God saw the light, that it was good” (Gen. 1:3–4). Throughout the Bible, light represents truth, goodness, and God’s redemptive work. Darkness, on the other hand, symbolizes error, evil, and the works of Satan.

Several of the miracles recorded in the Bible are related to light and darkness: the “Pillar of Fire” that guided the Israelites in the wilderness (Ex. 3:21), the sun standing still at Gibeon at Joshua’s request (Josh. 10:12–13), and the fall of darkness at midday when Jesus was being crucified (Matt. 27:45).

Misguided fascination with light caused some cultures of the ancient world to worship the sun and moon. Ur in Babylonia and several of the Canaanite cities had elaborate systems of moon worship. Use of light was common in the festivals of the Greek cults, especially those honoring Dionysus and Apollo.

God or God’s Word, the Bible, are frequently represented as lights or lamps to enlighten and guide the believer (1 John 1:5). “Your word is a lamp to my feet and a light to my path” (Ps. 119:105). The Psalmist also declared, “The LORD is my light and my salvation; whom shall I fear?” (Ps. 27:1). Light is also used as a symbol of holiness and purity. Paul counseled the Christians at Rome to “put on the armor of light” (Rom. 13:12).

The New Testament presents Jesus as the personification of light or divine illumination: “I am the light of the world” (John 8:12). Jesus plainly stated that those who rejected this divine light would bring judgment upon themselves (John 3:19–21). Jesus and the New Testament writers extended the figure of light to include faithful Christian witnesses, who were called “children of light” (Eph. 5:8).

LIGHTNING—a high-tension electrical discharge in the atmosphere and the flash of light that goes with such a discharge. The biblical writers often associated thunder and lightning with the power and majesty of God (2 Sam. 22:15; Job 36:32; Ps. 18:14; Jer. 10:13). The giving of the Ten Commandments on Mount Sinai was accompanied by thundering, lightning flashes, and smoke (Ex. 19:16; 20:18), and Jesus compared His Second Coming to the lightning that comes from the east and flashes to the west (Matt. 24:27). He declared the startling revelation of God’s kingdom that will be visible from horizon to horizon.

Electrical storms occur in Palestine especially in the spring and autumn months. Lightning is accompanied by thunder, wind squalls, and clouds of dust, and often by heavy rains and destructive hail (Ex. 9:23).

LIGHTS, FEAST OF (see FEASTS AND FESTIVALS).

LIGN ALOES (see PLANTS OF THE BIBLE).

LIGURE (see JEWELS AND PRECIOUS STONES).

LIKHI **[LIK high]**—a son of Shemida, of the tribe of Manasseh (1 Chr. 7:19).

LILY (see PLANTS OF THE BIBLE).

LILY-WORK—the architectural ornamentation on the crowns of JACHIN AND BOAZ, the two freestanding pillars in Solomon's temple (1 Kin. 7:19, 22, NRSV). Some scholars believe this lily-work was patterned after the Egyptian lotus.

LIME (see MINERALS OF THE BIBLE).

LINE—a tool similar to a tape measure for measuring or marking off distance. David divided the Moabites who would be executed from those who would be spared by measuring them off with a line (2 Sam. 8:2). The prophet Amos prophesied judgment by predicting, "Your land shall be divided by survey lines" (Amos 7:17). Zechariah encouraged Zerubbabel with his vision of the angel measuring the ruins of Jerusalem with a line before the process of rebuilding began (Zech. 2:1).

The word "line" is also used of the cord given to Rahab the harlot by the two spies (Josh. 2:18, 21).

LINEAGE (see GENEALOGY).

LINEN—a cloth woven from fibers of the flax or hemp plant. The word "linen" is also used to describe clothes or garments made from this cloth. The Hebrew word meaning "whiteness" also is used to represent linen, because bleached linen was so white.

In Bible times, the finest linen allowed free circulation of air, keeping the wearer cool in hot weather. Because it was so expensive, it was owned by the wealthy (Luke 16:19; Ezek. 16:10), the powerful (2 Sam. 6:14), and the priests. Fine linen was used in the clothing and headdress of the priests. Ordinary linen was used for less expensive clothing and items such as sheets, curtains, and sails of ships. Linen was the material from which the tunic, or undergarment, was often made.

Fine linen garments were especially worn by kings and queens and members of their royal courts. Those who ministered in the TABERNACLE and TEMPLE also wore fine linen. These included the boy Samuel (1 Sam. 2:18), the temple singers (2 Chr. 5:12), and the priests (Ex. 28:39–42). They were surrounded in their places of worship by the veil and curtains, made of the finest linen (Ex. 26:1–37). At the end of time, the heavenly members of God’s court will also wear fine white linen (Ezek. 9:2; Rev. 19:14), symbolizing that God provides them with the costliest and purest of garments.

After His death, the body of Jesus was wrapped in white linen (John 19:40; Luke 23:53). As a part of their burial customs, the Jews tore large linen sheets into strips and wrapped perfume inside them close to the body. Even centuries earlier, the Egyptians had wrapped their dead in the same way. Many Egyptian mummies now in museums are still wrapped in this fashion, although the linen has faded into a brownish or tan color.

The weaving of linen fabric began with the lowly flax plant. These plants were usually pulled out by the roots, dried in the sun, then pounded until the fibers separated. Then the fibers were washed and bleached. This produced a fine fiber that at times was nearly invisible. Israel had craftsmen skilled in weaving fine linen, although the craft probably was first learned in Egypt (Ex. 35:35; 38:23). Guilds of linen weavers also existed in Bible times (1 Chr. 4:21). Palestinian weavers were so skilled that their fine linen was often preferred to that produced in Egypt.

LINTEL—a horizontal beam that supports the wall above the framework of a door or window. At the time of the first PASSOVER, the Lord told Moses to sprinkle the blood of a slain lamb on the doorposts and the lintels of the houses of the Israelites (Ex. 12:7). The blood of the lamb would be a sign of God’s grace; and the Israelites would be spared as death spread throughout the land of Egypt. The word “lintel” is also applied to the entrance to the inner sanctuary of Solomon’s temple (1 Kin. 6:31).

LINUS [LIE nuhs]—a Christian man at Rome who joined the apostle Paul in sending greetings to Timothy (2 Tim. 4:21).

LION (see ANIMALS OF THE BIBLE).

LIPS—the fleshy, muscular folds that surround the mouth. Beautiful red lips were desirable for women in Bible times (Song 4:3). Lips covered by the hands symbolized mourning or trouble (Lev. 13:45). When Moses spoke of having “uncircumcised lips” (Ex. 6:12), he meant he lacked fluency as a speaker (Ex. 4:10). Telling lies was called "flattering lips" (Ps. 12:2) or "lying lips" (Ps. 31:18). On the other hand, the Bible mentions "joyful lips" (Ps. 63:5) and "righteous lips" (Prov. 16:13), or speech that honors and glorifies God.

LITERATURE—a body of writings on a particular subject. As captives of the Babylonians, Daniel and his three Hebrew friends—Shadrach, Meshach, and Abed-nego—were selected to receive instruction in their language, literature, and wisdom (Dan. 1:4, 17).

LITTER—a portable couch or chair, often enclosed with a cover or a curtain and mounted on shafts (Is. 66:20; wagons, REB, NIV). Litters were widely used in the ancient world to carry a single passenger.

LITTLE OWL (see ANIMALS OF THE BIBLE).

LIVELIHOOD—a means of support or subsistence. The large offerings of the rich did not impress Jesus, because they gave out of their abundance an amount they would hardly miss. But He commended a poor widow who cast two small copper coins into the temple treasury, because "she out of her poverty put in all that she had, her whole livelihood" (Mark 12:44; to live on, NRSV).

LIVER—an organ in the body that aids in digestion. The liver is referred to most often in connection with animal sacrifice. The "fatty lobe attached to the liver" (Ex. 29:13) was burned on the altar along with the kidneys and inner fat.

LIVING CREATURES—heavenly beings mentioned in the visions of the prophet Ezekiel and the apostle John. In Ezekiel's vision (Ezek. 1:1–28) these creatures had four faces (man, lion, ox, and eagle) and four wings. Later in his book (Ezekiel 10), the prophet identified the four living creatures as CHERUBIM. These four heavenly beings are probably the same as the four living creatures mentioned by John in the New Testament (Rev. 4:6–9).

LIZARD (see ANIMALS OF THE BIBLE).

LOAF (see BREAD).

LO-AMMI [loe AM eye] (*not my people*)—the name given by the prophet Hosea to his second son (Hos. 1:9–10; 2:23) to symbolize God's rejection of the nation of Israel (Rom. 9:25–26).

LO DEBAR [low DEE bahr]—a form of DEBIR No. 3.

LO-RUHAMAH [low roo HAY muh] (*not pitied*)—a daughter born to Gomer, the prophet Hosea's wife (Hos. 1:6, 8; no longer have pity, NRSV). The name symbolized God's anger and His rejection of the nation of Israel. The faithful remnant of Israel is called Ruhamah, which means "pitied" (Hos. 2:1, 23).

LOCK, LOCKS—wooden bolts that slipped into slots in the doorpost in Bible times. These bolts were secured by wooden pins that dropped into holes in the moveable part of the bolt. Simple latch-type locks could be opened by hand through a hole in the door (Song 5:4–5; bolts, Neh. 3:3, 6, 15). More elaborate locks for use on large doors or city gates had multiple pins that were operated by large wooden or metal keys.

LOCUST (see ANIMALS OF THE BIBLE; PLANTS OF THE BIBLE).

LOD [lahd]—a city about 18 kilometers (11 miles) southeast of Joppa (1 Chr. 8:12) in the fertile Plain of Sharon (see Map 9, B–4). Its strategic location at the intersection of two great trade routes made Lod a rich prize of war among the nations of the ancient world. The prophet Nehemiah placed Lod in the "valley of craftsmen" (Neh. 11:35), referring to the various industries that produced the necessities for travel. The Greek name for the city in New Testament times was LYDDA. The apostle Peter healed a paralyzed man in Lydda (Acts 9:32–35, 38).

LODGE—to spend the night. The common thread that unites most of the words translated "lodge" in the Bible is the idea of a temporary resting place. The two Israelite spies lodged in the house of Rahab (Josh. 2:1); the Israelites lodged by the Jordan River before passing over into the Promised Land; and Peter lodged with Simon the tanner (Acts 10:18). The word "lodge" also refers to the temporary hut built by a watchman in a cucumber field (Is. 1:8).

LOFT—KJV word for UPPER ROOM, an upper story or small room built on the flat roof of a Palestinian house (1 Kin. 17:19; upper chamber, NRSV; roof-chamber, REB).

LOG (see WEIGHTS AND MEASURES).

LOGIA—a term applied to collections of sayings credited to Jesus and used as source materials by the gospel writers in the writing of their gospels. The Greek word *logia* literally means “oracles, divine responses, utterances, or sayings.” Some scholars see many similarities between the Gospel of Matthew and the Gospel of Luke. They believe there existed an earlier source, now lost, upon which both Matthew and Luke drew in writing their gospels. Perhaps such a source was the logia, or collection of quotations attributed to Jesus.

When the apostle Paul spoke of “the words of the Lord Jesus” (Acts 20:35) he quoted a saying of Jesus not found in any of the four gospels. He may have been citing a quotation from the logia: “It is more blessed to give than to receive.” An example of this type of literature, containing alleged quotations from Jesus not found in the canonical gospels, is the Gospel of Thomas, an early gospel in the APOCRYPHA.

LOGOS (see WORD, THE).

LOINS—the lower abdomen, including the reproductive organs. A man’s loins are described as the source of his offspring (Gen. 35:11, KJV; body, NIV). When a man was ready to work, he put a belt around his waist; then he tucked up his robe so his legs would not be hindered. This is the meaning of “girded up his loins” (1 Kin. 18:46). To “gird up the loins of your mind” (1 Pet. 1:13) means to prepare for strenuous mental activity.

LOIS [LOE iss]—the mother of Eunice and the grandmother of Timothy. A devout Jew, Lois instructed both her daughter and her grandson in the Old Testament. Paul gave Lois and her daughter Eunice credit for Timothy’s spiritual instruction (2 Tim. 3:15). Also see Acts 16:1.

LONGSUFFERING—a word in the KJV and NKJV that refers primarily to God’s patient endurance of the wickedness of the sinful

(Ex. 34:6). The purpose of God's longsuffering is to lead people to repentance (Rom. 2:4; 2 Pet. 3:9, 15). But since God is a God of justice, He cannot endure sin forever. He must ultimately punish all who do not repent and trust in Him (2 Thess. 1:5–10).

Believers are to imitate their heavenly Father in longsuffering (1 Cor. 13:4–5), because He has been patient with us (Eph. 4:31–32) and because vengeance belongs to God alone (Rom. 12:19).

LOOKING GLASS (see MIRROR).

LOOKOUT (see OCCUPATIONS AND TRADES).

LOOM (see WEAVING).

LOOP—a heavy thread ring used in the curtains of the tabernacle. Along the sides of the curtains were fifty loops of blue thread. These curtains were joined by gold clasps that passed through the corresponding loops on adjoining curtains.

LORD (see GOD, NAMES OF).

LORD GOD OF ISRAEL (see GOD, NAMES OF).

LORD OF HOSTS (see GOD, NAMES OF).

LORD-IS-MY-BANNER, THE—the name given to an altar built by Moses after a victory over the Amalekites at Rephidim (Ex. 17:15; Jehovah-nissi, KJV). Also see GOD, NAMES OF.

LORD-SHALOM, THE—the name given to an altar built by Gideon at Ophrah, in the territory of Manasseh, on the eve of his destruction of the altar of Baal (Judg. 6:24). Other translations are Jehovah-shalom (KJV; The Lord is Peace, REB) and The Lord is Peace (NIV, NASB, NRSV). Also see GOD, NAMES OF.

LORD-WILL-PROVIDE, THE—the name given to an altar built by Abraham in the land of Moriah (Gen. 22:14; Jehovah-jireh, KJV, NEB). There the Angel of the Lord prevented Abraham from offering his only son Isaac as a sacrifice. Instead, the Lord provided a ram, caught in a thicket by its horns, which Abraham offered on the altar. Also see GOD, NAMES OF.

LORD’S DAY—the first day of the week, or Sunday; the day especially associated with the Lord Jesus Christ.

A special honor was reserved for Sunday, the first day of the week. This was the day on which Jesus was raised from the dead; every Lord’s Day, therefore, is a weekly memorial of Christ’s resurrection. Clearly the early church assembled for worship and religious instruction on Sunday, the Lord’s Day (1 Cor. 16:2).

The Lord’s Day is not to be confused with the SABBATH, the Jewish day of rest. The Jewish Sabbath corresponds with our Saturday, the seventh or last day of the week. This special day to the Jews commemorated the day on which God rested after the creation of the world. The Lord’s Day is our Sunday, the first day of the week; it celebrates the resurrection of Jesus from the dead.

Under the new dispensation of grace, Christians are not to be trapped by the old legalism of observing days and seasons. The JERUSALEM COUNCIL did not include a demand for Sabbath observance in its rules for Gentile Christians (Acts 15:20, 28–29). Some members of the early church “esteemed every day alike”; they made no distinction between days, including Jewish festivals and Sabbaths and possibly also Sunday. The apostle Paul said they were not to be judged if they were acting in good conscience out of the fear of God.

Some Jewish Christians continued to observe the Sabbath and Jewish festivals. Neither should they be judged for “esteeming one day above another,” Paul declared, for their behavior was guided by conscience in the fear of God. Paul believed such observance was a matter of Christian liberty, so long as the convert did not regard the observance as necessary for salvation (Rom. 14:5–6; Gal. 4:10; Col. 2:16–17).

Paul’s principle of Christian liberty about holy places and holy days comes from the Lord Jesus Christ Himself. Jesus described Himself as one who is greater than the temple (Matt. 12:6) and said, “The Son of Man is Lord even of the Sabbath” (Matt. 12:8; Luke 6:5). When accused by the Pharisees of breaking the Sabbath, Jesus replied, “The Sabbath was made for man, and not man for the Sabbath. Therefore the Son of Man is also Lord of the Sabbath” (Mark 2:27–28).

The phrase “the Lord’s Day” occurs only once in the New Testament, in Revelation 1:10, where John declared, “I was in the Spirit on the Lord’s Day.” In Asia Minor, where the churches to which John wrote were situated, the pagans celebrated the first day of each month as the Emperor’s Day. Some scholars also believe that a day of the week was also called by this name.

When the early Christians called the first day of the week the Lord’s Day, this was a direct challenge to the emperor worship to which John refers so often in the Book of Revelation. Such a bold and fearless testimony by the early Christians proclaimed that the Lord’s Day belonged to the Lord Jesus Christ and not the emperor Caesar.

LORD’S PRAYER—the model prayer that Jesus taught His disciples (Matt. 6:5–15; Luke 11:1–4). In the Gospel of Matthew the Lord’s Prayer occurs in the Sermon on the Mount. He emphasized that prayer should not be an attempt to get God’s attention by repeating words. Instead, it should be a quiet, confident expression of needs to our heavenly Father. Our attitude in prayer is important; in the Sermon on the Mount Jesus shows His disciples how to pray.

In the Gospel of Luke, the disciples saw Jesus praying, and they asked Him to teach them. The emphasis of this gospel is on what to pray (11:2). It is good to use the Lord’s Prayer as a guide and to repeat its words as well.

The first part of the prayer concerns the glory of God. We call him “Father,” a term that only His children by faith in Christ may rightly use. We request that God’s name be “hallowed,” or honored as holy. It is the mission of God’s people to spread the reputation of His name throughout the world (Ezek. 36:22–23).

Next, we request that God’s kingdom come. This means that we acknowledge God as ruler of the world and obey His will. His will shall be done perfectly when our Lord returns.

Requests relating to our own needs include food for each day, forgiveness, and help in temptation. Workers in Jesus’ time often were hired day by day. They knew their daily need. Our forgiveness for sin comes only through the death of Christ on the cross. Our experience of that forgiveness requires us not to hold things against others and not to deny God’s forgiveness.

“Lead us not into temptation, but deliver us from evil” means, “Do not let us be tested so that we fall into sin; save us from the power of the Evil One (Satan).”

The conclusion of the Lord’s Prayer attributes all power and glory to God forever, through all eternity. This part of the prayer should be evident in our lives each day as we seek to do God’s will on earth as His disciples.

LORD’S SUPPER—the ritualistic practice, usually during a worship service, in which Christians partake of bread and wine (or grape juice) with the purpose of remembering Christ, receiving strength from Him, and rededicating themselves to His cause. It is one of two sacraments or ordinances instituted by Christ to be observed by His church until He returns.

The term “Lord’s Supper” is used only in 1 Corinthians 11:20. The practice is also known as Communion (from 1 Cor. 10:16), the Lord’s Table (from 1 Cor. 10:21), and the Eucharist (from the Greek word for “giving thanks”; Luke 22:17, 19; 1 Cor. 11:24). The expression “breaking of bread” (Acts 2:42, 46; 20:7, 11) probably refers to receiving the Lord’s Supper with a common meal known as the LOVE FEAST (2 Pet. 2:13; Jude 12).

The institution of the Lord’s Supper (Matt. 26:17–30; Mark 14:12–26; Luke 22:1–23; 1 Cor. 11:23–25) took place on the night before Jesus died, at a meal commonly known as the Last Supper. Although there is considerable debate over the issue, the Last Supper probably was the Jewish PASSOVER meal, first instituted by God in the days of Moses (Ex. 12:1–14; Num. 9:1–5).

Many of Jesus’ actions and words at the Last Supper, such as the breaking and distributing of the bread, were part of the prescribed Passover ritual. But when Jesus said, “This is My body” and “This is My blood” while distributing the bread and the cup, He did something totally new. These words, which were intended for our blessing, have been the focus of sharp disagreement among Christians for centuries. In what sense are the bread and wine Christ’s body and blood? What should the Lord’s Supper mean to us? The answers to these questions are often grouped into four categories, although there are variations within these four broad views.

The Transubstantiation View. The first view is that of the Roman Catholic Church (especially before the Second Vatican Council of 1962–1965). This view holds that the bread and wine become the actual body and blood of Christ when the words of institution are spoken by the priest. This doctrine, known as transubstantiation, holds that while the physical properties (taste, appearance, etc.) of the bread and wine do not change, the inner reality of these elements undergoes a spiritual change.

While this view may help to foster a serious attitude toward the Eucharist, it fails to grasp the figurative nature of Jesus' language. Jesus could not have been holding His actual body and blood in His hands. He probably meant, "This bread represents My body" and "This wine represents My blood." Jesus often used figurative language (Luke 8:11, 21), just as a person does today when showing someone a photograph and saying, "This is my father."

The Consubstantiation View. The second viewpoint, developed by Martin Luther, is that Christ's body and blood are truly present "in, with, and under" the bread and wine. The elements do not actually change into Christ's body and blood. But in the same way that heat is present in a piece of hot iron, so Christ is present in the elements. The Lutheran position is often called consubstantiation.

This position can encourage the recipient of the Eucharist with the realization that Christ is actually present at the Supper. But it also misses the figurative use of Jesus' words. It also may tend to draw more attention to the bread and wine than to Christ Himself.

The Symbolic View. The third position, known as the symbolic or memorial view, is derived from the teachings of the Swiss reformer, Ulrich Zwingli. Although his teaching is not completely clear, he basically held that the bread and wine were only symbols of the sacrificed body and blood of Christ. He taught that the Lord's Supper is primarily a memorial ceremony of Christ's finished work, but that it is also to be an occasion when God's people pledge their unity with one another and their loyalty to Christ. This is the viewpoint held by most Baptist and independent churches. While Zwingli's ideas are basically sound, this position tends to place more emphasis on what the Christian does and promises in the Supper than on what God does.

The Dynamic View. Finally, there is the view of John Calvin and the Reformed and Presbyterian churches that follow his teachings. Known as the dynamic or spiritual presence view, it stands somewhere between the positions of Luther and Zwingli.

Calvin agreed with Zwingli that the bread and wine are to be understood symbolically. Christ is not physically present in the elements, because His risen, glorified body is in heaven (Heb. 10:12–13). Still, He is dynamically and spiritually present in the Lord's Supper through the Holy Spirit.

In the worship service (but not at any one precise moment), when the Word of God is proclaimed and the Lord's Supper is received, the glorified Christ actually gives spiritual nourishment from His own glorified body to those who receive it. As bread nourishes the physical body, so Christ's glorified body enlivens the soul. Because of the organic union between Christ, the risen Head, and the members of His body, the church (Eph. 1:18–23; 4:15–16; 5:23), this nourishment is conveyed to Christians by the Spirit who dwells in them (Rom. 8:9–11). Calvin admits that the way the Spirit does this is a genuine mystery. Yet, it is not contrary to reason—just above reason.

Calvin at times places more emphasis on Jesus' glorified flesh and blood than the Scriptures teach. But his position helps to explain why the Eucharist is so important for the Christian to observe, and why it is such a serious offense to misuse it. His view also corresponds well with those Scriptures that speak of God's nourishing and empowering work in His people (Eph. 3:14–21; Col. 2:6–10, 19).

Biblical Teachings. In 1 Corinthians 10:16, the apostle Paul rebuked the Corinthians for their involvement with idolatry. He referred to the cup as "the communion of the blood of Christ" and the bread as "the communion of the body of Christ." The Greek word for "communion" has the meaning of "fellowship, participating, and sharing." From the context it appears that Paul is saying that when Christians partake of the cup and the bread, they are participating in the benefits of Christ's death (referred to as His blood) and resurrection life (His glorified body). The most important of these benefits are the assurance of sins forgiven (through Christ's blood) and the assurance of Christ's presence and power (through His body).

The “one body” (the universal church) in 1 Corinthians 10:17 connects with the “body of Christ” in verse 16 in the sense that the entire church of Christ is organically related to the living, glorified human body of Christ now in heaven. The “one [loaf of] bread” (v. 17), representing Jesus the “bread of life” (John 6:35), is eaten by all believers at the Supper, symbolizing their unity and common participation in the one body of Christ. The great discourse of Jesus on the bread of life (John 6:25–68), while not intended to be a direct theological explanation of the Lord’s Supper, helps to explain how receiving the Eucharist can be one way in which Christians “feed” on the Lord (John 6:55–57). Other important ways are by prayer and the hearing of God’s Word through the Scriptures.

In 1 Corinthians 11:17–34 Paul rebuked the Corinthians for their pride and greed during the meal that accompanied the Eucharist (vv. 17–22). Then (vv. 23–25) he described the institution of the Lord’s Supper and emphasized the need for Christians to partake in a worthy manner. Many of them who had not been doing so were weak and sick, and many had even died as a result of God’s judgment (vv. 27–34).

Why does Paul use such strong language when speaking of the abuse of the Lord’s Supper? The Corinthians were not properly discerning or recognizing the Lord’s body. The wealthy Corinthians who shamed their poorer Christian brothers and sisters by their selfish eating practices (vv. 21–22) were not discerning the true nature of the church as Christ’s body in which all distinctions of social class, race, etc. were blotted out (Gal. 3:28).

On the other hand, Christians who received the bread and the cup after behaving disgracefully were failing to discern that Christ would not automatically bless and empower those who received the sacrament in this manner. Such persons were guilty of sin against the body and blood of Jesus (v. 27).

Meaning for Today. When we ask how the Lord’s Supper should be meaningful to the Christian today, three concepts—relating to the past, present, and future—can be helpful.

First, the Lord’s Supper is a time of remembrance and Eucharist. Jesus said, “Do this in remembrance of Me” (Luke 22:19; 1 Cor. 11:24–25). This is not to be so much our dwelling on the agonies of the crucifixion as it is to be our remembering the marvelous life and ministry of our Savior. The Eucharist is to be an occasion for expressing our deepest praise and appreciation for all Jesus Christ has done for us.

Just as one step in the Jewish Passover meal was to proclaim the Hebrews' deliverance from Egyptian bondage (Ex. 12:26–27), so in the Supper Christians proclaim their deliverance from sin and misery through the death of "Christ, our Passover" (1 Cor. 5:7; 11:26).

Second, the Supper is a time of refreshing and communion. As we participate in the benefits of Jesus' death and resurrection life (Rom. 5:10; 1 Cor. 10:16), we are actually being nourished and empowered from the risen Christ through the Spirit.

John Wesley knew of this strengthening. On the average, he received communion every four or five days throughout his long and fruitful ministerial career. It is not that God cannot empower us without the Lord's Supper, but that He has instituted the Supper for us, even as He has designated prayer and the hearing of Scripture as means of communicating His grace. While the Bible does not tell us how often to observe the Eucharist, Wesley's guideline—"as often as you can"—deserves our serious consideration.

Third, the Supper is a time of recommitment and anticipation. We are to examine (literally "prove" or "test") ourselves and partake in a worthy manner (1 Cor. 11:28–29). In so doing we renew our dedication to Christ and His people, in hopeful anticipation "till He comes" (1 Cor. 11:26). After Christ's return we shall partake with Him—in His physical presence—in the kingdom (Matt. 26:29).

LOT [laht]—Abraham's nephew. Lot accompanied Abraham from Mesopotamia to Canaan and to and from Egypt (Gen. 11:27–31; 12:4–5; 13:1). Both Lot and Abraham had large herds of cattle, and their herdsmen quarreled over their pasturelands. At Abraham's suggestion, the two decided to separate.

Abraham gave Lot his choice of land; and Lot chose the more fertile, well-watered site—the Jordan River valley—as opposed to the rocky hill country. Failing to take into account the character of the inhabitants, Lot "pitched his tent toward Sodom" (Gen. 13:12, KJV).

When the Elamite king Chedorlaomer invaded Canaan with his allies, Lot was taken captive. Abraham attacked Chedorlaomer's forces by night and rescued his nephew (Gen. 13:1—14:16).

When two angels were sent to warn Lot that God intended to destroy Sodom, Lot could not control the Sodomites, who wished to abuse the two visitors carnally. The angels struck the Sodomites blind to save Lot (Gen. 19:1–11), and Lot and his family fled the doomed city. Lot's wife, however, did not follow the angels' orders and looked back at Sodom. Because of her disobedience she was turned into a "pillar of salt" (Gen. 19:26). Our Lord Jesus warned, "Remember Lot's wife" (Luke 17:32), as a reminder of the disastrous results of disobedience.

Following his escape from Sodom, Lot lived in a cave near Zoar (Gen. 19:30–38). His two daughters served their father wine and enticed him into incest. They did this because "there is no man on the earth to come in to us as is the custom of all the earth" (Gen. 19:31). Out of that union came two sons, Moab and Ben-Ammi, the ancestors of the Moabites and the Ammonites respectively.

Lot's character is revealed by the major decisions he made throughout his life. He chose to pitch his tent with the worldly SODOMITES, seeking riches and a life of ease rather than a path of obedience to God. He prospered for a while, but this decision eventually led to his humiliation and the tragic loss of his wife and other members of his family.

Photo: Photos.com

• A formation of rocksalt, near the Dead Sea, associated for centuries with Lot’s wife (Gen. 19:26).

LOTAN [LOE tan]—a son of Seir the Horite and a clan chief of a tribe of Horites in the land of Edom (Gen. 36:20, 22, 29).

LOTS, CASTING OF—a way of making decisions in Bible times, similar to drawing straws or casting a pair of dice to determine what course or direction to follow. The word “lots” occurs seventy times in the Old Testament and seven in the New Testament. Most of the occurrences were in the early period when little of the Bible was available and when God approved of this means for determining His will (Prov. 16:33).

For example, the high priest separated the SCAPEGOAT from the one he sacrificed by casting the lot (Lev. 16:8–10). The practice occurs most often in connection with the division of the land under Joshua (Joshua 14–21), a procedure that God directed several times in the Book of Numbers (Num. 26:55; 33:54; 34:13; 36:2).

Various offices and functions in the temple were also determined by lot (1 Chr. 24:5, 31; 25:8–9; 26:13–14). The sailors on Jonah’s ship (Jon. 1:7) also cast lots to determine who had brought God’s wrath upon their ship. Only once in the New Testament did the casting of lots happen with God’s approval. This occurred in the selection of Matthias to fill the spot vacated by Judas among the apostles (Acts 1:26).

After the Day of Pentecost (Acts 2), the casting of lots gradually fell into disfavor because more direct access became available to God’s people in and through the ministry of the Holy Spirit in their lives.

In spite of the many references to casting lots in the Old Testament, nothing is known about the actual lots themselves. They could have been sticks of various lengths, flat stones like coins, or some kind of dice.

LOTS, FEAST OF (see FEASTS AND FESTIVALS).

LOTUS (see PLANTS OF THE BIBLE).

LOVE—the high esteem that God has for His human children and the high regard which they, in turn, should have for Him and other people. Because of the hundreds of references to love in the Bible, it is certainly the most remarkable book of love in the world. It records the greatest love story ever written—God’s unconditional love for us that sent His Son to die on the cross (John 3:16; 1 John 4:10).

Love is not only one of God’s attributes; it is also an essential part of His nature (Deut. 7:7–8). “God is love,” the Bible declares (1 John 4:8, 16)—the personification of perfect love. Such love surpasses our powers of understanding (Eph. 3:19). Love like this is everlasting (Jer. 31:3), free (Hos. 14:4), sacrificial (John 3:16), and enduring to the end (John 13:1).

Two distinct Greek words meaning “to love” appear in the Bible. The word *phileo* means “to have ardent affection and feeling”—a type of impulsive love. The other word *agapao* means “to have esteem” or “high regard.” In the memorable conversation between Jesus and Peter, there is a play upon these two words (John 21:15–17).

The warm word *agape* is the characteristic term of Christianity. This word for love is used several different ways in the Bible.

1. *Agape* love indicates the nature of the love of God toward His beloved Son (John 17:26), toward the human race generally (John 3:16; Rom. 5:8), and toward those who believe on the Lord Jesus Christ (John 14:21).
2. *Agape* love conveys God's will to His children about their attitude toward one another. Love for one another was a proof to the world of true discipleship (John 13:34–35).
3. *Agape* love also expresses the essential nature of God (1 John 4:8). Love can be known only from the actions it prompts, as seen in God's love in the gift of His Son (1 John 4:9–10). Love found its perfect expression in the Lord Jesus. Christian love is the fruit of the Spirit of Jesus in the believer (Gal. 5:22).

Love is like oil to the wheels of obedience. It enables us to run the way of God's commandments (Ps. 119:32). Without such love, we are as nothing (1 Cor. 13:3). Such Spirit-inspired love never fails (1 Cor. 13:8) but always flourishes.

LOVE, BROTHERLY—love between people who are closely related to each other, whether physically or spiritually (Rom. 12:10; Heb. 13:1; 2 Pet. 1:7). The phrase is used in a symbolic sense to express love of Christians for one another, since all are sons of the same Father. The Greek word translated as "brotherly love" implies more than love for one's "blood brothers," as in pagan writings; it means love for all true believers, for the members of the church, the "household of faith" (Gal. 6:10) and "of God" (Eph. 2:19; also 1 Pet. 2:17; 3:8; 5:9).

Christians are a brotherhood in the service of Christ (Matt. 23:8), a family made up of those who do the will of God (Matt. 12:50; Mark 3:35; Luke 8:21). "A new commandment I give to you," Jesus said to His disciples, "that you love one another; as I have loved you, that you also love one another. By this all will know that you are My disciples, if you have love for one another" (John 13:34–35).

A Christian's love should extend beyond the Christian brotherhood, however, to all people. "If you greet your brethren only," said Jesus in the Sermon on the Mount, "what do you do more than others?" (Matt. 5:47). The Christian is called not only to love his neighbor and his brother but also to love his enemy (Matt. 5:44).

LOVE FEAST—a meal shared by the early Christians when they met together for fellowship and the Lord's Supper. The term love feast is clearly used only in Jude 12 (feasts of charity; KJV). But some Greek manuscripts support "love feasts" instead of "deceptions" in 2 Peter 2:13. The love feast is also referred to in 1 Corinthians 11:17–34, and probably in Acts 6:1–3, although neither passage in English versions of the Bible uses the term. The Greek word for "love feast" also is one of the New Testament words for "love," indicating that the meal was originally intended to be a rich experience of God's love. The purpose of the love feast was to remember Christ, to encourage His disciples, and to share God's provisions with the needy.

In the time of Christ, communal meals to express friendship and observe religious feasts were practiced in both Greek and Jewish cultures. The yearly Passover meal was the most important such event among the Jews. Jesus chose this occasion to institute the LORD'S SUPPER, or Eucharist (Matt. 26:17–30). Thus it was natural for the early Christians, whenever they celebrated the Lord's Supper, to do it in connection with a common meal. The "breaking of bread," which the very first disciples did daily, most likely refers to this dual experience of common meal and Eucharist (Acts 2:42, 46).

Because of such abuses as those described in the New Testament (1 Cor. 11:17–34; 2 Pet. 2:13), and probably for reasons of convenience, the meal and the Eucharist became separated in some regions by the second century. The meal—known as the love feast, the agape, and even the Lord's Supper—continued for several centuries. However, at times it became merely a charity supper for the poor and at other times a lavish banquet for the wealthy. After much controversy in the church, it was finally abolished at the end of the seventh century. A few Christian groups, however, still observe the agape.

LOVINGKINDNESS (see KINDNESS).

LOWLAND, THE—the southern division of the low area between the coastal plain of Philistia and the Mediterranean Sea on the west and the central highlands of Judah and Samaria on the east (1 Kin. 10:27; the Shephelah, NRSV; low country, plain, vale, valley, KJV; foothills, NIV). The lowland, or Shephelah, contained the valleys of Aijalon, Sorek, Elah, and Zephathah. Some of the more important cities in the lowland were Lachish, Debir, Libnah, and Beth Shemesh.

LUBIM [LOU beam]—another term sometimes used for LIBYANS or the inhabitants of LIBYA, a region of North Africa west of Egypt and bordering on the Mediterranean Sea (2 Chr. 12:3; 16:8; Nah. 3:9). When Shishak, king of Egypt, invaded Palestine, part of his army consisted of the Lubim (2 Chr. 12:2–9).

LUCAS [LOO kuhs]—a form of LUKE.

LUCIFER [LOU see fur] (*morning star*)—the Latin name for the planet Venus. The word Lucifer appears only once in the Bible “How you are fallen from heaven, O Lucifer, son of the morning! How you are cut down to the ground, you who weakened the nations!” (Is. 14:12). Literally, the passage describes the overthrow of a tyrant, the king of Babylon. But many Bible scholars see in this passage a description of SATAN, who rebelled against the throne of God and was “brought down to Sheol, to the lowest depths of the Pit” (Is. 14:15). The same kind of interpretation is often given to Ezekiel 28:11–19. The description of the king of Tyre thus is believed to reach beyond that of an earthly ruler to the archangel who was cast out of heaven for leading a revolt against God.

Other scholars argue that Isaiah 14:12 should be interpreted as a reference to an ancient Canaanite myth. According to this view, Isaiah referred to the myth to dramatize the fall of the king of Babylon.

Also see DEVIL.

LUCIUS [LOO shuhs]—the name of one or two men in the New Testament:

1. Lucius of Cyrene, a teacher in the church in Antioch of Syria (Acts 13:1). Lucius and other church leaders laid their hands on Barnabas and Paul and sent them forth on their first missionary journey.
2. A Jewish Christian, a kinsman of the apostle Paul, who sent greetings from Corinth to Rome (Rom. 16:21). He may be the same person as Lucius No. 1.

LUD [luhd]—the fourth son of SHEM (Gen. 10:22; 1 Chr. 1:17) and the ancestor of a people known as the LUDIM (1 Chr. 1:11).

LUDIM [LOU deam]—the first son of MIZRAIM, who was the second son of Ham (Gen. 10:13; 1 Chr. 1:11). Some scholars, however, believe this term refers not to an individual but to a people; in both passages the NEB translates Lydians and the NIV translates Ludites. Some scholars attempt to identify the Ludim with the LUBIM (2 Chr. 12:3; 16:8; Nah. 3:9), the plural of LIBYAN, a people of North Africa west of Egypt bordering the Mediterranean Sea.

There is no textual authority, however, for identifying Ludim with Lubim. Some confusion also exists because of the ambiguous way the Ludim are associated with both African and Asiatic nations.

LUHITH [LOO hith]—a city of Moab, probably near the south end of the Dead Sea. Luhith was one of the places to which the Moabites fled to escape the invading Babylonians (Is. 15:5).

LUKE—a “fellow laborer” of the apostle Paul (Philem. 24) and the author of the Gospel of Luke and the Acts of the Apostles. By profession he was a physician (Col. 4:14). During one of Paul’s imprisonments, probably in Rome, Luke’s faithfulness was recorded by Paul when he declared, “Only Luke is with me” (2 Tim. 4:11). These three references are our only direct knowledge of Luke in the New Testament.

A bit more of Luke’s life and personality can be pieced together with the aid of his writings (Luke and Acts) and some outside sources. Tradition records that he came from Antioch in Syria. This is possible, because Antioch played a significant role in the early Gentile mission that Luke described in Acts (Acts 11; 13; 14; 15; 18). Luke was a Gentile (Col. 4:10–17) and the only non-Jewish author of a New Testament book. A comparison of 2 Corinthians 8:18 and 12:18 has led some to suppose that Luke and Titus were brothers, but this is a guess.

Luke accompanied Paul on parts of his second, third, and final missionary journeys. At three places in Acts, the narrative changes to the first person (“we”). This probably indicates that Luke was personally present during those episodes. On the second journey (A.D. 49–53), Luke accompanied Paul on the short voyage from Troas to

Philippi (Acts 16:10–17). On the third journey (A.D. 54–58), Luke was present on the voyage from Philippi to Jerusalem (Acts 20:5—21:18). Whether Luke had spent the intervening time in Philippi is uncertain, but his connection with Philippi has led some to favor it (rather than Antioch) as Luke's home.

Once in Palestine, Luke probably remained close by Paul during his two-year imprisonment in Caesarea. During this time, Luke probably drew together material, both oral and written, which he later used in the composition of his gospel (Luke 1:1–4). A third "we" passage describes in masterful suspense the shipwreck during Paul's voyage to Rome for his trial before Caesar. Each of the "we" passages involves Luke on a voyage, and the description of the journey from Jerusalem to Rome is full of observations and knowledge of nautical matters (Acts 27).

Luke apparently was a humble man, with no desire to sound his own horn. More than one-fourth of the New Testament comes from his pen, but not once does he mention himself by name. He had a greater command of the Greek language and was probably more broadminded and urbane than any other New Testament writer. He was a careful historian, both by his own admission (Luke 1:1–4) and by the judgment of later history.

Luke's gospel reveals his concern for the poor, sick, and outcast, thus offering a clue to why Paul called him "the beloved physician" (Col. 4:14). He was faithful not only to Paul, but to the greater cause he served—the publication of "good tidings of great joy" (Luke 2:10).

Also see LUKE, GOSPEL OF; ACTS OF THE APOSTLES.

LUKE, GOSPEL OF—the third gospel, in which the great truths of Jesus are communicated primarily through vivid stories. Luke is the first of a two-part work. In this work, the history of the gospel is traced from its beginnings in the life of Jesus (the Gospel of Luke) to the founding of the early church (the Acts of the Apostles).

The author of the Gospel of Luke is more interested in persons, especially those in trouble, than in ideas. He also is a skilled writer, and the literary quality of the Gospel of Luke is the highest of all four gospels. Luke often is the most interesting gospel to read. But he is also a serious historian who places Jesus within the context of world history. He presents Jesus and the church as the fulfillment of the history of salvation.

Structure of the Gospel. The literary structure of the Gospel of Luke is constructed primarily around Jesus' ministry in Galilee and in Jerusalem.

The first two chapters of the gospel could be entitled "Introduction and Infancy." Here Luke declares his purpose in writing (1:1–4), and he tells the immortal stories of the births of John the Baptist and Jesus. The ministry of Jesus begins with a note of expectation in chapter 3. The rulers of the Roman world at that time are named. Next, accounts are given of the preaching of John the Baptist and of Jesus' baptism, genealogy, and temptation (3:1—4:13).

Between His TEMPTATION and Transfiguration (4:14—9:28), Jesus conducted His ministry in Galilee. Convinced of His approaching death (9:21–27, 43–45), Jesus steadfastly set His face to go to Jerusalem (9:51) where, like the prophets before Him, He would accept His fate. This journey occupies the central part of Luke (9:51—19:27). The reader is kept in dramatic tension as Jesus moves to Jerusalem and the shadow of the cross darkens His pathway. The cross, however, is not simply unlucky fate; on the contrary, "the Son of Man goes as it has been determined" (22:22) to fulfill the divine plan for which He came (note the use of "must" in 2:49; 4:43; 9:22; 17:25; 22:37; 24:7, 44).

Like Moses, Jesus accomplished for His people a deliverance—a deliverance from sin to salvation. The events of Jesus' final week in Jerusalem (19:28—24:53) conclude the gospel, and the ascension serves as a transition from the end of Luke to the beginning of Acts.

Authorship and Date. The author does not identify himself by name, but he does tell us a good deal about himself. Although not an eyewitness of the events he reports, he has followed them closely enough to write an orderly, reliable narrative (1:1–4). He is an educated man with the best command of Greek of any New Testament writer. He counts among his acquaintances a person of high social standing, the "most excellent" THEOPHILUS, to whom he addresses both Luke (1:3) and Acts (1:1). As a Gentile, the author is interested in Gentiles; he is equally disinterested in matters purely Jewish. At some point in his life he joined the apostle Paul. His experiences with Paul served as a firsthand source for his sequel to the Gospel of Luke.

For the author's name we are dependent on later tradition. Writing about A.D. 175, Irenaeus, bishop of Lyon, identified the author as LUKE, the companion of Paul. Eusebius agreed, adding that Luke was a native of Antioch. The importance of Antioch in Acts (13:1–3) lends credibility to Eusebius' statement. The few glimpses we get of Luke from Paul's epistles—a physician, both beloved and compassionate (Col. 4:14) who was with Paul during his Roman imprisonment (Philem. 24; 2 Tim. 4:11)—parallels what we gather from him in Luke–Acts. The logical conclusion is that Luke wrote Luke–Acts.

The date of Luke's writing can only be guessed from inferences. Luke tells us that he drew upon earlier accounts, some of which were written (1:2). It is likely that two such accounts were Q (about A.D. 50) and the Gospel of Mark (about A.D. 60). The Gospel of Luke probably was written sometime shortly after A.D. 70. (Also see GOSPELS.)

Historical Setting. Luke was written by a Gentile for Gentiles. The author substitutes Greek expressions for nearly all Jewish expressions (*amen* is one of the few exceptions), and he seldom appeals to Old Testament prophecy. When Luke occasionally quotes from the Old Testament, he usually uses quotations that show that "all flesh [Gentiles as well as Jews] shall see the salvation of God" (3:6). Furthermore, we know that Christianity encountered increasingly hostile opposition in the 50s and 60s. One ancient writer referred to "a class hatred for their abominations, called Christians." It appears that Luke intended to supply influential Romans, like Theophilus, with the solid truth about Christians. Luke shows that in every instance where Christians were suspected of sedition against Rome they were judged innocent (Luke 23:4, 14, 22; Acts 16:39; 17:9; 18:15–16; 19:37; 23:29; 25:25; 26:31).

Although Christianity was regarded by many pagans as a “mischievous superstition” that thrived on secrecy, Luke shows that Jesus associated with all sorts of people and that the early church openly proclaimed the gospel (Acts 2:14; 17:22). The truths of the Christian message did not happen in a corner (Acts 26:26), argued the apostle Paul. An implicit argument of Luke–Acts is that if Judaism had earned the tolerance of the Roman Empire, then Christianity, which was the fulfillment of the Old Testament, should be granted the same status. It is reasonably certain that one of Luke’s reasons for writing his gospel was to show that Christianity was neither superstitious nor subversive.

Theological Contributions. Luke has the most universal outlook of all the gospels; he portrays Jesus as a man with compassion for all peoples. Whereas Matthew traces Jesus’ genealogy back to Abraham, the father of the Hebrew people (1:2), Luke traces it back to Adam, the father of the human race (3:38). In Matthew Jesus sends his disciples “to the lost sheep of the house of Israel” (10:6) only, but Luke omits this limitation.

Luke is also the most socially-minded of the gospels. When He was in the synagogue at Nazareth, Jesus gave the keynote of His ministry by reading from Isaiah:

> “The Spirit of the Lord is upon Me,
> Because He has anointed Me to preach the gospel to the poor.
> He has sent Me to heal the brokenhearted,
> To preach deliverance to the captives
> And recovery of sight to the blind,
> To set at liberty those who are oppressed,
> To preach the acceptable year of the LORD” (Is. 61:1–2).

In Luke, Jesus’ life is presented as a commentary on this passage of Scripture. He blesses the poor, the hungry, those who weep, and the excluded (6:20–23). In one parable He takes the side of a beggar who sits outside the gate of a rich man (16:19–31); and in another parable He celebrates a tax collector who shies away from the temple because of his sinfulness (18:9–14). Jesus reaches out to a widowed mother who had lost her only son (7:11–17) and to a sinful woman (7:36–50). In another parable the hero of mercy is a despised Samaritan (10:25–37); and after a healing, a Samaritan is praised for his gratitude (17:11–19). The open arms of the Father, as in the parable of the Prodigal Son (15:11–32), await all who return to Him. Jesus' identification with sinners leads Him to open His arms to them on the cross, where "He was numbered with the transgressors" (22:37).

Jesus also criticizes the rich. "Woe to you who are rich" (6:24), He says; for the tables will turn. The rich are fools because they think life consists of possessing things (12:13–21). Those wealthy enough to throw dinner parties ought to invite those who cannot repay—"the poor, the maimed, the lame, the blind"—for God will repay "at the resurrection of the just" (14:13–14).

Special Considerations. For Luke the coming of Christ is good news; and his gospel is one of joy. The births of John and Jesus are echoed by songs of praise from Mary (1:46–55), Zacharias (1:67–79), the angels (2:14), and Simeon (2:29–32). Even the unborn leap for joy (1:44). Sad and cruel scenes will follow, but the note of joy that rings from Gabriel at the ANNUNCIATION (1:32–33) is repeated by the apostles at the end of the gospel (24:52–53).

Second, Luke is a gospel of the Holy Spirit. Unlike the other evangelists, Luke emphasizes the activity of the Spirit in the ministry of Jesus. John the Baptist and his parents are filled with the Spirit (1:15, 41, 67), as is Simeon (2:25–35). Jesus begins His ministry "in the power of the Spirit" (4:14; also 4:1, 18; 10:21), and He promises the Spirit to His disciples in their hour of need (12:12). Jesus is not alone; the Spirit is always with Him, within Him, empowering Him to accomplish God's purpose.

Third, Luke is a gospel of prayer. The multitude prays as Zacharias serves at the altar (1:10). Mary prays at the news of salvation (1:46–55). Jesus prays at His baptism (3:21), when He chooses His disciples (6:12), at Peter's confession (9:18), and at His transfiguration (9:29). In the solitude of prayer Jesus takes the first steps of ministry (5:16) and falls to His knees on the Mount of Olives (22:39–46). He gives His final breath back to God in prayer, "Father, into Your hands I commend My spirit" (23:46).

Luke: A Study and Teaching Outline

Part One: The Introduction of the Son of Man (1:1—4:13)

- **I. The Purpose and Method of Luke’s Gospel 1:1–4**
- **II. The Events Preceding Christ’s Birth 1:5–56**
- **III. The Events Accompanying Christ’s Birth 1:57—2:38**
- **IV. The Events During Christ’s Childhood 2:39–52**
- **V. The Events Preceding Christ’s Presentation 3:1—4:13**

Part Two: The Ministry of the Son of Man (4:14—9:50)

- **I. The Presentation of Christ 4:14–30**
- **II. The Demonstration of Christ’s Powers 4:31—5:28**
- **III. The Explanation of Christ’s Program 5:29—6:49**
- **IV. The Expansion of Christ’s Program 7:1—9:50**

Part Three: The Rejection of the Son of Man (9:51—19:27)

- **I. The Increasing Opposition to Christ 9:51—11:54**
- **II. The Instruction in View of Christ’s Rejection 12:1—19:27**

Part Four: The Crucifixion and Resurrection of the Son of Man (19:28—24:53)

- **I. The Last Week of Christ 19:28—23:56**
- **II. The Victory of Christ 24:1–53**

Photo by E. B. Trovillion

• The pods of the carob tree, a fruit eaten by animals and the poor. This is probably the food the lost son would have gladly eaten, in Jesus' parable of the prodigal in the Gospel of Luke (Luke 15:16).

LUKEWARM—mildly warm; neither hot nor cold; lacking in conviction. Jesus condemned the church at Laodicea because of its lukewarm faith and declared that He was about to spew them out of His mouth (Rev. 3:14–22). Lacking the courage to follow God or to rebel against Him, they were disgusting to Him.

LUNACY, LUNATICK (see DISEASES OF THE BIBLE).

LUST—desire for what is forbidden; an obsessive sexual craving. Although there are legitimate desires for which God makes provision (Deut. 12:15, 20–21), lust refers to the desire for things that are contrary to the will of God. The "lust after evil things" (1 Cor. 10:6) of the Israelites in the wilderness serves as an example of the lusts that should be avoided by Christians.

Christians are able to resist lust through the power of the Holy Spirit. The flesh, with its passions and lusts, is to be crucified (Gal. 5:24; Titus 2:12).

LUTE (see MUSICAL INSTRUMENTS OF THE BIBLE).

LUZ [luhz] (*almond tree*)—the name of two cities in the Old Testament:

1. A city of the Canaanites renamed BETHEL by Jacob (Gen. 28:19). Assigned to the tribe of Benjamin, Luz was near the border of Ephraim, about 18 kilometers (11 miles) north of Jerusalem.
2. A city of the Hittites (Judg. 1:26). The site is unknown, but some scholars suggest Luweiziyeh, about 7 kilometers (4.5 miles) northwest of Mount Hermon.

LXX—the abbreviation for the SEPTUAGINT, the Greek translation of the Hebrew Old Testament.

LYCAONIA [lik ih OE nih uh]—a Roman province in south central Asia Minor visited by the apostle Paul (Acts 14:6). In apostolic times part of it (the part visited by Paul) was a region of the Roman province of Galatia. Lycaonia was bordered on the south by Cilicia, on the west by Phrygia and Pisidia, on the north by Galatia, and on the east by Cappadocia. Because of its remoteness, Lycaonia enjoyed political independence during much of its history. But it fell under Greek control and influence in the period following the conquests of Alexander the Great.

The apostle Paul visited the three main cities of Lycaonia—Iconium, Lystra, and Derbe—on his three journeys to Asia Minor (Acts 13:51—14:6; 2 Tim. 3:11). Timothy was from Lycaonia; apparently he was a native of Lystra (Acts 16:1).

LYCAONIAN [lick uh OHN ih un]—the language or speech of the people of LYCAONIA, a province of Asia Minor (Acts 14:11). When the apostle Paul healed a crippled man at Lystra, a city of Lycaonia, the people said in the Lycaonian language, “The gods have come down to us in the likeness of men!” (Acts 14:11). Some scholars believe that Lycaonian had its roots in the ancient Assyrian language. By Paul’s time it probably was a corrupt Greek intermingled with Syriac.

LYCIA [LISH ih uh]—a mountainous country in southwest Asia Minor (modern Turkey; see Map 7, C–2). Shut in by rugged mountain ranges, Lycia made contact with the outside world mainly through its seaport cities. Lycia was united by a strong federation of cities. It enjoyed a measure of freedom and independence even under foreign rulers such as Persia, Greece, Egypt, and Rome.

The apostle Paul stopped at two of Lycia's coastal cities, PATARA (Acts 21:1) and MYRA (Acts 27:5), during his ministry.

LYDDA [LID uh]—the Greek name for the Old Testament city of LOD (1 Chr. 8:12; Acts 9:38). When the apostle Peter visited Lydda (see Map 6, A–4), his cure of a paralyzed man encouraged many citizens to turn to the Lord (Acts 9:33–35).

LYDIA [LID ih uh]—the name of a woman and a geographical region:

1. A prosperous businesswoman from the city of THYATIRA who became a convert to Christianity after hearing the apostle Paul speak (Acts 16:12–15, 40). Thyatira was noted for its "purple"—its beautifully dyed cloth. Lydia, who lived in Philippi, sold dyes or dyed goods from as far away as Thyatira. Already a worshiper of God, the usual designation for a PROSELYTE to Judaism, Lydia believed the gospel when Paul preached in Philippi. She became the first convert to Christianity in Macedonia and, in fact, in all of Europe. Lydia is a good example for Christians in the business world today. A devout Christian and a conscientious businesswoman, she used her work to help further God's purpose.
2. A large territory in western Asia Minor (modern Turkey) rich in natural resources (see Map 1, A–1). Its fertile land produced figs, grain, grapes, and olives. The Lydians are mentioned by the prophet Ezekiel as "men of war," or mercenaries, who fought to defend Tyre (Ezek. 27:10) and who made an alliance with Egypt (Ezek. 30:5; Lud, NRSV).

Photo by Howard Vos

- The Chapel of Lydia by the riverside at Phillippi. Lydia was converted to Christianity through the ministry of the apostle Paul (Acts 16:13–15).

LYDIANS [LID ih unz]—men who fought with the Egyptians (Ethiopians and Libyans) at the Battle of Carchemish (Jer. 46:9; men of Lydia, NIV; men of Ludim, NRSV). Some earlier scholars assumed these soldiers, skilled with the bow, were a people of Africa. But many modern scholars believe they were natives of the Lydian kingdom in Asia Minor (modern Turkey), and were serving as hired soldiers in the Egyptian army. Also see LUD, LUDIM.

LYE—a mineral alkaline that was mixed with oil to produce soap in Bible times (Jer. 2:22; nitre, KJV; soda, NIV). The one other biblical usage of the Hebrew word that is translated lye in Jeremiah 2:22 leaves a question about the exact nature of lye. Proverbs 20, “Like one who takes away a garment in cold weather, and like vinegar on soda, is one who sings songs to a heavy heart.” The fact that the acid in vinegar would neutralize the lye or soda has led some modern versions to translate this phrase, “like vinegar on a wound.” However, since the proverb speaks of the unpleasant reaction of the unhappy person to joy around him, the violent foaming of an acid and an alkali when they are mixed makes a vivid image.

As a cleansing agent in Bible times, lye was effective but harsh. The clothes to be whitened with lye were trampled by the fuller, or launderer, in a vat to work this powerful agent thoroughly into the clothes. Jesus’ robe, as witnessed by the three disciples on the Mount of Transfiguration, was gloriously white—whiter than a launderer using lye could have made it (Mark 9:3).

LYRE (see MUSICAL INSTRUMENTS OF THE BIBLE).

LYSANIAS [lih SAY nih uhs]—the tetrarch or governor of the region of Abilene in the fifteenth year of the reign of Tiberius Caesar, emperor of Rome (Luke 3:1). Lysanias was a contemporary of John the Baptist and Jesus.

LYSIAS, CLAUDIUS [LIS ih uhs, KLAW dih uhs]—the commander of the Roman garrison at Jerusalem who rescued the apostle Paul from an angry mob (Acts 21:31–38). Claudius Lysias sent Paul to Caesarea by night under military escort to the Roman governor, Felix (Acts 22:24—23:35). His letter to Felix (Acts 23:25–30) is an example of Roman military correspondence.

Claudius Lysias was a commander (commandant, REB; tribune, NRSV). The Greek noun is *chiliarchos* which means “ruler of a thousand.” A tribune was a Roman military officer commanding a cohort, a unit of from 600 to 1,000 men.

LYSTRA [LISS truh]—a city of LYCAONIA, in central Anatolia in modern Turkey, where Paul preached after being driven from Iconium (see Map 7, D–2). Lystra was built on a small hill about 46 meters (150 feet) above the plain that stretched northeastward to Iconium and southeastward to Derbe.

Apparently, Lystra was the home of Timothy (Acts 16:1–2). Paul wrote to Timothy mentioning his persecutions and afflictions at Antioch (of Pisidia), Iconium, and Lystra (2 Tim. 3:11). At Lystra, when

Paul healed a crippled man, the people thought they were gods, calling Barnabas Zeus and Paul Hermes (Mercury). But Jews from Antioch and Iconium later came to the city, persuading the multitudes to stone the apostle Paul (Acts 14:19).

Photo by Howard Vos

• The mound of ancient Lystra, a city in the province of Lycaonia where Paul was stoned by a mob (Acts 14:8–20).

M

MAACAH [MAY ah kah]—the name of four women and one man in the Old Testament:

1. One of David's wives and the mother of Absalom (2 Sam. 3:3; 1 Chr. 3:2).
2. Apparently, an Aramean king from whom the Ammonites hired a thousand men to fight David's army (2 Sam. 10:6; the king of Maacah, NIV).
3. A wife of Rehoboam and the mother of Abijah, kings of Judah (1 Kin. 15:2; 2 Chr. 11:20–22). Maacah was the favorite wife of Rehoboam, and she bore him Abijah, Attai, Ziza, and Shelomith (2 Chr. 11:20–21). Abijah, or Abijam (1 Kin. 14:31—15:8), her oldest son, succeeded Rehoboam as king of Judah. A strong-willed woman, Maacah maintained her position as queen mother until her grandson Asa (1 Kin. 15:8; 2 Chr. 14:1) removed her from that position. Maacah fell from favor "because she had made an obscene image of Asherah (a Canaanite goddess)" (1 Kin. 15:13; 2 Chr. 15:16).
4. The grandmother of Asa, king of Judah (2 Chr. 15:16; Maachah, 1 Kin. 15:10, 13).
5. A wife of Jeiel, the father of Gibeon (1 Chr. 8:29; 9:35). Maacah is mentioned in the genealogy of King Saul.

MAACHAH [MAY ah kah]—the name of four men, two women, and one place in the Old Testament:

1. A son of Nahor by Reumah (Gen. 22:24) and a brother of Abraham. Maachah's descendants probably inhabited Maachah No. 2.
2. A small Aramean kingdom that joined Geshur on the western border of Bashan. Maachah probably was southwest of Mount Hermon and east of the Jordan River (1 Chr. 19:7; Maacah, 2 Sam. 10:8). It was once called Syrian Maachah (1 Chr. 19:6). Together with the Syrian mercenaries from Beth Rehob, Zoba, and Ishtob, 1,000 men from Maachah joined a military alliance with the Ammonites against the army of King David.
3. The father of Achish (1 Kin. 2:39). Achish was king of Gath during the reign of Solomon. Also see MAOCH.

4. A concubine of Caleb, son of Hezron (1 Chr. 2:48).
5. The sister of Huppim and Shuppim and the wife of Machir of the tribe of Manasseh (1 Chr. 7:15–16).
6. The father of Hanan (1 Chr. 11:43).
7. The father of Shephatiah (1 Chr. 27:16).

MAACHATHITES, MAACATHITES [may AK uh thights]—descendants of MAACAH, also called Maachah, or a native or inhabitant of the Aramean kingdom of Maacah. The Maacathites are often mentioned together with the Geshurites (Josh. 12:5). A number of Maacathites were among the mighty men of Israel (2 Sam. 23:34).

MAADAI [may uh DIE]—a son of Bani who divorced his pagan wife after the captivity (Ezra 10:34).

MAADIAH [may uh DYE uh]—a priest who returned with Zerubbabel from the captivity (Neh. 12:5). Maadiah may be the same person as Moadiah (Neh. 12:17) or Maaziah No. 2 (Neh. 10:8).

MAAI [may AY eye]—a priest who participated in the celebration after the walls of Jerusalem were rebuilt (Neh. 12:36).

MAALEH-ACRABBIM [MAY uh leh ah KRAB im] (*ascent of scorpions*)—a hill in Judah near the Dead Sea (Josh. 15:3).

MAARATH [MAY uh rath]—a city in the hill country of Judah (Josh. 15:59), between the cities of Gedor and Beth Anoth.

MAASAI [MAY uh sye] (*work of the Lord*)—an Aaronite priest whose family lived in Jerusalem after the captivity (1 Chr. 9:12; Maasiai, KJV). He may be the same person as Amashai (Neh. 11:13).

MAASEIAH [may uh SYE uh]—the name of several men in the Old Testament:

1. A Levite who was a member of the second division of priests during David's reign (1 Chr. 15:18, 20).
2. A commander who helped Jehoiada overthrow Queen Athaliah and bring JOASH to the throne of Judah (2 Chr. 23:1).
3. An officer under King UZZIAH of Judah (2 Chr. 26:11).

4. A son of Judah’s royal line (2 Chr. 28:7). Maaseiah was probably the son of Jotham.
5. The governor of Jerusalem during the reign of King Josiah of Judah (2 Chr. 34:8).
6. A priest who divorced his pagan wife after the captivity (Ezra 10:18).
7. Another priest of the family of Harim, who divorced his pagan wife (Ezra 10:21).
8. A priest of the family of Pashhur who divorced his wife after the captivity (Ezra 10:22).
9. A son of Pahath-Moab (Ezra 10:30).
10. The father of Azariah (Neh. 3:23).
11. A priest who helped Ezra read the Law to the people (Neh. 8:4).
12. A priest who explained the Law to the people after Ezra’s reading (Neh. 8:7). He may be the same person as Maaseiah No. 11.
13. A leader of the Israelites who sealed the covenant after the captivity (Neh. 10:25).
14. A man of Judah descended through Perez (Neh. 11:5).
15. A man from the tribe of Benjamin whose descendants lived in Jerusalem after the captivity (Neh. 11:7).
16. A priest who assisted at the dedication of Jerusalem’s rebuilt wall (Neh. 12:41).
17. Another priest who took part in the dedication of the Jerusalem walls (Neh. 12:42).
18. The father of Zephaniah (Jer. 21:1).
19. The father of Zedekiah (Jer. 29:21).
20. The grandfather of Baruch (Jer. 32:12, KJV; Mahseiah, NKJV, NIV), Jeremiah’s scribe.
21. A gatekeeper during the reign of King Jehoiakim of Judah (Jer. 35:4).

MAASIAI [may uh SYE eye]—a form of MAASAI.

MAATH [MAY ath]—an ancestor of Jesus, listed in Luke’s genealogy (Luke 3:26).

MAAZ [MAY az]—the oldest son of Ram, of the tribe of Judah (1 Chr. 2:27).

MAAZIAH **[may uh ZYE uh]**—the name of two men in the Old Testament:

1. Head of the twenty-fourth division of priests in David's time (1 Chr. 24:18).
2. A priest who sealed the covenant after the captivity (Neh. 10:8), perhaps the same person as Maadiah (Neh. 12:5).

MACBANNAI **[MAK buh nye]**—a form of MACHBANAI.

MACCABEES **[MACK uh bees]**—the predecessors of the Hasmonean family of Jewish leaders and rulers, made up of the sons of Mattathias and their descendants, which reigned in Judea from 167 to 37 B.C. This term is especially applied to Judas Maccabeus and his brothers, who defeated the Syrians under Antiochus IV Epiphanes (the Seleucid ruler of Syria, 175–164 B.C.) in 164 B.C. and who rededicated the temple in Jerusalem.

In the spirit of an oriental tyrant, ANTIOCHUS IV Epiphanes fanatically determined to impose HELLENISM—the adoption of ancient Greek language, philosophy, customs, art—on all the subjects of his empire. The story of Antiochus' edict is told in the Old Testament apocryphal book of 1 Maccabees: "The king then issued a decree throughout his empire: his subjects were all to become one people and abandon their own laws and religion. The nations everywhere complied with the royal command, and many in Israel accepted the foreign worship, sacrificing to idols and profaning the Sabbath" (1 Macc. 1:41–43, NEB).

In seeking to unify his empire, Antiochus attacked Israel's religious practices. He prohibited the observance of the Sabbath and the traditional Jewish festivals and feast days. He also outlawed the reading of the law of Moses and gave orders that all copies should be burned. temple sacrifices were forbidden, circumcision was outlawed, and other characteristic Jewish practices were declared illegal. The penalty for disobedience was death.

Antiochus' ultimate affront to the Jews occurred on the twenty-fifth day of the month of Kislev, in 167 B.C. He rededicated the temple to the pagan Greek god Zeus, set up a statue of Zeus in the Holy of Holies, and sacrificed pigs upon the altar. These outrages brought on the revolt of the Maccabees.

The home of Mattathias, a priest at Modein (or Modin), a town situated about 27 kilometers (17 miles) northwest of Jerusalem, quickly became the center of resistance against the Hellenizing policies of Antiochus. With Mattathias were his five sons: "John called Gaddis, Simon called Thassis, Judas called Maccabaeus, Eleazar called Avaran, and Jonathan called Apphus" (1 Macc. 2:3–5, NEB).

The title Maccabeus was first given to Judas, the third son of Mattathias, but it was soon transferred to the entire family. Some scholars believe the term is derived from a Hebrew or Aramaic word meaning "hammer," probably in allusion to the crushing blows inflicted by Judas and his successors upon their enemies. Thus, Judas may have been called "the Hammer" or "the Hammerer," or, as some scholars prefer, "Extinguisher" or "Quencher" (of the enemy).

Antiochus had sent commissioners throughout the entire country of Judea to enforce his decree. Appalled by the sacrilegious acts committed in Judea and Jerusalem and moved by his fervent zeal for the law of Moses, Mattathias killed one of the officers of the king sent to enforce pagan sacrifice. He and his five sons then fled from Modein, taking refuge in the rugged hills nearby. Joined by a growing number of sympathizers who detested the "abomination of desolation" (Dan. 11:31; 12:11; see Dan. 9:27) set up on the altar by Antiochus, the Maccabees carried on guerilla warfare against the Syrians and the Jewish collaborators.

In December 164 B.C. Judas Maccabeus recaptured most of Jerusalem. Then he forced the loyal priests, those who had not collaborated with Antiochus, to cleanse the Holy Place and erect a new altar. On the twenty-fifth of Kislev, 164 B.C., precisely three years after Antiochus had defiled it, Judas rededicated the temple.

According to Jewish tradition, only one undefiled jar of oil could be found. This jar contained oil for only one day. Miraculously, however, the oil kept burning for eight days. The Hebrew word *Hanukkah,* which means "dedication," is the name still used today for the Jewish Festival of Lights that commemorates this event. Celebrated for eight days from the twenty-fifth day of the month of Kislev to the second day of Adar, Hanukkah occurs near or at the same time as the Christian celebration of Christmas. The Feast of Dedication is mentioned in the New Testament (John 10:22).

After a short time of peace, warfare broke out again between the Jews and the Syrians. Leadership of the Maccabees passed from Judas to Jonathan and then to Simon. (The two other brothers had been killed without assuming leadership.) After the death of Simon, the last remaining son of Mattathias, the succession of the Maccabees was maintained by Simon's son John, known later as John Hyrcanus or Hyrcanus I.

Although Judea was nominally still a province of Syria, practical independence was maintained until 63 B.C., when Pompey invaded the country and brought it under Roman domination. Mariamne, the wife of Herod the Great, was a descendant of the Maccabees.

Also see FEASTS AND FESTIVALS; HASMONEANS.

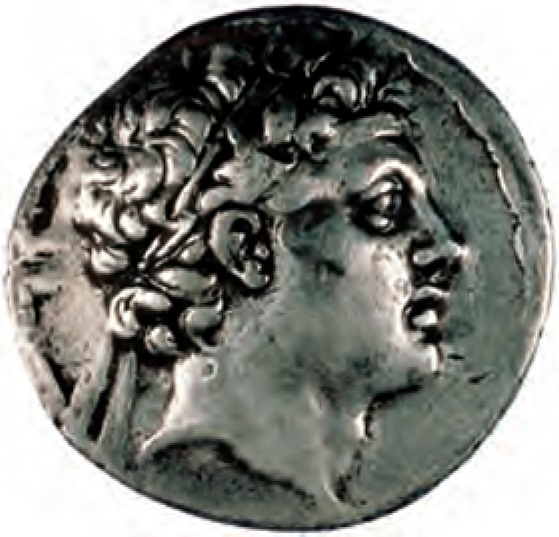


Photo by Gleason Archer

• An ancient coin with the portrait of Antiochus IV Epiphanes, whose desecration of the Jewish Temple in Jerusalem set off the revolt of the Maccabees.

MACCABEES, BOOKS OF (see APOCRYPHA).

MACE (see ARMS, ARMOR OF THE BIBLE).

MACEDONIA [mass uh DOH neh uh]—a mountainous country north of Greece (Achaia) in the Balkan Peninsula (see Map 7, B–1). This area was visited twice, and perhaps three times, by the apostle Paul.

Macedonia was of little international significance until Philip II of Macedon (ruled 359–336 B.C.) established his capital at PHILIPPI. He defeated the Greek city-states and united them into one kingdom. His son Alexander III of Macedon (ruled 336–323 B.C.), later known as ALEXANDER the Great, built an empire from Greece to the Nile River in Egypt and southeast to the Indus River.

After Alexander's death the generals divided the empire, and Macedonia declined in importance. But Macedonia regained its leading position and was made a colony after the Battle of Philippi (42 B.C.), at which Octavian (Augustus) and Antony defeated Brutus and Cassius on the plains near the city.

The first mention of Macedonia in the Bible is in Acts 16: the description of Paul's "Macedonian call." In a vision, a man appeared to Paul "and pleaded with him, saying, 'Come over to Macedonia and help us' " (Acts 16:9). Paul immediately set sail at Troas for NEAPOLIS (Acts 16:11), a seaport of Philippi in the extreme eastern part of Macedonia.

Luke gives a detailed account of Paul's journey through Macedonia (Acts 16:11—17:14). At Neapolis Paul picked up the Egnatian Way—the major road of Macedonia—and came to PHILIPPI, "the foremost city of that part of Macedonia, a colony" (Acts 16:12). At Philippi Paul made his first convert in Europe, "a certain woman named Lydia . . . [who] was a seller of purple" (Acts 16:14).

After Lydia's baptism and the healing of "a certain slave girl possessed with a spirit of divination" (Acts 16:16), and his imprisonment (Acts 16:23–24), Paul set out again on the Egnatian Way through AMPHIPOLIS and APOLLONIA to THESSALONICA (Acts 17:1)—the capital where the proconsul (governor) resided.

The final city Paul visited before leaving Macedonia for Athens was BEREA (Acts 17:10–14), where he left Silas and Timothy for a short time to assist in the work (Acts 17:15; 18:5).

At the close of this, his second missionary journey, Paul went on to Athens and Corinth and then back to Antioch of Syria (Acts 17:15—18:23). He revisited Macedonia at least once again (Acts 20:1–6) and perhaps twice (2 Cor. 2:13; 7:5; Phil. 2:24; 1 Tim. 1:3).

Several of Paul's travel companions and fellow workers were Macedonians: GAIUS (Acts 19:29), ARISTARCHUS (Acts 19:29; 27:2), SECUNDUS (Acts 20:4), and SOPATER (Acts 20:4). The Macedonian Christians' support of the needs of Paul and others is mentioned several times in Paul's letters (Rom. 15:26; 2 Cor. 8:1–5; Phil. 4:15–18).

MACEDONIANS [mass ih DOE nee unz]—natives or residents of MACEDONIA, a region of northern Greece (Acts 19:29; 2 Cor. 9:2).

MACHAERUS [ma KAY rus]—the place where JOHN THE BAPTIST was apparently imprisoned and put to death, according to the Jewish historian, Josephus.

MACHBANAI [MAK buh nye]—a warrior who joined David at Ziklag (1 Chr. 12:13; Machbannai, NRSV, NASB; Macbannai, NIV).

MACHBENAH [mak BEE nuh]—a son of Sheva mentioned in the genealogy of Judah. Machbenah was of the family of Caleb (1 Chr. 2:49).

MACHI [MAY kye]—one of twelve men sent by Moses to spy out the land of Canaan (Num. 13:15).

MACHIR [MAY kir] (*sold*)—the name of two men in the Old Testament:

1. The firstborn son of Manasseh (Gen. 50:23). The Machirites descended from Machir and were the only family of the tribe of Manasseh. They defeated the city of Gilead, which Moses gave to the Machirites as an inheritance (Josh. 17:1). In Judges 5:14 "Machir" is used poetically to refer to the whole tribe of Manasseh.
2. A son of Ammiel who lived in Lo Debar, east of the Jordan River (2 Sam. 9:4–5; 17:27). Machir provided for Saul's only surviving son, MEPHIBOSHETH, after David became king. He also brought provisions and supplies to David during Absalom's rebellion.

MACHIRITES [MAY kir ites]—the descendants of MACHIR No. 1 (Num. 26:29).

MACHNADEBAI [mak NAD eh bye]—a son of Bani who divorced his pagan wife after the captivity (Ezra 10:34, 40).

MACHPELAH [mahk PEE luh]—a field, a cave, and the surrounding land purchased by Abraham as a burial place for his wife Sarah. The cave was to the east of Mamre, or Hebron (Gen. 23:19). At an earlier time, Abraham pitched his tent "and went and dwelt by the terebinth trees of Mamre, which are in Hebron, and built an altar there to the LORD" (Gen. 13:18). He also received three visitors who spoke of a child of promise to be born to Sarah (Gen. 18:1–15).

Abraham purchased the field of Machpelah from Ephron the Hittite. Abraham, Sarah, Isaac, Rebekah, Jacob, and Leah were all buried here (Gen. 49:31; 50:13).

Today the modern city of el-Khalil (Hebron) is built up around the site of Machpelah. The site of the cave was once protected by a Christian church but is now marked by a Moslem mosque. The Moslems held this site so sacred that for centuries Christians were forbidden to enter the ancient shrine. It is open to the public today.

MADABA [MAHD ah bah]—a form of MEDEBA.

MADAI [MAY dye]—the third son of Japheth and a grandson of Noah (Gen. 10:2). He was probably the ancestor of the Medes.

MADMANNAH [mad MAN nuh]—the name of a man and a town in the Old Testament:

1. A town in the southern wilderness of Judah near Ziklag (Josh. 15:20, 31), perhaps the same place as BETH MARCABOTH (1 Chr. 4:31).
2. A son of Shaaph, of the tribe of Judah (1 Chr. 2:49).

MADMEN [MAD men]—a city of Moab whose destruction was foretold by the prophet Jeremiah "You also shall be cut down, O Madmen! The sword shall pursue you" (Jer. 48:2).

MADMENAH [mad MEE nuh]—a village north of Jerusalem in the territory of Benjamin (Is. 10:31).

MADNESS (see DISEASES OF THE BIBLE).

MADON [MAY dahn]—a Canaanite town in Galilee. The king of Madon, Jobab, was killed by Joshua in a battle at the waters of Merom (Josh. 11:1, 5, 7).

MAGADAN [MAG uh dan]—a form of MAGDALA.

MAGBISH [MAG bish]—an unidentified town in the territory of Judah. The descendants of former residents of Magdish returned here after the captivity (Ezra 2:30).

MAGDALA [MAG duh luh] (*tower*)—a place on the Sea of Galilee, perhaps on the west shore (see Map 6, C–2), about 5 kilometers (3 miles) northwest of Tiberias. Jesus and His disciples withdrew to this place after the feeding of the 4,000 (Matt. 15:39; Magadan, NIV, NASB, REB, NRSV). The parallel passage (Mark 8:10) has DALMANUTHA. Magdala was either the birthplace or the home of Mary Magdalene.

Also see MAGDALENE.

MAGDALENE [mag de LEE nih] (*from Magdala*)—the designation given to a woman named Mary, one of Jesus' most prominent Galilean female disciples, to distinguish her from the other Marys. The first appearance of Mary Magdalene in the gospels is in Luke 8:2, which mentions her among those who were ministering to Jesus. Mary Magdalene has sometimes mistakenly been described as a woman of bad character and loose morals, simply because Mark 16:9 states that Jesus had cast seven demons out of her. Nor is there any reason to conclude that she was the same person as the sinful woman whom Simon the Pharisee treated with such disdain and contempt (Luke 7:36–50).

Mary Magdalene was among the "many women who followed Jesus from Galilee, ministering to Him" (Matt. 27:55). She was one of the women at Calvary who were "looking on from afar" (Mark 15:40) when Jesus died on the cross (also John 19:25). She was at Joseph's tomb when the body of Jesus was wrapped in a fine linen cloth and a large stone was rolled against the door of the tomb (Matt. 27:61; Mark 15:47). And she was a witness of the risen Christ (Matt. 28:1; Mark 16:1; Luke 24:10; John 20:1). In fact, she was the first of any of Jesus' followers to see Him after His resurrection (Mark 16:9; John 20:11–18).

Apparently Mary is called “Magdalene” because she was a native or inhabitant of MAGDALA.

MAGDIEL [MAG deh el]—an Edomite clan chief, descended from Esau (1 Chr. 1:54).

MAGGOT (see ANIMALS OF THE BIBLE).

MAGI [MAY jie] (see WISE MEN).

MAGIC, SORCERY, AND DIVINATION—occult practices, such as fortune-telling and witchcraft, which were common among the pagan nations of the ancient world. But such attempts to control evil spirits were expressly forbidden to the Hebrew people. Deuteronomy 18:10–11 mentions the following specific occult practices that were forbidden by the law of Moses.

This phrase refers to the practice of child sacrifice. This seems incredible to us today, but the very fact that it was outlawed by God indicates it must have been done in Bible times. Second Kings 16:3 records that King Ahaz sacrificed his son in this way: “indeed he made his son pass through the fire.” No doubt he thought that such a sacrifice would appease some pagan god. His grandson, King Manasseh, sacrificed his sons two generations later (2 Kin. 21:6; 2 Chr. 33:6). Second Kings 23:10 reveals that it was mainly the pagan god Molech who required this awful sacrifice. But other false gods apparently also demanded it (2 Kin. 17:31; Jer. 19:5).

The practice of witchcraft, or divination, was a means for extracting information or guidance from a pagan god. The word describes the activity of Balaam the soothsayer, or professional prophet, who was hired to curse Israel (Num. 22:7; 23:23; Josh. 13:22). It also describes the woman at En Dor who brought up the spirit of Samuel. All the major prophets condemned divination (Is. 44:25; Jer. 27:9; 29:8; Ezek. 13:9).

The only places where information is given on the actual means people used in divination is in Genesis 44:5 and Ezekiel 21:21–23. In the case of Joseph’s divining cup, the diviner apparently interpreted the shape of a puddle of oil floating on the water in the cup (Gen. 44:5). Ezekiel 21 describes the king of Babylon as he tried to decide which way to approach Jerusalem. It portrays him as throwing down a handful of arrows, hoping that a certain one will point to a route that he believes is the will of his god. It also records that "he consults the images, he looks at the liver" (Ezek. 21:21). Reading and interpreting the livers of sacrificial animals was another form of determining the will of the gods.

Soothsaying is a relatively rare word in the Bible that describes some form of divination, the practitioner of which is also described by the KJV as "observer of times" (Deut. 18:10). Because it sounds like a Hebrew word for "cloud," some scholars believe it refers to cloud reading. This may have been similar to tea-leaf reading or astrology, which is a reading of the stars. God forbids the practice (Deut. 18:10, 14; Lev. 19:26). Wicked King Manasseh was also guilty of this sin (2 Kin. 21:6; 2 Chr. 33:6). The prophets of the Old Testament also condemned this occult practice (Is. 2:6; 57:3; Jer. 27:9; Mic. 5:12).

Behind this phrase, also rendered as "enchantments" (KJV), lie four different Hebrew words. The most common of the four occurs in Genesis 30:27, in reference to Laban's "experience"; in Genesis 44:5 and 15, referring to Joseph's cup; and in Numbers 23:23 and 24:1, describing Balaam's activity. Leviticus 19:26 and Deuteronomy 18:10 specifically outlawed this practice as well. Another of the words used for the practice seems to mean "whisper," and it may indicate the way the enchanter lowered his voice. In Ecclesiastes 10:11 interpreting omens is connected with snake charming.

Sorcery is forbidden in the Law of Moses (Ex. 22:18; Deut. 18:10). Sorcery was apparently practiced by the worst of the kings of Israel and Judah (2 Kin. 9:22; 2 Chr. 33:6), but it was denounced by the prophets (Nah. 3:4).

This phrase, also translated as "charm," appears in Deuteronomy 18:11, once in the Psalms "Which will not heed the voice of charmers," (58:5), and twice in Isaiah (47:9, 12). Sometimes it is rendered as "enchantments." A different Hebrew word lies behind this translation in Isaiah 19:3. Because it is related to a word for "bind," it may mean "casting a spell" ("spell-binding").

This phrase may refer to the same thing as practicing wizardry. The word describes the witch at En Dor whom Saul engaged to conduct a seance and bring up the spirit of Samuel (1 Sam. 28:3, 9; familiar spirits, KJV). The woman succeeded either by the power of God or the power of the Devil. As with other practices in this list, it was forbidden by the law of God, practiced by bad kings, and condemned by the prophets. In two places the prophet Isaiah hinted that consulting mediums may be a kind of ventriloquism (8:19; 29:4).

The word for “spiritist” always appears with “witch.” The root of the word in Hebrew is the verb “to know.” In modern English “wizard” means someone very wise or inventive, a very clever or skillful person. But in the Bible it is always a forbidden thing, a kind of black magic. This is why most modern versions translate the word as “spiritist,” “fortune-teller,” or “sorcerer.”

Necromancy is another word used for this practice. The phrase occurs only in Deuteronomy 18:11 “or one who conjures spells, or a medium, or a spiritist, or one who calls up the dead,” although this is exactly what an Old Testament witch did. The Bible gives us no indication that we can expect to talk with people who have died.

The Hebrew word translated as “magic” appears only in connection with Egyptian and Babylonian magicians. The first cluster of verses relates to Joseph in Egypt (Gen. 41:8, 24); the second appears in connection with the plagues (Ex. 7:11—9:11); and the third deals with Daniel and the various governmentsupported magicians of Babylon (Dan. 1:20; 2:2, 10, 27; 4:7, 9; 5:11). This term is never used in connection with the nation of Israel, so apparently it was not a threat or a temptation. In all the Old Testament contexts the ineffectiveness of magicians is underscored.

“Magic” actually comes from a Greek word that appears several times in the New Testament. Simon the sorcerer is one example (Acts 8:9–25). And Elymas the sorcerer is another (Acts 13:6–8). They may have been something like the “itinerant Jewish exorcists” (Acts 19:13) who attempted to drive evil spirits out of people in the name of Jesus.

Still another New Testament word translated “sorcery” comes from the same Greek word as our English word “pharmacy.” Quite obviously this has to do with drugs; a more relevant and contemporary application could hardly be found. The denunciations contained in Revelation 9:21;

18:23; 21:8; and 22:15 apply to those who use drugs to bring on trances during which they claim to have supernatural knowledge or power.

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Photo by Howard Vos

• The oracle of Delphi, a pagan ritual used to foretell the future, was practiced in this shrine— the temple of Apollo in Delphi. Ruins of the temple are visible just beyond the amphitheater.

MAGISTRATE (see OCCUPATIONS AND TRADES).

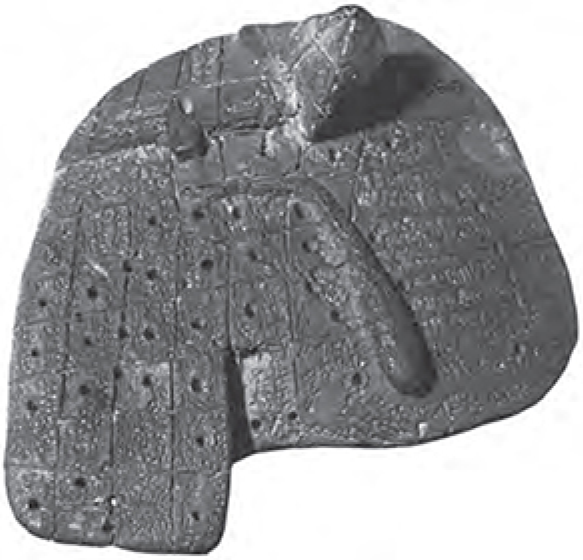

Photo: British Museum

• Clay model of a sheep's liver, dating from about 1700 B.C., discovered in ancient Babylon. Pagan priests of the ancient world often used such livers from animals to try to foretell the future.

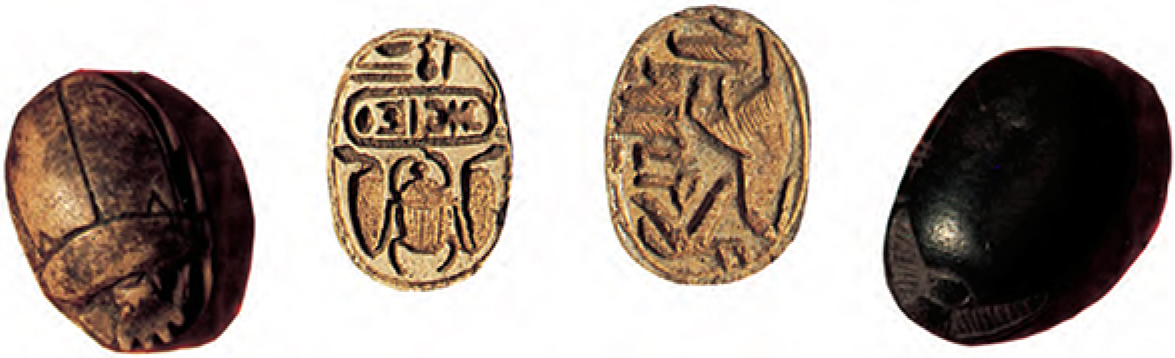

Photo by Gustav Jeeninga

• These scarabs, shaped in the image of sacred beetles, were used as charms by the ancient Egyptians in their superstitious form of religion.

MAGNIFICAT [mag NIFF ih caht] (*it magnifies*)—Mary's song of praise when she was greeted by her cousin Elizabeth before the birth of Christ (Luke 1:46–55). In Latin the song begins with the word *magnificat*. Mary's song is modeled on the Song of Hannah (1 Sam. 2:1–10). Like Mary, HANNAH was a godly woman who miraculously bore a son through the intervention of God. Hannah's son, Samuel, anointed David as king in Israel (1 Samuel 16); Mary's Son would be the final and permanent Davidic King (Luke 1:32–33).

The Magnificat has two main sections. Verses 46–49 are very personal. They celebrate God's graciousness in choosing this humble maiden to be the mother of the Messiah. Verses 50–55 connect God's activity in the coming of Jesus with God's age-long pattern of putting down the proud, the mighty, and the rich, and of raising up the lowly and the hungry.

MAGOG [MAY gog] (*land of Gog*)—the name of a man and a people in the Bible:

1. The second son of Japheth and a grandson of Noah (Gen. 10:2).
2. The descendants of Magog (Ezek. 38:2), possibly a people who lived in northern Asia and Europe. The Jewish historian Josephus identified these people as the Scythians, known for their destructive warfare. Magog may be a comprehensive term meaning "northern barbarians." The people of Magog are described as skilled horsemen (Ezek. 38:15) and experts in the use of the bow and arrow (Ezek. 39:3, 9). The Book of Revelation uses Ezekiel's prophetic imagery to portray the final, apocalyptic encounter between good and evil at the end of this age. "Gog and Magog" (Rev. 20:8–9) symbolize the anti-Christian forces of the world.

Also see GOG.

MAGOR-MISSABIB [MAY gore meh SAY bib] (*fear on every side*)—a symbolic name given by the prophet Jeremiah to PASHHUR, the chief governor of the temple (Jer. 20:3). Jeremiah prophesied that Pashhur and his family would be taken captive to Babylon (Jer. 20:1–6).

MAGPIASH [MAG peh ash]—an Israelite chief who sealed the covenant after the captivity (Neh. 10:20).

MAHALAB [muh HAY lub]—a town in the territory of Asher (Josh. 19:29, NRSV). The NKJV translates it “at the sea.”

MAHALAH [muh HAY luh]—a form of MAHLAH.

MAHALALEEL [muh HAY luh lee el] (*God shines forth*)—the name of two men in the Bible:

1. A son of Cainan (1 Chr. 1:2), also spelled Maleleel.
2. An Israelite of the tribe of Judah (Neh. 11:4).

MAHALATH [MAY huh lath]—the name of two women and a musical term in the Old Testament:

1. A daughter of Ishmael and one of Esau’s wives (Gen. 28:9), perhaps the same person as BASEMATH (Gen. 36:3–4).
2. A daughter of Jerimoth (2 Chr. 11:18).
3. A musical term used in the titles of Psalm 53 and Psalm 88.

Also see MUSIC.

MAHALATH LEANNOTH [MAY huh lath leh AN ahth] (see MUSIC).

MAHALI [MAY huh lye]—a form of MAHLI.

MAHANAIM [may huh NAY im] (*two armies*)—an ancient town in Gilead, east of the Jordan River in the vicinity of the River Jabbok. Located on the border between the tribes of Manasseh and Gad (Josh. 13:26, 30), Mahanaim was later assigned to the Merarite Levites (Josh. 21:38).

On his way home after an absence of twenty years, Jacob was met by angels of God at this site: “When Jacob saw them, he said, ‘This is God’s camp.’ ” He named the place Mahanaim, meaning “two armies.” This was a significant moment for Jacob, who was about to meet his estranged brother Esau. The knowledge that he was being accompanied by an angelic band undoubtedly brought him the confidence and assurance he needed.

Following the slaying of King Saul by the Philistines, his son Ishbosheth reigned for two years at Mahanaim (2 Sam. 2:8, 12, 29). Later, Mahanaim became the headquarters for David during the rebellion of his son, Absalom (2 Sam. 17:24). Solomon also made Mahanaim the capital of one of his twelve districts (1 Kin. 4:14).

MAHANEH DAN (see DAN, CAMP OF).

MAHARAI [muh HAR ay eye]—one of David's mighty men. Maharai was captain over 24,000 men (2 Sam. 23:28; 1 Chr. 11:30; 27:13).

MAHATH [MAY hath]—the name of two temple servants in the Old Testament:

1. A priest who helped purify the sanctuary (1 Chr. 6:35).
2. A Levite overseer of temple offerings in Hezekiah's time (2 Chr. 31:13). He may be identical with Mahath No. 1.

MAHAVITE [MAY huh vight]—the family name of Eliel, one of David's mighty men (1 Chr. 11:46).

MAHAZIOTH [muh HAY zeh ahth] (*visions*)—chief of the twenty-third division of musicians in the temple during David's reign (1 Chr. 25:4, 30).

MAHER-SHALAL-HASH-BAZ [MAY her SHAL al HASH baz] (*hasten the booty, speed the plunder*)—the symbolic name of the second son of the prophet Isaiah (Is. 8:1, 3), signifying the doom of Damascus and Samaria and the destruction of Syria and Israel, who had formed a military alliance against Jerusalem (Is. 7:1).

MAHLAH [MAH luh] (*weak one*)—the name of two people in the Old Testament:

1. The oldest of the five daughters of Zelophehad (Num. 26:33). Because Zelophehad had no sons, his daughters were allowed to inherit their father's estate (Num. 36:1–13).
2. The third child of Hammoleketh (1 Chr. 7:18; Mahalah, KJV).

MAHLI [MAH leh] (*weak*)—the name of two men in the Old Testament:

1. The oldest son of Merari and founder of the Mahlites (Num. 3:33), also called Mahali (Ex. 6:19).

2. A son of Mushi (1 Chr. 23:23).

MAHLITES [MAH lights]—a tribal family of Levites descended from MAHLI, No. 1 (Num. 3:33; 26:58).

MAHLON [MAH lahn] (*sickly*)—the husband of Ruth the Moabitess who died childless in the land of Moab (Ruth 1:1–5).

MAHOL [MAY hall] (*dance*)—an ancestor of Ethan, Heman, Chalcol, and Darda (1 Kin. 4:31), men known for their wisdom during the reign of King Solomon.

MAHSEIAH [muh SIGH yuh] (*the Lord is a refuge*)—the father of Neriah (Jer. 32:12; 51:59; Maaseiah, KJV).

MAID (see OCCUPATIONS AND TRADES).

MAIL, COAT OF (See ARMS, ARMOR OF THE BIBLE).

MAIMED (see DISABILITIES AND DEFORMITIES).

MAINSAIL—the principal sail of a ship (Acts 27:40; foresail, NRSV, NIV, REB, NASB).

MAKAZ [MAY kaz]—a city that supplied food for Solomon and his royal household (1 Kin. 4:9).

MAKHELOTH [mak HEE lahth] (*assemblies*)—a campsite of the Israelites on their journey to Canaan (Num. 33:25–26).

MAKKEDAH [ma KEE duh] (*place of shepherds*)—a royal city of the Canaanites (see Map 3, A–4). Near this city Joshua killed the five kings of the Amorites, who had formed a military alliance against the Israelites.

MAKTESH [MAK tesh] (*mortar*)—a place near Jerusalem where silversmiths and silver traders conducted their business during the reign of King Josiah of Judah (Zeph. 1:11; the Mortar, NASB, NRSV; the market district, NIV).

MALACHI [MAL ah kie] (*my messenger*)—Old Testament prophet and author of the prophetic book that bears his name. Nothing is known about Malachi's life except the few facts that may be inferred from his prophecies. He apparently prophesied after the CAPTIVITY, during the time when NEHEMIAH was leading the people to rebuild Jerusalem's wall and recommit themselves to following God's Law. The people's negligence in paying tithes to God was condemned by both Nehemiah and Malachi (Neh. 13:10–14; Mal. 3:8–10). Also see MALACHI, BOOK OF.

MALACHI, BOOK OF—a short prophetic book of the Old Testament written to rebuke the people of Israel for their shallow worship practices. The name comes from the Hebrew word *malachi* (1:1), meaning "my messenger" or "messenger of the LORD."

Portions of Malachi are written in the format of a debate, unlike any other book of the Bible. God first makes a statement of truth that is then denied by the people. God then refutes their argument in great detail, restating and proving the truth of His original statement (1:2–7; 2:10–17; 3:7–10). Malachi also uses questions and answers freely to focus his accusations toward the priesthood as well as the people. These features make Malachi one of the most argumentative books of the Bible.

Some scholars believe the word "Malachi" should be interpreted as a description ("my messenger") rather than as the name of a specific person. This line of reasoning concludes that the book was written by an unknown author. But no other book of prophecy in the Old Testament was written anonymously. Although nothing else is known about this person, the weight of tradition has assumed the book was written by a prophet named Malachi. The prophecy can be specifically dated at about 450 B.C.

Malachi was addressed to the nation of Judah almost 100 years after its return from captivity in Babylon. At first the people had been enthusiastic about rebuilding Jerusalem and the temple and restoring their system of worship. But their zeal soon began to wane. They wondered about God's love for them as His Chosen People. They began to offer defective animals as sacrifices and to withhold their tithes and offerings. Malachi was written to call the people back to authentic worship of their Redeemer God.

The prophecy of Malachi is noted for its vivid portrayal of the love of God as well as His might and power. Israel needed to be reminded of these truths at a time when widespread doubt had dashed its expectations of the Messiah.

Malachi leaves us with the feeling that the story is not yet finished, that God still has promises to fulfill on behalf of His people. After Malachi came 400 long years of silence. But when the time was right, heaven would burst forth in song at the arrival of the Messiah.

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Malachi: A Study and Teaching Outline

I. The Privilege of the Nation 1:1–5

II. The Pollution of the Nation 1:6—3:15
- A. The Sin of the Priests of Israel 1:6—2:9
    - 1. The Priests Despise the Name of the Lord 1:6–14
    - 2. The Lord Curses the Priests 2:1–9
- B. The Sin of the People of Israel 2:10—3:15
    - 1. The People Commit Idolatry 2:10–12
    - 2. The People Practice Divorce 2:13–16
    - 3. The Lord Will Judge at His Coming 2:17—3:7
    - 4. The People Rob God 3:8–12
    - 5. The People Doubt the Character of God 3:13–15

III. The Promises to the Nation 3:16—4:6
- A. The Rewards of the Book of Remembrance 3:16–18
- B. The Rewards of the Coming of Christ 4:1–3
- C. The Prophecy of the Coming of Elijah 4:4–6

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MALACHITE (see MINERALS OF THE BIBLE).

MALCAM [MAL kam] (*their king*)—a Benjamite, the fourth of the seven sons of Shaharaim by his wife Hodesh (1 Chr. 8:9; Malcham, KJV, REB).

MALCHAM [MAL kam]—a form of MALCAM. Also used (Zeph. 1:5, KJV) as a form of Milcom.

MALCHIAH [mal KYE ah] (*the Lord is my king*)—the name of two or three men in the Old Testament:

1. A son of Parosh (Ezra 10:25). He divorced his pagan wife after the captivity.
2. The father of Pashhur (Jer. 38:1; Malkijah, NIV). King Zedekiah of Judah sent Pashhur to inquire of the Lord concerning the military situation with Nebuchadnezzar, king of Babylon. Malchiah is also called Melchiah (Jer. 21:1).
3. A royal prince—“the king’s son” (Jer. 38:6)—in the time of Zedekiah, king of Judah. Jeremiah was cast into the dungeon of Malchiah. This is probably the same person as Malchiah No. 2.

MALCHIEL [MAL keh el] (*God is my king*)—younger son of Beriah (Gen. 46:17) and founder of a tribal family, the MALCHIELITES (Num. 26:45).

MALCHIELITES [MAL keh el ites]—the descendants of MALCHIEL (Num. 26:45).

MALCHIJAH [mal KIE jah] (*the Lord is my king*)—the name of nine men in the Old Testament:

1. A Gershonite Levite and descendant of Asaph (1 Chr. 6:40).
2. A Levite descended from Aaron. Malchijah’s descendants formed the fifth division of priests during David’s time (1 Chr. 24:9).
3. A son of Parosh (Ezra 10:25). After the captivity Malchijah divorced his pagan wife.
4. A son of Harim who divorced his pagan wife after the captivity (Ezra 10:31).
5. A son of Rechab (Neh. 3:14).
6. A member of the guild of goldsmiths who helped repair the Jerusalem wall after the captivity (Neh. 3:31).
7. One who helped Ezra explain the Law to the people (Neh. 8:4).
8. One of those who sealed the covenant in Nehemiah’s time (Neh. 10:3).

9. A priest who officiated at the dedication of Jerusalem's wall (Neh. 12:42).

MALCHIRAM [mal KYE ram] (*my king is exalted*)—a son of King Jeconiah (Jehoiachin) of Judah and grandson of King Jehoiakim (1 Chr. 3:18).

MALCHISHUA [mal kye SHOO uh] (*my king is salvation*)—one of the four sons of King Saul killed by the Philistines at Mount Gilboa (1 Sam. 14:49; 31:2; Melchishua, KJV).

MALCHUS [MAL kus] (*ruler*)—a servant of the high priest who was present at the arrest of Jesus in the Garden of Gethsemane. Simon Peter struck Malchus with a sword and cut off his ear (John 18:10).

MALEFACTOR—KJV translation of two Greek words meaning "evildoer" (John 18:30) and "evil worker" (Luke 23:32–33, 39). The two thieves crucified with Jesus were malefactors. (Luke 23:32–33, 39; criminals, NKJV, NIV).

MALELEEL [muh LEE leh el]—a form of MAHALALEEL No. 1.

MALICE—a vicious intention, or a desire of one person to hurt another (Titus 3:3). Malice is often irrational, usually based on the false belief that the person against whom it is directed has the same intention. It is contrary to love (1 Cor. 13:4–7). Christians are instructed to rid their lives of malice (Eph. 4:31–32).

MALKIJAH [mal KIE juh]—a form of MALCHIAH No. 2.

MALLOTHI [MAL oh thigh]—a son of Heman who served in the temple sanctuary during David's reign (1 Chr. 25:4, 26).

MALLOW (see PLANTS OF THE BIBLE).

MALLUCH [MAL uhk]—the name of six men in the Old Testament:

1. A Levite of the family of Merari (1 Chr. 6:44).
2, 3. A son of Babi (Ezra 10:29) and a son of Harim (Ezra 10:32), each of whom divorced his pagan wife after the captivity.

4, 5. A priest (Neh. 10:4) and a chief of the people (Neh. 10:27), both of whom sealed the covenant with Nehemiah after the captivity.

6. A priest who returned to Jerusalem after the captivity (Neh. 12:1–2). In Nehemiah 12:14, Malluch is also spelled Malluchi, NASB, NRSV; Melichu, NKJV and Melicu, KJV.

MALLUCHI [mal LOU kih]—a form of MALLUCH No. 6.

MALTA [MAWL tuh]—a small island in the Mediterranean Sea between Sicily and Africa, about 145 kilometers (90 miles) southwest of Syracuse (see Map 8, A–2). The apostle Paul was shipwrecked on Malta (Acts 28:1).

With its fine natural harbors, Malta was a convenient haven for ships. Colonized by the Phoenicians, it was captured by the Greeks (736 B.C.), the Carthaginians (528 B.C.), and the Romans (242 B.C.).

After the shipwreck, Paul stayed on Malta for three months (Acts 28:11; Melita, KJV) before he was able to board another ship to Rome. During this time he shared the gospel with the inhabitants of the island and started a church on Malta. Thus an incidental event in the life of Paul led to the expansion of the kingdom of God.

Photo by Howard Vos

• St. Paul's Bay at Malta. The beach on which Paul's ship ran aground (Acts 27:39—28:10) has eroded across the centuries, leaving this rocky shore.

MAMMON **[MAM mun]** (*riches*)—a word that speaks of wealth (Matt. 6:24; Luke 16:9, 11, 13), especially wealth that is used in opposition to God. Mammon is a transliteration of an Aramaic word that means "wealth, riches," or "earthly goods." Modern versions translate it as "money," "gold," and "material possessions." Jesus said that no one can serve two masters—God and money—at the same time. Nor can mammon (money) purchase security (see Jesus' parable of the rich fool in Luke 12:13–21). "For what is a man profited if he gains the whole world, and loses his own soul?" (Matt. 16:26; Mark 8:36; Luke 9:25).

MAMRE **[MAM reh]**—the name of a man and a place in the Old Testament:

1. An Amorite chief who formed an alliance with Abraham against CHEDORLAOMER (Gen. 14:13, 24).
2. A place in the district of Hebron, west of Machpelah, where Abraham lived. It was noted for its "terebinth trees" (Gen. 13:18; 18:1), or "oaks" (NRSV). Near Mamre was the cave of MACHPELAH, in which Abraham, Isaac, and Jacob—and their wives, Sarah, Rebekah, and Leah—were buried (Gen. 49:13). The site of ancient Mamre has been identified as Ramet el-Khalil, about 3 kilometers (2 miles) north of Hebron.

MAN, MANKIND—God's highest creation, made in God's own image.

The Bible states that man was created by God. This truth is found especially in Genesis 1:26–31 and 2:7–25. These passages teach that God did not use any previously existing living creature in bringing man into being.

In the second account, God is described as using "dust of the earth" (Gen. 2:7) to form man. Some have understood this to represent some high form of life that was still sub-human. This view, sometimes called "theistic evolution," maintains that man's physical nature developed from other forms of life through evolution, but that God modified or adapted this previously existing creature by giving it a soul. This approach interprets the passage somewhat more symbolically. Others, however, have taken this passage literally and understand the reference to dust as meaning that God actually created man from dust.

Early students believed that by tracing the genealogies in the Bible and adding up the ages of the persons involved in the several generations, it was possible to establish a date for the creation of man. Perhaps the most extensive effort of this type was that done by Bishop James Ussher, who calculated the origin of man at 4004 B.C.

Closer study of the genealogies has revealed, however, that they cannot be used in quite this fashion. Thus, the apparent difference between the facts of Scripture and the great age that anthropologists assign to man is found not to be quite so serious. Attempts to relate Adam to any of the ancient specimens of man discovered by anthropologists will depend upon how we define humanity, because we know little about Adam’s appearance, size, brain capacity, and so forth. Various Christian anthropologists assign dates for man’s origin anywhere from a few million to a few thousand years ago.

Some believe that man is composed of two or more components. They see man as made up of body and soul. Others, basing their argument upon 1 Thessalonians 5:23, assign three parts—body, soul, and spirit—to man. It appears, however, from passages such as John 12:27 and 13:21 that “soul” and “spirit” may be used interchangeably in the Bible as terms meaning essentially the same thing.

More recently, biblical scholarship has declared man to be more of a unity. Actions of man are not pictured as issuing from his body, soul, or spirit, but from the whole person.

Man was created for fellowship or communion with God. Unlike any of the other creatures, he has a fundamental likeness to God: he is created in the “image of God” (Gen. 1:26–27). Man meets and talks with God in the Garden of Eden (Gen. 2:15–17). This was the original intention of God for man. It also becomes God’s continuing intention, as He repeatedly intervenes to draw people, despite their sinful depravity, back to Himself. Ultimately, the Redeemer—Jesus—was sent for this reason as well. Man is not only to have fellowship with God; he is to glorify Him, by what he is and what he does (1 Cor. 10:31; Eph. 1:12).

Man is also created to do God’s will and work. Man was created in God’s image so he might “have dominion” over the rest of creation (Gen. 1:26, 28), or perform God’s work of ruling the creation in His place. This assignment of work to be done came before the FALL. As a result of the Fall, work took on its unpleasant or cursed character (Gen. 3:17–19).

God has acted to restore man to his original state of innocence and fellowship with God. He has done this by sending His Son to die for man so man might be reconciled to God and be renewed or “born again” (John 3:3, 7). The aim of this is to restore man to a dynamic, vital relationship with God (Rom. 6:4; 2 Cor. 5:20).

Man is most fully human when fulfilling the intention of God for him: worshiping, serving, and loving God. Of all creatures, only man has been given this blessed privilege.

MAN OF SIN (see ANTICHRIST).

MANAEN [MAN uh en] (*comforter*)—a man listed as one of the “prophets and teachers” (Acts 13:1) in the church of Antioch of Syria. Luke records that Manaen “had been brought up with” Herod the tetrarch. Some scholars believe Manaen may have been a playmate of the young Herod, or may have been educated with him at Rome. In any case, his past association with Herod marked Manaen as a man of distinction.

MANAHATH [MAN uh hath] (*resting place*)—the name of a man and a city in the Old Testament:

1. A son of Shobal and a grandson of Seir the Horite (Gen. 36:23).
2. A city to which certain Benjamite descendants of Geba were forced to move (1 Chr. 8:6).

MANAHATHITES [man uh HATH eyts]—a form of MANAHETHITES.

MANAHETHITES [muh NAY heth eyts]—the descendants of a man or the inhabitants of a place named Manahath, presumably belonging to the tribe of Judah (1 Chr. 2:54). The NRSV, NIV, and NASB translate as Manahathites. Other forms are MANUHOTH (NKJV) and Manahathites (NRSV).

MANASSEH [muh NASS uh] (*causing to forget*)—the name of five men in the Old Testament:

1. Joseph's firstborn son who was born in Egypt to Asenath the daughter of Poti-Pherah, priest of On (Gen. 41:50–51). Like his younger brother EPHRAIM, Manasseh was half Hebrew and half Egyptian. Manasseh's birth caused Joseph to forget the bitterness of his past experiences. Manasseh and Ephraim were both adopted by Jacob and given status as sons just like Jacob's own sons Reuben and Simeon (Gen. 48:5).
2. The grandfather of the Jonathan who was one of the priests of the graven image erected by the tribe of Dan (Judg. 18:30).
3. The fourteenth king of Judah, the son of HEZEKIAH born to Hephzibah (2 Kin. 21:1–18). Manasseh reigned longer (fifty-five years) than any other Israelite king and had the dubious distinction of being Judah's most wicked king. He came to the throne at the age of twelve, although he probably co-reigned with Hezekiah for ten years. His father's godly influence appears to have affected Manasseh only negatively, and he reverted to the ways of his evil grandfather, Ahaz.

   Committed to idolatry, Manasseh restored everything Hezekiah had abolished. Manasseh erected altars to Baal; he erected an image of Asherah in the temple; he worshiped the sun, moon, and stars; he recognized the Ammonite god Molech and sacrificed his son to him (2 Kin. 21:6); he approved DIVINATION; and he killed all who protested his evil actions. It is possible that he killed the prophet Isaiah; rabbinical tradition states that Manasseh gave the command that Isaiah be sawn in two (see also Heb. 11:37). Scripture summarizes Manasseh's reign by saying he "seduced them [Judah] to do more evil than the nations whom the Lord had destroyed before the children of Israel" (2 Kin. 21:9).

   Manasseh was temporarily deported to Babylon where he humbled himself before God in repentance (2 Chr. 33:11–13). Upon Manasseh's return to Jerusalem, he tried to reverse the trends he had set; but his reforms were quickly reversed after his death by his wicked son Amon.
4. A descendant, or resident, of Pahath-Moab (Ezra 10:30). After the captivity he divorced his pagan wife.
5. An Israelite of the family of Hashum. Manasseh divorced his pagan wife after the captivity (Ezra 10:33).

MANASSEH, TRIBE OF [muh NASS uh]—the tribe that traced its origin to MANASSEH No. 1. The tribe of Manasseh descended through Manasseh's son, Machir; Machir's son, Gilead; and Gilead's 6 sons (Num. 26:28–34). During their first 430 years in Egypt, the tribe of Manasseh increased to 32,200 men of war (Num. 1:34–35). By the second census, 39 years later, it numbered 52,700 (Num. 26:34).

In the settlement of Canaan, land was provided for Manasseh on both sides of the Jordan River. Eastern Manasseh was able to occupy its land only after it had aided the other tribes in conquering their territories (Num. 32:1–33).

Because of the Canaanite fortresses and strong cities in the land (for example, Megiddo, Taanach, Dor, Ibleam, and Beth Shean), western Manasseh had difficulty settling its territory. When it became strong, however, it did not expel the Canaanites but subjected them to tribute (Josh. 17:11–13).

The tribe of Manasseh was known for its valor, and it claimed two famous judges: Gideon (Judg. 6:11—8:35) and Jephthah (Judg. 11:1—12:7). During Saul's reign men from Manasseh joined David at Ziklag (1 Chr. 12:19–20). Later many people from both western and eastern Manasseh rallied to make David king at Hebron (1 Chr. 12:31, 37).

MANASSITES [muh NASS ites]—the descendants of MANASSEH, the older son of Joseph and Asenath (Deut. 4:43; Judg. 12:4).

MANDRAKE (see PLANTS OF THE BIBLE).

MANEH [MAN eh] (see MONEY; WEIGHTS AND MEASURES).

MANEIT (see WEIGHTS AND MEASURES).

MANGER—a feedingtrough, crib, or open box in a stable designed to hold fodder for livestock (Luke 2:7, 12; 13:15). In Bible times, mangers were made of clay mixed with straw or from stones cemented with mud. In structures built by King Ahab at Megiddo, a manger cut from a limestone block was discovered. Mangers were also carved in natural outcroppings of rock, such as livestock being stabled in a cave; some were constructed of masonry.

After Jesus' birth as the Son of God who would rule the kingdom from David's throne forever (Luke 1:32–35), he was placed in the humble obscurity of a manger (Luke 2:7). The baby Jesus lying in a manger was a sign to the shepherds (Luke 2:12, 16). Compare Jesus' statement in Luke 9:58: "Foxes have holes and birds of the air have nests, but the Son of Man has nowhere to lay His head." Also see CRIB.

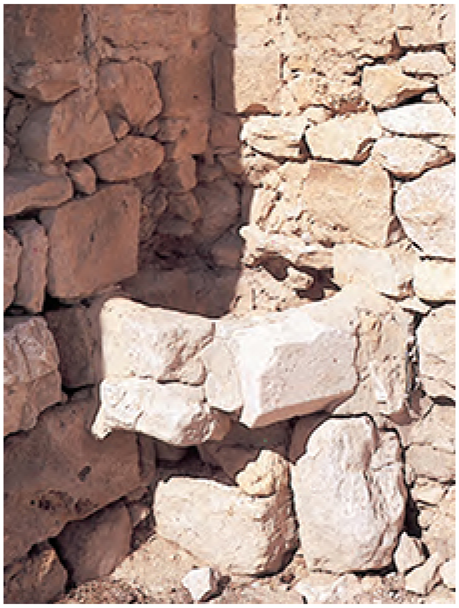

Photo by Howard Vos

- A stone manger for feeding animals, built into the wall of the Good Samaritan Inn on the road to Jericho.

MANNA—the food that God provided miraculously for the Israelites in the wilderness during their Exodus (Ex. 16:15, 31, 33; Num. 11:6–9).

As long as the Hebrew people wandered in the Sinai Peninsula, they were able to gather manna from the ground each morning (Ex. 16:35). They ate the manna for forty years, "until they came to the border of the land of Canaan" (Ex. 16:35). According to Joshua 5:12, the manna did not stop until the Israelites had crossed the Jordan River, had camped at Gilgal, had kept the Passover, and "had eaten the produce of the land."

"What is it?" (Ex. 16:15). This question, asked by the astonished Israelites, led to the name "manna" being applied to the "small round substance as fine as frost" (Ex. 16:14). Manna looked "like white coriander seed." It tasted like "wafers made with honey" (Ex. 16:31) or "pastry prepared with oil" (Num. 11:8).

The manna appeared with the morning dew. The Hebrews were instructed to gather only what was needed for one day, because any surplus would breed tiny worms and be spoiled. On the sixth day, however, the Israelites were permitted to gather enough for two days; they were forbidden to gather any manna on the Sabbath. Miraculously, the two days' supply of food gathered on the sixth day did not spoil.

Manna could apparently be baked, boiled, ground, beaten, cooked in pans, and made into cakes (Ex. 16:23; Num. 11:8). Moses even commanded Aaron to put a pot of manna in the ARK OF THE COVENANT (Ex. 16:32–34), so future generations might see the "bread of heaven" on which their ancestors had fed. The New Testament records that inside the holy of holies in the temple, the ark of the covenant contained, among other things, "the golden pot that had the manna" (Heb. 9:4).

Numerous attempts have been made to identify manna with substances found in the Sinai Peninsula. Insects living on the tamarisk bush produce a small, sweet substance during the early summer that has been identified as manna by some scholars. But this substance does not fulfill all the biblical requirements for manna. Other suggestions have included resinous gums that drip from some wilderness shrubs. But such substances do not resemble the manna that the Hebrews gathered and ate. Manna certainly was nourishing, but it cannot be identified with any known food.

Manna was a visible reminder to the Hebrews of God's providential care for His people.

MANOAH [muh NOH uh] (*quiet*)—father of Samson the judge (Judg. 13:2–23). A Danite of the city of Zorah, Manoah and his wife tried to persuade Samson not to marry a Philistine woman, but he was determined to do so. They accompanied Samson to Timnah, where the ceremonies took place. Samson was buried "between Zorah and Eshtaol in the tomb of his father Manoah" (Judg. 16:31).

MANSERVANT (see SLAVERY).

MANSIONS—the translation of a Greek word in John 14:2 that means “rooms.” Jesus did not describe HEAVEN as a neighborhood of beautiful country estates, where each person will have his own mansion. He promised many individual rooms, or dwelling-places, within the one house. In heaven the believer will experience the intimacy of dwelling with the Father and all other believers “under one roof.”

MANSLAYER, MANSTEALER (see LAW).

MANTLE (see DRESS OF THE BIBLE).

MANUHOTH [man YOU hoth] (*resting places*)—the families of Shobal and Salma, two sons of Caleb, of the tribe of Judah (1 Chr. 2:52; Menuhoth, NRSV; Manahathites, NIV, NASB; Manahethites, KJV, REB).

MANURE (see DUNG HILL).

MANUSCRIPTS (see BIBLE).

MAOCH [MAY ahk]—the father of Achish, king of Gath (1 Sam. 27:2). Maoch may be the same person as Maachah (1 Kin. 2:39).

MAON [MAY ahn] (*dwelling*)—the name of a city, a place, and a man in the Old Testament:

1. A city in the mountain country of Judah, near Carmel (Josh. 15:55).
2. A wilderness east of Maon and west of the Dead Sea (1 Sam. 23:24–25) where David and his men hid from King Saul.
3. A son of Shammai (1 Chr. 2:45).

MAONITES [MAY ahn ites]—a people who oppressed Israel (Judg. 10:12). The exact identification of this tribe is uncertain. They may have been the MEUNITES (2 Chr. 26:7), an Arab tribe south of the Dead Sea.

MARA [MAY ruh] (*bitter*)—the name that Naomi chose for herself after the death of her husband and sons to express her sadness and bereavement (Ruth 1:20).

MARAH [MAH rah] (*bitter*)—a pool, or well, of bitter water in the Wilderness of Shur (Num. 33:8–9). Marah was the first place where the Israelites stopped after crossing the Red Sea (see Map 2, B–2). The water from the well at Marah was so bitter it was undrinkable (Ex. 15:23–25).

MARALAH [marr ih LAH]—a place on the western border of Zebulun (Josh. 19:11). Tell Ghalta, north of Megiddo in the Valley of Jezreel, may be the site.

MARANATHA [mar a NATH a] (*Our Lord, come!*)—an Aramaic expression written by the apostle Paul as he concluded his first letter to the Corinthians (1 Cor. 16:22, KJV). The meaning seems to be, "Our Lord is coming soon, and he will judge all those who do not love him." The fact that Paul used an Aramaic expression in addressing the Gentile Christians of Corinth indicates that "maranatha" had become a familiar expression of Christian hope—a watchword of the imminent SECOND COMING of the Lord.

MARBLE (see MINERALS OF THE BIBLE).

MARCUS [MAR kus]—Greek form of MARK (1 Pet. 5:13, KJV).

MARE (see ANIMALS OF THE BIBLE).

MAREAL [MAHR ih al]—a form of MARALAH.

MARESHAH [muh REE shuh] (*summit*)—the name of a city (see Map 3, A–4) and two men in the Old Testament:

1. A fortified city in the lowland of Judah (Josh. 15:44). King Rehoboam of Judah strengthened the fortifications of Mareshah (2 Chr. 11:8). King Asa of Judah defeated Zerah the Ethiopian and his huge army at Mareshah, in the Valley of Zephathah (2 Chr. 14:9–10).
2. The founder of Hebron (1 Chr. 2:42).
3. A son of Laadah, of the tribe of Judah (1 Chr. 4:21).

MARHESHVAN [mar HESH van]—the eighth month of the sacred Hebrew year, also called BUL (1 Kin. 6:38). Also see CALENDAR.

MARI **[MAHR ee]**—an ancient city of Mesopotamia on the west bank of the Euphrates River. It was the center of the Amorite kingdom that flourished about 1800–1700 B.C. Although the city is not mentioned in the Bible, Mari is of great archaeological importance. The most important finds at Mari were a ZIGGURAT; various temples dedicated to pagan gods and goddesses; and 25,000 clay tablets, which yielded much information about legal, economic, and diplomatic matters that shed light on the patriarchal period.

MARINER—one who directs or assists in the navigation of a ship; a seaman or sailor. The city of Tyre was depicted poetically by the prophet Ezekiel as a splendid ship made of materials from widespread lands and navigated by mariners from many places. When the great city falls, like a ship sinking in the midst of the sea, those on the shore lament its fate (Ezekiel 27).

Also see SHIPS.

MARJORAM (see PLANTS OF THE BIBLE).

MARK, GOSPEL OF—the second book of the New Testament and the earliest of the four gospels, according to most New Testament scholars. The Gospel of Mark portrays the person of Jesus more by what He does than by what He says. It is characterized by a vivid, direct style that leaves the impression of familiarity with the original events.

Although Mark is the shortest of the four gospels, it pays close attention to matters of human interest. Mark is fond of linking the episodes of Jesus’ ministry together with catchwords (for example, “immediately,” “then”), rather than editorial comment; and frequently he interrupts a longer story by inserting a smaller one within it (Mark 5:21–43; 6:6–30; 11:12–25; 14:1–11).

The Gospel of Mark can be divided roughly into two parts: Jesus’ ministry in Galilee (chaps. 1–9) and Jesus’ ministry in Judea and Jerusalem (chaps. 10–16). Mark begins his gospel with the appearance of John the Baptist (1:2–8), followed by the baptism of Jesus (1:9–11). He comments on the temptation of Jesus only briefly (1:12–13) and concludes his introduction by a capsule of Jesus’ message, “The time is fulfilled, and the kingdom of God is at hand. Repent, and believe in the gospel” (1:15). Then follows a series of fourteen brief stories depicting

Jesus as a teacher, healer, and exorcist in and around His hometown of Capernaum. In these stories Jesus often is in conflict with the Jewish authorities of His day.

In chapter four Mark assembles a number of Jesus' parables. In each parable Jesus uses common experiences to tell who God is and what human beings can become. Mark then resumes the activities of Jesus as an open-air preacher and healer with a series of seventeen more episodes (4:35—8:26).

The first half of the gospel reaches a climax when Jesus is en route to Caesarea Philippi and asks His disciples, "Who do men say that I am?" (8:27). Peter responds, "You are the Christ" (8:29); and Jesus then shocks the disciples by explaining that the Christ must suffer and die, and whoever desires to be His disciple must be prepared for the same (8:31—9:1). A glorious TRANSFIGURATION of Jesus immediately follows this pronouncement; it shows that the Father in heaven confirms Jesus' role as a suffering Messiah (9:2–13). Then follows another series of twenty-three stories as Jesus journeys to Jerusalem for the Passover.

In the various encounters included in the Gospel of Mark, Jesus tries to drive home the truth He taught at Peter's confession—that messiahship and discipleship involve suffering: "Whoever desires to become great among you shall be your servant. . . . For even the Son of Man did not come to be served, but to serve, and to give His life a ransom for many" (10:43, 45).

Chapter 13 contains a discourse of Jesus on the end of the age. Chapters 14–15 conclude the Passion story, with accounts of Jesus' betrayal (14:1–11), His last supper with His disciples (14:12–31), His arrest (14:32–52), trial (14:53—15:20), and crucifixion (15:21–41). At the end, Jesus suffers passively "as a sheep before its shearers is silent" (Is. 53:7). In the oldest manuscripts the gospel ends with an angel announcing the resurrection of Jesus (16:1–8).

The Gospel of Mark nowhere mentions the name of its author. The earliest witness to identify the author was Papias (A.D. 60–130), a bishop of Hierapolis in Asia Minor (Turkey). Papias called him Mark, an interpreter of Peter. Papias then added that Mark had not followed Jesus during His lifetime, but later had written down Peter's recollections accurately, although not always in their proper order.

Subsequent tradition unanimously agrees with Papias in ascribing this gospel to Mark.

The Mark believed to have written this gospel is JOHN MARK. He was a native of Jerusalem (Acts 12:12), and later became an associate of both Peter (1 Pet. 5:13) and Paul (2 Tim. 4:11). Eusebius tells us that Mark composed his gospel in Rome while in the services of Peter. There are good reasons to accept this report. The gospel has many characteristics of an eyewitness account, for which Peter would have been responsible (1:29–31). Moreover, it is unlikely that the early church would have assigned a gospel to a minor figure like John Mark unless he in fact were its author, since the books of the New Testament normally required authorship by an apostle to qualify for acceptance in the CANON.

It may be that as a youth Mark was present at the arrest of Jesus and that he has left an anonymous signature in the story of the young man who fled naked (14:51–52). If Mark composed his gospel while in the services of Peter, and Peter died in Rome between A.D. 64 and A.D. 68, then the gospel would have been written in Italy in the early 60's.

The Gospel of Mark is evidently written for Gentiles, and for Romans in particular. Mark translates Aramaic and Hebrew phrases (3:17; 5:41; 7:34; 14:36); he transliterates familiar Latin expressions into Greek, for example, *legio* (5:9), *quadrans* (12:42), *praetorium* (15:16), *centurio* (15:39). Moreover, Mark presents Romans in a neutral (12:17; 15:1–10), and sometimes favorable (15:39), light. The emphasis on suffering in the gospel may indicate that Mark composed his gospel in order to strengthen Christians in Rome who were undergoing persecutions under Nero.

Mark begins his gospel with the statement, "The beginning of the gospel [good news] of Jesus Christ, the Son of God" (1:1); and the last human to speak in the gospel is the centurion who confesses at the cross, "Truly this Man was the Son of God!" (15:39). One of Mark's key objectives is to portray Jesus as God's Son. At decisive points in his story, he reveals the mystery of Jesus' person. At the baptism (1:11) and transfiguration (9:7) the Father in heaven calls Jesus "My beloved Son," thus indicating that Jesus shares a unique relationship with the Father. Demons recognize Jesus as God's Son, too (1:24; 3:11; 5:7), testifying that Jesus is equipped with God's authority and power.

Mark, however, is careful to avoid portraying Jesus as an unrealistic superstar whose feet do not touch the ground. The Son of God is not immune from the problems of life, but enters fully into them. He must be obedient to the will of the Father, even to death on a cross. Mark portrays Jesus according to the model of the Suffering Servant of Isaiah. Thus, Jesus tells a parable, which ultimately reflects His own fate: the only son of the owner of a vineyard suffers rejection and death at the hands of rebellious tenant farmers (12:1–12).

Furthermore, Mark does not emphasize Jesus' deity at the expense of His humanity. Jesus appears sorrowful (14:34), disappointed (8:12), displeased (10:14), angry (11:15–17), amazed (6:6), and fatigued (4:38). In no other gospel is Jesus' humanity presented as strongly as in the Gospel of Mark.

For Mark, faith and discipleship have no meaning apart from following the suffering Son of God. Faith is not a magic that works independently of the believer's participation (6:1–6); rather, it draws the believer into intimate union with Jesus as Lord (9:14–29). Jesus' disciples are to be with Him as He is with the Father, and they are given the same tasks of proclamation and power over the forces of evil as He had (3:13–15; 6:7).

As the Son of Man serves in self-abasement, so too must His disciples serve (10:42–45). Discipleship with Christ leads to self-denial and suffering: "Whoever desires to come after Me, let him deny himself, and take up his cross, and follow Me" (8:34). This, however, is not a matter of a religious desire to suffer; rather, when we lose our lives, we find them in Christ (8:35). Thus, we can only know and confess Jesus as God's Son from the vantage point of the cross (15:39). It is only through the Son of God who suffers and dies that we may see into the heart of God (symbolized by the tearing of the temple curtain, thus exposing the Holy of Holies) and enter into fellowship with the Father.

The ending of the Gospel of Mark poses a problem. The two oldest and most important manuscripts of the Greek New Testament (Sinaiticus and Vaticanus) end with the words, "For they were afraid" (16:8). Other manuscripts add, in whole or in part, the material making up verses 9–20. This longer ending, however, is unlike Mark 1:1—16:8 in style and content; it contains material presented exactly as it is in Matthew and Luke. It has long been debated whether Mark intended to end his gospel at 16:8, or whether the original ending was lost and a secondary ending (vv. 9–20) was later added.

The following observations suggest that Mark originally did not end at 16:8, and that the original ending was either lost (for example, the final section of a scroll or codex misplaced or destroyed) or left unfinished (for example, due to Mark's death).

First, it seems unlikely that, having begun the gospel with a bold introduction (1:10) Mark would end it on a note of fear (16:8). Considering the centrality of Jesus throughout the gospel, one would expect an appearance of the resurrected Christ rather than just an announcement of His resurrection.

Second, Mark's Gospel conforms in broad outline to the preaching pattern of the early church (see KERYGMA)—except for the shorter ending at 16:8. It would seem logical that one who drafted a gospel along the lines of the early Christian preaching would not have omitted a central feature like the resurrection (1 Cor. 15:3–26).

Third, the longer, later ending (vv. 9–20) testifies that the early tradition was dissatisfied with the shorter ending of Mark.

Finally, why would Matthew and Luke, both of whom normally follow Mark's report (see GOSPELS), depart from him at the resurrection appearances unless the ending of Mark was somehow defective? These reasons suggest that the shorter ending of Mark (at 16:8) is not the original (or intended) ending—for whatever reason—and that verses 9–20 are a later addition supplied to compensate for the omission.

Another feature of Mark's Gospel concerns the "messianic secret." Often following a miracle, Jesus commands persons healed, onlookers, disciples, and even demons to silence (1:34; 1:44; 3:12; 5:43; 7:36; 8:26; 8:30; 9:9). It has long puzzled readers why Jesus, who came into the world to make Himself known, would work at cross-purposes with His mission by trying to remain hidden.

The puzzle can be explained in part by realizing that Jesus' command to silence was intended to protect Himself from false expectations of the Messiah that were current at that time. For most of Jesus' contemporaries, "messiah" brought up pictures of a military hero overthrowing the Roman rule of Palestine. Jesus had no intention to take up the warrior's sword; rather, He took up the servant's towel.

Another reason why Jesus tried to conceal His miraculous power was because He realized that faith could not be forced upon people by a spectacle (Matt. 4:5–7). Not sight but insight into Jesus' life and purpose could evoke true faith.

Finally, Jesus demanded silence because no title or label could convey Him adequately. Saving knowledge of Jesus needed to come through personal experience with Him. Indeed, until Jesus died on the cross He could not rightly be known as God incognito who reveals Himself to those who are willing to deny self and follow Him in costly discipleship.

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Mark: A Study and Teaching Outline

Part One: The Presentation of the Servant (1:1—2:12)

I. The Forerunner of the Servant 1:1–8

II. The Baptism of the Servant 1:9–11

III. The Temptation of the Servant 1:12–13

IV. The Mission of the Servant 1:14—2:12

Part Two: The Opposition to the Servant (2:13—8:26)

I. The Initial Opposition to the Servant 2:13—3:35

II. The Parables of the Servant 4:1–34

III. The Miracles of the Servant 4:35—5:43

IV. The Growing Opposition to the Servant 6:1—8:26

Part Three: The Instruction by the Servant (8:27—10:52)

I. Peter's Confession of Christ 8:27–33

II. The Cost of Discipleship 8:34—9:1

III. The Transfiguration 9:2–13

IV. A Demon-possessed Son Is Delivered 9:14–29

V. Jesus Foretells His Death 9:30–32

VI. Jesus Teaches to Prepare the Disciples 9:33—10:45

VII. Blind Bartimaeus Is Healed 10:46–52

Part Four: The Rejection of the Servant (11:1—15:47)

I. The Formal Presentation of the Servant 11:1–19

II. The Instruction on Prayer 11:20–26

III. The Opposition by the Leaders 11:27—12:44

IV. The Instruction on the Future 13:1–37

V. The Passion of the Servant 14:1—15:47

Part Five: The Resurrection of the Servant (16:1–20)

I. The Resurrection of Jesus 16:1–8

II. The Appearances of Jesus 16:9–18

III. The Ascension of Jesus 16:19–20

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MARK, JOHN—an occasional associate of Peter and Paul, and the probable author of the second gospel. Mark's lasting impact on the Christian church comes from his writing rather than his life. He was the first to develop the literary form known as the "gospel" (see GOSPEL) and is rightly regarded as a creative literary artist.

John Mark appears in the New Testament only in association with more prominent personalities and events. His mother, Mary, was an influential woman of Jerusalem who possessed a large house with servants. The early church gathered in this house during Peter's imprisonment under Herod Agrippa I (Acts 12:12). Barnabas and Saul (Paul) took John Mark with them when they returned from Jerusalem to Antioch after their famine-relief visit (Acts 12:25). Shortly thereafter, Mark accompanied Paul and Barnabas on their first missionary journey as far as Perga. He served in the capacity of "assistant" (Acts 13:5), which probably involved making arrangements for travel, food, and lodging; he may have done some teaching, too.

At Perga John Mark gave up the journey for an undisclosed reason (Acts 13:13); this departure later caused a rift between Paul and Barnabas when they chose their companions for the second missionary journey (Acts 15:37–41). Paul was unwilling to take Mark again and chose Silas; they returned to Asia Minor and Greece. Barnabas persisted in his choice of Mark, who was his cousin (Col. 4:10), and returned with him to his homeland of Cyprus (Acts 15:39; also Acts 4:36).

This break occurred about A.D. 49–50, and John Mark is not heard from again until a decade later. He is first mentioned again, interestingly enough, by Paul—and in favorable terms. Paul asks the Colossians to receive Mark with a welcome (Col. 4:10), no longer as an assistant but as one of his "fellow laborers" (Philem. 24). And during his imprisonment in Rome, Paul tells Timothy to bring Mark with him to Rome, "for he is useful to me for ministry" (2 Tim. 4:11). One final reference to Mark comes also from Peter in Rome; Peter affectionately refers to him as "my son" (1 Pet. 5:13). Thus, in the later references to Mark in the New Testament, he appears to be reconciled to Paul and laboring with the two great apostles in Rome.

Information about Mark's later life is dependent on early church tradition. Writing at an early date, Papias (A.D. 60–130), whose report is followed by Clement of Alexandria (A.D. 150–215), tells us that Mark served as Peter's interpreter in Rome and wrote his gospel from Peter's remembrances. Of his physical appearance we are only told, rather oddly, that Mark was "stumpy fingered." Writing at a later date (about A.D. 325), the church historian Eusebius says that Mark was the first evangelist to Egypt, the founder of the churches of Alexandria, and the first bishop of that city. So great were his converts, both in number and sincerity of commitment, says Eusebius, that the great Jewish philosopher, Philo, was amazed.

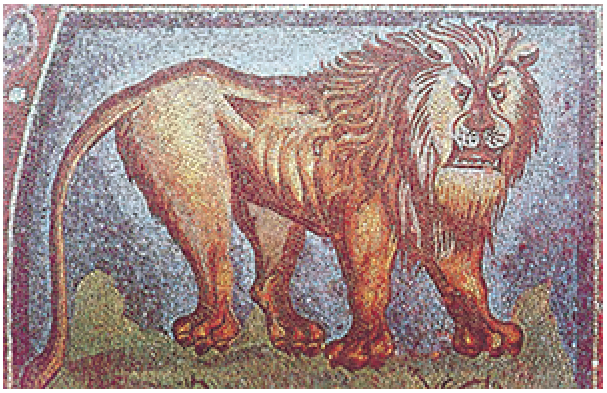

Photo by Howard Vos

• This mosaic of a lion, symbolizing John Mark, hangs in the Church of San Vitale in Ravenna, Italy.

MARKET, MARKETPLACE—an open space within cities that was used for business and other public transactions and assemblies. Archaeological investigations have shown that Israelite markets were primarily used as centers of business. Like the bazaars of present-day Oriental towns, they were places for buying and selling goods.

Greek marketplaces, such as those at Philippi (Acts 16:19) and Athens (Acts 17:17), contained more open spaces and were designed to be centers of public life. They were characteristically surrounded by temples, colonnades, public buildings, and numerous statues. Often these Greek marketplaces were carefully paved with stones and shaded by trees.

Photo by Howard Vos

• Remains of the Market of Trajan in Rome—an ancient outdoor trading mart named for a Roman emperor.

MARKING TOOL (see TOOLS OF THE BIBLE).

MAROTH [MAY roth] (*bitternesses*)—a town in the lowlands of Judah mentioned in connection with the invasion of the Assyrian army "For the inhabitant of Maroth pined for good." (Mic. 1:12).

MARRIAGE—the union of a man and a woman as husband and wife, which becomes the foundation for a home and family.

Marriage was instituted by God when He declared, "It is not good that man should be alone; I will make him a helper comparable to him" (Gen. 2:18). So God fashioned a woman and brought her to the man. On seeing the woman, Adam exclaimed, "This is now bone of my bones and flesh of my flesh; she shall be called Woman, because she was taken out of Man" (Gen. 2:23). This passage also emphasizes the truth that "a man shall leave his father and mother and be joined to his wife, and they shall become one flesh" (Gen. 2:24). This suggests that God's ideal is for a man to be the husband of one wife and for the marriage to be permanent.

God's desire for His people was that they marry within the body of believers. The Mosaic Law clearly stated that an Israelite was never to marry a foreigner. The Israelite would be constantly tempted to embrace the spouse's god as well (Ex. 34:10–17; Deut. 7:3–4). Likewise, the apostle Paul commanded the members of the church at Corinth, "Do not be unequally yoked together with unbelievers" (2 Cor. 6:14).

Marriages between Israelites were directed by law, and all incestuous relationships were outlawed (Lev. 18:6–8; 20:19–21). In addition, priests were forbidden to marry prostitutes and divorced women (Lev. 21:7, 13–14). Daughters who inherited their father's possessions had to marry within their tribe or lose their inheritance (Num. 27:8; 36:2–4).

In Old Testament times, the parents chose the mate for their son. The primary reason for this was that the bride became part of the clan. Although they were married and became "one flesh," the couple remained under the authority of the bridegroom's father. The parents chose someone who would best fit into their clan and work harmoniously with her mother-in-law and sisters-in-law.

Sometimes the parents consulted with their children to see if they approved of the choice of mates being made for them. For example, Rebekah was asked if she wanted to marry Isaac (Gen. 24:58). Samson demanded that a certain girl be acquired for him. Although his parents protested, they completed the marriage contract for Samson (Judg. 14:1–4).

Frequently people married at a young age, a fact that made the parents' choice a practical matter. By New Testament times, the Jewish leaders had decided to establish minimum ages for which a marriage contract could be drawn up. The age was set at thirteen for boys and twelve for girls.

Even if the young wife lost her husband in war or accident, she remained within the clan and was wed to her brother-in-law or next of kin (Deut. 25:5–10). This arrangement is known as LEVIRATE MARRIAGE. It is the basis for the story of Ruth and Boaz (Ruth 3:13; 4:1–12).

Although romance before marriage was not unknown in Old Testament times, it played a minor role in the life of teenagers of that era. They did not marry the person they loved; they loved the mate they married. Love began at marriage. When Isaac married Rebekah, the Bible records that “she became his wife, and he loved her” (Gen. 24:67).

A number of customs and steps were involved in finalizing a marriage in Old Testament times. The first was agreeing on a price to be given to the father of the girl. The payment was compensation for the loss of a worker. The sum was mutually agreed upon (Gen. 34:12; Ex. 22:16–17). It could consist of services instead of money. For example, Jacob agreed to work for seven years for Rachel (Gen. 29:18–20). The giving and receiving of money was probably accompanied by a written agreement. After this agreement was made, the couple was considered engaged.

In biblical times, a betrothal for marriage was a binding agreement that set the young woman apart for the young man. The agreement was voided only by death or divorce; one could not get out of the betrothal in any other way. When Joseph discovered that Mary was pregnant, he did not want to make a “public example” of her; instead, he decided to divorce her secretly. However, he did not carry out the divorce, because an angel of the Lord convinced him that the baby to be born to Mary would be the Son of God (Matt. 1:18–25).

During the engagement period, the bridegroom had certain privileges. If war was declared, he was exempt from military duty (Deut. 20:7). He also knew that his bride-to-be was protected by Mosaic Law. If another man raped her, the act was treated as adultery; and the offender was punished accordingly (Deut. 22:23–27). This was considered a more serious crime than the rape of a girl not yet betrothed (Deut. 22:28–29).

The length of engagement varied. Sometimes the couple was married the same day they were engaged. Usually, however, a period of time elapsed between the betrothal and the marriage ceremony. During this time the young man prepared a place in his father’s house for his bride, while the bride prepared herself for married life.

On the day of the wedding, the groom and his friends dressed in their finest clothes and went to the home of the bride. Together the couple went back to the groom’s house. Their friends sang and danced their way back to his house.

Once at the groom’s house, the couple was ushered into a bridal chamber. The marriage was consummated through sexual union as the guests waited outside. Once that fact was announced, the wedding festivities continued, with guests dropping by for the wedding feast. Usually the wedding party lasted for a week (Gen. 29:27).

The New Testament does not contradict the teachings about marriage in the Old Testament. Most marriage teaching in the New Testament comes from Jesus and the apostle Paul.

Jesus’ first miracle occurred in Cana in Galilee when He and His disciples were attending a wedding (John 2:1–11). Our Lord gave His blessing and sanction to the institution of marriage.

On another occasion, when Jesus was asked about marriage and divorce, He quoted two passages from Genesis. “Have you not read that He who made them at the beginning ‘made them male and female,’ and said, ‘For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh’? So then, they are no longer two but one flesh. Therefore what God has joined together, let not man separate” (Gen. 1:27; 2:24; Matt. 19:4–6). He taught that marriage was the joining together of two people so they become “one flesh.” Not only did God acknowledge the marriage; He also joined the couple.

The church at Corinth struggled over a number of issues, including the proper view of marriage. In response to their questions, Paul gave an answer about marriage. From His answer, it seems that three faulty ideas about marriage were prominent among some believers in the church. The first was that marriage was absolutely necessary in order to be a Christian; another was that celibacy was superior to marriage; the third was that when a person became a Christian, all existing relationships such as marriage were dissolved. When chapter 7 of 1 Corinthians is read with that as background, the following teaching emerges.

First, Paul stated that celibacy is an acceptable lifestyle for a Christian; not all people need to marry. Paul declared that he himself preferred not to marry. However, the single life can be lived for God’s glory only if God has given the gift of singlehood. If one does not have that gift, he should marry. And Paul expected most people would marry.

Next, Paul spoke to the problem faced by a Christian believer whose spouse does not believe. He reasoned that if the unbelieving partner is willing to live with the Christian, then the Christian should not dissolve the marriage. Remaining with the unbelieving partner could result in his or her salvation (1 Cor. 7:14).

In his letter to the Ephesians, Paul showed how a marriage relationship can best function. First, he said, “Wives, submit to your husbands, as to the Lord” (Eph. 5:22). The model for the wife’s submission is the church, which is subject to Christ (Eph. 5:24). Second, husbands are to love their wives. The role that the husband plays is outlined by Jesus Christ, who loved His bride, the church, so much that He died for her (Eph. 5:25).

MARROW—the soft tissue inside the hollow cavities of bones. The Bible uses the word marrow figuratively. “Moist marrow” means good health and physical comfort (Job 21:24). To eat marrow refers to eating the choicest of foods (Is. 25:6). To fear the Lord and depart from evil is marrow (refreshment, medicine, strength) to one’s bones (Prov. 3:8). The word of God divides the “joints and marrow” (Heb. 4:12), symbolizing the power of the Bible to penetrate to the inner depths of a person’s thoughts and motives.

MARS’ HILL (see AREOPAGUS).

MARSENA [mar SEE nuh]—a high Persian official at Shushan, or Susa. Marsena was one of seven princes “who had access to the king’s presence” (Esth. 1:14).

MARSH—the swamplands near the mouths of some rivers such as Kishon and at various places along the Jordan River and the Dead Sea (Ezek. 47:11).

MARSHAL—a military title given to a person in a position of honor and authority (Jer. 51:27; captain, KJV; commander, NIV).

MARTHA [MAR thuh] (*lady, mistress*)—the sister of Mary and Lazarus of Bethany (Luke 10:38–41; John 11:1–44; 12:1–3). All three were sincere followers of Jesus, but Mary and Martha expressed their love for Him in different ways. The account of the two women given by Luke reveals a clash of temperaments between Mary and Martha. Martha “was distracted with much serving” (Luke 10:40); she was an activist busy with household chores. Her sister Mary “sat at Jesus’ feet and heard His word” (Luke 10:39); her instinct was to sit still, meditate, and receive spiritual instruction.

While Martha busied herself making Jesus comfortable and cooking for Him in her home, Mary listened intently to His teaching. When Martha complained that Mary was not helping her, Jesus rebuked Martha. “You are worried and troubled about many things,” He declared. “But one thing is needed, and Mary has chosen that good part, which will not be taken away from her” (Luke 10:41–42). He told her, in effect, that Mary was feeding her spiritual needs. This was more important than Martha’s attempt to feed His body.

Jesus recognized that Martha was working for Him, but He reminded her that she was permitting her outward activities to hinder her spiritually. Because of her emphasis on work and her daily chores, her inner communion with her Lord was being hindered.

MARTYR—a witness. Because the early Christians frequently suffered for their faith, the word “martyr” soon came to refer to people who suffered or died because of their witness to Christ. Thus the apostle Paul calls Stephen a martyr (Acts 22:20), and the Book of Revelation mentions “the martyrs of Jesus” (17:6). Also see WITNESS.

MARY **[MAIR ee]**—the name of six women in the New Testament:

1. Mary, the mother of Jesus (Luke 1–2). We know nothing of Mary’s background other than that she was a peasant and a resident of Nazareth, a city of Galilee. She must have been of the tribe of Judah and thus in the line of David (Luke 1:32), although the genealogies in Matthew 1 and Luke 3 do not say so, because they trace Joseph’s genealogy rather than Mary’s. We do know that Mary’s cousin, Elizabeth, was the mother of John the Baptist.

   When Mary was pledged to be married to Joseph the carpenter, the angel Gabriel appeared to her. Calling her “highly favored one” and “blessed . . . among women” (Luke 1:28), the angel announced the birth of the Messiah. After Gabriel explained how such a thing could be possible, Mary said, “Let it be to me according to your word” (Luke 1:38). That Mary “found favor with God” and was allowed to give birth to His child indicates she must have been of high character and faith.

When Jesus was born in Bethlehem of Judea, Mary “wrapped him in swaddling cloths, and laid Him in a manger” (Luke 2:7). She witnessed the visits of the shepherds and the Wise Men and “pondered them in her heart” (Luke 2:19) and heard Simeon’s prophecy of a sword that would pierce through her own soul (Luke 2:35). Joseph and Mary fled to Egypt to escape Herod’s murder of all males under two years old (Matt. 2:13–18). Neither Mary nor Joseph appear again until Jesus is twelve years old, at which time He stayed behind in the temple with the teachers (Luke 2:41–52). Both Mary and Joseph accepted Jesus’ explanation, realizing He was Israel’s Promised One.

Mary was present at Jesus’ first miracle—the turning of water into wine at the wedding feast in Cana of Galilee (John 2:1–12). Mary seemed to be asking her Son to use His power to meet the crisis. Jesus warned her that His time had not yet come; nevertheless, He turned the water into wine. At another time Mary and Jesus’ brothers wished to see Jesus while He was teaching the multitudes—perhaps to warn Him of impending danger. But again Jesus mildly rebuked her, declaring that the bond between Him and His disciples was stronger than any family ties (Luke 8:19–21).

The Scriptures do not mention Mary again until she stands at the foot of the cross (John 19:25–27). No mention is made of Joseph; he had likely been dead for some time. Jesus’ brothers were not among His followers. Of His family, only His mother held fast to her belief in His messiahship—even though it appeared to be ending in tragedy. From the cross Jesus gave Mary over to the care of the beloved disciple, John. The last mention of Mary is in the upper room in Jerusalem, awaiting the coming of the Holy Spirit (Acts 1:14). We do not know how or when Mary died. The Tomb of the Virgin is in the Valley of Kidron in Jerusalem, southeast of the temple area; but there is no historical basis for this site.

According to Scripture, Jesus had four brothers—James, Joses, Judas, and Simon—and unnamed sisters (Matt. 13:55–56; Mark 6:3). The Roman Catholic Church, however, claims that Mary remained a virgin and that these “brothers” and “sisters” were either Joseph’s children by an earlier marriage or were cousins of Jesus. Legends concerning Mary began circulating in written form as early as the fifth century, but there is no valid historical evidence for them.

In reaction to the Roman Catholic teachings about Mary, many Protestants almost totally neglect her and her contribution. What can be said of her that is consistent with Holy Scripture?

God was in her womb. In conceiving and bearing the Lord Jesus Christ, she gave earthly birth not to mere man but to the Son of God Himself.

She conceived as a virgin through the mysterious power of the Holy Spirit.

We are to bless and honor her, for as she herself said under the inspiration of the Holy Spirit, “Henceforth all generations will call me blessed” (Luke 1:48).

As the first member of the human race to accept Christ, she stands as the first of the redeemed and as the flagship of humanity itself. She is our enduring example for faith, service to God, and a life of righteousness.

2. Mary Magdalene, the woman from whom Jesus cast out seven demons. The name Magdalene indicates that she came from Magdala, a city on the southwest coast of the Sea of Galilee. After Jesus cast seven demons from her, she became one of His followers.

   The Scriptures do not describe her illness. Mary Magdalene has been associated with the “woman in the city who was a sinner” (Luke 7:37) who washed Jesus’ feet, but there is no scriptural basis for this. According to the TALMUD (the collection of Rabbinic writings that make up the basis of religious authority for traditional Judaism), the city of Magdala had a reputation for prostitution. This information, coupled with the fact that Luke first mentions Mary Magdalene immediately following his account of the sinful woman (Luke 7:36–50), has led some to equate the two women.

Mary Magdalene is also often associated with the woman whom Jesus saved from stoning after she had been taken in adultery (John 8:1–11)—again an association with no evidence. We do know that Mary Magdalene was one of those women who, having "been healed of evil spirits and infirmities," provided for Jesus and His disciples "from their substance" (Luke 8:2–3).

Mary Magdalene witnessed most of the events surrounding the crucifixion. She was present at the mock trial of Jesus; she heard Pontius Pilate pronounce the death sentence; and she saw Jesus beaten and humiliated by the crowd. She was one of the women who stood near Jesus during the crucifixion to try to comfort Him. The earliest witness to the resurrection of Jesus, she was sent by Jesus to tell the others (John 20:11–18). Although this is the last mention of her in the Bible, she was probably among the women who gathered with the apostles to await the promised coming of the Holy Spirit (Acts 1:14).

3. Mary of Bethany, sister of Martha and Lazarus (Luke 10:38–42). As with Martha, we know nothing of Mary's family background. Martha was probably older than Mary since the house is referred to as Martha's; but she could have inherited it from an unmentioned husband. All we really know is that Mary, Martha, and Lazarus loved each other deeply. When Jesus visited their house in Bethany, Mary sat at Jesus' feet and listened to His teachings while Martha worked in the kitchen. When Martha complained that Mary was no help, Jesus gently rebuked Martha. When Lazarus died, Mary's grief was deep. John tells us that when Jesus came following Lazarus' death Mary stayed in the house. After she was summoned by Martha, she went to Jesus, fell at His feet weeping, and, like Martha, said, "Lord, if You had been here, my brother would not have died" (John 11:21, 32).

   Following Lazarus' resurrection, Mary showed her gratitude by anointing Jesus' feet with "a pound of very costly oil of spikenard" (John 12:3) and wiping His feet with her hair. Judas called this anointing extravagant, but Jesus answered, "Let her alone; she has kept this for the day of My burial" (John 12:7). Jesus called Mary's unselfish act "a memorial to her" (Mark 14:9).

4. Mary, the mother of the disciple James and Joses (Matt. 27:55–61). In light of her presence at Jesus' death and resurrection, it is likely that Mary was one of the women who followed Jesus and His disciples and provided food for them (Luke 8:2–3). Since Mark 15:40 tells us that this Mary, along with Mary Magdalene, observed Jesus' burial, the "other Mary" (Matt. 27:61) must refer to this mother of James and Joses. Mary was one of the women who went to the tomb on the third day to anoint Jesus' body with spices and discovered that Jesus was no longer among the dead (Mark 16:1–8).
5. Mary, the mother of John Mark (Acts 12:12). The mother of the author of the Gospel of Mark opened her home to the disciples to pray for the release of Peter, who had been imprisoned by Herod Antipas. When Peter was miraculously released, the angel immediately delivered him to Mary's house. Tradition has it that Mary's house was a primary meeting place for the early Christians of Jerusalem. We know that Barnabas and Mark were related (Col. 4:10), but whether through Mark's mother or through his father (who is never mentioned), we do not know.
6. Mary of Rome (Rom. 16:6). All we know about this Christian woman of Rome is found in Paul's salutation: "Greet Mary, who labored much for us."

MASCHIL [MAHS keel] (*contemplation*)—KJV word for a Hebrew term used in the titles of thirteen psalms (Psalm 32, 42, 44, 45, 52, 53, 54, 55, 74, 78, 88, 89, 142; Maskil, NIV, NRSV). Maschil may have been a term referring to a psalm sung at an annual festival, and accompanied by a special kind of music.

MASH [mash]—one of the four sons of Aram, and the name of an Aramean tribe descended from him (Gen. 10:23). Mash was the grandson of Shem and great-grandson of Noah.

Also see MESHECH.

MASHAL [MAY shal]—a city on the border of Asher assigned to the Levites (1 Chr. 6:74), also spelled Mishal (Josh. 19:26; Misheal, KJV).

MASKIL [MAHS keel]—a form of MASCHIL.

MASON (see OCCUPATIONS AND TRADES).

MASREKAH [MASS reh kuh]—an ancient city in Edom near Petra where Samlah, king of Edom, lived (1 Chr. 1:47).

MASSA [MASS uh] (*oracle*)—a son of Ishmael (Gen. 25:14) and founder of an Arabian tribe that is generally identified with the Masani—a people who lived near the Persian Gulf.

MASSAH [MASS uh] (*testing*)—a place in the Wilderness of Sin, near Mount Horeb. The Israelites murmured against Moses at Massah because of no water, indicating their lack of faith. At the command of God, Moses struck the rock with his rod to produce water. The place is also called MERIBAH, which means "rebellion, strife, contention" (Ex. 17:7).

MAST—a long pole that supports the sail and rigging on a ship (Prov. 23:34; rigging, NIV, REB). Also see SHIPS.

MASTER—a person having authority, power, and control over the actions of other people. In the NKJV the word master is used to translate several Hebrew and Greek words. All these express the idea of human authority and control. Jesus was often called master by His disciples (Luke 5:5; 17:13). This title recognizes Jesus' right to command and implies an attitude of obedience. Literally the word means "superintendent," "overseer," or "one who stands over."

MASTICH [MAHS tick] (see PLANTS OF THE BIBLE).

MATHUSALA [muh THU suh luh]—a form of METHUSELAH.

MATRED [MAY tred]—the mother-in-law of Hadar (Gen. 36:39), or Hadad (1 Chr. 1:50), king of Edom.

MATRI [MAY try]—a family of Benjamin to which Saul, the first king of Israel, belonged (1 Sam. 10:21).

MATRIX—something within which something else originates, grows, develops, or is nurtured; the womb (Is. 49:1; bowels, KJV; womb, NRSV, NASB).

MATTAN **[MAT un]** (*gift* [of God])—the name of two men in the Old Testament:

1. A priest of Baal in Jerusalem during the days of Queen Athaliah (2 Kin. 11:18).
2. The father of Shephatiah (Jer. 38:1).

MATTANAH **[MAT uh nuh]** (*gift*)—an encampment of the Israelites, between Beer and Nahaliel, during their years of wandering in the wilderness (Num. 21:18–19).

MATTANIAH **[mat uh NYE uh]** (*gift of the Lord*)—the name of nine men in the Old Testament:

1. A son of King Josiah of Judah (2 Kin. 24:17). After Mattaniah was made king of Judah, his name was changed to Zedekiah.
2. Founder of a tribal family and leader of the temple choir in the time of Nehemiah (Neh. 11:17).
3. A sanctuary singer during David's reign (1 Chr. 25:4, 16).
4. A descendant of Asaph who helped King Hezekiah of Jerusalem in the cleansing of the temple (2 Chr. 29:13).
5. A descendant of Elam (Ezra 10:26). After the captivity, Mattaniah divorced his pagan wife.
6. A son of Zattu who divorced his pagan wife (Ezra 10:27).
7. A son of Pahath-Moab who divorced his pagan wife (Ezra 10:30).
8. A son of Bani who divorced his pagan wife (Ezra 10:37).
9. A Levite whose descendant, Hanan, served under Nehemiah as a treasurer over the storehouse (Neh. 13:13).

MATTATHAH **[MAT uh thah]** (*gift*)—a descendant of King David listed in the genealogy of Jesus Christ (Luke 3:31; Mattatha, KJV, NRSV, REB, NIV). Also see MATTATTAH.

MATTATHIAH **[MAT thigh uh]** (*gift of the Lord*)—the name of two men in the New Testament:

1. A son of Amos, listed by Luke as an ancestor of Joseph in the genealogy of Jesus Christ (Luke 3:25; Mattathias, KJV, NASB, NIV, NRSV).

2. A son of Semei, an ancestor of Jesus (Luke 3:26; Mattathias, KJV, NASB, NIV, NRSV).

MATTATHIAS [mat uh THIGH us]—a form of MATTATHIAH. Also see MACCABEES.

MATTATTAH [MAT ah tah] (*gift*)—a son of Hashum (Ezra 10:33; Mattathah, KJV). Mattattah divorced his pagan wife after the captivity.

MATTENAI [mat tuh NIGH] (*gift of the Lord*)—the name of three men in the Old Testament:

1. One of the sons of Hashum who divorced his pagan wife after the captivity (Ezra 10:33).
2. One of the sons of Bani who divorced his pagan wife after the captivity (Ezra 10:37).
3. A priest in the days of Joiakim the high priest (Neh. 12:19).

MATTHAN [MAT than] (*gift* [of God])—the grandfather of Joseph listed in Matthew's genealogy of Jesus Christ (Matt. 1:15).

MATTHAT [MAT that] (*gift* [of God])—the name of two men in the New Testament:

1. An ancestor of Jesus listed in Luke's genealogy (Luke 3:24).
2. Another ancestor of Jesus listed in Luke's genealogy (Luke 3:29).

MATTHEW [MA thue] (*gift of the Lord*)—a tax collector who became one of the twelve apostles of Jesus (Matt. 9:9). Matthew's name appears seventh in two lists of apostles (Mark 3:18; Luke 6:15), and eighth in two others (Matt. 10:3; Acts 1:13).

In Hebrew, Matthew's name means "gift of the Lord," but we know from his trade that he delighted in the gifts of others as well. He was a tax collector (Matt. 9:9–11) who worked in or around Capernaum under the authority of Herod Antipas. In Jesus' day, land and poll taxes were collected directly by Roman officials, but taxes on transported goods were contracted out to local collectors. Matthew was such a person, or else he was in the service of one. These middlemen paid an agreed-upon sum in advance to the Roman officials for the right to collect taxes in an area. Their profit came from the excess they could squeeze from the people.

The Jewish people hated these tax collectors not only for their corruption, but also because they worked for and with the despised Romans. Tax collectors were ranked with murderers and robbers, and a Jew was permitted to lie to them if necessary. The attitude found in the gospels is similar. Tax collectors are lumped together with harlots (Matt. 21:31), Gentiles (Matt. 18:17), and, most often, sinners (Matt. 9:10). They were as offensive to Jews for their economic and social practices as lepers were for their uncleanness; both were excluded from the people of God.

It is probable that the Matthew mentioned in Matthew 9:9–13 is identical with the Levi of Mark 2:13–17 and Luke 5:27–32; the stories obviously refer to the same person and event. The only problem in the identification is that Mark mentions Matthew rather than Levi in his list of apostles (Mark 3:18), thus leading one to assume two different persons. It is possible, however, that the same person was known by two names (compare "Simon" and "Peter"), or, less likely, that Levi and James the son of Alphaeus are the same person, since Mark calls Alphaeus the father of both (Mark 2:14; 3:18). Following his call by Jesus, Matthew is not mentioned again in the New Testament.

MATTHEW, GOSPEL OF—the opening book of the New Testament. Matthew has had perhaps a greater influence on Christian worship and literature than any other New Testament writing. For seventeen centuries the church took its readings for Sundays and Holy Days from Matthew, drawing from the other gospels only where it felt Matthew was insufficient.

Matthew offers the most systematic arrangement of Jesus' teaching in the New Testament, and the early church used it heavily for its instruction of converts. Because of its emphasis on the fulfillment of Old Testament prophecy, Matthew is well-suited as the opening book of the New Testament. In it the promises of God are recalled and their fulfillment in Jesus Christ is announced.

The Gospel of Matthew contains five main sections. Each section consists of stories of Jesus' life, samples of His preaching and teaching, and a concluding refrain, "When Jesus had ended" (7:28; 11:1; 13:53;

19:1; 26:1). The story of Jesus' birth (chaps. 1–2) and the account of his betrayal, trial, and crucifixion (chaps. 26–28) stand outside this framework; they introduce and conclude the story of Jesus.

Section one begins with Jesus' baptism by John, His temptation, and the beginnings of His Galilean ministry (chaps. 3–4). The Sermon on the Mount (chaps. 5–7) follows; in it Jesus sets forth a new system of ethics, both individual and social, for the kingdom. Throughout the Sermon, Jesus contrasts the law, which was given by Moses, with the kingdom, which is present in Himself—showing the superiority of the kingdom. He highlights the contrast with two recurring phrases, "You have heard that it was said to those of old . . . but I say to you."

Section two begins with a series of miracles by Jesus (chaps. 8–9), continues with Jesus' teaching to His disciples concerning mission and suffering (chap. 10), and ends with the refrain (11:1). Section three contains stories that emphasize the difference between the ways of the kingdom and the ways of the world (chaps. 11–12) and parables on the nature of the kingdom (chap. 13). The refrain is repeated in 13:53, thus concluding the section.

Section four features further miracles, debates, and conflicts from Jesus' ministry (chaps. 14–17). It concludes with words of counsel directed by Jesus to His disciples about the Christian life (chap. 18). The section ends at 19:1. Section five is set in Jerusalem, and it recounts clashes between Jesus and the religious leaders (chaps. 19–22). In the discourses which follow, Jesus denounces the scribes and Pharisees (chap. 23), teaches of the end times (chap. 24), and tells three parables on judgment (chap. 25). The final refrain occurs in 26:1, and leads into the account of the betrayal, arrest, crucifixion, and resurrection of Jesus (chaps. 26–28).

The Gospel of Matthew concludes with Jesus' command to go into all the world and make disciples, baptizing and teaching them in His name. He leaves His disciples with this assurance: "Lo, I am with you always, even to the end of the age" (28:20).

Matthew is an anonymous gospel. Like other gospel titles, the title was added in the second century A.D. and reflects the tradition of a later time. How, then, did the gospel acquire its name? Writing about A.D. 130, Papias, bishop of Hierapolis in Asia Minor (modern Turkey), records, "Matthew collected the oracles in the Hebrew (that is, Aramaic) language, and each interpreted them as best he could." Until comparative studies of the gospels in modern times, the church understood "oracles" to refer to the first gospel and considered Matthew, the apostle and former tax collector (9:9; 10:3), to be the author.

This conclusion, however, is full of problems. Our Gospel of Matthew is written in Greek, not Aramaic (as Papias records); and no copy of an Aramaic original of the gospel has ever been found. The Greek of the gospel cannot readily be translated back into Aramaic; and this strongly indicates that the gospel is not a Greek translation of an Aramaic original. It is now generally agreed that Mark is the earliest of the four gospels and that the author of Matthew substantially used the Gospel of Mark in writing this gospel (also see GOSPELS).

If the apostle Matthew wrote the gospel, one would wonder why he quoted so extensively from Mark (601 of Mark's 678 verses appear in Matthew), who was not a disciple of Jesus. Such observations virtually eliminate the possibility of the apostle Matthew being the author of the gospel.

The most promising way out of this dead-end street is to understand the "oracles" mentioned by Papias, not as the Gospel of Matthew, but as a collection of Jesus' sayings collected by the apostle Matthew. Later these sayings were used by an unknown author as a source for the present Gospel. The actual author probably was a Palestinian Jew who used the Gospel of Mark, plus a Greek translation of Matthew's Aramaic "oracles," and composed the gospel in Greek. The name of the gospel, therefore, stems from the apostle Matthew on whom the author draws, in part, to compose his work. This interpretation has the benefit of paying Papias' testimony the respect it deserves, as well as honoring the problems mentioned above.

The Gospel of Matthew is full of clues that it was written to convince Jewish readers that Jesus is the Messiah. First, the author makes no attempt to translate or explain Jewish words and practices. Also, the gospel quotes more frequently from the Old Testament than does any other gospel. Most important, however, Jesus is portrayed as a physical and/or spiritual descendant of the three greatest personalities of the Old Testament, although he surpasses them. Matthew traces Jesus' genealogy back to Abraham (1:2), the father of the faith.

In the Sermon on the Mount (chaps. 5–7), Jesus appears as a royal teacher whose authority exceeds that of Moses, the founder of the faith. And Jesus fulfills the hopes of David, the greatest king of Israel. He is born in Bethlehem (mentioned five times in chap. 2), and like David he appears as a king (19:28). He is frequently recognized as "the son of David" (9:27; 12:23; 15:22; 21:9; 21:15), although in truth He is David's "Lord" (22:41–46).

Matthew appealed to a Jewish audience, but not exclusively. The visit of the wise men from the (Gentile) East (2:1–12) hints of the gospel's rejection by the Jews and its acceptance by the Gentiles (21:43; also 4:15–16; 8:5–13; 12:18–21; 13:38). Furthermore the Great Commission—the command to "make disciples of all the nations" (28:19)—indicates an interest beyond the confines of Judaism. We can conclude that Matthew was written to Jews and Jewish Christians to show that Jesus is the promised Messiah of the Old Testament. It also shows that the gospel does not lead to narrow Jewish concerns (chap. 23), but out into the Gentile world.

Matthew's main subject is the "kingdom of heaven" or "kingdom of God." This kingdom is mentioned fifty-one times in the Gospel of Matthew, twice as often as in any other gospel. The kingdom is already here in Jesus (12:28), but it is not yet fulfilled (13:43; 25:34). The kingdom cannot be earned (19:23); it can be received only by those who recognize that they do not deserve it (5:3; 21:31). The kingdom extends like a fishing net, gathering people from every part of society (13:47), offering new life in the life-changing presence of God (8:11). The kingdom is more valuable than a precious gem (13:45–46), and it excludes any and all competitors for its allegiance (6:33).

The kingdom of God means the rule or reign of God—in the entire universe, in the world, and in our hearts. The primary indication of the presence of the kingdom in the world is the transformation of life, both individually and socially. A person enters the kingdom not by saying the right words, but by doing "the will of My father in heaven" (7:21).

The Gospel of Matthew has at least five special considerations that will be mentioned briefly here:

1. Matthew sought to prove to the Jews that Jesus was the Christ, the fulfillment of Old Testament prophecy. A recurring statement that

occurs in this gospel is, “All this was done that it might be fulfilled which was spoken by the Lord through the prophet” (1:22; also 2:15, 17, 23).

2. Matthew has a special interest in the church, which by the time this gospel was written had become the dominant factor in the lives of Christians. Indeed, Matthew is the only gospel to mention the word “church” (16:18; 18:17).
3. Matthew has a strong interest in eschatology (the doctrine of last things)—that is, in the second coming of Jesus, the end of the age, and the final judgment (chaps. 24–25).
4. Matthew has a great interest in the teachings of Jesus, especially concerning the kingdom of God (chaps. 5–7; 10; 13; 18; 24–25).
5. Matthew writes to show that Jesus is the King to whom God has given power and authority to redeem and to judge mankind (1:1–17; 2:2; 21:1–11; 27:11, 37; 28:18).

◆

Matthew: A Study and Teaching Outline

Part One: The Presentation of the King (1:1—4:11)

I. The Advent of the King 1:1—2:23

II. The Announcer of the King 3:1–12

III. The Approval of the King 3:13—4:11

Part Two: The Proclamation of the King (4:12—7:29)

I. The Background for the Sermon 4:12–25

II. The Sermon on the Mount 5:1—7:29

Part Three: The Power of the King (8:1—11:1)

I. The Demonstration of the King’s Power 8:1—9:34

II. The Delegation of the King’s Power 9:35—11:1

Part Four: The Progressive Rejection of the King (11:2—16:12)

I. The Beginning of the Rejection 11:2–30

II. The Rejection by the Pharisees 12:1–50

III. The Consequences of the Rejection 13:1–53

IV. The Continuing Rejection 13:54—16:12

Part Five: The Preparation of the Disciples of the King (16:13—20:28)

I. The Revelation of Great Truths 16:13—17:13

II. The Instruction in View of Rejection 17:14—20:28

Part Six: The Presentation and Rejection of the King (20:29—27:66)

I. The Blind Men Recognize the King 20:29–34

II. The Public Presentation of the King 21:1–17

III. The Nation Respects the King 21:18—22:46

IV. The King Rejects the Nation 23:1–39

V. The Predictions of the King’s Second Coming 24:1—25:46

VI. The Passion of the King 26:1—27:66

Part Seven: The Proof of the King (28:1–20)

I. The Empty Tomb 28:1–8

II. The Appearance of Jesus to the Women 28:9–10

III. The Bribery of the Soldiers 28:11–15

IV. The Appearance of Jesus to the Disciples 28:16–17

V. The Great Commission 28:18–20

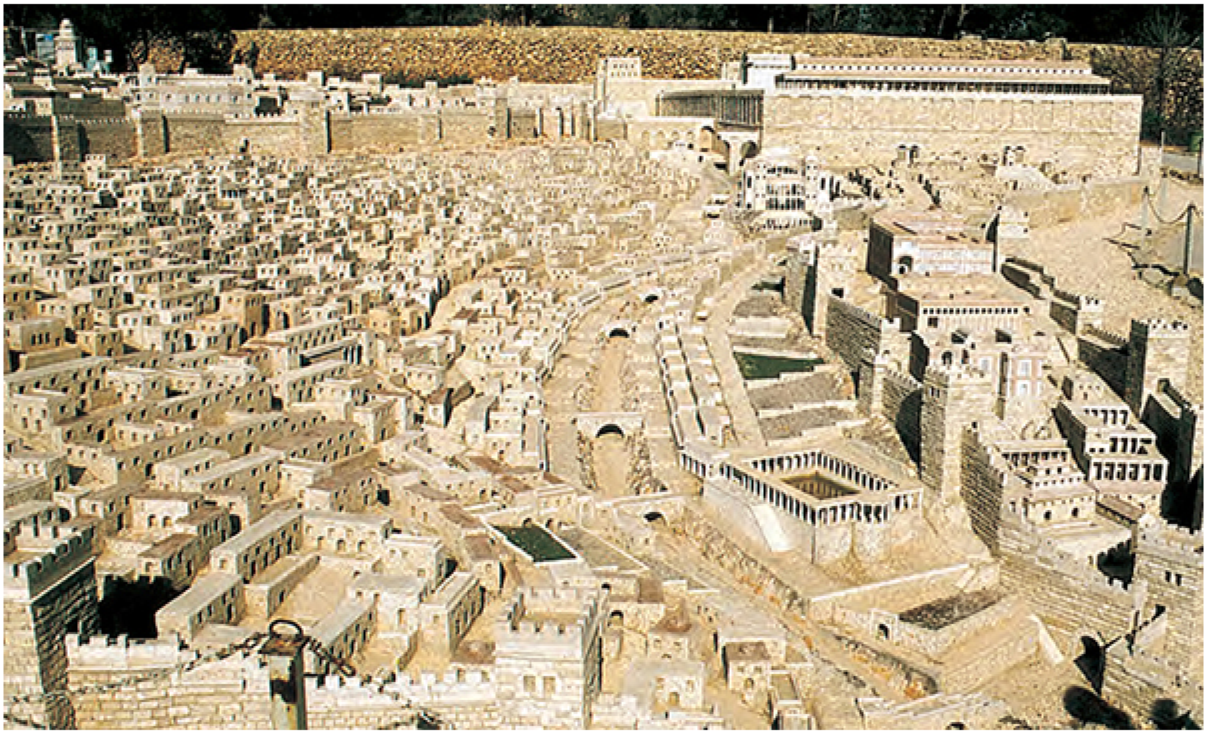

Photo by Andy Schupack

- A model of Jerusalem as it might have appeared in Jesus' time. Jesus was distraught about the city because of its unbelief (Matt. 23:37).

MATTHIAS [muh THIGH us] (*gift of the Lord*)—a disciple chosen to succeed Judas Iscariot as an apostle (Acts 1:23, 26). Matthias had been a follower of Jesus from the beginning of His ministry until the day of His ascension and had been a witness of His resurrection. In this way he fulfilled the requirements of apostleship (Acts 1:21–22). Probably he was one of the "seventy" (Luke 10:1, 17). The New Testament makes no further mention of him after his election. One tradition says that Matthias preached in Judea and was stoned to death by the Jews. Another tradition holds that he worked in Ethiopia and was martyred by crucifixion.

MATTITHIAH [mat uh THIGH uh] (*gift of the Lord*)—the name of four or five men in the Old Testament:

1. A son of Shallum the Korahite (1 Chr. 9:31).
2. A Levite musician and gatekeeper during the reign of David (1 Chr. 15:18).
3. A son of Jeduthun. Mattithiah was appointed to the service of song during the reign of David (1 Chr. 25:3, 21). He was probably the same person as No. 2.
4. A son of Nebo who divorced his pagan wife after the captivity (Ezra 10:43).
5. An Israelite who helped Ezra read the Book of the Law to the people (Neh. 8:4).

MATTOCK (see TOOLS OF THE BIBLE).

MAUL (see ARMS, ARMOR OF THE BIBLE; TOOLS OF THE BIBLE).

MAW—the KJV translation of a Hebrew word that refers to the fourth stomach of animals who chew the cud (Deut. 18:3). Considered a great delicacy by the ancients, the maw was one of the parts of a sacrificial animal given to the priests.

MAZZAROTH [MAZ uh roth]—a feature either of the starry heavens or the changing seasons (Job 38:32; constellations, NIV).

MEADOW—a tract of grassland. Meadows were rare in Israel but not in the river flats of Egypt. The pasture in which the seven fat cows of Pharaoh's dreams grazed is described as a meadow: "there came up out of the river seven cows, fine looking and fat; and they fed in the meadow" (Gen. 41:2, 18). The Psalmist says, "The enemies of the Lord, like the splendor of the meadows, shall vanish" (Ps. 37:20). In the hot, dry climate of Palestine, the image of a meadow's beauty vanishing quickly was a particularly effective way of picturing the dangerous situation in which the unrighteous live.

MEAH, TOWER OF (see HUNDRED, TOWER OF THE).

MEAL OFFERING (see SACRIFICIAL OFFERINGS).

MEALS—occasions of eating. At "mealtime" Ruth was invited to eat with the harvesters in Boaz's field (Ruth 2:14). Her lunch consisted of bread dipped in vinegar and parched grain. Other occasions of eating are frequently mentioned in the Bible (Gen. 19:3; 27:17; 43:32). Eating customs varied during the long period covered by the Bible.

Palestinian people ordinarily ate in the morning and in the evening (Ex. 16:12; 1 Kin. 17:6). The evening meal was called “sitting at the table” (Matt. 9:10). It was scheduled when the day’s work was over (Ruth 3:2–7; Luke 17:7–8). Early morning eating, however, was frowned on (Eccl. 10:16); and Peter could argue that the third hour (9 A.M.) was too early for drunkenness (Acts 2:15).

Knives, forks, and spoons were not used in Bible times. Food was served in a common bowl and eaten with the hands (Prov. 26:15; Matt. 26:23; Mark 14:20), or with bread dipped in the dish (John 13:26). Cups or goblets were used for wine. In earlier times people sat on the ground, later on chairs and stools (1 Sam. 20:5, 25); however, the prophet Amos refers to those who recline (Amos 6:4). At least by the Persian period reclining was common (Esth. 1:6; 7:8), and it continued through the New Testament period (John 21:20).

At mealtime the traveler might have only bread and water (Gen. 21:14) or bread, meat, and water (1 Kin. 17:6). A soldier’s ration consisted of parched grain, bread, and cheese (1 Sam. 17:17–18; 25:18).

Special meals were held at times of rejoicing, such as sheepshearing (2 Sam. 13:23), the return of the prodigal (Luke 15:22–32), weddings (John 2:1–11), birthdays (Mark 6:21–23), or entertaining guests (Matt. 9:10–13). At a supper the host greeted the guest with a kiss (Luke 7:45), provided for his dusty feet to be washed (John 13:4–5), and anointed his head with oil (Luke 7:46). Guests were seated by age or importance (Gen. 43:33). The FOOD and the entertainment varied with the occasion and the host’s wealth. There was music (Is. 5:12), singing (Amos 6:4–5), and dancing (Matt. 14:6). The guests could also be entertained with riddles (Judg. 14:12–18). Jesus stressed the need to include the poor, maimed, and blind (Luke 14:13) among those invited to meals.

Israel often committed idolatry by participating in sacrifice and eating to false gods (Num. 25:1–5). On the other hand, many of the sacrifices of the Old Testament, after the priests received their portion (Lev. 2:10; 7:6), were consumed by the worshiper, his family, and his slaves (Lev. 7:11–21; 1 Sam. 1:3–4). The worshiper often invited the widow, Levite, stranger, and fatherless to share (Deut. 12:12). Samuel blessed the sacrifice before the people ate (1 Sam. 9:11–14). David’s passing of the kingdom to Solomon was a sacrificial occasion (1 Chr. 29:21–22). The annual PASSOVER meal was shared by every Israelite and by those purchased with his money (Ex. 12:43–49; 13:5–10).

Covenant meals were sacred only as far as the Lord was witness to the agreement made. When making a covenant, Abimelech and Isaac (Gen. 26:28–30), Jacob and Laban (Gen. 31:45–54), Israel and Gibeon (Josh. 9:12–15), and David and Abner (2 Sam. 3:20) ate together. The making of the covenant at Sinai included a meal (Ex. 24:11). The violation of such an agreement, as Ishmael did when he murdered Gedaliah after eating with him (Jer. 41:1–2), was considered alowly and disgraceful act (Ps. 41:9; John 13:18).

In New Testament times, the Pharisees did not eat with unwashed hands (Mark 7:2–5). They objected to Jesus' eating with tax collectors and sinners (Matt. 9:11). Jews criticized Peter for eating with Gentiles at the house of Cornelius (Acts 11:3).

Early Christians, though meeting in the temple courts, took their meals at home (Acts 2:46). Abuses of the Lord's Supper led Paul to instruct that the hungry eat at home (1 Cor. 11:34).

The Lord's Supper was a communion, or sharing in the body and blood of Christ (1 Cor. 10:16–17). A person cannot eat at both the table of the Lord and the table of demons: "You cannot drink the cup of the Lord and the cup of demons" (1 Cor. 10:20–21).

MEARAH **[meh AY ruh]** (*cave*)—a place, possibly a cavern, in northern Canaan near Sidon (Josh. 13:4).

MEASURE, CHOINIX (see WEIGHTS AND MEASURES).

MEASURING LINE (see TOOLS OF THE BIBLE).

MEASURING REED (see TOOLS OF THE BIBLE; WEIGHTS AND MEASURES).

MEAT—the edible flesh of animals, often referring to the flesh of mammals, as distinguished from fish and poultry (Num. 11:4; Deut. 12:15, 20).

Meat was often sacrificed on pagan altars and dedicated to pagan gods in Paul's day. Later this meat was offered for sale in the public meat markets. Some Christians wondered if it were morally right for Christians to eat such meat that had previously been sacrificed to pagan gods. Paul explained that they should not eat such meat if it would cause weaker Christians to sin (1 Cor. 8:13). Also see FOOD.

MEAT OFFERING (see SACRIFICIAL OFFERINGS).

MEATS, UNCLEAN—animals that were unfit for eating, according to the law of Moses. Leviticus 11 gives an extended list of foods that were forbidden to the Hebrew people, including the camel, the rock hyrax, the hare, the swine, anything in the seas or rivers that does not have fins and scales, twenty different species of birds, and most flying insects. The flesh of the swine was especially abominable to the Hebrews.

MEBUNNAI [meh BUN eh]—a Hushathite, one of David's mighty men (2 Sam. 23:27). The name is probably a textual corruption of Sibbechai (2 Sam. 21:18). Also see SIBBECHAI.

MECHERATHITE [meh KEE rah thite] (*dweller in Mecherah*)—a name applied to Hepher, one of David's mighty men (1 Chr. 11:36).

MECONAH [meh KOH nuh] (*foundation*)—a city in southern Judah, between Ziklag and En Rimmon (Neh. 11:28; Mekonah, KJV). Meconah was inhabited by Israelites after the captivity.

MEDAD [ME dad]—an Israelite who prophesied in the wilderness camp (Num. 11:26–27). When seventy elders assembled in the "tabernacle of meeting," the Spirit rested on them and they prophesied. Medad and Eldad had not gone to the tabernacle, but had remained in the camp. Nevertheless, the Spirit rested upon them also and they, too, prophesied. A young man ran and told Moses. Joshua asked Moses to forbid them; but Moses replied, "Oh, that all the LORD's people were prophets and that the LORD would put His Spirit upon them!" (Num. 11:29).

This story emphasizes the truth that God's Spirit can fill any person at any place at any time.

MEDAN [MEE dan]—a son of Abraham and Keturah, Abraham's concubine (1 Chr. 1:32).

MEDEBA [MED eh buh]—an ancient Moabite city in TRANSJORDAN, about 24 kilometers (15 miles) southeast of the place where the Jordan

River runs into the Dead Sea (see Map 3, C–4). It is mentioned with Heshbon and Dibon (Num. 21:30).

Medeba was a source of conflict between Moab and Israel. Apparently the Ammonites controlled the city in the time of David; for the Syrian mercenaries, allies of the Ammonites, "encamped before Medeba" (1 Chr. 19:7) before their defeat by Joab, the captain of David's army. The MOABITE STONE states that Omri, king of Israel, captured Medeba, probably from Moab, and the Israelites controlled the city for forty years. Mesha, king of Moab, recaptured and rebuilt it.

Jeroboam II of Israel probably recaptured Medeba again, for "he restored the territory of Israel from the entrance of Hamath [in the north] to the Sea of the Arabah [in the south]" (2 Kin. 14:25). Jeroboam probably pushed the Moabites south of the River Arnon and regained control of the plain by Medeba. If so, it was a short-lived victory; for Isaiah's oracle against Moab (Is. 15:2) indicated that in Isaiah's time Medeba was once again under Moabite control.

Medeba, now known as Madaba or Madiyabah, is on the KING'S HIGHWAY, the main north–south highway through Transjordan. An ancient mosaic map, set in the floor of a church at Medeba, pictures Jerusalem and its environs as they looked in the Byzantine period.

MEDIA [MEE dih uh]—an ancient country of Asia situated west of Parthia, north of the Persian Gulf, east of Assyria and Armenia, and south of the Caspian Sea. The country is now included in parts of Iran, Iraq, and Turkey.

A mountainous country, Media contained some fertile sections; but much of it was cold, barren, and swampy. In the southern area lush plains were used as pastureland for the large herds of horses used in the Median cavalry.

The history of the Medes is complex, because it involves many entangling alliances and the rise and fall of several nations. The Medes were an Indo-European people who invaded the rough mountain terrain south of the Caspian Sea. In the ninth and eighth centuries B.C., Assyrian kings conducted campaigns against these people, forcing them to pay tribute. The mighty Tiglath–pileser (745–727 B.C.) invaded Media and added part of it to the Assyrian Empire. By 700 B.C., the era of the prophet Isaiah, a prosperous realm had been established.

Media is first mentioned in the Old Testament as the destination to which Shalmaneser, king of Assyria, deported the Israelites from Samaria around 721 B.C. (2 Kin. 17:6; 18:11). Medes are mentioned in Ezra in connection with Darius' search for the scroll containing the famous decree of Cyrus that allowed the Jews to return to Jerusalem (Ezra 6:2). Laws of the Medes are mentioned in the Book of Esther (1:19) and in Daniel (6:8, 15).

The prophet Daniel prophesied that King Belshazzar's Babylonian kingdom would fall to "the Medes and Persians" (Dan. 5:28). Medes were also among the people from many different nations in Jerusalem on the day of Pentecost (Acts 2:9).

About 710 B.C. Sargon II of Assyria defeated the Medes and forced them to pay a tribute consisting of the thoroughbred horses for which Media was famous. The Medes, however, increased in strength and joined forces with Babylon. The Medes under Cyaxares and the Babylonians under Nabopolassar captured Asshur, the ancient capital of Assyria, in 614 B.C. In 612 B.C. this alliance overthrew Nineveh, the proud capital of Assyria, causing the crash of the Assyrian Empire. The seventh-century Hebrew prophet Nahum expressed the great relief felt by neighboring nations at Nineveh's fall (Nah. 2:3; 3:19). Nabopolassar's son, Nebuchadnezzar, married Cyaxares' daughter, strengthening the bond between the two countries. During the era of Nebuchadnezzar and the time of Jeremiah (about 605–552 B.C.), the Median kingdom reached the height of its power.

Persia was dominated by Media until the time of Cyrus II who was founder of the Persian Empire. In 549 B.C. Cyrus defeated Media. Yet under the Persians, Media remained the most important province of Persia. As a consequence, the dual name, "Medes and Persians," remained for a long time (Esth. 1:19; Dan. 5:28). The expression, "The laws of the Medes and the Persians," depicted the unchangeable nature of Median law, which even the king was powerless to change (Esth. 1:19).

The Medes and Persians were Indo-European peoples known as Aryans. Their religion was Zoroastrianism. Its adherents believed that spiritual reality was divided between Ahura Mazda, the god of light and goodness, and Angra Mainja, the god of darkness and evil.

Influenced by the moral teachings of his religion, Cyrus II of Persia was known for his humane attitude toward conquered peoples. He treated the vanquished Medes with respect. Medo–Persia, a dual nation, became a great empire that ruled Asia until it was conquered by Alexander the Great (330 B.C.). After Alexander’s death, Medo–Persia became part of Syria and later a part of the Persian Empire.

MEDIATOR—one who goes between two groups or persons to help them work out their differences and come to agreement. A mediator usually is a neutral party, a go-between, intermediary, or arbitrator (Job 9:33; daysman, KJV) who brings about reconciliation in a hostile situation when divided persons are not able to work out their differences themselves.

A mediator can also be the negotiator of an agreement. After the agreement is made, the mediator can then witness to its content and serve as the administrator or guarantor to make sure its provisions are followed. A mediator needs legal authority and recognized power to function effectively.

The Hebrew verb meaning “to decide” is used in the sense of mediation in Genesis 31:37, “Set it here before my brethren and your brethren, that they may judge between us both.”

Later in Jewish history the idea of mediation became associated with the office of the priest, who stands between God and human beings in spiritual matters. This term was also applied to the prophet, who serves as intermediary in giving God’s word to people, and the king, who serves as mediatorial administrator between God and human beings in government. These officers discharged their duties against the background of God’s COVENANT with his people expressed in the Law.

The central role of the covenant made Moses the supreme mediator in the Old Testament. Moses was the sole human mediator of the Sinai covenant (Ex. 20:19–22; Gal. 3:19; Heb. 3:2–5). He offered sacrifice, consecrated the priestly house of Aaron, and interceded for the nation. He spoke the word of God as prophet and administered government for the nation. Moses is the figure whom the New Testament compares with Jesus as Mediator of the New Covenant (Heb. 3:2–5).

From the New Testament perspective, there is ultimately only “one Mediator between God and man” (1 Tim. 2:5)—Jesus the Messiah. He alone, being fully God, can represent God to man, and at the same time, being fully man, can represent man to God. He alone can bring complete reconciliation, because He alone can bring about complete payment for our sin and satisfaction of God's wrath. He alone can bring everlasting peace (Acts 15:11; 2 Cor. 5:18; Eph. 1:7).

A major theme of the Book of Hebrews is that Jesus mediated a new and better covenant, an eternal covenant (7:27–28; 9:15; 10:1; 12:24). Speaking the words of God (John 14:24), Jesus fulfills the prophetic office. As High Priest over the house of God (Heb. 3:1–6), He sacrificed Himself to secure our redemption and continues to intercede on our behalf (Rom. 8:34; Heb. 7:25; 9:24; 1 John 2:1). Even our prayers are presented to God "through" His mediation (Rom. 1:8; Heb. 13:15). And He is also "King of kings," having "all authority in heaven and on earth" (Matt. 28:18; Phil. 2:9–11; Rev. 19:11–16).

The Christian never need worry about the certainty of His salvation. The Mediator "is able to save to the uttermost those who come to God through Him" (Heb. 7:25).

MEDICINE (see DISEASES OF THE BIBLE).

MEDITATION—the practice of reflection or contemplation. The word "meditation" or its verb form, "to meditate," is found mainly in the Old Testament. The Hebrew words behind this concept mean "to murmur," "a murmuring," "sighing," or "moaning." This concept is reflected in Psalm 1:2, where the "blessed man" meditates on God's law day and night. The psalmist also prayed that the meditation of his heart would be acceptable in God's sight (Ps. 19:14). Joshua was instructed to meditate on the Book of the Law for the purpose of obeying all that was written in it (Josh. 1:8).

The Greek word translated as "meditate" occurs only twice in the New Testament. In Luke 21:14 Jesus instructed His disciples not "to meditate beforehand" in answering their adversaries when the end of the age comes. The word may be understood in this passage as the idea of preparing a defense for a court appearance. Paul, in 1 Timothy 4:15, urged Timothy to meditate, or take pains with, the instructions he gives. The idea of meditation is also found in Philippians 4:8 and Colossians 3:2.

Meditation is a lost art for many Christians, but the practice needs to be cultivated again.

MEDITERRANEAN SEA [med ih ter RAIN ih un]—a large sea bordered by many important nations of the ancient world, including Palestine (see Map 9, B–3). The Hebrews referred to it by several different names. It was called “the Great Sea” (Num. 34:6), “the Western Sea” (Deut. 34:2), “the Sea of the Philistines” (Ex. 23:31), and simply “the sea” (Josh. 16:8; Jon. 1:4).

The Mediterranean Sea extends about 3,550 kilometers (2,200 miles) westward from the coast of Palestine to the Straits of Gibraltar. At its narrowest point, between Sicily and the coast of Africa, the sea is about 130 kilometers (80 miles) wide. Archaeologists believe that an open channel once existed, connecting the Mediterranean to the Red Sea, and that this channel was closed off by drifting desert sand and silt from the Nile River, providing a land connection between Asia and Africa.

Many ancient civilizations grew up around this sea and used it for trade and commerce. The Hebrews were afraid of the Mediterranean and usually hired others, often Phoenicians (1 Kin. 9:27), to conduct their seafaring business for them. Palestine itself had few good harbors.

The apostle Paul crossed the Mediterranean Sea during his missionary journeys. He tried to avoid sailing during the winter months, but was shipwrecked on his way to Rome while sailing in late autumn (Acts 27).

Photo by Howard Vos

• A beautiful view of the Mediterranean Sea near Patara in southwestern Asia Minor.

MEDIUM—a person thought to have the power to communicate with the spirits of the dead (Is. 8:19; 19:3; 29:4). According to the Law of Moses, anyone who professed to be a medium or a channel of communication to the spirit world was to be put to death by stoning (Lev. 20:27). Also see MAGIC AND SORCERY.

MEEKNESS—an attitude of humility toward God and gentleness toward people, springing from a recognition that God is in control. Although weakness and meekness may look similar, they are not the same. Weakness is due to negative circumstances, such as lack of strength or lack of courage. But meekness is due to a person's conscious choice. It is strength and courage under control, coupled with kindness.

The apostle Paul once pointed out that the spiritual leaders of the church have great power, even leverage, in confronting a sinner. But he cautioned them to retrain themselves in meekness (Gal. 6:1; 5:22–23).

Meekness is a virtue practiced and commended by our Lord Jesus (Matt. 5:5; 11:29). As such it is part of the equipment that every follower of Jesus should wear (2 Cor. 10:1; Gal. 5:23; 6:1; Eph. 4:1–2).

MEGIDDO [muh GID doe]—a walled city east of the Carmel Mountain range where many important battles were fought in Old Testament times (see Map 3, B–2). Megiddo was situated on the main road that linked Egypt and Syria. Overlooking the Valley of Jezreel (Plain of Esdraelon), Megiddo was one of the most strategic cities in Palestine. All major traffic through northern Palestine traveled past Megiddo, making it a strategic military stronghold.

Megiddo is first mentioned in the Old Testament in the account of the thirty-one kings conquered by Joshua (Josh. 12:21). In the division of the land of Canaan among the tribes of the Hebrew people, Megiddo was awarded to Manasseh. But the tribe was unable to drive out the native inhabitants of the city (Josh. 17:11; Judg. 1:27; 1 Chr. 7:29).

During the period of the judges, the forces of Deborah and Barak wiped out the army of Sisera “by the waters of Megiddo” (Judg. 5:19). During the period of the United Kingdom under Solomon, the Israelites established their supremacy at Megiddo. The city was included in the fifth administrative district of Solomon (1 Kin. 4:12). Along with Hazor, Gezer, Lower Beth Horon, Baalath, and Tadmor, Megiddo was fortified and established as a chariot city for the armies of King Solomon (1 Kin. 9:15–19).

The prophet Zechariah mentioned the great mourning that would one day take place “in the plain of Megiddo” (Zech. 12:11; Megiddon, KJV). The fulfillment of Zechariah’s prophecy is the battle at the end of time known as the Battle of ARMAGEDDON. Armageddon is a compound word that means “mountain of Megiddo.”

In the end times, God will destroy the armies of the Beast and the False Prophet in “the battle of that great day of God Almighty” (Rev. 16:14) when He shall gather them “together to the place called in Hebrew, Armageddon” (Rev. 16:16). Jesus Christ will ride out of heaven on a white horse (Rev. 19:11) as the “King of kings and Lord of lords” (Rev. 19:16).

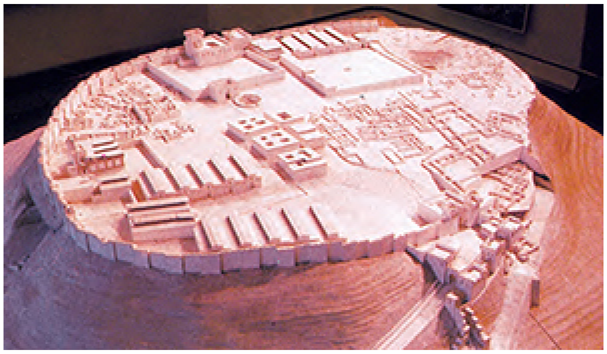

Photo by Howard Vos

• A model of the ancient city of Megiddo, showing its impressive defensive wall built by King Solomon (1 Kin. 9:15).

MEGIDDON [meh GID ahn]—a form of MEGIDDO.

MEHETABEEL [meh HET uh beel]—father of Delaiah and grandfather of Shemaiah (Neh. 6:10; Mehetabel, NRSV, NASB, REB, NIV).

MEHETABEL [meh HET uh bel]—the wife of Hadar (Gen. 36:39), or Hadad (1 Chr. 1:50), king of Edom. Mehetabel was a daughter of Matred.

Also see MEHETABEEL.

MEHIDA [meh HIGH duh] (*renowned*)—founder of a family of NETHINIM (temple servants) whose descendants returned from the captivity with Zerubbabel (Ezra 2:52).

MEHIR [MEE hur] (*price*)—a son of Chelub, of the tribe of Judah (1 Chr. 4:11).

MEHOLATHITE [meh HO luh thite]—a native or inhabitant of Meholah, probably ABEL MEHOLAH, a city in the Jordan River Valley near Beth Shean (1 Sam. 18:19).

MEHUJAEL [meh HUE jay el]—a son of Irad, of the family of Cain (Gen. 4:18).

MEHUMAN [meh HUE man]—a eunuch or chamberlain who had charge of the harem of King Ahasuerus (Xerxes) of Persia (Esth. 1:10).

MEHUNIM [me HYOO nem]—a form of MEUNIM.

ME JARKON [mee JAHR kuhn] (*waters of Jarkon*)—a city or a stream near Joppa (Josh. 19:46), probably the Wadi Nahr el-’Auja, which flows into the Mediterranean Sea.

MEKONAH [meh KOH nuh]—a form of MECONAH.

MELATIAH [mel uh TYE uh] (*the Lord sets free*)—a GIBEONITE who helped repair the wall of Jerusalem in Nehemiah’s time (Neh. 3:7).

MELCHI [mel KYE] (*my king*)—the name of two men in Luke’s genealogy of Jesus Christ:

1. A son of Janna and the father of Levi (Luke 3:24).
2. A son of Addi and the father of Neri (Luke 3:28).

MELCHIAH [mell KIE ah]—a form of MALCHIAH No. 2.

MELCHISEDEC [mel KIZ uh dek]—a form of MELCHIZEDEK.

MELCHI-SHUA [mel kye SHU uh]—a form of MALCHISHUA.

MELCHIZEDEK [mel KIZ eh deck] (*king of righteousness*)—a king of Salem (Jerusalem) and priest of the Most High God (Gen. 14:18–20; Ps. 110:4; Heb. 5:6–11; 6:20—7:28). Melchizedek's appearance and disappearance in the Book of Genesis are somewhat mysterious. Melchizedek and Abraham first met after Abraham's defeat of Chedorlaomer and his three allies. Melchizedek presented bread and wine to Abraham and his weary men, demonstrating friendship and religious kinship. He bestowed a blessing on Abraham in the name of El Elyon ("God Most High"), and praised God for giving Abraham a victory in battle (Gen. 14:18–20).

Abraham presented Melchizedek with a tithe (a tenth) of all the booty he had gathered. By this act Abraham indicated that he recognized Melchizedek as a fellow-worshiper of the one true God as well as a priest who ranked higher spiritually than himself. Melchizedek's existence shows that there were people other than Abraham and his family who served the true God.

In Psalm 110, a messianic psalm written by David (Matt. 22:43), Melchizedek is seen as a type of Christ. This theme is repeated in the Book of Hebrews, where both Melchizedek and Christ are considered kings of righteousness and peace. By citing Melchizedek and his unique priesthood as a type, the writer shows that Christ's new priesthood is superior to the old Levitical order and the priesthood of Aaron (Heb. 7:1–10; Melchisedec, KJV).

Attempts have been made to identify Melchizedek as an imaginary character named Shem, an angel, the Holy Spirit, Christ, and others. All are products of speculation, not historical fact; and it is impossible to reconcile them with the theological argument of Hebrews. Melchizedek was a real, historical king-priest who served as a type for the greater King-Priest who was to come, Jesus Christ.

MELEA [MEE lee uh]—an ancestor of Jesus (Luke 3:31).

MELECH [MEE lek] (*king*)—a Benjamite, the son of Micah and a descendant of King Saul (1 Chr. 8:35; 9:41).

MELICHU, MELICU [MEL eh kue]—forms of MALLUCH No. 6.

MELITA [MEL eh tuh]—a form of MALTA.

MELON (see PLANTS OF THE BIBLE).

MELZAR [MEL zahr] (*overseer*)—KJV word for the title of an officer at the Babylonian court of Nebuchadnezzar (Dan. 1:11, 16). The NKJV translates as “the steward.”

MEM [maim]—the thirteenth letter of the Hebrew alphabet, used as a heading over Psalm 119:97–104. In the original Hebrew language, every one of these eight verses began with the letter mem. Also see ACROSTIC.

MEMBER—a word with at least two different meanings in the Bible:

1. An organ of the human body, such as an arm or leg (Job 17:7; Matt. 5:29–30).
2. A Christian. In the New Testament the “members” of the “body” of Christ are described in a symbolic way as the individual Christians who together compose the church (Rom. 12:5; Eph. 4:25).

MEMORIAL—a monument, statue, holiday, or ritual that serves as a remembrance or reminder of a person or an event. The Feast of the Passover was a memorial of God’s sparing the firstborn of the Israelites in Egypt and of Israel’s deliverance from Egyptian bondage (Ex. 12:14).

When Israel crossed the Jordan River and occupied the Promised Land, Joshua commanded that twelve stones, representing the twelve tribes of Israel, be set up in the midst of the Jordan (Josh. 4:9). “These stones,” he said, “shall be for a memorial to the children of Israel forever” (Josh. 4:7).

When Jesus was in the house of Simon the leper, a woman anointed His head with oil. “Wherever this gospel is preached in the whole world,” said Jesus, “what this woman has done will also be told as a memorial to her” (Matt. 26:13; Mark 14:9).

On the eve of His crucifixion Jesus instituted the Lord’s Supper (Luke 22:19). The observance of the Lord’s Supper is an ongoing Christian memorial that helps believers remember the sacrifice of Christ on their behalf (1 Cor. 5:7; 11:25–26).

MEMPHIS [MEM fis]—an ancient royal city (see Map 2, A–2) during the Old Kingdom period of Egypt’s history (about 3000 B.C. to 2200

B.C.). It was situated on the west bank of the NILE River about 21 kilometers (13 miles) south of Cairo. Today there is little left to mark the glorious past of the city.

In 670 B.C. Memphis was captured by the Assyrians, followed by a period of Persian dominance. After the Moslem conquest of the city, its ruins were used in the Middle Ages to build Cairo, Egypt's modern capital. The importance of Memphis is demonstrated by the multitude of pyramids and the celebrated Sphinx that are located near the site of the ancient city.

Memphis is found only once in the Bible—a translation of the Hebrew word *noph* (Hos. 9:6). In this passage the prophet Hosea condemned the Israelites for their sinfulness and predicted that some of them would be buried by Egyptians from Memphis. In seven other locations the word *noph* refers to Memphis (Is. 19:13; Jer. 2:16; 44:1; 46:14, 19; Ezek. 30:13, 16). In each passage the NIV has Memphis.

"The princes of Noph [Memphis] are deceived," wrote the prophet Isaiah (Is. 19:13). He prophesied that God would bring judgment on these deluded rulers. The prophet Jeremiah also warned the Jews to trust God and not flee to Memphis, because God was going to send destruction upon the land of Egypt (Jer. 2:16; 44:1; 46:14, 19).

Photo by Howard Vos

• A modern mud-brick village at the site of ancient Memphis in Egypt. This city is called Noph in the Bible (Is. 19:13).

MEMUCAN [meh MUE kan]—a high Persian official in Shushan (Susa), one of seven princes "who had access to the king's presence" (Esth. 1:14). The "king" was Ahasuerus, generally identified as Xerxes I (485–464 B.C.).

MENAHEM [MEN ah him] (*comforter*)—a son of Gadi and seventeenth king of Israel (2 Kin. 15:14–23). Some scholars believe Menahem probably was the military commander of King Zechariah. When Shallum took the throne from Zechariah by killing him in front of the people, Menahem determined that Shallum himself must be killed. After Shallum had reigned as king of Israel for a month in Samaria, Menahem "went up from Tirzah, came to Samaria, and struck Shallum . . . and killed him; and he reigned in his place" (2 Kin. 15:14).

When the city of Tiphsah refused to recognize Menahem as the lawful ruler of Israel, Menahem attacked it and inflicted terrible cruelties upon its people (2 Kin. 15:16). This act apparently secured his position, because Menahem remained king for ten years (752–742 B.C.). His reign was evil, marked by cruelty, oppression, and idolatrous worship.

During his reign Menahem faced a threat from the advancing army of Pul (Tiglath-pileser III), king of Assyria. To strengthen his own position as king and to forestall a war with Assyria, he paid tribute to the Assyrian king by exacting “from each man fifty shekels of silver” (2 Kin. 15:20). After Menahem’s death, his son Pekahiah became king of Israel (2 Kin. 15:22).

MENAN **[MEE nan]**—an ancestor of Jesus (Luke 3:31; Menna, NIV, NRSV).

MENE, MENE, TEKEL, UPHARSIN **[MEE neh, MEE neh, TEK uhl, ue FAR sin]** (*numbered, numbered, weighed, and divided*)—a puzzling inscription that appeared on the wall of the palace of Belshazzar, king of Babylon, during a drunken feast (Dan. 5:1–29). The king had just ordered that the gold and silver vessels Nebuchadnezzar had stolen from the temple in Jerusalem be used in the revelry. When the fingers of a man’s hand had written the words, Belshazzar called his wise men, but they could neither read the inscription nor interpret its meaning. Daniel was then summoned. He deciphered the message and told the king what it meant.

The words of the inscription refer to three Babylonian weights of decreasing size and their equivalent monetary values. In his interpretation of this inscription, Daniel used a play on words to give the message God had for Belshazzar and Babylon.

“Mene: God has numbered your kingdom, and finished it.” God had counted the days allotted to Belshazzar’s rule and his time had run out. “Tekel: You have been weighed in the balances and found wanting.” Belshazzar’s character, his moral values and spiritual worth, had been evaluated and he was found to be deficient. “Peres: Your kingdom has been divided, and given to the Medes and Persians.” Belshazzar’s empire had been broken into bits and pieces, dissolved and destroyed.

Some scholars have suggested that in referring to three weights listed in declining order, Daniel may have been referring to the declining worth of various Babylonian kings. Thus, the great king Nebuchadnezzar perhaps was symbolized by the mina, Evil-Merodach by the shekel (in other words, only one-fiftieth as great as Nebuchadnezzar), and Nabonidus and Belshazzar (father and son respectively, who reigned as co-regents) were half-shekels—implying that it took two “half-regents” to equal one Evil-Merodach.

The overall impact of Daniel’s double meaning in these words was to point out that the degeneration of the rulers of Babylon cried out for God’s judgment. That very night Belshazzar was killed and Babylon was conquered by the Persians.

MENI [MEN eye] (see GODS, PAGAN).

MENNA [MEN uh]—a form of MENAN.

MEN-PLEASERS—those who cultivate the favor of their superiors through an outward show of service (Eph. 6:6; Col. 3:22). The Greek word means “one who renders service to human beings.”

Also see EYESERVICE.

MENUHOTH [men YUE hawth]—a form of MANUHOTH.

MEONENIM, PLAIN OF [meh AHN eh nim]—KJV word (Judg. 9:37) for DIVINER’S TEREBINTH TREE.

MEONOTHAI [meh AHN oh thigh] (*habitations of the Lord*)—the father of Ophrah and a descendant of Judah (1 Chr. 4:14).

MEPHAATH [mef AY ath]—a city allotted to the tribe of Reuben (Josh. 13:18) and assigned to the Levites (Josh. 21:37). In Jeremiah’s time Mephaath belonged to the Moabites (Jer. 48:21). It was in TRANSJORDAN, east of the Dead Sea.

MEPHIBOSHETH [meh FIB oh shehth] (*from the mouth of* [the] *shame* [ful god Baal])—the name of two men in the Old Testament:

1. A son of Jonathan and grandson of Saul. Mephibosheth was also called Merib-Baal (1 Chr. 8:34; 9:40), probably his original name, meaning “a striver against Baal.” His name was changed because the word “Baal” was associated with idol worship.

   Mephibosheth was only five years old when his father, Jonathan, and his grandfather, Saul, died on Mount Gilboa in the Battle of Jezreel (2 Sam. 4:4). When the child’s nurse heard the outcome of the battle, she feared for Mephibosheth’s life. As she fled for his protection, “he fell and became lame” (2 Sam. 4:4). For the rest of his life he was crippled.

After David consolidated his kingdom, he remembered his covenant with Jonathan to treat his family with kindness (1 Samuel 20). Through Ziba, a servant of the house of Saul, David found out about Mephibosheth. The lame prince had been staying “in the house of Machir the son of Ammiel, in Lo Debar” (2 Sam. 9:4). David then summoned Mephibosheth to his palace, restored to him the estates of Saul, appointed servants for him, and gave him a place at the royal table (2 Sam. 9:7–13).

When David’s son Absalom rebelled, the servant Ziba falsely accused Mephibosheth of disloyalty to David (2 Samuel 16:1–4). David believed Ziba’s story and took Saul’s property from Mephibosheth. Upon David’s return to Jerusalem, Mephibosheth cleared himself. David in turn offered Mephibosheth half of Saul’s estates (2 Sam. 19:24–30), but he refused. David’s return to Jerusalem as king was the only reward Mephibosheth desired.

Although Mephibosheth was often wronged and his life was filled with tragedy, he never grew angry or embittered. Even material possessions had little appeal to him—an important lesson for all followers of the Lord.

2. A son of King Saul and Rizpah (2 Sam. 21:8).

MERAB **[MEE rab]** (*increase*)—the older daughter of King Saul (1 Sam. 14:49). When GOLIATH defied and taunted the Israelites, Saul promised that the man who killed him would be given great riches as well as Merab in marriage (1 Sam. 17:25). When David killed the giant, however, Saul changed his mind. David then married MICHAL, the younger daughter of Saul.

MERAIAH **[meh RYE uh]**—head of the priestly family of Seraiah after the return from the captivity (Neh. 12:12).

MERAIOTH **[meh RAY yawth]**—the name of two men and a priestly house in the Old Testament:

1. A son of Zerahiah and the father of Amariah (1 Chr. 6:6–7).
2. A son of Ahitub and a priest of Jerusalem (Neh. 11:11).

3. A priestly house in the days of Joiakim the high priest (Neh. 12:15).

MERARI [meh RAY eye] (*bitter*)—the third and youngest son of Levi and the founder of the MERARITES, one of the three Levitical families. Merari was the father of MAHLI and MUSHI (Ex. 6:16–19), who, in turn, were the founders of the MAHLITES and the MUSHITES (Num. 3:33; 26:58).

MERARITES [meh RAY ites]—the descendants of MERARI (Num. 26:57). During the wilderness journey, the Merarites were stationed on the north side of the tabernacle. The Merarites (who included the MAHLITES and the MUSHITES) had the responsibility of transporting many of the materials that made up the tabernacle (Num. 3:35–37). To enable them to transport these materials they were assigned "four carts and eight oxen" (Num. 7:8). They were under the direction of ITHAMAR, Aaron's youngest son.

The Merarites were the smallest of the three Levitical families (also see GERSHONITES and KOHATHITES); at the first census they numbered 6,200 from a month old and above (Num. 3:34), or 3,200 males between the age of 30 and 50 (Num. 4:42–43).

Twelve cities were assigned to the Merarites: four from the tribe of Zebulun (Jokneam, Kartah, Dimnah, and Nahalal), four from the tribe of Reuben (Bezer, Jahaz, Kedemoth, and Mephaath), and four from the tribe of Gad (Ramoth in Gilead, Mahanaim, Heshbon, and Jazer). One of these cities, Ramoth in Gilead, also was a city of refuge (Josh. 21:34–40).

The Merarites made up six of the twenty-four divisions of temple musicians in David's time (1 Chr. 25:3). They aided in Hezekiah's cleansing of the temple (2 Chr. 29:12). After the captivity a small number of them returned to Jerusalem (Ezra 8:18–19).

MERATHAIM [mer uh THAY em] (*double rebellion*)—a symbolic name for Babylon (Jer. 50:21). Merathaim is a play in the Hebrew language on the Babylonian words *mat* marrati ("Land of the Bitter River"), a region in southern Babylonia.

MERCHANDISER (see OCCUPATIONS AND TRADES).

MERCHANT (see COMMERCE; OCCUPATIONS AND TRADES).

MERCURIUS [mur KUE reh uhs]—a form of HERMES.

MERCURY (see GODS, PAGAN; MINERALS OF THE BIBLE).

MERCY—the aspect of God's love that causes Him to help the miserable, just as grace is the aspect of His love that moves Him to forgive the guilty. Those who are miserable may be so either because of breaking God's law or because of circumstances beyond their control.

God shows compassion toward those who have broken His law (Dan. 9:9; 1 Tim. 1:13, 16), although such mercy is selective, demonstrating that it is not deserved (Rom. 9:14–18). God's mercy on the miserable extends beyond punishment that is withheld (Eph. 2:4–6). Withheld punishment keeps us from hell, but it does not get us into heaven. God's mercy is greater than this.

God also shows mercy by actively helping those who are miserable due to circumstances beyond their control. We see this aspect of mercy especially in the life of our Lord Jesus. He healed blind men (Matt. 9:27–31; 20:29–34) and lepers (Luke 17:11–19). These acts of healing grew out of his attitude of compassion and mercy.

Finally, because God is merciful, He expects His children to be merciful (Matt. 5:7; James 1:27).

MERCY SEAT—the golden lid or covering on the ARK OF THE COVENANT, regarded as the resting place of God (Ex. 25:17–22; 1 Chr. 28:11; Heb. 9:5; atonement cover, NIV). Also see TABERNACLE.

MERED [MEE red]—a son of Ezrah, of the tribe of Judah (1 Chr. 4:17).

MEREMOTH [MER eh moth] (*heights*)—the name of three or four men in the Old Testament:

1. A son of Uriah the priest who was assigned the task of weighing the gold and silver articles that Ezra brought back from Babylon (Ezra 8:33).
2. One of the "sons of Bani" (Ezra 10:34, 36) who divorced his pagan wife after the captivity.

3. A priest who, with Nehemiah, sealed the covenant (Neh. 10:5). He may be the same person as Meremoth No. 1.
4. A priest who returned with Zerubbabel from the captivity (Neh. 12:3).

MERES [MEE ress]—a high Persian official at Shushan (Susa), one of seven princes “who had access to the king’s presence” (Esth. 1:14).

MERIBAH [MEHR ih bah] (*contention*)—the name of two different places where Moses struck a rock with his rod, and water gushed forth to satisfy the thirsty Israelites:

1. A place “in Rephidim” at the foot of Mount Horeb. The Israelites camped here near the beginning of their forty years in the wilderness (Ex. 17:1–7).
2. A second place where Moses struck a rock. This camp was in Kadesh, in the Wilderness of Zin. The Israelites camped here near the end of their period of wilderness wandering (Num. 20:2–13). In Deuteronomy 32:51, this place is referred to as Meribath-Kadesh (Meribah Kadesh, NIV).

MERIBATH-KADESH [MER eh bath KAY desh]—a form of MERIBAH No. 2.

MERIB-BAAL [MER ib BAY uhl] (*contender against Baal*)—a son of Jonathan (1 Chr. 8:34) and grandson of King Saul. Merib-baal is the same person as MEPHIBOSHETH No. 1 (2 Sam. 9:6).

MERODACH [MEHR oh dack] (see GODS, PAGAN).

MERODACH-BALADAN [MEHR oh dack BAL ah dahn] (*the god Marduk has given an heir*)—the king of Babylon (721–710 and 704 B.C.) who sent emissaries to King Hezekiah of Judah (Is. 39:1; Berodach-Baladan, 2 Kin. 20:12).

To the Assyrians, Merodach-Baladan was a persistent rebel king. He appeared on the political scene during the days of TIGLATH-PILESER III of Assyria. He rallied the support of the ARAMEAN tribes in Babylonia and arranged an alliance with Elam. In 721 B.C., when SARGON II came to power in Assyria, Merodach-Baladan entered Babylon and claimed kingship to the country.

In 710 B.C., Sargon made a determined effort to expel Merodach-Baladan and make himself king. After submitting to Sargon, Merodach-Baladan was reinstated as king of the tribe of Bit-Yakin, a district near the mouth of the Euphrates River. Merodach-Baladan remained faithful to Sargon; but when Sennacherib came to power in 705 B.C., he grew restless. In 703 B.C., Merodach-Baladan returned to Babylon, killed the ruler there, and prepared to fight Assyria. Sennacherib reacted energetically and drove Merodach-Baladan into exile once again.

Merodach-Baladan sent ambassadors to Jerusalem to visit King Hezekiah of Judah, who had just recovered miraculously from a serious illness. He sent letters and presents (2 Kin. 20:12; Is. 39:1) and inquired of the "wonder that was done in the land" (2 Chr. 32:31). This probably was a reference to the sun's shadow moving backward ten degrees on the SUNDIAL OF AHAZ (2 Kin. 20:8–11). The real reason for his visit may have been to gain an ally in Hezekiah and to involve him in revolt against Assyria.

There is no indication that Hezekiah formed an alliance, but he showed the Babylonian ambassadors his wealth and arsenal—an act that brought stiff rebuke from the prophet Isaiah (2 Kin. 20:13–18). Hezekiah later revolted from Assyria, a move that resulted in Sennacherib's invasion of Judah in 701 B.C.

Merodach-Baladan was never successful in his bid for Babylonian independence. The task was left for NABOPOLASSAR (626–605 B.C.), who was able to succeed where Merodach-Baladan had failed.

MEROM, WATERS OF [MEE rahm] (*high place*)—a place where Joshua defeated a coalition of Canaanites led by Jabin, king of Hazor (Josh. 11:5–7).

MERONOTHITE [meh RAHN uh thight]—an inhabitant of Meronoth. Two Meronothites are mentioned in the Old Testament: JEHDEIAH, who was over the royal stables of King David (1 Chr. 27:30), and JADON, who helped Nehemiah repair the wall of Jerusalem (Neh. 3:7).

MEROZ [MEE rahz]—a place in northern Palestine near the Kishon River, in or near the Valley of Jezreel. In her song of victory (Judg. 5:23), Deborah pronounced a curse upon Meroz for its refusal to help the Israelites in their battle against Sisera.

MESECH [MEE sek]—a form of MESHECH.

MESHA [MEE shuh]—the name of a boundary and three men in the Old Testament:

1. A boundary of the territory in Arabia occupied by the descendants of Joktan (Gen. 10:30).
2. A king of Moab who "regularly paid the king of Israel [Ahab] one hundred thousand lambs and the wool of one hundred thousand rams" (2 Kin. 3:4). After Ahab's death at Ramoth Gilead, Mesha refused to pay the tribute to Ahab's successor, Ahaziah (2 Kings 1:1).

   Mesha led the Moabites, Ammonites, and Edomites in an invasion of Judah after Jehoshaphat, Judah's king, began his religious reform. Mesha and his allies were defeated when the Lord caused them to turn on one another; Judah and Jehoshaphat won without a battle (2 Chr. 20).

   When King Ahaziah died, Jehoram became king of Israel. Jehoram wanted Mesha to resume the tribute, and he asked Jehoshaphat to help him force Mesha to pay it (2 Kin. 3). The two kings, along with a king of Edom, moved around the southern end of the Dead Sea to attack Mesha. The armies nearly died of thirst, but the prophet Elisha instructed them to dig trenches to reach water.

   In the glare of the early-morning sun, Mesha mistook the water for blood. He carelessly moved to attack the armies of Israel and Judah. His army was beaten, and the cities of Moab were destroyed. In a last-ditch effort to avert total defeat, Mesha offered his oldest son as a burnt offering upon the wall of KIR HARASETH as a sacrifice to the god Chemosh. The human sacrifice apparently frightened or shocked the armies of Israel and Judah, so they pulled back from the city, lifting the siege and failing to capture Kir Haraseth.

   Mesha is the king of whom the famous MOABITE STONE declares: "I am Mesha, son of Chemosh [Yat] . . . king of Moab, the Dibonite."

Thus, he is the one who caused the Moabite Stone to be written and had it erected.
3. A man of the tribe of Judah (1 Chr. 2:42).
4. An ancestor of King Saul (1 Chr. 8:8–9).

MESHACH [MEE shak]—the Chaldean name given to Mishael, one of Daniel's companions (Dan. 1:7). Along with SHADRACH and ABEDNEGO, Meshach would not bow down and worship the pagan image of gold set up by Nebuchadnezzar. They were cast into "the burning fiery furnace," but were preserved from harm by the power of God.

MESHECH [MEE shek]—the name of two men and two tribes in the Old Testament:

1. A son of Japheth (1 Chr. 1:5).
2. A son of Shem (1 Chr. 1:17), or possibly an unknown Aramean tribe, also spelled Mash (Gen. 10:23).
3. A tribe mentioned in association with Kedar (Ps. 120:5; Mesech, KJV).
4. The descendants of the son of Japheth known as the Moschi or Moschoi (Ezek. 27:13).

MESHELEMIAH [meh SHEL uh mye uh] (*the Lord repays*)—a Levite gatekeeper of the tabernacle during David's reign (1 Chr. 9:21). He is also called Shelemiah (1 Chr. 26:14).

MESHEZABEEL [meh SHEZ uh beel]—the name of three men in the Book of Nehemiah:

1. An ancestor of Meshullam (Neh. 3:4).
2. One of the leaders of the people who sealed the covenant with Nehemiah (Neh. 10:21).
3. A descendant of Judah through Zerah (Neh. 11:24).

Any two or perhaps all three of these men may be identical. The NIV, NASB, REB, and NRSV spell the name Meshezabel.

MESHEZABEL [meh SHEZ uh bell]—a form of MESHEZABEEL.

MESHILLEMITH [meh SHILL uh meth]—a form of MESHILLEMOTH No. 2.

MESHILLEMOTH [meh SHILL uh moth] (*acts of repayment*)—the name of two men in the Old Testament:

1. A man of the tribe of Ephraim (2 Chr. 28:12).
2. A priest of the family of Immer (Neh. 11:13), also called Meshillemith (1 Chr. 9:12).

MESHOBAB [meh SHOH bab] (*restored*)—a leader of the tribe of Simeon in the days of Hezekiah, king of Judah (1 Chr. 4:34).

MESHULLAM [meh SHUHL um] (*friendship*)—the name of twenty-one men in the Old Testament:

1. An ancestor of Shaphan (2 Kin. 22:3).
2. A son of Zerubbabel and descendant of King Jehoiakim's son, Jeconiah (1 Chr. 3:19).
3. A leader of the tribe of Gad during the reign of Jotham of Judah (1 Chr. 5:13).
4. A man of the tribe of Benjamin listed in the family tree of King Saul (1 Chr. 8:17).
5. The father of Sallu of the tribe of Benjamin (Neh. 11:7).
6. A son of Shephatiah, of the tribe of Benjamin (1 Chr. 9:8).
7. A priest and member of an important priestly family (Neh. 11:11).
8. A priest of the house of Immer (1 Chr. 9:12).
9. A Levite of the Kohathite family who helped oversee temple repairs under King Josiah of Judah (2 Chr. 34:12).
10. A man whom Ezra sent to find Levites willing to go to Jerusalem after the captivity (Ezra 8:16).
11. A man who opposed Ezra in the matter of divorcing pagan wives married during the captivity (Ezra 10:15).
12. A descendant of Bani who divorced his pagan wife after the captivity (Ezra 10:29).
13. A son of Berechiah who helped repair two sections of the Jerusalem wall (Neh. 3:4, 30).
14. A son of Besodeiah who helped repair the Jerusalem wall (Neh. 3:6).

15. A leader of the people who helped Ezra read the Law of Moses (Neh. 8:4).
16. A priest who sealed the covenant with Nehemiah (Neh. 10:7).
17. A leader of the people who sealed the covenant with Nehemiah (Neh. 10:20).
18. A priest of the family of Ezra in the time of the high priest Joiakim (Neh. 12:13).
19. A priest in the time of Joiakim (Neh. 12:16).
20. A gatekeeper during the time of Joiakim (Neh. 12:25).
21. A prince of Judah who participated in the dedication of the Jerusalem wall (Neh. 12:33).

MESHULLEMETH [meh SHUHL uh meth] (*restitution*)—the wife of Manasseh, king of Judah (2 Kin. 21:19). Meshullemeth was the mother of Amon, Manasseh's son who succeeded him to the throne of Judah.

MESOBAITE [meh SOH buh eyt]—a form of MEZOBAITE.

MESOPOTAMIA [mess oh poh TAME ih uh] (*land between the rivers*)—a region situated between the Tigris and Euphrates Rivers; the general area inhabited by the ancient Assyrians and Babylonians. In the New Testament the word Mesopotamia refers to the areas between and around the Tigris and Euphrates Rivers, including ancient Syria, Accad, Babylonia, and Sumer. But in the Old Testament, Mesopotamia usually translates a phrase that means "Aram of the two rivers" and is restricted to northwest Mesopotamia.

Abraham sent his servant to Nahor in Mesopotamia to find a bride for Isaac (Gen. 24:10). If Nahor refers to a city, it may be the same city, Nahur, that is mentioned in the MARI texts. The Mari texts are over 20,000 clay tablets dating from about 1750 B.C. from the city of Mari (modern Tell Hariri) on the Euphrates River near the border between modern Syria and Iraq. Many scholars believe Nahur was situated near ancient Haran.

The pagan prophet Balaam came from Pethor of Mesopotamia (Deut. 23:4). In the days of the judges, God sent "Cushan–Rishathaim king of Mesopotamia" to afflict the rebellious Hebrew people (Judg. 3:8, 10). This king's ethnic background has been much debated. He has been identified by various scholars with the Hittites, Mitanni, Horites (Hurrians), and the Habiru.

Later, when the Ammonites waged war against King David, they hired chariot and cavalry troops from Mesopotamia (1 Chr. 19:6). These troops may have been members of the warrior class that lived throughout Mesopotamia at that time.

Acts 2:9 refers to the Jews present at the Feast of Pentecost as “those dwelling in Mesopotamia.” These people were probably from Jewish settlements in Babylonia such as Pumbeditha, Neherdea, Babylon, Ctesiphon, and Nippur.

Stephen spoke of Abraham’s original home, Ur of the Chaldeans, as being situated in Mesopotamia (Acts 7:2). Ur lay far to the south near the Persian Gulf. Today most of Mesopotamia is in Iraq with small parts in Turkey and Syria.

◆

Photo by Howard Vos

• King Sargon of Accad established the first great empire in Mesopotamia, about 3000 B.C.

Photo by Howard Vos

• Golden bowls from the Mesopotamian city of Ur, dating from about 2500 B.C.

MESSENGER (see OCCUPATIONS AND TRADES).

MESSIAH [meh SIGH uh] (*anointed one*)—the one anointed by God and empowered by God's spirit to deliver His people and establish His kingdom. In Jewish thought, the Messiah would be the king of the Jews, a political leader who would defeat their enemies and bring in a golden era of peace and prosperity. In Christian thought, the term Messiah refers to Jesus' role as a spiritual deliverer, setting His people free from sin and death.

The word Messiah comes from a Hebrew term that means "anointed one." Its Greek counterpart is *Christos,* from which the word Christ comes. Messiah was one of the titles used by early Christians to describe who Jesus was.

In Old Testament times, part of the ritual of commissioning a person for a special task was to anoint him with oil. The phrase "anointed" one was applied to a person in such cases. In the Old Testament, Messiah is used more than thirty times to describe kings (2 Sam. 1:14, 16), priests (Lev. 4:3, 5, 16), the patriarchs (Ps. 105:15), and even the Persian King

Cyrus (Is. 45:1). The word is also used in connection with King David, who became the model of the messianic king who would come at the end of the age (2 Sam. 22:51; Ps. 2:2). But it was not until the time of Daniel (sixth century B.C.) that Messiah was used as an actual title of a king who would come in the future (Dan. 9:25–26). Still later, as the Jewish people struggled against their political enemies, the Messiah came to be thought of as a political, military ruler.

From the New Testament we learn more about the people's expectations. They thought the Messiah would come soon to perform signs (John 7:31) and to deliver His people, after which He would live and rule forever (John 12:34). Some even thought that John the Baptist was the Messiah (John 1:20). Others said that the Messiah was to come from Bethlehem (John 7:42). Most expected the Messiah to be a political leader, a king who would defeat the Romans and provide for the physical needs of the Israelites.

According to the Gospel of John, a woman of Samaria said to Jesus, "I know that Messiah is coming." Jesus replied, "I who speak to you am He" (John 4:25–26). In the Gospels of Matthew, Mark, and Luke, however, Jesus never directly referred to Himself as the Messiah, except privately to His disciples, until the crucifixion (Matt. 26:63–64; Mark 14:61–62; Luke 22:67–70). He did accept the title and function of messiahship privately (Matt. 16:16–17). Yet Jesus constantly avoided being called "Messiah" in public (Mark 8:29–30). This is known as Jesus' "messianic secret." He was the Messiah, but He did not want it known publicly.

The reason for this is that Jesus' kingdom was not political but spiritual (John 18:36). If Jesus had used the title "Messiah," people would have thought he was a political king. But Jesus understood that the Messiah, God's Anointed One, was to be the Suffering Servant (Is. 52:13—53:12). The fact that Jesus was a suffering Messiah—a crucified deliverer—was a "stumbling block" to many of the Jews (1 Cor. 1:23). They saw the cross as a sign of Jesus' weakness, powerlessness, and failure. They rejected the concept of a crucified Messiah.

But the message of the early church centered around the fact that the crucified and risen Jesus is the Christ (Acts 5:42; 17:3; 18:5). They proclaimed the "scandalous" gospel of a crucified Messiah as the power and wisdom of God (1 Cor. 1:23–24). John wrote, “Who is a liar but he who denies that Jesus is the Christ [the Messiah]?” (1 John 2:22).

By the time of the apostle Paul, “Christ” was in the process of changing from a title to a proper name. The name is found mostly in close association with the name “Jesus,” as in “Christ Jesus” (Rom. 3:24) or “Jesus Christ” (Rom. 1:1). When the church moved onto Gentile soil, the converts lacked the Jewish background for understanding the title, and it lost much of its significance. Luke wrote, “The disciples were first called Christians [those who belong to and follow the Messiah in Antioch” (Acts 11:26).

As the Messiah, Jesus is the divinely appointed king who brought God’s kingdom to earth (Matt. 12:28; Luke 11:20). His way to victory was not by physical force and violence, but through love, humility, and service.

MESSIAS [muh SYE uhs]—Greek form of MESSIAH.

METALSMITH (see OCCUPATIONS AND TRADES).

METAL WORKER (see OCCUPATIONS AND TRADES).

METALS OF THE BIBLE. The metals used in Bible times were gold (Gen. 2:11–12), silver (Gen. 13:2), bronze (Gen. 4:22; Ex. 25:3), copper (Deut. 8:9; Job 28:2), iron (Gen. 4:22; Lev. 26:19), tin (Num. 31:22), and lead (Ezek. 22:18, 20; 27:12).

Gold was almost certainly the first metal known and used by human beings. But it was too soft to be used for tools or weapons. It was used mainly for jewelry and decorative purposes. The same was true of silver.

Copper was especially famous and widely used in ancient times. Until the dawn of the Iron Age (about 1200 B.C.), copper was the most practical metal in the Old Testament era. Like gold, native copper is also soft. But the metalworkers of the ancient world discovered it hardened appreciably when hammered, and especially when alloyed with tin to produce bronze. Various copper alloys were used for making weapons such as daggers, tools such as sickles, and all kinds of utensils (Ex. 38:3; Num. 16:39; Jer. 52:18).

When the Israelites stood on the threshold of the Promised Land, Moses addressed them with these words: “The Lord your God is bringing you into a good land . . . a land whose stones are iron and out of whose hills you can dig copper” (Deut. 8:7, 9). In the nation’s later history, King Solomon established a copper-smelting industry at EZION GEBER, a city on the Red Sea at the northern end of the Gulf of Aqaba (1 Kin. 9:26; 22:48; 2 Chr. 8:17; 20:36).

Solomon’s copper-smelting refineries at Ezion Geber were built strategically between the hills of Edom (to the east) and the hills of Palestine (to the west). They were ideally situated to take advantage of the draft caused by the strong winds sweeping down from the north.

Not until the time of King David, who broke the Philistine stranglehold over the land of Israel, was iron available to any great degree among the Israelites. During the reign of King Saul, the Philistines still held a monopoly in iron-smelting.

The story is told in 1 Samuel 13:19–22: “Now there was no blacksmith to be found throughout all the land of Israel, for the Philistines said, ‘Lest the Hebrews make swords or spears.’ But the Israelites would go down to the Philistines to sharpen each man’s plowshare, his mattock, his ax, and his sickle. . . . So it came about, on the day of battle, that there was neither sword nor spear found in the hand of any of the people who were with Saul and Jonathan.”

According to archaeological findings, the first substantial smelting of iron occurred about 1400 B.C., probably among the Hittites of Asia Minor. Before the Philistines, the Hittites held the iron monopoly; apparently the Phoenicians (including the Philistines) learned the secret of iron smelting from them.

Archaeological excavations have established that iron ores were occasionally smelted in Mesopotamia, near the Tigris and Euphrates Rivers, perhaps as early as 2700 B.C. For some unknown reason, however, the use of iron was not pursued. This metal did not come into general use, at least on a wide scale, until about 1200 B.C., at the beginning of the Early Iron Age.

The primitive method of smelting iron ore involved the use of charcoal and forced air in pits or furnaces. By this method, iron ore was reduced to metallic iron. Then the glowing ball of iron was pulled out of the furnace and hammered vigorously to expel the impurities and give the metal its intended shape (Deut. 4:20; 1 Kin. 8:51; Jer. 6:29; 11:4).

Photo by Howard Vos

• Bronze head of the Greek god Zeus. Bronze is an alloy of copper and tin.

METEYARD (see WEIGHTS AND MEASURES).

METHEG AMMAH [METH eg AM uh]—a place mentioned in 2 Samuel 8:1.

METHUSELAH [meh THUE zuh luh]—a son of Enoch and the grandfather of Noah. At the age of 187, Methuselah became the father of Lamech. After the birth of Lamech, Methuselah lived 782 years and died at the age of 969. He lived longer than any other human. He was an ancestor of Jesus (Luke 3:37; Mathusala, KJV).

METHUSHAEL [meh THUE sheh el] (*man of God*)—a son of Mehujael and the father of Lamech (Gen. 4:18).

MEUNIM, MEUNITES [meh YU nem, meh YU nights]—an Arabian tribe that lived in and around their capital at Maon (Josh. 15:55), about 19 kilometers (12 miles) southeast of Petra. In the days of Hezekiah, the Meunites lived as strangers in the eastern end of the Valley of Gedor. One group of the Meunites was attacked and destroyed by the Simeonites (1 Chr. 4:39–41). Uzziah also fought against the Meunites (2 Chr. 26:7). After the captivity, some of the descendants of the Meunim were employed as temple servants in the Jerusalem temple (Neh. 7:52; 2 Chr. 26:7; Mehunim).

MEZAHAB [MEZ uh hab] (*waters of gold*)—the father of Matred and grandfather of Mehetabel. Mehetabel was the wife of Hadar (Gen. 36:39), or Hadad (1 Chr. 1:50), king of Edom.

MEZOBÏAITE [meh ZOH bay ite]—a title or description of Jaasiel, one of David's mighty men (1 Chr. 11:47; Mesobaite, KJV).

MEZUZAH [meh ZU zah] (*doorpost*)—a small parchment scroll inscribed with Deuteronomy 6:4–9 and 11:13–21, placed in a container, and attached to the doorpost, as commanded in these passages from Deuteronomy, "You shall write them on the doorpost of your house and on your gates" (6:9).

MIAMIN [MYE uh min]—a form of MIJAMIN Nos. 2 and 4.

MIBHAR [MIB har] (*elite*)—a "son of Hagri," probably meaning a Hagrite—one of the nomadic peoples of Gilead. Mibhar was one of David's mighty men (1 Chr. 11:38).

MIBSAM [MIB sam] (*fragrance*)—the name of two men in the Old Testament:

1. A son of Ishmael (Gen. 25:13).
2. A descendant of Simeon (1 Chr. 4:25).

MIBZAR [MIB zar] (*fortress*)—an Edomite clan chief descended from Esau (Gen. 36:42).

MICAH [MIE kuh] (*Who is like the Lord*)—the name of six men in the Old Testament:

1. A man from the mountains of Ephraim during the period of the judges in Israel’s history. Micah’s worship of false gods led the Danites into idolatry (Judges 17–18).
2. A descendant of Reuben (1 Chr. 5:5).
3. A son of Merib-Baal listed in the family tree of King Saul of Benjamin (1 Chr. 8:34–35; 9:40–41). Micah was the father of Pithon, Melech, Tarea (or Tahrea), and Ahaz. His father Merib-Baal (also called Mephibosheth, 2 Sam. 4:4) was a son of Jonathan and a grandson of Saul.
4. A son of Zichri and grandson of Asaph (1 Chr. 9:15). Micah is also called “Micha, the son of Zabdi” (Neh. 11:17; also Neh. 11:22) and “Michaiah, the son of Zaccur” (Neh. 12:35).
5. The father of Abdon (2 Chr. 34:20) or Achbor (2 Kin. 22:12). Abdon was one of five men whom King Josiah of Judah sent to inquire of Huldah the prophetess when Hilkiah the priest found the Book of the Law. Micah is also called Michaiah (2 Kin. 22:12).
6. An Old Testament prophet and author of the Book of Micah. A younger contemporary of the great prophet Isaiah, Micah was from Moresheth Gath (Mic. 1:1, 14), a town in southern Judah. His prophecy reveals his country origins; he uses many images from country life (Mic. 7:1).

   Micah spoke out strongly against those who claimed to be prophets of the Lord but who used this position to lead the people of Judah into false hopes and further errors: “The sun shall go down on the prophets, and the day shall be dark for them” (Mic. 3:6). Micah’s love for God would not allow him to offer false hopes to those who were under His sentence of judgment.

   Little else is known about this courageous spokesman for the Lord. He tells us in his book that he prophesied during the reigns of three kings in Judah: Jotham, Ahaz, and Hezekiah (Mic. 1:1). This would place the time of his ministry from about 750 to 687 B.C.

Also see MICAH, BOOK OF.

MICAH, BOOK OF—a brief prophetic book of the Old Testament, known for its condemnation of the rich because of their exploitation of the poor. Micah also contains a clear prediction of the Messiah’s birth in Bethlehem, centuries before Jesus was actually born in this humble little village. The book takes its title from its author, the prophet Micah, whose name means, “Who is like the Lord?”

Structure of the Book. Micah is a short book of only seven chapters, but it stands as a classic example of the work to which the Old Testament prophets were called. Over and over again, Micah sounds the theme of God’s judgment against his homeland, Judah, as well as her sister nation, Israel, because of their moral decline. Micah watched as the Assyrians grew in strength and marched their armies throughout the ancient world. It was clear to him that this pagan nation would serve as the instrument of God’s judgment unless Judah and Israel turned back to God.

Micah also is known as the champion of the oppressed. He condemns wealthy landowners for taking the land of the poor (2:2). He also attacks dishonest merchants for using false weights, bribing judges, and charging excessive interest rates. Even the priests and prophets seemed to be caught up in this tidal wave of greed and dishonesty that swept his country. To a people more concerned about observing rituals than living a life of righteousness, Micah thundered, “He has shown you, O man, what is good; and what does the LORD require of you but to do justly, to love mercy, and to walk humbly with your God?” (6:8). This is one of the greatest passages in the Old Testament. It expresses the timeless truth that authentic worship consists of following God’s will and dealing justly with other people.

In addition to the theme of judgment, Micah also emphasizes the reality of God’s love. Practically every passage about God’s wrath is balanced with a promise of God’s blessing. The greatest promise in the book is a prophecy of the birth of the Messiah: “But you, Bethlehem Ephrathah, though you are little among the thousands of Judah, yet out of you shall come forth to Me the One to be ruler in Israel” (5:2). This messianic verse is stunning in its accuracy because it names the specific town where the Messiah was born—the village of Bethlehem in the territory of the tribe of Judah. This prophecy was fulfilled about 700 years after Micah’s time with the birth of Jesus in Bethlehem.

The final two chapters of Micah’s book are presented in the form of a debate between God and His people. God invites the nations of Israel and Judah to reason with Him on the subject of their conduct. He convinces them that their sin is deep and grievous, but He assures them of His presence in spite of their unworthiness.

Authorship and Date. This book was written by the prophet Micah, a native of the village of Moresheth (1:1) in southern Judah near the Philistine city of Gath. Since Micah championed the rights of the poor, he was probably a humble farmer or herdsman himself, although he shows a remarkable knowledge of Jerusalem and Samaria, the capital cities of the nations of Judah and Israel. Micah also tells us that he prophesied “in the days of Jotham, Ahaz, and Hezekiah, kings of Judah” (1:1). The reigns of these three kings stretched from about 750 B.C. to 687 B.C.; so his book was probably written sometime during this period.

Historical Setting. The Book of Micah belongs to that turbulent period during which the Assyrians launched their drive for supremacy throughout the ancient world. Micah probably saw his prophecy of judgment against Israel fulfilled, since the Assyrians defeated this nation in 722 B.C. The fall of Israel to the north must have stunned the citizens of Judah. Would they be the next to fall before the conquering armies of this pagan nation? Still, the religious leaders retreated into a false confidence that no evil would befall them because the temple was situated in their capital city of Jerusalem (3:11). Micah warned there was no magical saving power in their temple or their rituals (3:12). They needed to turn back to God as their source of strength and power.

Theological Contribution. The mixture of judgment and promise in the Book of Micah is a striking characteristic of the Old Testament prophets. These contrasting passages give real insight into the character of God. In His wrath He remembers mercy; He cannot maintain His anger forever. Judgment with love is the ironic, but essential, work of the Lord. In the darkest days of impending judgment on Israel and Judah, there always was the possibility that a remnant would be spared. God was determined to maintain His holiness, and so He acted in judgment on those who had broken His covenant. But He was just as determined to fulfill the promises He had made to Abraham centuries earlier. This compelled Him to point to the fulfillment of the covenant in the kingdom to come.

Perhaps the greatest contribution of the Book of Micah is its clear prediction of a coming Savior. The future Messiah is referred to indirectly in some of the prophetic books of the Old Testament. But He is mentioned directly in the Book of Micah.

This prophecy of the Messiah's birth is remarkable when we think of the circumstances that were necessary to bring it to fulfillment. Although they were residents of Nazareth, Mary and Joseph happened to be in Bethlehem at the right time when the Messiah was born about 700 years after Micah's prediction. This is a valuable lesson on the providence of God. He always manages to work His will through a unique combination of forces and events.

Special Considerations. Micah begins his words of judgment with calls for the people to come to court. God is portrayed as the prosecuting attorney, the witness for the prosecution, and the sentencing judge. God is a witness against His people (1:2); He demands justice (3:1); He even calls upon the elements of creation to be His witnesses, since He has a legal dispute against His people (6:1–2). This type of language is also found in the Book of Isaiah (Is. 1:2). It is likely that Isaiah and Micah drew this terminology from the Book of Deuteronomy (Deut. 31:28). The clear implication is that God has the right to hold His people accountable for their behavior.

God insists that His people keep their part of the covenant agreement. But even while making His demands, He holds out the possibility of grace and forgiveness. This leads his Covenant People to declare: "You will cast all our sins into the depths of the sea. You will give truth to Jacob and mercy to Abraham, which You have sworn to our fathers from days of old" (7:19–20).

Micah: A Study and Teaching Outline

I. The Prediction of Judgment 1:1—3:12
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MICAIAH [mie KAY yah] (*who is like the Lord*?)—the prophet who predicted the death of King Ahab of Israel in the battle against the Syrians at Ramoth Gilead (1 Kin. 22:8–28; 2 Chr. 18:7–27). Ahab gathered about 400 prophets, apparently all in his employment. They gave their unanimous approval to Ahab's proposed attack against the Syrian king, Ben-Hadad.

King Jehoshaphat of Judah was unconvinced by this display. He asked, "Is there not still a prophet of the LORD here, that we may inquire of Him?" (1 Kin. 22:7; 2 Chr. 18:6). Ahab replied, "There is still one man, Micaiah the son of Imlah, by whom we may inquire of the LORD but I hate him, because he does not prophesy good concerning me, but evil" (1 Kin. 22:8; 2 Chr. 18:7). The prophet Micaiah was then summoned.

When Ahab asked this prophet's advice, Micaiah answered, "Go and prosper, for the LORD will deliver it into the hand of the king!" (1 Kin. 22:15; 2 Chr. 18:14).

Micaiah's answer was heavy with sarcasm, irony, and contempt. Ahab realized he was being mocked; so he commanded him to speak nothing but the truth. Micaiah then said, “I saw all Israel scattered on the mountains as sheep that have no shepherd” (1 Kin. 22:17; 2 Chr. 18:16). Ahab turned to Jehoshaphat and said, “Did I not tell you that he would not prophesy good concerning me, but evil?” (1 Kin. 22:18; 2 Chr. 18:17).

Zedekiah then struck Micaiah on the cheek and accused him of being a liar. Ahab commanded that Micaiah be put in prison until the king’s victorious return from Ramoth Gilead. Then Micaiah said, “If you ever return . . . the LORD has not spoken by me” (1 Kin. 22:28; 2 Chr. 18:27).

Ahab did not return; he died at Ramoth Gilead, just as Micaiah had predicted.

MICE (see ANIMALS OF THE BIBLE).

MICHA **[MY kuh]** (*who is like the Lord*?)—the name of three men in the Old Testament:

1. A son of Mephibosheth (2 Sam. 9:12).
2. A Levite who sealed the covenant with Nehemiah (Neh. 10:11).
3. A Levite descended from Asaph (Neh. 11:17, 22), also called Micah (1 Chr. 9:15).

MICHAEL **[MIE kay el]** (*who is like God?*)—the name of ten men and an archangel in the Bible:

1. The father of Sethur (Num. 13:13). Sethur was a representative of the tribe of Asher among the twelve spies sent by Moses to spy out the land of Canaan.
2. A descendant of Gad who settled in Bashan (1 Chr. 5:11–13).
3. Another descendant of Gad (1 Chr. 5:14).
4. A Levite of the family of Gershon (1 Chr. 6:40). He was an ancestor of Asaph the singer.
5. A chief man of the tribe of Issachar, family of Tola, house of Uzzi (1 Chr. 7:3).
6. One of the sons of Beriah (1 Chr. 8:16). Michael is mentioned in the family tree of King Saul of Benjamin.
7. A warrior from the tribe of Manasseh. He joined David at Ziklag (1 Chr. 12:20).

8. The father of Omri (1 Chr. 27:18).
9. A son of Jehoshaphat, king of Judah (2 Chr. 21:2). Michael was a brother of Jehoram, king of Judah.
10. The father of Zebadiah, of the family of Shephatiah (Ezra 8:8).
11. An archangel, or an angel of high rank, who served as prince or guardian over the destinies of the nation of Israel (Dan. 10:21; 12:1). According to the Epistle of Jude, Michael disputed with Satan over the body of Moses (Jude 9). This reference is a puzzle to scholars, because the incident to which Jude refers does not appear anywhere in the Old Testament. The Book of Revelation speaks of “Michael and his angels” (Rev. 12:7), who struggled with Satan when the devil rebelled against God at the beginning of time.

MICHAH [MY kuh] (*who is like the Lord*?)—a Levite during David’s reign (1 Chr. 23:20).

MICHAIAH [my KYE uh] (*who is like the Lord?*)—the name of four men and one woman in the Old Testament:

1. An officer of King Josiah of Judah (2 Kin. 22:12), also called Micah (2 Chr. 34:20).
2. The wife of King Rehoboam and mother of King Abijah (2 Chr. 13:1–2).
3. A leader sent by Jehoshaphat, king of Judah, to teach the Law in the cities of Judah (2 Chr. 17:7).
4. A priest who blew a trumpet during the celebration after Jerusalem’s walls were rebuilt (Neh. 12:35, 41), also called Micah (1 Chr. 9:15).
5. A son of Gemariah (Jer. 36:11, 13).

MICHAL [MY kul] (*who is like God?*)—the younger daughter of King Saul who became David’s wife. After David had become a hero by slaying GOLIATH, Saul offered to give Michal to David as his wife. But instead of a dowry, Saul requested of David “one hundred foreskins of the Philistines” (1 Sam. 18:25), hoping that David would be killed by the Philistines.

Instead, David won an impressive victory. He and his warriors killed 200 Philistines and brought their foreskins to the king. Then Saul presented Michal to David to become his wife (1 Sam. 18:27–28).

After their marriage, the ARK OF THE COVENANT was brought from the house of Obed-Edom to the City of David. Caught up in an inspired frenzy of religious fervor, David was filled with joy at being able to bring the ark back to Jerusalem. “Then David danced before the LORD with all his might; and David was wearing [only] a linen ephod [loincloth, kilt, or apron]” (2 Sam. 6:14). Whatever garment David was wearing, it apparently scandalized Michal, who accused him of lewd, base behavior—of “uncovering himself in the eyes of the maids” (2 Sam. 6:20).

Michal’s withering sarcasm was met by David’s devastating response. In effect he said, “My dance was a dance of joy, faith, and happiness in the Lord. Where is your joy in the Lord? Why do you not dance also?” By judging and condemning David, Michal had revealed a lack of love in her soul—quite a contrast to her earlier attitude (1 Sam. 18:20). Michal died barren (2 Sam. 6:21–23), one of the most terrible fates that could befall a Hebrew woman.

MICHMASH [MICK mash]—a city of Benjamin about 11 kilometers (7 miles) northeast of Jerusalem that figured prominently in the early history of Saul’s reign.

According to 1 Samuel 13:2, Saul gathered an army of three thousand men in an attempt to meet the Philistine threat. Two thousand of the men were under Saul’s personal command at Michmash, and one thousand men were under the command of Jonathan at nearby Gibeah of Benjamin.

When the Philistines moved toward Michmash, Saul fled to Gilgal where many of his soldiers deserted him. In a display of impatience and irreverence, “Saul said, ‘Bring a burnt offering and peace offerings here to me.’ And he offered the burnt offering.” After Saul offered the sacrifice to the Lord he was severely rebuked by Samuel (1 Sam. 13:5–15). Saul then returned to Gibeah. While “Saul was sitting in the outskirts of Gibeah under a pomegranate tree” (1 Sam. 14:2), Jonathan and his armorbearer scaled the northern cliff of the gorge of Michmash. By this daring tactical maneuver, they were able to kill the enemy sentries and throw the entire Philistine camp into panic.

Several centuries later, Ezra recorded that 122 men of Michmash returned from the captivity (Ezra 2:27; Michmas, NKJV; Micmash, NIV).

MICHMETHATH [MICK meh thath]—a place on the border of Ephraim and Manasseh.

MICHRI [MICK rye] (*purchase price*)—a descendant of Benjamin and an ancestor of Elah (1 Chr. 9:8).

MICHTAM [MICK tam]—a word occurring in the heading of six psalms (Psalm 16; 56–60; Miktam, NRSV, NIV; Mikhtam, NASB). The word may be a musical term indicating how the psalm should be sung.

MIDDAY—the middle part of the day; noon or the time around noon (Neh. 8:3; Acts 26:13). Also see TIME.

MIDDIN [MID in]—a town or village in the Wilderness of Judah, near the Dead Sea (Josh. 15:61).

MIDDLE GATE (see GATES OF JERUSALEM AND THE TEMPLE).

MIDDLE WALL—a barrier or partition that divided the inner court of the TEMPLE, open only to Jews, from the COURT OF THE GENTILES. The Jewish historian Josephus described this partition as a stone wall, inscribed with warnings to Gentiles not to enter the holy place of the temple, under threat of death.

The "middle wall of partition" between Jews and Gentiles existed spiritually as well as physically. The Law of Moses, especially the practice of circumcision and the food laws, erected a barrier of hostility and contempt between the two peoples. The Jewish people scorned the Gentiles who were "without the law" and rejoiced in their superior religious traditions. Christ, however, "is our peace, who has made both one, and has broken down the middle wall of division between us" (Eph. 2:14).

MIDIAN [MID ee un]—the name of a man and a territory in the Old Testament:

1. A son of Abraham by his concubine Keturah (Gen. 25:1–6). Midian had four sons (1 Chr. 1:33).
2. The land inhabited by the descendants of Midian. Situated east of the Jordan River and the Dead Sea, the land stretched southward through the Arabian desert as far as the southern and eastern parts of the peninsula of Sinai.

Photo: Jupiterimages

• A camel grazes in the land of Midian, where Moses fled after killing an Egyptian (Ex. 2:11–15).

MIDIANITES [MID ee un ites]—a nomadic people who were enemies of the Israelites in Old Testament times. The Midianites were distantly related to the Israelites, since they sprang from MIDIAN, one of the sons of Abraham. But they usually were foes rather than friends of the Hebrew people. Abraham sent the children of Midian "to the country of the east" (Gen. 25:6) which probably included the desert fringes of Moab, Edom, and perhaps parts of the Sinai Peninsula. They are known thereafter in the Old Testament as one of the "people of the East" (Judg. 6:3, 33), or inhabitants of the desert regions of southern Syria and western Arabia.

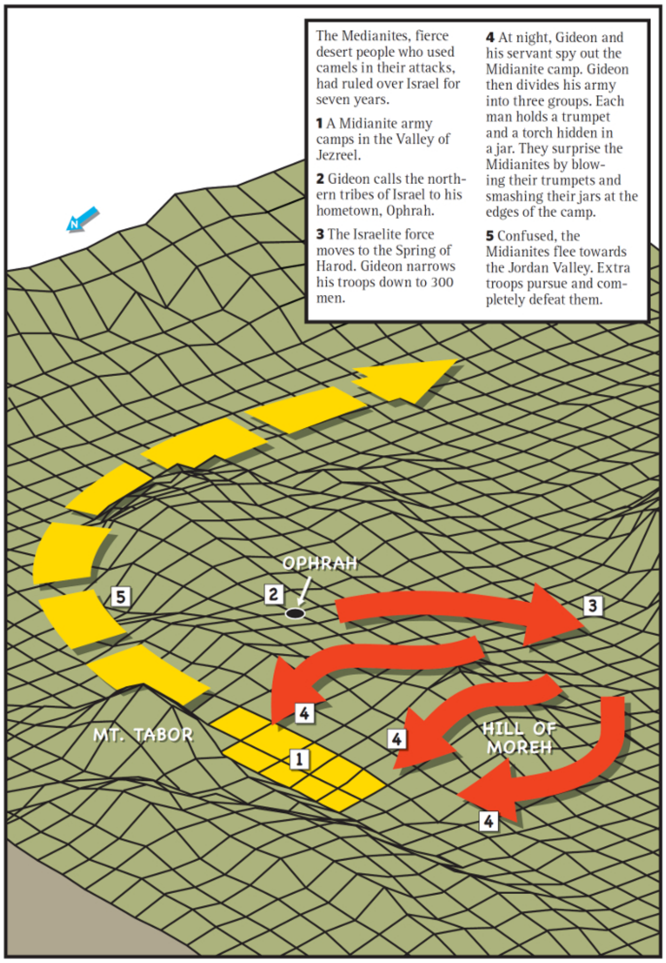
The Midianites were at least loosely associated with others of this group, including the Ishmaelites (Gen. 37:28; Judg. 8:24). Midianite travelers bought Joseph from his brothers and resold him in Egypt (Gen. 37:25–36). Moses married into a Midianite family (specifically an associated group known as the Kenites) in "the land of Midian" (Ex. 2:15). His wife Zipporah and his father-in-law Jethro were Midianites: "Then Moses was content to live with the man, and he gave Zipporah his daughter to Moses" (Ex. 2:21; 3:1). But this was the last friendly connection the Israelites had with the Midianites.

After the time of Moses, the Midianites consistently opposed the Israelites. They joined with the Moabites, in whose territory they had partly settled, in hiring the prophet-magician Balaam to curse Israel (Num. 22:4, 7). At Moab, just before the conquest of Canaan, the Midianites were among those who practiced sexual immorality as part of the ritual of their idolatrous religion. They involved some of the Israelites in this idolatry, causing God's judgment to come upon His people (Num. 25:1–9). Because of this the Midianites were singled out for destruction (Num. 25:16–18).

Perhaps the most serious Midianite threat to Israel came during the days of the judges when Midianite warriors invaded Palestine. They came on camels, an innovation in combat. The Israelites were driven into the hill country as the Midianites and other easterners raided their territory, plundering crops and cattle for seven years (Judg. 6:1–6).

Then God raised up Gideon to deliver Israel from the Midianites. He and the Ephraimites drove off the Midianites, capturing Oreb and Zeeb, two of their princes (Judg. 7:24–25), and pursuing escapees across the Jordan River to the desert fringes where their kings Zebah and Zalmunna were captured (Judg. 8:10–12). Gideon's great victory was mentioned in several later Old Testament passages as an example of God's deliverance of his people from oppression (Ps. 83:9, 11; Is. 9:4; 10:26).

GIDEON’S NIGHT RAID



The Medianites, fierce desert people who used camels in their attacks, had ruled over Israel for seven years.

1 A Midianite army camps in the Valley of Jezreel.

2 Gideon calls the northern tribes of Israel to his hometown, Ophrah.

3 The Israelite force moves to the Spring of Harod. Gideon narrows his troops down to 300 men.

4 At night, Gideon and his servant spy out the Midianite camp. Gideon then divides his army into three groups. Each man holds a trumpet and a torch hidden in a jar. They surprise the Midianites by blowing their trumpets and smashing their jars at the edges of the camp.

5 Confused, the Midianites flee towards the Jordan Valley. Extra troops pursue and completely defeat them.

MIDNIGHT—the middle of the night; specifically twelve o’clock at night (Judg. 16:3; Ps. 119:62; Acts 16:25). The word midnight is often used symbolically of a period resembling midnight, a time of intense darkness or extended gloom. It was at midnight that the Lord struck down all the firstborn in the land of Egypt (Ex. 11:4; 12:29).

Also see TIME.

MIDRASH **[MID rash]** (*inquiry*)—any of a group of Jewish commentaries on the Hebrew Scriptures written between A.D. 400 and A.D. 1200. The word Midrash is based on a Hebrew word that means “to search out." The implication is that of discovering a thought or truth not seen on the surface—therefore a study, commentary, or homiletical exposition.

Midrashim (plural of Midrash) are a collection of public sermons, stories, legal discussions, and meditations on the books of the Bible used during the festivals for public worship in the synagogues. Midrashim were written in Israel and Babylon by the rabbis. Some Midrashim are contained in the Babylonian TALMUD; others are part of independent collections of commentaries.

There are two types of Midrash: Halakah ("law" or "tradition"), an interpretation of the laws of the Scriptures, and Haggadah ("narration"), the nonlegal, or homiletical, part of the Talmud.

MIDWIFE (see OCCUPATIONS AND TRADES).

MIGDAL EL **[MIG dal el]** (*tower of God*)—a fortified city in the territory of Naphtali (Josh. 19:38), listed between Iron (Yiron, NASB) and Horem.

MIGDAL GAD **[MIG dal gad]** (*tower of fortune*)—a town in or near the SHEPHELAH, or lowland plain, of Judah, perhaps near Lachish (Josh. 15:37).

MIGDOL **[MIG dahl]** (*watchtower*)—the name of two Egyptian sites in the Old Testament:

1. An encampment of the Israelites while they were leaving Egypt in the Exodus led by Moses: "Speak to the children of Israel, that they turn and camp before Pi Hahiroth, between Migdol and the sea, opposite Baal Zephon" (Ex. 14:2). Migdol lay west of the Red Sea in the eastern region of the Nile Delta.
2. A site in northeastern Egypt (Jer. 44:1; 46:14). After the destruction of Jerusalem by the Babylonians under Nebuchadnezzar, some Israelites fled to Egypt and lived in Migdol.

MIGHTY MEN—the brave warriors who risked their lives for David both before and after he became king of Israel. The names of David's mighty men are given in 2 Samuel 23:8–39 and 1 Chronicles 11:10–47.

The term “mighty men of valor” is also used of the courageous warriors who served under Joshua (Josh. 1:14; 6:2).

MIGRON [MIG rahn]—the name of two towns in the Old Testament:

1. A town in Benjamin on the outskirts of Gibeah south of Michmash (1 Sam. 14:2).
2. A town of Benjamin (Is. 10:28). The prophet Isaiah mentioned this site in his account of the march of the Assyrian army upon Jerusalem.

MIJAMIN [MIJ uh min] (*on the right hand*)—the name of several men in the Old Testament:

1. A descendant of Aaron and leader of a course of priests in David’s time (1 Chr. 24:9).
2. A son of Parosh (Ezra 10:25; Miamin, KJV) who divorced his pagan wife after the captivity.
3. A priest who sealed the covenant (Neh. 10:7). Perhaps he was the Minjamin (Neh. 12:41) who was one of the trumpeters at the dedication of the wall of Jerusalem.
4. A chief of the priests who returned with Zerubbabel from Babylon (Neh. 12:5; Miamin, KJV), also called Minjamin (Neh. 12:17).

MIKHTAM [MICK tam]—a form of MICHTAM.

MIKLOTH [MICK lawth]—the name of two men in the Old Testament:

1. A descendant of Jeiel, of the tribe of Benjamin (1 Chr. 8:32).
2. An officer who served under Dodai in David’s army (1 Chr. 27:4).

MIKNEIAH [mick NYE uh] (*possession of the Lord*)—a Levite harpist during the reign of David (1 Chr. 15:18, 21).

MIKTAM [MICK tam]—a form of MICHTAM.

MILALAI [MILL uh lye] (*eloquent*)—a musician who participated in the dedication of the wall of Jerusalem in Nehemiah’s time (Neh. 12:36).

MILCAH **[MILL kuh]** (*queen*)—the name of two women in the Old Testament:

1. A daughter of Haran and the wife of Nahor (Gen. 22:20–22).
2. One of the five daughters of Zelophehad, of the tribe of Manasseh. Zelophehad had no sons. When he died, his daughters asked Moses for permission to share their father's inheritance. Their request was granted, providing they married within their own tribe in order to keep the inheritance within Manasseh (Num. 36:11–12).

MILCOM **[MILL kahm]** (see GODS, PAGAN).

MILDEW—a fungus that attacked the crops of Palestine in damp weather. This blight was interpreted as God's judgment upon the people's disobedience (Deut. 28:22). In King Solomon's prayer of dedication at the completion of the temple, he prayed for deliverance from mildew and other calamities (2 Chr. 6:28).

MILE (see WEIGHTS AND MEASURES).

MILETUS **[my LEE tuhs]**—an ancient seaport in Asia Minor visited by the apostle Paul (Acts 20:15, 17; 2 Tim. 4:20; Miletum, KJV). Situated on the shore of the Mediterranean Sea, Miletus was about 60 kilometers (37 miles) south of Ephesus and on the south side of the Bay of Latmus (see Map 8, C–2). Because of silting, the site is now more than 8 kilometers (5 miles) from the coast.

Colonized by Cretans and others, Miletus became a leading harbor during the Persian and Greek periods. It prospered economically and boasted a celebrated temple of Apollo. Although Miletus was still an important trade center in Roman times, the river was already silting in the harbor.

The apostle Paul visited Miletus on his journey from Greece to Jerusalem. In Miletus Paul delivered a farewell message to the elders of the church of Ephesus (Acts 10:18–35).

Photo by Howard Vos

• A harbor monument on the site of ancient Miletus, a city visited by the apostle Paul (Acts 20:13–16).

MILK—a nutritious foodstuff in liquid form that comes from goats, cows, sheep, and camels. Next to bread, dairy products were a staple item in the diet of the Hebrew people. Drunk fresh as a beverage, milk was also used in a variety of forms as a major food source.

Two different Hebrew words are translated as “milk” in English versions of the Bible. The first describes liquid milk, drunk by the Hebrews fresh, shortly after milking. Because of the high temperatures of Palestine, this kind of milk would not keep long without some kind of treatment.

Cultured milk, similar to yogurt, has a longer life in this climate. This is the kind of milk intended when English translations render the second Hebrew word as “butter” (Gen. 18:8), or “curds” (Is. 7:22). Milk is also used symbolically in the Bible to depict plenty and abundance (Ex. 3:17; Deut. 26:15).

MILL (see TOOLS OF THE BIBLE).

MILLENNIUM, THE—the thousand-year period mentioned in connection with the description of Christ’s coming to reign with His saints over the earth (Rev. 20:1–9). Many Old Testament passages are reputed to refer to the Millennium (Is. 11:4; Jer. 3:17; Zech. 14:9).

These and many other Old Testament passages are often taken to refer only to the thousand-year period itself. However, it is often difficult in these passages to see a clear dividing line between the earthly period of the Millennium and the eternal state of new heavens and earth. Therefore, it is best to let one’s teaching about the Millennium be drawn specifically from the words in Revelation 20. The other great promises to Israel, while they may have a temporary fulfillment in the thousand years, still await the fulness of the new heavens and new earth and the unhindered presence of Israel’s king and the church’s husband—Jesus Christ our Lord.

During that thousand-year period, Satan will be bound in the bottomless pit so he will not deceive the nations until his short period of release (Rev. 20:3, 7–8). The faithful martyrs who have died for the cause of Christ will be resurrected before the Millennium. They will rule with Christ and will be priests of God and Christ (Rev. 20:4). The unbelieving dead will wait for the second resurrection (Rev. 20:5). After the thousand years, Satan will be released and will again resume his work of deceit (Rev. 20:7–8).

The most important aspect of the Millennium is the reign of Christ. Peter taught that Christ now rules from the right hand of God (Acts 2:33–36). That rule will last until His enemies are made His footstool “The LORD said to my Lord, ‘Sit at My right hand, till I make Your enemies Your footstool’ ” (Ps. 110:1). The apostle Paul also understood Christ to be presently reigning in a period designed to bring all of God’s enemies underfoot (1 Cor. 15:25–27). Thus the impact of Christ’s present rule over the earth from God’s right hand must not be seen as unrelated to His future reign during the Millennium.

The Millennium is viewed by interpreters in several different ways. One position holds that the Millennium only refers to Christ’s spiritual rule today from heaven. This symbolic view is known as the amillennial interpretation. Another position views Christ’s spiritual rule as working through preaching and teaching to bring gradual world improvement leading up to Christ's return. This is the postmillennial view.

The position that holds to an actual thousand-year period in the future is known as the premillennial view. This interpretation does not diminish the power of Christ's present rule from heaven or limit that rule to the church only. That position sees the need for a thousand-year place in history for an earthly fulfillment of Israel's promises of land and blessing. It stresses that the one thousand years in Revelation 20 are actual years and are not symbolic.

MILLET (see PLANTS OF THE BIBLE).

MILLO **[MILL oh]** (*fill*)—a fortification or citadel near Jerusalem. The Millo of Jerusalem was probably part of the fortification of the Jebusite city that David captured. It may have been either a solid tower full of earth or a bastion strengthening a weak point in the wall. It was already in existence when David's army captured the Jebusite city (2 Sam. 5:9).

The Millo was one of the building projects included in King Solomon's expansion program in Jerusalem in later years. He strengthened the Millo by using conscripted labor (1 Kin. 9:15). Centuries later, King Hezekiah had the Millo repaired in preparation for an invasion and siege by the Assyrians (2 Chr. 32:5). King Joash was killed "in the house of the Millo" (2 Kin. 12:20)—the victim of a conspiracy.

Also see BETH MILLO.

MINA (see WEIGHTS AND MEASURES).

MIND—the part of a person that thinks and reasons. Although the Hebrew language had no word for mind, several Hebrew words are sometimes translated as "mind." The word for HEART frequently means "mind" (Deut. 30:1; Jer. 19:5). The word for SOUL is sometimes used similarly (1 Chr. 28:9), as is the word for SPIRIT (Ezek. 11:5).

Four separate Greek words account for nearly all instances of "mind" in the New Testament. They all mean much the same thing: understanding, thought, mind, reason. While today we think of a person's mind in a morally neutral way, in the New Testament the mind was clearly thought of as either good or evil. Negatively, the mind may be “hardened” (2 Cor. 3:14), “blinded” (2 Cor. 4:4), “corrupt” (2 Tim. 3:8), and “debased” (Rom. 1:28). On the positive side, humans may have minds that are renewed (Rom. 12:2) and pure (2 Pet. 3:1). They may love God with all their minds (Matt. 22:37; Mark 12:30; Luke 10:27) and have God’s laws implanted in their minds (Heb. 8:10). Since Christians have “the mind of Christ” (1 Cor. 2:16), they are instructed to be united in mind (Rom. 12:16; 1 Pet. 3:8).

MINER (see OCCUPATIONS AND TRADES).

MINERALS OF THE BIBLE. Minerals are inorganic substances found in the earth’s crust. The Bible mentions many of these minerals, which include metallic and nonmetallic rock, sand, clay, soils, salt, and most gemstones. Minerals existed in a variety of colors and degrees of hardness. They were often valued for these characteristics by the people of Bible lands. No one knows exactly how many minerals exist in the earth today, but estimates range between 1,500 and 3,000. Only a small percentage of these were known in the ancient world, and only a few are mentioned in the Bible.

The land of Palestine and surrounding areas were rich in minerals. These minerals provided the people of the Bible with the material for houses, farming implements, household utensils, weapons, art, personal ornaments, medical supplies, and objects for religious purposes. The discovery and use of these minerals helped shape the cultural life of the ancient world.

The Bible mentions six metals known and used by the ancient Hebrews: gold, silver, bronze, iron, tin, and lead (Num. 31:22). Job’s reference to metals “taken from the earth” (Job 28:2) seems to indicate a firsthand knowledge of mine operations. The smelting of ores was known apparently in very ancient times. Copper was the first metal smelted by the Egyptians.

Palestine acquired much of its mineral resources through spoils of war (Josh. 22:8) and through trade with foreign countries. This trade reached its greatest height during Solomon’s time (1 Kin. 10:10–11, 22, 27). These minerals proved to be a valuable asset to the physical, material, and spiritual welfare of the people of Bible lands.

The following minerals are mentioned in the Bible. This list is keyed to the New King James translation, with cross-references from five additional popular versions: KJV, NASB, REB, NIV, and NRSV.

Alabaster. The most common form of alabaster is a fine textured variety of massive gypsum (sulfate of lime). It is very soft and therefore excellent for carving. The color is usually white; but it may be gray, yellow, or red.

Large quantities of gypsum were quarried in the Jordan Valley in the days before the Hebrew people occupied this territory. Many articles were fashioned from this stone, including vases, jars, saucers, bowls, lamps, and statues. Mary of Bethany anointed Jesus with costly oil from an alabaster flask (Matt. 26:7; Mark 14:3; Luke 7:37). Her willingness to express her love unselfishly won Christ's approval, just as He honors sacrificial expressions of love today.

The ancient variety of alabaster is known as "oriental alabaster" (carbonate of lime), a form of marble. It is much harder than the gypsum variety but is used for the same purpose. Ancient alabaster was found only in Egypt.

Photo by Gustav Jeeninga

• An alabaster sphinx in Egypt. A type of marble, alabaster was often used in the construction of buildings and statues throughout the ancient world.

Antimony. A hard mineral, metallic gray in color, usually classed as a metal. In Bible times antimony was ground into a fine black powder, moistened with oil or water, and used as eyepaint to accent the eyelashes and make them appear larger (Jer. 4:30). This was an accepted custom in Egypt and Mesopotamia, but it was rejected by the Hebrew people, although Jezebel and other women of ill repute used it (2 Kin. 9:30).

The prophets Jeremiah and Ezekiel compared Israel to unfaithful women who adorned themselves with paint for their lovers (Jer. 4:30; Ezek. 23:40). The material that David furnished for the temple included antimony. This was mixed with resin and used as a setting for gems (1 Chr. 29:2, NRSV).

Ash (see *Lime*).

Asphalt. A black mineral substance, a form of bitumen, derived from crude petroleum (Gen. 11:3; Ex. 2:3). It was found in Mesopotamia and Palestine, especially in the Dead Sea region. Because of the abundance of asphalt around the Dead Sea, the Greeks and Romans referred to it as Lake Asphaltitis (Gen. 14:10). Other versions translate the word for asphalt as bitumen, slime, tar, or clay. Also see *Bitumen*; *Clay*.

Bitumen. A mineral substance consisting chiefly of hydrogen and carbon. Mineral pitch and asphalt are forms of bitumen. Highly flammable, its consistency varies from solids to semi-liquids (Is. 34:9). Large deposits of bitumen have been known to exist around the Dead Sea, and in Egypt and Mesopotamia since ancient times.

Bitumen was used as caulking to waterproof Noah’s ark (Gen. 6:14) and the basket in which Moses was hidden (Ex. 2:3). It was also used as mortar (Gen. 11:3). The pits into which the kings of Sodom and Gomorrah fell were bitumen pits (Gen. 14:10, NRSV). Various English versions of the Bible translate the word for bitumen as asphalt, slime, tar, or pitch. Also see *Asphalt*.

Brass. True brass is an alloy of copper and zinc. However, when “brass” is mentioned in the Bible, it refers to either copper or bronze (1 Cor. 13:1; Rev. 1:15; 2:18; 9:20). The three words, brass, bronze, and copper, are often used interchangeably in various English translations of the Bible.

Copper was in general use relatively early in human history. Numerous refineries have been discovered in Sinai, Armenia, Syria, and many other places in the ancient world.

Many articles in the ancient world were fashioned from bronze, or brass. These included cooking utensils, shovels, spoons, musical instruments, weapons, and tools. Solomon used copper and bronze in many of the items in the temple (1 Kin. 7:14).

Also see *Copper*.

Brimstone. A bright yellow mineral usually found near active volcanoes. Large deposits of this substance are found in the Dead Sea region. Highly combustible, it burns with a very disagreeable odor.

The Hebrew and Greek words for “brimstone” denote divine fire (Gen. 19:24; Ezek. 38:22; Luke 17:29). Brimstone (burning stone) is often associated with fire (Rev. 9:17–18; 20:10; 21:8), and with barrenness and devastation (Deut. 29:23; Job 18:15). Brimstone was considered an agent of God’s judgment (Gen. 19:24). In the New Testament it is used symbolically to represent God’s wrath and the future punishment of the wicked (Rev. 9:17–18; 14:10; 20:10). Another word for brimstone used in various translations of the Bible is sulphur, or sulfur.

Bronze (see *Brass*; *Tin*).

Chalkstone. A variety of fine-grained limestone rock, chalkstone (or chalk) is a soft porous material consisting largely of calcite. It is usually white, but it can be yellow or gray. Limestone is the dominant stone in Palestine and other Bible lands. The Hebrews burned limestone in kilns to make lime (Is. 33:12). Also see *Lime*.

The prophet Isaiah spoke of chalkstone in a figurative sense to illustrate God’s readiness to remove Israel’s guilt if they would make their altars “like chalkstone beaten to dust” (Is. 27:9).

Chrysolite Marble (see *Marble*).

Clay. Soil that consists of extremely fine particles of sand, flint, or quartz. Some clays were formed of soft limestone with much grit and flint, while others included quartz, which formed a much harder clay.

Clay was used widely in the ancient world. Among its many uses, clay was an important building material. The Tower of Babel was constructed of clay bricks (Gen. 11:3). The poorest quality clay was used in making bricks. Both sun-baked and kiln-fired bricks were known (2 Sam. 12:31). Mortar was also usually made of clay. The

Hebrew word for “clay” is translated by some English versions as asphalt.

Impressions were made into wet clay with signet rings or cylinder seals to prove ownership (Job 38:14; Dan. 6:17). Clay seals were placed on houses, vessels of various kinds, and perhaps on Christ’s tomb (Matt. 27:66).

Clay tablets were used in Mesopotamia for cuneiform writing. Letters were inscribed in soft clay with a stylus. The tablet was then sun-baked or kiln-fired to increase its strength. Various kinds of pottery were made of clay. These included lamps, cooking utensils, pots, vases, jars, dishes, and idols. Also see *Asphalt*.

Coal. A black, porous form of carbon (Lam. 4:8) or live embers of any kind (2 Sam. 22:9, 13). The Hebrew people learned to form charcoal by burning wood that had been covered with earth and leaves. The lack of air caused the wood to char. According to the prophet Isaiah, cedars, cypress, and oak were some of the trees used for fuel (Is. 44:14–16). Broom or juniper bushes were also used for charcoal (Ps. 120:4).

The intense heat of charcoal made it a valuable form of fuel in smelting furnaces (Song 8:6). The wealthy used charcoal to heat their homes (Jer. 36:22). It was also used for cooking (1 Kin. 19:6), by blacksmiths (Is. 44:12), and for heating (John 18:18).

Copper. A reddish-brown metal derived from many kinds of ores. One of the oldest metals known to humankind, copper was the first to be used for making tools. Gold and meteoric iron were probably used before copper. Pure copper was used until it was alloyed with tin to form bronze sometime between 4500–3000 B.C.

Ancient copper refineries were located in Sinai, Egypt, Syria, Persia, the Phoenician coast, and Palestine. During Solomon’s reign (about 970–931 B.C.), enormous amounts of bronze were used in the temple furnishings (1 Kin. 7:13–47).

Many useful articles were made from copper and its alloys, including tools of all kinds, utensils (Lev. 6:28), weapons (2 Sam. 21:16; 22:35; 2 Chr. 12:10), idols and musical instruments.

Also see *Brass*; *Tin*.

Crystal (see *Quartz*).

Flint. A very hard variety of quartz. Dark gray or brown in color, it is usually found in chalk or limestone rock. A form of silica, it sparks when struck by steel or another flint (2 Macc. 10:3). Because flint has a sharp edge when broken, tools such as knives, weapons, saws, sickles, and many other implements were made from flint by prehistoric people throughout the Stone Age.

Archaeologists have found many flint objects, especially knives, in Palestine. These were dated from the Neolithic or Late Stone Age (about 7000–4500 B.C.). Zipporah used a “sharp stone” to circumcise her children (Ex. 4:25). The Bible refers to “rocks of flint” (Deut. 8:15) or “flinty rock” (Deut. 32:13).

Flint is also spoken of in a figurative manner in the Bible, denoting strength and determination (Is. 5:28; 50:7; Ezek. 3:9). This mineral is still abundant in the limestone rock of Syria, Palestine, and Egypt.

Glass (see *Quartz*).

Gold. A soft, bright yellow metal, gold was one of the first metals known to humankind. It could be used in its pure state without smelting. It never tarnishes—a property that makes it ideal for jewelry. This metal was extremely malleable; it could be hammered into thin strips and delicate objects: “And they beat the gold into thin sheets and cut it into threads, to work it in with the blue and purple and scarlet and fine linen thread, into artistic designs” (Ex. 39:3).

Gold is mentioned over 500 times in the Bible, more than any other metal. Rich deposits of gold were in Havilah (Gen. 2:11), Ophir (1 Kin. 22:48; 2 Chr. 8:18), Sheba (1 Kin. 10:1–2), Egypt, Armenia, Asia Minor, and Persia.

Gold was at first hammered into desired shapes and sizes. In later periods it was refined and cast. Some scholars believe gold was not refined in Palestine until about 1000 B.C.

Many objects were made of gold, including the high priest’s vest (Ex. 28:5), crowns (Ps. 21:3), chains (Gen. 41:42), rods (Song 5:14; rings, KJV), and coins (1 Chr. 21:25; Acts 3:6). Hiram brought gold to Israel for Solomon’s palace (1 Kin. 10:16–21) and for furnishings for the temple (1 Kin. 6:20; 10:2, 10). Gold was also taken as plunder in war (2 Kin. 24:13).

Photo by Howard Vos

• This artistic gold lamp, excavated at Pompeii, dates back to the first century A.D.

Hyacinth (see *Jacinth*).

Iron. This mineral is actually a metal obtained from certain rocks or ores. Iron occurs in a great variety of minerals. Much of the color of other minerals is due to the presence of iron, which has a steel-gray color with a metallic luster.

Meteoric iron is one of the oldest metals known. It existed in Egypt before 3100 B.C. The presence of nickel in meteoric iron distinguishes it from common iron ore. The ancient Egyptian word for this material meant “metal from heaven.” Before the knowledge of smelting ores was known, people fashioned small objects from this ore (Gen. 4:22; Deut. 8:9).

The Hittites in Asia Minor were the first to develop skills in the smelting of iron (about 1400 B.C.). Charcoal-fired furnaces were used for this purpose. Since much higher temperatures were required to cast iron, only wrought iron could be made at this time.

When the Philistines learned the secret of smelting iron (about 1200 B.C.), iron became widely used throughout the ancient world. Iron had definitely been in use during the Israelite conquest of the land of Canaan (Josh. 6:24; Judg. 1:19; 4:3). The Philistines became skilled ironsmiths, eventually controlling most of Canaan and later conquering Israel, prohibiting their use of iron (1 Sam. 13:19, 22). After the

Israelites’ victory over the Philistines, iron became widespread in Palestine.

Iron ore was plentiful in Palestine, Syria, Cyprus, and Asia Minor. Iron gradually replaced copper and bronze for farming implements, weapons, armor, and tools.

The reference to steel in Psalm 18 (KJV) means copper or bronze, because steel was not known at that time. “He teacheth my hands to war, so that a bow of steel is broken by mine arms” (v. 34).

Jacinth. An orange or reddish gemstone. A variety of zircon, this mineral is widely distributed in crystal form in volcanic rocks and in fine granules in sand. Jacinth was the first stone in the third row of Aaron’s breastplate (Ex. 28:19; ligure, KJV; turquoise, REB). Jacinth was used to describe one of the colors in the breastplates of the riders in John’s vision (Rev. 9:17; sapphire, NRSV; sulfur, NIV; hyacinth, NKJV). Jacinth is also the eleventh foundation stone in the heavenly Jerusalem (Rev. 21:20).

Jasper (see *Quartz*).

Lead. A soft, bluish-gray metal. Next to gold, lead is the heaviest of the common metals. Lead is easily worked, but it tarnishes very quickly. The ancient Roman name for lead was plumbum. The English word “plumber” (worker in lead) comes from this Latin word.

Lead is found in limestone and dolomite rock, usually deposited with other metals. Thus, it is sometimes mentioned in the Bible along with other metals (Num. 31:22; Ezek. 22:18, 20). Lead was never used extensively in Palestine, but it was mined in Egypt and the Sinai Peninsula. This metal was also imported from Tarshish (Ezek. 27:12).

Lead was used to purify silver (Jer. 6:29–30; Ezek. 22:18–20), as sinkers for fishing nets (Ex. 15:10), and as weights (Zech. 5:7–8). Job refers to his words being preserved permanently in lead (Job 19:24). Plumblines may also have been made of lead (Amos 7:7–8).

Ligure (see *Jacinth*).

Lime. A calcium oxide derived from limestone rock or chalk. Limestone was burned in limekilns and reduced to powder. Then it was used mainly for plastering floors and walls. The earliest mention of lime in the Bible is when God instructed Moses to whitewash stones with lime for a memorial of His covenant with Israel (Deut. 27:2, 4; plaster, KJV, REB, NIV, NRSV).

The Hebrew word for lime is also translated by various English versions as plaster, whitewash, or ash (Deut. 27:2, 4; Is. 27:9; 33:12; Dan 5:5; Amos 2:1). Lime was used by the Israelites for mortar and as plaster for floors (Dan. 5:5). The walls of cisterns were also waterproofed with plaster.

Lime may have been used in dyeing to give colors a permanent set in the fabric. Archaeologists have found stone jars containing lime and potash next to dyeing vats. Also see *Chalkstone*.

Lye. An alkaline material used as a cleansing agent. Both Egypt and Palestine produced some form of soap for washing the body as well as clothes. This may have been natron (niter), a sodium carbonate (soda) available in its natural state in southern Egypt. This substance could have been imported into Palestine.

Palestine produced potassium carbonate, an alkaline material made from the ashes of many scrubby plants and mixed with oil to form a soft soap. These plants grew in the Dead Sea region.

The prophet Jeremiah's first sermon declared that the people of Judah were so full of iniquity that it could not be removed.“ ‘For though you wash yourself with lye, and use much soap, yet your iniquity is marked before Me,’ says the Lord God” (Jer. 2:22; nitre, KJV; soda, NIV).

Malachite (see *Marble*).

Marble. A crystallized form of limestone, marble is extremely hard and capable of a high polish. It is usually white, but is sometimes red or yellow.

The Hebrew and Greek words translated “marble” mean “brightness” or “glistening.” Marble was obtained from most Bible lands in some form, but the choicest variety came from Arabia.

David supplied an abundance of marble for the temple (1 Chr. 29:2). Solomon alluded poetically to the strength and beauty of marble (Song 5:15; alabaster, NASB, NRSV). It was used in the palace of Shushan, or Susa (Esth. 1:6).

In the Greek and Roman periods many public buildings and homes of the wealthy contained marble. Archaeologists have found many marble beads and statues in Palestine. Marble is included in the merchandise of symbolic Babylon which will be destroyed (Rev. 18:12). Egyptian alabaster was also a form of marble. Also see *Alabaster*.

One distinct type of marble mentioned by several English translations is porphyry (Esth. 1:6; NASB, NRSV; malachite, REB). This was a purple rock with imbedded crystals of various sizes, used in the pavement of King Ahasuerus' palace at Susa.

Mercury. A silvery-white liquid metal, popularly called quicksilver. It is obtained from the ores of cinnabar. The Greek word for mercury means "water silver." It is used to extract gold and silver from their ores. This process, called amalgamation, was probably used in the ancient world. Pliny (A.D. 23–79) refers to mercury in this manner.

Mercury is not mentioned in the Bible by name, but it may be implied (Prov. 26:23; Is. 1:22; Ezek. 22:18–20) by the phrase, "silver dross." Also see *Vermilion*.

Mortar. A mixture of clay, sand, lime, and water used for building material. Mortar was sometimes made of clay alone or with chopped straw, sand, or crushed stone added for strength. The Hebrews in Egypt tempered their bricks and mortar with straw (Ex. 1:14; 5:7).

Lime mixed with sand or small stones was used in Palestine for mortar. This was used especially for more expensive houses. Mortar was spread on the walls, floors, and roofs of houses for more durability. The prophet Nahum suggested that the usual method of mixing mortar was treading it (Nah. 3:14).

Nitre (see *Lye*).

Oil. In the Bible, the word oil usually refers to olive oil, although oil from myrrh, spikenard, and other varieties of trees was often used. Olive oil was one of the most important products in the economy of Palestine and in the daily life of the people. It became a symbol of peace and prosperity (Jer. 31:12), and was looked upon as a blessing from God.

Olives were harvested in the fall of the year, from September through the middle of November. Olives were gathered by shaking the trees (Is. 17:6) or by beating the trees with long sticks (Deut. 24:20). The oil harvested from them was stored in vats for later use. In homes it was stored in jars or flasks for domestic purposes (1 Kin. 17:12).

Every household was dependent upon a good supply of oil for their lamps (Ex. 25:6; Matt. 25:3–4, 8) and as an ingredient for bread (1 Kin. 17:12). Olive oil was also used as a medicine to treat wounds (Is. 1:6; Luke 10:34).

Ceremonial anointing was a common practice, especially for consecrating the high priest (Ex. 29:2) and anointing the king (1 Sam. 10:1). It was also used for personal cleanliness (Ruth 3:3; 2 Sam. 12:20). The early church practiced anointing with oil for healing (Mark 6:13; James 5:14). Oil was an article of trade especially during Solomon's time. Hiram, king of Tyre, received oil each year (1 Kin. 5:11), and it was also traded to Egypt.

Probably the most significant use of oil was in religious ceremonies. The best grade of oil was used for cereal offerings (Ex. 29:2; Deut. 12:17), sacrificial offerings (Ex. 29:40), and for the sanctuary lamp (Lev. 24:2).

Pearl (see *Quartz*).

Pitch (see *Asphalt*; *Bitumen*).

Plaster. A mixture of clay, lime, and water used to coat various surfaces. The Hebrew word for plaster means "to coat or overlay." At first plaster was probably made from clay and was used to coat floors, walls, and roofs of houses (Lev. 14:42, 45; Dan. 5:5). In later periods lime was mixed with clay or sand to waterproof cisterns and basins.

Porphyry (see *Marble*).

Quartz. A hard, glasslike mineral composed of oxygen and silicon. A common mineral, quartz is found in pure crystalline form in such other minerals as agate, flint, sand, and sandstone. Job indicated that wisdom was superior to all the precious gems and minerals of the earth, including quartz (Job 28:18; pearls, KJV; glass, NASB; alabaster, REB; jasper, NIV; crystal, NRSV).

Salt. This mineral is sodium chloride, a white crystalline substance used mainly for seasoning and as a preservative (Job 6:6). Salt is not only one of the most important substances mentioned in the Bible, but it is a necessity of life. The Hebrew people were well aware of the importance of salt to health (Job 6:6).

High concentrations of salt exist in the Dead Sea, a body of water that is nine times saltier than the ocean and is sometimes called the Salt Sea (Gen. 14:3). The ancient cities of Sodom and Gomorrah may have been located near the south end of the Dead Sea. Here Lot's wife was turned into a pillar of salt (Gen. 19:26).

An ancient method of extracting salt from sea water was to collect salt water in saltpits—holes dug in the sand; the water evaporated, leaving the salt behind (Zeph. 2:9). Saltpans were later used for this purpose.

Salt had a significant place in Hebrew worship. It was included in the grain offering (Lev. 2:13), the burnt offering (Ezek. 43:24), and the incense (Ex. 30:35). Part of the temple offering included salt (Ezra 6:9). It was also used to ratify covenants (Num. 18:19; 2 Chr. 13:5). Newborn babies were rubbed with salt in the belief that this promoted good health (Ezek. 16:4).

During times of war, the enemies' lands were sown with salt to render them barren (Judg. 9:45). In Roman times salt was an important item of trade and was even used for money. Roman soldiers received part of their salary in salt.

Jesus described His disciples as the salt of the earth, urging them to imitate the usefulness of salt (Matt. 5:13; Col. 4:6).

Sand. Sand is made up of fine grains of rock that are worn away by wind and rain. Numerous minerals such as quartz, calcite, and mica are found in sand.

Sand was plentiful on the Mediterranean shores, along riverbanks, and in desert regions. It is usually mentioned in the Bible in a figurative manner, to symbolize a multitude (Gen. 22:17; Is. 10:22; Rev. 20:8), weight (Job 6:3), and weakness (Matt. 7:26). Sand was also used in mortar and in the manufacture of glass, which began in ancient Egypt or Phoenicia (Deut. 33:19).

Sapphire (see *Jacinth*).

Silver. This mineral is actually a silvery-white metal capable of a high polish. In ancient times it was valued next to gold. Silver was harder than gold, but not as hard as copper. It was usually extracted from lead ore, although it was also found in its native state. Silver never tarnishes when exposed to air, unless sulphur is present.

The main sources of silver were Asia Minor, Arabia, Mesopotamia, Armenia, and Persia. Palestine imported most of its silver from these countries, especially during Solomon's time (about 970–931 B.C.), when "the king made silver as common in Jerusalem as stones" (1 Kin. 10:27; 2 Chr. 9:27). Silver was refined and then cast into molds (Judg. 17:4; Ps. 12:6) by silversmiths (Jer. 10:9; Acts 19:24).

Abraham's wealth included silver (Gen. 13:2), which he used as a medium of exchange (Gen. 23:15). Other uses for silver were cups

(Gen. 44:2), idols (Ps. 115:4; Is. 40:19; Acts 19:24), various kinds of jewelry (Gen. 24:53; Ex. 3:22), and containers (Num. 7:13; 1 Chr. 28:17; Ezra 1:9–10). Many articles for the tabernacle were made of silver, including trumpets (Num. 10:2), lampstands (1 Chr. 28:15), and sockets (Ex. 26:19).

Slime (see *Asphalt*; *Bitumen*).

Soda (see *Lye*).

Steel. Steel was not known during Bible times until the first century A.D. The Hebrew word for copper and bronze is incorrectly translated "steel" in the KJV (2 Sam. 22:35; Job 20:24; Ps. 18:34; Jer. 15:12).

Sulfur, Sulphur (see *Brimstone*).

Tar (see *Asphalt*; *Bitumen*).

Tin. A soft, bluish-white metal smelted from cassiterite, its principal ore. Tin was used chiefly as an alloy with copper to produce bronze, a much harder material than either copper or tin. The Hebrew word for tin means "a substitute or alloy."

Phoenicia supplied the ancient Mediterranean world with tin obtained from Spain, its chief colony. Some scholars believe the Phoenicians sailed the Atlantic to Cornwall, England, the principal supplier of tin. Tyre received tin from Tarshish (Ezek. 27:12). Some think Persia and Armenia exported tin also.

Tin was among the spoils the Israelites took from the Midianites (Num. 31:22). The prophet Ezekiel pictured Jerusalem as being smelted as tin cast in a furnace (Ezek. 22:18–20; copper, REB; bronze, NASB, NRSV).

Turquoise (see *Jacinth*).

Vermilion. A red pigment obtained from cinnabar, the same mineral ore from which mercury or quicksilver is derived. Pure vermilion is a brilliant red, but it is brownish red when impurities such as clay, iron oxides, and bitumen are mixed with it. This ore is usually distributed in areas of volcanic rocks.

The prophet Jeremiah pronounced judgment on Shallum (Jehoahaz) for beautifying his own house with vermilion—decorating it in red (Jer. 22:14, NASB, NIV) while neglecting the poor and needy. Ezekiel saw the images of the Chaldeans painted in vermilion on the walls (Ezek. 23:14).

Also see *Mercury*.

Whitewash (see *Lime*).

MINGLED PEOPLE—a reference to various foreign people (Ezek. 30:5). Elsewhere, the NKJV translates the same Hebrew expression as "MIXED MULTITUDE" (Jer. 25:20, 24) and "mixed peoples" (Jer. 50:37). The reference in Ezekiel may be to foreign mercenaries in the service of Egypt.

MINIAMIN [meh NYE uh min] (*on the right hand*)—a form of MINJAMIN.

MINING—the extraction of minerals or other valuable substances from the earth. Mining operations have been conducted in the biblical world since ancient times. It is not known exactly when people first began to dig into the earth to extract materials; but mining took place in Syria, Palestine, the Arabah, Sinai, Egypt, and in other Mediterranean lands. Mining was not limited to metallic ores such as gold, copper, silver, iron, lead, and tin. Mining also included other resources such as gems, salt, sand, clays, and many kinds of building stones. A vivid description of mining appears in Job 28. "He overturns the mountains at the roots. He cuts out channels in the rocks, and his eye sees every precious thing" (28:9–10).

The first mines were probably "placer mines" which involved panning or sifting by hand. Gold, the first metal mentioned in the Bible, was probably mined by this method. Open-pit or surface mining was also used in Bible times.

The ancient Egyptians mined copper and turquoise in the Sinai Peninsula. Tunnels with shafts for ventilation were driven into the earth more than 30 meters (100 feet) with stone or beams of acacia wood used to support the roof. The ores were carried in baskets to the surface where it was smelted. Archaeologists have found crucibles, slag heaps, baskets, and other objects at many mining locations. Slaves, criminals, and prisoners of war worked these mines. Walled enclosures to house the prisoners have been found at some mines. The ancient trade route between Egypt and the Sinai Peninsula was traveled by these labor gangs. Moses was probably familiar with this route. He may have traveled it with the Israelites during the Exodus on their way to Mount Sinai.

The Hebrews learned mining and metallurgical skills early in their history (Gen. 4:22; Deut. 8:9). The KENITES, who were native to the Arabah, probably introduced the Israelites and the Edomites to the art of mining and metallurgy.

QUARRIES, which are actually mines, were operated in Palestine and Egypt. Masons usually quarried and shaped their own stone (1 Kin. 6:7; Is. 51:1). Deep channels were cut and wedges were driven into the openings and soaked with water. Sometimes these channels were cut along natural breaks by using iron axes.

Salt was also mined from the Dead Sea in “salt-pits” (Zeph. 2:9). These were holes or pits dug along the flat coastal area. When the sun evaporated the water, the salt remained.

MINISTER, MINISTRY—a distinctive biblical idea that means “to serve” or “service.” In the Old Testament the word “servant” was used primarily for court servants (1 Kin. 10:5; Esth. 1:10). During the period between the Old and New Testaments, it came to be used in connection with ministering to the poor. This use of the word is close to the work of the seven in waiting on tables in the New Testament (Acts 6:1–7).

In reality, all believers are “ministers.” The apostle Paul urged the true pastor-teacher to “equip the saints” so they can minister to one another (Eph. 4:11–12). The model, of course, is Jesus, who “did not come to be served, but to serve” (Mark 10:45). His service is revealed in the fact that He gave “His life a ransom for many” (Matt. 20:28).

Jesus’ servanthood radically revised the ethics of Jew and Greek alike, because He equated service to God with service to others. When we minister to the needs of the hungry or the lonely, we actually minister to Christ (Matt. 25:31–46). And when we fail to do so, we sin against God (James 2:14–17; 4:17). In this light, all who took part in the fellowship of service were ministers.

The concept is strengthened when the use of the Greek word *doulos* is noted. This was the term for a bondslave, one who was offered his freedom but who voluntarily surrendered that freedom in order to remain a servant. This idea typified Jesus’ purpose, as described by Paul in Philippians 2:7. This passage alludes to the “servant of God” teaching of Isaiah 42–53. Truly Christ fulfilled this exalted calling, because His life was dedicated to the needs of others.

Following our Savior’s example, all believers are bondslaves of God (Rom. 1:1; Gal. 1:10; Col. 4:12). We are to perform “good deeds” to all people, with a responsibility especially to fellow Christians (Gal. 6:10; Heb. 10:24).

Our unselfish service should especially be rendered through our spiritual gifts, which are given by God to the saints in order that they might minister to one another (1 Pet. 4:10). These gifts consist of both spiritual and practical gifts (1 Cor. 12:28). They are distributed to various members of the church so that the union of believers can be expressed in loving service. In Ephesians 4:7–11 the offices of apostles, prophets, evangelists, etc., are described as divine “gifts” to the church. This is the one place where the officers of the church might be linked with the term “minister.” In a special way these officers do “minister” to the church—the apostles through their inspired leadership; the prophets through their inspired preaching and even foretelling; the evangelists through their traveling missionary work; and the pastor-teachers through their service in local congregations. Yet their primary service was to equip all saints for ministry.

The concepts of minister and ministry must be broadened today to include all the members of a church. The common concept of the pastor as the professional minister must be discarded, because the biblical pattern is for him to be the one who trains the congregation for ministry. All the saints are responsible for loving and ministering in various ways to one another, using the spiritual gifts distributed to each by the Holy Spirit.

MINJAMIN **[MIN juh men]** (*on the right hand side*)—the name of two or three men in the Old Testament:

1. One who helped Kore the Levite distribute the freewill offerings collected in the reign of Hezekiah (2 Chr. 31:15; Miniamin, NKJV, KJV, NRSV, NIV, NASB).
2. A priest who returned with Zerubbabel from the captivity (Neh. 12:17; Miniamin, KJV, NRSV, NASB, REB, NIV). He is also called Mijamin (Neh. 12:5).
3. A priest who played the trumpet at the dedication of the rebuilt wall in Jerusalem (Neh. 12:41; Miniamin, KJV, NRSV, NASB, REB). He may be the same person as No. 2. Also see MIJAMIN.

MINNI [MIN eye]—a people and a state of ARMENIA in the area south of Lake Urmia and east of the Zagros Mountains, in what is present-day Iran. The Minni are mentioned only once in the Bible. The prophet Jeremiah called on them to make war against Babylonia (Jer. 51:27).

MINNITH [MIN ith]—a city of the Ammonites that apparently marked the easternmost limit of Jephthah's military expansion and conquest (Judg. 11:33). Minnith was famous for its high-quality wheat, which it exported to Tyre (Ezek. 27:17). The city was in TRANSJORDAN, about 6 kilometers (4 miles) northeast of Heshbon.

MINSTREL (see MUSIC; OCCUPATIONS AND TRADES).

MINT (see PLANTS OF THE BIBLE).

MIPHKAD GATE (see GATES OF JERUSALEM AND THE TEMPLE).

MIRACLES—historical events or natural phenomena that appear to violate natural laws but that reveal God to the eye of faith at the same time. A valuable way of understanding the meaning of miracles is to examine the various terms for miracles used in the Bible.

Both the Old Testament and the New Testament use the word "sign" (Is. 7:11, 14; John 2:11) to denote a miracle that points to a deeper revelation. "Wonder" (Joel 2:30; Mark 13:22) emphasizes the effect of the miracle, causing awe and even terror. A "work" (Matt. 11:2) points to the presence of God in history, acting for mankind. The New Testament uses the word "power" (Mark 6:7) to emphasize God's acting in strength. These terms often overlap in meaning (Acts 2:43). They are more specific than the more general term "miracle."

Miracles in the Old Testament. The readers of the Old Testament recognized that God is the Creator and sustainer of all life (Ex. 34:10; Ps. 33:6–7; Is. 40:26). This assumption permitted the Israelites to comprehend the possibility of miracles. They thought of the world as God's theater for displaying glory and love (Ps. 33:5; 65:6–13). Thus, the miracle was not so much a proof for God's existence as a revelation to the faithful of God's covenant love.

When God parted the water for the Israelites, or when He saved Israel in Egypt through the Passover, God revealed His character; and the Israelites were convinced that God was working for their salvation

(Exodus 12:13–14). Miracles were expressions of God’s saving love as well as His holy justice.

Miracles in the Old Testament are connected especially with the great events in Israel’s history—the call of Abraham (Gen. 12:1–3), the birth of Moses (Ex. 1:1—2:22), the Exodus from Egypt (Ex. 12:1—14:31), the giving of the Law (Ex. 19:1—20:26), the entry into the Promised Land (Josh. 3:1—4:7), etc. These miracles are for salvation, but God also acts in history for judgment (Gen. 11:1–9).

The plagues of the Exodus showed God’s sovereign power in judgment and salvation (Ex. 7:3–5). In parting the water, God showed His love and protection for Israel as well as His judgment on Egypt for its failure to recognize God (Ex. 15:2, 4–10). During the wilderness journey, God demonstrated His love and protection in supplying the daily MANNA (Ex. 16:1–36). Another critical period in Israel’s history was the time of Elijah, the champion of Israel. Elijah controlled the rain and successfully challenged the pagan priests of Baal (1 Kin. 17:1; 18:1–40). God revealed Himself as Lord, as Savior of Israel, and as punisher of the nation’s enemies.

Miraculous wonders like these were not as frequent during the days of the writing prophets. But one unusual miracle was the recovery of Hezekiah (2 Kin. 20:1–21; Is. 38:1–21) as well as the miracles in Jonah and Daniel. Prophecy itself can even be interpreted as a miracle. God revealed Himself during this time through the spoken and written Word.

Miracles in the New Testament. As with the Old Testament, the New Testament miracles are essentially expressions of God’s salvation and glory.

Why did Jesus perform miracles? Jesus answered this question Himself. When in prison, John the Baptist sent some of his disciples to Jesus to see if He was the “one to come” (Matt. 11:3). Jesus told them to inform John of what He had done: “The blind receive sight, the lame walk, those who have leprosy are cured, the deaf hear, the dead are raised, and the good news is preached to the poor” (11:5). With these words, Jesus declared that His miracles were the fulfillment of the promises of the Messiah’s kingdom as foretold by Isaiah (24:18–19; 35:5–6; 61:1). Jesus’ miracles were signs of the presence of the kingdom of God (Matt. 12:39).

This theme of the miracles pointing to the kingdom of God was developed and deepened especially in the Gospel of John. John presented the miracles of Jesus as “signs” on seven occasions: John 2:1–11; 4:46–54; 5:1–18; 6:1–15; 6:16–21; 9:1–41; 11:1–57. He thought of these miracles as pointing to deep spiritual truth, demanding obedient faith (John 2:11, 23–25). Thus, Jesus’ feeding miracle (6:1–15) was Jesus’ presentation of Himself as the True Manna, the one who gives life and sustenance.

Jesus also understood His miracles as evidences of the presence of the kingdom in His ministry (Matt. 11:2–5; 12:28). Every miracle story was a sign that God’s salvation was present. But not only did the kingdom come; it came in great power, because the dead were raised (Is. 26:19; Luke 7:11–15) and Satan was bound (Mark 3:27).

Jesus’ miracles were also performed upon the most unlikely people. Jesus consciously brought the salvation of God to those who were rejected. He healed the lame (Matt. 9:1–8), the mute (Matt. 9:32–33), and lepers (Luke 17:11–19). Jesus brought the kingdom to all, regardless of their condition.

But Jesus’ miracles were not theatrical sensations. He demanded faith of others (Matt. 9:2). The hemorrhaging woman was healed because of her faith (Matt. 9:18–26). Furthermore, Jesus expected the disciples to do miracles and rebuked them for their “little faith” and unbelief (Matt. 17:20).

Jesus’ demand of trust in Himself led regularly to opposition by Jewish leaders. John drew this out when he recorded Jesus’ healing of a man born blind. Jesus’ salvation comes even on the Sabbath, overturning Pharisaic legalism (John 9:16), and resulting in their blindness (John 9:39–41). Similarly, the Pharisees broke into a charge of blasphemy when Jesus healed the paralytic and pronounced him forgiven of sins (Mark 2:1–12). The miracles of Jesus, being God’s offer of salvation, demanded a decision. As a result, a division of the Pharisees occurred (Matt. 9:32–34).

Finally, we gain a deeper understanding of Jesus in His miracles. He is Lord over nature (Mark 4:35–41) and death (Luke 8:41–56; John 11:1–44). He is the Suffering Servant who bears the infirmities of others (Matt. 8:16–17). He is the Messiah who was to come (Matt.

11:2–6). He fights the battle against evil (Mark 3:23–30; Luke 11:18–23).

Jesus did not work miracles to prove His deity or His messiahship. In fact, He clearly refused to work miracles as proofs (Matt. 12:38–42; Luke 11:29–32). His death was the proof to Israel. However, Jesus' miracles do give evidence that He was divine and that He was the Son of God, the Messiah.

The Acts of the Apostles is a book of miracles. Again, these miracles are a continuation of the miracles of Jesus, made possible through the Holy Spirit. The miracles of the apostles were done in the name of Jesus and were manifestations of God's salvation (Acts 3:11). This thread of continuity is seen in Peter's miracles, which paralleled those of Jesus (Luke 7:22; 5:18–26; 8:49–56; Acts 3:1–16; 9:32–35; 9:36–42).

God began His church with a powerful display of miracles. At Pentecost, the Holy Spirit came on the people with great power (Acts 2:1–13), leading to conversions (Acts 2:41). When Philip went to Samaria, the Spirit of God anointed him with power (Acts 8:4–40), and the same happened with Peter and Cornelius (Acts 10:1–48). These powerful wonders were designed to convince the apostles and the Palestinian church that other cultures were to be part of the church.

To these were added the stunning act of God through Peter when Ananias and Sapphira acted in hypocrisy (Acts 4:32—5:11), the church's power in prayer (Acts 4:23–31), and Paul's transforming vision (Acts 16:6–10).

Miraculous powers were also present in the apostles. Peter healed a lame man (Acts 3:1–6), a paralytic (Acts 9:32–35), and raised the dead (Acts 9:36–42). The apostles performed mighty miracles (Acts 5:12–16), and Peter was miraculously released from prison (Acts 12:1–11). Paul's conversion was a startling incident (Acts 9:1–19). Ability to work miracles was taken as a sign for apostleship by Paul (Romans 15:18–19; 2 Cor. 12:12). Thus, this ability to work miracles is not only an expression of God's salvation but also God's way of authenticating His apostles.

The lists of the gifts of the Spirit in the New Testament show that miracles were one of the means by which believers ministered to others (Rom. 12:6–8; 1 Cor. 12:8–10, 28–30; Eph. 4:11–12).

MIRACLES, GIFT OF (see SPIRITUAL GIFTS).

MIRIAM [MER eh um]—the name of two women in the Old Testament:

1. A sister of Aaron and Moses (Num. 26:59; 1 Chr. 6:3). Called “Miriam the prophetess” (Ex. 15:20), she is described as one of the leaders sent by the Lord to guide Israel (Mic. 6:4). Although the Bible does not specifically say so, Miriam was probably the sister who watched over the infant Moses in the ark of bulrushes (Ex. 2:4–8). Miriam’s song of victory after the Israelites’ successful crossing of the Red Sea (Ex. 15:20–21) is one of the earliest poems.

   Miriam was involved in a rebellion against Moses when he married an Ethiopian woman (Num. 12:1–2). Both she and Aaron claimed to be prophets, but God heard their claims and rebuked them. Because of her part in the rebellion against Moses’ leadership, Miriam was struck with leprosy. However, Moses interceded for her, and she was quickly healed (Num. 12:1–16). She is not mentioned again until her death and burial at Kadesh in the Wilderness of Zin (Num. 20:1).
2. A daughter of Ezrah of the tribe of Judah (1 Chr. 4:17).

MIRMAH [MUR muh] (*height*)—a son of Shaharaim and Hodesh (1 Chr. 8:10; Mirma, KJV).

MIRROR—a polished metal surface intended to reflect objects. Mirrors of polished bronze, gold, and silver were used in ancient Egypt. Some of them may have been taken from Egypt by the Israelites at the time of the Exodus. Glass was not used in making mirrors until several centuries after Bible times.

In the tabernacle the bronze laver or basin where the priests washed their hands was made from bronze mirrors (Ex. 38:8). These highly polished metal mirrors gave surprisingly good images. But they did give a distorted reflection because of their imperfect surfaces. Perhaps this is why the apostle Paul declared, “We see in a mirror, dimly” (1 Cor. 13:12).

Photo by Gustav Jeeninga

- A typical mirror of Bible times, made of highly polished metal.

MISGAB [MISS gab] (*the height*)—KJV word for an unknown site in Moab (Jer. 48:1). The word may not be a proper noun. It means "fortress" (NRSV), "high stronghold" (NKJV), "stronghold" (NIV), or "lofty stronghold" (NASB).

MISHAEL [MISH eh uhl] (*who is what God is?*)—the name of three men in the Old Testament:

1. A son of Uzziel and grandson of Kohath, of the tribe of Levi (Lev. 10:4).
2. An Israelite who helped Ezra read the Book of the Law to the people (Neh. 8:4).
3. One of the three friends of Daniel who were cast into the fiery furnace. "Now from among those of the sons of Judah were Daniel, Hananiah, Mishael, and Azariah." The Babylonians changed his name to MESHACH (Dan. 1:6–7).

MISHAL [MY shal]—a form of MASHAL.

MISHAM **[MY sham]**—a son of Elpaal, of the tribe of Benjamin (1 Chr. 8:12).

MISHEAL **[MY sheh uhl]**—a form of MISHAL.

MISHMA **[MISH muh]**—the name of two men in the Old Testament:

1. A son of Ishmael (Gen. 25:14). Mishma's name probably became the name of an Arabian tribe.
2. A descendant of Simeon (1 Chr. 4:25–26).

MISHMANNAH **[mish MAN uh]**—a warrior who joined David at Ziklag (1 Chr. 12:10).

MISHNA **[MISH nah]** (*repetition*)—the first, and basic, part of the TALMUD and the written basis of religious authority for traditional Judaism. The Mishna contains a written collection of traditional laws (halakoth) handed down orally from teacher to student. It was compiled across a period of about 335 years, from 200 B.C. to A.D. 135.

The Mishna is grouped into sixty-three treaties, or tractates, that deal with all areas of Jewish life—legal, theological, social, and religious—as taught in the schools of Palestine. Soon after the Mishna was compiled, it became known as the "iron pillar of the Torah," since it preserves the way a Jew can follow the TORAH.

For many Jews, the Mishna ranks second only to the canon of the Hebrew Scriptures. Indeed, many Jews consider it part of the Torah. Because it is the core for both the Jerusalem and Babylonian Talmuds, the Mishna serves as a link between Jews in the land of Israel and Jews scattered around the world.

MISHRAITES **[MISH ray ites]**—one of the four families of Kirjath Jearim, from whom the Zorathites and Eshtaolites descended (1 Chr. 2:53).

MISPAR **[MISS par]**—an Israelite who returned with Zerubbabel from the captivity (Ezra 2:2; Mizpar, KJV). The feminine form of the name, Mispereth, is used in Nehemiah 7:7.

MISPERETH **[MISS puh reth]**—the feminine form of MISPAR.

MISREPHOTH, THE BROOK **[MIZ reh fahth]**—a place near the Mediterranean Sea to which Joshua chased the Canaanites after defeating them at the waters of Merom (Josh. 11:8; Misrephoth-maim; Misrephoth on the west, REB).

MIST—water in the form of particles floating or falling in the atmosphere near the surface of the earth. Genesis 2:6 speaks of a mist going up from the earth and watering the ground.

Some commentators believe the Hebrew word translated "mist" in this verse refers to some subterranean water source, such as an underground spring or stream.

MITE (see MONEY OF THE BIBLE).

MITHCAH **[MITH kuh]**—a form of MITHKAH.

MITHKAH **[MITH kuh]**—a stopping place of the Israelites in the wilderness (Num. 33:28–29; Mithcah, KJV).

MITHNITE **[MITH night]**—a term used to describe Joshaphat, one of David's mighty men (1 Chr. 11:43).

MITHRAISM **[MYTH rah iz em]**—a Persian religious cult that flourished in the late Roman Empire. In the second century A.D. it was stronger than Christianity in the Roman Empire. But it declined rapidly in the third century. Mithras was considered the god of light and wisdom and the guardian against evil by the Persians. Also see GODS, PAGAN.

MITHREDATH **[MITH reh dath]**—the name of two men in the Book of Ezra:

1. The treasurer of King Cyrus of Persia. Mithredath delivered the temple vessels that were to be returned to Jerusalem (Ezra 1:8).
2. A man who protested the rebuilding of the walls of Jerusalem by the Israelites (Ezra 4:7).

MITRE—KJV word for TURBAN. Also see DRESS OF THE BIBLE.

MITYLENE [mit uh LEE neh]—the wealthy chief city of Lesbos, an island in the Aegean Sea off the western coast of Asia Minor (see Map 8, C–2). On his third missionary journey, the apostle Paul stopped briefly at Mitylene while on his way from Troas to Miletus (Acts 20:14).

MIXED MULTITUDE—a collection of people of different races and nationalities (Ex. 12:38; Num. 11:4; Neh. 13:3; Jer. 25:20, 24). Each of the uses of this phrase, however, has a slightly different interpretation. In Exodus 12:38, the Hebrew expression means a group of people of different races. In Numbers 11:4, it refers to "rabble" or "riffraff." These people may not be the same as those in Exodus 12:38. In Nehemiah 13:3, which refers to the situation after the return from captivity, the term refers to the foreigners with whom Israel had made marriages and the children of those marriages (Ezra 9:1–2; Neh. 13:23–24). In Jeremiah 25:20, 24, the reference is to foreign nations, which, like Judah, were to be conquered by Nebuchadnezzar, king of Babylon.

MIZAR [MY zar] (*little*)—a hill apparently east of the Jordan River, probably within sight of Mount Hermon, mentioned only in Psalm 42:6.

MIZPAH [MIZ pah] (*watchtower*)—the name of six sites in the Old Testament:

1. One of three names given to a mound of stones erected as a memorial. Jacob set up this memorial in Gilead as a witness of the covenant between him and his father-in-law, Laban (Gen. 31:49). Both Jacob and Laban called this monument "heap of witness." The mound was also called Mizpah, meaning "watch[tower]." The stones were erected as a boundary marker between the two. God was the One who was to watch between them.
2. A district at the foot of Mount Hermon called "the land of Mizpah" and "the Valley of Mizpah" (Josh. 11:3, 8).
3. A city of Judah (Josh. 15:38) in the Shephelah, or lowland plain.
4. A city of Benjamin in the region of Geba and Ramah (1 Kin. 15:22). At Mizpah Samuel assembled the Israelites for prayer after the ARK OF THE COVENANT was returned to Kirjath Jearim (1 Sam. 7:5–6). Saul was first presented to Israel as king at this city (1 Sam.

10:17). Mizpah was also one of the places that Samuel visited on his annual circuit to judge Israel (1 Sam. 7:16–17). Mizpah was one of the sites fortified against the kings of the northern tribes of Israel by King Asa (1 Kin. 15:22). After the destruction of Jerusalem in 586 B.C., Gedaliah was appointed governor of the remaining people of Judah; his residence was at Mizpah (2 Kin. 25:23, 25). After the fall of Jerusalem Mizpah became the capital of the Babylonian province of Judah. Mizpah also was reinhabited by Israelites after the Babylonian captivity (Neh. 3:7, 15, 19). The site is modern Tell en-Nasbch.

5. A town or site in Gilead known as Mizpah of Gilead and the home of Jephthah the judge (Judg. 11:29, 34). This site was probably known as Ramath Mizpah (Josh. 13:26)—the Ramoth in Gilead listed as one of the six cities of refuge (Josh. 20:8).
6. A city in Moab to which David took his parents for safety when King Saul sought to kill him (1 Sam. 22:3). Some scholars believe Mizpah of Moab was another name for Kir of Moab (present-day Kerak), the capital of Moab.

MIZPAR [MIZ pahr]—a form of MISPAR.

MIZRAIM [MIZ ray im] (*two Egypts*)—the second son of Ham as well as the name of his descendants and the country where they lived. Mizraim apparently was the ancestor of the Egyptians. In the Old Testament the nation of Egypt is sometimes called Mizraim, perhaps referring to the fact that Egypt was divided into two parts (Upper and Lower Egypt). (Gen. 10:6, 13; 1 Chr. 1:8, 11).

Photo by Howard Vos

• Ancient Egypt, called Mizraim in the Hebrew Bible, is famous for its mammoth pyramids, like this one at Giza.

MIZZAH **[MIZ uh]**—a son of Reuel and chief of a clan in the land of Edom (1 Chr. 1:37).

MNASON **[NAY sohn]**—a Christian with whom the apostle Paul stayed on his final visit to Jerusalem (Acts 21:16). A native of Cyprus, Mnason was “an early disciple”—perhaps meaning that he was converted to Christianity on the Day of Pentecost or shortly thereafter. He may have been an acquaintance of Barnabas, who also was from Cyprus (Acts 4:36).

MOAB **[MOE abb]** (*of my father*)—the name of a man and a nation (see Map 2, C–1) in the Old Testament:

1. A son of Lot by an incestuous union with his older daughter (Gen. 19:37). Moab became an ancestor of the MOABITES.

2. A neighboring nation whose history was closely linked to the fortunes of the Hebrew people. Moab was situated along the eastern border of the southern half of the Dead Sea, on the plateau between the Dead Sea and the Arabian desert. It was about 57 kilometers (35 miles) long and 40 kilometers (25 miles) wide. Throughout much of its history, the northern border of Moab was the Arnon River and the southern border was the Zered. Although it was primarily a high plateau, Moab also had mountainous areas and deep gorges. It was a fertile area for crops and herds. To the south and west of Moab was the nation of Edom; to the north was Ammon. After the Israelites invaded the land, the tribe of Reuben displaced the Moabites from the northern part of their territory and the tribe of Gad pushed the Ammonites eastward into the desert.

General History. Moab was inhabited from prehistoric times. The KING'S HIGHWAY, a major trade route from Syria to the Gulf of Aqaba, brought wealth and culture to Moab as early as 2500 B.C. Sometime during the fifteenth century B.C., as the nomadic population settled down, the kingdom of Moab arose, along with Edom and Ammon. The Moabites built fortifications throughout their territory. Not long before the conquest of the region by the Hebrew people, Sihon, king of the Amorites, invaded Moab from the north and added much of Moab to his kingdom (Num. 21:27–30).

The Israelite tribes of Reuben and Gad settled the northern part of the territory of Moab. During most of Israel's history, the Moabites were Israel's enemies. In the late eighth century B.C. Moab became subject to Assyria, like many other nations in the region. When the Assyrian Empire fell in 609 B.C., Arab invasions intensified, and the kingdom of Moab was taken. Thereafter Moab was occupied increasingly by nomadic Arabs, until the NABATEANS established a settled culture from the first century B.C. to A.D. 106. After that, the entire region was made into a Roman province.

Connections with Israel. Moab, founder of the Moabites, was a son of Lot by incest (Gen. 19:30–38). Although the Moabites were of mixed ethnic stock, the influence of Moab's descendants among them was great enough to give the country its ancient name. The story in Genesis 14 of the raid of Chedorlaomer, king of Elam, and his fellow kings records the conquest of most of Moab about 2000–1900 B.C.

Sihon’s Amorite kingdom annexed much of Moab shortly before the Israelite conquest of Canaan (Num. 21:17–29). After the Israelites defeated Sihon, Balak, the king of the relatively weak Moabites, joined with the Midianites in hiring the prophet-magician Balaam to curse Israel so the Israelites could be defeated (Num. 22:1–20). Balaam’s mission failed, but when the Israelites camped in Moab, the women of Moab enticed the Israelites into a form of idolatry that involved ritual sexual immorality. This resulted in God’s judgment against Israel (Num. 25:1–9).

Moses saw the Promised Land from Moab’s Mount Nebo (Num. 27:12–23). Here he was buried after his death (Deut. 34:6). From the region of Acacia Grove in northwest Moab, the Israelites crossed the Jordan River into the Promised Land (Josh. 3:1). The tribes of Reuben and Gad actually settled in northern Moab (Num. 32:1–37).

The nation of Israel was relatively weak during the period of the judges, after the conquest. Eglon, a king of Moab, began to oppress Israel, capturing territory east of the Jordan River as far as Jericho. Ehud the judge delivered Israel from Eglon (Judg. 3:12–30). The events of the Book of Ruth occurred during this same general period. Ruth, a Moabite woman, became an ancestor of King David and, therefore, of Jesus himself (Ruth 2:6; 4:13–22; Matt. 1:5–16).

The Moabites also threatened Israel in the days of Israel’s first king, Saul, who was apparently successful against them (1 Sam. 14:47). Although David had some early friendships among the Moabites (1 Sam. 22:3–4), he eventually conquered Moab (2 Sam. 8:2). The Moabites remained subject to Israel until after Solomon’s death.

Omri, king of Israel (885–874 B.C.), kept Moab under his control, as did his son Ahab (874–853 B.C.), until Ahab was so occupied with wars against Syria and Assyria that Moab broke free. This was described by King Mesha of Moab in his monument, the MOABITE STONE. King Jehoram of Israel, King Jehoshaphat of Judah, and the king of Edom joined forces to attack Moab about 849 B.C. But they failed to conquer the Moabites because of a superstitious lack of faith when the king of Moab sacrificed his own son to show how deeply he believed in his cause (2 Kin. 3:1–27).

On another occasion, a coalition of Moabites, Ammonites, and Edomites invaded Judah, but they were destroyed by God (2 Chr. 20:1–30). The Moabites apparently raided Israelite territory during the eighth century B.C. (2 Kin. 13:20).

The Assyrians conquered Moab about 735 B.C., and invading Arabs conquered it about 650 B.C. The prophet Isaiah lamented over Moab's defeat (Isaiah 15–16), and Jeremiah predicted Moab's destruction at the end of the seventh century B.C. (Jeremiah 48). When Jerusalem was destroyed by the Babylonians in 586 B.C., some of the Jews fled to Moab to escape being taken into captivity (Jer. 40:11–12).

MOABITES [MOH uh bites]—natives or inhabitants of the land of MOAB (Num. 22:4).

MOABITESS [moe ab IGHT ess]—a description of several women from MOAB in the Old Testament:

1. RUTH, the wife of Boaz (Ruth 1:22; 2:2, 21; 4:5, 10).
2. Some of Solomon's wives (1 Kin. 11:1).
3. Shimrith, the mother of Jehozabad, who conspired to kill King Joash (2 Chr. 24:26).

MOABITE STONE—a black basalt memorial stone discovered in Moab by a German missionary in 1868. Nearly four feet high, it contained about thirty-four lines in an alphabet similar to Hebrew. The stone was probably erected about 850 B.C. by the Moabite King Mesha.

King Mesha's story written on the stone celebrated his overthrow of the nation of Israel. This event apparently is recorded in 2 Kings 3:4–27, although the biblical account makes it clear that Israel was victorious in the battle. The passage shows that Mesha honors his god Chemosh in terms similar to the Old Testament reverence for the Lord. The inhabitants of entire cities were apparently slaughtered to appease this deity, recalling the similar practices of the Israelites, especially as described in the Book of Joshua. Besides telling of his violent conquests, Mesha boasted on the stone of the building of cities (with

Israelite forced labor) and the construction of cisterns, walls, gates, towers, a king's palace, and even a highway.

The Moabite stone has profound biblical relevance. Historically, it confirms Old Testament accounts. It has a theological parallel to Israel's worship of one god. It is also valuable geographically because it mentions no fewer than fifteen sites listed in the Old Testament. The writing on the stone also resembles Hebrew, the language in which most of the Old Testament was originally written.

Some pieces of the stone are now housed in the Louvre Museum in Paris.

Photo by Gustav Jeeninga

• The famous Moabite Stone, which celebrates the revolt of King Mesha of Moab against the rule of the Israelites.

MOADIAH [moh uh DYE uh]—a priest and the head of a father's house in the time of the high priest Joiakim (Neh. 12:17). Moadiah may be the same person as Maadiah (Neh. 12:5).

MODERATION—self-control, not given to sudden impulses or excesses (1 Tim. 2:9). Although the term rarely occurs in the Bible, the concept of moderation is common. The Pharisees were not moderate. Jesus described them as those "who strain out a gnat to swallow a camel" (Matt. 23:24). They emphasized the minor aspects of the Law, neglecting the weightier matters. By contrast, Christian believers ought to be moderate in all things (1 Cor. 9:25; temperate, NKJV).

MODIOS (see WEIGHTS AND MEASURES).

MOLADAH [moh LAY duh] (*origin*)—a city in southern Judah, about 23 kilometers (14 miles) southwest of Beersheba. Moladah was assigned to the tribe of Simeon (Josh. 19:1–2) and was occupied by Israelites after the captivity (Neh. 11:26).

MOLE (see ANIMALS OF THE BIBLE).

MOLECH (see GODS, PAGAN).

MOLID [MOH lid] (*begetter*)—a son of Abishur and a descendant of Judah through Perez (1 Chr. 2:3, 29).

MOLOCH [MOH lahk] (see GODS, PAGAN).

MOLTEN SEA (see LAVER).

MOMENT—a minute portion of time; an instant. The Hebrew word translated as "moment" means "a wink" or "a blink" (Ex. 33:5; Job 7:18). The Greek word translated as "moment" literally means "a pricking" or "a point." When Christ returns, "We shall all be changed in a moment [in a flash; NIV, REB], in the twinkling of an eye" (1 Cor. 15:52).

Also see TIME.

MONEY OF THE BIBLE. As soon as ancient people stopped living the lives of wandering hunters and began an agricultural system, a medium of exchange became necessary. A system of barter, or trading of property, preceded the creation of any formal currency that can be called money.

In Old Testament times, land itself became an immediate asset. It was a possession that could be traded. But produce, and especially livestock, was more convenient, because it was so movable. The pharaoh of Egypt supplied Abraham with oxen, sheep, camels, and female donkeys (Gen. 12:16). King Mesha of Moab exacted a tribute of 100,000 sheep and 100,000 rams (2 Kin. 3:4). The ritual sacrifice of animals underscored their value as a standard of barter—and thus encouraged commerce near the temple area.

Grain, oil, and wine were also used in bartering, as when King Solomon traded wheat and olive oil for the cypress trees needed to build the temple (1 Kin. 5:11), or when the Israelites were taxed in the amount of one-tenth of their grain or wine (1 Sam. 8:15), or when the tribe of Levi (Levites) was directed by God to serve as priests in exchange for grain and wine (Num. 18:25–32). Spices were also an item of barter. These were offered by the queen of Sheba to Solomon (1 Kin. 10:2).

Gradually, as communities became more organized, tradesmen traveled between these settlements. Products circulated from one region to another. Soon metals began to replace goods and services as items of exchange. Copper or bronze was in demand for weapons (2 Sam. 21:16), for farming tools, and for offerings (Ex. 35:5). The early Egyptians, Semites, and Hittites shaped gold and silver into rings, bars, or rounded nodules for easier trading. The children of Jacob used “bundles of money” (Gen. 42:35), which may have been metal rings tied together with strings.

Silver generally was used in real estate transactions. Omri purchased the village and hill of Samaria for two talents of silver (1 Kin. 16:24). Gold was sometimes used, along with silver, in the payment of tribute, such as Hezekiah’s payment to Sennacherib of Assyria (2 Kin. 18:14). Abraham bought the Cave of Machpelah for 400 shekels of silver (Gen. 23:15–16). David bought the threshing floor of Araunah for fifty shekels of silver (2 Sam. 24:24). Solomon purchased chariots and horses with silver (1 Kin. 10:28–29). Judas was paid for his betrayal of Jesus with thirty pieces of silver (Matt. 26:15). Silver was so commonly used as money that the Hebrew word for “silver” came to mean “money” (Gen. 17:13).

Gold, the most valuable of metals, was also used for major transactions. King Hiram of Tyre paid 120 talents of gold to Solomon for several cities near his land (1 Kin. 9:13–14). Later Hezekiah paid Sennacherib 300 talents of silver and 30 talents of gold to obtain peace (2 Kin. 18:14). Copper was also used for barter but was considered less valuable (Ex. 35:5; 2 Sam. 21:16; Is. 60:17). Later these same three metals were used to mint the nation's first coins.

In their early use as money, metals were probably in their raw form or in varying stages of refinement. However, in that form it was difficult to transport them and to determine their true value. Thus the metals were soon refined into the form of a wedge or a bar (Josh. 7:21) or various forms of jewelry.

Abraham's servant gave Rebekah a golden nose ring weighing half a shekel and two gold bracelets weighing ten shekels (Gen. 24:22). The spoil of the Midianites included many articles of jewelry (Num. 31:50). Gold and silver were also kept as ingots, vessels, dust, or small fragments that could be melted and used immediately. These small pieces of metal were often carried in leather pouches that could be easily hidden (Gen. 42:35).

The Bible frequently refers to "pieces" of silver or gold. The confusing term "shekel" did not denote any one value or weight at first, although it later became the name of a Jewish coin. For instance, there were heavy and light silver shekels (Phoenician), and heavy and light gold shekels (Babylonian). Fifteen heavy Phoenician shekels of silver equaled one heavy Babylonian gold shekel. Abraham paid pieces of silver, or shekels, for the cave of Machpelah (Gen. 23:16). David paid gold shekels to Ornan the Jebusite (1 Chr. 21:22–25).

Fractions of the shekel are mentioned in the Old Testament as well: the half-shekel, or bekah (Ex. 38:26); the third part of a shekel as a covenant obligation (Neh. 10:32); the fourth part of a shekel, or rebah, proposed to Saul by the servant as a gift to the prophet Samuel (1 Sam. 9:8); and the twentieth part of a shekel, or a gerah (Lev. 27:25). The pin was two-thirds of a shekel (1 Sam. 13:21). These pieces were probably fragments of gold or silver bars.

The talent was the largest unit of silver, shaped in slabs, pellets, or rings, with approximately the value of one ox.

Before coins with stamped values were introduced, the pieces of precious metal for transactions had to be weighed on a scale. Abraham measured the shekels given to Ephron (Gen. 23:16). Such a system was certainly haphazard. Dishonest practices of weighing were banned (Deut. 25:13) in favor of a “perfect and just weight” (v. 15), because “a false balance is an abomination to the LORD” (Prov. 11:1).

Eventually pieces of metal were standardized, then stamped to designate their weight and value. Coins still had to be weighed, however, since their edges might have been trimmed or filed. Ancient coins often show other marks, indicating they may have been probed to assure their silver content.

Among the earliest coins were those struck in Lydia by King Croesus (561–546 B.C.), whose legendary Anatolian mines and stream beds supplied gold and silver. He was conquered by Cyrus the Great, who may have carried the idea of coined money back to Persia.

The Persian Darius the Great (522–486 B.C.) minted coins of gold. The coin known as a daric, which bore his name, was common with the Israelites during the captivity. It was similar to a U.S. five-dollar gold piece. Ten thousand darics were paid to craftsmen for their work on the temple built by Solomon (1 Chr. 29:7).

The Greeks soon adapted the Persian and Babylonian coinage, portraying animals, natural objects and Greek gods on the coins—which were called drachmas (Greek for “handful”). The tetradrachma or shekel of Tyre was about the size of an American half-dollar. It probably circulated among the Israelites. Archaeologists have uncovered coins of Greek design marked “YHD” (Judah), probably minted by the Persians for use by the Jews. However, these particular coins are not mentioned in the Bible.

Alexander the Great of Greece conquered the Persian Empire. In the period between the Old and New Testaments, Greek coins (especially the tetradrachma) began pouring into Palestine. After Alexander’s death, his successors known as the Ptolemies added mints at Gaza, Jaffa, and Tyre for making coins.

The Seleucids seized Palestine (about 200 B.C.), forcing Greek culture upon the Jews until they rebelled against ANTIOCHUS IV around 167 B.C. The right to mint coins was an issue, but the Jewish revolt led by Simon Maccabeus was thwarted. Later Antiochus VII established a mint that struck coins bearing his name. But the Seleucids' domination lapsed as the Hasmonaeans gained their freedom and began minting their own small bronze coins (one-half, one-third, and one-fourth shekel in weight). These were inscribed to a certain high priest of that time and "the community of Jews." Still the Seleucids issued official gold and silver coins. This brief phase of freedom for the Jews ended when the Romans annexed Palestine in 63 B.C.

Roman coins common in New Testament times showed a profound Greek influence, including those issued by Herod the Great (37–4 B.C.) and his sons. But because of the Second Commandment, which prohibited graven images, the coins displayed only traditional, stylized pictures. However, they did include the date of issue.

The basic unit of Roman coinage was the silver denarius, probably equal to a laborer's daily wage, as in the parable of the vineyard workers (Matt. 20:9–10, 13). It was also used for paying tribute, or taxes, to the Roman emperor, whose image it carried. Jesus was shown a denarius, in a ploy by the Pharisees to trick him into opposing the Roman taxation authority. But he replied, "Render therefore to Caesar the things that are Caesar's, and to God the things that are God's" (Matt. 22:15–22).

The golden aureus was worth about twenty-five denarii. The "copper coin" (assarion, equal to one-sixteenth of a silver denarius) was mentioned by Jesus as being worth no more than two sparrows, in his counsel about God's concern for the smallest creatures as well as the most powerful (Matt. 10:29; Luke 12:6). The "penny" (quadrans or kodrantes) was equal to one-fourth of the copper assarion. It was also mentioned by Jesus (Matt. 5:26).

Greek coins generally bore religious symbols. They may have been minted at pagan temples, which served as business centers for granting loans and receiving estates. The cult of Astarte may have had a strong influence on the production of coins. Silver for Greek coins was supplied by the rich mines of Laurium. Gold coins were less popular among the Greeks.

The basic Greek coin was the drachma, roughly equivalent to a Roman denarius, or one day's wages. Probably the drachma is the "lost coin" of Jesus' parable (Luke 15:8–10). The apostle Paul, when he practiced tentmaking at Corinth, probably exchanged his work for the

Corinthian coins that pictured the winged horse Pegasus. (Corinth had minted coins as early as 650 B.C.) Paul later preached in Athens, Greece, where one archaeologist has excavated 80,000 coins.

The Greek didrachma (two-drachma piece) was used by the Jews for their half-shekel temple tax (Matt. 17:24). The silver stater, or tetradrachma, was a four-drachma piece, used to pay the temple tax (Matt. 17:27). The mina, equaling 100 drachmas, illustrated Jesus' parable about the wise use of resources (Luke 19:11–27).

The only Jewish coin mentioned in the New Testament is the "widow's mite" or lepton, called a mite by the NKJV. These were very small copper coins worth only a fraction of a penny by today's standards. Yet, Jesus commended the poor widow who gave two mites to the temple treasury, because "she out of her poverty put in all that she had, her whole livelihood" (Mark 12:44).

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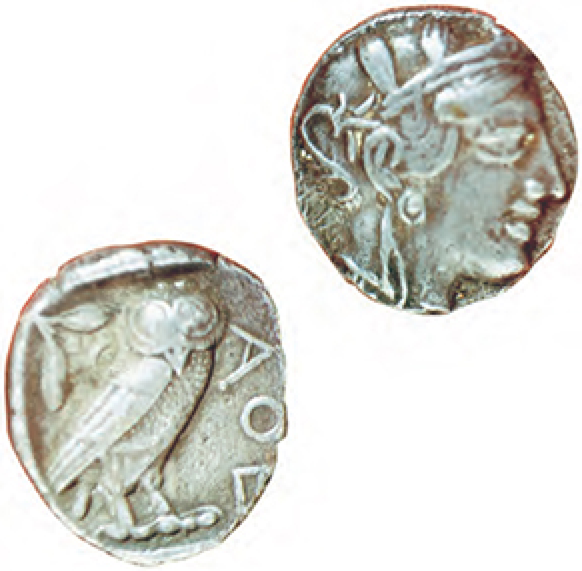


Photo by Howard Vos

- A fifth century B.C. coin from Athens, Greece, showing the sacred owl on the reverse side.

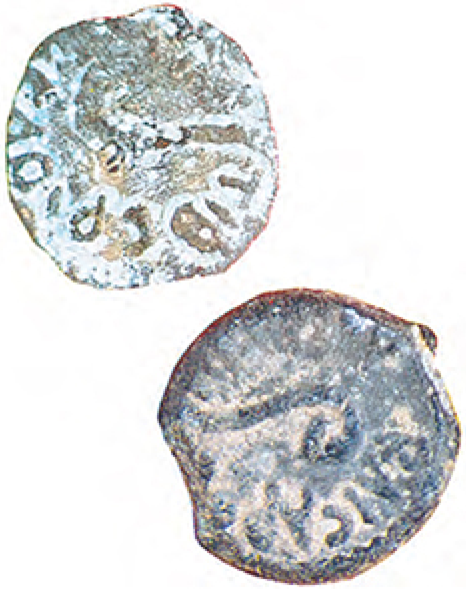


Photo by Gleason Archer

- A Roman coin from New Testament times. Known as the lepton, it angered the Jewish people because it portrayed the staff, or wand, of a pagan priest.

Photo by Gleason Archer

• The denarius coin was considered a day's wages for a laborer in the time of Jesus (Matt. 20:1–16). This particular denarius featured the image of the Roman Emperor Tiberius.

Photo by Gleason Archer

• This silver shekel was issued by the Jewish people during their first revolt against Roman rule (A.D. 66–70). It portrayed the blossom of an almond tree on one side and a silver chalice on the other.

MONEYBELTS—girdles, belts, or waistbands that bound together loose garments and also held money. When Jesus sent out the Twelve, He told them to take neither gold nor silver nor copper in their moneybelts (Matt. 10:9; Mark 6:8; belts, NRSV, NIV, REB; purses, KJV). They were to depend on the generosity of the people in the villages and towns through which they passed.

MONEYCHANGERS—bankers who exchanged one nation's currency, or one size of coin, for another. These people provided a convenience, charging a fee (often exorbitant) for their services. Some moneychangers operated in the temple area (the Court of the Gentiles), because all money given to the temple had to be in the Tyrian silver coin. According to Exodus 30:11–16, every Israelite twenty years old or older was required to pay an annual tax of a half-shekel into the treasury of the sanctuary.

Jesus cleansed the temple of moneychangers (John 2:13–16; Matt. 21:12–13).

Jesus made a whip of cords and drove out of the temple those who sold oxen, sheep, and doves. He overturned the tables of the moneychangers and poured out the changers' money (John 2:13–14). It is not clear why Jesus was so angry with the moneychangers. His anger was not directed at the temple tax, for He Himself paid it willingly "Lest we offend them, go to the sea, cast in a hook, and take the fish that comes up first. And when you have opened its mouth, you will find a piece of money; take that and give it to them for Me and you" (Matt. 17:24–27).

Jesus' anger may have been directed at the commercialism within the temple area that took advantage of the poor: "Do not make My Father's house a house of merchandise!" (John 2:16).

Also see OCCUPATIONS AND TRADES.

MONEYLENDER—one whose business is lending money at interest (Ex. 22:25; creditor, NRSV, NASB; usurer, KJV). The Hebrew word translated as "moneylender" has the root meaning of "one who exacts" (Lev. 25:35–38; Prov. 28:8; Jer. 15:10).

MONITOR LIZARD, MONKEY (see ANIMALS OF THE BIBLE).

MONOTHEISM—worship of one supreme God, an important characteristic of the worship system of the Hebrew people. One of the central teachings in the Old Testament is Deuteronomy 6:4: “Hear, O Israel: The LORD our God, the LORD is one!” Against the idolatry of surrounding nations with their many gods (polytheism), God revealed this essential aspect of His nature to Israel in the Old Testament period. The Lord is one God.

In the New Testament God further revealed that He is One in Three and that His essential being is triune. God is the triune family of Father, Son, and Holy Spirit, united in will, purpose, holiness, and love. Accordingly, Christianity is both monotheistic and trinitarian.

Jesus’ oneness with the Father is explicitly claimed in the fourth Gospel: “In the beginning was the Word, and the Word was with God, and the Word was God” (John 1:1). Jesus Himself consciously laid claim to His oneness with the Father (John 5:17–24). This angered His opponents so much that they sought to kill Him (John 5:18). The absolute unity of Father, Son, and Holy Spirit is expressed throughout the New Testament (Matt. 28:19; John 14:16; 16:13–15; 2 Cor. 13:14).

MONTH—one of the twelve divisions of a year, measured by the completed cycle in the changing of the MOON. Solomon had twelve governors over all Israel, who provided food for the king and his household; each made provision for one month of the year (1 Kin. 4:7). The military divisions of Israel were also twelve in number, one for each month of the year, each division consisting of 14,000 men (1 Chr. 27:1–15). Also see CALENDAR; TIME.

MOON—the “lesser light” of the heavens (Gen. 1:16) created by God to rule over the night. The moon had a special significance for the ancient Israelites. Their festival CALENDAR, which began each month with the rising of the new moon, was a lunar calendar. The day of the appearing of the new moon was signaled by the blowing of the ram’s horn. This event was also observed with special sacrifices (Num. 10:10; 28:11–15). Since the lunar year is about eleven days shorter than the solar year, a thirteenth month was added to the Hebrew calendar every third year to keep the festival calendar on schedule with the changing seasons.

The accurate recording of the new moon as it arrived each month was important, because the moon governed the dates for other religious festivals. Clouds or fog could obscure the new moon on the night of its rising. When this happened, the Hebrew people would extend the festival days to be sure the correct day was observed. This may be why the festival of the New Moon used by David to cover his absence from Saul's court seems to have lasted for two days (1 Sam. 20:5).

Amos condemned Israel's merchants for their impatience with the interruption to business caused by the festival of the New Moon (Amos 8:4–6). Speaking through Isaiah (1:13–15), God condemned the formal observance of the New Moon festival.

Along with the sun and the planet Venus, the moon was worshiped as a cosmic god by many pagan nations of the ancient world. Ur and Haran (Gen. 11:31) were both centers of moon worship. The moon was known as Sin in Babylon and Assyria, Nanna in Sumer, and Yarih at Ugarit. This last name is related to the Hebrew word for "moon." While the worship of the moon or any other natural phenomenon was strictly forbidden among the Hebrews (Deut. 4:19, 17:3), King Manasseh established the cults of "all the host of heaven," presumably including the moon, in the court of Solomon's temple (2 Kin. 21:3–5).

MOON, NEW (see FEASTS AND FESTIVALS).

MORASTHITE [moh RAS thite]—a native of MORESHETH GATH.

MORDECAI [MAWR deh kie] (*related to Marduk*)—the name of two men in the Old Testament:

1. One of the Jewish captives who returned with Zerubbabel from Babylon (Ezra 2:2; Neh. 7:7).
2. The hero of the Book of Esther. Mordecai was probably born in Babylonia during the years of the CAPTIVITY of the Jewish people by this pagan nation. He was a resident of Susa (Shushan), the Persian capital during the reign of Ahasuerus (Xerxes I), the king of Persia (ruled 486–465 B.C.).

   When Mordecai's uncle, Abihail, died (Esth. 2:5), Mordecai took his orphaned cousin, Hadassah (Esther), into his home as her adoptive father (Esth. 2:7). When two of the king's eunuchs, Bigthan and Teresh, conspired to assassinate King Ahasuerus, Mordecai discovered the plot and exposed it, saving the king's life (Esth. 2:21–22). Mordecai's good deed was recorded in the royal chronicles of Persia (Esth. 2:23).

Mordecai showed his loyalty to God by refusing to bow to Haman, the official second to the king (Esth. 3:2, 5). According to the Greek historian Herodotus, when the Persians bowed before their king, they paid homage as to a god. Mordecai, a Jew, would not condone such idolatry.

Haman's hatred for Mordecai sparked his plan to kill all the Jews in the Persian Empire (Esth. 3:6). Mordecai reminded his cousin, who had become Queen Esther, of her God-given opportunity to expose Haman to the king and to save her people (Esth. 3:1—4:17). The plot turned against Haman, who ironically was impaled on the same stake that he had prepared for Mordecai (Esth. 7:10).

Haman was succeeded by Mordecai, who now was second in command to the most powerful man in the kingdom. He used his new position to encourage his people to defend themselves against the scheduled massacre planned by Haman. Persian officials also assisted in protecting the Jews, an event celebrated by the annual Feast of PURIM (Esth. 9:26–32).

MOREH [MOH reh] (*diviner*)—the name of two places in the Old Testament:

1. The site of a terebinth, or oak, tree near Shechem where Abraham built an altar (Gen. 12:6–7). The place probably was an old Canaanite sanctuary. The "terebinth tree of Moreh" was likely a sacred tree long before Abraham entered Canaan. This may have been the same tree under which Joshua set up a large memorial stone to commemorate Israel's renewed covenant with God (Josh. 24:26). The tree probably took its name from a "diviner" (a teacher or soothsayer who practiced DIVINATION) who lived here.
2. A hill in the territory of Issachar (see Map 3, B–2). In the time of the judges, the troops of the Midianites camped by the hill of Moreh. This hill apparently became the point of attack for the 300 Israelite warriors led by Gideon (Judg. 7:8). The site has been identified as present-day Jebel Dahi.

MORESHETH GATH [MOH reh sheth gath] (*possession of Gath*)—the birthplace, hometown, or residence of the prophet MICAH (Mic. 1:14). Micah is also called the Morasthite (Jer. 26:18, KJV; Mic. 1:1, KJV)—that is, a native or resident of Moresheth. The site of Moresheth Gath is identified with present-day Tell ej-Judeideh, in the lowland plain of Judah.

MORIAH [moh RYE uh]—the name of two sites in the Old Testament:

1. A land to which God commanded Abraham to take his only son Isaac and to offer him as a burnt offering on one of the mountains. The mountains of this land were a three-day journey from Beersheba and were visible from a great distance (Gen. 22:2, 4).
2. The hill at Jerusalem where Solomon built "the house of the Lord," the temple. Originally this was the threshing floor of Ornan the Jebusite (2 Chr. 3:1), also called Araunah the Jebusite (2 Sam. 24:16–24), where God appeared to David. David purchased the threshing floor from Ornan (1 Chr. 21:15—22:1) and built an altar on the site. It was left to David's son (Solomon) to build the temple.

   Some Jews believe the altar of burnt offering in the temple at Jerusalem was situated on the exact site of the altar on which Abraham intended to sacrifice Isaac. To them the two Mount Moriahs mentioned in the Bible are identical. The Muslim structure, the Dome of the Rock in Jerusalem, reputedly is situated on this site.

MORNING—the first part of the day, extending from sunrise to noon (Gen. 1:5; Ps. 30:5; Matt. 16:3). Christ is called "the Bright and Morning Star" (Rev. 22:16) who brought a new day of hope and promise for the world. Also see TIME.

MORNING STAR (see LUCIFER).

MORROW—KJV word for the next day or tomorrow (Gen. 19:34; Luke 10:35; Acts 25:17). Also see TIME.

MORTAL—a biblical term that describes the weak, fleeting nature of human life, emphasizing human weakness and limitation (Job 4:17;

10:5; Is. 13:12). The word carries the meaning of “one certain to die.” In contrast, according to the apostle Paul, “Our Savior Jesus Christ has abolished death and brought life and immortality to light through the gospel” (2 Tim. 1:10).

MORTAR—a term that describes a cement used in building and a utensil for crushing grain:

1. A substance used to bond bricks or stones together (Ex. 1:14). The most common mortar of Bible times was a wet clay mixture, which was mixed by treading it by foot (Nah. 3:14).
   The second method was to use a natural tarlike substance, usually called pitch or bitumen (Gen. 11:3). In Mesopotamia and in Palestine around the Dead Sea, archaeologists have found buildings in which bitumen (a mineral pitch) was used for mortar.
2. A hollowed-out vessel—made of wood, stone, or metal—used to pulverize grain, spices, herbs, and other substances (Num. 11:8). Archaeologists have found many hollowed-out stones and pestles used for pounding.

Also see TOOLS OF THE BIBLE.

MORTAR, THE (see MAKTESH).

MORTAR AND PESTLE (see TOOLS OF THE BIBLE).

MORTIFY—KJV word for the practice of disciplining one’s body and physical appetites through self-denial (Rom. 8:13; Col. 3:5; put to death, NKJV). The New Testament calls believers to be “crucified with Christ” by mortifying, or putting to death, such sinful deeds and thoughts as fornication, uncleanness, passion, evil desire, and covetousness.

MOSERAH [moh SEE ruh]—a place in the wilderness where the Israelites camped on their journey from Egypt to Canaan. Situated between “the wells of Bene Jaakan” and Gudgodah, Moserah was the place where Aaron died and was buried (Deut. 10:6; plural, Moseroth, Num. 33:30–31).

MOSEROTH [moh ZEE rawth]—a form of MOSERAH.

MOSES [MOE zez]—the Hebrew prophet who delivered the Israelites from Egyptian slavery and who was their leader and lawgiver during their years of wandering in the wilderness. He was from the family line of Amram and Jochebed (Ex. 6:18, 20; Num. 26:58–59), Kohath and Levi. He was also the brother of Aaron and Miriam.

Moses was a leader so inspired by God that he was able to build a united nation from a race of oppressed and weary slaves. In the covenant ceremony at Mount Sinai, where the TEN COMMANDMENTS were given, he founded the religious community known as Israel. As the interpreter of these covenant laws, he was the organizer of the community's religious and civil traditions. His story is told in the Old Testament—in the books of Exodus, Leviticus, Numbers, and Deuteronomy.

Moses' life is divided into three major periods:

The Forty Years in Egypt. The Hebrew people had been in slavery in Egypt for some 400 years. This was in accord with God's words to Abraham that his seed, or descendants, would be in a foreign land in affliction for 400 years (Gen. 15:13). At the end of this time, God began to set His people free from their bondage by bringing Moses to birth. He was a child of the captive Hebrews, but one whom the Lord would use to deliver Israel from her oppressors.

Moses was born at a time when the pharaoh, the ruler of Egypt, had given orders that no more male Hebrew children should be allowed to live. The Hebrew slaves had been reproducing so fast that the king felt threatened by a potential revolt against his authority. To save the infant Moses, his mother made a little vessel of papyrus waterproofed with asphalt and pitch. She placed Moses in the vessel, floating among the reeds on the bank of the Nile River.

By God's providence, Moses—the child of a Hebrew slave—was found and adopted by an Egyptian princess, the daughter of the pharaoh himself. He was reared in the royal court as a prince of the Egyptians: "And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and deeds" (Acts 7:22). At the same time, the Lord determined that Moses should be taught in his earliest years by his own mother. This meant that he was founded in the faith of his fathers, although he was reared as an Egyptian (Ex. 2:1–10).

One day Moses became angry at an Egyptian taskmaster who was beating a Hebrew slave; he killed the Egyptian and buried him in the sand (Ex. 2:12). When this became known, however, he feared for his own life and fled from Egypt to the land of Midian. Moses was forty years old when this occurred (Acts 7:23–29).

The Forty Years in the Land of Midian. Moses' exile of about forty years was spent in the land of Midian (mostly in northwest Arabia), in the desert between Egypt and Canaan. In Midian Moses became a shepherd and eventually the son-in-law of Jethro, a Midianite priest. Jethro gave his daughter Zipporah to Moses in marriage (Ex. 2:21); and she bore him two sons, Gershom and Eliezer (Ex. 18:3–4; Acts 7:29). During his years as a shepherd, Moses became familiar with the wilderness of the Sinai Peninsula, learning much about survival in the desert. He also learned patience and much about leading sheep. All of these skills prepared him to be the shepherd of the Israelites in later years when he led them out of Egypt and through the Wilderness of Sinai.

Near the end of his forty-year sojourn in the land of Midian, Moses experienced a dramatic call to ministry. This call was given at the BURNING BUSH in the wilderness near Mount Sinai. The Lord revealed to Moses His intention to deliver Israel from Egyptian captivity into a "land flowing with milk and honey" that He had promised centuries before to Abraham, Isaac, and Jacob. The Lord assured Moses that He would be with him, and that by God's presence, he would be able to lead the people out.

God spoke to Moses from the midst of a burning bush, but Moses doubted that it was God who spoke. He asked for a sign. Instantly his rod, which he cast on the ground, became a serpent (Ex. 4:3).

In spite of the assurance of this miraculous sign, Moses was still hesitant to take on this task. He pleaded that he was "slow of speech and slow of tongue" (Ex. 4:10), perhaps implying that he was a stutterer or a stammerer. God countered Moses' hesitation by appointing his brother Aaron to be his spokesman. Moses would be God's direct representative, and Aaron would be his mouthpiece and interpreter to the people of Israel. Finally Moses accepted this commission from God and returned to Egypt for a confrontation with Pharaoh.

Soon after his return, Moses stirred the Hebrews to revolt and demanded of Pharaoh, “Let My people go, that they may hold a feast to Me in the wilderness” (Ex. 5:1). But Pharaoh rejected the demand of this unknown God of whom Moses and Aaron spoke: “Who is the LORD, that I should obey His voice to let Israel go? I do not know the LORD, nor will I let Israel go” (Ex. 5:2). He showed his contempt of this God of the Hebrews by increasing the oppression of the slaves (Ex. 5:5–14). As a result, the people grumbled against Moses (Ex. 5:20–21).

But Moses did not waver in his mission. He warned Pharaoh of the consequences that would fall on his kingdom if he should refuse to let the people of Israel go. Then followed a stubborn battle of wills with Pharaoh hardening his heart and stiffening his neck against God’s commands. Ten terrible plagues were visited upon the land of Egypt (Ex. 7:14—12:30), the tenth plague being the climax of horrors.

The ultimate test of God’s power to set the people free was the slaying of the firstborn of all Egypt, on the night of the PASSOVER feast of Israel (Ex. 11:1—12:30). That night Moses began to lead the slaves to freedom, as God killed the firstborn of Egypt and spared the firstborn of Israel through the sprinkling of the blood of the Passover lamb. This pointed to the day when God’s own Lamb would come into the world to deliver, by His own blood, all of those who put their trust in Him, setting them free from sin and death “but with the precious blood of Christ, as of a lamb without blemish and without spot” (1 Pet. 1:19).

After the Hebrews left, Pharaoh’s forces pursued them to the Red Sea (or Sea of Reeds), threatening to destroy them before they could cross. A PILLAR OF FIRE AND CLOUD, however, stood between the Israelites and the Egyptians, protecting the Israelites until they could escape. When Moses stretched his hand over the sea, the waters were divided and the Israelites passed to the other side. When the Egyptians attempted to follow, Moses again stretched his hand over the sea, and the waters closed over the Egyptian army (Ex. 14:19–31).

The Forty Years in the Wilderness. Moses led the people toward Mount Sinai, in obedience to the word of God spoken to him at the burning bush (Ex. 3:1–12). During the long journey through the desert, the people began to murmur because of the trials of freedom, forgetting the terrible trials of Egyptian bondage. Through it all, Moses was patient, understanding both the harshness of the desert and the blessings of God’s provision for them.

In the Wilderness of Shur the people murmured against Moses because the waters of Marah were bitter. The Lord showed Moses a tree. When Moses cast the tree into the waters, the waters were made sweet (Ex. 15:22–25). In answer to Moses’ prayers, God sent bread from heaven—MANNA and quail to eat (Exodus 16). In the Wilderness of Sin, when they again had no water, Moses performed a miracle by striking a rock, at a place called Massah (Testing) and Meribah (Contention), and water came out of the rock (Ex. 17:1–7). When they reached the land of Midian, Moses’ father-in-law Jethro came to meet them. He gave Moses sound advice on how to exercise his leadership and authority more efficiently by delegating responsibility to subordinate rulers who would judge the people in small cases (Exodus 18).

When the Israelites arrived at Mount Sinai, Moses went up onto the mountain for forty days (Ex. 24:18). The Lord appeared in a terrific storm—“thunderings and lightnings, and a thick cloud” (Ex. 19:16). Out of this momentous encounter came the covenant between the Lord and Israel, including the Ten Commandments (Ex. 20:1–17).

In giving the Law to the Hebrew people, Moses taught the Israelites what the Lord expected of them—that they were to be a holy people separated from the pagan immorality and idolatry of their surroundings. Besides being the lawgiver, Moses was also the one through whom God presented the TABERNACLE and instructions for the holy office of the priesthood. Under God’s instructions, Moses issued ordinances to cover specific situations, instituted a system of judges and hearings in civil cases, and regulated the religious and ceremonial services of worship.

When Moses delayed in coming down from Mount Sinai, the faithless people became restless. They persuaded Aaron to take their golden earrings and other articles of jewelry and to fashion a golden calf for worship. When he came down from the mountain, Moses was horrified at the idolatry and rebellion of his people. The sons of Levi were loyal to Moses, however, and he ordered them to punish the rebels (Ex. 32:28). Because of his anger at the golden calf, Moses cast down the two tablets of stone with the Ten Commandments and broke them at the foot of the mountain (Ex. 32:19). After the rebellion had been put down, Moses went up onto Mount Sinai again and there received the Ten Commandments a second time (Ex. 34:1, 29).

After leaving Mount Sinai, the Israelites continued their journey toward the land of Canaan. They arrived at KADESH BARNEA, on the border of the Promised Land. From this site, Moses sent twelve spies, one from each of the twelve tribes of Israel, into Canaan to explore the land. The spies returned with glowing reports of the fruitfulness of the land. They brought back samples of its figs and pomegranates and a cluster of grapes so large that it had to be carried between two men on a pole (Num. 13:1–25). The majority of the spies, however, voted against the invasion of the land. Ten of them spoke fearfully of the huge inhabitants of Canaan (Num. 13:31–33).

The minority report, delivered by Caleb and Joshua, urged a bold and courageous policy. By trusting the Lord, they said, the Israelites would be able to attack and overcome the land (Num. 13:30). But the people lost heart and rebelled, refusing to enter Canaan and clamoring for a new leader who would take them back to Egypt (Num. 14:1–4). To punish them for their lack of faith, God condemned all of that generation, except Caleb and Joshua, to perish in the wilderness (Num. 14:26–38).

During these years of wandering in the wilderness, Moses’ patience was continually tested by the murmurings, grumblings, and complaints of the people. At one point, Moses’ patience reached its breaking point, and he sinned against the Lord in anger against the people. When the people again grumbled against Moses, saying they had no water, the Lord told Moses to speak to the rock and water would flow forth. Instead, Moses lifted his hand and struck the rock twice with his rod. Apparently because he disobeyed the Lord in this act, Moses was not permitted to enter the Promised Land (Num. 20:1–13). That privilege would belong to his successor, Joshua.

When Moses had led the Israelites to the borders of Canaan, his work was done. In “the Song of Moses” (Deut. 32:1–43), Moses renewed the Sinai Covenant with the survivors of the wanderings, praised God, and blessed the people, tribe by tribe (Deut. 33:1–29). Then he climbed Mount Nebo to the top of Pisgah and viewed the Promised Land from afar and died. The Hebrews never saw him again, and the circumstances of his death and burial remain shrouded in mystery (Num. 34:1–8).

After his death, Moses continued to be viewed by Israel as the servant of the Lord (Josh. 1:1–2) and as the one through whom God spoke to Israel (Josh. 1:3; 9:24; 14:2). For that reason, although it was truly the Law of God, the Law given at Mount Sinai was consistently called the Law of Moses (Josh. 1:7; 4:10). Above all, Joshua's generation remembered Moses as the man of God (Josh. 14:6).

This high regard for Moses continued throughout Israelite history. Moses was held in high esteem by Samuel (1 Sam. 12:6, 8), the writer of 1 Kings (1 Kin. 2:3), and the Jewish people who survived in the times after the captivity (1 Chr. 6:49; 23:14).

The psalmist also remembered Moses as the man of God and as an example of a great man of prayer (Ps. 99:6). He recalled that God worked through Moses (Ps. 77:20; 103:7), realizing that the consequence of his faithfulness to God was to suffer much on behalf of God's people (Ps. 106:16, 32).

The prophets of the Old Testament also remembered Moses as the leader of God's people (Is. 63:12), as the one by whom God brought Israel out of Egypt (Mic. 6:4), and as one of the greatest of the interceders for God's people (Jer. 15:1). Malachi called the people to remember Moses' Law and to continue to be guided by it, until the Lord Himself should come to redeem them (Mal. 4:4).

Jesus showed clearly, by what He taught and by how He lived, that He viewed Moses' Law as authoritative for the people of God (Matt. 5:17–18). To the two disciples on the road to Emmaus, Jesus expounded the things concerning Himself written in the Law of Moses, the Prophets, and the other writings of the Old Testament (Luke 24:27). At the TRANSFIGURATION, Moses and Elijah appeared to Jesus and talked with Him (Matt. 17:1–4; Mark 9:2–5; Luke 9:28–33).

In his message before the Jewish Council, Stephen included a lengthy reference to how God delivered Israel by Moses and how Israel rebelled against God and against Moses' leadership (Acts 7:20–44).

The writer of the Book of Hebrews spoke in glowing terms of the faith of Moses (Heb. 11:24–29). These and other passages demonstrate how highly Moses was esteemed by various writers of the Old and New Testaments.

The New Testament, however, shows that Moses' teaching was intended only to prepare humanity for the greater teaching and work of

Jesus Christ (Rom. 1:16—3:31). What Moses promised, Jesus fulfilled: “For the law was given through Moses, but grace and truth came through Jesus Christ” (John 1:17).

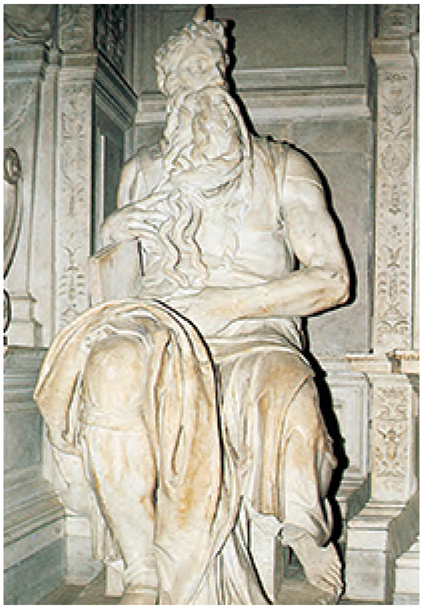


Photo by Ben Chapman

• Michelangelo’s statue of Moses, great lawgiver and leader of the Hebrew people.

MOST HIGH—a name for God that appears frequently in the Old Testament, particularly in the Psalms and the Books of Isaiah and Daniel (Ps. 92:1; Is. 14:14; Dan. 4:17). The name emphasizes the might and power of God. Also see GOD, NAMES OF.

MOTE—KJV word for SPECK.

MOTH (see ANIMALS OF THE BIBLE).

MOTHER—the female parent of a household. In the Hebrew family, the mother occupied a higher position than that enjoyed by women in many other nations. The mother’s duties were primarily domestic, but she was held in high regard by her family and Hebrew society.

The concept of mother was sometimes used in other, more figurative ways. Nations were sometimes thought of as mothers. The prophet Ezekiel used mother as a metaphor for Israel. After being nurtured and cared for by their "mother," the "princes of Israel" brought shame upon her by their idolatrous practices (Ezek. 19:1–14). Jeremiah used the concept of Israel as mother to personify the nation's sin (Jer. 50:12–13), while Hosea made it a continuing theme of his prophecies.

The word "mother" was sometimes used to describe large and important cities. The city of Abel of Beth Maachah was called "a mother in Israel" (2 Sam. 20:19). A city was also a mother in terms of its influence. Babylon was called "the mother of harlots and of the abominations of the earth" (Rev. 17:5).

The figurative meaning of "mother" also included ancestry. Eve was the "mother of all living" (Gen. 3:20). God blessed Sarah by declaring, "She shall be a mother of nations" (Gen. 17:16). Rebekah was blessed to become "the mother of thousands of ten thousands" (Gen. 24:60).

The love and nurturing of God is sometimes compared to the love and caring a mother gives to a newborn child. Paul referred to new Christians as "babes in Christ" (1 Cor. 3:1), implying a connection to Jesus and God as mother as well as father (1 Thess. 2:7).

MOTHER-IN-LAW—the mother of a person's husband or wife. A classic example of a beloved mother-in-law is Naomi, mother-in-law of Ruth (Ruth 1:1–4). Also see FAMILY.

MOUNT, MOUNTAIN—elevations higher than hills, although the Hebrew words for hill and mountain are often used interchangeably. The mountains of Palestine consist of two main ridges.

The ridge west of the Jordan Rift (the Arabah) is the rugged hill country of Galilee, Samaria, and Judah.

The second ridge, east of the Jordan, includes the loftiest of the area's mountains—Mount Hermon (about 2,800 meters, 9,166 feet)—and runs through Gilead, Ammon, Moab, and Edom.

The elevations of the western range are not great: Ebal (940 meters, 3,084 feet); Gerizim (880 meters, 2,890 feet); Gilboa (517 meters, 1,696 feet).

In the KJV, the word "mount" also refers to a siege mound raised by an attacking army against a fortified city (2 Sam. 20:15).

MOUNT BAAL HERMON **[BAY uhl HUR mun]**—a mountain from which the Israelites were unable to expel the Hivites (Judg. 3:3). East of the Jordan River, the site marked the northern limit of the half-tribe of Manasseh. Some scholars believe the Hebrew text may originally have read “Baal Gad near Mount Hermon” (Josh. 13:5; 1 Chr. 5:23).

MOUNT OF THE BEATITUDES—a slope on the northwest shore of the Sea of Galilee where Jesus is believed to have delivered the Sermon on the Mount (Matt. 5:1—7:29). A church has been built on the site traditionally recognized as the Mount of Beatitudes.

MOUNT OF THE CONGREGATION—in Babylonian mythology, a mountain in the far north where the gods congregated (Is. 14:13; mount of assembly, NIV; the mountain where the gods assemble, REB). Apparently Isaiah knew of this Babylonian myth when he wrote his prophecy against the haughty king of Babylon (Is. 14:12).

MOUNT OF CORRUPTION—a hill on the southern ridge of the Mount of Olives. On the Mount of Corruption King Solomon built HIGH PLACES for his wives’ pagan gods. These hill-shrines were destroyed in the religious reformation instituted by King Josiah (2 Kin. 23:13; Hill of Corruption, NIV; mount of destruction, NASB).

MOUNT EPHRAIM—**[EE free im]** (see EPHRAIM).

MOUNT HERES **[HE reez]** (*mountain of the sun*)—a mountain near Aijalon and Shaalbim on the border between Judah and Dan (Judg. 1:35; in Aijalon, and in Shaalbim, NRSV).

MOUNT OF OLIVES—a north-to-south ridge of hills east of Jerusalem where Jesus was betrayed on the night before His crucifixion. This prominent feature of Jerusalem’s landscape is a gently rounded hill, rising to a height of about 830 meters (2,676 feet) and overlooking the TEMPLE.

The closeness of the Mount of Olives to Jerusalem’s walls made this series of hills a grave strategic danger. The Roman commander Titus had his headquarters on the northern extension of the ridge during the siege of Jerusalem in A.D. 70. He named the place Mount Scopus, or “Lookout Hill,” because of the view it offered over the city walls. The whole hill must have provided a platform for the Roman catapults that hurled heavy objects over the Jewish fortifications of the city.

In ancient times the whole mount must have been heavily wooded. As its name implies, it was covered with dense olive groves. It was from this woodland that the people, under Nehemiah's command, gathered their branches of olive, oil trees, myrtle, and palm to make booths when the Feast of Tabernacles was restored after their years of captivity in Babylon (Neh. 8:15).

The trees also grew on this mountain or hill in New Testament times. When Jesus entered the city, the people who acclaimed him king must have gathered the branches with which they greeted His entry from this same wooded area.

Another summit of the Mount of Olives is the one on which the "men of Galilee" stood (Acts 1:11–12) as they watched the resurrected Christ ascend into heaven. Then there is the point to the south above the village of Silwan (or Siloam) on the slope above the spring. Defined by a sharp cleft, it faces west along the converging Valley of HINNOM. It is called the Mount of Offense, or the "Mount of Corruption" (2 Kin. 23:13), because here King Solomon built "high places" for pagan deities that were worshiped by the people during his time (1 Kin. 11:5–7).

Although the Mount of Olives is close to Jerusalem, there are surprisingly few references to this range of hills in the Old Testament. As David fled from Jerusalem during the rebellion by his son Absalom, he apparently crossed the shoulder of the hill: "So David went up by the ascent of the Mount of Olives" (2 Sam. 15:30). Support may be found in this account for the claim that the road from the Jordan Valley did not go around the ridge in Bible times but crossed over the ridge, allowing the city of Jerusalem to break spectacularly on the traveler's sight as he topped the hill.

The Mount of Olives is also mentioned in a reference by the prophet Zechariah to the future Day of the Lord: "In that day His feet will stand on the Mount of Olives, which faces Jerusalem on the east. And the Mount of Olives shall be split in two from east to west, making a very large valley; half of the mountain shall move toward the north and half of it toward the south" (Zech. 14:4). Christian tradition holds that when Christ returns to earth, His feet will touch first upon the Mount of

Olives, the exact point from which He ascended into heaven (Acts 1:11–12).

In the New Testament the Mount of Olives played a prominent part in the last week of our Lord's ministry. Jesus approached Jerusalem from the east, by way of Bethphage and Bethany, at the Mount of Olives (Matt. 21:1; Mark 11:1). As He drew near the descent of the Mount of Olives (Luke 19:37), the crowd spread their garments on the road, and others cut branches from the trees and spread them before Him. They began to praise God and shout, "Hosanna to the Son of David!" (Matt. 21:9). When Jesus drew near Jerusalem, perhaps as He arrived at the top of the Mount of Olives, He saw the city and wept over it (Luke 19:41).

Jesus then went into Jerusalem and cleansed the temple of the moneychangers; He delivered parables to the crowd and silenced the scribes and Pharisees with His wisdom. Later, as He sat on the Mount of Olives, the disciples came to Him privately, and He delivered what is known as "the OLIVET DISCOURSE," a long sermon that speaks of the signs of the times and the end of the age, the Great Tribulation, and the coming of the Son of Man (Matt. 24:3—25:46; Mark 13:3–37).

After Jesus had instituted the LORD'S SUPPER on the night of His betrayal, He and His disciples sang a hymn and went out to the Mount of Olives (Matt. 26:30; Mark 14:26), to the Garden of GETHSEMANE (Matt. 26:36; Mark 14:32). In this garden Jesus was betrayed by Judas and delivered into the hands of His enemies.

Photo by Javarman

• These magnificent cedars once covered the mountains of Lebanon. But only a few isolated groves remain today because of repeated cutting across the centuries.

MOUNTAIN SHEEP (see ANIMALS OF THE BIBLE).

MOUNTAIN OF THE VALLEY—a mountain east of the Jordan River valley, in the territory of Reuben (Josh. 13:19; hill of the valley, NASB, NRSV; hill in the valley, NIV, REB).

MOUNTAINS OF THE AMALEKITES—a place in the land of Ephraim connected with Pirathon, the town where Abdon died (Judg. 12:15).

MOUNTAINS OF THE AMORITES—the hill country of Judah and Ephraim (Deut. 1:7, 20).

MOURNER (see OCCUPATIONS AND TRADES).

MOURNING—the experience or expression of grief, as at a time of death or national disaster. In biblical times, the customs of most cultures encouraged a vivid expression of grief. The people of that time would be puzzled by our more sedate forms of mourning.

The Old Testament has many Hebrew words for mourning. These words range in meaning from anger and indignation to the more common idea of grief over a calamity or death. In addition to wailing and weeping, outward forms of mourning included tearing the clothes and wearing SACKCLOTH (Gen. 37:34), fasting (Ps. 35:13), and throwing dust upon the head (Lam. 2:10).

The period for mourning varied. The Egyptians mourned for Jacob for seventy days (Gen. 50:3), most likely out of respect for him. Israel mourned for Aaron thirty days (Num. 20:29), and the same time for Moses (Deut. 34:8). Jacob mourned for Joseph "many days" (Gen. 37:34). According to one Jewish tradition, mourning was to take place after burial on the third, seventh, and fortieth days, and on the anniversary of the burial.

Mourning began at the moment a person died. The family would begin its wailing, and neighbors would rush to the bereaved household and join in the wailing. If the family could afford them, hired mourners were employed to add their chants, lamentations, and shrieks. Such hired mourners were probably among those who scorned Jesus when He said that Jairus' daughter was "not dead, but sleeping" (Matt. 9:24). Dirgesongs were also played on flutes (Matt. 9:23–24). Amid such pandemonium, it is understandable that Jesus put the crowd outside the house before raising Jairus' daughter.

In the New Testament only three Greek words are rendered as "mourn" (Matt. 9:15; 11:17; 24:30). The few references to mourning suggest that Christ's work removed the dread and pain of death (1 Cor. 15:55). Christians are not to "sorrow as others [unbelievers] who have no hope" (1 Thess. 4:13).

MOUSE (see ANIMALS OF THE BIBLE).

MOUTH—the opening by which food is taken into the body. In the Bible the mouth is mentioned primarily as the organ of speech. It means much the same as TONGUE. The mouth ought to be used for good, such as praising God (Ps. 34:1); but it also can be used for evil (Ps. 36:3).

To “open the mouth” means to speak; to “put one’s hand on one’s mouth” means to be quiet (Job 21:5). The word of God is described as coming from His mouth (Deut. 8:3), as symbolized in Revelation 1:16.

MOWING—the reaping or harvesting of mature grain (Amos 7:1). In Palestine the grain was cut by hand with a short sickle made of pieces of sharp flint or metal set in a wooden handle. After the stalks were cut, they were bound into SHEAVES for drying. Later the grain was stripped from the stalks in a threshing operation.

MOZA [MOH zuh]—the name of two men in the Old Testament:

1. A son of Ephah, of the family of Hezron and the tribe of Judah (1 Chr. 2:46).
2. A descendant of King Saul (1 Chr. 8:36–37).

MOZAH [MOH zuh]—a city in the territory of Benjamin (Josh. 18:26). The site has been identified as the present-day Arab village of Kalunya, 8 kilometers (5 miles) northwest of Jerusalem.

MULBERRY (see PLANTS OF THE BIBLE).

MULE (see ANIMALS OF THE BIBLE).

MUPPIM [MUP em]—a descendant of Benjamin (Gen. 46:21), also called Shupham (Num. 26:39; Shephupham, NRSV) and Shuppim (1 Chr. 7:12, 15; Shuppites, NIV).

MURDER—the unlawful killing of one person by another, especially with premeditated malice. After the Fall in the Garden of Eden (Gen. 3:1–24), it was not long before the first murder occurred (Gen. 4:8), as Cain killed Abel his brother.

According to the Book of Genesis, mankind is created in God’s image (Gen. 1:26–27). Murdering a human being, therefore, is a serious crime and must be punished (Gen. 9:6). One of the Ten Commandments states, “You shall not murder” (Ex. 20:13; Deut. 5:17). This commandment is quoted several times in the New Testament, “Jesus said, ‘You shall not murder,’ ” (Matt. 19:18). Also see Luke 18:20 and Rom. 13:9.

Although a compensation—a “ransom” or payment of money—could be made for some crimes, this was not so in the case of murder (Num. 35:31). The “eye for eye, tooth for tooth” law (Ex. 21:24; Deut. 19:21) held that an appropriate punishment must be given for a crime, but that the punishment must not be greater than the crime.

According to the Law of Moses, the person responsible for carrying out the death penalty, in revenge for a murder, was called the *go’el* or KINSMAN; REDEEMER. He was the able-bodied male most closely related to the person who hadbeen murdered. The normal means of execution apparently was stoning; the body was then impaled on a stake (Deut. 21:21–22). A person who had accidentally killed another might flee to a CITY OF REFUGE for safety and protection.

In the New Testament, Jesus deepened the Old Testament teaching about murder by giving it a spiritual dimension. Whoever harbors anger and hatred against a brother is in danger of God’s judgment (Matt. 5:21). Murder begins in the heart—one’s thoughts and meditations—and proceeds out of the heart (Matt. 15:19; Mark 7:21).

But even murder can be forgiven (Matt. 12:31; Mark 3:28). Before his conversion, Saul of Tarsus launched “threats and murder” (Acts 9:1) against the church. But by the grace of God he was converted and became Paul the apostle, missionary to the Gentiles.

MURRAIN (see DISEASES OF THE BIBLE).

MUSHI [MUE shy]—a son of Merari and founder of the MUSHITES (Num. 3:20, 33).

MUSHITES [MOO shites]—descendants of MUSHI (Num. 3:33; 26:58). Mushi was a son of Merari and grandson of Levi (Ex. 6:19; 1 Chr. 6:19, 47).

MUSIC—vocal or instrumental sounds with rhythm, melody, and harmony. Music was part of everyday life for the ancient Hebrew people. Music was a part of family merrymaking, such as the homecoming party for the prodigal son (Luke 15:25). Music welcomed heroes and celebrated victories. Miriam and other women sang, danced, and played timbrels when the Israelites miraculously escaped the Egyptians (Ex. 15:20), and the Song of Moses in Exodus 15 is the earliest recorded song in the Bible. Jephthah's daughter greeted him with timbrels to celebrate his victory over the Ammonites (Judg. 11:34). David's triumph brought music (1 Sam. 18:6).

Music was used in making war and crowning kings (Judg. 7:18–20; 1 Kin. 1:39–40; 2 Chr. 20:28). Wartime music-making was apparently little more than making noise, as in the fall of Jericho (Joshua 6). There was music for banquets and feasts (Is. 5:12; 24:8–9) and royal courts and harems (Eccl. 2:8). The Bible gives examples of occupational songs (Jer. 31:4–5), dirges and laments (Matt. 9:23), and cultic chants (Ex. 28:34–35; Josh. 6:4–20).

The Israelites were apparently a very musical people. The Assyrian king, Sennacherib, demanded as tribute from King Hezekiah of Judah male and female musicians—a most unusual ransom. Psalm 137 relates that the Babylonians demanded "songs of Zion" from the Jews while they were in captivity (v. 3). During the period between the Testaments, Strabo, a Greek geographer, called the female singers of Palestine the most musical in the world.

Music in the Old Testament. The Bible indicates that Jubal was "the father of all those who play the harp and flute" (Gen. 4:21). But professional musicians do not appear in the Bible before David's time. Even before professional musicians became the norm during David's reign, the concept of court musicians did exist. The young David was called to soothe Saul with music (1 Sam. 16:16–23). In this sense David was a minstrel (2 Kin. 3:15)—a player of stringed instruments.

The New Testament minstrels (Matt. 9:23) were flute players employed as professional mourners. The transition from spontaneous music to professional male musicians chiefly associated with organized religion was a natural one.

Israel's neighbors, Assyria and Egypt, had long had professional musicians. In spite of God's command to avoid other cultures, Israel was nevertheless strongly influenced by them—in music as well as religious practices.

Exactly how music was used in the tabernacle and temple services is not known. But scholars are certain that it accompanied sacrificial rites. Sacrificial music was forbidden after the Romans destroyed the temple in A.D. 70. The Levites, temple assistants responsible for the music, seem to have kept this part of the service a secret.

David introduced music into the sanctuary worship. His son and successor Solomon later retained it after the temple was built (2 Sam. 6:5; 1 Kin. 10:12). Music must have been considered an important part of the service, since Hezekiah and Josiah, the two reform kings, saw to it that music was included in the reformation (2 Chr. 29:25; 35:15).

Asaph, Heman, and Jeduthun helped David set up the sanctuary worship. Asaph headed a choir of singers and musicians who were stationed before the ARK OF THE COVENANT in Jerusalem. Heman and Jeduthun had similar choirs at the old tabernacle at Gibeon (1 Chr. 16:4–6, 39–42). These choirs had 4,000 members (1 Chr. 23:5); 288 of these were trained musicians who directed the lesser-skilled musicians (1 Chr. 25:7–8). All the musicians were divided into 24 groups, each containing 12 skilled musicians. An orchestra consisting of stringed instruments (harps and lyres) and cymbals accompanied the singers (1 Chr. 15:19–21).

Our greatest clue to Hebrew music lies in the Book of Psalms, the earliest existing hymnbook. As hymns, these individual psalms were suitable for chanting and singing in the worship of God.

The Bible gives a glimpse of musical terminology in the headings of the Psalms that appear in the Hebrew language. Their meanings, however, are, to a large extent, obscure. These meanings were apparently lost as early as 250 B.C., the approximate date of the Greek translation of the Old Testament.

Categories of psalm headings include:

Titles—These include titles such as “A Psalm [Hebrew *mizmor]* of” (Psalm 87) and “A Contemplation [Hebrew *maschil]* of” (Psalm 78). *Mizmor* seems to mean “to play, sing”; *maschil* may indicate a meditation.

Directions for performance—*alamoth* (Psalm 46) may mean “for the flutes” or for soprano voices. *Sheminith* (Psalms 6; 12) suggests a melodic pattern, perhaps an octave lower than *alamoth* and, therefore, tenor or even bass. The NKJV translates, “On an eight-stringed harp.” *Neginoth* (Psalms 4; 6; 54; 55; 61; 67; 76) is translated “stringed instruments” (NKJV), but in reference to most psalms it probably means simply “a song.” *Mahalath* (Psalm 53) was probably a choreographic direction. In Psalm 88 *mahalath* is coupled with *leannoth*, the uncertain meaning of which has been interpreted as "for singing antiphonally."

Shiggaion (plural, *shiggionoth*), a part of the Hebrew heading of Psalm 7 probably referred to an erratic, enthusiastic ode or to a psalm of lamentation. *Higgayon* (Ps. 9:16) refers to a solemn sound and may indicate soft music. *Muth Labben* (Hebrew heading, Psalm 9) means "Death to the son." It may be a hymn tune.

Cue words—The majority of the psalm titles contain cue words. They direct the practice of setting new words to an old tune, an aspect of hymnology still practiced today. *Shoshannim,* a Hebrew word that means "lilies," occurs in the titles of Psalms 45 and 69 and in Psalm 80 as *Shoshannim eduth*, "Lilies of testimony" and in Psalm 60 as *Shushan eduth*, "Lily of the testimony." These expressions may have indicated the melody to which these songs were to be sung. These kinds of cue words appear before Psalms 22; 56–59; and 75, among others.

The heading *Shir-hammaloth* ("Song of Ascents") above Psalms 120–134 has several interpretations. The most common are: (1) These fifteen psalms were sung by Levites standing on the 15 steps between the court of the women and the court of the Israelites; and (2) These fifteen psalms were sung at three pilgrimage festivals. The second explanation is more probable.

Selah—This word occurs seventy-one times in the Book of Psalms (also Hab. 3:3, 9, 13). Scholars agree that the term is a musical direction of some sort, but they are not agreed on what the direction is. It may mean: (1) an interlude—a pause in the singing while the orchestra continues; (2) the equivalent of today's "Amen"; as such it would separate psalms or sections of psalms which have different liturgical purposes; and (3) an acrostic that means "a change of voices" or "repeat."

Music in the New Testament. The New Testament contains little information about music. But it does give some additional hymns to add to the Old Testament hymns—those of Mary (Luke 1:46–55) and Zacharias (Luke 1:68–79), the Magnificat and the Benedictus. Early Christians sang Hebrew songs accompanied by music (2 Chr. 29:27–28). The apostle Paul refers to "psalms and hymns and spiritual songs" (Eph. 5:19; Col. 3:16). Matthew 26:30 records that Christ and His disciples sang a hymn after the Passover supper, probably the second half of the HALLEL, or Psalms 115–118.

The New Testament also contains accounts of the early Christians singing hymns for worship and comfort (Acts 16:25; Eph. 5:19; Col. 3:16). Some fragments of early Christian hymns also appear in the New Testament (Eph. 5:14; 1 Tim. 3:16). Pliny the Younger, at the beginning of the second century A.D., reported that Christians sang songs about Christ and their faith in Him.

Also see MUSICAL INSTRUMENTS OF THE BIBLE.

MUSICAL INSTRUMENTS OF THE BIBLE—mechanical implements or devices used to produce harmonious sounds. Musical instruments used by the Hebrew people were of three types: (1) stringed instruments, which used vibrating strings to make sounds; (2) percussion instruments, which were struck to produce musical sounds; and (3) wind instruments, which made sounds either by passing air over a vibrating reed or by forcing air through the instrument.

Scholars have only a very general idea of the specific types of musical instruments intended by the Hebrew and Greek words in the original languages of the Bible. This is why there is such a great difference in the rendering of these words in various English translations. What one version calls a lyre may be rendered as harp, lute, or psaltery by other English translations.

Following is a description of all the musical instruments mentioned in the NKJV. Names of instruments from five other English translations (KJV, NASB, REB, NIV, and NRSV) are cross-referenced to these descriptions from the NKJV.

Bagpipe (see *Dulcimer*).

Bell. Bells were common in Palestine, but are mentioned only twice in the Bible. These two references do not show that bells were used as musical instruments. Tiny bells of pure gold were fastened to the hem of the priest’s robe (Ex. 39:25, 26). The prophet Zechariah (14:20) also indicated that the Hebrew people put such tiny bells on the bridles or breast straps of their horses. Also see *Gong*.

Bugle (see *Trumpet*).

Cornet (see *Trumpet*).

Cymbals. Used in priestly functions, cymbals were played only by men, and perhaps only by priests. These instruments made a loud, distinctive sound when banged together. They were used to accompany trumpets (Ezra 3:10), the lyre when it was used for worship (1 Chr. 25:1; Neh. 12:27), and "the musical instruments of God" (1 Chr. 16:42). David's chief musician, Asaph, played the cymbals (1 Chr. 16:5).

Dulcimer. This instrument is mentioned only in the Book of Daniel. It was one of the Babylonian instruments that signaled the time for Daniel's three friends—Shadrach, Meshach, and Abed-Nego—to bow down before a golden image of King Nebuchadnezzar (Dan. 3:5, 7, 10, 15, KJV). Other English versions translate the Hebrew word for dulcimer as bagpipes (NASB) or pipes (NIV, NRSV).

The exact nature of the dulcimer is unknown. Some scholars believe it may have been similar to a Greek instrument known as the symphonia, which consisted of two pipes thrust through a leather sack. The pipes gave out a plaintive sound. The Scottish bagpipes of later centuries may have developed from this instrument. However, other scholars believe the dulcimer was similar to the flute in its construction and the sound it produced.

Fife (see *Flute*).

Flute. A wind instrument that produced a high, shrill sound. Because of its unique sound, the flute was associated with fertility cults and was considered appropriate only in a secular setting to show both ecstatic joy and deep sorrow. The flute is mentioned in connection with the temple only in the Psalms (Ps. 150:4). However, the Hebrew word *nehiloth* in the title of Psalm 5 means "[with] flutes." Some flutes were made of silver, while others were made of reeds, wood, or bone. Other words for flute used in various translations of the Bible are organ (Gen. 4:21, KJV); fife (1 Sam. 10:5, REB); pipe (Job 21:12, NRSV); and reed-pipe (Jer. 48:36, REB).

Photo by Gustav Jeeninga

• A Jordanian flute player at Zaretan. The Jews and the Arabs of the Middle East are known as music-loving people.

Gong. Gong is the word used by some English translations for a type of bell sounded at weddings or other happy occasions (1 Cor. 13:1, NRSV, NASB). The phrase "noisy gong" is rendered as "sounding brass" by the KJV and NKJV. The gong may have been similar to a handbell. Also see *Bell*.

Harp. The musical instrument mentioned more often than any other in the Bible is the harp (2 Chr. 29:25; Ps. 147:7; Is. 23:16). Another word for this instrument used by various translations is lyre. Scholars believe these two instruments were similar in function and design, but the harp was probably a larger version.

The harp is the instrument that David used to soothe the "distressing spirit" that troubled King Saul (1 Sam. 16:16, 23). This smaller lyre, considered by some enthusiasts to be the most noble of all musical instruments, was used both for sacred (2 Chr. 29:25) and secular (Is. 23:16) purposes. Although David apparently plucked the strings with his fingers, the harp was usually played by stroking the strings with a pick, much as a guitar is played. The harp had from three to twelve strings. Considered an aristocratic instrument, the harp was often made of silver or ivory.

The harp and the lyre are often spoken of interchangeably in the Bible. Other words used for these two instruments by various translations of the Bible are psaltery, lute (1 Kin. 10:12), and viol (Is. 5:12). The lute was an even smaller version of the harp or lyre, consisting of only three strings. In the NKJV the phrase “stringed instruments” is often used to refer to all these instruments in a collective sense: harp, lute, lyre, psaltery, and viol.

Two specific types of harps or lyres are mentioned in some English translations of the Book of Daniel. Daniel’s three friends—Shadrach, Meshach, and Abed–Nego—were commanded to bow down and worship an image of the Babylonian king at the sound of various Babylonian musical instruments. These instruments included a sackbut (Dan. 3:5, KJV; trigon, NASB, NRSV; triangle, REB) and a zither (Dan. 3:5, NIV). Some scholars believe the sackbut was the seven-stringed lyre used in Babylon, while the zither may have been a ten-stringed lyre or harp that gave its own distinctive sound.

Horn (see *Trumpet*).

Lute (see *Harp*).

Lyre (see *Harp*).

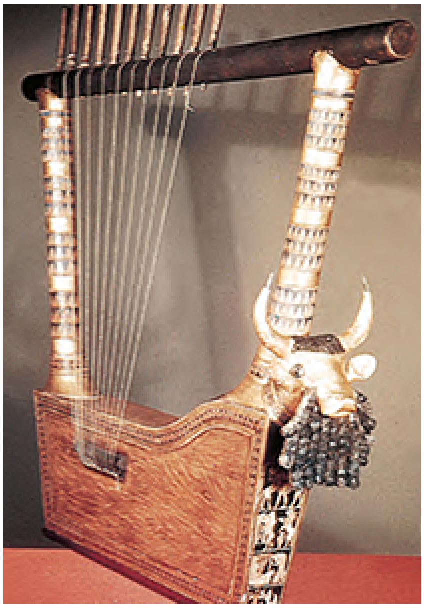


Photo by Howard Vos

- A reconstructed lyre from Mesopotamia. This was a popular musical instrument about 2500 B.C., several centuries before Abraham’s time.

Organ (see *Flute*).
Pipe (see *Dulcimer*).
Psaltery (see *Harp*).
Ram’s Horn (see *Trumpet*).
Reed-pipe (see *Flute*).
Sackbut (see *Harp*).
Shophar (see *Trumpet*).

Sistrums. Sistrums were small musical instruments with a U-shaped frame and a handle at the bottom. Strung on bars between the two parts of the U were small pieces of metal or other objects which could create a rattling sound. The collection of the Jewish oral law, known as the MISHNA, recognized the sistrum, also called a rattler-sistrum, as the instrument used by women who mourned the death of a relative or friend. This instrument probably originated in Egypt. It was used to express great joy as well as deep sorrow (2 Sam. 6:5; cornets, KJV; castanets, NASB, REB, NRSV).

Tabret (see *Timbrel*).

Tambourine (see *Timbrel*).

Timbrel. A percussion instrument that was carried and beaten by hand. Considered inappropriate for the temple, it was probably played primarily by women (Ps. 68:25). The timbrel may have been excluded from the temple instruments because of its great popularity with the Canaanite fertility cults. Among the Hebrew people, it was associated with merrymaking and processions (Gen. 31:27). Remnants of timbrels with pieces of bronze inserted in the rim have been uncovered by archaeologists. Thus, the instrument could be shaken as well as beaten.

The Hebrew word for "timbrel" is rendered by other English translations as "tabret" and "tambourine."

Triangle (see *Harp*).

Trigon (see *Harp*).

Trumpet. The trumpet is mentioned several times in the Bible. This instrument was used by the priests during services of sacrifice, especially to signal the DAY OF ATONEMENT "Then you shall cause the trumpet of the Jubilee to sound on the tenth day of the seventh month" (Lev. 25:9). The trumpet was also used to rally troops on the battlefield (Josh. 6:4).

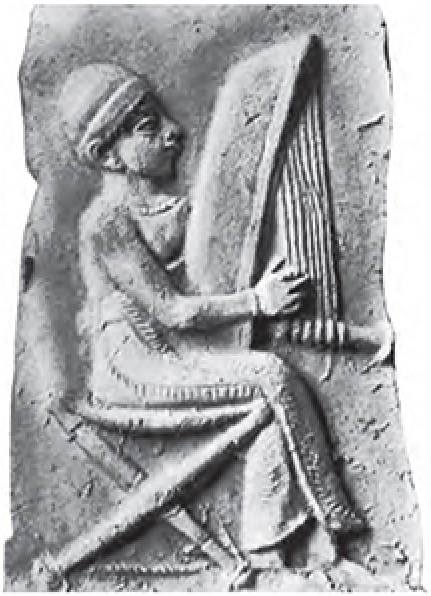
Made of metal or bones, the trumpet featured a sounding air column not quite two feet long. This short length gave this instrument a high, shrill sound. The tone of the trumpet apparently could be regulated (2 Chr. 5:12). Some trumpets were probably made from the horn of an animal; the word "horn" is used for this instrument in some English translations (1 Chr. 25:5, KJV). Other words used for trumpet include cornet (Ps. 98:6, KJV), and bugle (1 Cor. 14:8, NASB, NRSV).

One distinctive type of trumpet or horn used by the Hebrew people was the ram's horn, also known by its Hebrew name, the shophar (Hos. 5:8). The shophar was the greatest of the Jewish ritual instruments. Eventually the horn of a mountain goat was used for this instrument, rather than the horn of a ram. The shophar was basically a signaling instrument, used to assemble the army (Judg. 3:27; 1 Sam. 13:3), to sound an attack (Job 39:24–25), and to sound an alarm (Jer. 6:1; Amos 3:6).

The ram's horn signaled war and peace, the new moon, the beginning of the Sabbath, approaching danger, and the death of a dignitary. Some even believed the shophar had power to drive out evil spirits and to heal by magic. The sound of the shophar could be heard from a great distance (Ex. 19:16, 19). It can produce only the first two tones of the musical scale and those not very accurately. The ram’s horn is rarely mentioned with other musical instruments. Its main function apparently was to make noise.

Viol (see *Harp*).

Zither (see *Harp*).



• A Canaanite musician with a zither, an ancient stringed instrument similar to a harp. This instrument was probably in use as early as about 2700 B.C.

MUSICIAN (see OCCUPATIONS AND TRADES).

MUSTARD (see PLANTS OF THE BIBLE).

MUSTER GATE (see GATES OF JERUSALEM AND THE TEMPLE).

MUSTERING GATE (see GATES OF JERUSALEM AND THE TEMPLE).

MUTENESS (see DISEASES OF THE BIBLE).

MUTE SPIRIT (see DISEASES OF THE BIBLE).

MUTH LABBEN—[mooth LAH ben] (see MUSIC).

MUZZLE—a leather or wire covering for the mouth of an animal that prevented it from eating or biting. The command in the Book of Deuteronomy, "You shall not muzzle an ox while it treads out the grain" (Deut. 25:4), implies that an animal helping with threshing must be allowed to eat some of the grain. The apostle Paul applied this verse symbolically to Christian workers (1 Cor. 9:9–10).

MYRA [MY ruh]—one of the chief cities of LYCIA, a province in southwestern Asia Minor (present-day Turkey). While a prisoner on his way to Rome, the apostle Paul was transferred at Myra to an Alexandrian ship sailing to Italy (Acts 27:5–6). Myra was situated on the Andracus River, about 4 kilometers (2.5 miles) from the Mediterranean Sea (see Map 8, C–2).

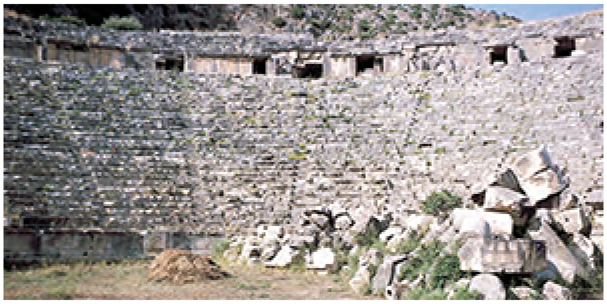


Photo by Howard Vos

• Ruins of the theater at Myra, a city where Paul and his centurion escort boarded a ship bound for Italy (Acts 27:5–6).

MYRIAD—a large number; innumerable, beyond counting. The elders of the church of Jerusalem commented on "how many myriads of Jews there are who have believed, and they are all zealous for the law" (Acts 21:20).

MYRRH (see PLANTS OF THE BIBLE).

MYRTLE (see PLANTS OF THE BIBLE).

MYSIA [MISS ee uh]—a province in northwestern Asia Minor (present-day Turkey). Paul and Silas passed through Mysia on their way to TROAS, one of its main cities, during Paul's first missionary journey (Acts 16:7–8). Three other cities of Mysia are mentioned in the New Testament: ASSOS (Acts 20:13), ADRAMYTTIUM (Acts 27:2), and PERGAMOS (Rev. 1:11).

MYSTERY—the hidden, eternal plan of God that is being revealed to God's people in accordance with His plan.

In the Old Testament, "mystery" occurs only in the Aramaic sections of Daniel (Dan. 2:18, 27–30, 47; 4:9). Some of God's mysteries were revealed to Daniel and King Nebuchadnezzar.

In the New Testament, "mystery" refers to a secret that is revealed by God to His servants through His Spirit. As such, it is an "open secret." "Mystery" occurs three times in the Gospels. Jesus told His disciples, "To you it has been given to know the mystery of the kingdom of God" (Matt. 13:11; Mark 4:11; Luke 8:10). Jesus explained the mystery of God's kingdom to His disciples. But to others He declared, "All things come in parables" (Mark 4:11).

Most of the occurrences of the word mystery are in the Pauline Epistles. "Mystery" refers to the revelation of God's plan of salvation as that plan focuses in Christ. The gospel itself is a "mystery which was kept secret since the world began" (Rom. 16:25). This mystery was revealed by God through the prophetic Scriptures to Paul and the church (1 Cor. 2:7; Eph. 6:19; Col. 4:3).

"Mystery" also refers to the future resurrection of Christians (1 Cor. 15:51), the summing up of all things in Christ (Eph. 1:9), the inclusion of Gentiles in the church (Eph. 3:3–9), the future salvation of Israel (Rom. 11:25), the phenomenon of lawlessness (2 Thess. 2:7), and the godliness of Christ (1 Tim. 3:16).

MYSTERY RELIGIONS—secret religions that flourished in Syria, Persia, Anatolia, Egypt, Greece, Rome, and other nations several centuries before and after the time of Christ. The mystery religions were quite popular in the first century A.D. and thus provided strong religious competition for Christianity. They were called mysteries because their initiation and other rituals were kept secret. These religions included the cults of Eleusis, Dionysus, Isis and Osiris, Mithra, Cybele (the Magna Mater, or Great Mother), the Dead Syria, and many local deities, all of which promised purification and immortality.

By means of the secret rituals of these religions—which might involve ceremonial washings, blood-sprinkling, drunkenness, sacramental meals, passion plays, or even sexual relations with a priest or priestess—their followers became one with their god and believed that they participated in the life of that god.

Because of his contact with the Greek world, the apostle Paul was probably familiar with these mystery religions. But there is no evidence that his theological ideas were influenced by these pagan ideas and practices. Paul preached the gospel of salvation through Jesus Christ.

Photo by Howard Vos

- Ruins of the initiation hall of the Eleusinian mystery religions near Athens, Greece.

N

NAAM [NAY am] (*pleasantness*)—a descendant of Caleb, of the tribe of Judah (1 Chr. 4:15).

NAAMAH [NAY a mah] (*pleasant*)—the name of two women and a city in the Old Testament:

1. A sister of Tubal-Cain (Gen. 4:22), one of only four women who lived before the Flood whose names have been preserved.
2. A city in the lowlands of Judah (Josh. 15:41), probably present-day Khirbet Fered, about 36 kilometers (22 miles) west of Jerusalem.
3. The mother of Rehoboam, king of Judah (2 Chr. 12:13).

NAAMAN [NAY a man] (*pleasant*)—the name of three or four men in the Old Testament:

1. A son of Benjamin (Gen. 46:21).
2. A son of Bela and the founder of a family, the NAAMITES (Num. 26:40). He may be the same person as No. 1.
3. A commander of the Syrian army who was cured of leprosy by the Lord through the prophet Elisha. Naaman was a “great and honorable man in the eyes of his master [Ben-Hadad, king of Syria] . . . but he was a leper” (2 Kin. 5:1–27). Although leprosy was a despised disease in Syria, as in Israel, those who suffered from the disease were not outcasts.

   On one of Syria’s frequent raids of Israel, a young Israelite girl was captured and became a servant to Naaman’s wife. The girl told her mistress about the prophet Elisha, who could heal Naaman of his leprosy. Ben-Hadad sent a letter about Naaman to the king of Israel. Fearing a Syrian trick to start a war, the king of Israel had to be assured by Elisha that Naaman should indeed be sent to the prophet. To demonstrate to Naaman that it was God, not human beings, who healed, Elisha refused to appear to Naaman. Instead, he sent the commander a message, telling him to dip himself in the Jordan River seven times.

   Naaman considered such treatment an affront and angrily asked if the Syrian rivers, the Abana and the Pharpar, would not do just as well. His servants, however, persuaded him to follow Elisha's instructions. Naaman did so and was healed. In gratitude, Naaman became a worshiper of God and carried two mule-loads of Israelite earth back to Syria in order to worship the Lord "on Israelite soil," even though he lived in a heathen land.

Before he departed for Damascus, however, Naaman asked Elisha's understanding and pardon for bowing down in the temple of Rimmon when he went there with Ben-Hadad (2 Kin. 5:18). Elisha said to him, "Go in peace" (v. 19), thus allowing Naaman to serve his master, the king.

4. A son of Ehud, of the tribe of Benjamin (1 Chr. 8:7).

CARLTON HOTEL

Photo by Howard Vos

• The Abana River in downtown Damascus, Syria, known today as the Barada River. Naaman the leper looked upon the waters of this river as superior to "all the waters of Israel" (2 Kin. 5:1–19).

NAAMATHITE [NAY am a thite]—a nativeor inhabitant of Naamah, perhaps Djebel-el-Na'ameh, in northwestern Arabia. Zophar, one of Job's three friends, was a Naamathite (Job 2:11).

NAAMITES [NAY a mites]—descendants of NAAMAN, of the tribe of Benjamin (Num. 26:40).

NAARAH [NAY a rah] (*girl*)—the name of a woman and a city in the Old Testament:

1. A wife of Ashhur, a man of the tribe of Judah (1 Chr. 4:5–6).
2. A city in the territory of Ephraim (Josh. 16:7; Naarath, KJV), also called Naaran (1 Chr. 7:28). It was near the borders of Benjamin and Manasseh, about 8 kilometers (5 miles) northeast of Jericho.

NAARAI [NAY a rye] (*attendant of the Lord*)—a son of Ezbai and one of David's mighty men (1 Chr. 11:37), also called Paarai the Arbite (2 Sam. 23:35).

NAARAN [NAY a ran]—a form of NAARAH No. 2.

NAARATH [NAY a rath]—a form of NAARAH No. 2.

NAASSON [nay AS on]—a form of NAHSHON.

NABAJOTH [nab ah JOHTH]—the firstborn son of Ishmael (1 Chr. 1:29), also called NEBAJOTH.

NABAL [NAY bal]—a wealthy sheepmaster of MAON and a member of the house of Caleb (1 Sam. 25:2–39). Nabal pastured his sheep near the Judahite town of CARMEL on the edge of the wilderness. Nabal was "harsh and evil in his doings" and was "such a scoundrel" that no one could reason with him (1 Sam. 25:3, 17).

While David was hiding from Saul, he sent ten men to Nabal to ask for food for himself and his followers. Nabal refused. David, who had protected people in the area from bands of marauding Bedouin, was so angered by Nabal's refusal that he determined to kill Nabal and every male in his household (1 Sam. 25:4–22).

Nabal's wife Abigail was "a woman of good understanding and beautiful appearance" (v. 3). She realized the danger threatening her family because of her husband's stupidity. "Then Abigail made haste and took two hundred loaves of bread, two skins of wine, five sheep already dressed, five seahs of roasted grain, one hundred clusters of raisins, and two hundred cakes of figs, and loaded them on donkeys" (1

Sam. 25:18). She took these gifts of food to David, fell to the ground, and apologized for her husband's behavior. Her quick action soothed David's anger.

When Abigail returned home, she found a great feast in progress. Oblivious to his narrow brush with death, "Nabal's heart was merry within him, for he was very drunk" (1 Sam. 25:36). Abigail waited until the next morning to tell him of the destruction and death that he almost brought upon his household. Immediately, Nabal's "heart died within him, and he became like a stone" (1 Sam. 25:37). He died about ten days later.

When David heard that Nabal was dead, he proposed to Abigail; and she later became one of his wives. She is referred to as "Abigail the Carmelitess, Nabal's widow" (1 Sam. 27:3).

What a contrast they are—Abigail with her beauty and wisdom and Nabal with his beastly behavior and foolishness. Not only did her wisdom save her life and the lives of her family; it caught the heart of David so that he provided her with his love and protection.

NABATEA [nab uh TEE ah]—an Arabic territory situated between the Dead Sea and the Gulf of Aqaba. Nebajoth, son of Ishmael and brother-in-law of Edom (Gen. 25:13; 28:9), may have been the ancestor of the Nabateans. Some time during the sixth century B.C. these peoples invaded the territory of the Edomites and Moabites. Their name first occurred in 646 B.C. when a people called the Nabaiate revolted against Ashurbanipal, king of Assyria. It took the Assyrians seven years to subdue these people.

In 312 B.C. Antigonus, one of the successors of Alexander the Great, sent an expedition against the Nabatean capital of PETRA. This rose-red city was situated more than 80 kilometers (50 miles) south of the Dead Sea in the wilderness and surrounded by mountains. Petra had only one entrance, a narrow passageway sometimes as little as 8 feet wide, between cliffs rising 60 to 90 meters (200 to 300 feet) above the road. The Greek army was unable to take the city.

At a later time the Nabateans took advantage of the turmoil of the Seleucid kingdom and extended their territory all the way to Damascus. During the first century B.C. they engaged in a war with the Maccabean King Alexander Jannaeus. An officer of the Nabatean King Aretas IV attempted to detain the apostle Paul at Damascus (2 Cor. 11:32). Eventually the Romans, under Trajan, annexed Nabatea, and it became the province of Arabia in A.D. 106.

The Nabateans controlled the desert highways south of the Dead Sea, demanding outrageous fees from caravans before they allowed them to pass. They developed an advanced civilization in the middle of the desert wilderness. Out of the red sandstone cliffs they carved beautiful obelisks, facades, and HIGH PLACES, or altars, at which they worshiped pagan gods. They also developed a beautiful, thin pottery that was decorated with floral designs. With the rise of Palmyra, the trade that formerly passed through Petra was diverted; and the Nabateans were absorbed into the surrounding Arab population.

◆

• A terraced hillside on the road to Petra, center of the ancient Nabatean kingdom south of the Dead Sea.

Photo by Gustav Jeeninga

• Ruins of a temple of the ancient Nabatean civilization in southern Palestine.

NABONIDUS [nab oh NIE duss] (*the god Nabu is exalted*)—the last king of the Neo-Babylonian, or Chaldean, Empire (556–539 B.C.). He is not mentioned in the Bible.

Nabonidus' wife Nitocris was the daughter of Nebuchadnezzar II. Their son, Belshazzar, was the king who saw the handwriting on the wall (Dan. 5:1–31). Belshazzar was co-regent with Nabonidus from the third year of Nabonidus' reign until the empire fell to the Persians in 539 B.C. During a major portion of that time, Nabonidus stayed away from the capital city of Babylon; thus little is known of his activities.

Among the DEAD SEA SCROLLS discovered at Qumran was a fragmentary document containing the "Prayer of Nabonidus." This document tells how Nabonidus was struck by a "dread disease of the most high God" and for seven years was "set apart from men."

Apparently he was struck with a severe skin disease. Some scholars suggest that a nervous disorder, or psychological disturbance, may also have been involved. Nabonidus' mysterious illness has been compared with the madness of Nebuchadnezzar (Dan. 4:23–33).

NABOPOLASSAR [nay boh puh LASS ur] (*may the god Nabu protect the son*)—a king of Babylon (626–605 B.C.) who founded the Chaldean dynasty. He was the father of NEBUCHADNEZZAR II, the Babylonian king who defeated Jerusalem and carried the Jewish people into captivity (2 Kin. 25:1–7). Nabopolassar brought Babylon to greatness by defeating the Assyrians. Nebuchadnezzar continued his father's policies by capturing other surrounding nations.

NABOTH [NAY bahth]—an Israelite of Jezreel who owned a vineyard next to the summer palace of Ahab, king of Samaria (1 Kin. 21:1). Ahab coveted this property. He wanted to turn it into a vegetable garden to furnish delicacies for his table. He offered Naboth its worth in money or a better vineyard. But Naboth refused to part with his property, explaining that it was a family inheritance to be passed on to his descendants.

Jezebel obtained the property for Ahab by bribing two men to bear false witness against Naboth and testify that he blasphemed God and the king. Because of their lies, Naboth was found guilty; and both he and his sons (2 Kin. 9:26) were stoned to death. Elijah the prophet pronounced doom upon Ahab and his house for this disgusting act of false witness (1 Kin. 21:1–29; 2 Kin. 9:21–26).

NACHON [NAY kon] (*firm, prepared*)—the name of the threshing floor where Uzzah (or Uzza) was struck dead for touching the ARK OF THE COVENANT (2 Sam. 6:6; Nacon, NIV, NRSV). Whether the name is that of a person or a place is unclear. In a parallel account, the name is given as Chidon (1 Chr. 13:9).

NACHOR [NAY kor]—a form of NAHOR.

NACON [NAY kon]—a form of NACHON.

NADAB [NAY dab] (*liberal* or *willing*)—the name of four men in the Old Testament:

1. A son of Aaron and Elisheba (Ex. 6:23). Nadab is always mentioned in association with ABIHU, Aaron's second son. Nadab was privileged to accompany Moses, Aaron, Abihu, and 70 elders of Israel as they ascended Mount Sinai to be near the Lord (Ex. 24:1–10). Along with his father and brothers—Abihu, Eleazar, and Ithamar—he was consecrated a priest to minister at the tabernacle (Ex. 28:1).

   Later, Nadab and Abihu were guilty of offering "profane fire before the Lord" in the Wilderness of Sinai; and both died when "fire went out from the Lord and devoured them" (Lev. 10:1–2).
2. A king of Israel (about 910–909 B.C.). Nadab was the son and successor of Jeroboam I (1 Kin. 14:20; 15:25). About the only noteworthy event that happened during Nadab's reign was the siege of GIBBETHON by the Israelites. During the siege, Nadab was assassinated by his successor, Baasha (1 Kin. 15:27–28).
3. A son of Shammai, of the family of Jerahmeel.
4. A Benjamite, son of Jeiel and Maacah (1 Chr. 8:30).

NAGGAI [NAG eye]—an ancestor of Jesus Christ (Luke 3:25; Nagge, KJV).

NAGGE [NAG eh]—a form of NAGGAI.

NAG HAMMADI [nag ham MAH dih]—a town in Upper Egypt where an astonishing archaeological discovery of Coptic translations of ancient GNOSTIC writings was found in 1945. The find included such works as the Gospel of Thomas, the Gospel of the Egyptians, the Apocryphon ["secret book"] of John, the Secret Book of James, the Apocalypse of Paul, and the Apocalypse of Peter. Also see GNOSTICISM.

NAHALAL [nuh HAL al]—a city allotted to the tribe of Zebulun (Josh. 19:15) and given to the Levites (Josh. 21:35). The city is also called Nahallal and Nahalol. Its site is uncertain.

NAHALIEL [nuh HAY li el] (*brook of God*)—a stopping place of the Israelites during their wilderness wandering (Num. 21:19). It was near Mount Pisgah, north of the River Arnon.

NAHALLAL [nuh HAL al]—a form of NAHALAL.

NAHALOL **[NAY huh lal]**—a form of NAHALAL.

NAHAM **[NAY ham]** (*consolation*)—a chieftain of the tribe of Judah (1 Chr. 4:19).

NAHAMANI **[nay huh MAY nigh]** (*comforter*)—a leader of the tribe of Judah who returned with Zerubbabel from the captivity (Neh. 7:7).

NAHARAI **[NAY ha righ]**—the armorbearer of Joab, commander-in-chief of David’s army (2 Sam. 23:37; Nahari, KJV).

NAHARI **[NAY ha rye]**—a form of NAHARAI.

NAHASH **[NAY hash]** (*serpent*)—the name of two or three men in the Old Testament:

1. A king of the Ammonites who besieged Jabesh Gilead and was defeated by Saul (1 Sam. 12:12). When Nahash’s men surrounded the city, the inhabitants of Jabesh Gilead sought peace (1 Sam. 11:1). Nahash refused to accept the tribute tax and threatened to put out all their right eyes. He allowed the people of Jabesh Gilead one week to appeal for help from the rest of Israel; after that they were to surrender to him. When Saul, the newly proclaimed king of Israel, heard about this, he was enraged. He quickly assembled an army and defeated the Ammonites (1 Sam. 11:4–11). The Nahash mentioned in 2 Samuel 10:2 and 1 Chronicles 19:1–2 was either this same Nahash or one of his descendants, probably a son.
2. Probably the father of Abigail and Zeruiah, David’s half-sisters (2 Sam. 17:25). Some scholars feel that Nahash was a woman, one of Jesse’s wives. But it is more likely that Nahash was a man whose widow married Jesse and bore him David.
3. A man of Rabbah of the Ammonites (2 Sam. 17:27), perhaps the same person as No. 1.

NAHATH **[NAY hath]** (*quietness*)—the name of three men in the Old Testament:

1. An Edomite clan chief (Gen. 36:17).
2. A descendant of Elkanah, of the tribe of Levi (1 Chr. 6:26). Nahath probably is the same person as Toah (1 Chr. 6:34) and Tohu (1 Sam.

1:1).

3. An overseer of temple tithes and offerings during the reign of Hezekiah of Judah (2 Chr. 31:13).

NAHBI [NAH buy]—one of the twelve spies sent by Moses to investigate the land of Canaan (Num. 13:14).

NAHOR [NAY hor]—the name of two men and a city in the Old Testament:

1. Father of Terah, grandfather of Abraham (Gen. 11:22–25), and an ancestor of Jesus Christ (Luke 3:34; Nachor, KJV).
2. A son of Terah and a brother of Abraham and Haran (Gen. 11:26–29). Nahor had twelve children, eight by his wife Milcah and four by his concubine Reumah. One of his children was Bethuel, who became the father of Rebekah and LABAN (Gen. 28:5).
3. A city mentioned in Genesis 24:10. Some confusion exists about the phrase, “city of Nahor.” This may refer either to the city called Nahor or to the city where Nahor lived. When Abraham and Lot migrated to Canaan, Nahor remained in Haran.

NAHSHON [NAH shun]—a son of Amminadab and a leader of the tribe of Judah during the wilderness wanderings (Num. 2:3). Nahshon was an ancestor of Boaz and of King David (Ruth 4:20–22) and, therefore, of Jesus Christ (Matt. 1:4; Luke 3:32–33; Naasson, KJV).

NAHUM [NAY hum] (*compassionate*)—the name of two men in the Bible:

1. An Old Testament prophet and author of the Book of Nahum whose prophecy pronounced God’s judgment against the mighty nation of Assyria.

   Very little is known about Nahum. His hometown, Elkosh in the nation of Israel (Nah. 1:1), has not been located. But he must have lived some time shortly before 612 B.C., the year when Assyria’s capital city, Nineveh, was destroyed by the Babylonians. Nahum announced that the judgment of God would soon be visited upon this pagan city.

The Book of Nahum is similar to the Book of Obadiah, since both these prophecies were addressed against neighboring nations. Obadiah spoke the word of the Lord against Edom, while Nahum prophesied against Assyria. Both messages contained a word of hope for God's Covenant People, since they announced that Israel's enemies would soon be overthrown.

While little is known about Nahum the man, his prophetic writing is one of the most colorful in the Old Testament. The Book of Nahum is marked by strong imagery, a sense of suspense, and vivid language, with biting puns and deadly satire. Nahum was a man who understood God's goodness, but he could also describe the terror of the Lord against His enemies. Also see NAHUM, BOOK OF.

2. An ancestor of Jesus (Luke 3:25).

NAHUM, BOOK OF—a short prophetic book of the Old Testament that foretells the destruction of the nation of Assyria and its capital city, Nineveh.

Structure of the Book. The book opens with a brief identification of the prophet Nahum. Then it launches into a psalm of praise that celebrates the power and goodness of God. This comforting picture is contrasted with the evil deeds of the Assyrians. With graphic language, Nahum presents a prophetic picture of the coming judgment of God. He informs the nation of Assyria that its days as a world power are drawing to a close. In an oracle of woe, the prophet describes Nineveh as a "bloody city, full of lies and robbery" (3:1). But soon the city of Nineveh will be laid waste, and Assyria will crumble before the judgment of God.

Authorship and Date. This book was written by a prophet known as "Nahum the Elkoshite" (1:1). This brief identification tells us all we know about this spokesman for the Lord. Even the location of his home, Elkosh, is uncertain, although some scholars believe he may have lived in northern Judah. The book can be dated with reasonable accuracy. Nineveh fell, as Nahum predicted, about 612 B.C. Therefore, the book was probably written shortly before this time.

Historical Setting. For more than 100 years before Nahum's day, Assyria had been one of the dominant powers of the ancient world. The northern kingdom of Israel fell to Assyrian forces in 722 B.C. Some prophets taught that this pagan nation was used as an instrument of God’s judgment against His wayward people. But now it was Assyria’s turn to feel the force of God’s wrath. The armies of Nabopolassar of Babylon stormed Nineveh in 612 B.C. The entire Assyrian Empire crumbled three years later under the relentless assault of this aggressive Babylonian ruler. Thus, as Nahum prophesied, Assyria’s day of dominance ended with their humiliation by a foreign power.

Theological Contribution. This book teaches the sure judgment of God against those who oppose His will and abuse His people. Acts of inhumanity are acts against God, and He will serve as the ultimate and final judge. God sometimes uses a pagan nation as an instrument of His judgment, just as He used the Assyrians against the nation of Israel. But this does not excuse the pagan nation from God’s laws and requirements. It will be judged by the same standards of righteousness and holiness that God applies to all the other people of the world.

Special Considerations. By a strange irony, the city in Galilee most closely associated with the ministry of Jesus was Capernaum. The name Capernaum in the Hebrew language means “the village of Nahum.”

Some people wonder about the gloomy, pessimistic tone of the Book of Nahum. How can this picture of God’s wrath and judgment be reconciled with the God of grace and love whom we meet in the New Testament? As the sovereign, all-powerful God, He has the right to work His purpose in the world. Judgment against sin is a part of the work He must do in order to remain a just and holy God.

Nahum’s announcement of God’s approaching judgment also carries a call for holy living and faithful proclamation by God’s Covenant People. Our work is to carry the message of His salvation to those who are surely doomed unless they turn to God in repentance and faith.

Also see NAHUM.

◆

Nahum: A Study and Teaching Outline

I. The Destruction of Nineveh Is Decreed 1:1–15
  A. The General Principles of Divine Judgment 1:1–8
    1. God’s Vengeance in Judgment 1:1–2

    2. God’s Power in Judgment 1:3–8
  - B. The Destruction of Nineveh and Deliverance of Judah 1:9–15

II. The Destruction of Nineveh Is Described 2:1–13
  - A. The Call to Battle 2:1–2
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III. The Destruction of Nineveh Is Deserved 3:1–19
  - A. The Reasons for the Destruction of Nineveh 3:1–11
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    2. Comparison of Nineveh to No Amon 3:8–11
  - B. The Destruction of Nineveh Is Inevitable 3:12–19
    1. Nineveh’s Strongholds Are Weak 3:12–15
    2. Nineveh’s Leaders Are Weak 3:16–19

Photo by Howard Vos

• Ruins of an ancient temple at Thebes, Egypt, a city referred to by the prophet Nahum as No Amon (Nah. 3:8).

NAIL (see TOOLS OF THE BIBLE).

NAIN [nane] (*delightful*)—a town in southwestern Galilee (see Map 6, B–2) where Jesus raised a widow’s son from the dead (Luke 7:11–17). Nain was about 8 kilometers (5 miles) southeast of Nazareth on the northern edge of the Plain of Esdraelon. The present-day Arab village of Nein covers ruins of a much larger town.

NAIOTH [NAY oth] (*dwelling places*)—a place in RAMAH where Samuel lived and where David fled to escape the wrath of King Saul (1 Sam. 19:18). Apparently, Naioth was not a separate village but a section of Ramah. The Bible speaks four times of "Naioth [dwellings] in Ramah" (1 Sam. 19:19, 22–23; 20:1).

NAKED—without clothing. In the Garden of Eden, Adam and Eve were unashamed of their nakedness (Gen. 2:25). After eating from the tree of the knowledge of good and evil, however, they began to feel shame (Gen. 3:7–10). The shame associated with nakedness is dramatically presented in the account of Noah's drunkenness and exposure (Gen. 9:21–27).

The word "naked" is also used in the Bible to express the ideas of poverty (Matt. 25:36–44), desolation (Gen. 42:9), openness (Heb. 4:13), or moral bankruptcy (Rev. 3:17).

NAME—a label or designation that sets one person apart from another. But in the Bible a name is much more than an identifier as it tends to be in our culture. Personal names (and even place names) were formed from words that had their own meanings. Thus, the people of the Bible were very conscious of the meaning of names. They believed there was a vital connection between the name and the person it identified. A name somehow represented the nature of the person.

This means that the naming of a baby was very important in the Bible. In choosing a name, the parents could reflect the circumstances of the child's birth, their own feelings, their gratitude to God, their hopes and prayers for the child, and their commitment of the child to God. The name Isaac reflected the "laughter" of his mother at his birth (Gen. 21:6). Esau was named "hairy" because of his appearance. Jacob was named "supplanter" because he grasped his brother Esau's heel (Gen. 25:25–26). Moses received his name because he was drawn out of the water: "So she called his name Moses, saying, 'Because I drew him out of the water' " (Ex. 2:10).

A popular custom of Bible times was to compose names by using the shortened forms of the divine name El or Ya (Je) as the beginning or ending syllable. Examples of this practice are Elisha, which means "God is salvation"; Daniel, "God is my judge"; Jehoiakim, "the Lord has established"; and Isaiah, "the Lord is salvation."

Sometimes very specialized names, directly related to circumstances of the parents, were given to children. The prophet Isaiah was directed to name one of his children MaherShalal-Hash-Baz, meaning "speed the spoil, hasten the prey." This name was an allusion to the certain Assyrian invasion of the nation of Judah (Is. 8:3–4). Hosea was instructed to name a daughter Lo-Ruhamah, "no mercy," and a son Lo-Ammi, "not my people." Both these names referred to God's displeasure with His people (Hos. 1:6–9).

The change of a name can also be of great importance in the Bible. Abram's name was changed to Abraham in connection with his new calling to be "a father of many nations" (Gen. 17:5). God gave Jacob the new name Israel ("God strives") because he "struggled with God and with men, and prevailed" (Gen. 32:28; 35:10).

In the giving or taking of new names, often a crucial turning point in the person's life has been reached. Simon was given the name Peter because, as the first confessing apostle, he was the "rock" upon which the new community of the church would be built (Matt. 16:18). Saul was renamed Paul, a Greek name that was appropriate for one who was destined to become the great apostle to the Gentiles.

The connection between a name and the reality it signified is nowhere more important than in the names referring to God. The personal name of God revealed to Moses in the burning bush—"I AM WHO I AM"—conveyed something of His character (Ex. 3:14). According to Exodus 34:5–6, when the Lord "proclaimed the name of the Lord," He added words that described His character. The name of the Lord was virtually synonymous with His presence: "For your wondrous works declare that your name is near" (Ps. 75:1). To know the name of God is thus to know God Himself (Ps. 91:14). For this reason, to "take the name of the Lord your God in vain" (Ex. 20:7) is to act in any way that is inconsistent with the profession that He is the Lord God.

The New Testament writers also emphasized the importance of names and the close relationship between names and what they mean. A striking illustration of this is Acts 4:12: "For there is no other name under heaven . . . by which we must be saved." In this instance the name is again practically interchangeable with the reality it represents.

Jesus taught His disciples to pray, "Hallowed be Your name" (Matt. 6:9). Christians were described by the apostle Paul as those who "name the name of the Lord" (2 Tim. 2:19). A true understanding of the exalted Jesus is often connected with a statement about His name. Thus, Jesus "has by inheritance obtained a more excellent name" than the angels (Heb. 1:4). According to Paul, "God also has highly exalted Him and given Him the name which is above every name" (Phil. 2:9).

NAOMI [nay OH mee] (*my joy*)—the mother-in-law of Ruth. After her husband and two sons died, Naomi returned to her home in Bethlehem, accompanied by Ruth. Naomi advised Ruth to work for a near BOAZ; KINSMAN (Ruth 2:1), and to seek his favor. When Boaz and Ruth eventually married, they had a son, whom they named Obed. This child became the father of Jesse, the grandfather of David, and an ancestor of Jesus Christ (Ruth 4:21–22; Matt. 1:5).

NAPHATH-DOR [NAY fath door]—a form of DOR.

NAPHISH [NAY fish]—a son of Ishmael (1 Chr. 1:31) and the founder of a clan against which the Israelite tribes east of the Jordan River were victorious (1 Chr. 5:19; Nephish, KJV).

NAPHOTH DOR—a form of DOR.

NAPHTALI [NAF tuh lie] (*my wrestling*)—the sixth son of Jacob (Gen. 35:25). Because Jacob's wife Rachel was barren and her sister Leah had borne four sons to Jacob, Rachel was distraught. She gave her maidservant Bilhah to Jacob. Any offspring of this union were regarded as Rachel's. When Bilhah gave birth to Dan and Naphtali, Rachel was joyous. "With great wrestlings I have wrestled with my sister," she said, "and indeed I have prevailed" (Gen. 30:8). So she called his name Naphtali, which means "my wrestling."

NAPHTALI, MOUNT [NAF tuh lie]—KJV words for the mountains of Naphtali (Josh. 20:7).

NAPHTALI, TRIBE OF [NAF tuh lie]—the tribe that sprang from NAPHTALI and the territory it inhabited (Num. 1:15, 42–43). The tribe's four great families were descendants of Naphtali's four sons: Jahzeel, Guni, Jezer, and Shillem or Shallum (Num. 26:48–49). The first wilderness census numbered the tribe of Naphtali at 53,000 fighting men (Num. 2:29–30); the second census put it at 45,400 (Num. 26:50).

Along with Asher, Naphtali was the northernmost tribe of Israel, occupying a long, narrow piece of land—about 80 kilometers (50 miles) north to south and 16 to 24 kilometers (10 to 15 miles) from east to west. Naphtali was mountainous (Josh. 20:7) and very fertile. Fortified cities within the tribe's boundaries included Ramah, Hazor, Kedesh, Iron, and Beth Anath (Josh. 19:36–38). The three cities given to the Levites in Naphtali were Kedesh (a city of refuge), Hammoth Dor, and Kartan (Josh. 21:32).

The tribe of Naphtali did not drive out all the Canaanites, but it did receive tribute from them. Members of the tribe of Naphtali fought bravely under Deborah and Barak (Judg. 4:6, 10; 5:18) and responded to Gideon's call (Judg. 6:35; 7:23). When Saul's son Ishbosheth challenged David for the throne, 37,000 fighting men of Naphtali, led by 1,000 captains, joined David (1 Chr. 12:34).

A part of the Northern Kingdom after the Israelites divided into two kingdoms, Naphtali was ravaged by the Syrian king Ben-Hadad (1 Kin. 15:20). The Assyrian king Tiglath-Pileser III carried many from Naphtali into captivity (2 Kin. 15:29). Isaiah prophesied that one day the land of Naphtali, "in Galilee of the Gentiles," would see a great light (Is. 9:1–7).

Indeed, Jesus made the cities of Chorazin, Capernaum, and Tiberias—all situated within the former territory of Naphtali—a focal point of His ministry. "And leaving Nazareth, He came and dwelt in Capernaum, which is by the sea, in the regions of Zebulun and Naphtali" (Matt. 4:12–16).

NAPHTUHIM [naf TOO heem]—a son of Mizraim, who was one of the four sons of Ham (Gen. 10:13). Some scholars, however, believe that the name Naphtuhim describes a tribal family that settled in the Egyptian Delta or west of Egypt.

NAPKIN—KJV word for HANDKERCHIEF.

NARCISSUS [narr SIS us]—a man to whose household the apostle Paul sent greetings (Rom. 16:11). Paul does not indicate if Narcissus was a Christian. Some scholars suggest he was a prominent freedman who served as secretary to the Emperor Claudius.

NARD (see PLANTS OF THE BIBLE).

NARRATIVE—an orderly account that relates the details of a story (Luke 1:1; declaration, KJV; account, NASB, REB, NIV). This is the word Luke used for the accounts of the life of Jesus that had been written.

NATHAN [NAY thun] (*he gave*)—the name of several men in the Old Testament:

1. A son of David and Bathsheba and an older brother of Solomon. Nathan was David's third son born in Jerusalem (2 Sam. 5:14). Six sons had been born to David earlier, while he was at Hebron. Through Nathan the line of descent passed from David to Jesus Christ (Luke 3:31).
2. A prophet during the reign of David and Solomon. Nathan told David that he would not be the one to build the temple (1 Chr. 17:1–15). Using the parable of the "one little ewe lamb," Nathan confronted David ("You are the man!") with his double sin, the murder of Uriah the Hittite and his adultery with Bathsheba, Uriah's wife (2 Sam. 12:1–15). Nathan, as the Lord's official prophet, named Solomon Jedidiah, which means "Beloved of the Lord" (2 Sam. 12:25). Nathan was also involved in David's arrangement of the musical services of the sanctuary (2 Chr. 29:25).

   When David was near death, Nathan advised Bathsheba to tell David of the plans of David's son Adonijah to take the throne. Bathsheba related the news to David, who ordered that Solomon be proclaimed king (1 Kin. 1:8–45). Nathan apparently wrote a history of David's reign (1 Chr. 29:29) and a history of Solomon's reign (2 Chr. 9:29).
3. A man from ZOBAH, an Aramean, or Syrian, kingdom between Damascus and the Euphrates River (2 Sam. 23:36).

4. Father of two of Solomon’s officials (1 Kin. 4:5), perhaps the same person as No. 1 or No. 2.
5. A descendant of Jerahmeel, of the tribe of Judah (1 Chr. 2:36).
6. A brother of Joel (1 Chr. 11:38) and probably the same man as No. 3.
7. A leader sent by Ezra to find Levites for the temple (Ezra 8:15–16).
8. A son of Bani (Ezra 10:34) who divorced his pagan wife after returning from the captivity in Babylon (Ezra 10:39), probably the same person as No. 7.

NATHAN-MELECH [NAY thun MEH leck] (*the king has given*)—a Judahite officer before whose chamber King Josiah removed the horses that previous “kings of Judah had dedicated to the sun” (2 Kin. 23:11).

NATHANAEL [nuh THAN ih el] (*God has given*)—a native of Cana in Galilee (John 21:2) who became a disciple of Jesus (John 1:45–49). Nathanael was introduced to Jesus by his friend Philip, who claimed Jesus was the MESSIAH. This claim troubled Nathanael. He knew that Nazareth, the town where Jesus grew up, was not mentioned in the Old Testament prophecies. He considered Nazareth an insignificant town, hardly the place where one would look to find the Redeemer of Israel. “Can anything good come out of Nazareth?” he asked. Philip did not argue with him, but simply said, “Come and see.” After Nathanael met Jesus, he acknowledged Him to be the Messiah, calling Him “the Son of God” and “the King of Israel” (John 1:46, 49).

Nathanael was one of those privileged to speak face to face with Jesus after His resurrection (John 21:1–14). Some scholars see Nathanael as a type, or symbol, of a true Israelite—“an Israelite indeed” (John 1:47)—who accepts Jesus as Lord and Savior by faith.

Many scholars believe Nathanael is the same person as BARTHOLOMEW (Matt. 10:3), one of the twelve apostles of Christ.

NATIONS—countries other than the nation of Israel. In the Bible the word “nations” means the Gentiles, in contrast to the Jews. God promised that He would make Abraham and his descendants a great nation. Thus, God’s elect people were kept clearly distinct and separate from all other nations. The nations were regarded by the Hebrew people as godless and corrupt. Yet God intended ultimately to bless the nations through His people Israel: “And in you all the families of the earth shall be blessed” (Gen. 12:3). Israel was thus meant to be “a light to the Gentiles” (Is. 42:6; 49:6).

The prophecy that “the Gentiles shall come to your light” (Is. 60:3) was fulfilled in the Gentile response to Christ in the New Testament. The Great Commission refers to “all the nations” (Matt. 28:19); Cornelius, the first Gentile convert, was brought to faith through the preaching of Peter (Acts 10). The apostle Paul repeatedly quoted the Old Testament to justify the preaching of the gospel to the nations (Rom. 15:9–12; Gal. 3:8).

NATIVES—NKJV word for the people who lived on the island of Malta. It means foreigners who spoke an unknown foreign tongue, instead of the Greek or Latin language.

NATIVITY (see JESUS CHRIST).

NATURE—native, inborn, or inherent character; innate disposition.

In the NKJV the word “nature” is found only in the New Testament. In almost every occurrence it is a translation of a Greek word meaning “inherent nature,” which describes the process of growth or normal characteristics. Thus, normal sexuality between men and women is the “natural use” (Rom. 1:26–27); perverse sexuality is “against nature” (Rom. 1:26).

Gentiles, who do not have the law of Moses, by nature may do the things contained in the law (Rom. 2:14). Gentiles were cut out of the olive tree, which is wild by nature, and were grafted, contrary to nature, into a good olive tree [the people of God] (Rom. 11:24).

NAVE—KJV word for RIM.

NAVEL—the scar or depression in the middle of the stomach where an unborn baby was attached to the umbilical cord during the mother’s pregnancy (Song 7:2; Ezek. 16:4). The prophet Ezekiel compared the city of Jerusalem to a newborn baby unloved and abandoned: “On the day you were born your navel cord was not cut . . . [and] you were thrown out into the open field” (Ezek. 16:4–5). Unless the Lord had shown pity on the city, it would have perished.

NAVY—KJV word for “fleet of ships” (1 Kin. 9:26–27). Solomon built a merchant fleet to sail from Ezion Geber, a port on the Red Sea. The Hebrews disliked the sea; so some of the crew members of Solomon’s fleet were Phoenician sailors (1 Kin. 9:27). These ships sailed at times with King Hiram’s Phoenician fleet (1 Kin. 10:22).

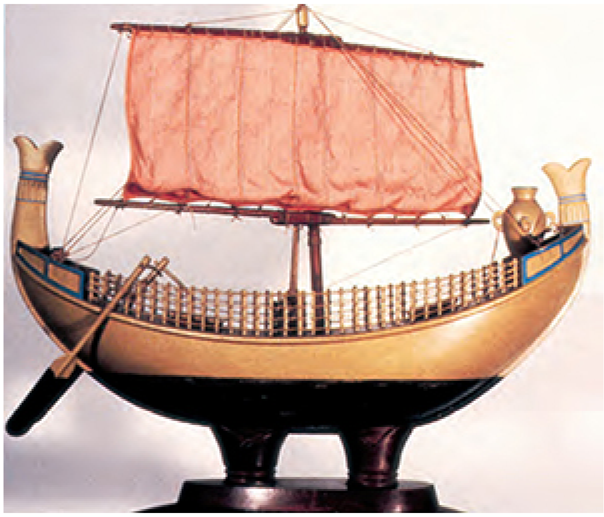

Photo: Haita Maritime Museum

- Model of a merchant ship from King Solomon’s fleet (1 Kin. 9:26).

NAZARENE [nazz uh REEN]—an inhabitant or native of NAZARETH. The word “Nazarene” is used many times to identify Christ. Both demons (Mark 1:23, 24) and Jesus Himself spoke of Jesus as a Nazarene. When used by his friends, the word spoke of favor; when used by his enemies, it spoke of contempt. Matthew’s Gospel stated that Jesus was raised as a boy in Nazareth, “that it might be fulfilled which was spoken by the prophets, ‘He shall be called a Nazarene’ ” (Matt. 2:23).

This verse is one of the messianic prophecies in the Book of Isaiah, predicting that a descendant of King David would arise as the Messiah who would deliver His people (Is. 11:1). Christ Jesus is frequently referred to in prophecy as the Branch (Jer. 23:5; 33:15; Zech. 3:8).

A Nazarene was from an obscure, insignificant place. Nathanael asked, “Can anything good come out of Nazareth?” (John 1:46). Thus the word Nazarene was a fitting title for the One who grew up “as a root out of dry ground, despised and rejected by men” (Is. 53:2–3).

NAZARETH [NAZ ah reth] (*watchtower*)—a town of lower Galilee (see Map 6, B–2) where Jesus spent His boyhood years (Matt. 2:23). For centuries Nazareth has been a beautifully secluded town nestled in the southernmost hills of the Lebanon Mountain range. Situated in the territory belonging to Zebulun, the city must have been of late origin or of minor importance. It is never mentioned in the Old Testament.

Nazareth lay close to the important trade routes of Palestine. It overlooked the Plain of Esdraelon through which caravans passed as they traveled from Gilead to the south and west. North of the city was the main road from Ptolemais to the Decapolis, a road over which the Roman legions frequently traveled. This fact may account for the possible source of the name Nazareth in the Aramaic word meaning “watchtower.”

However, Nazareth itself was situated in something of a basin, a high valley about 366 meters (1,200 feet) above sea level overlooking the Esdraelon valley. To the north and east were steep hills, while on the west the hills rose to an impressive 488 meters (1,600 feet). Nazareth, therefore, was somewhat secluded and isolated from nearby traffic.

This apparent isolation of Nazareth as a frontier town on the southern border of Zebulun contributed to the reputation that Nazareth was not an important part of the national and religious life of Israel. This, coupled with a rather bad reputation in morals and religion and a certain crudeness in the Galilean dialect, prompted Nathanael, when he first learned of Jesus of Nazareth, to ask, “Can anything good come out of Nazareth?” (John 1:46).

Although it was not an important town before the New Testament era, Nazareth became immortal as the home town of Jesus the Messiah. It was here that the angel appeared to Mary and informed her of the forthcoming birth of Christ (Luke 1:26–38). Jesus was born in Bethlehem (Luke 2). But after their sojourn in Egypt (Matt. 2:19–22) to escape the ruthless murders of Herod the Great (Matt. 2:13–18), Joseph and Mary brought the baby Jesus to Nazareth where they had lived

(Matt. 2:23). Here Jesus was brought up as a boy (Luke 4:16) and spent the greater part of His life (Mark 1:9; Luke 3:23). Apparently Jesus was well received as a young man in Nazareth (Luke 2:42; 4:16). But this changed after He began His ministry. His own townspeople twice rejected Him (Mark 6:1–6; Luke 4:28–30).

Because of His close association with this city, Christ became known as "Jesus of Nazareth" (Luke 18:37; 24:19; John 1:45). There is prophetic significance as well to His being known as a "Nazarene." Matthew records that Joseph and Mary returned to their city during the reign of Herod Archelaus (ethnarch of Judea, Idumea, and Samaria, 4 B.C.—A.D. 6) "that it might be fulfilled which was spoken by the prophets, 'He shall be called a Nazarene' " (Matt. 2:23).

Photo by Howard Vos

• Modern Nazareth, successor to the village in lower Galilee where Jesus grew up (Luke 2:39; 4:16, 31–34).

NAZIRITE **[NAZZ uh right]** (*separated, consecrated*)—a person who took a vow to separate from certain worldly things and to consecrate himself to God (Num. 6:1–8). Among the Hebrew people anyone could take this vow; there were no tribal restrictions as in the case of the priest. Rich or poor, man or woman, master or slave—all were free to become Nazirites.

Nazirites did not withdraw from society and live as hermits; however, they did agree to follow certain regulations for a specified period of time. While no number of days for the vow is given in the Old Testament, Jewish tradition prescribed 30 days or a double period of 60 or even triple time of 90 to 100 days.

Samson, Samuel, and John the Baptist were the only "Nazirites for life" recorded in the Bible. Before they were born, their vows were taken for them by their parents.

Once a person decided to make himself "holy to the Lord" (Num. 6:8) for some special service, he then agreed to abstain from wine. This prohibition was so strict that it included grapes, grape juice, and raisins. Perhaps this was to guard the Nazirite from being controlled by any spirit other than God's (Prov. 20:1; Eph. 5:17–18).

While under the Nazirite vow, a person also refused to cut his hair, including shaving (Num. 6:5). The purpose of this long hair was to serve as a visible sign of the Nazirite's consecration to the Lord (Num. 6:7).

A Nazirite also refused to touch or go near a dead body because this would make him ceremonially unclean. The Nazirite could not even help to bury his own relatives.

If a person accidentally broke his Nazirite vow, he had to undergo a ceremony of restoration for cleansing (Num. 6:9–12). He shaved his head, brought two turtledoves or two pigeons to the priest for offerings, and the priest made atonement for him. In addition, a Nazirite had to present a lamb for a trespass offering. It was as if he were starting all over again and the days already served under the vow did not count.

When the specified period of time was completed, the Nazirite could appear before the priest for the ceremony of release (Num. 6:13–21). After offering a male lamb for a burnt offering, he would then offer a ewe lamb for a sin offering. This was followed by a ram to be used as the peace offering. Next came the usual items for peace offerings (Num. 6:15). The prescribed sacrifices were completed with a meal offering and a drink offering. When the person cut off his hair and burned it on the altar, he was fully released from the vow.

The strong man of the Bible, Samson, was a Nazirite (Judg. 13:7; 16:17). His parents were told by an angel before his birth that he would “be a Nazirite to God from the womb to the day of his death” (Judg. 13:7).

While Samuel is not specifically called a Nazirite, 1 Samuel 1:11, 28 hints that he probably was. His mother, Hannah, made a vow before his birth: “No razor shall come upon his head” (1 Sam. 1:11). Samuel was probably a “Nazirite for life” like Samson and John the Baptist. John’s refusal to drink wine (Matt. 11:18–19) is an indication that he was a Nazirite. His manner of living also indicates this probability (Luke 1:15).

The presence of many Nazirites was considered a sign of God’s blessings on Israel. There were many Nazirites during the time of the prophet Amos. Amos strongly condemned the people for tempting the Nazirites to break their vows by offering them wine to drink (Amos 2:11–12).

The Nazirite vow was a part of the old law and is not imposed on modern Christians. But because it was personal and voluntary, we do have much to learn from this Old Testament practice. God wants us to live a separated, holy life and to abstain from things of the world. Christians must be dedicated to God’s service not just for thirty days or one year but for a lifetime.

NEAH [NEE ah]—a border town of Zebulun near Rimmon and the territory of Naphtali (Josh. 19:13).

NEAPOLIS [nee AP oh lus] (*new city*)—a seaport in northeastern Macedonia near the border of Thrace that served as the port city of Philippi (see Map 7, C–1). On his second missionary journey, the apostle Paul landed at Neapolis as he traveled from Troas and Samothrace to Philippi (Acts 16:11). Paul may have visited this city again on his second tour of Macedonia (Acts 20:1–2).

NEARIAH [nee uh RYE uh] (*attendant of the Lord*)—the name of two men in the Old Testament:

1. A son of Shemaiah (1 Chr. 3:22–23).

2. A son of Ishi, of the tribe of Simeon, who lived in the days of King Hezekiah of Judah (1 Chr. 4:42).

NEBAI [NEE buy]—a leader of the people who sealed the covenant after the captivity (Neh. 10:19).

NEBAIOTH [neh BUY yoth]—an Ishmaelite tribe descended from NABAJOTH (Is. 60:7).

NEBAJOTH [neh BAY yoth]—Ishmael's firstborn son (1 Chr. 1:29; Nebaioth, KJV, NRSV, NIV, NASB) and ancestor of an Arabian tribe named after him (Is. 60:7).

NEBALLAT [nih BAL uht]—a settlement inhabited by the Benjamites after the captivity (Neh. 11:34).

NEBAT [NEE bat]—the father of Jeroboam I (1 Kin. 11:26), first king of the northern kingdom of Israel.

NEBO [NEE boe]—the name of two towns, a mountain, a man, and a pagan god in the Old Testament:

1. A town in Moab east of the Jordan River that was captured and rebuilt by the tribe of Reuben (Num. 32:3, 38). Nebo is also mentioned on the MOABITE STONE as having been taken back by Mesha, king of Moab.
2. A mountain of the Abarim range (see Map 2, C–1) in Moab opposite Jericho (Num. 33:47). From Nebo Moses was permitted to view the Promised Land. He was buried in a nearby valley (Deut. 32:49, 50; 34:6).
3. A town mentioned immediately after Bethel and Ai in the lists of Israelites who returned from the captivity (Ezra 2:29). Nehemiah calls it "the other Nebo," apparently to distinguish it from No. 1.
4. The ancestor of seven Israelites who divorced their pagan wives after the captivity (Ezra 10:43).
5. KJV word for a Babylonian god (Is. 46:1; Nabu, NKJV) who was believed to preside over literature, the arts, and the sciences. Borsippa, near Babylon, was the seat of Nebo worship.

NEBUCHADNEZZAR [neb you kad NEZ ur] (*O god Nabu, protect my son*)—the king of the Neo-Babylonian Empire (ruled 605–562 B.C.) who captured Jerusalem, destroyed the temple, and carried the people of Judah into captivity in Babylonia. He plays a prominent role in the books of Jeremiah (21–52) and Daniel (1:1—5:18) and also appears in 2 Kings (24:1—25:22), Ezra (1:7—6:5), and Ezekiel (26:7—30:10).

Nebuchadnezzar II was the oldest son of NABOPOLASSAR, the founder of the Neo-Babylonian, or Chaldean, dynasty of Babylon. Nabopolassar apparently was a general appointed by the Assyrian king. But in the later years of Assyria he rebelled and established himself as king of Babylon in 626 B.C. Nebuchadnezzar succeeded his father as king in 605 B.C., continuing his policies of conquest of surrounding nations.

In about 602 B.C., after being Nebuchadnezzar's vassal for three years, King Jehoiakim of the nation of Judah rebelled against the Babylonians. Nebuchadnezzar then "came up against him and bound him in bronze fetters to carry him off to Babylon" (2 Chr. 36:6). Apparently, however, Nebuchadnezzar's intention of carrying him to Babylon was abandoned; according to Jeremiah, Jehoiakim was "dragged and cast out beyond the gates of Jerusalem" and "buried with the burial of a donkey" (Jer. 22:19). After reigning for eleven years, Jehoiakim was succeeded by his son Jehoiachin.

Jehoiachin was only eight years old when he became king, and he reigned in Jerusalem about three months (2 Chr. 36:9). At that time Nebuchadnezzar took Jehoiachin captive to Babylon along with the prophet Ezekiel and "costly articles from the house of the Lord" (2 Chr. 36:10). He made Mattaniah, Jehoiachin's uncle (2 Kin. 24:17), king over Judah and Jerusalem, changing his name to Zedekiah.

For about eight years Zedekiah endured the Babylonian yoke and paid tribute to Nebuchadnezzar. In 589 B.C., however, in the ninth year of his reign, Zedekiah rebelled against the king of Babylon, perhaps trusting in the Egyptian promises of military aid. Nebuchadnezzar and his army came against Jerusalem and besieged the city for about two years (2 Kin. 25:2). The siege may have been temporarily lifted with the approach of the Egyptian army (Jer. 37:5).

In 586 B.C. Jerusalem fell to the army of Nebuchadnezzar. Under cover of darkness, Zedekiah and many of his men fled through a break in the city wall. But they were overtaken by the Chaldeans in the plains of Jericho and brought captive to Riblah, a city in the land of Hamath where Nebuchadnezzar was camped. Nebuchadnezzar ordered that the sons of Zedekiah be killed before his eyes. Then Zedekiah was bound and taken captive to Babylon, along with the leading citizens of Jerusalem (2 Kin. 25:1–7).

Nebuchadnezzar's policy of resettling conquered peoples and transporting them to other provinces of his empire provided him with slave labor for conducting his extensive building projects. He rebuilt many sanctuaries, including the temple of Nebo at Borsippa and the great temple of Marduk at Babylon. He accomplished an immense fortification of Babylon, including the building of its great wall.

Although the famous "hanging gardens" cannot be identified among the impressive ruins of Babylon, this fabulous construction project—one of the "seven wonders of the ancient world"—was built by Nebuchadnezzar on the plains of Babylon to cheer his wife, who was homesick for her native Median hills. Nebuchadnezzar also built a huge reservoir near Sippar, providing interconnecting canals in an elaborate irrigation system.

Nebuchadnezzar made an arrogant boast about all that he achieved (Dan. 4:30). But he was stricken at the height of his power and pride by God's judgment. Nebuchadnezzar was temporarily driven out of office, living with the beasts of the field and eating grass like an ox (Dan. 4:32). Later, he was succeeded as king by his son, EVIL-MERODACH.

NEBUCHADREZZAR [neb you kad REZ ur]—a form of NEBUCHADNEZZAR.

NEBUSHASBAN [neb you SHAZ ban] (*the god Nabu delivers me*)—an officer of Nebuchadnezzar, king of Babylon, at the time of the siege of Jerusalem in 586 B.C. (Jer. 39:13; Nebushazban, NIV, REB, NASB, NRSV).

NEBUSHAZBAN [neb you SHAZ ban]—a form of NEBUSHASBAN.

NEBUZARADAN [neb you zar AY dan] (*the god Nabu has given offspring*)—the captain of Nebuchadnezzar's bodyguard who played an important part in the destruction of Jerusalem in 586 B.C. An important Babylonian official, Nebuzaradan may have been second in command to Nebuchadnezzar himself. When Jerusalem fell to the Babylonians, Nebuzaradan came to the city (2 Kin. 25:1, 8) and took charge of destroying it. He commanded the troops who burned the temple, the palace, and all the houses of Jerusalem and tore down the walls of the city. He also was in charge of deporting the Israelites to Babylonia (2 Kin. 25:9–11).

After the fall of Jerusalem, Nebuchadnezzar told Nebuzaradan to take good care of the prophet Jeremiah (Jer. 39:11). Nebuzaradan showed kindness to Jeremiah and gave him the choice of remaining in Jerusalem or going to Babylon (Jer. 40:1–4).

NECHO [NEE koe]—a PHARAOH of Egypt who defeated Josiah in the Valley of Megiddo (609 B.C.). Pharaoh Necho II was himself defeated by Nebuchadnezzar, king of Babylon, in the battle of CARCHEMISH (605 B.C.; 2 Chr. 35:20, 22). Variant spellings of this name in different passages and translations of the Bible include Neco, Necoh, and Nechoh.

NECHOH, NECO, NECOH [NEE koe]—forms of NECHO.

NECK—the part of the body that connects the head and the trunk. The word is often used figuratively in the Bible. To fall on the neck of someone was to embrace that person in greeting or farewell (Gen. 33:4; Acts 20:37). To put a yoke on someone’s neck suggested the person had been made a subject (Jer. 27:12). To put one’s foot upon a neck expressed triumph over a foe.

The word “neck” is also used to speak of one’s spiritual condition. To stiffen or harden one’s neck means to rebel or resist (Deut. 31:27). A stiffnecked person is a stubborn, self-willed person determined to resist God’s will (Acts 7:51).

NECKLACE—an ornament worn around the neck in Bible times. Necklaces were very popular throughout the ancient world. They frequently appear on monuments and paintings and many have been discovered by archaeologists. Moon-shaped or crescent-shaped pendants were worn around camels’ necks, perhaps as amulets of the goddess ASTARTE. Many necklaces worn by people were probably amulets or charms as well. Necklaces were made of precious metals and strings of jewels (Song 1:10; Ezek. 16:11). Gold chains were worn by people of high rank (Gen. 41:42; Dan. 5:17; 5:29).

NECROMANCY (see MAGIC, SORCERY, AND DIVINATION).

NEDABIAH [ned uh BUY uh]—a descendant of David through Solomon (1 Chr. 3:18).

NEEDLE (see TOOLS OF THE BIBLE).

NEEDLEWORK, EMBROIDERY—decorations on cloth sewn in with needle and thread. Archaeologists have uncovered many ancient sculptures and paintings that depict garments beautifully decorated with lavish patterns. This art was widespread among the cultures of the ancient world.

In Exodus 35:35 the embroiderer appears alongside the weaver as a craftsman working on the tabernacle. Embroidery is mentioned mostly with reference to the tabernacle and priestly garments (Ex. 27:16; 26:36).

Designs may have been sewn onto the high priest's clothes by applique. Embroidered work was valuable; it gave evidence of luxury (Ps. 45:14; Ezek. 27:16), the prized spoils of war (Judg. 5:30), and commercial goods.

NEGEV, THE [NEG ev] (*dry, parched*)—a term used by some English translations of the Bible for the southern desert or wilderness area of Judah (see Map 9, B–5), including about 4,500 square miles. Abraham journeyed in the Negev (Gen. 12:9; 13:1, 3; the South, NKJV). When the 12 spies explored the land of Canaan, they went up by way of the Negev (Num. 13:17, 22) and saw the Amalekites who lived there (Num. 13:29). The Canaanite king of Arad also lived in the Negev (Num. 21:1).

The prophet Isaiah described the Negev as a land of trouble and anguish, hardship and distress—a badland populated by lions and poisonous snakes (Is. 30:6). Through its arid wastes donkey and camel caravans made their way to and from the land of Egypt. Negev is also spelled Negeb.

The Negev contained important copper deposits, and it connected Israel to trade centers in Arabia and Egypt. King Solomon built fortresses in the Negev to guard the trade routes. He also established at Ezion Geber, on the Gulf of Aqaba, a port from which he shipped goods to foreign lands. King Uzziah made great efforts to develop the region, building fortresses and expanding agriculture (2 Chr. 26:10).

In modern times, the desert is being made to "blossom as the rose" (Is. 35:1); the Israelis have built an impressive irrigation system that channels life-giving water from northern Galilee to the dry, parched region of the Negev.

Photo by Howard Vos

• An Arab bedouin family with their flocks moves slowly across the Negev, the desert area of southern Palestine.

NEGINOTH [neh GHEE nuth] (see MUSIC).

NEHELAM [neh HELL um] (see NEHELAMITE).

NEHELAMITE [neh HELL uh mite] (*dweller of Nehelam*)—the designation of SHEMAIAH, a false prophet who went with the captives to Babylon (Jer. 29:24, 31–32).

NEHEMIAH [knee uh MY ah] (*the Lord is consolation*)—the name of three men:

1. A clan leader who returned with Zerubbabel from the captivity (Ezra 2:2; Neh. 7:7).
2. The governor of Jerusalem who helped rebuild the wall of the city (Neh. 1:1; 8:9; 10:1; 12:26, 47). Nehemiah was a descendant of the Jewish population that had been taken captive to Babylon in 586 B.C. In 539 B.C. Cyrus the Persian gained control over all of Mesopotamia. He permitted the Jewish exiles to return to the city of Jerusalem. Nearly a century later, in Nehemiah's time, the Persian ruler was Artaxerxes I Longimanus (ruled 465–424 B.C.). Nehemiah was his personal cupbearer (Neh. 1:11).

   In 445 B.C. Nehemiah learned of the deplorable condition of the returned exiles in Jerusalem (Neh. 1:2–3). The wall of the city was broken down, the gates were burned, and the people were in distress. Upon hearing this, Nehemiah mourned for many days, fasting and praying to God. His prayer is one of the most moving in the Old Testament (Neh. 1:5–11).

   Nehemiah then received permission from Artaxerxes to go to Judah to restore the fortunes of his people. He was appointed governor of the province with authority to rebuild the city walls.

   Once in Jerusalem, Nehemiah surveyed the walls at night (Neh. 2:12–15). He gave his assessment of the city's condition to the leaders and officials and then organized a labor force to begin the work.

   Nehemiah and his work crew were harassed by three enemies: Sanballat the Horonite (a Samaritan), Tobiah the Ammonite official, and Geshem the Arab (Neh. 2:10, 19; 6:1–14). But neither their ridicule (Neh. 4:3) nor their conspiracy to harm Nehemiah (Neh. 6:2) could stop the project. The builders worked with construction tools in one hand and weapons in the other (Neh. 4:17). To the taunts of his enemies, Nehemiah replied: "I am doing a great work, so that I cannot come down" (Neh. 6:3). Jerusalem's wall was finished in fifty-two days (Neh. 6:14)—a marvelous accomplishment for such a great task. Nehemiah's success stems from the fact that he kept praying, "O God, strengthen my hands" (Neh. 6:9).

   Nehemiah's activities did not stop with the completion of the wall. He also led many social and political reforms among the people, including a return to pure worship and a renewed emphasis on true religion. Also see NEHEMIAH, BOOK OF.

3. A son of Azbuk and leader of half the district of Beth Zur (Neh. 3:16). After his return from the captivity, Nehemiah helped with the repair work on the wall of Jerusalem.

Photo: Levant Photo Service

- Excavated section of the wall built by Nehemiah in Jerusalem after the Jewish people returned from the Captivity in Babylonia.

NEHEMIAH, BOOK OF—a historical book of the Old Testament that describes the rebuilding of the city walls around Jerusalem. The book is named for its major personality, a Jewish servant of a Persian king and effective leader, who organized and guided the building project.

Structure of the Book. Nehemiah was serving as cupbearer to the Persian king Artaxerxes (1:11—2:1) in 445 B.C., when he received distressing news about his native land. Jerusalem’s wall was still in ruins, although the project to rebuild the city and its beautiful temple had been under way for many years. So Nehemiah went to Jerusalem himself on special assignment from the king to oversee the building project. In spite of harassment by their enemies, Nehemiah rallied the people to the challenge and completed the wall in less than two months.

Nehemiah remained as Persian governor of Jerusalem for the next twelve years, leading the people in several important religious reforms. The priest Ezra assisted Nehemiah in interpreting God's Law for His people. He had accompanied a group of captives back to Jerusalem about thirteen years before Nehemiah arrived on the scene.

Authorship and Date. As written originally in the Hebrew language, Nehemiah was connected to the books of First and Second Chronicles and Ezra. The material in these books formed one unbroken book, perhaps written by the priest Ezra. The purpose of this work was to show how God's blessings sustained his COVENANT PEOPLE after they returned to their native land following the years of captivity in Babylonia and Persia. Most conservative scholars, however, believe Nehemiah contributed some of the material that appears in the book that bears his name. This is the only logical explanation for chapters 1–7 and 11–13, which are written by Nehemiah as a first-person report. Ezra could have picked up these passages from Nehemiah's personal diary.

Historical Setting. The Book of Nehemiah is set in that crucial time in Jewish history known as the postexilic period. These were the years after the return of the Covenant People to their homeland in 538 B.C. following seventy years of CAPTIVITY in Babylonia and Persia. At first the exiles were excited about rebuilding their lives and restoring their city; but the work was slow and tiring, and the living conditions were primitive. Their enemies often exploited them in their plight. These were the desperate circumstances that motivated Nehemiah to return to Jerusalem to encourage his countrymen.

Theological Contribution. Nehemiah is an excellent case study in courageous, resourceful leadership. Against overwhelming odds, he encouraged the people to "rise up and build" (2:18). Their rapid completion of the wall has been an inspiration to countless Christians across the centuries who have faced the challenge of completing some major task to the glory of God.

Nehemiah also teaches that prayer is an important part of the faith of every follower of God. At several crucial points in his book, he prayed for God's direction (1:5–11; 2:1–20; 4:1–14; 6:9–14). If this courageous leader needed to claim God's strength and guidance through prayer, how much more fervently should we pray for God's will to be done through us as we face the important decisions of life! Nehemiah is an excellent object lesson on the power of prayer for all believers.

Special Considerations. Scholars have debated who returned to Jerusalem first, Ezra or Nehemiah. But the Bible makes it plain that Ezra arrived about thirteen years before Nehemiah. Ezra went back to Jerusalem in the seventh year of King Artaxerxes' reign (Ezra 7:8), while Nehemiah returned during this Persian king's twentieth year (Neh. 2:1). The debate arises because of the account of the religious revival under Ezra, which is inserted as chapters 8–10 of Nehemiah.

Perhaps there is a simple reason why this "Ezra story" was included in the Book of Nehemiah. It was used to emphasize the truth that rebuilding the Law of God in the hearts of the people was just as important as rebuilding a wall of stone around the nation's capital city. This was a spiritual, lifesustaining wall that no enemy could batter down.

Also see NEHEMIAH.

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Nehemiah: A Study and Teaching Outline

Part One: The Reconstruction of the Wall (1:1—7:73)

I. Preparation to Reconstruct the Wall 1:1—2:20
  A. Discovery of the Broken Wall 1:1–3
  B. Intercession of Nehemiah 1:4—2:8
  C. Arrival of Nehemiah in Jerusalem 2:9–11
  D. Preparation to Reconstruct the Wall 2:12–20

II. Reconstruction of the Wall 3:1—7:73
  A. Record of the Builders 3:1–32
  B. Opposition to the Reconstruction 4:1—6:14
  C. Completion of the Reconstruction 6:15–19
  D. Organization of Jerusalem 7:1–4
  E. Registration of Jerusalem 7:5–73

Part Two: The Restoration of the People (8:1—13:31)

- **I. Renewal of the Covenant 8:1—10:39**
  - A. Interpretation of the Law 8:1–18
  - B. Reaffirmation of the Covenant 9:1—10:39

- **II. Obedience to the Covenant 11:1—13:31**
  - A. Resettlement of the People 11:1–36
  - B. Register of the Priests and the Levites 12:1–26
  - C. Dedication of the Jerusalem Wall 12:27–47
  - D. Restoration of the People 13:1–31

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NEHILOTH [neh hih LOWTH] (see MUSIC).

NEHUM [NEE hum] (*consoled* [by God])—a leader of the Jews who returned from the captivity with Zerubbabel (Neh. 7:7), also called Rehum (Ezra 2:2).

NEHUSHTA [nih HUSH tuh] (*serpent*)—the wife of Jehoiakim, king of Judah, and the mother of Jehoiachin, king of Judah (2 Kin. 24:8).

NEHUSHTAN (see GODS, PAGAN).

NEIEL [nih EYE ul] (*dwelling place of God*)—a city in the territory of Asher near Zebulun (Josh. 19:27), probably present-day Khirbet Ya'nin, about 14 kilometers (8.5 miles) southeast of Akko.

NEIGHBOR—a friend, close associate, or a person who lives nearby. The Abrahamic Covenant (Gen. 12:1–3) established moral obligations among the Israelites. They were commanded to show concern for their neighbors. The ninth and tenth commandments (Ex. 20:16–17; Deut. 5:20–21) prohibited the defaming or slandering of a neighbor and condemned the envying of a neighbor's wife, servant, livestock, or other possessions.

A person was not to cheat or rob from his neighbor (Lev. 19:13). The maiming or disfigurement of a neighbor was punishable by "eye for eye, tooth for tooth" retribution (Lev. 24:19–20). Despising one's neighbor was sin (Prov. 14:21), as was leading him morally astray

(Prov. 16:29–30) or deceiving him, then saying, “I was only joking” (Prov. 26:19). A person was not even permitted to think evil of his neighbor (Zech. 8:17).

Jesus extended the concept of neighbor to include strangers, as in the parable of the Good Samaritan (Luke 10:25–37), and hence all mankind. The apostle Paul declared that “love your neighbor as yourself” was a supreme commandment (Rom. 13:9–10).

NEKODA [nih KOE dah] (*speckled*)—the name of two men in the Old Testament:

1. The founder of a family of NETHINIM, or temple servants (Ezra 2:48), whose descendants returned from the captivity.
2. The founder of a family that could not prove their Israelite descent after the captivity (Neh. 7:62).

NEMUEL [NEM you el]—the name of two men in the Old Testament:

1. A son of Eliab, of the tribe of Reuben (Num. 26:9).
2. A son of Simeon, a grandson of Jacob and Leah, and the ancestor of the NEMUELITES (Num. 26:12). Nemuel is also called Jemuel (Gen. 46:10).

NEMUELITES [NEM you uh lights]—the family or clan descended from NEMUEL, son of Simeon and grandson of Jacob and Leah (Num. 26:12).

NEPHEG [NEE feg]—the name of two men in the Old Testament:

1. A son of Izhar, of the tribe of Levi (Ex. 6:21).
2. A son born to David in Jerusalem (2 Sam. 5:15).

NEPHEW—the son of one’s brother or sister. But the term “nephew” when used in the Bible may mean “grandson” (Judg. 12:14), “descendant” (Job 18:19), “offspring” (Is. 14:22), or “grandchild” (1 Tim. 5:4). Also see FAMILY.

NEPHILIM [NEFF ih lem] (*fallen ones*)—the offspring of marriages between the “sons of God” and the “daughters of men” (Gen. 6:4). The word “Nephilim” is translated as “giants” by the KJV and NKJV (Gen.

6:4; Num. 13:33; Nephilim, NIV, REB, NASB, NRSV). Some scholars believe the Nephilim were descended from famous rulers, outstanding leaders, and mighty warriors who lived before the Flood. These men, so the theory goes, gathered great harems and were guilty of the sin of polygamy. The Nephilim were the product of these marriages. Also see GIANTS.

NEPHISH [NEH fish]—a form of NAPHISH.

NEPHISHESIM [neh FISH eh sim]—a family of NETHINIM, or temple servants, who returned from the captivity with Zerubbabel (Neh. 7:52; Nephushesim, NRSV, NASB; Nephussim, NIV). This family may be the same as the NEPHUSIM mentioned in Ezra 2:50.

NEPHISIM [neh FUY sim]—a form of NEPHUSIM.

NEPHTOAH [nef TOE uh]—a fountain or spring on the border of Benjamin and Judah. Some scholars believe that the fountain of "the water(s) of Nephtoah" (Josh. 15:9; 18:15), Hebrew *me* nephtoah, was named after the Egyptian Pharaoh Merneptah, who invaded Canaan in the 13th century B.C. and whose mention of "Israel" on a monument he erected is the earliest known attestation of the name "Israel" outside the Bible.

NEPHUSHESIM [neh PHOOSH eh sim]—a form of NEPHISHESIM.

NEPHUSIM [neh FYOO sim]—a family of NETHINIM, or temple servants, who returned from the captivity with Zerubbabel (Ezra 2:50; Nephisim, NASB, NRSV; Nephussim, NIV). This family may be the same as the NEPHISHESIM mentioned in Nehemiah 7:52.

NEPHUSSIM [neh FYOO sim]—a form of NEPHISHESIM; NEPHUSIM.

NER [nur] (*light*)—father of Abner, Saul's commander-in-chief (1 Sam. 14:50–51).

NEREUS [NEE roose]—a Roman Christian to whom the apostle Paul sent greetings (Rom. 16:15). An early tradition holds that Nereus was beheaded at Terracina about A.D. 97, probably during the reign of Nerva, emperor of Rome.

NERGAL (see GODS, PAGAN).

NERGAL-SAREZER, NERGAL-SHAREZER [nur GAL shah REE zur] (*Nergal, protect the king*)—a Babylonian officer who released Jeremiah from prison (Jer. 39:3, 13). Nergal-Sarezer had the title of Rabmag (Jer. 39:3, NRSV, NASB), which means a high official with military authority—a commander or general. Nergal-Sarezer has often been equated with Nergal-shar-usur, who married a daughter of Nebuchadnezzar and reigned as king of Babylon from 560–556 B.C.

NERI [NEE rye]—an ancestor of Jesus Christ (Luke 3:27).

NERIAH [nih RYE uh] (*the Lord is my lamp*)—the father of Baruch, the prophet Jeremiah's scribe (Jer. 32:12; 51:59).

NERO [NEE row]—the fifth emperor of Rome (ruled A.D. 54–68), known for his persecution of Christians. Nero began his reign with the promise that he would return to the policies of the great emperor Augustus. For several years he succeeded, thanks mainly to the guidance of Burrus and Seneca, two of his advisors. Under his reign Rome extended its borders, solidified certain territories of the Roman Empire, and incorporated some good qualities of Greek culture.

Nero had considerable artistic interests. He wanted to change the image of Rome from a violent society to one that was more humane. The Romans, however, despised his love for the Greek way of life. His extravagance, coupled with poor management, brought on heavy taxation, depreciation of the Roman currency, and the confiscation of large landholdings by the state.

Nero's personal life was filled with tragedy. His mother, Agrippina, and Octavia, his legal wife, were murdered. Many of his advisors and officials were either killed or exiled. Tension became so great that by A.D. 68, after several attempted conspiracies, the Praetorian guard revolted and Nero was forced to flee Rome. In that same year, at the age of thirty, he took his own life.

Many of Nero's cruelties are linked to the time of the great fire in Rome (A.D. 64). Nero was accused of setting fire to the city in order to divert attention from himself, but this has never been proven with certainty. The Christians, however, were made the scapegoats for this arson. Many of them, possibly even Peter and Paul, lost their lives.

Nero became a kind of apocalyptic figure, a person associated with the end times. Rumors persisted that he was alive and would some day return and reign again. Some interpreters of Scripture believe that Nero is the beast from the sea whose “deadly wound was healed” (Rev. 13:3, 12). Some Bible students have found in the mysterious number 666 (Rev. 13:18), when decoded, the name Nero Caesar. Possible references to Nero in the New Testament include Acts 25:11–12; 26:32; and Philippians 4:22.

• Bust of Nero, cruel emperor of the Roman Empire whose administration was marked by persecution of the Christians.

NEST—a shelter made by a bird for its eggs and young. In addition to speaking of literal nests, the Bible also speaks of nests in a figurative way. Job spoke of the day when he would die in his “nest” (Job 29:18). Apparently he was hoping to die in the midst of his children and heirs who would carry on in his absence.

NET—a meshed fabric made of ropes, used for catching fish, birds, insects, or other animals (Job 18:8–9; Ps. 141:10; Ezek. 17:20). The net was used by the Hebrews for fishing, fowling, and hunting.

Fishing Nets. The Hebrew people were acquainted with the common dragnet of the Egyptians (Is. 19:8; Hab. 1:15–17), which was made of cords of flax. This type of net had floats of wood on the upper edge; it was weighted with lead on the lower edge so it would sink to the bottom. Sometimes the dragnet was lowered from a boat, while the men who pulled it often stood on the shore. In lake fishing the dragnet was cast from and drawn into the boat. If a large catch of fish was taken, the net was dragged behind the boat to the shore (John 21:6, 8, 11). A smaller net was sometimes used for fishing in shallow water (Matt. 4:18, 21).

Fowling Nets. The Hebrews, like the ancient Egyptians, used a device called the clapnet for catching birds (Prov. 1:17). Clapnets commonly had two halfframes or hoops covered with netting and attached to a common axis. The fowler spread the trap open flat and placed the bait in the center. When the bird disturbed the bait, the two sides closed suddenly and the bird was captured.

Hunting Nets. Such nets were cast about the game (Job 19:6) or laid to catch the feet (Ps. 9:15; 57:6; Lam 1:13). Long nets were sometimes placed on a path used by animals. The game was then chased into these nets so they could be easily subdued and killed.

The Bible often uses the word “net” in a figurative way, as of a snare or trap. The spreading of the net is an appropriate description of the subtle tricks and devious devices of one’s enemies (Prov. 29:5; Eccl. 7:26).

Photo by Amikam Shoob

• A quail trapped in a net. This bird is probably similar to those provided miraculously to sustain the Israelites in the wilderness (Num. 11:31–32).

NETAIM [nih TAY im]—a place in Judah where some royal potters lived (1 Chr. 4:23).

NETHANEAL [neh THAN e al] (*God has given*)—the name of two men in the Book of Nehemiah:

1. A priest in the days of the high priest Joiakim (Neh. 12:21; Nethaneel, KJV; Nethanel, NIV).
2. A musician who blew a trumpet when the walls of Jerusalem were dedicated after the captivity (Neh. 12:35–36; Nethaneel, KJV; Nethanel, NIV).

NETHANEEL [neh THAN ih el] (*God has given*)—the name of six men in the Old Testament (Nethanel, NIV):

1. A chief of the tribe of Issachar and one of the ten spies sent to explore the land of Canaan (Num. 2:5).
2. A priest who blew the trumpet when the ARK OF THE COVENANT was brought to Jerusalem from the house of Obed-Edom (1 Chr. 15:24).
3. The father of Shemaiah (1 Chr. 24:6).
4. A prince of Judah sent by Jehoshaphat to teach the people of Judah (2 Chr. 17:7).
5. A chief Levite during the reign of Josiah of Judah (2 Chr. 35:9).
6. A son of Pashhur who divorced his pagan wife after the captivity (Ezra 10:19, 22). Also see NETHANEAL; NETHANEL.

NETHANEL [neh THAN el] (*God has given*)—the name of two men in the Old Testament:

1. The fourth son of Jesse (1 Chr. 2:14–15; Nethaneel, KJV).
2. A son of Obed-Edom (1 Chr. 26:1, 4; Nethaneel, KJV). David appointed Nethanel a gatekeeper of the tabernacle.

NETHANIAH [neth uh NUY uh] (*the Lord has given*)—the name of four men in the Old Testament:

1. A son of Elishama, of the royal family of David (2 Kin. 25:25).
2. A leader of the fifth division of musicians and singers in the sanctuary during David's reign (1 Chr. 25:2, 12).
3. A Levite sent by King Jehoshaphat to teach the Law in the cities of Judah (2 Chr. 17:8–9).
4. Father of Jehudi (Jer. 36:14).

NETHINIM [NEHTH uh neam]—a group of people of non-Jewish background who served as temple servants in Old Testament times. As assistants to the LEVITES, they performed such menial chores as cleaning the temple, carrying water and wood to the altar, and scrubbing utensils used in the sacrificial ceremonies. Some of the Nethinim returned to Jerusalem with Ezra after the CAPTIVITY (Ezra 7:7).

NETOPHAH [neh TOE fuh]—a city in Judah closely associated with Bethlehem. After the captivity, 188 men of Bethlehem and Netophah returned to Palestine (Neh. 7:26).

NETOPHATHITE [neh TOE fuh thite]—a native or resident of NETOPHAH, a city in Judah near Bethlehem. Two of David's mighty men, Maharai and Heleb, were Netophathites (2 Sam. 23:28–29).

NETTLE (see PLANTS OF THE BIBLE).

NETWORK—a word with two distinct meanings in the Old Testament:

1. The grate of bronze inside the altar of burnt offering before the tabernacle (Ex. 27:4; 38:4).
2. The ornamental network of bronze on the capitals of JACHIN AND BOAZ, the two great bronze pillars in Solomon's temple (1 Kin. 7:18; 2 Chr. 4:12; Jer. 52:22–23). The latticework was built for Solomon by Hiram, a craftsman from Tyre who specialized in producing skillful works of bronze.

NEW AGE—a future time when Jesus Christ will rule over the earth. The term "new age" does not appear in either the NKJV or KJV. However, Jeremiah prophesied of a new covenant (Jer. 31:31). Jesus Himself spoke of the regeneration when He would rule in His future kingdom (Matt. 19:28). The apostle Paul referred to this time as a "new creation" (2 Cor. 5:17). In recent years, the term "new age" has been appropriated by various pagan groups who engage in occult practices such as seances, spiritism and "channeling." They are strongly influenced by oriental monistic religions.

NEW BIRTH—inner spiritual renewal as a result of the power of God in a person's life. The phrase new birth comes from John 3:3, 7, where Jesus told Nicodemus, "Unless one is born again, he cannot see the kingdom of God." Jesus meant that all people are so sinful in God's eyes that they need to be regenerated—recreated and renewed—by the sovereign activity of God's Spirit (John 3:5–8).

The activity of God's Spirit that regenerates sinful people comes about through faith in Jesus Christ (John 3:10–21). Without faith there is no regeneration, and without regeneration a person does not have eternal life. Regeneration occurs at the moment a person exercises faith in Christ. At that point, his sins are forgiven and he is born again by the power of the Holy Spirit working on behalf of Christ. The new birth is a decisive, unrepeatable, and irrevocable act of God.

Similar words in the Bible describe the same concept. Paul said, “If anyone is in Christ, he is a new creation” (2 Cor. 5:17). Although our “outward man” is perishing, the Christian’s “inward man is being renewed day by day” (2 Cor. 4:16).

NEW COVENANT (see COVENANT, NEW).

NEW GATE (see GATES OF JERUSALEM).

NEW HEAVENS (see HEAVENS, NEW).

NEW JERUSALEM (see JERUSALEM, NEW).

NEW MOON (see FEASTS AND FESTIVALS).

NEW TESTAMENT—the second major division of the Bible. It tells of the life and ministry of Jesus and the growth of the early church. The word “testament” is best translated as “covenant.” The New Testament embodies the new covenant of which Jesus was MEDIATOR (Jer. 31:31–34; Heb. 9:15). This new covenant was sealed with the atoning death of Jesus Christ.

The twenty-seven books of the New Testament were formally adopted as the New Testament canon by the Synod of Carthage in A.D. 397, thus confirming three centuries of usage by spiritually sensitive members of various Christian communities. Also see BIBLE, THE.

NEW YEAR—a solemn occasion that occurred in the month of TISHRI or Ethanim (1 Kin. 8:2), the first month in the Hebrew year. The law of Moses directed that this holiday should be observed by “blowing the trumpets” (Num. 29:1). Thus, this festival is also known as the feast of trumpets. Today this event is known as Rosh Hashanah (literally, beginning of the year), a Jewish high holy day that marks the beginning of the Jewish new year. Also see CALENDAR.

NEZIAH [nih ZIE uh]—the founder of a family of NETHINIM (temple servants) whose descendants returned to Jerusalem after the captivity (Ezra 2:54).

NEZIB [NEE zib]—a city in the SHEPHELAH, or lowland plain, of Judah (Josh. 15:43). Nezib has been identified as Khirbet Beit Nesib, about 40 kilometers (25 miles) southwest of Jerusalem.

NIBHAZ (see GODS, PAGAN).

NIBSHAN [NIB shan]—a town in the wilderness of Judah, on the shore of the Dead Sea (Josh. 15:62).

NICANOR [nie KAY nor] (*victorious*)—one of seven men in the church at Jerusalem chosen to serve tables (Acts 6:5). Apparently these seven servants (or DEACONS) were responsible for looking after the needs of the Greekspeaking widows, who had been neglected in the daily distribution of food.

NICODEMUS [nick oh DEE mus] (*conqueror of the people*)—a PHARISEE and a member of the SANHEDRIN who probably became a disciple of Jesus (John 3:1, 4, 9; 7:50). He was described by Jesus as "the teacher of Israel," implying he was well trained in Old Testament law and tradition.

Nicodemus was a wealthy, educated, and powerful man—well respected by his people and a descendant of the patriarch Abraham. Yet Jesus said to him, "You must be born again" (John 3:7). The Greek adverb translated "again" can also mean "from the beginning" (suggesting a new creation) and "from above" (that is, from God). In other words, Jesus told Nicodemus that physical generation was not enough, nor could his descent from the line of Abraham enable him to be saved. Only as a person has a spiritual generation—a birth from above—will he be able to see the kingdom of God.

The next time Nicodemus appears in the Gospel of John, he shows a cautious, guarded sympathy with Jesus. When the Sanhedrin began to denounce Jesus as a false prophet, Nicodemus counseled the court by saying, "Does our law judge a man before it hears him and knows what he is doing?" (John 7:51).

Nicodemus appears a third and final time in the Gospel of John. Obviously a wealthy man, he purchased about a hundred pounds of spices to be placed between the folds of the cloth in which Jesus was buried (John 19:39). Nothing else is known of Nicodemus from the Bible. But there is reason to believe that he became a follower of Jesus.

Christian tradition has it that Nicodemus was baptized by Peter and John, suffered persecution from hostile Jews, lost his membership in the Sanhedrin, and was forced to leave Jerusalem because of his Christian faith. Further mention is made of him in The Gospel of Nicodemus, an apocryphal narrative of the crucifixion and resurrection of Christ.

NICOLAITANS [nick oh LAY ih tuns]—an early Christian heretical sect made up of followers of Nicolas, who was possibly the deacon of Acts 6:5. The group is mentioned explicitly only in Rev. 2:6, 14–15, where it is equated with a group holding "the doctrine of Balaam," who taught Israel "to eat things sacrificed to idols, and to commit sexual immorality."

Balaam probably was responsible for the cohabitation of the men of Israel with the women of Moab (Num. 25:1–2; 31:16). Therefore, the error of this group was moral rather than doctrinal. If the "Jezebel" of Revelation 2:20–23 was a teacher of this sect, as many believe, their sexual laxity was indeed strong. Most likely, they were a group of anti-law practitioners who supported a freedom that became self-indulgence. It may have been the same heresy condemned in 2 Peter 2:15 and Jude 11. Some early church leaders believed the Nicolaitans later became a GNOSTIC sect.

NICOLAS [NICK oh lus] (*conqueror of the people*)—one of the seven men chosen as DEACONS to serve tables in the church at Jerusalem. Nicolas is called "a proselyte from Antioch" (Acts 6:3, 5; Nicolaus, NRSV). This means he was a Gentile who had converted to Judaism before becoming a Christian. The church fathers accused Nicolas of denying the true Christian faith and founding the heretical sect known as the NICOLAITANS (Rev. 2:6, 15).

NICOLAUS [nick uh LAY us]—a form of NICOLAS.

NICOPOLIS [nih COP oh liss] (*city of victory*)—a city in which the apostle Paul decided to spend the winter (Titus 3:12). Many cities in the first-century world were named Nicopolis. Most scholars believe the city of which Paul spoke was the Nicopolis in Epirus, a province in northwestern Greece. It was on the Adriatic Sea, about 6 kilometers (4 miles) north of Actium.

NIGER [NIE jur] (*black*)—the Latin surname of Simeon, one of the Christian prophets and teachers in the church of Syrian Antioch when Barnabas and Paul were called to missionary service (Acts 13:1–3). Some scholars believe he is the same person as Simon of Cyrene, who carried the cross of Christ (Matt. 27:32); but there is no evidence for this theory.

NIGHT—the period between sunset and sunrise, especially the hours of darkness. The night is often spoken of in the Bible as a symbol of evil. The apostle Paul contrasts the “sons of the day” with those who live in darkness (1 Thess. 5:5)—the faithful who live a righteous life with the unbelieving who practice deeds of depravity. Also see TIME.

NIGHT CREATURE, NIGHT HAG, NIGHTHAWK, NIGHTJAR, NIGHT MONSTER (see ANIMALS OF THE BIBLE).

NIGHT-WATCH (see WATCH).

NILE [nile]—the great river of Egypt that flows more than 5,700 kilometers (3,500 miles) from central Africa north through the desert to a rich delta area on the Mediterranean Sea (see Map 1, B–2). The source of the Nile is derived from two rivers: the Blue Nile from Ethiopia and the White Nile from Lake Victoria in central Africa.

The Blue Nile provides about twice as much water as the White Nile during the rainy season. This flood water, with the soil that it eroded, provided fertile topsoil for the agriculture of northern Egypt. Low flood levels usually meant a famine year, while a high flood level would result in a year of plenty. The Aswan Dam and the High Dam now enable the modern nation of Egypt to control these floods and provide a more constant flow of water.

Because the Nile was so essential to the life and prosperity of Egypt, it was personified as a god called Hapi. Egyptians had religious celebrations at the beginning of the annual flooding of the Nile. One text discovered by archaeologists contains praises in adoration of the Nile for the blessings that it provides.

The river was also one of the chief methods of transportation for the Egyptians. The Nile delta produced papyrus, which the Egyptians wove together to make household mats, baskets, sails for their boats, and paper. The Nile supported a fishing industry as well, and ancient drawings show the pharaohs hunting wild game in the thick undergrowth of the Nile Valley.

The river in Pharaoh's dream (Gen. 41:1–36) was the Nile. The seven fat cows that pastured in the lush grass by the Nile represented seven years when the Nile would flood and there would be plenty of food. The seven thin cows represented years when there would be little grass because of low flood waters.

Later when the Israelites were slaves under persecution by a pharaoh who did not know Joseph, the king ordered that all male children born to the Israelites must be thrown into the Nile (Ex. 1:22). In an attempt to save her child, Moses' mother put him in a waterproofed papyrus basket and placed him among the papyrus reeds near where Pharaoh's daughter came to bathe (Ex. 2:1–5). When she saw the child, she had compassion on him; thus Moses was not killed.

Eighty years later Moses returned to Egypt to deliver the Israelites from slavery. In order that the children of Israel might believe that God had sent Moses, God gave him three signs to perform; the last was to pour water from the Nile on dry ground and have it turn to blood (Ex. 4:9). After hearing God's word and seeing these signs, the people believed God and worshiped Him (Ex. 4:29–31).

Because Pharaoh refused to let the Israelites leave Egypt, God sent ten plagues. Moses met Pharaoh at the Nile (Ex. 7:15) and turned the Nile to blood to prove to him that the Nile was not a god, but that Moses' God was the true God (Ex. 7:17–21; Ps. 78:44). Some believe the water was turned to a reddish-brown color from the eroded red soil in the flood water and that bacteria from the polluted water may have killed the fish. This naturalistic interpretation does not explain the intensity of the plague or the ability of Moses to start and conclude the plague on command. Since Pharaoh's magicians were able to reproduce a somewhat similar phenomenon, Pharaoh's heart was not moved to release the Israelites (Ex. 7:22–25).

The prosperity that the river provided and the annual flooding of the Nile were spoken of symbolically in the prophetic writings (Is. 23:10;

Jer. 46:7–8). The judgment on Egypt was often described in terms of the drying up of the Nile (Ezek. 29:10; 30:12; Zech. 10:11), because the Nile will fail, the papyrus will wither, the grain will wilt, and the fishermen will mourn (Is. 19:5–8). Yet in spite of this judgment, the day will come when some from Egypt will turn to God and become His people (Is. 19:18–25).

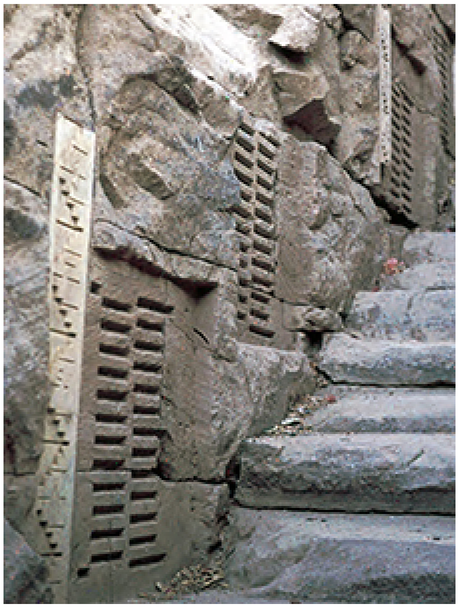

Photo by Howard Vos

- This ancient Nilometer, used for measuring the flood stages of the Nile River, was located at Elephantine Island at Aswan, Egypt.

NIMRAH [NIM ruh]—a fortified city east of the Jordan River built by the tribe of Gad (Num. 32:3). Nimrah is an abbreviated form of BETH NIMRAH (Num. 32:36).

NIMRIM, WATERS OF [NIM rim]—a fertile area in the land of Moab mentioned by the prophets Isaiah (Is. 15:6) and Jeremiah (Jer. 48:34).

NIMROD [NIM rahd]—a son of Cush and grandson of Ham, the youngest son of Noah (Gen. 10:8–12; 1 Chr. 1:10). Nimrod was a "mighty one on the earth"—a skilled hunter-warrior who became a powerful king. He is the first mighty hero mentioned in the Bible.

The principal cities of Nimrod's Mesopotamian kingdom were "Babel, Erech, Accad, and Calneh, in the land of Shinar" (Gen. 10:10). From the land of Babylon he went to Assyria, where he built Nineveh and other cities (Gen. 10:11). In Micah 5:6 Assyria is called "the land of Nimrod."

The origin and meaning of the name Nimrod is uncertain, but it is doubtful that it is Hebrew. It may be Mesopotamian, originating from the Akkadian (northern Babylonian) god of war and hunting, Ninurta, who was called "the Arrow, the mighty hero."

Some scholars believe Nimrod was Sargon the Great, a powerful ruler over Accad who lived about 2400 B.C. Others think he was the Assyrian king Tukulti-Ninurta I (about 1246–1206 B.C.), who conquered Babylonia. However, if Nimrod was indeed a Cushite, he may have been the Egyptian monarch Amenophis III (1411–1375 B.C.).

Nimrod was more likely Assyrian. His fierce aggressiveness, seen in the combination of warlike prowess and the passion for the chase, makes him a perfect example of the warrior-kings of Assyria.

NIMSHI [NIM shy]—the grandfather of JEHU (2 Kin. 9:2, 14, 20). Jehu killed Joram, son of Ahab, and reigned as king of Israel.

NINEVEH [NIN eh vuh]—ancient capital city of the Assyrian Empire, a place associated with the ministry of the prophet Jonah. The residents of this pagan city repented and turned to God after Jonah's preaching of a clear message of God's judgment (Jon. 3:5–10).

Founded by Nimrod (Gen. 10:8–10), Nineveh was the capital of the great Assyrian Empire for many years. Its fortunes rose and fell as Babylonia and Assyria struggled with each other for the dominant position in the ancient world. During some periods Babylonia was stronger, while the Assyrians gained the upper hand at other times.

In 612 B.C. Nineveh was destroyed, as prophesied by the Hebrew prophets, especially Nahum. Many scholars questioned the existence of Nineveh until its discovery by A.H. Layard and H. Rassam in 1845–1854. The site has now been excavated thoroughly. Occupational levels on the site go back to prehistoric times, before 3100 B.C. Some of the pottery indicates the city may have originated with the SUMERIANS.

One of the exciting discoveries in this excavation was the great palace of the Assyrian King Sargon. Along with this find was a library of CUNEIFORM documents and many striking wall ornamentations. This clear evidence of Sargon's existence verifies the accuracy of the Book of Isaiah in the prophet's mention of this pagan king (Is. 20:1).

The wall around the city indicated that Nineveh was about 2 kilometers (3 miles) long and less than half that distance wide. The Hebrews, however, perhaps like other foreigners, included other cities under the name of Nineveh.

An example from today would be our reference to New York, which is actually made up of a complex of many cities. Cities included in references to Nineveh were Calah, Resen, and Rehoboth-Ir.

At the time of the greatest prosperity of Nineveh as described by Jonah, the city was surrounded by a circuit wall almost 13 kilometers (8 miles) long. This "great city" (Jon. 1:2) would have had an area sufficient to contain a population of 120,000, as indicated by Jonah 4:11 and 3:2. Evidence for this is provided by Calah to the south, where 69,754 persons lived in a city half the size of Nineveh. As a result, it would have required a "three day's journey" to go around the city, and a "day's journey" would have been needed to reach the city center from the outlying suburbs, just as the Book of Jonah reports (Jon. 3:4).

Several centuries before Jonah's preaching mission to the city, Nineveh became one of the royal residences of Assyrian kings. Sennacherib (705–681 B.C.) made it the capital of the Assyrian Empire to offset the rival capital of Dur-Sharrukin (Khorsabad), built by his father Sargon II (722–705 B.C.). He greatly beautified and adorned Nineveh. The splendid temples, palaces, and fortifications made it the chief city of the Empire (2 Kin. 19:36).

In Sennacherib's day the wall around Nineveh was 40 to 50 feet high. It extended for 4 kilometers ($2^1/_2$ miles) along the Tigris River and for 13 kilometers (8 miles) around the inner city. The city wall had fifteen main gates, five of which have been excavated. Each of the gates was guarded by stone bull statues. Both inside and outside the walls, Sennacherib created parks, a botanical garden, and a zoo. He built a watersystem containing the oldest aqueduct in history at Jerwan, across the Gomel River. To bring new water supplies to the city, he cut channels for 20 kilometers (30 miles) from the Gomel River at Bavian and built a dam at Ajeila to control the flooding of the Khosr river.

In the years 1849–1851 archaeologist A. Layard unearthed the seventy-one-room palace of Sennacherib. The mound also yielded the royal palace and library of Ashurbanipal, which housed 22,000 inscribed clay tablets. These tablets included Assyrian creation and flood accounts that furnished Old Testament scholars with valuable information for background studies on the Book of Genesis.

It was to Nineveh that Sennacherib brought the tribute he exacted from King Hezekiah of Judah (2 Kin. 18:15). He also returned here after his campaign against Jerusalem and Judah in 701 B.C. In 681 B.C. he was assassinated in the temple of Nisroch, which must have been situated within the city walls.

Esarhaddon, the younger son and successor to Sennacherib, recaptured Nineveh from rebels in 680 B.C. Here he built a palace for himself, although he spent much time in his other residence in Calah. One of his twin sons, Ashurbanipal, returned to live mainly at Nineveh where he had been crown prince during his school days. It was during his last days and the years of his sons Ahsur-etil-ilani and Sin-shar-ishkun that Assyria's vassals revolted.

At the same time the Medes, with the help of the Babylonians, sacked Ashur and Calah in 614 B.C. Two years later Nineveh fell to these combined forces. Nineveh was left in ruins (Nah. 2:10, 13) and grazed by sheep (Zeph. 2:13–15), just as the Hebrew prophets of the Old Testament had predicted.

Nineveh is such a large site that it will probably never be fully excavated. A modern village covers one of its larger palaces. A nearby mound, named "Mound of the Prophet Jonah," contains the palace of Esarhaddon. The popular tradition is that Jonah is buried beneath the mosque at Nebi Yunas.

Photo by Howard Vos

• The mound of Kuyunjik, one of the major mounds of the magnificent city of Nineveh in ancient Assyria.

NINEVITES [NIN uh vights]—residents of NINEVEH, the capital of Assyria (Luke 11:30; men of Nineveh, NRSV). In speaking to the people of His day, Jesus spoke favorably of the repentance of the people of Nineveh centuries earlier under the preaching of the prophet Jonah (Jon. 3:2–7; 4:11).

NISAN [NIE san]—the name given after the captivity to ABIB, the first month of the Jewish sacred year (Esth. 3:7).

Also see CALENDAR.

NISROCH (see GODS, PAGAN).

NITER, NITRE (see MINERALS OF THE BIBLE).

NO, NO AMON [noe, NO a mahn]—the royal city of southern Egypt at modern Luxor, about 565 kilometers (350 miles) south of Cairo. Some modern versions translate Thebes (NASB, NIV, NRSV).

Thebes (or No) was of major importance from the time of Abraham about 2000 B.C. until it was sacked by the Assyrians in 663 B.C. Thebes not only was the capital of Egypt; it also served as the center of worship of the great Egyptian god Amon (Jer. 46:25) and as the place where many kings and queens were buried.

On the east bank of the Nile the huge temple complexes at Karnak and Luxor where the Egyptians worshiped their gods can still be seen. On the west bank are temples that contain the tombs of pharaohs, queens, and noblemen. The most magnificent of all discoveries in this Valley of the Kings was the tomb of Tutankhamun (King Tut), a pharaoh who flourished about 1358 B.C.

Nahum prophesied that Nineveh, the capital of Assyria, would be destroyed by God, just as No Amon was pillaged by the Assyrians in 663 B.C. (Nah. 3:8). Later Jeremiah (46:25) and Ezekiel (30:14–16) predicted that Nebuchadnezzar, king of Babylon, would punish the king of Egypt, destroy the gods of Egypt, and bring further desolation to Thebes. This was proof that God had power over all nations and that their gods were powerless.

Photo by Howard Vos

• A portion of the great temple of Amon-Re at Luxor, Egypt. This city is called No in the Bible (Ezek. 30:14–15).

NOADIAH [no uh DIE uh]—the name of a man and a woman in the Old Testament:

1. A Levite, a son of Binnui (Ezra 8:33). Noadiah was responsible for “the silver and the gold and the articles” brought back to Jerusalem from Babylon after the captivity.
2. A prophetess who tried to hinder Nehemiah’s efforts to rebuild the walls of Jerusalem (Neh. 6:14).

NOAH [NOE uh] (*rest, relief*)—the name of a man and a woman in the Bible:

1. A son of Lamech and the father of Shem, Ham, and Japheth. He was a hero of faith who obeyed God by building an ark (a giant

boat), thus becoming God’s instrument in saving mankind from total destruction by the Flood (Gen. 5:28—9:29). The line of descent from Adam to Noah was as follows: Adam, Seth, Enosh, Cainan, Mahalaleel, Jared, Enoch, Methuselah, Lamech, and Noah (Gen. 5:1–32). If this GENEALOGY does not allow for any gaps, Noah was only nine generations removed from Adam; and his father, Lamech, was fifty-six years old at the time of Adam’s death.

Noah lived at a time when the whole earth was filled with violence and corruption. Yet Noah did not allow the evil standards of his day to rob him of fellowship with God. He stood out as the only one who “walked with God” (Gen. 6:9), as was true of his great-grandfather Enoch (Gen. 5:22). Noah was a just or righteous man (Gen. 6:9). The Lord singled out Noah from among all his contemporaries and chose him as the man to accomplish a great work.

When God saw the wickedness that prevailed in the world (Gen. 6:5), He disclosed to Noah His intention to destroy the world by a flood. He instructed Noah to build an ark in which he and his family would survive the catastrophe. Noah believed God and obeyed Him and “according to all that God commanded him, so he did” (Gen. 6:22). He is therefore listed among the heroes of faith (Heb. 11:7).

With unswerving confidence in the word of God, Noah started building the ark. For 120 years the construction continued. During this time of grace, Noah continued to preach God’s judgment and mercy, warning the ungodly of their approaching doom (2 Pet. 2:5). He preached for 120 years, however, without any converts (1 Pet. 3:20). People continued in their evil ways and turned deaf ears to his pleadings and warnings until they were overtaken by the Flood.

When the ark was ready, Noah entered in with all kinds of animals “and the Lord shut him in” (Gen. 7:16), cut off completely from the rest of mankind.

Noah was grateful to the Lord who had delivered him from the Flood. After the Flood he built an altar to God (Gen. 8:20) and made a sacrifice, which was accepted graciously (Gen. 8:21). The Lord promised Noah and his descendants that He would never destroy the world again with a flood (Gen. 9:15). The Lord made an everlasting covenant with Noah and his descendants, establishing the rainbow as the sign of His promise (Gen. 9:12–17). The Lord also blessed Noah and restored the creation command, “Be fruitful and multiply, and fill the earth” (Gen. 9:1). These were the same words He had spoken earlier to Adam (Gen. 1:28).

Noah became the first tiller of the soil and keeper of vineyards after the Flood. His drunkenness is a prelude to the curse that was soon to be invoked on Canaan and his descendants, the Canaanites (Gen. 9:18–27). The Bible is silent about the rest of Noah’s life after the Flood, except to say that he died at the age of 950 years (Gen. 9:28–29).

In the gospels of the New Testament, the account of Noah and the Flood is used as a symbol of the end times. Warning His hearers about the suddenness of His return, Jesus referred to the sudden catastrophe that fell upon unbelievers at the time of the Flood: “As the days of Noah were, so also will the coming of the Son of Man be” (Matt. 24:37).

2. A daughter of Zelophehad (Josh. 17:3).

Also see ARK, NOAH’S; FLOOD, THE.

NOB [knob]—a town allotted to the priests (1 Sam. 22:19) in the territory of Benjamin (Neh. 11:32), about 3 kilometers (2 miles) northeast of Jerusalem, and apparently within sight of the Holy City (Is. 10:32). When David fled from King Saul, he went to Nob and obtained from Ahimelech the priest some showbread, or “holy bread,” as provisions for his men (1 Sam. 21:1–9).

This incident was mentioned by Jesus when the Pharisees criticized His disciples for gathering grain to eat on the Sabbath (Matt. 12:1–8; Mark 2:23–28). It was not wrong, Jesus implied, for David and his men to eat the showbread, for they were hungry and in need.

A likely location of Nob is Mount Scopus, on the northern part of the Mount of Olives. The site is northeast of Jerusalem, overlooking the city. Three centuries after the time of David, the Assyrian army made its camp at Nob in preparation for an assault on Jerusalem. “As yet he will remain at Nob that day; he will shake his fist at the mount of the daughter of Zion” (Is. 10:32).

Photo by Howard Vos

- The modern village of Nob, the town where Saul massacred 85 priests because of their loyalty to David (1 Sam. 22:17–19).

NOBAH [NOE buh]—the name of a man and two cities in the Old Testament:

1. A chieftain of the tribe of Manasseh (Num. 32:42).
2. A city in Gilead (Num. 32:42).
   Also see NOPHAH.
3. A city in eastern Gilead (Judg. 8:11). Gideon and his men went around Nobah to surprise the Midianite army at Karkor.

NOBLE (see PRINCE).

NOD [nahd] (*wandering*)—an unidentified land east of the Garden of Eden where CAIN fled after he murdered his brother (Gen. 4:16).

NODAB [NOE dab] (*nobility*)—an Arabian tribe of the Syrian desert, east of the Jordan River (1 Chr. 5:19).

NOGAH [NO guh] (*brilliance*)—a son of David born in Jerusalem (1 Chr. 3:7; 14:6).

NOHAH [NO hah] (*rest*)—the fourth son of Benjamin (1 Chr. 8:2). Nohah is not mentioned among those who went with Jacob into Egypt (Gen. 46:21). He may have been born after the migration into Egypt.

NOON—twelve o'clock in the daytime; midday (2 Kin. 4:20; Jer. 6:4). The psalmist said that the person who abides in God "shall not be afraid of . . . the destruction that lays waste at noonday" (Ps. 91:5–6). Also see TIME.

NOOSE—a loop formed in a rope by a slipknot so that it binds tighter as the rope is pulled. Bildad, one of Job's friends, insisted that the wicked are punished for their wrongdoing, as surely as a noose captures and holds its prey. "A noose is hidden for him on the ground, and a trap for him in the road" (Job 18:10; snare, KJV; rope, NRSV).

NOPH [nohf]—the Hebrew name for MEMPHIS, an ancient Egyptian city on the western bank of the Nile and south of modern Cairo (Is. 19:13).

NOPHAH [NO fuh]—a city in Moab occupied by the Amorites, and then by the Israelites (Num. 21:30). Nophah may be another name for Nobah (Num. 32:42), situated northwest of modern Amman.

NORTH (see DIRECTION).

NORTHEASTER (see EUROCLYDON).

NORTH GATE (see GATES OF JERUSALEM AND THE TEMPLE).

NOSE—the part of the face between the eyes and the mouth and an organ of breathing (Gen. 7:22) and smelling (Gen. 27:27). In Bible times the side of a woman's nose was often pierced to allow a jewel or ring to be displayed (Ezek. 16:12). When someone was captured in war, a metal hook could be put through his nose to enforce obedience (Is. 37:29).

NOSE JEWEL, NOSE RING (see JEWELRY).

NOSTRILS—the external openings of the nose. The nostrils speak of both life and death. At the creation, life entered a man when "God breathed into his nostrils the breath of life" (Gen. 2:7). The Flood drowned “all in whose nostrils was the breath . . . of life” (Gen. 7:22), except Noah and the others on the ark. When the Bible speaks of smoke from God’s nostrils, it refers to God’s holy anger against wickedness and the judgment and destruction that follows (2 Sam. 22:9).

NOVICE—a person newly converted to Christianity (1 Tim. 3:6; a recent convert, NIV, NRSV). In the later history of the church, the term was applied to instruction in preparation for baptism.

NUMBER, NUMBERS—figures, characters, or symbols used for counting and enumerating in the special discipline known as mathematics. The people of the Bible used numbers in a practical way rather than as a mathematical theory. They applied numbers to common problems of everyday life.

Numbers in the Old Testament. In the Old Testament, numbers are always spelled phonetically. But during the period between the Old and New Testaments, an alphabetic system of writing was used. Although this alphabetic system cannot be demonstrated in the Old Testament, it is interesting that the numerical value of the letters of David’s name (14) seems to have determined the pattern of the genealogy in the first part of the Gospel of Matthew.

Archaeological excavations have yielded some evidence about the way the Hebrew people wrote numbers. Stone workers’ marks and simple tallies have been discovered. Inscriptions such as the Gezer calendar, the MOABITE STONE, and the Siloam Inscription contain only numbers one through three; otherwise numbers are spelled out.

Conventional Use of Numbers. Little is known of the arithmetic of the Hebrews, but they seem to have had at least a practical awareness of the science. The Bible itself contains examples of addition (Num. 1:26), subtraction (Lev. 27:18), multiplication (Lev. 27:25), and division (Num. 31:27). A remarkable degree of accuracy in the use of fractions was achieved (Gen. 47:24; Lev. 5:16; Ezek. 4:11; 45:13). Scholars have noted that the proportions of the measurements of Ezekiel’s temple would have required considerable skill in mathematics on the part of the prophet as he interpreted this message from God.

Most of the numbers in the Bible indicate specific quantities. But in some cases writers of Scripture did not include exact, official, detailed enumerations or sums. They gave an estimate of the total, which was rounded off. The most frequent numerical data given in the Old Testament are enumerations of census, age, or other statistics. These figures provide some difficult textual problems for serious Bible students.

Ages of people mentioned in the Bible are close to the life span of people today, except in the case of the people before the Flood and the patriarchs. All of the pre-Flood ages are either a multiple of five or a multiple of five plus seven (or, in the case of Methuselah, a multiple of five plus seven plus seven). Scholars are not sure why this phenomenon exists, and they do not know what it means.

Another difficulty with numbers concerns the high census figures for the Hebrew people given in some books of the Bible. These high numbers have caused some scholars to question whether the translation of the word “thousand” is accurate. They suggest that its primary meaning in these contexts is something other than the literal number itself.

Rhetorical Use of Numbers. Old Testament numbers are often used for poetic or rhetorical impact. This usage is neither literal nor symbolic. Used in this way, these numbers may indicate such concepts as few or many, or they may be used to intensify a point. In Amos 1:9, the phrase, “For three transgressions of Tyre, and for four” provides not a catalogue but an emphatic statement of Tyre’s sins. A similar usage is found in Proverbs 30. These are examples of a climactic formula, which builds stylistic progression and anticipation. The quantity itself, in such cases, is often indefinite.

Some Bible students have devised intricate systems for foretelling the future that revolve around symbolic usages of numbers. Some uses of the number seven in the Bible itself fall into this category. Many times seven is important as a symbol rather than a number. It is used almost 600 times in the Bible. Often it expresses the idea of completeness or perfection. To identify any other number as a symbol leaves the interpreter on very shaky ground. The number 12 may be a primary number on which numbers or decimals were built, and the number 40 may have some significance as a round number representing a generation.

Some interpreters use a system that attempts to find hidden meanings in the Bible by using elaborate codes based on the numerical values of the individual letters. A few interpreters have sought a mystical numerical pattern that establishes the correctness of the text, thus proving to their satisfaction the divine authority of the Bible.

Even considering its shorter length, the New Testament contains substantially less numerical data than the Old Testament. Most New Testament numbers are enumerations of groups of figures taken from the business world used to illustrate a point. With the possible exception of the genealogy in Matthew 1, there are no special signs for numbers in the New Testament. As they are in the Old Testament, numbers are always written out in full.

The only mystical use of a number in the Bible occurs in Revelation 13:18. Attempts to identify the meaning of 666 (some manuscripts have 616) have generally been more clever than convincing. Like every other feature in God's Word, numbers should be studied with considerable care.

NUMBERS, BOOK OF—an Old Testament book that traces the Israelites through their long period of wandering in the wilderness as they prepared to enter the Promised Land. Numbers takes its name from the two censuses or "numberings" of the people recorded in the book (chaps. 1 and 26). But Numbers contains a great deal more than a listing of names and figures.

Structure of the Book. Numbers is actually a sequel to the Book of Exodus. Exodus follows the Hebrew people as they escape from slavery in Egypt and cross the wilderness, arriving finally at Mount Sinai, where they receive the Ten Commandments and other parts of God's Law. The Book of Numbers picks up this story with the people still encamped at Sinai. It follows their wanderings through the Wilderness of Sinai for the next forty years until they finally arrive at Moab on the eastern side of the Jordan River, ready to occupy the land of Canaan. Thus, the books of Exodus and Numbers together show how an enslaved people were prepared to take possession of the land that God himself had promised many centuries earlier to Abraham and his descendants.

Just as Moses is the central figure in Exodus, he also is the dominant personality in Numbers. His leadership ability is pushed to the limit in Numbers as the people grumble about everything from the food they have to eat to the water supply. Time after time God supplied their needs by sending manna, quail, and water; but still they cried out in a stubborn spirit. Finally, in exasperation, Moses struck a rock with his rod to produce drinking water. This was a clear violation of God’s command, since He had instructed Moses to speak to the rock, not strike it. Because of his disobedience, Moses was not allowed to enter the Promised Land. He died shortly after viewing the land at a distance from atop Mount Nebo in Moab (Deuteronomy 34).

Historical Setting. The events in the Book of Numbers cover a span of about thirty-nine or forty years in Israel’s history—from 1445 B.C., when they left their encampment at Mount Sinai, to 1405 B.C., when they entered the land of Canaan by crossing the Jordan River near Jericho. These were years of preparation as well as punishment. Their harsh life in the desert wilderness prepared them for the task of pushing out the Canaanites.

The Book of Numbers clearly shows why the Israelites did not proceed immediately to take the land after leaving Mount Sinai. Moses chose twelve spies or scouts and sent them into Canaan along its southern border to explore the land and check its defenses. Ten of them returned with a pessimistic report about the warlike Canaanites who held the land. But two of the spies, Joshua and Caleb, encouraged the people to take the land; for God had promised to prepare the way. When the Israelites refused, God sentenced them to two generations of aimless wandering in the wilderness before they could enter the Promised Land (Num. 14:1–38).

Authorship and Date. Numbers is one of the first five books of the Old Testament—books that have traditionally been assigned to Moses as author. He is the central personality of the book, and it is reasonable to assume that he wrote about these events in which he played such a prominent role. One passage in Numbers states, “Now Moses wrote down the starting points of their journeys at the command of the Lord” (33:2). Other similar references to Moses’ writings are found throughout Numbers, giving strong support to the conviction that he wrote the book.

Moses must have written Numbers some time just before his death as the Hebrew people prepared to enter the land. This would place the time of writing at about 1404 B.C.

Theological Contribution. The Book of Numbers presents the concept of God's correcting wrath upon His own disobedient people. Through their rebellion, the Hebrews had broken the covenant. Even Moses was not exempt from God's wrath when he disobeyed God.

But even in His wrath, God did not give up on His people. While He might punish them in the present, He was still determined to bless them and bring them ultimately into a land of their own. Even the false prophet Balaam recognized this truth about God's sovereign purpose. Balaam declared: "God is not a man, that He should lie, nor a son of man, that He should repent. Has He said, and will He not do it? Or has He spoken, and will He not make it good?" (23:19).

Special Considerations. The Israelite warriors counted in the two censuses in the Book of Numbers have been a puzzle to Bible scholars (see chaps. 1 and 26). In each case, they add up to an army of more than 600,000. If this is correct, then the total Israelite population must have been more than 2,000,000 people. Such a figure seems out of line for this period of ancient history when most nations were small.

One explanation is that the word translated "thousands" in English meant something like units, tents, or clans in the Hebrew language. If so, a much smaller number was in mind. But other scholars believe there is no reason to question the numbers, since the Israelites did increase dramatically during their years of enslavement (Ex. 1:7–12).

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Numbers: A Study and Teaching Outline

Part One: The Preparation of the Old Generation to Inherit the Promised Land (1:1—10:10)

I. The Organization of Israel 1:1—4:49
- A. Organization of the People 1:1—2:34
- B. Organization of the Priests 3:1—4:49

II. The Sanctification of Israel 5:1—10:10
- A. Sanctification through Separation 5:1–31
- B. Sanctification through the Nazirite Vow 6:1–27
- C. Sanctification through Worship 7:1—9:14
- D. Sanctification through Divine Guidance 9:15—10:10

Part Two: The Failure of the Old Generation to Inherit the Promised Land (10:11—25:18)

I. The Failure of Israel En Route to Kadesh 10:11—12:16

A. Israel Departs from Mount Sinai 10:11–36
B. Failure of the People 11:1–9
C. Failure of Moses 11:10–15
D. God Provides for Moses 11:16–30
E. God Provides for the People 11:31–35
F. Failure of Miriam and Aaron 12:1–16

II. The Climactic Failure of Israel at Kadesh 13:1—14:45

A. Investigation of the Promised Land 13:1–33
B. Israel Rebels against God 14:1–10
C. Moses Intercedes 14:11–19
D. God Judges Israel 14:20–38
E. Israel Rebels against the Judgment of God 14:39–45

III. The Failure of Israel in the Wilderness 15:1—19:22

A. Review of the Offerings 15:1–41
B. Rebellion of Korah 16:1–40
C. Rebellion of Israel against Moses and Aaron 16:41–50
D. Role of the Priesthood 17:1—19:22

IV. The Failure of Israel En Route to Moab 20:1—25:18

A. Miriam Dies 20:1
B. Moses and Aaron Fail 20:2–13
C. Edom Refuses Passage 20:14–21
D. Aaron Dies 20:22–29
E. Israel’s Victory over the Canaanites 21:1–3
F. The Failure of Israel 21:4–9
G. Journey to Moab 21:10–20
H. Israel’s Victory over Sihon 21:21–32
I. Israel’s Victory over Bashan 21:33–35
J. Failure with the Moabites 22:1—25:18

Part Three: The Preparation of the New Generation (26:1—36:13)

I. The Reorganization of Israel 26:1—27:23

A. The Second Census 26:1–51
B. Method for Dividing the Land 26:52–56
C. Exceptions for Dividing the Land 26:57—27:11
D. Appointment for Israel’s New Leader 27:12–23

II. The Regulations of Sacrifices and Vows 28:1—30:16

A. The Regulations of Sacrifices 28:1—29:40
B. The Regulations of Vows 30:1–16

III. The Conquest and Division of Israel 31:1—36:13

A. Victory over Midian 31:1–54
B. Division of the Land East of Jordan 32:1–42
C. The Summary of Israel’s Journeys 33:1–49
D. Division of the Land West of Jordan 33:50—34:29
E. Special Cities in Canaan 35:1–34
F. Special Problems of Inheritance in Canaan 36:1–13

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NUN (*fish*)—the name of a man in the Old Testament and of a letter of the Hebrew alphabet:

1. The father of Joshua (pronounced *none*) and an Ephraimite (Ex. 33:11; Num. 27:18).
2. The 14th letter of the Hebrew alphabet (pronounced *noon*), used as a heading over Psalm 119:105–112. In the original Hebrew language, each of these eight verses began with the letter nun. Also see ACROSTIC.

NURSE, NURSING (see OCCUPATIONS AND TRADES).

NUTS—the edible seeds of several species of trees. When Jacob sought to win the favor of the ruler of Egypt, he sent some of the best produce of Canaan. The inclusion of “pistachio nuts and almonds” among “the best fruits of the land” (Gen. 43:11) indicates that these nuts were choice delicacies.

The “garden of nuts” mentioned by the Shulammite was probably a walnut orchard (Song 6:11). The walnut is native to the Near East. According to the Jewish historian Josephus, the walnut tree was cultivated extensively in Galilee and along the slopes of Hermon and Lebanon.

The almond tree figured prominently in Jeremiah’s vision (Jer. 1:11), where the promise of God’s faithfulness to His word is given through the vision of the almond branch.

Also see PLANTS OF THE BIBLE.

NUZI [NOO zi]—a city of Mesopotamia that flourished in the second millennium B.C. The site is now 16 kilometers (10 miles) southwest of Kirkuk, east of the Tigris River, in the northern part of Iraq. Nuzi is not mentioned in the Bible, but it is of great archaeological importance. It was excavated in 1925–31 by the American School of Oriental Research. Some 20,000 small clay tablets inscribed with CUNEIFORM writing were discovered.

The Nuzi Tablets contain private contracts and public records, a list of goods that the city and the surrounding land produced, and tablets dealing with a wide range of other topics. These tablets describe an ancient civilization, perhaps partly contemporary with Abraham, in which installment buying was widely practiced. Numerous patriarchal customs such as surrogate wives, slave adoption, birthright sale, and deathbed blessing are illustrated in documents from Nuzi.

NYMPHA [NIM fah]—a form of NYMPHAS.

NYMPHAS [NIM fuhs] (*gift of the nymphs*)—a Christian at Laodicea or Colossae in whose house the Christians had met and to whom the apostle Paul sent greetings (Col. 4:15; Nympha, NASB, REB, NIV, NRSV).

O

OAK (see PLANTS OF THE BIBLE).

OAR—a long pole with a broad blade at one end, used as a lever for rowing or steering a boat (Is. 33:21; Ezek. 27:6, 29).

OARSMEN—people who row or navigate a SHIP. In Old Testament times the PHOENICIANS were the masters of the sea; hence, the mention of oarsmen in the prophet Ezekiel's lamentation for the Phoenician city of TYRE (Ezek. 27:8–9, 26; marines, KJV; rowers, NASB, NRSV; sailors, NASB, NIV; oarsmen, REB). Also see SHIPS.

OATH—a solemn statement or claim used to validate a promise. In Bible times, oaths were sometimes accompanied by protective curses to make sure the oaths were kept (1 Sam. 14:24; Gen. 24:41). Such curses were also used to protect property rights from thieves (Judg. 17:2) or from those who found a stolen object or knew of a theft (Lev. 5:1).

An oath was used to seal treaties, insuring that neither party broke their promise (Gen. 26:28). Oaths were also used in Israel's treaty with God at Sinai (Deut. 27:11—28:68; 29:11–20). In the Bible oaths were sometimes taken lightly, as if all parties expected them to be broken (Hos. 10:4). In legal cases oaths were sometimes used to make a person admit guilt (1 Kin. 8:31–32). However, oaths were not to be used in wrongful accusations of people (Ex. 20:7; Job 31:30; Ps. 10:7; Hos. 4:2).

Sometimes people pronounced a curse upon themselves in connection with an oath which they had taken. David vowed not to eat until evening with these words: "God do so to me, and more also, if I taste bread or anything else till the sun goes down" (2 Sam. 3:35). This was a strong pledge on his part that he expected to keep his promise.

Oaths could be taken with symbolic gestures such as raising the hand (Gen. 14:22; Dan. 12:7; Rev. 10:5–6) or touching the sex organs (Gen. 24:2; 47:29), possibly symbolizing a person's life and power. Oaths were taken very seriously (Ex. 20:7; Lev. 19:12). Lying about an oath could result in death (Ezek. 17:16–18). Jesus himself was bound by an oath (Matt. 26:63–64), as was Paul (2 Cor. 1:23; Gal. 1:20). Even God bound Himself by oath to keep His promises to Abraham (Heb. 6:13–18).

OBADIAH [oh bah DIE ah] (*servant of the Lord*)—the name of thirteen men in the Old Testament:

1. The governor of Ahab's palace (1 Kin. 18:3–7, 16).
2. A descendant of David and the head of a family (1 Chr. 3:21).
3. A son of Izrahiah, of the tribe of Issachar (1 Chr. 7:3).
4. A descendant of King Saul (1 Chr. 8:38).
5. A Levite, a son of Shemaiah (1 Chr. 9:16).
6. A Gadite captain who joined David at Ziklag (1 Chr. 12:9).
7. A leader of the tribe of Zebulun during the reign of David (1 Chr. 27:19).
8. A leader of Jehoshaphat commissioned to teach the Book of the Law (2 Chr. 17:7).
9. A Levite who supervised workmen repairing the temple (2 Chr. 34:12).
10. A son of Jehiel, a descendant of Joab (Ezra 8:9).
11. A priest who sealed the covenant after the captivity (Neh. 10:5).
12. A gatekeeper in Judah after the return from captivity (Neh. 12:25).
13. A prophet of Judah (Obadiah 1). The fourth of the "minor" prophets, Obadiah's message was directed against Edom. Some scholars believe Obadiah was a contemporary of Jehoram, during whose reign (about 844 B.C.) Jerusalem was invaded by Philistines and Arabians (2 Chr. 21:16–17). Other scholars suggest a date following 586 B.C., the time of the destruction of Jerusalem by the Babylonians. Still others suggest an earlier Babylonian assault on Jerusalem, in 605 B.C.

    Whatever date is assigned to Obadiah, he lived during a time of trouble for Jerusalem. His prophecy against Edom condemned the Edomites for taking sides against Jerusalem in its distress (Obadiah 15). The strongest mountain fortresses would be no defense for the Edomites against the DAY—the time when God would bring His final judgment upon the world.

OBADIAH, BOOK OF—a brief prophetic book of the Old Testament that pronounces God's judgment against the EDOMITES, ancient enemies of Israel. The book is the shortest in the Old Testament, containing one chapter of only twenty-one verses.

Structure of the Book. In a brief introduction, the author reveals himself as the prophet OBADIAH, a name meaning “servant of the Lord” or “worshiper of the Lord.” He makes it clear that he has received this message directly from God. The Lord has announced that He will destroy the Edomites because they have sinned against Israel. They mocked God’s Covenant People in their hour of misfortune and even participated in the destruction and looting of the capital city, Jerusalem, when it fell to a foreign power. Because of this great sin, Edom will be destroyed. But Israel, the prophet declares, will be blessed by God and restored to its native land.

Authorship and Date. The author clearly identifies himself as the prophet Obadiah, but this is all we know about him. Several Obadiahs are mentioned in the Old Testament (1 Kin. 18:3; Ezra 8:9; Neh. 12:25), but none of these can be identified for sure as the author of this book. But at least his prophecy can be dated with greater certainty. Most scholars believe the great humiliation of Israel that the prophet mentions was the siege of Jerusalem by the Babylonians, beginning in 605 B.C. and ending with its final destruction in 586 B.C. Thus, the book must have been written shortly after the fall of the city, perhaps while the Jews were still in captivity in Babylonia.

Historical Setting. This book’s condemnation of the Edomites is understandable when we consider the bitter feelings that had always existed between these two nations. It began centuries earlier when the twin brothers, Jacob and Esau, went their separate ways (Genesis 27; 36). Esau’s descendants settled south of the Dead Sea and became known as the Edomites. Jacob’s descendants settled farther north, eventually developing into the Covenant People known as the nation of Israel. The Bible reports many clashes between these two factions.

One notable example was the refusal of the Edomites to let the Israelites cross their land as they traveled toward the land of Canaan (Num. 20:14–21). But the final insult to Israel must have been Edom’s participation in the looting of Jerusalem after the city fell to the Babylonians. This led the prophet Obadiah to declare, “For your violence against your brother Jacob, shame shall cover you, and you shall be cut off forever” (v. 10).

Theological Contribution. The Book of Obadiah makes it clear that God takes His promises to His Covenant People seriously. He declared in the Book of Genesis that He would bless the rest of the world through Abraham and his descendants. He also promised to protect His special people against any who would try to do them harm (Gen. 12:1–3). This promise is affirmed in the Book of Obadiah. God is determined to keep faith with His people, in spite of their unworthiness and disobedience.

Special Considerations. Verses 1–9 of Obadiah and Jeremiah 49:7–22 express essentially the same idea. Many of the words and phrases in these two passages are exactly alike. Some scholars believe Jeremiah drew from the Obadiah passage to emphasize God's impending judgment on Edom. If this is true, it indicates the little Book of Obadiah was taken seriously by Jeremiah, one of the great prophetic figures in Israel's history.

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Obadiah: A Study and Teaching Outline

I. The Predictions of Judgment on Edom 1–9

II. The Reasons for Judgment of Edom 10–14

III. The Results of Judgment on Edom 15–16

IV. The Possession of Edom by Israel 17–21

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OBAL **[OH bahl]**—a son of Joktan and a descendant of Shem (Gen. 10:28), also called Ebal (1 Chr. 1:22, 40).

OBED **[OH behd]** (*worshiper*)—the name of five men in the Old Testament:

1. A son of Boaz and Ruth (Ruth 4:17–22; 1 Chr. 2:12) and an ancestor of Jesus (Matt. 1:5).

2. A son of Ephlal (1 Chr. 2:37–38).
3. One of David’s mighty men (1 Chr. 11:47).
4. A Levite gatekeeper in the time of David (1 Chr. 26:7).
5. The father of Azariah (2 Chr. 23:1).

OBED-EDOM [OH bed EE dum] (*servant of Edom*)—the name of three or four men in the Old Testament:

1. A Gittite, possibly a Levite from Gath Rimmon, a Levitical city in Dan (2 Sam. 6:10–12; 1 Chr. 13:13–14; 15:25). Some scholars believe, however, that the word Gittite indicates he was a native of the Philistine city of Gath. If so, Obed-Edom was probably a member of David’s bodyguard. David stored the ARK OF THE COVENANT in the house of Obed-Edom for three months before moving it on to Jerusalem. During this time, Obed-Edom and all his household were blessed.
2. A Levite gatekeeper who helped transport the ark to Jerusalem (1 Chr. 15:18–24; 26:4, 8, 15).
3. A Levite musician who ministered before the ark when it was placed in the tabernacle (1 Chr. 16:5, 38). He may be the same person as No. 2.
4. The guardian of the sacred vessels in the temple (2 Chr. 25:24).

OBEDIENCE—carrying out the word and will of another person, especially the will of God. In both the Old and New Testaments the word “obey” is related to the idea of hearing. Obedience is a positive, active response to what a person hears. God summons people to active obedience to His revelation. People’s failure to obey God results in judgment. In the Old Testament covenant between God and human beings, obedience was the basis for knowing God’s blessing and favor (Ex. 19:5; 24:1–8). Samuel emphasized that God’s pleasure was not in sacrifice but in obedience (1 Sam. 15:22). Even the promise of a new covenant emphasized obedience as God’s gift (Jer. 31:33).

In the New Testament, the obedience of Christ stands in contrast to the disobedience of Adam. The disobedience of Adam brought death, but the perfect obedience of Christ brought grace, righteousness, and life (Rom. 5:12–21).

OBEISANCE—the KJV translation of a Hebrew verb that means “to bow down.” The NKJV translates as “bowed down to” (Gen. 37:7, Ex. 18:7), “prostrated” (2 Sam. 1:2), and “did homage” (1 Kin. 1:16).

OBELISK [AHB uh lisk]—a stone monument or PILLAR. Such monuments are generally associated with Egyptian religion (Jer. 43:13). Stone pillars were raised as monuments to honor Rachel and Absalom (Gen. 35:20; 2 Sam. 18:18).

Photo by Howard Vos

- An obelisk in honor of Queen Hatshepsut at Karnak, Egypt.

OBIL [OH bill]—an Ishmaelite camel driver appointed keeper of David’s royal camels (1 Chr. 27:30).

OBLATION (see SACRIFICIAL OFFERINGS).

OBOTH [OH bowth]—a place where the Israelites camped during their wanderings in the wilderness (Num. 33:43–44).

OBSCENE—indecent or immoral. The word is used in the NKJV to describe the image of the pagan god ASHERAH that King Asa's grandmother set up in the nation of Judah (1 Kin. 15:13; 2 Chr. 15:16). Asa cut down the obscene image and burned it by the Brook Kidron.

OBSERVING TIMES (see MAGIC, SORCERY, AND DIVINATION).

OCCUPATIONS AND TRADES. The ancient Near East is often called the "cradle of civilization." Highly developed cultures flourished in this region of the world long before Abraham's day (about 2100 B.C.). Many skills that developed into occupations and trades originated here very early in history. By Abraham's day civilization was quite complex. Indeed, Abraham himself was a herder of vast flocks of sheep, goats, donkeys, cattle, and camels. A few modern scholars think he was also a trader, managing donkey caravans and doing business from Turkey to Egypt.

Throughout their history, the inhabitants of Palestine ranged from primitive to quite advanced peoples. Many skills were required to sustain and promote life in every period of its history.

Palestine was a dry region where water was carefully handled. Palestinians dug wells and from about 1200 B.C. constructed cisterns lined with plaster. These processes required a great variety of skill.

The gathering of food was an important aspect of life in Palestine. Food was secured from the water, forest, and farm. Each of these sources of food demanded a separate set of skills and abilities.

In early history, each wandering family or tribe relied on its members to supply its needs. As society became more complex, however, tribes began to settle into specific areas with larger groups. As this happened, people became more dependent on each other. Skills and occupations became more and more specialized. Farms and other businesses grew in size, demanding servants and hired hands.

As society developed, the skills needed began to change. The early wandering Hebrew herdsmen lived in tents of animal skins that they could prepare by themselves. When they started to move into houses in towns, they needed a wider variety of skilled laborers. They needed builders, carpenters, brick layers, and many other trades and occupations to build and maintain the houses. The more civilized society had a wider variety of needs. It demanded occupations and trades that could fill its clothing needs, provide health care, education, and other needed products and services. Ultimately, it needed skilled rulers and government officials to govern and maintain order.

Just as in our world, the civilizations of Palestine required specific people to perform certain tasks and hold specific occupations. Young people learned the trades that were needed through apprenticeships. An older tradesman would take the youngster in as an assistant, teaching him everything he would need to know to be able to continue the trade.

Many necessary occupations and trades existed during Bible times. The following list is keyed to the NKJV. But variant names from five additional translations—KJV, NASB, REB, NIV, and NRSV—are cross-referenced to this listing.

Ambassador. An official representative of kings and rulers. In ancient times many kings and rulers spoke to other nations through official representatives who congratulated (1 Kin. 5:1), sought favors (Num. 20:14), made treaties (Josh. 9:4–6), and registered protests (Judg. 11:12). How the other nations treated the ambassador represented how they related to the ruler. If one treated the ambassador rudely, it was an insult to the ruler and could lead to war (2 Sam. 10:4–6). In the New Testament the apostle Paul called himself Christ’s ambassador (Eph. 6:20)—an idea that he applied to all Christian ministers (2 Cor. 5:20). An ambassador is sometimes called an envoy.

Apothecary (see *Perfumer*).

Archer. One who shot an arrow from a bow. Ancient armies had archers who were trained from childhood. Deadly accurate, these warriors were the first to contact the enemy by shooting from a distance. To draw ancient war bows required a pull of 100 pounds. The arrows could pierce almost all armor. The Bible notes how effective archers could be (1 Sam. 31:3; 2 Sam. 11:24; 1 Chr. 10:3).

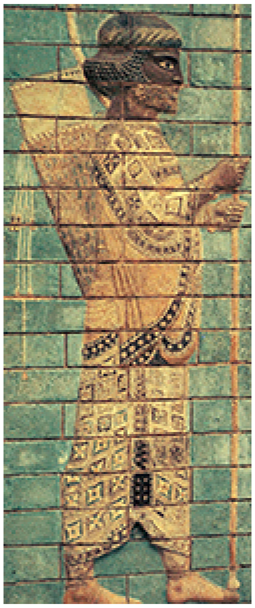

Photo by Howard Vos

• Mosaic of an archer, discovered at ancient Susa. He may have been a professional soldier in the Persian army.

Armorbearer. A servant who carried additional weapons for commanders. Abimelech (Judg. 9:54), Jonathan (1 Sam. 14:6–17), and Joab (2 Sam. 18:15) had armorbearers. David was once Saul’s armorbearer (1 Sam. 16:21). Armorbearers were also responsible for killing enemies slain by their masters. After enemy soldiers were wounded with javelins or bows and arrows, armorbearers finished the job by using clubs and swords. After the time of David, commanders fought from chariots and armorbearers are no longer mentioned.

Armorer. One who made armor. Armorers (smiths skilled in making armor and leather workers skilled in making shields) were primarily Philistines in the days of Saul. While armorer is not mentioned directly in the Bible as an occupation, ancient Hebrew soldiers did use shields, helmets, breastplates of scalelike plates, and greaves (leg armor). God is the great armorer for the Christian soldier (Eph. 6:14–17).

Artificer (see *Metalsmith*).

Artisan (see *Metalsmith*).

Astrologer. One who gained or sought information from the positions of the sun, moon, and stars in relation to one another and to the ZODIAC. Astrology and astrologers were widespread in the ancient world, being documented as early as 2000 B.C. in Mesopotamia. From there it spread to Egypt, Greece, China, India, and throughout the ancient world.

The Bible clearly warns against astrologers (Deut. 4:19; 17:2–7; Is. 47:13–15). Many scholars believe the “magi” who came to honor Jesus were astrologers. Other names for astrologers used by other translations are prognosticator, sage, and stargazer.

Attendant (see *Servant*).

Baker. One who baked bread. Bread was a major food among the ancients, and baking and bakers were common. Home bakers prepared dough from cereal grains and baked it on a rock or in an oven. Towns and villages probably had public bakers who baked bread from dough prepared in their customers’ homes. Kings had their own royal bakers (Gen. 40:2). A street in Jerusalem was occupied by bakers and their shops (Jer. 37:21).

Photo by Howard Vos

- An ancient bakery at Pompeii, showing an oven (left) and mills for grinding wheat into flour (right).

Banker. Someone involved with keeping, loaning, changing, or issuing money. Banking and bankers appeared among the Jews during the Babylonian captivity. There is no mention of banking in the Old Testament, because lending to other Jews for profit was forbidden (Deut. 23:19–20). Loans were permitted if extended to foreigners. Creditors are mentioned in the Mosaic Law (Deut. 15:2). temples and palaces (citadels and homes of the wealthy) safeguarded much wealth, while others hid their treasures and valuables.

By Roman times bankers were common among the Jews (Matt. 25:27) with “moneychangers” setting up open-air banks to change foreign currency into local money. Moneychangers often cheated their customers—a practice especially irksome when moneychanging was necessary to present an offering to God (John 2:13–20). Bankers were usually very wealthy. Under Roman law bankers could put a debtor in prison (Matt. 18:25).

Barber. One who shaved or trimmed a man’s hair or beard. Tomb pictures of Egyptian barbers at work have been found. The Hebrew word for “barber” occurs only in Ezekiel 5:1, where the Lord commanded the prophet to shave his hair and beard. Male Israelites normally let their hair grow long, although they did not let it go uncut as the women did. Barbers most likely served royalty and the rich.

Basketmaker. One who made baskets. Women members of the household wove baskets from some kind of natural fiber such as fronds of palms, straw, reeds, rushes, sedges, and grasses. Ancient Near Eastern societies had a great need for lightweight containers. Israel used such containers throughout its history. Baskets came in all sizes and shapes, although the shape resembling earthenware pots was very common. Basketmakers made containers large enough to hold a man (Acts 9:25) or a human head (2 Kin. 10:7) and small enough to house birds (Jer. 5:27) and carry bread (Ex. 29:3).

Beggar. A person who begged for a living. There are very few biblical references to beggars and no term in biblical Hebrew to describe the professional beggar. A person was reduced to begging by divine judgment or wickedness (1 Sam. 1:7–8; Ps. 109:10; Luke 16:3), a physical handicap (Mark 10:46; Luke 18:35; John 9:8), or laziness (Prov. 20:4). God commanded Israel to care for the poor and handicapped, so the presence of beggars indicated Israel’s disobedience (Deut. 15:1–11; 8:4, 6–10). In New Testament times beggars were commonplace. Almsgiving, giving to beggars, was praised as good work contributing to a person’s righteousness.

Blacksmith (see *Metalsmith*).

Bleacher (see *Fuller*).

Brewer. One who made strong drink. While brewers are not mentioned in the Bible, scholars know that ancient brewers produced beers from various cereals starting in very ancient times. Beer was known in Egypt and the Mesopotamian valley. Barley was buried in pots to force it to germinate, then it was mixed with water and fermented naturally. Sometime between the tenth and seventh centuries

B.C. hops began to be added to the process. Strong drink is mentioned in twenty-one Old Testament passages, starting from the Exodus period.

Brickmaker. One who made bricks. The first record of brickmaking occurs in Genesis 11:3. Israel made clay bricks in Egypt, a process depicted on Egyptian wall paintings. Chemicals released by decomposed straw made clay bricks much stronger (Ex. 5:6–19). Such bricks have been found at Pithom. The Israelites who served as slaves in Egypt worked mostly as brickmakers (Ex. 1:11–14).

Photo by Howard Vos

- Brickmaking near Memphis, Egypt, utilizing the ancient method of hardening the bricks in the sun.

Brick Worker (see *Brickmaker*).

Bronze Worker (see *Metalsmith*).

Builder. One who constructed a building. Building is a very ancient task, beginning with Cain who built a walled dwelling to protect himself (Gen. 4:17). Later, the descendants of Noah built a tower to climb into heaven so they might make a name for themselves (Gen. 11:4). In Egypt the Hebrew people became a slave corps of builders who built storage cities for Pharaoh (Ex. 1:11). While inhabiting Canaan, the Israelites built walled towns (cities) and unwalled towns (villages), houses, palaces, temples, and many other structures.

The more humble structures of Palestine may have employed skilled carpenters for certain tasks, but most of the work was done by the prospective owner or other unskilled laborers. Larger, more extravagant projects were headed by a master builder, who chose the site and laid out the project with a measuring line. He usually recorded the results in a plan and in writing. Isaiah referred to this process as a symbol of God's judgment (Is. 28:17). The master builder checked the work of the skilled and unskilled workers. He used a plumb line to check if it was truly vertical (Zech. 4:10). The most skilled builders employed in Israel came from Phoenicia. These skilled builders included masons, carpenters, and others (2 Sam. 5:11).

God is often symbolically portrayed as a master builder. He built the throne of David (Ps. 89:4), Jerusalem (Ps. 147:2), and the church (1 Cor. 3:9; 1 Pet. 2:4–6). In 1 Corinthians 3 Paul compared himself to God's master builder and others to brick layers building a symbolic living temple. The foundation of this living temple is "the apostles and prophets, Jesus Christ Himself being the chief cornerstone" (Eph. 2:20).

Butler (see *Cupbearer*).

Camel Driver. One who herded and rode camels. The existence of camels in Abraham's day is widely questioned. However, the remains of wild camels found in Palestine, Egyptian sculptures of camels from the third and fourth centuries B.C., and similar evidence, supports the scriptural reports (Gen. 12:16, 24:10). Camels were used to cross the desert between Mesopotamia and Palestine about 1800 B.C. The Midianites were desert nomads and camel drivers (Judg. 6:5), as was the Queen of Sheba (1 Kin. 10:2).

Carpenter (see *Builder*; *Woodworker*).

Photo by Howard Vos

• A stone carving from Egypt showing carpenters at work, probably from about 2500 B.C.

Carver. One skilled at whittling, cutting, or chipping wood, stone, ivory, clay, bronze, gold, silver, or glass. Skilled wood carvers were rare. Carved panels, windows, and woodwork were signs of great wealth. The tabernacle and temple (1 Kin. 6:15–38) were lavishly adorned with such work. Ivory carving—for signet rings and inlays for wooden panels (2 Chr. 9:17), jewelry, furniture, and figurines—was an ancient and highly skilled art.

Caulker. Men skilled in applying tar to hulls of ships to make them watertight. Mentioned only in Ezekiel 27:27, caulkers plugged cracks in and between a ship’s planks. These caulkers were Phoenicians, the most noted nation in the Old Testament for ships and sea trade. Also see *Shipbuilder*.

Centurion (see *Soldier*).

Chamberlain. One responsible for guarding the king’s bedroom and harem. This man, usually a eunuch to remove all possibility of unfaithfulness, was employed by ancient kings. He was a highly trusted and influential official (Acts 8:27). Also see *Eunuch*.

Chancellor (see *Government Official*).

Charioteer (see *Soldier*).

City Clerk. An official of a Greek city-state. The city clerk held an important political position. He was responsible for the city archives; taking minutes at the council meetings; handling official communications, including public readings; serving on a number of boards; handling many administrative details; and even annually distributing money to the poor. The Ephesian city clerk (Acts 19:35; townclerk, KJV) was also president of the assembly. His importance and prominence are shown by the fact that his name frequently appeared on coins.

Commander (see *Soldier*).

Commissioner (see *Government Official*).

Comptroller (see *Government Official*).

Confectionary, Confectioner (see *Perfumer*).

Controller (see *Government Official*).

Cook. One who prepared food for eating. The Hebrew word translated “cook” literally means “slaughterer”—one who kills and dresses animals. The king’s cooks apparently killed the animals to be prepared for his table. Cooks may have been either women servants (1 Sam. 8:13) or male professionals (Luke 17:8). In the average household, cooking was the women’s job (Gen. 18:6; 27:9), although men did the slaughtering and dressing (Gen. 18:7). Gideon was a cook and a baker (Judg. 6:19).

Coppersmith (see *Metalsmith*).

Counselor. One who gave advice. Ancient kings often had trusted officials who served as counselors (1 Chr. 27:32; Ezra 4:5). Not all counselors, however, were professionals (2 Chr. 22:3). Isaiah 9:6 describes the coming Messiah as a Counselor. Joseph of Arimathea is called a “counsellor” (Mark 15:43; Luke 23:50, KJV). He was a member of the Jewish council, the SANHEDRIN.

Courtier (see *Government Official*).

Craftsman (see *Metalsmith*).

Creditor (see *Banker*).

Criminal. A lawbreaker. The first criminal was Cain, who murdered his brother (Gen. 4:8). A criminal mentality and rebellion against God's law apparently characterized Cain's descendants (Gen. 4:23–24). Men began to use their own system of laws and "criminal" came to mean one who violated such a system. Divine law again became the ruling system of Hebrew society after the Exodus from Egypt. God distinguished between sacred and civil law. Criminals were to be punished by death, mutilation, scourging, paying monetary damages and fines, and enslavement.

Both thieves and robbers fall into the category of criminal. Both thieves and robbers took the possessions of others. But while thieves stole secretly, robbers stole openly and often violently. The Hebrew language does not differentiate between robber and thief, but Greek does. Jesus was crucified between two robbers (Matt. 27:38).

Cupbearer. One who tasted and served wine to the king. Ancient kings had to be very cautious about what they ate and drank. They used trusted servants to taste everything before they consumed it. If the servant lived or did not get sick, the king and queen then ate or drank. The "chief butler" in the Joseph account (Genesis 40) headed the king's cupbearers. Nehemiah held this highly trusted position under King Artaxerxes (Neh. 1:11), influencing the king politically. King Solomon also employed cupbearers (1 Kin. 10:5).

Photo by Howard Vos

- This stone carving from Assyria shows King Ashurnasipal (center) on his throne between his cupbearer (left) and another servant (right).

Dancer. One who dances. Professional dancers apparently did not exist among the Hebrew people as they did in Egypt, Babylon, and other pagan nations. However, children danced in play (Job 21:11) and adults danced in joy (2 Sam. 6:14). One could dance before God as an act of joy in worship (Ex. 15:20; Ps. 149:3; 150:4). The original Hebrew words reveal that this dancing involved skipping about, whirling, and leaping.

Dealer (see *Merchant*).

Deputy (see *Government Official*).

Designer. One who designed artistic work. Designers are often mentioned with engravers and weavers (Ex. 35:35; 38:23). Artisans during Old Testament times may have been knowledgeable in several crafts.

Disciple. A follower and a pupil. It was common in the ancient world for students or apprentices to attach themselves to a teacher and follow him in learning and discipline. Isaiah speaks of disciples, “Bind up the testimony, seal the law among my disciples” (Is. 8:16). The Pharisees (Mark 2:18), John the Baptist (Matt. 11:2), and Jesus gathered such disciples, or learners. Jesus chose twelve, the number of tribes in Israel, to be his special disciples.

Diviner. One who practiced MAGIC, SORCERY, AND DIVINATION. Diviners used the trance, dreams, clairvoyance, and many mechanical means such as inspecting the livers of animals to gain information that could not be found by ordinary means. This is the tool of false prophets. Divination was widely spread in the ancient Near East from earliest times, and nonbiblical literature contains directions on its pursuit. Pagan divination and diviners are soundly condemned (Lev. 19:26; Deut. 18:9–14), but the Israelites resorted to it at times (2 Kin. 17:17; 21:6).

Doorkeeper (see *Porter*).

Drawer of Water (see *Water Carrier*).

Driver (see *Overseer*).

Duke (see *Prince, Princess*).

Dyer. One skilled in permanently coloring cloth. While this is not mentioned as a specific occupation in the Bible, scholars know that dyeing was an ancient craft that often used secret formulas passed on from previous generations. The tabernacle materials were dyed with purple dye that was probably imported from Phoenicia.

Embalmer. One who prepared the dead for burial by treating the body to prevent decay. The Egyptians were well-known for this practice. The Hebrews, however, did not practice embalming because they were prevented by divine law from touching dead bodies (Num. 19:11–19). Joseph, a high official in the Egyptian court and an adopted member of the royal family, was embalmed (Gen. 50:26) and had his father Jacob embalmed (Gen. 50:2–3). This was probably done to preserve the bodies for the trip to the family burial grounds in Canaan (Gen. 50:13–14; Josh. 24:32).

Embroiderer. One skilled in decorative ornamental needlework. Ancient embroiderers decorated clothes by using geometrical and stylized designs. The rich and powerful wore clothes beautifully embroidered (Ps. 45:14). Embroiderers participated in decorating tabernacle garments and hangings (Ex. 27:1, 16; 28:4, 15). The embroiderer and the weaver were separate and distinct occupations, but some translations use the terms interchangeably. Also see *Weaver*.

Engraver (see *Metalsmith*).

Envoy (see *Ambassador*).

Eunuch. A male officer of a court or royal household. Frequently, the Hebrew word translated "eunuch" also means a man who was castrated to assure he would not become involved sexually with the members of the king's harem (Is. 56:3). In many passages, however, the word refers simply to an officer. Castrated males were not permitted to approach God's altar (Deut. 23:1).

Executioner. One who legally takes another person's life. The Old Testament clearly distinguishes between murder, or illegally taking another's life (Ex. 20:13), and execution. In God's law many crimes were met with the death penalty (Gen. 9:6; Deut. 13:10; 21:22). It was the executioner's task to exact that penalty. Personal vengeance was prohibited (Deut. 24:16). The New Testament records several executions that were legal under Roman law but not under divine law (Matt. 14:10). The most famous execution in the Bible is the crucifixion of Jesus (John 19).

Exorcist. One who cast out demons. The people of the ancient world believed in spirit powers and that a person could be taken over by an evil power. Many methods were used to cast out the demons. These included potions, spells, and chants. The New Testament also tells of the existence of evil powers and describes Christ's total victory over them. Jesus expelled demons quickly and easily (Mark 1:23–27). He did not practice the mysterious and often complicated acts of the exorcist (Matt. 12:24–28).

Fanner. One who winnows, or separates, grain. The grain was beaten to loosen the kernels. These kernels were then trampled underfoot to loosen the chaff covering the grain. After each stage, the fanner would throw the grain into the air. The wind blew the chaff away and the grain fell to the ground. The fanner used a pitchfork in the first stage and a shovel for the second stage (Is. 30:24). In the same way, God separates the wheat, or true believers, from the chaff, or hypocrites, at the last day (Matt. 3:12; Luke 3:17).

Farmer. One who tills the soil and raises food. Terms in the Bible that refer to farmer include plowman (Is. 28:24), husbandman (KJV), vinedresser (Is. 61:5), gardener (John 20:15), and tiller (Gen. 4:2). This was one of the major occupations of the ancient Hebrews, along with shepherding. The farmer of ancient times was responsible for all aspects of farming. All the plowing, planting, tending, and harvesting was done by the farmer and his family. More prosperous farmers were able to hire helpers for their farm. In the New Testament a farmer is one who owns the land or rents it and raises crops (Matt. 21:33). In John 15:1–8, Jesus refers to Himself as the true vine and His Father as the vinedresser.

Finer (see *Metalsmith*).

Fisherman. One who catches fish for food. Both amateur and professional fishermen existed in Bible times. They used various kinds of nets, hooks, and lines (Is. 19:8). Sometimes fishermen used spears (Job 41:7). Several of Jesus' disciples were professional fishermen.

Footman. A runner or messenger. The footmen in Jeremiah 12:5 were couriers. The KJV often uses "footmen" to refer to foot soldiers or infantrymen. Also see *Herald*.

Foreman (see *Overseer*).

Forger (see *Metalsmith*).

Fowler. One who hunts and captures birds. The Egyptians were especially known for their taste for bird meat. Ancient fowlers used all kinds of implements and devices such as decoys, traps, nets, bait, bows and arrows, slings, lures, setting dogs, and bird lime smeared on branches to catch their prey. The Mosaic Law forbade taking a mother bird and her young together; only the young were to be taken (Deut. 22:6–7). Wicked, scheming enemies of the righteous are called fowlers (Ps. 91:3; 124:7).

Founder (see *Metalsmith*).

Fuller. One who cleans, shrinks, thickens, and sometimes dyes newly cut wool or cloth. The Hebrew word rendered as "fuller" means "to trample" or "to tread," suggesting that action as a major part of the craft. The fuller removed the oily and gummy substances from material before it could be used by washing it in some alkaline such as white clay, putrid urine, or nitre, as there was no soap in those days. The alkaline was washed out by treading on the material repeatedly in running or clean water. The material was then dried and bleached by the sun.

The fuller's process created an unpleasant odor. Therefore, it was usually done outside the city gates in an area named Fuller's Field (2 Kin. 18:17; Is. 7:3). God is compared to fuller's "soap" (Mal. 3:2). Jesus' garments at His transfiguration were described as whiter than any human fuller could make them (Mark 9:3; launderer, NASB; bleacher, REB).

Gardener (see *Farmer*).

Gatekeeper (see *Porter*).

Glassworker. One who made glass and formed it into useful or ornamental objects. Glass was known by 2600 B.C. and so glassworkers date from at least this date. While glassworkers are not mentioned specifically in the Bible, Egyptian glassworkers (about 1400 B.C.) made vessels similar to pottery and small perfume vessels by winding hot glass rods around a sand core and then joining the layers by reheating them.

Gleaner (see *Laborer*).

Goatherd (see *Shepherd*).

Goldsmith (see *Metalsmith*).

Government Official. A worker for a government. Many different officials are mentioned in the Bible. Little is known, however, about many of these official positions. These officials may have been government administrators (Gen. 41:34), religious or military overseers (1 Kin. 4:5), secretaries (Ex. 5:6–8), commanders (Num. 11:16), or assistants to the king (Esth. 1:8). Government officials referred to in the Bible by specific title include chancellor, commissioner, comptroller, controller, courtier, deputy, magistrate, officer, prefect, president, procurer, recorder, treasurer, trustee, and viceroy. A quartermaster was an official who made lodging arrangements for the king during his official travels.

Guard (see *Soldier*).

Harvester (see *Laborer*).

Hewer of Stone (see *Stoneworker*).

Herald. One responsible for bearing a message, often in preparation for the appearance of a king or other royal figure. The heralds ran before the king's chariot to announce his coming. Heralds also were responsible for announcing the king's messages (Dan. 3:4). The Aramaic word for herald is sometimes translated "to preach" (Matt. 3:1; 4:17). Hence, New Testament preachers are heralds of the King. Heralds are also sometimes referred to as messengers. Also see *Footman*; *Government Official*.

Hewer (see *Woodworker*).

Horseman (see *Soldier*).

Hunter. One who pursues wild animals as a source of food, to protect crops, or for sport. Hunting for sport was common among ancient kings. It is often depicted on monuments in Egypt and Assyria. In earliest times Nimrod was a noted hunter, adept at using weapons (Gen. 10:9). Later, Esau was a hunter (Gen. 27:3).

The Mosaic Law allowed Israel to hunt and consume some wild animals (Lev. 17:13). Other Old Testament accounts of hunting have to do with defending homes (Judg. 14:5–6). Hunters used bows and arrows (Gen. 27:3), nets (Prov. 1:17), traps (Amos 3:5), and pits (Is. 24:17) to capture or kill wild animals. Hunters who used traps were called trappers.

Husbandman (see *Farmer*).

Innkeeper. One who managed an inn. In Old Testament times, most travelers stayed in private dwellings or slept in the open. By New Testament times some people managed inns (Luke 10:35) that were often not very comfortable or safe. Mary and Joseph stopped at a larger private dwelling, because it was the custom for such homeowners to rent out dwelling quarters during festival times (Luke 2:7).

Ironsmith (see *Metalsmith*).

Jeweler. One who made jewelry. People of the ancient world were fond of jewelry. In Old Testament times, jewelry was a sign of wealth and blessing (Ezek. 23:26; Is. 61:10). It was given to brides as presents (Gen. 24:22, 30, 53) or as part of her dowry.

Judge. One who governs and dispenses justice, judgment, and protection. The first judge mentioned in the Old Testament is God Himself (Gen. 18:25). This divine model is first manifested in human beings in the head of a household (Genesis 21; 22; 27). It was then seen in Moses who judged over all Israel, and in elders appointed to be judges under Moses (Ex. 18:13–27). Israel was ruled by a system of judges described in the Book of Judges. The power of judgment was later passed on to the king.

Israel had both a civil and ecclesiastical system (2 Chr. 19:11). In the New Testament the high court of Israel was the SANHEDRIN, although there were also judges in every town (Luke 18:2). None of the New Testament judges “protected” the people by leading them into battle.

Laborer. One who worked at manual, or physical, labor. Almost everyone in the Bible worked and worked hard. There were relatively few skilled occupations such as potters, metalsmiths, masons, scribes, dyers, weavers, and jewelry makers. For the most part the life of the average person consisted of long hours of very hard work and small incomes (Ps. 90:10). Some laborers worked in the fields at harvest times as harvesters, gleaners, and reapers.

Launderer (see *Fuller*).

Lawyer. One who knew and practiced law. Lawyers are mentioned only in the New Testament. By Jesus’ day the Law, the first five books of the Old Testament, had been expanded by the Jewish leaders. Their intent was to give the people an adequate interpretation and application of divine law to every situation of life. Added to the Law was a vast body of explanation, commentary, and application that was held to be just as binding as the actual writings of Moses.

New Testament lawyers were experts in this large body of material. They spent their time studying, interpreting, and expounding this law and acting as court judges. Also referred to as “teachers of the law” or “scribes,” Jewish lawyers generally opposed both John the Baptist (Luke 7:30) and Jesus (Luke 14:3) and tried to discredit Jesus (Matt. 22:34–40).

Leatherworker (see *Tanner*).

Lookout (see *Watchman*).

Magistrate (see *Government Official*).

Maid/Maidservant. A female servant. Two Hebrew words are translated “maid” and “maidservant.” Often they refer to a girl or woman whose task was to see to the needs of a wife or daughter of a rich or important man (Gen. 16:1). The Hebrew words may also refer to a female servant (1 Sam. 1:11) or bondservant (Lev. 25:44) whose duties are quite diverse (Ex. 11:5), and a female servant who serves as a concubine (Judg. 19:9). The New Testament uses words that mean "young girl" to signify "maid." Also see *Servant*.

Mason (see *Builder*; *Stoneworker*).

Merchandiser (see *Merchant*).

Merchant. One who earns a living by buying items from one person and selling them to another. Merchants are referred to by various translations as traders, dealers, and merchandisers. The Old Testament recognizes a difference between international merchants (Gen. 37:28; Prov. 31:14) and merchants in general (Ezek. 17:4). In Jerusalem in Nehemiah's time, merchants selling similar or the same items located close to one another (Neh. 3:22; 13:16). Only in the New Testament was being a merchant as normal as being a farmer (Matt. 22:5).

Messenger (see *Footman*; *Herald*).

Metalsmith. One who worked with metal. This occupation included those who dug the ore from the ground, refined the metal, and worked the metal into useful objects. Refining metal was a very ancient skill that was well developed by the time of Abraham.

Long before Abraham's time, copper was mixed with tin to form bronze. Metals such as gold and silver were often hammered or forged into desired shapes by metalworkers from ancient times. The refining process became quite well developed so that ancient metalworkers produced a high quality of gold and silver.

Ancient metalsmiths were skilled in making ornamental objects of precious metals. Israel was relatively ignorant of metalworking skills before the time of David, about 1000 B.C. Recognizing the importance of metalworking, David moved to conquer Edom and its iron and copper mines (2 Sam. 8:14). Solomon brought Israel into a high stage of metalworking by importing experts from other more advanced nations (1 Kin. 7:13–14).

The first metalworker mentioned in the Bible was Tubal-Cain, a descendant of Cain (Gen. 4:22). The smith was often named for the metal he refined, cast, or molded. Goldsmiths worked with gold, silversmiths with silver, coppersmiths with copper, and ironsmiths with iron. Various translations use several different terms to describe metalworkers: artificer, artisan, blacksmith, bronze worker, craftsman, engraver, finer, forger, founder, refiner, and smelter.

Midwife. A woman who helped other women give birth to their children (Gen. 35:17). Midwives were sometimes relatives or friends. Their task involved cutting the umbilical cord, bathing the baby, rubbing it down with salt, and swaddling it (Ezek. 16:4). In swaddling, the baby was wrapped snugly in cloth bound its arms to its body. The midwife also marked which twin was the first to come forth or the firstborn (Gen. 38:28). In Egypt, Pharaoh ordered the Hebrew midwives, apparently professionals, to kill all the boy babies at birth, but the women refused to do so (Ex. 1:15–22).

Mourner. One who grieved over the dead. Paid professional mourners worked in the ancient world from very early times. They are called “mourning women” and “skilled wailing women” (Jer. 9:17), “singing men” and “singing women” (2 Chr. 35:25). These mourners sang or chanted funeral songs or dirges “There shall be wailing in all streets, and they shall say in all the highways, ‘Alas! Alas!’ They shall call the farmer to mourning and skillful lamenters to wailing” (Amos 5:16). They were often accompanied by musical instruments (Matt. 9:23).

Noble (see *Prince, Princess*).

Nurse. A woman who breast-fed an infant or helped raise the child. Pharaoh’s daughter hired Moses’ mother to suckle him (Ex. 2:7–9), while Naomi helped raise her grandson Obed (Ruth 4:16). Some nurses were respected members of households, even after the child became an adult (Gen. 24:59; 35:8).

Officer (see *Government Official*).

Orator. A teacher of speech-making or a professional writer of speeches. The Jews found an orator’s services very necessary whenever they appeared before a Gentile court. Such courts operated according to given rules of etiquette and oratory (Acts 24:1). One could lose his case simply by the crudeness of his speech. Paul was a capable orator himself and thus defended himself before Felix (Acts 24:10–21). A careful study of Paul’s speech at the Areopagus (Acts 17:22–31) further shows Paul’s oratorical abilities, even though he notes in 1 Corinthians 2:4 that the power of his preaching did not depend on such a skill.

Overseer. One responsible for controlling and managing a group of people or a task. In the Old Testament, “overseer” refers to those responsible for getting a job done (2 Chr. 2:8) and to those who helped rule a people (Neh. 11:9). A captain in Pharaoh’s guard made Joseph the overseer of his house (Gen. 39:4–5). When an overseer was responsible for slaves, he was sometimes called a taskmaster. The taskmasters over the Israelite slaves in Egypt were particularly cruel (Ex. 1:11–14). Overseers were also sometimes called drivers, foremen, and slavemasters. In the New Testament an overseer is an officer in the church. Some scholars equate this officer with the "elder," while others see it as a distinct office. Some translations do not agree with one another and do not consistently translate the Greek word as "overseer." This word appears in Acts 20:28, Philippians 1:1, 1 Timothy 3:2, and Titus 1:7. Jesus is the great Overseer of the church (1 Pet. 2:25).

Perfumer. One who made perfume. Perfume making is an ancient art. People of the ancient world loved perfumes and used them to cover up unpleasant body odors. The rich, especially royalty, used perfumers (1 Sam. 8:13). Perfumers and cooks are frequently associated in ancient literature, since the skills of both were closely related.

Flower perfume was made by dipping and heating the flowers in oils and by squeezing out the perfume. Egyptian tomb paintings of the 15th century B.C. depict these processes. Tabernacle and temple worship required the services of professional perfumers to make perfumes for the priests as well as incense to burn before God (Ex. 30:25, 35; 1 Chr. 9:30). Guilds of perfumers existed in Old Testament days (Neh. 3:8). Perfumers are sometimes called apothecaries and confectionaries by the KJV.

Pilot (see *Sailor*).

Plasterer. One who put plaster on the walls of a home (Lev. 14:42–43) to form a smooth surface. Plastering is a very ancient and widespread craft, but homeowners often did their own plastering. Good quality plaster was made by heating broken limestone and gypsum. The lowest quality plaster consisted of clay and straw and was used only in very dry climates. Plaster, called "whitewash" in Deuteronomy 27:2–4, was applied to the altar in the tabernacle and engraved while still wet. God's finger inscribed a message on the dry plaster in Belshazzar's palace (Dan. 5:5).

Plowman (see *Farmer*).

Poet. One who composed poetry. This involves expressing ideas about things in imagery. Biblical poets used simile, comparing one subject to another (Ps. 125:1); metaphor, referring to a subject in terms of another subject (Ps. 62:2); and other figures of speech. The most famous Old Testament poets are probably Moses (Exodus 15), David (Psalms) and Solomon (Proverbs, Ecclesiastes, Song of Solomon). Several New Testament writers, including Paul (Rom. 8:31–39) and John (Rev. 18:2–24), wrote poetry.

Porter. A keeper of the door. This person guarded the entrance to a city, public building (John 18:17), temple, rich man’s house (Mark 13:34), and sheepfold (John 10:3). A guard was stationed at any entrance through which someone unwanted might enter, especially at night. This must have been a lowly job because of the contrast implied in Psalm 84:10, where “doorkeeper” is the opposite of the most luxurious and favorable position. Porters were also called gatekeepers. The duties of the gatekeepers are listed in 1 Chronicles 9:17, 21; 15:17–18, 23–24.

Potter. One who made and decorated pottery. Pottery is a very ancient and developed craft. In its early history, the nation of Israel had professional potters who sat on the edge of a small pit, turning the pottery wheel with their feet. In treading the clay or kneading it by foot it was very important to get the right consistency for a good end product. Many potters probably treaded the clay themselves (Is. 41:25).

The remains of potter’s shops at Lachish (about 1200 B.C.), Megiddo, Gezer, and Hazor (after 1000 B.C.) have been found. These remains include the nearby clay fields, potters’ wheels and kilns, and the dump for unusable pottery. Such a workshop was mentioned by the prophet Jeremiah. The potter’s total control over the clay is likened to God’s control over people (Jer. 18:1–12).

Photo by Gustav Jeeninga

• A potter at Hebron fashions a large jar from a lump of clay.

Prefect (see *Government Official*).

President (see *Government Official*).

Prince, Princess. A son or daughter of royalty, or a person in a position of authority and responsibility. “Prince” is sometimes translated “duke” or “noble” by some English versions.

Procurer (see *Government Official*).

Prognosticator (see *Astrologer*).

Quarryman (see *Stoneworker*).

Quartermaster (see *Government Official*).

Reaper (see *Laborer*).

Recorder (see *Government Official*).

Refiner (see *Metalsmith*).

Robber (see *Criminal*).

Sage (see *Astrologer*).

Sailor. One who manned a ship. The nation of Israel was never a seafaring power. But the PHOENICIANS were the best known and perhaps most skilled sailors who toiled at sea. The prophet Jonah traveled on a Phoenician ship (Jon. 1:3). Phoenician sailors were skilled as navigators, pilots, oarsmen, and sailmen who sailed their sturdy ships to distant lands in international trade.

Scribe (see *Secretary*).

Sculptor (see *Stoneworker*).

Seamster (see *Weaver*).

Secretary. A man who did the writing and corresponding for another. In Old Testament society this job was done by a scribe (Jer. 36:26, 32). By New Testament times scribal duties had increased considerably. The non-Jewish New Testament world featured public and private secretaries who wrote, usually in shorthand, from dictation, or received the general sense from the author and filled in the rest with appropriate language. The apostle Paul may have dictated his letters (Rom. 16:22; Gal. 6:11; 2 Thess. 3:17).

Sentry (see *Watchman*).

Sergeant (see *Soldier*).

Serpent Charmer. One skilled in hypnotizing snakes. This skill was used by the priests and magicians of Egypt before the Exodus (Ps. 58:4; Eccl. 10:11; Jer. 8:17).

Servant. One under another’s authority. In Bible times, a servant could be a slave, a person not free to do his own bidding. Or, he could also be a domestic or hired hand who was paid for his work but free to leave the job. He could also be neither of these, but a volunteer choosing to do someone else’s bidding. This idea may be rooted in and governed by the idea of a covenant. Thus, individual believers (Ps. 78:70–72) or God’s people as a whole (Is. 41:8–10) are His servants. A servant is sometimes referred to in the Bible as an attendant.

Sheepbreeder (see *Shepherd*).

Sheepshearer (see *Shepherd*).

Shepherd. One who tends sheep. Abel was the first shepherd mentioned in the Bible. Later Abraham, Isaac, and Jacob became shepherds (Gen. 13:7; 26:20; 30:36). When Israel went into Egypt, the Egyptian rulers isolated them because they considered shepherds unclean (Gen. 46:34). Shepherding and goatherding were among the major occupations of Palestine throughout its history. Sheep and goats were sometimes herded together and sometimes herded separately.

Either way, the methods were the same. Shepherding had many other occupations that grew up around it, including sheepbreeders, and sheepshearers, who cut the sheep’s wool.

Ancient shepherds went before their flocks (John 10:4–5). A flock knew its shepherd’s voice and would follow only him. Often for protection flocks were lodged together at night and separated in the morning when the shepherds called their flock by name. They provided their flocks with water and food (Ps. 23:2; Jer. 31:10). They knew each sheep and lamb. When one was lost, they went out to find it (Ezek. 34:12; Luke 15:4–5). Small lambs, unable to keep up with the flock, were often carried next to a shepherd’s breast inside the fold of his outer garment (Is. 40:11). The shepherd also protected his flock, risking his life if necessary (Amos 3:12; John 10:12).

In the Old Testament God is often called a shepherd. David used this beautiful metaphor for God in Psalm 23. The prophet Isaiah used the same image, probably with Psalm 23 in mind, comparing God’s care of Israel to a shepherd feeding his flock and bearing lambs in “his bosom” (Is. 40:11). According to Jeremiah, God the shepherd protected His flock (Jer. 31:10), while the prophet Ezekiel spoke of the divine shepherd who seeks out His flock (Ezek. 34:12). Jesus declared that He is the good shepherd who cares for, protects, and redeems His flock—the people of God (John 10:2–16). He is the good shepherd who suffers for the sheep (Matt. 26:31) and divides His own from the goats at the day of judgment (Matt. 25:32). He is the “great Shepherd of the sheep” (Heb. 13:20).

In the Old Testament, leaders of God’s people are called shepherds (Num. 27:17; 1 Kin. 22:17). Poor leaders, rebellious against God, are called irresponsible shepherds who desert, mislead, and misfeed God’s flock (Jer. 23:1–4). New Testament leaders are also called shepherds of God’s flock and are admonished to lead and protect His people (Acts 20:28–30).

Shipbuilder. One who built ships. While they were never a seafaring people, the Hebrews were acquainted with ships, as their historical and poetic literature demonstrates (1 Kin. 9:27; Is. 33:21; Ezek. 27:25). The primary shipbuilders of Old Testament days were the Phoenicians, who supplied ships for Solomon’s trading fleet at Ezion Geber (1 Kin. 9:26–27). In the time between the Old and New Testaments, the Greeks and

Romans gained prominence as shipbuilders. Smaller fishing boats with a capacity of about 12 men may have been constructed by craftsmen or by the fishermen themselves (Mark 4:1). Shipbuilders were sometimes called shipwrights. Also see *Caulker*.

Shipwright (see *Shipbuilder*).

Silversmith (see *Metalsmith*).

Singer. A professional vocalist, usually trained. David organized 4,000 Levites as temple musicians (1 Chronicles 25). Many of these were probably choir members. temple singers originally were all men between the ages of thirty and fifty. After the captivity, women participated in the choirs (Ezra 2:65).

Slave. One held in bondage by another. In the Old Testament, slaves were both Jewish and Gentile. Jews became slaves through their inability to pay their debts or because of poverty and theft. The Old Testament law protected all slaves and granted them certain rights (Ex. 21:2–11; Lev. 25:39–55; Deut. 21:10–14).

The economy of classical Greece and imperial Rome was based on slave labor, and slaves had fewer rights than under Old Testament law. Christianity, by teaching the equality of all people as God's creatures and objects of the gospel call, has led to the extinction of slavery wherever society is dominated by Christian thought.

Christians, since they are purchased by Christ (1 Cor. 6:20), are to be slaves of Christ (Rom. 6:16–22). On the other hand, the Old Testament calls God's people his servants in a covenantal rather than a purchased sense (Is. 41:8–10; Matt. 12:18).

Slavemaster (see *Overseer*).

Smelter (see *Metalsmith*).

Smith (see *Metalsmith*).

Soldier. A member of a military force. Before SAUL, Israel had no professional soldiers, although each tribe specialized in training its adult males in the use of a particular weapon (1 Chronicles 12). With a few exceptions (Deut. 20:5–8), all men over the age of twenty were liable to be called to arms in emergencies (Num. 1:3). In addition to the militia, Saul chose certain capable fighters to serve him permanently (2 Sam. 13:15). David followed Saul's example in this (1 Sam. 22:2). Solomon boasted a large professional soldiery including cavalrymen, or troops on horseback—the first in Israel's history (1 Kin. 10:26).

These professional soldiers were sometimes referred to in more specific terms. A guard was a soldier assigned to protect a particular person or thing. A charioteer was a soldier who fought from a chariot. As warfare became more developed, chariots were made to hold a driver and one or more fighting soldiers (1 Kin. 22:34; 2 Chr. 18:33). A commander was a soldier who led other soldiers.

During New Testament times, the Romans had a very elaborate and complex army. Specific Roman soldiers are sometimes mentioned in the Bible. A centurion was a noncommissioned officer commanding at least 100 men. A sergeant was often the local policeman, enforcing the law, with punishment pronounced by the magistrate.

Stargazer (see *Astrologer*).

Steward. One entrusted with caring for a superior's goods. In the Old Testament a steward was over an entire household. He was responsible for managing the householder's material goods (Gen. 43:19). In the New Testament the word "steward" refers to a guardian or curator (Matt. 20:8; Gal. 4:2) in addition to its Old Testament meaning as a manager or superintendent of a household (Luke 8:2–3; 1 Cor. 4:1–2).

The apostle Paul called himself a steward of Christ's household, responsible to Christ the Master for carrying out an assigned task—to preach the gospel to the Gentiles. All Christians are stewards under Christ (1 Pet. 4:10).

Stonecutter (see *Stoneworker*).

Stonemason (see *Stoneworker*).

Stoneworker. One who fashioned stone into usable or ornamental items. These included quarrymen or stonecutters who cut stones or slabs of stone in quarries (1 Kin. 5:17; 6:7), stonemasons who shaped the stones and joined them into walls of buildings (2 Kin. 22:6; 1 Chr. 22:2; 2 Chr. 24:12), and sculptors. The most skilled stoneworkers in Old Testament times were from Phoenicia (2 Sam. 5:11; 1 Chr. 14:1). Stoneworkers also hewed out wine vats, cisterns, tombs, and water tunnels.

Many skills were necessary for stoneworkers. Masons used hammers and wooden pegs in quarrying out rock, then sawed it and trimmed it with a pick or an ax. Quarrymen drove wooden wedges into the stone and soaked them until they expanded, causing the rock to crack. The quarryman's hammer is compared to the Word of God (Jer. 23:29). Stoneworkers are sometimes called stonecutters and hewers of stone.

• The beautiful handiwork of stoneworkers on the massive stairway of a temple in ancient Persepolis.

Tailor. One who made clothing. This occupation is implied rather than specifically mentioned in the Bible. In Israel most women made all the family's clothing. This work included preparing the thread or yarn and doing the weaving. Clothing was loose fitting, requiring little design work. The rich, no doubt, had others sew and decorate their clothing for them. The first "tailors" were Adam and Eve (Gen. 3:7) who made loincloths for themselves.

Tanner. One who converted animal skins into leather and made useful or ornamental items from it. Tanning was widespread in the ancient world. Early Israelite families tanned their own hides. But with the growth of cities, leather craftsmen arose. Peter once stayed with a tanner named Simon (Acts 10:6).

Tanning animal skins was an involved process requiring much skill. The hides were soaked until all fat, blood, and hair was removed. After the leather was tanned, it was used for many purposes, including tents (Ex. 26:14), sandals (Ezek. 16:10), hats, skirts, and aprons.

Tapestry Maker (see *Weaver*).

Taskmaster (see *Overseer*).

Tentmaker. One who made tents. An ancient craft, tentmaking consisted of cutting and sewing together cloth, frequently of goat's hair, and attaching ropes and loops. Such crafts were passed from father to son. Paul's native city of Cilicia exported Cilician cloth, a cloth of goat's hair. The only direct reference to tentmakers in the Bible occurs in Acts 18:2–3, where Paul, Aquila, and Priscilla are called tentmakers.

Thief (see *Criminal*).

Tiller (see *Farmer*).

Town Clerk (see *City Clerk*).

Trader (see *Merchant*).

Trapper (see *Hunter*).

Treasurer (see *Government Official*).

Trustee (see *Government Official*).

Viceroy (see *Government Official*).

Vinedresser (see *Farmer*).

Watchman. One who guarded or watched over a city or harvest field. Because of the danger of being raided, every Palestinian city or village had a watchman, especially at night. These watchmen were stationed on the city walls (2 Sam. 18:24), a watchtower (2 Kin. 9:17), or a hilltop (Jer. 31:6). Watchmen were responsible for reporting any hostile action or approaching suspicious person. These watchmen sometimes patrolled the city, called out the hours of the night, and especially looked forward to dawn (Is. 21:11–12).

At harvest times watchmen guarded the crops at night. Israel's prophets were responsible for watching for impending divine judgment or blessing (Is. 21:6; 52:8; Jer. 6:17) and bringing the news to the people. Watchmen are sometimes referred to as sentries and lookouts.

Water Carrier. One who went to the well or spring to bring back a household's water. A lowly job, it was assigned to young men (Ruth 2:9) and women (Gen. 24:13; 1 Sam. 9:11), but preferably to the lowliest slaves (Josh. 9:21–27). Some translations refer to this occupation as "drawer of water." Wells and springs were generally situated outside the city gates. Water was carried home in water pots and goatskin bags, sometimes borne by a donkey.

Weaver. One who fashioned threads into cloth. Weaving was known in the ancient world from about 2000 B.C. Almost every household had a loom, and women spent much time at this task (Prov. 31:13, 19, 22, 24). A woman sat before her loom and passed the shuttle back and forth through the warp thread while manipulating the loom. She also made her own yarn or thread from animal hair or plant fibers. For instance, flax was made into linen. In other countries, such as Egypt and Assyria, weaving was done by men. Such professional weavers worked in urban areas. Even urban areas in Israel boasted professional weavers.

Well Digger. One who dug wells. During most of the year there is relatively little rain in Palestine, so having wells and cisterns was quite important. Most scholars believe well diggers were relatively skilled workers. The wells that they dug were considered very valuable. The wells bore specific names (Gen. 26:20–22) and were sometimes fought over by rivals (Gen. 21:25–30).

Starting about the time of the Exodus, people of the ancient world also built cisterns that were usually pear-shaped holes lined with plaster and filled with rain water. They were considerably more skilled in digging through rock and earth and engineering than is often realized. One example of this is Hezekiah's SILOAM tunnel in Jerusalem. It was cut through 5,334 meters (1,750 feet) of solid rock, with workers starting at both ends and meeting in the middle.

Woodcutter (see *Woodworker*).

Woodworker. One who worked to make wood into usable items. Archaeology has demonstrated that ancient Palestine had forests, and yet wood was scarce and quite expensive. Woodworkers included lumberjacks and woodcutters who felled trees (1 Kin. 5:6); hewers who trimmed and readied them for transportation; laborers who transported them (1 Kin. 5:13–14); carpenters who fashioned them into houses, furniture, tools, and other useful items (2 Kin. 22:6); and those who carved wood into bas-relief and statue artistry (Is. 40:20; Jer. 10:3–4). Also see *Builder*.

OCHRAN [OCK ran]���a form of OCRAN.

OCRAN [OCK ran]—the father of Pagiel (Num. 1:13; Ochran, KJV).

ODED [OH dead]—the name of two men in the Old Testament:

1. The father of Azariah the prophet (2 Chr. 15:1).
2. A prophet of Samaria during the reign of Pekah, king of Israel (2 Chr. 28:9). Pekah invaded Judah and defeated the army of Ahaz. Pekah then carried 200,000 captives to Samaria, the capital of the northern kingdom of Israel. As the victorious army drew near the city, Oded the prophet met them, urging a policy of mercy and forgiveness toward the Judahite captives. His request had a transforming effect on the Israelites, who fed and clothed the captives, brought them to Jericho, and gave them their freedom.

ODOR (see SWEET INCENSE).

OFFAL—the waste or castoff parts of a butchered animal. In the sin offering of Israel's system of worship, the offal was burned outside the camp (Ex. 29:14; Lev. 4:11–12; Num. 19:5; dung, KJV, NRSV).

OFFENSE—a word with two distinct meanings in the Bible:

1. That which prompts a person to bristle with indignation or disgust. This type of offense may in fact be from God, according to its usage in the Bible. The apostle Paul spoke of "the offense of the cross" (Gal. 5:11). The Jews were offended because faith without Jewish legal observances was offered as the only means of salvation.
2. Offense also refers to those things that cause people to do something against their conscience. This type of offense may be from Satan or from human beings. Its effect is to entice a person to sin (Matt. 5:29; 17:23; 18:6–9). It is this kind of offense that can be produced by the "grey" areas of the Christian life—those practices that are right for some but wrong for others (Rom. 14:13; 1 Cor. 8:13).

OFFERINGS (see SACRIFICE; SACRIFICIAL OFFERINGS).

OFFICER (see OCCUPATIONS AND TRADES).

OFFICES OF CHRIST (see JESUS CHRIST).

OFFSCOURING—a coating of filth or refuse; something vile and worthless. The prophet Jeremiah lamented that Jerusalem was left as “an off-scouring and refuse” in the midst of her enemies (Lam. 3:45; scum, NIV).

OG [ahg]—a king of the Amorites of the land of Bashan, a territory east of the Jordan River and north of the River Jabbok (Num. 21:33; 32:33). Og was king over 60 fortified cities, including Ashtaroth and Edrei. He was defeated by Moses and the Israelites (Deut. 3:6). Then his kingdom was given to the tribes of Reuben, Gad, and the half-tribe of Manasseh.

Og was the last survivor of the race of giants (Deut. 3:11). His huge iron bedstead was kept on display in Rabbah long after his death (Deut. 3:11).

OHAD [OH had]—a son of Simeon (Gen. 46:10; Ex. 6:15).

OHEL [OWE hell] (*shelter*)—a son or descendant of Zerubbabel (1 Chr. 3:20).

OHOLAH [oh HOH lah] (*her own tent*)—a symbolic name for Samaria, capital of the Northern Kingdom, and the ten tribes that made up this nation (Ezek. 23:4–5, 36, 44). The prophet Ezekiel used the allegorical figure of two harlot sisters: Oholah (Aholah, KJV), and Oholibah (Aholibah, KJV), to represent Jerusalem and the kingdom of Judah. Oholah and Oholibah are pictured as lusting after the Assyrians, Babylonians, and Egyptians.

OHOLIAB [o HOLE ih ab]—a form of AHOLIAB.

OHOLIBAH [o HOLE ih bah] (*my tent is in her*)—a symbolic name given by the prophet Ezekiel to Jerusalem, the capital of Judah (Ezek. 23:4–44), to signify its unfaithfulness to God.

OHOLIBAMAH [oh HOLE ih bah mah]—a form of AHOLIBAMAH.

OIL, OIL TREE (see *Olive* under PLANTS OF THE BIBLE).

OINTMENT—a perfumed oil, sometimes used in Bible times to anoint people as well as bodies for burial.

The term “ointment” frequently means oil, particularly olive oil mixed with aromatic ingredients such as spices, myrrh, and extracts of the nard plant. Many of these ingredients were expensive, leading the prophet Amos to associate those who used “the best ointment” with a life of self-indulgence (Amos 6:6). The use of ointment originated with the Egyptians, and it eventually spread to neighboring nations, including Israel. Ointment was often imported from Phoenicia in small alabaster boxes that best preserved its aroma. Some of the better ointments were known to keep their distinctive scents for centuries.

Perfumed ointments were widely used in warm climates of the ancient world to combat perspiration odor. Ointment had a cosmetic use among the Greeks, Romans, Egyptians, and probably the Jews. It was customary to anoint the head and clothing on festive occasions; and ointment containing myrrh was used to anoint the dead before burial (Luke 23:56). In ancient times, as today, ointment was also used to soothe wounds and bruises.

Ointments, or perfumed oil, are often mentioned in the Bible for both their practical and ceremonial uses. God instructed Moses to compound a “holy anointing oil” composed of pure myrrh, sweet cinnamon, sweet calamus, cassia, and olive oil (Ex. 30:25). The vessels in the tabernacle were anointed with this holy ointment. It was also used to consecrate Aaron and his sons to the priesthood (Exodus 26–30). Ointments were also used by the Hebrew prophets to anoint new kings (2 Kin. 9:3). It was also used in anointing the sick (James 5:14) and in preparing bodies for burial (Mark 14:8; Luke 23:56).

Jesus was deeply touched on more than one occasion by people who anointed Him with perfumed ointment. He seemed to accept these deeds as acts of worship (Matt. 26:6–13; Luke 7:36–50; John 12:1–8). At the home of Simon the leper in Bethany, Mary poured ointment of costly nard on Jesus’ head. This spontaneous expression of love moved the Master to silence her critics with His beautiful tribute: “Let her alone . . . She has done a good work for me . . . She has come beforehand to anoint my body for burial” (Mark 14:6, 8).

OLD GATE (see GATES OF JERUSALEM AND THE TEMPLE).

OLD TESTAMENT—the first of the two major sections into which the Bible is divided, the other being the New Testament. The title “Old

Testament" apparently came from the writings of the apostle Paul, who declared, "For until this day the same veil remains unlifted in the reading of the Old Testament, because the veil is taken away in Christ" (2 Cor. 3:14).

The word testament is best translated "covenant." God called a people, the nation of Israel, to live in covenant with Him. The Old Testament begins with God's creation of the universe and continues by describing the mighty acts of God in and through His people. It closes about 400 years before the coming of Jesus Christ, who established a NEW COVENANT as prophesied by the prophet Jeremiah (Jer. 31:31–34). Also see BIBLE.

OLD TESTAMENT CHRONOLOGY (see CHRONOLOGY, OLD TESTAMENT).

OLIVE (see PLANTS OF THE BIBLE).

OLIVES, MOUNT OF (see MOUNT OF OLIVES).

OLIVET DISCOURSE—Jesus' discussion on the Mount of Olives about the destruction of Jerusalem and the end of the world (Matt. 24:1—25:46; Mark 13:1–37; Luke 21:5–36).

In response to Jesus' prophecy that the temple would be destroyed, the disciples asked when this would occur and how they would know it was about to happen. The disciples believed that the temple would be destroyed at the end of the world when, among other things, Jesus would return. That is why Matthew records the two questions, "When will these things [the destruction of the temple] be? And what will be the sign of Your coming, and of the end of the age?" (Matt. 24:3). What makes the Olivet discourse difficult to understand is that Jesus intermingles His answers to these two questions.

The key to unraveling His answers is the repetition of the key phrase "take heed" (Mark 13:5, 23, 33). The disciples' first question was, "When will these things be? And what will be the sign when all these things will be fulfilled?" (Mark 13:4). Jesus began by saying, "Take heed that no one deceives you" (Mark 13:5); then He described the events leading up to the temple's destruction (vv. 6–22). He then said, "But take heed; see, I have told you all [these] things beforehand"

(Mark 13:23). By repeating the phrase “these things,” He provides a conclusion to the first answer.

The key note in this first answer is the warning “take heed”: there will be persecutions (Mark 13:9–13), wars and famines (13:7–8), false prophets, and false messiahs (13:6), all of which will lead up to the destruction of Jerusalem (13:14–23). But despite all these woes, the disciples must “take heed” because “the end [of the world] is not yet” (13:7). Mark 13:6–23 is therefore the answer to the question of when the temple will be destroyed. Furthermore, it is an accurate picture of the havoc that existed in Jerusalem during the Roman siege of A.D. 70 when the city and the temple were finally destroyed. Jesus’ prophecy was therefore fulfilled in the years leading up to the temple’s destruction (although some would say it is also a picture of what will be fulfilled again at the end of time).

The disciples had assumed that the temple would be destroyed only at the end of the world. They were mistaken, and Jesus said that despite all the woes leading up to the temple’s destruction, when it happens the end of the world still will not be in sight. Therefore in Mark 13:24–27 He answered the next logical question: what signs will precede the end of the world? The phrase “in those days” is a common Old Testament expression used when speaking of the end times. In those days there will be signs in the heavens; and then Jesus, the Son of Man, will come.

We must be prepared for His coming and must not be taken by surprise. In Mark’s Gospel, Jesus remarked that no one except the Father knows exactly when “that day”—Christ’s return at the end of time—will be (Mark 13:32). Therefore we must be on our guard. Matthew and Luke close with further warnings to wait carefully in anticipation.

OLYMPAS [oh LIMP us]—a Christian in Rome to whom the apostle Paul sent greetings (Rom. 16:15).

OMAR [OH mer]—a son of Eliphaz and grandson of Esau (Gen. 36:11, 15; 1 Chr. 1:36).

OMEGA [oh MAY gah]—the last letter of the Greek alphabet, used figuratively in the phrase “the Alpha and the Omega” as a title describing both God the Father and the Lord Jesus Christ (Rev. 1:8, 11).

OMEN—a sign used by magicians and fortune tellers to predict future events. God commanded the Israelites not to allow one who interprets omens (Deut. 18:10; an augur, NRSV) to live among them. Also see MAGIC, SORCERY, AND DIVINATION.

OMER (see WEIGHTS AND MEASURES).

OMNIPOTENCE [om NIP oh tunce]—a theological term that refers to the all-encompassing power of God. The almighty God expects human beings to obey Him, and He holds them responsible for their thoughts and actions. Nevertheless, He is the all-powerful Lord who has created all things and sustains them by the Word of His power (Gen. 1:1–3; Heb. 1:3).

God reveals in the Bible that He is all-powerful and in the final sense is the ruler of nature and history. Before Him "the nations are as a drop in a bucket, and are counted as the small dust on the balance" (Is. 40:15). Yet He has so fashioned humankind that He graciously appeals to every person to return to Him.

OMNIPRESENCE [om nih PRES ence]—a theological term that refers to the unlimited nature of God or His ability to be everywhere at all times. God is not like the manufactured idols of ancient cultures that were limited to one altar or temple area. God reveals Himself in the Bible as the Lord who is everywhere. God was present as Lord in all creation (Ps. 139:7–12), and there is no escaping Him. He is present in our innermost thoughts. Even as we are formed in the womb, He knows all the days of our future.

God sees in secret and rewards in secret, as Jesus taught His disciples; He looks not only on outward actions, but especially on the inner attitudes of a person's heart (Matt. 6:1–18). Because God is the Creator and Sustainer of time and space, He is everywhere. Being everywhere, He is our great Comforter, Friend, and Redeemer.

OMNISCIENCE [om NISH unce]—a theological term that refers to God's superior knowledge and wisdom, His power to know all things. God is the Lord who knows our thoughts from afar. He is acquainted with all our ways, knowing our words even before they are on our tongues (Ps. 139:1–6, 13–16). He needs to consult no one for knowledge or understanding (Is. 40:13–14). He is the all-knowing Lord who prophesies the events of the future, including the death and resurrection of His Son (Isaiah 53) and the return of Christ at the end of this age when death will be finally overcome (Rom. 8:18–39; 1 Cor. 15:51–57).

Only the all-knowing and all-powerful God can guarantee real freedom from sin, decay, and death. He can begin a process of change in believers during the present age; for “where the Spirit of the Lord is, there is liberty” (2 Cor. 3:17).

OMRI [UM rih]—the name of four men in the Old Testament:

1. The sixth king of the northern kingdom of Israel (885–874 B.C.). Omri is first mentioned as the commander of the army of Israel under King Elah. While Omri besieged the Philistine city of Gibbethon, another military figure, Zimri, conspired against Elah, killed him, and established himself as king. Zimri, however, had little support in Israel, and the army promptly made Omri its king. Omri returned to the capital with his army, besieged the city, and Zimri committed suicide. Tibni, the son of Ginath, continued to challenge Omri’s reign; but after four years Tibni died and Omri became the sole ruler of Israel (1 Kin. 16:21–28).

   Omri was a king of vision and wisdom. From Shemer he purchased a hill on which he built a new city, Samaria, making it the new capital of Israel. Samaria was more defensible than Tirzah had been. Because it was strategically located, Omri was able to control the north-south trade routes in the region. Archaeological excavations at Samaria revealed buildings of excellent workmanship—an indication of the prosperity the city enjoyed during his reign.

   The MOABITE STONE tells of Omri’s success against King Mesha of Moab (2 Kin. 3:4). But Omri’s conflict with Syria proved to be less successful, and he was forced to grant a number of cities to the Syrians (1 Kin. 20:34).
2. A member of the tribe of Benjamin and a son of Becher (1 Chr. 7:8).
3. A member of the tribe of Judah and a son of Imri (1 Chr. 9:4).

4. The son of Michael and a prince of the tribe of Issachar during the time of David (1 Chr. 27:18).

ON [own]—the name of a man and a city in the Old Testament:

1. A son of Peleth, of the tribe of Reuben (Num. 16:1). On joined Korah, Dathan, and Abiram in a rebellion against Moses and Aaron.
2. An ancient city of Lower Egypt in the Nile Delta on the east bank of the Nile River, about 31 kilometers (19 miles) north of Memphis and about 10 kilometers (6 miles) northeast of Cairo. Because On was the principal seat of the cult of Ra whose devotees worshiped the sun-god, the Greeks called the city Heliopolis, or “City of the Sun” (Is. 19:18, NRSV). On was also called Aven (Ezek. 30:17), which means “nothingness” or “emptiness,” probably because of its idolatry. At the time of the Greek historian Herodotus (fifth century B.C.), the priests of On were considered the most learned men in the history of Egypt. Associated with the temple of the sun were a medical school and a training center for the priests of On. Greek philosophers who studied in Egypt attended these institutions. Asenath, the Egyptian wife of Joseph, was the daughter of Poti-Pherah, a priest of On (Gen. 41:45, 50; 46:20).

ONAGER (see ANIMALS OF THE BIBLE).

ONAM [OH namm]—the name of two men in the Old Testament:

1. A son of Shobal (1 Chr. 1:40).
2. Founder of a clan in Judah (1 Chr. 2:26, 28).

ONAN [OH nan]—the second son of Judah by the daughter of Shua the Canaanite (Gen. 38:2, 4). He was a wicked man, and the Lord put him to death (Gen. 38:10).

ONESIMUS [oh NESS ih muss] (*useful*)—a slave of Philemon and an inhabitant of Colossae (Col. 4:9; Philem. 10). When Onesimus fled from his master to Rome, he met the apostle Paul. Paul witnessed to him, and Onesimus became a Christian. In his letter to Philemon, Paul spoke of Onesimus as “my own heart” (Philem. 12), indicating that Onesimus had become like a son to him.

Paul convinced Onesimus to return to his master, Philemon. He also sent a letter with Onesimus, encouraging Philemon to treat Onesimus as a brother rather than a slave. Paul implied that freeing Onesimus was Philemon's Christian duty, but he stopped short of commanding him to do so. Onesimus accompanied Tychicus, who delivered the Epistle to the Colossians as well as the Epistle to Philemon.

Some scholars believe this Onesimus is Onesimus the bishop, praised in a letter to the second-century church at Ephesus from Ignatius of Antioch.

ONESIPHORUS [on ee SIF oh rus] (*profitable*)—a Christian from Ephesus who befriended the apostle Paul (2 Tim. 1:16–18; 4:18). Not only did Onesiphorus minister to Paul while the apostle was in Ephesus; he also ministered to Paul during his imprisonment in Rome (2 Tim. 1:17). Onesiphorus overcame any fears he had for his own safety to visit and minister to Paul in prison. Unable to repay Onesiphorus for his "mercy," Paul prayed that he might "find mercy from the Lord in that Day" (2 Tim. 1:18), referring to the Judgment Day.

ONION (see PLANTS OF THE BIBLE).

ONLY BEGOTTEN—a title used by John to designate Jesus' uniqueness (John 1:14, 18; 3:16, 18; 1 John 4:9). This title comes from combining two Greek words that mean "single kind." Therefore, it means "the only one of its kind" or "unique."

ONO [OH noh]—a fortified city in the territory of Benjamin, rebuilt by the sons of Elpaal (1 Chr. 8:12). The site of Ono is generally identified with present-day Kefr 'Ana, about 49 kilometers (30 miles) northwest of Jerusalem.

ONYCHA (see PLANTS OF THE BIBLE).

ONYX (see JEWELS AND PRECIOUS STONES).

OPHEL [OH fell] (*knoll*)—the northeast part of the triangular hill in ancient Jerusalem on which the CITY OF DAVID stood. Situated south of the temple area, the hill was the site of the original city of the

JEBUSITES. Surrounded on three sides by deep valleys, the ancient city was so strongly fortified that it was considered unconquerable. But David captured this center of Canaanite power and made it his new capital city (2 Sam. 5:6–9).

Usually the name Ophel is given to the entire hill. But it is more accurate to identify the hill of Ophel with the fortifications built on the eastern ridge of the hill that overlooks the Kidron Valley. Jotham, king of Judah (750–732 B.C.), built extensively on the wall of Ophel (2 Chr. 27:3). Manasseh, king of Judah (696–642 B.C.), built a high wall outside the City of David; and it enclosed Ophel (2 Chr. 33:14). The NETHINIM, or temple servants, lived in Ophel after the captivity (Neh. 3:26–27; 11:21).

OPHIR [OH fur]—the name of a man and a land in the Old Testament:

1. A son of Joktan (Gen. 10:29; 1 Chr. 1:23). The name may possibly refer to a tribe that inhabited modern Somaliland.
2. A region from which David and Solomon obtained gold (1 Kin. 9:28; 1 Chr. 29:4). Although Ophir is mentioned several times in the Old Testament, its exact location remains a mystery. Some believe Ophir was an island situated in the Red Sea; others think it was in India; still others believe it was in Africa, perhaps Somaliland, or on the southwest corner of the Arabian peninsula, perhaps in the land of Sheba.

   Ophir is consistently associated in the Old Testament with gold, probably its most noteworthy product. The gold may have come from Ophir itself, or it may have simply passed through Ophir from its place of origin. King Solomon sent ships to Ophir for gold (2 Chr. 8:17–18). In addition, they brought a great abundance of algum trees (sandalwood) and precious stones from Ophir (2 Chr. 9:10). Near the end of his life, David announced that he had collected 3,000 talents of gold of Ophir and 7,000 thousand talents of refined silver for the building of the temple (1 Chr. 29:4). Later, Jehoshaphat unsuccessfully attempted to send ships to Ophir for gold (1 Kin. 22:48).

   The air of mystery about Ophir adds to its significance when spoken of in a symbolic way in the Bible. Psalm 45:9 speaks of “the queen in gold from Ophir." Job 28:16 says that wisdom "cannot be valued in the gold of Ophir," suggesting its incomparable worth.

OPHNI [AHF nih]—a city in the territory allotted to the tribe of Benjamin (Josh. 18:24).

OPHRAH [AHF rah]—the name of two cities and a man in the Old Testament:

1. A city of the tribe of Benjamin (Josh. 18:23; 1 Sam. 13:17).
2. A city west of the Jordan River, occupied by the Abiezrites, a family of the tribe of Manasseh (Judg. 6:24). Ophrah was the place where GIDEON lived (Judg. 8:32).
3. A son of Meonothai, of the tribe of Judah (1 Chr. 4:14).

ORACLE [OR uh cull]—a prophetic speech, utterance, or declaration. In Greek religion, an oracle was a response given by a pagan god to a human question. Oracles were uttered by persons entranced, by those who interpreted dreams, and by those who saw or heard patterns in nature. The most famous oracle, in this sense, was the Oracle at Delphi. Delphi was the shrine of Apollo—the Greek god of the sun, prophecy, music, medicine, and poetry.

The word "oracle" is used in several ways in the Bible. In the Book of Numbers it is used to describe the prophecies of Balaam the son of Beor, the soothsayer (Numbers 23–24; Josh. 13:22). The Hebrew word translated "oracle" means a "similitude, parable, or proverb." In 2 Samuel 16:23 the word "oracle" is a translation of a Hebrew word that means "word" or "utterance." It refers to a communication from God given for man's guidance.

A different Hebrew word is translated "oracle" in Jeremiah 23:33–38 (burden, KJV). This word means "a thing lifted up"; it can refer to a prophetic utterance as well as a physical burden. Jeremiah plays upon this double meaning and speaks of the prophetic oracle as a burden that is difficult to bear.

When the New Testament speaks of oracles, it sometimes refers to the Old Testament or some portion of it (Acts 7:38; Rom. 3:2). Hebrews 5:12 uses the term to speak of both the Old Testament revelation and the Word made flesh, Jesus Christ. First Peter 4:11 warns that the teacher of Christian truths must speak as one who utters oracles of God —a message from God and not his own opinions.

Photo by Gustav Jeeninga

• The temple of Apollo at Delphi. The oracle of Delphi was revered throughout the ancient world because people believed it had the power to foretell the future.

ORACLES, SIBYLLINE (see APOCALYPTIC LITERATURE).

ORATOR (see OCCUPATIONS AND TRADES).

ORCHARD—a grove of fruit or nut trees (Eccl. 2:5; Song 4:13). In the Near East, plantations of fruit trees, especially POMEGRANATES, were well-known. Orchards also contained olives, nuts, figs, and spice trees. Also see PLANTS OF THE BIBLE.

ORDAIN, ORDINATION—the process of commissioning or consecrating a priest for sanctuary service (Exodus 29) or a pastor or other officer of the church. This process is seldom mentioned in the New Testament. Some scholars doubt whether the solemn service we know today as ordination was practiced in the time of Christ. However, while the technical sense of the term does not occur in the New Testament, several references do indicate an official commissioning ceremony.

The Twelve were "chosen" and "sent" by Christ (Mark 3:13–19; Luke 6:12–16), but without any ordination service. The same is true of the election of Matthias (Acts 1:26). The seven were commissioned by the "laying on of hands" (Acts 6:6). Paul and Barnabas were commissioned by the Antioch church in the same manner (Acts 13:3). However, the laying on of hands was widespread in the ancient world and does not necessarily point to an ordination service.

The primary evidence of an ordination service comes from 1 Timothy 4:14, where Paul apparently speaks of an official ceremony. Timothy's special spiritual "gift" was given to him "by prophecy with the laying on of the hands of the presbytery." From 2 Timothy 1:6 it would seem that Paul joined with them in this service.

The ordination of a Christian leader is an act of the church by which the responsibility of an office is passed on to an individual. Ordination is a solemn affair for the one who is commissioned and the church that commissions.

OREB **[OH reb]** (*raven*)—the name of a man and a place in the Old Testament:

1. One of two Midianite princes defeated by Gideon and beheaded by the Ephraimites near the Jordan River (Judg. 7:25; 8:3; Ps. 83:11). Also see ZEEB.
2. A rock near Beth Barah near the Jordan River where the Midianite prince Oreb was killed (Judg. 7:25; Is. 10:26).

OREN **[OH ren]** (*cedar*)—a son of Jerahmeel, of the tribe of Judah (1 Chr. 2:25).

ORGAN (see MUSICAL INSTRUMENTS OF THE BIBLE).

ORION **[oh RYE un]**—the name of a constellation, consisting of thousands of stars, which is mentioned in the Old Testament (Job 9:9; 38:31; Amos 5:8). The constellation is near Gemini and Taurus, and contains the giant red star Betelgeuse and Rigel, a blue-white star of first magnitude. Most of the stars of Orion cannot be seen without the aid of a telescope.

Also see ASTRONOMY.

ORNAMENTS—decorative or religious jewelry and other items attached to the clothing or body in Bible times. The Bible speaks often of various kinds of ornaments worn by both men and women (Gen. 24:22; Ex. 12:35). These ornaments were worn for dignity (Gen. 41:42), as well as decoration (Song 1:10). Rich women were especially adorned in a lavish way (Is. 3:16, 18–23), but the prophet Jeremiah pointed out that every Jewish maid was attracted to jewelry (Jer. 2:32).

Among Jewish women, ornaments consisted of rings worn on the nose (Is. 3:21; Ezek. 16:12), ears, upper and lower arm, and legs. ANKLETS and ANKLE CHAINS were worn on the ankles. Hebrew men did not wear nose rings.

Egyptian mummies with as many as nine rings on a single hand have been discovered. Some rings were SIGNET bearing the legal seal of an individual. The king's seal was his signature. It bore his personal authority (Gen. 41:42; Dan. 6:17). It could be worn on the finger, on a cord around the neck, or attached to an armlet.

Often jewelry was amulets, or charms to ward off evil spirits or to please the gods (Gen. 35:4; Judg. 8:24). These might be earrings or pendants around one's neck. Some amulets were prayers or curses written on papyrus or parchment, wrapped in linen, and attached to one's body.

Among the Jews, men wore PHYLACTERIES or FRONTLETS, which consisted of passages of Scripture wrapped in leather and attached to the arm or forehead. These were worn while praying.

Both men and women took considerable pains with arranging and caring for their hair. This was true of men with their beards. Women wore their hair very long, braided, held in place with combs and pins, and often ornamented with gold coins, chains, and other jewelry.

ORNAN [AWR nan]—a Jebusite prince who owned a threshing floor on Mount Moriah (1 Chron 21:15). David purchased the property, where he built an altar to the Lord. Ornan was also called ARAUNAH.

ORONTES **[oh RAHN tez]**—the chief river of Syria, in southwest Asia. Three important cities of the Old Testament period were on the Orontes: Riblah (2 Kin. 23:33–35), Hamath (1 Kin. 8:65), and Kadesh. The Orontes River is not mentioned in the Bible.

Photo by Howard Vos

• The Orontes River in downtown Antioch of Syria.

ORPAH **[AWR pah]**—a Moabite woman who married Chilion, one of the two sons of Elimelech and Naomi (Ruth 1:4). When Elimelech and his sons died in Moab, Orpah accompanied Naomi, her mother-in-law, part of the way to Bethlehem and then returned "to her people and to her gods" (Ruth 1:14) in Moab.

ORPHAN—a child deprived by death of one or both parents (John 14:18; James 1:27). Jesus used the word symbolically, promising His followers, "I will not leave you orphans" (comfortless, KJV; orphaned, NRSV; bereft, REB). In His absence, Jesus promised to send the Holy Spirit, who would serve as the believer's teacher, guide, guardian, and protector. The fatherless, or orphans, are included among the needy who need mercy and compassion (Deut. 10:18; Job 22:9; James 1:26–27).

ORYX (see ANIMALS OF THE BIBLE).

OSEE [OH zee]—Greek form of HOSEA.

OSHEA [oh SHAY ah]—a form of HOSHEA.

OSNAPPER [oz NAP purr]—the name for ASHURBANIPAL, a king of Assyria (Ezra 4:10).

OSPREY, OSSIFRAGE (see ANIMALS OF THE BIBLE).

OSTIA [AHS tih ah] (*mouth)*—the seaport for the city of Rome. An ancient city of Italy at the mouth of the Tiber River, Ostia was about 25 kilometers (15.5 miles) from Rome.

OSTRACA [OSS treh kuh] (*potsherds*)—the plural of *ostrakon,* a Greek word for potsherd (broken piece of pottery). Less expensive than PAPYRUS sheets or parchment, pottery fragments were commonly used in the ancient world as a writing material. Inscribed with ink, potsherds were widely used for letters, receipts, notes, inventory lists, brief memoranda, and school lists. Although the word “ostraca” is not used in the Bible, potsherds are mentioned in the Old Testament (Job 2:8; Ps. 22:15; Is. 45:9), but not as writing materials. Archaeologists have unearthed thousands of ostraca in Egypt and Palestine.

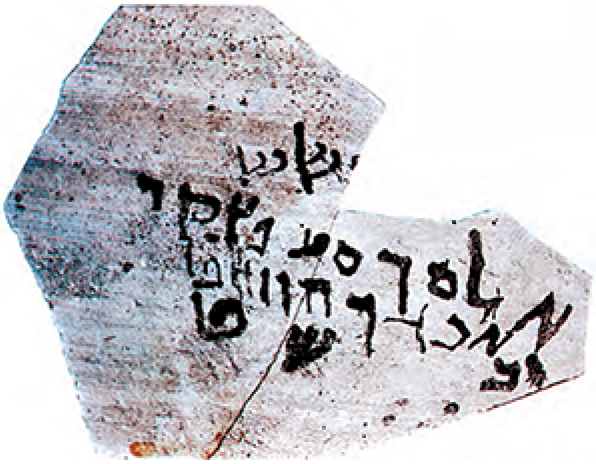

Photo by Howard Vos

• This ostracon from the Dead Sea caves at Qumran contains writing in ancient Hebrew—the language in which most of the Old Testament was originally written.

OSTRICH (see ANIMALS OF THE BIBLE).

OTHNI **[OATH nih]**—a Levite gatekeeper of the tabernacle in the days of David (1 Chr. 26:7).

OTHNIEL **[OATH nih el]**—the name of two men in the Old Testament:

1. The first judge of Israel (Judg. 1:13; 3:9, 11). Othniel was a son of Kenaz and probably was a nephew of Caleb. When the Israelites forgot the Lord and served the pagan gods of Canaan, the king of Mesopotamia oppressed them for eight years. When the Israelites repented of their evil and cried out to the Lord for deliverance, Othniel was raised up by the Lord to deliver His people. Othniel was one of four judges (the other three were Gideon, Jephthah, and Samson) of whom the Scripture says, "The Spirit of the LORD came upon him" (Judg. 3:10).
2. An ancestor of Heldai (1 Chr. 27:15).

OUCHES—an Old English word, used by the KJV, which denoted sockets or cavities in which gems were set (Ex. 28:11; settings of gold, NKJV).

OUTCASTS—a word used in the Old Testament to refer to refugees or exiles from the land of Israel (Ps. 147:2; Is. 11:12; 56:8). The modern idea of outcasts refers to those who are rejected by society. In the Bible, however, the word corresponds to our refugees—those forced from their homes by terror of war (Is. 16:3–4; Jer. 40:12; 49:5, 36). It is used also of those who were taken into captivity for breaking God's covenant (Is. 11:12; 56:8). Thus, "the outcasts" is a technical term for the DISPERSION.

OVEN (see BREAD; TOOLS OF THE BIBLE).

OVENS, TOWER OF THE—a tower on the wall of Jerusalem restored by Nehemiah (Neh. 3:11; 12:38; tower of the furnaces, KJV, NASB).

OVERSEER (see OCCUPATIONS AND TRADES).

OWL, OX (see ANIMALS OF THE BIBLE).

OX-GOAD (see GOAD).

OZEM [OH zim]—the name of two men in 1 Chronicles:

1. The sixth son of Jesse and a brother of David (1 Chr. 2:15).
2. A son of Jerahmeel (1 Chr. 2:25).

OZIAS [oh ZIE us]—a form of UZZIAH.

OZNI [AHZ nih] (*my hearing*)—a member of the tribe of Gad and the ancestor of a tribal family, the OZNITES (Num. 26:16), also called Ezbon (Gen. 46:16).

OZNITES [AHZ nites]—the descendants of OZNI (Num. 26:16).

P

PAARAI [PAY uh righ]—one of David’s mighty men (2 Sam. 23:35), also called Naarai the son of Ezbai (1 Chr. 11:37).

PADAN, PADDAN [PAD uhn]—forms of PADAN ARAM.

PADAN ARAM [PAD uhn AH rem] (*the plain of Aram*)—the area of Upper Mesopotamia around Haran and the home of Abraham after he moved from Ur of the Chaldeans (Gen. 25:20; Paddan Aran, NIV; Paddan-aram, NRSV). Abraham later sent his servant to Padan Aram to find a bride for his son Isaac (Gen. 25:20). Much later, Isaac’s son Jacob fled to Padan Aram to avoid the wrath of his brother Esau and dwelt there with Laban (Gen. 28:2, 5–7). The region was also referred to as Padan (Gen. 48:7; Paddan, NIV, NRSV).

PADON [PAY duhn]—a family of temple servants who returned with Zerubbabel after the captivity (Ezra 2:44).

PAGAN—a follower of a false god or a heathen religion; one who delights in sensual pleasures and material goods. After the return from the captivity, Ezra and Nehemiah carried on a vigorous campaign against the practice of marriage between Israelites and the pagan women of the land (Ezra 10:2, 10–18, 44; Neh. 13:26–27, 30).

PAGIEL [PAY gih uhl]—leader of the tribe of Asher during the wilderness wanderings (Num. 7:72; 10:26). Pagiel helped take the first census of Israel.

PAHATH–MOAB [PAY hath MOE ab] (*governor of Moab*)—the name of two men in the Old Testament:

1. The founder of a clan or family, members of which returned to Jerusalem after the captivity. Under Zerubbabel’s leadership, 2,812 members of the family returned (Ezra 2:6). Under Ezra’s leadership, another company of 200 males of Pahath–Moab also returned from the captivity (Ezra 8:4).
2. A man who sealed the covenant with Nehemiah (Neh. 10:14). Evidently he represented the entire clan of Pahath–Moab.

PAI **[PAY eye]**—a city in Edom and home of King Hadad (1 Chr. 1:50). In Genesis 36:39 the king is called Hadar and his city is referred to as Pau.

PALAL **[PAY luhl]**—a son of Uzai (Neh. 3:25). Palal helped Nehemiah repair the wall of Jerusalem after the captivity.

PALANQUIN **[puh LAN kwin]**—a portable chair with a canopy carried by four servants. Kings of the ancient world used such chairs as a symbol of their rank and power. The chair sat in the center of two long poles, one on each side, which rested on the shoulders of the servants. Solomon had a luxurious palanquin, which featured silver poles, a golden base, and a purple seat (Song 3:9–10; chariot, KJV; carriage, NIV; sedan chair, NASB).

PALESTINA **[pal ess TIE nuh]**—the west coast of Canaan, from the Brook of Egypt to Joppa (Ex. 15:14; Philistia, NRSV, NASB, REB, NIV). Palestina is an alternate spelling for PHILISTIA and PALESTINE.

PALESTINE **[PAL ess tyne]**—the land promised by God to Abraham and his descendants and eventually the region where the Hebrew people lived (see Map 7, D–2).

Palestine (or Palestina) is a tiny land bridge between the continents of Asia, Africa, and Europe. The word itself originally identified the region as "the land of the Philistines," a warlike tribe that inhabited much of the region alongside the Hebrew people. But the older name for Palestine was CANAAN, the term most frequently used in the Old Testament. The AMARNA Letters of the 14th century B.C. referred to "the land of Canaan," applying the term to the coastal region inhabited by the PHOENICIANS. After the Israelites took the land from the Canaanites, the entire country became known as the "land of Israel" (1 Sam. 13:19; Matt. 2:20) and the "land of promise" (Heb. 11:9).

The term "Palestine" as a name for the entire land of Canaan, beyond the coastal plains of the Phoenicians, was first used by the fifth century B.C. historian Herodotus. After the Jewish revolt of A.D. 135, the Romans replaced the Latin name *Judea* with the Latin *Palaestina* as their name for this province. Although the prophet Zechariah referred to this region as the “Holy Land” (Zech. 2:12), it was not until the Middle Ages that this land became popularly known as the Holy Land.

Location. The medieval concept that Palestine was the center of the earth (see Ezek. 5:5) is not as farfetched as one might expect. This tiny strip of land not only unites the peoples and lands of Asia, Africa, and Europe but also the five seas known as the Mediterranean Sea, the Black Sea, the Caspian Sea, the Red Sea, and the Persian Gulf. Palestine was sandwiched in between two dominant cultures of the ancient world—Egypt to the south and Babylon–Assyria–Persia between the Tigris and Euphrates Rivers to the northeast.

Palestine is also the focal point of the three great world religions: Judaism, Christianity, and Islam. It has been the land corridor for most of the world’s armies and, according to the Book of Revelation, will be the scene of the final great conflict of history, the Battle of Armageddon (Rev. 16:16).

The boundaries of Palestine were not clearly defined in ancient times—a problem that plagues the area even today. Generally, the Israelites occupied the land bordered on the south by the Wadi el-’Arish and Kadesh Barnea and on the north by the foothills of Mount Hermon. The Mediterranean Sea formed a natural western boundary and the Jordan River a natural eastern boundary, except that two and a half of the Israelite tribes occupied the region known as TRANSJORDAN, the land east of the Jordan River.

At certain times in Israel’s history, the territory they occupied was much larger. During the days of the United Monarchy under David and Solomon, Israel controlled Hamath, Damascus, and the region beyond as far as the Euphrates River. They also held dominion over Ammon, Moab, and Edom, stretching the nation’s borders from the mountains of Lebanon to the waters of the Red Sea.

The boundaries of the Promised Land defined in Numbers 34, as promised to Moses, were much more extensive than the region in which the Hebrews eventually settled. The southern boundary was placed at Kadesh Barnea and the northern boundary at “the entrance of Hamath” (Num. 34:8; Lebo Hamath, NIV), which may either be the entrance to the Biqa Valley between the Lebanon and Anti-Lebanon Mountains or farther north near modern Lebweh, some 23 kilometers (14 miles) north of historic Baalbek.

It is also clear that the land promised to Abraham and his descendants for an everlasting possession included an area similar to that seen by Moses and greater than that area actually inhabited by the Israelites. This covenant promise to Abraham is the basis for the modern Israeli claim to Palestine (Gen. 12:7; 28:4; 48:4).

Size. To the jet-age traveler Palestine seems quite small. The expression "from Dan to Beersheba" (1 Sam. 3:20) refers to a north-south distance of only about 240 kilometers (150 miles). The width of the region is even less impressive. In the north, from Acco on the coast to the Sea of Galilee is a distance of only 45 kilometers (28 miles). In the broader south, from Gaza on the coast to the Dead Sea is a distance of only 88 kilometers (54 miles). The distance between Jaffa and Jericho is only 72 kilometers (45 miles); Nazareth to Jerusalem is only 98 kilometers (60 miles).

The land area from Dan to Beersheba in Cisjordan (the region west of the Jordan River) is approximately 6,000 square miles—a region smaller than Hawaii. If the area east of the Jordan River (Transjordan) is included, the maximum total area of Palestine amounts to only 10,000 square miles—an area smaller than the state of Maryland.

People. The history of Palestine is complicated by the many different cultures and civilizations that have flourished in the region. The first historical reference to the inhabitants of Canaan occurs in Genesis 10. Canaan, the son of Ham and the grandson of Noah (Gen. 10:6; 5:32), is said to have fathered most of the inhabitants of the land. These include Sidon (the Phoenicians), Heth (the Hittites), and the Jebusites (who lived near Jerusalem), the Amorites (in the hill country), the Girgashites (unknown), the Hivites (peasants from the northern hills), the Arkites (from Arka in Phoenicia), the Sinites (from the northern coast of Lebanon), the Arvadites (from the island of Arvad), the Zemarites (from Simura), and the Hamathites (from Hamath; Gen. 10:15–18).

The native inhabitants of Canaan were tall, giant-like, and stalwart races known as the Anakim (Josh. 11:21–22), the Rephaim (Gen. 14:5), and the Horites (Deut. 2:12). They lived in the hill country, and traces of their primitive population continued as late as the days of the United Monarchy under David and Solomon (2 Sam. 21:16–22). When Abraham arrived in the Promised Land it was almost entirely inhabited by the Canaanites, with a mixture of Amorites, Edomites, Ammonites, and Moabites.

History. The history of Palestine gains its significance for the Bible student with the beginning of the biblical period. But the region was inhabited by other cultures long before Abraham and his family arrived.

Prebiblical Period (Tower of Babel—2000 B.C.)—As the human race was scattered over the earth, a number of cultures emerged. Small city-states began to be organized in Mesopotamia, the land between the Tigris and Euphrates Rivers. A Sumerian civilization (about 2800–2360 B.C.) was one of the earliest classical civilizations of the world. The Akkadians as well built their cities in the Tigris–Euphrates plain. Almost at the same time Egypt emerged as a unified nation. In the twenty-ninth century B.C. the kingdoms of Upper and Lower Egypt were united, and a world power was born. Palestine witnessed the same urban development and population increases during this period. The cities of Jericho, Megiddo, Beth Shan, Ai, Shechem, Gezer, Lachish, and others were all in existence at this time.

Old Testament Period (Abraham—2000 B.C. and after)—About 2000 B.C. the patriarch Abraham arrived in Canaan from Ur of the Chaldees and found the land controlled by Amorites and Canaanites. Abraham lived for a while in Egypt, where he was exposed to this great culture of the ancient world. He saw the great pyramids of Egypt and eventually returned to Palestine, where the wealth and influence of his family and his descendants expanded through the land.

For 430 years the descendants of Abraham were in Egyptian bondage, but God raised up a champion in Moses to lead them back to the Land of Promise (Exodus 3). God strengthened the new leader of Israel, Joshua (Josh. 1:1–9), and he led the people in successful campaigns to win control of Palestine (Josh. 11:16–23). The period of the judges that followed indicated the continuous struggle that Israel had with the peoples of the land (Judg. 2:16–23).

With the rise of the United Monarchy under David (2 Sam. 8:1–18) and Solomon (1 Kin. 9:15—11:13), people of Israel extended their influence over more of Palestine than ever before. But about 920 B.C. Israel was divided into two segments, the northern kingdom of Israel, and the southern kingdom of Judah. These were turbulent times in the history of Israel. The Old Testament period came to an end with the fall of Samaria, the capital of Israel, in 722 B.C. The Assyrians took Israel into captivity and this nation ceased to exist (2 Kin. 17:1–6).

Babylonian Period *(605–539 B.C.)*—The influence of the Babylonians in the land of Palestine was swift and deadly. In 605 B.C. Nebuchadnezzar, king of Babylon, annihilated the Egyptian army, effectively controlling all of Palestine to the Egyptian border. In 597 B.C. Jerusalem was attacked by the Babylonians. Jehoiachin the king was carried into captivity. Eleven years later the city of Jerusalem was destroyed and nearly all the Jewish inhabitants of Palestine were carried away as captives to Babylon (2 Kin. 25:1–21).

Persian Period *(539–332 B.C.)*—When Cyrus, the king of Persia, conquered Babylon, he allowed the Jews to return to Jerusalem. In 538 B.C. the first group of Jews returned to Jerusalem under Sheshbazzar (Ezra 1:1–11). As a Persian province, the region was governed by regional rulers under Persian authority.

Greek Period *(332–167 B.C.)*—During this period Alexander the Great conquered Palestine. Upon his death the land fell to the Ptolemies of Egypt and the Seleucids of Syria. In 167 B.C. the Seleucid king Antiochus IV (Antiochus Epiphanes) polluted the Jewish temple by offering pigs on the altar and putting up a statue of a pagan god.

Maccabean Period *(167–63 B.C.)*—Under the leadership of the aged priest Mattathias and his sons, the Jewish people revolted against the Seleucids and enjoyed nearly 100 years of independence.

Roman Period *(63 B.C.—A.D. 330)*—In 63 B.C. Pompey conquered Palestine for Rome. From 37 B.C. until 4 B.C. Herod the Great ruled the land under the Caesars. During the reign of this Herod, Jesus was born in Bethlehem. During Roman rule also, Christianity was born. In A.D. 70 Jerusalem was destroyed by the Roman general Titus as he crushed a revolt by the Jewish people.

Pre-Modern Period *(A.D. 330–1917)*—During these years, Palestine was under the successive rules of the Byzantines (330–634), the Arabs (634–1099), the Crusaders (1099–1263), the Mamelukes (1263–1517) and the Turks (1517–1917).

The most important historical events during this period were Saladin’s consolidation of his control of Egypt, Syria, Mesopotamia, and most of Palestine in A.D. 1187 by his victory over the crusader kingdom of Jerusalem and the establishment of the Turkish Ottoman Empire in A.D. 1517.

Modern Period *(1917—Present)*—In 1917 the Balfour Declaration liberated Palestine from Turkish rule and placed the land under the control of Great Britain. On May 14, 1948, the modern State of Israel was established, and the British withdrew. Almost immediately the Jews and Arabs began their struggle for control of the land of Palestine. The borders of Palestine have been in a state of flux ever since.

The Geography of Palestine. The geography of Palestine falls naturally into five regions: the coastal plain, the central highlands, the Rift Valley, the Transjordan plateau, and the Negev.

The coastal plain—The coastal lowlands run along the western border of Palestine at the Mediterranean Sea. The plain varies in width from less than 5 kilometers (3 miles) to more than 40 kilometers (25 miles), but it forms an almost straight line for more than 320 kilometers (200 miles) north to south.

At the famous Ladder of Tyre in Upper Galilee, the hills reach the coast and divide the Plain of Phoenicia from the Plain of Acco. The Plain of Acco is about 13 kilometers (8 miles) wide and 40 kilometers (25 miles) long. It was the region allotted to the tribe of Asher (Josh. 19:24–31). At the foot of Mount Carmel the coastal plain is only a few hundred feet wide, but it quickly widens into the Plain of Dor and, at the Crocodile River (the Wadi Zerqa), into the marshy Plain of Sharon. The Plain of Sharon is some 64–80 kilometers (40–50 miles) in length and 13–16 kilometers (8–10 miles) wide. A fertile region, it was once covered with oak forests. Through it flow five streams, including the river Kanah, which in ancient Israel divided the territories of Ephraim and Manasseh. South of the Plain of Sharon is the triangle known as the Philistine Plain where the five lords of the Philistines build their great cities: Ekron, Gath, Ashdod, Ashkelon, and Gaza (1 Sam. 6:17).

One problem with this coastal plain is that it did not have a natural harbor. Joppa was a precarious harbor formed by offshore reefs (2 Chr. 2:16; Acts 9:36). Caesarea was built by Herod the Great, who created an artificial harbor. This territory was of little value to the ancient Israelites, a fact that may have contributed to Philistine dominance of the coastal plains long after the Israelites conquered Canaan.

The central highlands—Between the coastal plain and the hill country of Judea and Samaria runs a series of foothills known as the Shephelah. These hills were the scene of many battles between the Philistines and the Israelites. It is divided by three valleys: the Valley of Aijalon on the north, the Valley of Sorek in the middle, and the Valley of Elah on the south. At Aijalon Joshua commanded the sun to stand still (Josh. 10:12–14). And in Elah young David killed the giant Goliath (1 Sam. 17:2, 19; 21:9).

The central highlands are a mountain range running north to south the length of Palestine. In Lebanon the range rises to over 2,740 meters (9,000 feet) above sea level at Mount Hermon. The highest peak in Palestine itself is Jebel Jermaq, 1,200 meters (3,960 feet), in Upper Galilee.

The highlands consist of several distinct regions. The northernmost region is Galilee, customarily divided into Upper and Lower Galilee. Upper Galilee is almost double the altitude of its lower counterpart with corresponding differences in climate and vegetation. Lower Galilee has outcrops of chalk and marl that give the region a rugged beauty. Even today it is populated with small villages, many of which are mentioned in the New Testament. To the east lies the Sea of Galilee, separated from Lower Galilee by a series of hills and valleys.

South of Galilee is the Plain of Jezreel or Esdraelon. This plain is actually a low plateau of the hill country stretching from Mount Carmel on the west to Mount Gilboa on the east. This was an important corridor between the Via Maris, one of the main roads through Palestine, and the road to Damascus to the north. Many notable battles have been fought here (Josh. 17:16; 2 Chr. 35:22). Here too will be fought the Battle of Armageddon (Rev. 16:16; 19:11–21).

South of the central highlands is the hill country of Ephraim. This broad limestone upland consists of fertile valleys, tree-laden hills, and north-south, east-west highways. This easy access to Samaria explains this region’s greater receptivity to foreign influences in religion and politics than that of Galilee to the north or Judea to the south. The highest of these Samaritan hills are Mount Ebal (940 meters; 3,084 feet) and Mount Gerizim (881 meters; 2,890 feet).

Unlike the broken terrain of Samaria, the Judean highlands present a solid barrier that practically shuts off east-to-west traffic. Judea is subdivided into the Shephelah, the central hills, and the eastern wilderness. The terrain of these three divisions reflects quite a contrast, just like the annual rainfall (16–32 inches in the foothills, 32 inches in the highlands, and 12 inches or less in the wilderness).

Most of the towns in this region are built on a series of hills, just as Jerusalem is. All the land to the south is “down,” although the central highlands continue to climb until they reach the area of Hebron, Judea’s highest town (927 meters; 3,040 feet). As one continues south in these highlands, however, the elevation begins to drop. Thus at Beersheba, a few miles south, the region becomes a triangular depression between the hills of Judea and the hills of the Negev.

The central highlands are the most important natural region in Palestine, boasting of such towns as Nazareth, Shechem, Samaria, Bethel, Jerusalem, Bethlehem, Hebron, and Beersheba. This region is known as the heartland of Palestine.

The Rift Valley—Between the western hills of Israel and the plateau east of the Jordan River lies the world’s deepest depression, known as the Rift Valley. Beginning in the valley between the Lebanon and Anti-Lebanon Mountains and running south through Palestine, through the Arabah, through the Gulf of Aqaba and the Red Sea and on south through eastern Africa, this is the deepest geological fault on earth. The contrast in elevation is striking. Mount Hermon is a majestic 2,814 meters (9,232 feet) above sea level, while the Sea of Galilee just below it is 212 meters (695 feet) below sea level. The name of the Jordan River, which flows from the foothills of Hermon to the Sea of Galilee and then on south to the Dead Sea, means “the descender.” In one 9-mile stretch the Jordan plunges 284 meters (850 feet). North of the Sea of Galilee the river drops an average of 12 meters (40 feet) per mile. The Jordan is unique in that it is the world’s only major river that runs below sea level along most of its course.

The distance between the Sea of Galilee and the Dead Sea is approximately 105 kilometers (65 miles). In the Rift Valley, or the Jordan Valley, the river has carved a narrow channel called the Zor. A haven for wildlife, this appears as a snakelike path of green vegetation when viewed from the air.

In the southern extremity of the Rift Valley, between the Dead Sea and the Red Sea, is the Arabah. This valley, from 3 to 9 miles wide but

169 kilometers (105 miles) in length, features terrain varying from salt flats to badlands. It is watered only by the flowing of seasonal streams in the rainy season.

From the Gulf of Aqaba the floor of this valley rises to 230 meters (755 feet) on a steep ridge. From there it drops dramatically, over 152 meters (500 feet) in 2 miles, toward the Dead Sea.

The Transjordan plateau—The beautiful hills of the Transjordan tableland are cut by four rivers as they wind their way to the Rift Valley. They are the Yarmuk, Jabbok, Arnon, and Zered Rivers. These rivers provide natural boundaries for five discernible regions of Transjordan.

North of the Yarmuk River is Bashan, a plateau rising from 213 meters (700 feet) in the west to 914 meters (3,000 feet) in the east. South of the Yarmuk to the Jabbok is Gilead. This is the most fertile region of Transjordan. The rainfall of 28 to 32 inches a year provides sufficient water for rich agricultural land and pastureland.

This is where the Greco-Roman cities of the region known as the Decapolis were located. Here, too, the famous "balm of Gilead" was found. South of the deep Jabbok gorge to the southern tip of the Dead Sea lay the kingdoms of Ammon and Moab. Located here were the capital of the Ammonite kingdom, Rabbah, and Mount Nebo (802 meters; 2,631 feet), the commanding site from which Moses viewed the Promised Land (Deut. 34:1). The Arnon River was the approximate border between Ammon and Moab, with the Zered River to the south serving as the border between Moab and Edom.

Edom stretches for 100 miles above the Arabah. In the mountains of Edom the reddish sandstones may have given rise to the biblical name, which means "red." In a basin secluded in these mountains is Petra, the famous capital of the Nabatean kingdom. The conquest of Edom for a brief time during the days of David and Solomon enabled Solomon to build the port of Ezion Geber on the Red Sea (1 Kin. 9:26–28).

The Negev—Directly south of Palestine lies the Negev, a barren wilderness. Shaped like a triangle with its apex pointing toward the Gulf of Aqaba, the steppe of the Negev is situated immediately south of the Valley of Beersheba. It encompasses over 12,500 square miles, more than all of Palestine itself. The inhabitable sector of the area is a small strip about 49 kilometers (30 miles) wide from north to south, centered at Beersheba. The rest of the Negev is a desert.

Because of its long desert frontier, the Negev has been inhabited mostly by tribal herdsmen known as the Bedouin, including the Amalekites (Num. 13:29; 1 Sam. 30:1). In the Old Testament this area was known as the Wilderness of Zin and the Wilderness of Paran. Occasionally permanent settlements would be found here in the days of Abraham and especially in the days of the Nabatean kingdom.

The Negev is crisscrossed with caravan routes. The important route to Egypt, known as "the way of Shur" (Gen. 16:7), went southwest from Beersheba through this area.

Geological Formations. Palestine has a wide variety of geological formations for a small 10,000-square-mile area. A band of Nubian or Petra sandstone, red and soft, stretches along the eastern coast of the Dead Sea. Above this band is the most important geological formation in Palestine, the limestone, which makes up most of the tableland on both sides of the Jordan River. This limestone is particularly evident at Jerusalem; reservoirs, sepulchers, and cellars abound under the city.

The Philistine country north of Mount Carmel consists of sandstone. Between this sandstone and the sand dunes of the seacoast is a sedimentary bed. Along both sides of the Rift Valley, from Mount Hermon to south of the Sea of Galilee, is volcanic rock, called basalt, frequently found in other parts of the land. Another notable feature of the region is the blowing sand from Egypt and the Sinai deserts, which frequently invades the cultivated sections of Palestine.

On the west shore of Galilee as well as along both shores of the Dead Sea are hot springs. At the hot springs of Callirrhoe on the eastern shore of the Dead Sea, Herod the Great sought relief from his illness. Earthquakes also played a vital role in Palestinian life. David interpreted an earthquake as a sign of the anger of the Lord (Ps. 18:7). Jonathan's attack at Michmash was accompanied by an earthquake (1 Sam. 14:15). A memorable quake occurred during the days of Uzziah in the eighth century B.C. (Amos 1:1; Zech. 14:5). An earthquake also accompanied the crucifixion of Jesus in Jerusalem (Matt. 27:51–54).

The presence of these phenomena—plus volcanic activity, basalt, sulphur, petroleum, salt, bromide, phosphate, potash, and other chemicals in and around the Dead Sea—make Palestine a geologist’s paradise. It is indeed one of the unique regions of the world.

The Climate and Vegetation of Palestine. The latitude of Palestine is approximately the same as southern California or Georgia. It is therefore marginally subtropical. Situated between the cool winds of the eastern Mediterranean and the hot winds of the desert, Palestine has a variety of weather patterns.

Temperature—The sea breeze has a moderating effect on the coastal plain. The average temperature at Haifa in January is 56 degrees Fahrenheit and in August 83 degrees. However, the elevation at Jerusalem (777 meters, or 2,550 feet, above sea level), brings cooler temperatures, a 48-degree average in January and a 75-degree average in August.

In contrast, the temperatures in the Rift Valley are much hotter throughout the year. This makes the region comfortably warm in winter but unbearably hot in summer. Jericho has an average winter temperature of 76 degrees Fahrenheit, but the temperature consistently climbs well over 100 in the summer. Such temperature extremes are noted in the Bible. The midday sun caused the death of a lad in Elisha’s day (2 Kin. 4:18–20), but King Jehoiakim sat in his winter house with a fire on the hearth (Jer. 36:22).

Precipitation—Two seasons characterize Palestine: winter, which is moist, rainy, and mild (November to April), and summer, which is hot with no rain (May to October). The exact time when the rainy season begins each year is not predictable. It usually begins about mid-October and includes our winter months plus some additional weeks (Song 2:11). Rainfall usually occurs three to four days in a row, alternating with three to four days of chilling winds from the desert.

The Bible frequently refers to “the early rains and the latter rains” (Deut. 11:14). This designation does not indicate the period of greatest rainfall, which was frequently in January and February (Lev. 26:4; Ezra 10:9, 13), but the period of the most important rainfall for agriculture. The initial autumn rains soften the hard Palestinian soil, making plowing and sowing an easier task. The latter rains fall in March and April when rain is needed to make the fruit and grain luscious and healthy (Hos. 6:3; Zech. 10:1).

The greatest amount of precipitation falls on the region of Galilee (28–40 inches a year). Average rainfall for other areas of Palestine are: Haifa (24 inches); Tiberias (17 inches); Beth Shean (12 inches); Jerusalem (25 inches); and Jericho (4 inches or less). In the summer the humidity is twice as intense as during other times of the year. Thus Jericho, with high temperatures and humidity and little rainfall, is almost unbearable in summer. However, the summer humidity condenses as the ground cools during the night. The result is a heavy dew each morning in Palestine.

Gideon was able to collect a bowl of water from dew on a fleece (Judg. 6:38). Dew was essential for the growing of grapes during the summer (Zech. 8:12). Without dew a devastating drought would occur (2 Sam. 1:21; Hag. 1:10). Frequently God’s grace is compared to the dew (Gen. 27:28; Hos. 14:5).

Occasionally Palestine would be the victim of violent precipitation in the form of hail. Such hail would flatten the standing grain and destroy the tender vines (Ps. 78:47; Ezek. 13:11, 13). Sometimes hailstones big enough to kill a man would fall (Josh. 10:11). Occasionally the higher elevations of Palestine are covered with a light snow during the winter. In David’s time Benaiah slew a lion on a day when snow fell (2 Sam. 23:20).

Vegetation—In areas with adequate precipitation, the abundance of sunshine and fertile soil make Palestine a garden paradise. More than 3,000 varieties of flowering plants exist in the region—a large number for such a small country. So plentiful were flowers in Bible times that floral patterns adorned the branches of the golden lampstand (Ex. 25:31–34) and the walls and doors of the temple (1 Kin. 6:18, 29, 32). The rim of the huge laver in the temple was shaped like the flower of a lily (1 Kin. 7:26; 2 Chr. 4:5).

Trees grow in abundance in Palestine. Grains and other crops are also plentiful. The land also produces fruits and vegetables of all kinds, spices, herbs, aromatics, perfumes, and preservatives. Although it was the scene of many fierce and bloody battles, and yet will be, still Palestine is a special place: the Holy Land.

Also see ANIMALS OF THE BIBLE; MINERALS OF THE BIBLE; PLANTS OF THE BIBLE; WEATHER.

Photo by Dominique Landau

- The barren, mountainous region of eastern Palestine known as the Wilderness of Judah, with the Dead Sea in the background.

- The Judean Desert near Jerusalem, showing the rugged topography of this region in southern Palestine.

Photo by Gustav Jeeninga

- The Hasbani Brook in northern Palestine—one of the tributaries of the Jordan River— with Mount Hermon in the background.

Photo by Howard Vos

• The plains of Jericho and the lush oasis at Jericho in the plains region north of the Dead Sea.

PALLET—KJV word for a straw-filled mattress, light enough to be carried; the mat of a poor man (John 5:8–11; Acts 5:15; bed, NKJV; mat, NIV).

PALLU [PAL oo]—father of Eliab (Num. 26:8) and founder of the PALLUITES (Num. 26:5), also called Phallu (Gen. 46:9, KJV).

PALLUITES [PAL oo ights]—a tribal family descended from PALLU (Num. 26:5).

PALM TREE (see PLANTS OF THE BIBLE).

PALMERWORM (see ANIMALS OF THE BIBLE).

PALSY (see DISEASES OF THE BIBLE).

PALTI **[PAL tigh]** (*my deliverance*)—the name of two men in the Old Testament:

1. One of twelve men sent by Moses to spy out the land of Canaan (Num. 13:9).
2. A son of Laish, of the tribe of Benjamin (1 Sam. 25:44; Phalti, KJV; Paltiel, NIV). Palti is the same person as PALTIEL No. 2 (2 Sam. 3:15).

PALTIEL **[PAL tih uhl]** (*God is my deliverance*)—the name of two men in the Old Testament:

1. A son of Azzan, of the tribe of Issachar (Num. 34:26). Paltiel helped Joshua divide the land west of the Jordan River.
2. A son of Laish, of the tribe of Benjamin (2 Sam. 3:15; Phaltiel, KJV).

PALTITE **[PAL tight]**—a family name of Helez, one of David's mighty men (2 Sam. 23:26). The term Paltite refers to a native of BETH PELET, a city in southern Judah (Josh. 15:27). Also see PELONITE.

PAMPHYLIA **[pam FIL ih uh]** (*a region of every tribe*)—a Roman province on the southern coast of central Asia Minor (modern Turkey; see Map 7, D–2). The province consisted mainly of a plain about 130 kilometers (80 miles) long and up to about 32 kilometers (20 miles) wide. The capital city of Pamphylia, its largest city, was Perga (Acts 13:13–14).

Pamphylia is first mentioned in the New Testament in Acts 2:10. People from Pamphylia were among those present in Jerusalem on the Day of Pentecost. In Pamphylia Paul first entered Asia Minor (Acts 13:13) during his first missionary journey. It was at Pamphylia that John Mark left Paul and Barnabas (Acts 15:38). On his voyage to Rome, Paul sailed off the coast of Pamphylia (Acts 27:5).

PAN—a shallow container, used for liquids, for cooking, and for other domestic purposes (Ex. 25:29; 2 Sam. 13:9; 2 Chr. 35:13). The pan mentioned in Leviticus 6:21 and 1 Chronicles 23:29 was a thin, flat plate used for baking bread. A larger pan was a kettle or pot for boiling meat (1 Sam. 2:14).

The most frequent occurrence of the word “pan” in the NKJV is in the Book of Numbers: “One gold pan of ten shekels full of incense” (Num. 7:14, 20, 26, 32, 38, 44, 50, 56, 62, 68, 74, 80, 86).

This was a utensil presented as a gift for use in the tabernacle. The Hebrew word in this verse is translated by various versions as spoon (KJV), dish (NIV, NRSV), and saucer (REB).

PANNAG **[PAN ag]**—KJV word for a product of Palestine exported to the markets of Tyre (Ezek. 27:17; millet, NKJV, NRSV; cakes, NASB; confections, NIV; meal, REB). The name probably refers to some kind of sweet pastry or confection, perhaps fig cakes.

PANTHER (see ANIMALS OF THE BIBLE).

PAPER (see PAPYRUS; WRITING).

PAPHOS **[PAY fuhs]**—a city on the southwestern extremity of the island of Cyprus (see Map 7, D–2). Paul, Barnabas, and John Mark visited Paphos during Paul’s first missionary journey, about A.D. 47 or 48 (Acts 13:6–13). Two settlements in the same general area of Cyprus are known as Old Paphos (modern Konklia), and New Paphos, about 16 kilometers (10 miles) to the northwest. New Paphos is the Paphos mentioned in the Book of Acts (modern Baffa). At Paphos, Paul met the Roman proconsul Sergius Paulus, who believed the gospel (Acts 13:12) when he witnessed Paul’s rebuke of Elymas the sorcerer.

Photo by Howard Vos

• A barren shore on the island of Cyprus near the site of Paphos, a city visited by the apostle Paul (Acts 13:6–13).

PAPS—KJV translation of breasts (Ezek. 23:21; Luke 11:27) and chest (Rev. 1:13).

PAPYRUS [puh PIE russ]—the name of a plant and a writing material:

1. A tall aquatic plant of southern Europe and northern Africa, especially of the Nile River valley. This plant is now unknown in its wild state in Egypt; but it still grows plentifully in the Sudan. Extensive growths of papyrus may also be found in the marshes at the northern end of Lake Huleh in Palestine. The Roman naturalist Pliny the Elder (A.D. 23–79) wrote in his encyclopedic *Natural History* about the papyrus plant and its many uses:

   “The papyrus grows in the swamps of Egypt or else in the sluggish waters of the Nile where they have overflowed and lie stagnant in pools not more than three feet in depth; it has a sloping root as thick as a man’s arm, and tapers gracefully up with triangular sides to a length of not more than fifteen feet. The roots are used by the natives for timber, serving not only as firewood but also for making various utensils and vessels. Indeed the papyrus itself is woven to make boats, and the inner bark is woven into sailcloth and matting, and also cloth, as well as blankets and ropes. It is also used as chewing gum, both in the raw state and when boiled, although only the juice is swallowed."

The Hebrew word translated as "papyrus" in Job 8:11 is also used in Exodus 2:3. Apparently the "ark of bulrushes" in which Moses was hidden by his mother was woven from papyrus plants. The Egyptians made blankets, boats, shoes, and other articles from papyrus.

2. A paper made from the pith, or the stems, of the papyrus, used in ancient times as a writing material; also a written scroll made of papyrus. In the same passage from *Natural History,* Pliny the Elder wrote:

> "The process of making paper from papyrus is to split it with a knife into very thin strips made as broad as possible. . . . Paper of all kinds is 'woven' on a board moistened with water from the Nile, muddy liquid supplying the effect of glue. First an upright layer is smeared onto the table, using the full length of papyrus available after the trimmings have been cut off at both ends, and afterwards cross strips complete the latticework. The next step is to press it in presses, and the sheets are dried in the sun and then joined together, the next strip used always diminishing in quality down to the worst of all. There are never more than twenty sheets to a roll."

The story of the cutting and burning of Jeremiah's scroll by King Jehoiakim (Jer. 36:20–23) suggests papyrus rather than leather; indeed, the Septuagint assumes it was a papyrus scroll. Scholars believe that John's reference to "paper and ink" (2 John 12) is to papyrus writing material because the Greek noun used in this verse refers to the papyrus roll or sheet used in writing a letter.

The ancient Egyptians did not burn their paper rubbish; they simply piled it in the sand and let the blowing sand cover it layer upon layer. Thousands of pages of papyrus documents were found in rubbish heaps by the British archaeologists Grenfell and Hunt, who explored ancient Egyptian tombs in search of documents. They knew that the Egyptians believed that since people lived on in another world, all of their comforts should be buried with them for further use, including books. Whenever these books were discovered, they were an archaeologist's treasure. On one occasion a tomb yielded little reading matter; it contained only mummified crocodiles (in ancient Egypt the crocodile was worshiped as a god). When the workmen were ordered to abandon their digging, one of them broke through the skin of one of these crocodiles. Out spilled rolls and rolls of papyrus, which were dated at three centuries before Christ.

The first recorded notice of papyrus documents was in 1778. An unknown European dealer in antiquities saw peasants setting fire to nearly fifty sheets of papyrus to obtain the aromatic scent of the smoke. The papyrus purchased included documents from the year A.D. 191–192. Between 1820 and 1840, large numbers of papyrus documents were discovered in Egypt, but most scholars ignored these finds as unimportant.

In the year 1891 the great era of papyrus discoveries was born, when Sir Flinders Petrie and E. Wallis Budge discovered some leaves or rolls of outstanding literary merit. Most of these documents were dated in the third century B.C. Perhaps the most important discovery of the period was by Adolf Deissmann, who realized that the language written on the papyri he found was identical to that of his Greek New Testament. Clearly New Testament Greek was not a special biblical language created by the Holy Spirit as many had claimed.

The oldest manuscripts of the New Testament, the majority of the DEAD SEA SCROLLS, and the large collection of GNOSTIC documents at the NAG HAMMADI library were written on papyrus. The English word "paper" comes from the word "papyrus."

Photo by Willem A. VanGemeren

- Several stalks of papyrus, reed-like plants used for making a primitive type of paper in Bible times.

Photo by Gustav Jeeninga

• Elephantine Island in the Nile River near Aswan, Egypt. A series of Aramaic papyri and ostraca, written by a colony of Jews stationed here during the Persian era, was found at this site.

PARABLE—a short, simple story designed to communicate a spiritual truth, religious principle, or moral lesson; a figure of speech in which truth is illustrated by a comparison or example drawn from everyday experiences.

A parable is often no more than an extended metaphor or simile, using figurative language in the form of a story to illustrate a particular truth. The Greek word for "parable" literally means "a laying by the side of" or "a casting alongside," thus "a comparison or likeness." In a parable something is placed alongside something else, in order that one may throw light on the other. A familiar custom or incident is used to illustrate some truth less familiar.

Although Jesus was the master of the parabolic form, He was not the first to use parables. Examples of the effective use of parables are found in the Old Testament. Perhaps the best known of these is Nathan's parable of the rich man who took the one little ewe lamb that belonged to a poor man (2 Sam. 12:1–4). By means of this parable, Nathan reproved King David and convicted him of his sin of committing adultery with Bathsheba (2 Sam. 12:5–15). A wise woman of Tekoa also used a parable (2 Sam. 14:5–7) to convince King David to let his son return to Jerusalem.

Jesus' characteristic method of teaching was through parables. His two most famous parables are the parable of the lost son (Luke 15:11–32) and the parable of the Good Samaritan (Luke 10:25–37). Both parables illustrate God's love for sinners and God's command that we show compassion to all people. Actually, the parable of the lost son (sometimes called the parable of the prodigal son or the parable of the loving father) is the story of two lost sons: the younger son (typical of tax collectors and prostitutes) who wasted possessions with indulgent living, and the older son (typical of the self-righteous scribes and Pharisees) who remained at home but was a stranger to his father's heart.

Some entire chapters in the Gospels are devoted to Jesus' parables; for instance, Matthew 13—which contains the parables of the sower (vv. 1–23), the wheat and the tares (vv. 24–30), the mustard seed (vv. 31–32), the leaven (vv. 33), the hidden treasure (v. 44), the pearl of great price (vv. 45–46), and the dragnet (vv. 47–52).

Although parables are often memorable stories, impressing the listener with a clear picture of the truth, even the disciples were sometimes confused as to the meaning of parables. For instance, after Jesus told the parable of the wheat and the tares (Matt. 13:24–30), the disciples needed interpretation in order to understand its meaning (Matt. 13:36–43). Jesus sometimes used the parabolic form of teaching to reveal the truth to those who followed Him and to conceal the truth from those who did not (Matt. 13:10–17; Mark 4:10–12; Luke 8:9–10). His parables thus fulfilled the prophecy of Isaiah 6:9–10. Like a double-edged sword, they cut two ways—enlightening those who sought the truth and blinding those who were disobedient.

Most of Jesus' parables have one central point. Thus, Bible students should not resort to fanciful interpretations that find "spiritual truth" in every minute detail of the parable. The central point of the parable of the Good SAMARITAN is that a "hated" Samaritan proved to be a neighbor to the wounded man. He showed the traveler the mercy and compassion denied to him by the priest and the Levite, representatives of the established religion. The one central point of this parable is that we should also extend compassion to others—even those who are not of our own nationality, race, or religion (Luke 10:25–37).

In finding the central meaning of a parable, the Bible student needs to discover the meaning the parable had in the time of Jesus. We need to relate the parable to Jesus' proclamation of the kingdom of God and to His miracles. This means that parables are more than simple folk stories; they are expressions of Jesus' view of God, people, salvation, and the new age that dawned in His ministry. A good example of this approach are the parables dealing with the four "lost" things in Luke 15:3–32: the lost sheep, the lost coin, and the two lost sons. The historical context is found in Luke 15:1–2: Jesus had table fellowship with tax collectors and sinners. The Pharisees and scribes, the "religious experts" of Jesus' day, saw such action as disgusting because, in their view, it transgressed God's holiness. If Jesus truly were a righteous man, they reasoned, then He would not associate with such people; He would keep Himself pure and separate from sinners.

In response to their murmuring, Jesus told them these parables. God rejoices more, He said, over the repentance of one sinner (those sitting with Him at table) than over "ninety-nine just persons who need no repentance" (Luke 15:7)—that is, than over the religious professionals who congratulate themselves over their own self-achieved "goodness" (see the parable of the Pharisee and the tax collector; Luke 18:9–14). Likewise, the prodigal son (Luke 15:11–24) represents the tax collectors and sinners; the older son (Luke 15:25–32) represents the scribes and Pharisees.

A major theme in Jesus' parables is the demand of following Him in authentic discipleship. In the parable of the great supper (Luke 14:15–24), Jesus showed clearly that the time for decision is now. In the parable of the unfinished tower and the king going to war (Luke 14:28–32), Jesus demanded that His followers be prepared to give up all. In the parables of the hidden treasure and the pearl of great price (Matt. 13:44–46), Jesus stated that the kingdom of heaven is of such value that all other treasures in life are of secondary worth. Jesus' parables are a call to a radical decision to follow Him.

Photo by Gustav Jeeninga

• Sheep on a Judean hillside. Jesus often used such commonplace scenes from daily life to illustrate spiritual truths, as in His parable of the lost sheep (Matt. 18:10–14).

The Parables of Jesus

Parables that appear only in the Gospel of Matthew

The Wheat and the Tares (13:24–30)
The Hidden Treasure (13:44)
The Pearl of Great Price (13:45–46)
The Dragnet (13:47–50)
The Unforgiving Servant (18:21–35)
The Workers in the Vineyard (20:1–16)
The Two Sons (21:28–32)
The Wedding Feast (22:1–14)
The Wise and Foolish Virgins (25:1–13)
The Talents (25:14–30)

Parables that appear only in the Gospel of Mark

The Growing Seed (4:26–29)

The Watchful Doorkeeper (13:32–37)

Parables that appear only in the Gospel of Luke

The Creditor Who Had Two Debtors (7:40–47)
The Good Samaritan (10:25–37)
The Friend Who Came at Midnight (11:5–8)
The Rich Fool (12:13–21)
The Faithful Servant and the Evil Servant (12:35–48)
The Barren Fig Tree (13:6–9)
The Unfinished Tower (14:25–34)
The Lost Coin (15:8–10)
The Lost Son (15:11–32)
The Unjust Steward (16:1–13)
The Condescending Master (17:7–10)
The Persistent Widow (18:1–8)
The Pharisee and the Tax Collector (18:9–14)
The Minas (19:11–27)

Parables that appear in Matthew and Luke

The Two Builders (Matt. 7:24–27; Luke 6:47–49)
The Leaven (Matt. 13:33; Luke 13:20–21)
The Lost Sheep (Matt. 18:10–14; Luke 15:1–7)

Parables that appear in Matthew, Mark, and Luke

The Lamp and the Lampstand (Matt. 5:15–16; Mark 4:21; Luke 8:16)
New Cloth on Old Garments (Matt. 9:16; Mark 2:21; Luke 5:36)
New Wine in Old Wineskins (Matt. 9:17; Mark 2:22; Luke 5:37–39)
A House Divided Against Itself (Matt. 12:25–29; Mark 3:23–27; Luke 11:17–22)
The Sower and the Seed (Matt. 13:1–23; Mark 4:1–20; Luke 8:4–15)
The Mustard Seed (Matt. 13:31–32; Mark 4:30–32; Luke 13:18–19)
The Wicked Vinedressers (Matt. 21:33–41; Mark 12:1–12; Luke 20:9–18)
The Fig Tree (Matt. 24:32–35; Mark 13:28–31; Luke 21:29–33)

Parables that appear only in the Gospel of John

The Bread of Life (John 6:32–58)
The Shepherd and the Sheep (John 10:1–18)
The Vine and the Branches (John 15:1–8)

◆

PARACLETE [pair uh KLEET]—a transliteration of the Greek word *parakletos,* which means “one who speaks in favor of,” as an intercessor, advocate, or legal assistant. The word, translated as

“Comforter” or “Counselor,” appears only in the Gospel of John. Jesus applied the term to the HOLY SPIRIT, who would be an advocate on behalf of Jesus’ followers after His ascension; the Spirit would plead their cause before God (John 14:16, 26; 15:26; 16:7).

PARADISE (*park, garden*)—a place of exceptional blessedness, happiness, and delight; a descriptive name for heaven. Originally “paradise” was a Persian word meaning “a wooded park,” “an enclosed or walled orchard,” or “a garden with fruit trees.” Traditional Hebrew theology held that the dead descended to SHEOL. After the emergence of belief in the resurrection, however, this view was drastically modified. In the period between the Old and New Testaments, the Jews believed that, after the resurrection, the righteous would go to Paradise, a place much like the Garden of Eden before the Fall.

In the NKJV the word “paradise” occurs only three times (Luke 23:43; 2 Cor. 12:4; Rev. 2:7). To the repentant thief on the cross Jesus said, “Today you will be with Me in Paradise” (Luke 23:43). Various commentators have pointed out that when a Persian king wished to bestow upon one of his subjects a special honor, he made him a “companion of the garden.” The subject was chosen to walk in the king’s garden as a special friend and companion of the king. Thus, Jesus promised the thief that he would be a companion of the King of kings, walking with Christ in the garden of heaven.

PARAH [PAH ruh] (*young cow*)—a city in the territory of Benjamin (Josh. 18:23), apparently identical with Khirbet el-Farah, about 9 kilometers (5.5 miles) northeast of Jerusalem.

PARALLELISM (see POETRY).

PARALYSIS, PARALYTIC (see DISEASES OF THE BIBLE).

PARAMOUR—an adulterous lover, either male or female; a mistress. In Ezekiel 23:20 the word “paramours” in the NKJV refers to male lovers (male prostitutes, REB). In all other occurrences in the NKJV, however, the Hebrew word for paramours is translated as CONCUBINES.

PARAN [PAH ruhn]—a wilderness region in the central part of the Sinai Peninsula (see Map 2, C–1). Although the boundaries of this desert region are somewhat obscure, it probably bordered the ARABAH and the Gulf of Aqaba on the east. The modern Wadi Feiran in central Sinai preserves the ancient name.

Paran is frequently mentioned in the Old Testament. Chedorlaomer, one of the four kings who attacked Sodom, conquered as far as “El Paran, which is by the wilderness” (Gen. 14:6). After Hagar was driven from Abraham’s household (Gen. 21:21), she fled to this wilderness with her son Ishmael. The Israelites crossed Paran during their Exodus from Egypt (Num. 10:12; 12:16), and Moses dispatched spies from Paran to explore the land of Canaan (Num. 13:3). After their mission, these spies returned “unto the wilderness of Paran, to Kadesh” (Num. 13:26).

Much later, after the death of Samuel, David fled to Paran (1 Sam. 25:1). After revolting from King Solomon, Hadad went through Paran on his flight to Egypt (1 Kin. 11:18).

PARAPET—a railing, wall, or latticework around the edge of the flat roofs of Israelite houses, required by Mosaic law as a protection against accidents (Deut. 22:8; battlement, KJV).

PARBAR [PAHR bahr]—a word that refers to an area in the outer court of the temple (1 Chr. 26:18). Apparently, it refers either to a section of the temple courtyard or to a place west of the courtyard where horses dedicated to the sun were stabled during the reign of King Manasseh.

PARCHED GRAIN—grain roasted in a fire and eaten as a snack in Bible times (Josh. 5:11; Ruth 2:14; parched corn, KJV). Seeds, lentils, and beans were also roasted and eaten in the same way (2 Sam. 17:28).

PARCHMENT (see WRITING).

PARDON—to forgive; to release a person from punishment. The Bible portrays God as “ready to pardon” (Mic. 7:18). Also see FORGIVENESS; JUSTIFICATION.

PARENTS—those who give birth to children and provide nurture and guidance during their childhood years. Children were to obey and honor their parents (Ex. 20:12; Lev. 19:3; Deut. 5:16). Failure to do this could result in punishment or death (Deut. 21:18–21). Parents were also taught to “train up a child in the way he should go” (Prov. 22:6). In the New Testament, Paul instructed parents to bring up their children in “the training and admonition of the Lord” (Eph. 6:4).

Also see FAMILY.

PARLOR—KJV word for an inner room in the temple in Jerusalem (1 Chr. 28:11; inner chamber, NKJV). This word also refers to a room on the flat roof of a house, used in the summer as a cool retreat (Judg. 3:20–25).

Also see HOUSE.

PARMASHTA [par MASH tah]—a son of HAMAN, hanged like his father (Esth. 9:9).

PARMENAS [PAHR muh nuhs]—one of seven men chosen by the church in Jerusalem to assist the apostles in distributing food to the needy (Acts 6:5).

PARNACH [PAHR nak]—father of Elizaphan (Num. 34:25).

PAROSH [PAHR ahsh] (*flea*)—the founder of a family, 2,172 of whom returned from the captivity with Zerubbabel (Ezra 2:3; Pharosh, KJV; Neh. 7:8). Another group of this family returned from the captivity with Ezra (Ezra 8:3).

PAROUSIA [puh ROO sih ah]—a Greek word that refers to the SECOND COMING, or the return of the Lord Jesus Christ at the end of this age to set up His kingdom, judge His enemies, and reward the faithful. The Greek word literally means, “a being alongside,” hence “appearance” or “presence.” Christians are “looking for the blessed hope and glorious appearing of our great God and Savior Jesus Christ” (Titus 2:13). This blessed hope of the Parousia, or Second Coming, sustains believers in a godless age.

PARSHANDATHA [pahr SHAN duh thuh]—the first of the ten sons of Haman, adviser to Ahasuerus (Xerxes), king of Persia (Esth. 9:7).

PARSIN [PAHR sin] (see MENE, MENE, TEKEL, UPHARSIN).

PARTHIANS [PAHR thih uhns]—a tribal group from Parthia, a region southeast of the Caspian Sea in ancient Persia (Iran). Parthians are mentioned in Acts 2:9 as one of the many national and language groups gathered in Jerusalem for the Feast of Pentecost.

Parthia was one of the original Persian administrative districts established by Darius I (Dan. 6:1). Late in the fourth century B.C., the Persian Empire fell to Alexander the Great and his successors, the Macedonian emperors known as the SELEUCIDS. In the middle of the third century B.C., the Parthians revolted from the Seleucids under the leadership of King Arsaces. The kings who followed Arsaces gradually built a great empire; it extended from the Euphrates River in Mesopotamia to the Indus River in (modern) Pakistan. Fierce warriors, the Parthians were formidable in battle; their archers fought while mounted on horseback. Even the Roman armies were largely unsuccessful against the Parthians.

The Babylonians settled some citizens of the nation of Judah in Parthia after their deportation from Judah in 586 B.C. (2 Chr. 36:20). The Jewish historian Josephus reported that some of the Jews who settled in Parthia continued to practice the Israelite faith, apparently without harassment from the natives. Thus the “Parthians” in Jerusalem on Pentecost (Acts 2:9) may have included remnants of these deported Jewish people as well as converts to Judaism from among native Parthians.

PARTIALITY—favoring one person or party more than another and thus acting in a prejudiced or biased manner. In the Old Testament, the Hebrew people were reminded that just as God shows no partiality, so should they show no favoritism to the rich or poor, great or small (Lev. 19:15; Deut. 16:19; 2 Chr. 19:7). The New Testament declares that salvation is freely given to all who believe in Jesus Christ, whether Jew or Gentile, male or female, bondslave or free (Gal. 3:28).

PARTITION—KJV word for VEIL, a curtain that separated the general worship area from the Holy of Holies in the tabernacle and temple. Once a year the priest passed through this partition, or veil, to make atonement first for his own sins and then the sins of the people (Ex. 26:31–35).

PARTRIDGE (see ANIMALS OF THE BIBLE).

PARUAH [puh ROO uh] (*blossoming*)—the father of Jehoshaphat (1 Kin. 4:17).

PARVAIM [pahr VAY uhm]—an unidentified place, rich in minerals, from which Solomon obtained gold to decorate the temple (2 Chr. 3:6).

PARZITES [PAHR zights]—a tribal family descended from Perez, son of Judah (Num. 26:20; Perezite, NASB, NIV, NRSV; Pharzites, KJV).

PASACH [PAY sak]—a son of Japhlet, of the tribe of Asher (1 Chr. 7:33).

PASDAMMIM [pass DAM mim] (*boundary of blood*)—a place in the territory of Judah, scene of a victory of David over the Philistines (1 Chr. 11:13).

PASEAH [puh SEE uh]—the name of two or three men in the Old Testament:

1. A son of Eshton, of the tribe of Judah (1 Chr. 4:12).
2. The founder of a family of temple servants who returned from the captivity with Zerubbabel (Neh. 7:51; Phaseah, KJV).
3. The father of Jehoiada (Neh. 3:6). He may be the same person as No. 2.

PASHHUR [PASH ur]—the name of three or more men in the Old Testament:

1. The founder of a priestly family whose members returned from the captivity (Ezra 2:38; Neh. 7:41). Members of this family divorced their pagan wives after the captivity (Ezra 10:22). This Pashhur may be the Pashur of 1 Chronicles 9:12.
2. A priest who sealed the covenant after the captivity (Neh. 10:3).
3. A son of Immer the priest (Jer. 20:1–6). Pashhur put Jeremiah in the stocks because Jeremiah’s prophecies were so unfavorable.
4. A son of Melchiah and one of several officials who opposed Jeremiah because of his unpopular prophecies (Jer. 21:1; 38:1, 4).

5. The father of Gedaliah (Jer. 38:1) and a person who opposed Jeremiah. He may be the same person as No. 3 and/or No. 4. The KJV consistently spells his name as Pashur.

PASHUR [PASH ur]—the founder of a priestly family whose descendants returned from the captivity (1 Chr. 9:12). Pashur may be the Pashhur mentioned in Ezra 2:38 and Nehemiah 7:41.

PASSAGE—a word used by the NKJV in two ways:

1. A right of way; the right to travel through an area. The Edomites refused to give the Israelites passage through their territory (Num. 20:21).
2. A ford or river crossing (Jer. 51:32).

PASSION OF CHRIST—KJV words referring to the suffering and death of Jesus Christ by crucifixion (Acts 1:3). The NKJV refers to Jesus' ordeal on the cross by using the word "suffering" in its translation of the verse.

PASSOVER, FEAST OF (see FEASTS AND FESTIVALS).

PASTOR—the feeder, protector, and guide, or shepherd, of a flock of God's people in New Testament times. In speaking of spiritual gifts, the apostle Paul wrote that Christ "gave some to be apostles, some prophets, some evangelists, and some pastors and teachers" (Eph. 4:11). The term "pastor" by this time in church history had not yet become an official title. The term implied the nourishing of and caring for God's people.

The Greek word translated "pastors" in Ephesians 4:11 is used elsewhere in the New Testament of sheepherders, literally or symbolically (Matt. 25:32); of Jesus, the Good Shepherd (John 10); and of "shepherds," or leaders, of the church (Eph. 4:11). The NKJV uses the word "pastor" only in this verse. Also compare Jeremiah 23:1–2 (KJV).

PASTORAL EPISTLES—the name given to three letters of the apostle Paul: 1 Timothy, 2 Timothy, and Titus. They are called the pastoral epistles because they clearly show Paul’s love and concern as pastor and administrator of several local churches.

Historical Setting. The occasion for Paul’s writing these three letters was the need to maintain the faith and to insure the faithfulness of the church. He charged the young pastor Timothy, “Guard what was committed to your trust” (1 Tim. 6:20). This declaration is the heart of the pastoral epistles. Here Timothy, with all the church, is charged to keep the deposit of faith—the written record or message to be carried on by the indwelling power of the Holy Spirit.

The more immediate need of the first two epistles—1 Timothy and Titus—lay in the fact that many things in Ephesus and Crete, where Timothy was serving, needed adjustment and correction. Paul, intending to advise Timothy and Titus in the faith, determined to advise others at the same time. Paul charged them to avoid heresy, hold to sound doctrine, and maintain purity and piety of life.

Authorship. In the nineteenth century doubts were expressed about whether Paul actually wrote these three letters. Scholars noted alleged differences in style and vocabulary, church organization, heresies, biographical and historical situations, and theology from those found in the letters that were undisputedly written by Paul.

Linguistic objections to Pauline authorship of the pastoral epistles include certain words, phrases, or forms that appear about twice as often in the pastorals as in Paul’s other letters. But this argument is inconclusive because it is impossible to prove. Paul may have chosen to speak in a different vocabulary because he was writing on other subjects and to specific church situations.

Theological objections point to an emphasis on works in the pastorals rather than on grace and faith and an apparent attack on secondcentury GNOSTICISM. Good works, however, are mentioned as the “fruit” (the natural outgrowth) of the “tree” of faith, and grace is celebrated in several passages (1 Tim. 1:14; 2 Tim. 1:9; Titus 2:11—3:7). Moreover, it is reasonable to assume that in these epistles Paul may not have been fighting a Gnosticism as advanced as some have argued.

Ecclesiastical objections have also been raised to the view that Paul wrote the pastorals. Some scholars charge that a highly structured hierarchical organization, later than the time of Paul, is reflected in the pastoral epistles. However, the elements of church organization found in the pastorals are also described elsewhere in the New Testament (Acts 20:28; Phil. 1:1).

Chronological objections revolve around the discrepancies that supposedly exist between the pastoral epistles and the Book of Acts, with the assumption that Paul was put to death at the end of his one-and-only Roman imprisonment. The charge is a very good reason for extending the life of Paul beyond the events recorded in Acts. The pastoral epistles would then be the product of Paul's fourth missionary journey and second imprisonment (1 Tim. 3:14; 2 Tim. 1:8, 16).

All the pastorals are to be taken as written by Paul because their internal evidence reflects the character and temperament of the great apostle. The evidence of the writings themselves indicates that Paul is the writer, since his name appears in the salutation of each letter (1 Tim. 1:1; 2 Tim. 1:1; Titus 1:1).

Date. The first letter to Timothy and the one to Titus were written during travel and missionary work between Paul's two Roman imprisonments. A date somewhere between A.D. 61 and 63 can be set, because the Second Epistle to Timothy contains Paul's farewell address (2 Tim. 4:6–8), the last words from the apostle shortly before his martyrdom, generally set between A.D. 65 and 68.

Summary of Theme. The purpose of the pastoral epistles is to admonish, instruct, and direct the recipients in their pastoral duties. These letters deal with the care and the organization of the church, the flock of God. They contain common injunctions to guard the Christian faith, to appoint qualified officials, to conduct proper worship, and to maintain discipline both personally and in the churches. They give instructions in the work of the church and show how threats to the doctrinal and moral purity of Christians should be overcome.

Also see TIMOTHY, EPISTLES TO; TITUS, EPISTLE TO.

PATARA [PAT uh ruh]—a seaport of LYCIA (see Map 8, C–2). The apostle Paul visited Patara on his third missionary journey. At Patara he transferred to a ship bound for Tyre (Acts 21:1–3). Patara was famous for a magnificent temple dedicated to Apollo. Many remains of its other impressive structures can still be seen today.

Photo by Howard Vos

• An arch erected in honor of the Roman Emperor Hadrian at Patara, a seaport city visited by the apostle Paul (Acts 21:1).

PATH—any road or way. When the word "path" is used literally, it refers to a footpath (Gen. 49:17). However, it usually is used figuratively for a way of life. A person's path may lead him to a life of forgetting God (Job. 8:13) and unrighteousness (Prov. 2:13). A person's path may also be lighted by the Word of God (Ps. 119:105).

PATHROS **[PATH rahs]** (*the southern land*)—the Hebrew name for Upper Egypt, roughly the southern region of the Nile River Valley between Cairo and Aswan (Is. 11:11). After the siege of Jerusalem (597 B.C.), the idolatrous Jews who offered incense to other gods fled to Pathros and formed a Jewish colony in Egypt. The prophet Jeremiah predicted that their disobedience would be judged by the king of Babylon (Jer. 44:1, 15). Ezekiel also prophesied that Pathros would be humiliated by Nebuchadnezzar (Ezek. 30:10–14), but that the Jews would recognize their sins and turn to God (Ezek. 29:14).

PATHRUSIM [puh THROO zim] (*southerners*)—the fifth son of MIZRAIM (1 Chr. 1:12). The term refers to the inhabitants of PATHROS.

PATIENCE—forebearance under suffering and endurance in the face of adversity. Two Greek words are translated as "patience": *makrothymia* (Heb. 6:12; James 5:10) and *hypomone* (Matt. 18:26, 29). The former word generally expresses patience with regard to people. It is also translated "longsuffering" as a quality of God (Rom. 2:4; 2 Pet. 3:9) and is listed by the apostle Paul as one of the nine fruits of the Holy Spirit (Gal. 5:22).

The second word, *hypomone*, generally expresses patience with regard to things. It may be described as the quality that enables a person to be "patient in tribulation" (Rom. 12:12). The Christian has for his example the patience of Jesus, who "endured the cross" (Heb. 12:2). Christians are challenged to run with endurance the race that is set before them (Heb. 12:1).

PATMOS [PAT muhs]—a small rocky island to which the apostle John was banished and where he wrote the Book of Revelation (Rev. 1:9). The island, about 16 kilometers (10 miles) long and 10 kilometers (6 miles) wide, lies off the southwest coast of Asia Minor (modern Turkey). Because of its desolate and barren nature, Patmos was used by the Romans as a place to banish criminals, who were forced to work at hard labor in the mines and quarries of the island. Because Christians were regarded as criminals by the Roman emperor Domitian (ruled A.D. 81–96), the apostle John probably suffered from harsh treatment during his exile on Patmos. An early Christian tradition said John was in exile for eighteen months.

Photo: Religious News Service

• The rocky, barren island of Patmos in the Mediterranean Sea—the place where John received the messages from God that he included in the Book of Revelation (Rev. 1:9–11).

PATRIARCH **[PAY trih ark]** (*head of a father's house*)—the founder or ruler of a tribe, family, or clan; the forefathers of the Israelite nation. The phrase "the patriarchs" usually refers to the tribal leaders of Israel who lived before the time of Moses. Specifically, it is used of Abraham, Isaac, Jacob, and the 12 sons of Jacob. Therefore, the patriarchs were the ancestors of the Israelites from Abraham to Joseph (Acts 7:8–9; Heb. 7:4).

In Peter's sermon in Jerusalem on the Day of Pentecost, the apostle expanded the term to include King David (Acts 2:29). Peter's point was that, in contrast to Jesus Christ, the patriarch David died and remained buried in the tomb. There is no hope in David: "His tomb is with us to this day" (Acts 2:29). In his sermon before the council, Stephen stressed that the patriarchs were sinners—they sold Joseph into slavery in Egypt (Acts 7:9)—and that they all needed to be redeemed from their sin.

The author of Hebrews reminded his readers that the patriarch Abraham gave a tenth of the spoils of battle to MELCHIZEDEK, king of Salem (Heb. 7:1–4). He also compared Melchizedek to Jesus Christ. In all uses of the term “patriarch,” the New Testament says the patriarchs were sinners, were limited in their power, and were greatly inferior to the Lord Jesus Christ.

When Jesus sought to teach the Pharisees their need of Him, they implied they did not need Him. They had pride in the claim, “We are Abraham’s descendants” (John 8:33). They were the “children” of Abraham (the patriarch *par excellence*). With such an illustrious ancestor, what need did they have of a prophet from Nazareth? They found their security in Abraham, not in Jesus; and thus the man whose faithfulness was the cornerstone of Israel’s faith became the stone against which his descendants stumbled.

PATRIARCHS, TESTAMENTS OF THE TWELVE (see APOCALYPTIC LITERATURE).

PATRIMONY—the KJV word for an inheritance (Deut. 18:8); family possessions (NIV, NRSV); and what he may inherit from his father’s family (REB).

Also see INHERITANCE.

PATROBAS [PAT ruh buhs]—a Christian at Rome to whom Paul sent greetings (Rom. 16:14).

PAU [PAY oo]—a city in Edom where King Hadar was born or reigned (Gen. 36:39). In 1 Chronicles 1:50 the king is called Hadad, and the name of his city is Pai.

PAUL, THE APOSTLE—the earliest and most influential interpreter of Christ’s message and teaching; an early Christian missionary; correspondent with several early Christian churches.

The Life of Paul. Paul was born at Tarsus, the chief city of Cilicia (southeast Asia Minor). He was a citizen of Tarsus, “no mean city,” as he called it (Acts 21:39). He was also born a Roman citizen (Acts 22:28), a privilege that worked to his advantage on several occasions during his apostolic ministry. Since Paul was born a Roman citizen, his father must have been a Roman citizen before him. “Paul” was part of his Roman name. In addition to his Roman name, he was given a Jewish name, “Saul,” perhaps in memory of Israel’s first king, a member of the tribe of Benjamin, to which Paul’s family belonged.

His Jewish heritage meant much more to Paul than Roman citizenship. Unlike many Jews who had been scattered throughout the world, he and his family did not become assimilated to the Gentile way of life that surrounded them. This is suggested when Paul describes himself as “a Hebrew of the Hebrews” (Phil. 3:5), and is confirmed by Paul’s statement in Acts 22:3 that, while he was born in Tarsus, he was brought up in Jerusalem “at the feet of Gamaliel,” the most illustrious rabbi of his day (Acts 5:34). Paul’s parents wanted their son to be well-grounded in the best traditions of Jewish orthodoxy.

Paul proved an apt pupil. He outstripped many of his fellow students in his enthusiasm for ancestral traditions and in his zeal for the Jewish law. This zeal found a ready outlet in his assault on the infant church of Jerusalem. The church presented a threat to all that Paul held most dear. Its worst offense was its proclamation of one who had suffered a death cursed by the Jewish law as Lord and Messiah (Deut. 21:22–23). The survival of Israel demanded that the followers of Jesus be wiped out.

The first martyr of the Christian church was Stephen, one of the most outspoken leaders of the new movement. Luke told how Paul publicly associated himself with Stephen’s executioners and then embarked on a campaign designed to suppress the church. Paul himself related how he “persecuted the church of God beyond measure and tried to destroy it” (Gal. 1:13).

Conversion and apostolic commission—At the height of Paul’s campaign of repression, he was confronted on the road to Damascus by the risen Christ. In an instant his life was reoriented. The Jewish law was replaced as the central theme of Paul’s life by Jesus Christ. He became the leading champion of the cause he had tried to overthrow.

The realization that Jesus, whom he had been persecuting, was alive and exalted as the Son of God exposed the weakness of the Jewish law. Paul’s zeal for the law had made him an ardent persecutor. He now saw that his persecuting activity had been sinful; yet the law, instead of showing him the sinfulness of such a course, had really led him into sin.

The law had lost its validity. Paul learned that it was no longer by keeping the law that a person was justified in God’s sight, but by faith in Christ. And if faith in Christ provided acceptance with God, then Gentiles might enjoy that acceptance as readily as Jews. This was one of the implications of the revelation of Jesus Christ that gripped Paul’s mind. He was assured that he himself had received that revelation in order that he might proclaim Christ and His salvation to the Gentile world.

Paul began to carry out this commission not only in Damascus but also in the kingdom of the Nabatean Arabs, to the east and south. No details are given of his activity in “Arabia” (Gal. 1:17), but he did enough to attract the hostile attention of the authorities there, as the representative of the Nabatean king in Damascus tried to arrest him (2 Cor. 11:32–33).

After leaving Damascus, Paul paid a short visit to Jerusalem to make the acquaintance of Peter. During his two weeks’ stay there, he also met James, the Lord’s brother (Gal. 1:18–19). Paul could not stay in Jerusalem because the animosity of his former associates was too strong. He had to be taken down to Caesarea on the Mediterranean coast and put on a ship for Tarsus.

Paul spent the next ten years in and around Tarsus, actively engaged in the evangelizing of Gentiles. Very few details of those years have been preserved. At the end of that time BARNABAS came to Tarsus from Antioch and invited Paul to join him in caring for a young church there. A spontaneous campaign of Gentile evangelization had recently occurred at Antioch, resulting in the formation of a vigorous church. Barnabas himself had been commissioned by the apostles in Jerusalem to lead the Gentile evangelization in the city of Antioch.

About a year after Paul joined Barnabas in Antioch, the two men visited Jerusalem and conferred with the three “pillars” of the church there—the apostles Peter and John, and James the Lord’s brother (Gal. 2:1–10). The result of this conference was an agreement that the Jerusalem leaders would concentrate on the evangelization of their fellow Jews, while Barnabas and Paul would continue to take the gospel to Gentiles.

The Jerusalem leaders reminded Barnabas and Paul, in conducting their Gentile mission, not to forget the material needs of the impoverished believers in Jerusalem. Barnabas and Paul (especially Paul) readily agreed to bear those needs in mind. This may have been the occasion when they carried a gift of money from the Christians in Antioch to Jerusalem for the relief of their fellow believers who were suffering hardship in a time of famine (Acts 11:30).

Apostle to the Gentiles—The way was now open for a wider Gentile mission. Barnabas and Paul were released by the church of Antioch to pursue a missionary campaign that took them to Barnabas' native island of Cyprus and then into the highlands of central Asia Minor (modern Turkey), to the province of Galatia. There they preached the gospel and planted churches in the cities of Pisidian Antioch, Iconium, Lystra, and Derbe. The missionaries then returned to Antioch in Syria.

The great increase of Gentile converts caused alarm among many of the Jewish Christians in Judea. They feared that too many Gentiles would hurt the character of the church. Militant Jewish nationalists were already attacking them. A movement began that required Gentile converts to become circumcised and follow the Jewish law. The leaders of the Jerusalem church, with Paul and Barnabas in attendance, met in A.D. 48 to discuss the problem. It was finally decided that circumcision was not necessary, but that Gentile converts should conform to the Jewish code of laws in order to make fellowship between Jewish and Gentile Christians less strained (Acts 15:1–29).

After this meeting, Barnabas and Paul parted company. Paul chose SILAS, a leading member of the Jerusalem church and a Roman citizen like himself, to be his new colleague. Together they visited the young churches of Galatia. At Lystra they were joined by TIMOTHY, a young convert from Barnabas and Paul's visit some two years before. Paul in particular recognized qualities in Timothy that would make him a valuable helper in his missionary service. From that time to the end of Paul's life, Timothy was his most faithful attendant.

Paul and Silas probably planned to proceed west to EPHESUS, but they felt the negative guidance of the Holy Spirit. They instead turned north and northwest, reaching the seaport of TROAS. Here Paul was told in a vision to cross the north Aegean Sea and preach the gospel in MACEDONIA. This Paul and his companions did. By now their number had increased to four by the addition of Luke. The narrative reveals his presence at this point by using "we" instead of "they" (Acts 16:10).

Their first stop in Macedonia was the Roman colony of PHILIPPI. Here, in spite of running into trouble with the magistrates and being imprisoned, Paul and his companions planted a strong church. They moved on to THESSALONICA, the chief city of the province, and formed a church there as well. But serious trouble broke out in Thessalonica. The missionaries were accused of rebelling against the Roman emperor by proclaiming Jesus as his rival. They were forced to leave the city quickly.

Paul moved south to BEREA, where he was favorably received by the local synagogue, but his opponents from Thessalonica followed him, making it necessary for him to move on once more. Although churches of Macedonia would later give Paul much joy and satisfaction, he felt dejected at this time from being forced to flee city after city.

Paul, alone now, moved south into the province of ACHAIA. After a short stay in ATHENS, he came "in weakness, in fear, and in much trembling" (1 Cor. 2:3) to CORINTH, the seat of provincial administration. Corinth had a reputation as a wicked city in the Greco–Roman world and it did not seem likely that the gospel would make much headway there. Surprisingly, however, Paul stayed there for eighteen months and made many converts. While he was there, a new Roman proconsul, GALLIO, arrived to take up residence in Corinth. The beginning of his administration can be accurately dated as July 1, A.D. 51. Paul was prosecuted before Gallio on the charge of preaching an illegal religion, but Gallio dismissed the charge. This provided other Roman magistrates with a precedent that helped the progress of the gospel over the next ten years.

The church of Corinth was large, lively, and talented but deficient in spiritual and moral stability. This deficiency caused Paul much anxiety over the next few years, as his letters to the Corinthians reveal.

After his stay in Corinth, Paul paid a brief visit to Jerusalem and Antioch and then traveled to Ephesus, where he settled for the next three years. Paul's Ephesian ministry was perhaps the most active part of his apostolic career. A number of colleagues shared his activity and evangelized the city of Ephesus as well as the whole province of Asia (western Asia Minor).

Ten years earlier there had been no churches in the great provinces of Galatia, Asia, Macedonia, or Achaia. Now Christianity had become so strong in them that Paul realized his work in that part of the world was finished. He began to think of a new area where he might repeat the same kind of missionary program. He wanted to evangelize territories where the gospel had never been heard before, having no desire to "build on another man's foundation" (Rom. 15:20). He decided to journey to Spain, and to set out as soon as he could. This journey would also give him a long-awaited opportunity to visit ROME on the way.

Before he could set out, however, an important task had to be completed. Paul had previously organized a relief fund among the Gentile churches to help poorer members of the Jerusalem church. Not only had he promised the leaders in Jerusalem to do such a thing, but he hoped it would strengthen the bond of fellowship among all the churches involved.

Before leaving, Paul arranged for a member of each of the contributing churches to carry that church's donation. Paul himself would go to Jerusalem with them, giving the Jerusalem Christians an opportunity to see some of their Gentile brethren face to face in addition to receiving their gifts. Some of Paul's hopes and misgivings about the trip are expressed in Romans 15:25–32. His misgivings were well-founded.

A few days after his arrival in Jerusalem, Paul was attacked by a mob in the area of the temple. He was rescued by a detachment of Roman soldiers and kept in custody at the Roman governor's headquarters in Caesarea for the next two years. At the end of that period he exercised his privilege as a Roman citizen and appealed to Caesar in order to have his case transferred from the provincial governor's court in Judea to the emperor's tribunal in Rome. He was sent to Rome in the fall of A.D. 59. The great apostle spent a further two years in Rome under house arrest, waiting for his case to come up for hearing before the supreme tribunal.

Paul, the prisoner of Jesus Christ—The restrictions under which Paul lived in Rome should have held back his efforts to proclaim the gospel, but just the opposite actually happened. These restrictions, by his own testimony, "actually turned out for the furtherance of the gospel" (Phil. 1:12). Although he was confined to his lodgings, shackled to one of the soldiers who guarded him in four-hour shifts, he was free to receive visitors and talk to them about the gospel. The soldiers who guarded him and the officials in charge of presenting his case before the emperor were left in no doubt about the reason for his being in Rome. The gospel actually became a topic of discussion. This encouraged the Christians in Rome to bear more open witness to their faith, allowing the saving message to be proclaimed more fearlessly in Rome than ever before "and in this," said Paul, "I rejoice" (Phil. 1:18).

From Rome, Paul was able to correspond with friends in other parts of the Roman Empire. Visitors from those parts came to see him, bringing news of their churches. These visitors included EPAPHRODITUS from Philippi and EPAPHRAS from Colossae. From Colossae, too, Paul received an unexpected visitor, ONESIMUS, the slave of his friend PHILEMON. He sent Onesimus back to his master with a letter commending him "no longer as a slave but . . . as a beloved brother" (Philem. 16).

The letters of Philippi and Colossae were sent in response to the news brought by Epaphroditus and Epaphras, respectively. At the same time as the letter to Colossae, Paul sent a letter to Laodicea and a more general letter that we now know as Ephesians. The Roman captivity became a very fruitful period for Paul and his ministry.

We have very little information about the rest of Paul's career. We do not know the outcome of his trial before Caesar. He was probably discharged and enjoyed a further period of liberty. It is not known whether he ever preached the gospel in Spain.

It is traditionally believed that Paul's condemnation and execution occurred during the persecution of Christians under the Roman Emperor NERO. The probable site of his execution may still be seen at Tre Fontane on the Ostian Road. There is no reason to doubt the place of his burial marked near the Basilica of St. Paul in Rome. There, beneath the high altar, is a stone inscription going back to at least the fourth century: "To Paul, Apostle and Martyr."

The Teaching of Paul. Paul is the most influential teacher of Christianity. More than any other disciple or apostle, Paul was given the opportunity to set forth and explain the revelations of Jesus Christ. Because Paul was called to teach Gentiles rather than Jews, he was in the unique position of confronting and answering problems that could only be presented by those completely unfamiliar with Jewish traditions. Several themes come through in his writings.

Christ, the Son of God—Paul knew that the one who appeared to him on the Damascus Road was the risen Christ. “Last of all He was seen by me also,” he says (1 Cor. 15:8), counting this as the last of Christ’s appearances.

Paul seems to have entertained no doubt of the validity of the appearance or of the words, “I am Jesus” (Acts 9:5). Both the appearance and the words validated themselves in his later life. His whole Christian outlook on the world, like the gospel he preached, stemmed from that “revelation of Jesus Christ” (Gal. 1:12).

Christ was, in a unique sense, the Son of God. Other human beings became sons and daughters of God through their faith-union with Christ and their reception of the Spirit of Christ. From this point of view the Spirit was “the Spirit of adoption,” enabling them to address God spontaneously as “Abba, Father” (Rom. 8:15).

Another token of the indwelling Spirit was giving Jesus the designation “Lord”: “No one can say that Jesus is Lord except by the Holy Spirit” (1 Cor. 12:3). This designation is given by Paul to Jesus in the highest sense possible. It was bestowed on Jesus by God Himself when He rose to supremacy over the universe after His humiliation and death on the cross.

One striking designation that Paul gives to Christ—“the image of God” (2 Cor. 4:4) or “the image of the invisible God” (Col. 1:15)—appears to be closely associated with his conversion experience. Paul emphasizes the heavenly light that was such a memorable feature of that experience. Paul speaks of the minds of unbelievers being darkened to keep them from seeing “the light of the gospel of the glory of Christ, who is the image of God” (2 Cor. 4:4). This suggests that when “the glory of that light” (Acts 22:11) dispelled the darkness from Paul’s own mind, he recognized the one who appeared to him as being the very image of God.

Christ is presented by Paul as the one “through whom are all things, and through whom we live” (1 Cor. 8:6), and in whom, through whom, and for whom “all things were created” (Col. 1:16).

Displacement of the law—After his conversion Paul said, “To me, to live is Christ” (Phil. 1:21). Before his conversion he might well have said, “To me, to live is law.” In his mind he had judged Christ according to the Jewish law, finding Him condemned by it. Since the law pronounced a curse on one who was impaled on a stake (Deut. 21:23; Gal. 3:13), Paul took the side of the law and agreed that both Christ and His people were accursed.

After his conversion, Paul recognized the continuing validity of the Scripture that declared the impaled man to be accursed by God, but now he understood it differently. If Christ, the Son of God, subjected Himself to the curse pronounced by the law, another look at the law was called for. The law could not provide anyone with righteous standing before God, however carefully he kept it. Paul knew that his life under the law stood condemned in the light of his Damascus Road experience. It was not the law in itself that was defective because it was God's law. It was instead the people with whom the law had to work who were defective.

The righteous standing that the law could not provide was conferred on believers through their faith in Christ. That righteous standing was followed by a righteous life. In one tightly packed sentence Paul declared that God has done what the law, weakened by the flesh, could not do, "sending His own Son in the likeness of sinful flesh, on account of sin: He condemned sin in the flesh, that the righteous requirement of the law might be fulfilled in us who do not walk according to the flesh but according to the Spirit" (Rom. 8:3–4).

The law could lead neither to a righteous standing before God nor to a righteous life. Paul, while faithfully keeping the law, was condemned before God rather than justified. His life was not righteous but was sinful because he "persecuted the church of God" (1 Cor. 15:9). This situation radically changed when Paul believed in Christ and knew himself to "be found in Him, not having my own righteousness, which is from the law, but that which is through faith in Christ, the righteousness which is from God by faith" (Phil. 3:9).

Christ, then, "is the end of the law for righteousness to everyone who believes" (Rom. 10:4). The word "end" is ambiguous: it may mean "goal" or "completion." As the law revealed the character and will of God, it pointed to Christ as the goal. He was the fulfillment of all the divine revelation that had preceded Him: "All the promises of God in Him are Yes" (2 Cor. 1:20). But when the law came to be regarded as the way of salvation or the rule of life, Christ put an end to it. The law pronounced a curse on those who failed to keep it; Christ redeemed His people from that curse by undergoing it Himself. He exhausted the curse in His own person through His death.

According to Paul, the law was a temporary provision introduced by God to bring latent sin into the open. When they broke its individual commands, men and women would realize their utter dependence on divine grace. Centuries before the law was given, God promised Abraham that through him and his offspring all nations would be blessed. This promise was granted in response to Abraham’s faith in God. The later giving of the law did not affect the validity of the promise. Instead, the promise was fulfilled in Christ, who replaced the law.

The law had been given to the nation of Israel only, providing a privilege that set it apart from other nations. God’s original promise embraced all nations and justified Paul’s presentation of the gospel to Gentiles as well as Jews. The promise had wide implications: “Christ has redeemed us from the curse of the law . . . that the blessing of Abraham might come upon the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith” (Gal. 3:13–14).

The age of the Spirit—Those who believe God as Abraham did are not only justified by faith but also receive the Holy Spirit. The blessing promised to Abraham, secured through the redemptive work of Christ, is identified with the gift of the Spirit. The age of the Spirit has replaced the age of law.

It is common teaching in the New Testament that the age of the Spirit followed the completion of Christ’s work on earth. Paul presents this teaching with his own emphasis. His negative evaluation of the place of law in Christian life naturally caused others to ask how ethical and moral standards were to be maintained. Paul answered that the Spirit supplied a more effective power for holy living than the law could ever supply. The law imposed bondage, but “where the Spirit of the Lord is, there is liberty” (2 Cor. 3:17). The law told people what to do, but could provide neither the will nor the power to do it; the Spirit, operating within the believer’s life, can provide both the will and the power.

The Spirit is called not only the Spirit of God but also the Spirit of Christ. He is the Spirit who dwelled within Christ during His earthly ministry, empowering Him to accomplish merciful works and to teach wisdom and grace. The qualities that characterized Christ are reproduced by His Spirit in His people: “love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, self-control” (Gal. 5:22–23).

John the Baptist predicted that Christ would baptize men and women with the Holy Spirit (Matt. 3:11; Mark 1:8; Luke 3:16). The New Testament teaches that this prediction was fulfilled with the coming of the Holy Spirit at Pentecost (Acts 2:2–12). Paul accepted this teaching about baptism with the Spirit, but linked it with his teaching about the church as the body of Christ. “For by one Spirit,” he wrote to his converts in Corinth, “we were all baptized into one body—whether Jews or Greeks, whether slaves or free” (1 Cor. 12:13).

In various ways Paul views the present indwelling of the Spirit as an anticipation of the coming glory. The Spirit’s work in the lives of Christ’s people differs in degree, but not in kind, from their full sharing of Christ’s glory at His advent. It is through the work of the Spirit that they, “beholding . . . the glory of the Lord, are being transformed into the same image from glory to glory” (2 Cor. 3:18).

The Spirit is referred to by Paul as the one who identifies the people of God to secure them “for the day of redemption” (Eph. 4:30), as the “firstfruits” of the coming glory (Rom. 8:23), as the “deposit,” “guarantee,” or initial downpayment of the resurrection life that is their assured heritage (2 Cor. 1:22; 5:5).

The body of Christ—Paul is the only New Testament writer who speaks of the church as a body. The members of the church, he suggests, are as interdependent as the various parts of the human body, each making its contribution in harmony with the others for the good of the whole. Just as a body functions best when all the parts follow the direction of the head, the church best fulfills its purpose on earth when all the members are subject to the direction of Christ. He is, by divine appointment, “head over all things to the church, which is His body” (Eph. 1:22–23). The Spirit of Christ not only dwells within each member but also dwells within the church as a whole, continually giving His life to the entire body together. The body cannot be thought of without the Spirit. “There is one body and one Spirit,” and when the members show one another the love of God they “keep the unity of the Spirit in the bond of peace” (Eph. 4:3–4).

The source of Paul’s concept of the church as the body of Christ has been long debated. One source may have been the Old Testament principle of “corporate personality”—the principle of regarding a community, nation, or tribe as a person to the point where it is named and described as if it were an individual. God said to Pharaoh through Moses, “Israel is My Son, My firstborn . . . Let My son go that he may serve Me” (Ex. 4:22–23).

Perhaps the most satisfactory source of Paul’s concept can be found in the words of the risen Christ who appeared to him on the Damascus Road: “Why are you persecuting me?” (Acts 9:4). Paul did not think he was persecuting Jesus, who was beyond his direct reach. But that is exactly what he was doing when he persecuted Jesus’ followers. When any part of the body is hurt, it is the head that complains. Jesus’ words may have sown the seed of that doctrine in Paul’s mind. The Lord told Ananias of Damascus that He would show Paul “how many things he must suffer for My name’s sake” (Acts 9:16). Paul later echoed this in his statement, “If one member suffers, all the members suffer with it” (1 Cor. 12:26).

The first time Paul wrote of this subject (1 Cor. 12:12–27), his purpose was to impress on his readers the fact that, as Christians, they have mutual duties and common interests that must not be neglected. When he next expounded on it (Rom. 12:4–8), he wrote of the variety of service rendered by the various members of the church. In accordance with their respective gifts, all members build up the one body to which they belong. The health of the whole body depends on the harmonious cooperation of the parts.

In his later letters, Paul dealt with the relation that the church, as the body of Christ, bears to Christ as head of the body. The wellbeing of the body depends on its being completely under the control of the head. It is from Christ, as head of the church, that “all the body, nourished and knit together by joints and ligaments, grows with the increase which is from God” (Col. 2:19).

Paul’s doctrine of the church as the body of Christ is closely bound up with his description of believers as being “in Christ” at the same time as Christ is in them. They are in Him as members of His body, having been “baptized into Christ” (Gal. 3:27). He is in them because it is His risen life that animates them. Jesus once used another organic analogy when He depicted Himself as “the true vine” and His disciples as the branches (John 15:1–6). The relationship is similar to that between the head and the body. The branches are in the vine and the vine at the same time is in the branches.

Eschatology—Eschatology is the teaching about things to come, especially things to come at the end times.

Paul originally held the views of eschatology taught in the Pharisaic schools. When Paul became a Christian, he found no need to abandon the eschatological teaching he had received at the feet of Gamaliel. But his experience of Christ did bring about some important modifications of his views.

The distinction between the present age and the age to come was basic to this teaching. The present age was subject to evil influences that affected the lives and actions of men and women. The God of righteousness and truth, however, was in control of the situation. One day He would bring in a new age from which evil would be banished.

The Pharisees taught that the end of the present age and beginning of the new age would be marked by the resurrection of the dead. Whether all the dead would be raised or only the righteous among them was a matter of debate. In Acts 24:15 Paul stated before the governor, Felix, that he shared the hope “that there will be a resurrection of the dead, both of the just and the unjust.” In his letters he spoke only of the resurrection of believers in Christ, perhaps because it was to such people that his letters were written.

An important question was the relation of this framework to the messianic hope. When would the Messiah, the expected ruler of David’s line, establish His kingdom? His kingdom might mark the closing phase of the present age; it might be set up with the inauguration of the age to come; or it might occupy a phase between the two ages. There was no general agreement on this question. Another question on which there was no general agreement concerned the extent to which the Messiah would revoke or replace the Law of Moses.

When Paul was confronted with the risen Christ on the Damascus Road, he realized that the Messiah had come and that in Him the resurrection had begun to take place. Having been raised from the dead, Christ had now entered upon His reign. The age of the Spirit for His people on earth coincided with the reign of Christ in His place of exaltation in the presence of God. There “He must reign till He has put all enemies under His feet” (1 Cor. 15:25). The present age had not yet come to an end, because men and women, and especially the people of Christ, still lived on earth in mortal bodies. But the resurrection age had already begun, because Christ had been raised.

The people of Christ, while living temporarily in the present age, belong spiritually to the new age that has been inaugurated. The benefits of this new age are already made good to them by the Spirit. The last of the enemies that will be subdued by Christ is death. The destruction of death will coincide with the resurrection of the people of Christ. Paul wrote, “Each one in his own order: Christ the firstfruits, afterward those who are Christ’s at His coming” (1 Cor. 15:23). The eternal kingdom of God will be consummated at that time.

The resurrection of the people of Christ, then, takes place at His coming again. In one of his earliest letters Paul said that, when Christ comes, “the dead in Christ will rise first. Then we who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air. And thus we shall always be with the Lord” (1 Thess. 4:16–17).

Further details are provided in 1 Corinthians 15:42–57. When the last trumpet announces the Second Coming of Christ, the dead will be raised in a “spiritual body,” replacing the mortal body they wore on earth. Those believers who are still alive at the time will undergo a similar change to fit them for the new conditions. These new conditions, the eternal kingdom of God, are something that “flesh and blood cannot inherit”; they make up an imperishable realm that cannot accommodate the perishable bodies of this present life (1 Cor. 15:50).

The assurance that the faithful departed would be present at the Second Coming of Christ was a great comfort to Christians whose friends and relatives had died. But the question of their mode of existence between death and the Second Coming remained to be answered. Paul’s clearest answer to this question was given shortly after a crisis in which he thought he faced certain death (2 Cor. 1:8–11).

Paul answered that to be “absent from the body” is to be “present with the Lord” (2 Cor. 5:8). Whatever provision is required for believers to enjoy the same communion with Christ after death as they enjoyed before death will certainly be supplied (2 Cor. 5:1–10). Or, as he put it when the outcome of his trial before Caesar was uncertain, “To live is Christ, and to die is gain,” for to die would mean to “be with Christ, which is far better” (Phil. 1:21, 23).

The church as a whole and its members as individuals could look forward to a consummation of glory at the Second Coming of Christ. But the glory is not for them alone. In a vivid passage, Paul describes how “the creation eagerly waits for the revealing of the sons of God” (Rom. 8:19). This will liberate it from the change and decay to which it is subject at present and allow it to obtain “the glorious liberty of the children of God” (Rom. 8:21). In Genesis 3:17–19 man’s first disobedience brought a curse on the earth. Paul looked forward to the removal of that curse and its replacement by the glory provided by the obedience of Christ, the “second Man” (1 Cor. 15:47).

This prospect is integrated into Paul’s message, which is above all a message of reconciliation. It tells how God “reconciled us to Himself through Jesus Christ” (2 Cor. 5:18) and calls on people to “be reconciled to God” (2 Cor. 5:20). It proclaims God’s purpose through Christ “to reconcile all things to Himself, . . . whether things on earth or things in heaven, having made peace through the blood of His cross” (Col. 1:20).

Paul and the Message of Jesus. Some critics charge that Paul corrupted the original “simple” message of Jesus by transforming it into a theological structure. But the truth is completely otherwise. No one in the apostolic age had a surer insight into Jesus’ message than Paul.

A shift in perspective between the ministry of Jesus and the ministry of Paul must be recognized. During His own ministry Jesus was the preacher; in the ministry of Paul He was the one being preached. The gospels record the works and words of the earthly Jesus; in Paul’s preaching Jesus, once crucified, has been exalted as the heavenly Lord. Jesus’ earthly ministry was confined almost entirely to the Jewish people; Paul was preeminently the apostle to the Gentiles. Paul’s Gentile hearers required that the message be presented in a different vocabulary from that which Jesus used in Galilee and Judea.

The gospel of Jesus and the gospel preached by Paul are not two gospels but one—a gospel specifically addressed to sinners. Paul, like Jesus, brought good news to outsiders. This was the assurance that in

God's sight they were not outsiders, but men and women whom He lovingly accepted. In the ministry of Jesus, the outsiders were the social outcasts of Israel. In the ministry of Paul the outsiders were Gentiles. The principle was the same, although its application was different.

Paul's achievement was to communicate to the Greco-Roman world, in terms it could understand, the good news that Jesus announced in His teaching, action, and death. Paul did not have before him the gospels as we know them, but he knew the main lines of Jesus' teaching, especially parts of the Sermon on the Mount. This teaching was passed orally among the followers of Jesus before it circulated in written form. If Jesus summed up the law of God in the two great commandments of love toward God and love toward one's neighbor, Paul echoed Him: "All the law is fulfilled in one word, even in this: 'You shall love your neighbor as yourself' " (Gal. 5:14; also Rom. 13:9).

Paul's Legacy. Paul was a controversial figure in his lifetime, even within the Christian movement. He had many opponents who disagreed with his interpretation of the message of Jesus. In the closing years of his life, when imprisonment prevented him from moving about freely, Paul's opponents were able to make headway with their rival interpretations. Even though Asia had been Paul's most fruitful mission field, at the end of his life he wrote, "All those in Asia have turned away from me" (2 Tim. 1:15).

In the following generation, however, there was a resurgence of feeling in Paul's favor. His opponents were largely discredited and disabled by the dispersal of the church of that city shortly before the destruction of Jerusalem in A.D. 70. Throughout most of the church Paul became a venerated figure. His letters, together with the gospels, became the foundation of the Christian movement.

Paul's liberating message has proved its vitality throughout the centuries. Repeatedly, when the Christian faith has been in danger of being shackled by legalism or tradition, Paul's message has allowed the gospel to set people free.

The relevance of Paul's teaching for human life today may be brought out in a summary of four of his leading themes:

1. True religion is not a matter of rules and regulations. God does not deal with men and women like an accountant, but He accepts them

freely when they respond to His love. He implants the Spirit of Christ in their hearts so they may extend His love to others.

2. In Christ men and women have come of age. God does not keep His people on puppet strings but liberates them to live as His responsible sons and daughters.
3. People matter more than things, principles, and causes. The highest of principles and the best of causes exist only for the sake of people. Personal liberty itself is abused if it is exercised against the personal well-being of others.
4. Discrimination on the grounds of race, religion, class, or sex is an offense against God and humanity alike.

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Photo: Matson Photo Collection

• Entrance to the street called Straight in the ancient city of Damascus, Syria. After his conversion, the apostle Paul visited a man on this street (Acts 9:1–19).

Photo by Gustav Jeeninga

• Statue of Diana of the Ephesians, a pagan goddess of the ancient Greeks. During one of his preaching missions, the apostle Paul was almost mobbed by a group of silversmiths who made artifacts for worshipers of Diana (Acts 19:1, 21–41)

Photo by Gustav Jeeninga

• Modern Antalya, the port site for the city of Perga. Paul and Barnabas stopped at Perga during the apostle’s first missionary journey (Acts 13:13–15).

Photo by Howard Vos

• This landmark known as the tomb of Caecilia Metella (wife of a Roman official) stood on the Appian Way when Paul went to Rome to appear before Nero (Acts 28:15, 16).

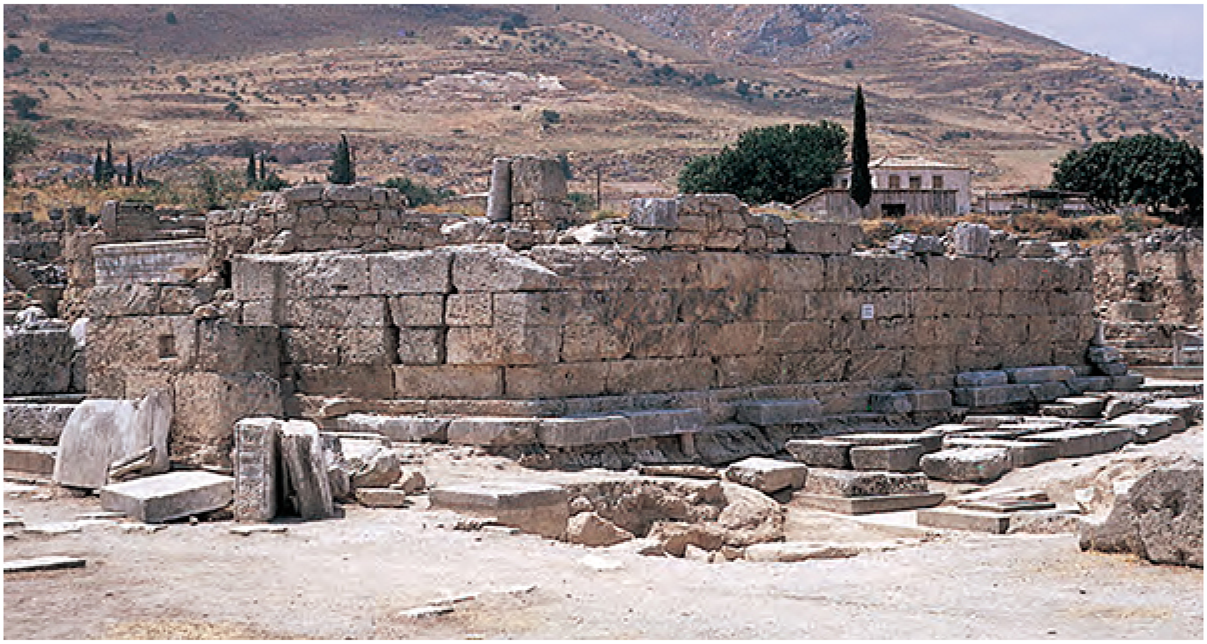

Photo by Howard Vos

• Ruins of the judgment seat in the marketplace at Corinth, where Paul appeared before the Roman official Gallio (Acts 18:12–17).

PAULUS, SERGIUS (see SERGIUS PAULUS).

PAVEMENT, THE—the official place in Jerusalem where Pilate passed sentence on Jesus (John 19:13; Stone Pavement, NIV). Archaeologist L. H. Vincent identified The Pavement with a splendid Roman pavement uncovered when an extensive area of the Tower of ANTONIA was excavated. Also see GABBATHA.

PAVILION—any kind of temporary shelter, such as a tent, tabernacle, or booth (2 Kin. 16:18; Ps. 27:5; 31:20; Jer. 43:10). Psalm 31:20 refers to the pavilion of God in which the righteous are sheltered. But usually the Hebrew word *sukkah* refers to a tent or similar kind of shelter. Leviticus 23:42 mentions booths, or dwellings made of branches, in which the Jews lived during the Feast of Tabernacles.

PE [pay]—the seventeenth letter of the Hebrew alphabet, used as a heading over Psalm 119:129–136. In the original Hebrew language, every one of these eight verses began with the letter *pe*. Also see ACROSTIC.

PEACE—a word with several different meanings in the Old and New Testaments.

The Old Testament meaning of peace was completeness, soundness, and well-being of the total person. This peace was considered God-given, obtained by following the Law (Ps. 119:165). Peace sometimes had a physical meaning, suggesting security (Ps. 4:8), contentment (Is. 26:3), prosperity (Ps. 122:6–7) and the absence of war (1 Sam. 7:14). The traditional Jewish greeting, *shalom*, means "peace" and was a wish for peace.

In the New Testament, peace often refers to the inner tranquility and poise of the Christian whose trust is in God through Christ. This understanding was originally expressed in the Old Testament writings about the coming MESSIAH (Is. 9:6–7). The peace that Jesus Christ spoke of was a combination of hope, trust, and quiet in the mind and soul, brought about by a reconciliation with God. Such peace was proclaimed by the host of angels at Christ's birth (Luke 2:14), and by Christ Himself in His SERMON ON THE MOUNT (Matt. 5:9) and during His ministry. He also taught about this kind of peace at the Lord's Supper, shortly before His death (John 14:27).

The apostle Paul later wrote that such peace and spiritual blessedness was a direct result of faith in Christ (Rom. 5:1).

PEACE OFFERING (see SACRIFICIAL OFFERINGS).

PEACOCK (see ANIMALS OF THE BIBLE).

PEARL (see JEWELS AND PRECIOUS STONES).

PECULIAR—an archaic term used by the KJV to describe Israel, God's "special treasure" (Ex. 19:5; Deut. 14:2)—the valuable property or costly possession of their redeemer God.

PEDAHEL [PED uh hel] (*God delivers*)—a leader of the tribe of Naphtali who assisted Joshua in dividing the land of Canaan (Num.

34:28).

PEDAHZUR [pih DAH zur] (*the Rock delivers*)—the father of Gamaliel (Num. 1:10; 7:54).

PEDAIAH [pih DAY uh] (*the Lord delivers*)—the name of seven men in the Old Testament:

1. Father of Zebudah (2 Kin. 23:36).
2. A descendant of Jeconiah (1 Chr. 3:18–19) and the father of Zerubbabel (1 Chr. 3:19).
3. Father of Joel (1 Chr. 27:20).
4. A son of Parosh (Neh. 3:25). Pedaiah helped repair the wall of Jerusalem after the captivity.
5. A Levite who stood with Ezra when the Book of the Law was read to the people (Neh. 8:4).
6. A son of Kolaiah, of the tribe of Benjamin (Neh. 11:7).
7. A treasurer of the temple in Nehemiah's time (Neh. 13:13).

PEG—a bronze tent pin driven into the ground to secure the cords of the tabernacle court (Ex. 27:19; Num. 3:37; 4:32). JAEL killed Sisera with a tent peg and a hammer (Judg. 4:21–22; 5:26).

PEKAH [PEE kuh] ([God] *has opened the eyes*)—the son of Remaliah and eighteenth king of Israel (2 Kin. 15:25–31; 2 Chr. 28:5–15). Pekah became king after he assassinated King Pekahiah. Pekah continued to lead Israel in the idolatrous ways of Jeroboam I (2 Kin. 15:28).

Pekah took the throne at the time when Tiglath–Pileser III, king of Assyria, was advancing toward Israel. To resist this threat, Pekah formed an alliance with Rezin, king of Syria. He also hoped to enlist the sister Israelite nation of Judah in the alliance. Under the counsel of the prophet Isaiah, however, Judah's kings, Jotham and later Ahaz, refused. Pekah and Rezin attempted to enlist Judah by force, marching first against Jerusalem. They were unsuccessful, and so they divided their armies.

Rezin successfully captured Elath, and Pekah slew thousands in the districts near Jericho, taking many prisoners into Samaria. Later, these prisoners were returned to Jericho upon the advice of the prophet Oded.

Pekah probably was unaware that he was God's instrument to punish Judah (2 Chr. 28:5–6).

As Tiglath–Pileser III of Assyria advanced, King Ahaz of Judah met him to pay tribute and ask his help against Syria and Israel (2 Kin. 16:10). Assyria planned to march against Syria, and so Damascus was taken and Rezin was killed. The Assyrians also invaded northern Israel, with city after city taken and their inhabitants deported to Assyria. Through the Assyrian army God brought His judgment on Israel and Syria, even as the prophet Isaiah had warned (Is. 7:8–9).

Pekah was left with a stricken nation, over half of which had been plundered and stripped of its inhabitants. Soon Hoshea, son of Elah, conspired against Pekah and assassinated him. However, in his own writings Tiglath–Pileser III claimed that he was the power that placed Hoshea on the throne of Israel, possibly indicating he was a force behind the conspiracy. Pekah's dates as king of Israel are usually given as 740–732 B.C.

PEKAHIAH [pek uh HIGH uh] (*the Lord has opened the eyes*)—a son of Menahem and the seventeenth king of Israel (2 Kin. 15:22–26). Pekahiah assumed the throne after his father's death. He was an evil king who continued the idolatrous worship first introduced by King Jeroboam I. After reigning only two years (about 742–740 B.C.), Pekahiah was killed by his military captain, PEKAH, and fifty Gileadites. Pekah then became king.

PEKOD [PEE kahd]—a minor Aramean tribe in eastern Babylonia. The prophet Jeremiah applied the name symbolically to the entire land of Babylonia (Jer. 50:21), indicating they would be judged by God.

PELAIAH [peh LIE yuh] (*the Lord is wonderful*)—the name of two or three men in the Old Testament:

1. A son of Elioenai, descended from David through Shechaniah (1 Chr. 3:24).
2. A priest who explained the Law as Ezra read it to the people (Neh. 8:7).
3. A Levite who sealed the covenant after the captivity (Neh. 10:10). He may be the same person as No. 2.

PELALIAH [pel uh LIGH uh] (*the Lord has intervened*)—a priest whose grandson returned from the captivity (Neh. 11:12).

PELATIAH [pel uh TIE uh] (*the Lord has set free*)—the name of four men in the Old Testament:

1. A descendant of David (1 Chr. 3:21).
2. A captain of the Simeonites who destroyed the Amalekites who lived at Mount Seir during King Hezekiah's reign (1 Chr. 4:42).
3. A chief of the people who sealed the covenant after the captivity (Neh. 10:22).
4. A son of Benaiah (Ezek. 11:1–13).

PELEG [PEE leg] (*division*)—a descendant of Noah through Shem and a son of Eber (Gen. 10:25). Peleg was an ancestor of Jesus (Luke 3:35; Phalec, KJV). He was named Peleg (meaning "division"), because "in his days the earth was divided" (Gen. 10:25; 1 Chr. 1:19), probably referring to the scattering of Noah's descendants as God's judgment following the attempt to build the tower of Babel (Gen. 11:8, 16–19).

PELET [PEE let] (*liberation*)—the name of two men in the Old Testament:

1. A son of Jahdai (1 Chr. 2:47).
2. A son of Azmaveth (1 Chr. 12:3).

PELETH [PEE leth]—the name of two men in the Old Testament:

1. Father of On (Num. 16:1).
2. A son of Jonathan (1 Chr. 2:33).

PELETHITES [PEE leth ights]—a select company of soldiers who, along with the CHERETHITES, formed David's bodyguard (2 Sam. 8:18; 15:18). Some scholars believe the Pelethites and the Cherethites refer to Philistines and Cretans, respectively.

PELICAN (see ANIMALS OF THE BIBLE).

PELLA [PEL uh]—a city of the DECAPOLIS in TRANSJORDAN. Pella is not mentioned in the Bible, but it is referred to by the Jewish historian

Josephus as one of the "Ten Cities," which the Romans called *Decapolis* (Matt. 4:25; Mark 5:20; 7:31).

PELONITE [PEL uh night]—a designation for Helez (1 Chr. 11:27) and Ahijah (1 Chr. 11:36), two of David's mighty men. Helez is also called the PALTITE (2 Sam. 23:26), or a native of Beth Pelet.

PEN (see WRITING).

PENDANT—an ornament suspended from a necklace. Pendants were among the articles of gold captured from the Midianites by Gideon (Judg. 8:26; collars, KJV). Gold pendants, resembling medallions, have been excavated at Shechem. Pendants of various shapes have been found at Megiddo. Also see JEWELRY.

PENIEL [pih NIGH uhl]—a form of PENUEL.

PENINNAH [pih NIN uh] (*ruby*)—a wife of Elkanah (1 Sam. 1:2, 4). Peninnah taunted Hannah, Elkanah's other wife, because Peninnah had given birth to sons and daughters while Hannah had remained barren. When Hannah prayed for a child, the Lord answered her prayer by sending Samuel.

PENKNIFE (see SCRIBE'S KNIFE).

PENTATEUCH [PEN tuh tuke]—a Greek term meaning "five-volumed" which refers to the first five books of the Old Testament. The Jews traditionally refer to this collection as "the Book of the Law," or simply "the Law." Another word for this collection, "Torah," means "instruction, teaching, or doctrine." It describes such basic sections of the Pentateuch as parts of Exodus, Leviticus, and Deuteronomy.

This ancient division of the Law into five sections is supported by the SEPTUAGINT, a third-century B.C. translation of the Hebrew Old Testament into Greek, and also by the SAMARITAN PENTATEUCH, which is even earlier.

The five books together present a history of humanity from creation to the death of Moses, with particular attention to the development of the Hebrew people. The activity of God receives special emphasis throughout, and the Pentateuch reveals a great deal about God's nature and His purposes for mankind.

The Pentateuch is generally divided into six major sections: (1) the creation of the world and its inhabitants (Genesis 1–11); (2) the period from Abraham to Joseph (Genesis 12–50); (3) Moses and the departure of the Israelites from Egypt (Exodus 1–18); (4) God's revelation at Sinai (Exodus 19—Numbers 10); (5) the wilderness wanderings (Numbers 11–36); and (6) the addresses of Moses (Deuteronomy 1–34).

From the time it was written, the Pentateuch was consistently accepted as the work of Moses. His specific writing or compiling activity is mentioned in the Pentateuch (Ex. 17:14; 24:4; 34:27), while in the post-exilic writings the Law, or Torah, was often attributed directly to Moses (Neh. 8:1; 2 Chr. 25:4; 35:12). This tradition was supported by Christ in New Testament times (Mark 12:26; John 7:23).

The Pentateuch was also called the Law of the Lord (2 Chr. 31:3; Luke 2:23–24) and "the Book of the Law of God" (Neh. 8:18). The word "book" should not be understood in its modern sense, for several different writing materials were used by Old Testament SCRIBES, including papyrus and leather scrolls or sheets, pieces of broken pottery, clay tablets, and stone. The word "book" has two important usages in connection with the Law. First, it indicates that the material referred to was in written form at an early period. Second, it shows the combination of divine authorship and human transmission that gave the Law its supreme authority and made it "The Book" for the ancient Hebrews.

The Mosaic authorship of the Pentateuch was accepted without question for centuries by both Jews and Christians. Occasionally, the account of Moses' death (Deut. 34:5–8) was questioned, but in the Jewish TALMUD, a collection of rabbinical laws and interpretations of the Torah, the section was said to have been written by Joshua. In the Middle Ages Jewish and Christian scholars began to point to supposed contradictions and insertions in the Law, some of the latter being credited to Ezra.

In spite of these objections, most people believed unquestioningly in Moses as the author; but criticism took on a new appearance in 1753 with a theory by Jean Astruc, a French physician, that Moses had used two principal literary sources from which he composed the Book of

Genesis: one contained the divine name Elohim (“God”) and the other contained the divine name Jehovah or Yahweh (“the LORD”).

With the expansion of this suggestion by later authors came the increasing abandonment of belief in Mosaic authorship, and support for the view that the Pentateuch was compiled by unknown editors from a number of documents. It became common to attribute sections of the Pentateuch to late periods in Israel’s history. Even the main documents from which the Pentateuch had supposedly been compiled were assigned to periods long after the time of Moses.

In the nineteenth century the Book of Deuteronomy began to be regarded as the law-scroll found in the time of Joshua (2 Kin. 22:8–10), and written at about that time, according to many scholars.

While more conservative thinkers rejected these conclusions, the liberal humanism of the day pushed forward with its suppositions. Allied with the views of organic evolutionists, it presented its opinions about the authorship of Genesis as “scientific.” Actually, these liberal scholars were using procedures that were the exact opposite of true scientific method. But this did not prevent them from making pronouncements that amounted to rewriting history. Thus, all priestly materials in the Pentateuch were assigned to one main documentary source and regarded as late rather than early.

According to the liberal view, the tabernacle could no longer be dated in the days of Moses. It was regarded instead as a much later invention, based on the design of the Jerusalem temple, that had been put back into the Mosaic period by an anonymous compiler or editor. Israelite religion was interpreted in evolutionary terms as originating in the worship of spirits in nature, then advancing slowly from simple family sacrifices to the high view of God as the one and only true God.

This type of approach was aided by the nineteenth-century emphasis on evolution. The liberal view found its fullest development in the supposition that the Pentateuch was compiled from four principal documents, none of which was in writing before about 850 B.C. This theory of composition, popularized by Julius Wellhausen in 1878, is still held by liberal scholars, but with slight changes in emphasis because of the pressure of more recent discoveries.

This view of the compilation of the Pentateuch has had its critics at every stage. Some of the presuppositions of the liberal position are incorrect. One example is the notion that writing was only invented about the time of David (about 1000 B.C.). Evidence to the contrary already existed in Wellhausen's day, but it was ignored. Most recently, the EBLA Tablet discoveries show that a sophisticated language was in use in the ancient world about 2400 B.C.

It is now known that all priestly pronouncements dealing with social organization in the ancient world are always early rather than late, because priests were originally responsible for such matters. Furthermore, exhaustive comparative studies have shown that no other composition of the ancient Near East was assembled in the manner that liberal scholars claimed was the case with the Pentateuch. Archaeological and linguistic studies have confirmed many old customs recorded in the Pentateuch. These discoveries have provided an excellent background against which we can understand the Law of Moses.

To date, no articles that would prove the existence of such persons as Abraham, Isaac, and Jacob have been recovered. But if the traditions about the nature and location of the cave of Machpelah (Gen. 23:17) are correct, we know the actual burial place of Abraham, Sarah, Isaac, Rebekah, and Jacob.

Studies in Genesis have shown that the book was compiled from genuine literary sources. But these are vastly different from those imagined by liberal scholarship. Generally speaking, the liberal view has failed to take account of ancient methods of compiling and transmitting information. Liberal scholars have supposed that Western editorial methods can be applied equally well to Near Eastern compositions, which is simply not true.

Whereas the nineteenth-century critics relied heavily upon the handing down of material by word of mouth, subsequent studies have shown that anything of importance in the ancient world was written down when it happened or shortly afterward. Furthermore, this record was quite independent of any verbal accounts passed on to later generations. Not all written or spoken material survived, of course; but enough did to provide us with the Pentateuch, as well as other Scriptures.

Finally, any suggestion that the five books of Moses are basically fraudulent in nature, not actually having been compiled or written by

Moses, is contrary to Jewish tradition, as well as the nature of God as revealed in the Torah.

The five books of the Pentateuch can be described as follows:

Genesis. This "book of beginnings" contains very ancient material, describing mankind's place in God's creation and the unfolding of human history. It begins with an account of how the universe came into existence (1:1—2:4), followed by narratives about Adam and Eve and their sin of disobedience (2:5—3:24). The descendants of Adam are described (4:1—5:32), and after this the reasons for a disastrous flood and its consequences (6:1—9:29). Nations spread across the Near East after the Flood (10:1—11:32), and Abraham became prominent after obeying God's call (12:1—25:11). Thereafter the narratives continue with Ishmael, Isaac, and Jacob (25:12—36:43), concluding with the story of Joseph's career (37:1—50:26).

Genesis is important for its theology of creation, sin, and the divine plan of salvation because it provides answers about these matters. If Scripture did not begin in this way, New Testament theology would have little foundation in history. Genesis deals with real people. Near Eastern archaeological discoveries provide an important background to the narratives that describe their activities. The covenants between God and persons such as Noah and Abraham point forward to the covenant under Moses at Mount Sinai. They also point to the new covenant in Jesus Christ.

No author is named for the Book of Genesis, although it has always been regarded as a cornerstone of the Law, and therefore probably written by Moses. In contrast to the artificial sources proposed by liberal criticism, genuine blocks of source material can be recognized in the narratives. Eleven such units can be recovered by observing the phrase "These are the generations [that is, family histories] of" at the headings of major sections. Genesis was apparently compiled by placing these units end to end.

Exodus. This book deals with the miracle of Israel's deliverance from Egypt and with God's covenant relationship with the Israelites at Mount Sinai. Preliminaries to the departure from Egypt (Ex. 1:1—4:28) are followed by the circumstances leading up to the Exodus, including the ten PLAGUES OF EGYPT and the celebrating of the first PASSOVER (4:29—12:36). The deliverance from Egypt and the subsequent journey to Sinai

(12:37—19:2) precede the giving of the Law of God through Moses (19:3—31:8), in spite of intervals of idolatry (32:1—33:23). A renewal of the covenant relationship is followed by narratives describing the construction of the tabernacle (34:1—40:38).

The Book of Exodus continues Hebrew history from the death of Joseph, showing how the sons of Jacob became a distinctive nation. The COVENANT was central to this event. It bound God and Israel in an agreement by which God undertook to provide for all His people's material needs, including a land in which to live, if they would worship Him alone as the one true God and live as a holy community. Central to the rules of the covenant were the Ten Commandments, which are still fundamental to any relationship with God. The tabernacle was a portable place of worship that was placed in the center of Israel's wilderness encampment, symbolizing God's presence in their midst.

Leviticus. This is a book primarily for priests. The priests were responsible for teaching the Law to the people, conducting sacrificial worship in the tabernacle according to the directions given by God, and ordering the life of the community. Because Israel was meant to live as a holy people (Ex. 19:6), Leviticus contained regulations for both the spiritual and material aspects of life. These rules can be divided into five sections: (1) sacrificial laws (Leviticus 1–7); (2) laws governing ordination (Leviticus 8–10); (3) laws about impurities (Leviticus 11–16); (4) laws about holiness (Leviticus 17–26); and (5) rules governing vows (Leviticus 27).

All this material was divinely revealed to the nation of Israel directly from God. No part of it has been adopted from any other nation. The Year of Jubilee legislation (Lev. 25:8–17) is unique in the Near East. Leviticus continues the narrative of Exodus, but it emphasizes the way in which God is to be worshiped and the manner in which His people are to live. Holiness must govern the community (Lev. 11:44); and this must be reflected by everyone, not just the priesthood.

Numbers. This book follows the lead given by Leviticus in emphasizing the holiness of Israel. All the various elements that make up the book bear upon this important concept. The book can be divided into three broad sections: (1) the departure from Sinai (1:1—10:10); (2) the journey to Kadesh (10:11—20:21); and (3) the journey from Kadesh to Moab (20:22—30:13). The holiness of the tabernacle is central, as is the important place that the Levites occupied (8:5–26) in relation to the Aaronic priesthood. The description of the wilderness wanderings shows how quickly divine blessing could turn to severe judgment whenever God's commandments were broken.

The disobedience and idolatry of the Israelites is a sad theme in Numbers. Even Moses was not totally obedient to God. Although he brought Israel to Moab and within sight of the Promised Land, he was not privileged to lead the nation across the Jordan River. The book ends with the nation looking forward to the settlement of Canaan.

Deuteronomy. This book may be described as a covenant-renewal document that begins with a review of Israel's departure from Sinai (1:1—4:40); describes the religious foundation of the nation (4:44—26:19); reestablishes the covenant (27:1—30:20); and narrates the final days of Moses (31:1—34:12). In Deuteronomy Moses looks back upon God's blessing and provision while looking forward to the time when Israel will occupy the Promised Land.

The language of the book is noble oratory that glorifies the righteous and faithful God of Sinai and encourages the response of His people in obedience and faithfulness. The God revealed in Moses' addresses is not only the Judge of all the earth, but also the loving Father of mankind. Israel is reminded that the privileges of covenant relationship with Him also carry responsibilities. Moses predicts a dark future for the nation if it does not follow the covenant principles and remain faithful to God.

PENTATEUCH, SAMARITAN (see SAMARITAN PENTATEUCH).

PENTECOST, FEAST OF (see FEASTS AND FESTIVALS).

PENUEL [pih NOO uhl] (*face of God*)—the name of a place and two men in the Old Testament:

1. A place north of the River Jabbok where Jacob wrestled with "a Man" until daybreak. Hosea 12:4 calls the "man" an "Angel." Jacob called the place Penuel, "For I have seen God face to face" (Gen. 32:30). A city was built there later, not far to the east of Succoth. When Gideon and his band of 300 men pursued the Midianites, the people of Succoth and Penuel insulted Gideon, refusing to give

supplies to his army. Gideon later killed the men of the city (Judg. 8:17). Penuel is about 65 kilometers (40 miles) northeast of Jerusalem. It is also called Peniel (Gen. 32:30).
2. A son of Hur and grandson of Judah (1 Chr. 4:4).
3. A son of Shashak, of the tribe of Benjamin (1 Chr. 8:25).

PEOPLE OF GOD—the Hebrew people or the nation of Israel; all people who are part of the COVENANT relationship that God has established with His chosen ones.

In the Old Testament, the nation of Israel is referred to as the people of God. The Hebrew people are the Lord's "special treasure" (Ex. 19:5), His "inheritance" (Deut. 4:20), His "servant" (Is. 48:20), His "son" (Ex. 4:22–23), His "sheep" (Ps. 95:7), and His "holy people" (Deut. 14:2). The concept of the people of God is closely related to the concept of ELECTION, which stresses the truth that Israel is God's possession because of His gracious choosing—not because of Israel's merit or worth. The phrase "the people of God" refers to the special relationship of Israel with the Lord through His Covenant with Abraham (Gen. 12:1–3).

In the New Testament, the phrase is used occasionally to describe the "old Israel" (Heb. 4:9). But there is a definite transition to a new covenant and a new people of God, the church, who are now "His own special people" (Titus 2:14) and "a chosen generation, a royal priesthood, a holy nation, His own special people" (1 Pet. 2:9). Peter and Paul applied Old Testament passages describing Israel to the church.

The church, then, is seen as the new Israel, or true Israel, of God (Rom. 9:6; Gal. 6:16), the true seed of Abraham (Gal. 3:29), and the new people of God (2 Pet. 2:9). Each person who believes in the Lord Jesus Christ is chosen by God, set apart as an object of His covenant love and faithfulness.

PEOR [PEE ohr]—the name of a mountain and a pagan god in the Old Testament:

1. A mountain near Mount Nebo, northeast of the Dead Sea, in the land of Moab. Balak took Balaam to the summit of Peor (Num. 23:28) to encourage Balaam to curse the Israelites.

2. A false god, more fully called Baal of Peor, which was worshiped by the Moabites. By the counsel of Balaam (Num. 31:16), the Israelites were enticed to worship this idol. Also see GODS, PAGAN.

PERAZIM [pih RAY zim] (*breaches*)—a mountain in central Canaan (Is. 28:21), also called BAAL PERAZIM.

PERDITION—destruction, ruin, or waste, especially through the eternal destruction brought upon the wicked by God (Heb. 10:39; 2 Pet. 3:7). Jesus contrasted the broad way that leads to life with the difficult way that leads to destruction (Matt. 7:13). The apostle Paul contrasted perdition with salvation (Phil. 1:28). The "desire to be rich" may lead one to "destruction and perdition" (1 Tim. 6:9). Peter speaks of "the day of judgment and perdition of ungodly men" (2 Pet. 3:7), a perishing far worse than those destroyed in the Flood.

The New Testament twice uses the phrase "son of perdition": once of Judas Iscariot (John 17:12) and once of "the man of sin [or lawlessness]," whom some scholars identify with the Antichrist (2 Thess. 2:3). The phrase portrays the progression of an evil character who produces ruin in others, and is headed toward final judgment (Rev. 17:8, 11). Perdition in this passage refers to a place of eternal punishment, the final state of the damned.

PEREA [peh REE ah] (*the land beyond*)—the Greek term for TRANSJORDAN (see Map 6, C–3). The name Perea does not occur in the New Testament (except in a variant reading of Luke 6:17), but it is used regularly by the Jewish historian Josephus to describe the area east of the Jordan River. The New Testament refers to this area by using the phrase "beyond the Jordan" (Matt. 4:25; Mark 3:8). Josephus described Perea as the region between the Jabbok and the Arnon rivers, east of the Jordan.

PERES [PEA rez] (*divided*)—one of the mysterious words that appeared in the handwriting on the wall in King Belshazzar's palace in Babylon (Dan. 5:28). Daniel interpreted this word to mean that Belshazzar's kingdom had been "divided" (*peres*) and given to the Medes and "Persians." This play on words is reflected in "Upharsin"

(Dan. 5:25), which means “and Parsin” (the plural of Peres). Also see MENE, MENE, TEKEL, UPHARSIN.

PERESH [PIR esh] (*separate*)—a son of Machir and Maachah (1 Chr. 7:16).

PEREZ [PIR ez] (*breakthrough*)—the name of a man and a tribal family in the Old Testament:

1. The firstborn of the twin sons of Judah by Tamar (Gen. 38:29; Pharez, KJV). Perez was an ancestor of David and Jesus (Ruth 4:12, 18; Matt. 1:3; Luke 3:33).
2. A tribal family that took its name from Perez (1 Chr. 27:3). After the captivity, 468 valiant “sons of Perez” lived in Jerusalem (Neh. 11:4, 6).

PEREZ UZZAH, PEREZ UZZA [PIR iz UHZ uh] (*breakthrough of Uzzah*)—the name of the place where God struck Uzzah (or Uzza) dead for touching the ARK OF THE COVENANT (2 Sam. 6:7). Angry at “the Lord’s outbreak against Uzzah” (2 Sam. 6:8), David named the place Perez Uzzah.

PEREZITES [PIR eh zights]—a form of PARZITES.

PERFECT, PERFECTION—without flaw or error; a state of completion or fulfillment. God’s perfection means that He is complete in Himself. He lacks nothing; He has no flaws. He is perfect in all the characteristics of His nature. He is the basis for and standard by which all other perfection is to be measured (Job 36:4; Ps. 18:30; 19:7; Matt. 5:48).

By contrast, human perfection is relative and dependent on God for its existence. As applied to a person’s moral state in this life, perfection may refer either to a relatively blameless lifestyle (Gen. 6:9; Job 1:1; James 3:2) or to a person’s maturity as a believer (Phil. 3:15; James 1:4). Because perfection in this life is never reached, people will continue to sin (Phil. 3:12, 15; 1 John 1:8). A believer’s perfection in the next life, however, will be without sin (Eph. 5:27; Col. 1:28; 1 Thess. 5:23).

PERFUME—liquid substances with a pleasant smell. Perfume, a solid form of which is incense, was used widely throughout the ancient world in Bible times. Making perfume was a highly developed skill, and some were known to retain their smell for centuries. Israel's first perfumer made incense for use in the tabernacle (Ex. 37:29), a task performed in later years by the priests (1 Chr. 9:30).

Perfumes were made from many different herbs and plants. These plants were imported from such places as Arabia, India, Persia, Ceylon, and Egypt. Perfumes were used especially, but not exclusively, by the rich to cover the unpleasant body odors that resulted from the hot temperatures of Palestine and surrounding regions. Thus, they were applied to the feet (Luke 7:38), the freshly washed body (Ruth 3:3), clothing (Ps. 45:8), couches or beds (Prov. 7:17), the priest's head (so he would be presentable to God; Ps. 133:2), and even dead bodies (2 Chr. 16:14; John 19:39–40).

PERFUMER (see OCCUPATIONS AND TRADES).

PERGA **[PUR guh]**—the capital city of Pamphylia, a province on the southern coast of Asia Minor, twice visited by the apostle Paul (see Map 7, C–2). During Paul's first missionary journey, he sailed to Perga from Paphos, on the island of Cyprus (Acts 13:13–14). Some time later, Paul and Barnabas stopped a second time at Perga (Acts 14:25).

Photo by Howard Vos

• Ruins of the walls and city gate at Perga, a city visited by Paul and Barnabas on their first missionary journey (Acts 13:13, 14).

PERGAMOS **[PURR guh mos]**—the chief city of Mysia, near the Caicus River in northwest Asia Minor (modern Turkey) and the site of one of the seven churches of Asia (Rev. 1:11; 2:12–17; Pergamum, NRSV, NIV, REB, NASB). The city, situated opposite the island of Lesbos, was about 24 kilometers (15 miles) from the Aegean Sea.

In its early history Pergamos became a city-state, then a powerful nation after Attalus I (241–197 B.C.) defeated the Gauls (Galatians). It stood as a symbol of Greek superiority over the barbarians. Great buildings were erected and a library containing over 200,000 items was established. The Egyptians, concerned with this library, which rivaled their own at ALEXANDRIA, refused to ship papyrus to Pergamos. As a result, a new form of writing material, Pergamena charta, or parchment, was developed.

In the days of Roman dominance throughout Asia Minor, Pergamos became the capital of the Roman province of Asia. In a gesture of friendship, Mark Antony gave Pergamos' library to Cleopatra; its volumes were moved to Alexandria.

Not only was Pergamos a government center with three imperial temples, but it was also the site of the temple of Asklepios (the Greco–Roman god of medicine and healing), and the medical center where the physician Galen worked (about A.D. 160). Here also was a temple to Athena and a temple to Zeus with an altar showing Zeus defeating snake-like giants. In the Book of Revelation, John spoke of Pergamos as the place "where Satan's throne is" (Rev. 2:13). This could be a reference to the cult of EMPEROR WORSHIP, because Pergamos was a center where this form of loyalty was pledged to the emperor of the Roman Empire.

Photo by Howard Vos

- The modern city of Pergamum, or Pergamos, with the ruins of the Basilica of St. John in the center.

PERGAMUM [PUR guh muhm]—a form of PERGAMOS.

PERIDA [pih RIGH duh]—a form of PERUDA.

PERIZZITES **[PER uh zights]** (*villagers*)—inhabitants of the “forest country” (Josh. 17:15) in the territory of the tribes of Ephraim, Manasseh, and Judah (Judg. 1:4–5). The Perizzites, who lived in Canaan as early as the time of Abraham and Lot (Gen. 13:7), were subdued by the Israelites. After the conquest of the land of Canaan under Joshua, the Perizzites were allowed to live. They entered into marriages with their conquerors and seduced the Israelites into idolatry (Judg. 3:5–6). In the time of the judges, Bezek was their stronghold and Adoni-Bezek was their leader (Judg. 1:4–5). In the days of King Solomon the Perizzites were recruited for the king’s forced-labor force (1 Kin. 9:20).

PERJURY (see OATH).

PERSECUTION—the hatred and affliction that follows the witness and holy life of God’s people in a hostile world. The concept is stressed in many of the Old Testament prophetic books, such as Isaiah. The New Testament also teaches that God’s people will suffer persecution. Jesus taught that God’s prophets always faced persecution (Matt. 5:12); so His disciples should expect the same (Matt. 10:23).

In the early church, two ideas were taken over from Judaism to express the meaning of persecution. The Jewish theologians taught that the death of the righteous sufferer had redemptive value. While this idea was applied primarily to Jesus by the early Christians, the persecution of His followers was seen as a participation in Jesus’ suffering: filling up “what is lacking in the afflictions of Christ” (Col. 1:24). A good statement of this is that of Tertullian: “The blood of the martyrs is the seed of the Church.”

The idea of the coming Messiah held that the suffering of God’s people was part of the coming of the kingdom—evidence that a person is truly one of God’s own. Therefore they are “blessed” (Matt. 5:10) and should “rejoice” and “glorify God” since “the time has come for judgment to begin at the house of God” (1 Pet. 4:13–17).

Jewish opposition to Christianity arose primarily among the Sadducees (Acts 4:1; 5:17). At first the common people and the Pharisees did not oppose the church strongly (Acts 5:14, 34; 23:6). The first persecution came because Stephen spoke out about the inadequacy of the land of Israel and the temple for salvation. This intensified when the apostle Paul began to proclaim the salvation of the Gentiles through Jesus Christ alone. Both Jew and Christian began to realize that the two were now separate religions, rather than sects of a single religion.

Roman opposition to Christianity also developed gradually. The Book of Acts emphasized Roman tolerance for the new religion. But this began to change with the Jewish riots against Christians in Rome, resulting in the Emperor Claudius banning both groups from Rome in A.D. 49. This set the stage for the intense opposition of later years that allowed Nero to make Christians the scapegoats for the fire that leveled Rome in A.D. 64. During this persecution the apostles Paul and Peter were martyred.

PERSEPOLIS [purr SEP oh liss] (*Persian city*)—the ceremonial capital of the Persian Empire under DARIUS the Great (522–486 B.C.), his son Xerxes (486–465 B.C.), and their successors. The city was second in importance to Shushan (or Susa), the administrative capital. Persepolis was destroyed in 330 B.C. by Alexander the Great. Its ruins are situated about 49 kilometers (30 miles) northeast of the modern city of Shiraz in southwestern Iran. Although Persepolis is not mentioned in the Bible, it appears in 2 Maccabees (2 Macc. 9:1–2).

Photo by Howard Vos

• Remains of the stately audience hall at the Persian city of Persepolis —a structure begun by King Darius I and completed by Xerxes.

PERSEVERANCE—the steadfast effort to follow God's commands and to do His work. The New Testament makes it clear that faith alone can save. But it makes it equally clear that perseverance in doing good works is the greatest indication that an individual's faith is genuine (James 2:14–26). Indeed, perseverance springs from a faithful trust that God has been steadfast toward His people. Through persevering in God's work, Christians prove their deep appreciation for God's saving grace (1 Cor. 15:57–58).

As a result of perseverance, the Christian can expect not only to enhance the strength of the church, but also to build up strength of character (Rom. 5:3–4). In short, Christians can expect to become closer to God. They learn that they can persevere primarily because God is intimately related to them (Rom. 8:25–27) and especially because they have the assurance of a final reward in heaven (1 John 5:13).

PERSIA [PURR zyah]—an ancient world empire that flourished from 539–331 B.C. (see Map 1, E–2). The Babylonian Empire fell to the Persians, setting the stage for the return of the Jews to Jerusalem in 538 B.C., following their long period of captivity by the Babylonians.

The Old Testament contains many references to the nation of Persia and its representatives. Ezra 9:9 refers to the “kings of Persia.” Ezra 6:14 cites “Cyrus, Darius, and Artaxerxes king of Persia.” Daniel 8:20 speaks of the “kings of Media and Persia.” Daniel 10:13 mentions the “prince of the kingdom of Persia.” The Book of Esther refers to the “powers of Persia and Media” (1:3), the “seven princes of Persia and Media” (1:14), and the “ladies of Persia and Media” (1:18). Daniel 5:28 prophesied that Belshazzar’s kingdom would be “given to the Medes and Persians.”

The Persians apparently sprang from a people from the hills of Russia known as Indo-Aryans. As early as 2000 B.C., they began to settle in Iran and along the Black Sea coast. Two of these Indo-European tribes settled on the Elamite border and to the east of the Zagros mountain range. The first references to them are made in the inscriptions of Shalmaneser III (858–824 B.C.). They are noted as the Parsua (Persians) and Madai (Medes).

The first mention of a Persian chieftain refers to his role as an ally aligned against Sennacherib of Assyria. His son was called “King, Great King, King of the City of Anshan.” His grandson fathered Cyrus II, also known as Cyrus the Great, who was one of the most celebrated kings of history. He is called by the prophet Isaiah “My shepherd” (Is. 44:28). In another passage he is referred to as “His [the Lord’s] Anointed” (Is. 45:1), a term used in the Old Testament of the Messiah. He is the only pagan king to be so designated in the Old Testament.

Cyrus II, founder of the mighty Persian Empire, ascended the throne in Anshan in 559 B.C. He conquered the Median King Astyages. Then he defeated Lydia (about 546 B.C.) and Babylon (539 B.C.), finally establishing the Persian Empire. This last conquest is referred to in Daniel 5. Cyrus’ rule was a result of the sovereignty of God. Cyrus was the Persian king who issued the decree restoring the Jews to their homeland, following their long period of captivity by the Babylonians (2 Chr. 36:22–23; Ezra 1:1–4).

Cyrus was the founder of the system under which each province, or satrapy, was governed by an official who answered to the great king. However, he allowed a remarkable degree of freedom of religion and customs for the vassal states, including Palestine. He developed roads, cities, postal systems, and legal codes, and treated the subject nations kindly and humanely. The Bible refers to Cyrus in favorable terms (Is. 44:28—45:3).

Cambyses II (530–522 B.C.), the son of Cyrus, reigned after his father. During his reign, Egypt was added to the list of nations conquered by Persia. According to the Greek historian Herodotus, Cambyses accidentally wounded himself with his own sword in 522 B.C..

The next Persian king, Darius I (521–486 B.C.), was not a direct descendant of Cyrus but was of royal, Achaemenid blood. He defeated nine kings to claim all twenty-three Persian satrapies. This was recorded on the famous Behistun Inscription, which was written in the Akkadian, Elamite, and Old Persian languages.

Darius I further unified the Persian Empire by using an efficient gold coinage, state highways, and a more efficient postal system. He was defeated by the Greeks at the Battle of Marathon in 490 B.C. This is the same Darius who, in his second year, ordered the Jewish temple at Jerusalem to be rebuilt after work on it had been discontinued for sixteen years (Ezra 4:24; 6:1). He also gave a generous subsidy that made it possible to complete the temple. The extent of the Persian Empire under Darius is reflected in Esther 1:1 and 10:1. The vast territory was nearly 4,900 kilometers (3,000 miles) long and 800–2,400 kilometers (500 to 1,500 miles) wide.

Xerxes ruled Persia from 486 to 465 B.C. He was the Ahasuerus of the Book of Esther. Esther did not become queen until the seventh year of his reign, which would be about 479 B.C. This was shortly after his devastating defeat at Salamis (480 B.C.), which ended Persia’s last hope for conquering Greece.

Another Persian king, Artaxerxes I Longimanus (464–424 B.C.), illustrates one of the ironies of history. This minor Persian king was of major importance because of his connection with the Jewish people. Apparently two of the three returns of the Jews from captivity in Babylon occurred during his reign.

The second return was under Ezra in 458 B.C. (Ezra 7:7). This was made possible because of the generosity of Artaxerxes. The third return occurred in 445 B.C. (Neh. 1:1).

Among the kingdoms of the ancient world, Persia is remembered because it built many important cities. PERSEPOLIS was a showpiece of Persian power. Pasargadae was the ancestral capital rapidly supplanted in importance. ECBATANA served as the capital of the Median Empire and became a resort area for the Persians. SUSA (the Shushan of Esther) was the former capital of the Elamite Empire.

The religion of the Persians centered around a reformation of the old Iranian religions developed by Zoroaster. He believed in a dualism in which Ahura Mazda (or Ormazd) headed the gods of goodness (Amesha Spentas) and Angra Mainyu (or Ahriman) headed the gods of evil (daevas). Some of this is revealed in the Jewish apocryphal literature, which developed from the fifth century B.C. to the time of Christ.

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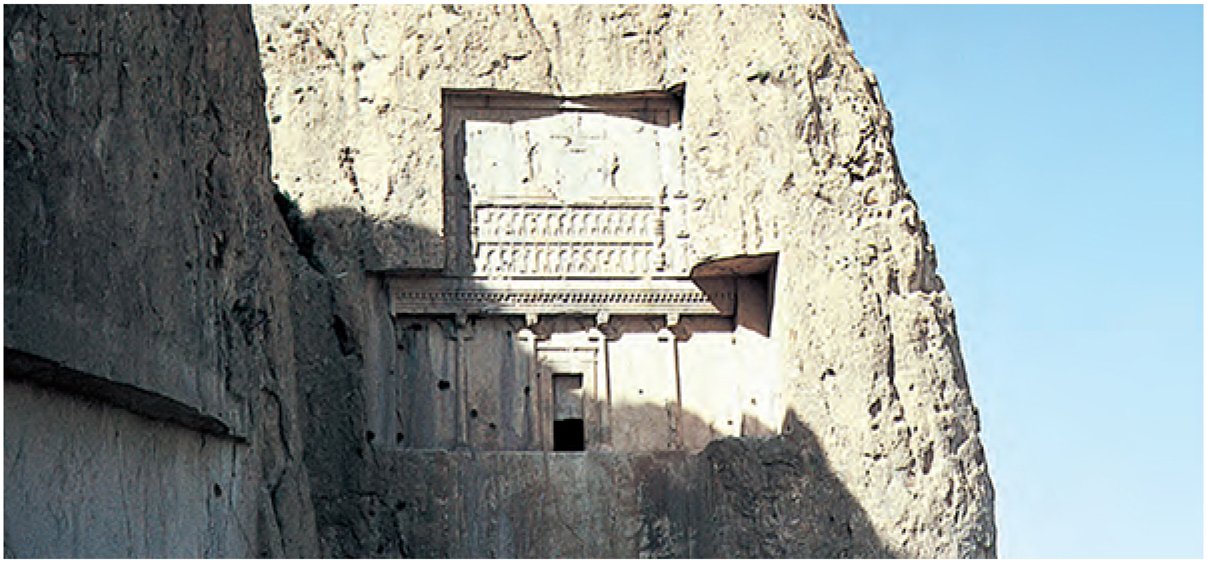

Photo by Gustav Jeeninga

- Cliffside tomb of the Persian king Xerxes I, the ruler generally identified as King Ahasuerus of the Book of Esther (Esth. 1:1).

Photo by Gleason Archer

- This golden Persian coin known as the daric shows King Artaxerxes kneeling with bow and arrow.

PERSIS [PUR sis]—a Christian at Rome who “labored much in the Lord” and to whom Paul sent greetings, calling her “beloved” (Rom. 16:12).

PERSON OF CHRIST (see JESUS CHRIST).

PERUDA [pih ROO duh]—one of Solomon’s servants whose descendants returned with Zerubbabel from the captivity (Ezra 2:55), also called Perida (Neh. 7:57).

PESHITTA [puh SHEE tuh] (see BIBLE VERSIONS AND TRANSLATIONS).

PESTILENCE (see DISEASES OF THE BIBLE).

PETER, APOCALYPSE OF (see APOCRYPHA).

PETER, EPISTLES OF—two New Testament epistles bearing the name of “Peter, an apostle of Jesus Christ” (1 Pet. 1:1) and “Simon Peter, a servant and apostle of Jesus Christ” (2 Pet. 1:1), though otherwise having little in common.

First Peter, the longer of the two epistles, is written in fine Greek and refers frequently to the Old Testament. It is an epistle for the downhearted, written to give encouragement in times of trial and disappointment. First Peter anchors the Christian’s hope not on logic or persuasion, but on the matchless sacrifice of Jesus Christ, who “suffered for us, leaving us an example, that you should follow His steps” (2:21).

In contrast to 1 Peter, 2 Peter is briefer and written in a forced style. It rails against false teachers, while reminding believers of their election by God and assuring them of Christ’s return.

Structure of the Epistles. Following a greeting (1:1–2), 1 Peter begins on a positive note, praising God for the blessings of a “living hope” that He has reserved for believers (1:3–12). This doxology of praise sets a triumphant tone for the remainder of the letter, which can be divided into three parts: blessings, duties, and trials. The blessings extend from 1:3 to 2:10. Because of the “inheritance incorruptible and undefiled . . . reserved in heaven for you” (1:4), Peter calls on his readers to live a life holy and blameless, reminding them that they are a “holy nation, His [God’s] own special people” (2:9).

The second part of 1 Peter extends from 2:11 to 3:22. This section consists of guidance for social duties. The Christian’s lifestyle ought to be a testimony to nonbelievers (2:11–17); slaves ought to obey their masters—even unjust ones—bearing their humiliation as Christ bore His (2:18–25); the silent example of a Christian wife has great effect on a non-Christian husband (3:1–6); Christian husbands are to treat their wives as joint-heirs of the grace of life (3:7). In all things, let a blameless lifestyle bring shame on whoever would show opposition (3:8–22).

The third and final part of 1 Peter addresses the question of trials (4:1—5:11). In light of the nearness of the end, Christians must be “good stewards of the manifold grace of God” (4:1–11). They can rejoice in sharing Christ’s sufferings because of the glory that awaits them (4:12–

19). In their pastoral duties, church elders are to follow the example of Jesus, who perfects, establishes, and strengthens the flock (5:1–11). The epistle closes with mention of Silvanus, the secretary who wrote the letter, and with greetings from “Babylon” (5:12–14).

Second Peter begins with a greeting (1:1–2), enjoining believers, because they have been chosen by God, to develop noble characters (1:3–14). Recognizing that his own death is near, the author sees in the transfiguration of Jesus a forecast of the brilliant day when Christ will come again (1:15–21). Chapter two is a condensation of material from the letter of Jude, condemning false teachers and prophets. The final chapter deals with the future coming of the Lord and the reasons for its delay (3:1–18).

Authorship and Date. First Peter identifies its author as “Peter, an apostle of Jesus Christ” (1:1). His frequent references to Christ’s suffering (2:21–24; 3:18; 4:1; 5:1) show that the profile of the Suffering Servant was etched deeply upon his memory. He calls Mark his “son” (5:13), recalling his affection for the young man and family mentioned in Acts 12:12. These facts lead naturally to the assumption that the apostle Peter wrote this letter.

Authorship of the epistle by the apostle Peter has been challenged, however, on the following grounds: (1) no official persecutions of the church took place during Peter’s lifetime; (2) the epistle echoes some of Paul’s teachings; and (3) the literary quality of the Greek seems too refined for a Galilean fisherman.

Valid as these objections are, they do not seriously challenge Peter’s authorship of the epistle. The sufferings mentioned in the epistle need not refer to official persecutions, which did not begin until the time of the Roman emperor Domitian (A.D. 81–96), but to earlier local incidents. The last two questions are neatly resolved by recognizing the role that Silvanus (5:12) played in composing the epistle.

As a former associate of the apostle Paul, and as one who doubtless came to the Greek language as a native, Silvanus may have played an important role in bringing this epistle to completion. We might say of 1 Peter that the ideas came from Peter, but the design from Silvanus. The reference to “Babylon” (5:13), a common image for civil power opposed to God, indicates that the epistle was written from Rome.

The question of authorship of 2 Peter is more difficult. Although the epistle claims to come from the apostle Peter (1:1; 3:1–2), who witnessed the transfiguration of Christ (1:18) and at the time of writing was nearing his death (1:14), few scholars believe Peter wrote the letter. Reasons for this judgment stem from a number of factors.

The style of 2 Peter is inferior to that of 1 Peter. Nearly the whole of Jude 4–18 has been reproduced in the second chapter; if Jude were not written until late in the first century, then 2 Peter obviously could not have been written before it. Again, 2 Peter refers to Paul’s epistles as a part of “the Scriptures” (3:16). This suggests a date, perhaps early in the second century, when Paul’s epistles had reached a level of authority in the early church. Finally, the Epistle of 2 Peter seems to have been unknown to the early church, and it was one of the last books to be included in the New Testament. These factors suggest that 2 Peter was written by an anonymous author but attributed by someone to the apostle Peter in order to assure a hearing for a message in a time well after Peter’s death.

On the other hand, most of the above objections are removed if we assume an earlier date for Jude and an earlier acceptance of a few of Paul’s letters into a developing Christian canon. In short, 2 Peter was probably written by Peter just before his martyrdom during the reign of Nero (about A.D. 65).

Historical Setting. First Peter is addressed to Christians living in “Pontus, Galatia, Cappadocia, Asia, and Bithynia” (1:1)—places in the northern and western parts of Asia Minor (modern Turkey). The readers appear to have been Gentiles (1:14, 18; 2:10; 4:3), although they probably had not been evangelized by Peter himself (1:12). The letter was obviously written to believers undergoing trials and persecutions, to give them courage in the face of their adversities (5:10).

Since it makes no mention of its audience, 2 Peter was probably intended for a general readership. Its primary purpose was to combat false teachers. Widespread in the ancient world was the view that sparks of eternal light lay trapped within the prisons of human bodies. These sparks of light, which longed to return to their primal home, could be liberated only by *gnosis*, or knowledge. Second Peter uses “knowledge” (1:5–6; 3:18) to show that only in Jesus Christ is the knowledge of God and salvation fully revealed. These false teachers also must have been critical of the delay in Christ's return. To this challenge the author devoted the entire third chapter.

Theological Contribution. First Peter was written by one who sensed the triumphant outcome of God's purpose for the world (1:4). The triumph of the future depends in no way on what we have done but on the resurrection of Jesus Christ. Because God has raised Jesus from the dead, God is deserving of praise; for "His abundant mercy has begotten us again to a living hope" (1:3).

The unshakableness of our hope in Jesus Christ, which awaits us in heaven, resounds like a clap of thunder throughout this epistle. Because Christ has been raised from the dead, His suffering and death have meaning. The believer can gain courage in present adversity by looking to the example of Christ in His suffering. We have a sure hope for the future because of Christ's resurrection. This truly is a "living hope," for it is one we can live by, even in the midst of "various trials" (1:6).

If 1 Peter is an epistle of hope, the accent falls not on wishful thinking, but on present help. No biblical writer shows the connection between faith and conduct in a clearer manner than does Peter. "Conduct," in fact, is a key word in this epistle (1:15, 17–18; 2:12; 3:1–2, 16). For Peter, practice is the most important thing.

The conduct Peter describes is the result of a life reclaimed by the perfect power of Jesus Christ. Christ has redeemed believers (1:18–19); Christ upholds and guides them (1:8; 2:25); and Christ will reward them (5:4). Christ is both the model and goal of the redeemed life. Consequently, believers may move forward on the pilgrim way, confident that the end will rise up to meet them with joy and salvation (2:11; 4:13–14).

Jesus said, "Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven" (Matt. 5:10). There is no better commentary on this Beatitude than the Epistle of 1 Peter. Here, too, Jesus is our sole help and our sure Lord, "who for the joy that was set before Him endured the cross" (Heb. 12:2).

Second Peter shifts the emphasis from a hope by which one can live to a hope on which one can count. The epistle speaks to the assurance of salvation in chapter one by making the extraordinary claim that Christians are "partakers of the divine nature" (1:4).

The second chapter deals with false teachers. The unique contribution of 2 Peter, however, comes in chapter three.

In chapter three the "day of the Lord" (3:10) or the "day of God" (3:12) breaks through the gloom of the doubters who taunt the hopeful (3:4). Such persons may be assured that God does not delay in coming because He lacks power or concern. Rather, what the unfaithful interpret as delay, the faithful know to be patience; for God is "not willing that any should perish but that all should come to repentance" (3:9).

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1 Peter: A Study and Teaching Outline

Part One: The Salvation of the Believer (1:1—2:12)

I. Salutation 1:1–2

II. Salvation of the Believer 1:3–12
- A. Hope for the Future 1:3–4
- B. Trials for the Present 1:5–9
- C. Anticipation in the Past 1:10–12

III. Sanctification of the Believer 1:13—2:12
- A. "Be Holy" 1:13–21
- B. "Love One Another" 1:22–25
- C. "Desire the Pure Milk of the Word" 2:1–3
- D. "Offer Up Spiritual Sacrifices" 2:4–10
- E. "Abstain from Fleshly Lusts" 2:11–12

Part Two: The Submission of the Believer (2:13—3:12)

I. Submission to the Government 2:13–17

II. Submission in Business 2:18–25

III. Submission in Marriage 3:1–8

IV. Submission in All of Life 3:9–12

Part Three: The Suffering of the Believer (3:13—5:14)

I. Conduct in Suffering 3:13–17

II. Christ's Example of Suffering 3:18—4:6

III. Commands in Suffering 4:7–19

IV. Ministry in Suffering 5:1–9
- A. Elders, Shepherd the Flock 5:1–4
- B. Saints, Humble Yourselves 5:5–9

V. Benediction 5:10–14

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2 Peter: A Study and Teaching Outline

I. Cultivation of Christian Character 1:1–21
- A. Salutation 1:1–2
- B. Growth in Christ 1:3–14
- C. Grounds of Belief 1:15–21
  - 1. Experience of the Transfiguration 1:15–18
  - 2. Certainty of the Scriptures 1:19–21

II. Condemnation of False Teachers 2:1–22
- A. Danger of False Teachers 2:1–3
- B. Destruction of False Teachers 2:4–9
- C. Description of False Teachers 2:10–22

III. Confidence in Christ's Return 3:1–18
- A. Mockery in the Last Days 3:1–7
- B. Manifestation of the Day of the Lord 3:8–10
- C. Maturity in View of the Day of the Lord 3:11–18

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PETER, GOSPEL OF (see APOCRYPHA).

PETER, SIMON—the most prominent of Jesus' twelve apostles. The New Testament gives a more complete picture of Peter than of any other disciple, with the exception of Paul. Peter is often considered to be a big, blundering fisherman. But this is a shallow portrayal. The picture of his personality portrayed in the New Testament is rich and many-sided. A more fitting appraisal of Peter is that he was a pioneer among the twelve apostles and the early church, breaking ground that the church would later follow.

The First Apostle to Be Called. Peter's given name was Simeon or Simon. His father's name was Jonah (Matt. 16:17; John 1:42). Simon's brother, Andrew, also joined Jesus as a disciple (Mark 1:16). The family probably lived at Capernaum on the north shore of the Sea of Galilee (Mark 1:21, 29), although it is possible they lived in Bethsaida (John 1:44).

Peter was married, because the gospels mention that Jesus healed his mother-in-law (Matt. 8:14–15). The apostle Paul later mentioned that Peter took his wife on his missionary travels (1 Cor. 9:5). Peter and Andrew were fishermen on the Sea of Galilee, and perhaps in partnership with James and John, the sons of Zebedee (Luke 5:10). In the midst of his labor as a fisherman, Peter received a call from Jesus that changed his life (Luke 5:8).

The Gospel of John reports that Andrew and Peter were disciples of John the Baptist before they joined Jesus. John also reports that Peter was introduced to Jesus by his brother Andrew, who had already recognized Jesus to be the Messiah (John 1:35–42). Whether Andrew and Peter knew Jesus because they were disciples of John is uncertain. But it is clear that they followed Jesus because of His distinctive authority.

The First Among the Apostles. Jesus apparently gathered His followers in two stages: first as disciples (learners or apprentices), and later as apostles (commissioned representatives). Peter was the first disciple to be called (Mark 1:16–18) and the first to be named an apostle (Mark 3:14–16). His name heads every list of the Twelve in the New Testament. He was apparently the strongest individual in the band. He frequently served as a spokesman for the disciples, and he was their recognized leader (Mark 1:36; Luke 22:32). Typical of Peter's dominant personality was his readiness to walk to Jesus on the water (Matt. 14:28), and to ask Jesus the awkward question of how often he should forgive a sinning fellow believer (Matt. 18:21).

An inner circle of three apostles existed among the Twelve. Peter was also the leader of this small group. The trio—Peter, James, and John—was present with Jesus on a number of occasions. They witnessed the raising of a young girl from the dead (Mark 5:37; Luke 8:51); they were present at Jesus' transfiguration (Matt. 17:1–2); and they were present during Jesus' agony in Gethsemane (Matt. 26:37; Mark 14:33). During

Jesus' final week in Jerusalem, two of the three, Peter and John, were sent to make preparations for their last meal together (Luke 22:8).

The First Apostle to Recognize Jesus as Messiah. The purpose of Jesus' existence in the flesh was that people would come to a true picture of who God is and what He has done for our salvation. The first apostle to recognize that was Peter. He confessed Jesus as Lord in the region of Caesarea Philippi (Matt. 16:13–17).

Jesus began the process that would lead to Peter's awareness by asking a nonthreatening question, "Who do men say that I, the Son of Man, am?" (Matt. 16:13). After the disciples voiced various rumors, Jesus put a more personal question to them, "But who do you say that I am?" (Matt. 16:15). Peter confessed Jesus to be the Messiah, the Son of God. According to Matthew, it was because of this confession that Jesus renamed Simon Cephas (in Aramaic) or Peter (in Greek), both meaning "rock."

Why Jesus called Simon a "rock" is not altogether clear. Peter's character was not always rock-like, as his denial of Jesus indicates. His new name probably referred to something that, by God's grace, he would become—Peter, a rock.

The First Apostle to Witness the Resurrection. How ironic that the one who denied Jesus most vehemently in His hour of suffering should be the first person to witness His resurrection from the dead. Yet according to Luke (Luke 24:34) and Paul (1 Cor. 15:5), Peter was the first apostle to see the risen Lord. We can only marvel at the grace of God in granting such a blessing to one who did not seem to deserve it. Peter's witnessing of the resurrection was a sign of his personal restoration to fellowship with Christ. It also confirmed His appointment by God to serve as a leader in the emerging church.

The First Apostle to Proclaim Salvation to the Gentiles. The earliest information about the early church comes from the Book of Acts. This shows clearly that Peter continued to exercise a key leadership role in the church for a number of years. Indeed, the first eleven chapters of Acts are built around the activity of the apostle Peter.

When the Holy Spirit visited the church in Samaria, the apostles sent Peter and John to verify its authenticity (Acts 8:14–25). But this event was only a prelude to the one event that concluded Peter's story in the New Testament: the preaching of the gospel to the Gentiles (Acts 10–

11). The chain of events that happened before the bestowal of the Holy Spirit on Gentile believers—beginning with Peter's staying in the house of a man of "unclean" profession (Acts 9:43), continuing with his vision of "unclean" foods (Acts 10:9–16), and climaxing in his realization that no human being, Gentile included, ought to be considered "unclean" (Acts 10:34–48)—is a masterpiece of storytelling. It demonstrates the triumph of God's grace to bring about change in stubborn hearts and the hardened social customs of Jewish believers.

Following the death of James, the brother of John, and Peter's miraculous release from prison (Acts 12), Peter drops out of the narrative of Acts. Luke reports that he "went to another place" (Acts 12:17). We know, however, that Peter did not drop out of active service in the early church.

Peter probably broadened his ministry, once the mantle of leadership of the Jerusalem church fell from his shoulders to those of James. Peter played a key role at the Council of Jerusalem (Acts 15; Galatians 2), which decided in favor of granting church membership to Gentiles without first requiring them to become Jews. Paul mentioned a visit of Peter to Antioch of Syria (Gal. 2:11), and he may refer to a mission of Peter to Corinth (1 Cor. 1:12). Peter dropped into the background in the Book of Acts not because his ministry ended. Luke simply began to trace the course of the gospel's spread to Gentile Rome through the ministry of Paul.

Peter in Rome: The First to Inspire the Writing of a Gospel. According to early Christian tradition, Peter went to Rome, where he died. Only once in the New Testament do we hear of Peter's being in Rome. Even in this case, Rome is referred to as "Babylon" (1 Pet. 5:13). Little is known of Peter's activities in Rome, although Papias, writing about A.D. 125, stated that Peter's preaching inspired the writing of the first gospel, drafted by Mark, who was Peter's interpreter in Rome. Peter was also the author of the two New Testament epistles that bear his name.

This early and generally reliable tradition supports the pioneer role played by Peter throughout his life and ministry. A number of other works—the Preaching of Peter, the Gospel of Peter, the Apocalypse of Peter, the Acts of Peter, and the Epistle of Peter to James—are apocryphal in nature. They cannot be accepted as trustworthy sources of information for the life and thought of the apostle.

Peter the First Pope? Whether Peter was the first pope of Rome is a question that can only be answered by a study of church history. Jesus' statement to Peter in Matthew 16:18, "You are Peter, and on this rock I will build My church," does not mention papal succession. But it does emphasize Peter's prominent role in the founding of the church.

Photo by Yory Frenklakh

- Jaffa, the biblical Joppa, where Peter received the heavenly vision about God's acceptance of the Gentiles (Acts 10:1–23).

PETHAHIAH [peth ah HIGH ah] (*the Lord opens*)—the name of three or four men in the Old Testament:

1. A priest whose family was appointed by David as sanctuary priests (1 Chr. 24:16).
2. A Levite who divorced his pagan wife after the captivity (Ezra 10:23).

3. A Levite who helped regulate the devotions of the people (Neh. 9:5). He may be the same person as No. 2.
4. An official of the Persian king for those who had returned from the captivity (Neh. 11:24).

PETHOR [PEE thohr]—a city in northern Mesopotamia in which Balaam lived (Num. 22:5; Deut. 23:4). Balak, king of the Moabites, sent to Pethor to summon Balaam (Josh. 13:22) to curse Israel. Pethor has been identified with Tell Ahmar, about 19 kilometers (12 miles) south of CARCHEMISH.

PETHUEL [pih THOO uhl]—father of the prophet Joel (Joel 1:1).

PETITION (see PRAYER).

PETRA [PET ruh] (*rock*)—the capital of Nabatea, situated about 275 kilometers (170 miles) southwest of modern Amman and about 80 kilometers (50 miles) south of the Dead Sea. Petra is not mentioned by name in the Bible, but many scholars believe it was the same place as SELA (Judg. 1:36; 2 Kin. 14:7).

Petra is one of the most spectacular archaeological ruins in the Near East and is a popular attraction on Holy Land tours. Most of the buildings and tombs of Petra are cut into the rose-red rock cliffs of the area.

Petra's ruins consist of about 750 monuments, most of them dating from the second half of the first century B.C. to the second century after Christ. In A.D. 131 the Roman emperor Hadrian (ruled A.D. 117–38) visited the city and ordered construction to begin on the so-called treasury, which has been called "Petra's gem"—a temple to Isis.

Many ruins of Roman construction may be seen at Petra: a triumphal arch, an amphitheater, remains of baths, temples, tombs, and sections of a road. Above the city is the great high place, containing sacrificial altars hewn from the solid rock. Such open-air sanctuaries have thrown light on the HIGH PLACES mentioned in the Old Testament.

Petra is reached from the west by ascending the Wadi Musa and passing through a narrow, high-walled gorge, known as the SIQ. Over a mile in length, this gorge provided Petra with excellent defense. The city is situated in a basin that is about 900 meters (3,000 feet) wide and about 1,600 meters (1 mile) long. The city is surrounded by massive sandstone cliffs of a dark red color.

• A pagan temple, commonly called “the Treasury,” built by the Roman Emperor Hadrian in honor of the goddess Isis. This is one of many buildings at Petra carved into the rock cliffs.

Photo by Robert Van Beets

• A glimpse of "the Treasury" through the Siq, the narrow rock entranceway to the city of Petra.

PEULLETHAI [pee UHL uh thigh]—a form of PEULTHAI.

PEULTHAI [pee UHL thigh]—a gatekeeper of the tabernacle in the time of David (1 Chr. 26:5; Peullethai, NRSV, NIV, NASB).

PHALEC [FAY lek]—a form of PELEG.

PHALLU [FAL oo]—a form of PALLU.

PHALTI [FAL tigh]—a form of PALTI.

PHALTIEL [FAL tih uhl]—a form of PALTIEL.

PHANUEL [fuh NOO uhl] (*face of God*)—an Asherite and father of Anna (Luke 2:36). Anna gave thanks in the temple for having lived long enough to see the Messiah.

PHARAOH **[PHAY row]**—the title of the kings of Egypt until 323 B.C. In the Egyptian language the word pharaoh means “great house.” This word was originally used to describe the palace of the king. Around 1500 B.C. this term was applied to the Egyptian kings. It meant something like “his honor, his majesty.” In addition to this title, the kings also had a personal name (Amunhotep, Rameses) and other descriptive titles (King of Upper and Lower Egypt).

The pharaoh was probably the most important person in Egyptian society. The Egyptians believed he was a god and the key to the nation’s relationship to the cosmic gods of the universe. While the pharaoh ruled, he was the Son of Ra, the sun god, and the incarnation of the god Horus. He came from the gods with the divine responsibility to rule the land for them. His word was law, and he owned everything. Thus there were no law codes, because the king upheld order and justice and insured the stability of society.

When the pharaoh died, Egyptians believed that he became the god Osiris, the ruler of the underworld and those who live after death. The pharaoh was the head of the army as well as a central figure in the nation’s religious life. As an intermediator between gods and people, the pharaoh functioned as a high priest in the many temples in Egypt. Because the Egyptian people believed their fate was dependent on that of the pharaoh, they seldom attempted to overthrow the government, although some pharaohs were very cruel.

In several instances the Israelites came into contact with a pharaoh. Abram (Abraham) went to Egypt around 2000 B.C. because of a famine in the land of Canaan. Because Abram lied about Sarai (Sarah) being his sister, Pharaoh wanted to take her into his harem; but God stopped him by sending a plague (Gen. 12:10–20). About 200 years later Joseph was thrown into prison in Egypt because the wife of Potiphar, the captain of Pharaoh’s guard, lied about Joseph’s behavior (Genesis 39).

While in prison Joseph met two of Pharaoh’s servants, the butler and the baker, who had been put in prison because they displeased the powerful pharaoh (Genesis 40). Joseph correctly interpreted the dreams of the butler and baker and later was brought from prison to interpret the dream of the Pharaoh (Genesis 41). The Egyptian priestly magicians could not interpret Pharaoh’s dream. But because God told Joseph the meaning of the dream, Joseph was appointed as second in command to collect one-fifth of the nation's crops during the seven years of plenty.

Because of the severity of the seven years of famine, the Egyptians had to sell their cattle, their property, and themselves to the Pharaoh for grain; thus the Pharaoh owned everything (Gen. 47:13–20). The Pharaoh sent carts to bring Joseph's brothers to Egypt (Gen. 45:16–20) and settled them in the fertile land of Goshen (Gen. 47:1–6).

After about 300 more years in Egypt, a new dynasty came to power. Its kings did not acknowledge Joseph and his deeds to save Egypt (Ex. 1:8). Therefore all the Israelites but Moses were enslaved. He was raised in the Pharaoh's own court (Ex. 1:11—2:10; Acts 7:21–22). At eighty years of age Moses returned to Pharaoh to ask permission to lead the Israelites out of Egypt. Pharaoh did not know or accept the God of the Israelites and refused to obey Him (Ex. 5:1–2). On a second visit Moses functioned as God to Pharaoh by delivering a divine message (Ex. 7:1), but the miracles and initial plagues only hardened Pharaoh's heart (Ex. 7:8–13, 22; 8:15, 32). Each plague was carried out so the Israelites, the Egyptians, and the Pharaoh would know that Israel's God was the only true God and that the Egyptian gods and their "divine pharaoh" were powerless before Him (Ex. 7:5, 17; 8:10, 22; 9:14, 29–30; 10:2).

Eventually Pharaoh admitted his sin, but before long he again hardened his heart (Ex. 9:27, 34; 10:16, 20). When Pharaoh's own "divine" firstborn son was killed in the last plague, he finally submitted to God's power and let the people go (Ex. 12:29–33). Pharaoh later chased the Israelites to bring them back, but he and his army were drowned in the Red Sea (Ex. 14:5–31).

Solomon formed an alliance with an Egyptian pharaoh through marriage with his daughter (1 Kin. 3:1; 7:8; 9:24), thus demonstrating that Israel was a more powerful nation than Egypt. This pharaoh later gave the city of Gezer to his daughter (1 Kin. 9:16). The next pharaoh had less friendly relationships with Solomon and gave refuge to Solomon's enemy, Hadad the Edomite (1 Kin. 11:14–22). This may have been the Pharaoh Shishak who protected Jeroboam (1 Kin. 11:40) and captured Jerusalem in the fifth year of Rehoboam (1 Kin. 14:25–28). Hoshea, the king of Israel, had a treaty with So, the king of Egypt

(2 Kin. 17:4). The Pharaoh Tirhakah may have had a similar relationship with Hezekiah (2 Kin. 19:9).

In 609 B.C. the Pharaoh Necho marched north through Palestine to save the Assyrians. King Josiah opposed this move, so Necho killed him (2 Kin. 23:29). Nebuchadnezzar later defeated Necho and took control of Judah (Jer. 46:2). It was possibly Pharaoh Hophra who challenged the Babylonians during the siege of Jerusalem in 587 B.C. (Jer. 37:5–10; 44:30; Ezek. 17:17).

The prophets Isaiah, Jeremiah, and Hosea condemned Pharaoh and the Israelites who trusted in him and his army (Is. 30:1–5; 31:1; Jer. 42:18; Hos. 7:11). But the prophecies of Ezekiel are by far the most extensive (Ezekiel 29–32). Pharaoh is quoted as saying, “My River is my own; I have made it for myself” (Ezek. 29:3). Because Pharaoh claimed the power and authority of God, Ezekiel declared, God will destroy Pharaoh and Egypt (Ezek. 29:19; 30:21; 31:2; 32:2, 12).

The “king of the South” in (Dan. 11:5, 9, 11, 14, 25, 40) probably refers to one or more of the Greek kings, called Ptolemy, who ruled Egypt after the line of pharaohs ended in 323 B.C.

Photo by Howard Vos

• Entrance to the tomb of Pharaoh Tutankhamun of Egypt in the foreground with the tomb of Ramses VI just behind it.

PHARES, PHAREZ [FAR eez]—forms of PEREZ.

PHARISEES [FARE uh sees] (*separated ones*)—a religious and political party in Palestine in New Testament times. The Pharisees were known for insisting that the law of God be observed as the scribes interpreted it and for their special commitment to keeping the laws of tithing and ritual purity.

The Pharisees had their roots in the group of faithful Jews known as the Hasidim (or Chasidim). The Hasidim arose in the second century B.C. when the influence of HELLENISM on the Jews was particularly strong and many Jews lived little differently than their Gentile neighbors. But the Hasidim insisted on strict observance of Jewish ritual laws.

When the Syrian King ANTIOCHUS IV tried to do away with the Jewish religion, the Hasidim took part in the revolt of the MACCABEES against him. Apparently from this movement of faithful Hasidim came both the Essenes—who later broke off from other Jews and formed their own communities—and the Pharisees, who remained an active part of Jewish life. Indeed, during the period of independence that followed the revolt, some of the Greek rulers who controlled Palestine favored the Pharisaic party.

As a result of this favoritism, Pharisees came to be represented on the SANHEDRIN, the supreme court and legislative body of the Jews. At times, the Pharisees even dominated the assembly. In New Testament times, Pharisees, though probably in the minority, were still an effective part of the Sanhedrin.

One distinctive feature of the Pharisees was their strong commitment to observing the law of God as it was interpreted and applied by the scribes. Although the priests had been responsible for teaching and interpreting the Law (Lev. 10:8–11; Deut. 33:8–10) in Old Testament times, many people had lost all respect for the priests because of the corruption in the Jerusalem priesthood. They looked to the scribes instead to interpret the Law for them. Some scribes were priests; many were not. Still, they lived pious, disciplined lives; and they had been trained to become experts in the Law. It was natural, then, for people to follow their leading rather than that of the priests.

The way in which the Pharisees spelled out the meaning of the Mosaic Law, the ways in which they adapted that Law to suit the needs of their day, the time-honored customs they endorsed—all these became a part of the "tradition of the elders" (Mark 7:3). Although these traditions were not put into writing, they were passed on from one scribe to another and from the scribes to the people. From this tradition, they claimed, the Jewish people could know the way God's law should be observed. The Pharisees agreed, and they were known for supporting and keeping the "tradition of the elders."

The Pharisees also believed it was important to observe all the laws of God, which they taught were 613 in all. But they were especially known for their commitment to keep the laws of tithing and ritual purity.

According to the New Testament, the Pharisees were concerned about strictly interpreting and keeping the law on all matters (Acts 26:5), including the Sabbath (Mark 2:24), divorce (Mark 10:2), oaths (Matt.

23:16–22), the wearing of PHYLACTERIES and FRINGES (Matt. 23:5), and so on. But they showed special zeal in insisting that laws of tithing and ritual purity be kept (Matt. 23:23–26; Mark 7:1–13; Luke 11:37–42; 18:12).

Since Pharisees found that other Jews were not careful enough about keeping those laws, they felt it was necessary to place limits on their contacts with other Jews as well as with Gentiles. For example, they could not eat in the home of a non-Pharisee, since they could not be sure that the food had been properly tithed and kept ritually pure.

Unlike the SADDUCEES, the Pharisees did believe in the resurrection of the dead. On this point, they were on common ground with the early Christians (Acts 23:6–9). The scribe in Mark 12:28 who thought that Jesus had answered the Sadducees well concerning the resurrection was probably a Pharisee.

The Pharisees and their scribes enjoyed a good deal of popular support. In one way this is surprising, since the Pharisees kept apart from other Jews. They always seemed to be ready to criticize others for not keeping the laws, and they often looked down on “sinners” who showed no interest in God’s law (Mark 2:16; Luke 7:39; 15:2; 18:11).

Still, unlike the Sadducees, who were mostly rich landowners and powerful priests, many Pharisees were ordinary people. And even though other Jews could not be bothered with observing all the details of the Law, they respected the Pharisees for making the effort. Even Paul credited unbelieving Jews with having a “zeal for God” (Rom. 10:2)—even though it was misguided. He probably was thinking primarily of the Pharisees when he wrote these words.

In the New Testament, the Pharisees appear frequently in the accounts of Jesus’ ministry and the history of the early church. In these passages a number of the typical failings of the Pharisees are evident. Of course, not all Pharisees failed in all these points—and the same failings can be found among religious people of any age.

Pharisees observed the Law carefully as far as appearances went, but their hearts were far from God. Their motives were wrong because they wanted human praise (Matt. 6:2, 5, 16; 23:5–7). They also had evil desires that were hidden by their pious show (Matt. 23:25–28). That is why Pharisees are often called hypocrites: their hearts did not match their outward appearance.

The Pharisees thought they could match God’s standards by keeping all the outward rules. Luke 18:9 says they “trusted in themselves that they were righteous.” This can easily happen when people think God’s will is the same thing as their list of what they can and cannot do. Their desire to keep all of God’s laws was commendable, but sometimes they put the emphasis on the wrong places. Minor details became a major preoccupation, and they forgot the more important things (Matt. 23:23).

Finally, because Pharisees thought they were doing their best to keep God’s laws while others were not, they often looked down on such “sinners”—especially people like tax collectors and prostitutes. Religious people need to remember that they, too, are sinners in God’s eyes, and that Christ died for everyone.

PHAROSH [FAY rahsh]—a form of PAROSH.

PHARPAR [FAHR pahr]—a river of southern Syria near Damascus (2 Kin. 5:12) mentioned by Naaman, the Syrian leper (2 Kin. 5:12). The Pharpar probably is the modern Nahr el-Awaj, formed by several streams that descend from Mount Hermon. The river empties into Lake Bahret Hijaneh, east of Damascus.

PHARZITES [FAHR zights]—a form of PARZITES.

PHASEAH [fuh SEE uh]—a form of PASEAH.

PHEBE [FEE bih]—a form of PHOEBE.

PHENICE [fuh NIH seh]—a form of PHOENIX.

PHENICIA [fuh KNEE shuh]—a form of PHOENICIA.

PHICHOL [FIGH kuhl]—the commander of the army of Abimelech who made covenants with Abraham (Gen. 21:22, 32) and Isaac (Gen. 26:26; Phicol, NASB, REB, NIV, NRSV).

PHICOL [FIGH kuhl]—a form of PHICHOL.

PHILADELPHIA [fill ah DELL fih uh] (*brotherly love*)—a city of the province of Lydia (see Map 6, C–4) in western Asia Minor (modern

Turkey) and the site of one of the seven churches of Asia to which John wrote in the Book of Revelation (Rev. 1:11).

Philadelphia was situated on the Cogamus River, a tributary of the Hermus (modern Gediz) and was about 45 kilometers (28 miles) southeast of Sardis. It was founded by Attalus II (Philadelphus), who reigned as king of Pergamos from 159 B.C. until 138 B.C. Philadelphia was a center of the wine industry. Its chief deity was Dionysus, in Greek mythology the god of wine (the Roman Bacchus).

In the Book of Revelation, John describes the church in Philadelphia as the faithful church and the church that stood at the gateway of a great opportunity (Rev. 3:7–13). Christ said to this church, "See, I have set before you an open door and no one can shut it" (v. 8). The "open door" means primarily access to God, but it also refers to opportunity for spreading the gospel of Jesus Christ. Still a city of considerable size, Philadelphia is known today as Alashehir.

Photo by Gustav Jeeninga

• The modern Turkish city of Alashehir, the biblical Philadelphia, on the Hermus River. John commended the Christians at Philadelphia for their faithfulness (Rev. 1:11; 3:7–13).

PHILEMON [fie LEE mun]—a wealthy Christian of Colossae who hosted a house church. Philemon was converted under the apostle Paul (Philem. 19), perhaps when Paul ministered in Ephesus (Acts 19:10). He is remembered because of his runaway slave, Onesimus, who, after damaging or stealing his master's property (Philem. 11, 18), made his way to Rome, where he was converted under Paul's ministry (Philem. 10).

Accompanied by Tychicus (Col. 4:7), Onesimus later returned to his master, Philemon. He carried with him the Epistle to the Colossians, plus the shorter Epistle to Philemon. In the latter, Paul asked Philemon to receive Onesimus, not as a slave but as a "beloved brother" (Philem. 16).

PHILEMON, EPISTLE TO—the shortest and most personal of Paul's epistles. Philemon tells the story of the conversion of a runaway slave, ONESIMUS, and the appeal to his owner, PHILEMON, to accept him back. The letter is warm and masterful, reminding us that the presence of Christ drastically changes every relationship in life.

Structure of the Epistle. Philemon consists of one chapter of twenty-five verses. A greeting, addressed to Philemon and the church that meets in his house (vv. 1–3), is followed by four verses in praise of Philemon’s love and faith (vv. 4–7). Paul comes to his point in verses 8–16, where he tells of his affection for Onesimus and entreats Philemon to receive him back as a “beloved brother” (v. 16). Paul is so confident that Philemon will do even more than he asks that he offers to pay any expenses Philemon has incurred and asks him to prepare the guest room for a forthcoming visit (vv. 17–22). Final greetings conclude the letter (vv. 23–25).

Authorship, Date, and Historical Setting. The Epistle to Philemon is a companion to the Epistle to the Colossians. Both were written during Paul’s imprisonment, probably in Rome (Col. 4:18; Philem. 9).

They contain the names of the same greeters (compare Col. 4:7–17 with Philem. 23–25) and were delivered at the same time by Tychicus and Onesimus (Col. 4:7–9). The date for the two letters is the late 50s or early 60s.

Theological Contribution. The Epistle to Philemon is a lesson in the art of Christian relationships. No finer example of “speaking the truth in love” (Eph. 4:15) exists than this beautiful letter. While it was Philemon’s legal right in the ancient world to punish or even kill a runaway slave, Paul hoped—indeed expected (v. 19)—that Philemon would receive Onesimus back as a brother in the Lord, not as a slave (v. 16). From beginning to end Paul addresses Philemon as a trusted friend rather than as an adversary (v. 22); he appeals to the best in his character (vv. 4–7, 13–14, 17, 21). In spite of Paul’s subtle pressures for Philemon to restore Onesimus, he is careful not to force Philemon to do what is right; he helps him choose it for himself (vv. 8–9, 14).

Special Considerations. Although Paul never, so far as we know, called for an end to slavery, the Epistle to Philemon laid the ax at the root of that cruel and deformed institution—and to every way of treating individuals as property instead of persons. If there is “one God and Father of all” (Eph. 4:6), and if all are debtors to Him (Rom. 3:21–26), then people cannot look on another person as something to be used for their own ends. In Christ that person has become a “beloved brother.”

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Philemon: A Study and Teaching Outline

I. The Prayer of Thanksgiving for Philemon 1–7

II. The Petition of Paul for Onesimus 8–16

III. The Promise of Paul to Philemon 17–25

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PHILETUS [fih LEE tuhs] (*beloved*)—a false teacher of the early church. Along with Hymenaeus, Philetus was condemned by the apostle Paul because he claimed the resurrection was already past (2 Tim. 2:17). Undoubtedly, Philetus advocated a GNOSTIC teaching that held that the body is evil and only the spirit will be saved. Because it upset the faith of some, such teaching is dangerous, Paul declared.

PHILIP [FILL ihp] (*lover of horses*)—the name of four men in the New Testament:

1. One of the twelve apostles of Christ (Matt. 10:3; Mark 3:18; Luke 6:14) and a native of Bethsaida in Galilee (John 1:44; 12:21). According to the Gospel of John, Philip met Jesus beyond the Jordan River during John the Baptist’s ministry. Jesus called Philip to become His disciple. Philip responded and brought to Jesus another disciple, named Nathanael (John 1:43–51) or Bartholomew (Mark 3:18). Philip is usually mentioned with Nathanael.

   Before Jesus fed the five thousand, He tested Philip by asking him how so many people could possibly be fed. Instead of responding in faith, Philip began to calculate the amount of food it would take to feed them and the cost (John 6:5–7).

When certain Greeks, who had come to Jerusalem to worship at the Feast of Passover, said to Philip, “Sir, we wish to see Jesus” (John 12:21), Philip seemed unsure of what he should do. He first told Andrew, and then they told Jesus of the request. Philip was one of the apostles who was present in the Upper Room following the resurrection of Jesus (Acts 1:13).

2. A son of Herod the Great and Mariamne; first husband of Herodias (Matt. 14:3; Luke 3:19). He was either the brother or half-brother of Herod Antipas. Since he is not called the tetrarch, scholars believe him to be a different Philip from Philip the tetrarch, a half-brother of Herod Antipas. Most scholars agree that this Philip was Herod Philip the first husband of Herodias. Herodias left him for Herod Antipas. He did not actually reign, but lived as a private citizen in Rome. According to the Jewish historian Josephus, although Philip was in the line of succession, he was passed over in the will of Herod the Great.
3. Philip the tetrarch, a son of Herod the Great by Cleopatra of Jerusalem. Luke 3:1 records that Philip was “tetrarch of Iturea and the region of Trachonitis” at the time when John the Baptist began his ministry. He married Salome, the daughter of Herod Philip and Herodias. According to Josephus, Philip’s character was exceptional and his rule of thirty-seven years (4 B.C.—A.D. 34) was just and fair. He improved the town of Paneas and renamed it Caesarea. It was later called Caesarea Philippi (Matt. 16:13) to avoid confusion with Caesarea on the Mediterranean Sea. He also turned the village of Bethsaida into a city and renamed it “Julias,” in honor of Julia, the daughter of Augustus Caesar.
4. Philip the evangelist, one of the seven men chosen to serve the early church because they were reported to be “full of faith and the Holy Spirit” (Acts 6:5). Their task was to look after the Greek-speaking widows and probably all of the poor in the Jerusalem church. Following the stoning of Stephen, the first Christian martyr, many Christians scattered from Jerusalem (Acts 8:1). Philip became an evangelist and, in Samaria, preached the gospel, worked miracles, and brought many to faith in Christ (Acts 8:5–8).

   Probably the most noted conversion as a result of Philip’s ministry was the ETHIOPIAN EUNUCH, an official under Candace, the queen of the Ethiopians. Philip met the eunuch on the road from Jerusalem to Gaza. The eunuch was reading from Isaiah 53, the passage about the SUFFERING SERVANT. Philip used this great opportunity to preach Jesus to him. The eunuch said, “I believe that Jesus Christ is the Son of God” (Acts 8:37). Then Philip baptized him.

After this event, Philip preached in Azotus (the Old Testament Ashdod) and Caesarea (Acts 8:40). He was still in Caesarea many years later when the apostle Paul passed through the city on his last journey to Jerusalem (Acts 21:8). Luke adds that Philip had “four virgin daughters who prophesied” (Acts 21:9).

PHILIP HEROD (see HEROD).

PHILIPPI [FIL uh pie] (*city of Philip*)—a city in eastern Macedonia (modern Greece) visited by the apostle Paul (see Map 7, C–1). Situated on a plain surrounded by mountains, Philippi lay about 16 kilometers (10 miles) inland from the Aegean Sea. The Egnatian Way, the main overland route between Asia and the West, ran through the city. Philippi was named for Philip II of Macedonia, the father of Alexander the Great. In 356 B.C. Philip enlarged and renamed the city, which was formerly known as Krenides. Philip resettled people from the countryside in Philippi and built a wall around the city and an acropolis atop the surrounding mountain. Although they date from later periods, other points of interest in Philippi include a forum the size of a football field, an open-air theater, two large temples, public buildings, a library, and Roman baths.

In 42 B.C. Mark Antony and Octavian (later Augustus Caesar) combined forces to defeat the armies of Brutus and Cassius, assassins of Julius Caesar, at Philippi. In celebration of the victory, Philippi was made into a Roman colony; this entitled its inhabitants to the rights and privileges usually granted those who lived in cities in Italy. Eleven years later, Octavian defeated the forces of Antony and Cleopatra in a naval battle at Actium, on the west coast of Greece. Octavian punished the supporters of Antony by evicting them from Italy and resettling them in Philippi. The vacated sites in Italy were then granted to Octavian’s own soldiers as a reward for their victory over Antony.

The apostle Paul visited Philippi on his second missionary journey in A.D. 49 (Acts 16:12; 20:6). Evidently the city did not have the necessary number of Jewish males (ten) to form a synagogue, because Paul met with a group of women for prayer outside the city gate (Acts 16:13).

French excavations at Philippi between 1914 and 1938 unearthed a Roman arch that lay about one mile west of the city. This arch may have served as a zoning marker to restrict undesirable religious sects from meeting in the city. One of the women of Philippi who befriended Paul, named LYDIA, was a dealer in purple cloth (Acts 16:14). A Latin inscription uncovered in excavations mentions this trade, thus indicating its economic importance for Philippi. Philippi also is mentioned or implied in Acts 20:16; Philippians 1:1; and 1 Thessalonians 2:2.

Photo by Howard Vos

• Ruins of the agora, or marketplace, of Philippi, with the ruins of a pagan temple in the foreground.

PHILIPPIANS [fih LIP ih anz]—natives or inhabitants of PHILIPPI (Phil. 4:15), a city of Macedonia situated about 113 kilometers (70 miles) northeast of Thessalonica (Acts 16:12; Phil. 1:1).

PHILIPPIANS, EPISTLE TO THE—one of four shorter epistles written by the apostle Paul while he was in prison. The others are Ephesians, Colossians, and Philemon. Paul founded the church at Philippi (Acts 16:12–40). Throughout his life the Philippians held a special place in his heart. Paul writes to them with affection, and the epistle breathes a note of joy throughout. When Paul first came to Philippi, he was thrown in jail. In the deep of the night, bound and beaten, he sang a hymn to God (Acts 16:25). A decade later Paul was again in prison, and he still was celebrating the Christian's joy in the midst of suffering, "Rejoice in the Lord always. Again I will say, rejoice!" (Phil. 4:4).

Structure of the Epistle. Paul begins the epistle by giving thanks for the love of the Philippians and by praying for its increase (1:1–11). Even though Paul is in prison, the gospel is not confined; on the contrary, it is increasing. Whether Paul lives or dies, "Christ is preached" (1:18); and this results in salvation (1:12–26). Following these reflections, Paul introduces a series of exhortations: to remain faithful in suffering (1:27–30); to remain considerate of others, as Jesus Christ was (2:1–11); and to avoid evil and live blamelessly (2:12–18).

Paul then turns to news of two companions. Once a decision has been reached about his trial, Paul will send Timothy to the Philippians with the news (2:19–24). For the present, he is sending back Epaphroditus, who had brought the Philippians' gift to him and who in the meantime has been critically ill (2:25–30). In chapter 3 Paul discusses the difference between true and false righteousness. Whereas the JUDAIZERS would say, "If you do not live rightly you will not be saved," Paul teaches, "If you do not live rightly you have not been saved."

The final chapter summarizes several miscellaneous matters. Paul exhorts quarrelsome church members to rise above their differences (4:1–5). He also leaves two important lessons, on substituting thankful prayer for anxiety (4:6–7), and on the characteristics of a noble and godly life (4:8–9). He concludes with thanks for the Philippians' gift and includes final greetings (4:10–23).

Authorship. There can be little doubt that Philippians comes from Paul. The entire epistle bears the stamp of his language and style; the setting pictures Paul's imprisonments; and the recipients correspond with what we know of the church at Philippi.

During his second missionary journey, in A.D. 49, Paul sensed the Lord calling him to visit Macedonia (Acts 16:6–10). At Philippi he founded the first Christian congregation on European soil (Acts 16:11–40). A lifelong supportive relationship developed between the Philippians and Paul (Phil. 1:5; 4:15). He visited the church again during his third missionary journey (Acts 20:1, 6).

At the time he wrote Philippians, Paul was in prison awaiting trial (Phil. 1:7). The Philippian Christians came to Paul's aid by sending a gift, perhaps of money, through Epaphroditus (4:18). During his stay with Paul, Epaphroditus fell desperately ill. But he recovered, and Paul sent him back to Philippi. He sent this letter with him to relieve the anxiety of the Philippians over their beloved fellow worker (2:25–30).

Historical Setting and Date. The location of Paul's imprisonment has been long debated. Much can be said for Ephesus or Caesarea but still more for Rome. Paul refers to "the whole palace guard" (1:13), and he even sends greetings from "Caesar's household" (4:22). These references suggest Rome, as does the description of his confinement in 1:12–18. This description is similar to Clement's description of Paul's Roman imprisonment written near the close of the first century. Paul also considers the possibility of his death (1:23). This prospect was more likely toward the end of his life in Rome than earlier. The epistle, therefore, should probably be dated about A.D. 60.

Theological Contribution. The focus of Paul's thoughts in this epistle is the Christ-centered life, the hallmark of which is joy. Paul has surrendered everything to Christ and can say, "For to me, to live is Christ" (1:21), "to be a prisoner for Christ" (1:13), "to live and die in Christ" (1:20), "and to give up all to win Christ" (3:7–8). Christ has laid hold of Paul (3:12), and Paul's sole passion is to glorify Christ (3:8–9). Paul longs for his experience of Christ to be repeated in the lives of the Philippians. He prays that they will abound in the love of Christ (1:9), will lay hold of the mind of Christ (2:5–11), and, like himself, will know the experience of Christ—His sufferings, death, and resurrection (3:10–11).

Because Paul's only motive is to "know Him" (3:10), he shares in the power of Christ and "can do all things through Christ," who is his joy and strength (4:13).

Several times in the epistle Paul exhorts the Philippians to translate their relationship with Christ into daily life by being “like-minded” with Christ or “setting their minds on Christ.” In the face of opposition, Paul tells them to “stand fast . . . with one mind striving together for the faith of the gospel” (1:27).

Differences between Christians can be overcome when the parties have “the same mind in the Lord” (4:2). Paul exhorts the believers to set their mind on the high calling of God in Jesus Christ (3:14–15) and to meditate on whatever is true, noble, just, pure, lovely, and of good report (4:8). To have the mind of Christ is to see life from Christ’s perspective and to act toward other people with the intentions of Christ.

Special Considerations. Nowhere is the mind of Christ presented to the Christian more strongly than in Philippians 2:1–11. Appealing to the Philippians to be of “one mind” (2:2) in pursuing humility, Paul cites the example of the incarnation of God in Jesus Christ. “Let this mind be in you which was also in Christ Jesus” (2:5), urges Paul. Unlike Adam, who sought to be equal with God (Gen. 3:5), Christ did not try to grasp for equality with God. Instead, being God, He poured Himself out and took upon Himself the form of a slave, to the point of dying the death of a common criminal. “Therefore,” glories Paul, “God . . . has highly exalted Him, and given Him the name which is above every name” (2:9).

This is the Christ whose attitude and intention all believers must share. To be identified with Christ in humility and obedience is the noblest achievement to which anyone can aspire.

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Philippians: A Study and Teaching Outline

I. Paul’s Account of His Present Circumstance 1:1–30
  A. Paul’s Prayer of Thanksgiving 1:1–11
  B. Paul’s Afflictions Promote the Gospel 1:12–18
  C. Paul’s Afflictions Exalt the Lord 1:19–26
  D. Paul’s Exhortation to the Afflicted 1:27–30

II. Paul’s Appeal to Have the Mind of Christ 2:1–30
  A. Paul’s Exhortation to Humility 2:1–4

- B. Christ’s Example of Humility 2:5–16
- C. Paul’s Example of Humility 2:17–18
- D. Timothy’s Example of Humility 2:19–24
- E. Epaphroditus’ Example of Humility 2:25–30

III. Paul’s Appeal to Have the Knowledge of Christ 3:1–21

- A. Warning against Confidence in the Flesh 3:1–9
- B. Exhortation to Know Christ 3:10–16
- C. Warning against Living for the Flesh 3:17–21

IV. Paul’s Appeal to Have the Peace of Christ 4:1–23

- A. Peace with the Brethren 4:1–3
- B. Peace with the Lord 4:4–9
- C. Peace in All Circumstances 4:10–19
- D. Conclusion 4:20–23

◆

PHILISTIA [fih LIS tih uh]—the land of the PHILISTINES (see Map 3, A–4), as used in the poetry of the Book of Psalms (60:8; 108:9). This land lay between Joppa and Gaza on the coastal plain of Palestine. Also see PALESTINE.

PHILISTIM [fih LIS tim]—KJV spelling of PHILISTINES (Gen. 10:14).

PHILISTINES [fih LIS teens]—an aggressive nation that occupied part of southwest Palestine (see Map 3, A–4) from about 1200 to 600 B.C. The name Philistine was used first among the Egyptians to describe the sea people defeated by Rameses III in a naval battle about 1188 B.C. Among the Assyrians the group was known as Pilisti or Palastu. The Hebrew word *pelishti* is the basis of the name Palestine, a later name for Canaan, the country occupied by God’s Covenant People.

Little is known about the origins of the Philistines except what is contained in the Bible—that they came from Caphtor (Gen. 10:14), generally identified with the island of Crete in the Mediterranean Sea. Crete also was supposed to be the home of the Cherethites, who were sometimes associated with the Philistines (Ezek. 25:16). Philistine territory was considered Cherethite in 1 Samuel 30:14, suggesting that both peoples were part of the invading group defeated earlier by Rameses III of Egypt.

Liberal scholars have assumed that references to the Philistines during Abraham’s time are incorrect historically and that the Philistine occupation actually occurred in the 12th century B.C. More careful examination indicates there were two Philistine settlements in Canaan, one early and another later. Both these settlements were marked by significant cultural differences.

The Philistines of Gerar, with whom Abraham dealt (Genesis 20–21), evidently were a colony of the early settlement located southeast of Gaza in southern Canaan. This colony was situated outside the area occupied by the five Philistine cities after 1188 B.C. Gerar was also a separate city-state governed by a king who bore the name or title of Abimelech.

That Abimelech’s colony was the chief one in the area seems probable from his title, “king of the Philistines” (Gen. 26:1, 8). This is different from a later period when the Philistines were governed by five lords. Unlike the later Philistines who were Israel’s chief foes in the settlement and monarchy periods, the Gerar Philistines were peaceful. They encouraged the friendship of Abraham and Isaac. Finally, Gerar was not included among the chief cities of Philistia (Josh. 13:3). It was not mentioned as one of the places conquered by the Israelites. It is best, therefore, to regard the Genesis traditions as genuine historical records.

The early Philistine settlements in Canaan took on a new appearance when five cities—Ashkelon, Ashdod, Ekron, Gath, and Gaza—and the areas around them were occupied by the Philistines in the twelfth century B.C. Probably all of these except Ekron were already in existence when the sea peoples conquered them. These five Philistine cities formed a united political unit. Archaeological discoveries in the area have illustrated how they expanded to the south and east. Broken bits of Philistine pottery were found at archaeological sites in those areas.

The Philistines possessed superior weapons of iron when they began to attack the Israelites in the eleventh century B.C. The tribe of Dan moved northward to escape these Philistine attacks, and Judah also came under increasing pressure (Judges 14–18). In Samuel’s time the Philistines captured the ARK OF THE COVENANT in battle. Although the ark was recovered later, the Philistines continued to occupy Israelite settlements (1 Sam. 10:5).

The threat of the Philistines prompted Israel's demands for a king. But even under Saul the united nation was still menaced by the Philistines—a threat that ultimately resulted in Saul's death (1 Samuel 31). David's slaying of Goliath, a giant from Gath, was a key factor in his rise to fame. By this time the Philistines had moved deep into Israelite territory. Archaeological evidence shows they had occupied Tell Beit Mirsim, Beth Zur, Gibeah, Megiddo, and Beth Shean. Yet by the end of David's reign their power had begun to decline significantly. By the time Jehoshaphat was made king of Judah (873–848 B.C.), the Philistines were paying tribute (2 Chr. 17:11), although they tried to become independent under Jehoshaphat's son, Jehoram (2 Chr. 21:16–17).

When the Assyrians began to raid Palestine in later years, the Philistines faced additional opposition. The Assyrian Adad–Nirari III (about 810–783 B.C.) placed the Philistine cities under heavy tribute early in his reign, while Uzziah of Judah (791–740 B.C.) demolished the defenses of several Philistine strongholds, including Gath. When he became king, Ahaz of Judah (732–715 B.C.) was attacked by Philistine forces, and cities in the Negev and the Judean lowlands were occupied. The Assyrian king Tiglath–Pileser III responded by conquering the chief Philistine cities.

In 713 B.C. Sargon II, king of Assyria, invaded Philistia and conquered Ashdod. The following year he launched another campaign against other Philistine cities. Hezekiah of Judah (716–686 B.C.) attacked Gaza (2 Kin. 18:8), supported by the people of Ekron and Ashkelon; but in 701 B.C. Sennacherib brought Philistine territory under his control to prevent any Egyptian interference. When Nebuchadnezzar came to power in Babylon, the Philistines formed an alliance with Egypt; but when the Jews were exiled to Babylonia between 597 and 586 B.C., the Philistines, too, were deported.

No Philistine literature has survived, making it difficult to reconstruct their religious beliefs or rituals. Old Testament records indicate they worshiped three gods, Ashtoreth, Dagon, and Baal-Zebub—each of which had shrines in various cities (Judg. 16:23; 1 Sam. 5:1–7; 2 Kings 1:2). Philistine soldiers apparently carried images of their gods into battle, perhaps as standards (2 Sam. 5:21). Like other Near Eastern peoples, the Philistines were superstitious. They respected the power of Israel’s ARK OF THE COVENANT (1 Sam. 5:1–12).

As depicted on Egyptian reliefs, Philistine soldiers wore short tunics, were clean-shaven, had crested or decorated helmets, carried round shields, and fought with spears and swords.

In the days before David’s reign, the Philistine cities were governed by a representative from each city. These authorities exercised complete power in both peace and war. This centralized control made the Philistines strong, in contrast to the loosely organized Israelites.

The Philistines were important culturally because they adopted the manufacture and distribution of iron implements and weapons from the Hittites. Goliath’s equipment was obviously of Philistine manufacture. The golden objects that were offered to Israel’s God (1 Sam. 6:4–5) show that the Philistines were skilled goldsmiths as well.

The remains of Philistine furnaces have been uncovered at Tell Jemmeh and Ashdod. The area around Ashdod has produced some examples of typical Philistine pottery. This pottery reflected Greek as well as Egyptian and Canaanite styles.

The Philistines loved beer. Large beer mugs decorated with red and black geometric designs were some of their important pottery products, along with large cups, beakers, and bowls. Some Philistine burial places discovered at Tell Far’ah reveal bodies encased in clay coffins shaped to match the human body. The coffin lid was decorated with crude figures of the head and clasped arms of the deceased.

Photo by Gustav Jeeninga

• A Philistine sarcophagus, or coffin. After the body was placed inside, the opening was sealed with a matching lid (left) on which stylized human features were engraved.

PHILO JUDAEUS [FIE low joo DEE us]—a Jewish philosopher and teacher who is known for his allegorical interpretation of Scripture; also known as Philo of Alexandria. He was born into one of the most influential Jewish families in Alexandria, Egypt, around 20 B.C. and died in A.D. 50. Thus, he was teaching and writing during the time of Jesus. Philo was schooled in the Greek philosophers and dramatists as well as his own Jewish traditions. Most scholars agree that he was not familiar with the Hebrew Bible and did most of his work in the Greek translation known as the SEPTUAGINT.

Philo was very active in the synagogues of Alexandria, and he learned from the numerous teachers and preachers who visited there. The stories and scholarly lectures he heard were incorporated into his writings. During the reign of the Roman Emperor, Gaius Caligula, Philo visited Rome to plead for the protection of the Jews of Alexandria. The persecution of Jews in Egypt made it impossible for Philo to isolate himself from diplomatic service.

Philo's writings were preserved by the Christian church. Many Jews thought his writings were suspect because they reflected Greek philosophy rather than Hebrew tradition, while the church viewed his works as close to the thoughts of the church fathers. Many Christian writers saw parallels between Philo and the Gospel of John, for example—especially in his idea of the Word, or Logos, of God being in the beginning with God (John 1:1).

Philo's writings dealt mainly with the Pentateuch and various themes within the writings of Moses. Among his many writings are *On the Creation,* which says that the creation (the laws of nature) is in harmony with the law as written in the first five books of Moses (the Pentateuch). *Allegorical Interpretation* is a comment on the first seventeen chapters of Genesis. He does not deal with the text of Genesis itself so much as he uses it as a springboard to various themes from the rest of the Pentateuch. *On Dreams* is a series of sermons Philo gave in the synagogue; it is based on the dream stories in Genesis.

On the Ten Commandments is Philo's interpretation of the Ten Commandments; and *On the Special Laws* is a summary of the laws in the Pentateuch placed into the ten categories given in the Ten Commandments. Philo also wrote lives of the patriarchs, Abraham, Joseph, and Moses. These *Lives* deal with the patriarchs as models of righteous people.

PHILOLOGUS [fih LAHL uh guhs] (*talkative*)—a Christian to whom the apostle Paul sent greetings (Rom. 16:15).

PHILOSOPHY—the love of wisdom (from *phileo*, "to love," and *sophia*, "wisdom"). At the sporting events of ancient Greece, the philosopher Pythagoras said, there were three types of people: lovers of money (selling refreshments), lovers of fame (sports heroes), and lovers of wisdom (seekers of wisdom in sports and life in general). Everyone who has some convictions by which he lives is a philosopher. However, those called philosophers in a formal sense consciously seek well-founded convictions by which to live.

Teachers of philosophy give their lives to examining convictions by which people live in order to develop a consistent world view and way of life based on reliable evidence. The Bible warns against philosophies whose highest realities and concerns are atoms, energy, cosmic laws, or humanity—those founded on “the basic principles of the world, and not according to Christ” (Col. 2:8). Christians ought to beware that their minds not be taken captive by such philosophies as secular humanism, communist materialism, and capitalist materialism. But these philosophies are best fought with spiritual weapons (2 Cor. 10:4–5).

Christian wisdom appears to be foolishness to the people of the world (1 Cor. 1:18). But it is wiser than the philosophy of this age, which comes to nothing (1 Cor. 1:25; 2:6). Christians “speak the wisdom of God” (1 Cor. 2:7), which is revealed through His Spirit (1 Cor. 2:10) and received by His Spirit (1 Cor. 2:12–14). Christians have the highest and most complete wisdom in Christ (Col. 2:8–10).

The chief biblical example of how to help students of philosophy who do not accept biblical authority is found in Paul’s ministry to the EPICUREAN and STOIC philosophers at Athens. Paul commended their zeal, quoted them favorably on a point of agreement, declared the truth about the living Lord of all, announced their accountability to Christ (not to Socrates, Plato, Aristotle, Epicurus, or Zeno), and called on them to repent and trust Jesus Christ (Acts 17:16–34).

Photo by Howard Vos

- An inscribed altar to unknown gods, perhaps similar to the one Paul saw at Athens (Acts 17:22–24).

PHINEHAS [FIN ih uhs] (*the Nubian*)—the name of three men in the Old Testament:

1. A son of Eleazar and grandson of Aaron (Ex. 6:25). During the wilderness wandering, Phinehas killed Zimri, a man of Israel, and Cozri, a Midianite woman whom Zimri had brought into the camp (Numbers 25). This action ended a plague by which God had judged Israel for allowing Midianite women to corrupt Israel with idolatry and harlotry. For such zeal Phinehas and his descendants were promised a permanent priesthood (Num. 25:11–13). Phinehas became the third high priest of Israel, serving for nineteen years. His descendants held the high priesthood until the Romans destroyed the temple in A.D. 70, except for a short period when the house of Eli served as high priests.
2. The younger of the two sons of Eli the priest (1 Sam. 1:3). Phinehas and his brother, Hophni, were priests also; but they disgraced their priestly office by greed, irreverence, and immorality (1 Sam. 2:12–17, 22–25). The Lord told Eli his two sons would die (1 Sam. 2:34). They were killed in a battle with the Philistines. When Phinehas' wife heard the news, she went into premature labor and died in childbirth. The child was named ICHABOD, which means "The glory has departed from Israel!" (1 Sam. 4:22). Because of the evil actions of Phinehas and Hophni, the high priesthood later passed from Eli's family.
3. The father of Eleazar (Ezra 8:33).

PHLEGON [FLEG ahn]—a Christian of Rome to whom the apostle Paul sent greetings (Rom. 16:14).

PHOEBE [FEE bih]—a servant of the church in Cenchrea, the eastern port of Corinth (Rom. 16:1; Phebe, KJV). The apostle Paul tells us little about Phoebe, other than "she has been a helper of many and of myself also" (Rom. 16:2). The Greek words he used to describe her suggest that Phoebe was a wealthy businesswoman. Many scholars believe she delivered Paul's letter to the Romans.

PHOENICIA [foe KNEE shih uh]—the land north of Palestine on the eastern shore of the Mediterranean Sea (see Map 4, B–2), between the

Litani and Arvad Rivers. Phoenicia is a Greek word, that means “land of purple.” The area was famous from early times for its purple dyes, produced from shellfish. In the KJV, Phoenicia is spelled Phenicia.

Phoenicia was a long, narrow country on the seacoast covering much of the territory that today is called Lebanon and southern Latakia (coastal Syria). Like Israel, much of it is mountainous, with only a narrow coastal plain. The low hills and plain are very fertile. Phoenicia was famous in biblical times for its lush plant life, which included fruit, flowers, and trees (Hos. 14:5–7). “They shall be revived like grain, and grow like the vine. Their scent shall be like the wine of Lebanon” (v. 7).

The cedars of Phoenicia were cut and shipped as far away as Egypt and eastern Mesopotamia, because most other nations in this part of the world had very few trees suitable for timber. Many direct land and sea routes connected Phoenicia to northern Israel. The Phoenicians had many contacts with the Israelites. During their long history, the Hebrew people often fell into paganism and idolatry because of the influence of Phoenician religion.

Also see PHOENICIANS.

PHOENICIANS [foe KNEE shih uns]—inhabitants of PHOENICIA, the ancient nation along the Mediterranean Sea north of Palestine. The Phoenicians were known for their trade and commerce and their skill as a seafaring people. There were three major reasons why Phoenicia became a major trading power.

First, the Phoenicians lived on a narrow strip of coastland. Thus hemmed in, they took to the sea in order to expand their economy, eventually becoming one of the most distinguished seafaring peoples in history.

Second, the mountains that approach the Phoenician coast made travel by land unusually difficult; travel by sea was the logical alternative.

Finally, the plentiful supply of pine, cypress, and cedar trees in Phoenicia made shipbuilding an ideal pursuit for the Phoenician people. The men of Byblos were noted shipbuilders (Ezek. 27:9), and the people of the Phoenician city of Sidon were experts at felling trees (1 Kin. 5:6).

Phoenicia’s two major ports, Tyre and Sidon, were semi-independent city-states. Besides these two, several other Phoenician cities grew in influence as the merchant fleets brought wealth into the country. By its “golden age” (about 1050–850 B.C.) the Phoenicians achieved their height of prosperity and influence. Phoenicia founded many colonies along shipping routes, so that Phoenicians lived in Crete, Cyprus, Sardinia, Sicily, North Africa (especially the important colony of Carthage), and even Spain.

In the course of their travels, Phoenician merchants developed many skills that had a lasting influence on world culture. They are usually given credit for originating the alphabet and for pioneering the skills of glassmaking and the dyeing of cloth. Scholars believe Solomon’s temple and many of its furnishings were based on a Phoenician design.

Some archaeologists believe that the Phoenicians were extremely skilled in working with gold, iron, and copper, and that they were skilled jewelers. Also, Phoenician designs possibly inspired much of Greek, Assyrian, and Etruscan architecture.

As the Assyrians began to dominate the ancient world in the eighth century B.C., Phoenicia’s influence declined. Phoenicia was progressively weakened in wars with Assyria during the seventh century B.C. In 585 B.C. the Babylonians, who had conquered Assyria only two decades earlier, laid siege to Tyre—the last remaining independent Phoenician city.

After thirteen years of siege (585–572 B.C.), the mainland city of Tyre was captured. There was also an island city of Tyre, which did not fall until 332 B.C. when Alexander the Great built a causeway over half a mile long in order to reach it. Alexander destroyed the city, but Tyre was later rebuilt. The city was an important outpost in the Greek and Roman period.

Like its neighbor Israel, Phoenicia finally ceased to be an independent nation. It was dominated in turn by the Persians, Greeks, Seleucids, and Romans.

Phoenician Religion. Phoenician gods were male and female representations of nature. Their primary god was called Baal. He combined the attributes of several other Phoenician deities, including Hadad, the storm god; Shamash, the sun god; and Resheph, god of the earth and the netherworld. The Phoenician goddess honored as the “great mother” was called Ashtoreth. Additionally, Eshmun, the god of healing, was especially honored in Sidon.

Connections with the Old Testament. When David completed the conquest of the Promised Land and made Israel the strongest power in the area, the Phoenicians under Hiram of Tyre (981–947 B.C.) became involved commercially with the Israelites (2 Sam. 5:11). The Phoenicians of Tyre helped supply materials and laborers for the building of Solomon’s temple (1 Kin. 5:1–12). In later years, Solomon bought Hiram’s help by transferring ownership of large tracts of real estate in Galilee from Israel to Tyre (1 Kin. 9:11).

The Phoenicians also helped the Israelites in Solomon’s kingdom to learn the shipping trade and to construct a merchant fleet that brought wealth to Israel (1 Kin. 9:26–28). Regrettably, Solomon fell under the influence of foreign religions later in his life.

These problems included worship of the Phoenician idol Ashtoreth, the supreme goddess of the Sidonians (1 Kin. 11:1–8). His turning from the Lord to the beliefs of people such as the Phoenicians resulted in the division of the nation—an act of judgment by God (1 Kin. 11:9–13).

Phoenician religious influence in Israel was given a dramatic boost by King Ahab, who married the Phoenician princess Jezebel, the daughter of the king of the Sidonians. Ahab gave Jezebel the freedom to put prophets of Baal on the government payroll in Israel (1 Kin. 18:19) and to try to convert the nation to idolatry.

Although the Bible mentions Phoenicia rarely, it often refers to the major Phoenician cities of Tyre and Sidon. Isaiah (23:1–18), Jeremiah (25:22; 47:4), Ezekiel (26:2—28:23), and other Old Testament prophets predicted the judgment of God on Tyre and Sidon. This judgment came in large measure when the Babylonians captured these cities along with the rest of Phoenicia in the early sixth century B.C.

Connections with the New Testament. Phoenicians were among those who came to hear Jesus teach about the kingdom of God (Luke 6:17). After the death of Stephen, some Christians escaped persecution by going to Phoenicia, where they preached the gospel (Acts 11:19). The apostle Paul traveled through Phoenicia on more than one occasion (Acts 15:3; 21:2–3).

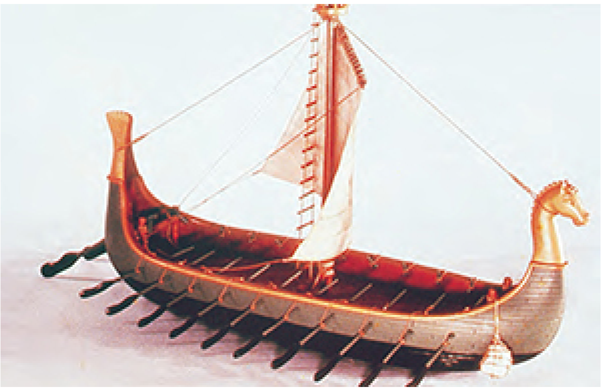

Photo: Haifa Maritime Museum

• Model of a type of long-range Phoenician merchant ship called a "Hippos."

PHOENIX [FEE niks]—a harbor in the southern part of CRETE, west of Fair Havens (Acts 27:12; Phenice, KJV). On his trip to Italy the ship on which the apostle Paul and 275 other passengers were traveling anchored in the harbor of Fair Havens.

PHRYGIA [FRIJ ih uh]—a large province of the mountainous region of Asia Minor (modern Turkey; see Map 7, C–2), visited by the apostle Paul (Acts 2:10; 16:6; 18:23). Because of its size, Phrygia was made a part of other provinces. In Roman times the region was split between two provinces. The cities of Colossae, Laodicea, and Hierapolis belonged to Asia, while Iconium and Antioch belonged to Galatia.

The apostle Paul visited Phrygia on two journeys (Acts 13:14—14:5, 21; 16:6). He apparently also passed through Phrygia on his third journey (Acts 18:22–24), although his letter to the Colossians suggests he did not found a church there (Col. 2:1). Jews who were at Jerusalem on the Day of Pentecost may have been the first Phrygian converts (Acts 2:10). Jews settled in Phrygia during the SELEUCID period. Some of them apparently adopted non-Jewish practices. Consequently, strict Jews became hostile to new ideas (Acts 13:44—14:6).

PHURAH [FYUR uh]—a form of PURAH.

PHUT [fuht]—a form of PUT.

PHUVAH [FOO vuh]—a form of PUVAH.

PHYGELLUS [FIGH juh luhs]—a Christian who deserted the apostle Paul in his hour of need (2 Tim. 1:15). He was probably afraid of being condemned by the Roman authorities.

PHYLACTERIES [fie LACK tuh rees]—small square leather boxes or cases, each containing four strips of parchment inscribed with quotations from the Pentateuch, the first five books of the Old Testament (Ex. 13:1–10; 13:11–16; Deut. 6:4–9; 11:13–21). Phylacteries were worn by every male Israelite above thirteen years of age during morning prayer, except on the Sabbath and holidays. Although orthodox Jews still observe this practice, reformed Judaism has discontinued it.

Phylacteries consisted of two small hollow cubes made of the skin of clean animals. These boxes were attached to leather straps that were used to fasten them to the left hand and to the forehead during morning worship. The custom of wearing phylacteries can be traced to Deuteronomy 6:8, “You shall bind them as a sign upon your hand, and they shall be as frontlets between your eyes.”

The discovery of portions of phylacteries in the Dead Sea caves reveals they were not standardized before the time of Christ. Certainly not all the people wore them, but the Pharisees possibly wore them constantly during the time of Jesus.

The word “phylacteries” occurs only once in the New Testament: “They [the scribes and Pharisees] make their phylacteries broad and enlarge the borders of their garments” (Matt. 23:5). In this passage Jesus criticized the display of some religious leaders who wanted to impress people with their piety.

PHYSICIAN—a person skilled in the art of healing the sick. Both the Old and New Testaments frequently mention the curing of ailments, but specific details about how this was done are few.

In the ancient world, primitive medical practices were performed by magicians or priests. This was especially true in ancient Egypt, where even elementary brain surgery was attempted. Some of the Egyptian procedures were adopted by the Hebrews. These included embalming (Gen. 50:2, 3, 26) or obstetrics, as with the midwives Shiphrah and Puah (Ex. 1:15).

Specific medical remedies are often recorded in the Bible. These include the application of bandages (Is. 1:6), oil (James 5:14), roots and leaves (Ezek. 47:12), wine (1 Tim. 5:23), and salves—particularly the BALM OF GILEAD (Jer. 8:22).

In the New Testament, the Good Samaritan treated the wounded traveler's injuries with oil and wine (Luke 10:34). Luke, author of the Gospel of Luke, is called "the beloved physician" by the apostle Paul (Col. 4:14).

PI BESETH [pie BEE zith] (*house of Bastet*)—an ancient city in the Nile River delta that became the capital of Egypt at one time in its past. In Ezekiel 30:17 (Bubastis, NIV) it is the place where young men were to fall by the sword and from which others were to be carried into captivity. The city was about 49 kilometers (30 miles) southwest of ancient Zoan and about 73 kilometers (45 miles) northeast of modern Cairo.

PI HAHIROTH [pie huh HIGH rahth]—the site of the final Israelite encampment in Egypt before they crossed the RED SEA. Pi Hahiroth is described as being "between Migdol and the sea" and "opposite" Baal Zephon (Ex. 14:2). Numbers 33:8 has Hahiroth, a shortened form of Pi Hahiroth.

PICK (see TOOLS OF THE BIBLE).

PIECE OF GOLD, MONEY, SILVER (see MONEY OF THE BIBLE).

PIETY—a word usually defined as religious devotion and reverence to God. In its only occurrence in the NKJV, however, it means faithfulness in performing one's responsibilities to the family, especially to parents (1 Tim. 5:4).

PIG, PIGEON (see ANIMALS OF THE BIBLE).

PILATE, PONTIUS [PIE lat, PON chus]—the fifth Roman prefect of Judea (ruled A.D. 26–36), who issued the official order sentencing Jesus to death by crucifixion (Matthew 27; Mark 15; Luke 23; John 18–19).

Pilate's Personal Life. The Jewish historian Josephus provides what little information is known about Pilate's life before A.D. 26, when Tiberius appointed him procurator of Judea. The sketchy data suggests that Pilate was probably an Italian-born Roman citizen whose family was wealthy enough for him to qualify for the middle class. Probably he held certain military posts before his appointment in Judea. He was married (Matt. 27:19), bringing his wife, Claudia Procula, to live with him at Caesarea, the headquarters of the province. Pilate governed the areas of Judea, Samaria, and the area south as far as the Dead Sea to Gaza. As prefect he had absolute authority over the non-Roman citizens of the province. He was responsible to the Roman governor who lived in Syria to the north (Luke 2:2).

Pilate never became popular with the Jews. He seemed to be insensitive to their religious convictions and stubborn in the pursuit of his policies. But when the Jews responded to his rule with enraged opposition, he often backed down, demonstrating his weakness. He greatly angered the Jews when he took funds from the temple treasury to build an aqueduct to supply water to Jerusalem. Many Jews reacted violently to this act, and Pilate's soldiers killed many of them in this rebellion. It may be this or another incident to which Luke refers in Luke 13:1–2. In spite of this, Pilate continued in office for ten years, showing that Tiberius considered Pilate an effective administrator.

Pilate's later history is also shrouded in mystery. Josephus tells of a bloody encounter with the Samaritans, who filed a complaint with Pilate's superior, Vitellius, the governor of Syria. Vitellius deposed Pilate and ordered him to stand before the emperor in Rome and answer for his conduct. Legends are confused as to how Pilate died. Eusebius reports that he was exiled to the city of Vienne on the Rhone in Gaul (France) where he eventually committed suicide.

Pilate's Encounter with Jesus. Since the Jews could not execute a person without approval from the Roman authorities (John 18:31), the Jewish leaders brought Jesus to Pilate to pronounce the death sentence (Mark 14:64). Pilate seemed convinced that Jesus was not guilty of anything deserving death, and he sought to release Jesus (Matt. 27:24; Mark 15:9–11; Luke 23:14; John 18:38–40; 19:12). Neither did he want to antagonize the Jews and run the risk of damaging his own reputation and career. Thus, when they insisted on Jesus' crucifixion, Pilate turned Jesus over to be executed (Matt. 27:26; Mark 15:12–15; Luke 23:20–25; John 19:15–16).

Pilate's Character. Pilate is a good example of the unprincipled achiever who will sacrifice what is right to accomplish his own selfish goals. Although he recognized Jesus' innocence and had the authority to uphold justice and acquit Jesus, he gave in to the demands of the crowd rather than risk a personal setback in his career. This is a real temptation to all people who hold positions of power and authority.

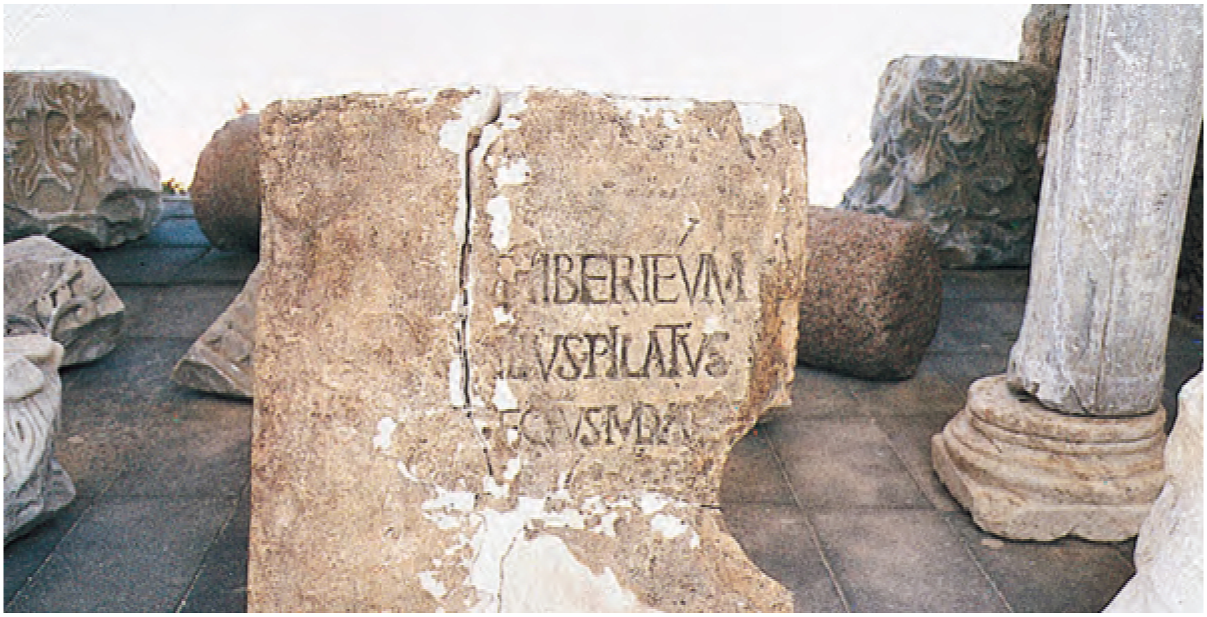

Photo by Gustav Jeeninga

- This inscription from a theater in Caesarea mentions Pontius Pilate, prefect of Judea, who pronounced the death sentence against Jesus (Mark 15).

PILDASH [PIL dash]—the sixth son of Nahor and Milcah (Gen. 22:22).

PILEHA [PIL ih huh]—a form of PILHA.

PILGRIMAGE—a word with three distinct meanings in the Bible:

1. The course of life on earth (Gen. 47:9; Ex. 6:4). Jacob summed up his entire life to that point—130 years—as a pilgrimage (Gen. 47:9).
2. A journey of a pilgrim to a sacred place or shrine, especially of the worshipers of the Lord who went up to the temple in Jerusalem for special feasts (Ps. 84:5; 119:54).
3. A long journey or search, especially one of exalted purpose and moral significance. The heroes of faith are described as "strangers and pilgrims on the earth" (Heb. 11:13). The Christian's true citizenship, or permanent home, is in heaven (Phil. 3:20). While on earth, he or she is but a pilgrim, a traveler, a temporary resident.

PILHA [PIL huh]—a leader of the people who sealed the covenant after the captivity (Neh. 10:24; Pilha, REB, NRSV; Pileha, NASB).

PILLAR—a word with several different meanings in the Bible:

1. The word pillar can refer to an architectural element that supports a roof. Use of pillars was common in the Near East long before the time of Abraham. Pillars were usually made of wood or stone. References to pillars as a part of a building occur throughout the Old Testament but not in the New Testament.

   Wooden pillars were a prominent part of the tabernacle (Ex. 27:11; posts, NIV). But the only mention of pillars in the construction of Solomon's temple were the two that flanked the main entrance (1 Kin. 7:15–22). Solomon built a "Hall of Pillars" as part of his palace complex (1 Kin. 7:6). A famous reference to pillars occurs in Judges 16:25–30, where Samson brought down the roof of a pagan temple by knocking out two key pillars. Excavators have found the remains of a Philistine temple that had two pillars close to each other, probably like the ones Samson pulled down.
2. Pillars, or upright standing stones with religious significance, were used by both the Canaanites and the Israelites. In Canaanite worship places, a stone pillar was used as a symbol for the male god, usually Baal (2 Kin. 17:10). Moses erected twelve pillars, representing the twelve tribes of Israel, beside the altar he built to call upon the

COVENANT (Ex. 24:4). Pillars could also serve as boundary markers (Gen. 31:45) or as tombstones (Gen. 35:20).

3. The Bible also contains many figurative references to pillars. For instance, the physical demonstration of God’s presence during the Exodus was described as a “pillar of fire” and a “pillar of cloud” (Ex. 13:21). In other places, the importance of persons or things is emphasized by referring to them as pillars (Gal. 2:9). That which holds something up, either figuratively or literally, can also be called a pillar (1 Tim. 3:15).

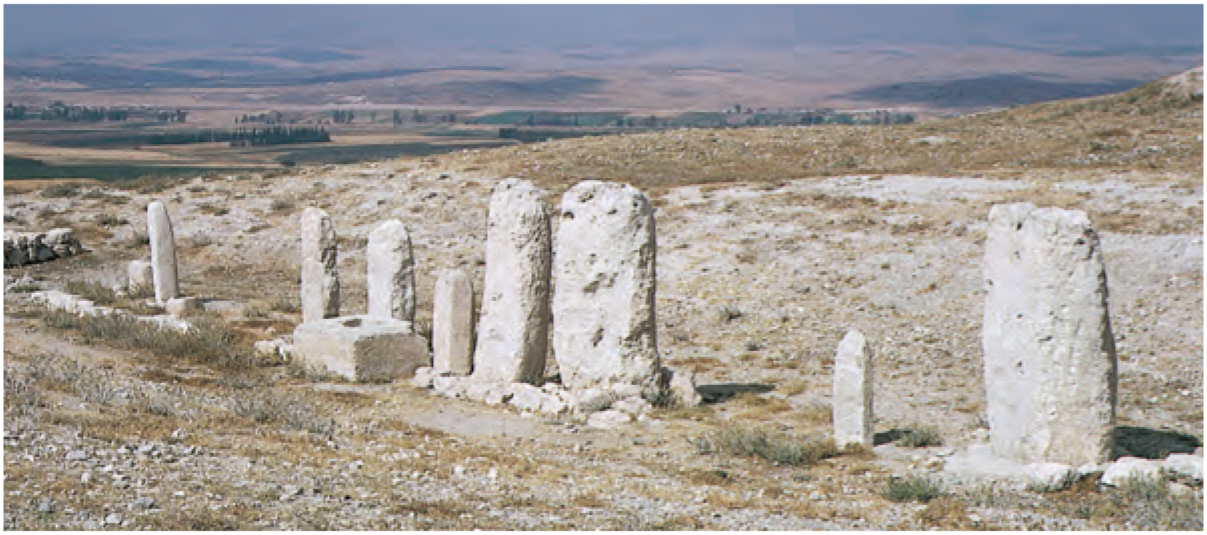

Photo by Howard Vos

- Sacred pillars located at a pagan high place at Gezer.

PILLAR OF FIRE AND CLOUD—the phenomenon by which God guided the Israelites during their travels through the wilderness after leaving Egypt (Ex. 14:24). The pillar of fire and cloud is first mentioned in Exodus 13:21–22, where some of its characteristics are described. In the form of cloud by day and fire by night, the pillar was constantly visible to the Israelites. By this phenomenon, God led the people on their journey from the border of Egypt as they marched toward the Promised Land. As a pillar of fire, it gave enough light for the people to travel by night.

The pillar of fire and cloud was also a visible sign or representation of God's presence with His people. In a sense God could be said to be "in" the pillar (Ex. 14:24); in it He "came down" to the tabernacle of meeting (Num. 12:5), and "appeared" at the tabernacle (Deut. 31:15).

After the TABERNACLE was built in the wilderness, it was covered by a cloud that had the appearance of fire by night. Although this cloud was not described as a pillar, it must have been the same phenomenon. While the cloud remained over the tabernacle, the people did not break camp. But they set out when the cloud was taken up. Wherever it settled down again was to be the next stopping place.

PILLARS OF SALT—odd-shaped natural rock-salt formations near the Dead Sea, in the area of Sodom and Gomorrah. In spite of the warning by the angels, Lot's wife looked back at the wicked cities of the plain and was transformed into a pillar of salt (Gen. 19:26).

Also see LOT.

PILLOW—a leather-covered cushion on which a person's head rests while at sleep (Mark 4:38; cushion, NRSV, NIV, REB, NASB). Jesus rested in the stern of a boat on the Sea of Galilee, asleep on a pillow that may have belonged to the owner of the boat. This is the only occurrence of the word pillow in the NKJV. In the KJV, Jacob put a stone under his head for a pillow (Gen. 28:11, 18).

PILOT (see OCCUPATIONS AND TRADES).

PILTAI [PIL tigh] (*my deliverance*)—the head of a household in the time of the high priest Joiakim (Neh. 12:17).

PIM [pim] (see WEIGHTS AND MEASURES).

PIN—KJV word for PEG. The pin or tent peg was a part of the structure of the tabernacle (Ex. 27:19; 39:40; Num. 4:32). A peg was also a symbol of the worthlessness of a fruitless vine (Ezek. 15:3). God compared the inhabitants of Jerusalem to the wood of a vine that, if it does not bear fruit, is good only for burning.

PINE (see PLANTS OF THE BIBLE).

PINNACLE—a part of the temple mentioned in the temptation of Jesus (Matt. 4:5; Luke 4:9). The pinnacle was an elevated part of the temple now unknown. It probably was either the battlement or the roof of Solomon's Porch. Whatever its exact location, the pinnacle offered a vast view of Jerusalem.

PINON [PIE nahn]—a chief of Edom, of the family of Esau (1 Chr. 1:52).

PIPE (see MUSICAL INSTRUMENTS OF THE BIBLE).

PIRAM [PIE ruhm]—the king of JARMUTH, a city southwest of Jerusalem in the lowlands of Judah (Josh. 10:3). Piram was one of five Amorite kings who formed a military alliance to resist the invasion of the Israelites.

PIRATHON [PIR uh thahn]—a city in which Abdon died after judging Israel eight years (Judg. 12:13–15). Pirathon is now called Ferata. It is about 12 kilometers (7.5 miles) southwest of Shechem.

PIRATHONITE [PIR uh thuh night]—a native or inhabitant of PIRATHON (Judg. 12:13; 1 Chr. 11:31).

PISGAH [PIZ guh]—a word that refers to the rugged ridge that crowns a mountain. As a proper noun, the word "Pisgah" was sometimes identified with Mount Nebo. But the word more likely refers to the entire ridge of the Abarim Mountains, which extends from the Moabite plateau toward the Dead Sea.

Nebo is the highest peak of this "pisgah." From the top of Pisgah Moses was permitted to survey the Promised Land. The particular peak upon which he stood was on or near Mount Nebo (Num. 21:20; 23:14; Deut. 3:27; 34:1).

Balaam offered sacrifices upon seven altars at the field of Zophim on the top of Pisgah (Num. 23:14). From the Pisgah ridge steep slopes drop about 792 meters (2,600 feet) into the Jordan valley below (Deut. 3:17). Ashdoth–Pisgah, "the slopes of Pisgah" (translated "the springs of Pisgah" in Deut. 4:49, KJV), was allotted to the tribe of Reuben

(Josh. 13:20, KJV). This ridge originally marked the southern limits of the territory of Sihon, king of the Amorites (Josh. 12:3).

PISHON [PIE shahn]—an unknown stream named in connection with the river that watered the Garden of EDEN (Gen. 2:11–12; Pison, KJV).

PISIDIA [pih SID ih uh]—a mountainous province in central Asia Minor (modern Turkey; see Map 7, C–2), twice visited by the apostle Paul (Acts 13:14; 14:24). Pisidia was a wild, mountainous country infested with bandits. When Paul wrote that he had been "in perils of robbers" (2 Cor. 11:26), he may have been referring to his dangerous journey through the mountains of Pisidia. While in Perga Paul intended to travel north through this rugged and dangerous mountain terrain to Antioch of Pisidia. The synagogue in Antioch of Pisidia was the scene of one of Paul's most impressive sermons (Acts 13:16–41).

PISON [PIGH sahn]—a form of PISHON.

PISPAH [PIS puh]—a son of Jether (1 Chr. 7:38; Pispa, NRSV, NASB).

PISTACHIO NUTS (see PLANTS OF THE BIBLE).

PIT—a deep hole in the ground, either natural (Gen. 14:10) or man-made (Gen. 37:20). This word translates twelve Hebrew words in the Old Testament and two Greek words in the New Testament. The Hebrew word used most often denotes a cistern in which rainwater was collected (Lev. 11:36).

Another Hebrew word referred to a pit sometimes used to trap animals or people (Ezek. 19:4, 8). These verses reflect this practice, either literally describing a snare or figuratively describing temptation (Ps. 35:7).

The word "pit" is used in a theological way in both the Old Testament and the New Testament. As a deep underground place, "the Pit" became synonymous for SHEOL, the abode of the dead, the netherworld of departed spirits (Job 33:18, 24; Ps. 30:3; Is. 14:15).

In the New Testament, the phrase "the bottomless pit" refers to the abode of the demons. Satan will be bound and cast into the bottomless pit (Rev. 20:2–3; Abyss, NIV). Then he will be released from this pit or prison after a thousand years of captivity (Rev. 20:4–7).

PITCH (see MINERALS OF THE BIBLE).

PITCHER—a vessel for holding liquids; a clay jar or water jug. In the ancient world, pitchers ordinarily had one or two handles, were usually carried on the head or shoulders, and were used mainly by women for carrying water or drawing water from wells (Gen. 24:14). The pitcher used by Rebekah at the well may have been made of pottery, but leather buckets were also used.

This was the same kind of jug used by Gideon's warriors in their battle with the Midianites (Judg. 7:16–20). The men hid their torches inside their pitchers until the time of their surprise attack. The fact that they broke the pitchers (v. 19) indicates that the vessels were clay jars.

PITHOM **[PIE thuhm]**—one of the supply cities, or store cities (see Map 2, A–1), in Lower Egypt built by the Israelites while they were slaves in Egypt (Ex. 1:11). Pithom was in the general area of RAAMSES. Some archaeologists suggest that the temple, fortress, and storage chambers discovered at Tell el-Maskhutah, in the valley connecting the Nile River and Lake Timsah, are the remains of biblical Pithom. Others believe that Pithom should be identified with Tell er-Ratabah, about 16 kilometers (10 miles) to the west and closer to the land of Goshen. The site of Pithom remains a subject of doubt and debate.

It is possible that Pithom and Raamses (Ex. 1:11) were built during the reign of Pharaoh Rameses II (who ruled from about 1292–1225 B.C.). Rameses II, however, often made claims to "build" a city, when actually he "rebuilt" it, or strengthened its fortifications. Pithom is supposed by some scholars to be identical with Succoth (Ex. 12:37)—Pithom being the sacred, or religious name and Succoth being the secular or civil name.

PITHON **[PIE thahn]**—a son of Micah, of the tribe of Benjamin (1 Chr. 8:35).

PITY—a sense of sympathetic sorrow for the unfortunate. In this respect, pity is the emotional side of mercy, the desire to help people in this state. Pity may come from God, especially in His role as heavenly

Father to His children (Ps. 103:13). Pity for others may also be expressed by people (Ps. 103:13; Matt. 18:33; Luke 10:33). Also see MERCY.

PLACENTA—a protective sack that surrounds an unborn baby during the mother's pregnancy (Deut. 28:57; young one, KJV; afterbirth, NRSV, NASB, REB, NIV). God called the Hebrew people to worship Him as the one true God. They were warned that if they failed to do so, the Lord would judge them. In their desperate situation mothers might become so hungry that they would eat the placentas that are expelled during birth.

PLAGUE—an affliction sent by God as punishment for sin and disobedience. In most cases in the Bible the affliction is an epidemic or disease. The Hebrew word for "plague" literally means a blow or a lash, implying punishment or chastisement.

Plagues appear throughout the biblical record. The first mention of a plague in Scripture was that sent on Pharaoh for the protection of Sarah, Abraham's wife (Gen. 12:17). The next plagues were the ten afflictions experienced by the Egyptians when the pharaoh refused to release the Hebrew people from bondage. While these plagues were phenomena with which the Egyptians were familiar, they exhibited miraculous features that were characteristic of God's judgment.

Later, during the years of the EXODUS, a plague was sent upon the Hebrews for making and worshiping a golden calf (Ex. 32:35). Another occurred because of their murmuring against the food that God provided for them (Num. 11:33–34). The spies who brought faithless reports about the Promised Land were inflicted with a plague (Num. 14:37).

When the Hebrews complained about the righteous punishment of the rebels Korah, Dathan, and Abiram, 14,700 people died of a plague (Num. 16:46–50). In another plague sent upon the Hebrews because of idolatry at Baal-peor, 24,000 people died (Num. 25:9; Josh. 22:17; Ps. 106:29–30).

The plagues were sometimes miraculous events. At other times they appeared as natural phenomena. But always they represented God's aggressive acts to punish sin and disobedience among His people.

PLAGUES OF EGYPT—the series of ten afflictions used by God to break the will of Pharaoh and to bring about the release of the Hebrew people from slavery in Egypt.

After the Hebrews had been in Egypt for about 400 years, “there arose a new king over Egypt, who did not know Joseph” (Ex. 1:8). This new king enslaved the Hebrews and forced them to labor in his extensive building projects, “You shall no longer give the people straw to make brick. Let them go and gather straw . . .” (Ex. 5:7–19). When the Hebrews cried out for deliverance, God sent Moses to lead them from bondage. The pharaoh resisted the release of the Hebrew people. The plagues of Egypt occurred as God’s action to change the mind of the Pharaoh, thus bringing the Hebrews’ freedom.

Scholars generally agree that the first nine plagues were regular, natural occurrences in Egypt. They were remarkable only in their intensity and in the timing with which they happened. But this does not mean that they were purely natural phenomena. They were miraculous in that God used natural forces to achieve His purpose. A sovereign God can use whatever methods He chooses to bring about a miracle. The method does not diminish the miraculous nature of the occurrence.

The tenth plague, the death of the firstborn of Egypt, was altogether supernatural. There is no known natural phenomenon closely related to this highly selective plague.

The sequence of the plagues has been studied and compared with the observations of travelers to Egypt. Many scholars point out that the first nine plagues are logical consequences of an unusually high flooding of the NILE River. Such flooding usually occurred in July, August, and September. Based on the best estimates that can be made from the biblical account, the plagues probably occurred over a period of about seven to nine months, beginning in July or August and continuing until around April or May.

The plagues may be viewed as God’s intervention to seek the release of the Hebrew people. They also represented God’s challenge to the Egyptian religious system. To the Egyptians, the Nile River was a god. From it came the power and life of the Egyptian culture. They worshiped the Nile and the abundance of resources that it provided. Since the first nine plagues seem to be a natural progression of God’s attack on the Nile River, all of these plagues relate to God's challenge to the Egyptian religious system.

Following are the ten plagues, as recorded in Exodus 7:14—12:30:

1. ***The Water of the Nile Turned into Blood*** (Ex. 7:14–25). This first plague probably was the pollution of the Nile River by large quantities of fine, red earth, brought down from the Sudan and Ethiopia by abnormal flooding. The pollution of the water provided a favorable environment for the growth of microorganisms and parasitic bacteria. Their presence could have led to the death of the fish in the river (Ex. 7:21).

   In addition to depriving Egypt of water and fish—an important part of their diet—the plague also had a religious effect. The Nile River, god of the Egyptians, had been confronted by the power of the Redeemer God of the Hebrew people.

Photo by Howard Vos

• The Nile River near Luxor, Egypt. God turned the waters of this river into blood to punish the Egyptians for not freeing His people (Ex. 7:14–25).

2. ***Frogs Cover the Land*** (Ex. 8:1–15). Seven days after the first plague, frogs came out of the river and infested the land. The frogs would have been driven from the Nile and its canals and pools by the polluted water. When Moses prayed to God, the frogs died in the houses, courtyards, and fields. The frogs were symbols of the Egyptian goddess, Heqt, who was supposed to help women in childbirth. This plague was another demonstration of the superior power of God over the gods of Egypt.
3. ***Lice Throughout the Land*** (Ex. 8:16–19). Insects of various kinds are common in Egypt. It is not easy to identify the exact pests involved in the third plague. Various translations have lice (KJV, NKJV), gnats (NASB, NRSV, NIV), and maggots (REB).
4. ***Swarms of Flies*** (Ex. 8:20–32). Many kinds of flies are common in Egypt. The mounds of decaying frogs would have provided an ideal breeding ground for these pests. Some scholars suggest that the swarms mentioned here were a species known as the stable fly, a blood-feeder that bites people as well as cattle. This fly is a carrier of skin anthrax, which is probably the disease brought on by the sixth plague.
5. ***Pestilence of Livestock*** (Ex. 9:1–7). Either the frogs or the insects may have been the carriers of this infection. The livestock of the Israelites were miraculously protected (Ex. 9:6–7). This was the second time God had made a distinction between the Israelites and the Egyptians in the plagues He sent (Ex. 8:22–23).
6. ***Boils on Man and Beast*** (Ex. 9:8–12). This infection was probably skin anthrax, carried by the flies of the fourth plague. The festering boils broke into blisters and running sores.
7. ***Heavy Hail, with Thunder and Lightning*** (Ex. 9:13–35). Egypt was essentially an agricultural country. By destroying the crops, this plague and the next struck at the heart of Egypt’s economy. Moses’ warning gave the Egyptians a chance to save their remaining livestock, and some acted upon it (Ex. 9:19–20). The severe storm caused great destruction (Ex. 9:24–25). The flax and barley were ruined, but not the wheat because it had not yet been planted (Ex. 9:31–32). This would suggest early February as the time of this plague. Again the Israelites received special protection. There was no hail in the land of Goshen, where the Hebrews lived (Ex. 9:26).

8. Swarms of Locusts (Ex. 10:1–20). The destruction from the previous plague was fresh in the minds of Pharaoh's advisors (Ex. 10:7). The eighth plague must have followed the hail very closely. Heavy rainfall in July–September would have produced conditions favorable for locusts in March. These locusts, swarms of foliage-eating grasshoppers, probably were driven into the Egyptian delta by strong winds. They wiped out the vegetation that had survived the earlier destruction. Again, as after the seventh plague, Pharaoh confessed "I have sinned" (Ex. 10:16). But again, after the plague was withdrawn, Pharaoh hardened his heart and would not let the people of Israel go (Ex. 10:20).

9. Three Days of Darkness (Ex. 10:21–29). This darkness could have been caused by a severe dust storm. For three days darkness covered the land (Ex. 10:23). This storm would have been intensified by fine earth deposited over the land by previous flooding. This plague probably occurred in March. Again, the Israelites were spared the effects (Ex. 10:23). By showing God's power over the light of the sun—represented by one of Egypt's chief deities, the sun-god Ra—this plague was a further judgment on the idolatry of the Egyptians.

10. Death of Egyptian Firstborn (Ex. 11:1—12:30). The tenth plague was the most devastating of all—the death of the firstborn males in Egyptian families. The Hebrews were spared because they followed God's command to sprinkle the blood of a lamb on the doorposts of their houses. The death angel "passed over" the houses where the blood was sprinkled—hence, the name PASSOVER for this religious observance among the Jewish people. Only a supernatural explanation can account for the selective slaughter of the tenth plague.

Some people might wonder if such a massive slaughter was really necessary. But Pharaoh had been given ample warning (Ex. 4:23). He had seen many demonstrations of God's reality and power, and yet he had refused to acknowledge Him. Although Pharaoh wavered at times and promised to release the Israelites (Ex. 8:8, 28; 9:28), once the danger passed he changed his mind (Ex. 8:15, 32; 9:34–35). Because he rejected the power of God, Pharaoh was forced to face one final, terrible manifestation of God's power. The deliverance of the Hebrews from slavery in Egypt was one of the most memorable occasions in Hebrew history. The Passover Feast was observed annually as a celebration of God’s deliverance of His people from bondage.

• Statue of Rameses II of Egypt. Many scholars believe he was the ruling pharaoh at the time of the Exodus.

PLAIN—a level stretch of land; a valley or tableland. In the Old Testament plains were especially important to military strategy. Since they were flat and open, they were the likely sites of conflicts involving large numbers of warriors. Plains were particularly suited for chariot warfare (Joshua 11; 1 Kings 20).

The Hebrew word *shephelah* refers to a plain in southern and central Canaan (1 Chr. 27:28; 2 Chr. 9:27; Jer. 17:26; Obad. 19; Zech. 7:7). Bounded on the west by the Mediterranean Sea, these “lowlands” were particularly crucial to maritime trade.

The word *arabah* refers to the plain that runs along the Jordan River from north of the Sea of Galilee to south of the Dead Sea (Num. 22:1; 36:13; Deut. 1:1; 34:8). In this plain the Hebrew people of the Exodus found the Promised Land.

The word *kikkar*, meaning “circle” or “circuit,” refers to the Plain of the Jordan that lies east of the Jordan River (Gen. 13:10–12; 1 Kin. 7:46). The city of Succoth was at the northern extreme of this plain. The cities of Sodom and Gomorrah (Genesis 19) lay at its southern edge.

PLANE (see TOOLS OF THE BIBLE).

PLANE TREE (see PLANTS OF THE BIBLE).

PLANK—a beam (KJV) or log (NRSV, NASB). Jesus used this word in Matthew 7:3–5 and Luke 6:41–42 when he said a person should not criticize the speck of sawdust in another’s eye while disregarding the plank in his own eye.

PLANTS OF THE BIBLE—The land that God promised to Abraham and his descendants was extremely fertile. Because of its diverse climate, the world of the Bible contained many varieties of plants. Botanists have identified 3,500 species of plant life in Palestine and Syria. Plants or plant products are mentioned in almost every book of the Bible.

The flora of the Bible have been the subject of much discussion and research. Accurately identifying many of these plants has taken many years of scientific research. The Bible writers were not botanists, and they seldom bothered to describe or identify the plants they mentioned.

In the sixteenth century Levinus Lemmens wrote the first book on the plants of Scripture. It was not until the middle of the eighteenth century, however, that a botanist traveled to Palestine for firsthand knowledge of its vegetation. Since then much valuable information has been learned about the plants of the Bible.

Many of the Bible writers often used general terms to refer to plants. Sometimes a reference is no more specific than “tree,” “grass,” or “grain.” Even if an individual grain such as “corn” or “wheat” is named, it is referring to all grains in general.

Although many types of flowers grow in Palestine and other Bible lands, very few are mentioned by name in the Bible. Some of the flowers found in the Holy Land are irises, roses, anemones, lilies, tulips, hyacinths, and narcissus.

Some of the other general terms referring to plant life include bush, herb, grass, cockle, fruit, and verdure.

The Hebrew people were certain that God provided the Promised Land for their use, but they were not careful to take good care of it. The land was cultivated continuously for thousands of years without rest until much of the soil was depleted and many areas became devastated wastelands. The great forests of Lebanon and Hermon were eventually destroyed and the soil was eroded. The people of that time did not know how to manage their environment intelligently. Eventually the land that once flowed with "milk and honey" became barren of much of its vegetation. Today many of these barren regions of the Holy Land are being turned again into fertile farmland. Effort is being made to restore the richness of the land as God intended it to be.

The following specific plants are mentioned in the Bible. This listing is keyed to the NKJV, but variant names from five additional popular translations—KJV, NASB, REB, NIV, and NRSV—are cross-referenced throughout the listing.

Acacia. A large thorny tree with rough, gnarled bark. The orange-brown wood was hard-grained, and it repelled insects. It bore long locust-like pods with seeds inside and produced round, fragrant clusters of yellow blossoms. Many species of acacia grew in the desert of Sinai, in southern Canaan and in Egypt.

Acacia wood was used to build the ark of the covenant and the first tabernacle (Ex. 36:20; 37:1). The acacia is called shittim and shittah in the KJV (Ex. 25:5, 10; Is. 41:19).

Algum, Almug. A large leguminous tree native to India and Ceylon. While its identity is uncertain, many consider it to be the red sandalwood. Its blossoms were pea-like, and its wood was close-grained, dark outside, and red inside. It was highly scented, making it resistant to insects. Most authorities believe that algum and almug are two names for the same wood.

Solomon ordered the algum wood from Ophir and Lebanon (1 Kin. 10:11–12; 2 Chr. 9:10–11). The wood was well-suited for making musical instruments, cabinet work, and pillars for the temple.

Almond. A large tree resembling the peach tree in both size and fruit. The almond was chiefly valued for the nuts it produced, which were used for making oil used in the home and as medicine. The Hebrew word for almond means "awakening," an allusion to the almond blossom, which is first to bloom in the spring. The almond's pinkish-white blossoms always appear before its leaves.

The almond played an important role in the history of Israel. Jacob included almond nuts in his gifts to Joseph in Egypt (Gen. 43:11). The decorations on the lampstands were modeled after the almond blossom (Ex. 25:33), and Aaron's rod was an almond twig (Num. 17:8). The almond also symbolized the dependability of God (Jer. 1:11–12). Many scholars think the hazel of Genesis 30:37 (KJV) is the almond tree.

Almug (see *Algum, Almug*).

Aloes. Two plants, one a tree and the other a flower.

1. The aloes mentioned in Psalm 45:8, Proverbs 7:17, and Song of Solomon 4:14 came from a large tree known as "eaglewood," a plant native to India. The wood of the aloe tree is fragrant and highly valued for perfume and incense. Many authorities believe the lign aloe to be the same tree (Num. 24:6, KJV).
2. The aloes brought by Nicodemus to wrap the body of Jesus (John 19:39) were probably the true aloes of the lily family. The aloin derived from the pulp of the aloe leaf was an expensive product used in embalming.

Amaranth. A large family of plants that includes weeds and garden plants. Goodspeed translates the amaranth, also called the "rolling thing," of Isaiah 7:13 as the tumbleweed. It is also called the "resurrection plant" and the "rose of Jericho." The Greek word for amaranth means "unfading." This meaning is used symbolically in 1 Peter 1:4 and 5:4, where the inheritance of the faithful is described as unfading. Thus, the amaranth became a symbol of immortality.

Anise. An annual herb that bears yellow flowers and fragrant seeds. The anise mentioned in the Bible is generally thought to be dill. Anise (dill) was used as medicine and for cooking.

Jesus used the anise as an illustration when He scolded the Pharisees for keeping part of the law in detail while ignoring the rest (Matt. 23:23; also Deut. 14:22).

Apple. A tree that grows about 9 meters (30 feet) high and has rough bark and pink blossoms. Many authorities believe the apple of Scripture actually is the apricot, a native of Armenia. Other authorities suggest the quince, peach, citron, orange, or some other fruit; some believe it was in fact the apple.

The apple was described as sweet and fragrant (Song 7:8; REB), golden (Prov. 25:11), and suitable for shade (Song 2:3). This fruit was used figuratively to show how precious we are to God, and how extremely sensitive He is to our needs. The phrase "apple of (the Lord's) eye" (Deut. 32:10; Ps. 17:8; Zech. 2:8) refers to the pupil of the eye, which is its most precious part.

Apricot (see *Apple*).

Ash (see *Pine*).

Aspen (see *Mulberry*).

Asphodel (see *Rose*).

Balm (see *Balsam*).

Balsam. A thorny tree growing 3 to 5 meters (10–15 feet) tall with clusters of green flowers, also known as the Jericho balsam. Some think the lentisk or mastic tree, a shrubby evergreen growing one to three meters (3–10 feet) tall, is meant.

Balsam was highly valued during Bible times (Gen. 37:25; 43:11; Jer. 8:22; 46:11; 51:8; Ezek. 27:17). It produced a fragrant, resinous gum called balm.

This was an article of export (Gen. 37:25) and was given as a gift by Jacob (Gen. 43:11). Balm was used as a symbol in Jeremiah 8:22 to refer to spiritual healing.

Barley. A grain known since early times. It was well-adapted to varied climates, ripening quickly and resistant to heat; it usually was harvested before wheat. Because barley was considered a food for slaves and the very poor, however, it was held in low esteem as a grain.

In the Bible barley was first associated with Egypt (Ex. 9:31). It was used as an offering of jealousy (Num. 5:15), for fodder (1 Kin. 4:28), and for food (Judg. 7:13; John 6:5, 13).

Bay Tree. The laurel, a tree native to Canaan. The laurel grew to heights of 12 to 18 meters (40–60 feet) and produced small greenish-white flowers and black berries. Parts of the tree were used in medicine, while its leaves were used as seasoning. The Hebrew word means "a tree in its native soil"; this was a fitting way for David to describe the natural prosperity of the wicked (Ps. 37:35, KJV; native green tree, NKJV).

Bean. A hardy plant about one meter (three feet) tall with pea-shaped fragrant blooms, large pods, and black or brown beans, which were eaten alone or cooked with meat. Beans have always been an important part of the Hebrew diet, especially among the poor, and they have been known since ancient times. When beans were threshed and cleaned, they were often mixed with grains for bread (Ezek. 4:9).

***Bitter** Weed* (see *Wormwood*).

Black Cummin (see *Cummin*; *Fitches*).

Box Tree. A tree of very hard wood and glossy leaves, which grew to a height of about 6 meters (20 feet). A native of northern Canaan and the Lebanon mountains, the box tree was well-suited to beautify the temple (Is. 60:13). The box tree was used since Roman times for wood engravings and musical instruments. Isaiah symbolically used the box tree, along with other trees, to remind Israel of God’s perpetual presence (Is. 41:17–20).

Some scholars have suggested that the box tree of Scripture may instead be the cypress or plane. Also see *Chestnut*.

Bramble (see *Thistles/Thorns*).

Brier (see *Thistles/Thorns*).

Broom. A dense, twiggy bush, almost leafless, which grew to about 3.6 meters (12 feet). It has small white blooms. Common in the desert regions of Palestine, Arabia, and Egypt, it was used as charcoal (Ps. 120:4) and provided shade for the prophet Elijah (1 Kin. 19:4–5). The roots that Job ate were not from the broom, which was not edible, but may have been an edible parasite that infested the bush (Job 30:4). The broom is sometimes referred to as juniper in the NKJV, KJV, and NASB. Many scholars believe this to be the shrub or heath referred to in Jeremiah 17:6 and 48:6.

Photo by Carolyn Adams Roth, GodasaGardener.com

- The long roots of the broom tree enable it to reach ground water even in the driest months (1 Kin. 19:4).

Bud (see *Gourd*).

Bulrush (see *Reed/Rush*).

Calamus. A fragrant, reed-like grass growing along streams and river banks (Song 4:14), also referred to as sweet cane (Is. 43:24; Jer. 6:20). Calamus leaves are fragrant and ginger-flavored when crushed. It is named with other aromatic substances (Ezek. 27:19) and as one ingredient for the anointing oil (Ex. 30:23). It is believed to be a plant native to India (Jer. 6:20). Also see *Reed/Rush*.

Camel-thorn (see *Cypress*).

Camphire (see *Henna*).

Cane (see *Calamus*; *Reed/Rush*).

Caperberry. A plant with large white, berry-producing flowers, which grows in clefts of rocks and on walls. Only the REB and NASB refer to the caper. Other versions translate the Hebrew word as “desire” (Eccl. 12:5). Also see *Hyssop*.

Caraway (see *Cummin*).

Cassia. A plant with a flavor and aroma similar to cinnamon, but considered inferior. Some believe it could be the Indian perfume called orris. Moses included cassia in the anointing oil (Ex. 30:24). It was also an article of trade (Ezek. 27:19).

Cedar. An evergreen tree that sometimes grows more than 30 meters (100 feet) tall with a trunk circumference of 12 to 15 meters (40–50 feet). It grows in western Asia, the Himalayas, and Cyprus as well as Lebanon.

The cedar's fragrant wood was rot-resistant and knot-free, making it ideal for building purposes (2 Sam. 5:11; 1 Kin. 6:9), shipbuilding (Ezek. 27:5), and fashioning idols (Is. 44:14). The reference to cedar in Leviticus 14:4 and Numbers 19:6 is generally understood to be the juniper which grew in the Sinai. Also see *Fir*; *Pine*.

Photo by Howard Vos

- Once plentiful in the mountains of Palestine, the cedars of Lebanon have suffered from centuries of reckless cutting. Only a few isolated groves remain today.

Chestnut. A tree of Syria and Lebanon thought by many scholars to be the plane tree. It grew to a height of about 21 to 27 meters (70–90 feet) and had a massive trunk. This tree is translated "chestnut" in the

NKJV and KJV, but is translated “plane” by the NRSV, NIV, REB, and NASB.

Cinnamon. A member of the laurel family, the cinnamon tree grew to be more than 9 meters (30 feet) tall with white flowers and wide-spreading branches. A native of Ceylon, the cinnamon tree produced bark and oil that was used for the anointing oil (Ex. 30:23) and as perfume (Prov. 7:17; Rev. 18:13).

Citron. A fragrant wood from the sandarac tree. Citron is sometimes referred to as “sweet” or “scented” wood. The sandarac tree grew to a height of no more than about 9 meters (30 feet) tall. Citron is translated as “thyine” by the KJV (Rev. 18:12).

Coriander. An annual herb, growing from one-half to one meter (two to three feet) tall, which produced grayish seeds used to flavor foods, for confections, and in medicine. The dried leaves of coriander were also used to flavor foods.

Corn (see *Wheat*).

Crocus (see *Rose*; *Saffron*).

Cucumber. A climbing vine that produces vegetables. The cucumber was one of the vegetables the Israelites longed for after leaving Egypt (Num. 11:5).

Cummin. An annual seed-producing herb with pinkish-white blooms. Cummin is native to the eastern Mediterranean lands. When harvested, cummin was threshed with sticks (Is. 28:25, 27), a method still used today. Cummin was used to flavor foods and in medicine. It was subject to the tithe (Matt. 23:23).

The NKJV also mentions black cummin, which is translated dill (RSV, NEB, NASB), caraway (NIV), fitches (KJV) and holm tree (NRSV).

Cypress. A tall evergreen tree of hard and durable wood. Cypress wood was suitable for building, and was used to fashion idols (Is. 44:14). The word rendered “gopherwood” by the NKJV, KJV, RSV, and NASB in Genesis 6:14 is thought to be cypress. This was the wood that Noah used to build the ark. The word for cypress is also rendered as camel-thorn (Is. 55:13) and ilex (Is. 44:14) by the REB.

Darnel (see *Tares*).

Date Palm (see *Palm*).

Dill (see *Anise*; *Cummin*).

Dove Droppings/Dove's Dung. A bulbous plant which was edible after being boiled or roasted. Dove's dung was mentioned as food eaten during the siege of Samaria (2 Kin. 6:25). Some believe this was excrement from pigeons and doves, while others interpret it as an edible plant (seed pods, NIV; locust-beans, REB). Also see *Locust*.

Ebony. A large tree that produces edible fruit. The hard, black wood from the inner portion of the tree is quite valuable and is used for fine furniture. It is also known to have been inlaid with ivory. Idols were sometimes carved from ebony.

Elm (see *Terebinth*).

Fig. A fruit-producing plant that could be either a tall tree or a low-spreading shrub. The size of the tree depended on its location and soil. The blooms of the fig tree always appear before the leaves in spring. When Jesus saw leaves on a fig tree, He expected the fruit (Mark 11:12–14, 20–21). There were usually two crops of figs a year.

Figs were eaten fresh (2 Kin. 18:31), pressed into cakes (1 Sam. 25:18), and used as a poultice (Is. 38:21). Jeremiah used the fig tree as a symbol of desolation (Jer. 8:13). It also signified security and hope for Adam and Eve (Gen. 3:7), the twelve spies (Num. 13:23), and the poets and prophets. Sycamore figs were similar to the fig but were smaller and of poorer quality (Amos 7:14). They were eaten by poor people who could not afford the better variety.

Photo by Gustav Jeeninga

Inset photo by iStock-cynoclub

• A fig tree loaded with its small green fruit and an inset of the ripe fruit. Jesus pronounced a curse on a fig tree because of its lack of fruit (Mark 11:12–14).

Fir. An evergreen tree of uncertain identity. Although this tree is mentioned several times in Scripture, biblical authorities question whether this was the true fir or some other evergreen of Palestine. Many suggest the Aleppo pine would fit this description, while others think the cypress, juniper, or cedar could be meant.

The Israelites valued the timber of the fir tree for building the temple (1 Kin. 6:15, KJV), for shipbuilding (Ezek. 27:5), and for making musical instruments (2 Sam. 6:5). The fir is used symbolically to describe the blessings of God for His people (Is. 41:19; 55:13, KJV).

Fitches. Two different plants mentioned in the KJV:

1. An annual herb one-half meter (one to two feet) tall with finely cut leaves and blue flowers, which produces black poppy seeds used in curries and sprinkled on breads. It is translated black cummin in the NKJV (Is. 28:25, 27).

2. A plant mislabeled by the KJV in Ezekiel 4:9. The correct identification is spelt. Also see *Spelt*.

Flag (see *Reed/Rush*).

Flax. A plant growing one meter (three feet) tall with pale blue flowers, and used for making linen. When mature, the entire flax plant was pulled and placed in water to separate the fibers from the stems. It was then laid on housetops to dry (Josh. 2:6) and later woven into linen. Twisted flax was also used as wicks for lamps in Bible times (Is. 42:3). Also see *Reed/Rush*.

Frankincense. An aromatic gum resin obtained from the Boswellia tree. These trees are large with small, white, star-shaped flowers and leaves resembling the mountain ash. The gum is obtained by cutting into the bark and collecting the resin from the tree. When this substance hardens, it is gathered and used as incense.

Frankincense was part of the sacred anointing oil (Ex. 30:34). It was used in sacrificial offering (Lev. 2:1), as a fumigant during animal sacrifices (Ex. 30:7), and as perfume (Song 3:6). It was a gift to the baby Jesus (Matt. 2:11).

The trees are native to India, Arabia, and Africa. Palestine probably obtained this product through foreign trade. “The dromedaries of Midian and Ephah; all those from Sheba shall come” (Is. 60:6).

Galbanum. The gum from an herb that grew one to one and one-half meters (three to five feet) high and had greenish-white flowers. Galbanum was the milky substance extracted from the stems that quickly hardened. It was used in perfume and anointing oil (Ex. 30:34).

Gall. A bitter, poisonous herb. This may have been the poppy or some other wild poisonous plant. Gall is used figuratively to mean a bitter punishment (Jer. 8:14; 9:15; 23:15) or any bitter experience (Acts 8:23). Gall and vinegar were offered to Jesus on the cross (Matt. 27:34), but He refused the drink.

Garlic. A strong-flavored herb, resembling the onion. Garlic was eaten with bread and used to flavor food and is still highly favored today. Garlic was highly esteemed in Egypt and was believed to have been used as wages for the workers who built the pyramids. The Hebrews yearned for garlic after leaving Egypt (Num. 1:5).

Gopherwood (see *Cypress*).

Gourd. A fast-growing shrub that grew to a height of three to four meters (10–12 feet). One of Elisha’s servants put the fruit of the gourd into a pot of stew (2 Kin. 4:39).

The gourd (Jon. 4:6–10; KJV, REB; vine, NIV) is identified as the plant under which Jonah found shade. Some biblical scholars suggest this may have been pumpkin, squash, or ivy.

Many types of wild gourds also flourished in the Mediterranean region. Some of these were poisonous. The decorations used on the temple called ornamental buds (1 Kin. 6:18; 7:24) are thought to be a type of wild gourd.

Grapes. A luscious fruit cultivated on vines. Large clusters of grapes weighing about 5 kilograms (12 pounds) each (Num. 13:23) have been reported in Palestine.

Grapes were used in a variety of ways. They were eaten fresh or dried and were made into wine or vinegar. Dried grapes were called raisins. The first suggestion of grapes in Scripture was in connection with Noah’s vineyard (Gen. 9:20).

The soil and climate of Palestine was well-suited for vineyards, where grapes were grown. They were cultivated here long before the Israelites occupied the land (Gen. 14:18). The vineyards of Palestine produced immense clusters of grapes (Num. 13:20, 23–24).

Vineyards were hedged or fenced as protection from wild animals (Song 2:15). In each vineyard a tower was erected and a guard placed to protect the vines from robbers (Matt. 21:33).

Vinedressers were hired to care for the vines and prune them yearly (Lev. 25:3; Is. 61:5). The grapes were gathered in baskets in September and October with much festivity (Judg. 9:27; Is. 16:10). Provision was made for the poor to glean the fields (Lev. 19:10; Deut. 24:21). The choicest grapes were dried or eaten fresh and the rest were placed in presses to extract the juice (Is. 61:5; Hos. 9:2–4). This was drunk fresh or fermented.

Jesus alluded to His relationship with His followers by referring to Himself as the vine and to them as the branches (John 15:5). The fruit of the vine symbolized Jesus’ shed blood (Matt. 26:27–29). He also used the vineyard in many of His parables (Matt. 9:17; 20:1–6; 21:28–32; Luke 13:6–9).

Hazel (see *Almond*).

Heath (see *Broom*).

Hemlock. A poisonous plant that grows to about two meters (five feet) tall and has small white flowers. Hemlock is referred to only once in the NKJV (Hos. 10:4). Other translations use the more general term “weeds.”

Also see *Wormwood*.

Henna. A plant used to produce a valuable orange-red dye. It was two to three meters (seven to ten feet) tall and bore fragrant white flowers. Solomon compared his beloved to a cluster of henna (Song 1:14; 4:13; camphire, KJV).

Hyssop. A species of marjoram and a member of the mint family. Hyssop was an aromatic shrub under one meter (three feet) tall with clusters of yellow flowers. It grew in rocky crevices and was cultivated on terraced walls. “From the cedar tree of Lebanon even to the hyssop that springs out of the wall” (1 Kin. 4:33). Bunches of hyssop were used to sprinkle blood on the doorposts in Egypt (Ex. 12:22), and in purification ceremonies (Lev. 14:4, 6, 51–52). David mentioned it as an instrument of inner cleansing (Ps. 51:7). It was used at the Crucifixion to relieve Jesus’ thirst (John 19:29).

Ilex (see *Cypress*).

Juniper (see *Broom*).

Laurel (see *Bay Tree*).

Leek. A bulbous vegetable resembling the onion that grows 15 centimeters (about 6 inches) high. The stems and bulbs of leeks were eaten raw and used to flavor foods. Named with garlic and onions, the leek was a food the Hebrew people ate in Egypt (Num. 11:5).

Lentil. A small annual plant with white, violet-striped flowers. The seeds of lentils grew in pods similar to the pea. During Bible times lentil was threshed like wheat and boiled into a reddish-brown pottage. This was the dish Esau purchased with his birthright (Gen. 25:34). Lentils could also be used as an ingredient for bread (Ezek. 4:9).

Lign Aloe (see *Aloes*).

Lily. A flower with white or rosy-purple blooms measuring up to 30 centimeters (12 inches) across. Many scholars think the lily is sometimes a term applied to flowers in general. Others believe specific types such as the Turks Cap, the Madonna, or the lotus is referred to.

The lily was used as an ornament for the temple (1 Kin. 7:22). The Beloved and the Shulammite used lilies to describe their love (Song 2:1; 2:16; 4:5; 5:13; 6:3).

Locust. An evergreen tree growing about 6 to 9 meters (20–30 feet) tall and having small glossy leaves. A native of Syria and Palestine, it bears long pods known as carob or locust beans (Luke 15:16; husks, KJV). These may have been used for food in dire circumstances (2 Kin. 6:25, locust beans, REB).

Lotus (see *Lily*).

Photo by Howard Vos

- The lotus, a type of water lily, was the symbol of Upper Egypt.

Mallow. A shrub growing $1^1/_2$ to 3 meters (5 to 10 feet) high and having thick, succulent leaves and small purple flowers. The Hebrew word for mallow means “salt plant.” It thrived in dry, salty regions especially around the Dead Sea. Although the leaves were sour and had little nutritive value, they were boiled and eaten by the poor in dire circumstances.

Mentioned only once in the Bible (Job 30:4), mallow is also translated as salt herbs in the NIV and saltwort in the REB.

Mandrake. A fruit-producing plant with dark green leaves and small bluish-purple flowers. The mandrake grew abundantly throughout Palestine and the Mediterranean region.

The yellow fruit of the mandrake was small, sweet-tasting, and fragrant. It had narcotic qualities and may have been used medicinally. The fruit of the mandrake was also referred to as the “love apple.” It was considered a love potion (Gen. 30:16).

Marjoram (see *Hyssop*).

Melon. A type of gourd that bears sweet fruit. Both cantaloupes and watermelons may have grown along the banks of the Nile River in Egypt. Melons were used as food and medicine. An intoxicating drink was made from their juice.

The Hebrews had become accustomed to eating melons and other tasty foods in Egypt. They looked back on these fondly while in the wilderness (Num. 1:5; watermelon, REB).

Millet. An annual grain-producing grass that was under 1 meter (3 feet) high and produced many seeds. The seeds of millet were smaller than other cereal grains. Millet has been known since ancient times in Palestine and Egypt. It was used for bread (Ezek. 4:9) and eaten raw, especially by the poor.

Millet is referred to in several different ways in Ezekiel 27:17 (pannag, KJV; confections, NIV; meal, REB, cakes, NASB).

Mint. A sweet-smelling herb that grew to a height of 1 meter (3 feet) and produced spikes of lilac flowers. Mint was used in medicine and to flavor foods.

Mulberry. A tree that grew to a height of about 8 to 10 meters (25–30 feet) and produced red berries. A refreshing drink was prepared from the fruit. Jesus used the mulberry tree as an illustration when teaching about faith (Luke 17:6). It is called sycamine in the KJV and NRSV, and mulberry in the REB. The mulberry trees mentioned in 2 Samuel 5:23–24 and 1 Chronicles 14:14–15 are believed to be a species of poplar.

Mustard. A plant that grew wild along roadsides and in fields, reaching a height of about 4.6 meters (15 feet). The black mustard of Palestine seems to be the species to which Jesus referred (Matt. 13:31–32; Mark 4:31–32; Luke 13:19). It was cultivated for its seeds, which were used as a condiment and for oil.

The mustard seed was the smallest seed known in Jesus' day (Matt. 13:32). Nevertheless, Jesus said that if one has faith like a mustard seed, he can move mountains (Matt. 17:20) or transplant a mulberry tree in the sea (Luke 17:6).

Myrrh. An extract from a stiff-branched tree with white flowers and plum-like fruit. After myrrh was extracted from the wood, it soon hardened and was valued as an article of trade. It was an ingredient used in anointing oil (Ex. 30:23), and was used as perfume (Ps. 45:8; Prov. 7:17; Song 3:6), in purification rites for women (Esth. 2:12), as a gift for the infant Jesus (Matt. 2:11), and in embalming (John 19:39). According to the Gospel of Mark (15:23), the drink offered to Jesus before His crucifixion was "wine mingled with myrrh."

The reference to myrrh in Genesis 37:25 and 43:11 is thought to be ladanum, sometimes called onycha, from a species of rockrose and not the true myrrh.

Also see *Onycha*.

Myrtle. An evergreen tree with dark glossy leaves and white flowers. The leaves, flowers, and berries of the myrtle were used for perfume and as seasoning for food. The myrtle tree had a religious significance for the Jews (Zech. 1:8–11) and was a symbol of peace and joy. Queen Esther's Hebrew name, Hadassah (Esth. 2:7), meant "myrtle."

Nard (see *Spikenard*).

Nettle. Two different plants referred to in the Bible:

1. The nettles mentioned in Isaiah 34:13 and Hosea 9:6 are believed to be the true nettle. It is a spiny leaf plant sometimes growing to a height of about 2 meters (6 feet).
2. The nettles referred to in Job 30:7 and Proverbs 24:31 are considered by some to be the acanthus, a stinging plant common in Palestine.

   The nettles of Zephaniah 2:9 (KJV) are translated weeds by the NKJV.

Oak. A large tree with a massive trunk that grew abundantly in Palestine and the surrounding countries. Many Hebrew words refer to the oak. Some scholars think these words could have referred to any large tree such as the terebinth or elm.

The oak tree was an important historical landmark to the Hebrews. Some specific oak trees are mentioned in the Bible. These include the oaks of Bashan (Is. 2:13; Zech. 11:2), the oak of Bethel (Gen. 35:8, KJV; terebinth tree, NKJV), and the oaks of Mamre (Gen. 13:18, NRSV; terebinth trees, NKJV).

Oak wood was also used in shipbuilding (Ezek. 27:6), and for fashioning idols (Is. 44:14). Also see *Tamarisk*; *Terebinth*.

Oil Tree. A tree of uncertain identity. Many oil-producing trees mentioned in the Bible could be identified as the oil tree. Many authorities believe the oleaster or wild olive is the tree meant. It grew to a height of about 4.5 to 6 meters (15–20 feet) and produced small bitter fruit resembling an olive. The oleaster yielded an inferior oil that was used medicinally.

The oil tree of Isaiah 41:19 is translated the olive in the NRSV, NIV, wild olive, REB, and the olive tree in NASB. Also see *Olive*.

Olive. A fruit-bearing tree about 6 meters (20 feet) tall with a gnarled, twisted trunk, white flowers, and berries that ripen to a black color. The olive tree grew slowly and continued to bear fruit after reaching a great age. Before it died, new branches sprouted from its roots.

The fruit was harvested by beating the boughs of the olive tree with a stick (Deut. 24:20), or by shaking the tree (Is. 17:6). The ripe fruit was enjoyed fresh, and the green fruit was often pickled or made into a relish.

The best oil was obtained from the green olive fruit. It was used as fuel for lamps (Ex. 27:20), as anointing oil (Lev. 2:1), as an article of commerce (1 Kin. 5:11), and for dressing wounds (Luke 10:34).

Olive trees were cultivated in groves or orchards (Ex. 23:11; Josh. 24:13). The most famous olive garden mentioned in the Bible is Gethsemane, meaning “oil press” (Matt. 26:36).

Onion. A plant with a large, edible bulb. The onion was one of the foods the Hebrews longed for in the wilderness (Num. 11:5). The onion was known in Egypt from ancient times and is pictured on the walls of Egyptian tombs.

Onycha. A dark brown gum resin obtained from the stem and leaves of a species of the rockrose, also known as ladanum. Onycha was used as an ingredient in the holy anointing oil (Ex. 30:34). It was highly valued for its fragrance and medicinal qualities.

The rockrose was a bush growing to a height of about 1 meter (3 feet) and having large white flowers measuring 8 centimeters (3 inches) across. Some scholars believe the substance referred to as myrrh in Genesis 37:25 and 43:11 was onycha.

Palm. A tree that grew to a height of about 18 to 30 meters (60–100 feet) and had long feathery leaves (branches, Neh. 8:15; John 12:13; Rev. 7:9). These branches, were about 2 to 3 meters (6 to 8 feet) long and grew from the top of the trunk. Also called the date palm, this tree lives to be 100 to 200 years old.

Palm branches were considered a symbol of victory (John 12:13; Rev. 7:9). Many places in the Bible were identified by the abundance of palm trees (Ex. 15:27; Deut. 34:3; Judg. 1:16).

One of the Hebrew words for palm, *tamar,* was often used as a woman’s name (Gen. 38:6; 2 Sam. 13:1).

Photo by Ben Chapman

- Palm trees in southern Palestine. The leaves of palm trees were used as tokens of peace and victory (John 12:12–13; Rev. 7:9).

Pannag (see *Millet*).

Papyrus (see *Reed/Rush*).

Pine. An evergreen tree of uncertain identity. Biblical scholars believe pine refers to either the Brutian or the Aleppo pine (Is. 41:19; 60:13). The Brutian pine grew to a height of about 9 to 11 meters (30–35 feet). It is smaller and has longer needles than the Aleppo pine, which grew to a height of about 27 meters (90 feet). Both trees grew in Lebanon and in Palestine.

Bible scholars are not agreed on the identity of the many evergreens mentioned in the Bible. Other trees suggested for these references are the ash, fir, cypress, cedar, or juniper.

Pistachio Nut. A product of the pistacia tree, which was about 9 meters (30 feet) tall with wide, spreading branches. The pistachio nut is about 2.5 centimeters (1 inch) long and has a thin, hard outer shell. The smooth husk or skin that shields the green kernel is red. These nuts were sweet and considered a luxury. Jacob included them in the gifts sent to Egypt. “Take some of the best fruits of the land in your vessels and carry down a present for the man . . .” (Gen. 43:11).

Plane (see *Chestnut*).

Pomegranate. A round, sweet fruit about 10 centimeters (4 inches) across with a hard rind. It is green when young and turns red when ripe. There are numerous edible seeds inside the pomegranate.

The pomegranate tree has been cultivated in Palestine and Egypt since ancient times (Num. 13:23; Deut. 8:8). It grew as a bush or small tree, sometimes reaching a height of about 9 meters (30 feet) with small, lance-shaped leaves. The blossoms were bright red. The fruit usually ripened in August or September.

The hem of Aaron’s robe was decorated with blue, purple, and red pomegranates (Ex. 28:33–34; 39:24–26). It was listed among the pleasant fruits of Egypt (Num. 20:5). Solomon decorated the temple with the likeness of the pomegranate (1 Kin. 7:18, 20). A spiced wine was made from the juice (Song 8:2).

Photo by Gustav Jeeninga

• A flowering pomegranate. In biblical times pomegranates were widely cultivated in Palestine (Num. 13:23; Deut. 8:7–8). The juice of the fruit made a pleasant drink (Song 8:2).

Poplar. A tree that grew to a height of about 9 to 18 meters (30–60 feet) and had wide, spreading branches. The leaves were green with white undersides. Jacob stripped the bark from poplar branches to reveal the white wood. This was supposed to control the color of his cattle. “Now Jacob . . . exposed the white which was in the rods” (Gen. 30:37).

Hosea refers to the Israelites worshiping idols in the shade of poplar trees. This brought God’s condemnation for their sin (Hos. 4:13). Also see *Willow*.

Raisin (see *Grapes*).

Reed/Rush. Gigantic hollow-stemmed grasses that grew along river banks and in moist areas of Egypt and Palestine. Many different Hebrew words refer to the marsh plants of the Bible. They form a large order of plants, such as flax, flags, bulrush, cane, calamus, and papyrus.

Reeds and rushes grew anywhere from 1 to 6 meters (3–20 feet) high and had long, narrow leaves. A cluster of white flowers formed at the top of each stem.

The reeds were used in various ways, including walking sticks, fishing poles, musical instruments, and pens. People also used them for weaving baskets, mats, and for other domestic purposes. Moses' basket was woven from reeds. Papyrus, a particular reed, was used to make paper.

Reeds were a symbol of weakness (Is. 36:6). Jesus refers to them as shaking in the wind (Matt. 11:7). A reed was placed in Jesus' hand as He was mocked by the Roman soldiers (Matt. 27:29).

Rose. The name of two different plants:

1. Most authorities think that the rose referred to in Song of Solomon 2:1 and Isaiah 35:1 is not what we know as the rose today, but a low-growing bulbous plant producing from two to four yellow flowers on each stalk. This flower is noted for its fragrance. Other scholars have suggested the mountain tulip, anemone, saffron, or crocus as the flower in question. All of these flowers grew wild in Palestine. This particular flower is translated crocus by the NRSV, NIV, and NASB (Is. 35:1) and asphodel by the REB (Song 2:1; Is. 35:2). The flower we call the "Rose of Sharon" is a native of China and is not the one mentioned by Solomon (Song 2:1).
2. The rose of Ecclesiasticus 24:14; 39:13 (REB) is thought to be the oleander. This shrub grows to a height of about 3.6 meters (12 feet) and has pink or white flowers.

Rue. A garden herb growing $^1/_2$ to 1 meter (2 to 3 feet) high with gray-green foliage and clusters of small yellow flowers. Rue had a strong odor. It was valued for its antiseptic and disinfectant qualities. It was also used to flavor foods.

Rye (see *Spelt*).

Saffron. The product of many varieties of crocus, a flower that grew from a bulb and produced light-blue flowers.

Crocus blooms were gathered, dried, and pressed into cakes of saffron. Saffron was used as a coloring for curries and stews. It was also used as a perfume for the floors of theaters and for weddings. Solomon was the only Bible writer to refer to saffron (Song 4:14).

Salt *Herb* (see *Mallow*).

Saltwort (see *Mallow*).

Shittah Tree (see *Acacia*).

Shittim Wood (see *Acacia*).

Spelt. An inferior kind of wheat. Although the bread made from this grain was of a poorer quality than that made from wheat, spelt was preferred over barley by many in the ancient world. The KJV translates this word as rye in Exodus 9:32 and Isaiah 28:25, and as fitches in Ezekiel 4:9. Spelt was sown later than wheat. It thrived in poor soil and under adverse conditions.

Spikenard. A costly oil derived from the dried roots and stems of the nard, an herb of Asia. This oil was used as a liquid or made into an ointment. Solomon praised the fragrance of spikenard (Song 1:12; 4:13–14).

Spikenard was imported from India in alabaster boxes. These were stored and used only for special occasions. When household guests arrived, they were usually anointed with this oil. Jesus was anointed on two occasions as an honored guest (Mark 14:3; John 12:3).

Many spikes grew from a single nard root that produced clusters of pink flowers. The stems were covered with hair, giving them a woolly appearance. Some translations of the Bible refer to spikenard as nard.

Stacte. A resin believed to be an extract of the stems and branches of the storax tree. Stacte was highly prized as perfume and as incense. It was one of the ingredients of anointing oil (Ex. 30:34).

The storax was a small, stiff shrub growing to a height of about 3 to 6 meters (10–20 feet), which grew abundantly in Lebanon and throughout Palestine. Its leaves were dark with grayish-white undersides. In spring the storax flowered profusely with highly fragrant white blooms that resembled the orange blossom.

Straw. The dried stalks of various grains such as spelt, barley, millet, or many kinds of wheat. Straw could also include stalks of wild grasses. Straw was mixed with grain and used as fodder (Gen. 24:25; Judg. 19:19; 1 Kin. 4:28). The Egyptians mixed straw with clay for stronger bricks (Ex. 5:7).

Sycamine (see *Mulberry*).

Sycamore. A huge evergreen tree growing to a height of about 12 to 15 meters (40–50 feet) with a trunk circumference of over 6.5 meters

(20 feet). The trunk forked near the ground, and the branches grew outward.

The leaves of the sycamore, sometimes called the sycamore fig, were heart-shaped, resembling mulberry leaves. The fruit was similar to the true fig but was inferior in quality (Amos 7:14). These yellow figs grew in clusters close to the branches.

Sycamores were trees of the plains (1 Kin. 10:27) and could not tolerate colder climates (Ps. 78:47). The sycamore was the tree Zacchaeus climbed to gain a better view of Jesus (Luke 19:4).

Tamarisk. A small tree with thick foliage and spikes of pink blooms. It provided ample shade for desert travelers (1 Sam. 22:6). The word for tamarisk is translated tree, grove, or oak by the KJV.

Tares. A poisonous grass resembling wheat, but with smaller seeds. The tares were usually left in the fields until harvest time, then separated from the wheat during winnowing. Jesus used tares growing with wheat as a parable to illustrate evil in the world (Matt. 13:25–30, 36–40). Tares is translated weeds in the NRSV and NIV, and darnel in the REB.

Teil (see *Terebinth*).

Terebinth. A large spreading tree that grew to a height of about 6 to 8 meters (20–26 feet) with reddish-green leaves and red berries in clusters. The terebinth is mentioned several times in the Bible. It is sometimes translated as teil (Is. 6:13), elm (Hos. 4:13), or oak (Gen. 35:4) by the KJV.

Thistles/Thorns. General terms for any spiny plant. Such plants are characteristic of arid and desert regions. Some of these were brambles, briers, thorny bushes, small trees, weeds, and prickly herbs. They grew abundantly in Palestine and other Bible lands.

The most noted use of thorns in the Bible was the crown of thorns placed on the head of Jesus on the cross. “When they had twisted a crown of thorns, they put it on His head” (Matt. 27:29).

Some of the thorns and thistles were annuals, scattering their seed in autumn. The industrious farmer would destroy the plants before he seeded (Matt. 13:7). Many of them were used as fuel for ovens (Ps. 58:9; Eccl. 7:6; Is. 33:12).

Thorny shrubs were used as hedges to guard fields and vineyards (Prov. 15:19; Mark 12:1). The prophet Micah declared that even the most upright person is “sharper [more destructive] than a thorn hedge” (Mic. 7:4).

Thyine (see *Citron*).

Vine (see *Grapes*).

Watermelon (see *Melon*).

Wheat. The most important cereal grass mentioned in the Bible. It was cultivated in Bible lands from early times, “Now Reuben went in the days of wheat harvest” (Gen. 30:14). Egyptian wheat was the many-eared variety called “mummy wheat.” This was the wheat of Pharaoh’s dream (Gen. 41:5–57). It was also depicted on Egyptian monuments.

Wheat was sown after barley in November or December. It was usually broadcast and then either plowed or trodden into the soil by oxen or other animals (Is. 32:20). This grain was used for bread (Ex. 29:32), and was also eaten parched (Lev. 23:14; Ruth 2:14). It was used in ceremonial offerings (Lev. 2:1; 24:5–7) and as an article of commerce (Ezek. 27:17; Acts 27:38).

When corn is mentioned in the Bible, it refers to wheat, as corn was not known in Bible times (Ps. 72:16; Matt. 12:1; Mark 4:28). Jesus compared His death to a grain of wheat that must die to produce fruit (John 12:24).

Photo by Gustav Jeeninga

• Wheat, the main field crop of biblical times, was a staple food as well as a trade item for the Israelites (1 Kin. 5:10, 11).

Willow. A tree that grew to about 9 to 12 meters (30–40 feet) and had reddish-brown bark; narrow, pointed leaves; and flowers or catkins that hung downward. Willow branches were used to construct the booths for the Feast of Tabernacles (Lev. 23:40). The Jews hung their harps on willows while in Babylon.

Some biblical scholars think the willow mentioned in the Bible was actually the poplar or Euphrates aspen. The word for willow is consistently translated as poplar by the NIV. In Isaiah 44:4 it is translated willow by the REB and poplar by the NASB. Also see *Poplar*.

Wormwood. A woody shrub covered with small green leaves, with greenish-yellow flowers growing in clusters. Wormwood grows in the desert regions of Palestine and Syria. This plant is mentioned many times in the Bible. It had a bitter taste and a strong aroma (Jer. 9:15).

Wormwood was used symbolically to refer to any calamity or bitter experience (Deut. 29:18; Prov. 5:4; Amos 5:7; Rev. 8:10–11). An intoxicating drink could also be made from this plant (Lam. 3:15). Wormwood is sometimes translated as bitter weeds or hemlock (Amos 6:12, KJV).

PLASTER (see MINERALS OF THE BIBLE).

PLASTERER (see OCCUPATIONS AND TRADES).

PLATE (see DISH).

PLATTER—a large, shallow dish or plate, used especially for serving food. Most of the references to platters in the Bible occur in Numbers 7. They refer to the silver plates or dishes presented by the twelve tribal leaders at the dedication of the altar of the Tabernacle (Num. 7:13–85). The platters of Ezra 1:9 were probably basins for receiving the blood of sacrifices. In the New Testament, John the Baptist's head was brought to Salome, the daughter of Herodias, on a platter (Matt. 14:11; Mark 6:28; charger, KJV).

PLAY (see GAMES).

PLEDGE—something held as security to guarantee fulfillment of an obligation. As proof of his intention to send Tamar a young goat from his flock, Judah left his signet, cord, and staff with her as a pledge (Gen. 38:17–18, 20). The giving of pledges is regulated in Deuteronomy 24:6, 10–13, 17–18. The abuse of this custom is mentioned by the prophet Ezekiel (18:7, 12). He classified this abuse with such crimes as idolatry, robbery, murder, and adultery. Amos also makes reference to the oppression of the poor through the misuse of the pledge (Amos 2:8).

PLEIADES **[PLEE uh deez]**—a brilliant cluster of stars seen in the shoulder of Taurus (the Bull). The name Pleiades comes from the seven daughters of Atlas and Pleione in Greek mythology.

This constellation consists of several hundred stars, although the naked eye can usually see only six or seven. Job declared that God made the Pleiades (Job 9:9) and bound them in a cluster (Job 38:31).

PLEROMA **[pleh RAUH muh]**—a Greek word meaning "fullness." In the New Testament *pleroma* is used with two basic senses: (1) something that fills or completes, such as a patch in Matthew 9:16 or love in Romans 13:10; (2) fullness or the state or fact of being filled, such as the completed number of saved Gentiles (Rom. 11:25) or the “full measure” of Christ’s blessing (Rom. 15:29, NIV).

First Corinthians 10:26 (the earth’s fullness) and Galatians 4:4 (the fullness of the time; Eph. 1:10) suggest God’s sovereign appointment of events in both space and time. In Romans 11:12 *pleroma* refers to the completion of God’s plan for the nation of Israel. The Lord Jesus Christ possesses the complete fullness of God’s divine nature and attributes. “In Him dwells all the fullness of the Godhead bodily” (Col. 2:9).

The apostle Paul also used the phrase, “all the fullness of God” (Eph. 3:19), to show that Christ embodied the love of God. In Ephesians 4:13, “the fullness of Christ” means that state of Christian maturity in which believers are no longer “tossed to and fro and carried about with every wind of doctrine, by the trickery of men” (v. 14).

There are other practical implications of this idea of the fullness of Christ. Knowing that we have been made full and “complete” in Christ (Col. 2:10), as Christians we must be willing to accept whatever edifying suffering God may send to “fill up in [our] flesh what is lacking in the afflictions of Christ” (Col. 1:24).

PLOWMAN (see OCCUPATIONS AND TRADES).

PLOWSHARE—the blade of a plow used for tilling the soil. In early times plows were constructed of wood; but with the development of metallurgy, metal tips were placed over the wood. The prophets Micah and Isaiah spoke of making plowshares from weapons as a sign of the peace to be accomplished in the coming reign of God (Is. 2:4; Mic. 4:3).

Also see TOOLS OF THE BIBLE.

PLUMB LINE, PLUMMET (see TOOLS OF THE BIBLE).

POCHERETH–ZEBAIM **[POCK eh reth zeh BAY im]** (*binder of gazelles*)—a servant of Solomon whose descendants returned from the captivity with Zerubbabel (Ezra 2:57; Neh. 7:59; Pokereth–Hazzebaim, NIV). Some scholars believe this reference may be to ZEBOIM (Neh. 11:34), a town occupied by Benjamites after the captivity.

PODS—the rough seed cases of the carob tree, commonly called the acacia or locust tree. The prodigal son became so destitute after he squandered his inheritance that “he would gladly have filled his stomach with the pods that the swine ate” (Luke 15:16; husks, KJV). The rabbis frequently mention the pods and beans of the carob tree as fodder for domestic animals in their writings. It was eaten by humans as food only by the poorest classes, or in times of great famine.

POET (see OCCUPATIONS AND TRADES).

POETRY—lofty thought or impassioned feeling expressed in imaginative words. Beautiful poetry occurs in both the Old Testament and the New Testament of the Bible.

Poetry in the Old Testament. At a very early date poetry became part of the written literature of the Hebrew people. Many scholars believe the song of Moses and the song of Miriam (Ex. 15:1–21), celebrating the destruction of Pharaoh’s army in the sea, is the oldest existing Hebrew hymn or poetic work, dating perhaps from the twelfth century B.C. Three of the greatest poetic masterpieces of the Old Testament are the Song of Deborah (Judges 5); the Song of the Bow—David’s lament over the death of Saul and Jonathan (2 Sam. 1:17–27)—and the Burden of Nineveh (Nah. 1:10—3:19).

Approximately 40 percent of the Old Testament is written in poetry. This includes entire books (except for short prose sections) such as Job, Psalms, Proverbs, the Song of Solomon, and Lamentations. Large portions of Isaiah, Jeremiah, and the Minor Prophets are also poetic in form and content. Many scholars consider the Book of Job to be not only the greatest poem in the Old Testament but also one of the greatest poems in all literature.

The three main divisions of the Old Testament—the Law, the Prophets, and the Writings—contain poetry in successively greater amounts. Only seven Old Testament books—Leviticus, Ruth, Ezra, Nehemiah, Esther, Haggai, and Malachi—appear to have no poetic lines.

Poetic elements such as assonance, alliteration, meter, and rhyme—so common to poetry as we know it today—occur rarely in Hebrew poetry; these are not essential ingredients of Old Testament poetry. Instead, the essential formal characteristic of Hebrew poetry is parallelism. This is a construction in which the content of one line is repeated, contrasted, or advanced by the content of the next—a type of sense rhythm characterized by thought arrangement rather than by word arrangement or rhyme. The three main types of parallelism in biblical poetry are synonymous, antithetic, and synthetic.

Synonymous parallelism—A parallel segment repeats an idea found in the previous segment. With this technique a kind of paraphrase is involved; line two restates the same thought found in line one, by using equivalent expressions. Examples of synonymous parallelism are found in Genesis 4:23: "Adah and Zillah, hear my voice;/Wives of Lamech, listen to my speech!/For I have killed a man for wounding me/Even a young man for hurting me." Another example is found in Psalm 2:4: "He who sits in the heavens shall laugh;/The Lord shall hold them in derision." Yet a third example is Psalm 51:2–3: "Wash me thoroughly from my iniquityAnd cleanse me from my sin./For I acknowledge my transgressions,/And my sin is always before me." (Also see Ps. 24:1–3; 103:3, 7–10; Jer. 17:10; Zech. 9:9.)

Antithetic parallelism—By means of this poetic construction, the thought of the first line is made clearer by contrast—by the opposition expressed in the second line. Examples of antithetic parallelism may be found in Psalm 1:6: "The Lord knows the way of the righteous,/But the way of the ungodly shall perish"; in Psalm 34:10: "The young lions lack and suffer hunger;/But those who seek the Lord shall not lack any good thing"; and in Proverbs 14:20: "The poor man is hated even by his own neighbor,/ But the rich has many friends."

Synthetic parallelism—Also referred to as climactic or cumulative parallelism, this poetic construction expands the idea in line one by the idea in line two. In synthetic parallelism, therefore, there is an ascending (or descending) progression, a building up of thought, with each succeeding line adding to the first.

Here is one good example of this poetic technique: "He shall be like a tree/Planted by the rivers of water,/That brings forth its fruit in its season,/Whose leaf also shall not wither;/And whatever he does shall prosper" (Ps. 1:3).

Another poetic form found in the Old Testament is the alphabetical acrostic, a form used often in the Book of Psalms (Psalms 9–10; 25; 34; 37; 111; 112; 119; 145). In the alphabetical psalms the first line begins with the first letter of the Hebrew alphabet, the next with the second, and so on, until all the letters of the alphabet have been used. Thus, Psalm 119 consists of twenty-two groups of eight verses each. The number of groups equals the number of letters in the Hebrew alphabet. The first letter of each verse in a group is (in the original Hebrew text) that letter of the alphabet that corresponds to its position in the group.

Many of the subtleties of Hebrew poetry, such as puns and various plays on words, are virtually untranslatable into English and may be fully appreciated only by an accomplished Hebrew scholar. Fortunately, many good commentaries are available to explain to the layperson these riches of Hebrew thought.

The Bible is full of numerous figures of speech, such as metaphors and similes. For example, the psalmist metaphorically described God by saying, “The Lord is my rock and my fortress and my deliverer; My God, my strength, in whom I will trust; My shield and the horn of my salvation, my stronghold” (Ps. 18:2).

Moses gave this remarkable simile describing God’s care of Israel in the wilderness: “As an eagle stirs up its nest,/Hovers over its young,/Spreading out its wings, taking them up,/Carrying them on its wings,/So the Lord alone led him” (Deut. 32:11–12).

Such figures of speech are not to be interpreted literally but as poetic symbolism for God. He is the firm ground of life and a solid defense against evil. The worshiper sings for joy because of His protecting presence and the soaring power of His loving care.

Poetry in the New Testament. Very little poetry is found in the New Testament, except poetry quoted from the Old Testament or hymns that were included in the worship services of the early church. The Beatitudes (Matt. 5:3–10; Luke 6:20–26) have a definite poetic form. The Gospel of Luke contains several long poems: Zacharias’ prophecy, known as the *Benedictus* (Luke 1:68–79); the song of Mary, known as the *Magnificat* (Luke 1:46–55); the song of the heavenly host, known as the *Gloria in Excelsis* (Luke 2:14); and the blessing of Simeon, known as the *Nunc Dimittis* (Luke 2:29–32).

Examples of parallelism may be found in the New Testament. For instance, synonymous parallelism occurs in Matthew 7:6: “Do not give what is holy to the dogs, nor cast your pearls before swine.” Antithetic parallelism occurs in Matthew 8:20: “Foxes have holes and birds of the air have nests, but the Son of Man has nowhere to lay His head.” Synthetic parallelism occurs in John 6:32–33: “Moses did not give you the bread from heaven, but My Father gives you the true bread from heaven. For the bread of God is He who comes down from heaven and gives life to the world."

In the writings of the apostle Paul several poetic passages may be found: his lyrical celebration of God's everlasting love (Rom. 8:31–39); his classic hymn to love (1 Corinthians 13); his glorious faith in the triumph of the resurrection (1 Cor. 15:51–58); and his thoughts on the humbled and exalted Christ (Phil. 2:5–11).

Who can deny the poetic passion in Paul's words to the Corinthians? "We are hard-pressed on every side, yet not crushed;/we are perplexed, but not in despair;/persecuted, but not forsaken;/struck down, but not destroyed" (2 Cor. 4:8–9).

Photo by Gustav Jeeninga

• Wild flowers near Jerusalem, in the Kidron Valley. The psalmist probably had flowers such as these in mind when he spoke of the fleeting nature of life (Ps. 103:15, 16).

POISON—a chemical substance that causes injury or death when taken into the body. The Bible contains many references to the poison of “serpents” (Deut. 32:24, 33), “cobras” (Job 20:16), and “asps” (Ps. 140:3; Rom. 3:13). When the apostle Paul was on the island of Malta, a viper bit him, but he suffered no ill effects from the snakebite (Acts 28:1–6).

Poisonous plants are also mentioned in the Bible. These include hemlock (Hos. 10:4) and wormwood (Deut. 29:18). At Gilgal, in a time of famine, the prophet Elisha purified a pot of stew that contained poisonous “wild gourds” (2 Kin. 4:38–41).

POLE—the staff or standard upon which Moses put a bronze serpent, when the Israelites were bitten by fiery serpents in the wilderness. Everyone who looked at the serpent on the pole lived, in spite of their snakebites (Num. 21:4–9). The Gospel of John treats this event as a type, or symbol, of the lifting up of the Son of Man (John 3:14–15)—the death of Jesus on the cross.

POLLUTE—to make ceremonially unclean or morally impure; to defile, profane, or corrupt. Allowing a murderer to go unpunished polluted the land of Israel (Num. 35:33). So did participation in a pagan religion that practiced human sacrifice (Ps. 106:38; Jer. 7:30). The prophet Zephaniah charged the wicked and corrupt leaders of Jerusalem with polluting the holy city (Zeph. 3:1–4). Worship of the one true God was the way to keep oneself holy and morally pure.

POLYGAMY—the practice of having several spouses, especially wives, at one time. Polygamy includes polygyny (marriage to more than one woman) and polyandry (marriage to more than one man). The term polygamy is more often used, however, as a synonym for polygyny, which was common throughout the ancient world.

According to the custom of the times, Abraham took Hagar, the Egyptian maidservant of his wife Sarah, to be his wife when Sarah was unable to bear a child (Gen. 16:1–4). Abraham’s son, Isaac, had only one wife; but Abraham’s grandson, Jacob, took two wives (Leah and Rachel) and two CONCUBINES, Zilpah and Bilhah (Gen. 29:15—30:13).

The Bible presents monogamy as the divine ideal. The Creator made marriage as a union between one man and one woman (Gen. 2:18–24; Matt. 19:4–6; 1 Cor. 6:16). Apparently polygamy, like divorce, was tolerated because of the hardness of people’s hearts (Matt. 19:8).

After the time of Moses, polygamy continued to be practiced, especially by wealthy individuals, such as Gideon, Elkanah, Saul, and David (Judg. 8:28–30; 1 Sam. 1:2; 2 Sam. 5:13; 1 Kin. 11:3). But the most famous polygamist in the Bible was King Solomon: "And he had seven hundred wives, princesses, and three hundred concubines; and his wives turned away his heart" (1 Kin. 11:3). The criticism of polygamy expressed in Deuteronomy 17:17 is not surprising: the ideal king to whom Israel's obedience can be rightly given shall not "multiply wives for himself, lest his heart turn away."

Also see MARRIAGE.

POMEGRANATE (see PLANTS OF THE BIBLE).

POMMEL—KJV word for CAPITAL.

POND (see POOL).

PONTIUS PILATE (see PILATE, PONTIUS).

PONTUS **[PONN tus]**—a province in northern Asia Minor (modern Turkey) mentioned in the Book of Acts (see Map 7, D–1). Pontus was situated on the southern shore of the Pontus Euxinus, or the Black Sea. A mountainous area broken by fertile plains, Pontus produced olives, grain, and timber.

Pontus was made part of the Galatian–Cappadocian province of the Roman Empire by Nero in A.D. 64. It is mentioned twice in the Book of Acts. People from Pontus were in Jerusalem on the Day of Pentecost (Acts 2:9), and it was the birthplace of Aquila, the husband of Priscilla (Acts 18:2). The First Epistle of Peter is addressed to "the pilgrims of the Dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia" (1 Pet. 1:1). From this we may assume that Christians were living in Pontus.

POOL—a large open receptacle fed either by springs or by rainwater; a pond or reservoir for holding water. Because rainfall is not plentiful in Palestine, storage of water is crucial. Most cities developed near a spring or similar water supply, but this was not always adequate as the city grew. It became necessary to store water to provide for the dry season and to prepare for the possibility of a prolonged siege against the city.

Individual families or groups sometimes stored water in cisterns, which are plaster-lined pits in the ground. Another method was to collect water in open-air pools. The pools could be quite large, and frequently they took advantage of natural features. For instance, a narrow valley might be dammed to create a pool. Pools were frequently fed by underground springs.

Several pools are mentioned in the Bible, but the location of most of these remains unknown today. One famous pool in Jerusalem was the “pool of Siloam” (John 9:7, 11), still in use today. It was originally built by King Hezekiah shortly before 700 B.C. to provide an adequate water supply during an expected siege by the Assyrians. A tunnel, dug through the ridge upon which Jerusalem was built, allowed the water of the Gihon Spring to flow to the pool of Siloam (2 Kin. 20:20; 2 Chr. 32:30). In the New Testament, Jesus sent a blind man to wash his eyes at the pool of Siloam (John 9:7).

Pools of water came to be used as figures of God’s blessing upon the land of Israel. In Isaiah 35:7 and 41:18, God promised that He would once again bless the land. Part of that blessing would be abundance of water.

Photo by Ben Chapman

• The Pool of Siloam (John 9:7–11), a reservoir inside the walls of Jerusalem that held the city’s water supply.

POOR—having little or no wealth and few or no possessions; lacking in financial or other resources. Although the poor will remain a part of society (Deut. 15:11; Matt. 26:11), the Bible instructs the righteous to show concern for them.

God takes up the cause of the poor. The psalms repeatedly emphasize that God helps them. He will “spare the poor and needy” (Ps. 72:13). He promises, “I will satisfy her poor with bread” (Ps. 132:15). The poor of the world can take comfort in the fact that God cares for them.

The divine compassion for the poor is demonstrated by Jesus (Luke 6:20). Luke, who especially emphasizes concern for the poor, relates Christ’s mission statement from Isaiah, “He has anointed Me to preach the gospel to the poor” (Is. 61:1; Luke 4:18). The rich young man was instructed by Jesus to sell his possessions and “to distribute to the poor” (Luke 18:22). Jesus’ followers cannot remain unconcerned about the poor of the world.

Instructions about considerate treatment of the poor are found in the Old Testament and the New Testament. The Law, as well as the Prophets, warned against oppressing the poor and crushing the needy (Deut. 24:14; Prov. 14:31; Amos 2:6; 4:1).

People of means were warned not to take advantage of the poor, especially in court: “You shall not pervert the judgment of your poor in his dispute” (Ex. 23:6; Amos 5:12). Help was to be given to the poor (Deut. 15:7–8; Is. 58:7). Such help was to be motivated by God’s own action of providing the underprivileged with food and clothing (Deut. 10:18).

The extent to which God identifies with the poor is clear from Proverbs 19:17 and Matthew 25:34–40. Jesus instructed that the poor should be invited when a feast is prepared (Luke 14:12–14; Gal. 2:10). James warned against discrimination against the poor (Lev. 19:15; James 2:2–4).

POOR IN SPIRIT—those who admit their spiritual inadequacy and cast themselves on the mercy of God (Matt. 5:3). The poor in spirit are the opposite of the proud, the arrogant, the self-righteous who boast of their own goodness. Jesus’ parable of the Pharisee and the tax collector (Luke 18:9–14) illustrates this contrast.

The Gospel of Luke declares, “Blessed are you poor for yours is the kingdom of God” (Luke 6:20). The poor in spirit are those who look to the Lord for justice, mercy, and deliverance, and not to themselves.

POPLAR (see PLANTS OF THE BIBLE).

PORATHA [poe RAY thuh]—a son of Haman, hanged like his father (Esth. 9:8).

PORCH—an open veranda, vestibule, or portico on the outside of a building (Joel 2:17; John 5:2). Few homes in Bible times had porches. Most references to porches in the Bible refer to the temple or to Solomon’s palace. Solomon’s palace featured a veranda that was open in front and on the sides, but it could be closed off with curtains. Also see HOUSE.

PORCIUS [POHR shih uhs] (see FESTUS PORCIUS).

PORCUPINE (see ANIMALS OF THE BIBLE).

PORPHYRY (see MINERALS OF THE BIBLE).

PORPOISE (see ANIMALS OF THE BIBLE).

PORTER (see OCCUPATIONS AND TRADES).

PORTION—an allowance, ration, or part that is allotted to a person or group. It includes the following:

1. An allowance of food or clothing (Gen. 14:24). Daniel refused his portion of the king's delicacies (Dan. 1:8–16).
2. One's family inheritance, the part of an estate received by an heir (Gen. 31:14; Luke 15:12).
3. A parcel of ground (2 Kin. 9:10).
4. A person's destiny or lot in life (Job 3:22).
5. One's spiritual or religious heritage (2 Chr. 10:16), especially in the sense of one's personal relationship to the Lord (Ps. 119:57).
6. The judgment that is the lot of the wicked (Matt. 24:51).

POSSESSION, DEMON (see DEMON POSSESSION).

POST, POSTS—words used in the Bible in a number of ways: a command post (1 Kin. 20:12, 16); an observation post, or watchtower (Is. 21:8); guard posts (Acts 12:10); a person's position or station of employment (Eccl. 10:4); and the doorposts of a building (Prov. 8:34; Eccl. 10:4). The prophet Ezekiel used the word several times to describe the doorway of the new temple. The NKJV uses gateposts (Ezek. 40:9–38) and doorposts (Ezek. 40:48–49; 41:1, 3).

Posts also referred to runners (2 Chr. 30:6, 10; Job 9:25; Jer. 51:31) and couriers (Esth. 3:13, 15; 8:10, 14)—men usually employed by a king to deliver letters swiftly on horseback (Esth. 8:10).

POTENTATE [POTE un tate]—one who has the power, position, and authority to rule over others. The apostle Paul called the Lord "the blessed and only Potentate, the King of kings and Lord of lords" (1 Tim. 6:15; Sovereign, NRSV, NASB; Ruler, NIV).

POTIPHAR **[PAHT uh fur]** (*dedicated to Ra*)—the Egyptian to whom the Ishmaelites (Gen. 39:1) sold Joseph when he was brought to Egypt as a slave. Potiphar was a high officer of Pharaoh and a wealthy man (Gen. 37:36). In time, he put Joseph in charge of his household.

But Potiphar's wife became attracted to Joseph and attempted to seduce him. When he rejected her advances, she falsely accused him and had him imprisoned (Gen. 39:6–19).

POTI-PHERAH **[poh TIFF eh rah]** (*he whom Ra has given*)—a priest of ON (Heliopolis) and father-in-law of Joseph (Gen. 41:45). Asenath, Poti-pherah's daughter, bore Joseph two sons. Other spellings of the name are Potipherah (KJV) and Potiphera (NRSV, REB, NASB, NIV).

POTSHERD **[POTT shurd]**—a fragment of broken pottery; a shard found in an archaeological excavation. Job used a potsherd to scrape the sores of his body (Job 2:8). The sharp points of a potsherd are compared to the scales of LEVIATHAN (Job 41:30). The dryness of a potsherd is likened to one whose strength is totally gone (Ps. 22:15). Larger fragments of broken pottery were used to "take fire from the hearth"—that is, carry hot coals from one house to another—and "take water from the cistern" (Is. 30:14).

The same Hebrew word translated as potsherd can also refer to unbroken earthenware pots (Lev. 6:28; Jer. 19:1).

A careful analysis of the make-up, style, and method used in making pieces of pottery gives archaeologists an important clue for dating different levels of occupation of ancient cities. Potsherds were also used as a writing material in Bible times. These potsherds, called ostraca, contained tax receipts, military correspondence, and other short bits of information. The famous Lachish ostraca were potsherds containing correspondence between the city of Lachish and its military outposts.

POTSHERD GATE (see GATES OF JERUSALEM AND THE TEMPLE).

POTTAGE (see STEW).

POTTER (see OCCUPATIONS AND TRADES).

POTTER'S FIELD—the field bought with the thirty pieces of silver paid to Judas for his betrayal of Jesus (Matt. 27:7, 10). Since the field was purchased with blood money, it was considered good for nothing but a cemetery in which foreigners were buried. According to tradition, the potter's field was at the eastern end of the Valley of Hinnom. Also see AKEL DAMA.

POTTER'S GATE (see GATES OF JERUSALEM AND THE TEMPLE).

POTTERY—vessels or other objects manufactured from clay and hardened by fire. In modern usage, the term pottery generally refers only to vessels (bowls, plates, jars, etc.). But the products of the potter's craft were very diverse in Bible times.

The Making of Pottery. Clay is the basic material from which pottery is produced. It has two important characteristics: it can be shaped and will retain its form, and it hardens when exposed to a high temperature. A clay vessel that has been sun-dried will eventually collapse if filled with water. But if the clay is heated to a temperature of at least 500 degrees C (900 degrees F), its chemical composition and physical characteristics change. It hardens and no longer can be molded.

Clay, in its natural state, was seldom fit for use in making pottery. Several stages of preparation were usually necessary. The clay was mixed with water, then sifted to remove stones and larger particles. This was accomplished with the use of settling basins, a series of refining pits that produced gradually finer grades of clay. Straw, sand, shell, or pulverized POTSHERDS were often added to the clay. These ingredients minimized shrinkage and helped to prevent cracking of the vessel during the drying or firing process. A final step was to knead the clay with hands or feet to remove air bubbles and assure the right consistency.

A number of techniques for shaping a vessel were developed by the potters of the ancient world. Fashioning by hand was probably the earliest pottery-making technique. But this method was inadequate for larger and more complex vessels. Before the invention of the potter's wheel, such pottery was produced by the technique of coil construction. By this method a vessel was built up by coiling long rolls of clay on top of one another. More elaborate forms were possible by varying the thickness of the coils. The irregular surface created by the coils was smoothed over as the vessel was formed.

Another common technique was the use of molds to form figurines and vessels. Oil lamps, small statuettes, and plaques were among the most common clay objects manufactured in molds. One of the most beautiful ceramic products from the ancient world, known as Arretine ware, was produced from molds. This pottery generally features scenes of people, plants, animals, and geometric designs.

Pottery-making was revolutionized with the invention of the potter's wheel. A primitive wheel, called a turntable or tournette, is datable in Palestine to about 2500 B.C. This device consisted of a single horizontal disk that was turned by hand. The slow rotation created the centrifugal force that allowed the potter to "throw" the vessel. The true potter's wheel added a second disk or kick wheel, operated by foot, that increased the speed of rotation. The development of the potter's wheel evolved in several stages from the tournette to the kick wheel.

Pottery was sometimes produced by a combination of techniques. The bodies of certain jars, bottles, and teapots were produced by the technique of coil construction, while the necks and rims were wheelmade.

Because a vessel has no function until hardened by exposure to high temperatures, the drying or firing process was the crucial step in the production of pottery. Although pottery could be sun-dried, as the earliest vessels were, they could only be used for storing dry materials. A pot will sufficiently harden to hold liquid and retain its shape if exposed to a minimum temperature of 500 degrees C (900 degrees F). An open fire will produce temperatures in the range of 700–800 degrees C, adequate to fire clay vessels, but a vessel fired in this way is brittle, porous, and black from the smoke.

Efficient firing finally was accomplished in a kiln. The earliest kiln in Palestine dates to about 3000 B.C. Although there are variations, the basic form of the kiln remained unchanged throughout the biblical period. A beehive-shaped structure was divided into two chambers by a horizontal partition, which was perforated with holes. The vessels were placed in the upper chamber. The fuel, consisting of wood or dung, was placed in the lower chamber. Heat reached the upper chamber through the holes in the floor. Firing was a delicate process. It required well-prepared clays, thoroughly-dried vessels, adequate temperatures, and firing time.

Many decorating techniques were developed by the potters of ancient times. These included painting, incising, burnishing, stamping, glazing, and the application of slip.

Pottery as a Dating Tool. Pottery is the most common artifact from the ancient world. It was found in the poorest houses and in the most luxurious palaces, on the surfaces of ancient streets and in building foundations. Burials, from the simplest to the most elaborate, yield quantities of pottery, usually whole vessels.

An archaeological excavation will produce thousands of sherds (fragments of pottery) and many intact vessels. The fact that pottery finds far outnumber any type of archaeological artifact is due mainly to its indestructibility. Fired clay will not disintegrate even if buried for thousands of years. Most other materials, like metal or wood, will disappear.

Apart from its functional value to the people of ancient times, pottery has a special importance for the study of these cultures. Pottery has changed through the centuries. These changes are reflected in form, decoration, clay composition, manufacturing technique, and quality of firing. Pottery is, therefore, one of the indicators of the technical and artistic achievements of a culture. The presence of imported pottery, clearly distinguishable from the styles and wares of local pottery, enables the archaeologist to identify and study foreign influence, such as trade relations, population movements, and conquest. The most important contribution of pottery to the study of ancient cultures is its value as a dating tool.

Pottery is usually found in every level of an ancient TELL—an artificial mound formed by the accumulation of ancient ruins. A tell may be described as one city or occupational level on top of another, producing a mound of considerable height. Each occupational level has its own level or layer of debris. The study of these various layers presents the archaeologist with a complicated task. In the absence of written materials, pottery is the most reliable tool for determining the chronology of a site or its individual levels.

Ceramic Typology. Mastery of ceramic typology, the ability to date potsherds, is the result of many years of study and constant exposure to the pottery forms of the various archaeological periods. Textbooks alone are inadequate for the study of pottery typology. There are many features that have potential significance for the dating of pottery, such as the quality and texture of the clay, the kind of matter included for strength, the type and quality of decoration, numerous considerations relative to the firing process and, most importantly, the vessel's form or shape.

The shape of the vessel's rim or base, the curvature of the body, the presence or absence of handles, the type of handle, the manner and point of a handle's attachment—these are among the distinctives of pottery that have chronological significance. The shape of a vessel's rim most often provides the best dating criterion. The cooking pot, for instance, has very distinctive rim shapes as this vessel changes through the archaeological periods. Some pottery shapes change dramatically and rapidly while others, like the lamp, change more slowly and subtly.

Also of great value as chronological indicators are the various types of burnishing, painting, and glazing. Clay composition and firing technique can be significant. The retrieval of this data is achieved through various scientific tests.

The earliest pottery dates back to the Neolithic period (New Stone Age), about 7500–4000 B.C. This archaeological period is divided into two phases at about 5000 B.C. by the first appearance of pottery: pre-Pottery Neolithic and Pottery Neolithic. The second, ceramic, phase of the Neolithic culture has been studied at a number of sites, including Catal Huyuk in Anatolia, Jericho, and in the Yarmuk Valley. The pottery of this period is handmade and is characterized by simple and primitive forms. The ware or fabric is often soft and crumbly—the result of firing the clay at a low temperature.

During this period, straw was frequently mixed with the clay as a temper. In addition to these coarse wares, finer pottery was also used in this period. The clay is of better quality, the firing is at a higher temperature, and the pottery was frequently decorated with a burnished red slip in a design of triangles or chevrons. The most common forms are small bowls, deeper bowls with gently curving sides, and globular jars with flat bases. The handles are basically of three types: simple loop handles, small pierced lug handles, and small ledge or knob handles. The ledge handle is a most distinguishing feature of Early Bronze Age pottery.

The transition from the Neolithic period to the Chalcolithic period, from about 4000–3200 B.C., is not well understood. The site of Tuleilat el-Ghassul in the southern Jordan Valley and several sites in the region of Beersheba have contributed significantly to our understanding of the culture and pottery of the Chalcolithic period.

Two pottery forms characteristic of the Chalcolithic period are churns and cornets. The cornet is shaped much like an ice cream cone, often painted with horizontal bands, and it has small lug handles. Its distinctive shape makes it a hallmark of Chalcolithic pottery. The churn is an oddly shaped vessel whose function is not completely understood. The form is horizontal, barrel-shaped, with tapered ends. Small loop handles are mounted on the top of each end, allowing the vessel to be hung much like a goat skin. The neck, sometimes containing a strainer, is located in the middle of the body. The overall shape gives the general impression of a submarine. The larger churns are decorated with red painted bands.

Although there is some controversy, the Early Bronze Age (3200–2200 B.C.) may be divided into three phases, each of which has characteristic pottery types and distinctive decoration. One of the most common features of Early Bronze pottery is the ledge handle, which has distinctive shapes for each of the phases of this period. Vessels with parallel lines of red paint covering the entire body are one of the common ceramic types of the Early Bronze I period.

The most typical pottery shape of Early Bronze II is an oval jug that is designated “Abydos ware” after the name of the site in Egypt where it was first discovered. A typical pottery type of Early Bronze III, designated “Khirbet Kerak ware” after the site of its discovery, is one of the most beautiful ceramics of ancient Palestine. Though the forms set this pottery apart from local ceramic traditions, the decoration is the distinguishing feature. This handmade ware is a red and/or black burnished pottery. It differs also from local pottery in terms of clay quality, manufacturing technique, and firing. Although the origins of this import are not clear, Khirbet Kerak ware is widely distributed throughout northern and central Palestine.

The period traditionally designated Middle Bronze I, now Early Bronze IV–Middle Bronze I (2200–2000 B.C.), was an interlude between the urban cultures of the preceding Early Bronze Age and the following Middle Bronze II period. New pottery forms appeared. Among the most common were four-spouted lamps, jars with flat bases, and spouted pots (teapots).

The widespread use of the potter's wheel in the Middle Bronze II period (2000–1550 B.C.) is, in large measure, responsible for technical improvements in pottery-making. A wide range of forms, some quite elaborate, appeared in this period. One of the distinctive forms was a carinated, or sharply curved, bowl which may have been patterned after a metal vessel. Another common pottery type is the so-called "Tell el-Yahudiyeh ware," named after the site of its first discovery in the Nile Delta. Found primarily on juglets, this ware is characterized by white-filled punctures, making up geometric patterns.

The Late Bronze Age (1550–1200 B.C.) is divided into two main phases with further subdivision of each phase. The variety of local and imported ceramic traditions is rich. Characteristic of Late Bronze I is a beautiful pottery, called "bichrome painted ware," which is decorated with pictures of birds, animals, fish, and geometric designs. Imported Cypriot wares and pottery from Mycenae are common in this period.

The Iron Age spans the period from about 1200 B.C. to the destruction of Jerusalem in 586 B.C. Two fundamental problems associated with the study of this period are the nature of the transition from the Late Bronze to the Iron Age and the division of the Iron Age into phases. As with all of the archaeological periods, the constant flow of new pottery from recent excavations is helping to clarify the picture. The Iron Age has generally been divided into two periods with the division of the kingdom under Solomon's son Rehoboam (931 B.C.) constituting the datum that separates Iron I and Iron II. Both periods are further subdivided.

Iron Age pottery is characterized by technical sophistication and an abundance of types with numerous variants. Finish and decoration in this period are distinctive. Vessels are commonly covered with a red, black, brown, or yellow slip (a coat of watery clay applied to the surface of a pot before firing) that is burnished to a high luster. Pottery of this period clearly reflects ancient Israel's relations with Phoenicia, Cyprus, Egypt, Assyria, and other nations. One of the outstanding traditions of the early Iron Age is Philistine pottery, which is decorated with red and black geometric designs and stylized birds.

A vast variety of pottery forms are characteristic of Iron II, including various sizes of burnished bowls, kraters, jugs, juglets, cups, and large storage jars. These storage vessels often bear royal seal impressions on the handles. Contemporary with the wheelmade wares of the Iron Age is the tradition of handmade pottery known as "Negevite ware." It is attested throughout this period in a wide variety of forms that often look like wheelmade types of pottery.

The Exilic–Persian period (about 586–332 B.C.) is distinguished by many unique forms, including jars with stump bases and "basket" handles, shallow lamps distinguished by wide rims, and the so-called "sausage" jars. An imported black-glazed pottery, commonly small bowls and plates, is the hallmark of the Hellenistic period (about 332–63 B.C.). The Roman period, in addition to the usual ceramic repertoire, has produced two beautiful pottery traditions. "Nabatean ware," common in the Negev and Transjordan, is a thin, delicate, well-fired pottery with painted floral designs. "Terra sigillata" is a red-glazed, ribbed pottery, stamped with roulettes, that was produced in Italy and the Roman provinces. This ware was imitated by local potters.

Pottery and Pottery-Making in the Bible. The potter's craft is alluded to in numerous biblical passages. This is especially true of the Old Testament, which contains a large ceramic vocabulary. Among the numerous references are those to bowls of varying sizes (Ex. 8:3; 12:34; kneading trough, KJV; Judg. 6:38; 2 Kin. 2:20; cruse, KJV; Matt. 26:23; dish, KJV); cooking pots (Judg. 6:19; 2 Kin. 4:38); jars and pitchers (Gen. 24:14; 1 Sam. 26:11; cruse, KJV; 2 Kin. 4:2; pot, KJV; Jer. 35:5; pots, KJV; John 4:28; waterpot, KJV); juglets (1 Kin. 17:12; cruse, KJV); and lamps (Ex. 27:20; Prov. 31:18; candle, KJV). The list of ceramic types in the Bible, together with the actual vessels found in archaeological excavations, have provided a clear picture of the pottery of biblical times.

Jeremiah 18:1–6 is the most vivid passage about pottery-making in the Bible. It contains a realistic description of the potter's workshop (18:1–4), and it uses figurative language for the potter's craft. The image of God as the Master Potter also appears in Genesis 2:7; Isaiah 29:16; 64:8; Job 10:8–9, and Romans 9:20–24.

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Photo: Matson Photo Collection

• A potter, using his foot to power a revolving turntable, forms a jar from a lump of clay.

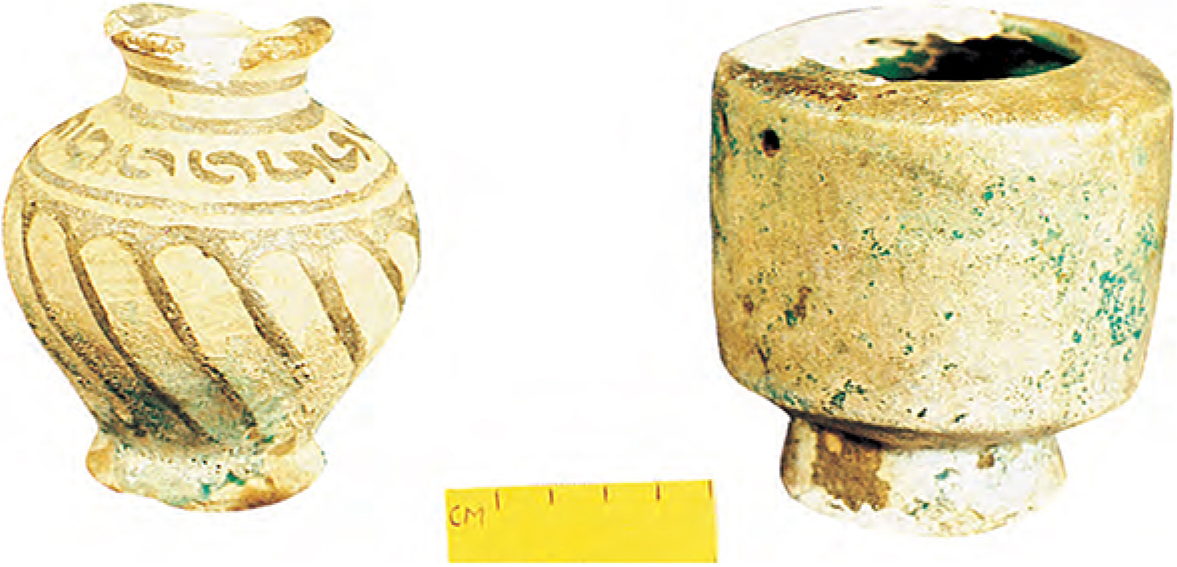


Photo by Gustav Jeeninga

• A decorated Phoenician juglet (left) with a plain and utilitarian high-footed vase.

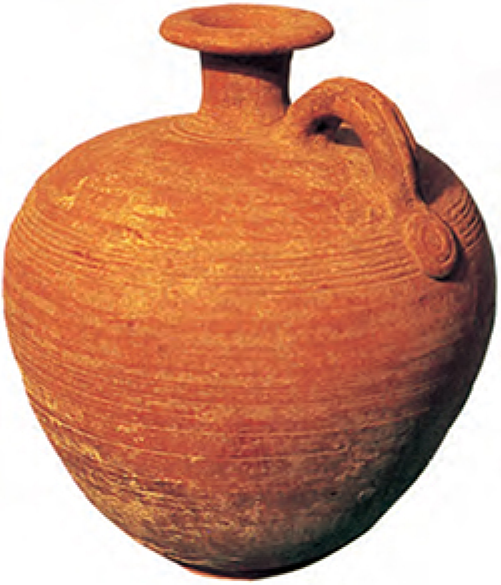


Photo by Gustav Jeeninga

• This piece of pottery is a type of Cypriote pot. It was common in the ancient world about 1500 B.C.

Photo by Howard Vos

• These beautiful Corinthian vases discovered at Athens date from about the seventh century B.C.

POUND (see MONEY OF THE BIBLE; WEIGHTS AND MEASURES).

POVERTY (see POOR).

POWDERS—aromatic spices pulverized and used as perfume or burned as incense (Song 3:6). Solomon's palanquin was perfumed by powders.

POWER—the ability or strength to perform an activity or deed. Power is sometimes used with the word authority. If power suggests physical strength, authority suggests a moral right or privilege.

One can have power to perform a task but not authority to do it. Jesus Christ had both power and authority (Luke 4:36), and He bestowed these upon His followers (Luke 10:19).

PRAETORIUM, PRAETORIAN GUARD—a special group of Roman soldiers in New Testament times, established to guard the emperor of the Roman Empire. Originally, they were restricted to the city of Rome, but later they were sent to the Roman provinces as well. This guard was an elite corps of soldiers whose salaries, privileges, and terms of service were better than the other soldiers of the Roman Empire.

In the NKJV, Praetorium is mentioned with reference to a place (Matt. 27:27; Mark 15:16; John 18:28, 33; 19:9). The implication from the Gospels is that the Praetorium was part of Herod's palace or the governor's residence in Jerusalem. Paul, when he was in prison in Caesarea, was "kept in Herod's Praetorium" (Acts 23:35).

Philippians 1:13 refers to the "imperial guard" (NRSV) or to the "whole palace guard" (NKJV). Commentators are not sure whether this reference is limited to the guard or whether it may refer to the imperial high court as well.

The Praetorium guard was discontinued in the third century A.D. because they had become too powerful, threatening the authority of the Roman emperor himself.

PRAISE—an act of worship or acknowledgment by which the virtues or deeds of another are recognized and extolled. The praise of one human being toward another, although often beneficial (1 Cor. 11:2; 1 Peter 2:14), can be a snare (Prov. 27:21; Matt. 6:1–5). But the praise of God toward people is the highest commendation they can receive. Such an act of praise reflects a true servant's heart (Matt. 25:21; 1 Cor. 4:5; Eph. 1:3–14).

Our praise toward God is the means by which we express our joy to the Lord. We are to praise God both for who He is and for what He does (Ps. 150:2). Praising God for who He is is called adoration; praising Him for what He does is known as thanksgiving. Praise of God may be in song or prayer, individually or collectively, spontaneous or prearranged, originating from the emotions or from the will.

The godly person will echo David's words, "My praise shall be continually of You . . . And [I] will praise You yet more and more" (Ps. 71:6, 14).

PRAYER—communication with God. Because God is personal, all people can offer prayers. However, sinners who have not trusted Jesus Christ for their salvation remain alienated from God. So while unbelievers may pray, they do not have the basis for a rewarding fellowship with God. They have not met the conditions laid down in the Bible for effectiveness in prayer.

Christians recognize their dependence upon their Creator. They have every reason to express gratitude for God's blessings. But they have far more reason to respond to God than this. They respond to the love of God for them. God's love is revealed through the incarnation and life of Christ, His atoning provision at the cross, His resurrection, and His continuing presence through the Holy Spirit.

Prayer cannot be replaced by devout good works in a needy world. Important as service to others is, at times we must turn away from it to God, who is distinct from all things and over all things. Neither should prayer be thought of as a mystical experience in which people lose their identity in the infinite reality. Effective prayer must be a scripturally informed response of persons saved by grace to the living God who can hear and answer on the basis of Christ's payment of the penalty that sinners deserved. As such, prayer involves several important aspects.

Faith. The most meaningful prayer comes from a heart that places its trust in the God who has acted and spoken in the Jesus of history and the teachings of the Bible. God speaks to us through the Bible, and we in turn speak to Him in trustful, believing prayer. Assured by Scripture that God is personal, living, active, all-knowing, all-wise, and all-powerful, we know that God can hear and help us. A confident prayer life is built on the cornerstone of Christ's work and words as shown by the prophets and apostles in the Bible.

Worship. In worship we recognize what is of highest worth—not ourselves, others, or our work, but God. Only the highest divine being deserves our highest respect. Guided by Scripture, we set our values in accord with God's will and perfect standards. Before God, angels hide their faces and cry, "Holy, holy, holy is the LORD of hosts" (Is. 6:3).

Confession. Awareness of God's holiness leads to consciousness of our own sinfulness. Like the prophet Isaiah, we exclaim, "Woe is me, for I am undone! Because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for my eyes have seen the King, the LORD of hosts" (Is. 6:5). By sinning we hurt ourselves and those closest to us; but first of all, and worst of all, sin is against God (Ps. 51:4). We need not confess our sins to another being. But we should confess them directly to God, who promises to forgive us of all our unrighteousness (1 John 1:9).

Adoration. God is love, and He has demonstrated His love in the gift of His Son. The greatest desire of God is that we love Him with our whole being (Matt. 22:37). Our love should be expressed, as His has been expressed, in both deeds and words. People sometimes find it difficult to say to others and to God, “I love you.” But when love for God fills our lives, we will express our love in prayer to the one who is ultimately responsible for all that we are.

Praise. The natural outgrowth of faith, worship, confession, and adoration is praise. We speak well of one whom we highly esteem and love. The one whom we respect and love above all others naturally receives our highest commendation. We praise Him for His “mighty acts . . . according to His excellent greatness” (Ps. 150:2), and for His “righteous judgments” (Ps. 119:164). For God Himself, for His works, and for His words, His people give sincere praise.

Thanksgiving. Are we unthankful because we think we have not received what we deserve? But if we got what we “deserved,” we would be condemned because of our guilt. As sinners, we are not people of God by nature. We have no claim upon His mercy or grace. Nevertheless, He has forgiven our sins, granted us acceptance as His people, and given us His righteous standing and a new heart and life.

Ingratitude marks the ungodly, “because, although they knew God, they did not glorify Him as God, nor were thankful” (Rom. 1:21). Believers, in contrast, live thankfully. God has been at work on our behalf in countless ways. So in everything, even for the discipline that is unpleasant, we give thanks (Col. 3:17; 1 Thess. 5:18).

Dedicated Action. Christ’s example does not require us to withdraw from society, but to render service to the needy in a spirit of prayer. He wept over Jerusalem in compassionate prayer, and then He went into the city to give His life a ransom for many. Authentic prayer will be the source of courage and productivity, as it was for the prophets and apostles.

Request. Prayer is not only response to God’s grace as brought to us in the life and work of Jesus and the teaching of Scripture; it is also request for our needs and the needs of others.

For good reasons God’s holy and wise purpose does not permit Him to grant every petition just as it is asked. Several hindrances to answered prayer are: iniquity in the heart (Ps. 66:18), refusal to hear God’s law

(Prov. 28:9), an estranged heart (Is. 29:13), sinful separation from God (Is. 59:2), waywardness (Jer. 14:10–12), offering unworthy sacrifices (Mal. 1:7–9), praying to be seen by people (Matt. 6:5–6), pride in fasting and tithing (Luke 18:11–14), lack of faith (Heb. 11:6), and doubting or double-mindedness (James 4:3).

More positively, God has promised to answer our requests when we start helping the hungry and afflicted (Is. 58:9–10), when we believe that we will receive what we ask (Mark 11:22–24), when we forgive others (Mark 11:25–26), when we ask in Christ's name (John 14:13–14), and when we abide in Christ and His words (John 15:7), pray in the Spirit (Eph. 6:8), obey the Lord's commandments (1 John 3:22), and ask according to His will (1 John 5:14–15). Until we have properly responded to God and His Word, He cannot entrust us with His powerful resources.

Prayer is request to a personal Lord who answers as He knows best. We should not think that we will always have success in obtaining the things for which we ask. In His wisdom, God hears and answers in the way that is best.

Effectiveness. Prayer has power over everything. God can intelligently act in any part of the universe or human history. Although some people think prayer is a waste of time, the Bible declares that "the effective, fervent prayer of a righteous man avails much" (James 5:16).

Prayer meets inner needs. One who prays will receive freedom from fear (Ps. 118:5–6), strength of soul (Ps. 138:3), guidance and satisfaction (Is. 58:9–11), wisdom and understanding (Dan. 9:20–27), deliverance from harm (Joel 2:32), reward (Matt. 6:6), good gifts (Luke 11:13), fullness of joy (John 16:23–24), peace (Phil. 4:6–8), and freedom from anxiety (1 Pet. 5:7).

Is prayer effective only in the inner lives of those who pray? No, prayer can make a difference in the lives of others. Biblical writers believed prayer for others could result in greater wisdom and power (Eph. 1:18–19); inward strength, knowledge of Christ's love, filling with God's fullness (Eph. 3:16–19); discernment, approval of what is excellent, filling with the fruits of righteousness (Phil. 1:9–11); knowledge of God's will, spiritual understanding, a life pleasing to God, fruitfulness, endurance, patience, joy (Col. 1:9–12); a quiet, peaceable life (1 Tim. 2:1–2); love for one another and all people, holiness before God (1 Thess. 3:10–13); comfort and establishment in every good word and work (2 Thess. 2:16–17); love for God, steadfastness in Christ (2 Thess. 3:5); the sharing of one's faith, promotion of the knowledge of all that is good (Philem. 6); and equipment for every good work that is pleasing to God (Heb. 13:20–21).

Some people who think prayer can affect others question the ability of God to change His usual patterns in the physical world. But some prayers in the Bible changed nature and physical bodies.

Jabez prayed for enlarged borders and protection from harm (1 Chr. 4:10). Other people in the Bible prayed for deliverance from trouble (Ps. 34:15–22), deliverance from both poverty and riches (Prov. 30:7–9), deliverance from the belly of a great fish (Jon. 2:7–10), daily bread (Matt. 6:11), preservation and sanctification of spirit, soul, and body (1 Thess. 5:23), the healing of the sick (James 5:14–15), and the ending of the rain and its beginning again (James 5:17–18).

When the disciples prayed, the building around them shook (Acts 4:31) and an earthquake opened the doors of their prison (Acts 16:25–26). Our prayers do make a difference in how God acts in the world!

PRAYER OF AZARIAH, PRAYER OF MANASSEH (see APOCRYPHA).

PRAYER, LORD'S (see LORD'S PRAYER).

PREACHER, PREACHING—one who proclaims the gospel; proclamation of God's saving work.

The Old Testament mentions several prominent preachers. Noah, who warned of the impending flood and proclaimed God's ark of safety, was called a "preacher of righteousness" (2 Pet. 2:5). Solomon described himself as a preacher who taught "words of truth" (Eccl. 1:2; 12:9–10). At God's direction, Jonah made a preaching mission to Nineveh, declaring God's judgment and mercy (Jon. 3:2). Like Jonah, all the prophets of the Old Testament were regarded as preachers.

In the New Testament, the gospel advanced on the wings of preaching. The zeal generated by PENTECOST, coupled with growing persecution of the young church, led the disciples to preach everywhere in the known world (Mark 16:20). With a sense of urgency, Jesus and the apostles preached in homes, by the seaside, on the temple steps, and in the synagogues. John the Baptist called for repentance in preparation for the Messiah’s appearance (Matt. 3:11–12).

At His home synagogue in Nazareth, Jesus connected His ministry with that of the prophets (Is. 61:1) and identified His mission as one of proclaiming deliverance: “The Lord has anointed Me to preach good tidings to the poor . . . to preach deliverance to the captives” (Luke 4:18–19).

Jesus was under a divine order to spread the gospel by means of preaching (Luke 4:43–44). Philip, the preaching deacon, “preached the things concerning the kingdom of God and the name of Jesus Christ” (Acts 8:12). In sending out the Twelve, Jesus commanded them, “As you go, preach, saying, The kingdom of heaven is at hand” (Matt. 10:7). The apostle Paul proudly declared his credentials as one whom God “appointed a preacher and an apostle” (1 Tim. 2:7).

Virtually all New Testament preaching carries an evangelistic thrust. Paul declared, “It pleased God through the foolishness of the message preached to save those who believe” (1 Cor. 1:21). The redemptive mission of Christ as fulfillment of prophecy—particularly His death and resurrection—was the main theme of apostolic preaching (1 Cor. 1:2–3; 15:14). The preacher’s personal testimony to Christ’s power in his own life was also featured in many sermons (Acts 4:20). As a consequence of such evangelistic passion, thousands were saved when Peter preached at Pentecost (Acts 2:41).

The distinction between preaching and teaching made in the church today is not evident in the New Testament. Both Jesus and Paul regarded themselves as preacher-teachers and were so regarded by others. Luke reports that Jesus “taught the people and preached the gospel” (Luke 20:1). Paul testified that he was appointed “a preacher, an apostle, and a teacher of the Gentiles” (2 Tim. 1:11). The best New Testament preaching, while aimed at motivating sinners to receive Christ, had a strong element of teaching. Paul charged young Timothy to “preach the word! . . . Convince, rebuke, exhort, with all longsuffering and teaching . . .” (2 Tim. 4:2).

The Great Commission has a broad application that calls all believers to participate in preaching the gospel (Mark 16:15). The piercing question, “How shall they hear without a preacher?” (Rom. 10:14), challenges all Christians to share with others the good news of the gospel of Jesus Christ.

PRECIOUS STONES (see JEWELS AND PRECIOUS STONES).

PREDESTINATION—the biblical teaching that declares the sovereignty of God over human beings in such a way that the freedom of the human will is also preserved.

Two major concepts are involved in the biblical meaning of predestination. First, God, who is all-powerful in the universe, has foreknown and predestined the course of human history and the lives of individuals. If He were not in complete control of human events, He would not be sovereign and, thus, would not be God.

Second, God's predestination of human events does not eliminate human choice. A thorough understanding of how God can maintain His sovereignty and still allow human freedom seems to be reserved for His infinite mind alone. Great minds have struggled with this problem for centuries.

Two views of predestination are prominent today. One view, known as Calvinism, holds that God offers irresistible grace to those whom he elects to save. The other view, known as Arminianism, insists that God's grace is the source of redemption but that it can be resisted by people through free choice. In Calvinism, God chooses the believer; in Arminianism, the believer chooses God.

Although the term predestination is not used in the Bible, the apostle Paul uses a form of the same word in Ephesians 1:11: "We have obtained an inheritance, being predestined according to the purpose of Him who works all things according to the counsel of His will."

All Christians agree that creation is moving within the purpose of God. This purpose is to bring the world into complete conformity to His will (Rom. 8:28). From the very beginning of time, God predestined to save humankind by sending His Son to accomplish salvation. Thus, "God would have all men to be saved and come to the knowledge of the truth" (1 Tim. 2:4).

The doctrine of predestination does not mean that God is unjust, deciding that some people will be saved and that others will be lost. Mankind, because of Adam's FALL in the Garden of Eden, sinned by free choice.

Thus, no person deserves salvation. But God’s grace is universal. His salvation is for “everyone who believes” (Rom. 1:16).

Paul also declared that he was a debtor under obligation to take the message of the gospel to other people (Rom. 1:14) so they might hear and obey. Paul clearly meant that no one is saved apart from the will of God and no one is lost apart from the will of God. But the will of God functions within an order that God Himself has established.

Predestination is a profound and mysterious biblical teaching. It focuses our thinking on human freedom and responsibility as well as divine sovereignty.

PREFECT (see GOVERNOR).

PREPARATION DAY—the day immediately before the Sabbath and other Jewish festivals. Preparation Day always fell on Friday among the Jewish people, because all religious festivals began on the Sabbath, or Saturday (Matt. 27:62; John 19:14, 31).

With a week of holidays ahead, the Preparation Day for the PASSOVER was especially busy. The details for preparing the Passover supper had to be completed by afternoon. Preparations included baking the unleavened bread, gathering festive garments to wear for the occasion, and taking a ceremonial bath.

But above all, the paschal lamb had to be slain. Slaughtering began an hour or more earlier than for the usual daily evening sacrifice. At the temple, the priests slaughtered thousands of lambs brought in by the people. Their blood was poured at the foot of the altar. Then the lambs were roasted whole in preparation for the Passover meal in each home that evening.

PRESBYTER—a leader in one of the Jewish communities (especially a member of the SANHEDRIN), or of the early Christian churches. The Greek word *presbyteros,* translated “elders” in most English translations of the Bible, basically means an older person and is sometimes used with that sense (1 Tim. 5:1–2). The word may also refer to the lay members of the Jewish Sanhedrin (Mark 14:43, 53) or to the spiritual leaders in each Christian church (Acts 14:23). A number of presbyters together constitute a “presbytery” (1 Tim. 4:14), a council or assembly of Christian elders. Regardless of what the chief governing body in a local church is called today, the members of that body should have the same high qualifications (Titus 1:5–9) and perform the same essential duties of teaching (1 Tim. 5:17; Titus 1:9), serving (James 5:14), decision-making (Acts 15:2, 6, 22–29), and shepherding (Acts 20:17, 28) as the New Testament presbyters. Also see ELDERS.

PRESBYTERY—an assembly of elders in one of the early Christian churches (1 Tim. 4:14). The same Greek noun translated "presbytery" (*presbyterion*) is also used twice in the New Testament to refer to the Jewish Sanhedrin (Luke 22:5, 66). Also see PRESBYTER.

PRESIDENT (see OCCUPATIONS AND TRADES).

PRESS (see PRESS; WINE).

PRIEST, HIGH—a chief priest of the Hebrew people, especially of the ancient Levitical priesthood traditionally traced from AARON. "Head priest," "the great one from his brothers," and "ruler of the house of God" are literal translations of references to this officer (Lev. 21:10; 2 Chr. 19:11). The high priest was the supreme religious head of his people. Aaron held this position above his sons that was to continue in the firstborn of successive holders of the office. The high priest was distinguished from his fellow priests by the clothes he wore, the duties he performed, and the particular requirements placed upon him.

Character and Conduct. Although the office of high priest was hereditary, its holder had to be without physical defect as well as holy in conduct (Lev. 21:6–8). He must not show grief for the dead—even his father or mother—by removing his headdress or letting his hair go unkempt. He must not tear his clothes in grief or go near a dead body. Leaving his duties unperformed because of a death would "profane the sanctuary" (Lev. 21:12). He could marry only a "virgin of his own people" (Lev. 21:14), or a believer in God. She could not be a widow, a divorced woman, or an impure woman. He must not, by a bad marriage, spoil his own holiness or endanger the holiness of his son who would succeed him.

Consecration. A high priest was consecrated (installed in office) by an elaborate seven-day service at the tabernacle or temple (Exodus 29; Leviticus 8). He was cleansed by bathing, then dressed in the garments and symbols he must wear in his ministry and anointed with special oil. Sacrifices of sin offering, burnt offering, and consecration offering were made for him; and he was anointed again with oil and blood of the sacrifice. Thus "sanctified" to serve as a priest and "consecrated" to offer sacrifice (Ex. 28:41; 29:9), he became "the saint [holy one] of the LORD" (Ps. 106:16).

Clothing. The high priest's special garments represented his function as mediator between God and people. Over the trousers, coat, girdle, and cap, worn by all priests, the high priest wore an EPHOD, a two-piece apron reaching to his hips, made of royal colors (blue, purple, and scarlet), and sewed with gold thread. By two onyx stones bearing the names of the twelve tribes of Israel fastened to the shoulders of the ephod, he brought the whole nation before God in all his priestly acts (Ex. 28:5–14).

The "breastplate of judgment," made of the same material, was attached to the front of the ephod (Ex. 28:15–30). On its front were twelve precious stones engraved with the names of the twelve tribes. In its pocket, directly over his heart, were the URIM AND THUMMIM (Ex. 28:30), the medium through which God could communicate His will. By this the high priest was Israel's advocate before God and God's spokesman to them.

Over the breastplate he wore the blue "robe of the ephod" (Ex. 28:31). Around its hem were pomegranates, pointing to the divine law as sweet and delicious spiritual food (Deut. 8:3), and bells that would ring as he went "into the holy place before the LORD . . . that he may not die" (Ex. 28:35).

On his forehead the high priest wore "the holy crown" of gold engraved with the words, "Holiness to the LORD" (Ex. 28:36–37). Thus he was represented as bearing "the iniquity of the holy things" (Ex. 28:38) which Israel offered to God and crowned mediator, making atonement for the nation so God might accept their gifts and show them favor.

All these garments stood for the "glory and beauty" (Ex. 28:40) God placed upon his priests, sanctifying them to minister in His name (Ex. 28:3).

Particular Services. The high priest held a leadership position in seeing that all responsibilities of the priests were carried out, "Amariah the chief priest is over you in all matters of the LORD” (2 Chr. 19:11). He could participate in all priestly ministry, but certain functions were given only to him. As he alone wore the Urim and the Thummim, Israel came to him to learn the will of God (Deut. 33:8). For this reason Joshua was to “ask counsel” of Eleazar regarding the movements of the army in the conquest of the land of Canaan (Num. 27:21). Even John recognized prophecy as a gift belonging to the high priest (John 11:49–52). The high priest had to offer a sin offering for his own sins and the sin of the whole congregation (Lev. 4:3–21). At the death of the high priest freedom was granted to all who were confined to the CITIES OF REFUGE for accidentally causing the death of another person (Num. 35:28).

The most important responsibility of the high priest was to conduct the service on the DAY OF ATONEMENT, the tenth day of the seventh month each year. On this day he alone entered the Holy Place behind the veil before God. Having made sacrifice for himself and for the people, he brought the blood into the Holy of Holies and sprinkled it on the mercy seat, God’s “throne.” This he did to make atonement for himself and the people for all their sins committed during the year just ended (Ex. 30:10; Leviticus 16). It is with this particular service that the ministry of Jesus as high priest is compared (Heb. 9:1–28).

Historical Development. ELEAZAR succeeded Aaron (Num. 20:28) and served at Shiloh where the tabernacle was erected after the conquest of Canaan by the Israelites (Josh. 18:1). He was followed by his son PHINEHAS (Num. 25:11–12; Josh. 24:33). ELI, a descendant of Ithamar, the younger brother of Eleazar, held the office by the Lord’s choice (1 Sam. 2:28) at the end of the period of the judges, the change being unexplained.

Because of the sins of Eli’s sons, SAMUEL appears to have succeeded Eli (1 Sam. 2:12–36; 7:5, 9–10, 17), although he is not called a high priest, and did not regularly function at the tabernacle. Eli’s sons cared for the tabernacle at Nob after the destruction of Shiloh (1 Samuel 21–22). ABIATHAR, a descendant of Eli, escaped Saul’s slaughter of the priests at Nob (1 Sam. 22:19–21) taking the ephod with him and serving with David (1 Sam. 23:9; 30:7).

David appointed ZADOK, a descendant of Eleazar, to serve at the tabernacle at Gibeon (1 Chr. 16:39) at the same time that he took the ark to Jerusalem. Zadok and Abimelech, the son of Abiathar, are listed as priests among David's officers. Zadok crowned Solomon (1 Kin. 1:39) and was appointed by him as high priest in the place of Abiathar when the latter was banished for supporting Adonijah's claim to the throne (1 Kin. 2:26–27, 35). This made him the first high priest to minister in the temple. His line of high priests served there until the Babylonian captivity (1 Chr. 6:3–15).

Mutual support and encouragement characterized the Davidic kings and high priests. David organized twenty-four divisions of priests to serve by turn at the temple, supervised by both Zadok and Abiathar (1 Chr. 24:6, 31). Solomon confirmed the appointments of his father (2 Chr. 8:14–15). Jehoshaphat organized priests, Levites, and chief men of Israel under the leadership of the high priest to go through the land teaching the people the law, encouraging them to faithful, reverent service (2 Chronicles 19). The high priest Jehoiada protected Joash from Athaliah's murder of the king's sons and organized his coronation and the destruction of Athaliah (2 Chr. 22:10—23:21).

Kings Hezekiah and Josiah assisted the high priests in reform and restoration of the temple and its worship after its desecration by Ahaz and Manasseh (2 Chronicles 30–31, 34–35). Ezekiel announced that the sons of Zadok would be priests in the new temple (Ezek. 44:15–16) because they had not rejected God when Israel went astray (1 Kin. 12:31; 2 Chr. 11:13–15; 13:9).

After the captivity, JOSHUA the high priest, of the sons of Zadok (Hag. 1:1), and ZERUBBABEL of the house of David—the governor appointed by Cyrus—led the rebuilding of the temple. As no further governors were appointed, the high priest became sole political and religious leader. Great care was taken by Ezra and Nehemiah to restore the Mosaic order in purity, but interference by unprincipled civil rulers took a sad toll on the purity and influence of the high priest. The Syrian, ANTIOCHUS IV, removed the Zadokite high priest and replaced him with a man from a nonpriestly family.

In the revolt that followed and the consequent independence, the Hasmoneans, a family of ordinary priests, took political control. In 152 B.C. one of them, Jonathan, assumed the high priest's office, and later the royal title. When Herod came to power under Rome in 37 B.C. he arbitrarily deposed and appointed high priests as he pleased, and did away with anointing them.

During this period until the destruction of the temple in Jerusalem in A.D. 70, five prominent families of high priests held power. ANNAS was the leader of one of these. His son-in-law CAIAPHAS, five of his sons, and a grandson held the office. Although Annas had been replaced by Caiaphas before the time of Jesus' ministry, his influence continued (Luke 3:2; John 18:13, 24).

New Testament Times. In the New Testament as in the Old, the "high priest was appointed to offer both gifts and sacrifices" (Heb. 8:3), and was referred to as "God's high priest" and "ruler of [the] people" (Acts 23:4–5). He was the president of the SANHEDRIN, the highest ruling body of the Jews (Matt. 26:3). But the office ceased to be hereditary, and it was subject to the whim of the political power, Rome. The high priests' religious influence was weakened by the rising power of the scribes and Pharisees, and they became known for their materialism and thirst for power.

Above all, the high priest and his fellow priests were threatened by the presence of Jesus in His Father's house, for they had changed it from a "house of prayer for all nations" (Mark 11:17) to a place of merchandise, a "den of thieves" (Matt. 21:12–13; Luke 19:45–48; John 2:14–16).

The "chief priests" were the holders of the priestly offices of higher rank in the temple and, along with the high priest, were leaders in the Sanhedrin. That they had administrative authority in the temple is indicated by their agreement with Judas concerning his betrayal of Jesus (Matt. 27:6; Luke 22:4–5). The chief priests led the opposition to Jesus at His trial (Mark 15:3, 11; Luke 23:23). They were equally prominent in their opposition to the apostles and the Christian church (Acts 4:6; 9:14, 21). Along with all the council, the high priest and chief priests condemned Jesus to death (Matt. 26:65–66), mocked Him as He was dying (v. 41), and sealed His grave (Matthew 26–27).

Jesus as High Priest. The New Testament's most important references to the high priest are found in the Epistle to the Hebrews, referring to Jesus. Qualifying Himself to be a merciful and faithful high priest by becoming a man of the seed of Abraham (Heb. 2:11–18), He is sympathetic with our weaknesses (Heb. 4:15). He did not assume the office of high priest for glory (Heb. 5:5), but was called by God to the office, and not of the order of Aaron, but of Melchizedek (Heb. 5:10). He had no need, as the sons of Aaron, to offer sacrifices for His own sins, and then for the sins of the people; for He had no sin (Heb. 7:27–28). They offered animal blood that could never take sin away (Heb. 10:1–4). But he offered His own blood (Heb. 9:12) once for all (Heb. 9:26; 10:10, 12). They were many priests, because they died (Heb. 7:23); His is an eternal priesthood because He lives forever (Heb. 7:25). Their priesthood was performed in an earthly model of the real sanctuary (Heb. 8:5); He performs His ministry in heaven itself (Heb. 4:14; 9:11), seated at the right hand of God (Heb. 10:12). By His one offering He has achieved His goal—the sanctification of His people. We may therefore come directly into the presence of God through the "one Mediator between God and men, the man Christ Jesus" (1 Tim. 2:5).

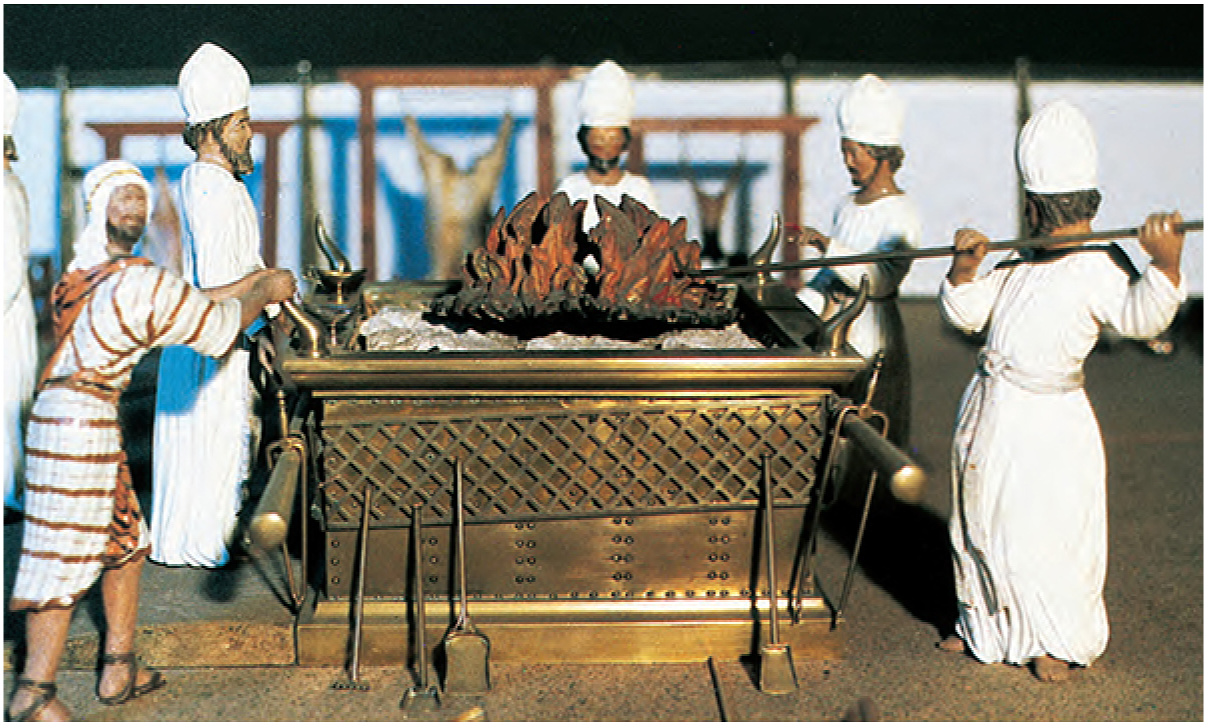


Photo: Amsterdam Bible Museum

• Model of a priest offering a sacrifice in the tabernacle in the wilderness.

PRIESTS—official ministers or worship leaders in the nation of Israel who represented the people before God and conducted various rituals to atone for their sins. This function was carried out by the father of a family (Job 1:5) or the head of a tribe in the days before Moses and his brother Aaron. But with the appointment of Aaron by God as the first High Priest, the priesthood was formally established. Aaron's descendants were established as the priestly line in Israel. They carried out their important duties from generation to generation as a special class devoted to God's service.

The Bible often speaks of priests and Levites as if these two offices were practically the same (1 Chr. 23:2; 24:6, 31). They were closely related, in that both priests and Levites sprang from a common ancestor. They traced their lineage back to Levi, head of one of the original twelve tribes of Israel. But these two offices were different, in that priests (a specific branch of Levites descended through Aaron) and Levites (all descendants of Levi in general) performed different duties.

Priests officiated at worship by offering various offerings and by leading the people to confess their sins. The Levites were assistants to the priests. They took care of the tabernacle and the temple and performed other menial tasks, such as providing music, serving as doorkeepers, and preparing sacrifices for offering by the priests.

In their function of offering sacrifices at the altar, the priests acted as mediators between people and God, offering sacrifices so that sin might be forgiven (Lev. 4:20, 26, 31). Each sacrifice was a demonstration that the penalty of sin is death (Ezek. 18:4, 20), and that there can be no forgiveness of sin without the shedding of BLOOD (Heb. 9:22).

The first priest mentioned in the Bible was Melchizedek, king of Jerusalem and “the priest of God Most High” (Gen. 14:18). Abraham paid tithes to Melchizedek and was blessed (Gen. 14:18–20). Next mentioned was Jethro, Moses’ father-in-law and the priest of Midian, who joined Moses, Aaron, and the elders of Israel for a sacrificial meal (Ex. 18:1, 12).

But true priesthood began many years before their time in the Garden of Eden.

Abel offered a sacrifice that pleased God (Gen. 4:4). Still later Noah (8:20), Abraham (12:7–8), Isaac (26:25), Jacob (35:1–7), and Job (Job 1:5) all acted as priests, offering sacrifices to God. In fact, each family in Israel killed the PASSOVER lamb, offering it as sacrifice to God (Ex. 12:6; 34:25). But when God established Israel as His Chosen People at Mount Sinai after their deliverance from slavery in Egypt (Ex. 6:7; 19:5–6), He established a formal priesthood through Aaron and his descendants. As descendants of Levi, they were to represent the nation of Israel in service to God at the tabernacle and altar (Num. 8:9–18).

The priesthood was given to Aaron and his descendants “as a gift for service” (Num. 18:7) and as “an everlasting priesthood throughout their generations” (Ex. 40:15). Since the office was hereditary, the descendants of Aaron were obligated to accept the responsibility and meet the qualifications. No person with a physical defect or disqualifying disease could serve as a priest (Lev. 21:16–21). Bodily perfection was to symbolize the priest’s spiritual wholeness and holiness of heart. Even the priest's home life and relationship with his wife were to show his consecration to God (Lev. 21:7).

Aaron and his sons were consecrated for the priesthood in an elaborate seven-day ceremony (Ex. 29:30, 35, 37). Their bodies were bathed to symbolize the purifying of their souls from sin. Then they were clothed in their priestly garments and anointed with oil as sacrifices were made on their behalf. The entire dedication procedure was as an outward sign of their SANCTIFICATION in God's service (Ex. 29:9).

The clothes the priests wore also carried great significance. Their white linen garments symbolized holiness and glory. They also wore a coat woven in one piece without a seam to indicate their spiritual integrity, wholeness, and righteousness. The four-cornered cloth of the coat signified that the priest belonged to the kingdom of God. The cap, resembling an opening flower, symbolized the fresh, vigorous life of the one who wore it. The girdle, or sash, a belt that encircled the priest's body, was the priestly sign of service. It showed that the wearer was an office-bearer and administrator in the kingdom of God (Exodus 39).

The priests had several responsibilities as mediators between the sinful people and their holy God. They lit the incense and cleaned, trimmed, and lit the lamps. Ministering before God at the altar, the priests had to make sure the offerings of the people were correct and that the sacrificial rituals were carried out correctly. Otherwise, the people could not be cleansed of their sin until the priests had made atonement for the error (Num. 18:1).

As "messengers of the LORD" (Mal. 2:7), the priests also were to teach the Law to the people of Israel. In addition to instructing in the Law year by year, they were also responsible for reading the Law at the Feast of Tabernacles every seventh year (Deut. 31:9–13).

By their example, the priests also taught the people how to "distinguish between holy and unholy, and between unclean and clean" (Lev. 10:10). Living in cities scattered throughout the nation of Israel, the priests were in a good position to fulfill this function (Joshua 21). In addition, the priests served as judges, acting as a kind of supreme court for Israel (Deut. 17:8–13). In special cases, the high priests declared the will or judgment of God through the URIM AND THUMMIM, the medium through which God sometimes communicated His divine will (Ex. 28:30; Lev. 8:8; Deut. 33:8).

When the land of Canaan was conquered and divided among the tribes of Israel, forty-eight cities with their surrounding land were allotted to the priests and Levites as residences for their families and pasturelands for their flocks (Josh. 21:41). Across the centuries, the priests increased to a numerous body. King David divided them into twenty-four groups (1 Chr. 24:1–19). Except for the great festivals when all the divisions served at the tabernacle at the same time, each division officiated for a week at a time on a rotating basis.

As long as the king and the people of Israel remained loyal to God and His Law, the priests were highly respected and exercised a healthy influence in the land. But the priests eventually sank to immorality, departed from God, and worshiped idols, along with the rest of the people (Ezek. 22:26).

In the final book of the Old Testament, the prophet Malachi pointed to the neglect, corruption, and false teaching of the priests. According to Malachi, this was the reason why the people began to neglect the offerings and festivals of the temple. They lost their respect for the persons who held the office, and finally the office itself (Mal. 1:6; 2:7–9). Thus, the Old Testament closes with the announcement that God in His judgment "will suddenly come to His temple . . . like a refiner's fire" to purify the priests (Mal. 3:1–3). God was determined to preserve His human priests until the appearance of His true Priest, Jesus Christ.

By the New Testament period, the position of priests in the nation of Israel had changed considerably. The temple functions were taken over by the "chief priests." Rank-and-file priests were also overshadowed by the SCRIBES and PHARISEES, two special groups that arose to present the Law and interpret its meaning for the people. But in spite of the diminished role of priests, Jesus respected the office and called upon the priests to witness His healing of lepers in keeping with the Law of Moses (Mark 1:44; Luke 17:12–14). But the priests themselves were some of the most zealous opponents of Jesus. As leaders of the SANHEDRIN, the Jewish high court, they bore much of the responsibility for His crucifixion. They also led the opposition to the apostles and the early church.

The office of priest was fulfilled in Jesus Christ. The Son of God became a man (Heb. 2:9–14) so that He might offer Himself as a sacrifice “once to bear the sins of many” (Heb. 9:28). Hence, there is no longer a need for priests to offer a sacrifice to atone for man’s sin. A permanent sacrifice has been made by Jesus Christ through His death on the cross.

Priesthood and holiness were meant to be inseparable. But the sinful nature of the priests allowed corruption to enter the God-ordained office. However, the priesthood to which the nation of Israel was called at Mount Sinai continues today in the church. “You are a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light” (1 Pet. 2:9).

PRINCE—a leader or ruler. The common elements in the many different words translated as prince in the Bible are leadership and authority. The word often denotes royalty, but it just as frequently describes leadership in general. Both Abraham (Gen. 23:6) and Solomon (1 Kin. 11:34) were called princes. Tribal leaders of early Israel were often designated as princes. Jesus, the coming Messiah, was referred to by the prophet Isaiah as the Prince of Peace (Is. 9:6).

In the New Testament, Jesus is called the Prince (Author, NIV) of life (Acts 3:15) and a Prince (Author, NRSV) and Savior (Acts 5:31).

PRINCESS—a woman of royal rank. The NKJV uses this word to refer to Solomon’s wives (1 Kin. 11:3) and to Jerusalem as the “princess” among the provinces (Lam. 1:1; queen, NIV; queen among provinces, REB), which was made a slave and carried into Babylonian captivity. The Hebrew word translated “princess” is also translated as “lady” and “queen.” Thus, Esther 1:18 refers to the noble ladies of Persia, and Judges 5:29 refers to the ladies of Sisera’s mother.

PRINCIPALITY—a powerful ruler, or the rule of someone in authority. The word (often found in the plural) may refer to human rulers (Titus 3:1, KJV), demonic spirits (Rom. 8:38; Eph. 6:12; Col. 2:15), angels and demons in general (Eph. 3:10; Col. 1:16), or (especially when used in the singular) any type of rule other than God Himself (Eph. 1:21; Col. 2:10). While Christians must often wrestle against evil principalities (Eph. 6:12), they can be victorious because Christ defeated all wicked spirits (Col. 2:15).

PRINTING—the process of applying ink to a prepared surface, then transferring that ink to paper or some other material, making an exact copy of the original. The Old Testament speaks of one ancient printing form, which consisted of coloring a person's body with various shapes. The art of tattooing was practiced by ancient people in pagan worship (Lev. 19:28; Job 13:27; Ezek. 9:3–6). Another ancient form of printing was the branding of characters on the flesh. Many scholars believe Cain was marked with such a brand (Gen. 4:15).

Early manuscripts of the Bible were not printed or reproduced by mechanical means. Each copy was an original that had to be done by hand. Scribes produced copies of the Bible text under close supervision to ensure quality and a minimum of errors. The modern process of printing did not begin until the middle of the fifteenth century.

The love of God for His people is everlasting. His constant remembrance of the believer is compared to a permanent, tattooed inscription on a person's hands (Is. 49:16).

PRISCA [PRIS kuh]—a form of PRISCILLA.

PRISCILLA [prih SIL uh]—the wife of AQUILA and a zealous advocate of the Christian cause (Rom. 16:3; 1 Cor. 16:19). Her name is also given as PRISCA (2 Tim. 4:19). Aquila and Priscilla left their home in Rome for Corinth when the emperor Claudius commanded all Jews to depart from the city (Acts 18:2). Thus, they were fellow passengers of the apostle Paul from Corinth to Ephesus (Acts 18:18), where they met Apollos and instructed him further in the Christian faith (Acts 18:26).

PRISON—a place of forcible restraint or confinement. Most prisons of the ancient world were crude and dehumanizing. Persons guilty of violating the laws of a community were detained in several different types of prisons.

Most common were natural pits or cavelike dungeons, where prisoners survived on the bread and water "of affliction" (1 Kin. 22:27). Prison pits provided places in which to conceal the slain (Jer. 41:7). The prophet Jeremiah may have been cast into a dungeon because this was a convenient way to kill him without bloodshed (Jer. 38:6).

Another example of a natural pit used for holding prisoners is the one on the plain of Dothan, into which Joseph's jealous brothers threw him (Gen. 37:20–28).

Less common were manmade structures or prison houses like the one in which Samson was held at Gaza (Judg. 16:21, 25) and the one provided by King Ahab at Samaria (1 Kin. 22:26–27).

Old Testament kings were usually held in prison by conquering armies (Jer. 52:11). Hebrew prophets who were at odds with the policies of their kings were often thrown into prison, notably Hanani the seer under King Asa of Judah (2 Chr. 16:10).

During the wandering of the Hebrews in the desert after their escape from Egypt, some of the people were held "in custody" or "under guard" (Lev. 24:12; Num. 15:34). Since imprisonment was not specifically called for by Mosaic Law, it was not practiced in Israel until the time of the monarchy, when the prison is mentioned as a special part of the king's house (Neh. 3:25; Jer. 32:2; 37:21).

The New Testament uses four related terms that are translated as "prison." The cell of John the Baptist was a "place of bonds" (Matt. 11:2). The apostles were arrested in Jerusalem and placed in the common prison ("place of custody or public watching") by the Sadducees (Acts 5:18). The apostle Peter was imprisoned in a "house" (Acts 12:7). Paul and Silas were thrown into a prison ("place of guarding") at Philippi (Acts 16:23–40).

Jewish prisons mentioned in the New Testament were used to detain persons awaiting trial or execution (Acts 5:21, 23; Acts 4:3; 5:18). Imprisonment as a form of punishment was also known (Acts 22:19).

Roman prisons are more fully described in the New Testament than the prisons of other nations. Roman authorities used imprisonment to control behavior (Matt. 18:30) and as punishment for minor lawbreakers (Matt. 11:2; Acts 16:26). Prisons were usually part of the government headquarters: examples are the PRAETORIUM at Jerusalem (Mark 15:16) and the Caesarea prison in Herod's judgment hall, where Paul was detained for two years (Acts 23:35; 24:27).

Paul had so many prison experiences that he called himself a "prisoner of the Lord" (Eph. 4:1). When Paul and Silas were cast into the Roman prison at Philippi, the jailer fastened their feet in stocks (Acts 16:23–24). Under Roman military rule, the soldier who guarded the prison was responsible for the safety of the prisoners. After Paul and Silas were miraculously released by God (Acts 16:25–34), their jailer would have killed himself if Paul had not prevented it. Paul was bound with chains at the Jerusalem Tower of Antonia (Acts 21:33, 37), from which his declaration of Roman citizenship freed him. He was also imprisoned in Rome, but under lenient surveillance in his own dwelling.

In a symbolic way, the Book of Revelation refers to the imprisonment of persecuted Christians (Rev. 2:10) and to the binding of Satan in a bottomless pit for a thousand years (Rev. 20:3, 7).

Christ showed concern for prisoners (Matt. 25:36). He made several references to prisons (Matt. 5:25; 18:30; 25:36). His parable of the unmerciful debtor reveals the custom of casting men and their families into prison for their debts (Matt. 18:24–35). Jesus himself became Jerusalem’s most notable prisoner, detained at first by the Sanhedrin and later at the Praetorium.

PRISON, GATE OF THE (see GATES OF JERUSALEM AND THE TEMPLE).

PROCHORUS [PRAHK uh ruhs] (*leader of the dance*)—one of the seven men chosen by the early church to provide for the Greek-speaking widows and the poor among the Christians (Acts 6:5).

PROCLAMATION (see PREACHER, PREACHING).

PROCONSUL [pro CON suhl]—a title given to the governor of a senatorial province in the Roman Empire. Under the Roman system of government, the Empire was divided into senatorial provinces and imperial provinces. Imperial provinces were administered by representatives of the emperor. The senatorial provinces were presided over by proconsuls appointed by the Roman senate. Two proconsuls are mentioned in the New Testament: Sergius Paulus (Acts 13:7–8, 12), and Gallio (Acts 18:12; deputy, KJV; governor, REB). Also see OCCUPATIONS AND TRADES.

PROCURATOR (see GOVERNOR).

PRODIGAL—reckless and extravagant. When Jesus told the parable of the two lost sons, He devoted the first part of the story to the younger son who “wasted his possessions with prodigal living” (Luke 15:13; dissolute living, NRSV, loose living, NASB; riotous living, KJV; wild living, NIV). The lesson of the prodigal son is that when one abandons the Father’s house to venture into the far country, he ends up with an empty purse, an empty stomach, and a starving soul.

PROFANE—to treat anything holy with disrespect. In the Bible, many things could be profaned by disregarding God’s laws about their correct use: the Sabbath (Is. 56:6), the temple (Acts 24:6), the covenant (Mal. 2:10), and God’s name (Ex. 19:22). The term “profane” is often applied to foolish or irresponsible people. Esau, who sold his birthright, was a “profane” person (Heb. 12:16).

PROGNOSTICATOR—one who predicts future events by using present signs and omens as a guide. According to the prophet Isaiah, one of the superstitions of the Chaldeans, or Babylonians, was that of the monthly prognosticators (Is. 47:13), who foretold the future by observing the phases of the moon. This pagan superstition probably was related to the practice of constructing horoscopes based on signs of the planets in the heavens. Isaiah made it plain that this type of fortune-telling would not save the Babylonian nation from God’s certain judgment.

PROMISE—a solemn pledge to perform or grant a specified thing. God did not have to promise anything to sinful people. But the fact that almost all biblical promises are those made by God to human beings indicates that His nature is characterized chiefly by grace and faithfulness.

Grace prompted God to promise a new land to the Israelites (Ex. 12:25). His faithfulness urged Him to fulfill that promise, in spite of the nation’s disobedience. And as Paul pointed out (Gal. 3:15–29), God’s faithfulness and grace are particularly evident in His promise to Abraham. This promise was eventually fulfilled in the work of Christ. Christians should trust completely that God’s promise of eternal life (Heb. 9:15) is secure.

PROPHECY—predictions about the future and the end-time; special messages from God, often uttered through human spokesmen, which indicate the divine will for mankind on earth and in heaven.

The focus of all prophetic truth is Jesus Christ (Heb. 1:2; Luke 24:25–27), who was destined to be the greatest prophet (Deut. 18:15–18). He declared God's truth in this age (John 3:31–33) and the age to come (Is. 2:2–4). As the embodiment of truth (John 1:1), Christ fully radiated the brilliance of God, which the earlier prophets reflected only partially.

Earlier prophets anticipated Jesus Christ by reflecting His person and message in their own life and ministry (Ex. 34:29–35; 1 Kin. 19:10; 2 Chr. 24:20–21). Each contributed a portion of the truth, sharing in the Spirit that would be completely expressed in Jesus Christ (John 6:68).

Prophecy was technically the task of the prophet. But all truth or revelation is prophetic, pointing to some future person, event, or thing. The full panorama of God's will takes many forms; it may be expressed through people, events, and objects. Historical events such as the PASSOVER anticipated Jesus Christ (1 Cor. 5:7), as did various objects in the tabernacle, including MANNA (John 6:31–35) and the inner VEIL (Matt. 27:51; Heb. 10:20).

Prophecy may also be expressed in many different forms through the prophet himself, whether by his mouth or some bodily action. The prophets received God's messages from the voice of an angel (Gen. 22:15–19), the voice of God, a dream (Daniel 2), or a vision (Ezek. 40:2ff.). The prophetic speech might range from the somber reading of a father's last will (Genesis 49) to an exultant anthem to be sung in the temple (Ps. 96:1, 13).

Sometimes a prophet acted out his message symbolically. Isaiah's nakedness (Isaiah 20) foretold the exile of the Egyptians and the Cushites. Hosea's marriage symbolized God's patience with an unfaithful wife, the nation of Israel. Ahijah divided his garment to foretell the division of the monarchy (1 Kin. 11:30–31). Even the names of some of the prophets are symbolic, matching their message. Hosea means "salvation"; Nahum, "comfort"; Zephaniah, "the Lord hides"; and Zechariah, "the Lord remembers."

Prophecy declared God's word for all time, so the time of fulfillment of a prophecy is rarely indicated in the Bible. Exceptions to this rule include the timetable assigned to Daniel's seventy weeks' prophecy

(Dan. 9:24–27), the prophecy of Peter's denial (Matt. 26:34), and predictions of someone's death (Jer. 28:16–17). The common problem of knowing the time for the fulfillment of a prophecy is acknowledged by Peter (2 Pet. 1:11). This problem is due to several factors. First, some prophecies appear together, as if they would be fulfilled simultaneously. For example, Isaiah 61:1–2a has already been fulfilled, according to Luke 4:18–19; but Isaiah 61:2b, which adjoins it, awaits fulfillment. The same is true of Zechariah 9:9–10. The prophets saw the mountain peaks of prophetic events but not the valleys of time in between.

Another factor that complicates the problem is the ambiguity of tenses in the Hebrew language, which distinguishes type of action but usually not time of action. The prophets focused on the reality of their prophecies and not the time of their fulfillment. In their minds their prophecies were already accomplished, primarily because they knew God was in charge of history.

Finally, since the prophets' messages had eternal force, it is often difficult to tell whether they applied their messages to their day or the future. For example, Isaiah 7:14 promised a son who could be a contemporary of Isaiah (perhaps the prophet's son in 8:3 or the son of Hezekiah the king in Isaiah 36–39), or Jesus (Matt. 1:23), or both.

Several questions are raised when there appear to be more than one possible fulfillment for a prophecy. Does a primary fulfillment in one passage rule out a secondary application to another passage? Not necessarily. Did the author intend both fulfillments with one as an analogy or illustration for the other? Did the author intend a dual fulfillment for two different audiences at two different times? Joel 2:30, speaking about signs on the earth, was applied by the apostle Peter to the tongues of fire at PENTECOST (Acts 2:3–4, 18–19). But Jesus seemed to apply this prophecy to His SECOND COMING (Mark 13:24; Luke 11:25).

In the same way, the destruction of Gog and Magog in Ezekiel 38 and 39 may be fulfilled in Revelation 20:8 after the MILLENNIUM. But similarities of this prophecy to earlier invasions from the north before the millennium seem to allow for its multiple fulfillment. The earlier parallels with Ezekiel 38 and 39 are two invasions from the north in

Daniel 11:40, 44 and a third in Revelation 19:17–18, where the birds consume the carcasses as in Ezekiel 39:17–20.

The problem of understanding when a prophecy is fulfilled is compounded if the modern reader has a theological bias about who is to fulfill a prophecy. For example, premillennialists believe that a 1,000-year reign by Christ (Rev. 20:2–7) will exalt the nation of Israel and the Jewish people in the future (Rom. 11:24–26). But amillennialists believe the promises to Israel in the Old Testament have been taken from Israel and transferred to the church (Gal. 6:16). Such a disagreement does not deny that Abraham's descendants will inherit Palestine from the River of Egypt to the Euphrates River (Gen. 15:18). But the premillennialist looks for a future revival of Israel as a nation (Ezek. 37:11–28), while the amillennialist claims the promise of the land was fulfilled in the past in the days of Joshua (Josh. 21:43–44) or Solomon (2 Chr. 9:26).

Prophecy presents volumes about the future kingdom of God, particularly information about the MESSIAH and His chosen people, Israel. Much prophecy also foretells the destiny of the nations and their relationship to the kingdom of God. The New Testament identifies Jesus as the King (John 1:49) who spends much of His ministry describing His kingdom and its establishment (Matthew 13; 24–25). The battleground is the world; and the arch-foe of Christ is Satan, whose intrigue in Eden gave him control of the nations (Matt. 4:9). Most prophecy is concerned with undoing Satan's work; it elaborates upon the initial promise of Genesis 3:15, which announced that Christ, the seed of the woman (Gal. 4:4), would crush the great Serpent, the Devil (Rom. 16:20; Rev. 20:2). All prophecy testifies about Jesus (Rev. 19:10).

Over 300 prophecies in the Bible speak of Jesus Christ. Specific details given by these prophecies include His tribe (Gen. 49:10), His birthplace (Mic. 5:2), dates of His birth and death (Dan. 9:25–26), His forerunner John the Baptist (Mal. 3:1; 4:5; Matt. 11:10), His career and ministry (Is. 52:13—53:12), His crucifixion (Ps. 22:1–18), His resurrection (Ps. 16:8–11; Acts 2:25–28), His ascension (Psalm 2; Acts 13:33), and His exaltation as a priest-king (Psalm 110; Acts 2:34). The kingly magnificence of His second coming is also graphically portrayed. Psalms 2, 45, and 110 picture His conquest and dominion over the nations. His kingdom is characterized in Psalm 72. Events leading up to and including the first and second advents of Christ are described in the two burdens of the prophet Zechariah (Zechariah 9–11, 12–14).

Premillennialists point to many Bible passages to support their belief in the national resurrection of Israel. Many prophecies graphically portray Israel's history (Leviticus 26; Deuteronomy 27–28; Amos 6–9). Her bounty as a nation is prophesied in Deuteronomy 30 and Isaiah 35. Just as the nation had received a double punishment (Jer. 16:18), so it would receive a double blessing (Is. 61:7). Temple worship would be restored (Ezekiel 40–48); Israel would be the center of world government (Zechariah 1–6); and the Davidic line would be set up as a permanent dynasty (2 Sam. 7:12–16; Luke 1:32–33).

Much controversy surrounds the roles of the church and Israel in the final days preceding Christ's Second Coming, known as the "day of Jacob's trouble" (Jer. 30:7), "the great tribulation" (Matt. 24:21), or "the great day of His wrath" (Rev. 6:17). This will be a period of seven years (9:27) with the most intense trial in the last three-and-one-half years of this time (Dan. 12:11–12; Rev. 12:6; 13:5).

As Christ's Second Coming approaches, many difficult prophecies about the Tribulation will be understood more clearly (Jer. 30:24; Dan. 11:32–35; 12:3, 9–10). Premillennialists point to the establishment of the state of Israel in 1948 as just one of these signs of Christ's approaching return.

While premillennialists agree upon the restoration of Israel in the earthly reign of Jesus Christ, many are divided over the relation of Israel to the church, particularly just before Christ's appearance at the end of the Tribulation. Covenant theologians see Israel and the church as one people who go through the Tribulation together. Some dispensational theologians believe Israel and the church are always separated in the Bible. As a result, they believe the church will not join Israel in its days of tribulation, but will be transported to heaven before it begins, at the beginning of the seven years.

Among premillennialists, theories exist about the time of the church's departure to meet the Lord in the air (1 Thess. 4:13–17): the pre-tribulational rapture, the mid-tribulational rapture, and the post-tribulational rapture. These three theories place the rapture at the time of John's ascension to heaven (Rev. 4:1), at the time when the two prophets ascend to heaven (Rev. 11:11–12), and at the end of the series of seven bowls (Rev. 16:15), respectively.

◆

Photo by Howard Vos

• An almond tree in full bloom in Palestine. The prophet Jeremiah had a vision of a blossoming almond, symbolizing God's coming judgment against His sinful people (Jer. 1:11–12).

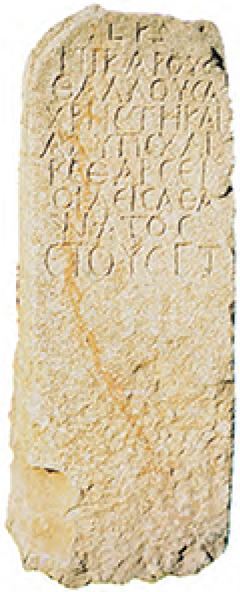


Photo by Howard Vos

• This inscription at the city of Tyre contains the names of nine Greek generals who accompanied Alexander the Great when he destroyed the city about 333 B.C. More than 200 years before, Ezekiel had prophesied Tyre’s destruction (Ezek. 26:1–5).

PROPHET—a person who spoke for God and who communicated God’s message courageously to God’s Chosen People—the nation of Israel.

The Prophet’s Call. Prophets received their call or appointment directly from God. Some prophets, like Jeremiah or John the Baptist, were called before birth (Jer. 1:5; Luke 1:13–16), but their privilege was not a birthright. Their authority came from God alone whose message they bore (Ex. 7:1). Who can match the eloquence and brilliance of Isaiah, the depth of emotion and melancholy of Jeremiah, or the dramatic and dogged spirit of Ezekiel? A prophetic call was a call to liberty and freedom to be oneself (John 8:31–32). It enabled the prophet to be unaffected by human bias and criticism. The call of the prophets required that they not be intimidated or threatened by their audience (Jer. 1:7–8; Ezek. 2:6).

Prophets sometimes became quite dramatic and acted out their messages. Isaiah went naked and barefoot for three years (Is. 20:2–3). Ezekiel lay on his left side for 390 days and on his right side for 40 more (Ezek. 4:1–8). Zechariah broke two staffs (Zech. 11:7–14). Making themselves a spectacle, prophets not only aroused curiosity but also invited the scorn of their peers (Jer. 11:21).

Except for God's call, prophets had no special qualifications. They appeared from all walks of life. They included sheepbreeders and farmers like Amos (Amos 7:14) and Elisha (1 Kin. 19:19) but also princes like Abraham (Gen. 23:6) and priests like Ezekiel (Ezek. 1:3). Even women and children became prophets (1 Sam. 3:19–20; 2 Kin. 22:14). In rare circumstances, God used the hesitant or unruly to bear his message. Balaam prophesied (Num. 22:6—24:24) the Lord's message but was actually an enemy of God (2 Pet. 2:15–16; Rev. 2:14). Saul certainly was not in fellowship with God when he prophesied (1 Sam. 10:23–24).

Some prophets were called for a lifetime. But sometimes prophets spoke briefly and no more (Num. 11:25–26). In either case, a prophet spoke with the authority of the Holy Spirit (Num. 11:29; 24:4). One trait characterized them all: a faithful proclamation of God's word and not their own (Jer. 23:16; Ezek. 13:2). Jesus' reference to Himself as a prophet in John 12:49–50 rests upon this standard of faithfully repeating God's word to people.

Many scholars deny that prophecy includes the prediction of future events. But fulfillment was, in fact, the test of a prophet's genuineness (Deut. 18:20–22). Whether prophets' words were fulfilled within their lifetime or centuries later, they were filfilled to the letter (1 Kin. 13:3; 2 Kin. 23:15–16). But regardless of the time of fulfillment, the prophets' messages applied to their generation as well as to ours.

The main role of the prophet was to bear God's word for the purpose of teaching, reproving, correcting, and training in righteousness (2 Tim. 3:16). Whether warning of impending danger or disclosing God's will to the people, they were similar in function to the modern preacher in the church. Prophets were referred to as messengers of the Lord (Is. 44:26; Hag. 1:13), servants of God (Amos 3:7), shepherds (Zech. 11:4, 7; Jer. 17:16), and watchmen (Is. 62:6).

Important Prophets of the Bible. God has used people in every age to fill the prophetic role of proclaiming His word. Noah was a "preacher of righteousness" to his generation (2 Pet. 2:5). Abraham was considered a prophet (Gen. 20:7). So was his son Isaac (Ps. 105:9, 14–15) and his grandson Jacob (Genesis 49). Moses was eulogized as the greatest prophet of all, due to his major accomplishments as well as his many writings (Deut. 34:10–12). His successor, Joshua, received the commission to continue Moses' work and so assumed the prophetic role also (Deut. 34:9; Josh. 1:1, 5).

Following the entrance of the Hebrew people into the land of Canaan, many prophets appeared throughout Israel's history to aid and protect the nation. The prophets mentioned in the Bible probably represent only a small portion of the total number of prophets. Most of the prophets remain obscure because they never wrote down their message. This indicates their task required face-to-face confrontations and a spoken rather than a written message. Many times the prophet stood alone and spoke to an unsympathetic or even antagonistic audience. Great courage and independence of spirit was required. Prophets were not people of routine tasks like priests; they charted new paths for the people.

It is appropriate that the first prophet mentioned after Joshua is unnamed (Judg. 6:7–10). Prophets were to exalt God's word and not seek their own glory. This unnamed prophet appeared in the time of Gideon when Israel was falling back into idolatry. Rather than speak of the future, he called Israel to remember the Lord who delivered them from Egypt.

The next prophet was Samuel, whose vocation was apparent to all from his youth (1 Sam. 3:19–20). Samuel's life was spent serving diligently as a judge (1 Sam. 7:15), leading the army to victory (1 Sam. 7:9–10), and establishing the religious and civil life of the nation (1 Sam. 10:25). He both appointed (1 Sam. 12:1) and recalled the first king of Israel (1 Sam. 15:26–28). Samuel provided a model for other prophets to follow (1 Sam. 19:20).

Four prophets appeared in the time of David, who himself demonstrated the traits of a prophet (2 Sam. 23:2–3). They were Gad (1 Sam. 22:5), Nathan (2 Sam. 12:1–15), Zadok (2 Sam. 15:27), and Heman (1 Chr. 25:5).

Four prophets also appeared during the time of Jeroboam: Ahijah, a man of God, an old prophet, and Iddo the seer. Iddo apparently had visions, but he confined his revelations to writing (2 Chr. 9:29; 12:15; 13:22). A man of God confronted Jeroboam for his intrusion into the priestly office at the altar and prophesied the coming of Josiah by name (1 Kin. 13:1–9); but his rival, the old prophet in Bethel, deceived him and brought about his death (1 Kin. 13:11–32). Even though the old prophet lied, God revealed the death sentence of the man of God to him (1 Kin. 13:21–23).

The prophet Shemaiah appeared to Solomon's successor, Rehoboam, to stop him from attempting to reunite the country by force (2 Chr. 11:2–4). The prophet Iddo recorded the acts of Abijah, the successor of Rehoboam (2 Chr. 13:22), who himself raised a prophetic voice, although he was a wicked king (1 Kin. 15:1–5). The king correctly anticipated victory over Jeroboam's troops (2 Chr. 13:12).

The next king, Asa, was promised God's blessing by the prophet Azariah when the king was returning from his victory over Zerah, the Ethiopian (2 Chr. 15:1–7). But Asa did not remain faithful, seeking help instead from the Syrians when Baasha threatened him. The prophet Hanani was imprisoned for rebuking Asa for not relying upon the Lord alone as in the earlier victory (2 Chr. 16:7–10). The son of Hanani, Jehu, played a more prominent role than his father. He condemned the wickedness of Baasha and declared his dynasty would end (1 Kin. 16:1–4).

Jehoshaphat was promised victory over the alliance of Moab, Ammon, and Edom by the prophet Jahaziel (2 Chr. 20:14–17). God alone would supply the victory. After these two lessons about alliances, Jehoshaphat allied with Ahab's son, Ahaziah, in order to build a southern fleet. The prophet Eliezer proclaimed that the alliance caused God to destroy the fleet, "Then the ships were wrecked, so that they were not able to go to Tarshish" (2 Chr. 20:37).

Five prophets appeared during the reign of Ahab. These included the famous prophets ELIJAH and ELISHA. Elijah was the most unforgettable and dynamic of the Hebrew prophets. He dominated the scene under Ahab in 1 Kings 17–19 and 21, but his ministry continued until the reigns of Ahaziah (2 Kings 1) and Jehoram (2 Kings 2). His impact and eminence was compared with Moses, as their joint appearance with

Christ in His transfiguration suggests (Matt. 17:1–13). Elijah's spectacular success over the prophets of Baal in the bringing of rain defies comparison. His volatile and dynamic temperament stands in stark contrast to Elisha, who realized that his quieter personality needed some help if he were to follow a prophet like Elijah. So he asked for a double portion of Elijah's spirit (2 Kin. 2:9).

Although he was called by Elijah in the reign of Ahab, Elisha really only succeeded him in the reign of Jehoram (2 Kings 2–9). Doubly blessed, Elisha performed fourteen miracles to Elijah's seven.

Three prophets confronted kings in person. A man of God told Amaziah of Judah to dismiss his Israelite mercenaries (2 Chr. 25:7–10), while another prophet rebuked Amaziah for saving the idols after defeating Edom (2 Chr. 25:15). Finally, Oded secured the release of Judahites captured by Israelites during the time of Ahaz (2 Chr. 28:9–15).

These prophets in Joshua, Judges, 1 and 2 Samuel, and 1 and 2 Kings provided those books with the name of Former Prophets in the Hebrew canon. They actually overlapped in time with the "latter" or "writing" prophets, known commonly as the major and minor prophets. The former prophets dealt more with daily problems and the current state of affairs, while the latter prophets wrote down for later generations what would happen in the future.

A few passages in the writing prophets give biographical material about the prophets themselves. While most of the writing prophets simply present God's message, there are biographical sections in Isaiah (6–7; 20; 37–39), Jeremiah (1; 13; 19–21; 24–29; 32; 34–35), Daniel (1–6), Hosea (1, 3), Amos (7:10–17), Jonah (1–4), and Zechariah (7–8). Other parts of Zechariah and Ezekiel tell about the prophets' receiving visions, but these passages have lesser value in portraying the prophets' personalities.

The writing prophets do not appear to be in chronological order, but they provide clues that can be matched with historical facts that suggest their proper sequence. Obadiah spoke against Edom; his ministry may have occurred in the time of Jehoram (853–41 B.C.) when Edom revolted against Judah (2 Kin. 8:20–22). Joel can be dated to the time when Judah's enemies were Tyre and Sidon along with Philistia (Joel 3:4), Egypt, and Edom (Joel 3:19). Since no king is mentioned, the book has been dated to the time of Joash's childhood when Jehoida the high priest was his guardian. The dates of Joash's reign are 835–796 B.C. The dates of Obadiah's and Joel's prophecies, however, are by no means certain.

In the following century five prophets can be dated to the reigns of various kings. Hosea probably prophesied from about 760 B.C. to past 715 B.C. or from the time of Uzziah and Jeroboam II to Hezekiah. Amos prophesied when Uzziah and Jeroboam II ruled. Their reigns overlapped for at least 15 years (767–753 B.C.) and even longer if Uzziah's co-regency with his father Amaziah is counted.

Jonah was a contemporary of Jeroboam II (793–753 B.C.), but his trip to Nineveh may have been before or after Jeroboam's reign. Since Assyrian power and spirit fell during the weak reign of Ashurdan III (773–755 B.C.), especially after the plague of 765 B.C. and the total eclipse of the sun in 763 B.C., Jonah may have undertaken his successful mission shortly afterwards around 760 B.C.

Isaiah 1:1 says that Isaiah's ministry spanned four kings from the death of Uzziah (Is. 6:1) through Hezekiah, about whom Isaiah wrote a history (2 Chr. 32:32). That Isaiah ministered after Hezekiah's death in 686 B.C. is evident from his recording of Sennacherib's death in 681 B.C.

Micah began his ministry under Jotham and finished it some time in the reign of Hezekiah (Mic. 1:1). This would suggest his ministry began after Uzziah's death in 739 B.C. Since Micah does not mention Sennacherib's invasion of 701 B.C., he must have concluded his ministry before that date.

Nahum, Zephaniah, Habakkuk, and Jeremiah appeared in the next century. Nahum probably wrote his prophecy in the latter half of the seventh century, since Nahum 3:8–10 refers to the destruction of Thebes in 663 B.C. Nahum probably prophesied the 612 B.C. destruction of Nineveh before the ministry of Zephaniah, who also predicted the fall of Nineveh and dates himself to the time of Josiah (640–609 B.C.), according to Zephaniah 1:1. Zephaniah's attack on idolatry suggests he wrote his work before the reforms of Josiah in 621 B.C.

Habakkuk's prophecy should be dated after 612 B.C., since he made no reference to Assyria. The prophet was concerned about the coming invasion of Babylon, probably the first one of 605 B.C. in the reign of

Jehoiakim (609–598 B.C.). Thus his work can be dated about 609–606 B.C.

Jeremiah began his work in 627 B.C. (Jer. 1:2–3) and continued ministering in Egypt after the fall of Jerusalem in 586 B.C.

Daniel and Ezekiel ministered during the captivity in Babylon. Daniel was taken to Babylon in 605 B.C. at the time of Nebuchadnezzar's first invasion of Judah. Ezekiel was taken there in 597 B.C. at the time of the second invasion. Daniel ministered until the third year of Cyrus of 536 B.C. (Dan. 10:1). Ezekiel was called to begin his ministry in 592 B.C. (Ezek. 1:2) and continued until at least 571 B.C. (Ezek. 29:17).

Haggai, Zechariah, and Malachi ministered after the captivity when the people returned to Judah. Haggai dates his prophecy to 520 B.C. (Hag. 1:1, 15; 2:1, 20). Zechariah began his prophecy two months after Haggai (Zech. 1:1) with his first message. His other revelations came later in the year, two years later (Zech 1:7; 7:1), and at a later period of time (Zech. 9:1).

Malachi was probably written after 432 B.C. when Nehemiah wrote his book because Nehemiah 13 faces the same problems mentioned by Malachi: priestly carelessness (Mal. 1:6—2:9), intermarriage with foreigners (Mal. 2:10—3:6), and lack of tithing (3:7—4:3).

Photo: Matson Photo Collection

- The modern village of Anata is situated near the site of ancient Anathoth, home of the prophet Jeremiah (Jer. 1:1; 11:21).

Prophecies of the Messiah in Zechariah

Passage: 2:10–13
Prophecy: The ruler on the throne
Fulfillment: Rev. 5:13; 6:9; 21:24; 22:1–5

Passage: 3:8
Prophecy: A holy priesthood
Fulfillment: John 2:19–21; Eph. 2:20–21; 1 Pet. 2:5

Passage: 6:12–13
Prophecy: A heavenly high priest
Fulfillment: Heb. 4:4; 8:1–2

Passage: 9:9–10
Prophecy: The ruler on a donkey
Fulfillment: Matt. 21:4–5; John 12:15

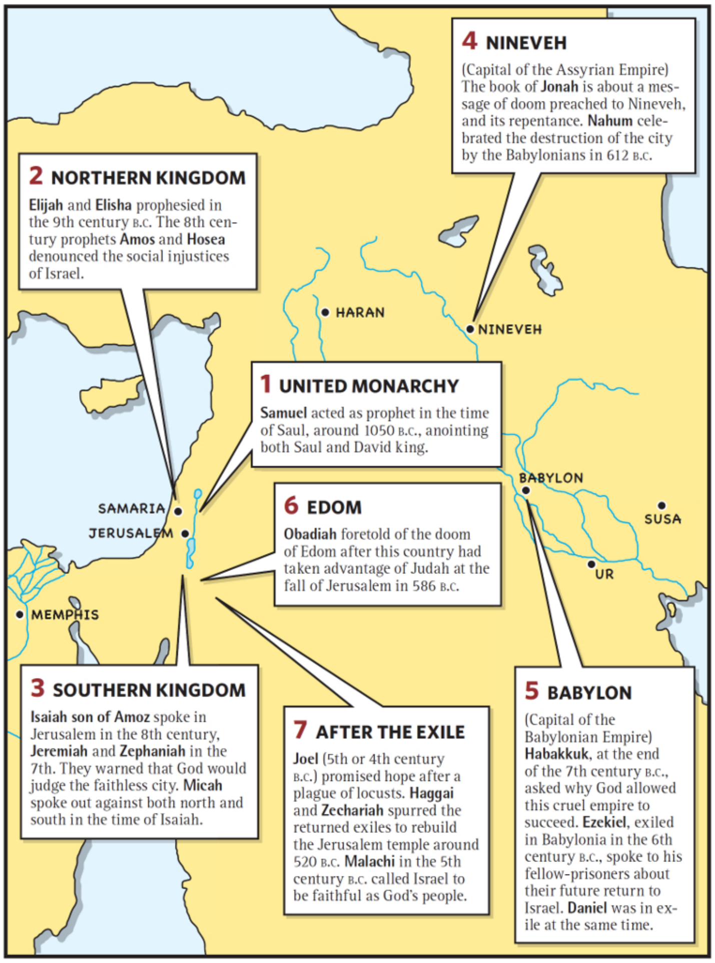
Passage: 11:12–13
Prophecy: The price of 30 pieces of silver
Fulfillment: Matt. 26:14–15

Passage: 11:13
Prophecy: The silver used to buy a potter’s field
Fulfillment: Matt. 27:9

Passage: 12:10
Prophecy: Piercing of the Messiah’s body
Fulfillment: John 19:34, 37

Passage: 13:1, 6, 7
Prophecy: Wounding of the Shepherd Savior and scattering of the sheep
Fulfillment: Matt. 26:31; John 16:32

THE PROPHETS SPEAK



1 UNITED MONARCHY
Samuel acted as prophet in the time of Saul, around 1050 B.C., anointing both Saul and David king.

2 NORTHERN KINGDOM
Elijah and **Elisha** prophesied in the 9th century B.C. The 8th century prophets **Amos** and **Hosea** denounced the social injustices of Israel.

3 SOUTHERN KINGDOM
Isaiah son of Amoz spoke in Jerusalem in the 8th century, **Jeremiah** and **Zephaniah** in the 7th. They warned that God would judge the faithless city. **Micah** spoke out against both north and south in the time of Isaiah.

4 NINEVEH
(Capital of the Assyrian Empire) The book of **Jonah** is about a message of doom preached to Nineveh, and its repentance. **Nahum** celebrated the destruction of the city by the Babylonians in 612 B.C.

5 BABYLON
(Capital of the Babylonian Empire) **Habakkuk**, at the end of the 7th century B.C., asked why God allowed this cruel empire to succeed. **Ezekiel**, exiled in Babylonia in the 6th century B.C., spoke to his fellow-prisoners about their future return to Israel. **Daniel** was in exile at the same time.

6 EDOM
Obadiah foretold of the doom of Edom after this country had taken advantage of Judah at the fall of Jerusalem in 586 B.C.

7 AFTER THE EXILE
Joel (5th or 4th century B.C.) promised hope after a plague of locusts. **Haggai** and **Zechariah** spurred the returned exiles to rebuild the Jerusalem temple around 520 B.C. **Malachi** in the 5th century B.C. called Israel to be faithful as God's people.

PROPHET, FALSE (see FALSE PROPHET).

PROPHETESS—a female prophet. Miriam, the sister of Moses, led the women with her chorus in response to the great song of her brother (Ex. 15:20). Deborah joined with Barak in song and exulted in their great victory (Judg. 5:2–31). Hannah's prayer was remarkable, foretelling how David's dynasty would be founded (1 Sam. 2:1–10).

Luke reported the prophetic activity of the elderly Anna in the temple (2:36–38), as well as that of Elizabeth and Mary (1:41–45, 46–55). First Corinthians 11:5 assumes the female role in prophesying, seen again in

Philip’s four virgin daughters (Acts 21:9). Other prophetesses such as Noadiah gained a bad reputation (Neh. 6:14).

PROPITIATION [pro pish ih AY shun]—the atoning death of Jesus on the cross, through which He paid the penalty demanded by God because of people’s sin, thus setting them free from sin and death. The word means “appeasement.” Thus, propitiation expresses the idea that Jesus died on the cross to pay the price for sin that a holy God demanded.

Although Jesus was free of sin, He took all our sins upon Himself and redeemed us from the penalty of death that our sins demanded. As the writer of 1 John declared, “He Himself is the propitiation for our sins, and not for ours only but also for the whole world” (1 John 2:2; atoning sacrifice, NIV, NRSV).

PROSELYTE [PROS eh lite]—a convert from one religious belief or party to another. In the New Testament (Matt. 23:15; Acts 2:10), the term is used in a specific sense to designate Gentile converts who had committed themselves to the teachings of the Jewish faith or who were attracted to the teachings of Judaism. A full-fledged proselyte, or convert, to Judaism underwent circumcision and worshiped in the Jewish temple or synagogue. They also observed all rituals and regulations concerning the sabbath, clean and unclean foods, and all other matters of Jewish custom.

By the New Testament period, when communities of Jews were widely scattered over the Gentile world, many Gentiles came into contact with Judaism. They found worship of one God and its wholesome ethical teaching attractive. Tired of pagan gods and heathen immorality, the Gentiles came to the synagogues to learn of the one true God and of His call to holiness, justice, and mercy. Many of them accepted the religion, morality, and lifestyle of the Jews. Not all Gentile sympathizers went so far as to be circumcised, but by New Testament times proselytes were nevertheless a significant part of Judaism, as the references to them in the Book of Acts (2:10; 6:5; 13:43) make clear.

These “halfway proselytes” proved to be a rich mission field for the early church. Unable to accept the binding requirements of the Jewish law, many of them turned to Christianity. This new faith welcomed all people, regardless of their background, culture, or religious tradition.

This universal appeal of Christianity was largely the result of the pioneering work of the apostle Paul. He taught that Gentiles did not have to become Jews—or submit to circumcision—in order to embrace the truths of the gospel. With this barrier removed, many proselytes who were attracted to Judaism turned instead to the Christian faith.

PROSTITUTION—the act or practice of promiscuous sexual relations, especially for money. Several words are used for a woman who engages in illicit sexual activity for pay, including HARLOT, whore, and prostitute.

One type of harlot was the temple prostitute, who performed sexual acts at a heathen temple (Hos. 4:12–14). Both male and female cult prostitutes presided at these temples. Whenever Judah was ruled by a righteous king, this king sought to remove the temple prostitutes from the land (2 Kin. 23:4–14).

Jerusalem is pictured as playing the part of a harlot. But instead of being paid for her services, she paid others (Ezek. 16:15–59)! Those who worshiped idols were also referred to in a symbolic way as harlots (Judg. 2:17).

PROVERB—a short, pithy statement about human nature and life. In the Bible Solomon is singled out for his use of proverbs (1 Kin. 4:32). His wisdom was shown by his ability to make clear, true commentaries upon the nature of things. The Hebrew word most frequently translated as proverb means literally “a similitude,” or loosely, “a representation.” So when God declared that Israel would be “a proverb . . . among all peoples” (1 Kin. 9:7), He implied that the name Israel would come to symbolize disobedience. Proverbs are designed to make God’s truth accessible to all people, so they might direct their lives in accordance with His will.

PROVERBS, BOOK OF—one of the “wisdom books” of the Old Testament, containing instructions on many of the practical matters of daily life. The PROVERBS was a familiar literary form in all ancient cultures; it was a very suitable device for collecting and summarizing the wisdom of the centuries. But the Book of Proverbs has one important difference: it points the believer to God with instructions on how to live a holy, upright life.

Structure of the Book. The Book of Proverbs has the longest title of any Old Testament book, covering the first six verses of chapter one. The author introduces himself as a teacher, one of the wise men of Israel, who has written this book as a manual of instruction on the ways of wisdom. His declaration, “The fear of the Lord is the beginning of knowledge” (1:7), summarizes the theme of Proverbs, a point he emphasizes again and again throughout the book.

In its 31 chapters, Proverbs discusses many practical matters to help believers live in harmony with God as well as their neighbors. Subjects covered in this wise and realistic book include how to choose the right kind of friends, the perils of adultery, the value of hard work, dealing justly with others in business, the dangers of strong drink, treating the poor with compassion, the values of strong family ties, the folly of pride and anger, and the characteristics of genuine friendship.

Scholars agree that Proverbs is a compilation of material from several different sources. This gives the book a unique internal structure. But the book itself tells us which parts were written by one author and which came from another’s hand.

Authorship and Date. The name of Solomon as author is associated with the Book of Proverbs from the very beginning. Verse 1 of chapter 1 states: “The proverbs of Solomon the son of David.” We also know that Solomon was noted throughout the ancient world for his superior wisdom (1 Kin. 4:29–34). Additional evidence of his authorship is found within the book itself, where Solomon is identified as author of the section from 10:1—22:16 as well as writer of chapters 25–29.

But what about those portions of Proverbs that clearly are attributed to other writers, such as “the wise” (22:17), Agur (30:1), and King Lemuel (31:1)? Although Solomon wrote a major portion of Proverbs, he did not write the entire book. Many scholars believe he wrote the basic core of Proverbs but that some writings were later added from other sources.

Another interesting fact about this book and its writing is that the second collection of proverbs attributed to Solomon (chaps. 25–29) was not added to the book until more than 200 years after his death. The heading over this material reads: “These also are proverbs of Solomon which the men of Hezekiah king of Judah copied” (25:1). Perhaps these writings of Solomon were not discovered and inserted into the book until Hezekiah’s time.

Because of the strong evidence that the Book of Proverbs is, indeed, a compilation, some scholars dismiss the idea that Solomon wrote any of the material. But evidence for his authorship of some sections is too strong to be dismissed that lightly. In its original version the book must have been written by Solomon some time during his reign from 970 B.C. to 931 B.C. Then, about 720 B.C. or later the non-Solomonic sections were added to the book.

Historical Setting. The Book of Proverbs is the classical example of the type of writing in the Old Testament known as WISDOM LITERATURE. Other books so categorized are Job, Ecclesiastes, and the Song of Solomon. These books are called wisdom writings because they were written by a distinctive group of people in Israel’s history who grappled with some of the eternal questions of life. This type of writing flourished especially during Solomon’s time, and he was known as the wisest of the wise throughout the ancient world. “Thus Solomon’s wisdom excelled the wisdom of all the men of the East and all the wisdom of Egypt. For he was wiser than all men . . . and his fame was in all the surrounding nations” (1 Kin. 4:30–31).

Theological Contribution. Israel’s distinctive contribution to the thinking of the wise men of all nations and times is that true wisdom is centered in respect and reverence for God. This is the great underlying theme of the Book of Proverbs.

Special Considerations. In reading the Book of Proverbs, we need to make sure we do not turn these wise sayings into literal promises. Proverbs are statements of the way things generally turn out in God’s world. For example, it is generally true that those who keep God’s commandments will enjoy “length of days and long life” (3:2). But this should not be interpreted as an ironclad guarantee. It is important to keep God’s laws, no matter how long or short our earthly life may be.

Proverbs: A Study and Teaching Outline

I. The Purpose of Proverbs 1:1–7

II. Proverbs to Youth 1:8—9:18
- A. Obey Parents 1:8–9
- B. Avoid Bad Company 1:10–19
- C. Seek Wisdom 1:20—2:22
- D. Benefits of Wisdom 3:1–26
- E. Be Kind to Others 3:27–35
- F. Security in Wisdom 4:1–13
- G. Avoid the Wicked 4:14–22
- H. Keep Your Heart 4:23–27
- I. Do Not Commit Adultery 5:1–14
- J. Be Faithful to Your Spouse 5:15–23
- K. Avoid Surety 6:1–5
- L. Do Not Be Lazy 6:6–19
- M. Do Not Commit Adultery 6:20—7:27
- N. Praise of Wisdom 8:1—9:12
- O. Avoid Folly 9:13–18

III. Proverbs of Solomon 10:1—22:16
- A. Proverbs Contrasting the Godly and the Wicked 10:1—15:33
- B. Proverbs Encouraging Godly Lives 16:1—22:16

IV. Proverbs Concerning Various Situations 22:17—24:34

V. Proverbs of Solomon Copied by Hezekiah’s Men 25:1—29:27
- A. Proverbs Regulating Relationships with Others 25:1—26:28
  - 1. Relationships with Kings 25:1–7
  - 2. Relationships with Neighbors 25:8–20
  - 3. Relationships with Enemies 25:21–24
  - 4. Relationships with Yourself 25:25–28
  - 5. Relationships with Fools 26:1–12
  - 6. Relationships with Sluggards 26:13–16
  - 7. Relationships with Gossips 26:17–28
- B. Proverbs Regulating Various Activities 27:1—29:27

VI. The Words of Agur 30:1–33

VII. The Words of King Lemuel 31:1–9

VIII. The Poem About the Wise Woman 31:10–31

Photo by Tatiana Mironenko

• The writer of one of the proverbs praised the rock badger (or hyrax) for nesting in places where they were hidden from their enemies (Prov. 30:26).

PROVIDENCE—the continuous activity of God in His creation by which He preserves and governs. The doctrine of providence affirms God’s absolute lordship over His creation and confirms the dependence of all creation on the Creator. It is the denial of the idea that the universe is governed by chance or fate.

Through His providence God controls the universe (Ps. 103:19); the physical world (Matt. 5:45); the affairs of nations (Ps. 66:7); human birth and destiny (Gal. 1:15); human successes and failures (Luke 1:52); and the protection of His people (Ps. 4:8).

God preserves all things through His providence (1 Sam. 2:9; Acts 17:28). Without His continual care and activity the world would not exist. God also preserves His people through His providence (Gen. 28:15; Luke 21:18; 1 Cor. 10:13; 1 Pet. 3:12).

Divine government is the continued activity of God by which He directs all things to the ends He has chosen in His eternal plan. God is King of the universe who has given Christ all power and authority to reign (Matt. 28:18–20; Acts 2:36; Eph. 1:20–23). He governs insignificant things (Matt. 10:29–31), apparent accidents (Prov. 16:33), and good (Phil. 2:13) and evil deeds (Acts 14:16).

God acts in accordance with the laws and principles that He has established in the world. The laws of nature are nothing more than our description of how we perceive God at work in the world. They neither have inherent power nor work by themselves.

We are not free to choose and act independently of God's will and plan; we choose and act in accordance with them. In His sovereignty, God controls people's choices and actions (Gen. 45:5; Deut. 8:18; Prov. 21:1). God's actions, however, do not violate the reality of human choice or negate our responsibility as moral beings.

God permits sinful acts to occur, but He does not cause us to sin (Gen. 45:5; Rom. 9:22). He often overrules evil for good (Gen. 50:20; Acts 3:13).

PROVINCE—an administrative district of the government or civil ruling authority. The word "province" is used only four times of rulers in Israel. All these occurrences come from the time of King Ahab (1 Kin. 20:14–15, 17, 19).

The other occurrences of the word refer to the administrative districts during the Babylonian and Persian rules (Ezra 2:1; 4:15; Neh. 1:3). The term occurs only twice in the New Testament (Acts 23:34; 25:1).

During New Testament times the government of the Roman Empire had senatorial and imperial provinces. The senatorial provinces were the ten older provinces of the Empire, which had no need of a large military force. These were ruled by proconsuls like Sergius Paulus of Cyprus (Acts 13:7) and Gallio of Achaia (Acts 18:12). The proconsuls were appointed for one year.

The imperial provinces of the Roman Empire consisted of frontier provinces that had large installations of Roman troops under the leadership of the emperor. Each of these provinces was governed by a military leader.

The second kind of imperial provinces were those consisting of special cases such as rugged terrain (Alpine districts) or difficult people to rule (Judea and Egypt). They were ruled by an imperial governor appointed by the emperor.

These regional governors were responsible to both the emperor and the local provincial military ruler. In Jesus' day Judea was governed by the governor or prefect Pilate (Luke 3:1). In Paul’s day it was ruled by the governors Felix (Acts 23:24) and Festus (Acts 25:1).

PROVOCATION—anything that provokes, excites, incites, or stimulates. The reference in Hebrews 3:8, 15 to “the provocation” (KJV), or “the rebellion” (NKJV, NIV), is a quotation from Psalm 95:7–11. This passage points back to a specific time when the Israelites provoked God by their rebellion against Moses during the Exodus (Ex. 17:1–7). The name of that place was called MASSAH (testing, temptation) and MERIBAH (strife, contention).

PROW—the front section of a ship or boat (Acts 27:30, 41; bow, NRSV, NIV, REB).

PRUDENCE—skill, good judgment, and common sense. Both David and Solomon are described as men of prudence and wisdom (1 Sam. 16:18; 2 Chr. 2:12). The Book of Proverbs has good words for the prudent person (Prov. 1:4; 12:16, 23; 18:15).

PRUNING HOOKS—small knives with curved blades used for pruning grapevines. The prophets Isaiah, Joel, and Micah contrasted pruning hooks with spears in a way that allowed these knives to become symbols of peace, not war (Is. 2:4; Joel 3:10; Mic. 4:3).

PSALMIST—a writer or composer of a psalm. David is called “the sweet psalmist of Israel” (2 Sam. 23:1). Also see BIBLE; MUSIC; POETRY; PSALMS, BOOK OF.

PSALMS, BOOK OF—a collection of prayers, poems, and hymns that focus the worshiper’s thoughts on God in praise and adoration. Parts of this book were used as a hymnal in the worship services of ancient Israel.

The musical heritage of the Psalms is demonstrated by its title. It comes from a Greek word that means “a song sung to the accompaniment of a musical instrument.”

Structure of the Book. With 150 individual psalms, this book has the most chapters of any in the Bible.

It is also one of the most diverse, since the psalms deal with such subjects as God and His creation, war, worship, wisdom, sin and evil, judgment, justice, and the coming of the Messiah.

In the original Hebrew manuscripts, this long collection of 150 psalms was divided into five sections: book 1 (1–41); Book 2 (42–72); Book 3 (73–89); Book 4 (90–106); and Book 5 (107–150). Each of these major sections closes with a brief prayer of praise.

Scholars are not sure exactly why the Book of Psalms was organized in this manner. One theory is that it was divided into five sections as a sort of parallel to the Pentateuch—the first five books of the Old Testament (Genesis, Exodus, Leviticus, Numbers, and Deuteronomy). But other scholars believe the five sections were different collections of psalms that circulated at different times in Israel's history. These five small collections were finally placed together, they believe, to form the large compilation which we know today as the Book of Psalms.

The second theory does not seem to make sense when we examine the content of the psalms themselves. Individual psalms attributed to David appear in all five sections of the Book. Within these five sections, different types of psalms also appear. These include songs of thanksgiving, hymns of praise, psalms of repentance and confession, psalms that invoke evil upon one's enemies, messianic psalms, and songs sung by pilgrims as they traveled to Jerusalem to observe one of the great festivals of their faith. Such variety among the psalms within these five sections may indicate they were complete collections within themselves before they were placed with other groups of psalms to form this larger body of material.

But no matter how the present arrangement of the book came about, these individual psalms were clearly inspired by God's Spirit. Through these hymns of praise, we come face to face with our Maker and Redeemer. In the glory of His presence, we are compelled to exclaim along with the psalmist, "O LORD, our Lord, how excellent is Your name in all the earth!" (8:1).

Authorship and Date. Most people automatically think of David when they consider the question of who wrote the Book of Psalms. A shepherd boy who rose to become the most famous king of Judah, he was also known as "the sweet psalmist of Israel" (2 Sam. 23:1). He lived during the most creative age of Hebrew song and poetry. As king, he organized the services of worship in the tabernacle, appointing priests and Levites for the specific purpose of providing songs and music. So it is not surprising that his name should be clearly associated with this beautiful book of praise.

The brief descriptions that introduce the psalms have David listed in them in seventy-three instances. But some scholars believe the phrase, "A psalm of David," should not be interpreted as a certain indication that David actually wrote all these psalms. They point out the Hebrew word translated as "of" can also be translated "to" or "for."

Thus, these psalms could have been written by anonymous authors and dedicated to David or even written on his behalf (for David) and added to a special collection of his material already being used in the sanctuary.

While this is an interesting theory, there is no compelling reason to question the traditional view that David actually wrote most or all the psalms that bear his name. David's personality and identity are clearly stamped on many of these psalms. For example, Psalm 18 is a psalm of David that sings praises to God as the sovereign Savior. The title indicates it was written after David was delivered "from the hand of all his enemies and from the hand of Saul." The same psalm in almost identical wording appears in 2 Samuel 22. This passage indicates that David sang this song after the death of Saul.

While it is clear that David wrote many of the individual psalms, he is definitely not the author of the entire collection. Two of the psalms (72 and 127) are attributed to Solomon, David's son and successor. Psalm 90 is a prayer assigned to Moses. Another group of twelve psalms (50 and 73–83) is ascribed to the family of Asaph. The sons of Korah wrote eleven psalms (42, 44–49, 84–85, 87–88). Psalm 88 is attributed to Heman, while Psalm 89 is assigned to Ethan the Ezrahite. With the exception of Solomon and Moses, all these additional authors were priests or Levites who were responsible for providing music for sanctuary worship during David's reign. Many of the psalms designate no specific person as author. They were probably written by many different people.

A careful examination of the authorship question, as well as the subject matter covered by the psalms themselves, reveal they span a period of many centuries. The oldest psalm in the collection may be the prayer of Moses (90). One of the latest psalms is 137, a song of lament clearly written during the days when the Jews were being held captive by the Babylonians, from about 586 to 538 B.C.

It is clear that the 150 individual psalms were written by many different people across a period of a thousand years in Israel’s history. They must have been compiled and put together in their present form by some unknown editor shortly after the captivity ended about 538 B.C.

Historical Setting. Some of the psalms written by David grew out of specific experiences in his life. For example, Psalm 3 is described as “a Psalm of David when he fled from Absalom his son” (see also 51, 52, 54, 56, 57, 59).

But others seem to be general psalms that arose from no specific life situation (53, 55, 58). Knowing the particular historical background of a psalm can help the student interpret it correctly and apply its message to life today.

Theological Contribution. We may think of the psalms as a description of our human response to God. At times God is presented in all His majesty and glory. Our response is wonder, awe, and fear: “Sing to God, you kingdoms of the earth” (68:32). But other psalms portray God as a loving Lord who is involved in our lives. Our response in these cases is to draw close to His comfort and security: “I will fear no evil; for You are with me” (23:4).

God is the same Lord in both these psalms. But we respond to Him in different ways, according to the specific needs of our lives. What a marvelous God we worship, the psalmist declares—One who is high and lifted up beyond our human experiences but also one who is close enough to touch and who walks beside us along life’s way.

Other psalms might be described as outcries against God and the circumstances of life rather than responses to God because of His glory and His presence in our lives. The psalmist admits he sometimes feels abandoned by God as well as his human friends (88). He agonizes over the lies directed against him by his false accusers (109). He calls upon God to deliver him from his enemies and to wipe them out with His wrath (59). Whatever else we may say about the psalms, we must admit they are realistic about human feelings and the way we sometimes respond to the problems and inequities of life.

But even in these strong psalms of lament, the psalmist is never totally engulfed by a feeling of despair. The fact that he uttered his protest to the Lord is a sign of hope in God and His sense of justice. This has a significant message for all believers. We can bring all our feelings to God, no matter how negative or complaining they may be. And we can rest assured that He will hear and understand. The psalmist teaches us that the most profound prayer of all is a cry for help as we find ourselves overwhelmed by the problems of life.

The psalms also have a great deal to say about the person and work of Christ. Psalm 22 contains a remarkable prophecy of the crucifixion of the Savior. Jesus quoted from this psalm as He was dying on the cross (Ps. 22:1; Matt. 27:46; Mark 15:34). Other statements about the Messiah from the psalms that were fulfilled in the life of Jesus include these predictions: He would be a priest like Melchizedek (Ps. 110:4; Heb. 5:6); He would pray for His enemies (Ps. 109:4; Luke 23:34); and His throne would be established forever (Ps. 45:6; Heb. 1:8).

Special Considerations. The Book of Psalms is the best example in the Bible of the nature of Hebrew poetry. The principle upon which this poetry is based is not rhythm or rhyme but parallelism. In parallelism, one phrase is followed by another that says essentially the same thing but in a more creative, expressive way. Here is a good example of this poetic technique:

> The Lord of hosts is with us;
> The God of Jacob is our refuge (46:11).

This example is known as synonymous parallelism because the second phrase expresses the same thought as the first. But sometimes the succeeding line introduces a thought that is directly opposite to the first idea. This is known as antithetic parallelism. Here is a familiar couplet that demonstrates this form:

> For the Lord knows the way of the righteous,
> But the way of the ungodly shall perish (1:6).

A third kind of parallelism in Hebrew poetry may be called progressive, or climbing—in which part of the first line is repeated in the second, but also something more is added. For example:

> The floods have lifted up, O Lord,
> The floods have lifted up their voice (93:3).

Another literary device the Hebrew writers used to give their psalms a peculiar style and rhythm was the alphabetical acrostic. The best example of this technique is Psalm 119—the longest in the collection—which contains twenty-two different sections of eight verses each. Each major section is headed by a different letter of the Hebrew alphabet. In the original language, each verse in these major divisions of the psalm begins with the Hebrew letter that appears as the heading for that section. Many modern translations of the Bible include these Hebrew letters as a part of the structure of this psalm. Writing this poem with such a structure required a high degree of literary skill.

The peculiar poetic structure of the 150 psalms makes them ideal for believers who like to create their own devotional exercises. You can easily combine the lines from many different psalms into a fresh, authentic expression of praise to God. Here is an example of such a combined psalm:

Oh, give thanks to the LORD, for He is good!
For His mercy endures forever (136:1).
He has not dealt with us according to our sins,
Nor punished us according to our iniquities (103:10).
For You, O God, have heard my vows;
You have given me the heritage of those who fear Your name (61:5).
Your testimonies are very sure;
Holiness adorns Your house, O LORD, forever (93:5).
So teach us to number our days,
That we may gain a heart of wisdom (90:12).
The fear of the Lord is the beginning of wisdom;
A good understanding have all those who do His commandments (111:10).
Oh, give thanks to the God of heaven!
For His mercy endures forever (136:26).

Psalms: A Study and Teaching Outline

I. Praise Hymns and Liturgies

Psalm 8—The Lord’s Glory Is in All the Earth
Psalms 14, 53—To the Shame of the Godless, the Lord Restores His People
Psalm 15—Only the Godly May Dwell with the Lord
Psalm 19—The Lord Reveals Himself in His World and in His Word
Psalm 24—The Lord Is the King of Glory
Psalm 29—The Voice of the Lord Is Powerful and Majestic
Psalm 33—The Lord Is Sovereign in Creation and History
Psalm 46—God Is the Mighty Fortress of His People
Psalm 47—God Is the Great King over All the Earth
Psalm 48—God Is the Great King in Zion
Psalm 50—God Is the Righteous Judge of His People
Psalm 65—God Saves and Sustains His People
Psalm 67—Let All the Peoples Praise God
Psalm 68—God Is the Strength and Power of His People
Psalm 75—Sing Praise to God for His Righteous Judgment
Psalm 76—God Is Majestic When He Judges
Psalm 78—God Guides His People Even When They Stray
Psalm 81—God Wants His People to Praise and Obey Him
Psalm 82—God Will Inherit All the Nations
Psalm 84—Those Who Dwell in God’s House Are Blessed
Psalm 85—God’s Salvation Is Near to Those Who Fear Him
Psalm 87—The City of God Is Glorious
Psalm 93—The Lord Our King Is Clothed with Majesty
Psalm 95—The Lord Is the Great King above All Gods
Psalm 96—The Lord Our King Is Great and Greatly to Be Praised
Psalm 97—The Lord Our King Is Exalted Far above All Gods
Psalm 98—The Lord Our King Saves and Judges
Psalm 99—The Lord Our King Is Holy
Psalm 100—Be Thankful to the Lord and Praise His Name
Psalm 101—Walk Before the Lord with a Perfect Heart
Psalm 103—Praise the Lord for All His Benefits
Psalm 104—The Lord Provides His Creatures with Everything They Need
Psalm 105—The Lord Is Always Faithful to His People
Psalm 106—The Lord Saved His People Again and Again
Psalm 111—The Lord Is Always Faithful to His Covenant
Psalm 113—Praise the Name of the Lord
Psalm 114—God Brought Israel out of Egypt by His Miraculous Power
Psalm 115—Idols Are Nothing but the Lord Is Everything
Psalm 117—Let All Peoples Praise the Lord
Psalm 118—Praise the Lord for His Wonderful Salvation
Psalm 119—Praise the Lord for His Wonderful Word
Psalm 121—Our Help Comes Only from the Lord
Psalm 122—Be Glad When You Go to the House of the Lord
Psalm 123—Look to the Lord for Mercy
Psalm 124—The Lord Is on the Side of His People
Psalm 125—The Lord Surrounds His People with His Protection
Psalm 126—The Lord Brings His People Back from Captivity

Psalm 129—The Lord Is Victorious over His People’s Enemies
Psalm 134—Let All the Servants of the Lord Praise Him
Psalm 135—Whatever the Lord Pleases He Does
Psalm 136—The Mercy of the Lord Endures Forever
Psalm 145—Praise the Name of the Lord Forever and Ever
Psalm 147—Praise the Lord for His Sustaining Word
Psalm 148—Praise the Lord from the Heavens and from the Earth
Psalm 149—Let the Lord’s People Sing Praise to Him
Psalm 150—Let Everything That Has Breath Praise the Lord

II. Individual and Communal Laments

Psalm 3—Lord, Arise and Save Me
Psalm 4—God, Have Mercy on Me and Hear My Prayer
Psalm 5—Give Heed to the Voice of My Cry, O Lord
Psalm 6—O Lord, Heal Me
Psalm 7—O Lord, Save Me from All Those Who Persecute Me
Psalm 9—Arise, O Lord, Do Not Let Man Prevail
Psalm 10—Why Do You Stand Afar Off, O Lord?
Psalm 11—The Lord Tests the Righteous
Psalm 12—May the Lord Cut Off the Tongue That Speaks Proud Things
Psalm 13—O Lord, How Long Will You Hide Your Face from Me?
Psalm 17—O Lord, Deliver My Life from the Wicked
Psalm 22—My God, My God, Why Have You Forsaken Me?
Psalm 25—O My God, Let Not My Enemies Triumph Over Me
Psalm 26—Vindicate Me, O Lord
Psalm 27—Do Not Leave Me or Forsake Me, O God of My Salvation
Psalm 28—O Lord My Rock, Do Not Be Silent to Me
Psalm 31—O Lord, Let Me Never Be Ashamed
Psalm 35—O Lord, Fight Against Those Who Fight Against Me
Psalm 36—There Is No Fear of God Before the Eyes of the Wicked
Psalm 38—O Lord, Do Not Rebuke Me in Your Wrath
Psalm 39—O Lord, Do Not Be Silent at My Tears
Psalm 41—O Lord, Be Merciful to Me and Raise Me Up
Psalm 42—Why Are You Cast Down, O My Soul?
Psalm 43—O God, Plead My Cause Against an Ungodly Nation
Psalm 44—O God, Redeem Us for Your Mercies’ Sake
Psalm 51—O God, Blot Out My Transgressions
Psalm 52—Why Do You Boast in Evil, O Mighty Man?
Psalm 54—Save Me, O God, by Your Name
Psalm 55—O God, Do Not Hide Yourself from My Supplication
Psalm 56—In Anger Cast Down the Peoples, O God
Psalm 57—Be Merciful to Me, O God, Be Merciful to Me
Psalm 58—The Poison of the Wicked Is Like the Poison of a Serpent
Psalm 59—Deliver Me from My Enemies, O My God
Psalm 60—O God, You Have Cast Us Off
Psalm 62—My Soul, Wait Silently for God Alone
Psalm 64—O God, Early Will I Seek You
Psalm 69—Save Me, O God, For the Waters Have Come Up to My Neck

Psalm 70—Make Haste, O God, to Deliver Me
Psalm 71—O Lord, Let Me Never Be Put to Shame
Psalm 74—O God, Why Have You Cast Us Off Forever?
Psalm 77—Has God Forgotten to Be Gracious?
Psalm 79—O God, the Nations Have Laid Jerusalem in Heaps
Psalm 80—Restore Us, O Lord God of Hosts
Psalm 83—Do Not Hold Your Peace, O God
Psalm 86—Bow Down Your Ear, O Lord, For I Am Poor and Needy
Psalm 88—O Lord, I Have Cried Out Day and Night Before You
Psalm 90—Lord, We Have Been Consumed by Your Anger
Psalm 94—Lord, How Long Will the Wicked Triumph?
Psalm 102—O Lord, Answer Me Speedily
Psalm 108—Is It Not You, O God, Who Cast Us Off?
Psalm 109—Do Not Keep Silent, O God of My Praise
Psalm 120—In My Distress I Cried to the Lord
Psalm 130—Out of the Depths I Have Cried to You, O Lord
Psalm 137—By the Rivers of Babylon, We Wept When We Remembered Zion
Psalm 140—Deliver Me, O Lord, from Evil Men
Psalm 141—Set a Guard, O Lord, over My Mouth
Psalm 142—I Cry Out to the Lord with My Voice
Psalm 143—Revive Me, O Lord, for Your Name's Sake

III. Songs of Individual Thanksgiving
Psalm 23—The Lord Is My Shepherd
Psalm 30—I Will Extol You, O Lord, For You Have Lifted Me Up
Psalm 32—Blessed Is He Whose Transgression Is Forgiven
Psalm 34—I Will Bless the Lord at All Times
Psalm 40—The Lord Has Put a New Song in My Mouth
Psalm 66—Make a Joyful Shout to God, All the Earth
Psalm 92—It Is Good to Give Thanks to the Lord
Psalm 107—Let the Redeemed of the Lord Say So
Psalm 116—I Love the Lord Because He Has Heard My Voice
Psalm 138—I Will Praise You with My Whole Heart
Psalm 139—Search Me, O God, and Know My Heart
Psalm 146—I Will Sing Praises to My God While I Have My Being

IV. Royal Psalms
Psalm 2—The Lord Has Said to Me, "You Are My Son"
Psalm 18—The Lord Gives Great Deliverance to His King
Psalm 20—Now I Know that the Lord Saves His Anointed
Psalm 21—The King Shall Have Joy in Your Strength, O Lord
Psalm 45—Your Throne, O God, Is Forever and Ever
Psalm 61—O God, You Will Prolong the King's Life
Psalm 63—The King Shall Rejoice in God
Psalm 72—Give the King Your Judgments, O God
Psalm 89—Our King Belongs to the Holy One of Israel
Psalm 110—The Lord Said to My Lord, "Sit at My Right Hand"
Psalm 132—Lord, Remember David and All His Afflictions

Psalm 144—Blessed Be the Lord My Rock, Who Trains My Hands for War

V. Psalms of Trust and Wisdom

Psalm 1—The Delight of the Righteous Is in the Law of the Lord
Psalm 16—I Will Bless the Lord Who Has Given Me Counsel
Psalm 37—Trust in the Lord and Do Good
Psalm 49—My Mouth Shall Speak Wisdom
Psalm 73—I Have Put My Trust in the Lord God
Psalm 91—The Lord Is My Refuge and My Fortress
Psalm 112—Blessed Is the Man Who Fears the Lord
Psalm 127—Children Are a Heritage from the Lord
Psalm 128—Blessed Is Everyone Who Walks in His Ways
Psalm 131—O Israel, Hope in the Lord
Psalm 133—How Good It Is for Brethren to Dwell Together in Unity

• Short-lived wild flowers such as these in the Jordan Valley provided the psalmist with a striking analogy of the brevity of life (Ps. 103:15–16).

PSALMS OF SOLOMON (see PSEUDEPIGRAPHA).

PSALTERY (see MUSICAL INSTRUMENTS OF THE BIBLE).

PSEUDEPIGRAPHA—a collection of Jewish books containing various forms of literature, using names of famous people in Israel's history for the titles of the books. The real authors are unknown. Such names as Ezra, Baruch, Enoch, Solomon, Moses, and Adam are used to add authority to the writing.

A few of these books are folk tales or sacred legends. These include the Letter of Aristeas, the Book of Adam and Eve, and the Martyrdom of Isaiah. One book of psalms, the Psalms of Solomon, has been included in the Pseudepigrapha. Ethical and wisdom writings are also part of this collection.

One problem addressed by the pseudepigraphal books is, Why do the wicked seem to prosper and the righteous suffer? Books like Jubilees, Enoch, and IV Ezra develop a careful scheme of history that shows the power of the world in the hands of the ruler of this age. The ruler of this age is Satan or Belial. The present age will end with God as Lord of all nations.

The books in the Pseudepigrapha were written by pious Jews living in either Palestine or Egypt. They were concerned that the Jews live according to the Law of Moses.

The Book of Jubilees describes a conversation that took place on Mt. Sinai between Moses and an angel of the Lord. The Martyrdom of Isaiah reports the sad news of the death of the great prophet. Through this story, the writer (using Isaiah's name) emphasizes how far Israel has gone astray. To protest against the growing secularization of the Pharisees, The Assumption of Moses was written around A.D. 7 to 29.

The Book of Adam and Eve, written in the middle of the first Christian century, is probably a protest against Christians. It tells about the future resurrection that was promised to Adam. The Testament of the Twelve Patriarchs is a book with many sub-books, describing the patriarch Jacob blessing his twelve sons before his death. Written about 105 B.C. by a Pharisee, it tells about the intense hope for a Messiah held by some Jews during this period. The value of this book is the contribution it makes to an understanding of forgiveness, the two great commandments, the Messianic expectation, the resurrection, the Antichrist, demonology, and other teachings that were later developed in the New Testament.

Some collections of pseudepigraphal works include The Sayings of the Fathers. This work is actually a collection of wisdom sayings from the rabbis that is included in the MISHNAH and TALMUD.

PTOLEMAIS [tahl uh MAY iss]—a seaport in northern Palestine between Tyre and Caesarea (see Map 6, B–2). The apostle Paul visited Ptolemais for one day on his return to Jerusalem during his third missionary journey (Acts 21:7). In the Old Testament the city is known as ACCO (Judg. 1:31; Accho, KJV). Today the city is about 15 kilometers (9 miles) north of Haifa and about 19 kilometers (12 miles) south of Lebanon.

PTOLEMY [TOL eh mih]—a general title (similar to pharaoh) of the fourteen Greek kings who ruled Egypt between the conquest of Alexander the Great and the Roman conquest of Egypt in 30 B.C.

After the death of Alexander the Great in 323 B.C., his empire eventually fell into the hands of two of his generals, Seleucus I and Ptolemy I Soter. Seleucus established a dynasty in Syria, Asia, and the east, while Ptolemy I Soter and his descendants ruled in Egypt. During this period the Ptolemies engaged in many wars with the Seleucid rulers in Syria over the control of Palestine. Daniel 11 contains a prediction of many of these events.

Ptolemy I Soter (323–285 B.C.) conducted three campaigns in Palestine against the SELEUCIDS (Dan. 11:5), and by 301 B.C. he controlled Phoenicia and Palestine, which his successors retained for a century. His capital, Alexandria, situated on the northern coast of Egypt, became the center of intellectual life for the eastern Mediterranean. Ptolemy settled many Jewish prisoners of war in Alexandria.

Ptolemy’s son, Ptolemy II Philadelphus (285–246 B.C.), continued to battle the Seleucids (Dan. 11:6). At Alexandria he established a famous library and museum that comprised a university promoting the spread of Greek culture throughout the ancient world.

Along with prisoners of war, many Jews chose to migrate to Alexandria and elsewhere in Egypt. In Alexandria they eventually adapted to the prevailing culture, producing learned Jewish writings in the fields of philosophy, history, and biblical interpretation.

Ptolemy II Philadelphus commissioned seventy Jewish students of the Bible to translate the Old Testament from Hebrew to Greek (this is called the SEPTUAGINT). This translation was the Bible for many Greeks and Greek-speaking Jews for years to come.

Judea, a state ruled by a high priest and his council, the SANHEDRIN, was content under Ptolemaic rule; it was allowed a certain measure of self-rule as long as it paid taxes to the Ptolemy and abided under his ultimate rule. There was an influx of Greeks and Hellenistic culture into Palestine during this era.

During the reign of Ptolemy III Euergetes (246–222 B.C.), the fighting between the Ptolemies and the Seleucids continued (Dan. 11:7–9). During this time synagogues were established for the Jews who lived in Egypt.

Ptolemy IV Philopater (222–205 B.C.) defeated Antiochus III (Dan. 11:11–12), but his successor, Ptolemy V Epiphanes (205–180 B.C.), brought about a measure of peace by forming an alliance through intermarriage (Dan. 11:14–16). It was this Ptolemy who wrote the ROSETTA STONE that led to the decipherment of the mysterious Egyptian HIEROGLYPHICS.

Judea passed into Seleucid control in 200 B.C. From that time on, Egypt began to decline in power.

During the reign of Ptolemy VI Philometor (180–146 B.C.), the Jewish priest Onias III from Jerusalem was allowed to build a Jewish temple in Egypt at Leontopolis. The Egyptian and Seleucid wars continued (Dan. 11:25–29). Some of these events are described in the apocryphal books of Maccabees, and by Josephus and Aristobulus. Murder, revolt, bribery, and trickery characterized the last group of Ptolemies.

During the reign of Ptolemy VI Philometor, Egypt was attacked by Antiochus IV. Only Roman intervention forced his withdrawal. This was the beginning of the end for the Ptolemies. Externally, Egypt was doomed to be incorporated into Rome’s spreading sphere of influence and power. Internally, native revolts grew more frequent in response to crippling taxation and injustice in bureaucratic, nationalized Egypt.

The line of Ptolemies came to an end with Cleopatra VII (51–30 B.C.)—the daughter of Ptolemy XI—and her son by Julius Caesar, Ptolemy

XIV Caesarion (36–30 B.C.), when Cleopatra committed suicide. Egypt then passed into Roman hands (30 B.C.) and became a lucrative province of the Roman Empire. The Ptolemies had ruled Egypt with selfish motives without gaining much support from the native population.

The clashes between Seleucid Syria and Ptolemaic Egypt are mentioned in Daniel 11 to illustrate God's control over His people. "The king of the South" is the representative Ptolemy, as the references to Egypt in verses 8, 42, and 43 indicate: Ptolemy I (v. 5), Ptolemy II (v. 6), Ptolemy III (vv. 7–9), Ptolemy IV (v. 11), Ptolemy V (vv. 14–15), and Ptolemy VI (vv. 25, 27). Daniel's descriptions of these events long before they took place is proof of God's sovereign control over nations.

PUA [POO uh]—a form of PUAH.

PUAH [POO uh]—the name of two men and one woman in the Old Testament:

1. The second son of Issachar (1 Chr. 7:1), also called Puvah (Gen. 46:13, NRSV), Phuvah (KJV), and Pua (Num. 26:23, KJV).
2. One of two midwives whom Pharaoh ordered to kill Hebrew males at their birth (Ex. 1:15). The midwives courageously disobeyed Pharaoh's command.
3. The father of Tola, of the tribe of Issachar (Judg. 10:1).

PUBLICAN—KJV word for TAX COLLECTOR.

PUBLIUS [PUHB lih uhs] (*pertaining to the people*)—the leading citizen of the island of Malta (Melita, KJV) who showed hospitality to the apostle Paul and his companions when they were shipwrecked (Acts 28:1–10). Publius may have been a native official or perhaps the chief Roman official on Malta, which at that time was part of the province of Sicily. Paul healed Publius' father, who suffered from a fever and dysentery (Acts 28:8).

PUDENS [POO denz] (*modest*)—a Christian at Rome who joined Claudia, Eubulus, Linus, and the apostle Paul in sending greetings to Timothy (2 Tim. 4:21).

PUHITES [POO hights]—a form of PUTHITES.

PUL **[pool]**—the name of a man and a place in the Old Testament:

1. An Assyrian king who invaded Israel during the reign of King Menahem. When Menahem paid tribute to Pul, giving him 1,000 talents of silver (2 Kin. 15:19), Pul withdrew his army from Israel (v. 20). Pul did, however, carry the tribes east of the Jordan River into captivity (1 Chr. 5:26). Pul is the same person as TIGLATH–PILESER III. Tiglath–Pileser was the throne-name he bore as king of Assyria; Pul was the throne-name he bore in Babylonia as king of Babylon.
2. An African country and its people (Is. 66:19), identical with Libya.

PULPIT—KJV word for a raised platform reached by steps, or a desk used for preaching and teaching in a service of worship (Neh. 8:4; platform, NKJV). Such a platform is mentioned in connection with the gathering of the people of Israel to hear the reading of the Law of God and its interpretation.

PULSE—a KJV word for vegetables, or edible seeds—a simple diet that Daniel and his friends requested instead of the rich dishes offered by the Babylonians (Dan. 1:12, 16; vegetables, NKJV).

PUNISHMENT—payment for crime or sin. Punishment of sin is one of the basic truths of the Old Testament. Mosaic Law spelled out the proper punishments for each crime. The punishments generally took the form of retribution, "eye for eye" (Ex. 21:24) and other punishment in kind being the most memorable. Retribution such as this was only a small part of the ideas of compensation and restitution of value emphasized under the Old Testament law (Ex. 21:18–36). For example, if one person injured another in a fight, he was required to repay the victim for any time lost from his job because of the injury. In the case of disfigurement, the person committing the crime might also suffer the same violence as a punishment handed down by the court.

Since punishment was tied so closely to crime and sin, it was only natural that this concept should extend from the temporal world into the spiritual world. God meted out His own punishment to those who broke His moral law, notably against Sodom and Gomorrah (Gen. 19:12–29) and the Hebrew people wandering in the wilderness (Num. 14:26–35).

The Suffering Servant of the Lord would bear our punishment so that we could be at peace with God (Is. 53:5).

In the New Testament, the concern with temporal punishment became secondary to Christ's message of redemption. An eternal spiritual punishment falls upon those who refuse to accept God's message.

PUNISHMENT, EVERLASTING—the final judgment of God upon the wicked. The classic example of eternal punishment in the Old Testament is the destruction of Sodom and Gomorrah (Gen. 19:15–28). While speaking about wicked angels who are being held in "everlasting chains," the writer of Jude in the New Testament likened these wrongdoers to the wicked men of Sodom and Gomorrah, who "are set forth as an example, suffering the vengeance of eternal fire" (Jude 7).

In his second letter to the Thessalonians, the apostle Paul wrote about the final judgment. He explains that those who do not know God "shall be punished with everlasting destruction from the presence of the Lord and from the glory of His power" (2 Thess. 1:9). This same idea was expressed by Jesus in the parable of the sheep and the goats (Matt. 25:31–46). After separating the two, Jesus blessed the sheep—those who have cared for the unfortunate and poor. Then he pronounced judgment upon the goats—those who did not have compassion: "Depart from Me, you cursed, into the everlasting fire" (v. 41).

The essential meaning of the phrase "everlasting punishment" involves banishment from the presence of God and Christ forever—a fate made vivid by the image of eternal fire (Rev. 19:20; 21:8).

Also see HELL.

PUNITES [PUE nites]—the descendants of PUAH, of the tribe of Issachar (Num. 26:23; Puite, NIV, REB).

PUNON [POO nahn]—an Israelite encampment (see Map 2, C–1) occupied during the last part of the wilderness wandering (Num. 33:42–43). Punon is probably modern Khirbet Feinan on the east side of the Arabah about 40 kilometers (25 miles) south of the Dead Sea.

PURAH [PYUR uh]—one of Gideon's servants, probably his armor-bearer, who went with Gideon under cover of darkness to scout the enemy camp of the Midianites (Judg. 7:10–11; Phurah, KJV).

PURE (see CHASTE).

PURGE—to cast out whatever is impure or undesirable; to refine or free from impurities (Dan. 11:35; 1 Cor. 5:7; Heb. 9:14). In his religious reformation King Josiah purged the temple of Jerusalem and the land of Judah by destroying the altars of the Baals and all idolatrous images (2 Chr. 34:1–8). After he had committed adultery with Bathsheba and sent her husband to his death, David prayed, “Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow” (Ps. 51:7). In His atonement Christ purged our sins by His own blood (Heb. 1:3; 9:22).

PURIFICATION—the act of making clean and pure before God and people. The Mosaic Law provided instructions for both physical and spiritual purification. These laws and regulations were much more than sanitary instructions. The act of purification also involved religious and spiritual cleansing.

The Mosaic Law recognized and detailed purification rituals for three distinct categories of uncleanness. These were skin diseases (Leviticus 13–14), sexual discharges (Leviticus 15), and contact with a dead body (Num. 19:11–19).

By the time of Jesus, much had been added to the laws of purification, making them a burden to the people. Jesus denounced such rituals, teaching that defilement and uncleanness came from the inner motives of the mind and heart (Mark 7:14–23). He taught that genuine purification is possible only by following Him and giving heed to His message of love and redemption (John 15:3).

PURIM [POOR im] (*lots*)—a Jewish holiday observed on the 14th and 15th of the month of Adar, a month before Passover, in commemoration of the deliverance of the Jews, by ESTHER and MORDECAI, from a massacre plotted by HAMAN (Esth. 3:7; 9:24–32). Also see FEASTS AND FESTIVALS.

PURITY—the quality or state of being free from mixture, pollution, or other foreign elements. The term purity may refer to things (gold, Ex. 25:17; oil, Lev. 24:2) or people. Purity with reference to people may be ethnic (Phil. 3:5), ceremonial (Lev. 19:16–33; Luke 2:22), ethical (Prov. 22:11), or spiritual (1 Tim. 1:5; 4:12).

The Jews of Jesus' day often took ceremonial purity beyond what Scripture commanded. They considered ceremonial purity more valuable than spiritual purity (Mark 7:3–4; Luke 11:39–41). For this error they were soundly rebuked by Jesus (Mark 7:1–13; Luke 11:39–41). The purity a Christian should strive for is spiritual in nature (Matt. 5:8; James 1:27). Also see CHASTE.

PURPLE (see COLORS OF THE BIBLE).

PURPLE GARNET (see JEWELS AND PRECIOUS STONES).

PURSE—a container for carrying money or other objects. In the Old Testament the word for "purse" is used of a small bag or of the gold carried in such a bag (Is. 46:6). A second word is used of the moneybags belonging to Joseph's brothers (Gen. 42:35). David's shepherd pouch (1 Sam. 17:40, 49) was probably a leather bag that shepherds threw over their shoulders and in which they carried food.

The New Testament uses several words to describe bags and purses. One refers to the shepherd's bag carried over the shoulder (Luke 10:4) and to a smaller money purse (Luke 12:33). Another word represents the money box in which Judas kept the disciples' funds (John 12:6; 13:29).

Also see BAG.

PUT [put]—the name of a man and a land or people mentioned in the Old Testament:

1. One of the sons of Ham (Gen. 10:6; Phut, KJV; 1 Chr. 1:8). Put was a grandson of Noah.
2. The land where Put's descendants lived (see Map 1, A–2). This nation is mentioned in the Bible in connection with Egypt and Ethiopia (Cush). Some scholars identify this land with Punt, an area on the eastern shore of Africa (possibly Somaliland), famous for its incense. Since Put and Punt are not identical in spelling and because Put was known for its warriors rather than its incense, other scholars believe Put refers to certain Libyan tribes west of Egypt.

Men from Put and LUBIM (Libya) were used as mercenary soldiers by the King of Tyre (Ezek. 27:10) and Magog (Ezek. 38:5). But most references in the Bible picture them as allies with Egypt (Jer. 46:9; Ezek. 30:5; Nah. 3:9). Although the warriors of Put were hired to help these different nations secure their borders and win their wars, the prophets point to the futility of such forces in the face of God's mighty power and judgment.

PUTEOLI [poo TEE uh lih]—a seaport on the western shore of southern Italy (see Map 8, A–1) visited by the apostle Paul (Acts 28:13). Puteoli was one of the most important harbors in Italy. At Puteoli the great grain ships from Alexandria were unloaded. Paul stayed with the Christians at Puteoli for a week before he traveled overland toward Rome (Acts 28:14).

Puteoli is now called Pozzuoli, across the Bay of Naples from Pompeii and Mount Vesuvius. The city boasts an ancient Roman amphitheater, built like the Colosseum of Rome. With a capacity of 40,000 to 60,000 people, it was overshadowed in size only by the Colosseum and the amphitheater at nearby Capua.

Photo by Howard Vos

• The modern wharf at Puteoli surrounds the site where Paul landed on his way to Rome (Acts 28:13–14).

PUTHITES [POO thights]—a family of the tribe of Judah in Kirjath Jearim (1 Chr. 2:53; Puhites, KJV).

PUTIEL [POO tih uhl]—the father-in-law of Aaron’s son Eleazar (Ex. 6:25).

PUVAH [POO vuh]—a form of PUAH.

PYGARG (see ANIMALS OF THE BIBLE).

PYRAMID—an ancient massive structure of Egypt with a rectangular base, outside walls in the form of four triangles that meet in a point at the top, and inner chambers used as tombs for Egyptian royalty. Such monuments were constructed over about 80 royal tombs in ancient Egypt.

The first pyramid was the Step Pyramid of King Djoser (about 2600 B.C.). The structure was made of six ascending “steps,” each one smaller than the one below. Most of the other major pyramids were built during the Old Kingdom (2600–2200 B.C.), before the time of Abraham and well before the Israelite sojourn in Egypt.

The Great Pyramid of Khufu, or Cheops, is the largest of the pyramids. One of the seven wonders of the ancient world, it covered 13 acres and was originally 768 feet square and 482 feet high. It is situated at Giza, a city of northern Egypt, on the Nile River near Cairo. Some blocks of the Great Pyramid are estimated to weigh more than 54,400 kilograms (60 tons).

As a sacred symbol, the pyramid played an important part in the religious beliefs of the Egyptians.

The pyramids of Egypt are not mentioned in the Bible. Some scholars, however, believe the Tower of Babel (Gen. 11:1–9) was a stepped structure somewhat like the Egyptian pyramids. “Come, let us build ourselves a city, and a tower whose top is in the heavens” (v. 4).

Photo: Jupiterimages

- Aerial view of the pyramid of Khafre (Chefren) at Giza, Egypt.

PYRRHUS **[PIR uhs]** (*flame-colored*)—the father of Sopater of Berea (Acts 20:4, NASB, REB, NIV, NRSV). Sopater was a friend and companion of the apostle Paul. Some ancient Greek manuscripts do not contain the name Pyrrhus; the name is omitted by the KJV and NKJV.

Q

Q—the letter Q (from the German word *Quelle*, meaning "source") refers to a hypothetical document that contained material from which Matthew and Luke drew as they wrote certain sections of their gospels. This document supposedly consisted mostly of sayings of Jesus in narrative form. Not all scholars accept the existence of Q as a background document to these gospels. Also see GOSPEL.

QOPH [kofe]—the nineteenth letter of the Hebrew alphabet, used as a heading over Psalm 119:145–152. In the original Hebrew language, each of these eight verses began with the letter qoph. Also see ACROSTIC.

QUAIL (see ANIMALS OF THE BIBLE).

QUARRY—an open excavation from which stone is cut, usually for building purposes. Archaeologists have discovered quarries throughout Palestine. The most notable quarries built during the Old Testament period are those near Megiddo, Samaria, Jerusalem, and Ramat Rahel. These four quarries date to about 850 B.C.

The most common method of quarrying was to cut deep, vertical slits on the four sides of the desired block. The stones then were separated from the stone underneath by wedges. While building stones were occasionally finished at the quarry (1 Kin. 6:7), the final dressing was usually completed at the building site.

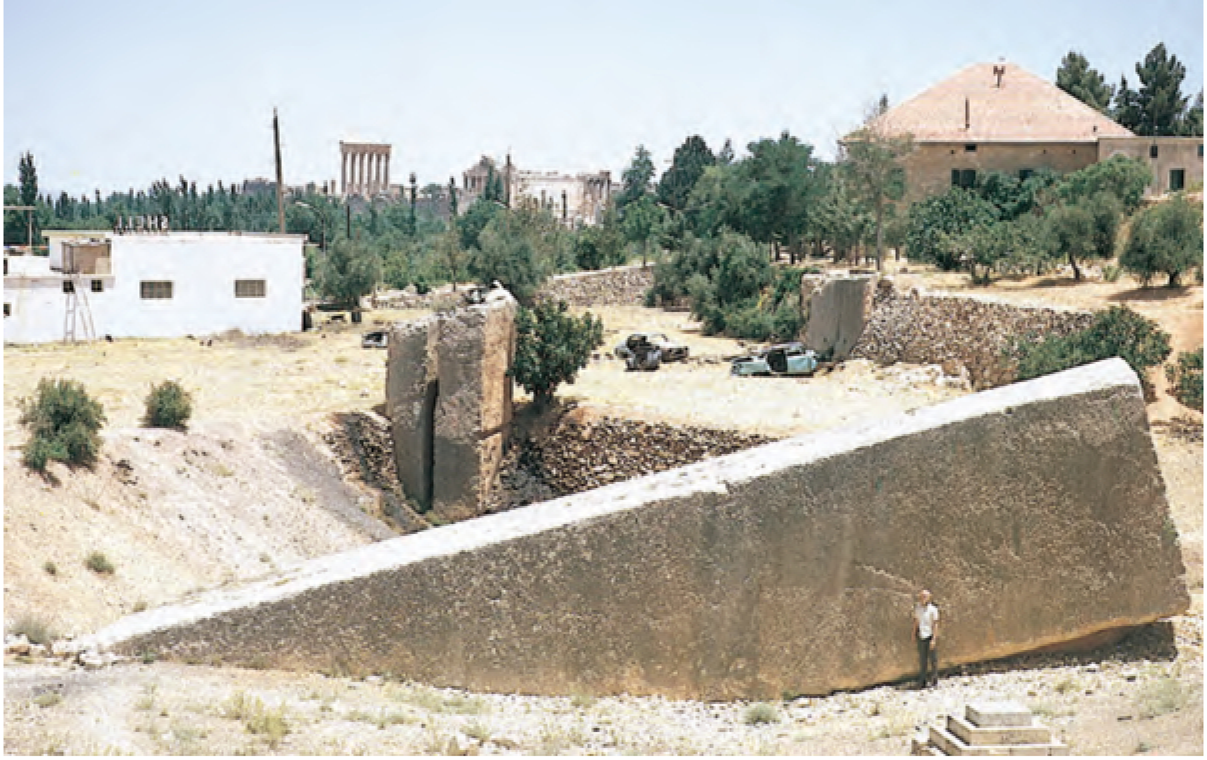


Photo by Howard Vos

• This massive cut stone was never removed from an ancient quarry at the Phoenician city of Baalbek, perhaps because of its weight and size.

QUARRYMAN (see OCCUPATIONS AND TRADES).

QUARTERMASTER (see OCCUPATIONS AND TRADES).

QUARTUS [KWOR tus] (*fourth*)—a Christian who probably lived in Corinth and who sent greetings to the church in Rome (Rom. 16:23). According to early church tradition, Quartus was one of the seventy disciples whom Jesus sent out and who eventually became a bishop at Berytus.

QUARTZ (see MINERALS OF THE BIBLE).

QUATERNION [kwah TURN ih on]—KJV translation of the Greek word *tetradion*, meaning a guard of four soldiers (Acts 12:4; squad, NKJV).

QUEEN—a female member of the royal house, either the wife of a king, or a woman who reigns by her own power. The term may refer to an actual ruler of state, such as the queen of Sheba (1 Kings 10) or Candace the queen of the Ethiopians (Acts 8:27). BATHSHEBA and JEZEBEL are not called queens, but certainly they ruled with their husbands (1 Kin. 1:21). On the other hand, a queen might be simply the king's favorite mate or wife—as probably was the case with both Vashti and Esther (Esther 1–2).

The term is also used for the queen mother (1 Kin. 15:13, NKJV). The queen mother's name is consistently included in the summaries of the reigns of the kings of Judah (1 Kin. 15:1–2). MAACHAH, King Asa's grandmother, served as queen mother until she was removed by her grandson (1 Kin. 15:9–13). Some years later, Athaliah was a queen mother who seized the throne and ruled in Judah for about six years (2 Kings 11; 2 Chronicles 22–23).

QUEEN OF HEAVEN—a fertility goddess to whom the Israelites, especially the women, offered sacrifice and worship in the days before the fall of the southern kingdom of Judah (Jer. 7:18; 44:17–19, 25). In the time of Jeremiah, many people in Jerusalem and other cities of Judah worshiped the queen of heaven. Their worship included burning incense and pouring out drink offerings to her (Jer. 44:17). This was obviously a form of idolatry, but it is not clear exactly which pagan god was worshiped.

The phrase "queen of heaven" may be a title for the goddess Ishtar (perhaps the same goddess as the biblical ASHTORETH). Cakes were also baked in honor of the "queen of heaven" (Jer. 7:18). These cakes may have been in the shape of stars, crescent moons, or the female figure. The worship of this goddess was one of the evils that brought God's judgment upon Judah. "Behold, My anger and My fury will be poured out on this place," (Jer. 7:20).

QUEEN OF SHEBA (see SHEBA).

QUICK, QUICKEN—KJV translation of several Hebrew and Greek words translated by the NKJV as "alive" (Ps. 55:15), "living" (Acts

10:42), “revive” (Ps. 119:25), and “gives life to” (John 5:21).

QUICKSANDS, THE (see SYRTIS SANDS).

QUIRINIUS [kwy REN ih us]—Roman governor of Syria at the time of Jesus’ birth (Luke 2:1–5; Cyrenius, KJV). Quirinius is mentioned in connection with a census taken for tax purposes. The census was not a local affair; the Roman emperor Augustus (ruled 31 B.C.–A.D. 14) had decreed that all the world, or the Roman Empire, should be taxed. For this purpose, Joseph and Mary made their pilgrimage to Bethlehem. While they were there, Jesus was born.

The Gospel of Luke reports that Quirinius was governor of Syria at a time when HEROD was still alive. According to historians, the governor of Syria at this time was Quintilius Varus. Quirinius may have been a military commander who shared civil duties with Varus.

QUIVER (see ARMS, ARMOR OF THE BIBLE).

QUMRAN, KHIRBET [KIR beht KOOM rahn]—an ancient ruin on the northwestern shore of the Dead Sea (see Map 6, B–4). In 1947 a wandering goatherder looking for his goats in caves above the dry river bed, or wadi, of Qumran found several large jars. These jars contained ancient scrolls that have since become known as the DEAD SEA SCROLLS. Following this discovery, the area was opened for extensive archaeological research.

From 1951 to 1956 excavation of the area revealed more scrolls, as well as dated coins, pottery, and fragments from scrolls. These items made it possible to connect the Dead Sea Scrolls discovered in nearby caves to the Qumran community, which lived in Khirbet Qumran.

Excavations reveal that Khirbet Qumran was a Jewish community that was active from 130 B.C. to A.D. 135. In 31 B.C. an earthquake destroyed the settlement and made it uninhabitable. In 4 B.C. another group of Jews rebuilt on the site, enlarged it, and occupied it until the war with Rome in A.D. 68, when the Roman garrison sent to destroy Jericho took command of this outpost in the desert. Jewish zealots reestablished themselves at Qumran in A.D. 90 and defended their position until A.D. 135, when the Romans again fought and conquered Jewish resistance.

Some of the remains of walls and pottery in Khirbet Qumran date to the eighth and seventh centuries B.C.—the time of King Uzziah of Judah. The significant period is much later, around 50 B.C. to A.D. 68, when a group of pious Jews built and occupied the fortress, or monastery-like dwelling, at Qumran. The people who occupied the fortress committed themselves to a disciplined life of obedience to the Law as interpreted by the leader of the community, known as the Teacher of Righteousness. Some of the writings found here may be a collection of teachings from the Teacher of Righteousness himself.

The exact identity of the people who lived in Qumran in this later period is not known. Scholars have suggested that they were a small group of Jews who were disgusted with the corruption and lawlessness of the priests and leaders responsible for worship at the temple in Jerusalem. The Qumran community sought to purify itself from the sin of those who distorted the law. Large baths or pools were found in Khirbet Qumran and were probably used for daily ritual baths. Twelve hundred grave sites were found just east of the ruin. The skeletal remains were simply laid to rest in the ground without any burial objects. This indicates that a large number of people inhabited Qumran at one time.

Josephus and Philo, both first-century A.D. Jewish writers, describe a group known as ESSENES who occupied communities similar to Qumran. This has led some scholars to the conviction that Essenes were the residents of Khirbet Qumran and were the authors of the Dead Sea Scrolls. During the Jewish wars with Rome (A.D. 66–73 and A.D. 132–135) ZEALOTS joined the people of Qumran for what they believed to be the final war with evil. The Romans won the war and destroyed the memory of these people until the discovery of the caves at Qumran in 1947.

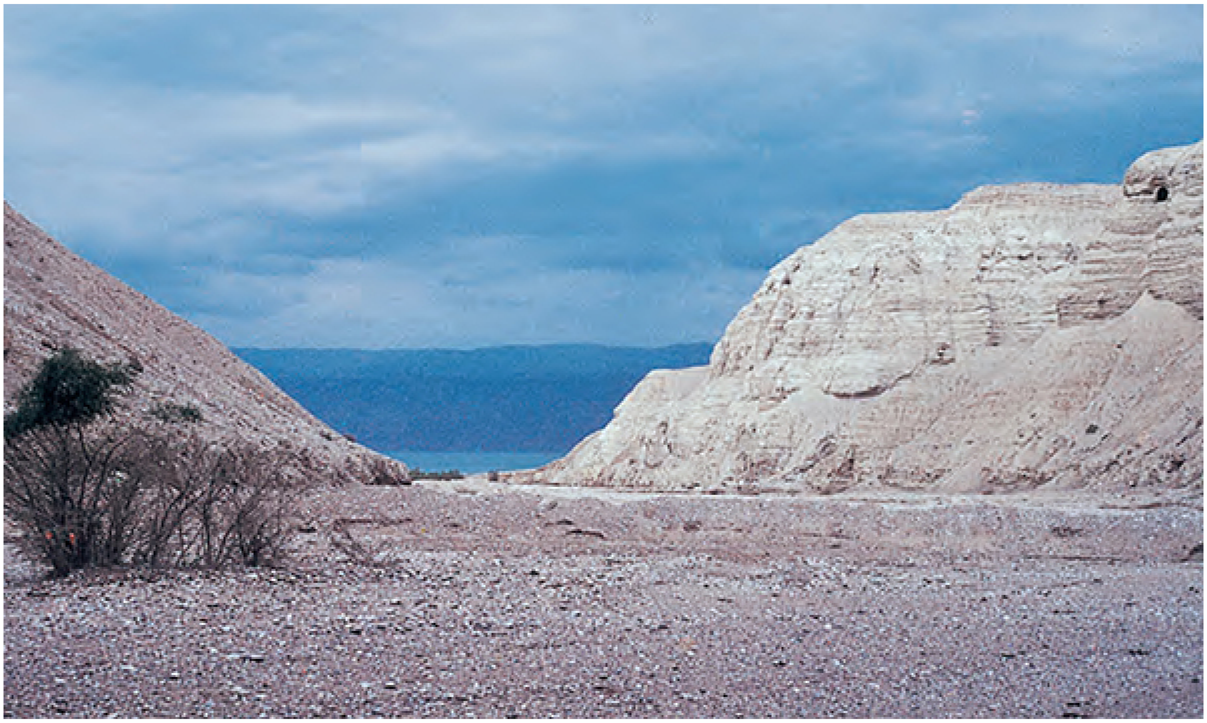


Photo by Gustav Jeeninga

• Cave Four at Qumran, where hundreds of Dead Sea Scrolls were discovered, is visible at upper right. The Dead Sea looms in the background.

Photo by John Trevor

• The Qumran community was situated on this plateau (center) and separated from the surrounding territory by a deep gorge.

QUOTATIONS IN THE NEW TESTAMENT. Several different kinds of quotations appear in the New Testament. It includes quotations of pagan authors (Acts 17:28; 1 Cor. 15:33; Titus 1:12) and at least one quotation of a statement of Jesus that is not recorded in any of the four gospels (Acts 20:35).

The New Testament also contains statements that parallel noncanonical literature from the New Testament era. For example, Jude 14 and 15 parallel 1 Enoch 1:9, a book of the APOCRYPHA. The New Testament also quotes itself (Luke 10:7; 1 Tim. 5:18). But more than anything else, it quotes the Old Testament. This indicates how important each testament is for an understanding of the other.

The number of quotations from and allusions to the Old Testament in the New varies with the counter. Direct quotations have been numbered from less than 150 to more than 300. When allusions are added to this number, the total number rises to anywhere from 600 to more than 4,000, again according to the person doing the counting.

A number of verses from the Old Testament are quoted more than once in the New Testament. The majority of quotations are taken from the SEPTUAGINT, the Greek translation of the Old Testament.

The New Testament authors used the Old Testament Scriptures to do several things: (1) to provide authority for their statements or conclusions, (2) to answer questions or to rebuke opponents' claims, (3) to provide further interpretations of the Old Testament, (4) to call attention to parallel situations, (5) to show continuity in the revelation of God, and (6) to demonstrate that the Old Testament predicted the coming of Jesus the Messiah.

R

RAAMA, RAAMAH [RAY uh muh]—the name of a man and a place in the Old Testament:

1. A son of Cush (Gen. 10:7). Raama's sons were Sheba and Dedan.
2. A country or region in southwest Arabia. The merchants of Sheba and Raamah traded in the markets of Tyre. "The merchants of Sheba and Raamah were your merchants. They traded for your wares the choicest spices," (Ezek. 27:22).

RAAMIAH [ray uh MIGH uh]—a form of REELAIAH.

RAAMSES [ray AM sez]—a form of RAMESES.

RABBAH [RAB uh] (*great*)—the name of two cities in the Old Testament:

1. The chief city of the Ammonites. Known as Rabbah of the people of Ammon (Deut. 3:11; 2 Sam. 12:26), Rabbah (see Map 3, C���4) was at the headwaters of the Jabbok River, 37 kilometers (23 miles) east of the Jordan.

   Rabbah is first mentioned as the place where the giant King Og had his massive iron bedstead (Deut. 3:11; Rabbath, KJV). Rabbah remained the capital of Ammon during David's reign, when the Ammonites and Arameans joined forces to fight against Israel. While Joab and the Israelites camped before the gate of Rabbah, the Arameans marched to MEDEBA (1 Chr. 19:7). In the decisive battle the Israelite armies defeated both the Arameans and the Ammonites, also subjecting the Ammonites to forced labor (2 Sam. 12:27–31; 1 Chr. 20:1–3). During this conflict, Uriah the Hittite was killed at David's orders (2 Sam. 11:1, 15). Later the Ammonites recovered the city. Throughout its history Israel's prophets denounced Rabbah (Jer. 49:2–6; Ezek. 21:20; Amos 1:14).

   Sitting astride the King's Highway, Rabbah's strategic location put it in the middle of most of the conflicts and wars of the biblical period. Consequently, it repeatedly was destroyed and rebuilt. Under Ptolemy Philadelphus (285–246 B.C.) the city became an important trading center renamed Philadelphia. It was the southernmost of the ten cities of the DECAPOLIS. During the Byzantine period of the fourth century A.D., Rabbah ranked in importance with Gerasa (Jerash). Destroyed during the Muslim conquest, Rabbah has once again gained its ancient splendor. Today it is one of the most important Arab cities of the Middle East—Amman, Jordan.

2. A city in the hill country of Judah mentioned with Kirjath Jearim (Josh. 15:60). Some archaeologists have equated it with Rubute of the Amarna Letters and have identified it with Khirbet Bir el-Hilu, 8 kilometers (5 miles) east of Gezer on the road to Jerusalem.

Photo by Willem A. VanGemeren

• This Roman amphitheater at Amman, Jordan, is an excellent example of the architecture that dominated Palestine at the time of Jesus. In Old Testament times Amman was known as Rabbah (Amos 1:14).

RABBI **[RAB eye]** (*my teacher*)—a title of honor and respect given by the Jews to a doctor (teacher) of the Law. In our day rabbi means a Jew trained for professional religious leadership. The ordained spiritual leader of a Jewish congregation, the rabbi is an official formally authorized to interpret Jewish law. In Jesus' day, however, the term had not yet become a formal title. Instead, it was a term of dignity given by the Jews to their distinguished teachers. The Pharisees loved to be called "Rabbi," but Jesus told his disciples, "Do not be called 'Rabbi'; for One is your Teacher, the Christ, and you are all brethren" (Matt. 23:7–8).

The word rabbi comes from a Semitic root word meaning "great" or "head." It is only used in the gospels, usually of Jesus. The disciples of John the Baptist also addressed him as rabbi. "And they came to John and said to him, 'Rabbi, He who was with you beyond the Jordan, to whom you have testified—behold, He is baptizing, and all are coming to Him!'" (John 3:26).

RABBIT (see ANIMALS OF THE BIBLE).

RABBITH **[RAB ith]** (*great*)—a border town in the territory of Issachar (Josh. 19:20), perhaps the present village of Raba, about 13 kilometers (8 miles) south of Mount Gilboa.

RABBONI **[rab BOE nigh]**—a form of RABBI.

RABMAG, THE **[RAB mag]**—the title of Nergal-Sharezer, a chief officer in the army of Nebuchadnezzar (Jer. 39:3, 13). Rabmag is not a proper name; it is an official position.

RABSARIS, THE **[RAB suh ris]** (*chief official*)—the title of two men in the Old Testament:

1. One of three officials sent from Lachish by Sennacherib, king of Assyria (2 Kin. 18:17).
2. An officer under Nebuchadnezzar, king of Babylon, and possibly the one who ordered the release of Jeremiah (Jer. 39:3, 13).

Rabsaris was a title of a high government official. The official in Nebuchadnezzar's court known as "the master of his eunuchs" (Dan. 1:3) probably held this office.

RABSHAKEH, THE **[RAB shuh kuh]** (*chief cupbearer*)—the title of an Assyrian military official under Sennacherib, king of Assyria (2 Kin. 18:17–37; Is. 36:2–22). The Rabshakeh accompanied the RABSARIS and the TARTAN from Lachish to Jerusalem. They presented Sennacherib's demand that Hezekiah, king of Judah, surrender the city of Jerusalem.

RACA [RAH kah] (*stupid*)—an expression of contempt (Matt. 5:22). The word appears often in the writings of the Jewish rabbis with the meaning of "ignorant, senseless, empty-headed." To say "Raca" to a person was like saying, "You idiot!"

RACAL [RAY kal]—a form of RACHAL.

RACE—1. A contest that involves speed and endurance.

Races in the Bible are restricted to footraces. With one possible exception (Eccl. 9:11) they are mentioned not for their own sake but to illustrate a spiritual truth (Ps. 19:5; Acts 20:24; 1 Cor. 9:24; 2 Tim. 4:7; Heb. 12:1). Also see GAMES.

2. A group of humans possessing characteristics passed down genetically that are sufficiently recognizable for distinguishing between groups. Such characteristics may be physical, including such external and visible features as height, color of hair, kind of hair, and skin pigmentation. Others may be more subtle and involve such matters as blood types (O, A, B, AB). It is unlikely any one individual ever possesses all of the characteristics or traits that mark his or her race.

Although the only reference to "race" in the NKJV is Zechariah 9:6, and the subject of race is not developed in any comprehensive way in the Bible, various passages of Scripture have often been used to promote racial prejudice. Ranging from relatively harmless to extremely vicious, they tend to cluster around the early chapters of Genesis.

If the Bible speaks anywhere of the origin of what we would today refer to as "races," it is in Genesis 10 (often called the Table of Nations). In that chapter the peoples of the Biblical world (basically the eastern Mediterranean basin) are divided on the basis of their descent from one or more of Noah's three sons (Shem, Ham, and Japheth). Since the Hebrew word for "son" can also mean "descendant" or "successor" or even "nation," and since the word "father" can also mean "ancestor" or "predecessor" or even "founder," we should not be surprised that some of the "sons" listed in Genesis 10 are in fact ethnic or tribal groups (see Gen. 10:13–14 and especially 10:16–18). As it turns out, therefore, the Table of Nations is a kind of literary map of the ancient Near East. The "sons" of Japheth (10:2–4) inhabited the territories north of Canaan and also lived in the maritime regions of southeast Europe. The "sons" of Ham (10:6–19) settled down in Canaan and along the southern shores of the Red Sea (including northeast Africa, notably Egypt). The "sons" of Shem included the Hebrew people (the "children of Eber," 10:21) and other S(h)emitic peoples such as the Assyrians, Arameans and Arabs (10:22–30). They occupied large tracts of territory in western Asia.

It is important to observe that the three main divisions of peoples in the listing of nations (Gen. 10:32) are not always (or only) racial in origin. With respect to the "sons" of Ham, for example, we are told that they were separated out "according to their families, according to their languages, in their lands and in their nations" (10:20; see similarly 10:5, 31). "Families" is an ethnic term, "languages" is a linguistic term, "lands" is geographic, and "nations" is political. It is clear, therefore, that several criteria were used in describing the "ancestry" or location of this or that group of people. This may help to explain why a few of them, such as Sheba (10:7, 28) and Havilah (10:7, 29), are listed more than once. Perhaps, in one case, the division was based on ethnic or linguistic considerations while in another case a geographic or political concern was most important. It is worth noting that skin color and other "racial" characteristics are totally absent from the Table of Nations.

Conveniently summarized in the genealogical lists of 1 Chronicles 1, the total of nations is seventy, a number that often symbolizes completion: fourteen from Japheth (1 Chron. 1:5–7), thirty from Ham (1:8–16), and twenty-six from Shem (1:17–23). Before the Israelites occupied Canaan, seven (again, a number signifying completion) groups of people inhabited it: Amorites, Canaanites, Girgashites, Hittites, Hivites, Jebusites, and Perizzites (Deut. 7:1; Josh. 3:10; 24:11). Sometimes the list is reduced to as few as two (Gen. 13:7; 34:30; Judg. 1:4–5) or expanded to as many as ten (Gen. 15:19–21)—another number often symbolizing completion.

Israelites sometimes intermarried with people from one or more of those nations (Gen. 34:2, 9, 16, 21). Since all members of the human race are of the biological species *Homo* sapiens, such intermarriage is not wrong in and of itself. But since marrying into a foreign tribal group implied accepting that group's religion, the people of God were warned not to do so. Indeed, Nehemiah called curses down on a number of Jewish men in his day because they had married women from Ashdod, Ammon, and Moab (Neh. 13:23–25). He reminded them that King Solomon had committed a grave error in this regard: "Pagan women caused even him to sin. Should we then hear of your doing all this great evil, transgressing against our God by marrying pagan women?" (13:26–27). The fact that the women were foreign, or of another racial or ethnic stock, was not the issue. The sin was in marrying someone who was "pagan."

The teachings of Jesus and the apostles in the New Testament are equally clear. Christ died to redeem everyone, and the gospel is to be "preached in His name to all nations" (Luke 24:46–47). God loved all the people in the whole world so much that He gave His Son for them (John 3:16). Although in Jesus' day Jews had "no dealings with Samaritans" (John 4:4), He made a special effort to minister to the needs of a Samaritan woman (4:4, 10–26). Christ draws all people to Himself without regard for race or nationality (John 12:32). The distinguishing mark of true disciples is love for every believer, regardless of race or color (John 13:34–35). No ethnic group is inferior to any other (Acts 10:28). All nations have a common origin and constitute a single human family (Acts 17:26).

RACHAB [RAY kab]—a form of RAHAB.

RACHAL [RAY kal]—a town in southern Judah to which David sent some of the spoils of battle taken from the Amalekites (1 Sam. 30:29; Racal, NIV, NRSV).

RACHEL [RAY chuhl] (*lamb*)—the younger daughter of Laban; the second wife of Jacob; and the mother of Joseph and Benjamin.

Jacob met Rachel, the beautiful younger daughter of his uncle Laban, at a well near Haran in Mesopotamia as he fled from his brother Esau (Gen. 29:6, 11). Jacob soon asked Laban for Rachel as his wife (Gen.

29:15–18). However, it was customary in those days for the groom or his family to pay the bride's family a price for their daughter. Having no property of his own, Jacob served Laban seven years for Rachel, only to be tricked on the wedding day into marrying Rachel's older sister, Leah (Gen. 29:21–25). Jacob then had to serve another seven years for Rachel (Gen. 29:26–30).

Although Rachel was Jacob's favorite wife, she envied Leah, who had given birth to four sons—Reuben, Simeon, Levi, and Judah—while she herself had remained childless (Gen. 29:31–35). Her response was to give her handmaid Bilhah to Jacob. According to this ancient custom, the child of Bilhah and Jacob would have been regarded as Rachel's. Bilhah bore Dan and Naphtali (Gen. 30:1–8), but Rachel named them, indicating they were her children. Rachel's desperate desire to become fruitful is illustrated by her asking for Reuben's mandrakes, which she believed would bring fertility (Gen. 30:14–16). Mandrakes were considered love potions or magic charms by people of the ancient world.

Only after Zilpah, Leah's handmaid, produced two sons—Gad and Asher (Gen. 30:9–13)—and after Leah had borne two more sons and a daughter—Issachar, Zebulun, and Dinah (Gen. 30:17–21)—did Rachel finally conceive. She bore to Jacob a son named Joseph (Gen. 30:22–24), who became his father's favorite and who was sold into Egypt by his jealous brothers. Rachel died following the birth of her second son, whom she named Ben-Oni (son of my sorrow). But Jacob later renamed him Benjamin (son of the right hand). Jacob buried Rachel near Ephrath (or Bethlehem) and set a pillar on her grave (Gen. 35:16–20). Jews still regard Rachel's tomb with great respect. The traditional site is about a mile north of Bethlehem and about four miles south of Jerusalem.

Although Rachel was Jacob's favorite wife, the line of David and ultimately the messianic line passed through Leah and her son Judah, not Rachel. "Rachel weeping for her children" (Jer. 31:15; Rahel, KJV; Matt. 2:18) became symbolic of the sorrow and tragedy suffered by the Israelites. Matthew points out that the murder of all the male children in Bethlehem, from two years old and under, by Herod the Great, was the fulfillment of Jeremiah's prophecy (Matt. 2:16–18).

Photo by Howard Vos

• Ancient tomb near Bethlehem, traditionally identified as the burial place of Rachel (Gen. 48:2, 7).

RADDAI **[RAD igh]**—a son of Jesse (1 Chr. 2:14) and brother of David.

RAFT—a collection of logs or timber fastened together for transportation by water. In the days of King Solomon of Israel and King Hiram of Tyre, cedar and cypress logs were hauled down from Mount Lebanon, floated in rafts southward to Joppa, and then carried overland to Jerusalem (1 Kin. 5:9, floats, KJV). In Jerusalem they were used in the construction of Solomon's TEMPLE. These logs may have been conveyed to Joppa not in a raft, but as a raft—roped together for easy transportation.

RAGAU **[RAG oe]**—a form of REU.

RAGUEL **[RAG yoo uhl]**—a form of REUEL.

RAHAB **[RAY hab]**—a harlot of Jericho who hid two Hebrew spies, helping them to escape, and who became an ancestor of David and

Jesus (Josh. 2:1–21; 6:17–25; Matt. 1:5). Rahab's house was on the city wall of Jericho. Rahab, who manufactured and dyed linen, secretly housed the two spies whom Joshua sent to explore Jericho and helped them escape by hiding them in stalks of flax on her roof (Josh. 2:6).

Rahab sent the king's messengers on a false trail, and then let the two spies down the outside wall by a rope through the window of her house (Josh. 2:15). When the Israelites captured Jericho, they spared the house with the scarlet cord in the window—a sign that a friend of God's people lived within. Rahab, therefore, along with her father, her mother, her brothers, and all her father's household, was spared. Apparently she and her family were later brought into the nation of Israel.

Matthew refers to Rahab as the wife of Salmon (Ruth 4:20–21; Matt. 1:4–5; Luke 3:32; Salma, 1 Chr. 2:11). Their son Boaz married Ruth and became the father of Obed, the grandfather of Jesse, and the great-grandfather of David. Thus, a Canaanite harlot became part of the lineage of King David out of which the Messiah came (Matt. 1:5; Rachab, KJV)—perhaps an early sign that God's grace and forgiveness is extended to all, that it is not limited by nationality or the nature of a person's sins.

The Scriptures do not tell us how Rahab, who came out of a culture where harlotry and idolatry were acceptable, recognized the Lord as the one true God. But her insights recorded in Joshua 2:9–11 leave no doubt that she did so. This Canaanite woman's declaration of faith led the writer of the Epistle to the Hebrews to cite Rahab as one of the heroes of faith (Heb. 11:31), while James commended her as an example of one who has been justified by works (James 2:25).

According to rabbinic tradition, Rahab was one of the four most beautiful women in the world and was the ancestor of eight prophets, including Jeremiah and the prophetess Huldah.

RAHAB-HEM-SHEBETH **[RAY hab hem SHEH beth]** (*Rahab sits idle*)—a name given by the prophet Isaiah to Egypt (Is. 30:7), comparing that nation to RAHAB THE DRAGON, a mythological sea monster or primeval dragon of chaos. The context of this passage is that Israel had sought to establish a political and military alliance with Egypt under the threat of Assyrian aggression. The prophet Isaiah warned that such an alliance was worthless. Trust in God alone, warned Isaiah; Egypt cannot save others, for she cannot even save herself.

RAHAB THE DRAGON [RAY hab]—a mythological sea monster or dragon representing the evil forces of chaos that God subdued by His creative power. The name Rahab as it occurs in Job 9:13 (NIV), Job 26:12 (NIV), Psalm 87:4 and 89:10, Isaiah 30:7 (NIV), and Isaiah 51:9 has no connection with the personal name of Rahab, the harlot of Jericho, in Joshua 2:1–21. The references to Rahab in the books of Job, Psalms, and Isaiah speak of an evil power overcome by God.

God's smiting of Rahab is described in Job 26:12 (NIV) to signify God's power over the chaos of primeval waters at the Creation. The NKJV translates as the storm for Rahab.

Because the Rahab-dragon imagery was used in describing the deliverance from Egypt, the name Rahab also became a synonym for Egypt itself (Ps. 87:4; Is. 30:7; RAHAB-HEM-SHEBETH, NKJV). In its widest sense, the dragon can represent any force that opposes God's will. It is a fitting symbol for Satan (Rev. 20:2).

RAHAM [RAY ham] (*pity*)—a son of Shema, of the family of Caleb (1 Chr. 2:44).

RAHEL [RAY huhl]—a form of RACHEL.

RAIL—KJV translation of Hebrew and Greek words rendered by the NKJV as revile (2 Chr. 32:17; 1 Sam. 25:14), blasphemed (Mark 15:29; Luke 23:39), reviling (1 Tim. 6:4; 1 Pet. 3:9; 2 Pet. 2:11; Jude 9), and reviler (1 Cor. 5:11). Also see REPROACH.

RAIMENT (see DRESS OF THE BIBLE).

RAIN—liquid precipitation that provides essential moisture for plants, animals, and man. The biblical writers believed that only the Lord, and not the pagan gods, had control over the rain. This belief was strikingly confirmed several times in the Old Testament, especially through the predictions of Moses (Ex. 9:33–34) and Samuel (1 Sam. 12:17–18), the prayers of Elijah (1 Kin. 18:42–45), and God's announcement of the Flood (Gen. 7:4, 10–12).

In addition to these special occasions, God promised to send rain at the proper time (Lev. 26:4; Deut. 11:14), a promise that applied to all nations (Matt. 5:45; Acts 14:17). The rain was a sign of God's blessing to the Israelites (Deut. 28:12), although He could also hold back the rain, either as a warning (Amos 4:6–7) or as an expression of His judgment (1 Kin. 17:1; Jer. 3:3).

Belief in God's power to send the rain was not easy in an area like Palestine, where the timing, quantity, and distribution of rainfall were uncertain. The rainy season was synonymous with winter (Song 2:11; Prov. 26:1), but it could begin any time from mid-October to January. It generally ended in April or early May. The early and latter rains were especially significant in the Old Testament period (Deut. 11:14; Joel 2:23). The people longed for the rain (Jer. 14:4), and waterless clouds were the source of frustration and irritation (Prov. 25:14; Jude 12).

Rainfall was much heavier in the north, the west, and on sea-facing hills. For example, in modern times the average annual rainfall in the mountains of Upper Galilee is 738 millimeters (29 inches); at Jerusalem, 560 millimeters (22 inches); but only 50 millimeters (2 inches) at Sodom at the southern end of the Dead Sea. Storms were often very heavy. This truth is reflected in Jesus' parables (Matt. 7:25, 27) and in the experiences of Elijah (1 Kin. 18:45) and Ezra (Ezra 10:9, 13).

Rain is often a symbol of abundance in the Bible, a further testimony to the occasional heaviness of Palestine's rain. This abundance is compared with the effectiveness of God's Word (Deut. 32:2; Is. 55:10), with the righteousness and peace of God's kingdom (Ps. 72:6–7; Hos. 10:12), and with God's provision of food in the wilderness (Ex. 16:4; Ps. 78:24, 27). But rain could also be destructive (Prov. 28:3; Is. 4:6). The Bible sometimes speaks of the rain as a sign of God's judgment, when He might rain down hail, fire, or brimstone (Ex. 9:18).

RAINBOW—an arch of colors in the sky, caused by light passing through moisture in the air. The most important reference to the rainbow in the Bible occurs in Genesis 9:13–17, where the rainbow serves as a sign of God's covenant with Noah. This covenant was a promise by God to the world that it would never again be destroyed by a flood. The rain clouds and the rainbow were never again to be regarded by people as a threat of ultimate judgment, but as an unchanging indicator of God's mercy. This passage does not state that this was the first rainbow, but that it gained this new significance after the Flood.

The remaining references to the rainbow in the Bible develop this symbolism. They all occur in passages where judgment is to be announced, notably in Revelation 4:3 and 10:1 in connection with God's judgment of the world (Ezek. 1:28). In all these cases, however, the rainbow is a sign of the glorious presence of God. It is a reminder that His mercy and grace will finally triumph.

RAISIN CAKE—a dessert or delicacy in Solomon's time (Song 2:5; flagon, KJV). These cakes were made from dried raisins. Raisin cakes were also connected by the prophet Hosea with sacrifices made to the pagan god Ishtar (Hos. 3:1).

RAISINS—dried grapes prepared by soaking grapes in water and oil and drying them in the sun. Raisins were usually made into cakes. Slow to spoil and high in sugar, raisin cakes were ideal food for fighting men and travelers (1 Sam. 30:12).

RAKEM **[RAY kem]**—a descendant of Manasseh (1 Chr. 7:16).

RAKKATH **[RAK uhth]**—a fortified city in the territory of Naphtali, on the west shore of the Sea of Galilee, apparently situated between Hammath and Chinnereth (Josh. 19:35).

RAKKON **[RAK ahn]**—a city in the original territory of Dan (Josh. 19:46).

RAM **[ramm]** (*high, exalted*)—the name of three men in the Bible:

1. The father of Amminadab of the tribe of Judah (Ruth 4:19; 1 Chr. 2:9–10). Ram was an ancestor of Jesus Christ through King David (Matt. 1:3–4; Luke 3:33; Aram, KJV).
2. The firstborn son of Jerahmeel of Judah (1 Chr. 2:25, 27). This Ram is apparently the nephew of No. 1.
3. The founder of a family or clan that included Elihu, one of the friends of Job (Job 32:2).

RAMA [RAY muh]—Greek form of RAMAH.

RAMAH [RAY mah] (*height*)—the name of six cities in the Old Testament:

1. Ramah of Benjamin, one of the cities allotted to the tribe of Benjamin (Josh. 18:25) in the vicinity of Bethel (Judg. 4:5) and Gibeah (Judg. 19:13). According to Judges 4:5, Deborah lived between Ramah and Bethel.

   Shortly after the division of the nation of Israel into two kingdoms, King Baasha of Israel fortified Ramah against King Asa of Judah (1 Kin. 15:16–17). Ramah lay on the border between the two kingdoms. The fortification was done to guard the road to Jerusalem so no one from the Northern Kingdom would attempt to go to Jerusalem to worship. Baasha was also afraid these people would want to live in the Southern Kingdom.

   When Asa learned that Baasha was fortifying the city, he bribed the Syrians to invade the north (1 Kin. 15:18–21) so Baasha's attention would be turned away from Ramah. Meanwhile, Asa dismantled Ramah and used the stones to build two forts of his own nearby at Geba and Mizpah (1 Kin. 15:22; 2 Chr. 16:6).

   When Nebuchadnezzar invaded Judah, he detained the Jewish captives, including Jeremiah, at Ramah (Jer. 40:1). The captives who were too old or weak to make the trip to Babylonia were slaughtered here. This was the primary fulfillment of the prophecy, "A voice was heard in Ramah, lamentation and bitter weeping, Rachel weeping for her children" (Jer. 31:15), although Matthew also applies it to Herod's slaughter of children after the birth of Christ (Matt. 2:18). This city also figures in the prophecies of Isaiah (10:29) and Hosea (5:8).
2. Ramah of Ephraim, the birthplace, home, and burial place of the prophet Samuel (1 Sam. 7:17; 19:18–23; 28:3). It is elsewhere referred to as Ramathaim Zophim (1 Sam. 1:1). The exact location of this Ramah is unknown.

   It was at Ramah that the elders of Israel demanded a king (1 Sam. 8:4) and Saul first met Samuel (1 Sam. 9:6, 10). David sought refuge from Saul in Ramah as well (1 Sam. 19:18; 20:1). In New Testament times the name of this town was ARIMATHEA.

3. Ramah of Naphtali, one of the fortified cities of Naphtali (Josh. 19:36). Ramah appears to have been in the mountainous country northwest of the Sea of Galilee. It is identified with Khirbet Zeitun er-Rama, about 3 kilometers (2 miles) southwest of the modern village of er-Rama.
4. Ramah of Asher, a town on the border of Asher (Josh. 19:29). Ramah is mentioned only once in the Bible and was apparently near the seacoast. It has been identified both with er-Ramia, about 21 kilometers (13 miles) south of Tyre, and with an unknown site north of Tyre but south of Sidon.
5. Ramah of the South, a town of Simeon in the Negev (South country) of Judah (Josh. 19:8; Ramah in the Negev, NIV; Ramah of the Negeb, NRSV; Ramah of the Negev, NASB; Ramath-negeb, NEB; Ramath of the south, KJV). Joshua 19:8 identifies this town as BAALATH BEER.
6. Ramah of Gilead (2 Kin. 8:29; 2 Chr. 22:6), elsewhere known as Ramoth Gilead. This was an important town on the Syrian border, about 40 kilometers (25 miles) east of the Jordan River. King Ahab was killed in a battle for this site after failing to heed the prophet Micaiah’s warning (1 Kin. 22:1–40). Ahab’s son Joram was wounded in a battle at Ramah (2 Kin. 8:28). Here too Jehu was anointed to succeed Joram as king of Israel (2 Kin. 9:1–13).

Photo by Howard Vos

• The modern village of Ramah, successor to the Old Testament city where the prophet Samuel was born and buried.

RAMATH [RAY math]—a form of RAMAH.

RAMATH LEHI [RAY muhth LEE high] (*the high place of the jawbone*)—a place in Judah where Samson killed a thousand Philistines with the jawbone of a donkey (Judg. 15:17). The place is also called LEHI (Judg. 15:9, 14, 19), which means "jawbone" or "cheek." This site was probably northwest of Bethlehem.

RAMATH MIZPAH [RAY muhth MIZ puh] (*high place of the watchtower*)—a city in TRANSJORDAN, in the territory of Gad (Josh. 13:26; Ramath-mizpeh, NASB, RSV; Ramoth-mizpah, NEB).

RAMATH-MIZPEH [RAY muhth MIZ puh]—a form of RAMATH MIZPAH.

RAMATH-NEGEB [ray math NEG ebb]—a form of RAMAH.

RAMATH OF THE SOUTH [RAY math]—a form of RAMAH.

RAMATHITE [RAY muhth ight]—a native or inhabitant of RAMAH. Shimei the Ramathite was overseer of the vineyards of David (1 Chr.

27:27).

RAMESES, RAAMSES [RAM uh seez, RAM seez] (*the god Ra has fathered a son*)—the royal city of the Egyptian kings of the nineteenth and twentieth dynasties (about 1300–1100 B.C.) situated in the northeastern section of the Nile Delta. While the people of Israel were slaves in Egypt, they were forced to work on at least two of Pharaoh's vast construction projects—building the supply cities of Pithom and Raamses (Ex. 1:11, KJV, NASB, NKJV; Rameses, NIV, NRSV, REB).

The reference to "the land of Rameses" (Gen. 47:11) in the story of Joseph, well before Pharaoh Ramses II lived, suggests that the author of Genesis used the "modern" name (Rameses)—the name that was common in his day and not the earlier name of the city, which was used during the time of Joseph. This may also be true of the use of Rameses in the account of the Exodus, because the Hebrews apparently left Egypt around 1446 B.C., well before the time of King Ramses.

"The land of Rameses" (Gen. 47:11) was "the best of the land"—the most fertile district of Egypt. This almost certainly refers to the Land of Goshen, in the northeastern Nile Delta.

RAMIAH [ruh MIGH uh] (*the Lord is exalted*)—a son of Parosh who divorced his pagan wife after the captivity (Ezra 10:25).

RAMOTH [ray MOTH]—a form of REMETH.

RAMOTH GILEAD [RAY muhth GIL ee uhd] (*heights of Gilead*)—an important fortified city in the territory of Gad near the border of Israel and Syria (see Map 4, C–3). It was approximately 40 kilometers (25 miles) east of the Jordan River. Ramoth Gilead was designated by Moses as one of the CITIES OF REFUGE (Deut. 4:43; Josh. 20:8). In the time of Solomon, one of the king's twelve district officers was stationed at Ramoth Gilead to secure food for the king's household, since it was a commercial center.

Because of its strategic location near the border of Israel and Syria, Ramoth Gilead was frequently the scene of battles between the two nations. The Jewish historian Josephus says that the city was captured by King Omri from Ben-Hadad I. It then changed hands several times. King Ahab enlisted the aid of King Jehoshaphat to retake the city, but he was mortally wounded in the attempt (2 Chr. 28–34). Ahab’s son Joram was likewise wounded while attacking Ramoth Gilead (2 Kin. 8:28). While Jehu was maintaining possession of Ramoth Gilead, Elisha sent his servant to anoint Jehu king of Israel (2 Kin. 9:1–13).

RAMOTH-MIZPAH [RAY muhth MIZ puh]—a form of RAMATH MIZPAH.

RAMOTH-NEGEB [RAY moth NEG ebb]—a form of RAMAH.

RAMPART—a fortification consisting of an elevation or embankment, often provided with a wall to protect soldiers. A rampart was used as a protective barrier against an attacking army. The Hebrew word translated as rampart (Lam. 2:8; Nah. 3:8) means encirclement; it is variously translated by the KJV as army, bulwark, host, rampart, trench, and wall. The general sense of the word is that of the outer fortification, or the front line of defense, encircling a city (2 Sam. 20:15; Hab. 2:1). This fortification included moats and towers as well as walls and earthworks. Also see FORT, FORTIFICATION; WAR, WARFARE.

RAM’S HORN (see MUSICAL INSTRUMENTS OF THE BIBLE).

Photo: Amsterdam Bible Museum

• A ram’s horn, or shofar, used by the Israelites as a trumpet to summon the people to battle or to gather for worship.

RAMS’ SKINS—the tanned hides of male sheep, usually dyed. Rams’ skins were worn as garments by shepherds. They were also used as the inner covering of the TABERNACLE.

RANSOM (see REDEMPTION).

RAPE—the crime of forcing another person to submit to sexual intercourse. The word “rape” does not occur in many English translations of the Bible (KJV, NKJV). The NIV, NRSV, and the REB, however, do use the word (Judg. 20:5; Zech. 14:2). The account given in the Book of Judges tells of the “filthy outrage” (Judg. 20:6) of the men of Gibeah who assaulted and abused a woman so that she died.

Zechariah the prophet predicted that Jerusalem would be captured, “the houses plundered and the women raped” (Zech. 14:2, REB). This prophecy did come true. The Book of Lamentations records that “women were raped in Zion, virgins raped in the cities of Judah” (Lam. 5:11, REB).

The Mosaic laws concerning rape and seduction are recorded in Exodus 22:16–17 and Deuteronomy 22:25–29.

RAPHA **[RAY fuh]** ([God] *has healed*)—the name of two men in the Old Testament:

1. An ancestor of four Philistines from Gath who fell at the hands of David (2 Sam. 21:15–22).
2. The fifth son of Benjamin (1 Chr. 8:2).

RAPHAH **[RAY fah]** ([God] *has healed*)—a descendant of King Saul of the tribe of Benjamin (1 Chr. 8:37; Rapha, KJV), also called Rephaiah (1 Chr. 9:43).

RAPHU **[RAY foo]** (*healed*)—the father of Palti (Num. 13:9). Palti was one of twelve men sent by Moses into Canaan as spies.

RAS SHAMRA **[rahs SHAHM ruh]** (*fennel mound*)—the modern name of the mound (Minet el-Beida) that marks the site of the ancient city of UGARIT. The site is on the coast of Syria, opposite the island of Cyprus.

Beginning in 1929 a team of French archaeologists worked at excavating Ras Shamra-Ugarit. Many clay tablets, inscribed in CUNEIFORM, were unearthed. These tablets were written in Ugaritic, a Semitic language closely related to Phoenician and Hebrew. They contain mythological texts and religious poetry of the ancient Canaanite religions, indicating that although El was the head of the Canaanite gods, he was being replaced by Baal.

The excavations at Ras Shamra-Ugarit also brought to light a great palace and two temples, dedicated to the pagan gods Baal and Dagon. Ras Shamra-Ugarit disappeared about 1200 B.C.

RAT, RAVEN (see ANIMALS OF THE BIBLE).

RAZOR (see TOOLS OF THE BIBLE).

REAIA [ree AY uh]—a form of REAIAH No. 2.

REAIAH [ree AY uh] (*the Lord sees*)—the name of three men in the Old Testament:

1. A son of Shobal (1 Chr. 4:2), also called Haroeh (1 Chr. 2:52).
2. A son of Micah (1 Chr. 5:5; Reaia, KJV).
3. The founder of a family of temple servants whose descendants returned with Zerubbabel from the captivity (Ezra 2:47; Neh. 7:50).

REAPING—the practice of harvesting grain. A sickle, with a short handle and a curved blade, was normally used for reaping. These tools were made of flint, bone, bronze, and iron. A supervisor organized the reapers (Ruth 2:5), who were often hired for daily wages (Deut. 24:15; Matt. 20:1–16) and provided with food (Job 24:10–11). The workers were followed by the poor and the foreigners such as RUTH, who gathered the leftover grain from the harvest (Deut. 24:19; Ruth 2:23).

REBA [REE buh]—one of five Midianite kings killed by the Israelites in the plains of Moab (Num. 31:8).

REBECCA [ruh BEK uh]—a form of REBEKAH.

REBEKAH [ruh BEK uh]—the wife of Isaac and the mother of Esau and Jacob. The story of Rebekah (Genesis 24) begins when Abraham, advanced in age, instructs his chief servant to go to Mesopotamia and seek a bride for Isaac. Abraham insisted that Isaac marry a young woman from his own country and kindred, not a Canaanite.

When Abraham's servant arrived at Padan Aram, he brought his caravan to a well outside the city. At the well he asked the Lord for a sign that would let him know which young woman was to be Isaac's bride. When Rebekah came to the well carrying her water pitcher, she not only gave the servant a drink of water from her pitcher but she also offered to draw water for his camels. These actions were the signs for which the servant had prayed, and he knew that Rebekah was the young woman whom the Lord God had chosen for Isaac.

When the servant asked Rebekah her name and the name of her family, he learned that she was the granddaughter of Nahor (Abraham's brother) and, therefore, was the grandniece of Abraham. The servant then told Rebekah and her father the nature of his mission, and she chose to go to Canaan and become Isaac's wife.

When a famine struck the land of Canaan, Isaac took Rebekah to Gerar, a city of the Philistines (Gen. 26:1–11). Fearful that Rebekah's beauty would lead the Philistines to kill him and seize his wife, he told them she was his sister. Abimelech, king of the Philistines, criticized Isaac for this deception. A similar story is told of Abraham and Sarah, who were scolded for their deception by Abimelech, king of Gerar (Gen. 20:1–18).

Nor was Rebekah above deception. When the time came for Isaac to give his birthright to Esau, she conspired with Jacob and tricked Isaac into giving it to Jacob instead. Jacob was forced to flee to Padan Aram to escape Esau's wrath.

As a result of her scheming, Rebekah never again saw her son. Apparently she died while Jacob was in Mesopotamia. She was buried in the cave of Machpelah (Gen. 49:30–31), where Abraham, Isaac, Jacob, Sarah, and Leah were also buried.

Rebekah's name is spelled Rebecca in the New Testament (Rom. 9:10).

RECAB [REE kab], RECABITES [REE kab ights]—forms of RECHAB and RECHABITES.

RECAH [REE kuh]—a form of RECHAH.

RECHAB **[REE kab]** (*charioteer*)—the name of three men in the Old Testament:

1. A son of Rimmon, a Benjamite from Beeroth (2 Sam. 4:2, 5, 9; Recab, NIV). Rechab and his brother Baanah were both captains in the army of Ishbosheth with whom David struggled for Israel's throne after Saul's death. While Ishbosheth was lying in his bed, Rechab and Baanah stabbed him and beheaded him. The next day they brought Ishbosheth's head to David, thinking he would be pleased and would reward them. Instead, "David commanded his young men, and they executed them, cut off their hands and feet, and hanged them by the pool in Hebron" (2 Sam. 4:12).
2. The father of JEHONADAB (2 Kin. 10:15, 23). Jehonadab assisted Jehu in his violent purge of the house of Ahab and zealous war against Baal worshipers. Jehonadab was the ancestor of the RECHABITES (Jer. 35:1–19).
3. The father of Malchijah (Neh. 3:14). Malchijah may have been the head of the Rechabites after the captivity. Malchijah helped Nehemiah rebuild the wall of Jerusalem.

RECHABITES **[REE kab ights]**—a Kenite tribe founded by Jonadab, the son of Rechab (Jer. 35:1–9; Recabites, NIV). The Rechabites were convinced it was easier to live a godly life as nomads than in the settled life of the cities, where they would be tempted with idolatry and immorality. They did not drink wine or other intoxicating drink; they chose to live in tents rather than houses; and they refused to plant crops or own vineyards. This strict lifestyle was similar to the law of the NAZIRITE (Num. 6:1–21).

The only biblical description of the Rechabites occurs in Jeremiah 35. When Nebuchadnezzar's army attacked Judah and besieged Jerusalem, the Rechabites sought refuge in the city (Jer. 35:11). At God's command, Jeremiah tested them to see if they would live up to their vows. He set wine before them and encouraged them to drink, but they refused. Jeremiah praised them and held them up as an object lesson to the people of Judah who had disobeyed the laws of God.

Because of their faithfulness, Jeremiah promised that the Rechabites would never cease to exist (Jer. 35:18–19). A rabbinic tradition says that the daughters of the Rechabites were married to the sons of the

Levites and that their children ministered in the temple. Followers of this group still live in the Middle East—in Iraq and Yemen.

RECHAH [REE kuh]—a village in Judah (1 Chr. 4:12; Recah, NASB, NIV, NRSV).

RECONCILIATION—the process by which God and people are brought together again. The Bible teaches that they are alienated from one another because of God's holiness and human sinfulness. Although God loves the sinner (Rom. 5:8), it is impossible for Him not to judge sin (Heb. 10:27). Therefore, in biblical reconciliation, both parties are affected. Through the sacrifice of Christ, people's sins are atoned for and God's wrath is appeased. Thus, a relationship of hostility and alienation is changed into one of peace and fellowship.

The initiative in reconciliation was taken by God—while we were still sinners and "enemies," Christ died for us (Rom. 5:8, 10; Col. 1:21). Reconciliation is thus God's own completed act, something that takes place before human actions such as confession, repentance, and restitution. God Himself "has reconciled us to Himself through Jesus Christ" (2 Cor. 5:18).

Paul regarded the gospel as "the word of reconciliation" (2 Cor. 5:19). And knowing "the terror of the Lord," Paul pleaded, implored, and persuaded people to be "reconciled to God" (2 Cor. 5:20).

RECORDER (see OCCUPATIONS AND TRADES).

RED (see COLORS OF THE BIBLE).

RED HEIFER—a young cow "without blemish" that was slaughtered outside the camp of the Israelites and then burned in the fire. Its ashes were used as a SIN OFFERING to bring about PURIFICATION from uncleanness. The need for purification from uncleanness would arise when a person touched a corpse, a human bone, or a grave (Num. 19:2–17).

The entire heifer—its hide, flesh, blood, and intestines—was to be burned. A priest would cast into fire cedar wood (symbolic of durability), hyssop (symbolic of healing, cleansing power), and scarlet thread (probably symbolic of the blood that atones for sin). When a case of uncleanness arose, the ashes of the red heifer were to be mixed in a vessel with “living” (fresh spring) water and sprinkled with hyssop over the unclean person and his dwelling.

Also see SACRIFICIAL OFFERINGS.

RED JASPER (see JEWELS AND PRECIOUS STONES).

RED SEA—a narrow body of water (see Map 1, B–3) that stretches in a southeasterly direction from Suez to the Gulf of Aden for about 2,100 kilometers (1,300 miles). It is an important section of a large volcanic split in the earth that goes southward into east Africa and continues north along the Jordan Valley to the Lebanon mountain range.

The Red Sea separates two large portions of land. On the east are Yemen and Saudi Arabia. On the west are Egypt, the Sudan, and Ethiopia. From ancient times the Red Sea has been an impressive sea covering some 169,000 square miles. It measures about 310 kilometers (190 miles) at its widest part and almost 2,900 meters (about 9,500 feet) at its greatest depth. The Red Sea branches at its northern end into two distinct channels, the northeasterly one being the Gulf of Aqaba and the northwesterly one named the Gulf of Suez. The Suez branch is fairly shallow and has broad plains on either side. By contrast, the Gulf of Aqaba is deep and clear, with a narrow shoreline.

The Red Sea is usually bright turquoise, but periodically algae grow in the water. When they die, the sea becomes reddish-brown, thus giving it the name, the Red Sea. This body of water has the reputation of being one of the hottest and saltiest on earth. The reason for this is the presence of volcanic slits in the ocean floor that have become filled with salt deposits and other minerals. The sea is heavily traveled because the Suez Canal links it with the Mediterranean. But navigation is difficult at the southern end because of outcroppings of coral reefs that force ships into a narrow channel of water. No large rivers flow into the Red Sea, and there is little rainfall in the area it crosses.

The name “Red Sea” has found its way into the Bible as a translation of the Hebrew *yam* suph, which means “sea of reeds” and not “Red Sea.” The term *suph* comes from the Egyptian *twf,* meaning “papyrus.” This confusion is unfortunate because papyrus reeds and similar vegetation do not grow in the Red Sea or in the Gulf of Suez. This fact excludes them as the area that witnessed the deliverance of the Hebrew captives at the time of the Exodus.

The term *yam* suph, however, seems to have been applied from the time of Solomon onwards to some area near to, or identical with, the Gulf of Aqaba. In 1 Kings 9:26 Ezion Geber, Solomon's port in the Gulf, is described as being on the shore of the *yam* suph in the land of Edom. A further possible reference to the Gulf of Aqaba is in Jeremiah 49:21. In this prophecy dealing with Edom, Jeremiah spoke of their desolation being heard as far as the *yam* suph.

Perhaps the place-name Suph in Deuteronomy 1:1, where Moses spoke God's words to the Israelites, was either a shortened form of *yam* suph, indicating the Gulf of Aqaba, or some settlement in that area. Just before Korah, Dathan, and Abiram met their end as the result of an earthquake, the Israelites had been instructed to go into the wilderness by way of the *yam* suph (Deut. 1:40). At a later stage, after the death of Aaron, the Hebrews left Mount Hor by a route near the *yam* suph to go around hostile Edomite territory (Num. 21:4). Such a journey would have brought them to the northeast of the Gulf of Aqaba, which might suggest that this body of water was being described by the term *yam* suph.

There is a strong argument against identifying the Gulf of Aqaba with the *yam* suph, or "Red Sea," that the fleeing Israelites crossed under the leadership of Moses. A crossing of the Gulf of Aqaba would have taken the Israelites much too far from the Goshen area. To reach the gulf they would have had to skirt the western edge of the Wilderness of Shur and make a direct southeast journey through the rugged central Sinai region and the Wilderness of Paran. Having crossed this *yam* suph, the Israelites would then have had to go north and then return to the Sinai Peninsula to meet with God at Mount Horeb.

An alternative suggestion is to regard the term *yam* suph not merely as describing a specific body of water, but as a general title that could be applied to any marshy area where reeds and papyri grew. The Egyptians used such terms in a wide sense. In the 15th century B.C. they spoke of both the Mediterranean and the Red Sea as the "Great Green Sea." Since there were several marshes in the Nile Delta, *yam* suph could apply to any one of them. It is even possible that the *yam* suph of Numbers 33:10–11 referred to the Gulf of Suez but that the Israelite visit there occurred after the Exodus. The view that the Gulf of Suez extended much further northward into the area of the Bitter Lakes during the time of the Exodus cannot be supported by archaeological evidence or other studies.

The best understanding of *yam* suph is that it does not refer to the Red Sea or any of its branches. Instead, it probably refers to water bordered by papyrus reeds and located somewhere between the southern edge of Lake Menzaleh and the lakes close to the head of the Gulf of Suez that were drained when the Suez Canal was constructed. Such a location for the Exodus would be directly opposite the Wilderness of Shur, which was the first encampment of the Israelites after crossing the *yam* suph (Ex. 15:22).

Photo by Howard Vos

• A rocky shore along the Red Sea, at a point north of where the Israelites crossed during the Exodus (Exodus 14).

REDEEM (see REDEMPTION).

REDEEMER—one who frees or delivers another from difficulty, danger, or bondage, usually by the payment of a ransom price. In the Old Testament the redeemer could function in several ways. He could buy back property (and even enslaved people) sold under duress (Lev. 25:23–32). He (usually as owner, not as a relative) often redeemed from the Lord dedicated property and firstborn livestock (Lev. 27:1–33; also

Ex. 21:28–30). He could (as “legal avenger”) take the life of one who had murdered his relative as a blood price (Num. 35:12–28).

Boaz’s function as redeemer for Ruth (Ruth 3:13—4:10) is well known, as is Job’s resurrection hope in God, his Redeemer (Job 19:25). God Himself is the Redeemer of Israel, a fact mentioned eighteen times—especially by the prophet Isaiah (Ps. 78:35; Is. 41:14).

In the New Testament, Christ is viewed as the ultimate Redeemer. Jesus gave His life as “a ransom for many” (Mark 10:45). Thus, the apostle Paul speaks of believers as having “redemption through His blood” (Eph. 1:7).

REDEMPTION—deliverance by payment of a price. In the New Testament, redemption refers to salvation from sin, death, and the wrath of God by Christ’s sacrifice. In the Old Testament, the word redemption refers to redemption by a KINSMAN (Lev. 25:24, 51–52; Ruth 4:6; Jer. 32:7–8), rescue or deliverance (Num. 3:49), and ransom (Ps. 111:9; 130:7).

In the New Testament it refers to loosing (Luke 2:38; Heb. 9:12) and loosing away (Luke 21:28; Rom. 3:24; Eph. 1:14).

In the Old Testament redemption was applied to property, animals, persons, and the nation of Israel as a whole. In nearly every instance, freedom from obligation, bondage, or danger was secured by the payment of a price, a ransom, bribe, satisfaction, or sum of money paid to obtain freedom, favor, or reconciliation. People may redeem property, animals, and individuals (slaves, prisoners, indentured relatives) who are legally obligated to God or in bondage for other reasons. God alone, however, is able to redeem from the slavery of sin (Ps. 130:7–8), enemy oppressors (Deut. 15:15), and the power of death (Job 19:25–26; Ps. 49:8–9).

The New Testament emphasizes the tremendous cost of redemption: “the precious blood of Christ” (1 Pet. 1:19; Eph. 1:7), which is also called an atoning sacrifice, “a propitiation by His blood” (Rom. 3:25). Believers are exhorted to remember the “price” of their redemption as a motivation to personal holiness (1 Cor. 6:19–20; 1 Pet. 1:13–19). The Bible also emphasizes the result of redemption: freedom from sin and freedom to serve God through Jesus Christ our Lord.

How can we fail to rejoice, having been freed from the oppressive bondage of slavery to sin (John 8:34; Rom. 6:18), the law (Gal. 4:3–5; 5:1), and the fear of death (Heb. 2:14–15)? “Therefore if the Son makes you free, you shall be free indeed” (John 8:36).

REED (see PLANTS OF THE BIBLE; WEIGHTS AND MEASURES).

REED-PIPE (see MUSICAL INSTRUMENTS OF THE BIBLE).

REED, VESSELS OF—boats or seagoing vessels made of reed (Is. 18:2; vessels of papyrus, NRSV; vessels of bulrushes, KJV). Some boats on the Nile River were made by tying together long bundles of papyrus or reeds and daubing them with pitch. In Mesopotamia similar vessels were made of reeds, caulked with bitumen, and used on the Tigris and Euphrates Rivers.

REELAIAH [ree uh LIGH uh]—an Israelite chief who returned from the captivity with Zerubbabel (Ezra 2:2), also called Raamiah (Neh. 7:7).

REFINE—to separate pure metal from the impurities in the ore in the smelting process. This procedure is spoken of in the Old Testament as a symbol of God’s purification of the nation of Israel when he sent hardship and affliction upon them in punishment for their sins (Jer. 9:7; Zech. 13:9).

REFINER (see OCCUPATIONS AND TRADES).

REFINING POT—a vessel used in the production of silver (Prov. 17:3; 27:21). The smelting done in this pot could have been either the last of several steps in the refining process or the remelting of scraps to recover precious metals.

REFORMATION—an improvement by change or correction. The Old Testament priesthood and sacrifices, along with its food laws and ritual washings, was “imposed until the time of reformation” (Heb. 9:10; the new order, NIV). The reformation referred to in this verse is the NEW COVENANT established by Jesus Christ, who is both the eternal High Priest and the sacrifice offered once and for all for our sins.

REFUGE, CITIES OF (see CITIES OF REFUGE).

REFUSE (see DUNG).

REFUSE GATE (see GATES OF JERUSALEM AND THE TEMPLE).

REGEM [REE guhm]—a son of Jahdai, of the tribe of Judah (1 Chr. 2:47).

REGEM-MELECH [ree guhm MEE lek]—one of a group of men sent to the temple to ask about a day of national mourning (Zech. 7:2). They were instructed to ask the priests and prophets whether they should continue to observe fasts in remembrance of the destruction of the temple.

REGENERATION—the spiritual change brought about in a person's life by an act of God. In regeneration a person's sinful nature is changed, and that person is enabled to respond to God in faith.

The word "regeneration" occurs only in the New Testament (Matt. 19:28; Titus 3:5), but the concept or idea is common throughout the Bible. The literal meaning of regeneration is "being born again." There is a first birth and a second birth. The first, as Jesus said to Nicodemus (John 3:1–12) is "of the flesh"; the second birth is "of the Spirit." Being born of the Spirit is essential before a person can enter the kingdom of God. Every biblical command to people to undergo a radical change of character from self-centeredness to God-centeredness is, in effect, an appeal to be "born again" (Ps. 51:5–11; Jer. 31:33; Zech. 13:1).

Great religious experiences like that of Jacob at the Jabbok (Gen. 32:22–32), Moses at the burning bush (Ex. 3:1), Josiah on hearing the reading of the Law (2 Kin. 22:8–13), or Isaiah in the temple (Is. 6:1–8) might well be regarded as "new birth." Thus, regeneration involves an enlightening of the mind, a change of the will, and a renewed nature. It extends to the total nature of people, changing their desires and restoring them to a right relationship with God in Christ.

The need for regeneration grows out of humanity's sinfulness. It is brought about through God's initiative. God works in the human heart, and the person responds to God through faith. Thus, regeneration is an act of God through the Holy Spirit, resulting in resurrection from sin to a new life in Jesus Christ (2 Cor. 5:17).

REGIMENT—one of ten divisions of an ancient Roman legion. The traditional Roman legion consisted of 6,000 soldiers. A regiment, or cohort, consisted of about 600 men, although this number varied. The Book of Acts mentions the ITALIAN REGIMENT (Acts 10:1; band, KJV; cohort, NRSV, REB, NASB) and the AUGUSTAN REGIMENT (Acts 27:1; band, KJV; Imperial Regiment, NIV).

REGISTER (see CENSUS).

REHABIAH [ree uh BIGH uh]—a son of Eliezer and grandson of Moses (1 Chr. 23:17; 26:25).

REHOB [REE hahb] (*open space*)—the name of three cities and two men in the Old Testament:

1. A city in northern Canaan in the upper Jordan River Valley (Num. 13:21). Rehob is the same place as BETH REHOB (Judg. 18:28; 2 Sam. 10:6).
2. A city in the territory of Asher, near Sidon (Josh. 19:28).
3. Another city in the territory of Asher (Josh. 19:30). The Israelites did not drive the Canaanites out of one of these Rehobs; the other Rehob was occupied by the Gershonite Levites.
4. The father of Hadadezer (2 Sam. 8:3–12), king of Zobah.
5. A Levite who sealed Nehemiah’s covenant (Neh. 10:11).

REHOBOAM [ree uh BOE uhm] (*the people is enlarged*)—the son and successor of Solomon and the last king of the united monarchy and first king of the southern kingdom, Judah (reigned about 931–913 B.C.). His mother was Naamah, a woman of Ammon (1 Kin. 14:31).

Rehoboam became king at age forty-one (1 Kin. 14:21) at a time when the northern tribes were discontented with the monarchy. They were weary of Solomon’s heavy taxation and labor conscription. To promote unity, Rehoboam went to Shechem—center of much of the discontent among the northern tribes—to be made king officially and to meet with their leaders. They in turn demanded relief from the taxes and conscription.

Rehoboam first sought advice from older men who were of mature judgment and who had lived through Solomon’s harsh years. They assured him that if he would be the people’s servant, he would enjoy popular support.

When he also sought the counsel of younger men, his arrogant contemporaries, he received foolish advice that he should rule by sternness rather than kindness. Misjudging the situation, he followed the foolish advice. The northern tribes immediately seceded from the kingdom and made JEROBOAM king.

When Rehoboam attempted to continue his control over the northern tribes by sending Adoram to collect a tax from the people (1 Kin. 12:18), Adoram was stoned to death. Rehoboam fled in his chariot to Jerusalem. The prophet Shemaiah prevented Rehoboam from retaliating and engaging in civil war (1 Kin. 12:22–24).

To strengthen Judah, Rehoboam fortified fifteen cities (2 Chr. 11:5–12) to the west and south of Jerusalem, undoubtedly as a defensive measure against Egypt. The spiritual life of Judah was strengthened, too, by the immigration of northern priests and Levites to Judah and Jerusalem because of the idolatrous worship instituted at Bethel and Dan by Jeroboam (2 Chr. 11:13–17).

Rehoboam’s military encounters were primarily with Jeroboam and Egypt. No specific battles with Jeroboam are described in the Bible, but “there was war between Rehoboam and Jeroboam all their days” (1 Kin. 14:30). This warring probably involved border disputes over the territory of Benjamin, the buffer zone between the two kingdoms.

In Rehoboam’s fifth year Judah was invaded by Shishak (Sheshonk I), king of Egypt, who came against Jerusalem and carried away treasures from the temple and from Solomon’s house. When Shemaiah told him that this invasion was God’s judgment for Judah’s sin, Rehoboam humbled himself before God and was granted deliverance from further troubles (2 Chr. 12:1–12).

Rehoboam did not follow the pattern of David. Instead, he was an evil king (2 Chr. 12:14). During his seventeen-year reign, the people of Judah built “high places, sacred pillars, and wooden images” (1 Kin. 1:23) and permitted “perverted persons” to prosper in the land (1 Kin. 14:24). When he died, he was buried in the City of David (1 Kin. 14:31).

REHOBOTH [rih HOE buhth] (*broad places*)—a well dug by Isaac in the Valley of Gerar (Gen. 26:22). Rehoboth is probably present-day Wadi Ruheibeh, about 31 kilometers (19 miles) southwest of Beersheba.

REHOBOTH-BY-THE-RIVER [rih HOE buhth] (*broad places*)—a city somewhere in northern Edom (Gen. 36:37; 1 Chr. 1:48). The city was the home of Saul, an early king of Edom.

REHOBOTH IR [rih HOE buhth ur] (*broad places of the city*)—a suburb or outlying area of the city of Nineveh (Gen. 10:11) in Assyria.

REHUM [REE huhm] (*compassion*)—the name of five men in the Old Testament:

1. A chief Israelite who returned from the captivity with Zerubbabel (Ezra 2:2), also called Nehum (Neh. 7:7).
2. A Persian official in Samaria during the reign of Artaxerxes I (king of Persia, 465–425 B.C.). Rehum opposed the rebuilding of the walls and the temple of Jerusalem (Ezra 4:8–9, 17, 23).
3. A leader of the Levites who helped repair the wall of Jerusalem (Neh. 3:17).
4. A leader of the people who sealed the covenant after the captivity (Neh. 10:25).
5. A group of priests and Levites who returned with Zerubbabel from the captivity (Neh. 12:3).

REI [ree] (*friendly*)—a man who supported Solomon when Adonijah, the son of David, tried to take over the throne (1 Kin. 1:8).

REINS—KJV word for KIDNEYS when kidneys are spoken of in a symbolic rather than a literal sense. For God to examine a person's reins and heart (Jer. 11:20) means that He knows a person's inner thoughts and motives.

REKEM [REE kuhm]—the name of two men and a city in the Old Testament:

1. A king of Midian killed by the Israelites during the time of Moses (Num. 31:8).

2. A city in the territory of Benjamin (Josh. 18:27).
3. A son of Hebron, of the tribe of Judah (1 Chr. 2:43–44).

RELEASE, YEAR OF—a term applied to the Year of JUBILEE, the end of a cycle of seven sabbatical years. To safeguard against a small group gaining control of much land and people falling into poverty because of high interest, the Year of Jubilee was established (Lev. 25:8–17; 23–55). It occurred every fifty years.

During this year, land that had been sold during the past fifty years was returned to its original owner, and Israelite slaves were released. The principle behind this custom was the belief that land does not belong to Israel but to God, who permits its use (Lev. 25:23). Another principle was that human beings are not to be in lifelong service to other people, but to God, who freed all Israel from slavery in Egypt (Lev. 25:38, 55).

RELIGION—belief in and reverence for God or some supernatural power that is recognized as the creator and ruler of the universe; an organized system of doctrine with an approved pattern of behavior and a proper form of worship. The classic New Testament passage on religion is James 2:17. Faith divorced from deeds, says James, is as lifeless as a corpse.

REMALIAH [rim uh LIE uh]—the father of King Pekah of Israel (2 Kin. 15:25–37; Is. 7:1–9).

REMETH [REE mith] (*height*)—a border town in the territory of Issachar (Josh. 19:21). Remeth is probably the same place as Ramoth (1 Chr. 6:73) and Jarmuth (Josh. 21:29).

REMISSION—release from sin (Acts 2:38; Heb. 9:22). The active nature of the word for “remission” in the Greek language indicates that forgiveness is more than a passive act on God’s part. Through the death of His Son, God has taken the initiative to break the grip of sin and set people free for a new way of life in God’s Spirit. Also see FORGIVENESS; REPENTANCE.

REMMON [REM ahn]—a form of RIMMON No. 1.

REMNANT—the part of a community or nation that remains after a dreadful judgment or devastating calamity, especially those who have escaped and remain to form the nucleus of a new community (Is. 10:20–23). The survival of a righteous remnant rests solely on God's providential care for His Chosen People and His faithfulness to keep His COVENANT promises.

The concept of the remnant has its roots in the Book of Deuteronomy (4:27–31; 28:62–68; 30:1–10), where Moses warned the people of Israel that they would be scattered among the nations. But God also promised that He would bring the people back from captivity and establish them again in the land of their fathers. This concept was picked up by the prophets, who spoke of the Assyrian and Babylonian captivities. The concept was extended to apply also to the gathering of a righteous remnant at the time when the Messiah came to establish His kingdom.

In Amos and Isaiah the remnant consisted of those chosen by God who were rescued from the impending doom of the nation (Is. 1:9; Amos 5:14–15). As such, they were labeled "the poor," those who suffer for God (Is. 29:19; 41:17). At the same time, they serve God and stand before the nation as witnesses, calling the people to repent of their rebellion.

In the New Testament the apostle Paul picked up the teaching of Isaiah and other prophets about the remnant and applied it to the church (Rom. 11:5). Paul showed that God's purpose is seen in the "remnant" out of Israel who have joined the Gentiles to form the church, the new people of God. Further, Jesus' choice of twelve apostles built upon remnant themes. Symbolizing the twelve tribes, the apostles became the remnant who erected a new structure, the church, upon the foundation of Israel. In the church, both Jews and Gentiles, circumcised and uncircumcised, find their true spiritual home when they believe in Christ.

REMPHAN [RIM fan]—KJV word for Rephan, a pagan god of the Babylonians. Also see GODS, PAGAN.

REND—to tear or pull apart. In the ancient world, rending one's garments was a sign of grief, despair, or sorrow. To "rend your heart" (Joel 2:13) signified inward, spiritual repentance and sorrow for sin.

God’s primary requirement from sinners is “a broken and a contrite heart” (Ps. 51:17). Also see MOURN.

REPENTANCE—a turning away from sin, disobedience, or rebellion and a turning back to God (Matt. 9:13; Luke 5:32). In a more general sense, repentance means a change of mind (Gen. 6:6–7) or a feeling of remorse or regret for past conduct (Matt. 27:3). True repentance is a “godly sorrow” for sin, an act of turning around and going in the opposite direction. This type of repentance leads to a fundamental change in a person’s relationship to God.

In the Old Testament the classic case of repentance is that of King David, after Nathan the prophet accused him of killing Uriah the Hittite and committing adultery with Uriah’s wife, Bathsheba. David’s prayer of repentance for this sin is found in Psalm 51.

In the New Testament the keynote of John the Baptist’s preaching was, “Repent, for the kingdom of heaven is at hand” (Matt. 3:2). To the multitudes he declared, “Bear fruits worthy of repentance” (Matt. 3:8; Luke 3:8). When Jesus began His ministry, He took up John’s preaching of the message of repentance, expanding the message to include the good news of salvation: “The time is fulfilled, and the kingdom of God is at hand. Repent and believe in the gospel” (Matt. 4:17; Mark 1:15).

In Jesus’ preaching of the kingdom of God is seen the truth that repentance and faith are two sides of the same coin: by repentance, one turns away from sin; by faith, one turns toward God in accepting the Lord Jesus Christ. Such a twofold turning, or conversion, is necessary for entrance into the kingdom (Matt. 18:3). “Unless you repent,” said Jesus, “you will all likewise perish” (Luke 13:3, 5). This is the negative, or judgmental, side of Jesus’ message. The positive, or merciful, side is seen in these words: “There is joy in the presence of the angels of God over one sinner who repents” (Luke 15:10).

After Jesus’ crucifixion and resurrection, His disciples continued His message of repentance and faith (Acts 2:38; 3:19; 20:21; 26:20). Repentance is a turning from wickedness and dead works (Acts 8:22; Heb. 6:1) toward God and His glory (Acts 20:21; Rev. 16:9), eternal life (Acts 11:18), and a knowledge of the truth (2 Tim. 2:25).

Repentance is associated with prayer (1 Kin. 8:47), belief (Mark 1:15), baptism (Acts 2:38), and conversion (Acts 3:19) and is accompanied by humility (Matt. 11:21). Repentance is God’s will and pleasure (Luke 15:7–10; 2 Pet. 3:9), as well as His command (Mark 6:12; Acts 17:30). It is a gift of His sovereign love (Acts 5:31; 11:18; Rom. 2:4; 2 Tim. 2:25), without which we cannot be saved (Luke 13:3).

REPHAEL [REF ay el] (*God heals*)—gatekeeper of the sanctuary during the time of King David (1 Chr. 26:7).

REPHAH [REE fuh]—a descendant of Ephraim (1 Chr. 7:25) who became an ancestor of Joshua.

REPHAIAH [rih FAY uh] (*the Lord heals*)—the name of five men in the Old Testament:

1. The head of a family of the house of David (1 Chr. 3:21).
2. A son of Ishi, of the tribe of Simeon (1 Chr. 4:41–43).
3. A son of Tola, of the tribe of Issachar (1 Chr. 7:2).
4. A son of Binea (1 Chr. 9:43), also called Raphah (1 Chr. 8:37).
5. A son of Hur (Neh. 3:9) who helped Nehemiah rebuild the wall of Jerusalem.

REPHAIM [REF ih yuhm]—the name of a race of giants and a valley in the Old Testament:

1. A race of giants who lived in Palestine before the time of Abraham (Gen. 14:5; 15:20). The last survivor of the Rephaim was OG, king of Bashan (Deut. 3:11). The kingdom of Og—Gilead, Bashan, and Argob—was called “the land of the giants [Rephaim]” (Deut. 3:13).
2. A valley in Judah where David defeated the Philistines (2 Sam. 5:17–22). Rephaim lies between Jerusalem and Bethlehem (2 Sam. 23:13).

REPHAN (see GODS, PAGAN).

REPHIDIM [REF uh dim]—an Israelite encampment in the wilderness (Ex. 17:1–7). The Amalekites attacked the Israelites at Rephidim (Ex. 17:8–16). During the battle Moses stood on a hill and held the rod of God aloft. Aaron and Hur supported his arms until sundown, and the Israelites won the battle. Rephidim is probably the modern Wadi Feiran in south central Sinai.

REPROACH—scorn, rebuke, or shame (1 Tim. 3:7). On the cross Christ bore the shame of our sin. Followers of Jesus are called to bear the reproach of Christ and to suffer for His name (2 Cor. 12:10; 1 Pet. 4:14).

REPROBATE—one who fails to pass a test and is rejected. While the word "reprobate" only appears in the KJV, it speaks graphically of those whom God has rejected and left to their own corruption (Rom. 1:28). The prophet Jeremiah speaks of "reprobate silver" (Jer. 6:30, KJV).

REPTILE (see ANIMALS OF THE BIBLE).

REPUTATION—the general estimation in which a person is held by others. A person's reputation may be ruined by careless deeds or words (Prov. 25:8–10). The apostle Paul declared that Christ "made Himself of no reputation" by dying on the cross for our sins (Phil. 2:7).

RESEN [REE zuhn]—an ancient Assyrian city built by NIMROD between Calah and Nineveh (Gen. 10:12).

RESERVOIR—any large storage place for water. The frequent threat of an extended siege and the infrequent rain in Palestine made it necessary for the people to store water in large quantities. The normal way to do this was to catch rainfall and channel it to a storage area.

There were basically two types of reservoirs. One was a large, open pool for public use. The other type was an underground pit or cistern, lined with plaster, to which the rain that fell on the roof was diverted.

RESH [raysh]—the twentieth letter of the Hebrew alphabet, used as a heading over Psalm 119:153–160. In the original Hebrew language, each of these eight verses began with the letter resh.

Also see ACROSTIC.

RESHEPH [REE shef] (*a flame*)—the name of a man and a pagan god:

1. A son of Beriah (1 Chr. 7:25).
2. A Canaanite god worshiped as the lord of the underworld.

RESIN (see JEWELS AND PRECIOUS STONES).

RESPECT OF PERSONS—showing favoritism or partiality toward some people as opposed to others (Acts 10:34; James 2:1, 9).

Also see PARTIALITY.

RESTITUTION—the act of restoring to the rightful owner something that has been taken away, stolen, lost, or surrendered. Leviticus 6:1–7 gives the Mosaic Law of restitution; this law establishes the procedure to be followed in restoring stolen property.

Full restitution of the property had to be made and an added 20 percent (one-fifth of its value) must be paid as compensation (Lev. 5:16). If a man stole an ox or donkey or sheep, and the animal was recovered alive, the thief had to make restitution of double the value stolen (Ex. 22:4). If the thief had killed or sold the animal, however, he had to make a fourfold (for a sheep) or a fivefold (for an ox) restitution (Ex. 22:1; 2 Sam. 12:6).

Zacchaeus, a chief tax collector, said to Jesus, “If I have taken anything from anyone by false accusation, I restore fourfold” (Luke 19:8).

Also see LAW.

RESURRECTION—being raised from the dead. Resurrection has three primary meanings in the Bible.

1. ***Miraculous healings.*** In this usage, resurrection refers to individuals who have been brought back to life (resuscitated) in this present world. Such raisings were performed by Elijah on the Zarephath widow’s son (1 Kin. 17:20–24), by Elisha on the Shunammite woman’s son (2 Kin. 4:32–37) and the dead man who touched Elisha’s bones (2 Kin. 13:21), by Jesus on Jairus’ daughter (Mark 5:41–43) and Lazarus (John 11:43–44), by Peter on Dorcas (Acts 9:40–41), and by Paul on Eutychus (Acts 20:9–12). In these raisings there is no suggestion that the person will not again experience death.

2. ***Our Lord’s resurrection.*** This resurrection is clearly linked with the overcoming of the powers of evil and death. For Paul, Christ’s resurrection is the basis for the doctrine of general resurrection (1 Cor. 15:12–19).

See RESURRECTION OF JESUS CHRIST.

3. The hope of a general resurrection. Many of the Greek philosophers, such as Plato, believed that an immortal soul inhabited a body and that at death the soul left its bodily prison and soared upward to the divine spirit.

In the Old Testament Sheol is the place of the *rephaim* (shades), the Hebrew term for a weakened existence (Is. 14:9–11). These beings, however, are not souls without bodies. Therefore, the psalmist expected that God would ransom his soul from Sheol (Ps. 49:15). It was Israel's firm belief in the goodness of God that led the Jewish people to believe that the righteous dead would yet see God (Job 19:26). This expectation was the foundation upon which the Jewish ideas concerning the resurrection were built.

By the time of Jesus, two positions were firmly entrenched within Judaism. The SADDUCEES, who were oriented to this world, rejected any belief in the resurrection. They believed that such an idea was irrelevant to this life and was not part of the revelation in the Law that God gave to Moses. When they encountered Jesus, the Sadducees sought to trap Him by their question concerning the seven brothers who married one woman. Jesus criticized their view of resurrection life by indicating that earthly marriage patterns are not repeated in heaven. He also condemned their understanding of Moses and the Scriptures (Mark 12:18–27).

The PHARISEES, in contrast, believed in resurrection. The Jewish historian Josephus reported that the Pharisees held that the good dead are transferred into other bodies. Although this report is not totally clear, it is certain that the Pharisees proclaimed a life after death that required a resurrection. It was from the ranks of these scholarly Pharisees that the apostle Paul came (Phil. 3:5). Luke records that in his defense before the Sanhedrin (Jewish Council), Paul stressed that he was a Pharisee of Pharisaic descent and that he was on trial for affirming the resurrection (Acts 23:6).

Israel's concepts of resurrection were born out of her relationship to God in her tumultuous history. At first glance the prophet Isaiah seems to express a view that the resurrection is for the faithful and that the wicked may not arise (Is. 26:10–19). The Jewish loyalist of the apocryphal book of 2 Maccabees apparently agreed that for some there will be no resurrection to life. But Daniel announced, “Many of those who sleep in the dust of the earth shall awake, some to everlasting life, some to shame and everlasting contempt” (Dan. 12:2).

The New Testament consistently teaches hope in the resurrection of the believer based upon the resurrection of Christ as the “firstborn from the dead” (1 Cor. 15:12–58; Col. 1:18; 1 Thess. 4:14–18; 1 Pet. 1:3–5). This idea of resurrection is expressed in terms of such images as a transformed body (Phil. 3:21), a new dwelling (2 Cor. 5:2), and new clothing (2 Cor. 5:4; Rev. 6:11). The New Testament also contrasts resurrection to life with resurrection to judgment (John 5:29; Acts 24:15). Apparently a similar contrast lies behind the statements in Revelation 20 about “the first resurrection” (20:5) and “the second death” (20:14).

But not all who sought identification with the Christian church proclaimed a future resurrection. Some preached a spiritual awakening, or resurrection, that was already past. Such a view, adopted by Hymenaeus and Philetus and by later Gnostic heretics, was sternly condemned by Paul (2 Tim. 2:17–19).

RESURRECTION OF JESUS CHRIST—a central doctrine of Christianity that affirms that God raised Jesus from the dead on the third day. Without the resurrection, the apostle Paul declared, Christian preaching and belief are meaningless (1 Cor. 15:14). The resurrection is the point at which God’s intention for Jesus becomes clear (Rom. 1:4) and believers are assured that Jesus is the Christ.

So significant is the resurrection of Jesus that without it there would be no church or Christianity, and we would still be in our sins (1 Cor. 15:17). In spite of the centrality of the resurrection, however, scholars have frequently debated a number of the elements in the resurrection accounts in the New Testament.

Empty Tomb. Some critics argue that because Paul does not speak of an empty tomb, the idea of the resurrection of Jesus must have developed years after His earthly life and ministry was over. But Paul refers to the burial (1 Cor. 15:4), which argues both for a proper tomb and against the body being dumped into a pit or a common criminal's grave.

Critics have also pointed to variations in the accounts of Jesus' resurrection in the gospels, such as how many women came to the tomb and who they were. Why did they come: to anoint the body (Mark and Matthew) or to see the tomb (Matthew)? Was there one angel (Mark and Matthew) or were there two (Luke and John) at the tomb? Did the angel say, "He is going before you into Galilee" (Mark and Matthew) or "Remember how He spoke . . . when He was still in Galilee" (Luke)? Did the women say "nothing to anyone" (Mark) or did they report the message to the disciples (Matthew)? (Note that most ancient manuscripts of Mark do not have 16:9–20—a fact noted in many modern English translations.)

It is well to remember that these variations were recognized by early Christians and were not discovered by recent critics. As early as the second century, Tatian wrote his *Diatessaron*, or harmony of the gospels, expecting that Christians would gladly accept his work as a substitute for the four gospels. But while Christians read Tatian, they refused to substitute his harmony for the witnesses of the four gospel writers. The faithfulness of these writers in transmitting to us the gospel texts is a testimony to Christian integrity. It is also a witness to their early understanding that the gospels were Holy Scripture, inspired by God.

Furthermore, these writers knew the tomb was empty; because if it had not been empty, the body would soon have been supplied. The only other alternative is that the disciples stole the body as the Jews (Matt. 28:13) and some modern critics have suggested. But such a view is self-defeating because the gospel accounts themselves witness to the surprise of both the women and the disciples about the empty tomb.

Moreover, while it may seem incredible to us, the gospel writers generally refrain from using the empty tomb as a basis for faith! Furthermore, the stone was not rolled away to let Jesus out; he did not need open doors to move about (Luke 24:31, 36; John 20:19, 26). The stone was removed to begin communicating the resurrection to the followers of Jesus. But the empty tomb did not convince them that Jesus was alive! It was at first frustrating to the disciples and "seemed to them like idle tales" (Luke 24:11). Would anyone constructing a story and trying to prove the resurrection use such an approach? These testimonies have an element of authenticity that inventors of stories seldom duplicate.

The Appearances. While the above testimonies about the empty tomb seem to have little to do with the faith of these early Christians, the appearances of Jesus are clearly at the heart of early Christian belief. The consistent witness of the New Testament is that in the appearances of Jesus something incredible happened. The two followers in Emmaus, upon realizing it was the risen Jesus, forgot their concern with the lateness of the hour and rushed back to Jerusalem to tell the others (Luke 24:29–33). The doubting Thomas uttered Christianity's greatest confession when he realized that the risen Christ was actually addressing him (John 20:27). Peter left his fishing nets for good when the risen Savior asked him, "Do you love Me?" (John 21:15). And at a later time (1 Cor. 15:8), the persecutor Paul was transformed into a zealous missionary as the result of a special appearance by the risen Lord (Acts 9:1–22).

But what was the nature of these appearances? Some have suggested that the appearance of Jesus to Paul seemed to be of a spiritual nature, similar to the revelation of Jesus to Christians today. Since Paul lumps all of the appearances together in 1 Corinthians 15:5–8, these critics argue that all the appearances must be spiritual in nature. They reject the idea that the risen Jesus could be touched (Matt. 28:9; Luke 24:39; John 20:27) or that He could eat (Luke 24:41–42).

Such a line of argument not only judges the witnesses on the basis of rationalistic assumptions, but it flies in the face of Paul's own admission that his experience was somewhat irregular. Another approach is that advocated by the German theologian Rudolph Bultmann, who speaks of an "Easter faith" of the disciples rather than an actual bodily resurrection of Jesus. Accordingly, he splits the Jesus of history from the spiritual experience of the Christ of faith.

But when the New Testament writers speak of the resurrection of Jesus, they are bearing witness not to what God did for them but what God did to Jesus. Certainly, as a result of the resurrection of Jesus human lives were transformed. For Paul this transformation of Christians is not termed resurrection but salvation. "In Christ" is the expression Paul uses for the spiritual experience of the living Christ.

Finally, the resurrection of Jesus, His exaltation to the right hand of the Father (Acts 2:33), and the giving of the Spirit (John 20:22) are all to be seen as a single complex of events. Although the elements may be viewed as separate happenings, the New Testament writers see them as closely integrated theologically. Together they represent the firstfruits of the new age.

◆

Photo by Ben Chapman

• A tomb carved out of limestone rock, similar to the tomb in which Jesus was buried. A large stone was rolled across the entrance to seal the tomb (Mark 15:46).

◆

RETRIBUTION—the act of receiving what one deserves. While retribution may be used in the sense of a reward for doing good, it usually refers to punishment for doing evil, especially in the world to come. The word “retribution” appears only once in the NKJV (2 Chr. 6:23). Other translations use the word more frequently (Rom. 11:9; Heb. 2:2, RSV; Deut. 32:35; 2 Thess. 1:8, NASB; Rom. 1:18; Rev. 11:18, NEB).

The principle of retribution is found often in the Bible; it is indicated by words such as wrath, vengeance, punishment, judgment, and hell. Retribution is the judgment of a holy God upon sin. Eventually it becomes the eternal punishment of the ungodly—unless the sinner turns in faith to Christ, who took the punishment the sinner deserves upon Himself on the cross.

Also see LAW.

RETURN OF CHRIST (see ESCHATOLOGY; SECOND COMING).

REU **[roo]** (*friend*)—a son of Peleg and father of Serug (Gen. 11:18–21; 1 Chr. 1:25). Reu is listed in Luke's genealogy of Jesus (Luke 3:35; Ragau, KJV).

Photo: Levant Photo Service

• Excavations at ancient Succoth, an Old Testament city in the territory of Gad in eastern Palestine.

REUBEN **[ROO ben]** (*behold a son*)—the firstborn son of Jacob, born to Leah in Padan Aram (Gen. 29:31–32; 35:23). Leah named her first son Reuben because the Lord had looked upon her sorrow at being unloved by her husband. By presenting a son to Jacob, she hoped he would respond to her in love.

The only reference to Reuben's early childhood is his gathering of mandrakes for his mother (Gen. 30:14). Years later, as the hatred of Jacob's sons for Joseph grew, it was Reuben who advised his brothers not to kill their younger brother. He suggested that they merely bind him, which would have allowed him to return later to release Joseph to his father (Gen. 37:20–22). It also was Reuben who reminded his brothers that all their troubles and fears in Egypt were their just reward for mistreating Joseph (Gen. 42:22).

When Jacob's sons returned from Egypt, Reuben offered his own two sons as a guarantee that he would personally tend to the safety of Benjamin on the next trip to Egypt (Gen. 42:37). In view of these admirable qualities, it is tragic that he became involved in incest with Bilhah, his father's concubine (Gen. 35:22).

As the firstborn, Reuben should have been a leader to his brothers and should have received the birthright—the double portion of the inheritance (Deut. 21:17). His act of incest, however, cost him dearly. He never lost his legal standing as firstborn, but he forfeited his right to the birthright. When Reuben made his descent into Egypt with Israel, he was father of four sons who had been born to him in Canaan (Gen. 46:9).

REUBEN, TRIBE OF—the tribe whose ancestor was Reuben (Num. 1:5). During 430 years in Egypt, the descendants of Reuben increased from four sons to 46,500 men of war (Num. 1:20–21). In the wilderness the tribe of Reuben was represented in a conspiracy against Moses. As representatives of the tribe, Dathan and Abiram tried to assert their legal rights as descendants of Jacob's oldest son to a role of leadership in Israel (Num. 16:1–3), but their efforts failed.

The Reubenites were a pastoral people. The tribe requested an early inheritance east of the Jordan River where the land was suitable for cattle (Num. 32:1–33). They helped the other tribes claim their land, however, and Joshua commended them for their efforts (Josh. 22:9–10). The tribe also built an altar—along with the tribe of Gad and the half-tribe of Manasseh—in the Jordan Valley as a witness to their unity with the tribes west of the Jordan (Josh. 22:11–34).

Later, members of the tribe of Reuben refused to assist Deborah and Barak in fighting the Canaanite Sisera (Judg. 5:16), although the tribe apparently assisted the other tribes in their war against Benjamin (Judg. 20:11). During Saul's reign, Reuben joined Gad and Manasseh in fighting the Hagrites (1 Chr. 5:18–22). When the kingdom divided under Rehoboam, Reuben joined the Northern Kingdom under Jeroboam.

While never prominent, the tribe of Reuben was never forgotten. Ezekiel remembered Reuben in his description of Israel (Ezek. 48:6). The tribe is also represented in the 144,000 sealed—12,000 from each of the twelve tribes of Israel (Rev. 7:5).

REUBENITES [ROO ben ights]—the descendants of REUBEN, the oldest son of Jacob (Num. 26:7). The Reubenites were taken into exile by Tiglath-Pileser III, king of Assyria (1 Chr. 5:6, 26).

REUEL [ROO uhl] (*friend of God*)—the name of four men in the Old Testament:

1. A son of Esau and Basemath, the daughter of Ishmael (Gen. 36:4, 10; 1 Chr. 1:35).
2. A priest of Midian who became Moses' father-in-law (Num. 10:29; Raguel, KJV). Reuel is also called Jethro (Ex. 3:1).
3. The father of Eliasaph (Num. 2:14), also called Deuel (Num. 10:20).
4. A son of Ibnijah (1 Chr. 9:8).

REUMAH [ROO muh]—a concubine of Nahor, Abraham's brother (Gen. 22:24).

REVELATION—God's communication to people concerning Himself, His moral standards, and His plan of salvation.

God is a personal Spirit distinct from the world; He is absolutely holy and is invisible to the view of physical, finite, sinful minds. Although people, on their own, can never create truth about God, God has graciously unveiled and manifested Himself to mankind. Other religions and philosophies result from the endless human quest for God; Christianity results from God's quest for lost mankind.

God has made Himself known to all people everywhere in the marvels of nature and in the human conscience, which is able to distinguish right from wrong. Because this knowledge is universal and continuous, by it God has displayed His glory to everyone (Ps. 19:1–6).

Some Christians think that only believers can see God's revelation in nature, but the apostle Paul said that unbelievers know truth about God: The unrighteous must have the truth to "suppress" it (Rom. 1:18); they "clearly see" it (Rom. 1:20); knowing God, they fail to worship Him as God (Rom. 1:21); they alter the truth (Rom. 1:25); they do not retain God in their knowledge (Rom. 1:28); and knowing the righteous judgment (moral law) of God, they disobey it (Rom. 1:32). The reason the ungodly are "inexcusable" (Rom. 2:1) before God's righteous judgment is that they possessed but rejected the truth God gave them.

What can be known of God from nature? God's universal revelation makes it clear that God exists (Rom. 1:20), and that God, the Creator of the mountains, oceans, vegetation, animals, and mankind, is wise (Ps. 104:24) and powerful (Psalm 29; 93; Rom. 1:20). People aware of their own moral responsibility, who know the difference between right and wrong conduct and who have a sense of guilt when they do wrong, reflect the requirements of God's moral law (the Ten Commandments) that is written on their hearts (Rom. 2:14–15).

What is the result of divine revelation in nature? If people lived up to that knowledge by loving and obeying God every day of their lives, they would be right with God and would not need salvation. However, people do not love God with all that is in them. Nor do they love their neighbors as themselves. People worship and serve things in creation rather than the Creator (Rom. 1:25). The problem does not lie with the revelation, which like the Law is holy, just, and good (Rom. 7:12); the problem is with the sinfulness of human lives (Rom. 8:3). The best human being (other than Jesus Christ) comes short of the uprightness God requires.

Because of God's universal revelation in nature, the philosopher Immanuel Kant could say, "Two things fill the mind with ever new and increasing admiration and awe . . . the starry heavens above me and the moral law within me."

When Christians defend justice, honesty, and decency in schools, homes, neighborhoods, businesses, and governments, they do not impose their special beliefs upon others. They merely point to universal principles that all sinners know but suppress in their unrighteousness (Rom. 1:18).

As valuable as general revelation is for justice, honesty, and decency in the world today, it is not enough. It must be completed by the good news of God's mercy and His gracious gift of perfect righteousness. Nature does not show God's plan for saving those who do wrong: that Jesus was the Son of God, that He died for our sins, and that He rose again from among the dead. The message of salvation was seen dimly through Old Testament sacrifices and ceremonies. It was seen more clearly as God redeemed the Israelites from enslavement in Egypt and as God disclosed to prophets the redemptive significance of His mighty acts of deliverance.

The full and final revelation of God has occurred in Jesus Christ. "God, who at various times and in different ways spoke in time past to the fathers by the prophets, has in these last days spoken to us by His Son, whom He has appointed heir of all things, through whom also He made the worlds" (Heb. 1:1–2). Christ has "declared" God to us personally (John 1:18). To see Christ is to see the Father (John 14:9). Christ gave us the words the Father gave Him (John 17:8). At the cross Jesus revealed supremely God's self-giving love. There He died, "the just for the unjust, that He might bring us to God" (1 Pet. 3:18). And the good news is not complete until we hear that He rose again triumphantly over sin, Satan, and the grave, and is alive forevermore.

Christ chose apostles and trained them to teach the meaning of His death and resurrection, to build the church, and to write the New Testament Scriptures. We are to remember the words of these eyewitnesses to Christ's resurrection. The content of God's special revelation concerning salvation, given to specially gifted spokesmen and supremely revealed in Christ, is found in "the words which were spoken before by the holy prophets, and of the commandment of . . . the apostles of the Lord and Savior" (2 Pet. 3:2). "The Holy Scriptures . . . are able to make you wise for salvation through faith which is in Christ Jesus" (2 Tim. 3:15).

REVELATION OF JOHN—the last book of the Bible, and the only book of APOCALYPTIC LITERATURE in the New Testament. *Apocalypsis,* the title of this book in the original Greek, means “unveiling” or “disclosure” of hidden things known only to God. Other examples of apocalyptic literature can be found in the Old Testament in Daniel (chaps. 7–12), Isaiah (chaps. 24–27), Ezekiel (chaps. 37–41), and Zechariah (chaps. 9–12).

Like its counterparts, the Book of Revelation depicts the end of the present age and the coming of God’s future kingdom through symbols, images, and numbers. These symbols include an angel whose legs are pillars of fire, men who ride on horses while smiting the earth with plagues of destruction, and a fiery red dragon with seven heads and ten horns who crouches before a heavenly woman about to deliver a child.

Why was apocalyptic literature written in such imagery? One reason is that these books were written in dangerous times when it was safer to hide one’s message in images than to speak plainly. Moreover, the symbolism preserved an element of mystery about details of time and place. The purpose of such symbolism, however, was not to confuse, but to inform and strengthen believers in the face of persecution.

Although the keys to some symbols have been lost, the overall message of this book is clear: God is all-powerful. No countermoves of the devil, no matter how strong, can frustrate the righteous purposes of God.

Structure of the Book. The Book of Revelation contains seven visions.

The first vision (chaps. 1–3) is of Christ Almighty exhorting His earthly church to remain loyal against all hostile attacks.

The second vision (chaps. 4–7) is of Christ the Lamb standing with a sealed scroll before God in heaven. As the Lamb opens each of the seven seals, which symbolize knowledge of the destinies of individuals and nations, a series of disasters befalls the earth.

A series of seven angels blowing seven trumpets forms vision three (chaps. 8–11). At the sound of these trumpets more disasters occur.

The fourth vision (chaps. 12–14) consists of the persecution of the church—symbolized by a heavenly woman and by two witnesses (Moses and Elijah)—by Satan and the beast.

Vision five (chaps. 15–16) is another series of seven: seven bowls pouring out God’s wrath.

The judgment of Babylon (a symbol for Rome) forms the sixth vision (chaps. 17:1—19:10).

The final victory, final judgment, and final blessedness form the seventh and final vision (chap. 19:11–21).

The consummation of God’s eternal kingdom finds expression in the word “new.” Christ comes with the promise to make all things new: a new heaven, a new earth, and a new Jerusalem (chap. 21). The book closes with the sigh and longing of all Christians, “Come, Lord Jesus!” (22:20).

Authorship and Date. The author identifies himself as John (1:4, 9; 21:2; 22:8), a prophet (1:1–4; 22:6–7). He was familiar enough with his readers to call himself their “brother and companion in tribulation” (1:9). He indicates that he was exiled to the island of PATMOS (1:9) off the west coast of ASIA MINOR (modern Turkey) and that on the “Lord’s Day” (Sunday) he was caught up “in the Spirit” (1:10) and saw the visions recorded in his book. An examination of the Greek language of the book of Revelation reveals that it has some strong similarities with the Gospel and Epistles of John, but also some striking stylistic differences. The author seems to think in Hebrew and write in Greek.

As a whole, this evidence points to John the Apostle, who spent his latter years in Ephesus or on the island of Patmos. The earliest church tradition was unanimous in attributing the Book of Revelation to John. Although later voices have found problems with this identification, the apostle John remains the strongest candidate for authorship. The book was probably written during the latter years of the reign of the Roman Emperor Domitian (A.D. 81–96).

Historical Setting. John tells us, “The seven heads [of the beast] are seven mountains” (17:9), undoubtedly a reference to the famed seven hills of Rome. Chapter 13 tells us that the dragon (Satan) gave authority to the beast (Rome) to exact worship from its inhabitants (v. 4). The first Roman emperor to demand that his subjects address him as “Lord and God” on an empire-wide basis was Domitian. It was under Domitian that the apostle John was banished to Patmos. Christians, of course, were forbidden by the First Commandment (Ex. 20:3) to worship anyone other than God. In the Book of Revelation, John sounded the trumpet alert to Domitian’s challenge.

Theological Contribution. The grand theme of the Book of Revelation is that of two warring powers, God and Satan, and of God’s ultimate victory. It would be a mistake to consider the two powers as equal in might. God is stronger than Satan, and Satan continues his scheming plots only because God permits him to do so. Thus, at the final battle Satan and his followers are utterly destroyed—without a contest—by fire from heaven (20:7–10).

John portrays God’s majesty and power through two key words. The first is the image of the throne. Elsewhere in the New Testament this word is found fifteen times, but in Revelation it occurs forty-two times. The throne stands for the rightful reign of God over the course of history. Angelic choruses bow before God’s throne and chant, “Holy, holy, holy, Lord God Almighty” (4:8).

The second term is “Almighty.” Outside Revelation this term is found only once in the New Testament (2 Cor. 6:18), but here it occurs nine times (once as Omnipotent in 19:6). Almighty means “without contenders.” No matter how fierce and wicked Satan may be, he cannot defeat God. In God’s time and in His way He will fulfill His promises and accomplish His sovereign purpose in history.

The central figure in the army of God the King is Jesus Christ. The Book of Revelation begins with the words, “The Revelation of Jesus Christ” (1:1). This is not a book of revelations, but of one revelation—Jesus Christ. John’s first vision is of Christ standing in the midst of His churches with eyes like fire (all-seeing), feet like fine brass (all-powerful), hair like wool, white as snow (eternal and all-knowing), and with a sharp two-edged sword coming out of His mouth (the word of truth). Christ is “the First and the Last” (1:11; 22:13), whose final promise is “Surely I am coming quickly” (22:20).

Throughout the Book of Revelation Christ appears in various images, each illuminating a special function or characteristic. He appears as a lion (5:5), representing royal power. As a root (5:5; 22:16), He represents Davidic lineage. As the rider on a white horse (19:11), He symbolizes victory over evil. Most important is the symbol of the Lamb who was slain (5:6). By His sacrifice on the cross, Christ has redeemed humankind (1:5). Because of His humble obedience to the will of the Father, He alone is worthy to open the sealed book that discloses events to come (5:6–10).

This Lamb is victorious. He shares in the power of God’s throne (7:17). At the end of time, He will come in judgment (19:11). Then He will reveal Himself as the Lord of the world who was foretold in the Old Testament (2:26; 12:5; 19:15) and the source of new life with God in the heavenly Jerusalem (21:22; 22:1).

In its own way, each metaphor tells an important truth about Christ. Christ is before all things, and all things were created in Him and for Him. This is the abiding message of Revelation: Jesus Christ is the fulfillment of the hopes of believers, no matter how grim circumstances may appear.

Special Considerations. Revelation was written originally for first-century Christians who faced severe trials under a totalitarian political system. Its imagery reflects the historical realities of that time. This is not to say, however, that it is not also addressing succeeding generations, including our own. As is true of all biblical prophecy, God’s Word comes to a particular situation; but it yields a harvest to later generations as they receive it. Thus, Revelation assures us that God is present, purposeful, and powerful today, no matter what forms the beast may take.

One of the unique characteristics of Revelation is its use of four, twelve, and seven. Thus, we find four living creatures, four horsemen, and four angels; twelve elders, twelve gates to the city of God, twelve foundations, and twelve varieties of fruit on the tree of life; and seven churches, seven spirits of God, seven thunders, seven seals, seven trumpets, seven bowls, and seven beatitudes. In apocalyptic literature these numbers represent completeness and perfection. Conversely, three-and-a-half is a number frequently associated with Satan (11:2; 13:5; forty-two months or three-and-a-half years); this number symbolizes a fracturing and diminishing of God’s unity.

With this in mind, the 144,000 elect in chapter seven should not be taken literally. Immediately following this passage (v. 9), John mentions that he saw “a great multitude [of the redeemed] which no one could number.” Actually, the 144,000 refers to martyrs—12,000 from each of the twelve tribes of Israel. One hundred and forty-four thousand (a multiple of 12,000 times 12) stands for totality. This means that no martyr will fail to see God’s reward.

Finally, the number of the beast, 666 (Rev. 13:18), probably refers to Nero, or more specifically to the idea that Nero would return alive to lead the armies of Satan against God. In Hebrew and Greek, letters of the alphabet also served as numbers, and in this case the numerical value of “Nero Caesar” amounts to 666, the number of the beast.

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Revelation: A Study and Teaching Outline

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V. Message to Sardis 3:1–6

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IV. Prophecies of the Millennium 20:1–15

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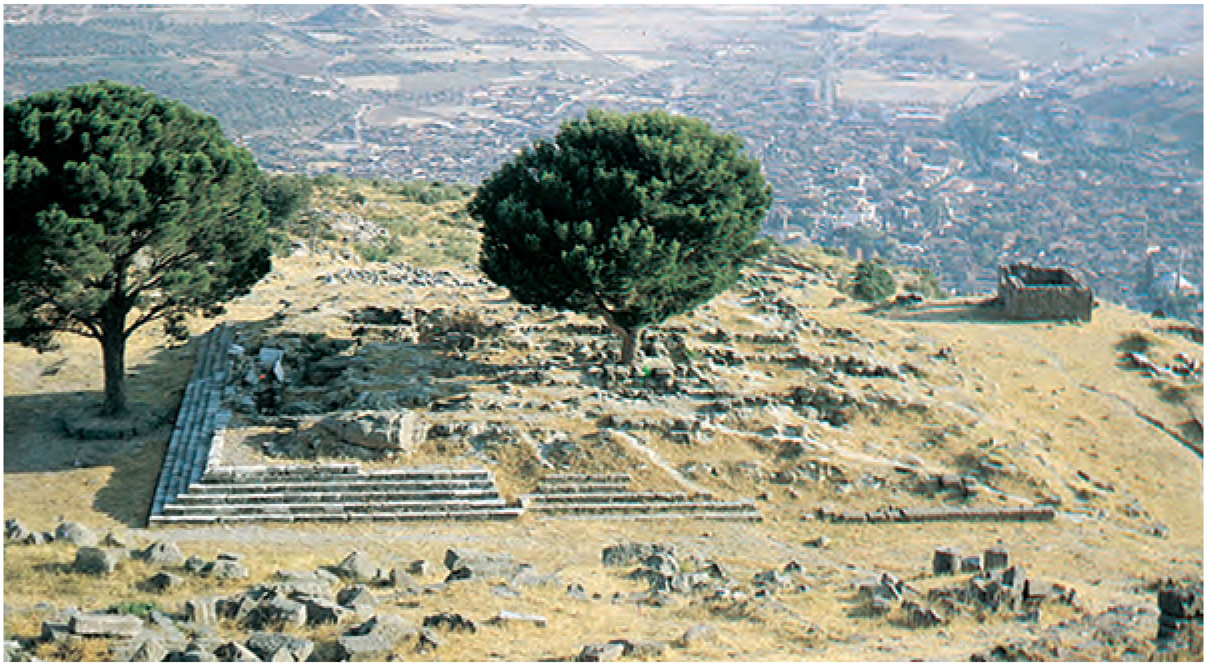

Photo by Howard Vos

• Remains of the altar for worship of the pagan god Zeus at Pergamos. The writer of Revelation may have had this idolatrous shrine in mind when he spoke of “Satan’s throne” at Pergamos (Rev. 2:12–13).

REVELRY—boisterous merrymaking or noisy partying. This word means any form of indulgence, usually in connection with the worship of pagan gods (Rom. 13:13; 1 Pet. 4:3; carousing, NASB; orgies, NIV).

REVENGE—inflicting punishment or harm on another to pay back for an injury or insult. Revenge was a way of life among the Hebrew people in Old Testament times. But Jesus taught that we should love our enemies (Luke 6:27).

REVERENCE—a feeling of profound awe and respect. Because of His majesty and holiness, God arouses a feeling of reverence in those who worship and serve Him (Heb. 12:28–29).

REVILE (see SCORN).

REWARD—something offered in return for some service or benefit received. In the Bible, a reward can refer to something given for either a good or bad act. The psalmist, for example, speaks of "a reward for the righteous" (Ps. 58:11) and of "the reward of the wicked" (Ps. 91:8). When the Son of Man returns in glory, "He will reward each according to his works" (Matt. 16:27).

REZEPH [REE zef]—a city in eastern Syria, mentioned in the message of Sennacherib to King Hezekiah of Judah (Is. 37:12).

REZIA [ree ZIGH uh]—a form of RIZIA.

REZIN [REE zin]—the name of two men in the Old Testament:

1. The last king of Syria. Rezin was killed by Tiglath-Pileser III, king of Assyria, in 732 B.C. Rezin allied himself with Pekah, king of Israel, to try to take away Judah's throne from Ahaz and the line of David (2 Kin. 15:37; 16:5–9). Together Rezin and Pekah besieged Jerusalem, but they were unable to capture Ahaz's stronghold. The prophet Isaiah counseled Ahaz not to fear Rezin and Pekah (Is. 7:4).

   Instead of trusting the Lord, however, Ahaz panicked. He appealed for help to Tiglath-Pileser III, king of Assyria, by sending him silver and gold from the temple and Ahaz's palace. The Assyrian king marched against Damascus and besieged it in 734 B.C. After a two-year siege, Damascus fell to the Assyrians, Rezin was killed by

Tiglath-Pileser, and the Syrians were carried away as captives to Kir (2 Kin. 16:9).

2. The founder of a family of NETHINIM, or temple servants, whose descendants returned from the captivity with Zerubbabel (Ezra 2:48).

REZON [REE zuhn]—a son of Eliadah (1 Kin. 11:23). Rezon was a subject of Hadadezer, king of Zobah; he fled from Hadadezer, perhaps at the time of his defeat by David (2 Sam. 8:3). Rezon then became captain over a band of raiders and went to Damascus, where he founded a dynasty. He opposed Israel in Solomon's time (1 Kin. 11:23–25).

RHEGIUM [REE jee uhm]—a seaport on the coast of southern Italy, across the Strait of Messina from the island of Sicily (see Map 8, A–2). The apostle Paul stopped at Rhegium, apparently staying for only one day (Acts 28:13), on his way from Syracuse to Puteoli, before continuing on to Rome.

RHESA [REE suh]—a son of Zerubbabel and an ancestor of Jesus (Luke 3:27).

RHODA [ROE duh] (*rose*)—a servant girl in the home of Mary, the mother of John Mark (Acts 12:13). According to tradition, this house in Jerusalem was the site of the Last Supper; it may also have been the headquarters of the early church in Jerusalem. Following his miraculous release from prison, the apostle Peter went to Mary's house. Rhoda answered his knock and was filled with such surprise and joy that she forgot to let him in and ran back to tell the others. Peter had to continue knocking until someone let him in (Acts 12:16).

RHODES [roedz] (*a rose*)—a large island in the Aegean Sea off the southwest coast of ASIA MINOR (see Map 8, C–2) visited by the apostle Paul (Acts 21:1). The island is about 68 kilometers (42 miles) long and about 24 kilometers (15 miles) wide; it lies about 19 kilometers (12 miles) off the coast of the province of CARIA.

On the northeast corner of the island was the city of Rhodes, an important commercial, cultural, and tourist center for the Greeks as well as the Romans. At the entrance to the harbor of Rhodes stood the famous Colossus of Rhodes, a huge bronze statue of the sun-god Apollo built by the Greek sculptor Chares between 292 and 280 B.C. This towering statue was one of the seven wonders of the ancient world.

Because the island of Rhodes was on the natural shipping route from Greece to Syria and Palestine, the ship on which Paul traveled during his third missionary journey stopped at Rhodes (Acts 21:1). There is no evidence that Paul conducted any missionary activity on the island during his brief visit; he was in a hurry to get to Jerusalem for the Day of Pentecost. “For Paul had decided to sail past Ephesus . . .” (Acts 20:16).

Photo by Howard Vos

• St. Paul’s Harbor at Rhodes where Paul’s ship landed on its way back to Palestine after his third missionary journey (Acts 21:1).

RIBAI [RIGH bigh]—the father of Ittai (2 Sam. 23:29) or Ithai (1 Chr. 11:31).

RIBLAH [RIB luh]—the name of a city (see Map 4, C–1) and a landmark in the Old Testament:

1. A Syrian city in the land of Hamath (2 Kin. 23:33; 25:21). Situated at the headwaters of the Orontes River in the broad plain between the Lebanon and the Anti-Lebanon Mountains, Riblah was approximately 105 kilometers (65 miles) north of Damascus and about 57 kilometers (35 miles) northeast of Baalbek. This area was blessed with abundant water, fertile lands, and the famous cedar forests of the nearby Lebanon Mountains. Consequently, it was an ideal campsite for the armies that regularly invaded the land of Israel. Riblah was easy to defend, and it commanded a main route from Egypt to the Euphrates.

   Following Josiah's defeat at Megiddo and the sack of Kadesh-on-the-Orontes in 609 B.C., Pharaoh Necho made Riblah his headquarters. Here he deposed King Jehoahaz, appointed Eliakim (Jehoiakim) as king in his place, and forced Judah to pay him tribute (2 Kin. 23:31–34). A few years later (605 B.C.), Nebuchadnezzar, king of Babylon, defeated the Egyptians at Carchemish (2 Chr. 35:20). He, too, chose Riblah as his command post. He directed the capture of Jerusalem in 586 B.C. from Riblah. Once he had subdued the city, he brought King Zedekiah to Riblah in captivity. There he forced Zedekiah to watch his sons killed, after which he was blinded (2 Kin. 25:6–21; Jer. 52:9–11).
2. A landmark on the eastern boundary of Israel (Num. 34:11).

RICHES (see WEALTH).

RIDDLE—a puzzling question posed as a problem to be solved or guessed; an enigma. "Riddle" is a translation of a Hebrew word that means "something twisted, bent, or tied in a knot." While the word "riddle" appears in the Old Testament occasionally, other words are also used to translate the Hebrew word (for instance, dark sayings, Ps. 49:4; hard questions, 1 Kin. 10:1; and sinister schemes, Dan. 8:23; intrigue, NIV).

The classic use of riddle in the Old Testament occurs in the story of Samson. Samson posed it to the Philistines at Timnah: "Out of the eater came something to eat/and out of the strong came something sweet"

(Judg. 14:14). This riddle was suggested to Samson by a swarm of bees and honey that he saw in the carcass of a lion (v. 8).

When the Queen of Sheba heard of the fame of Solomon, she came to Jerusalem “to test him with hard questions” (1 Kin. 10:1; 2 Chr. 9:1). Literally, she tested his wisdom with riddles. According to the Jewish historian Josephus, King Solomon was particularly fond of riddles; he and Hiram, king of Tyre, engaged in a contest of riddles.

The “riddle” or “parable” of the eagles and the vine posed by Ezekiel (Ezek. 17:1–21) actually is an allegory. Ezekiel’s parable may have been a riddle to some, had he not chosen to give its interpretation.

In the New Testament there is one instance where the Greek word often translated “riddle” is used: “For now we see in a mirror, dimly [*ainigma],* but then face to face” (1 Cor. 13:12).

Our present life, and even God’s revelation to us, contains riddles; but one day the riddles will be solved.

RIGHTEOUSNESS—holy and upright living, in accordance with God’s standard. The word “righteousness” comes from a root word that means “straightness.” It refers to a state that conforms to an authoritative standard. Righteousness is a moral concept. God’s character is the definition and source of all righteousness (Gen. 18:25; Deut. 32:4; Rom. 9:14). Therefore, the righteousness of human beings is defined in terms of God’s.

In the Old Testament the term “righteousness” is used to define our relationship with God (Ps. 50:6; Jer. 9:24) and with other people (Jer. 22:3). In the context of relationships, righteous action is action that promotes the peace and well-being of human beings in their relationships to one another.

For example, Adam and Eve would have acted righteously in their relationship with God if they had obeyed Him, because His commands defined that relationship. The Ten Commandments and related laws defined Israel’s relationship with God. To obey those laws was to act righteously, because such obedience maintained the covenant relationship between God and His people.

The sacrificial system in the Old Testament and the cross of Jesus in the New Testament show people’s need for righteousness. Sin is disobedience to the terms that define our relationship with God and with other people. Since the FALL in the Garden of Eden, people have been inherently unrighteous. As the prophet Isaiah said, “We are all like an unclean thing, and all our righteousnesses are like filthy rags; we all fade as a leaf, and our iniquities, like the wind, have taken us away” (Is. 64:6). We cannot be righteous in the sight of God on our own merits. Therefore, people must have God’s righteousness imputed, or transferred, to them.

The cross of Jesus is a public demonstration of God’s righteousness. God accounts or transfers the righteousness of Christ to those who trust in Him (Rom. 4:3–22; Gal. 3:6; Phil. 3:9). We do not become righteous because of our inherent goodness; God sees us as righteous because of our identification by faith with His Son.

RIM—the inner part of the wheels of a cart in Bible times (1 Kin. 7:33). The word is also used for the outer edges of the altar in the tabernacle and temple (Ex. 38:4).

RIMMON [RIM uhn] (*pomegranate*)—the name of two towns, a rock, a man, and a pagan god in the Old Testament:

1. A town in southern Judah allotted to the tribe of Simeon (Josh. 19:7; Remmon, KJV). Today it is identified with Khirbet Umm er-Ramamim, about 14.5 kilometers (9 miles) northeast of Beersheba.
2. A town on the border of Zebulun assigned to the Levites (Josh. 19:13; Rimmon-methoar, KJV; 1 Chr. 6:77).
3. A rock near Gibeah, in the territory of Benjamin, where 600 Benjamites took refuge for four months (Judg. 20:45, 47).
4. A man from Beeroth in the territory of Benjamin. His two sons, BAANAH and RECHAB, murdered Saul’s son Ishbosheth, beheaded him, and took his head to David—an act for which they were executed (2 Sam. 4:1–12).
5. A Syrian god whose temple was at Damascus. NAAMAN the Syrian and his lord, the king of Syria, worshiped Rimmon (2 Kin. 5:18). Rimmon was the god of rain and storm, lightning and thunder. Also see GODS, PAGAN.

RIMMON-METHOAR [RIM uhn meh THOW ahr]—a form of RIMMON No. 2.

RIMMON-PAREZ **[RIM uhn PAR iz]**—a form of RIMMON PEREZ.

RIMMON PEREZ **[RIM uhn PIR iz]** (*pomegranate of the breach*)—a campsite of the Israelites during their wilderness wanderings (Num. 33:19–20; Rimmon-parez, REB, KJV).

RIMMON, ROCK OF **[RIM uhn]**—a form of RIMMON No. 3.

RING (see JEWELRY).

RINGLEADER—a troublemaker; one who leads others in disruptive activities. The apostle Paul was accused by his enemies of being “a ringleader” of a sect referred to in contempt as “the Nazarenes,” or followers of Jesus (Acts 24:5).

RINNAH **[RIN uh]** (*a loud cry*)—a son of Shimon, of the tribe of Judah (1 Chr. 4:20).

RIPHATH **[RYE fath]**—a son of Gomer (Gen. 10:3). The same as Diphath (1 Chr. 1:6).

RISSAH **[RIS uh]**—a campsite of the Israelites during their wilderness wanderings (Num. 33:21–22).

RITHMAH **[RITH muh]**—a campsite of the Israelites during their wilderness wanderings (Num. 33:18–19).

RITUAL—the prescribed order of conducting a religious ceremony. The people who were resettled in Samaria by the king of Assyria did not know “the rituals of the God of the land” (2 Kin. 17:26–27; law, NRSV; custom, NASB; manner, KJV; established usage, REB). They continued to serve their own gods according to their former customs.

RIVER—a large stream of water emptying into an ocean, lake, or other body of water and usually fed along its course by smaller streams. Rivers served as ideal places for cities and settlements, as well as religious events, such as John’s baptism (Matt. 3:6; Mark 1:5), or Naaman’s dipping (2 Kin. 5:14) in the Jordan.

In the Old Testament the Euphrates River has a distinct place; it is often called simply “the River” (Ezra 4:10). It served as the ideal eastern boundary of Israel (Gen. 15:18; Deut. 1:7), briefly achieved under David and Solomon (2 Sam. 8:3; 1 Kin. 4:21). This frontier was soon lost, but it was reaffirmed by the prophets as a national promise (Is. 27:12; Mic. 7:12). The Euphrates also served as a geographical marker for the border between Mesopotamia (Josh. 24:3, 14–15) and Assyria (Is. 7:20; 8:7).

The rivers of the Garden of Eden, including the Euphrates and the Tigris (or Hiddekel), represent God's rich provision for the fertility of the garden (Gen. 2:10–14). The idea is transferred to Zion as a source of divine blessing (Ps. 46:4; Ezek. 47:5–12) and to the heavenly Jerusalem (Rev. 22:1–2).

The word "river" is also used to symbolize God's delights (Ps. 36:8), peace (Is. 48:18; 66:12), life (John 7:38), and tears (Lam. 3:48). It also illustrates God's providential control over nature (Ps. 107:33; Is. 42:15).

Photo by V. Gilbert and Arlisle F. Beers

• The Jordan River, shown here near the traditional site of Jesus' baptism (Matthew 3), is the only river in the world that flows for most of its course below sea level.

RIVER OF EGYPT (see EGYPT, BROOK OF).

RIZIA [rih ZIGH uh]—a son of Ulla (1 Chr. 7:39; Rezia, KJV).

RIZPAH [RIZ puh]—a daughter of Aiah who became a concubine of King Saul (2 Sam. 3:7; 21:8, 10–11). She bore two sons, Armoni and Mephibosheth. After Saul's death, Abner had sexual relations with Rizpah (2 Sam. 3:7)—an act that amounted to claiming the throne of Israel. Ishbosheth (also called Esh-Baal), one of Saul's sons by another woman, accused Abner of immorality and, by implication, of disloyalty to Ishbosheth's authority. This accusation so enraged Abner that he transferred his loyalty from Saul to David.

Rizpah is a good example of the undying devotion of a mother. After the death of her sons, she kept vigil over their bodies for several months. When David heard of this, he ordered that Saul and Jonathan's bones, still unburied, be mingled with those of Saul's sons and grandsons and that they be buried "in the country of Benjamin in Zelah, in the tomb of Kish his [Saul's] father" (2 Sam. 21:14).

ROAD—an open public way for the passage of vehicles, persons, and animals.

Three types of roads existed in Palestine: (1) international roads that passed through the land, giving armies and caravans access to the great empires of the ancient world; (2) an internal system of roads that provided communication between the many regions of the country; and (3) the local roads, which were often little more than paths or trails.

The most important international highways were "the way of the sea," which followed the coastline of the MEDITERRANEAN SEA, and the "King's Highway," which ran north-south through TRANSJORDAN. The coastal route is designated "the way to the sea" (Is. 9:1), as well as "the way of the land of the Philistines" (Ex. 13:17). This route was later known as the *Via* Maris because of the way Latin versions of the Bible translate the Isaiah passage.

The *Via* Maris, the most important international highway throughout the biblical period, originated in Egypt and then ran north by way of the Plain of Philistia and the Plain of Sharon. The road crossed the Carmel ridge at Megiddo, passed through the Valley of Jezreel, and continued by way of Hazor to Damascus. Some of the most important cities in this region of the world were situated along this road and its branches.

The King’s Highway (Num. 20:17; 21:22) was next in importance to the *Via* Maris. The northern section of the King’s Highway was also called “the way to Bashan” (Num. 21:33) or “the road to Bashan” (Deut. 3:1). This route ran the length of the Transjordanian Highlands, beginning at the Gulf of Aqaba and continuing north to Damascus. The campaign of Abraham against Chedorlaomer and his allies (Genesis 14) was conducted along the King’s Highway. It was along this road also that the Israelites were refused permission to pass on their march from Kadesh Barnea to the plains of Moab (Num. 20:19; 21:22).

The King’s Highway, which gave access to the spice routes from Arabia, was often controlled by semi-nomadic people who prevented the founding of settlements along its length. In certain periods, however, the route was guarded by a network of fortresses. Another north-south route was located to the east of the King’s Highway, along the fringe of the desert in order to avoid the four great dry stream beds whose deep canyons divide the Transjordanian highlands into their main geographical regions.

The *Via* Maris and the King’s Highway were joined by roadways that connected regions within the country. Thus, the network of roadways among the various regions was also used as part of the system for international travel. Regional roads mentioned in the Bible include “the way to the mountains of the Amorites” (Deut. 1:19), “the road . . . to Beth Shemesh” (1 Sam. 6:9), “the road to Beth Horon” (1 Sam. 13:18), and “the way of the wilderness” (Josh. 8:15).

Photo by Ben Chapman

• A section of the Roman road in Syria between Aleppo and Antioch. The road is paved with carefully cut blocks of limestone.

ROBBER (see OCCUPATIONS AND TRADES).

ROBE (see DRESS OF THE BIBLE).

ROCK—a large mass of stone that formed a cliff or peak, as well as broken pieces of such masses. Rocks abounded in the rough terrain of Palestine, especially in the central highlands. Some had specific names, including “the rock of Oreb” (Judg. 7:25) and “the rock of Etam” (Judg. 15:8). Huge rocks were used to construct the walls of fortified cities.

The word “rock” is often used figuratively in the Bible to speak of God and Christ. As Rock, God is the Creator (Deut. 32:18), His people’s strength (Deut. 32:4), His people’s defense and refuge (Ps. 31:2–3; 94:22), and His people’s salvation (Deut. 32:15; Ps. 89:26). In the New Testament, Christ is the Rock from whom the Spirit of life flows (John 4:13–14; 1 Cor. 10:4), the foundation of the church (Matt. 16:18) and its cornerstone (Eph. 2:20).

ROCK BADGER, ROCK GOAT, ROCK HYRAX (see ANIMALS OF THE BIBLE).

ROD—a staff, pole, or stick with many uses: a staff upon which a person may lean (Gen. 32:10; staff, KJV; Ex. 4:2); a club-like weapon (Ex. 21:20; 1 Sam. 14:27; Ps. 23:4); an instrument of punishment (2 Sam. 7:14; 1 Cor. 4:21); a shepherd's crook (Ezek. 20:37); a mark of authority, a scepter—such as Moses' rod (Ex. 4:20) and Aaron's rod (Num. 17:2–10); a measuring stick (Ezek. 40:3; Rev. 11:1); and a tool used to thresh grain (Is. 28:27).

RODANIM [ROE duh nim]—a tribe descended from JAVAN (1 Chr. 1:7; Dodanim, KJV). The NKJV refers to these people as Dodanim in Genesis 10:4 (Rodanim, NIV, REB). The Rodanim were probably the inhabitants of the island of RHODES.

ROE, ROEBUCK (see ANIMALS OF THE BIBLE).

ROGELIM [ROE guh lim]—a city in East Gilead probably near the River Jabbok (2 Sam. 17:27). It was the hometown of BARZILLAI the Gileadite (2 Sam. 19:31–39).

ROHGAH [ROE guh]—a son of Shemer, of the tribe of Asher (1 Chr. 7:34).

ROLL (see SCROLL.)

ROMAMTI-EZER [roe MAM tigh EE zur] (*I have exalted help*)—a singer in the 24th division of sanctuary musicians during David's reign (1 Chr. 25:4, 31).

ROMAN EMPIRE—the powerful pagan empire that controlled most of the known world during New Testament times.

Rome was founded in 753 B.C. by Romulus, who became its first king. The little kingdom grew in size and importance, absorbing its immediate neighbors through the reign of seven kings, until the tyranny of Tarquinius Superbus drove the people to revolt and to take the government into their own hands. A republic was established, and Roman citizens had a voice in governmental affairs. During the period of the republic, Rome extended her borders throughout all of Italy and the known world.

In 63 B.C., Judea became formally subject to Rome and this was the case during the entire New Testament period.

The republic was subject to internal strife that eventually led to the decline of a people-oriented government. The emperor Octavian, who was also known as Augustus, became emperor in 27 B.C. He was still reigning at the time of Jesus' birth.

Roman Religion. The religion that was native to Rome was basically primitive in nature. The Romans believed that impersonal spirits or supernatural powers inhabited such natural objects as trees, streams, and earth. They believed that these spirits affected one's personal life for good or evil.

But the most striking feature of Roman religion was its ability to merge the best features of several religions. As the empire expanded, it imported and assimilated many religious ideas and pagan gods from Greece and the Orient. Roman gods were fused and identified with the gods of the Greeks. Buildings, temples, and monuments to these gods were erected. Astrological beliefs and magical practices flourished.

An "imperial ruler cult" developed in the first century B.C. when the Roman senate voted to deify Julius Caesar and to dedicate a temple in his honor. Among all the emperors, only Julius Caesar, Augustus, and Claudius were deified. This phenomenon apparently had more political than religious meaning.

Throughout the entire New Testament period, various emperors ruled over the Roman Empire. During the reign of Augustus, Christ was born. His crucifixion occurred during the reign of the succeeding emperor Tiberius. The martyrdom of James, the brother of John, took place in the reign of the emperor Claudius (Acts 11:28; 12:1–2). It was to the emperor Nero that Paul appealed (Acts 25:11). The destruction of Jerusalem prophesied by Jesus (Matthew 24; Mark 13; Luke 19:41–44) was accomplished in the year A.D. 70 by Titus, who later became emperor. Thus, all of the New Testament story unfolded under the reign of Roman emperors.

The Roman Empire reached the height of its power from about A.D. 100 to 175. By the end of the second century, however, the Romans and their power had begun to decline. Because of the vast expanse of its territory, the Empire grew increasingly difficult to administer. High taxation and political infighting also took their toll.

Morally, Rome was also a sick society; its life of sin and debauchery served to hasten its collapse from within, even as barbaric tribes moved in to challenge the Romans' military rule. By A.D. 450 the Roman Empire was only a skeleton of its former self, reduced to a third-rate power among the nations of the ancient world.

The Jews Within the Empire. Contact between Rome and the Jews took place when some of the Jews were scattered to various parts of the Mediterranean world and when Rome moved into Palestine as a part of its eastern expansion. Technically, however, contact between the Romans and the Jews began in 63 B.C., when Pompey marched into the land of Palestine.

From the time of the captivity in Babylon—or perhaps even earlier—many Jews made their homes outside Palestine. While some of them did this for economic reasons, others had been deported as prisoners of war to such places as Assyria and Babylon. The prophet Jeremiah indicated that some Jews had settled in Egypt during his time (Jer. 44:1).

Under Roman rule the Jews were given a special status with certain legal rights. They were permitted to practice their own religion and to build their synagogues. They also were exempt from military service and were not required to appear in court on the Sabbath.

Relationships between the Jews and the Romans were mostly positive. But a few major disturbances did occur. The emperor Caligula alienated the Jews by opposing their belief in one God and forcibly erecting a statue of himself in their synagogues. Also, in A.D. 19, the emperor Tiberius expelled some Jews from Italy. This edict was renewed under Claudius in A.D. 49 (Acts 18:2). Apparently this edict did not last long, because Jews were living in Rome when Paul arrived there about A.D. 62.

The situation of the Jews varied considerably under the different Roman rulers. Basically, the Romans treated the Jews fairly. Herod the Great began to rebuild the temple in 20 B.C., and Herod Agrippa sought Jewish favor by persecuting the Christians (Acts 12:1–3). Archelaus, on the other hand, was a cruel and tyrannical ruler who massacred many Jews (Matt. 2:22).

Resentful of the presence of these foreign oppressors, the Jews refused to recognize anyone but God as sovereign. Revolutionary activities of Jewish nationalists such as the ZEALOTS increased and threatened the peace in Palestine. By A.D. 66, Rome was forced to subdue a Jewish revolt in Judea. And in A.D. 70, Titus, a Roman general who later became emperor, marched on the city of Jerusalem to destroy Jewish resistance. Many Jews lost their lives by crucifixion and other violent means. A small group of freedom fighters held out at Masada, but they took their own lives just before the Roman soldiers broke into their fortress.

The destruction of Jerusalem did not wipe out the Jewish state or religion. In some ways, it made the Jews more determined to resist. During the next sixty years Rome and the Jews clashed on a number of occasions. From A.D. 132–135 a second rebellion was led by a self-proclaimed messiah, Simon Bar Koseba. Hadrian, emperor at the time, issued an edict that virtually destroyed Judaism. Jerusalem was rebuilt as a Roman colony, complete with a pagan Roman temple, erected on the site of the Jewish temple. The province of Judea was replaced by Syria Palestine. In this rebellion, some 500,000 Jews were killed and many others were sold into slavery. Those who survived were scattered beyond this new province.

Christianity Within the Empire. The birth and development of Christianity took place within the borders of the Roman Empire. The New Testament contains several references to Romans who were ruling at this time. Among them were AUGUSTUS; CAESAR (Luke 2:1), QUIRINIUS (Luke 2:2), and CAESAR; TIBERIUS (Luke 3:1; 20:22). Other minor officials ruled on behalf of Rome, particularly those of the Herodian dynasty.

The Book of Acts shows how Christianity spread throughout the Roman Empire. Under Paul, the great missionary to the Gentiles, the gospel may have been preached as far west as Spain (Rom. 15:28). A Christian church existed in Rome as early as A.D. 50 (Acts 18:2–3). By the time Paul wrote his Epistle to the Romans (A.D. 58), a large Christian community existed in the imperial city.

Paul’s appearance in Rome was ironic, because he came as a prisoner and not as a missionary (Acts 25:12; 27:1; 28:19–31). Here he was held in confinement awaiting a trial that apparently never took place.

According to tradition, Paul lost his life under Nero's persecution about A.D. 64.

In its early stages, Christianity was regarded by Rome as a sect of Judaism. This is why it was ignored during its early years. On several occasions, Roman authorities viewed conflicts between Jews and Christians as an internal matter, not worthy of their attention (Acts 18:12–17). When Christians were accused by the Jews of breaking the law, they were acquitted (Acts 16:35–39). Rome even protected Christians from Jewish fanatics (Acts 19:28–41; 22:22–30; 23:23–24) and assured Paul the right of a proper trial (Acts 23:26; 28:31).

Most Christians had a positive and respectful attitude toward Roman authority. They were careful not to promote any revolutionary or treasonous acts. Jesus spoke about paying taxes (Mark 12:17). Paul reminded his readers to respect, pray for, and honor governing authorities (Rom. 13:1–7; 1 Tim. 2:1–2; Titus 3:1). Peter admonished the churches: "Honor all people. Love the brotherhood. Fear God. Honor the king" (1 Pet. 2:17).

The first known persecution of Christians by the Roman authorities took place under Nero. But this was an isolated case and not a general policy. Many Christians, including Paul, lost their lives at this time. Tacitus, a Roman historian, refers to vast multitudes of Christians who were arrested, tortured, crucified, and burned.

Hardships came to Christians in parts of Asia while Domitian was emperor. Later, under Trajan, there were further problems, especially in Bithynia, where Pliny was governor (A.D. 112). Ignatius, bishop of Antioch, was martyred during this persecution. Rome may have feared that Christians could become a political threat because they would not acknowledge Caesar as lord.

Marcus Aurelius took official action against Christianity. As emperor, he was responsible for the death of Justin Martyr (A.D. 165). Celsius (A.D. 249–251) launched attacks against Christians and, like Nero, used them as scapegoats for his own failures.

Under Diocletian intense persecution of the church took place for three years (A.D. 303–305). Many churches were destroyed. Bibles were burned, and Christians were martyred. With the coming of Constantine, however, this policy of persecution was reversed. His Edict of Milan in A.D. 313 made Christianity the official religion of the Roman Empire.

Photo: Haifa Maritime Museum

- Model of a Roman warship, used by the Romans in their campaigns of conquest throughout the ancient world.

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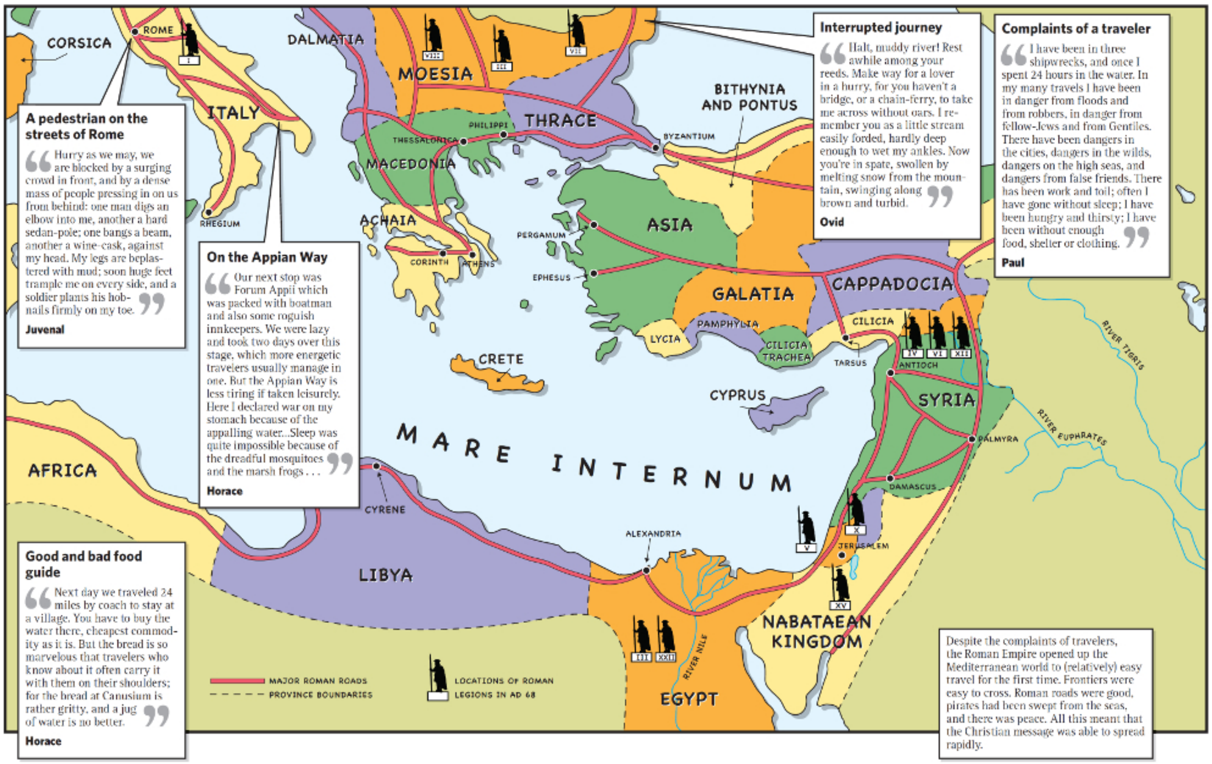
Photo by Scaliger

- Ruins of the Forum in the city of Rome. The Forum was the meetingplace, marketplace, and religious and political center of the Roman Empire’s capital city.

TRAVELING THE ROMAN WORLD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CYRENE
LIBYA
ALEXANDRIA
V
X
JERUSALEM
XV
NABATAEAN
KINGDOM
III
XXII
RIVER NILE
EGYPT
MAJOR ROMAN ROADS
PROVINCE BOUNDARIES
LOCATIONS OF ROMAN
LEGIONS IN AD 68

A pedestrian on the streets of Rome

“Hurry as we may, we are blocked by a surging crowd in front, and by a dense mass of people pressing in on us from behind: one man digs an elbow into me, another a hard sedan-pole; one bangs a beam, another a wine-cask, against my head. My legs are beplastered with mud; soon huge feet trample me on every side, and a soldier plants his hob-nails firmly on my toe.”

Juvenal

On the Appian Way

“Our next stop was Forum Appii which was packed with boatman and also some roguish innkeepers. We were lazy and took two days over this stage, which more energetic travelers usually manage in one. But the Appian Way is less tiring if taken leisurely. Here I declared war on my stomach because of the appalling water...Sleep was quite impossible because of the dreadful mosquitoes and the marsh frogs . . .”

Horace

Interrupted journey

“Halt, muddy river! Rest awhile among your reeds. Make way for a lover in a hurry, for you haven't a bridge, or a chain-ferry, to take me across without oars. I remember you as a little stream easily forded, hardly deep enough to wet my ankles. Now you're in spate, swollen by melting snow from the mountain, swinging along brown and turbid.”

Ovid

Complaints of a traveler

“I have been in three shipwrecks, and once I spent 24 hours in the water. In my many travels I have been in danger from floods and from robbers, in danger from fellow-Jews and from Gentiles. There have been dangers in the cities, dangers in the wilds, dangers on the high seas, and dangers from false friends. There has been work and toil; often I have gone without sleep; I have been hungry and thirsty; I have been without enough food, shelter or clothing.”

Paul

Good and bad food guide

“Next day we traveled 24 miles by coach to stay at a village. You have to buy the water there, cheapest commodity as it is. But the bread is so marvelous that travelers who know about it often carry it with them on their shoulders; for the bread at Canusium is rather gritty, and a jug of water is no better.”

Horace

Despite the complaints of travelers, the Roman Empire opened up the Mediterranean world to (relatively) easy travel for the first time. Frontiers were easy to cross. Roman roads were good, pirates had been swept from the seas, and there was peace. All this meant that the Christian message was able to spread rapidly.

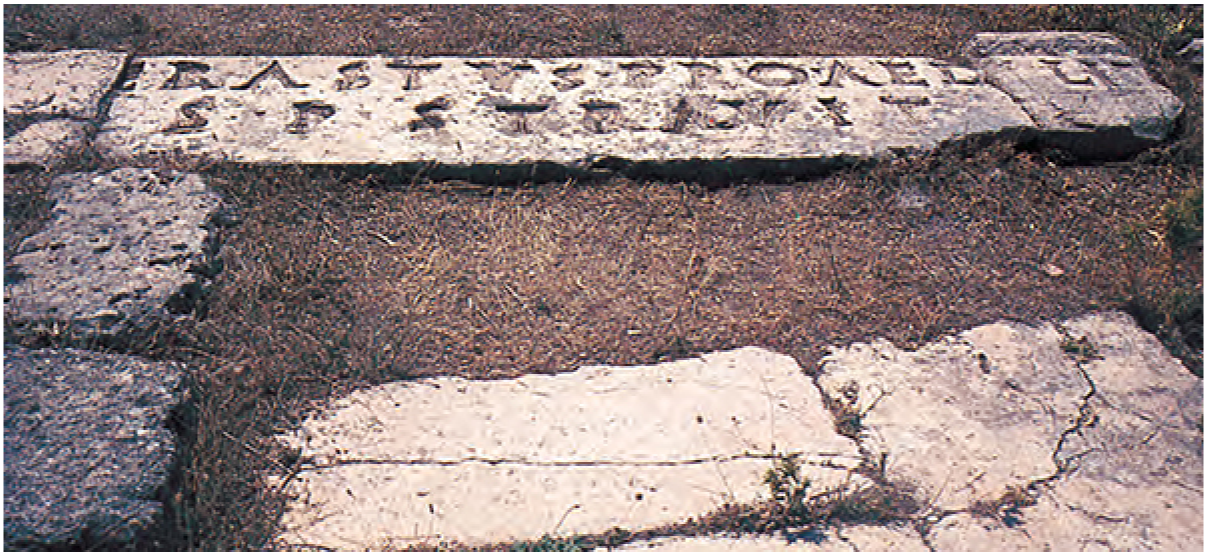

Photo by Gustav Jeeninga

- A theater inscription at Corinth, mentioning the name Erastus. This may have been the same Erastus, "the treasurer of the city" (Rom. 16:23), who sent greetings to the Christians in Rome.

ROMAN LAW—the unique laws and judicial codes by which the Roman Empire governed itself and the various nations and foreign provinces under its control.

Judicial authority ranged from the absolute power of the emperor to the function of the senate and the imperial civil service (GOVERNOR; PROCURATOR, PREFECT, MAGISTRATE, etc.). Judicial procedure in Rome generally included appearance before a magistrate, a trial, and the selection of a judge who would then render judgment on a case.

In the provinces, Roman law was administered by Roman officials. Pontius Pilate, for example, was the Roman governor involved in the trial of Jesus. The gospel accounts of this episode give considerable insight into the judicial procedure of the Romans and how they related to local Jewish officials (Matthew 27; Mark 15; Luke 23; John 18–19).

The apostle Paul's Roman citizenship granted him certain privileges as well as protection from Jewish and Roman fanaticism (Acts 16:35–39; 22:22–29). His imprisonment in Caesarea and defense before Felix, Festus, and King Agrippa (Acts 23:26—26:32), as well as his specific appeal to plead his case before Caesar (25:10–12), are good examples of Roman civil and legal law.

Christianity began in Roman territory and expanded into additional areas controlled by Rome. Christians were expected to observe Roman law and not to get involved in any disorderly, suspicious, or treasonous activity.

The Book of Acts shows that the early Christians were protected and acquitted by the Roman authorities. They recognized Christianity as a legal and valid religion with the right to exist. Paul affirmed that he had not broken any Jewish, religious, or Roman law (Acts 25:8).

ROMANS, EPISTLE TO THE—the most formal and systematic of Paul's epistles. The main theme of Romans is that righteousness comes as a free gift of God and is receivable by faith alone. Romans stands at the head of the Pauline epistles because it is the longest of his letters, but it is also Paul's most important epistle.

Repeatedly in its history, the church has found in this epistle a catalyst for reform and new life. In the fourth century a troubled young man, sensing a divine command to open the Bible and read the first passage he came to, read these words: "Not in revelry and drunkenness, not in licentiousness and lewdness, not in strife and envy. But put on the Lord Jesus Christ, and make no provision for the flesh, to fulfill its lusts" (13:13–14).

"In an instant," says St. Augustine, "the light of confidence flooded into my heart and all the darkness of doubt was dispelled." In the 16th century a young monk found release from his struggles with God by claiming salvation by grace through faith (Rom. 1:17; 3:24). This truth caused Martin Luther to launch the greatest reform the church has ever known. Romans, perhaps more than any single book of the Bible, has exerted a powerful influence on the history of Christianity.

Structure of the Epistle. The Epistle to the Romans consists of two halves, a doctrinal section (chaps. 1–8) and a practical section (chaps. 12–16), separated by three chapters on the place of Israel in the history of salvation (chaps. 9–11).

Paul declares his main theme in the first chapter—that the gospel is the power of salvation to everyone who believes (1:16–17). This declaration is then held in suspension until 3:21, while Paul digresses to show that all peoples are in need of salvation: the Gentiles have broken the law of conscience, and the Jews the law of Moses (1:18—3:20).

Paul then returns to his opening theme. In a classic statement of the Christian gospel, he explains that righteousness comes by the grace of God through people's trust in the saving work of Christ (3:21–31). The example of Abraham testifies that the promise of God is realized through faith (4:1–25). The benefits of JUSTIFICATION are peace and confidence before God (5:1–11). Thus, Christ's ability to save is greater than Adam's ability to corrupt (5:12–21).

Paul then takes up the problem of SIN in the Christian life. Rather than acting as a stimulus to sin, GRACE draws us into a loyal union with Christ (6:1–14). Christ has freed us from slavery to sin so that we may become slaves of righteousness (6:15—7:6). Paul admits that the law brings sin to light, but sin convinces us of our need for a Savior (7:7–25). Paul concludes the doctrinal section by one of the most triumphant chapters in all the Bible: believers are not condemned by God, but are raised by the power of the Holy Spirit to face all adversity through the redeeming love of God (8:1–39).

In chapters 9–11 Paul discusses the question of why Israel rejected the Savior sent to them.

Paul then discusses a number of practical consequences of the gospel. A proper response involves the sacrifice of one's entire life to the gospel (12:1–2). The gifts of grace to the church are complementary, not competitive or uniform (12:3–8). He lists insights for Christian conduct (12:9–21). Christians are instructed on the attitudes they should have toward the government (13:1–7), neighbors (13:8–10), the Second Coming (13:11–14), and judging (14:1–12) and cooperating with others (14:13—15:13). Paul closes with his travel plans (15:14–33) and a long list of greetings (16:1–27).

Authorship and Date. There can be no doubt that Romans is an exposition of the content of the gospel by the strongest thinker in the early church—the apostle Paul. The epistle bears Paul's name as author (1:1). Throughout, it reflects Paul's deep involvement with the gospel. Paul most likely wrote the epistle during his third missionary journey as he finalized plans to visit Rome (Acts 19:21). His three-month stay in Corinth, probably in the spring of A.D. 56 or 57, would have provided the extended, uninterrupted time needed to compose such a reasoned commentary on the Christian faith.

Historical Setting. Romans was written to a church that Paul did not found and had not visited. He wrote the letter to give an account of his gospel in preparation for a personal visit (1:11). Paul wrote most probably from Corinth, where he was completing the collection of money from the Macedonian and Achaian Christians for the "poor saints" in Jerusalem. After delivering the money, he planned to visit Rome and, with the Romans' support, to travel to Spain. The epistle, therefore, served as an advanced goodwill ambassador for Paul's visit to Rome and his later mission to Spain (15:22–33).

Theological Contribution. The great theme of Romans is God's power to save. The Romans understood power; when Paul wrote this epistle to the capital of the ancient world, Rome ruled supreme. The gospel, however, is nothing to be ashamed of in comparison; for it, too, is power—indeed the "power of God to salvation for everyone" (1:16). In the gospel both Jews and Gentiles find access to God, not on the basis of human achievement, but because of God's free grace bestowed on those who accept it in faith.

Paul emphasizes that everyone stands in need of God's grace. This was apparent in the case of the Gentiles, who, instead of worshiping the Creator, worshiped the things created (1:25). But the Jews, in spite of their belief that they were superior to Gentiles, were also bankrupt. The Jews knew the revealed will of God and they judged others by it; but they failed to see they were condemned by the very law under which they passed judgments (2:1—3:8). Thus, "there is no difference, for all have sinned and fall short of the glory of God" (3:22–23).

But "good news" is that God's love is so great that it reaches humankind even in their sin. The form it took was the death of the beloved Son of God on the cross. The righteous one, Jesus, died on behalf of the unrighteous. Therefore, God pronounces persons justified, not when they have attained a certain level of goodness—thus excluding justification by works—but in the midst of their sin and rebellion (5:8–10). Such grace can be received only by grateful and trusting surrender, which is FAITH.

In light of this magnificent salvation, Paul urged the Romans not to return to their old human nature, which always stands under condemnation of the law. Rather, he called on them to live free from sin and death through the power of the indwelling presence of the Holy Spirit (8:10–11).

Special Considerations. Romans reflects Paul's deep concern with the relation between Jew and Gentile (chaps. 9–11). The Jews are indeed God's Chosen People, although their history is one of rebellion against God. Their rejection of Christ is consistent with their history, although a remnant does remain faithful. The rejection of the Jews, ironically, has increased the truly faithful because the cutting off of the native olive branch (Israel) has allowed a wild branch (Gentiles) to be grafted onto the tree (11:13).

Paul also declared that the inclusion of the Gentiles in the household of God aroused the Jews to jealousy, moving them to claim God's promised blessings. Thus, the hardened response of the Jews to the gospel is only temporary, until the Gentiles are fully included into the faith. At some future time the Jews will change and, like the remnant, "all Israel will be saved" (11:26).

Paul's wrestling with this problem caused him not to doubt or condemn God, but to marvel at God's wisdom (11:33). This marvelous epistle has kindled the same response in Christians of all generations.

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Romans: A Study and Teaching Outline

Part One: The Revelation of the Righteousness of God (1:1—8:39)

I. Introduction 1:1–17

II. Condemnation: The Need for God's Righteousness 1:18—3:20
- A. Guilt of the Gentile 1:18–32
- B. Guilt of the Jew 2:1—3:8
- C. Conclusion: All Are Guilty before God 3:9–20

III. Justification: God's Righteousness 3:21—5:21
- A. Description of Righteousness 3:21–31
- B. Illustration of Righteousness 4:1–25
- C. Benefits of Righteousness 5:1–11
- D. Contrast of Righteousness and Condemnation 5:12–21

IV. Sanctification: The Demonstration of God's Righteousness 6:1—8:39

  - A. Sanctification and Sin 6:1–23
  - B. Sanctification and the Law 7:1–25
  - C. Sanctification and the Spirit 8:1–39

Part Two: The Vindication of the Righteousness of God (9:1—11:36)

I. Israel’s Past: The Election of God 9:1–29
  - A. A. Paul’s Sorrow 9:1–5
  - B. God’s Sovereignty 9:6–29

II. Israel’s Present: The Rejection of God 9:30—10:21
  - A. Israel Seeks Righteousness by Works 9:30–33
  - B. Israel Rejects Christ 10:1–15
  - C. Israel Rejects the Prophets 10:16–21

III. Israel’s Future: The Restoration by God 11:1–36
  - A. Israel’s Rejection Is Not Total 11:1–10
  - B. Israel’s Rejection Is Not Final 11:11–32
  - C. Israel’s Restoration: The Occasion for Glorifying God 11:33–36

Part Three: The Application of the Righteousness of God (12:1—16:27)

I. Righteousness of God Demonstrated in Christian Duties 12:1—13:14
  - A. Responsibilities Toward God 12:1–2
  - B. Responsibilities Toward Society 12:3–21
  - C. Responsibilities Toward Government 13:1–7
  - D. Responsibilities Toward Neighbors 13:8–14

II. Righteousness of God Demonstrated in Christian Liberties 14:1—15:13
  - A. Principles of Christian Liberty 14:1–23
  - B. Practices of Christian Liberty 15:1–13

III. Conclusion 15:14—16:27
  - A. Paul’s Purposes for Writing 15:14–21
  - B. Paul’s Plans for Traveling 15:22–33
  - C. Paul’s Praise and Greetings 16:1–27

ROME, CITY OF—capital city of the ancient Roman Empire and present capital of modern Italy (see Map 8, A–1).

Founded in 753 B.C., Rome was situated 24 kilometers (15 miles) from where the Tiber River flows into the Mediterranean Sea. From its initial settlement on the Palatine Hill near the river, the city gradually grew and embraced the surrounding area. Ultimately, the city was situated on seven hills: Capital, Palatine, Aventine, Caelian, Esquiline, Viminal, and Quirinal.

As capital of the Roman Empire, the city was the seat of Roman government. During its long history, Roman government went through the forms of a monarchy, a republic, and an empire.

The monarchy lasted from 753 to 510 B.C. when Rome was ruled by kings. After Romulus, the first king (ruled 753–714 B.C.), Rome was ruled by six other princes until the decline of the monarchical form of government in 510 B.C.

As a republic, Rome was governed by elected consuls who in turn presided over the senate. Under the republic, Rome expanded its borders and engaged in major internal reforms. The period of the republic lasted until 31 B.C. when Caesar Augustus became the first emperor. He developed Rome into a beautiful and stately city.

During the reign of Augustus as emperor in Rome, Jesus was born in Bethlehem of Judea. At that time and during the entire New Testament period, Judea was under Roman rule. Roman influence penetrated the entire Jewish community and continued to be felt in the life and mission of the New Testament church. During the reign of Tiberius, successor to Augustus, Jesus' public ministry occurred. The great missionary endeavors of the apostle Paul took place during the reign of Claudius. Under Nero, the city of Rome was burned, Christians were persecuted, and the apostle Paul was martyred.

The Book of Acts describes the thrilling story of the early church as it shared the gospel, beginning at Jerusalem and finally reaching Rome.

The apostle Paul's first known connection with Rome was when he met Aquila and Priscilla at Corinth (Acts 18:2). They had left Rome when Claudius expelled all the Jews from the city. Some few years after meeting Aquila and Priscilla, Paul decided that he "must also see Rome" (Acts 19:21). When he wrote his letter to the Christians at

Rome, his plan was to visit friends in the city on his way to Spain (Rom. 15:24).

However, Paul actually went to Rome under very different conditions than he had originally planned. To keep from being killed by hostile Jews in Jerusalem, Paul appealed to Caesar. The binding effect of that appeal ultimately brought him to the capital city as a prisoner. Here he waited for his trial. The Book of Acts closes at this point, and one must rely on secular history and references in the Pastoral Epistles for the rest of the story. Tradition holds that Paul was ultimately martyred by Nero during the emperor's persecution of Christians.

The city to which Paul came was very similar to a modern city. The public buildings and other structures were lavishly constructed. A new senate house and a temple to honor Caesar had been constructed in A.D. 29. In A.D. 28 the senate had authorized Augustus to rebuild or restore some eighty-two temples in need of repair. In the process, he built a great temple to Apollo near his palace on the Palatine Hill. Other buildings included the Colosseum, where Roman games occurred.

The houses of the wealthy people of Rome were elaborately constructed and situated on the various hills, but most of the people lived in tenements. These crowded apartment dwellings were multistoried buildings that engulfed the city. Over a million people lived in these tenements, which were surrounded by narrow and noisy streets with a steady flow of traffic day and night.

The people of Rome were provided with food and entertainment by the state. Wine was also plentiful and cheap. Admission to the games was free. Large crowds attended these games, which included chariot racing, gladiatorial contests, and theatrical performances.

Like Babylon, the city of Rome became a symbol of paganism and idolatry in the New Testament. The Book of Revelation contains several disguised references to the pagan city. Most scholars agree that Revelation 17–18 should be interpreted as predictions of the fall of Rome.

Photo by Howard Vos

- The Roman Forum looking toward the east, with the famous Colosseum of the city in the distance.

ROOF—the top of a house. The roof of a typical house in Palestine usually was flat and often was used as a sitting area. The roof was used as a place both to relax and to observe the surrounding area (2 Sam. 11:2). The phrase, “under my roof,” suggested hospitality. Thus, when the centurion whose servant Jesus healed did not feel worthy of having Jesus “under my roof” (Matt. 8:8), he was saying that he had no right to entertain Him. Also see HOUSE.

ROOF-CHAMBER (see CHAMBER).

ROOMS—separate compartments into which buildings were divided. Typical houses in Bible times had few rooms. The upper room, enclosed on the housetop, was the most desirable one in the house, and it usually was given to house guests. Jesus probably held the Last Supper in a room like this (Mark 14:14; Luke 22:11). The houses of the poor did not have such special rooms. They usually contained only one allpurpose room. Also see HOUSE.

ROOSTER—the adult male of the common domestic fowl. All four gospels tell how Jesus predicted Peter's denial: "Assuredly, I say to you that this night, before the rooster crows [or crows twice, Mark 14:30], you will deny Me three times" (Matt. 26:34; also Luke 22:34; John 13:38).

ROOT—the part of a plant that provides stability and nourishment for the plant. Most of the references to roots in the Bible are symbolic, based on this important relationship of the root to the plant. As a metaphor, to be rooted means to be established; to be uprooted means to be dispossessed.

The highest use of the metaphor of the word "root" comes in the messianic passages that refer to Jesus as the descendant of David: "And in that day there shall be a Root of Jesse who shall stand as a banner to the people" (Is. 11:10). The Book of Revelation speaks of Christ as "the Root of David" (5:5) and "the Root and Offspring of David" (22:16), indicating that Jesus is both human and divine, both the Offspring and the Origin of the messianic line.

ROPE (see CORD).

ROSE (see PLANTS OF THE BIBLE).

ROSETTA STONE—a black basalt tablet unearthed in August, 1799, near the village of Rosetta, Egypt, then taken to the British Museum in 1802. The stone was inscribed in three languages: hieroglyphic, demotic Egyptian, and Koine Greek. This stone was the key that the brilliant young French scholar and Egyptologist, Jean Francois Champollion, used to decipher Egyptian hieroglyphics. Champollion broke the hieroglyphic code by comparing it with the other two languages, which were translations of the same text. The discovery of this stone made it possible for scholars to translate Egyptian texts and to understand various aspects of the background of Israel's history.

Photo: British Museum

• The famous Rosetta Stone, showing the three distinct ancient languages with which the stone was inscribed.

ROSH [rahsh] (*chief*)—the name of a man and a tribe in the Old Testament:

1. A descendant of Benjamin (Gen. 46:21) and one of those who went to Egypt with Jacob and Jacob's sons.
2. A northern people mentioned with Meshech and Tubal (Ezek. 38:2–3; 39:1). Some scholars believe Rosh was the name of one of the three northern tribes over which Gog ruled.

ROYAL CITY—a headquarters or capital city, or the center of a king's royal rule in Bible times. Notable capital cities of the Bible included JERUSALEM (Judah), SAMARIA (Israel), and DAMASCUS (Syria). The term royal city is also applied to RABBAH, capital of the AMMONITES (2 Sam. 12:26).

RUBBISH—(see DUNG).

RUBY (see JEWELS AND PRECIOUS STONES).

RUDDER—a flat piece of wood or metal attached to a ship's stern that causes the ship to turn as it is moved (Acts 27:40; steeringpaddles, REB; James 3:4; helm, KJV). "Look also at ships," James wrote. "Although they are so large and are driven by fierce winds, they are turned by a very small rudder wherever the pilot desires. Even so the tongue is a little member and boasts great things" (James 3:4–5). Also see SHIPS.

RUDDY—a healthy, reddish color. In two places in the Bible the word refers to the rosy complexion of vigorous health (Song 5:10; Lam. 4:7). As a boy, David was also described as ruddy (1 Sam. 16:12; 17:42). Some scholars believe the word in this case may mean that David had red hair.

RUDIMENTS—KJV word for fundamental elements, principles, or skills (Col. 2:8, 20; basic principles, NKJV). The word rudiments may refer to "the elemental spirits of the universe" (RSV), demons (1 Cor. 10:20–21), or to principles of human philosophy in contrast to the truths of Christ. In Galatians 4:3, 9, the apostle Paul uses the same word to refer to the "weak and beggarly elements" to which believers were in bondage before they came to Christ.

RUE (see PLANTS OF THE BIBLE).

RUFUS [ROO fuhs]—the name of two men in the New Testament:

1. A son of Simon of Cyrene (Mark 15:21). Simon was the man who was compelled by the Romans to carry the cross of Jesus (Matt. 27:32; Luke 23:26).
2. A Christian in Rome to whom Paul sent greetings (Rom. 16:13).

RUHAMAH [roo HAH muh] (*mercy is shown*)—a symbolic name given to Israel by the prophet Hosea to indicate the return of God's mercy (Hos. 2:1, KJV, NASB; mercy is shown, NKJV).

RUIN, RUINS—a total disintegration or collapse; the remains of something destroyed. The Bible also speaks of moral and spiritual ruin, which can come to those who worship idols (2 Chr. 28:23) or who hear the words of Christ and do nothing (Luke 6:46–49).

RULER OF THE SYNAGOGUE—the leader or president of a SYNAGOGUE. As an administrator, he was charged with supervision of all matters pertaining to the synagogue. He was not a dictator over the congregation. He was elected by the board of elders to oversee the worship services and the upkeep of the building. He chose the men to read the Scriptures, to offer prayer, and to preach or explain the Scripture for each meeting.

If discipline was called for, the ruler of the synagogue could reprimand or excommunicate a member (John 9:22; 16:2), or even order that a scourging or a whipping be carried out (Matt. 10:17; Mark 13:9). Rulers of the synagogue mentioned by name in the New Testament are JAIRUS (Mark 5:22; Luke 8:41), CRISPUS (Acts 18:8), and SOSTHENES (Acts 18:17).

RUMAH **[ROO muh]** (*elevated*)—the hometown of Pedaiah (2 Kin. 23:36).

RUSH (see PLANTS OF THE BIBLE).

RUST—corrosion of metal. This term is often used symbolically in the Bible. In the Old Testament, the prophet Ezekiel’s parable of the corroded copper cauldron (Ezek. 24:6–13, NASB; pot, NRSV) speaks of the rust (or scum, NKJV, KJV) that has become encrusted on the cooking pots as a symbol of the ingrained filthiness of the unbelievers in Jerusalem. In the New Testament, Jesus contrasted “treasures on earth” that moth and rust destroy with “treasures in heaven” (Matt. 6:19–20).

In an indictment of the rich who have oppressed the poor, James said that the rich would be judged: “Your gold and silver are corroded and their corrosion will be a witness against you” (James 5:3).

RUTH **[rooth]** (*friendship*)—the mother of Obed and great-grandmother of David. A woman of the country of Moab, Ruth married Mahlon, one of the two sons of Elimelech and Naomi. With his wife and sons, Elimelech had migrated to Moab to escape a famine in the land of Israel. When Elimelech and both of his sons died, they left three widows: Naomi, Ruth, and Orpah (Ruth’s sister-in-law). When Naomi decided to return home to Bethlehem, Ruth chose to accompany her, saying, “Wherever you go, I will go” (Ruth 1:16).

In Bethlehem, Ruth was permitted to glean in the field of Boaz, a wealthy kinsman of Elimelech (Ruth 2:1). At Naomi’s urging, Ruth asked protection of Boaz as next of kin—a reflection of the Hebrew law of LEVIRATE MARRIAGE (Deut. 25:5–10). After a nearer kinsman waived his right to buy the family property and provide Elimelech an heir, Boaz married Ruth. Their son, Obed, was considered one of Naomi’s family, according to the custom of the day.

Ruth’s firm decision—“Your people shall be my people, and your God, my God” (Ruth 1:16)—brought a rich reward. She became an ancestor of David and Jesus (Matt. 1:5).

RUTH, BOOK OF—a short Old Testament book about a devoted Gentile woman, Ruth of Moab, who became an ancestor of King David of Israel.

Structure of the Book. The Book of Ruth tells the story of a Moabite woman who married into a family of Israelites. But her husband and all the other men of the family died, leaving Ruth and her mother-in-law Naomi in a desperate situation. Ruth accompanied Naomi back to Judah, where they scratched out an existence by gathering leftover grain in the fields. This led to Ruth’s encounter with Boaz, a wealthy Israelite and distant kinsman of Naomi, who eventually married the Moabite woman. Their son became the father of David’s father, making Ruth and Boaz the great-grandparents of Judah’s most famous king.

Authorship and Date. The author of Ruth is unknown, although some scholars credit it to the prophet Samuel. The book had to be written some time after David became king of Judah, since it refers to his administration. This would place its writing at some time around 990 B.C.

Historical Setting. The events in the book occurred at a dark time in Israel’s history—in “the days when the judges ruled” (1:1), according to the historical introduction. This was a period when the nation lapsed again and again into worship of false gods. What a contrast this is to Ruth, who remained faithful to God, although she was a Moabite by birth—one considered an alien by God’s Chosen People!

Theological Contribution. Ruth's life gives us a beautiful example of the providence of God. He brought Ruth to precisely the right field where she could meet Boaz. God is also portrayed in the book as the model of loyal and abiding love (2:20).

Special Considerations. The name Ruth means "friendship," and this book contains one of the most touching examples of friendship in the Bible. Ruth's words to her mother-in-law are quoted often as a pledge of love and devotion. "Entreat me not to leave you, or to turn back from following after you; for wherever you go, I will go; wherever you lodge, I will lodge; your people shall be my people, and your God, my God" (1:16).

Ruth: A Study and Teaching Outline

Part One: Ruth's Love Is Demonstrated (1:1—2:23)

I. Ruth's Decision to Remain with Naomi 1:1–18
- A. Ruth's Need to Remain with Naomi 1:1–5
- B. Ruth's Opportunity to Leave Naomi 1:6–15
- C. Ruth's Choice to Remain with Naomi 1:16–18

II. Ruth's Devotion to Care for Naomi 1:19—2:23
- A. Ruth and Naomi Return to Bethlehem 1:19–22
- B. Ruth Gleans for Food 2:1–23
  1. Boaz Meets Ruth 2:1–7
  2. Boaz Protects Ruth 2:8–16
  3. Boaz Provides for Ruth 2:17–23

Part Two: Ruth's Love Rewarded (3:1—4:22)

I. Ruth's Request for Redemption by Boaz 3:1–18
- A. Naomi Seeks Redemption for Ruth 3:1–5
- B. Ruth Obeys Naomi 3:6–9
- C. Boaz Desires to Redeem Ruth 3:10–18

II. Ruth's Reward of Redemption by Boaz 4:1–22
- A. Boaz Marries Ruth 4:1–12
- B. Ruth Bears a Son, Obed 4:13–15
- C. Naomi Receives a New Family 4:16
- D. Ruth Is the Great-grandmother David 4:17–22

RYE (see PLANTS OF THE BIBLE).

S

SABACHTHANI [suh BAHK thuh nigh]—one of the final words spoken by Jesus from the cross (Matt. 27:46; Mark 15:34), an Aramaic phrase meaning “you have forsaken me.” Also see SEVEN WORDS FROM THE CROSS.

SABAOTH [SABB a ohth]—part of a name for God that means, literally, “hosts” (Rom. 9:29; James 5:4). This name refers specifically to God’s control over all creation.

Also see GOD, NAMES OF.

SABBATH [SAB bahth]—the practice of observing one day in seven as a time for rest and worship. This practice apparently originated in creation, because God created the universe in six days and rested on the seventh (Genesis 1). By this act, God ordained a pattern for living—that people should work six days each week at subduing and ruling the creation and should rest one day a week. This is the understanding of the creation set forth by Moses in Exodus 20:3–11, when he wrote the Ten Commandments at God’s direction.

History of the Sabbath. The practice of the weekly Sabbath is suggested at several places in the Bible, long before the Ten Commandments were given at Mt. Sinai. In Genesis, for example, starting with Seth (Gen. 4:26), people began to call upon the name of the Lord in acts of worship. Thus, periods of seven days play a prominent role at crucial points throughout Genesis (Gen. 7:4, 10; 8:10, 12). The mention of a seven-day week and a seven-year cycle in the life practice of Laban, Abraham’s relative, is striking.

The formal institution of the Sabbath is a basic part of the Mosaic Law system. Each division of the law contains specific sections relating to the practice of the Sabbath: the moral law (the Ten Commandments), the civil law (Ex. 31:14), and the ceremonial law (Lev. 23:3). The keeping of the Sabbath was a sign that God truly ruled Israel. To break His Sabbath law was to rebel against Him—an action meriting death (Ex. 21:14). Society was not to seek advancement outside of submission to God. Therefore, all work except acts of mercy, necessity, and worship were forbidden on the Sabbath (Is. 58:13; Matt. 12:1–13).

The Old Testament prophets recounted God’s blessings upon those who properly observed the Sabbath (Is. 58:13). They called upon the people to observe the Sabbath (Neh. 10:31; 13:15–22), while soundly condemning those who made much of external observance and ignored the heart and moral issues to which the Sabbath bound them (Is. 1:13; Hos. 2:11; Amos 8:5).

During the period between the Old and New Testaments, Jewish religious leaders added greatly to the details of Sabbath legislation. They sought to insure proper and careful observance by making certain that people did not even come close to violating it. This substituted human law for divine law (Matt. 15:9), made the law a burden rather than a rest and delight (Luke 11:46), and reduced the Sabbath to little more than an external observance (Matt. 12:8). Jesus, like the Old Testament prophets, kept the Sabbath Himself (Luke 4:16) and urged others to observe the day (Mark 2:28). But He condemned the pharisaical attitude that missed the deep spiritual truth behind Sabbath observance (Matt 12:14; Mark 2:23; Luke 6:1–11; John 5:1–18).

The Christian Sabbath. Many Christians feel that God still expects His people to set aside one day in seven to Him. They argue that such an observance is a creation ordinance that is binding until this creation comes to an end and our ultimate rest as Christians is realized in heaven (Hebrews 4). They also believe that as part of the moral system known as the Ten Commandments, the Sabbath is morally binding upon all people for all time.

Historically, Christians of this persuasion usually observe Sunday, the first day of the week, as the Christian Sabbath. They note that Christ arose on the first day of the week (Matt. 28:1) and, thereafter, the New Testament church regularly worshiped on Sunday (Acts 20:7; 1 Cor. 16:2; Rev. 1:10). This day on which Jesus arose was called the LORD’S DAY (Rev. 1:10). A few Christian groups, however, deny that observance of the seventh day as the Sabbath was ever abolished. Among them are Seventh-Day Adventists and Seventh-Day Baptists.

Meaning of the Sabbath. The Sabbath is a means by which our living pattern imitates God’s (Ex. 20:3–11). Work is followed by rest. This idea is expressed by the Hebrew word for Sabbath, which means “cessation.”

Sabbath rest is also a time for God's people to think about and enjoy what God has accomplished. Another Hebrew word meaning "rest" embodies this idea, "But the seventh day is the Sabbath of the LORD your God. In it you shall not do any work," (Deut. 5:14). God's people are directed to keep the Sabbath because God delivered and redeemed His people from the bondage in Egypt. Thus, the Sabbath is an ordinance that relates redemption directly to history.

Sabbath rest also holds promise of the ultimate salvation that God will accomplish for His people. As certainly as He delivered them from Egypt through Moses, so will He deliver His people from sin at the end of the age through the Great Redeemer (Gen. 3:15; Hebrews 4).

Finally, the Sabbath includes the idea and practice of celebrating rest, or salvation. To this end, God declared that His Sabbath was a day for public convocation (Lev. 23:3; Ex. 31:13; Ezek. 20:12).

The concept of celebration also presents the Sabbath as a delight (Ps. 92; Is. 58:13; Hos. 2:11). The sabbatical holy days (holidays) prescribed rest from work for everyone (Ex. 23:21; Num. 15:32). To this end the daily morning and evening sacrifices were doubled on the weekly Sabbath day (Num. 28:9; Ps. 92).

On the Sabbath the SHOWBREAD was to be renewed (Lev. 24:8). The people were to meet together to praise God and to be instructed in His law (Lev. 10:11; Deut. 14:29; 33:10).

Also see FEASTS AND FESTIVALS.

SABBATH DAY'S JOURNEY—the distance a Jew could travel on the Sabbath without breaking the law. This phrase occurs in the Bible in Acts 1:12, where Mount Olivet is described as being "near Jerusalem, a Sabbath day's journey." This distance is usually reckoned to be about a thousand yards (Josh. 3:4, NIV; two thousand cubits, REB, NRSV, NKJV), because of the distance between the ARK OF THE COVENANT and the rest of the Israelite camp in the wilderness.

The idea behind the Jewish law (see Ex. 16:29) was that every person within the camp or city would be close enough to the center of worship to take part in the services without having to travel such a great distance that the Sabbath became a harried and busy day. This law, although noble in intent, was soon abused by a strict legalism. In the

New Testament, Jesus often clashed with the Pharisees because of their blind legalism over observance of the Sabbath (Matt. 12:1–9).

SABBATICAL YEAR—a year of rest and redemption that occurred every seven years in the Hebrew nation. By God's prescription, Israel was to set apart every seventh year by letting the land go uncultivated (Lev. 25:4–5). The crops and harvest that were reaped during this year were considered the common possession of all people and animals (Ex. 23:11; Deut. 15:1–18). None of this harvest was to be stored for future use.

During a sabbatical year, Israelites were to cancel all debts owed to them by their fellow Israelites (Deut. 15:1–5). At the least, a period of grace was to be set aside in which payment was not required. The people of Israel were also to free their Hebrew slaves, remembering that they were also slaves in the land of Egypt at one time and that God had redeemed them by His goodness.

God's anger fell on Israel because the sabbatical year was not observed from the time of Solomon (Jer. 34:14–22). This was one reason why Israel spent seventy years in bondage at the hands of the Babylonians.

Also see FEASTS AND FESTIVALS.

Photo: Levant Photo Service

• Pompey's Pillar in Alexandria, Egypt—a monument erected in honor of a famous Roman general and statesman Pompey the Great.

SABEANS [suh BEE uhnz]—the inhabitants of SHEBA, an ancient country of southwest Arabia, now known as Yemen (Job 1:15).

SABTA, SABTAH [SAB tuh]—the third son of Cush and grandson of Ham (Gen. 10:7, Sabtah; 1 Chr. 1:9, Sabta). Sabta's descendants lived in Arabia, perhaps along the southwestern coast of the Red Sea.

SABTECA [SAB tuh kuh]—a form of SABTECHA.

SABTECHA [SAB tuh kuh]—the youngest son of Cush and grandson of Ham (Gen. 10:7, Sabtechah; 1 Chr. 1:9, Sabteca, NIV, NASB, NRSV).

SACAR [SAY kahr] (*reward*)—the name of two men in the Old Testament:

1. The father of Ahiam (1 Chr. 11:35; Sachar, NRSV). Sacar is also called Sharar (2 Sam. 23:33).

2. A son of Obed-Edom (1 Chr. 26:4).

SACHAR [SAY kahr]—a form of SACAR.

SACHIA [suh KIGH uh]—a form of SACHIAH.

SACHIAH [suh KIGH uh]—a descendant of Benjamin (1 Chr. 8:10; Sachia, NRSV, NASB; Sakia, NIV; Shachia, KJV, REB).

SACKBUT (see MUSICAL INSTRUMENTS OF THE BIBLE).

SACKCLOTH—a rough, coarse cloth, or a baglike garment made of this cloth and worn as a symbol of mourning or repentance. In the Bible sackcloth was often used to symbolize certain actions. In the case of mourning, either over a death (Gen. 37:34; Joel 1:8) or another calamity (Esth. 4:1–4; Job 16:15), the Israelites showed their grief by wearing sackcloth and ashes. This was done also in instances of confession and grief over sin (1 Kin. 21:27).

Sackcloth was often worn by prophets, perhaps to show their own brokenness in the face of their terrible message of judgment and doom (Is. 20:2; Rev. 11:3). The word for sackcloth in the Bible can also mean sack. Joseph ordered that the sacks of his brothers be filled with grain (Gen. 42:25). Rizpah spread sackcloth on a rock, using it as bedding material (2 Sam. 21:10). But sackcloth was most commonly used as an article of clothing.

SACRAMENT—a formal religious act in which the actions and materials used are the channels by which God’s grace is communicated, either actually or symbolically. The word “sacrament” is not used in most English versions of the Bible. It comes from the Latin *sacramentum*, which was the word for a soldier’s oath of allegiance. The word also came to have the idea of mystery associated with it. The Eastern Orthodox churches usually refer to the sacraments as mysteries.

Roman Catholics and the Orthodox have seven sacraments: the Eucharist (Lord’s Supper), baptism, confirmation, penance (the forgiveness of sins), matrimony, holy orders, and extreme unction (the anointing of those in danger of death). They hold that these sacraments are means of grace, or channels through which God imparts spiritual blessedness.

Protestant Christians consider baptism and the Lord’s Supper the only true sacraments instituted by the Lord Jesus. These are the only two actions involving visible symbols (the water, and the bread and wine) that were clearly observed by Christ (Luke 22:14–20) and commanded by Him (Matt. 28:19–20). Some Christians object to calling baptism and the Lord’s Supper sacraments, insisting that these “ordinances” are not means to grace but symbols of grace.

SACRIFICE—the ritual through which the Hebrew people offered the blood or the flesh of an animal to God as a substitute payment for their sin. Sacrifice and sacrificing originated in the Garden of Eden soon after the FALL of mankind. Various principles of sacrifice are confirmed in the account of Cain and Abel (Gen. 4:3–5). Abel offered a better sacrifice than Cain for two reasons. First, he gave the best that he had, whereas Cain simply offered whatever happened to be available. Second, Abel’s offering demonstrated that he was motivated by faith in God and that his attitude was pleasing to God (Gen. 4:4–5; Heb. 11:4). Cain, by contrast, would soon demonstrate that his attitude was displeasing to God. He would become selfish, angry, and deceitful. He would then murder his brother, lie to God, and refuse to confess his sin or show remorse.

It is a serious mistake to affirm that Abel’s sacrifice was acceptable to God because it was an animal sacrifice and that Cain’s sacrifice was unacceptable because he did not bring an animal. Genesis 4 makes no mention of offerings for the atonement of sin, and therefore to insist that the blood of an animal is mandated here is to read more into the account than is warranted. Attitude on the part of the offerer, not the nature of the offering, is in the forefront of the author’s concern in Genesis 4.

Nor is it helpful to claim that God’s provision of animal skins in Genesis 3, in contrast to the fig leaves used by Adam and Eve, presupposes the slaughter of a sacrificial animal. Warmth and comfort are in view, not atonement.

When Noah came out of the ark, his first act was to build an altar upon which he sacrificed animals to God. This pleased God not because God was hungry but because Noah’s act was a recognition that God understood his sinfulness, its penalty, and the necessity of blood sacrifice as a divine provision (Heb. 11:39–40). Noah represented all mankind who now recognized God’s gracious provision and promise. God pledged never again to curse the ground (Gen. 8:20–22), and He blessed Noah because of his faith.

Eventually, God called Abraham, who rejoiced in anticipation of the appearance of a promised redeemer (John 8:56). Abraham regularly worshiped God by offering sacrifices to Him. God taught Abraham that the ultimate sacrifice would be the sacrifice of a human being, one of Adam’s descendants—an only son provided miraculously by God.

The fullest explanation of the concept of sacrifice is found in the Mosaic Law. In this code sacrifice has three central ideas: consecration, expiation (covering of sin), and propitiation (satisfaction of divine anger). Only consecration had a kind of sacrifice which spoke of it alone. This was the vegetable or grain offerings. These could not be brought to God, however, unless they were preceded by an expiatory offering, or an animal or bloody sacrifice. There was no consecration (commitment) to God apart from expiation (dealing with the penalty and guilt of sin). People could not approach God and be right with Him without the shedding of blood.

The general word for sacrifices in the Mosaic Law was *qorban*—literally “that which is brought near.” The fuller designation of these sacrifices was a gift of holiness (Ezek. 20:40). The word *qorban* was used of anything given or devoted to God (Mark 7:11), so it included more than sacrifices presented at the altar. Sacrifice, however, referred to items placed on the altar to be consumed by God. Hence, there was no sacrifice apart from the altar.

The Old Testament also referred to sacrifices as food for the Lord (Lev. 3:11, 16; 22:7) and an offering made by the fire for the satisfaction of the Lord (Lev. 2:2, 9). As a spiritual being, God did not need physical food. Nevertheless, He did insist that these sacrifices be given to Him. Sacrifice as worship is people giving back to God what God has previously given them as a means of grace. Ultimately, these sacrifices speak of the one final and perfect sacrifice of Jesus Christ (Heb. 10:11–18).

The gift aspect of sacrifice was emphasized by the many divine regulations determining what was acceptable to God. For people to determine what pleased God would put them in the place of God.

Therefore, God determined what was pleasing to Him. Whatever was offered had to be "clean" (acceptable, or symbolically without sin). Not everything designated "clean," however, was to be offered as a sacrifice. Of the clean animals, only oxen, sheep, goats, and pigeons were acceptable offerings. Likewise, of the clean vegetables, only grain, wine, and oil were proper.

These materials were selected perhaps to teach that people should give to God from that which sustains their lives. In short, people were required to give God the gift of their lives. Therefore, God repeatedly emphasized that He did not need or desire food and sacrifices themselves. He wants our love, commitment, and service (Deut. 6:5; 1 Sam. 15:22).

Both the Old Testament and the New Testament confirm that sacrifices were presented as a symbolic gesture. People were obligated, because of their sins, to present offerings by which they gave another life in place of their own. These substitutes pointed forward to the ultimate substitute, Jesus Christ (Heb. 10:1–18).

According to God's command, the animal sacrificed had to be physically perfect in age and condition. Through the perfection of this animal, perfection was presented to God. Ultimately, this symbolized the necessity for people to present themselves perfect before God by presenting the perfect one in their place (1 Pet. 1:18–19). The true Lamb of God, innocent of all sin, took away sin (John 1:29).

After the animal was selected and presented at the altar, the first act was the laying on of hands by the person presenting the offering. By this act the worshipers symbolically transferred their sin and guilt to the sacrificial animal that stood in their place. The sacrifice symbolically pointed to the Savior who would do for the believers what they could not do for themselves. He would take upon Himself sin and guilt and accomplish redemption for His people (Is. 53:4–12; Matt. 1:21).

In the festival of the Day of Atonement, two goats depicted this redemptive act. One goat died, its death symbolizing how the ultimate sacrifice in the future would pay the penalty for the believer's sin. Its blood was applied to the MERCY SEAT in the HOLY OF HOLIES, symbolizing how the great sacrifice would cover people's sin, bring them into God's presence, and make full restitution to God. To the head of the second goat the priest symbolically transferred the sin of God’s people. Then this goat, known as the SCAPEGOAT, was sent into the wilderness to symbolize the removal of the people’s sin (Leviticus 16).

SACRIFICE, HUMAN (see HUMAN SACRIFICE).

SACRIFICIAL OFFERINGS—offerings brought periodically (sometimes daily; Ex. 29:38; Heb. 10:11) to God in Old Testament times by which people hoped to atone for their sins and restore fellowship with God. The Bible depicts us as sinners abiding in death and destined for death. We abide in death because we are separated from fellowship with God and unable to restore that life-giving fellowship (Rom. 5:12; 8). The sentence of death hangs over us because of our identity with Adam’s fall (Rom. 5:14), our enmity toward God, and our constant sinning (Gen. 6:5; 8:21; Rom. 3:10). Ultimately, this will result in physical death and eternal suffering in hell.

God, however, provided a method by which our penalty can be paid and fellowship with God can be restored. This method is the sacrificial offering of Jesus Christ (Hebrews 9–10). This perfect offering was anticipated throughout the Old Testament by various sacrificial offerings. These Old Testament sacrifices were effective only when offered in faith in the promised sacrifice (Gen. 3:15; Heb. 9:8–9; 10:8–9, 16–17).

The first sacrifices were the offerings of Cain and Abel. Only Abel’s offering was a true sacrifice made in faith because Abel recognized his unworthiness and the divine promise of a true and perfect redeemer (Gen. 4:3–5; Heb. 1:4). The sacrifice of Christ is most clearly and fully anticipated in the Mosaic system of sacrificial offerings. The following specific sacrificial offerings were provided for in the Mosaic Law:

Burnt Offering. This kind of offering was described as “that which goes up (to God).” It was termed “whole” (Lev. 6:22) because the entire offering was to be burnt upon the altar. It was termed “continual” (Ex. 29:38–42) to teach the nation of Israel that their sinfulness required a complete and continual atonement and consecration. This sacrifice, offered every morning and evening, pointed to Christ’s atoning death for sinners (2 Cor. 5:21) and His total consecration to God (Luke 2:49). The burnt offering spoke of Christ’s passive obedience and His submission to the penalty required by human sinfulness. It also refers to His perfect obedience to God’s law by which He did for us what we are unable to do for ourselves.

Cereal Offering (see *Meal Offering*).

Drink Offering. An offering of liquid, such as wine (Ex. 29:40).

Fellowship Offering (see *Peace Offering*).

Grain Offering (see *Meal Offering*).

Guilt Offering (see *Sin Offering*).

Heave Offering (see *Peace Offering*).

Meal Offering. This offering is translated meat offering in some versions, but since this offering was bloodless and meatless, it is more meaningfully rendered meal (NKJV) or grain (NIV); sin offering (NRSV) cereal offering. Meal offerings were prepared and presented to God as a meal, symbolically presenting the best fruits of human living to God to be consumed or used as He desired (Heb. 10:5–10). A notable exception to this is that poor people could present meal offerings as sin offerings.

In the meal offering a person presented to God a vicarious consecration of the perfect life and total property of another (Christ). There is no ground in this offering for human boasting as though the offerer were received by God on the grounds of human effort. Rather, the recognition of the person’s unworthiness is emphasized by the fact that meal offerings must be accompanied by a whole burnt offering or a peace offering (Lev. 2:1; Num. 15:1–16). Both offerings were made to atone for human sin.

Meat Offering (see *Meal Offering*).

Peace Offering. This sacrificial offering was also called a heave offering and a wave offering. This was a bloody offering presented to God (Lev. 3:1; fellowship offering, NIV). Part of the offering was eaten by the priest (representing God’s acceptance) and part was eaten by worshipers and their guests (nonofficiating priests or Levites and the poor, Deut. 12:18; 16:11). Thus, God hosted the meal, communing with the worshiper and other participants. This sacrifice celebrated covering of sin, forgiveness by God, and the restoration of a right and meaningful relationship with God and with life itself (Judg. 20:26; 21:4).

There were three kinds of peace offerings: (1) thank offerings in response to an unsolicited special divine blessing; (2) votive (vowed) offerings in pursuit of making a request or pledge to God; and (3) freewill offerings spontaneously presented in worship and praise.

Sin Offering. This bloody offering, also known as a guilt offering, was presented for unintentional or intentional sins for which there was no possible restitution (Lev. 4:5–13; 6:24–30). If the offering was not accompanied by repentance, divine forgiveness was withheld (Num. 15:30). Expiation or covering (forgiveness) of sin was represented by the blood smeared on the horns of the altar of incense or burnt offering and poured out at the base of the altar.

The size and sex of the beast offered depended on the rank of the offerers. The higher their post the more responsibility they bore. The penalty for all sin, death, was vicariously inflicted on the animal. Guilt for the worshiper's sin was transferred symbolically through the laying on of the offerer's hands.

Thank Offering (see *Peace Offering*).

Trespass Offering. This was a bloody offering presented for unintentional or intentional sins of a lesser degree and for which the violator could make restitution (Lev. 5:15). The sprinkling of the blood on the sides of the altar rather than on its horns gave further evidence that this offering addressed sins of a lesser degree. Special provisions were made for the poor by allowing less valuable offerings to be substituted in this kind of sacrifice.

The amount of restitution (money paid) was determined by the officiating priest. Restitution declared that the debt incurred was paid. Significantly, Christ was declared a trespass offering in Isaiah 53:10 (guilt offering, NIV). He not only bore the sinner's penalty and guilt but made restitution, restoring the sinner to right standing with God.

Wave Offering (see *Peace Offering*).

Photo by Gustav Jeeninga

• Sacrificial altar for wine and fruit at the Nabatean city of Petra in southern Canaan.

SACRILEGE (see ABOMINATION OF DESOLATION).

SADDLE—a seat for a rider, strapped to the back of an animal (Lev. 15:9). The saddle of Old Testament times had little resemblance to the modern saddle. It probably consisted of little more than a flat piece of leather or cloth.

SADDUCEES **[SAJ uh seez]**—members of a Jewish faction that opposed Jesus during His ministry. Known for their denial of the bodily resurrection, the Sadducees came from the leading families of the nation—the priests, merchants, and aristocrats. The high priests and the most powerful members of the priesthood were mainly Sadducees (Acts 5:17).

Some scholars believe the name "Sadducees" came from Zadok, the high priest in the days of David (2 Sam. 15:24) and Solomon (1 Kin.

1:34–45). Many wealthy laypeople were also Sadducees. This may be the reason why the Sadducees gave the impression of wanting to preserve things as they were. They enjoyed privileged positions in society and managed to get along well under Roman rule. Any movement that might upset order and authority was bound to appear dangerous in their eyes.

The Sadducees rejected “the tradition of the elders,” that body of oral and written commentary that interpreted the law of Moses. This automatically placed them in direct conflict with another Jewish group, the PHARISEES, who had made the traditions surrounding the Law almost as important as the Law itself. The Sadducees insisted that only the laws that were written in the law of Moses (the PENTATEUCH, the first five books of the Old Testament) were really binding. The Sadducees thought this way because of religious practices that had taken place for several centuries.

For many years the priests were in charge of teaching the law of God to the Israelites; they were the authorities to go to for interpretation or application of the law (Deut. 17:8–13). Unfortunately, the leading priests lost the respect of the people by becoming corrupt. When this happened, many Jews began to respond to the SCRIBES, people who had become experts in God’s law and who usually lived pious, disciplined lives, although many of them were not priests. People began to follow the teaching of the scribes and to let the scribes interpret the law of God for them. The “tradition of the elders” that followed was made up of customs, rulings, and interpretations that the scribes passed on as the authoritative way in which God’s law should be applied.

The Sadducees rejected this approach to authority in favor of the written law of Moses. They felt the original law alone could be trusted. Naturally, they felt Sadducean priests should be the ones to serve as the law’s interpreters.

The Sadducees did not believe in the resurrection of the dead or the immortality of the soul, since these doctrines are not mentioned in the law of Moses. Neither did they believe in rewards or punishments handed out after death, as in the doctrines of heaven and hell. Acts 23:8 indicates that they did not believe in angels or spirits, either. They believed in free will—that people are responsible for their own prosperity or misfortune. They interpreted the law literally and tended to support strict justice as opposed to mercy toward the offender.

Only a few references are made to the Sadducees in the New Testament. They opposed the early church (Acts 4:1–3; 5:17–18), much more so than even the Pharisees (Acts 5:34–39; 15:5; 23:6–9). Since the chief priests usually came from among the Sadducees, it is clear that they played a major role in the arrest of Jesus and the preliminary hearing against Him (Mark 14:60–64), and that they urged Pilate to crucify Him (Mark 15:1, 3, 10–11). Jesus warned His disciples about the "leaven"—the "doctrine" or teaching—of the Sadducees (Matt. 16:1–12). John the Baptist was suspicious of their supposed "repentance" (Matt. 3:7–12).

One incident when Jesus clashed with the Sadducees is recorded in all three of the synoptic gospels (Matt. 22:23–33; Mark 12:18–27; Luke 20:27–40). Apparently one of the favorite sports of the Sadducees was to make fun of their opponents by showing how their beliefs led to ridiculous conclusions. They approached Jesus with a "what if" question, designed to show the absurd consequences that can arise from believing in the resurrection of the dead. "Suppose," they asked, "a woman had seven husbands in this life, and each of them died without leaving children? Whose wife would she be in the world to come?"

Jesus replied with a two-part answer. First, He said that they were wrong to suggest that earthly relationships, such as marriage, will continue after the resurrection. Second, Jesus pointed out that they were wrong in not believing in the resurrection at all: "Have you not read what was spoken to you by God, saying, 'I am the God of Abraham, the God of Isaac, and the God of Jacob'? God is not the God of the dead, but of the living" (Matt. 22:31–32; also Ex. 3:6, 15–16).

Jesus' argument was that God told Moses that He was the God of Abraham, Isaac, and Jacob. Of course, these three men had died long before the time of Moses. Yet, if they were not "alive" at the time of Moses (that is, if they did not live on after their deaths), then God would not have called Himself their God, for "God is not the God of the dead, but of the living." Abraham, Isaac, and Jacob must live on if God is still their God; therefore, it is wrong to deny life after death and the resurrection of the dead.

After posing His reasons, Jesus stated that the Sadducees were “greatly mistaken” in their beliefs (Mark 12:27). The multitude who heard Jesus’ argument were “astonished at His teaching” (Matt. 22:33) and the Sadducees were “silenced” (Matt. 22:34).

SADOC [SAY dahk]—a form of ZADOK.

SAFFRON (see PLANTS OF THE BIBLE).

SAGE, SAILOR (see OCCUPATIONS AND TRADES).

SAINTS—people who have been separated from the world and consecrated to the worship and service of God. Followers of the Lord are referred to by this phrase throughout the Bible, although its meaning is developed more fully in the New Testament. Consecration (setting apart) and purity are the basic meanings of the term. Believers are called “saints” (Rom. 1:7) and “saints in Christ Jesus” (Phil. 1:1) because they belong to the One who provided their sanctification.

When Christ returns, the saints will be clothed in their “righteous acts” (Rev. 19:8) because they will have continued to live in faith through God’s power (1 Sam. 2:9) and Christ’s praying for them (Rom. 8:27). The saints are also those to whom the privilege of revelation (Col. 1:26; Jude 3) and the task of ministry (Eph. 4:12) are committed.

SAKIA [suh KIGH uh]—a form of SACHIAH.

SAKKUTH [SACK kuth]—a form of SIKKUTH.

SALA [SAY luh]—a form of SHELAH.

SALAH [SAY luh] (*a sprout*)—a son of Arphaxad (Gen. 10:24). A grandson of Shem, Salah was the father of Eber and an ancestor of Christ. He is also called Shelah (1 Chr. 1:18, 24; Luke 3:35) and Sala (Luke 3:35, KJV).

SALAMIS [SAL uh mis]—a port city on the east coast of the island of Cyprus visited by Paul and Barnabas during Paul’s first missionary journey (see Map 7, D–2). These two missionaries preached in several Jewish synagogues at Salamis, assisted by John Mark (Acts 13:5). The city has traditionally been recognized as the birthplace of Barnabas.

According to tradition, Barnabas was stoned to death here by a Jewish mob. Salamis was famous for its copper mines, flax, wine, fruit, and honey.

Photo by Howard Vos

• Harbor at the New Testament city of Salamis, where Paul and Barnabas landed on their first missionary journey (Acts 13:4–5).

SALATHIEL [suh LAY thih uhl]—a form of SHEALTIEL.

SALCAH [SAL kuh]—a city in the territory of Gad near the eastern border of Bashan. Part of the former kingdom of Og, Salcah was conquered by the Israelites before they settled the land of Canaan (Deut. 3:10; Salecah, NIV, NRSV; Salchah, KJV). The site is now known as Salkhad, about 106 kilometers (66 miles) east of the Jordan River, opposite Beth Shean in Samaria.

SALCHAH, SALECAH [SAL kuh]—forms of SALCAH.

SALEM [SAY luhm] (*peaceful*)—a city ruled by Melchizedek, the king to whom Abraham gave a tithe (Gen. 14:18). Salem is usually identified with ancient Jerusalem, or Jebus, the Jebusite city captured by David and turned into the capital city of the nation of Judah (1 Chron. 11:4–9).

SALIM **[SAY lim]** (*peaceful*)—a place near Aenon, where John the Baptist baptized (John 3:23). "Beyond the Jordan," probably indicates the city was located east of the Jordan River in Perea.

SALIVA—the watery secretion of the saliva glands (1 Sam. 21:13; John 9:6). Job spoke of saliva in a figurative sense when he indicated he was tormented continuously by God, unable even to swallow his saliva in peace (Job 7:19).

SALLAI **[SAL eye]**—the name of two men in the Old Testament:

1. A leading Benjamite who lived in Jerusalem after the captivity (Neh. 11:8).
2. A priest who returned to Jerusalem with Zerubbabel after the captivity (Neh. 12:20). He is also called Sallu (Neh. 12:7).

SALLU **[SAL oo]**—the name of two men in the Old Testament:

1. A chief of a family living at Jerusalem after the captivity (Neh. 11:7).
2. A chief priest who came to Jerusalem with Zerubbabel after the captivity (Neh. 12:7). He is also called Sallai (Neh. 12:20).

SALMA **[SAL muh]**—the name of two men in the Old Testament:

1. The father of Boaz and an ancestor of Jesus (1 Chr. 2:11). Salma is also called Salmon (Ruth 4:20–21; Matt. 1:4–5) and Sala (Luke 3:32, NRSV).
2. A son of Hur, of the family of Caleb (1 Chr. 2:51).

SALMAI **[SAL migh]**—a temple servant whose descendants returned to Jerusalem after the captivity (Neh. 7:48). Salmai is also called Shalmai (Ezra 2:46) and Shamlai (Ezra 2:46, REB, NRSV).

SALMON **[SAL muhn]** (*peaceable*)—the name of a man and a mountain in the Old Testament:

1. The father of Boaz and an ancestor of Jesus (Ruth 4:20–21; Matt. 1:4–5). He is also called Salma (1 Chr. 2:11) and Sala (Luke 3:32, NRSV).
2. A snow-covered hill where Israel’s enemies were defeated (Ps. 68:14, KJV; Zalmon, NKJV, NIV).

SALMONE [sal MOE nih] (*peace*)—a high cliff on the shore of Crete, around which Paul sailed on his voyage to Rome (Acts 27:7). Salmone is now known as Cape Sidero.

SALOME [suh LOE mee] (*peace*)—the name of two women in the New Testament:

1. The daughter of HERODIAS by her first husband Herod Philip, a son of Herod the Great. The New Testament identifies her only as Herodias’ daughter (Matt. 14:6–11; Mark 6:22–28). At the birthday celebration of Herod Antipas, who was now living with Herodias, Salome danced before the king and pleased him greatly. He offered to give her anything she wanted. At her mother’s urging, Salome asked for John the Baptist’s head on a platter. Salome later married her uncle Philip, tetrarch of Trachonitis (Luke 3:1), and then her cousin Aristobulus.
2. One of the women who witnessed the crucifixion of Jesus and who later brought spices to the tomb to anoint His body (Mark 15:40; 16:1). Salome apparently was the mother of James and John, two of the disciples of Jesus. She is pictured in the Gospel of Matthew as asking special favors for her sons (Matt. 20:20–24). Jesus replied that Salome did not understand what kind of sacrifice would be required of her sons.

SALT (see MINERALS OF THE BIBLE).

SALT, CITY OF—a city near the Dead Sea allotted to the tribe of Judah (Josh. 15:62; Irmelach, REB). Many scholars identify this city with Khirbet Qumran, about 13 kilometers (8 miles) south of modern Jericho—a site made famous by the discovery of the DEAD SEA SCROLLS.

SALT, COVENANT OF—an Old Testament expression for an everlasting covenant (Num. 18:19). Salt was an important commodity in the ancient world. It was used for seasoning foods as well as to purify and preserve certain substances. Thus, a covenant of salt indicated faithfulness, dependability, and durability. Nomads of the Middle East still eat "bread and salt" together as the sign and seal of a covenant of brotherhood.

SALT HERB (see PLANTS OF THE BIBLE).

SALT, PILLAR OF (see LOT).

SALTPITS—pits from which salt is obtained. The prophet Zephaniah predicted that MOAB and the people of AMMON would become like Sodom and Gomorrah, "overrun with weeds and saltpits, and a perpetual desolation" (Zeph. 2:9). This was a bitter picture of the barrenness that would befall these peoples who rebelled against the Lord.

SALT SEA—an Old Testament name for the body of water at the southern end of the Jordan Valley (Gen. 14:3). It contains no marine life because of its heavy mineral content. The Salt Sea is also called the Sea of the Arabah (Deut. 3:17). Its modern name is the DEAD SEA.

SALT, VALLEY OF—a barren valley, probably south of the Dead Sea, where the nation of Israel won two important victories over the Edomites. The army of King David killed 18,000 Edomites (2 Sam. 8:13; Syrians, KJV, NKJV; Arameans, NASB) in the Valley of Salt. Two centuries later the army of King Amaziah of Judah killed another 10,000 Edomites in this valley (2 Kin. 14:7).

SALTWORT (see PLANTS OF THE BIBLE).

SALU [SAY loo]—a Simeonite and the father of Zimri (Num. 25:14).

SALUTATION—an expression of greeting or the word or phrase of greeting with which a letter begins.

In the Old Testament, people often were greeted with the phrase, "God be gracious to you" (Gen. 43:29) or some similar expression (Ps. 129:8). Another typical Hebrew greeting was the word "peace." In the New Testament, Jesus criticized the scribes and Pharisees for their elaborate salutations, or greetings, in the marketplaces (Mark 12:38).

Apparently the rabbis claimed such public recognition on the basis of their office. When Jesus sent out the seventy disciples, He told them, “Greet no one along the road” (Luke 10:4). The work of the disciples was so important that they had no time for idle ceremonies and prolonged greetings; they must hasten to carry out their mission.

The apostle Paul used the word “salutation” three times in his writings (1 Cor. 16:20–21; Col. 4:18; 2 Thess. 3:17). Each time he indicated that he had written the salutation in his own hand. Paul must have had his letters transcribed by a secretary or scribe. But at the end he often included a few words in his own handwriting. This added a personal touch and established the letter as his own.

SALVATION—deliverance from the power of sin; redemption.

In the Old Testament, the word “salvation” sometimes refers to deliverance from danger (Jer. 15:20), deliverance of the weak from an oppressor (Ps. 35:9–10), the healing of sickness (Is. 38:20), and deliverance from blood guilt and its consequences (Ps. 51:14). It may also refer to national deliverance from military threat (Ex. 14:13) or release from captivity (Ps. 14:7). But salvation finds its deepest meaning in the spiritual realm of life. Our universal need for salvation is one of the clearest teachings of the Bible.

The need for salvation goes back to the removal of Adam and Eve from the Garden of Eden (Genesis 3). After the Fall, the lives of people were marked by strife and difficulty. Increasingly, corruption and violence dominated their world (Gen. 6:11–13). When God destroyed the world with the Flood, He also performed the first act of salvation by saving Noah and his family. These eight people became the basis of another chance for mankind. The salvation of Noah and his family was viewed by the apostle Peter as a pattern of the full salvation we receive in Christ (1 Pet. 3:18–22).

The central Old Testament experience of salvation is the Exodus (Ex. 12:40—14:31). Much of Israel’s worship of God was a renewal of this mighty experience that brought them from tyranny in Egypt to freedom in the Promised Land (Ex. 13:3–16). The mighty saving power of God was demonstrated dramatically as the Israelites formed a holy nation of priestly servants of the Lord (Ex. 19:4–6). The Exodus became a pattern of salvation by which God's future deeds of redemption would be understood.

But just as the Exodus symbolized their salvation, the captivity of the Israelites in Babylon was a disastrous return to bondage. The people responded to this plight with expectations of a new and better Exodus (Is. 43:14–16) in which God would forgive their sins and restore their hearts to faithfulness (Jer. 31:31–34).

This hope for a new Exodus merged with expectation of a full realization of the rule of God (Ezek. 36:22–38). Since God was Lord and had shown Himself to be righteous and faithful, He must one day overpower His enemies and perfect the life of His people. This hope is expressed through the concept of the "day of the Lord" as described by the Old Testament prophets (Joel 2:1–11; Amos 9:11–15). But this hope also focused on the role of the Anointed King and the coming of the Messiah (Psalm 2).

Even Israel's return from the captivity, however, failed to fulfill all their hopes (Hag. 2:3). So a new understanding arose: the full realization of God's purpose of salvation would involve the coming of a completely new age (Is. 65:17–25). This doctrine of salvation reached its fulfillment in the death of Christ on our behalf. Jesus' mission was to save the world from sin and the wrath of God (Matt. 1:21; John 12:47; Rom. 5:9). During His earthly ministry, salvation was brought to us by His presence and the power of faith (Luke 19:9–10). Now, our salvation is based on His death and resurrection (Mark 10:25).

The salvation that comes through Christ may be described in three tenses: past, present, and future. When people believe in Christ, they are saved (Acts 16:31). But we are also in the process of being saved from the power of sin (Rom. 8:13; Phil. 2:12). Finally, we shall be saved from the very presence of sin (Rom. 13:11; Titus 2:12–13). God releases into our lives today the power of Christ's resurrection (Rom. 6:4) and allows us a foretaste of our future life as His children (2 Cor. 1:22; Eph. 1:14). Our experience of salvation will be complete when Christ returns (Heb. 9:28) and the kingdom of God is fully revealed (Matt. 13:41–43).

Also see ADOPTION; ATONEMENT; CONVERSION; FORGIVENESS; JUSTIFICATION; RANSOM; RECONCILIATION; REDEMPTION; REGENERATION.

SALVE—a medical ointment used to soothe the eyes (Rev. 3:18; ointment, REB; eyesalve, KJV, NASB). A popular eye medicine known as “Phrygian powder” was one of Laodicea’s sources of wealth. The medical school at Laodicea was famous for the preparation and use of this eye salve. The lukewarm church at Laodicea, however, needed something greater than eye salve to heal its faltering spiritual vision.

SAMARIA, CITY OF [suh MAR ih uh] (*lookout*)—the capital city of the northern kingdom of Israel (see Map 6, B–3).

Built about 880 B.C. by Omri, the sixth king of Israel (1 Kin. 16:24), Samaria occupied a 91-meter (300-foot) high hill about 68 kilometers (42 miles) north of Jerusalem and 40 kilometers (25 miles) east of the Mediterranean Sea. This hill was situated on the major north-south road through Palestine. It also commanded the east-west route to the Plain of Sharon and the Mediterranean Sea. Because of its hilltop location, Samaria could be defended easily. Its only weakness was that the nearest spring was a mile distant, but this difficulty was overcome by the use of cisterns.

Samaria withstood an attack by Ben-Hadad, king of Syria (2 Kin. 6:24–25), but it finally fell to the Assyrians, in 722 B.C., and its inhabitants were carried into captivity. The city was repopulated by “people from Babylon, Cuthah, Ava, Hamath, and from Sepharvaim” (2 Kin. 17:24), all bringing their pagan idolatries with them. Intermarriage of native Jews with these foreigners led to the mixed race of SAMARITANS so despised by full-blooded Jews during the time of Jesus (John 4:1–10).

In excavations of Samaria, archaeologists have uncovered several different levels of occupation by the Israelites. The first two levels, from the reigns of Omri and Ahab, show careful construction, apparently by Phoenician craftsmen. At this time, the city may have been 20 acres in extent, enclosed by an outer wall 6 to 8 meters (20 to 30 feet) thick, with a more narrow inner stone wall about 2 meters (5 feet) thick. A two-story palace was constructed at the higher western end of the hill around some courtyards. In one of these courtyards a pool about 5 by 9 meters (17 by 33 feet) was discovered. This may have been the pool where the blood of Ahab was washed from his chariot after he was killed in a battle against the Syrians (1 Kin. 22:38).

The palace was described as an “ivory house” (1 Kin. 22:39; Amos 3:15). Excavations near the pool uncovered a storeroom housing 500 plaques or fragments of ivory used for inlay work in walls and furniture.

The third level of the city, from the period of Jehu (about 841–813 B.C.), gave evidence of additions and reconstruction. Levels four to six covered the period of Jereboam II and showed that repairs had been made to Samaria before the Assyrians captured it in 722 B.C. From this period came several pieces of pottery inscribed with administrative records describing shipments of wine and oil to Samaria. One potsherd recorded the name of the treasury official who received the shipment, the place of origin, and the names of the peasants who had paid their taxes. Structures from the Greek period can still be seen in ruined form. A round tower is a magnificent monument of the Hellenistic age in Palestine. Roman remains include a colonnaded street leading from the west gate, an aqueduct, a stadium, and an impressive theater.

The small village of Sebastiyeh—an Arabic corruption of the Greco-Roman name Sebaste—now occupies part of the ancient site of this historic city. Even after the Israelite residents of Samaria were deported, the city continued to be inhabited by several different groups under the successive authority of Assyria, Babylonia, Persia, Greece and Rome. Herod the Great, ruler in Palestine (ruled 37 B.C.—A.D. 4) when Jesus was born, made many improvements to Samaria and renamed it Sebaste—the Greek term for Augustus—in honor of the emperor of Rome. This Herodian city is probably the “city of Samaria” mentioned in the book of Acts (8:5).

SAMARIA, REGION OF [suh MAR ih uh]—a territory in the uplands of central Canaan that corresponded roughly with the lands allotted to the tribe of Ephraim and the western portion of Manasseh. Samaria consisted of about 1,400 square miles of attractive, fertile land, bounded by Bethel on the south and Mount Carmel on the north. Its rich alluvial soil produced valuable grain crops, olives, and grapes. This productivity was made all the more important by the presence of two north-south and three east-west roads. Samaria was able to engage in commerce with neighboring Phoenicia as well as the more distant nations of Syria and Egypt.

Because Samaritan soil was considerably more fertile than the soil in Judah, the Northern Kingdom was always more prosperous. But the very attractiveness of the territory brought invaders, while trade with such pagan nations exposed the people to corrupt foreign religions. The prophets strongly condemned the wickedness of Samaria—its idolatry, immorality, idle luxury, and oppression of the poor (Hos. 7:1; 8:5–7).

In the time of Jesus, Palestine west of the Jordan River was divided into the three provinces of Galilee, Samaria, and Judea. Because of their intermarriage with foreigners, the people of Samaria were shunned by orthodox Jews. Situated between Galilee and Judea, Samaria was the natural route for traveling between those two provinces. But the pure-blooded Jews had no dealings with the Samaritans (John 4:9). They would travel east, cross the Jordan River, and detour around Samaria.

Also see SAMARITANS.

◆

Photo by Howard Vos

- The hill on which King Omri of the Northern Kingdom built the city of Samaria. It remained the capital city of Israel until the fall of the nation in 722 B.C.

Photo by Willem A. VanGemeren

• Terraced hillsides in the region of Samaria—a territory noted for its rich, fertile farmlands.

SAMARITAN PENTATEUCH—an ancient version of the first five books of the Old Testament as preserved by the Samaritans. The manuscript copies of the Samaritan Pentateuch use a form of letters similar to that which was in general use before the captivity—the old Hebrew, or “Phoenician” script. The origin of this version of the Law is difficult to determine, but the events recorded in 2 Kings 17:24–28 suggest that the Law was the basis of the instruction given by the exiled priest that enabled the newly settled Samaritans to worship the God of Israel.

Since only the PENTATEUCH (the first five books of the Old Testament) was accepted as authentic Scripture by the Samaritans, it must have been available in complete form as early as 681 B.C. Some scholars claim that the Samaritans had no copy of the Law before about 450 B.C. But there is no reason why copies of the Law should not have been circulating in Israel during Jeroboam II’s rule (about 793–753 B.C.).

This means they could have been taken to Assyria when the citizens of Samaria were deported by this pagan nation in 722 B.C. Nor is there any difficulty in supposing that the priest who returned to Samaria brought with him a copy of the Law for traditional teaching purposes.

Because of their differences with the pure Hebrew tradition, the Samaritans occasionally changed the wording of their books of the Law to give preference to Mount GERIZIM to show that their temple there was the authentic place for worship. In other respects the Samaritans promoted their own ceremonies and beliefs, but they emphasized the place of Moses as the lawgiver who acted by direct divine command. Despite scribal additions and variations in spelling, the Samaritan Pentateuch is very similar to the Hebrew Pentateuch.

Several fragments related to the text of the Samaritan Pentateuch were discovered among the Dead Sea Scrolls. These prove that this text was handed down in Samaritan circles in the same way that the Hebrew Law and other parts of the Old Testament were preserved by the Jews. Certain groups among the Samaritans probably made copies of individual books as well as the entire Pentateuch. These valuable manuscript fragments support the idea of such activity without actually indicating that the Samaritan Pentateuch's text was earlier than that of the traditional Hebrew Bible.

Photo by Howard Vos

- A Samaritan priest displays a scroll of the five books of Moses, the only Old Testament books they accept as authoritative

Photo by Howard Vos

• Samaritans celebrating the Passover on Mount Gerizim, a site they have considered sacred since before the time of Jesus.

SAMARITANS [suh MAR ih tuhns]—natives or inhabitants of Samaria, a distinct territory or region in central Canaan.

Until the rise of Assyrian power in the ancient Near East, Samaria was occupied by the tribes of Ephraim and the western portion of the tribe of Manasseh. Many of the sites in Samaria held important places in Israelite history. Mount Gerizim and Mount Ebal were the scene of the covenant-renewal ceremony in Joshua's time (Josh. 8:30–35). Shechem, situated near Mount Gerizim, was an ancient Canaanite town that regained its earlier prosperity during the monarchy. It became capital of the northern kingdom of Israel briefly under Jeroboam I (about 931–910 B.C.; 1 Kin. 12:25), but it was replaced by Penuel and then Tirzah.

Construction on the city of Samaria was begun by Omri about 880 B.C. and completed by his son Ahab (about 874–853 B.C.). Samaria became the new capital of Israel, and successive kings added to it and rebuilt sections to make it a well-fortified capital. But the city fell to the Assyrians in 722–721 B.C. Most of the leading citizens of the Northern Kingdom were deported to places in Syria, Assyria, and Babylonia.

Sargon replaced the deported Israelites with foreign colonists (2 Kin. 17:24). These newcomers intermarried among the Israelites who remained in Samaria. Later their numbers were increased when Esarhaddon and Ashurbanipal (the biblical Osnapper; Ezra 4:10) sent more Assyrian colonists to the district of Samaria. These people took the name "Samaritans" from the territory and attempted to settle the land. However, "they did not fear the LORD, and the Lord sent lions among them, which killed some of them" (2 Kin. 17:25). In despair they sent to Assyria for "one of the priests" who would "teach them the rituals of the God of the land" (2 Kin. 17:27). Thereafter the Samaritans worshiped the God of Israel. But they also continued their idolatry, worshiping the pagan gods imported from foreign lands (2 Kin. 17:29).

So the Samaritans were a "mixed race" contaminated by foreign blood and false worship. The Jewish historian Josephus indicates that the Samaritans were also opportunists. When the Jews enjoyed prosperity, the Samaritans were quick to acknowledge their blood relationship. But when the Jews suffered hard times, the Samaritans disowned any such kinship, declaring that they were descendants of Assyrian immigrants.

When a group of Jews, led by Zerubbabel, returned from the Babylonian captivity, the Samaritans offered to help Zerubbabel rebuild the temple. When their offer was rejected, they tried to prevent the Jews from finishing their project (Ezra 4:1–10). When Nehemiah attempted to rebuild the wall of Jerusalem, he was opposed by Arab and Samaritan groups (Neh. 2:10—6:14). The breach between the Samaritans and the Jews widened even further when Ezra, in his zeal for racial purity, pressured all Israelite men who married during the captivity to divorce their pagan wives (Ezra 10:18–44).

The final break between the two groups occurred when the Samaritans built a rival temple on Mount Gerizim, claiming Shechem rather than

Zion (Jerusalem) as the true “Bethel” (house of God), the site traditionally chosen and blessed by the Lord.

Present-day Samaritans trace their beginnings to the time of Eli, who established the sanctuary for worship of God in Shiloh. They also believe their religion is distinctive because they base their beliefs and practices on the Torah, or the Law—the first five books of the Old Testament. They recognize no other Hebrew Scriptures as authoritative.

At what stage the pagan elements of Mesopotamian religion were removed from Samaritan belief is impossible to determine. But probably by the time of Nehemiah (about 450 B.C.), the Samaritans considered themselves orthodox. The Samaritans also claimed that Ezra changed the Hebrew text to favor Jerusalem over Mount Gerizim as the site for the second temple. But the Samaritans themselves may also be guilty of changing the wording of the Law to reflect favorably on their traditions.

In the Roman period the Samaritans appeared to prosper. Their religion was made legal in the Empire, being practiced in synagogues in Italy and Africa. Suffering persecution from Christians, they finally revolted in the fifth and sixth centuries. The Roman emperor Justinian (ruled A.D. 527–565) suppressed the Samaritans and brought them almost to extinction, a condition from which they never recovered. But two small units of Samaritans survive until the present time—one group in Nablus (ancient Shechem) and a second group near Tel Aviv.

The pride of the modern Samaritan community at Nablus is a large scroll of the books of the Law, inscribed in an angular script much as Hebrew was written long before the time of Christ.

The Samaritans retained their belief in God as the unique Creator and Sustainer of all things. They also worshiped Him in the three feasts prescribed in the books of the Law—Passover, Pentecost, and Booths (or Tabernacles)—and the solemn Day of Atonement. But their faith was influenced in later periods by Islamic and other beliefs, unlike the orthodox Jewish community. To this day they sacrifice one or more lambs on Mount Gerizim during the Feast of Passover.

SAMECH, SAMEKH **[SAH mik]**—forms of SAMEK.

SAMEK **[SAH mik]**—the fifteenth letter of the Hebrew alphabet, used as a heading over Psalm 119:113–120. In the original Hebrew language, each of these eight verses began with the letter Samek (Samech, KJV; Samekh, NIV, NASB). Also see ACROSTIC.

SAMGAR-NEBO [SAM gahr NEE boe]—a Babylonian prince, an officer of King Nebuchadnezzar, who participated in the siege (588–586 B.C.) and capture of Jerusalem (Jer. 39:3). He took his seat with other nobles in the Middle Gate of Jerusalem after the Chaldean army had taken the city.

SAMLAH [SAM luh]—the fifth of the ancient kings of Edom (Gen. 36:36–37).

SAMOS [SAY muhs]—an island of Greece in the Aegean Sea (see Map 8, C–2), about 1.61 kilometers (1 mile) off the coast of Lydia in Asia Minor (modern Turkey). On his voyage from Assos to Miletus, the apostle Paul sailed between Samos and the mainland as he returned to Jerusalem at the end of his third missionary journey (Acts 20:15).

SAMOTHRACE [SAM uh thrays]—a small island in the Aegean Sea, about 50 kilometers (31 miles) off the southern coast of Thrace. Samothrace is mentioned in connection with the second missionary journey of the apostle Paul (Acts 16:11). The most important archaeological find on the island was the famous Winged Nike (or Victory) of Samothrace, now housed in the Louvre, Paris.

SAMSON [SAM suhn] (*sunny*)—a hero of Israel known for his great physical strength as well as his moral weakness. The last of the "judges," or military leaders, mentioned in the Book of Judges, Samson led his country in this capacity for about 20 years.

Samson lived in a dark period of Israelite history. After the generation of Joshua died out, the people of Israel fell into a lawless and faithless life. The author of the Book of Judges summarized these times by declaring, "There was no king in Israel; everyone did what was right in his own eyes" (Judg. 17:6; 21:25). The standard of God's Word, His Law as handed down by Moses, was ignored.

Samson was a product of that age, but his parents gave evidence of faith in the Lord. During a time when the Philistines were oppressing the Israelites (Judg. 13:1), the Lord announced to Manoah and his wife that they would bear a son who would be raised as a NAZIRITE (Judg.

13:5, 7). This meant that Samson should serve as an example to Israel of commitment to God. Through most of his life, however, Samson fell far short of this mark.

Samson’s mighty physical feats are well-known. With his bare hands he killed a young lion that attacked him (Judg. 14:5–6). He gathered 300 foxes (jackals; Judg. 15:4, REB) and tied them together, then sent them through the grain fields with torches in their tails to destroy the crops of the Philistines.

On one occasion, he broke the ropes with which the enemy had bound him (Judg. 15:14). He killed a thousand Philistine soldiers with the jawbone of a donkey (Judg. 15:15). And, finally, he carried away the massive gate of Gaza, a city of the Philistines, when they thought they had him trapped behind the city walls (Judg. 16:3).

But in spite of his great physical strength Samson was a foolish man. He took vengeance on those who used devious means to discover the answer to one of his riddles (Judg. 14). When deceived by his enemies, his only thought was for revenge, as when his father-in-law gave away his wife to another man (Judg. 15:6–7). He had not learned the word of the Lord, “Vengeance is mine” (Deut. 32:35).

Samson’s life was marred by his weakness for pagan women. As soon as he became of age, he fell in love with one of the daughters of the Philistines. He insisted on marrying her, in spite of his parents’ objection (Judg. 14:1–4).

This was against God’s law, which forbade intermarriage of the Israelites among the women of Canaan. On another occasion he was almost captured by the Philistines while he was visiting a prostitute in the city of Gaza.

Samson eventually became involved with DELILAH, a woman from the Valley of Sorek (Judg. 16:4), who proved to be his undoing (Judges 16). The Philistines bribed her to find out the key to his strength. She teased him until he finally revealed that the secret was his uncut hair, allowed to grow long in accord with the Nazirite law. While Samson slept, she called the Philistines to cut his hair and turned him over to his enemies. Samson became weak, not only because his hair had been cut but also because the Lord had departed from him (Judg. 16:20).

After his enslavement by the Philistines, Samson was blinded and forced to work at grinding grain. Eventually he came to his senses and realized that God had given him his great strength to serve the Lord and his people. After a prayer to God for strength, he killed thousands of the enemy by pulling down the pillars of the temple of Dagon (Judg. 16:28–31). That one great act of faith cost Samson his life, but it won for him a place among the heroes of faith (Heb. 11:32). Out of weakness he was made strong by the power of the Lord (Heb. 11:34).

Samson was a person with great potential who fell short because of his sin and disobedience. Mighty in physical strength, he was weak in resisting temptation. His life is a clear warning against the dangers of self-indulgence and lack of discipline.

SAMUEL [SAM yoo uhl] (*name of God*)—the earliest of the great Hebrew prophets (after Moses) and the last judge of Israel. Samuel led his people against their Philistine oppressors. When he was an old man, Samuel anointed Saul as the first king of Israel and later anointed David as Saul’s successor. Samuel is recognized as one of the greatest leaders of Israel (Jer. 15:1; Heb. 11:32).

Samuel’s birth reveals the great faith of his mother, HANNAH (1 Sam. 1:2–22; 2:1). Unable to bear children, she prayed earnestly for the Lord to give her a child. She vowed that if the Lord would give her a son she would raise him as a NAZIRITE (1 Sam. 1:11) and dedicate him to the Lord’s service. Eventually, Samuel was born as an answer to Hannah’s prayer.

Hannah made good on her promise to dedicate her son to the Lord’s service. At a very early age, Samuel went to live with Eli the priest, who taught the boy the various duties of the priesthood. Here Samuel heard the voice of God, calling him to special service as a priest and prophet in Israel (1 Sam. 3:1–20). After Eli’s death, Samuel became the judge of Israel in a ceremony at Mizpah (1 Samuel 7). This event was almost turned to disaster by an attack from the Philistines, but the Lord intervened with a storm that routed the enemies and established Samuel as God’s man. The godly Samuel erected a memorial stone, which he called “Ebenezer,” meaning “Stone of Help.” “Thus far the LORD has helped us,” he declared (1 Sam. 7:12).

In the early part of his ministry, Samuel served as a traveling judge. With his home in Ramah, he made a yearly circuit to Bethel, Gilgal, and Mizpah. In the person of Samuel, judges became more than military leaders called upon for dramatic leadership in times of national crises. Samuel became a judge with a permanent leadership office, an office approaching that of a king.

When the people clamored for a king like those of the surrounding nations (1 Sam. 8:5), Samuel was reluctant to grant their request. He took this as a rejection of his long years of godly service on behalf of the people. He also was aware of the evils that went along with the establishment of a royal house. But the Lord helped Samuel to see the real issue: “Heed the voice of the people in all that they say to you; for they have not rejected you, but they have rejected Me, that I should not reign over them” (1 Sam. 8:7).

The person whom Samuel anointed as first king of Israel turned out to be a poor choice. Saul was handsome, likeable, and tall. But he had a tragic flaw that led ultimately to his own ruin. He disobeyed God by taking spoils in a battle rather than wiping out all living things, as God had commanded (1 Sam. 15:18–26). Saul’s false pride and extreme jealousy toward David also led him into some serious errors of judgment.

When God rejected Saul as king, He used Samuel to announce the prophetic words (1 Sam. 15:10–35). Samuel was faithful in presenting the stern words of rejection. Although he had no further dealings with Saul, Samuel mourned for him and for the death of the dream (1 Sam. 15:35). Samuel was then sent by the Lord to Bethlehem, to the house of Jesse, where he anointed the young man David as the rightful king over His people (1 Sam. 16:1–13).

In addition to his work as judge, prophet, and priest, Samuel is also known as the traditional author of the Books of First and Second Samuel. He may have written much of the material contained in 1 Samuel during the early years of Saul’s reign. After Samuel’s death (1 Sam. 25:1), these books were completed by an unknown writer, perhaps Abiathar, the priest who served during David’s administration.

When Samuel died, he was buried in his hometown of Ramah and was mourned by the nation (1 Sam. 25:1; 28:3). But he had one more message to give. After Samuel’s death, Saul visited a fortune teller at En dor (1 Samuel 28). This fortune teller gave Saul a message that came from the spirit of Samuel: “The LORD has departed from you and has become your enemy" (1 Sam. 28:16). Even from the grave Samuel still spoke the word of God!

In many ways Samuel points forward to the person of the Savior, the Lord Jesus Christ. In the story of Samuel's birth, the direct hand of the Lord can be seen. In his ministry as judge, prophet, and priest, Samuel anticipates the ministry of the Lord as well as the work of his forerunner, John the Baptist. As Samuel marked out David as God's man, so John the Baptist pointed out Jesus as the Savior.

Also see SAMUEL, BOOKS OF.

SAMUEL, BOOKS OF—two historical books of the Old Testament that cover the nation of Israel's transition from a loose tribal form of government to a united kingship under Saul and David. The books are named for the prophet Samuel, who anointed these two leaders.

Structure of the Books. In the Bible used by the Hebrew people during Old Testament days, the books of Samuel consisted of one continuous narrative. This long book was divided into 1 and 2 Samuel when the Hebrew Bible was translated into the Greek language in the second century B.C. All Bibles since that time have followed the two-book pattern.

First Samuel covers the lives of the prophet Samuel and King Saul, introducing David as a warrior and a successor to the throne. Second Samuel focuses on David's career as Israel's greatest king.

Some of the most dramatic stories in the Bible are found in these two Old Testament books. First Samuel reports Samuel's own experience as a boy when he heard God's call to a prophetic ministry (chap. 2). It also reveals that David was a shepherd boy destined for greatness when he defeated the Philistine giant Goliath with nothing but a slingshot and a stone (1 Sam. 17:19–51).

Contrast this triumphant moment, however, with David's great sin, when he committed adultery with Bathsheba, then arranged for the killing of her husband, Uriah (2 Samuel 11). David repented of his sin and claimed God's forgiveness, but from that day on his fortunes were clouded and his family was troubled.

Authorship and Date. Since the name of the great prophet Samuel is associated with these books, it is logical to assume that he wrote 1 and 2 Samuel. But the problem with this theory is that all of 2 Samuel and a major portion of 1 Samuel deal with events that happened after Samuel's death. However, there is strong support for Samuel's authorship of some of the material, since the Book of 1 Chronicles refers to "the book of Samuel the seer" (1 Chr. 29:29).

Before Samuel's death about 1000 B.C., he must have written accounts of the kingship of Saul and the early life of David that appear as part of 1 Samuel. Many scholars believe that Abiathar the priest wrote those parts of these two books that deal with the court life of David. He served as a priest during David's administration; so he may have had access to the royal records that provided the historical facts for these accounts.

Historical Setting. The Books of 1 and 2 Samuel describe a turning point in Israel's history. This was a time when the people became dissatisfied with their loose tribal form of organization and insisted on a united kingdom under the ruling authority of a king. For hundreds of years they had existed as a tribal society, with each tribe living on its own portion of the land and minding its own affairs. If a superior enemy threatened the entire nation, they depended on deliverance at the hands of JUDGES, those military leaders described in the Book of Judges, who would raise a volunteer army to make their borders secure.

This system of defense, however, proved woefully inadequate when the Philistines began to flex their muscles against the nation with renewed intensity about 1100 B.C. These warlike people boasted of iron chariots, a wellorganized army, and other superior weapons that they used with military precision against the poorly organized Israelites. The threat of this superior force led the nation to clamor for a king—a ruler who could unite all the tribes against a common enemy.

Saul was anointed by Samuel about 1050 B.C. to serve as first king of the nation. A gifted young man of great promise, he ruled for forty years (Acts 13:21) before taking his life by falling on his own sword when the Philistines prevailed against him in a decisive battle (1 Sam. 31:1–7). David, his successor, also ruled forty years (2 Sam. 5:4; 1 Chr. 29:27), from 1010 to 970 B.C. Building on Saul's beginning, David succeeded in driving out the Philistines, unifying the people, and conquering or establishing peaceful relationships with surrounding nations.

Theological Contribution. The major theological contribution of 1 and 2 Samuel is the negative and positive views of the kingship that they present. On the negative side, the books make it clear that in calling for a king the people were rejecting God’s rule. Because Israel was unable to live under God’s rule through the judges, God gave in to their demands and granted them a king. But He also warned them about the dangers of the kingship (1 Sam. 8:9–21).

On the positive side, 1 and 2 Samuel portray the kingship as established through David as a clear picture of God’s purpose for His people. The COVENANT that God established with David demonstrated God’s purpose through David’s family line; David’s ancestors would be adopted as the sons of God in a special sense (2 Samuel 7). David’s line would continue through the centuries, and his throne would be established forever (2 Sam. 7:13). In the person of Jesus Christ the Messiah, this great covenant came to its fulfillment.

Special Considerations. The story of David and Goliath (1 Samuel 17) presents more than a dramatic encounter between two warriors. It also points up the contrast between David and Saul. Since he was tall himself, Saul should have been the one to face the giant (1 Sam. 9:2). By his failure to meet Goliath, Saul demonstrated both his folly and his inability to rule. By rising to the challenge, David demonstrated his wisdom and faith, proving that he was God’s man for the throne of Israel.

In addition to its stories, the books of 1 and 2 Samuel contain several poems, or psalms of praise and lament. One such poem is the lovely prayer of Hannah (1 Samuel 2), in which Hannah rejoices in God’s goodness in allowing her to conceive. The dramatic Psalm of the Bow (2 Samuel 1), in which David laments the death of Saul and Jonathan, is another of these poems.

Also see SAMUEL.

Photo by Howard Vos

- A fragment of 1 Samuel 23:9–16 discovered at Qumran. It dates from the third century B.C.

1 Samuel: A Study and Teaching Outline

Part One: Samuel, the Last Judge (1:1—7:17)

I. The First Transition of National Leadership: Eli-Samuel 1:1—3:21
A. The Birth of the New Leader 1:1—2:11
B. The Need of the New Leader 2:12—2:36
C. The Transition from Eli to Samuel 3:1–18
D. Samuel Is Recognized as the New Leader of Israel 3:19–21

II. The Judgeship of Samuel 4:1—7:17
A. The Need for Samuel’s Leadership 4:1—6:21
B. The Victories under Samuel’s Leadership 7:1–17

Part Two: Saul, the First King (8:1—31:13)

I. The Second Transition of National Leadership: Samuel-Saul 8:1—12:25
A. The Causes of the Transition 8:1–9
B. The Transition from Samuel to Saul 8:10—12:25

II. The Reign of King Saul 13:1—16:13
- A. The Early Success of King Saul 13:1–4
- B. The Failures of King Saul 13:5—16:13

III. The Third Transition of National Leadership: Saul-David 16:14—31:13
- A. The Transition of Kingship from Saul to David 16:14—18:9
- B. The Attempts of Saul to Slay David 18:10—20:42
- C. The Rise of David in Exile 21:1—28:2
- D. The Final Decline of Saul 28:3—31:13

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2 Samuel: A Study and Teaching Outline

Part One: The Triumwphs of David (1:1—10:19)

I. The Political Triumphs of David 1:1—5:25
- A. The Reign of David in Hebron over Judah 1:1—4:12
- B. The Reign of David in Jerusalem over All Israel 5:1–25

II. The Spiritual Triumphs of David 6:1—7:29
- A. The Transportation of the Ark 6:1–23
- B. The Institution of the Davidic Covenant 7:1–29

III. The Military Triumphs of David 8:1—10:19
- A. The Triumphs of David over His Enemies 8:1–12
- B. The Righteous Rule of David 8:13—9:13
- C. The Triumphs of David over Ammon and Syria 10:1–19

Part Two: The Transgressions of David (11:1–27)

I. The Sin of Adultery 11:1–5

II. The Sin of Murder 11:6–27
- A. Uriah Does Not Sleep with Bathsheba 11:6–13
- B. David Commands Uriah’s Murder 11:14–25
- C. David and Bathsheba Marry 11:26–27

Part Three: The Troubles of David (12:1—24:25)

I. The Troubles in David’s House 12:1—13:36
- A. Prophecy by Nathan 12:1–14
- B. David’s Son Dies 12:15–25
- C. Joab’s Loyalty to David 12:26–31
- D. Incest in David’s House 13:1–20
- E. Amnon Is Murdered 13:21–36

II. The Troubles in David’s Kingdom 13:37—24:25

A. Rebellion of Absalom 13:37—17:29
B. Absalom Is Murdered 18:1–33
C. David Is Restored as King 19:1—20:26
D. The Commentary on the Reign of David 21:1—24:25

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SANBALLAT [san BAL uht] (*the god Sin has given life*)—a leading opponent of the Jews after their return from the captivity; he tried to hinder Nehemiah in his work of rebuilding the walls of Jerusalem (Neh. 2:10, 19–20; 4:1–23; 6:1–19; 13:28).

Sanballat’s designation as the Horonite probably indicates the town of his origin, possibly Horonaim of Moab (Is. 15:5; Jer. 48:3, 5, 34) or Beth Horon in Ephraim near Jerusalem (2 Chr. 8:5). In papyri found at the Jewish settlement in Elephantine, Egypt, Sanballat is called the governor of Samaria. His daughter married “one of the sons of Joiada, the son of Eliashib the high priest” (Neh. 13:28). Nehemiah viewed such a “mixed marriage” as a defilement of the priesthood, so he drove Joiada away.

Sanballat’s opposition to Nehemiah’s work may have stemmed from jealousy. He may have felt that his authority was threatened by the reawakening of the land of Judah. After mocking Nehemiah and his crew, he tried to slip through the broken wall of Jerusalem with people from other enemy nations to kill the Jews. Nehemiah thwarted this plot, setting up guards from half the people while the other half worked (Neh. 4:7–23). Neither did he fall for Sanballat’s ploy to come outside the wall for a “friendly” discussion (Neh. 6:3).

In spite of Sanballat’s open opposition and trickery, Nehemiah carried out the task he felt called by God to accomplish. After the wall was completed, he reported that even the enemies of the project realized “this work was done by our God” (Neh. 6:16).

Photo by Ben Chapman

• The tomb of Absalom (far left), the tomb of Bene Hezir (center) and the tomb of Zechariah (far right) in the Kidron Valley just outside Jerusalem.

SANCTIFICATION—the process of God's grace by which the believer is separated from sin and becomes dedicated to God's righteousness. Accomplished by the Word of God (John 17:7) and the Holy Spirit (Rom. 8:3–4), sanctification results in holiness, or purification from the guilt and power of sin.

Sanctification as separation from the world and setting apart for God's service is a concept found throughout the Bible. Spoken of as "holy" or "set apart" in the Old Testament were the land of Canaan, the city of Jerusalem, the tabernacle, the temple, the Sabbath, the feasts, the prophets, the priests, and the garments of the priests. God is sanctified by the witness of believers (1 Pet. 3:15) and by His judgments upon sin (Ezek. 38:16). Jesus also was "sanctified and sent into the world" (John 10:36).

Sanctification in the Atonement. As the process by which God purifies the believer, sanctification is based on the sacrificial death of Christ. In his letters to the churches, the apostle Paul noted that God has “chosen” and “reconciled” us to Himself in Christ for the purpose of sanctification (Eph. 1:4; 5:25–27; Titus 2:14).

Old Testament sacrifices did not take away sin, but they were able to sanctify “for the purifying of the flesh” (Heb. 9:13). The blood of the new covenant (Heb. 10:29), however, goes far beyond this ritual purification of the body. The offering of Christ’s body (Heb. 10:10) and blood (Heb. 13:12) serves to purge our conscience from “dead works to serve the living God” (Heb. 9:14). Because our cleansing from sin is made possible only by Christ’s death and resurrection, we are “sanctified in Christ Jesus” (1 Cor. 1:2; Acts 20:32; 1 Cor. 1:30; 6:11).

Sanctification: God’s Work. We are sanctified by God the Father (Jude 1), God the Son (Heb. 2:11), and God the Holy Spirit (2 Thess. 2:13; 1 Pet. 1:2). Perfect holiness is God’s command (1 Thess. 4:7) and purpose. As Paul prayed, “Now may the God of peace Himself sanctify you completely” (1 Thess. 5:23). Sanctification is a process that continues during our lives as believers (Heb. 10:14). Only after death are the saints referred to as “perfect” (Heb. 12:23).

Sanctification: The Believer’s Work. Numerous commands in the Bible imply that believers also have a responsibility in the process of sanctification. We are commanded to “be holy” (Lev. 11:44; 1 Pet. 1:15–16); to “be perfect” (Matt. 5:48); and to “present your members as slaves of righteousness for holiness” (Rom. 6:19). Writing to the church of the Thessalonians, the apostle Paul made a strong plea for purity: “This is the will of God, your sanctification: that you should abstain from sexual immorality; that each of you should know how to possess his own vessel in sanctification and honor, not in passion of lust, like the Gentiles who do not know God” (1 Thess. 4:3–5).

These commands imply effort on our part. We must believe in Jesus, since we are “sanctified by faith in Him” (Acts 26:18). Through the Holy Spirit we must also “put to death the evil deeds of the body” (Rom. 8:13). Paul itemized the many “works of the flesh” from which we must separate ourselves (Gal. 5:19–21). Finally, we must walk in the Spirit in order to display the fruit of the Spirit (Gal. 5:22–24).

SANCTUARY—a holy place set apart for worship of God or refuge from danger. The word has at least five different meanings in the Bible:

1. Israel's earliest sanctuary was the portable tent known as the TABERNACLE, where the ARK OF THE COVENANT containing the Ten Commandments was housed (Ex. 25:8; 36:1). After the conquest of the land of Canaan by Joshua, the tabernacle with its sanctuary was placed at Shiloh, a town in central Canaan (Josh. 18:1).
2. When David became king he planned the TEMPLE in Jerusalem and it was eventually built by his son Solomon. This became a more permanent place of worship (1 Chr. 22:19).
3. The prophets refer to the heathen sanctuaries, where pagan gods were worshiped (Is. 16:12).
4. The word "sanctuary" is applied also to the most holy place, or the Holy of Holies, in the tabernacle and the temple (Lev. 4:6).
5. The word is also used of God's holy habitation in heaven (Ps. 102:19). In the New Jerusalem there will be no sanctuary, "for the Lord God Almighty and the Lamb are its temple" (Rev. 21:22). Where all is made sacred, consecrated, and holy by God's presence, there is no need for one specific holy place.

SAND (see MINERALS OF THE BIBLE).

SAND FLY, SAND LIZARD, SAND PARTRIDGE, SAND VIPER (see ANIMALS OF THE BIBLE).

SANDALS, SHOES—footwear of Bible times. The sandal and shoe were very important cultural and status symbols.

Although the word "shoe" is sometimes used in the NKJV (Ps. 60:8; 108:9), sandal is a much better description of biblical footwear. A basic sandal was made up of a flat piece of leather, wood, or matted grass, with a leather strap attached on both sides to secure it to the foot. Wealthy people often wore sandals made from badger skin (Ezek. 16:10). Shepherds needed a tougher, more durable sandal to wear outside in the fields.

Poorer people sometimes did not have sandals at all (Luke 15:22). The absence or removal of sandals was a sign of humiliation (Is. 20:2–4). People who entered the presence of God to stand on holy ground were ordered to remove their sandals (Ex. 3:5; Josh. 5:15). When a person refused to bear responsibility for other family members, part of his public humiliation and condemnation was the removal of his sandal

(Deut. 25:9). Transfer of a sandal from one party to another was a method of legalizing transactions in ancient Israel (Ruth 4:7).

It was a customary expression of hospitality for the lowest slave of a household to remove the traveler's sandals and wash his feet (1 Sam. 25:41). Jesus washed the feet of His disciples to demonstrate His attitude of humility and service (Luke 7:44).

Also see DRESS OF THE BIBLE.

SANHEDRIN [SAN hee drun] (*a council* or *assembly*)—the highest ruling body and court of justice among the Jewish people in the time of Jesus. Headed by the high priest of Israel, the Sanhedrin was granted limited authority over certain religious, civil, and criminal matters by the foreign nations that dominated the land of Israel at various times in its history. The Sanhedrin was exercising this limited power when it charged Jesus with the crime of blasphemy but then sent him to Pilate, the Roman official, for a formal trial and sentencing.

The word "Sanhedrin" is not found in the NKJV; instead the word "council" is used. Usually the assembly itself is meant, although the word may also refer to the assembly meeting (John 11:47) or to the place where the assembly met (Luke 22:66; Acts 4:15). The same word is also used for smaller, local courts of justice (Matt. 10:17; Mark 13:9). The Sanhedrin is also implied in Bible passages that mention a meeting of the various groups that made up the council: the chief priests, the elders, and the scribes (Mark 14:53–55). Sometimes some of the members of the Sanhedrin are simply called rulers (Luke 24:20; Acts 4:5).

The Sanhedrin had seventy-one members. The New Testament mentions some of them by name: Joseph of Arimathea (Mark 15:43), Gamaliel (Acts 5:34), Nicodemus (John 3:1; 7:50), the high priests Annas and Caiaphas (Luke 3:2) and Ananias (Acts 23:2). The high priest was always president of the Sanhedrin. Some scholars suggest that the apostle Paul was a member of the Sanhedrin before his conversion to Christianity, but this is not known for sure.

The Sanhedrin grew out of the council of advisors for the high priest when the Jewish people lived under the domination of the Persian and Greek empires. In the beginning, the council was made up of the leading priests and the most distinguished aristocrats among the laypeople. Later, however, as the influence of the scribes grew, they were also given some positions on the Sanhedrin. In this way, the Sanhedrin came to include both Sadducees—or “chief priests” and “elders”—and Pharisees or scribes. These were the two main groups within Judaism, and the Sanhedrin usually tried to maintain a balance of power between them. But Acts 23:1–10 shows that the Sanhedrin would sometimes divide along party lines. As he stood before the Sanhedrin, the apostle Paul was shrewd enough to pit the Pharisees against the Sadducees to his own advantage.

After A.D. 6 the official authority of the Sanhedrin extended only to the province of Judea in southern Palestine. Still, Jews living elsewhere respected the Sanhedrin highly and would often be guided by its decisions. Within the province of Judea, which included the city of Jerusalem, the Romans left most of the business of governing the Jews to the Sanhedrin. The Sanhedrin even had its own police force, or temple police, so it could make arrests on its own. This is the force that arrested Jesus in the Garden of Gethsemane (Mark 14:43; Acts 4:1–3).

The Sanhedrin also served as the supreme court of the Jews. This does not mean that people who were dissatisfied with the verdict of the lower court could appeal to the Sanhedrin for a different decision. But matters of special importance and other matters that lower courts were unable to resolve were brought to the Sanhedrin. The Roman rulers did, however, reserve the right to interfere with what the Sanhedrin was doing, as happened in the case of Paul (Acts 23:10; 24:7), but this probably happened very seldom. The Romans denied the power of capital punishment to the Sanhedrin. This is why the Jews said to Pilate after they had tried Jesus, “It is not lawful for us to put anyone to death” (John 18:31).

In the New Testament the Sanhedrin was involved in hearings against Jesus (Matt. 26:59; Mark 14:55), Peter and John and the other apostles (Acts 4:1–23; 5:17–41), Stephen (Acts 6–7), and Paul (Acts 22–24). Jesus probably was not officially tried by the Sanhedrin. It is more likely that He was given a preliminary hearing to establish the charges against Him and then taken to Pilate. It is also not clear whether Stephen was officially condemned and executed by the Sanhedrin or simply was stoned by an angry mob without due process of law (Acts 7:54–60).

SANSANNAH [san SAN uh] (*thornbush*)—a city in the Negev, the extreme southern part of Judah (Josh. 15:31). It is probably present-day Khirbet esh-Shamsaniyat.

SAPH [saf]—a Philistine giant killed by one of David's mighty men (2 Sam. 21:18), also called Sippai (1 Chr. 20:4).

SAPHIR [SAY fur]—a form of SHAPHIR.

SAPPHIRA [suh FIGH ruh]—a dishonest woman who, along with her husband Ananias, held back goods from the early Christian community after they had agreed to share everything. Because of their hypocrisy and deceit, they were struck dead by God (Acts 5:1–11). This may seem like a severe punishment for such an offense. But it points out the need for absolute honesty in all our dealings with God.

SAPPHIRE (see JEWELS AND PRECIOUS STONES).

SARAH, SARAI [SAR uh, SAR eye] (*noble lady*)—the name of two women in the Bible:

1. The wife of ABRAHAM, and the mother of ISAAC. Sarah's name was originally Sarai, but it was changed to Sarah by God, much as her husband's name was changed from Abram to Abraham. Ten years younger than Abraham, Sarah was his half-sister; they had the same father but different mothers (Gen. 20:12).

   Sarah was about sixty-five years old when she and Abraham left Haran (Gen. 12:5; 17:7). Passing through Egypt, Abraham introduced Sarah as his sister, apparently to keep himself from being killed by those who would be attracted by Sarah's beauty (Gen. 12:10–20; also see 20:1–18).

   In spite of God's promise to Abraham that he would become the father of a chosen nation, Sarah remained barren. When she was seventy-five, she decided that the only way to realize God's promise was to present to Abraham her Egyptian maidservant, HAGAR, by whom he could father a child. Hagar bore a son named ISHMAEL (Gen. 16:1–16).

   When Sarah was ninety years old, far beyond her childbearing years, she gave birth to a son, Isaac—the child of promise (Gen.

21:1–7). After Isaac was born, Sarah caught Ishmael mocking the young child and, with God’s approval, sent both Ishmael and Hagar into the wilderness.

At the age of 127, Sarah died at Kirjath Arba (Hebron) and was buried by Abraham in the cave of Machpelah (Gen. 23:1–20). Sarah is the only woman in the Bible whose age was recorded at death—a sign of her great importance to the early Hebrews. The prophet Isaiah declared Abraham and Sarah as the father and mother of the Hebrew people: “Look to Abraham your father, and to Sarah who bore you” (Is. 51:2).

In the New Testament the apostle Paul pointed out that “the deadness of Sarah’s womb” (Rom. 4:19) did not cause Abraham to waver in his faith; he believed the promise of God (Rom. 9:9). The apostle Peter cited Sarah as an example of the holy women who trusted in God, possessed inward spiritual beauty, and were submissive to their husbands (1 Pet. 3:5–6). The writer of the Epistle to the Hebrews also includes Sarah as one of the spiritual heroines in his roll call of the faithful (Heb. 11:11).

2. A daughter of Asher (Num. 26:46, KJV; Serah, NKJV, NIV).

SARAPH **[SAR if]**—a descendant of the tribe of Judah. At one time Saraph ruled in Moab (1 Chr. 4:22).

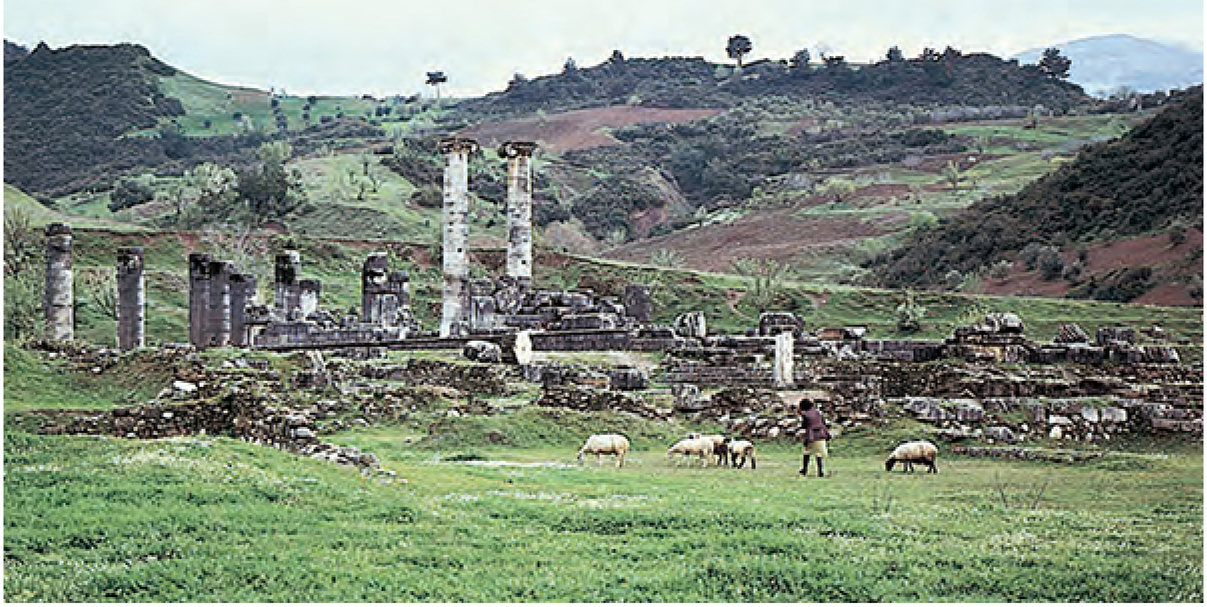
SARDIN, SARDIUS (see JEWELS AND PRECIOUS STONES).

SARDIS **[SARR dis]**—the capital city of Lydia in the province of Asia, in western Asia Minor (modern Turkey). The church at Sardis was one of the seven churches mentioned by John in the Book of Revelation (Rev. 3:1–6).

Sardis was situated on the east bank of the Pactolus River about 80 kilometers (50 miles) east of Smyrna; it occupied a rocky spur of Mount Tmolus and a valley at the foot of this mountain. In ancient times Sardis was well fortified and easily defended. It became the capital of the ancient Lydian empire, then passed successively to the Persians, the Greeks, and the Romans during their respective dominance of the ancient world.

During its days as a Roman city, Sardis became an important Christian center. However, the church at Sardis was evidently affected by the complacency of the city and its reliance on past glory: “You have a name that you are alive, but you are dead” (Rev. 3:1). Sardis, the dead church, was like “whitewashed tombs which . . . appear beautiful outwardly, but inside are full of dead men’s bones” (Matt. 23:27). Its thriving, healthy appearance masked an inner decay.

The most impressive building of ancient Sardis must have been its magnificent temple of Artemis, built in the fourth century B.C. The temple was 100 meters (327 feet) long and 50 meters (163 feet) wide and had seventy-eight Ionic columns, each 17.7 meters (58 feet) high. Some of these columns remain standing until this day.



• Ruins of the Temple of Artemis at Sardis. The Romans referred to this goddess as Diana (Acts 19:24–35).

SARDITES [SAR dights]—a tribal family (Num. 26:26; Seredites, NIV, NRSV) founded by SERED (Gen. 46:14).

SARDONYX (see JEWELS AND PRECIOUS STONES).

SAREPTA [suh REP tuh]—a form of ZAREPHATH.

SARGON **[SAHR gahn]** (*the king is legitimate*)—the name of three kings of ancient Mesopotamia:

1. Sargon, king of Akkad (or Agade) in Mesopotamia. He began ruling about 2360 B.C. and ruled for about fifty-six years. His kingdom, extending from the Mediterranean Sea to the Persian Gulf, was the first true world empire in history.
2. Sargon I, king of Assyria (about 1850 B.C.). The only reference to him is the impression of his seal on Old Akkadian tablets from Cappadocia.
3. Sargon II (722–705 B.C.), king of Assyria and Babylonia, whose military campaigns are important for understanding the prophecies of Isaiah. Sargon's predecessor Shalmaneser besieged Samaria for three years (2 Kin. 17:3–6; 18:9–12) and apparently died shortly before its fall in 722 B.C. Nevertheless, Sargon claimed credit for the victory. On an inscription found in his palace he says: "The city of Samaria I besieged, I took; 27,290 of its inhabitants I carried away; fifty chariots that were among them I collected."

   The people of Samaria were deported to Mesopotamia, where they were resettled; and people from the east were brought to Samaria (2 Kin. 17:6, 24). In 720 B.C. the kingdom of Judah, under King Ahaz, paid tribute to Sargon II, along with Edom, Moab, and Philistia.

   At about this same time (720 B.C.) Sargon II also defeated the Egyptian king So (2 Kin. 17:4). So had come to the aid of the people of Gaza, who also were defying the Assyrians. In 717 B.C. Sargon put down a rebellion by Carchemish in Syria and destroyed that ancient center of Hittite culture.

   The city of Ashdod rebelled in 713 B.C. under the promise of Egyptian aid (Isaiah 20). Egyptian ambassadors tried to enlist the aid of Hezekiah, king of Judah (Isaiah 18). But Isaiah the prophet opposed such action, symbolizing the folly of trusting in Egypt by walking about Jerusalem "naked and barefoot" (Is. 20:1–6). Apparently Judah listened to Isaiah's wise counsel, because the nation escaped harm during the time of Ashdod's rebellion. In 1963, several fragments of an Assyrian monument containing Sargon's name were found during archaeological excavations at Ashdod.

Merodach-Baladan, a king of Babylon, convinced the nations subject to Sargon to revolt against Assyrian rule. In 712 B.C., Sargon sent troops against Ashdod, capturing it the following year (Is. 20:1—the only verse in the Bible in which Sargon's name appears). In 710 B.C. Sargon captured Merodach-Baladan's capital and took the title "king of Babylon."

After a reign of seventeen years, Sargon apparently was murdered by one of his own soldiers.

Photo by Howard Vos

- Sargon II of Assyria had this prism engraved. It lists his victories, including his claim that he destroyed the city of Samaria.

SARID **[SAR id]**—a landmark in the territory of Zebulun on its southern border near Issachar (Josh. 19:10, 12). It is present-day Tell Shadud, a small mound about 8 kilometers (5 miles) southwest of Nazareth.

SARSECHIM **[SAHR suh kim]**—a prince under King Nebuchadnezzar of Babylon. Sarsechim was present at the capture of Jerusalem about 586 B.C. (Jer. 39:3).

SARUCH **[SAR uhk]**—a form of SERUG.

SASH (see DRESS OF THE BIBLE).

SATAN **[SAY tuhn]** (*adversary*)—the great opposer, or adversary, of God and humankind; the personal name of the devil.

The Hebrew word from which Satan comes sometimes refers to human enemies (1 Sam. 29:4; Ps. 109:6). Once it refers to the angel of the Lord who opposed Balaam (Num. 22:22). But whenever this word is used as a proper name in the Old Testament, it refers to the great superhuman enemy of God, people, and good (1 Chr. 21:1; Job 1–2). This use of the word also occurs frequently in the New Testament.

Another common name for Satan in the New Testament is “the devil,” meaning “slanderer” or “false accuser.” Other titles by which Satan is identified in the New Testament include “the tempter” (1 Thess. 3:5); “Beelzebub” (Matt. 12:24); “the wicked one” (Matt. 13:19, 38); “the ruler of this world” (John 12:31); “the god of this age” (2 Cor. 4:4); “Belial” (2 Cor. 6:15); “the prince of the power of the air” (Eph. 2:2); and “the accuser of our brethren” (Rev. 12:10).

History. Genesis 3 describes a serpent who tempted the first human couple. That serpent was none other than Satan himself (Rev. 12:9; 20:2).

Two Old Testament passages—Isaiah 14:12–15 and Ezekiel 28:11–19—have been held to furnish a picture of Satan’s original condition and the reasons for his loss of that position. These passages were addressed originally to the kings of Babylon and Tyre. But in their long-range implications, some scholars believe, they refer to Satan himself.

Revelation 12 sketches the further stages in Satan’s work of evil. In his fall from God’s favor, Satan persuaded one third of the angels to join him in his rebellion (Rev. 12:3–4). Throughout the Old Testament period he sought to destroy the messianic line. When the Messiah became a man, Satan tried to eliminate Him (Rev. 12:4–5). During the future period of tribulation before the Messiah’s second coming, Satan will be cast out of the heavenly sphere (Rev. 12:7–12). Then he will direct his animosity toward the Messiah’s people (Rev. 12:13–17). Revelation 20 notes the final phases of Satan’s work. He will be bound for a thousand years and then finally cast into the lake of fire (Rev. 20:2, 10).

Characteristics. As a result of his original status and authority, Satan has great power and dignity. So great is his strength that Michael the archangel viewed him as a foe too powerful to oppose (Jude 9).

Satan's influence in worldly affairs is also clearly revealed. His various titles reflect his control of the world system: "the ruler of this world" (John 12:31), "the god of this age" (2 Cor. 4:4), and "the prince of the power of the air" (Eph. 2:2). The Bible declares, "The whole world lies under the sway of the wicked one" (1 John 5:19).

Satan exercises his evil power through demons (Matt. 12:24; 25:41; Rev. 12:7, 9). An outburst of demonic activity occurred when Jesus came to earth the first time because of the Savior's attack against Satan's kingdom (Matt. 12:28–29; Acts 10:38). Another such outburst is expected just before the second coming of Christ, because this will bring about the downfall of Satan and his angels (Rev. 9:3–17; 12:12; 18:2).

Satan also has high intelligence. Through it he deceived Adam and Eve and took over their rule of the world for himself (Gen. 1:26; 3:1–7; 2 Cor. 11:3). His cleverness enables him to carry out his deceptive work almost at will.

Yet Satan's attributes, impressive as they are, are not limitless. His power is subject to God's restrictions (Job 1:12; Luke 4:6; 2 Thess. 2:7–8). The reins of God on his activities are illustrated by Satan's request to God for permission to afflict Job (Job 1:7–12).

Satan is permitted to afflict God's people (Luke 13:16; 1 Thess. 2:18; Heb. 2:14). But he is never permitted to win an ultimate victory over them (John 14:30–31; 16:33).

A part of Satan's continuing ambition to replace God is his passionate yearning to have others worship him (Matt. 4:8–9; Rev. 13:4, 12). Since God has frustrated this desire and put down Satan's rebellion, he has become God's exact opposite. He is "the wicked one" (Matt. 13:19, 38), while God is "the Holy One" (Is. 1:4).

Satan's nature is malicious. His efforts in opposing God, His people, and His truth are tireless (Job 1:7; 2:2; Matt. 13:28). He is always opposed to our best interests (1 Chr. 21:1; Zech. 3:1–2). Through his role in introducing sin into the human family (Genesis 3), Satan has gained the power of death—a power that Christ has broken through His crucifixion and resurrection (Heb. 2:14–15).

Methods. Of the various methods used by Satan in carrying out his evil work, none is more characteristic than TEMPTATION (Matt. 4:3; 1 Thess. 3:5). Satan leads people into sin by various means. Sometimes he does it by direct suggestion, as in the case of Judas Iscariot (John 13:2, 27); sometimes through his agents who disguise themselves as messengers of God (2 Thess. 2:9; 1 John 4:1); and sometimes through a person's own weaknesses (1 Cor. 7:5). He tempted Christ directly, trying to lead Him into compromise by promising Him worldly authority and power (Luke 4:5–8).

Along with his work of tempting mankind, Satan also delights in deception (1 Tim. 3:6–7; 2 Tim. 2:26). His lying nature stands in bold contrast to the truth for which Christ stands (John 8:32, 44). The great falsehood he uses so frequently is that good can be attained by doing wrong. This lie is apparent in practically all his temptations (Gen. 3:4–5). As the great deceiver, Satan is an expert at falsifying truth (2 Cor. 11:13–15).

Satan's methods are designed ultimately to silence the gospel. He seeks to stop the spread of God's Word (Matt. 13:19; 1 Thess. 2:17–18). When the gospel is preached, Satan tries to blind people's understanding so they cannot grasp the meaning of the message (2 Cor. 4:3–4; 2 Thess 2:9–10). At times he opposes the work of God by violent means (John 13:2, 27; 1 Pet. 5:8; Rev. 12:13–17). He brings disorder into the physical world by afflicting human beings (Job 1–2; 2 Cor. 12:7; Heb. 2:14). Sometimes God allows him to afflict His people for purposes of correction (1 Tim. 1:20).

Defeat. Satan is destined to fail in his continuing rebellion against God. His final defeat is predicted in the New Testament (Luke 10:18; John 12:31; Rev. 12:9; 20:10). The death of Christ on the cross is the basis for Satan's final defeat (Heb. 2:14–15; 1 Pet. 3:18, 22). This event was the grand climax to a sinless life during which Jesus triumphed over the enemy repeatedly (Matt. 4:1–11; Luke 4:1–13). The final victory will come when Jesus returns and Satan is cast into the lake of fire (Rev. 20:1–15).

Strength for a Christian's victory over sin has also been provided through the death of Christ. We have assurance that "the God of peace will crush Satan under your feet" (Rom. 16:20). But such personal victory depends on our will to offer resistance to Satan's temptations (Eph. 4:25–27; 1 Pet. 5:8–9). To help Christians win this battle against Satan, God has provided the power of Christ's blood (Rev. 12:11), the continuing prayer of Christ in heaven for believers (Heb. 7:25), the leading of the Holy Spirit (Gal. 5:16), and various weapons for spiritual warfare (Eph. 6:13–18).

Reality. Some people have trouble admitting the existence of such an enemy as Satan. But his presence and activity are necessary to explain the problems of evil and suffering. The Bible makes it plain that Satan exists and that his main work is to oppose the rule of God in the affairs of humankind.

Many wonder why God would allow Satan, this great embodiment of evil, to exist in His creation. No completely satisfying answer to this question has been found. Perhaps He allows it to show that evil and wrongdoing do not provide the key to the ultimate meaning of life that we so desperately desire. Also see DEVIL.

SATAN, SYNAGOGUE OF—a phrase used by John to describe the Jews who opposed the church (Rev. 2:9; 3:9).

SATISFACTION (see ATONEMENT).

SATON (see WEIGHTS AND MEASURES).

SATRAP [SAY trap]—the governor of a province in the ancient Persian Empire; a subordinate ruler who ruled over a region on behalf of the emperor (Ezra 8:36; Esth. 3:12; lieutenants, KJV). For all practical purposes, a satrap was a vassal king who had great authority.

SATYR (see ANIMALS OF THE BIBLE; GODS, PAGAN).

SAUL [sawl] (*asked* [of God])—the name of three men in the Bible:

1. The sixth of the ancient kings of Edom (Gen. 36:36–38; 1 Chr. 1:48–49).
2. The first king of Israel (1 Sam. 9:2—31:12; 1 Chr. 5:10—26:28). Saul lived in turbulent times. For many years, Israel had consisted of a loose organization of tribes without a single leader. In times of crisis, leaders had arisen; but there was no formal government. SAMUEL was Saul's predecessor as Israel's leader; but he was a religious leader, not a king. Threatened by the warlike Philistines, the people of Israel pressured Samuel to appoint a king to lead them

in their battles against the enemy. Samuel gave in to their demands and anointed Saul as the first king of the nation of Israel.

Saul's Qualifications. Saul had several admirable qualities that made him fit to be king of Israel during this period in its history. He was a large man of attractive appearance, which led to his quick acceptance by the people. In addition, he was from the tribe of Benjamin, situated on the border between Ephraim and Judah. Thus, he appealed to both the northern and southern sections of Israel. Furthermore, he was a capable military leader, as shown by his victories early in his career.

One of the most important episodes of Saul's career was his first encounter with the Philistines. Saul took charge of 2,000 men at Michmash, leaving his son Jonathan with 1,000 men at Gibeah. After Jonathan made a successful, but unplanned, attack on a company of Philistines at Geba, the reaction of the Philistine forces drove the Israelites back to Gilgal. The Philistines gained control of central Canaan, and Saul's defeat seemed imminent.

But Jonathan burst in unexpectedly upon the Philistines at Michmash, succeeding in starting a panic in their camp. Saul took advantage of this and routed the Philistines. This victory strengthened Saul's position as king.

Saul's Mistakes. Saul's first sin was his failure to wait for Samuel at Gilgal (1 Sam. 13:8–9). There he assumed the role of a priest by making a sacrifice to ask for God's blessing. His second sin followed soon afterward. After defeating Moab, Ammon, and Edom, Saul was told by Samuel to go to war against the Amalekites and to "kill both man and woman, infant and nursing child, ox and sheep, camel and donkey" (1 Sam. 15:3). Saul carried out his instructions well except that he spared the life of Agag, the king, and saved the best of the animals. When he returned, he lied and told Samuel that he had followed instructions exactly.

Saul's disobedience in this case showed that he could not be trusted as an instrument of God's will. He desired to assert his own will instead. Although he was allowed to remain king for the rest of his life, the Spirit of the Lord departed from Saul. He was troubled by an evil spirit that brought bouts of madness. Meanwhile, Samuel went to Bethlehem to anoint DAVID as the new king.

Saul and David. Saul's last years were tragic, clouded by periods of depression and gloom. David was brought into Saul's court to play soothing music to restore him to sanity. Saul was friendly toward David at first, but this changed as David's leadership abilities emerged. Enraged by jealousy, Saul tried to kill David several times. But David succeeded in eluding these attempts on his life for many years, often with the aid of Saul's son JONATHAN and his daughter Michal.

Saul's Death. The closing years of Saul's life brought a decline in his service to his people and in his personal fortunes. Rather than consolidating his gains after his early victories, Saul wasted his time trying to kill David. Meanwhile, the Philistines sensed Israel's plight and came with a large army to attack the Hebrew nation. Saul's army was crushed, and three of his sons, including Jonathan, were killed. Wounded in the battle, Saul committed suicide by falling on his own sword.

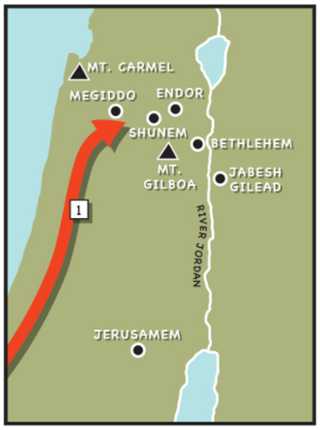
An Appraisal of Saul. Saul is one of the most tragic figures in the Old Testament. He began his reign with great promise but ended it in shame. As Israel's first king, he had the opportunity to set the pattern for all future leaders. His weakness was his rebellious nature and his inability to adapt to the necessity of sharing power and popularity.

Saul also used his power to pursue unworthy purposes and wasted much time and energy in fruitless attempts on David's life. Commercial enterprises were not encouraged during his reign. As a result, the economic condition of the nation was not good. Saul also failed to unite the various tribes into one nation.

Saul allowed the religious life of his people to deteriorate as well. However, he did provide distinct services to his people through his military actions. His victories paved the way for the brilliant career of his successor David.

3. The original name of PAUL, a persecutor of the church, who became an apostle of Christ and a missionary of the early church (Acts 7:58—9:26; 11:25—13:9).

SAUL’S FINAL BATTLE


MT. CARMEL
MEGIDDO
ENDOR
SHUNEM
BETHLEHEM
MT. GILBOA
JABESH GILEAD
1
RIVER JORDAN
JERUSAMEM

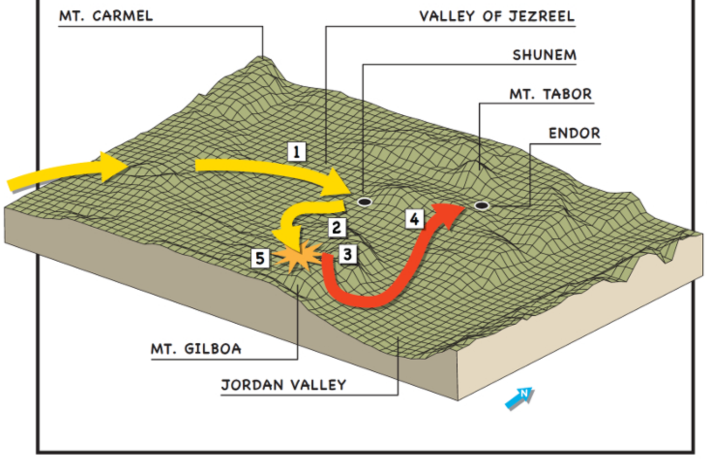
1 The Philistine armies march up the coastal plain and then turn into the Valley of Jezreel, camping at Shunem. They plan an attack into the heart of Israel.

2 Saul’s troops camp on Mt. Gilboa—a good defensive position.

3 Saul is terrified at the size of the Philistine army. He is unable to get any guidance from God about what to do.

4 Despite his own prohibition of mediums and fortune tellers in Israel, Saul goes by night to consult a medium in Endor. She foretells disaster.

5 The Philistines attack Mt. Gilboa. The Israelites flee. Saul kills himself, and his son Jonathan is also killed. David sings a lament for Saul and Jonathan (2 Samuel 1:17-27).


MT. CARMEL
VALLEY OF JEZREEL
SHUNEM
MT. TABOR
ENDOR
1
2
3
4
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MT. GILBOA
JORDAN VALLEY
N

Photo by Howard Vos

• The mound of Beth Shean, the city where King Saul’s body was hung by the Philistines overlooks the ruins of a Roman theater in the foreground.

SAVIOR—a person who rescues others from evil, danger, or destruction. The Old Testament viewed God Himself as the Savior: “There is no other God besides Me, a just God and a Savior” (Is. 45:21). Because God is the source of salvation, He sent human deliverers to rescue His people, Israel (Ps. 106:21; Is. 43:3, 11). This word was also used to describe the judges of Israel, those “saviors” or “deliverers” who rescued God’s people from oppression by their enemies (Judg. 3:9, 15).

In the New Testament the word for “savior” describes both God the Father (1 Tim. 1:1; Jude 25) and Jesus Christ the Son (Acts 5:31; Phil. 3:20). The apostles rejoiced that in Christ, God had become the “Savior of all men” (1 Tim. 4:10). He was the Savior of Gentiles as well as Jews. As Christians, we are exhorted to “grow in the grace and knowledge of our Lord and Savior Jesus Christ” (2 Pet. 3:18). Also see JESUS CHRIST.

SAVOR (see SWEET INCENSE).

SAW (see TOOLS OF THE BIBLE).

SCABS (see DISEASES OF THE BIBLE).

SCABBARD (see SHEATH).

SCALE—a word used in the Bible at least four different ways:

1. The outer covering of fish or reptiles (Lev. 11:9–12). The scales of LEVIATHAN are described as impenetrable, a reference to his pride (Job 41:15).
2. A balance for determining weight. The prophet Isaiah pictured God weighing out the mountains on a scale like a merchant weighing a portion of grain (Is. 40:12).
3. A scaly substance peeled off the body, as the scales that fell from Paul's eyes (Acts 9:18).
4. Used as a verb, "to scale" means "to climb up or over," as the wise man scales a mighty city in the wisdom and power of God (Prov. 21:22).

SCALL (see DISEASES OF THE BIBLE).

SCAPEGOAT—a live goat over whose head AARON confessed all the sins of the people of Israel. The goat was then sent into the wilderness on the Day of Atonement, symbolically taking away their sins (Lev. 16:8, 10, 26; Azazel, NRSV).

The derivation of "scapegoat" is not clear. Scholars suggest it communicates such ideas as "passing away in his strength," "strength of God," "loneliness," or "desert." The most probable meaning is the idea of "far removed" or "going far away."

The scapegoat was one of two goats that served as a sin offering on the Day of Atonement (Lev. 16:5). One of the goats was sacrificed as a part of the sin offering (Lev. 16:9). The other was kept alive so it could be taken into the wilderness by an escort (Lev. 16:10, 21). The person who released the goat was to wash his clothes and bathe afterwards (Lev. 16:26). The goat symbolized the removal of the sins of the people into an uninhabited land (Lev. 16:21–22). The process represented the transfer of guilt from the people of Israel, the complete removal of guilt from their midst.

Also see FEASTS AND FESTIVALS.

SCARLET (see COLORS OF THE BIBLE).

SCENT (see SWEET INCENSE).

SCEPTER—the official staff of a ruler, symbolizing his authority and power. Originally the scepter was the shepherd's staff, since the first kings were nomadic princes (Mic. 7:14). In some instances the scepter was a strong rod (Ezek. 19:11, 14).

Sometimes the symbolism of a scepter refers to the Messiah who will rule from Israel, from the tribe of Judah in particular (Gen. 49:10). In the New Testament, the Book of Hebrews describes Christ as the Son who rules with a scepter of righteousness (Heb. 1:8, quoting Ps. 45:6).

The breaking of a scepter signified the downfall of the one who possessed it. This symbolism was used by several of the Old Testament prophets to predict what would happen to the enemies of the nation of Israel (Is. 14:5; Ezek. 19:1–14).

When the Roman soldiers mocked Jesus before His crucifixion, they placed a reed in His hand as a mock scepter and saluted Him as "King of the Jews" (Matt. 27:29).

SCEVA [SEE vuh]—a Jewish chief priest at Ephesus during Paul's time (Acts 19:14). Sceva's seven sons attempted to cast out an evil spirit in the name of Jesus. But they were wounded instead by the demon-possessed man and had to flee naked and humiliated.

SCHIN [shin]—a form of SHIN.

SCHISM—a separation or division into factions, especially a break in church fellowship (1 Cor. 12:25; dissension, NRSV; division, NASB, NIV). The apostle Paul was concerned about the divisions within the church at Corinth (1 Cor. 1:10, 11:18). Jealousy, mistrust, and party strife must be replaced, said Paul, by mutual respect and unity of mind and heart in the Holy Spirit.

SCHOLAR—a person who has done advanced study in a special field (Eccl. 12:11). A footnote to this verse (NKJV) points out that "scholars" means, literally, "masters of the assemblies."

SCHOOLMASTER—KJV word for TUTOR. Also see OCCUPATIONS AND TRADES.

SCHOOLS (see EDUCATION).

SCIENCE—the systematic organization of knowledge about the laws that govern the world and the universe. The word "science" occurs twice in the KJV (Dan. 1:4; 1 Tim. 6:20), but in both cases the NKJV renders the word as "knowledge." All truth, whether revealed in Scripture or gained from experimentation and observation of God's creation, is God's truth. Ultimate knowledge comes from God and His Word.

SCOFFER—one who shows contempt by mocking, sneering, or scorning (Gen. 21:9; Ps. 73:8). Unlike the good man, who walks the path of wisdom, the scoffer is a wicked man who follows the path of folly, refusing to listen to the wisdom of others.

SCORN—mockery, ridicule, or contempt. This concept appears in several passages in the Bible. Among the more significant is Psalm 22:7, where Jesus Christ is prophesied as One who will become the object of scorn. This is because of the seeming contradiction between His claims and His death in suffering and disgrace. In the same way, those who continue to follow the Lord in the midst of adverse circumstances are scorned by others (Ps. 44:13; 79:4). Nevertheless, the righteous will be vindicated as Christ was in His resurrection. Therefore, God's blessing rests on those who refuse to join with the scornful (Ps. 1:1).

SCORNFUL—the act of expressing contempt toward others (Ps. 1:1). The scornful are proud, arrogant people who scoff at the way of peace and make mockery of goodness. Also see SCOFFER.

SCORPION (see ANIMALS OF THE BIBLE).

SCOUNDREL—a wicked or worthless person. Nabal, a foolish man who refused to provide food for David and his men, was called a scoundrel (1 Sam. 25:17, 25; a son of Belial, KJV; a wicked man, NIV).

SCOURGE—a whip used as a means of punishment. In the Old Testament, "scourge" is generally a word that describes punishment, either by people (1 Kin. 12:11) or by God (Is. 10:26). The Mosaic Law prescribed that a wicked person could be beaten with forty blows (Deut. 25:2–3).

In the New Testament, to be "examined under scourging" (Acts 22:24) referred to an investigation that began with the beating of the prisoner. Another word describes the "whip of cords" with which Jesus cleansed the temple (John 2:15). It also graphically describes the beating Jesus received before His crucifixion (Matt. 27:26).

The whip used for this type of punishment consisted of a handle to which one or more leather cords or thongs were attached. Sometimes these cords were knotted or weighted with pieces of metal or bone to make the whip more effective as a flesh-cutting instrument. In his prediction of the coming of the Messiah, the prophet Isaiah declared, "He was wounded for our transgressions; He was bruised for our iniquities" (Is. 53:5), referring to the scourging of Jesus.

Photo by Howard Vos

• The scourging place at St. Peter's in Jerusalem. Prisoners were suspended for flogging by having their hands tied through holes in the stone wall above the doorway.

SCREECH OWL (see ANIMALS OF THE BIBLE).

SCRIBES—members of a learned class in ancient Israel through New Testament times who studied the Scriptures and served as copyists, editors, and teachers.

In the Old Testament the Hebrew word translated as scribe identified a person who numbered or mustered the troops (Jer. 52:25). Such a steward controlled the access of the people to the throne rooms of David and Solomon (2 Sam. 8:17). Gradually, the word came to refer to those who chose a profession of literary studies.

Hezekiah, king of Judah, chose a body of men who transcribed the ancient records for preservation, including the proverbs of Solomon (Prov. 25:1). The nature of the scribe's work had changed by this time. He was no longer an officer of the king's court; he had become a person who interpreted the Scriptures. The scribes soon became known for their study and knowledge of the Mosaic Law.

After the Jews returned from the captivity in Babylon, the era of the scribes began. The reading of the Law before the nation of Israel by Ezra (Nehemiah 8–10) signaled the nation's return to exact observance of all the laws and rites that had been given. Following the Law and the traditions that had grown up around it became the measure of devotion and spirituality.

At first the priests were responsible for the scientific study and professional communication of this legal code. But this function eventually passed to the scribes. Their official interpretation of the meaning of the Law eventually became more important than the Law itself.

This position of strength allowed these early scribes to enforce their rules and practices with a binding authority. To speak of the scribes as interpreters of Scripture means that they provided rules for human conduct out of their study.

By the time of Jesus, the scribes were a new upper class among the Jewish people. Large numbers of priests in Jerusalem before A.D. 70 served as scribes. One of these was JOSEPHUS, the Jewish historian. Some scribes came from among the SADDUCEES. Others came from the ordinary priestly ranks. But the largest group of scribes came from among every other class of people, including merchants, carpenters, flax combers, tentmakers, and even day laborers, like HILLEL, who became a famous Jewish teacher.

The young Israelite who devoted his life to become a scribe went through a set course of study for several years. Josephus began his preparation when he was fourteen. Students were in continual contact with the teacher, listening to his instruction. The disciple-scribe first had to master all the traditional material and the unique method of interpretation of the Jewish Halakah. The aim was to give the apprentice competence in making decisions on questions of religious legislation and penal justice.

According to the tradition of the scribes, there were "secrets" of interpretation, forbidden degrees of knowledge, that were not to be expounded before three or more persons. Some chapters in the Bible were to be explained only to sages (2 Esdras 14:1–5).

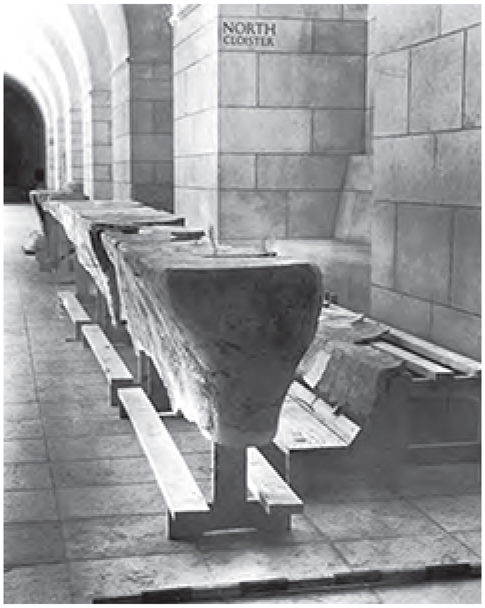
The apocalyptic writings of late Judaism contained great theological systems that were understood only by the specially initiated. This was left to the confidential teaching of the scribes. They believed that God intended to leave the mass of people ignorant of His reasons for requiring certain things under the Law. These truths were hidden from the masses because they could not be trusted to understand and apply the Law.

The city of Jerusalem was the center of this scribal knowledge and interpretation of the Law. Only ordained teachers could transmit and create the tradition; this was the matter studied to perfection by students often beginning at age fourteen. When they completed their study at the age of forty, they could be ordained. As members with full rights, they could act as judges, be called rabbis, and occupy positions in administration of justice, government, and education. They joined the chief priests and aristocratic families who made up the SANHEDRIN. The scribes were held in greatest esteem by the people.

Sometimes the gospels refer to the scribes as lawyers (Matt. 22:35; Luke 7:30)—a title that identifies them as experts in the Mosaic Law. This Law was regarded as the sole civil and religious authority governing Jewish life. In Jesus' day, the scribes were usually associated with the PHARISEES (Matt. 12:38; Mark 7:5; Luke 6:7; teachers of the law, NIV). In the gospels, they are sometimes called "the scribes of the Pharisees" (Mark 2:16, NRSV, NASB; the teachers of the law who were Pharisees, NIV). This phrase identifies scribes who were members of the Pharisaic party.

Many of the scribes were members of the SANHEDRIN, the highest legal and administrative body in the Jewish state in Roman times. Gamaliel was one of these (Acts 5:34), as was Nicodemus (John 3:1). They sat as administrators of the Law "in Moses' seat" (Matt. 23:2). This administration intensified after the destruction of Jerusalem by the Romans.

Since a scribe was not paid for his services, he had to earn a livelihood in another way. This rule may have been enforced to keep down the problem of bribery among the scribes in their application of the Law. The scribes often developed attitudes based on their professional privileges, and this often resulted in pride (Matt. 23:5–7). Jesus warned against these excesses, and He boldly attacked the religious hypocrisy of the scribes (Matthew 23).



• Restored writing tables and benches used by scribes in the settlement at Qumran. Many of the Dead Sea Scrolls discovered at Qumran may have been written on tables such as these.

SCRIBE'S KNIFE—a small knife used by scribes to sharpen their writing pens and cut PAPYRUS scrolls. King Jehoiakim used such a knife to destroy the scroll containing Jeremiah's prophecies (Jer. 36:23; penknife, KJV).

SCRIPT—an ancient system of characters used in writing (Ezra 4:7; Esth. 1:22). From the Aramaic script the square characters of the Hebrew alphabet were developed. Also see LANGUAGES OF THE BIBLE.

SCRIPTURE—the Old and New Testaments, which make up the Bible, God's written Word. God gave to the world His living Word, Jesus Christ, and His written Word, the Scriptures. Although the Bible was written by prophets and apostles, the Bible originated not with their wills, but with God's (2 Pet. 1:20–21). "All Scripture," Paul wrote, "is given by inspiration of God" (2 Tim. 3:16).

After Jesus, God's living Word, returned to heaven, the Bible, God's written Word, remained on earth as God's eternal guide for mankind. The written Word is durable and universally available and has remained essentially unchanged in its message since it was first inspired by God.

Because the Bible is God's inspired Word, it is able to make us "wise for salvation through faith which is in Christ Jesus" (2 Tim. 3:15). The Scriptures testify of Christ (John 5:39) and are understood and received as He opens our understanding to the revealed will of His Father (Luke 24:27). Like the Berean Christians, we should search the Scriptures daily (Acts 17:11) to discover God's message for our lives.

Also see BIBLE, THE; BIBLE VERSIONS AND TRANSLATIONS.

SCROLL—a roll of papyrus, leather, or parchment on which an ancient document—particularly a text of the Bible—was written (Ezra 6:2). Rolled up on a stick, a scroll was usually about 11 meters (35 feet) long—the size required, for instance, for the Book of Luke or the Book of Acts. Longer books of the Bible required two or more scrolls.

One of the scrolls written by the prophet Jeremiah was read in the temple and in the king's palace, then destroyed by King Jehoiakim. The king cut it into pieces and threw it into the fire to show his contempt for God's prophet. But Jeremiah promptly rewrote the scroll through his scribe, Baruch (Jer. 36:1–32).

Books did not exist until the second or third century A.D., when the CODEX was introduced. The codex had a page arrangement much like our modern books.

Photo by Howard Vos

• These copper scrolls were discovered among the Dead Sea Scrolls at Qumran. Most scrolls in ancient times were written on papyrus, parchment, or leather.

SCRUPLES—a conviction of conscience that causes a person to hesitate about participating in some action. More mature Christians, said the apostle Paul, ought to bear with the tender scruples of weak Christians, by always acting in love and unselfishness (Rom. 15:1; failings, NIV).

SCUM—rust, symbolizing sin (Ezek. 24:6–12; rust, NRSV, NASB; corrosion, REB; deposit, NIV). The prophet Ezekiel compared the sin of Jerusalem to rust on a cooking pot. To remove the rust, the pot was heated on a fire. This action was to symbolize the purging fire of God’s judgment (Ezek. 24:13).

SCURVY (see DISEASES OF THE BIBLE).

SCYTHIANS **[SITH ee uhns]**—a barbaric race who lived in Scythia, an ancient region of southeastern Europe and southwestern Asia (see

Map 1, D–1), now generally identified as Russia. In biblical times, the Scythians were a tribe of nomadic raiders notorious for their cruelty and barbarism.

Originally from western Siberia, the Scythians migrated to southern Russia about 2000 B.C. Several centuries later they moved into northern Persia. Eventually they became allies of the Assyrians and oppressed western Persia for almost three decades. After the Medes became a world power, they finally drove the Scythians back to southern Russia.

Famous as raiders, the Scythians carried out a major campaign of plunder against Syria and Palestine in the late seventh century B.C. The prophets Zephaniah and Jeremiah may have referred to this raid. Jeremiah spoke of waters that would rise out of the north and eventually become "an overflowing flood" of God's judgment against the nations of that region of the world (Jer. 47:2).

SEA—a major body of water that served as an important shipping route in the ancient world. But biblical writers had several different meanings in mind when they spoke of "the sea."

1. The phrase usually refers to the MEDITERRANEAN SEA off the western coast of Palestine (Gen. 49:13; Ps. 80:11).
2. In Genesis, the phrase "the sea" refers to the ocean, the "gathering together of the waters" (Gen. 1:10) as distinguished from the dry land.
3. Sometimes the phrase refers to a large river, with its network of branches, channels, and irrigating canals, such as the Nile (Is. 19:5; Ezek. 32:2).
4. "The sea" is also used of the Red Sea (Ex. 14:16, 27; 15:4; Josh. 24:6) or one of its gulfs (Num. 11:31; Is. 11:15), and perhaps the sea crossed by Solomon's fleet (1 Kin. 9:26; 10:22).
5. In the New Testament, the large lake in Galilee, an inland freshwater lake, is also called the Sea of Galilee (Matt. 4:18).
6. The phrase is also used of the Dead Sea, variously known as the Salt Sea (Gen. 14:3), the Eastern Sea (Joel 2:20), and the Sea of the Arabah (Deut. 3:17).

The Hebrews were a land-loving people who distrusted a large body of water such as the Mediterranean Sea. To them the sea was a perilous and forbidding place. The sea therefore became a symbol of the seething nations of the world and of the troubled lives of the unrighteous (Dan. 7:2–3; Matt. 13:47; Rev. 13:1). Perhaps this is why the apostle John spoke of the glorious new heaven and new earth as a place in which “there was no more sea” (Rev. 21:1).

SEA, BRAZEN (see SEA, MOLTEN).

SEA, CHINNERETH (see CHINNERETH).

SEA COW, SEA GULL, SEA MEW, SEA MONSTER (see ANIMALS OF THE BIBLE).

SEA, DEAD (see DEAD SEA).

SEA, MOLTEN—a large laver, or basin, of cast bronze used in Solomon’s temple. The KJV uses the term “molten sea” (1 Kin. 7:23; the Sea, NIV), describing its method of manufacture. The bronze was melted and cast into the proper mold.

The molten sea was larger than a normal laver. It measured 5 meters (15 feet) in diameter, 2$^1/_2$ meters (7$^1/_2$ feet) in height and 15 meters (45 feet) in circumference (1 Kin. 7:23). Its thickness was “a handbreadth,” estimated at 7$^1/_2$ centimeters (3 inches). It contained 2,000 baths, or about 38,000 liters (10,000 gallons) of water (1 Kin. 7:26).

Below the brim, shaped “like a lily blossom” (1 Kin. 7:26), were two rows of gourd-shaped “ornamental buds” (1 Kin. 7:24). The sea rested on the backs of 12 oxen. The oxen were separated into four groups of three, facing north, south, east, and west (1 Kin. 7:25).

SEA OF GALILEE (see GALILEE, SEA OF).

SEA OF GLASS—a sea that stood before God’s throne in the Book of Revelation, symbolizing the Lord’s holiness and purity. This sea is “like crystal” (Rev. 4:6), and it is also “mingled with fire” (Rev. 15:2). These descriptions are similar to the language used in the Old Testament, when the Lord revealed Himself in all His glory to the people of Israel (Ex. 24:10), and in the prophet Ezekiel’s vision of God’s throne (Ezek. 1:22–28). The message of this image is that the Lord is a God of holiness who demands righteous living from His people.

SEA, THE GREAT—another name for the MEDITERRANEAN SEA, a major body of water along the western coast of the land of Palestine (Josh. 15:47).

SEA OF JAZER [JAY zur]—a lake in Gilead, east of the Jordan River (Jer. 48:32). Also see JAZER.

SEA, SALT (see DEAD SEA).

SEA, TIBERIAS (see TIBERIAS).

SEAH [SEE uh] (see WEIGHTS AND MEASURES).

SEAL—a device such as a signet ring or cylinder, engraved with the owner's name, a design, or both (Ex. 28:11; Esth. 8:8). A medallion or ring used as a seal featured a raised or recessed signature or symbol so it could be impressed on wax, moist clay, or ink to leave its mark (Job 38:14).

The seal was strung on a cord and hung around the neck or worn on one's finger (Gen. 38:18, NRSV; signet ring, Jer. 22:24). A seal usually served to certify a signature or authenticate a letter or other document (Neh. 9:38; Esth. 8:8; John 3:33).

In the New Testament, Pilate authorized a guard to be sent to secure the tomb where the body of Jesus had been laid: "So they went and made the tomb secure, sealing the stone and setting the guard" (Matt. 27:66).

The word "seal" is used also in a figurative sense of an outward condition (John 6:27; 1 Cor. 9:2; 2 Tim. 2:19). The Book of Revelation uses the word frequently in this sense (Rev. 5:1; 7:2–8; 10:4).

SEAMSTER (see OCCUPATIONS AND TRADES).

SEANCE—a ritual in which persons try to communicate with the dead. King Saul of Israel asked a medium (the woman of En Dor) to conduct a seance so he could communicate with the spirit of the deceased prophet Samuel (1 Sam. 28:8–11). Also see MAGIC AND SORCERY.

SEAR—to burn with an iron. Warning of the danger of adultery, the writer of Proverbs asked, "Can one walk on hot coals, and his feet not be seared?" (Prov. 6:28; burned, KJV; scorched, NASB, NIV; scorching, NRSV). Paul warned Timothy of the denial of Jesus that would be prevalent in the end times. False teachers, whose consciences will be burned away or "seared with a hot iron" (1 Tim. 4:2), will abound. Christians must beware of the doctrine of such teachers even today.

SEASON—one of the four natural divisions of the year: spring, summer, autumn, and winter (Lev. 26:4; Deut. 11:14). However, there are only two seasons in the Palestinian year: the dry season, which is hot, and the wet season, which is cool or cold. Also see WEATHER.

SEAT—a sitting place of great importance. The mercy seat on the ARK OF THE COVENANT was reserved only for the Lord (Ex. 25:22). A seat could also refer to a royal throne (Judg. 3:20; Esth. 3:1). In the New Testament, the word often refers to a judgment seat, sometimes Christ's judgment seat in particular (Rom. 14:10; 2 Cor. 5:10).

SEBA [SEE buh]—the name of a man and a place in the Old Testament:

1. The oldest son of Cush (Gen. 10:7). Seba was a grandson of Ham and a great-grandson of Noah.
2. A country, probably in northeastern Africa, since it is mentioned along with Egypt and Ethiopia (Is. 43:3). Some scholars believe Seba refers to the Sudan or northern part of Ethiopia.

Also see SABEANS.

SEBAM [SEE bam]—a form of SHEBAM.

SEBAT [SEE bat]—a form of SHEBAT.

SECACAH [sih KAY kuh] (*thicket*)—a city in the Valley of Achor in the Wilderness of Judah (Josh. 15:61). Secacah has been identified with Khirbet es-Samrah, near the northwest shore of the Dead Sea.

SECHU [SEE koo]—a place in the territory of Benjamin between Gibeah (Saul's residence) and Ramah (Samuel's residence). Sechu was noted for its "great well." When King Saul arrived at Sechu, in pursuit of David, he was directed to NAIOTH (1 Sam. 19:22; Secu, NIV, NRSV).

Some scholars identify Sechu as Khirbet Shuweikeh, about 5 kilometers (3 miles) northwest of er-Ram.

Some Greek and Latin texts of 1 Samuel 19:22 do not treat Sechu as a proper name but translate it "on the bare hilltop." The "great well" at Sechu may have been a large cistern that served as a gathering place.

SECOND COMING—Christ's future return to the earth at the end of the present age. Although the Bible explicitly speaks of Christ's appearance as a "second time," the phrase "second coming" occurs nowhere in the New Testament. Many passages, however, speak of His return. In fact, in the New Testament alone it is referred to over 300 times.

The night before His crucifixion, Jesus told His apostles that He would return (John 14:3). When Jesus ascended into heaven, two angels appeared to His followers, saying that He would return in the same manner as they had seen Him go (Acts 1:11). The New Testament is filled with expectancy of His coming, even as Christians should be today.

Various opinions exist about what is meant by the Second Coming. Some regard it as the coming of the Holy Spirit on the day of PENTECOST. Others regard it as the coming of Christ into the heart at conversion. Christ's coming for the believer at the time of death is still another view. Careful examination of the New Testament, however, makes it clear that the Second Coming will be a climactic historical event. The Lord will return in the same manner in which He left. His coming will be personal, bodily, and visible.

The time of the Second Coming is unknown. In fact, Jesus stated that only the Father knew the time. Therefore, the return of the Lord should be a matter of constant expectancy. As He came the first time, in the "fullness of time" (Gal. 4:4), so will the Second Coming be. The believer's task is not to try to determine the time of the Second Coming. We should share the gospel message diligently until He returns (Acts 1:8–11).

SECOND DEATH (see ESCHATOLOGY).

SECOND QUARTER, THE—a district of Jerusalem in which Huldah the prophetess lived (2 Kin. 22:14; Second District, NIV). This district lay in the angle formed by the west wall of the temple and the ancient wall of the city. It was later included within the wall restored by Nehemiah.

SECOND SABBATH—a term found only in Luke 6:1: “On the second Sabbath after the first” (KJV, NKJV). The Greek word means literally “the second-first (sabbath).”

SECRET (see MYSTERY).

SECRETARY (see OCCUPATIONS AND TRADES).

SECT—a small faction or party united by common interests or beliefs. Before the apostle Paul became a Christian, he was a Pharisee, a member of the strictest sect (party, NRSV; group, REB) of the Jewish religion (Acts 26:5). The early Christians were also criticized by the Jewish people because they were members of a hated sect known as the WAY—an early name for Christianity (Acts 24:14).

SECU [SEE koo]—a form of SECHU.

SECUNDUS [sih KUN duhs] (*second*)—an early Christian who lived in Thessalonica (Acts 20:4). Secundus was one of seven friends and companions who accompanied the apostle Paul from Greece to Asia Minor, as Paul returned from his third missionary journey.

SEDITION—conduct or language inciting rebellion against the authority of a state or other lawful government (Ezra 4:15; revolt, NASB; rebellion, NIV).

SEDUCTRESS—a female seducer; a woman who induces men to have sexual intercourse with her. The Book of Proverbs is filled with warnings against the temptations of such a woman (Prov. 2:16; 7:5; 27:13).

SEED—a fertilized and ripened egg cell of a plant, capable of sprouting to produce a new plant. The word seed is also used figuratively in the Bible to express several important truths. It refers to human descendants or offspring (Gen. 21:12). The apostle Paul explained that the seed of Abraham not only referred to his physical descendants, “but also to those who are of the faith of Abraham” (Rom. 4:16). In Galatians 3:16, Paul went even further, stating that Abraham’s seed is Jesus Christ rather than the nation of Israel.

Jesus often used the imagery of seeds in His parables. In the thirteenth chapter of Matthew, He told three different parables involving seeds: the parable of the sower (Matt. 13:3–9, 18–33), the parable of the wheat and the tares (Matt. 13:24–30, 36–43), and the parable of the mustard seed (Matt. 13:31–32). He compared His own death and resurrection in a figurative sense to the sowing of seeds (John 12:24).

SEEDTIME—the time for planting seeds (Gen. 8:22). In Palestine grain crops were sown in late October or November. The seed for summer produce, such as beans, cucumbers, and melons, were sown between January and March.

SEGUB **[SEE guhb]**—the name of two men in the Old Testament:

1. The youngest son of Hiel of Bethel (1 Kin. 16:34). Segub may have been buried beneath the city gate as a foundation sacrifice when his father rebuilt the city of Jericho.
2. A son of Hezron and a grandson of Judah (1 Chr. 2:21–22).

SEIR **[SEE ur]** (*hairy, rough*)—the name of two places and one person in the Old Testament:

1. The mountainous country stretching from the Dead Sea to the Red Sea, east of the gorge called the Arabah (Gen. 14:6). The elevations of Seir range from 183 meters (600 feet) to 1,830 meters (6,000 feet).

   Two of Seir’s outstanding features are Mount Hor, where Aaron died (Num. 20:27–28), and the ancient city of rock, Petra or Sela (Is. 16:1). The region was named after a Horite (Hurrian) patriarch whose descendants settled in this area.

   God gave this land to Esau and his descendants, who drove out the Horites, or Hurrians (Deut. 2:12). Esau and his descendants, the Edomites, lived in Seir (Deut. 2:29). This explains why God directed the people of Israel not to invade this territory when they moved from Egypt toward the Promised Land (Deut. 2:4–5).

Although Seir was originally the name of the mountain range in Edom, the name came to signify the entire territory of Edom south of the Dead Sea (2 Chr. 20:10). King David made these people his servants (2 Sam. 8:14).

Later, in the days of King Jehoshaphat of Judah, the people of Mount Seir (the EDOMITES) joined the Ammonites and the Moabites in an invasion against Judah (2 Chr. 20:10, 22–23). Later, the prophet Ezekiel predicted God's destruction of "Mount Seir" because of their strong hatred of Israel and their desire to possess the lands of Israel and Judah (Ezek. 35:1–15).

2. The grandfather of Hori, ancestor of the Horites (1 Chr. 1:39).
3. A mountain on the northern border of the territory of Judah (Josh. 15:10). Some have identified Seir with the rocky point near Chesalon on which the present-day village of Saris stands, about 19 kilometers (12 miles) west of Jerusalem.

SEIRAH **[SEE uh ruh]**—an unknown city in the mountains of Ephraim west of Jericho (Judg. 3:26; Seirath, KJV). Seirah was the place to which Ehud the judge escaped after murdering Eglon, king of Moab.

SEIRATH **[SEE uh rath]**—a form of SEIRAH.

SELA **[SEE luh]** (*rock, cliff*)—the name of three places in the Old Testament:

1. A fortress city, the capital of Edom, situated on the Wadi Musa ("the Valley of Moses") between the Dead Sea and the Gulf of Aqaba (2 Kin. 14:7; Selah, KJV). A rock formation about 1,160 meters (3,800 feet) above sea level, now known as Umm el-Bayyarah, the great acropolis of the Nabatean city of PETRA dominates the site.

   Sela was near Mount Hor, close to the Wilderness of Zin. Its name was changed to Joktheel by Amaziah, king of Judah, after he captured it (2 Kin. 14:7). Amaziah's men took 10,000 of the people of Seir (Edomites), "brought them to the top of the rock, and cast them down . . . so that they all were dashed in pieces" (2 Chr. 25:12).

2. A place apparently in the territory of Judah near the boundary of the Amorites (Judg. 1:36; the rock, KJV). Some scholars believe the site was in Amorite territory.
3. An unidentified site in Moab mentioned by Isaiah in a prophecy of doom (Is. 16:1).

SELAH [SEE luh]—a form of SELA No. 1. Also see MUSIC.

SELA-HAMMAHLEKOTH [SEE luh huh MAH luh kahth] (*rock of divisions*)—a cliff in the Wilderness of Judah, where David escaped from Saul (1 Sam. 23:28; the Rock of Escaping, NKJV; the Dividing Rock, REB). Scholars have identified this site with a gorge at Wadi el-Malaki, about 13 kilometers (8 miles) northeast of Maon, toward En Gedi.

SELED [SEE led]—a descendant of Jerahmeel, of the tribe of Judah (1 Chr. 2:30).

SELEUCIA [sih LOO shuh]—a seaport near Antioch of Syria from which Paul and Barnabas began their first missionary journey (see Map 7, D–2). Apparently they also landed at Seleucia when they returned to Antioch (Acts 14:26). Seleucia was an important Roman city because of its strategic location on the trade routes of the Mediterranean Sea.

SELEUCUS [sih LOO kuhs]—the name of six different kings who ruled ancient Syria during the period between the close of the Old Testament and the beginning of the New Testament.

SELF-CONTROL—control of one's actions or emotions by the will. The New Testament teaches that self-control is a fruit of the Spirit (Gal. 5:22–23). The Christian is to be governed by God, not by self.

SELF-DENIAL—the act of refusing to partake of anything not necessary for life or service to God. Sometimes self-denial can become extreme, in which case it is called asceticism.

SELF-INDULGENCE—excessive indulgence of one's sensual appetites and desires. The Pharisees were hypocrites, Jesus declared, because they cleansed the outside of the cup—or their lives—but inside they were full of extortion and self-indulgence (Matt. 23:25; excess, KJV; self-indulgence, NRSV).

SELF-SUFFICIENCY—the capability of providing for oneself without the help of others. In the view of the Bible, sinners are self-sufficient people who declare their independence of God and boast of their own accomplishments. In his sermon on the wicked man, Zophar declared, “In his self-sufficiency he will be in distress” (Job 20:22).

SELF-WILL—the act of stubbornly and arrogantly insisting on one’s own way, as opposed to following the will of God. In the New Testament, the idea of self-will appears twice. In Titus 1:7 Paul indicated that a candidate for bishop, or pastor, must not be self-willed. And in 2 Peter 2:10 those persons “who walk according to the flesh” are said to be “presumptuous” as well as “self-willed.”

SELVEDGE [SELL vij]—a narrow border of different or heavier threads around the edge of a piece of fabric or cloth. Both references to selvedge in the NKJV (Ex. 26:4; 36:11) describe the fringe of the curtains in the tabernacle.

SEM [sem]—a form of SHEM.

SEMACHIAH [sem uh KIGH uh] (*the Lord sustains*)—a gatekeeper of the tabernacle in the days of David (1 Chr. 26:7).

SEMEI [SEM ih eye]—a man in Luke’s genealogy of Jesus Christ (Luke 3:26; Semein, NRSV, REB, NASB, NIV).

SEMEIN [SEM ih in]—a form of SEMEI.

SEMEN—a fluid filled with sperm and secreted by the male reproductive organs (Gen. 38:9; Lev. 15:16–18, 32; 22:4; seed of copulation, KJV). Semen is mentioned in the section of Leviticus that deals with bodily discharges.

SENAAH [sih NAY uh]—the head of a family that returned from the captivity. According to Ezra, 3,630 of the “people of Senaah” returned to Jerusalem with Zerubbabel (Ezra 2:35). The name Senaah is probably identical with HASSENAAH, an ancestor of the people who built the Fish Gate in the rebuilt wall of Jerusalem (Neh. 3:3). This group may also be the same as the SENUAH (Neh. 11:9; Hassenuah, NASB, REB, NIV, NRSV)—a clan of the tribe of Benjamin.

SENEH [SEE nuh]—one of two sharp rocks in the mountain pass between Michmash and Gibeah. Jonathan and his armorbearer climbed this pass to attack the Philistines (1 Sam. 14:4). Seneh was the southern rock, while BOZEZ was the northern rock. These rocks were situated along the Wadi es-Suweinit, about 11 kilometers (7 miles) northeast of Jerusalem.

SENIR [SEE nur]—the Amorite name for Mount Hermon, the highest mountain in the Anti-Lebanon range. Senir was famous for its fir trees used in shipbuilding (Ezek. 27:5). Psalm 29:6 uses the name Sirion to refer poetically to this mountain.

SENNACHERIB [suh NAK uh rib] (*Sin* [the moon-god] *has compensated me with brothers*)—an Assyrian king (705–681 B.C.) noted for his military campaigns against the southern kingdom of Judah. He was the son and successor of Sargon II and was succeeded by his son Esarhaddon in 681 B.C. after a reign of 24 years.

Upon taking the throne, Sennacherib led his armies south, removing Merodach-Baladan (Is. 39:1), also called Berodach-Baladan (2 Kin. 20:12), from the throne of Babylon and reducing the city to ruins in 689 B.C. Sennacherib then marched his army east against the Kassites in the Zagros mountain range.

Sennacherib's military campaigns in the west have caused a great deal of controversy because his account and the Bible's (2 Kin. 18:13—19:37; 2 Chr. 32:1–22; Is. 36:1—37:38) describe the events so differently. Earlier, during the military campaign of Sargon II in 711 B.C., King Hezekiah of Judah (reigned 716–687 B.C.) had been asked to join the rebellion against the Assyrians, but he refused. During the reign of Sennacherib, Hezekiah went against the wise counsel of the prophet Isaiah and joined a coalition against Assyria led by Tyre and Egypt.

Sennacherib began his western military campaign in 701 B.C., when Tyre and Sidon refused to pay tribute to Assyria. He marched down the Phoenician coast and captured Sidon and many other cities. The cities that refused to submit were destroyed. After the Assyrians defeated the Egyptians, they laid siege to LACHISH, which, along with Jerusalem, was one of the bestfortified cities in Judah. The account of his campaign in Judah is found in 2 Kings 18:13—19:37 and Isaiah 36–37. After a cruel siege, Lachish fell. Sennacherib sacked forty-six towns and villages in Judah, taking away thousands of prisoners and much spoil. Hezekiah refused Sennacherib's demand to surrender Jerusalem (2 Kin. 18:17; Is. 36:1–21), but he did agree to pay 300 talents of silver and thirty talents of gold in tribute.

The siege of Jerusalem proved unsuccessful for two reasons: (1) Hezekiah protected his water supplies (2 Kin. 20:20) and (2) Hezekiah steadfastly trusted in God rather than in material and military support from his allies (2 Kin. 19:32–34).

Although Sennacherib, in his description of the siege of Jerusalem, boasts of shutting up Hezekiah "like a bird in a cage," he makes no reference to the outcome of the siege—evidence that his campaign failed. The Bible narrates what happened in dramatic words: "And it came to pass on a certain night that the angel of the LORD went out, and killed in the camp of the Assyrians one hundred and eighty-five thousand; and when people arose early in the morning, there were the corpses—all dead" (2 Kin. 19:35).

The ancient Greek historian Herodotus tells of a similar incident, although he sets the scene in Egypt: "Thousands of fieldmice swarmed over them during the night, and ate their quivers, their bowstrings, and the leather handles of their shields, so that on the following day, having no arms to fight with, they abandoned their position and suffered severe losses during their retreat."

The "fieldmice" mentioned by Herodotus may have been plague-carrying rodents, instruments of the Lord's judgment. An army of mice bearing the "Black Death" (the bubonic plague) would have been more than a match for the mighty Assyrian army.

After the destruction of his army, Sennacherib returned to Nineveh. While worshiping in the temple of his god Nisroch, he was assassinated by his sons Adrammelech and Sharezer. He was succeeded by Esarhaddon, another son (2 Kin. 19:36–37; Is. 37:37–38).

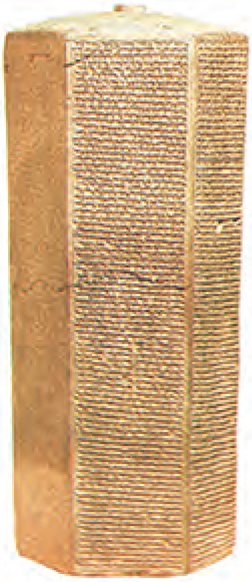


Photo by Howard Vos

• This stone monument, known as the prism of Sennacherib, gives the Assyrian account of Sennacherib’s invasion of Jerusalem (Isaiah 36—37).

SENSUAL—pertaining to or given to life according to one's physical appetites and desires rather than in obedience to the Holy Spirit (James 3:15; Jude 19).

SENTRY (see OCCUPATIONS AND TRADES).

SENUAH [suh NOO uh]—a Benjamite whose son Judah was second in command in Jerusalem after the captivity (Neh. 11:9; Hassenuah, NASB, REB, NIV, NRSV). Also see SENAAH.

SEORIM [see OHR im]—a priest in the fourth division of priests in the sanctuary at Jerusalem in David's time (1 Chr. 24:8).

SEPARATION—the state of being set apart; avoidance of contact. The NKJV uses the word "separation" only in Numbers 6:4–21, in a passage describing the law of the Nazirites. During the days of their vow, they were to drink no wine nor eat anything produced by the grapevine; they were to place no razor upon their head; and they were to separate themselves from all dead bodies (Num. 6:1–21).

The KJV uses the word "separation" in several other places (Lev. 12:2, 5; Num. 19:9–21; Ezek. 42:20). Various defilements rendered people unclean and separated them from the sanctuary or from association with others: childbearing (Leviticus 12), leprosy (Leviticus 13–14), certain bodily discharges (Leviticus 15), and contact with a corpse (Num. 19:11–22).

SEPHAR [SEH fur]—an unknown city or "mountain of the east" (Gen. 10:30). Some scholars believe Sephar may have been the ancient city of Zhafar between the Red Sea and the Persian Gulf.

SEPHARAD [seh FA rid]—a place where Jewish exiles lived during the days of the prophet Obadiah (Obad. 20). Sepharad may be SARDIS, in the province of Lydia in western Asia Minor, or perhaps Sparta in Greece. Spanish Jews today are called Sephardim, which causes speculation that Sepharad may have been in Spain.

SEPHARVAIM [seh fur VAY uhm]—a city conquered by Assyria, and one of the places from which Sargon II sent people to colonize Samaria, capital of Israel (2 Kin. 17:24, 31; Is. 36:19). Some scholars believe

Sepharvaim was the Syrian city of Sibraim, situated between Hamath and Damascus (Ezek. 47:16). Other scholars believe the reference in Ezekiel is to two Babylonian cities.

SEPHARVITES [SEH fur vights]—natives or inhabitants of SEPHARVAIM. These people apparently sacrificed their children to their gods, even after being resettled by the king of Assyria in Samaria (2 Kin. 17:31).

SEPTUAGINT [SEP too uh jint] (see BIBLE VERSIONS AND TRANSLATIONS).

SEPULCHER, SEPULCHRE (see TOMB).

SERAH [SEE ruh]—a granddaughter of Jacob by Zilpah, the handmaid of Jacob's wife Leah (Gen. 46:17; 1 Chr. 7:30). Serah was a daughter of Asher (Num. 26:46; Sarah, KJV). With her four brothers she went into Egypt with Jacob.

SERAIAH [sih RAY uh]—the name of several men in the Old Testament:

1. David's scribe, or secretary (2 Sam. 8:17). Also see SHEVA.
2. A son of Azariah and chief priest at Jerusalem when this city was captured by Nebuchadnezzar of Babylon (2 Kin. 25:18). Nebuchadnezzar executed Seraiah at Riblah. Seraiah was the father of Jehozadak, the grandfather of the high priest Jeshua; he was an ancestor of Ezra.
3. A son of Tanhumeth, from Netophah in southern Judah (Jer. 40:8).
4. A son of Kenaz, brother of Othniel, and father of Joab (1 Chr. 4:13–14).
5. A Simeonite, son of Asiel (1 Chr. 4:35).
6. A priest who returned with Zerubbabel from the captivity (Ezra 2:2). In Nehemiah 7:7, he is called Azariah.
7. A priest and clan leader who signed the new covenant under Nehemiah (Neh. 10:2). He is probably the same as Seraiah No. 6.
8. A son of Hilkiah (Neh. 11:11). A priest, Seraiah was a ruler of the house of God after the captivity.

9. A chief priest who returned from Babylon with Zerubbabel (Neh. 12:1). He may be the same person as No. 6.
10. A priest, son of Azriel. Seraiah was sent by Jehoiakim to capture Jeremiah and his secretary-scribe, Baruch (Jer. 36:26).
11. A son of Neriah. Seraiah was the "quartermaster" who accompanied Zedekiah, king of Judah, to Babylon (Jer. 51:59, 61; staff officer, NIV).

SERAPHIM [SER uh fim] (*fiery, burning ones*)—angelic or heavenly beings associated with Isaiah's vision of God in the temple when he was called to his ministry (Is. 6:1–7). This is the only place in the Bible that mentions these mysterious creatures. Each seraph had six wings. They used two to fly, two to cover their feet, and two to cover their faces (Is. 6:2). The seraphim flew about the throne on which God was seated, singing His praises as they called special attention to His glory and majesty.

These beings apparently also served as agents of purification for Isaiah as he began his prophetic ministry. One placed a hot coal against Isaiah's lips with the words, "Your iniquity is taken away and your sin is purged" (Is. 6:7).

SERED [SIR ed]—the oldest son of Zebulun (Gen. 46:14) and founder of the SARDITES (Num. 26:26; Seredites, NIV, NRSV).

SEREDITES [SIR eh dights]—a form of SARDITES.

SERGEANT (see OCCUPATIONS AND TRADES).

SERGIUS PAULUS [SUR jee uhs PAW luhs]—the Roman proconsul, or governor, of Cyprus who was converted to Christianity when the apostle Paul visited that island on his first missionary journey, about A.D. 46 (Acts 13:7). Luke describes Sergius Paulus as an intelligent man. This Sergius Paulus may have been the same man as L. Sergius Paulus, a Roman official in charge of the Tiber during the reign of the emperor Claudius (ruled A.D. 41–54).

SERMON ON THE MOUNT—the title given to Jesus' moral and ethical teachings as recorded in Matthew 5 through 7.

The Sermon on the Mount was brought on by Jesus' growing popularity (Matt. 4:25). At first, the people were attracted to Him because of His healing ministry. When Jesus began to teach, the people remained to hear what He said. They also were impressed with the authority with which He taught. Although many people heard the Sermon on the Mount, it was primarily directed to Jesus' followers or disciples.

The central theme of the Sermon is summarized in Matthew 5:48, "You shall be perfect just as your Father in heaven is perfect." The word "perfect" does not refer to sinless or moral perfection. It means completeness, wholeness, maturity—being all that God wants a person to be. It is a goal that is never attained in our earthly life, but it continuously challenges us to greater achievements for the Lord.

The Beatitudes (5:2–12). Jesus began His teachings by stating the way to happiness. The word "blessed" is appropriately translated as "happy." The poor in spirit, those who recognize their spiritual poverty, will attain the kingdom of heaven. Those who mourn, who are truly sorry for their sins, will receive comfort. The meek, those who have disciplined strength, will inherit the earth. The quest for righteousness will be satisfied. The merciful will receive mercy; the pure in heart will see and understand the heart of God; the peacemakers shall be called God's children. And those who endure persecution for doing God's commands will inherit the kingdom of God.

Influence (5:13–16). Jesus used two symbols, salt and light, to describe the influence that His followers should have on the world. Salt has a preserving quality, and light clears away the darkness. Salt and light bring about noticeable changes, but they are seldom noticed themselves.

Righteousness (5:17–48). Jesus did not come to give a new law. He came to uncover the intentions of the law and the prophets and to bring them to their fullest expression. He gave five illustrations of what it means to fulfill the law: (1) Murder is wrong, but so is the hateful attitude that leads to it. (2) The act of adultery is wrong, but so is the lustful look. (3) The marriage relationship should be permanent. (4) We should be honest in our words and deeds. (5) We should love our enemies. Each of these righteous admonitions was contrasted with the legalistic teachings of the Pharisees.

Giving, Praying, and Fasting (6:1–18). Good religious practices may be done for the wrong reasons. Jesus called attention to three: (1) Almsgiving, kind deeds to help the needy, should be done, but not for the personal recognition the giver might receive; (2) prayer should be offered, but not in a way to seek the recognition of others; (3) fasting should be a sincere spiritual experience and not an attempt to impress others with our goodness and spirituality.

Material Resources (6:19–24). Jesus used three concepts—treasures, light, and slavery—to remind us that we cannot serve two masters. We must have singleminded devotion to the values of God's kingdom if we are to be His loyal followers.

Anxiety (6:25–34). Worldly people are those who live only for material things: food, drink, clothes. Jesus' disciples are to place God's kingdom first and to live with faith that God will provide for their needs.

Judgment: Right and Wrong (7:1–6). Disciples should not be judgmental in their attitude toward others. They should continuously judge themselves in terms of God's expectations.

Persistence (7:7–12). Jesus challenged His followers to maintain persistence in their commitment to God, to ask God to empower them to persevere, and to take the initiative to treat other people as they would like to be treated.

Choosing (7:13–14). Jesus stated that there are two lifestyles, or roads, that a person can take. The broad road leads to destruction; the narrow road leads to life. Every person is on one or the other of these two roads.

Performance (7:15–23). As Jesus neared the end of His teachings, He began to focus on the need to put His teachings into action. He warned against following false teachers and instructed His followers to put truth into action.

Life's Foundation (7:24–27). Although much attention has been focused on the two houses in this story, Jesus emphasized the builders. The difference between the two builders is the obedience of one and the other's failure to obey God's command.

Photo: Levant Photo Service

• Chapel on the Mount of Beatitudes, the site where Jesus delivered His Sermon on the Mount, according to many scholars.

SERPENT—a crawling reptile, or snake, often associated in the Bible with temptation, sin, and evil.

A serpent appears early in the Scriptures in the account of the temptation and fall of Adam and Eve (Genesis 3). Satan, or the Devil, is the Tempter; but he made his approach to Eve by speaking through a serpent, which is described as "more cunning than any beast of the field which the LORD God had made" (Gen. 3:1). Because of the serpent's role in the temptation, God pronounced a curse on the animal, sentencing it to crawl on its belly and eat dust "all the days of your life" (Gen. 3:14).

This account of the temptation and fall of humankind helps us understand many of the references to serpents throughout Scripture. Serpents are mentioned under various names (for example, asp, cobra, and viper), and they pose a life-threatening danger to people because of their poisonous bite (Deut. 8:15). They are also mentioned as instruments of God's wrath upon rebellion or apostasy (Jer. 8:17). The best-known incident of this kind happened during the wilderness journey to the Promised Land when "the LORD sent fiery serpents among the people" (Num. 21:5–6). Wicked and rebellious persons are addressed as "serpents" or are compared to serpents because of their destructive influence (Ps. 58:4; Matt. 3:7).

In line with the theme of Genesis 3:15, redemption is sometimes described as the destruction or subduing of serpents (Is. 27:1; Mic.

7:17). In Numbers 21, the threat of the fiery serpents was overcome when, at the command of the Lord, Moses fashioned a serpent of bronze and put it on a pole: “And so it was, if a serpent had bitten anyone, when he looked at the bronze serpent, he lived” (Num. 21:9). The bronze serpent raised up by Moses in the wilderness serves as a symbol of the saving power of Christ on the cross (John 3:14). By His crucifixion and resurrection, Christ has crushed the head of the serpent (Gen. 3:15; Rom. 16:17–20).

The prophet Isaiah used the taming of the serpent to describe the peace that will prevail in the messianic kingdom (Is. 11:8; 65:25). And Jesus gave His disciples “authority to trample on serpents and scorpions” (Luke 10:19).

Also see ANIMALS OF THE BIBLE.

SERPENT, BRONZE (see BRONZE SERPENT).

SERPENT CHARMERS (see OCCUPATIONS AND TRADES).

SERPENT WELL—a well, fountain, or spring between the Valley Gate and the Refuse (Dung) Gate in Jerusalem in Nehemiah’s time (Neh. 2:13; dragon well, KJV; Dragon’s Spring, NRSV).

SERUG [SIR uhg]—a son of Reu and the father of Nahor (Gen. 11:20–23). Serug is listed as an ancestor of Jesus in Luke’s genealogy (Luke 3:35; Saruch, KJV).

SERVANT (see OCCUPATIONS AND TRADES; SLAVE, SLAVERY).

SERVANT OF THE LORD—a theological concept in the Book of Isaiah that points forward to Jesus the Messiah. Passages in the book that express this idea are Isaiah 42:1–4; 49:1–6; 50:4–9; and 52:13—53:12.

But even before Isaiah’s time, the concept of God’s servant was deeply rooted in the history of the nation of Israel. The term “servant” was frequently applied to those who performed some service, task, or mission for the Lord. It was applied to Abraham (Gen. 26:24), Isaac (Gen. 24:14), Jacob (Ezek. 28:25), and Moses (Deut. 34:5), as well as many of the prophets of the Old Testament.

But in the “Servant Songs” of his book, the prophet Isaiah used the phrase “Servant of the Lord” in a specialized or messianic sense. The Servant of the Lord not only would encounter and accept suffering in the course of His work, but He also would realize that His vicarious suffering would become the means by which He would give His life as a ransom for others.

The New Testament writers are unanimous in stating that the Servant of the Lord is a messianic figure and that Jesus is that Servant. The first of Isaiah’s “Servant Songs” (Is. 42:1–4) was quoted by Matthew as being fulfilled in Jesus (Matt. 12:18–21). The Book of Acts emphasized the suffering and hostility the Messiah underwent to accomplish redemption (Acts 3:13, 26; 4:27, 30). In these passages Jesus is referred to as “His Servant Jesus” (Acts 3:13, 26) and “Your holy Servant Jesus” (Acts 4:27, 30). The violent treatment suffered by Jesus was precisely what the “Servant Songs” of Isaiah prophesied about God’s Servant. Jesus saw His role as that of a servant (Mark 10:45, in fulfillment of Isaiah 53:10–11). He taught His followers to view His mission, and theirs as well, in terms of servanthood. Thus the Servant of the Lord, spoken of by Isaiah the prophet, is preeminently Jesus Himself.

According to Isaiah, the Servant of the Lord would “bring forth justice to the Gentiles” (Is. 42:1) and establish “justice in the earth” (Is. 42:4). He would bring Jacob back to the Lord (Is. 49:5) and would be “a light to the Gentiles” (Is. 49:6). He would not hide His face from shame and spitting (Is. 50:6). He would be the sin-bearing Servant, giving His life for the redemption of His people (Is. 52:13—53:12).

Through Jesus the ancient mission given by God to Abraham—to be a blessing to all the families of the earth (Gen. 12:1–3)—is now entrusted to the church. The church’s responsibility is to preach the gospel to Jew and Gentile, bondslave and freeman, male and female, rich and poor. To be a servant of God is to serve Him continually (Dan. 6:20). As His mission was that of a servant, so must ours be (Mark 10:42–45).

SERVICE, SERVITUDE (see SLAVE, SLAVERY).

SETH **[seth]** (*appoint, compensate*)—the third son of Adam and Eve, born after Cain murdered Abel (Gen. 4:25–26; 5:3–8; Sheth, KJV). The father of Enosh (or Enos) and an ancestor of Jesus Christ (Luke 3:38), Seth died at the age of 912.

SETHUR **[SEE thur]**—a spy, representing the tribe of Asher, sent by Moses to spy out the land of Canaan (Num. 13:13).

SETTINGS OF GOLD—sockets or cavities in which gems were set (Ex. 28:11; ouches, KJV). The Hebrew word translated “settings of gold” comes from a verb meaning to weave; thus, it probably refers to a filigree setting—woven gold wire or thread. Most of the Old Testament references deal with the gold settings of the engraved stones in the EPHOD, or breastplate, of the high priest (Ex. 28:13–14).

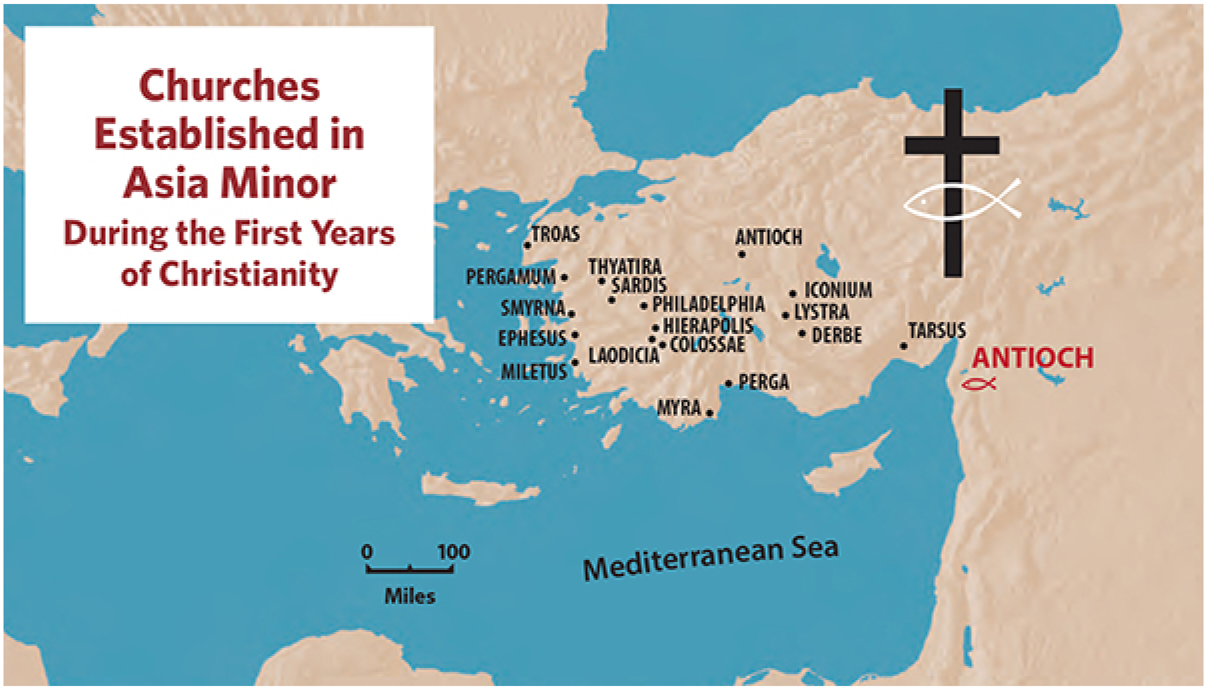
SEVEN CHURCHES OF ASIA—the seven Christian congregations to which John addressed special messages in the Book of Revelation. From the Isle of Patmos John wrote seven messages to “the seven churches which are in Asia” (Rev. 1:4, 11). These seven messages, found in Revelation 2–3, were to Ephesus, the Loveless Church (2:1–7); Smyrna, the Persecuted Church (2:8–11); Pergamos, the Compromising Church (2:12–17); Thyatira, the Corrupt Church (2:18–29); Sardis, the Dead Church (3:1–6); Philadelphia, the Faithful Church (3:7–13); and Laodicea, the Lukewarm Church (3:14–22).

The Roman province of Asia included more churches than these seven. Why did John single them out?

One theory is that these seven cities may have been centers of seven postal districts. These seven churches all stand on the great circular road that formed a rough circle around the west central part of the Roman province of Asia. As such, these seven sites served as good centers of communication for the surrounding districts. Letters in the first century had to be handwritten, and a letter sent to one church would be passed on to be read by Christians in other congregations.

The letters to the seven churches called for the Christians to repent of sin and return to faithfulness and good works; encouraged them to stand firm for Christ against the temptations, trials, and persecutions of the Roman Empire; and promised specific rewards to the martyrs who faced death without denying Christ.

Churches Extablished in Asia Minor


Churches Established in Asia Minor
During the First Years of Christianity
TROAS
PERGAMUM
THYATIRA
SARDIS
SMYRNA
EPHESUS
MILETUS
LAODICIA
PHILADELPHIA
HIERAPOLIS
COLOSSAE
ANTIOCH
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Mediterranean Sea

Illustration: Barton-Veerman Company

- This map of early churches connected with the ministry of Paul and John shows the Seven Churches of Asia Minor.

SEVEN, SEVENTH—a sacred number to the ancient Hebrew people. The word is used often in the Bible to symbolize perfection, fullness, abundance, rest, and completion. This number was also considered holy or sacred by other cultures of the ancient world. It may have received its significance from the seven "planets" visible in the heavens—the sun and moon and the five planets known to the ancients. Or perhaps it was chosen because the lunar month is composed of four periods of about seven days each.

The first mention of the number seven occurs in Genesis 2:2–3. God created the world in six days, but on the seventh day he rested from His work. The fourth of the Ten Commandments states, "Remember the Sabbath day [that is, the seventh day], to keep it holy" (Ex. 20:8).

The number seven also had a ritual importance to the Hebrews. Several of the religious acts of the Old Testament received a sevenfold repetition, for instance, the sprinkling of blood (Lev. 4:6), or the dipping of Naaman the leper in the Jordan River (2 Kin. 5:10, 14). Periods of time composed of seven units are often used in the Old Testament (Gen. 2:2; Dan. 9:25). Within visions and dreams, the number seven often plays a prominent part. Pharaoh dreamed of two herds composed of seven animals each. These symbolized the seven years of famine and the seven years of plenty, as did the two groups of seven heads of grain (Gen. 41:1–36).

In the New Testament, Jesus cast seven demons out of Mary Magdalene (Luke 8:2) and fed the 4,000 with seven loaves of bread and a few small fish (Matt. 15:32–39). The number seven appears frequently in the Book of Revelation.

Also see NUMBER; SEVENTY.

SEVEN WORDS FROM THE CROSS—the seven utterances of Jesus from the cross:

1. "Father, forgive them, for they do not know what they do" (Luke 23:34). Jesus taught that we should forgive those who sin against us. How appropriate that His first words from the cross should be words of forgiveness.
2. "Assuredly, I say to you, today you will be with Me in Paradise" (Luke 23:43). As He hung on the cross, Jesus certainly did not appear to be a king. Yet, what faith the repentant thief displayed when he asked, "Lord, remember me when You come into Your kingdom" (Luke 23:42). Jesus' reply was good news indeed to this dying sinner.
3. "Woman, behold your son! . . . Behold your mother!" (John 19:26–27). In spite of His grief and pain, Jesus continued to think of others. His earthly father, Joseph, probably had died by this time. Jesus asked his beloved disciple, John, to take care of His mother, Mary.
4. "*Eli*, Eli, lama sabachthani? . . . My God, My God, why have You forsaken Me?" (Matt. 27:46; Mark 15:34). These words came from Jesus' lips about 3 p.m., after He had hung on the cross for nine hours. Death was near, and Jesus was feeling the pain and loneliness

that sin causes. But the sin in this case was our sin and not His. To express His anguish and grief, Jesus quoted the opening words of Psalm 22, using the same words that King David had used a thousand years earlier (Ps. 22:1).

5. "I thirst!" (John 19:28). The Old Testament had prophesied that Jesus would suffer for the sins of the world. In His death, that prophecy was being fulfilled. Jesus suffered spiritual torment as well as physical agony as He hung on the cross. His spirit thirsted to win the spiritual battle against evil while His body thirsted for water.
6. "It is finished!" (John 19:30). The word translated "finished" shows clearly that Jesus' victory has been achieved. It carries the idea of perfection or fulfillment. God's plan of salvation had been accomplished through Jesus' sacrifice on the cross.
7. "Father, into Your hands I commend My spirit" (Luke 23:46; also see Ps. 31:5; Matt. 27:50; Mark 15:37). Jesus did not die a failure. He died a victorious Savior. He finished His work triumphantly and entrusted His spirit to God His Father.

SEVENTH MONTH FESTIVAL (see FEASTS AND FESTIVALS).

SEVENTY—a number of great significance in the Bible because it is a multiple of the number seven, considered a sacred number by the Hebrew people (Ex. 1:1–5). Seventy is the number of persons of the house of Jacob (Gen. 46:27). And when Jacob (Israel) died, he was mourned seventy days (Gen. 50:3). Seventy elders of Israel accompanied Moses to Mount Sinai (Ex. 24:1). Psalm 90:10 says that the days of our lives are 70. Jesus emphasized that we should forgive others not seven times but "up to seventy times seven" (Matt. 18:22). Also see SEVEN.

SEVENTY, THE—in Luke's Gospel, a group of seventy disciples sent out by Jesus to heal the sick and preach the good news of the kingdom of God (Luke 10:1–17; seventy-two, NIV). Jewish writings often spoke of the Gentile nations as numbering seventy. Among the four gospels, Luke is known as the one with a universal, worldwide view. By speaking of the seventy disciples, Luke probably wanted to show that the gospel of Christ is not only for Jews, the twelve tribes of Israel, but also for the Gentiles, the “seventy nations” of the world.

SEVENTY WEEKS—a term that the prophet Daniel used in his prophecy of the future (Dan. 9:24–27). In Daniel’s vision, God revealed that the captivity of His people in Babylon would come to an end and they would be restored to glory as a nation within a period of seventy weeks of seven years each—or a total of 490 years.

Scholars interpret this seventy weeks prophecy in different ways. Some insist that Daniel is not a book of prophecy at all but that he was writing about events that had already happened. Others believe the 490-year period came to a grand climax with Jesus’ death on the cross. Still others believe this prophecy is yet to be fulfilled in the future.

Also see DANIEL, BOOK OF.

SEVENTY YEARS (see CAPTIVITY).

SEX—the concept of male and female; pertaining to the reproductive function of human beings; sexual intercourse.

Although the idea and fact of sex repeatedly appear in Scripture, the word “sex” never appears (KJV and NKJV). The NKJV, however, does refer often to “sexual immorality” (Matt. 5:32; Acts 15:20) and to the “sexually immoral” (1 Cor. 5:9–10; Rev. 22:15).

God created mankind in His own image as “male and female” (Gen. 1:27; 5:2). The act of sexual intercourse is part of God’s first command to mankind: “Be fruitful and multiply; fill the earth” (Gen. 1:28). Although the primary reason for intercourse was procreation, God created mankind with a capacity to enjoy sex.

The Old Testament records legislation that sought to restrict premarital and extramarital sex (Ex. 20:14; Lev. 20:10). In addition, homosexuality, bestiality, and incest were condemned (Lev. 18:6–18, 22–23). Distinctions between the sexes also involved clothing; articles of clothing of the opposite sex were not to be worn (Deut. 22:5).

Sexual intercourse within marriage was considered “honorable” (Heb. 13:4). According to the Old Testament, however, a couple was to refrain from sex during the wife’s monthly menstruation (Lev. 15:19–24). In addition, if the husband was involved in war, he was to abstain until God gave them the victory (1 Sam. 21:4; 2 Sam. 11:11). In the New

Testament, the apostle Paul stated that since sex is such an integral part of marriage, the spouse always should be sexually available. If the couple refrains from intercourse, the decision should be mutual, should be for a spiritual reason, and should be only for a stated period (1 Cor. 7:1–5).

Sex played an important role in the religious beliefs and practices of the Canaanites. For instance, Baal was considered to be the god of fertility, and both male and female prostitutes were kept at the temples dedicated to Baal. Through sexual intercourse with these prostitutes, the Canaanites believed they could influence Baal to give them large herds, abundant crops, and many children. While these beliefs attracted a number of the Israelites (1 Kin. 14:24), these practices were condemned by those who continued to believe that the Lord alone was God and that only He was the giver of life (1 Kin. 15:12).

A number of sexual taboos are declared in Scripture. The Jewish people believed it wrong for sexual organs to be exposed. For instance, Noah's son placed a covering over his father to conceal his nakedness, and David was denounced by his wife for dancing immodestly before the Lord (2 Sam. 6:20).

The vocabulary dealing with sexual matters is often veiled in Scripture. The male sexual organs are variously referred to as a man's "feet" (Ex. 4:25), "nakedness" (Ex. 28:42), "privy member" (Deut. 23:1, KJV), and "unpresentable parts" (1 Cor. 12:23). The female sexual organs are called "nakedness" (Lev. 18; 20) and "feet" (Deut. 28:57). To "become one flesh" (Gen. 2:24), to "know" (Gen. 4:1), and to "lie with" (Lev. 18:20, 22) are euphemisms for sexual intercourse.

SHAALABBIN [shay AHL uh bin]—an Amorite city in the territory of Dan (Josh. 19:42), also called Shaalbim (Judg. 1:35). The Amorites did not give up this city until long after the Israelites had settled the area (Judg. 1:35). Shaalabbin was about 24 kilometers (15 miles) west of Jerusalem.

SHAALBIM [shay AHL bim]—a form of SHAALABBIN.

SHAALBON [shay AHL bahn]—the home of Eliahba, one of David's mighty men (2 Sam. 23:32). It may be the same place as SHAALABBIN.

SHAALBONITE [shay AHL bahn ight]—a native or inhabitant of SHAALBON (2 Sam. 23:32).

SHAALIM [SHAY uh lim]—an unidentified region, perhaps in the territory of Ephraim or Benjamin, where Saul searched for his father's donkeys (1 Sam. 9:4; Shalim, KJV).

SHAAPH [SHAY af]—the name of two men in the Old Testament:

1. A descendant of Caleb through Jahdai (1 Chr. 2:47).
2. A son of Caleb by his concubine Maachah (1 Chr. 2:49).

SHAARAIM [shay uh RAY uhm] (*two gates*)—the name of two cities in the Old Testament:

1. A city in the lowland hills of Judah (1 Sam. 17:52), also called Sharaim (Josh. 15:36).
2. A Simeonite city in southern Judah (1 Chr. 4:31). It is identified with Tell el-Far'ah, southeast of Gaza.

SHAASHGAZ [shay ASH gaz]—a servant (chamberlain, KJV; eunuch, NIV) in the household of Ahasuerus, king of Persia (Esth. 2:14).

SHABBETHAI [SHAB uh thigh] (*born on the Sabbath*)—a Levite mentioned in connection with Ezra's order to the people to divorce their foreign wives (Ezra 10:15). Shabbethai probably was the same man who helped the people understand the Law after Ezra read it to them (Neh. 8:7).

SHACHIA [shah KIGH uh]—a form of SACHIAH.

SHACKLE—a metal clamp that holds the ankle or wrist of a prisoner or captive. The demon-possessed man of Gadara, whom Jesus healed, had broken the shackles with which he was bound (Mark 5:4; Luke 8:29; fetters, KJV, chains and shackles, NRSV).

SHADDAI [SHAD eye] (see GOD, NAMES OF).

SHADOW—the dark figure cast by a solid object when it intercepts the rays from a source of light. Shadow symbolizes the brevity of life and the impermanent nature of things (Eccl. 6:12); physical weakness and death (Job 14:2); God's protection of His people (Ps. 17:8); and the Messiah's blessings—"as the shadow of a great rock in a weary land" (Is. 32:2). The Bible also uses the word to contrast the Jewish and Christian periods. The Jewish regulations, rituals, and rules are "a shadow of things to come, but the substance is of Christ" (Col. 2:17).

SHADRACH [SHAD rak] (*command of* [the god] *Aku*)—the name that Ashpenaz, the chief of Nebuchadnezzar's eunuchs, gave to Hananiah, one of the Jewish princes who were carried away to Babylon in 605 B.C. (Dan. 1:7; 3:12–30).

Shadrach was one of the three faithful Jews who refused to worship the golden image that King Nebuchadnezzar of Babylon set up (Dan. 3:1). Along with his two companions, MESHACH and ABED-NEGO, Shadrach was "cast into the midst of a burning fiery furnace" (Dan. 3:11, 21). But they were protected by a fourth "man" in the fire (Dan. 3:25), and they emerged without even the smell of fire upon them (Dan. 3:27).

SHAGE, SHAGEE [SHAY gih]—forms of SHAGEH.

SHAGEH [SHAY gih]—the father of one of David's mighty men (1 Chr. 11:34; Shage, KJV, REB; Shagee, NASB, NIV, NRSV). Shageh may be the same person as Agee (2 Sam. 23:11).

SHAHAR [SHAY hahr] (*dawn*)—a word used in the title of Psalm 22 (KJV). In Canaanite mythology, Shahar was the god of dawn. He and his twin brother, Shalem (the god of sunset), were sons of El, the chief god of the Canaanites.

SHAHARAIM [shay uh RAY uhm] (*double dawn*)—a Benjamite whose nine sons became the heads of tribes (1 Chr. 8:8–11).

SHAHAZIMAH [shay uh ZIH muh]—a northern border town of the territory of Issachar, between Mount Tabor and Beth Shemesh (Josh. 19:22; Shahazumah, NIV, NRSV, NASB).

SHAHAZUMAH [shay uh ZOO muh]—a form of SHAHAZIMAH.

SHALEM [SHAY luhm] (*peaceful, safe*)—according to the KJV, a city near Shechem (Gen. 33:18). Most modern versions, however, do not regard the word as a proper name. They translate the word for Shalem as "peace" or "safely."

SHALIM [SHAY lim]—a form of SHAALIM.

SHALISHA [SHAL uh shuh] (*a third part*)—a region through which Saul passed when searching for his father's donkeys (1 Sam. 9:4; Shalishah, NASB). It was probably the district of Baal Shalisha (2 Kin. 4:42) in the Plain of Sharon.

SHALISHAH [SHAL uh shuh]—a form of SHALISHA.

SHALLECHETH GATE, SHALLEKETH GATE (see GATES OF JERUSALEM AND THE TEMPLE).

SHALLUM [SHAL uhm] (*the requited one*)—the name of thirteen or fourteen men in the Old Testament:

1. A son of Jabesh (2 Kin. 15:10). Shallum became the sixteenth king of Israel by assassinating Zechariah and claiming the throne.
2. The husband of Huldah the prophetess in the days of Josiah, king of Judah (2 Chr. 34:22).
3. A son of Sismai (1 Chr. 2:40–41).
4. A son of King Josiah of Judah (1 Chr. 3:15). Shallum is better known by the name JEHOAHAZ, given to him when he became king of Judah after his father's death. After reigning three months in Jerusalem, Jehoahaz was deposed by Pharaoh Necho and replaced by Eliakim (whose name was changed to Jehoiakim), another of the sons of Josiah. Pharaoh Necho took Jehoahaz to Egypt, where he died.
5. A son of Shaul (1 Chr. 4:24–25). Shallum was the father of Mibsam and a descendant of Simeon.
6. A son of Zadok (1 Chr. 6:12–13). Shallum was the father of Hilkiah and an ancestor of Ezra (Ezra 7:2).
7. A son of Naphtali (1 Chr. 7:13), also called Shillem (Gen. 46:24).

8. Chief of the gatekeepers of the sanctuary in David’s time (1 Chr. 9:17).
9. The father of Jehizkiah (2 Chr. 28:12).
10. A Levite and gatekeeper of the sanctuary in Ezra’s time (Ezra 10:24). During the captivity, Shallum had married a pagan wife and was told to divorce her.
11. A son of Bani (Ezra 10:42). During the captivity, Shallum had married a pagan wife and was told to divorce her.
12. A son of Hallohesh (Neh. 3:12). A leader in Jerusalem, Shallum helped Nehemiah repair the city wall.
13. The uncle of Jeremiah the prophet (Jer. 32:7). He may be the same person as No. 2.
14. The father of Maaseiah (Jer. 35:4).

SHALLUN **[SHAL uhn]** (*the requited one*)—a ruler of part of Mizpah who repaired the Fountain Gate at Jerusalem (Neh. 3:15; Shallum, NRSV, NASB).

SHALMAI **[SHAL migh]**—a temple servant whose descendants returned to Jerusalem after the captivity (Ezra 2:46). He is also called Salmai (Neh. 7:48) and Shamlai (Ezra 2:46, REB, NRSV).

SHALMAN **[SHAL muhn]**—an unidentified king or conqueror mentioned by the prophet Hosea (Hos. 10:14). This name may be an abbreviated form of Shalmaneser V, king of Assyria. But other scholars believe it refers to a ruler of Moab or even to Shallum, a king of Israel.

SHALMANESER **[shal muh NEE zur]**—the name of five Assyrian kings, only one of whom is mentioned in the Bible. Another is important because he mentions an Israelite king in an inscription:

1. Shalmaneser I (1274–1245 B.C.), son of Adadnirari I, restored Assyrian power after it had been overshadowed by the Hittites and by the kingdom of Mitanni.
2. Shalmaneser II (1031–1020 B.C.), son of Ashurnasirpal I. Although he was a weak king, he took action to strengthen Assyria after a period of domination by Aramean tribes.
3. Shalmaneser III (859–824 B.C.), son of Ashurnasirpal III, and first Assyrian king to come into direct contact with Israel. He is not

mentioned in the biblical narrative about the reign of Ahab of Israel (2 Chr. 18:1–34), but he does appear in an inscription that recounts a coalition composed principally of Syria (Hadadezer of Damascus, the biblical Ben-Hadad II) and of Israel ("Ahab, the Israelite"), a coalition that Shalmaneser met and presumably defeated at the famous Battle of Qarqar, on the Orontes River (853 B.C.). According to this inscription, Ahab supplied 2,000 chariots and 10,000 men.

This reference to Ahab is one of the most important nonbiblical archaeological references to a person mentioned in Scripture. The famous Black Obelisk mentions "Jehu, son of Omri" and describes him paying tribute to Shalmaneser. Jehu or his representative is portrayed on his hands and knees, kissing the ground at the feet of Shalmaneser. Jehu's Israelite servants are portrayed as bearing bars and vessels of precious metals, extended as presents for the Assyrian king.

4. Shalmaneser IV (783/82–772 B.C.), son of Adad-nirari III, and the first of three weak rulers who preceded the reign of Tiglath-Pileser III.
5. Shalmaneser V (727–722 B.C.), the son and successor of Tiglath-Pileser III (745–727 B.C.; called "Pul" in 2 Kin. 15:19). He is the only Assyrian king named Shalmaneser mentioned in the Bible (unless SHALMAN of Hosea 10:14 is a contraction of the name). Shalmaneser received tribute from Hoshea, king of Israel. Then he imprisoned Hoshea and besieged Samaria for three years (2 Kin. 17:3–6; 18:9–10), until it fell in 722 B.C. This marked the end of the northern kingdom of Israel.

Photo by Gustav Jeeninga

• This stone obelisk was erected by Shalmaneser III of Assyria to commemorate his achievements during the first 31 years of his reign.

SHAMA **[SHAY muh]** (*hearer*)—one of David’s mighty men (1 Chr. 11:44).

SHAMARIAH **[sham uh RIGH uh]** (*whom the Lord guards*)—a son of Rehoboam (2 Chr. 11:19; Shemariah, NRSV, NIV, REB, NASB).

SHAME—a negative emotion caused by an awareness of wrongdoing, hurt ego, or guilt. In the Bible, the feeling of shame is normally caused by public exposure of one’s guilt (Gen. 2:25; 3:10). Shame may also be caused by a hurt reputation or embarrassment, whether or not this feeling is due to sin (Ps. 25:2–3; Prov. 19:26; Rom. 1:16).

Joseph, not wishing to shame Mary, desired to divorce her secretly (Matt. 1:19). Ultimately, God will expose the guilt of the ungodly, putting them to shame (Dan. 12:2). God also puts to shame the wise of the world by exposing their guilt before Him and by choosing to save the foolish of this world by a “foolish” message (1 Cor. 1:18–31).

Finally, our Lord Jesus suffered the shame of the cross because He was put on public display as the recipient of God's wrath (2 Cor. 5:21; Heb. 12:2).

SHAMED [SHAH med]—a form of SHEMED.

SHAMER [SHAY mur] ([God is] *preserver*)—the name of two men in the Old Testament:

1. A son of Mahli (1 Chr. 6:46; Shemer, NIV, NASB, NRSV).
2. A son of Heber, of the tribe of Asher (1 Chr. 7:34, KJV; Shemer, NKJV, NRSV, NASB; Shomer, NIV). He is also called Shomer (1 Chr. 7:32).

SHAMGAR [SHAM gahr]—the third judge of Israel (Judg. 3:31) who delivered the nation from oppression by the Philistines. Using an ox goad as a weapon, Shamgar killed 600 Philistines who were terrorizing the main travel routes. Shamgar was a "son of Anath"—which may mean he was a resident of Beth Anath (Judg. 1:33), a fortified city in the territory of Naphtali.

SHAMHUTH [SHAM huhth]—a captain of David's army who commanded 24,000 men (1 Chr. 27:8). Shamhuth is probably the same person as Shammah the Harodite (2 Sam. 23:25) and Shammoth the Harorite (1 Chr. 11:27).

SHAMIR [SHAY mur]—the name of two cities and a man in the Old Testament:

1. A city in the hill country of Judah (Josh. 15:48), identified with Khirbet Somerah, about 21 kilometers (13 miles) southwest of Hebron.
2. A city on Mount Ephraim, the home and burial place of Tola the judge (Judg. 10:1–2).
3. A son of Michah (1 Chr. 24:24) and a Levite who lived in David's time.

SHAMLAI [SHAM ligh]—a form of SALMAI; SHALMAI.

SHAMMA [SHAM uh]—a son of Zophah, of the tribe of Asher (1 Chr. 7:37).

SHAMMAH [SHAM uh]—the name of four or five men in the Old Testament:

1. A son of Reuel and a descendant of Esau (1 Chr. 1:37).
2. The third son of Jesse and a brother, or half-brother, of David (1 Sam. 16:9; 17:13; Shimea, 1 Chr. 2:13).
3. A son of Agee the Hararite (2 Sam. 23:11). Shammah was one of David's mighty men.
4. Another Hararite and also one of David's mighty men (2 Sam. 23:33). He may be the same person as No. 3.
5. A Harodite and another of David's mighty men (2 Sam. 23:25). He is also called Shammoth the Harorite (1 Chr. 11:27).

SHAMMAI [SHAM eye]—the name of three men in the Old Testament:

1. A son of Onam and great-grandson of Judah (1 Chr. 2:28, 32).
2. A son of Rekem, of the tribe of Judah (1 Chr. 2:44–45).
3. A descendant of Judah (1 Chr. 4:17).

SHAMMOTH [SHAM ahth]—one of David's mighty men (1 Chr. 11:27). Shammoth is probably the same person as Shamhuth (1 Chr. 27:8) and Shammah the Harodite (2 Sam. 23:25).

SHAMMUA [sha MOO uh]—the name of four men in the Old Testament:

1. The representative of the tribe of Reuben among the twelve spies who explored the land of Canaan (Num. 13:4).
2. A son of David by Bathsheba (2 Sam. 5:14; Shammuah, KJV; 1 Chr. 14:4). Shammua is also called Shimea (1 Chr. 3:5).
3. The father of Abda (Neh. 11:17). Shammua is also called Shemaiah (1 Chr. 9:16).
4. A priest in the days of Nehemiah (Neh. 12:18).

SHAMMUAH [sha MOO uh]—a form of SHAMMUA No. 2.

SHAMSHERAI [SHAM shuh righ]—a son of Jeroham, of the tribe of Benjamin (1 Chr. 8:26).

SHAPHAM [SHAY fuhm]—a chief of the tribe of Dan (1 Chr. 5:12).

SHAPHAN [SHAY fuhn] (*rock badger*)—the name of several men in the Old Testament:

1. A scribe during the reign of King Josiah of Judah who helped Josiah carry out his religious reform (2 Kin. 22:3–14).
   He is probably the same person as Shaphan No. 2, 3, or 4.
2. The father of Ahikam (2 Kin. 22:12). A chief officer in Josiah's court during the prophet Jeremiah's time, Ahikam protected Jeremiah from death (Jer. 26:24).
3. The father of Elasah, who carried a letter from Jeremiah to the Babylonian captives (Jer. 29:3).
4. The father of Gemariah (Jer. 36:10–12). It was in the house of Gemariah that Baruch the scribe read Jeremiah's scroll to the people during the reign of Jehoiakim.
5. The father of Jaazaniah (Ezek. 8:11).

SHAPHAT [SHAY fat] (*judge*)—the name of five men in the Old Testament:

1. A representative of the tribe of Simeon sent by Moses to spy out the land of Canaan (Num. 13:2, 5).
2. The father of Elisha the prophet (1 Kin. 19:16).
3. A son of Shemaiah of the family of Jeconiah and a descendant of David (1 Chr. 3:22).
4. A descendant of Gad in the days of Jotham of Judah (1 Chr. 5:12).
5. An overseer of David's herds (1 Chr. 27:29).

SHAPHER [SHAY fur]—a form of SHEPHER, MOUNT.

SHAPHIR [SHAY fur]—a place, probably a city, that Micah prophesied against (Mic. 1:11; Saphir, KJV). Some scholars identify it as Khirbet el-Kom in Judah and others as Tell es-Sawafir in Philistine territory.

SHARAI [SHAR eye]—a Jew who divorced his pagan wife after the captivity (Ezra 10:40).

SHARAIM [shuh RAY uhm] (*two gates*)—a city in the lowland hills of Judah, apparently west of Azekah and Socoh (or Sochol) and southwest of Jerusalem (Josh. 15:36; Shaaraim, NASB, REB, NIV, RSV). It probably is Tell Zakariyeh in the Valley of Elah.

SHARAR [SHAH rur]—the father of Ahiam the Hararite (2 Sam. 23:33). Sharar is also called Sacar (1 Chr. 11:35; Sachar, KJV, NRSV).

SHARD—a fragment of broken pottery (Is. 30:14; sherd, KJV; fragment, NIV). When archaeologists excavate sites where ancient peoples lived, they usually find such broken pieces of clay pottery.

SHAREZER [shuh REE zur] (*protect the king*)—a son of the Assyrian king Sennacherib (2 Kin. 19:37). In 681 B.C. Sharezer killed his father and fled to the land of Ararat.

Also see SHEREZER.

SHARON [SHAR uhn]—the name of a plain and a district in the Old Testament:

1. The chief coastal plain of Palestine, running approximately 80 kilometers (50 miles) from south of the Carmel Mountain range to the vicinity of Joppa (1 Chr. 27:29). This lowland region was extremely fertile and was known for its agriculture (Is. 33:9).

   In ancient times, an important caravan route ran along the Plain of Sharon, connecting Egypt, Mesopotamia, and Asia Minor. The flowers of Sharon (Is. 35:2), particularly the rose of Sharon (Song 2:1), were beautiful. Sharon is also called Lasharon (Josh. 12:18).
2. A district in Transjordan, the area east of the Jordan River, occupied by the tribe of Gad (1 Chr. 5:16).

SHARONITE, THE [SHAR uhn ight] (*of Sharon*)—a term applied to Shitrai, King David’s chief herdsman in the Plain of Sharon (1 Chr. 27:29).

SHARUHEN [shuh ROO uhn]—a city in the territory of Judah assigned to the tribe of Simeon (Josh. 19:6).

SHASHAI **[SHAY shigh]**—a son of Bani who married a pagan wife during the captivity (Ezra 10:40).

SHASHAK **[SHAY shak]**—an ancestor of King Saul (1 Chr. 8:14, 25).

SHAUL **[shahl]** (*asked* [of God])—the name of two men in the Old Testament:

1. The founder of a tribal family known as the Shaulites (Num. 26:13).
2. A Levite descended from Kohath (1 Chr. 6:24).

SHAULITES **[SHAHL ights]**—a tribal family descended from SHAUL (Num. 26:13).

SHAVEH **[SHAY vuh]**—a valley near Jerusalem where Abraham was met by the king of Sodom and by Melchizedek after the defeat of Chedorlaomer (Gen. 14:17–18). This valley was the place where Absalom erected a monument to himself, a pillar that came to be called "Absalom's Monument" (2 Sam. 18:18).

SHAVEH KIRIATHAIM **[SHAY vuh kir ih uh THAY uhm]**—a plain in Transjordan near the city of Kiriathaim of Moab (Gen. 14:5). The Emim were defeated on this plain by Chedorlaomer in the days of Abraham and Lot.

SHAVING—removal of the beard or other body hair, as with a razor. Among the Israelites, beards were common, especially in early times when they lived as wandering shepherds. But the Egyptians shaved their faces closely and preferred short hair. The Greeks and Romans also preferred the clean-shaven style.

Shaving was a part of the ritual by which a Levite was set apart for priestly service (Num. 8:7). Shaving was also required for those unclean with plague (Lev. 13:33) or leprosy (Lev. 14:8).

Refusing to allow a man-made instrument to touch their heads, a group of Hebrews known as the NAZIRITES kept their hair uncut until a particular vow had been fulfilled (Num. 6:18; Acts 18:18). But if Nazirites touched a dead body, they were required to cut their hair immediately (Num. 6:9).

Shaving the head was often a sign of mourning (Deut. 14:1; Job 1:10). Although priests did not follow this practice, “They shall not make any bald place on their heads, nor shall they shave the edges of their beards nor make any cuttings in their flesh” (Lev. 21:5).

SHAVSHA [SHAV shuh]—the scribe, or state secretary, in David’s administration (1 Chr. 18:16; secretary, NIV, NASB, NRSV).

Also see SHEVA.

SHEAF—stalks of grain gathered and tied into a bundle after harvesting. The reapers either gathered the cut grain into sheaves themselves (Ruth 2:7) or left it to be collected by the sheafbinder (Jer. 9:22). The sheaves were then gathered into stacks (Ex. 22:6) and loaded into carts (Amos 2:13). The law directed that some stray stalks and sheaves should be left in the field for the poor and hungry to glean (Deut. 24:9).

The first sheaves of harvest were to be given as a firstfruit offering to the Lord (Lev. 23:10). The grain was threshed from the remainder for grinding into flour.

SHEAL [SHEE uhl]—a Jew who divorced his foreign wife after the captivity (Ezra 10:29).

SHEALTIEL [shee AL tih uhl] (*I asked from God*)—a son of Jehoiachin (Jeconiah), king of Judah (1 Chr. 3:17; Matt. 1:12; Salathiel, KJV). Shealtiel apparently was an ancestor of Zerubbabel, the Jewish governor of Jerusalem after the captivity. Shealtiel may have been Zerubbabel’s father (Ezra 3:2), or his uncle or grandfather (1 Chr. 3:17–19). In the New Testament, Shealtiel is listed in the genealogy of Jesus Christ (Luke 3:27; Salathiel, KJV). He was a descendant of David through his son Nathan (2 Sam. 5:14).

SHEAR-JASHUB [shee ur JAY shuhb] (*a remnant shall return*)—a symbolic name given to a son of the prophet Isaiah in the days of King Ahaz of Judah (Is. 7:3). The name emphasized Isaiah’s prophecy that a remnant of the nation would return to the land after their years of captivity in a foreign country (Is. 10:21–22).

SHEARIAH [shee uh RIGH uh]—a son of Azel, of the tribe of Benjamin (1 Chr. 8:38). Sheariah was a descendant of King Saul.

SHEARING HOUSE—KJV form of BETH EKED OF THE SHEPHERDS (2 Kin. 10:12–14).

SHEATH—the carrying case for a knife, dagger, or sword. The Bible mentions the sheaths of Goliath (1 Sam. 17:51; scabbard, NIV), Joab (2 Sam. 20:8), and Simon Peter (John 18:11), and symbolically the sheath from which God's sword is drawn in judgment (1 Chr. 21:27; Ezek. 21:3–5, 30).

SHEBA [SHEE buh] (*oath*)—the name of five men, a city, and a country in the Old Testament:

1. A descendant of Ham (Gen. 10:7). Sheba's descendants are believed to have settled on the shores of the Persian Gulf.
2. A son of Joktan of the family of Shem, whose descendants have been traced to southern Arabia (Gen. 10:28).
3. A grandson of Abraham (Gen. 25:3). Sheba was a son of Jokshan, who was a son of Abraham by Keturah. Sheba and his descendants probably lived in Edom or northern Arabia.
4. A city of the territory of Judah assigned to the tribe of Simeon (Josh. 19:2). Some modern translations of the Bible (NKJV, NIV, NASB) equate Sheba with Beersheba.
5. A son of Bichri, of the tribe of Benjamin (2 Sam. 20:1–22). After the death of Absalom, Sheba led a short-lived rebellion against King David and was forced to retreat inside the city of Abel of Beth Maachah. This city was then besieged by Joab, the captain of David's army. In order to save their city, the people of Abel cut off Sheba's head and threw it over the wall to Joab (2 Sam. 20:1–22).
6. A mountainous country in southwest Arabia (1 Kin. 10:1–13), identified as the land of "the queen of the South" (Luke 11:31) who came to investigate Solomon's fame and wisdom. By means of its international trade and control of trade routes through its land, Sheba developed into a strong commercial power. Its trade specialties were perfumes and incense. Camel caravans followed routes northward across its dry regions, bearing their precious

commodities for the royal courts of the countries bordering the Mediterranean Sea. Thus the Queen of Sheba's visit to Solomon may have been motivated also by her interest in trade and in the unhindered movement of her caravans into the large territory under Solomon's control.

7. A chief of the tribe of Gad who lived in Gilead in Bashan during the reign of Jeroboam II of Israel (1 Chr. 5:13).

SHEBA, QUEEN OF—a queen who came to visit King Solomon. She tested him with "hard questions" and found that Solomon's wisdom and prosperity exceeded his fame (1 Kin. 10:1–13). Some scholars believe she represented the region of Ethiopia, south of Egypt. But others insist she ruled among the tribes of southwestern Arabia. In the New Testament, Jesus referred to her as "the queen of the South," who "came from the ends of the earth to hear the wisdom of Solomon" (Matt. 12:42).

Also see SHEBA.

SHEBAH [SHEE buh] (*seven, oath*)—the famous well from which Beersheba derived its name; it was dug by Isaac's servants near Beersheba in Judah (Gen. 26:33; Shibah, NASB, REB, NIV, NRSV).

SHEBAM [SHEE bam]—a city east of the Jordan River in the Plain of Moab near Heshbon. After the conquest of the land of Canaan, Shebam was assigned to the tribes of Reuben and Gad (Num. 32:3; Sebam, NASB); but it fell back under Moabite control. It probably was the same place as Shibmah (Num. 32:38) and Sibmah (Josh. 13:19).

SHEBANIAH [sheb uh NIGH uh]—the name of four men in the Old Testament:

1. A Levite trumpeter who helped transport the ARK OF THE COVENANT to the temple in Jerusalem (1 Chr. 15:24).
2. A Levite who helped at the Feast of Tabernacles after the captivity (Neh. 9:4–5).
3. A priestly family that lived one generation after the captivity (Neh. 12:14). A representative of this family sealed the covenant with Nehemiah (Neh. 10:4).

4. A priest who sealed the covenant with Nehemiah after the captivity (Neh. 10:12).

SHEBARIM **[SHEB uh rim]**—a place where the Israelites fled after their defeat at Ai (Josh. 7:5).

SHEBAT **[SHEE bat]**—the fifth month of the civil year in the Hebrew calendar (Zech. 1:7; Sebat, KJV).
Also see CALENDAR.

SHEBER **[SHEE bur]**—a son of Caleb and a descendant of David (1 Chr. 2:48).

SHEBNA **[SHEB nuh]**—a high official in the court of Hezekiah, king of Judah (2 Kin. 18:18, 26; Shebnah, NRSV; 18:37; 19:2; Is. 36:3, 11, 22; 37:2). Shebna is described as a scribe (NKJV, NASB), a secretary (NIV, NRSV), and an adjutant-general (REB), probably indicating he held an office similar to secretary of state. As the administrator of Hezekiah's palace, Shebna was a man of great influence. But the prophet Isaiah predicted he would fall from power and die as an outcast because of his pride (Is. 22:15–25). An inscription bearing what appears to be his name was found on the lintel of a tomb near Jerusalem.

SHEBUEL **[shih BOO uhl]**—the name of two men in the Old Testament:

1. A descendant of Gershon (1 Chr. 23:16). Shebuel was ruler of the tabernacle treasury in the time of David (Shubael, 1 Chr. 24:20).
2. A son of Heman the musician (1 Chr. 25:4; Shubael, 1 Chr. 25:20).

SHECANIAH **[shek uh NIGH uh]** (*the Lord is a neighbor*)—the name of three men in the Old Testament:

1. A priest whose descendants were organized for special service during David's reign (1 Chr. 24:11).
2. A priest during the reign of King Hezekiah of Judah (2 Chr. 31:15). Shecaniah helped distribute the temple offering among the priests.
3. The descendant of a family, perhaps that of Shecaniah No. 1, that returned from the captivity (Ezra 8:3; Shechaniah, KJV).

SHECHANIAH **[shek uh NIGH uh]** (*the Lord is a neighbor*)—the name of six men in the Old Testament:

1. The head of a family in the lineage of David (1 Chr. 3:21–22).
2. A person who returned with Ezra from the captivity (Ezra 8:5).
3. A son of Jehiel (Ezra 10:2). Shechaniah divorced his foreign wife after the captivity.
4. The father of Shemaiah (Neh. 3:29). Shemaiah was the keeper of the East Gate in Jerusalem in Nehemiah's time.
5. The father-in-law of Tobiah the Ammonite (Neh. 6:17).
6. A chief priest who returned from the captivity with Zerubbabel (Neh. 12:1–3).

SHECHEM **[SHEK uhm]** (*shoulder*)—the name of a city and three men in the Bible:

1. An ancient fortified city in central Canaan and the first capital of the northern kingdom of Israel (see Map 4, B–3). Its name means "shoulder," probably because the city was built mainly on the slope, or shoulder, of Mount Ebal. Situated where main highways and ancient trade routes converged, Shechem was an important city long before the Israelites occupied Canaan. The city has been destroyed and rebuilt several times through the centuries.

   Shechem is first mentioned in connection with Abraham's journey into the land of Canaan. When Abraham eventually came to Shechem, the Lord appeared to him and announced that this was the land He would give to Abraham's descendants (Gen. 12:6; Sichem, KJV). This fulfilled God's promise to Abraham at the time of his call (Gen. 12:1–3). In response, Abraham built his first altar to the Lord in Canaan at Shechem (Gen. 12:7). Because of this incident, Shechem is an important place in the religious history of the Hebrew people.

   Upon his return from Padan Aram, Jacob, a grandson of Abraham, also built an altar to the Lord at Shechem (Gen. 33:18–20). This marked Jacob's safe return to the Promised Land from the land of self-imposed exile. According to Jewish tradition, Jacob dug a deep well here (John 4:12). Jacob's Well is one of the few sites visited by Jesus that is identifiable today.

After the Israelites conquered Canaan under the leadership of Joshua, an altar was built at Shechem. Its building was accompanied by a covenant ceremony in which offerings were given and the blessings and curses of the Law were recited (Josh. 8:30–35). This was done in obedience to the command of Moses, given earlier in Deuteronomy 27:12–13. Because Shechem was situated between Mount Ebal and Mount Gerizim, this covenant ceremony took on a symbolic meaning. To this day Mount Gerizim is forested while Mount Ebal is barren. Thus the blessings of faithfully keeping the covenant were proclaimed from Mount Gerizim, while the curses of breaking the covenant were proclaimed from Mount Ebal.

At the close of his life, Joshua gathered the tribes of Israel at Shechem. Here he reviewed God's gracious dealings with Israel and performed a covenant-renewing ceremony on behalf of the nation. He closed his speech with his famous statement, "Choose for yourselves this day whom you will serve . . . but as for me and my house, we will serve the LORD" (Josh. 24:15).

The significance of Shechem in Israel's history continued into the period of the Divided Kingdom. Rehoboam, successor to King Solomon, went to Shechem to be crowned king over all Israel (1 Kin. 12:1). Later, when the nation divided into two kingdoms, Shechem became the first capital of the northern kingdom of Israel (1 Kin. 12:25). Samaria eventually became the permanent political capital of the Northern Kingdom, but Shechem retained its religious importance. It apparently was a sanctuary for worship of God in Hosea's time in the eighth century B.C. (Hos. 6:9).

At Shechem (sometimes identified with Sychar) Jesus visited with the Samaritan woman at Jacob's Well (John 4). The SAMARITANS had built their temple on Mount Gerizim, where they practiced their form of religion. To this outcast woman of a despised sect Jesus offered salvation. This is a vivid example of the truth that the gospel of Christ is meant for all people.

2. A son of Hamor, a Hivite prince (Gen. 33:19; 34:1–31). Shechem raped Dinah, the daughter of Jacob. When Shechem later wanted to marry her, Dinah's half-brothers, Simeon and Levi, agreed to give Shechem permission only if "every male of you is circumcised" (Gen. 34:15). When Hamor, Shechem, and their followers agreed to

the procedure, Simeon and Levi killed them before the circumcision operations had healed.

3. A son of Gilead and grandson of Manasseh (Num. 26:31; Josh. 17:2).
4. A son of Shemida, of the tribe of Manasseh (1 Chr. 7:19).

Photo by Gustav Jeeninga

• Ruins of a gate and the entrance to a temple in the northwest portion of the city of Shechem. This gate was built during the Hyksos period about 1650 to 1550 B.C.

SHECHEMITES [SHEK uhm ights]—the descendants of SHECHEM, a son of Gilead of the tribe of Manasseh (Num. 26:31; Josh. 17:2).

SHEDEUR [SHEH dih ur]—the father of the Reubenite chief Elizur (Num. 1:5). Elizur helped Moses take a census of the people in the wilderness.

SHEEP (see ANIMALS OF THE BIBLE).

Photo by Gustav Jeeninga

- In all periods of biblical history sheep were important because they provided wool, milk, meat, and leather for the people.

SHEEP BREEDER (see OCCUPATIONS AND TRADES).

SHEEPCOTE—KJV word for SHEEPFOLD.

SHEEPFOLD—a pen or shelter for protecting sheep (Num. 32:16; sheepcote, KJV). A permanent sheepfold was enclosed by stone walls. The Old Testament declares that the Lord took David from the sheepfold to be ruler over the Lord's people (1 Chr. 17:7). The New Testament portrays Jesus as the Good Shepherd who protects His sheep (John 10:7–30).

SHEEP GATE, SHEEP MARKET, SHEEP POOL (see GATES OF JERUSALEM AND THE TEMPLE).

SHEEP SHEARER (see OCCUPATIONS AND TRADES).

SHEERAH [SHEE uh ruh]—a female descendant of Ephraim (1 Chr. 7:24; Sherah, KJV, REB). Sheerah built or fortified three villages: Lower Beth Horon, Upper Beth Horon, and Uzzen Sheerah.

SHEET—a word with two different meanings in the NKJV:

1. Thin sheets of gold from which threads for the making of the EPHOD were formed (Ex. 39:3).

2. A large piece of cloth made of fine linen. While in a trance, Simon Peter had a vision of an object coming down out of heaven that looked like a “great sheet” (Acts 10:11).

SHEHARIAH [shee uh RIGH uh]—a tribal chief who lived in Jerusalem after the captivity (1 Chr. 8:26).

SHEKEL (see MONEY; WEIGHTS AND MEASURES).

SHEKINAH [shuh KIGH nuh] (*dwelling*)—a visible manifestation of the presence of God (also spelled Shechinah and Shekhinah). Although the word is not found in the Bible, it occurs frequently in later Jewish writings. It refers to the instances when God showed Himself visibly, as, for example, on Mount Sinai (Ex. 24:9–18) and in the Holy of Holies of the tabernacle and in Solomon’s temple. The Shekinah was a luminous cloud that rested above the altar in the place of worship and lit up the room. When the Babylonians destroyed the temple, the Shekinah glory vanished. There was no Shekinah in the temples rebuilt later under Zerubbabel and Herod.

SHELAH [SHEE luh]—the name of two men and a pool in the Bible:

1. The youngest son of Judah, by the daughter of Shua the Canaanite (Gen. 38:5).
2. A son of Arphaxad (1 Chr. 1:18). He was the father of Eber and an ancestor of Christ (Luke 3:35; Sala, KJV).
3. A pool in Jerusalem (Neh. 3:15; Siloah, KJV; Siloam, NIV). Also see SILOAM.

SHELANITES [SHEE luh nights]—the descendants of SHELAH, son of Judah (Num. 26:20).

Also see SHILONI; SHILONITE.

SHELEMIAH [sheh luh MIGH uh] (*the Lord has recompensed*)—the name of nine men in the Old Testament:

1. A Levite who was a tabernacle gatekeeper during David’s reign (1 Chr. 26:14). He is also called Meshelemiah (1 Chr. 26:1–2).
2, 3. Descendants of Bani who divorced their foreign wives after the captivity (Ezra 10:39, 41).

4. The father of Hananiah (Neh. 3:30).
5. A priest and treasurer appointed by Nehemiah to distribute the tithes among the Levites (Neh. 13:13).
6. A son of Cushi and ancestor of Jehudi (Jer. 36:14).
7. A son of Abdeel (Jer. 36:26).
8. The father of Jehucal (Jer. 37:3).
9. The father of Irijah (Jer. 37:13). Irijah was the captain of the guard who arrested Jeremiah before he left Jerusalem.

SHELEPH [SHEE lif]—a son of Joktan, of the family of Shem (Gen. 10:26).

SHELESH [SHEE lish]—a son of Helem and head of a clan in the tribe of Asher (1 Chr. 7:35).

SHELOMI [shih LOE migh] ([God is] *my peace*)—the father of Ahihud (Num. 34:27). Ahihud helped divide the land of Canaan west of the Jordan River.

SHELOMITH [shih LOE mith] (*peaceful*)—the name of seven people in the Old Testament:

1. A daughter of Dibri, of the tribe of Dan (Lev. 24:11).
2. A daughter of Zerubbabel, of the family of Jeconiah (1 Chr. 3:19).
3. A son of Shimei (1 Chr. 23:9; Shelomoth, NRSV).
4. A descendant of Izhar, a Levite of the Kohathite family (1 Chr. 23:18). He is also called Shelomoth (1 Chr. 24:22).
5. A keeper of the tabernacle treasures in David’s time (1 Chr. 26:25–26; Shelomoth, NRSV).
6. A child of Rehoboam by Maacah, the granddaughter of Absalom (2 Chr. 11:20).
7. A son of Josiphiah and the ancestor of a family that returned from the captivity with Ezra (Ezra 8:10).

SHELOMOTH [sheh LOE mahth] (*peacefulness*)—a Levite of the Izharite family (1 Chr. 24:22). He is also called Shelomith (1 Chr. 23:18).

SHELUMIEL [shih LOO mih uhl] (*God is my peace*)—a leader of the tribe of Simeon who helped Moses take the first census of Israel in the wilderness (Num. 1:6).

SHEM [shem] (*renown*)—the son of Noah and brother of Ham and Japheth. Shem was born after Noah became 500 years old (Gen. 5:32). He was one of eight people who entered Noah's ark and survived the Flood (Gen. 7:7, 13). Shem was married at the time of the Flood but had no children. After the Flood he became the father of Elam, Asshur, Arphaxad, Lud, and Aram (usually identified by scholars as Persia, Assyria, Chaldea, Lydia, and Syria, respectively). Thus Shem was the ancestor of the people of the ancient Near East generally, and the Hebrews specifically.

Shem died at the age of 600 (Gen. 11:10–11). He is listed by Luke as an ancestor of Jesus Christ (Luke 3:36; Sem, KJV).

SHEMA [SHEE muh]—the name of four men and one city in the Old Testament:

1. A city in the NEGEV, in southern Judah, near the border of Edom (Josh. 15:26).
2. A son of Hebron, of the tribe of Judah (1 Chr. 2:43–44).
3. A son of Joel (1 Chr. 5:8), perhaps the Shemaiah of 1 Chronicles 5:4.
4. A son of Elpaal (1 Chr. 8:13), also called Shimei (1 Chr. 8:21; Shimhi, KJV).
5. One of the priests who assisted Ezra in the public reading of the Law (Neh. 8:4).

SHEMA, THE [shuh MAH] (*hear thou*)—the Jewish confession of faith that begins, "Hear, O Israel: The Lord our God, the LORD is one!" (Deut. 6:4). The complete Shema is found in three passages from the Old Testament: Numbers 15:37–41, Deuteronomy 6:4–9 and 11:13–21.

The first of these passages stresses the unity of God and the importance of loving Him and valuing His commands. The second passage promises blessing or punishment according to a person's obedience of God's will. The third passage commands that a fringe be worn on the edge of one's garments as a continual reminder of God's laws. These verses make up one of the most ancient features of worship among the Jewish people. Jesus quoted from the Shema during a dispute with the scribes (Mark 12:28–30).

SHEMAAH [shih MAY uh]—a Benjamite whose sons joined David's army at Ziklag (1 Chr. 12:3).

SHEMAIAH [shih MAY uh] (*the Lord has heard*)—the name of several men in the Old Testament:

1. A prophet who directed King Rehoboam to stop fighting the ten northern tribes that had revolted and formed their own nation (1 Kin. 12:22).
2. A son of Shechaniah, who founded a family apparently in the line of David (1 Chr. 3:22).
3. The head of a family of the tribe of Simeon (1 Chr. 4:37).
4. A son of Joel (1 Chr. 5:4), perhaps the Shema of 1 Chronicles 5:8.
5. A Levite who supervised work on the temple during Nehemiah's time (Neh. 11:15).
6. A Levite and father of Obadiah (1 Chr. 9:16). Shemaiah is also called Shammua (Neh. 11:17).
7. A Levite who helped move the ark to Jerusalem (1 Chr. 15:8, 11).
8. A Levite and son of Nethaneel (1 Chr. 24:6).
9. A tabernacle gatekeeper in David's time (1 Chr. 26:6–7).
10. A Levite sent by Jehoshaphat to teach the law to the people of Judah (2 Chr. 17:8).
11. A Levite and descendant of Jeduthun who helped purify the temple under King Hezekiah (2 Chr. 29:14). He may be the same person as No. 6. He may also be the person called Shammua in Nehemiah 11:17.
12. A Levite who distributed firstfruits, tithes, and gifts to the priests in Hezekiah's time (2 Chr. 31:15).
13. A chief Levite during the reign of Josiah in Judah (2 Chr. 35:9).
14. A head of a family who returned from the captivity with Ezra (Ezra 8:13).
15. A messenger for Ezra after the captivity (Ezra 8:16).
16. A son of Harim who divorced his foreign wife (Ezra 10:21).

17. A son of another Harim. This Shemaiah also divorced his foreign wife (Ezra 10:31).
18. A Levite who helped repair Jerusalem’s wall under Nehemiah (Neh. 3:29).
19. A false prophet hired by Tobiah and Sanballat to frighten Nehemiah (Neh. 6:10).
20. A priest who sealed the covenant under Nehemiah (Neh. 10:8).
21. A chief priest who returned from the captivity with Zerubbabel (Neh. 12:6).
22. A prince of Judah who helped dedicate Jerusalem’s wall after the captivity (Neh. 12:34).
23. A Levite descended from Asaph (Neh. 12:35).
24. A Levite musician at the dedication of the Jerusalem wall (Neh. 12:36).
25. A priest who helped dedicate Jerusalem’s wall. He may be the same person as No. 24 (Neh. 12:42).
26. The father of Urijah (Jer. 26:20).
27. A false prophet in Jeremiah’s time (Jer. 29:24–32).
28. The father of Delaiah (Jer. 36:12).

SHEMARIAH [shem uh RIGH uh] (*whom the Lord guards*)—the name of three men in the Old Testament:

1. A Benjamite warrior who joined David’s army at Ziklag (1 Chr. 12:5).
2. A son of Harim who divorced his foreign wife (Ezra 10:32).
3. A son of Bani who divorced his foreign wife (Ezra 10:41).

Also see SHAMARIAH.

SHEMEBER [shem EE bur]—the king of Zeboiim who was defeated by Chedorlaomer in the days of Abraham (Gen. 14:2).

SHEMED [SHEE mid]—a son of Elpaal, of the tribe of Benjamin (1 Chr. 8:12; Shamed, KJV). Shemed rebuilt the cities of Ono and Lod after the captivity.

SHEMER [SHEE mur] ([God is] *preserver*)—the name of two men in the Old Testament:

1. The man from whom Omri bought the hill on which he built Samaria (1 Kin. 16:24).
2. A son of Heber, of the tribe of Asher (1 Chr. 7:34; Shamer, KJV; Shomer, NIV), also called Shomer (1 Chr. 7:32).

SHEMIDA [shih MIGH duh]—a son of Gilead, of the tribe of Manasseh (Josh. 17:2; Shemidah, KJV). Shemida was the founder of a tribal family, the SHEMIDAITES (Num. 26:32).

SHEMIDAH [shih MIGH duh]—a form of SHEMIDA.

SHEMIDAITES [shih MIGH day ights]—the descendants of SHEMIDA (Num. 26:32).

SHEMINITH (see MUSIC).

SHEMIRAMOTH [shih MIR uh mahth]—the name of two men in the Old Testament:

1. A Levite singer during David's reign (1 Chr. 15:18).
2. A Levite who instructed the people in the law in Jehoshaphat's time (2 Chr. 17:8).

SHEMUEL [SHEM yoo uhl] (*name of God*)—the name of three men in the Old Testament:

1. A representative of the tribe of Simeon in the division of the land of Canaan (Num. 34:20).
2. Another name for Samuel the prophet, the father of Joel (1 Chr. 6:33, KJV).
3. A son of Tola (1 Chr. 7:2).

SHEN [shen] (*tooth*)—an unknown place near the site where Samuel erected a stone memorial to commemorate Israel's victory over the Philistines (1 Sam. 7:12; Jeshanah, NRSV, REB).

SHENAZAR [shih NAZ ur]—a form of SHENAZZAR.

SHENAZZAR [shih NAZ ur] (*may* [the god] *Sin protect*)—a descendant of the exiled King Jehoiachin (Jeconiah or Coniah; 1 Chr. 3:18, Shenazar, KJV).

SHEOL [SHE ole]—in Old Testament thought, the abode of the dead. Sheol is the Hebrew equivalent of the Greek *Hades,* which means “the unseen world.”

Sheol was regarded as an underground region (Num. 16:30, 33; Amos 9:2), shadowy and gloomy, where disembodied souls had a conscious but dull and inactive existence (2 Sam. 22:6; Eccl. 9:10). The Hebrew people regarded sheol as a place to which both the righteous and unrighteous go at death (Gen. 37:35; Ps. 9:17; Is. 38:10; death, NIV; Deut. 32:22; the realm of death, NIV), a place where punishment is received and rewards are enjoyed. Sheol is pictured as having an insatiable appetite (Is. 5:14; Hab. 2:5; the grave, NIV.

However, God is present in sheol (Ps. 139:8; hell, NKJV; the depths, NIV). It is open and known to Him (Job 26:6; Prov. 15:11; Death, NIV). This suggests that in death God’s people remain under His care, and the wicked never escape His judgment. Sheol gives meaning to Psalm 16:10. Peter saw the fulfillment of this messianic psalm in Jesus’ resurrection (Acts 2:27). Also see HELL.

SHEPHAM [SHEE fuhm]—a site near Riblah and Mount Hermon (Num. 34:10–11) mentioned by Moses when he outlined the borders of the Promised Land. Also see SHIPHMITE.

SHEPHATIAH [shef uh TIGH uh] (*the Lord has judged*)—the name of nine men in the Old Testament:

1. David’s fifth son born at Hebron. His mother was Abital (2 Sam. 3:4).
2. A Benjamite and the father of Meshullam (1 Chr. 9:8; Shephathiah, KJV).
3. A Benjamite who joined David’s army at Ziklag (1 Chr. 12:5).
4. A son of Maachah and chief of the tribe of Simeon during David’s reign (1 Chr. 27:16).
5. A son of King Jehoshaphat (2 Chr. 21:2).
6. A family whose descendants returned from the captivity with Zerubbabel (Neh. 7:9) and Ezra (Ezra 8).
7. A family of temple servants whose descendants returned from the captivity with Zerubbabel (Ezra 2:57).
8. A descendant of Perez, of the tribe of Judah (Neh. 11:4).

9. A prince and son of Mattan (Jer. 38:1). Shephatiah urged King Zedekiah of Judah to put the prophet Jeremiah to death.

SHEPHER, MOUNT **[SHEE fur]**—a mountain encampment of the Israelites during their wanderings in the wilderness (Num. 33:23–24; Shapher, KJV, REB).

SHEPHERD—a person who takes care of sheep. Figuratively, the Old Testament pictures God as Israel’s Shepherd-Leader (Ps. 80:1; Ezek. 34:14). The New Testament reveals Jesus as the Good Shepherd who gave His life for His sheep. When He said, “I am the good shepherd” (John 10:11), Jesus linked His own divine nature with one of the most ordinary occupations in Israel.

Abel is the first shepherd mentioned in the Bible (Gen. 4:2). Kings who led Israel (Jer. 6:3; 49:19) and certain ministers (Jer. 23:4) are also called shepherds.

The sons of Abraham, Isaac, and Jacob herded sheep (Gen. 13:7; 26:20; 30:36). Rachel was a shepherdess (Gen. 29:3). David (2 Sam. 5:2; Ps. 78:70–72), Moses (Ex. 3:1), and Amos (Amos 1:1) found herding to be excellent preparation for future leadership roles.

Jesus’ life exemplifies these leadership traits. Jesus knows each of His sheep intimately (John 10:3–5). Sometimes several shepherds will pen their sheep together in a cave or a sheepfold at night. The next morning the shepherds call out to their own sheep. Each sheep knows its shepherd’s voice and responds immediately. Even in a large flock, one individual sheep will run to its shepherd when its own pet name is called. “My sheep hear My voice, and I know them, and they follow Me,” (John 10:27).

Sheep are curious but dumb animals, often unable to find their way home even if the sheepfold is within sight. Knowing this fault, shepherds never take their eyes off their wandering sheep (Ps. 32:8). Often sheep will wander into a briar patch or fall over a cliff in the rugged Palestinian hills. The shepherds tenderly search for their sheep and carry them to safety (Luke 15:6).

In water-hungry Syria and Palestine, shepherds have always had to search diligently for water, sometimes for hours every day. Sheep must be watered daily. The shepherd might find a bubbling stream for the sheep that are always on the move and needing fresh pastures every day

(Ps. 23:2). An old well with a quiet pool or trough close by might provide the water (Gen. 29:7; 30:38; Ex. 2:16). Often the shepherd carries a small pail, patiently filling it many times for the thirsty sheep who cannot reach the available water.

A trusted shepherd also provides loving protection for the flock. Shepherds on the Bethlehem hillsides still use a sling, made of goat's hair or leather and immortalized by David against Goliath (1 Sam. 17:49). At times shepherds will throw their rods at a stubborn, straying sheep that refuse to hear their voice. At other times shepherds gently nudge the strays with the end of a six-foot staff, crooked at one end. Both the rod and the staff work together to protect the sheep (Ps. 23:4).

The presence of the shepherd also offers comfort to the flock. David recognized this in Psalm 23. Sheep are content merely to be in the same field with their shepherd; Christians are comforted by the very presence of the Lord. This thought is especially comforting when darkness overshadows the believer. Jesus is our Door; nothing can touch our lives without touching Him first. This is a perfect picture of shepherds, who literally become the living door of the sheepfold. They curl up in the door or in the entrance of a cave. They put their bodies between the sleeping sheep and ravenous animals or thieves.

One day Jesus the Chief Shepherd will return, gather His whole flock into one fold, and divide the sheep from the goats (Matt. 25:31–33). Until that time, Jesus continues His search for every lost sheep (Matt. 18:12–14). His sheep are to yield themselves to Him for His useful service until, at last, they "will dwell in the house of the LORD forever" (Ps. 23:6).

Also see OCCUPATIONS AND TRADES.

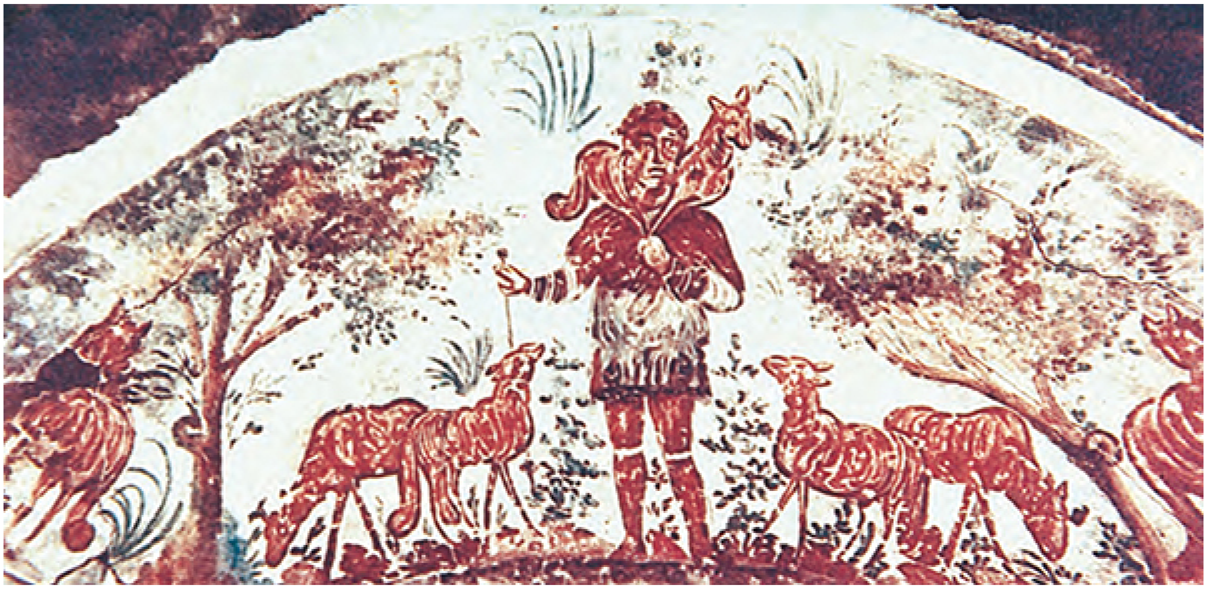

Photo by Howard Vos

• This fresco from a catacomb in Rome portrays Jesus as the Good Shepherd who takes care of His sheep (John 10:14).

SHEPHI, SHEPHO [SHEE fie, SHEE foe]—one of the sons of Shobal (Gen. 36:23; 1 Chr. 1:40).

SHEPHUPHAM [shih FOO fuhm]—a form of SHEPHUPHAN.

SHEPHUPHAN [shih FOO fan]—a son of Bela, of the tribe of Benjamin (1 Chr. 8:5). The name is also given as Muppim (Gen. 46:21), Shupham (Num. 26:39; Shephupham, NASB), and Shuppim (1 Chr. 7:12).

SHERAH [SHEE ruh]—a form of SHEERAH.

SHERD (see POTSHERD).

SHEREBIAH [sher uh BIGH uh]—the name of two or three men in the Old Testament:

1. The head of a family of Levites who returned with Ezra from the captivity (Ezra 8:18).
2. A Levite who assisted Ezra in reading the law to the people (Neh. 8:7). He may be the same person as No. 1.
3. A Levite head of a family who returned with Zerubbabel from the captivity (Neh. 12:8).

SHERESH [SHIR esh] (*root*)—a son of Maachah (1 Chr. 7:16).

SHEREZER [sheh REE zur]—a man sent by the people of Bethel to ask about the observance of the anniversary feast commemorating the destruction of Jerusalem (Zech. 7:2; Sharezer, NASB, NIV, NRSV).

SHESHACH [SHEE shak]—a code word for Babel, or Babylonia. The code operates according to the ancient Hebrew system known as atbash (the first letter of the Hebrew alphabet stands for the last, the second stands for the next to last, etc.). This code word was used by the prophet Jeremiah when he predicted the downfall of the Babylonian Empire (Jer. 25:26; 51:41).

SHESHAI [SHEE shigh]—a son of Anak. Sheshai and his tribe were defeated by Caleb during the conquest of the land of Canaan (Josh. 15:14).

SHESHAN [SHEE shan]—a son of Ishi, of the tribe of Judah (1 Chr. 2:31).

SHESHBAZZAR [shesh BAZ ur] (*sin* [the moon-god], *protect the father*)—a governor of Judah appointed by Cyrus, king of Persia. Sheshbazzar was given authority to return the gold and silver articles taken by the Babylonians to the temple in Jerusalem (Ezra 1:8, 11). Sheshbazzar may have been the same person as Shenazzar (1 Chr. 3:18), the son of Jehoiachin.

SHETH [sheth] (*appoint, compensate*)—the name of two men in the Old Testament:

1. A Moabite chief (Num. 24:17).
2. The third son of Adam and Eve, born after the murder of Abel by Cain (1 Chr. 1:1, KJV; Seth, NKJV). Also see SETH.

SHETHAR [SHEE thahr]—a high Persian official, one of seven princes "who had access to the king's presence" (Esth. 1:14).

SHETHAR-BOZENAI [SHEE thahr BAHZ uh nigh]—a form of SHETHAR-BOZNAI.

SHETHAR-BOZNAI [SHEE thahr BAHZ nigh]—an official, perhaps a royal scribe, of the Persian Empire (Ezra 5:3; Shethar-Bozenai, NIV, NRSV). Shethar-Boznai attempted to hinder the returned Jewish exiles from rebuilding the temple.

SHEVA [SHEE vuh]—the name of two men in the Old Testament:

1. A scribe in King David's administration (2 Sam. 20:25). Sheva is also called Seraiah (2 Sam. 8:17), Shavsha (1 Chr. 18:16), and Shisha (1 Kin. 4:3).
2. A son of Maachah (1 Chr. 2:49).

SHEWBREAD (see SHOWBREAD).

SHIBAH [SHIGH buh]—a form of SHEBAH.

SHIBBOLETH [SHIBB oh lehth]—the password used by the Gileadites at the fords of the Jordan River to detect the fleeing Ephraimites (Judg. 12:6). In a conflict between the people of Ephraim, who lived west of the Jordan, and the people of Gilead, who lived east of the Jordan, the Gileadites were victorious. Led by the judge Jephthah, the Gileadites seized the fords of the Jordan, where they met the fleeing invaders and asked them to say "Shibboleth."

Because of a difference in dialect, an Ephraimite "could not pronounce it right" (v. 6), saying "Sibboleth" instead. Betrayed by his own speech, the unlucky Ephraimite was then killed at the fords of the Jordan by Jephthah and his men.

SHIBMAH [SHIB muh]—a form of SHEBAM.

SHICRON [SHIH krahn]—a city west of Jerusalem on the northern border of Judah (Josh. 15:11; Shikkeron, NASB, NIV, NRSV), probably modern Tell el-Ful, north of the Valley of Sorek.

SHIELD (see ARMS, ARMOR OF THE BIBLE).

SHIGGAION, SHIGGIONOTH [shih GAY ahn, shih gih ah NOHTH] (see MUSIC).

SHIHON [SHIGH hahn]—a form of SHION.

SHIHOR, SIHOR [SHIGH hohr, SIGH hohr]—a body of water situated "east of Egypt" (Josh. 13:3) or "in Egypt" (1 Chr. 13:5) that ideally was to be Israel's southwestern boundary. Some scholars believe Shihor is the Brook of Egypt, the Wadi el-'Arish. Others believe Shihor refers to an eastern branch of the Nile River (Is. 23:3, NASB; Jer. 2:18, NASB, NRSV).

SHIHOR LIBNATH [SHIGH hohr LIB nath]—a brook that served as the southwestern boundary of the territory of Asher (Josh. 19:26; the swamp of Libnath, REB).

SHIKKERON [SHIK uh rohn]—a form of SHICRON.

SHILHI [SHIL high]—the maternal grandfather of Jehoshaphat, king of Judah (1 Kin. 22:42).

SHILHIM [SHIL him]—a city in southern Judah (Josh. 15:32).

SHILLEM [SHIL uhm] (*repayment*)—the youngest son of Naphtali (Gen. 46:24) and the founder of a tribal family known as the SHILLEMITES (Num. 26:49). Shillem was also called Shallum (1 Chr. 7:13).

SHILLEMITES [SHILL em ites]—a tribal family descended from SHILLEM, the fourth son of Naphtali (Num. 26:49).

SHILOAH, WATERS OF [shigh LOE uh] (*sent*)—a water channel in Jerusalem (Is. 8:6), carrying water from the spring of Gihon to the lower pool of SILOAM.

SHILOH [SHIGH loe]—a city in the territory of Ephraim which served an Israelite religious center during the days before the establishment of the United Kingdom (see Map 3, B–3). Shiloh was “north of Bethel, on the east side of the highway that goes up from Bethel to Shechem, and south of Lebonah” (Judg. 21:19). This pinpoints Khirbet Seilun, about 16 kilometers (10 miles) northeast of Bethel.

At Shiloh the tabernacle received its first permanent home, soon after the initial conquest of Canaan by the children of Israel (Josh. 18:1). This established Shiloh as the main sanctuary of worship for the Israelites during the period of the judges (Judg. 18:31). Here the last seven tribes received their allotments of land (Josh. 18:8–10).

Hannah prayed for a son at Shiloh (1 Sam. 1:3, 11). God granted her request by giving her SAMUEL. The TABERNACLE, with the ARK OF THE COVENANT, was still located in Shiloh during Samuel’s early years as priest and prophet (1 Sam. 1:9; 4:3–4). However the ark was captured by the Philistines because God had forsaken Shiloh as the center of worship (Ps. 78:60).

When the ark was returned to the Israelites by the Philistines, it was not returned to Shiloh (2 Sam. 6:2–17). Archaeologists have determined that Khirbet Seilun (Shiloh) was destroyed about 1050 B.C.

After the ark was moved to another city, Shiloh gradually lost its importance. This loss was made complete when Jerusalem was established as capital of the kingdom. After the division of the kingdom, Jeroboam established worship centers at Dan and Bethel; but Ahijah, the prophet of the Lord, still remained at Shiloh (1 Kin. 14:2, 4). From here, Ahijah pronounced the doom of Jeroboam’s rule (1 Kin. 14:7–16).

In the days of the prophet Jeremiah, Shiloh was in ruins (Jer. 7:12, 14), although some people continued to live on the site of this former city (Jer. 41:5). Shiloh became an inhabited town again in the days of the Greeks and Romans several centuries later.

Photo by Howard Vos

• Remains of an early sanctuary at the Old Testament city of Shiloh (1 Sam. 1:3, 9).

SHILONI [shih LOE nigh]—the father of Zechariah (Neh. 11:5; the Shilonite, NRSV, NASB; a descendant of Shelah, NIV). Zechariah was an ancestor of Maaseiah, one of the Jewish princes who lived in Jerusalem in Ezra's time.

SHILONITE [SHIH loe night]—a name given to Ahijah the prophet, who was a native or resident of Shiloh (1 Kin. 11:29).

The references to Shilonites in Nehemiah 11:5 (NRSV) and 1 Chronicles 9:5 probably should be to Shelanites, to indicate a descendant of Shelah (Gen. 38:5; Num. 26:20).

SHILSHAH [SHIL shuh] (*triad*)—a son of Zophah, of the tribe of Asher (1 Chr. 7:37).

SHIMEA, SHIMEAH [SHIM ih uh]—the name of five men in the Old Testament:

1. The third son of Jesse and brother of David (2 Sam. 13:3). Shimeah was the father of Jonadab (2 Sam. 13:3, 32) as well as Jonathan, who slew a Philistine giant (2 Sam. 21:21). Shimeah is also called Shammah (1 Sam. 16:9) and Shimma (1 Chr. 2:13, KJV).
2. A son of David born in Jerusalem (1 Chr. 3:5). Shimea is also called Shammua (2 Sam. 5:14; 1 Chr. 14:4).
3. A Levite of the family of Merari (1 Chr. 6:30).
4. A Levite of the family of Gershon (1 Chr. 6:39).
5. A Benjamite, descendant of Jeiel (1 Chr. 8:32). He is also called Shimeam (1 Chr. 9:38).

SHIMEAM **[SHIM ih uhm]**—a son of Mikloth, of the tribe of Benjamin (1 Chr. 9:38), also called Shimeah (1 Chr. 8:32).

SHIMEATH **[SHIM ih ath]**—an Ammonitess, the mother of one of the assassins of King Joash. Her son's name is given as Jozachar (2 Kin. 12:21) or Zabad (2 Chr. 24:26).

SHIMEATHITES **[SHIM ih uth ights]**—a Kenite family of scribes who lived at Jabez in Judah. They were descendants of Hammath (1 Chr. 2:55).

SHIMEI **[SHIM ih uh]**—the name of 18 or 19 men in the Old Testament:

1. A son of Gershon and grandson of Levi (Num. 3:18; Zech. 12:13), also called Shimi (Ex. 6:17).
2. A son of Gera of Saul's family and the tribe of Benjamin (2 Sam. 16:5–13; 1 Kin. 2:8). Shimei grew bitter because David had taken the throne from the family of Saul. He insulted David when the king was fleeing from his own son, Absalom. When David finally won the struggle for the throne, Shimei repented. David accepted Shimei's apology and promised to let him live. After David's death, his son and successor, Solomon, would not allow Shimei to go beyond Jerusalem's walls. Shimei obeyed Solomon's command at first, but eventually he left the city and was promptly executed at Solomon's command.
3. One of David's officers. Shimei remained loyal to David and Solomon when Adonijah attempted to seize the throne (1 Kin. 1:8).

4. One of Solomon’s twelve supply officers who provided food for the king’s household (1 Kin. 4:18).
5. A son of Pedaiah and brother of Zerubbabel (1 Chr. 3:19). A member of the royal house, Shimei was the great-grandson of King Jehoiakim of Judah (1 Chr. 3:16–19).
6. A son of Zacchur (1 Chr. 4:26–27).
7. The son of Gog (1 Chr. 5:4).
8. A Levite and the son of Libni (1 Chr. 6:29).
9. A Levite, the son of Jahath (1 Chr. 6:42).
10. A descendant of Benjamin and head of a family in Aijalon (1 Chr. 8:21; Shimhi, KJV, also called Shema (1 Chr. 8:13).
11. Head of a family of Levites in David’s time (1 Chr. 23:9).
12. A Levite who headed the tenth course of sanctuary singers during David’s reign (1 Chr. 25:3, 17).
13. A supervisor of David’s vineyards (1 Chr. 27:27).
14. A descendant of Heman who helped cleanse the temple in King Hezekiah’s time (2 Chr. 29:14).
15. A Levite with responsibility for the tithes and offerings in Hezekiah’s time (2 Chr. 31:12–13). He may be the same person as No. 14.
16. A Levite who divorced his foreign wife (Ezra 10:23).
17. A member of the family of Hashum who divorced his foreign wife (Ezra 10:33).
18. A son of Bani who divorced his foreign wife (Ezra 10:38).
19. A son of Kish and grandfather of Mordecai (Esth. 2:5).

SHIMEITES [SHIM ee ites]—a form of SHIMITES.

SHIMEON [SHIM ih uhn] (*hearing*)—a son of Harim who divorced his foreign wife after the captivity (Ezra 10:31).

SHIMHI [SHIM high]—a form of SHIMEI No. 10.

SHIMI—a form of SHIMEI No. 1.

SHIMITES [SHIM ites]—a tribal family descended from SHIMEI, son of Gershon (Num. 3:21; Shimeites, NASB, NIV, NRSV).

SHIMMA [SHIM muh]—a form of SHIMEA No. 1.

SHIMON [SHIGH muhn]—a Judahite, father of four sons (1 Chr. 4:20).

SHIMRATH [SHIM rath] (*guard*)—the ninth son of Shimei, of the tribe of Benjamin (1 Chr. 8:21).

SHIMRI [SHIM righ] (*the Lord watches*)—the name of four men in the Old Testament:

1. A son of Shemaiah, of the tribe of Simeon (1 Chr. 4:37).
2. The father of Jediael (1 Chr. 11:45).
3. A tabernacle gatekeeper during David's time (1 Chr. 26:10; Simri, KJV).
4. A Levite who assisted in the cleansing of the temple during Hezekiah's religious reformation (2 Chr. 29:13).

SHIMRITH [SHIM rith]—a Moabitess, the mother of Jehozabad (2 Chr. 24:26), also called Shomer (2 Kin. 12:21).

SHIMROM [SHIM rahm]—a form of SHIMRON No. 1.

SHIMRON [SHIM rahn] (*guard*)—the name of a man and a city in the Old Testament:

1. A son of Issachar (Gen. 46:13; Shimrom, KJV) and founder of the SHIMRONITES (Num. 26:24).
2. A royal city of the Canaanites whose king entered a military alliance with Jabin, king of Hazor, against Joshua and the Israelites (Josh. 11:1).

SHIMRON MERON [SHIM rahn MIR ahn]—an ancient royal city of the Canaanites whose king was killed by Joshua (Josh. 12:20). Shimron Meron is possibly the full name of the city of Shimron (Josh. 11:1).

SHIMRONITES [SHIM ruhn ights]—the descendants of SHIMRON No. 1 (Num. 26:24).

SHIMSHAI [SHIM shigh]—the scribe or secretary of Rehum, a Samaritan official in the Persian Empire. Rehum and Shimshai opposed the rebuilding of the temple and the wall of Jerusalem (Ezra 4:8–9, 17, 23).

SHIN [sin]—the twenty-first letter of the Hebrew alphabet, used as a heading over Psalm 119:161–168. In the original Hebrew language, each of these eight verses began with the letter shin.

Also see ACROSTIC.

SHINAB [SHIGH nab] ([the god] *Sin is my father*)—the king of Admah defeated by Chedorlaomer and his allies in the time of Abraham (Gen. 14:2).

SHINAR [SHIGH nahr]—the land of southern Mesopotamia, later known as Babylonia or Chaldea, through which the Tigris and Euphrates Rivers flow (Gen. 10:10; 11:2). Secular historians sometimes refer to the area as SUMER.

Nimrod's kingdom in Shinar consisted of the cities of Babel (Babylon), Erech (Uruk), Accad (Akkad or Agade), and Calneh (Gen. 10:10). It was here that the Tower of Babel was situated (Gen. 11:2).

In the days of Abraham, Amraphel, a king of Shinar, was involved in the attack and defeat of five kings of Canaan, including the kings of Sodom and Gomorrah (Gen. 14:1, 9).

In about 605 B.C. Nebuchadnezzar, king of Babylon, took the temple vessels from Jerusalem to Shinar (Dan. 1:2), from where Isaiah had predicted God's people would return to Israel (Is. 11:11). After the return from the captivity, the prophet Zechariah saw a vision of the removal of a woman from Israel to Shinar (Zech. 5:11). Some scholars associate this woman with the great harlot, "Babylon the great" (Rev. 17:5), a symbol of imperial Rome.

SHION [SHIGH uhn]—a border city in the territory of Issachar (Josh. 19:19; Shihon, KJV). It may be Sirin, about 23 kilometers (14 miles) southeast of Mount Tabor.

SHIP BUILDER (see OCCUPATIONS AND TRADES).

SHIPHI [SHIGH figh]—a Simeonite who lived in the time of Hezekiah, king of Judah (1 Chr. 4:37).

SHIPHMITE [SHIF might]—a native or inhabitant of Shepham (Num. 34:10–11), a city in northeast Canaan, or perhaps of Siphmoth (1 Sam. 30:28), a city in southern Judah.

SHIPHRAH [SHIF ruh]—one of two Hebrew midwives (also see PUAH) in Egypt at the time of the birth of Moses. These women defied Pharaoh's command to kill all the male babies of the Hebrew people (Ex. 1:15).

SHIPHTAN [SHIF tuhn] (*judging*)—the father of Kemuel (Num. 34:24). Kemuel assisted Moses in dividing the land west of the Jordan River among the tribes of Israel.

SHIPMASTER—the person responsible for the navigation of a ship (Rev. 18:17; sea captain, REB, NIV). The shipmaster often was the owner of the ship he piloted.

SHIPS—seagoing vessels used mainly for carrying cargo in Bible times. The Jews were never a seafaring people. For them, the sea was a barrier and danger to be feared. Note the hope expressed in Revelation 21:1. In the heavenly realm there will be "no more sea." Yet both the Old and New Testaments do contain many references to ships and shipping.

By about 2800 B.C., the nations of Egypt and Babylonia, as well as Assyria, were involved in traffic on the Nile and the Tigris and Euphrates Rivers. From these rivers they eventually ventured into the Persian Gulf and the Mediterranean Sea. But the most venturesome sailors and international traders were the Phoenicians, who worked out of the port cities of Acco, Tyre, Sidon, and Byblos.

The judgment on Tyre recorded in Ezekiel 27, while coming a thousand years after the beginning of Tyrian trade, reflects the wealth this trade provided. Verses 12 to 25 list many nations that Tyre traded with and the many cargoes they brought. Verses 5 to 11 describe the various parts of the ships and the materials from which they were made.

Merchant Ships. Merchant ships were of varying size. The smaller coastal traders were from 19 to 22 meters (50 to 60 feet) long and 5 to 7 meters (15 to 20) feet wide. The larger ones that sailed the open water were frequently well over 38 meters (100 feet) long—sometimes as long as 66 meters (180 feet)—and up to 19 meters (50 feet) wide. These ships were usually made of fir, pine, or cedar boards over a hardwood frame. The whole structure was held together with hardwood dowels.

Early Egyptian ships had no central keel. They were strengthened by a heavy rope fastened to the bow and stern and supported on three or four vertical posts stretching throughout the ship and kept taut with wooden levers. Keeled hulls appear to have been introduced by the Phoenicians.

Cargo ships usually had little space for passengers. Occasionally they would carry voyagers either on the open deck or in the hold with the cargo (Jon. 1:5). The biblical "ships of Tarshish" (2 Chr. 9:21, KJV) were these merchant vessels, large enough to carry considerable cargo and sturdy enough to survive the stormy open sea.

Egyptian ships usually had a single mast and a large rectangular sail, while Phoenician ships were usually double-masted with a large square sail on the mainmast and a smaller square sail on the foremast. Since the wind could be contrary, these ships were also equipped with banks of oars, although Phoenician ships in the 13th century B.C. still relied exclusively on sail power and used oars only for steering.

Egyptian cargo vessels, since they were primarily river ships, made use of oars much earlier than those of the Phoenicians. Raised platforms at the bow for the navigator and the rear for the helmsman were usual features. Steering was done with one or two large paddles over the stern.

Warships. Warships (Is. 33:21) were of similar construction but of very different proportions, being anywhere from 38 to 55 meters (100 to 150 feet) long but less than 7 meters (20 feet) wide. This ratio of length to width with as many as 50 oars in two rows on each side made for a very fast ship. Some of the older vessels were powered by five banks of oars on each side, but these were difficult to maneuver in the heat of battle. These multiple rows of oars soon gave way to three banks and eventually two.

Except for the Egyptian craft, warships usually had single or double rams built into the prow at the water line. With two or even three decks to carry armed soldiers, these war vessels could be formidable instruments of destruction.

Warships as well as cargo vessels frequently had carved or painted figureheads of animals, plants, or pagan gods on the bow and stern.

Israelite Ships. Israel did not have a naval fleet except for a short time during the reign of Solomon. As part of the great expansion in international trade during his reign, Solomon contracted with Hiram of Tyre to build the nation of Israel a fleet of cargo and naval vessels and to provide sailors to man them (1 Kin. 9:26–28; 10:22; 2 Chr. 8:18; 9:21).

Solomon's maritime trade took his ships down the coast of Africa and as far east as India. This trade probably continued, although on a smaller scale, until the fleet was wrecked in fulfillment of the prophecy of Eliezer (2 Chr. 20:37).

The fishing vessels used on the Sea of Galilee in Jesus' time were large enough to accommodate all the disciples (Matt. 8:23–27), but small enough to be in danger of sinking under the weight of a large catch of fish. "And they came and filled both the boats, so that they began to sink" (Luke 5:7).

It appears from some biblical accounts (Mark 6:48) that they did not have sails. Luke 5:2, John 6:17–22, and John 21:8 distinguish between "boats" and "little boats." A remarkably well-preserved boat from the time of Christ was recently discovered in the mud at the bottom of the Sea of Galilee.

Paul's Shipwreck. Paul's trip to Rome recorded in Acts 27 is one of the most complete accounts of a sea voyage from ancient times. The account indicates that the ship they traveled on was carrying a cargo of grain (v. 38) from Alexandria to Rome. In addition to the cargo, it carried a total of 276 passengers and crew, including the guard under the centurion Julius (vv. 1, 37).

The ship was probably a double-master (vv. 17, 40), with possibly an extra topsail on the main mast. Four anchors were carried in the stern (v. 29). An additional two or more anchors were carried on the prow (v. 30). A small rowboat (vv. 16, 30) was standard equipment for use when the ship was in harbor. Normally it was towed behind the ship. But it would be brought on board during storms to keep it from being destroyed or swamped (v. 16).

Navigation depended on visual sightings of the sun or stars (v. 20). The depth of the water was checked by a sounding line (v. 28).

The heavy seas threatened to break up the ship. The hull was strengthened by passing ropes around the beam and tightening them with wooden levers. Ships may have carried net-like webs for use in such emergencies, although ordinary ropes could be used if needed. A similar arrangement is known from Egyptian ships as early as 2500 B.C.

When the ship finally did run aground, the passengers escaped by using broken pieces of the ship as life preservers (v. 44). The dangers of winter navigation are clearly indicated in this account. But God’s providence in rescuing Paul and the other people on the ship also comes through clearly in the graphic narrative.

◆

Photo: Haifa Maritime Museum

- Model of a grain ship, used by the Romans in commercial trading.

Photo by Howard Vos

• Model of an Egyptian ship with a double mast discovered in the tomb of Pharaoh Sahure. These ships were used by the Egyptians about 2550 B.C.

SHIPWRECK—the destruction or loss of a ship at sea. The apostle Paul declared that he had been involved in three shipwrecks (2 Cor. 11:25). The same word is also used figuratively of an irretrievable loss or a complete failure by those who renounced Christianity (1 Tim. 1:19).

SHIPWRIGHT (see OCCUPATIONS AND TRADES).

SHIRT (see DRESS OF THE BIBLE).

SHISHA [SHIGH shuh]—the father of Elihoreth and Ahijah, scribes in Solomon’s administration (1 Kin. 4:3). Also see SHEVA.

SHISHAK [SHIGH shak]—a Libyan war chieftain who became pharaoh of Egypt (reigned from about 940 B.C. to about 915 B.C.). Shishak (Sheshonk in Egyptian) is known for his expedition against the southern kingdom of Judah after the United Kingdom split into two nations following Solomon’s death about 920 B.C.

In about 926 B.C., in the fifth year of the reign of King Rehoboam (reigned about 931–913 B.C.), Shishak invaded Judah and captured many of its fortified cities (1 Kin. 14:25). He then marched against Jerusalem, Rehoboam’s capital city, forcing Rehoboam to pay tribute and plundering the treasures of the temple and Rehoboam’s palace (1 Kin. 14:25–26).

The Egyptian account of Shishak’s invasion of Judah was recorded on the wall of the temple of the Egyptian god Amon at Karnak (ancient Thebes), in southern Egypt. More than 100 cities captured or destroyed by Shishak are listed, including Adoraim, Aijalon, and Socoh. Cities from the northern kingdom of Israel, such as Shechem, Beth Shean, and Megiddo, are also listed on this monument as being captured by Shishak.

SHITRAI [SHIT righ]—the chief shepherd over the royal herds in Sharon during David’s administration (1 Chr. 27:29).

SHITTAH TREE (see PLANTS OF THE BIBLE).

SHITTIM [SHIT em] (see ACACIA GROVE).

SHITTIM WOOD (see PLANTS OF THE BIBLE).

SHIZA [SHIGH zuh]—father of Adina (1 Chr. 11:42).

SHOA [SHOE uh]—an unknown people mentioned by the prophet Ezekiel as one of many who would rise against Judah (Ezek. 23:23).

SHOBAB [SHOE bab]—the name of two men in the Old Testament:

1. A son born to David by Bathsheba after he became king (2 Sam. 5:14).
2. A member of the family of Hezron, of the house of Caleb (1 Chr. 2:18).

SHOBACH [SHOE bak]—commander of the army of HADADEZER, king of Zobah in David’s time (2 Sam. 10:16, 18). Israel was victorious in battle, and Shobach was killed. Shobach is also called Shophach (1 Chr. 19:16, 18).

SHOBAI [SHOE bigh]—a Levite who founded a family of tabernacle gatekeepers. Shobai’s descendants returned from the captivity with Zerubbabel (Neh. 7:45).

SHOBAL [SHOE buhl]—the name of two or three men in the Old Testament:

1. A son of Seir the Horite (Gen. 36:20).
2. A son of Hur (1 Chr. 2:50, 52). Shobal was the founder of Kirjath Jearim.
3. A descendant of Judah (1 Chr. 4:1–2). He may be the same person as No. 2.

SHOBEK [SHOE bek]—a Jewish chief who sealed the covenant under Nehemiah after the captivity (Neh. 10:24).

SHOBI [SHOE bigh]—a son of Nahash from Rabbah of the Ammonites (2 Sam. 17:27). Shobi provided supplies for David's army in their campaign against Absalom.

SHOCHOH, SHOCO [SHOW koe]—forms of SOCHOH.

SHOE (see DRESS OF THE BIBLE).

SHOFAR [show FAR] (see RAM'S HORN).

SHOHAM [SHOW ham] (*a precious stone*)—a Levite who served in the tabernacle sanctuary during David's reign (1 Chr. 24:27).

SHOMER [SHOW mur] ([God is] *preserver*)—the name of a man and a woman in the Old Testament:

1. The mother of Jehozabad (2 Kin. 12:21), also called Shimrith (2 Chr. 24:26).
2. A son of Heber (1 Chr. 7:32), also called Shamer and Shemer (1 Chr. 7:34, KJV, NRSV, NASB).

SHOPHACH [SHOW fack]—a form of SHOBACH.

SHOPHAN [SHOW fan]—a fortress city east of the Jordan River (Num. 32:35).

SHOPHAR [show FAR] (see RAM'S HORN).

SHORE—land at the edge of a body of water. The word “shore” is used to describe the number of descendants that God promised to Abraham: “As the sand which is on the seashore” (Gen. 22:17). This speaking of people as grains of sand to indicate a host beyond counting is used vividly to describe the battle between Israel and the Canaanites (Josh. 11:4) and Saul’s first major battle with the Philistine army (1 Sam. 13:5). Solomon’s “largeness of heart,” or the breadth and scope of his knowledge, is also compared to the sand on the seashore (1 Kin. 4:29).

SHOSHANNIM [show SHAN em] (see MUSIC).

SHOULDER—the place on the human body where the arm is joined to the trunk. The shoulder is spoken of both literally and figuratively in the Bible. Abraham placed a waterskin on Hagar’s shoulder before she departed for the Wilderness of Beersheba (Gen. 21:14). Rebekah bore a pitcher of water on her shoulder (Gen. 24:15, 45–46).

People who “shrugged their shoulders” also “stiffened their necks” and “stopped their ears so that they could not hear” (Neh. 9:29; Zech. 7:11). Such people refused the responsibility of keeping the law, preferring to rebel against God. The word “shoulder” is also used figuratively of destruction (Ezek. 29:7), servitude (Is. 10:27), deliverance from bondage (Ps. 81:6), and security (Deut. 33:12).

The New Testament uses the Greek word for shoulder only twice. Jesus said that the scribes and the Pharisees “bind heavy burdens, hard to bear, and lay them on men’s shoulders” (Matt. 23:4). In His parable of the lost sheep, Jesus described the joy of the shepherd when the sheep is found: “He lays it on his shoulders, rejoicing” (Luke 15:5).

SHOULDER PIECE—the shoulder straps that joined the front and back halves of the EPHOD, an apron-like garment worn by the high priest of Israel. The shoulder straps were engraved with the names of the twelve tribes of Israel (Ex. 28:5–14). Also see PRIEST, HIGH.

SHOVELS—ceremonial instruments used by priests in the tabernacle (Ex. 27:3) and in the temple (Jer. 52:18) for placing coals on the altar and for removing the fat-soaked ashes. Archaeologists who excavated Megiddo found a 22-inch bronze shovel with a rectangular shape and a long, thin handle.

SHOWBREAD—holy or consecrated bread placed in the sanctuary of the tabernacle or temple every Sabbath to symbolize God's presence and His provision for His people. The ritual always involved twelve loaves of bread, representing the twelve tribes of the nation of Israel. It was called showbread (shewbread, KJV; bread of the Presence, NIV) because it was kept continually before God's presence in the tabernacle.

The Levites descended through the family of Kohath were in charge of preparing the showbread each week. On each Sabbath they placed fresh bread on the table of showbread and removed the week-old bread from the sanctuary (1 Chr. 9:32). The older bread was eaten by the priests; whatever was left was burned with incense as an offering to the Lord (Lev. 24:5–9).

When David fled from King Saul, he and his men came to Nob, where the tabernacle was located. David and his men were hungry, but Ahimelech, the high priest, had no ordinary food. So David asked for the "holy bread," the showbread that had been taken from the Holy Place (1 Sam. 21:1–6).

When the Pharisees criticized Jesus' disciples for picking and rubbing heads of grain to eat as they walked through the fields on the Sabbath, Jesus reminded them of what David had done (Mark 2:25–26). In this situation, Jesus and His disciples were also hungry and in need of nourishment. This illustrated His teaching that human need often was more important than a legalistic keeping of the law. Or, as He declared to the Pharisees, "The Sabbath was made for man, and not man for the Sabbath" (Mark 2:27).

The showbread symbolized the continual presence of the Lord and the people's dependence on God for their spiritual and physical needs.

SHRINE—a sanctuary or sacred place set apart for worship. The Israelites worshiped God first in the tabernacle and later in the temple after its completion by Solomon. But they never spoke of worshiping God in a shrine. This word was always used to describe the temples or sacred places where pagan gods were worshiped (Judg. 17:1–5). The prophet Ezekiel spoke of adulterous and idolatrous Jerusalem erecting a pagan shrine at every road and building (Ezek. 16:24, 31).

SHRIVELED HAND (see DISABILITIES AND DEFORMITIES).

SHUA **[SHOO uh]**—the name of one man and one woman in the Old Testament:

1. The father of one of Judah's wives (Gen. 38:2, 12; Shuah, KJV; 1 Chr. 2:3, Bathshua, REB).
2. A daughter of Heber (1 Chr. 7:32).

SHUAH **[SHOO a]**—the name of two men in the Old Testament:

1. A son of Abraham and Keturah, Abraham's concubine (1 Chr. 1:32).
2. A brother of Chelub, of the tribe of Judah (1 Chr. 4:11, KJV, REB; Shuhah, NRSV, NIV, NASB).

SHUAL **[SHOO al]** (*fox*)—the name of a district and a man in the Old Testament:

1. A district toward which the Philistines marched in the time of King Saul (1 Sam. 13:17).
2. A son of Zophah, of the tribe of Asher (1 Chr. 7:36).

SHUBAEL **[SHOO bale]**—the name of two men in the Old Testament:

1. A descendant of Amram (1 Chr. 24:20). Shubael had charge of the temple treasures in David's time. He is also called Shebuel (1 Chr. 23:16; 26:24).
2. One of the sons of Heman, of the tribe of Levi (1 Chr. 25:20). Shubael served as a sanctuary musician in David's time. He is also called Shebuel (1 Chr. 25:4).

SHUHAH **[SHOO ha]**—a form of SHUAH.

SHUHAM **[SHOO ham]**—a son of Dan and founder of the SHUHAMITES (Num. 26:42), also called Hushim (Gen. 46:23).

SHUHAMITES **[SHOO hum ites]**—the descendants of SHUHAM, of the tribe of Dan (Num. 26:42).

SHUHITE **[SHOO hite]**—a descendant of SHUAH, son of Abraham and Keturah (Gen. 25:1–2; 1 Chr. 1:32).

In the Bible the word "Shuhite" always occurs in the phrase "Bildad the Shuhite" (Job 2:11; 8:1; 18:1), one of Job's friends.

SHULAMITE [SHOO lum ite]—a young woman mentioned in Song of Solomon 6:13 (Shulammite, NRSV, NIV, REB, NASB). Many scholars interpret Shulamite as Shunammite—a woman from the city of SHUNEM (1 Sam. 28:4).

Others believe this woman was ABISHAG, the lovely young Shunammite brought to David in his old age (1 Kin. 1:1–4, 15) and who later apparently was a part of Solomon's harem (1 Kin. 2:17–22).

SHULAMMITE [SHOO lum ite]—a form of SHULAMITE.

SHUMATHITES [SHOO muh thites]—a family of Kirjath Jearim descended from Hur (1 Chr. 2:53).

SHUNAMMITE [SHOO nam ite]—a female native or inhabitant of SHUNEM. Two different Shunammites are mentioned in the Bible:

1. ABISHAG, a lovely young woman who ministered to King David in his old age (1 Kin. 1:3, 15).
2. A woman who befriended the prophet Elisha (2 Kin. 4:8–36).

SHUNEM [SHOO num]—a border city (see Map 3, B–2) allotted to the tribe of Issachar (Josh. 19:18). Shunem was about 5 kilometers (3 miles) north of Jezreel, near Mount Gilboa. The site is present-day Solem or Sulam.

SHUNI [SHOO nih]—a son of Gad (Gen. 46:16) and founder and chief of a tribal family, the SHUNITES (Num. 26:15).

SHUNITES [SHOO nights]—a tribal family founded by SHUNI (Num. 26:15).

SHUPHAM [SHOO fam]—a son of Benjamin (Num. 26:39; Shephupham, NRSV) and founder of a tribal family, the SHUPHAMITES (Num. 26:39). His name is also spelled Shephuphan (1 Chr. 8:5), Shuppim (1 Chr. 7:12, 15), and Muppim (Gen. 46:21).

SHUPHAMITES [SHOO fum ites]—the descendants of SHUPHAM (Num. 26:39).

SHUPPIM [SHUP em]—the name of two men in the Old Testament:

1. A descendant of Benjamin (1 Chr. 7:12, 15), also called Shupham (Num. 26:39), Shephuphan (1 Chr. 8:5), and Muppim (Gen. 46:21).
2. A Levite gatekeeper of the tabernacle in David's time (1 Chr. 26:16).

SHUR [shoor] (*enclosure*)—a desert in the northwest part of the Sinai Peninsula (see Map 2, A–2) where the Angel of the Lord found Hagar by a spring in the wilderness (Gen. 16:7). Shur was probably a caravan route from Beersheba to Egypt known as Darb esh-Shur.

The Wilderness of Shur must have been immediately east of the Red Sea. As soon as Moses brought the people of Israel from the Red Sea, they went out into the Wilderness of Shur (Ex. 15:22). Some scholars believe the name Shur comes from a series of fortifications built by the Egyptians on their northeastern frontier as a defense against invaders.

SHUSHAN [SHOO shan]—the ancient capital of Elam, in southwestern Iran; later a royal residence and capital of the Persian Empire (Neh. 1:1; Susa, NASB, NIV, NRSV). The site is present-day Shush, about 240 kilometers (150 miles) north of the Persian Gulf.

Long before the time of Abraham in the Old Testament, Shushan was the center of Elamite civilization. Some scholars believe it was a cult city centering around worship of one of the chief Elamite gods. The city had frequent contacts with Mesopotamia.

The Assyrian King Ashurbanipal (the biblical OSNAPPER, Ezra 4:10) led a military campaign against Shushan about 642–639 B.C. In about 640 B.C. he sacked the city and carried some of its inhabitants (Susanchites, Ezra 4:9, KJV) into exile in Samaria (v. 10).

When Cyrus the Great (reigned 550–529 B.C.) established the Persian Empire, he made Shushan its capital. At Shushan Darius the Great (ruled about 521–486 B.C.) built his magnificent royal palace. This palace, when occupied by Ahasuerus (Xerxes, 486–465 B.C.), figured prominently in the story of Esther.

In fact, most of the events recorded in the Book of Esther took place in Shushan (Esth. 1:2–5; 2:3–8; 3:15; 4:8–16; 8:14–15; 9:6–18). It was in Shushan also that the prophet Daniel had his vision of the ram and the goat (Dan. 8:2) and where Nehemiah lived in exile (Neh. 1:1).

According to a tradition of the Shiite Muslims, the present-day village of Shush (ancient Shushan) is the site of the tomb of the prophet

Daniel.

Photo by Howard Vos

- Winged sphinxes in enameled brick from a palace at Shushan.

SHUSHAN EDUTH [SHOO shan EE duth] (see MUSIC).

SHUTHALHITES [SHOO thul hites]—descendants of SHUTHELAH (Num. 26:35; Shuthelahites, NIV, NRSV).

SHUTHELAH [SHOO thuh lah]—the name of two men in the Old Testament:

1. A son of Ephraim and founder of a tribal family, the SHUTHALHITES (Num. 26:35–36).
2. A descendant of Ephraim (1 Chr. 7:21).

SHUTTLE—an instrument on a LOOM to which thread or yarn was attached. The shuttle was used to pull the thread back and forth for the weaving of fabric. Two men were required to operate the large, upright Egyptian-type looms. Job used the word in a figurative sense: “My days are swifter than a weaver’s shuttle” (Job 7:6).

SIA, SIAHA [SEE ah, SEE a hah]—a family of NETHINIM (temple servants) who returned with Zerubbabel from the captivity (Siaha, Ezra 2:44; Sia, Neh. 7:47).

SIBBECAI [SIB uh kie]—a form of SIBBECHAI.

SIBBECHAI [SIB uh kie]—one of David's mighty men (1 Chr. 11:29; Sibbecai, NRSV). Sibbechai killed the giant Saph during a battle with the Philistines. Sibbechai is also called Mebunnai (2 Sam. 23:27).

SIBBOLETH [SIB oh lehth]—a form of SHIBBOLETH.

SIBMAH [SIB mah]—a form of SHEBAM.

SIBRAIM [sib RAH em]—a city of Syria on the northern border of Israel (Ezek. 47:16).

SIBYLLINE ORACLES [sib uh LEAN] (see APOCALYPTIC LITERATURE).

SICARII [sih KAH rih eye]—a word for ASSASSINS.

SICHEM [SIGH chem]—a form of SHECHEM.

SICK (see DISEASES OF THE BIBLE).

SICKLE (see TOOLS OF THE BIBLE).

SIDDIM [SID em]—a valley at the southern end of the Dead Sea where Chedorlaomer and his allies defeated the kings of the five cities of the plain—Sodom, Gomorrah, Admah, Zeboiim, and Zoar (Gen. 14:3, 8, 10). The Valley of Siddim was full of asphalt pits (tar pits, NIV; bitumen pits, NRSV), which became a deathtrap to those who fled from Chedorlaomer.

The most likely site of this valley is the area south of the peninsula that juts out from the east shore of the Dead Sea.

SIDE—the right or left part of the trunk of the body. Warriors wore their swords at their sides (Neh. 4:18). God ordered the prophet Ezekiel to lie on his side as a symbolic action (Ezek. 4:4–9). Blood and water gushed from Jesus' side when He was pierced with a spear, proving He was truly dead (John 19:34).

SIDON [SIGH dun]—an ancient Phoenician city on the Mediterranean coast in northern Palestine (see Map 3, B–1). Sidon dominated the coastal plain in the area of the Lebanon Mountains. Built on a hill across several small islands, it was connected by bridges.

Sidon was the oldest of the Phoenician cities. Founded by the son of Canaan (Gen. 10:15), it became a principal Canaanite stronghold (Gen. 10:19; 1 Chr. 1:13; Zidon, KJV). So dominant was Sidon originally that Sidonian and Phoenician became interchangeable terms. Even after the city of Tyre on the coast to the south assumed a position of dominance, Ethbaal, king of Tyre, was called king of the Sidonians (1 Kin. 16:31).

After the Israelites settled the land of Canaan, Sidon was near the territory of Zebulun (Gen. 49:13) and Asher (Josh. 19:28). But the tribe of Asher failed to drive out the inhabitants of Sidon (Judg. 1:31). This indicates something of the strength of the city. Sidon, however, frequently was destroyed by foreign invaders during the next several centuries. But it was rebuilt following each defeat and restored to a position of prominence.

By the time of ALEXANDER the Great in the fourth century B.C., Sidon was still a major Phoenician city. Alexander was received by the Sidonians as a deliverer, and they assisted Alexander as he besieged their neighboring city of Tyre. Later, under Roman rule Sidon was given the privilege of self-government, which it enjoyed during New Testament times.

Not only did the city of Sidon resist the efforts of the tribe of Asher to inhabit that region, but it also oppressed Israel during the period of the judges (Judg. 10:12). Once they were settled in the land, the Israelites began to worship the gods of Sidon, including their chief god Baal (1 Kin. 16:31) but especially Ashtoreth, the goddess of fertility (2 Kin. 23:13). Ethbaal, the king of Sidon, was the father of JEZEBEL (1 Kin. 16:31), who was mainly responsible for introducing the worship of pagan gods into Israel.

The people of Sidon came to Galilee to hear the preaching of Christ and to be healed by His touch (Mark 3:8; Luke 6:17). Jesus even went to the borders of Tyre and Sidon (Matt. 15:21–28; Mark 7:24–31), where He healed the Syro-Phoenician woman’s daughter. Herod Agrippa I was displeased by the people of Tyre and Sidon, but they won over his servant Blastus and begged for peace “because their country was supplied with food by the king’s country” (Acts 12:20).

The apostle Paul stopped briefly at Sidon on his way to Rome, meeting with Christian friends there (Acts 27:3). In early Christian history, the city became an important Christian center, sending a bishop to the Council of Nicea in A.D. 325.

Frequently Sidon was the subject of prophecies of judgment. Isaiah predicted that Sidon would pass into the control of Cyprus (Is. 23:12). Jeremiah predicted its defeat by Nebuchadnezzar, king of Babylon (Jer. 27:3, 6). Ezekiel denounced Sidon (Ezek. 28:20–24) because her inhabitants had been “a pricking brier [and] a painful thorn for the house of Israel” (Ezek. 28:24). Joel denounced Sidon for helping to plunder Jerusalem (Joel 3:4–6).

In the eighth century B.C. Sidon was noted for its artistic metalwork and skilled tradesmen who made objects of silver and gold. Like the citizens of Tyre, the Sidonians were also known for their purple dye. The art of glass blowing was in evidence in the first century B.C. at Sidon. In the first century learned Sidonians were also noted for their study in the sciences of astronomy and arithmetic. Sidon also had a law school that was famed throughout the ancient world.

Photo by Gustav Jeeninga

• Modern harbor of Sidon. The ancient Phoenician city of Sidon was one of the most important seaports on the Mediterranean coast.

SIDONIANS [sigh DAWN ih uns] (see SIDON).

SIEGE—a prolonged military blockade of a city or fortress to force it to surrender. The purpose of a siege was to take away the advantage of the city’s massive defensive walls by cutting off its supplies and contacts from the outside. Without supplies, the defending city would be forced to surrender or to attack the besieging army.

The attacking army would sometimes press the siege by trying to scale the walls with ladders or ramps. Other techniques included battering down the walls or tunneling under them. But attack was dangerous because the city’s defenders were well protected and could carry on the battle from a superior position.

A siege might continue for several months. To shorten a siege, the attacking army usually tried to capture a city’s water supplies. These were usually situated outside the city walls.

Much of the warfare described in the Old Testament is siege warfare. For instance, Joab laid siege to Rabbah (2 Sam. 12:26–31) and Sennacherib besieged Jerusalem and all the fortified cities of Judah (Is. 36:1). In the New Testament Jesus predicted the Roman siege of Jerusalem (Luke 19:43–44).

SIEVE (see TOOLS OF THE BIBLE).

SIGN—something that points to, or represents, something larger or more important than itself. By far the most important use of the word is in reference to the acts of God. Thus, it is often linked with "wonders." In the Old Testament most references point to the miracles produced by God to help deliver the Hebrew people from slavery in Egypt (Ex. 7:3; Is. 8:18).

In the New Testament the word "signs" is linked with both "wonders" and "miracles" (Acts 2:22; 2 Cor. 12:12; Heb. 2:4). Signs point primarily to the powerful, saving activity of God as experienced through the ministry of Jesus and the apostles. The word occurs frequently in the Gospel of John, pointing to the deeper, symbolic meaning of the miracles performed by Jesus. Throughout the Bible the true significance of a sign is understood only through faith.

SIGNET—a seal or ring used by an official much like a personal signature to give authority to a document. The Old Testament indicates several uses of the ring seal.

Pharaoh gave his ring to Joseph (Gen. 41:42) as a badge of his delegated authority. Ahasuerus gave his ring to the wicked Haman (Esth. 3:10, 12), then gave it to Mordecai after Haman's treachery was exposed (Esth. 8:2). King Darius of Persia sealed the lion's den after Daniel was placed in it (Dan. 6:17).

The signet was an emblem of royal authority (Gen. 41:42). Zerubbabel, who had been chosen by God to lead the returned captives in Jerusalem (Hag. 2:23), was compared to a signet ring, signifying that God had invested him with the highest honor.

Also see SEAL.

SIGNPOST—a sign with information or directions for travelers. The prophet Jeremiah encouraged the citizens of Judah to set up signposts

(Jer. 31:21; waymarks, KJV; roadmarkers, NRSV; road signs, NIV) to mark their route into Babylon so they could return to Israel by the same route once the CAPTIVITY was over.

SIHON [SIGH hun]—a king of the Amorites defeated by the Israelites during their journey toward the land of Canaan. Moses asked Sihon to let the Israelites pass peacefully through his kingdom, located east of the Jordan River. Sihon refused and later attacked the Israelites at Jahaz. In the battle that followed Sihon and his army were killed (Num. 21:21–32), and his territory was given to the tribes of Gad and Reuben (Num. 32:33). Sihon's defeat is mentioned often in the Old Testament (Deut. 1:4; Josh. 2:10; Ps. 135:11; Jer. 48:45).

SIHOR [SIGH hawr]—a form of SHIHOR.

SIKKUTH [SICK uth]—a Babylonian god mentioned by the prophet Amos (Amos 5:26; Sakkuth, NRSV; shrine, NIV). Some scholars identify Sikkuth with Ninurta, the god of war and chase. Also see GODS, PAGAN.

SILAS [SIGH lus] (*person of the woods*)—a prominent member of the early church at Jerusalem and companion of the apostle Paul. Silas accompanied Paul to Antioch of Syria to report the decision of the Jerusalem Council to accept Gentile Christians into the church (Acts 15:22, 27, 32).

Paul chose Silas as his companion on his second missionary journey. During their travels, Paul and Silas were imprisoned at Philippi (Acts 16:19, 25, 29). Silas and Paul were also together during the riot at Thessalonica (Acts 17:4). Later they were sent to Berea, where Silas remained with Timothy; both Silas and Timothy soon followed Paul to Athens (Acts 17:14–15), although they may not have caught up with him until reaching Corinth (Acts 18:5). Silas played an important role in the early Christian work in Corinth.

In his letters, Paul referred to Silas as Silvanus (1 Thess. 1:1, 2 Thess. 1:1). The time, place, and manner of his death are unknown.

SILENCE—the absence of noise or sound. The word silence is used in the Bible to symbolize death (Ps. 94:17) and SHEOL (Ps. 115:17). Silence can express a mood of gloom and despair, as after the destruction of Jerusalem (Lam. 2:10). Silence can also express fear and reverence: “The LORD is in His holy temple. Let all the earth keep silence before Him” (Hab. 2:20).

SILK—cloth woven from thread that was made from the Chinese silkworm. Although the word “silk” occurs a few times in the KJV and the NKJV, many scholars think the Hebrew word for silk should be rendered “fine linen” or “costly fabric” (Ezek. 16:10, 13; Prov. 31:22).

The use of silk among the Egyptians is unknown, but it did appear among the Chinese and other people of ancient Asia. From the earliest times trade existed between India and China on the one hand and India and the Mesopotamian valley on the other. So it is possible that Solomon’s extensive trade could have brought silk to Israel. Certainly after the campaigns of Alexander the Great, silk reached the Near East.

As one of the finest and most vividly colored fabrics, silk was highly prized. The rich and powerful people called the Babylonians wore it, according to Revelation 18:12. At one time people of the ancient world bought silk for its weight in gold (around A.D. 275).

SILLA **[SILL ah]**—an unknown place near Jerusalem where Joash (or Jehoash), king of Judah, was killed by his servants (2 Kin. 12:20).

SILOAM **[sigh LOW um]** (*sent*)—a storage pool and water tunnel that provided a water supply for early residents of the city of Jerusalem. The pool and tunnel drew water from the GIHON spring outside the city wall.

Under the peril of an impending invasion by the armies of Sennacherib, king of Assyria (reigned about 705–681 B.C.), King Hezekiah of Judah “made a pool and a tunnel [or conduit] and brought water into the city” (2 Kin. 20:20). The parallel account in 2 Chronicles says he “stopped the water outlet of Upper Gihon, and brought the water by tunnel to the west side of the City of David” (2 Chr. 32:30).

Hezekiah’s tunnel was discovered accidentally in 1838 and was explored by the American traveler, Edward Robinson, and his missionary friend, Eli Smith. They found the Siloam tunnel to be about 518 meters (1,750 feet) long, although the straight line distance between the storage pool and the Gihon spring is only 332 meters (1,090 feet). The course has numerous twists and turns. Some scholars have suggested that by following such a crooked course, the tunnel builders were trying to avoid the royal tombs cut into the same area through which the conduit was cut. But it is just as possible that more accurate surveying methods were unavailable to Hezekiah’s technicians. By any standards, however, Hezekiah’s tunnel was a notable achievement.

The tunnel was explored in 1867, but it was not until 1880 that an important Hebrew inscription was discovered near the entrance to the reservoir. It gave a graphic description of how the tunnel was built. Two work crews cut the tunnel through solid rock, working from opposite ends until they met in the middle.

It may have been through another tunnel or gap such as this that David’s warriors entered the ancient city of Jerusalem about 1000 B.C. The city was known as Jebus at that time. David captured it and turned it into the capital city of his kingdom.

The Bible does contain some puzzling references to a more ancient pool. The prophet Isaiah, for instance, speaks of Hezekiah’s “reservoir between the two walls for the water of the old pool” (Is. 22:11). Perhaps

Hezekiah and his craftsmen used an existing reservoir and linked it to his tunnel and pool. Also see SHELAH.

• The tunnel of Siloam was dug through solid rock to insure a supply of water to Jerusalem in case of an Assyrian attack.

SILOAM, TOWER OF [sigh LOW um]—a tower near the Pool of Siloam inside the walls of Jerusalem. The exact site of this tower is unknown. In the time of Christ, a local disaster in which 18 lives were lost by a collapse of this structure was fresh in the minds of the people (Luke 13:4). Also see SILOAM.

SILOAM, VILLAGE OF [sigh LOW ahm]—although this village is not mentioned in the Bible, there exists today a village of Siloam (Silwan), situated across the valley from the Gihon spring. Some scholars believe the tower of Siloam (Luke 13:4) was located at this site. Also see GIHON; SILOAM, TOWER OF.

SILVANUS [sill VAIN us]—a form of SILAS.

SILVER (see MINERALS OF THE BIBLE).

SILVERLING—a word for the standard silver coin used as a medium of exchange during Bible times. The word appears only once in the Bible (Is. 7:23, KJV). Also see MONEY OF THE BIBLE.

SILVER, PIECE OF (see MONEY OF THE BIBLE).

SILVERSMITH (see OCCUPATIONS AND TRADES).

SIMEON [SIM ih un] ([God] *hears*)—the name of four men in the Bible:

1. The second son of Jacob and Leah (Gen. 29:33). Simeon's descendants became one of the twelve tribes of Israel. He and his brother Levi tricked the Hivites of Shechem and massacred all the males because one of them had raped Dinah, their sister (Gen. 34:2, 25, 30). Simeon was the brother whom Joseph kept as security when he allowed his brothers to leave Egypt and return to their father Jacob in the land of Canaan (Gen. 42:24).
2. A devout Jew who blessed the infant Jesus in the temple (Luke 2:25, 34). The Holy Spirit had promised Simeon that he would not die until he had seen the long-awaited Messiah. Simeon recognized the child as the Messiah when Mary and Joseph brought him to the temple to present Him to the Lord.
3. An ancestor of Joseph listed in the genealogy of Jesus Christ (Luke 3:30).
4. A Christian prophet or teacher in the church at Antioch of Syria (Acts 13:1). Some scholars believe Simeon was the same person as Simon of Cyrene, who bore Jesus' cross (Luke 23:26).

SIMEON, TRIBE OF—One of the twelve tribes of Israel, descended from Simeon No. 1 (Rev. 7:7). Simeon had six sons—Jemuel (Nemuel), Jamin, Ohad, Jachin (Jerib), Zohar (Zerah), and Shaul—and all but Ohad founded tribal families (Ex. 6:15).

The tribe of Simeon numbered 59,300 fighting men at the first census in the wilderness (Num. 1:23; 2:13) and 22,200 at the second (Num. 26:12–14). This tribe was omitted in Moses' blessing of the nation of Israel (Deuteronomy 33). A comparison of the cities assigned to Simeon with those assigned to Judah (Josh. 15:20–63; 19:1–9; 1 Chr.

4:28–33) makes it appear that the tribe of Simeon had been assimilated into the tribe of Judah, thus fulfilling Jacob’s prophecy (Gen. 49:5–7).

When the land of Canaan was divided, the second lot fell to Simeon. The tribe received land in the extreme southern part of Canaan, in the middle of Judah’s territory (Josh. 19:1–9). Simeon united with Judah in fighting the Canaanites (Judg. 1:1, 3, 17). Among the Simeonite cities were Beersheba, Hormah, and Ziklag (Josh. 19:1–9). Although the descendants of Simeon disappeared as a tribe, Ezekiel mentions it in his prophecies about a future land of Canaan (Ezek. 48:24–25, 33). The Book of Revelation mentions 12,000 of the tribe of Simeon who were sealed (Rev. 7:7).

SIMEONITES [SIMM ee un ites]—the descendants of SIMEON, the second son of Jacob and Leah (Gen. 29:33; Num. 25:14; 1 Chr. 27:16).

SIMILITUDE—a similarity or resemblance. James pointed out that with the tongue, we sometimes both bless and condemn people “who have been made in the similitude of God” (James 3:9). This is a reference to the image of God in humankind (Gen. 1:26–27). By referring to the original creation story, James emphasized the seriousness of the sin of the tongue; it violates God’s creation.

SIMON [SIME un] ([God] *hears*)—the name of nine men in the New Testament:

1. Simon Peter, the Galilean fisherman who became an apostle of Christ (Matt. 4:18; 10:2). Simon was the son of Jonah (Matt. 16:17; John 21:15) and a brother of the apostle ANDREW (John 1:40). Also see PETER, SIMON.
2. Another of the Twelve, called the Canaanite to distinguish him from Simon Peter. The name may also indicate he was a member of a fanatical Jewish sect, the ZEALOTS (Matt. 10:4; Mark 3:18; Luke 6:15; Acts 1:13). Members of this group were fanatical opponents of Roman rule in Palestine. As a Zealot, Simon would have hated any foreign domination or interference.
3. One of Jesus’ brothers (Matt. 13:55).
4. A former leper in whose house Mary, the sister of Lazarus, anointed Jesus’ feet with a precious ointment (Matt. 26:6–13; Mark 14:3–9;

John 12:1–8). Mary, Martha, and Lazarus were present when this happened, and Martha took an active part in serving the dinner. This has led to speculation that Simon was a member of the family or at least was a very close friend.

5. A man of Cyrene who was forced to carry Jesus' cross (Matt. 27:32; Mark 15:21; Luke 23:26). Simon was the father of Alexander and Rufus, men who were known to the early Christians in Rome (Rom. 16:13).
6. A Pharisee in whose house Jesus ate (Luke 7:36–50). On that occasion a woman who was a sinner anointed Jesus' feet. Simon felt that Jesus should not have allowed her to come near Him. But Jesus explained that sinners like her were the very ones who needed forgiveness.
7. The father of Judas Iscariot (John 13:2). Both father and son are called Iscariot. The NRSV has "Judas the son of Simon Iscariot" (John 6:71; 13:26).
8. A sorcerer known as Simon Magus, or Simon the magician, who tried to buy spiritual powers from the apostle Peter (Acts 8:9–24). Simon's feats were so impressive that the people of Samaria declared, "This man is the great power of God" (Acts 8:10) and followed him. But when Philip the evangelist preached, the Samaritans believed and were baptized. Simon also believed and was baptized.

   Later the apostles Peter and John visited Samaria to make sure these believers received the power of the Holy Spirit. When Simon saw that the Holy Spirit was bestowed by the laying on of hands, he attempted to buy this power. Peter rebuked him, "Your money perish with you, because you thought that the gift of God could be purchased with money! You have neither part nor portion in this matter, for your heart is not right in the sight of God" (Acts 8:20–21).
9. A tanner of Joppa and friend of the apostle Peter (Acts 9:43; 10:6, 17, 32).

SIMON MACCABAEUS [mack kuh BEE us] (see MACCABEES).

SIMON PETER (see PETER, SIMON).

SIMPLICITY—NKJV word used in both a negative and a positive way:

1. A lack of good sense or intelligence; foolishness or ignorance (Prov. 1:22).
2. The absence of pretense and hypocrisy (Acts 2:46; 2 Cor. 1:12; 11:3).

SIMRI [SIM rih]—a form of SHIMRI.

SIN—lawlessness (1 John 3:4) or transgression of God's will, either by omitting to do what God's law requires or by doing what it forbids. The transgression can occur in thought (1 John 3:15), word (Matt. 5:22), or deed (Rom. 1:32).

Mankind was created without sin, morally upright and inclined to do good (Eccl. 7:29). But sin entered into human experience when Adam and Eve violated the direct command of God by eating the forbidden fruit in the Garden of Eden (Gen. 3:6). Because Adam was the head and representative of the whole human race, his sin affected all future generations (Rom. 5:12–21). Associated with this guilt is a corrupted nature passed from Adam to all his descendants. Out of this perverted nature arise all the sins that people commit (Matt. 15:19); no person is free from involvement in sin (Rom. 3:23).

God is holy and cannot sin (James 1:13). Jesus Christ, the Son of God who came to earth in human form, is also sinless. His perfection arises from His divine nature, as well as His human nature (1 Pet. 2:22). Although the story of the Bible focuses on the sin of mankind and God's provision for our redemption, the angels are also described as capable of sinning. Some have fallen away from God's service (Jude 6). But animals are not morally responsible creatures; so they cannot sin.

Mankind originally fell into sin at the temptation of Satan. As the tempter, he continues to lure people into sin (1 Pet. 5:8); nevertheless, people remain fully responsible for what they do. God is not the author of sin, but His plan for world redemption does include His dealing with the reality of sin (2 Sam. 24:1; 1 Chr. 21:1). This truth is dramatically witnessed in the death of Jesus Christ. The crucifixion happened according to God's will; but at the same time, it was the worst crime of human history (Acts 2:23).

Sin is not represented in the Bible as the absence of good, or as an illusion that stems from our human limitations. Sin is portrayed as a real and positive evil. Sin is more than unwise, inexpedient, calamitous behavior that produces sorrow and distress. It is rebellion against God's law—the standard of righteousness (Ps. 119:160).

Since God demands righteousness, sin must be defined in terms of mankind's relation to God. Sin is thus the faithless rebellion of creatures against the just authority of their Creator. For this reason, breaking God's law at any point involves transgression at every point (James 2:10).

Violation of the law of God in thought, word, and deed shows the sinfulness of the human heart. Sin is actually a contradiction to the holiness of God, whose image mankind bears. This depraved condition is called "original sin" because it comes from Adam and characterizes all persons from the moment of their birth.

The moral depravity of mankind is total in that "the carnal mind is enmity against God; for it is not subject to the law of God, nor indeed can be" (Rom. 8:7). Apart from Christ, all are "dead in trespasses and sins" (Eph. 2:1). But this does not mean that people behave as wickedly as they might, for God restrains the outworkings of the sinful heart. At times He even helps sinners to do things that conform to the law (Gen. 20:6). The corruption of sin is not developed or expressed to the same degree in every person. Neither is it expressed in the same way in any person at all times.

Sin involves the denial of the living God from whom human beings draw their life and existence (Acts 17:28); the consequence of this revolt is death and the torment of hell. Death is the ultimate penalty imposed by God for sin (Rom. 6:23).

Against this dark background of sin and its reality, the gospel comes as the good news of the deliverance that God has provided through His Son. Jesus bears the penalty of sin in place of His people (Mark 10:45). He also redeems us from lawlessness and makes us long for good works in service to God and others (Titus 2:14).

SIN [sin] (*the moon-god*)—the name of a wilderness and a city in the Old Testament:

1. A wilderness through which the Israelites passed on their journey toward Mount Sinai (Ex. 16:1; 17:1; Num. 33:11–12). In the Wilderness of Sin the children of Israel murmured against Moses and Aaron. The Lord sent quail and manna to feed the people. The Wilderness of Sin should not be confused with the Wilderness of Zin (Num. 13:21; 27:14; Josh. 15:1, 3).
2. A city of Egypt on the eastern side of the Nile (Ezek. 30:15–16). It is possibly Pelusium (Ezek. 30:15–16, NIV, NRSV), or Tell Farama; but it also has been identified with Syene (Ezek. 30:16, REB), which is present-day Aswan in Egypt.

SIN, MAN OF (see ANTICHRIST).

SIN OFFERING (see SACRIFICIAL OFFERINGS).

SIN, UNPARDONABLE (see HOLY SPIRIT, SIN AGAINST).

SIN, WILDERNESS OF (see SIN No. 1).

SINAI **[SIGH nih eye]**—the name of a peninsula, a wilderness, and a mountain in the Bible (see Map 9, B–5). All three of these played a prominent role in the life of God’s Covenant People as they searched for the Land of Promise following their miraculous deliverance from enslavement in Egypt.

The Peninsula. Shaped like a triangle, the peninsula of Sinai is an area of great contrasts. It appears to hang from the southeast corner of the Mediterranean Sea with its base serving as the land bridge between Egypt and Israel. The peninsula is bounded on the west by the Gulf of Suez and on the east by the Gulf of Aqaba.

The Sinai peninsula is about 240 kilometers (150 miles) wide at the northern end and about 400 kilometers (250 miles) long. Its land area is desert and a tableland rising to about 762 meters (2,500 feet). On the north the Sinai plateau slopes away to the Mediterranean Sea. Near the south end of the peninsula a series of granite mountains rise 1,209 to 2,743 meters (4,000 to 9,000 feet) high, in striking contrast to the surrounding wastelands.

The Wilderness. Exodus 19:1 indicates that “in the third month after the children of Israel had gone out of the land of Egypt, on the same day, they came to the Wilderness of Sinai.” This phrase may refer only to the particular desert that lies at the foot of Mount Sinai and in which the Israelites pitched their camp. But the phrase may also refer in a broader sense to the entire desert area of the Sinai Peninsula. If this is the case, it would include the Wilderness of Sin, through which the Israelites passed between Elim and Mount Sinai (Ex. 16:1); the Wilderness of Paran, in the central Sinaitic Peninsula (Num. 10:12); the Wilderness of Shur, east of Egypt in the northern Sinai (Gen. 16:7); and the Wilderness of Zin, close to the border of Canaan (Num. 13:21).

The Mountain. Perhaps the most frequent use of the word “Sinai” is in connection with the mountain. This was the mountain where God met Moses and gave him the Law (Ex. 19:3, 20). This mountain is to be identified with Mount Horeb (Ex. 3:1), or perhaps Horeb refers to a mountain range or ridge and Sinai to an individual summit on that ridge. The name Sinai is used at the time when the Israelites were actually at the foot of the mountain (Ex. 19:11), whereas Horeb is used upon reflection about the events that happened here.

Although several mountains have been identified as possibilities, there are only two serious contenders for the title—Jebel Serbal (2,070 meters; 6,791 feet) in central Sinai and Jebel Musa (2,286 meters; about 7,500 feet) in southern Sinai. One of a cluster of three peaks, Jebel Musa, Arabic for “Mount Moses,” has a broad plain at its base, where the Israelites may have camped.

Biblical References. After the Israelites left Egypt, they camped first in the Wilderness of Sin, then at Rephidim, and finally at Sinai. Moses climbed the mountain and received the tablets of the Law from God. A stirring atmospheric disturbance accompanied God’s meeting with the people (Ex. 19:18–19; 20:18).

During their years of wandering in the Sinai wilderness, the census was taken (Num. 1:1–46), the firstborn were redeemed (Num. 3:40–51), the office and duties of the Levites were established (Num. 4:1–49), and the first tabernacle was built (Num. 9:15).

Photo by Ben Chapman

- The Wilderness of Sinai. Three months after leaving Egypt, the Israelites arrived in this rugged, barren region (Ex. 19:1–2).

SINCERITY—freedom from hypocrisy; purity of motive. The apostle Paul compared sincerity to unleavened bread (1 Cor. 5:8), a biblical symbol of purity. The sincerity with which Christians conduct their lives is a testimony to their godliness. “For our boasting is this: the testimony of our conscience that we conducted ourselves in the world in simplicity and godly sincerity” (2 Cor. 1:12).

SINEW—fibrous tissue that connects muscles to bones in the body. The word “sinew” is used literally in passages such as Job 10:11; 30:17 (KJV); 40:17; and Ezekiel 37:6, 8. In Isaiah 48:4 an “iron sinew” is a figure of speech for rebellion. The Israelites’ custom to cut away the sinew of the thigh joint of meat before cooking it (Gen. 32:32, KJV, RSV; tendon, NIV) was in memory of Jacob’s wrestling with the angel, in which the angel injured Jacob’s thigh to gain an advantage (Gen. 32:24–31).

SINGER (see OCCUPATIONS AND TRADES; MUSIC).

SINGING (see MUSIC).

SINGLENESS OF HEART—undivided purpose; total dedication and commitment (2 Chr. 30:12; one heart, KJV, NRSV, NASB; unity of mind, NIV).

SINIM [SIH nem]—a land from which the scattered Israelites were to be gathered, according to the prophet Isaiah (Is. 49:12). It refers to Syene, present-day Aswan in southern Egypt.

SINITE [SIGH night]—a tribe of Canaanites in northern Phoenicia (modern Lebanon; 1 Chr. 1:15). Some scholars believe the Sinites were inhabitants of Sin, a city near Arka at the foot of Mount Lebanon, now in ruins.

SINNER—any person who sins. Because sin is natural to people, every person sins and must be considered a sinner (Rom. 3:23).

Many times in the Bible, the word "sinner" is contrasted with the term "righteous." God told Noah he was righteous (Gen. 7:1), but, by definition, Noah was also a sinner. Although Noah did fall into sin (Gen. 9:21), his attitude toward God and what is right made him a "righteous" man (Gen. 6:9).

Jesus also contrasted "sinner" with "righteous." He said, "I did not come to call the righteous, but sinners, to repentance" (Mark 2:17). In this verse the term "sinner" refers to those who consciously make a lifestyle of sin, rather than the righteous who occasionally fall into sin. In the Sermon on the Mount, Jesus taught that sin lies within people's attitudes rather than their actions (Matt. 5:21–30). Thus, those with sinful attitudes have separated themselves from God, while those with righteous attitudes and trust in Christ have united with God.

SION [SIGH un]—the name of a mountain and a city in the Bible:

1. The peak of Mount Hermon (Deut. 4:48; Siyon, NIV), perhaps identical with Sirion (Deut. 3:9).
2. The Greek form of Mount Zion, referring specifically to the temple mount and generally to the city of Jerusalem (Rom. 9:33, KJV;

Zion, NKJV).

SIPHMOTH [SIF mahth]—a city in southern Judah where David hid from King Saul (1 Sam. 30:28). Also see SHIPHMITE.

SIPPAI [SIP pih eye]—a form of SAPH.

SIR—a title of respect for gentlemen of rank, position, or power. The Philippian jailer asked Paul and Silas, "Sirs, what must I do to be saved?" (Acts 16:30). John also used this word in addressing one of the 24 elders (Rev. 7:14).

SIRAH [SIH rah]—a well (cistern, NRSV; Pool of Sirah, REB) near Hebron where Abner was murdered by Joab and Abishai (2 Sam. 3:26). The well of Sirah is probably present-day 'Ain Sarah, about 2.5 kilometers (1.5 miles) northwest of Hebron.

SIRION [SEAR ih un] (*breastplate*)—the Sidonian name for Mount Hermon in Canaan (Deut. 3:9).

SISAMAI [SIS ah my]—a form of SISMAI.

SISERA [SIS uh rah]—the name of two men in the Old Testament:

1. The commander of the army of Jabin, king of Canaan. Deborah and Barak defeated Jabin's army under Sisera's command at the River Kishon. Sisera was later killed by a Kenite woman who drove a tent peg into his temple (Judg. 4:1–22).
2. One of the NETHINIM who returned from the captivity with Zerubbabel (Neh. 7:55).

SISMAI [SIS my]—a son of Eleasah and father of Shallum (1 Chr. 2:40; Sisamai, KJV).

SISTER—a female offspring of one's parents or of one's father or mother. The word "sister" was also used by the Hebrews to indicate a female relationship comparable to the brotherly male relationship. Sometimes the term was applied to any blood female relative, such as a niece or a cousin (Matt. 13:56). Also see FAMILY.

SISTRUM (see MUSICAL INSTRUMENTS OF THE BIBLE).

SITHRI [SITH rih]—a form of ZITHRI.

SITNAH [SIT nah] (*enmity*)—a well dug by the servants of Isaac near the Philistine city of Gerar after a dispute over water rights (Gen. 26:21). Some scholars identify Sitnah with present-day Shutneh, about 32 kilometers (20 miles) south of Beersheba.

SIVAN [sih VAN]—the third month of the sacred Hebrew year (Esth. 8:9). Sivan went from the new moon of May to the new moon of June. Also see CALENDAR.

SIX, SIXTY (see NUMBER).

SIYON [SIGH un]—a form of SION.

SKIFF—a small rowboat (Acts 27:16–32; boat, KJV, NRSV; lifeboat, NIV).

SKIN—the outer protective covering of the bodies of people and animals. When the Bible speaks of skin, it always does so literally. This is in contrast to the word for FLESH, which is often used symbolically to refer to sinful human nature. Animal skin (leather) was used to make the first garments worn by people, but it was generally used this way only in unusual situations (Gen. 3:21; Mark 1:6; Heb. 11:37). The most prominent mention of animal skins is in the description of the various coverings over the tabernacle (Ex. 25:5; 35:7; 39:34; Num. 4:6–25).

Human skin is fragile, and it deteriorates in the sick or the elderly (Job 7:5; Lam. 3:4). Various skin diseases of Bible times were referred to by the general term LEPROSY. Many references to skin occur in Leviticus 13, where the diagnosis and treatment of leprosy are described.

SKINK (see ANIMALS OF THE BIBLE).

SKIRT—an item of dress in Bible times whose exact nature is unknown. Other translations use the word “collar” (NKJV, NASB, NRSV). Also see DRESS OF THE BIBLE.

SKULL—the bony foundation of the human face. Three of the gospels state that Jesus was crucified at Golgotha, or Place of a Skull (Matt. 27:33; Mark 15:22; John 19:17). Some scholars believe this name was given to the site because it looks like a skull from a distance. Also see CALVARY; GOLGOTHA.

SKY—the upper atmosphere, appearing as a great vault or arch above the earth. In the Bible the sky is the home of the sun (Job 37:21), moon (Ps. 89:37), and stars (Heb. 11:12). Sailors and navigators knew how to "discern the face of the sky" for weather signs (Matt. 16:2–3). Also see FIRMAMENT; HEAVEN.

SLABS—huge pieces of stone, or marble, gathered by David for the building of the temple in Jerusalem (1 Chr. 29:2). These materials were later used by Solomon in the actual construction of the building.

SLACK, SLACKNESS—not lively or moving; sluggish. The Greek word translated as slackness occurs only in 2 Peter 3:9: "The Lord is not slack [slow, NIV] concerning His promise, as some count slackness [slowness, NIV], but is long-suffering toward us, not willing that any should perish, but that all should come to repentance." Unbelievers scoff at the Lord's delay in returning, not knowing that His "tardiness" is a mark of His mercy and grace.

SLANDER—evil, malicious talk intended to damage or destroy another person (Ps. 31:13; 50:20; Ezek. 22:9). Slander is prohibited in the ninth commandment: "You shall not bear false witness against your neighbor" (Ex. 20:16; Deut. 5:20). The greatest slanderer of all is the DEVIL, or SATAN—the adversary who opposes God's people and accuses them before God (Job 1:9–11; Rev. 12:10).

SLAUGHTER OF THE INNOCENTS (see INNOCENTS, SLAUGHTER OF).

SLAUGHTER, VALLEY OF (see TOPHET).

SLAVE, SLAVERY—a person bound in servitude to another human being as an instrument of labor; one who is no longer free and has no rights.

An ancient practice (Gen. 9:25), slavery existed in several different forms in biblical times. Household or domestic slavery was its most common form; this is illustrated by HAGAR, who lived in the home of Abram and Sarai (Gen. 16:1) and by Jesus in His parables (Matt. 13:24–30; 21:33–44). State slavery, another common form, is illustrated by the Israelites' experience under their Egyptian taskmasters (Ex. 5:6–19; 13:3), and later by Solomon, who enslaved some of the Canaanite peoples (1 Kin. 9:20–21). Temple slavery is illustrated by the practice of Moses and Joshua, who assigned certain people as slaves to the Levites for temple service (Num. 31:25–47; Josh. 9:21–27).

One could purchase slaves, as in the case of Joseph. He was sold into slavery by his brothers for 20 shekels of silver (Gen. 37:28). Israelites could also buy foreign slaves (Lev. 25:44). People captured in war frequently became slaves (Gen. 14:21; Num. 31:9). Occasionally those who wanted slaves might kidnap them, but this practice was forbidden by Israelite law (Ex. 21:16; 1 Tim. 1:10).

People could become slaves in several ways. The poor who were unable to pay their debts could offer themselves as slaves (Ex. 21:2–6; Neh. 5:1–5). A thief who could not repay what he had stolen could also be sold as a slave. Children born of slave parents became "house-born slaves" (Gen. 15:3; 17:12–13). Sometimes children would be taken as slaves in payment for debts (2 Kin. 4:1–7).

Treatment of slaves generally depended on the character of the master (Gen. 24; 39:1–6). But a set of regulations governed the treatment of domestic slaves (Ex. 21; Deut. 15). Repeatedly, Israel was instructed by the law not to rule over a fellow Israelite harshly (Lev. 25:39; Deut. 15:14). If a master beat a slave or harmed him, the law provided that the slave could go free (Ex. 21:26–27); and the killing of a slave called for a penalty (Ex. 21:20).

Slaves were allowed to secure their freedom. Under the law, no Hebrew was to be the permanent slave of another Hebrew. After six years of service, a slave was to be released (Ex. 21:2; Deut. 15:12). In the Year of JUBILEE, no matter how long a slave had served, he was to be released (Lev. 25:37–43). If a slave desired to continue with his master, he would have a mark made in the ear; this mark would signify that he had chosen to remain a slave (Ex. 21:5–6). A slave could also buy his freedom, or another person could buy his freedom for him (Lev. 25:47–49).

Among the Romans in New Testament times, freedom for a slave could be arranged if ownership was transferred to a god. The slave could then receive his freedom in return for contracting his services. He would continue with his master, but now as a free man.

The Bible contains warnings about the practice of slavery. The prophet Amos spoke woe to Gaza and Tyre for their practices of slave-trading entire populations (Amos 1:6–9). The Book of Revelation declares that disaster awaits those who sell slaves (Rev. 18:13). As for Christians, the apostle Paul advised slaves to obey their masters (Eph. 6:5; Col. 3:22; Titus 2:9). Paul appealed to Philemon to receive back Onesimus, a runaway slave who was now a Christian and therefore a brother (Philem. 1:16). Elsewhere Paul counseled believing slaves to seek freedom if they could (1 Cor. 7:21). Since slave practices were part of the culture in biblical times, the Bible contains no direct call to abolish slavery. But the implications of the gospel, especially the ethic of love, stand in opposition to slavery.

Both slave and free are called upon to receive the gospel of Jesus Christ. In Christ, social distinctions such as slavery no longer apply (Gal. 3:28; Col. 3:11); in Christ all are brothers and sisters. The excitement of such new relationships is expressed by Paul: “Therefore you are no longer a slave but a son, and if a son, then an heir of God through Christ” (Gal. 4:7).

In a spiritual sense, people apart from Christ are slaves to sin. To commit sin is to demonstrate that sin has control of one’s life (John 8:34). Christ can set us free from this kind of slavery (John 8:36)—to be obedient to Christ and to do righteousness (Rom. 6:16–18).

Paul spoke of himself as a “servant,” a word sometimes rendered as “bondservant” but frequently also as “slave” (Rom. 1:1; Titus 1:1). Christians, especially ministers, are not hired servants but slaves committed to service to Jesus. Slaves do not manage their own lives. People who call themselves slaves of Christ acknowledge that the Savior has power over them.

Photo by Howard Vos

• Stone carving of a servant of King Tiglath-Pileser III of Assyria, from the king’s palace at Calah.

SLEEP—a natural period of rest during which consciousness is suspended. In the Bible, sleep is a common metaphor for death. In 1 and 2 Kings, especially, the phrase, “he rested (slept, KJV) with his fathers,” occurs many times (1 Kin. 2:10; 11:43). The Christian dead “sleep in Jesus” (1 Thess. 4:14). Sleep also can symbolize physical laziness, which brings poverty (Prov. 6:9–11). In the New Testament sleepoften suggests spiritual or moral laziness (1 Thess. 5:6). On the other hand, sleep can be a symbol of living in safety (Ezek. 34:25). God gives sleep to the righteous and to the hard worker (Ps. 4:8; Eccl. 5:12).

SLIME (see MINERALS OF THE BIBLE).

SLING (see ARMS, ARMOR OF THE BIBLE).

SLINGSTONES—stones hurled from a sling by shepherds and warriors (Job 41:28; Zech. 9:15). Slingstones were usually small stones or clay pebbles. But sometimes they were made of limestone or flint and were as large as a baseball. Also see ARMS, ARMOR OF THE BIBLE.

SLOOPS—small, single-masted sailing boats (Is. 2:16).

SLOTHFUL—idle, lazy, sluggish (Prov. 15:19; 26:13–15). The Book of Proverbs contrasts two paths, or ways of life: the way of wisdom and the way of folly. The slothful person is foolish, while the diligent, hardworking person is wise.

SMELTER—a large container for heating ore and separating the metal from the dross; a person engaged in the smelting industry. The people of Jerusalem and Judah were so corrupted with the impurity of wickedness that they were almost beyond redemption. The prophet Jeremiah declared, "The smelter refines in vain" (Jer. 6:29).

SMITH (see OCCUPATIONS AND TRADES).

SMYRNA **[SMER nuh]** (*myrrh*)—a city in western Asia Minor (modern Turkey) where one of the seven churches in the Book of Revelation was situated (Rev. 1:11; 2:8–11). Smyrna's superb natural harbor made the city an important commercial center. In spite of keen competition from the neighboring cities of Ephesus and Pergamum, Smyrna called itself "the first city of Asia."

As early as 195 B.C., Symrna foresaw the rising power of Rome and built a temple for pagan Roman worship. In 23 B.C., Smyrna was given the honor of building a temple to the Emperor Tiberius because of its years of faithfulness to Rome. Thus, the city became a center for the cult of emperor worship—a fanatical "religion" that later, under such emperors as Nero (ruled A.D. 54–68) and Domitian (ruled A.D. 81–96), brought on severe persecution for the early church. The apostle John encouraged the persecuted Christians of Smyrna to be "faithful unto death" and they would receive a "crown of life" (Rev. 2:10).

Smyrna, known today as Izmir, is the chief city of Anatolia and one of the strongest cities in modern Turkey. Excavations in the central part of Izmir have uncovered a Roman marketplace from the second century A.D.

Photo by Howard Vos

• The modern city of Izmir, Turkey, covers the site of biblical Smyrna. The excavated square in the center is the Roman marketplace from New Testament times.

SNAIL, SNAKE (see ANIMALS OF THE BIBLE).

SNARE—a device for trapping birds and small animals; figuratively, anything alluring and attractive that entangles the unwary (Job 18:8–10). In the Old Testament, the pagan gods of the Canaanites became a snare to Israel (Judg. 2:3). In the New Testament, the leaders of the church were warned not to fall into the "snare of the devil" (1 Tim. 3:7).

SNOW—solid precipitation in the form of white crystals originating in the upper atmosphere. Snow is relatively rare in the land of Israel. Although snow is mentioned frequently, the Bible records only one instance where snow actually fell. Benaiah, the son of Jehoiada, "went down and killed a lion in the midst of a pit on a snowy day" (2 Sam. 23:20).

Snow-covered Mount Hermon was visible year-round from many parts of the Holy Land. This served as the source of the Jordan River and much of Israel’s water supply (Jer. 18:14). Snow is noted for its whiteness (Num. 12:10), cleanness (Job 9:30), and refreshing coolness (Prov. 25:13). The Bible uses snow as a symbol of cleansing (Job 9:30), purity (Is. 1:18), and brilliance (Dan. 7:9).

SNUFFDISHES, SNUFFERS (see WICK-TRIMMERS).

SO [soh]—a king of Egypt whom Hoshea, the last king of Israel (ruled about 732–723 B.C.), tried to enlist as an ally against Assyria (2 Kin. 17:4). Some scholars identify So with Sib’e. In 720 B.C. this Egyptian king allied himself with Hanunu, the king of Gaza, against Sargon of Assyria. Sargon soundly defeated this coalition at the Battle of Raphia, about 32 kilometers (20 miles) south of Gaza. Other scholars regard So as the name of a city, Sais, in the western delta of Egypt. This was the residence of Tefnakhte, an Egyptian ruler during the days of King Hoshea. If this theory is correct, then 2 Kings 17:4 would read: “He had sent messengers to So [Sais], to the king of Egypt.”

SOAP—an alkaline substance used as a cleaning agent. The prophet Jeremiah referred to soap as a symbol of people’s inability to purify themselves: Soap can accomplish an external cleansing, but more is required (Jer. 2:22). Malachi spoke of God as a fuller, or laundryman, who would purge His sinful people with soap (Mal. 3:2). Job felt that God was determined to find him guilty and that no amount of washing or cleansing with soap or water could cleanse him (Job 9:30).

The exact nature of the soap used in Bible times is open to question. Most scholars believe the alkaline used to make it came from plants.

SOBER—marked by self-control; of sound moral judgment. Sober Christians deny themselves worldly pleasures (Titus 2:12). This allows them to be always alert, able to guard against Satan’s attacks (1 Pet. 5:8) and ready to receive the revelation of Christ (1 Pet. 1:13).

SOCHOH, SOCO, SOCOH [SOW koe]—the name of three cities and one man in the Old Testament:

1. A city in the lowland of Judah (Josh. 15:35), also spelled Shochoh (1 Sam. 17:1, KJV), and Shoco (2 Chr. 11:7, KJV). It has been identified with Khirbet ’Abbad, about 23 kilometers (14 miles) southwest of Bethlehem.
2. A city in the hill country of Judah (Josh. 15:48). Its site is Khirbet Shuweikeh, about 16 kilometers (10 miles) southwest of Hebron.
3. A city in one of Solomon’s administrative districts (1 Kin. 4:10). It is present-day Tell er-Ras, about 16 kilometers (10 miles) northwest of Samaria.
4. A son of Heber listed in the genealogy of Judah (1 Chr. 4:18; Shocho, KJV). A comparison with Joshua 15:48–56, however, suggests that Sochoh (1 Chr. 4:18) may be a city rather than a person. If so, this Sochoh would be identical with Sochoh No. 2.

SODA—a form of sodium bicarbonate. According to Proverbs, a person who sings songs to a person with a heavy heart is like one who pours vinegar on soda (Prov. 25:20; nitre, KJV).

SODI [SOW dih] ([God is] *my secret counsel*)—the father of Gaddiel (Num. 13:10).

SODOM [SOD um]—a city at the southern end of the Dead Sea destroyed because of its wickedness (Gen. 10:19; Rom. 9:29). Together with her sister cities—Gomorrah, Admah, Zeboiim, and Zoar—Sodom formed the famous pentapolis of the plain or circle of the Jordan (Gen. 10:19; 13:10; 14:2) in the valley that surrounded the Dead Sea (Gen. 14:3).

Although Sodom was a notoriously wicked city, when Lot separated himself and his herdsmen from Abraham, he chose to pitch his tent toward Sodom (Gen. 13:5–13). This was because the fertile plain that surrounded the city “was well watered everywhere” (Gen. 13:10).

When Sodom was plundered by CHEDORLAOMER, the goods and captives he carried away had to be rescued by Abraham (Gen. 14:11, 21–24). However, the wickedness of the people of the city continued, and God finally had to destroy Sodom.

Fire and brimstone fell from heaven and consumed Sodom and Gomorrah and the other cities of the plain. When Lot’s wife looked back at Sodom, she was instantly changed into a pillar of salt (Gen. 19:26).

Early tradition held that the northern end of the Dead Sea was the Valley of Sodom. But the geological conditions of the southern end of the Dead Sea matched those of the area around Sodom. Salt formations, asphalt, and sulfur are found in large quantities here. Many scholars believe the cities of the plain may be located beneath the shallow end of the Dead Sea. The basin surrounding the shallow southern end of the Dead Sea is fed by five streams, including the Wadi Zered (Num. 21:12), which would have provided for a fertile, well-watered plain. In addition, Zoar, one of the cities of the plain (Gen. 13:10), is reported by the Jewish historian Josephus to have been visible during his time at the southern end of the sea. Other scholars have recently claimed that the most likely site for the cities of the plain is on the eastern shore of the Dead Sea opposite Masada.

The sin, vice, and infamy of Sodom and the judgment of God on this city is referred to often throughout the Bible (Is. 1:9–10; Ezek. 16:46–49; Amos 4:11; Rom. 9:29).

SODOM, VINE OF (see VINE OF SODOM).

SODOMITE, SODOMY **[SAHD um ite, SAHD uh me]**—one who practices sodomy; unnatural sexual intercourse, especially that between two males. These English words are derived from SODOM, an ancient city in the land of Canaan noted for such depraved activities.

The men of Sodom came to Lot’s house, demanding that he allow them to have sexual relations with two men inside (Gen. 19:5). But Lot refused. The next day Lot escaped from Sodom and God destroyed the city because of its great sin (Gen. 19).

SOJOURNER (see FOREIGNER).

SOLDIER (see ARMY; OCCUPATIONS AND TRADES).

SOLOMON **[SAHL uh mun]** (*peaceful*)—the builder of the temple in Jerusalem and the first king of Israel to trade commercial goods profitably to other nations; author of much of the Book of Proverbs and perhaps also the author of the Song of Solomon and Ecclesiastes.

Solomon succeeded David his father as king of Israel. Solomon's rise met with widespread approval from the people, but David's officials were slow to accept the new king. They did warm up considerably, however, when they realized David was determined to anoint Solomon as his heir. Solomon became Israel's king because God had told David that Saul's heirs would not follow him to the throne. Thus, Solomon became king although there was no clear precedent for his succession.

According to the chronology in 1 Kings 11:42, Solomon was about twenty years old when he was crowned. He assumed leadership of Israel at a time of great material and spiritual prosperity. During his forty-year reign (970–931 B.C.), he expanded his kingdom until it covered about 50,000 square miles—from Egypt in the south to Syria in the north to the borders of Mesopotamia in the east.

Great Beginnings. One of the first things Solomon did as king was to go to Gibeon to offer sacrifices to the Lord. God appeared to the new king at night and asked him, "What shall I give thee?" Solomon asked for an understanding heart to judge the people of Israel and the ability to tell good from evil. God not only granted Solomon's request, but He also promised him riches and honor if he would walk in the steps of his father (1 Kin. 3:4–15).

Solomon organized Israel much as David had done, but he enlarged and expanded its government. He divided the country into twelve districts, each of which was responsible for providing the court with regular supplies one month out of the year, with a supply officer in charge of each district. As the years passed, Solomon's court reached a standard of luxury that had never existed in Israel's history.

Wisdom. Solomon is usually remembered as a wise man. His Proverbs and his "Song of Songs" demonstrate his deep knowledge of the natural world (plants, animals, etc.). He also had a profound knowledge of human nature, as demonstrated by the two women who claimed the same child. His suggestion that the child be physically divided between the two was a masterful strategy for finding out who was the real mother (1 Kin. 3:16–28). Solomon's concern with the ethics of everyday life is evident in his Proverbs. They show that Solomon loved wisdom and was always trying to teach it to others. They also indicate he was a keen observer who could learn from the mistakes of others.

Solomon’s sayings in these Proverbs are so true that they sound almost trite today. Their clarity sometimes hides their depth. During his lifetime, Solomon’s fame as a man of wisdom spread to surrounding lands, and leaders came from afar to hear him speak. When the Queen of Sheba came to test his wisdom, he answered all her questions with ease. After she saw the extent of his empire and the vastness of his knowledge, she confessed that she had underestimated him (2 Chr. 9:1–12).

Solomon’s Temple. One of Solomon’s first major feats was the construction of the TEMPLE in Jerusalem as a place for worship of the God of Israel. The task was enormous, involving much planning and many workers. A work force of 30,000 was employed in cutting timber from the cedars of Lebanon. Also working on this massive project were 80,000 cutters of stone in the quarries of Jerusalem, 70,000 ordinary workers, and many superintendents. Gold, silver, and other precious metals were imported from other lands. Hiram, king of Tyre, sent architects and other craftsmen to assist with the project. The building was completed after seven years. The temple was famous not for its size—since it was relatively small—but for the quality of its elaborate workmanship (1 Kings 6–7).

After the temple was completed, Solomon planned an elaborate program of dedication. He invited the leaders of all twelve tribes to attend as he presided over the ceremony. The ARK OF THE COVENANT was brought into the most sacred place in the temple as a cloud filled the room to hide God’s presence. King Solomon then blessed the crowd, recounted the history of the building of the temple, and offered long prayers of dedication while standing at the altar. This reveals the admirable spirit of devotion in Solomon’s heart. The dedication ceremony lasting seven days was followed by observance of the Feast of Tabernacles (1 Kings 8–9).

Immediately after the dedication, the Lord appeared to Solomon once again. He assured the king that his prayers had been heard and that the temple had been blessed. He also warned Solomon that the divine favor and protection which had been bestowed upon Israel would continue only if their faith remained uncorrupted by other beliefs. If idolatry should be introduced, Israel would be punished and the temple would be destroyed (1 Kin. 9:1–9).

Other Buildings. After completing the temple, Solomon built the palace complex, a series of five structures that took 13 years to complete. He also built many cities to assist the development of his trade empire. Among these were Tadmor (also called Palmyra) and Baalath (also called Baalbek) in Syria. To protect his kingdom, he built fortresses and lodgings for his army. These fortifications, especially the ones at Jerusalem, Gezer, Megiddo, and Hazor, had strong double walls and massive gateways.

Commercial Enterprises. Trade with other nations was another of Solomon's contributions to the nation of Israel. The international situation was favorable for a strong leader to emerge in Israel; traditional centers of strength in Egypt and Syria were at an all-time low. Solomon entered into trade agreements with a number of nations, increasing Israel's wealth and prestige.

Although Solomon had a strong army, he relied upon a system of treaties with his neighbors to keep the peace. Egypt was allied with Israel through the marriage of Solomon to the daughter of the Pharaoh. The seafaring cities of Tyre and Sidon were also united to Israel by trade agreements.

Some of Israel's trade was conducted overland by way of camel caravans. But the most significant trade was by sea across the Mediterranean Sea through an alliance with Tyre. Solomon's ships apparently went as far west as Spain to bring back silver.

Soon Solomon became the ruler of a huge commercial empire. Archaeologists believe that Solomon's trading may have brought him into conflict with the Queen of Sheba. One purpose of her famous visit to Solomon may have been to establish trade agreements between Solomon's kingdom and her own nation (1 Kin. 10:1–13).

Solomon's Sins. Solomon's reign brought changes not only to Israel but also to his own life. Near the end of his life, the king lost the ideals of his youth, becoming restless and unsatisfied. The Book of Ecclesiastes, proclaiming that "all is vanity" ("meaningless," NIV), supports the view that the world's wisest man had become a pathetic figure in his old age.

Solomon's greatest sin was his loss of devotion to the God of the Hebrew people. In this, he fell victim to his own trade agreements. By custom, beautiful women were awarded to the most powerful member of a treaty to seal the covenant. The constant influx of wives and concubines in Solomon's court led eventually to his downfall.

Thus, Solomon broke the Mosaic Law and violated the warning not to stray from the path of his father David.

The large number of foreign women in Solomon's court made many demands upon the king. He allowed these "outsiders" to practice their pagan religions. The result was that Jerusalem, and even its holy temple, was the scene of pagan practices and idol worship (1 Kin. 11:1–13).

Solomon's own faith was weakened. Eventually he approved of, and even participated in, these idolatrous acts. The example he set for the rest of the nation must have been demoralizing. This unfortunate error was a severe blow to the security of Solomon's throne and to the nation he had built.

The End of Solomon's Throne. Years before Solomon's death, his heavy taxation of the people brought unrest and rebellion. Surrounding nations began to marshal their forces to free themselves of Israel's tyranny, but the most serious uprising came from within the nation itself. When Solomon's son Rehoboam ascended the throne after his father, Jeroboam, a young leader who had been exiled to Egypt, returned to lead a successful civil war against him. The result was a division of Solomon's United Kingdom into two separate nations—the southern kingdom of Judah and the northern kingdom of Israel.

Solomon's Character. In many ways, Solomon's forty-year reign as king of the Hebrew people is a puzzle. In his early years he was both noble and humble—undoubtedly one of the best rulers of his day. Although he was surrounded by wealth and luxury as a young man, he seemed to be a person of honor and integrity. He was the first king in Israel who was the son of a king. The glory of his empire was a reflection of his own royal tastes, which he satisfied through a shrewd and successful foreign policy.

Unfortunately, Solomon was not strong enough to withstand the temptations that go along with a long life of luxury. His contribution to the nation of Israel is figured largely in material terms. He made Jerusalem one of the most beautiful cities of the ancient world, and he will always be remembered as a great builder. The tragedy is that after the building of the temple, Solomon did very little to promote the religious life of his people.

Photo by Howard Vos

• Remains of the massive gate complex at Gezer. Solomon rebuilt the city and its defenses (1 Kin. 9:15–17).

SOLOMON, PSALMS OF (see PSEUDEPIGRAPHA).

SOLOMON, WISDOM OF (see APOCRYPHA).

SOLOMON'S POOLS—three storage reservoirs, probably constructed some time after the reign of King Solomon, to provide water for the capital city of Jerusalem (Eccl. 2:6).

SOLOMON'S PORCH—the name of two porches associated with the temple in Jerusalem:

1. The outer corridor of Solomon's temple (1 Kin. 6:3, KJV; portico, NIV).

2. A roofed portico on the east side of Herod's temple in Jerusalem (John 10:23; Solomon's Portico, REB; Solomon's Colonnade, NIV).

SOLOMON'S SERVANTS—Canaanites who served as forced laborers during the reign of King Solomon of Judah (1 Kin. 9:20–22). These people labored in the stone quarries and did much of the difficult construction work on Solomon's massive building projects. The descendants of Solomon's servants returned with the NETHINIM (temple servants) from the captivity in the time of Zerubbabel (Ezra 2:55–58). On their return from Babylon, they did lowly jobs in the temple.

SON—the male offspring of a husband and wife. The birth of a son brought great joy to the Hebrew family, because a family's heritage and inheritance was preserved through its sons. The word "son" is also used in a figurative sense in the Bible. Occasionally it refers to remote relatives and dwellers in a specific place, as in the "sons of Javan" (Gen. 10:4). Also see FAMILY.

SON OF GOD, SON OF MAN (see JESUS CHRIST).

SONG (see MUSIC).

SONG OF DEGREES (see DEGREES, SONG OF).

SONG OF SOLOMON, THE—an Old Testament book written in the form of a lyrical love song. Some interpreters believe this song speaks symbolically of the love of God for the nation of Israel. But others insist it should be interpreted literally—as a healthy expression of romantic love between a man and a woman. No matter how the book is interpreted, it is certainly one of the most unusual in the Bible. Its title, "the song of songs" (1:1), implies it was the loveliest and best-known of all the songs of Solomon.

Structure of the Book. The Song of Solomon is a brief book of only eight chapters. But in spite of its brevity, it has a complicated structure that sometimes confuses the reader. Several different characters or personalities have speaking parts within this long lyrical poem. In most translations of the Bible, these speakers change abruptly with no identification to help the reader follow the narrative. But the NKJV clears up this confusion by publishing identification lines within the text. This helps the reader gain a clearer understanding of this beautiful song.

The three main parties with speaking parts in this long poem are: (1) the groom, King Solomon; (2) the bride, a woman referred to as “the Shulamite” (6:13); and (3) the “daughters of Jerusalem” (2:7). These women of Jerusalem may have been royal servants who served as attendants to Solomon’s Shulamite bride. In this love song, they serve as a chorus to echo the sentiments of the Shulamite, emphasizing her love and affection for Solomon.

In addition to these main personalities, the brothers of the Shulamite bride are also mentioned in the poem (8:8–9). These may have been her stepbrothers. The poem indicates she worked under their command as “the keeper of the vineyards” (1:6).

This beautiful love song falls naturally into two major sections of about equal length—the beginning of love (chaps. 1–4) and the broadening of love (chaps. 5–8).

In the first section, the Shulamite tells about Solomon’s visit to her home in the country in the springtime (2:8–17). She also recalls the many happy experiences of their courtship when she visited Solomon in his palace in Jerusalem (2:4–7). She thinks about the painful separations from his love during this time (3:1–5), as well as the joyous wedding procession to Jerusalem to become the king’s bride (3:6–11). Solomon also praises his bride-to-be in a beautiful poem on the magic and wonder of love (chap. 4).

In the second section of the book, the love of the Shulamite and Solomon for each other continues to deepen after their marriage. She has a troubled dream when he seems distant and unconcerned (5:2–8). But Solomon assures her of his love and praises her beauty (6:4—7:9). Longing to visit her country home (7:10—8:4), she finally makes the trip with Solomon; and their love grows even stronger (8:5–7). The song closes with an assurance of each to the other that they will always remain close in their love.

Authorship and Date. Traditionally, authorship of the Song of Solomon has been assigned to Solomon, since the book itself makes this claim (1:1). But some scholars reject this theory. They insist it was a later collection of songs attributed to Solomon because of his reputation as a writer of psalms and proverbs (1 Kin. 4:32). A careful analysis of the internal evidence, however, gives support to the view that Solomon wrote the book.

Solomon is mentioned by name several times in the song (1:1, 5; 3:7, 9, 11; 8:11–12), and he is specifically identified as the groom. The book also gives evidence of wealth, luxury, and exotic imported goods (3:6–11)—a characteristic of his administration. The groom of the song also assures the Shulamite bride that she is "the only one" (6:9) among his "sixty queens and eighty concubines" (6:8)—probably a reference by Solomon to his royal harem. At the height of his power and influence, Solomon was known to have 700 wives and 300 concubines (1 Kin. 11:3).

This internal evidence supports the traditional view that Solomon himself wrote this song that bears his name. It must have been written early in his reign, probably about 965 B.C.

Historical Setting. With his large harem, how could King Solomon write such a beautiful love song to one specific wife? Perhaps his union with the Shulamite woman was the only authentic marriage relationship Solomon ever knew. Most of his marriages were political arrangements, designed to seal treaties and trade agreements with other nations. In contrast, the Shulamite woman was not a cultured princess but a lowly vineyard keeper whose skin had been darkened by her long exposure to the sun (1:6). Yet, she was the bride to whom Solomon declared, "How much better than wine is your love, and the scent of your perfumes than all spices!" (4:10).

This has a real message about the nature of true love. Authentic love is much more than a surface relationship; it extends to the very core of one's being. Love like this cannot be bought and sold like some commodity on the open market. Solomon had many wives, but the Shulamite may have been the only one with whom he enjoyed a warm, enriching relationship.

Theological Contribution. The great message of the Song of Solomon is the beauty of love between a man and a woman as experienced in the relationship of marriage. In its frank but beautiful language, the song praises the mutual love that husband and wife feel toward each other in this highest of all human relationships.

The sexual and physical side of marriage is a natural and proper part of God's plan, reflecting His purpose and desire for the human race.

This is the same truth so evident at the beginning of time in the Creation itself. God created man and woman and brought them together to serve as companions and to share their lives with one another: "Therefore a man shall leave his father and mother and be joined to his wife, and they shall become one flesh" (Gen. 2:24). Like the Book of Genesis, the Song of Solomon says a bold "yes" to the beauty and sanctity of married love.

But this book also points beyond human love to the great Author of love. Authentic love is possible in the world because God brought love into being and planted that emotion in the hearts of His people. Even husbands and wives should remember that the love they share for one another is not a product of their human goodness or kindness. We are able to love because the love of God is working in our lives: "In this is love, not that we loved God, but that He loved us and sent His Son to be the propitiation for our sins. Beloved, if God so loved us, we also ought to love one another" (1 John 4:10–11).

Special Considerations. The symbols and images that the groom uses to describe the beauty of his Shulamite bride may seem strange to modern readers. He portrays her hair as "a flock of goats, going down from Mount Gilead" (4:1). Her neck, he says, is like "the tower of David, built for an armory, on which hang a thousand bucklers" (4:4).

In his use of these symbols, the groom is reflecting the cultural patterns of the ancient world. To those who lived in Solomon's time, the rippling effect of a flock of goats moving down a hillside was, indeed, a thing of beauty. And a stately tower atop a city wall reflected an aura of stability and nobility. The Shulamite woman would have been very pleased at such creative compliments from her poetic groom.

Scholars are not certain of the exact meaning of the phrase, "the Shulamite" (6:13), which has come to be used as a title for the bride in this song. Since the word is a feminine form of the Hebrew word for "Solomon," perhaps Shulamite simply means "Solomon's bride." Because the poem makes several references to Lebanon (3:9; 4:8, 11, 15; 5:15; 7:4), some scholars believe she came from this mountainous territory along the Mediterranean coast in northwestern Palestine.

Song of Solomon: A Study and Teaching Outline

- **I. The Beginning of Love 1:1—5:1**
  - A. Falling in Love 1:1—3:5
    - 1. Bride’s Longing for Affection 1:1–8
    - 2. Expressions of Mutual Love 1:9—2:7
    - 3. Visit of the King to the Bride’s Home 2:8–17
    - 4. Bride’s Dream of Separation 3:1–5
  - B. United in Love 3:6—5:1
    - 1. Wedding Procession 3:6–11
    - 2. Bride’s Beauty Is Praised 4:1–15
    - 3. Marriage Is Consummated 4:16—5:1

- **II. The Broadening of Love 5:2—8:14**
  - A. Struggling in Love 5:2—7:9
    - 1. Bride’s Second Dream of Separation 5:2–8
    - 2. Bridegroom’s Handsomeness Is Praised 5:9—6:3
    - 3. Bride’s Beauty Is Praised 6:4—7:9
  - B. Growing in Love 7:10—8:14
    - 1. Bride’s Desire to Visit Her Home 7:10—8:4
    - 2. Journey and Homecoming 8:5–14

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SONG OF SONGS (see SONG OF SOLOMON, THE).

SONG OF THE THREE YOUNG MEN (see APOCRYPHA).

SONS OF GOD—a phrase with three different meanings in the Bible:

1. In the Book of Job the phrase is used for angelic or nonhuman beings (Job 1:6; 2:1). These sons of God presented themselves before God in what might be called a heavenly assembly. Satan appeared with them, although this does not necessarily mean he was one of the “sons of God.” Thus the stage was set for the telling of the story of Job.
2. The phrase, “sons of God” appears in the New Testament as a name for people who are in a covenant relationship with God. This exact phrase never appears with this meaning in the Old Testament, although the idea is implied. For example, God referred to the scattered children of Israel, whom He promised to gather together again, as His sons and daughters (Is. 43:6; 45:11).

The classic New Testament passage where this phrase occurs is Romans 8:12–19. The apostle Paul encouraged the Christians at Rome to live not "according to the flesh," but "by the Spirit," because those who "are led by the Spirit of God, these are sons of God" (v. 14).

The process is described as one of adoption, by which the believer becomes a child of God, and thus an heir of God, a joint-heir with Christ (Gal. 4:5; Heb. 2:10; 12:7). Other passages use the phrase "children of God" with the same basic meaning (John 1:12; Phil. 2:15; 1 John 3:1–2).

3. The third usage of the phrase occurs in Genesis 6:1–4. Certain "sons of God saw the daughters of men, that they were beautiful; and they took wives for themselves of all whom they chose" (v. 2). The offspring of these unions are described as "giants," "mighty men," and "men of renown" (v. 4). The question centers on the identity of these "sons of God" mentioned in this passage. There are two basic possibilities. The phrase could refer to nonhuman beings such as those mentioned in Job (1:6; 2:1). Or, the phrase may be an unusual way of referring to human beings.

   The context of the verse gives important clues that the "sons of God" in this case are not angelic beings. Nowhere else in the Bible is there even a hint that nonhuman and human beings can mate. There are many parallels in pagan thought, but none in biblical thought. A second clue occurs right in the passage itself. The Hebrew verb in verse two translated as "took them wives" is the standard verb in the Old Testament for marriage. In the New Testament, Jesus stated that angels do not marry (Matt. 22:30). Thus, "sons of God" in this passage must refer to human beings.

SOOT—the fine, black powder, consisting chiefly of carbon, that gives smoke its distinct color. The Nazirites of Jerusalem, once "brighter [purer, NRSV] than snow and whiter than milk," became degraded, said the prophet Jeremiah, so that "now their appearance is blacker than soot" (Lam. 4:7–8; a coal, KJV).

SOP—KJV word for a piece of bread that Jesus dipped in the common dish and then handed to Judas at the Last Supper (John 13:26–30; piece of bread, NKJV, NIV). In Bible times, a small piece of bread like this often served as a makeshift spoon (Ruth 2:14).

SOPATER [SOW pa tur]—a Christian from Berea who accompanied the apostle Paul from Greece to the province of Asia (Acts 20:4; son of Pyrrhus, NRSV). Sopater may be the Sosipater who joined Paul in sending greetings to fellow Christians (Rom. 16:21).

SOPHERETH [so FEH reth] (*scribe*)—a servant of Solomon whose descendants returned from the captivity with Zerubbabel (Ezra 2:55; Hassophereth, NRSV; Neh. 7:57).

SORCERY, SORCERER (see MAGIC, SORCERY, AND DIVINATION).

SORES (see DISEASES OF THE BIBLE).

SOREK [SOW reck] (*choice vine*)—the valley in southern Palestine where DELILAH, Samson's mistress, lived (Judg. 16:4). The valley contained such sites as Timnah, where another of Samson's lovers lived; Zorah, Samson's birthplace; and Beth Shemesh, a fortified outpost near the border of Philistia.

SORREL—a color of a distinct reddish-brown shade or an animal of this color (Zech. 1:8). Also see COLORS OF THE BIBLE.

SORROW—extreme sadness or mental distress; the opposite of joy. The psalmist spoke of the shadows of sorrow that hung over his life when he felt persecuted by people (Ps. 16:4) or rejected by God (Ps. 38:17). In the New Testament, the apostle Paul spoke of a "godly sorrow" (2 Cor. 7:10) for sin that can lead to repentance and a renewed relationship with God.

SOSIPATER [soh SIP ah tur]—a believer who joined the apostle Paul in sending greetings to the Roman Christians (Rom. 16:21). Sosipater may be the same person as SOPATER (Acts 20:4).

SOSTHENES [SOS thuh knees]—the ruler of the synagogue at Corinth during the apostle Paul's first visit to this city (Acts 18:17). When the Roman ruler of the area refused to deal with the angry mob's charges against Paul, they beat Sosthenes. This may be the same

Sosthenes as the one greeted by Paul in one of his Corinthian letters (1 Cor. 1:1). If so, he must have become a Christian some time after the mob scene in his city.

SOTAI [SOW tih]—a servant of Solomon (Ezra 2:55) whose descendants returned from the captivity with Zerubbabel.

SOUL—a word with two distinct meanings in the Bible:

1. That which makes a human or animal body alive. This usage of the word "soul" refers to life in the physical body. The best example of this usage are those passages in the New Testament in which the Greek word for soul is translated as "life." "For whoever desires to save his life [soul] will lose it," Jesus declared, "but whoever loses his life [soul] for My sake and the gospel's will save it. For what will it profit a man if he gains the whole world, and loses his own soul?" (Mark 8:36–37).

   This idea is also present in the Old Testament. For example, the soul of a dying person departed at death (Gen. 35:18). The prophet Elijah brought a child back to life by stretching himself upon the child three times and praying that God would let the child's soul come back into him (1 Kin. 17:19–23).
2. The word soul also refers to the inner life of a person, the seat of emotions, and the center of human personality. The first use of the word soul in the Old Testament expresses this meaning: "And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living being (soul)" (Gen. 2:7). This means more than being given physical life; the biblical writer declares that man became a "living soul," or a person, a human being, one distinct from all other animals.

   The soul is described as the seat of many emotions and desires: the desire for food (Deut. 12:20–21), love (Song 1:7), longing for God (Ps. 63:1), rejoicing (Ps. 86:4), knowing (Ps. 139:14), and memory (Lam. 3:20).

   In the New Testament, Jesus spoke of his soul as being "exceedingly sorrowful" (Matt. 26:38). Mary, the mother of Jesus, proclaimed that her soul "magnifies the Lord" (Luke 1:46). John prayed that Gaius would “prosper in all things and be in health, just as your soul prospers” (3 John 2).

SOUTH (see DIRECTION).

SOUTH GATE (see GATES OF JERUSALEM AND THE TEMPLE).

SOUTH RAMOTH [RAY mahth]—a form of RAMAH.

SOUTH, THE (see NEGEV).

SOVEREIGNTY OF GOD—a theological term that refers to the unlimited power of God, who has sovereign control over the affairs of nature and history (Is. 45:9–19; Rom. 8:18–39). The Bible declares that God is working out His sovereign plan of redemption for the world and that the conclusion is certain. Immediately after the Fall He talked about the curse of human sin and specified the cure for it. To the serpent He said, “I will put enmity between you and the woman, and between your seed and her seed; He shall bruise your head, and you shall bruise His heel” (Gen. 3:15). The whole redemptive story of the Bible is the fulfillment of this prophecy by the sovereign God, as Paul clearly teaches in Romans 8–11.

The story of redemption from Genesis to Revelation is possible only because the sovereign God loves the created world, fallen though it is, and is able to do something about it. Without the sovereign love of the Father ministered to us through the Son and the Holy Spirit, there would be no real human freedom and no hope of everlasting life.

Also see GOD; OMNIPOTENCE; OMNIPRESENCE; OMNISCIENCE.

SOW (see ANIMALS OF THE BIBLE).

SOWER, SOWING (see AGRICULTURE).

SPAIN [spane]—the large peninsula of Europe, now comprising Spain and Portugal, at the western end of the Mediterranean Sea. The Phoenicians had established trading posts here by the time the Israelites conquered Canaan. The Greeks called this peninsula Iberia and the Romans referred to it as Hispania.

By New Testament times Spain was a part of the Roman Empire. The apostle Paul had a deep desire to visit Spain and preach the gospel

(Rom. 15:24, 28). This reflects his plan to preach the gospel and establish the church throughout the Roman Empire. But whether he actually visited Spain is uncertain.

SPAN (see WEIGHTS AND MEASURES).

SPARKS—fiery particles thrown from a fire or burning substance (Is. 1:31; 50:11). Eliphaz, one of Job’s friends, remarked, “Man is born to trouble as the sparks fly upward” (Job 5:7).

SPARROW (see ANIMALS OF THE BIBLE).

SPEAR (see ARMS, ARMOR OF THE BIBLE).

SPECK—a splinter or chip of wood (Matt. 7:3–5; Luke 6:41–42; mote, KJV; speck of sawdust, NIV; speck, REB). Jesus used the word in his parable about self-righteous people who looked for specks of dust in the eyes of other people while ignoring entire planks—logs or beams of wood—in their own eyes. He was referring to the hypocrisy of people who try to improve others while remaining blind to their own faults.

SPECKLED—several different colors mixed together; spotted or mottled in appearance. As payment for Jacob’s work, Laban gave Jacob all the speckled livestock from his herds (Gen. 30:32–39; 31:8, 12; dappled, REB).

SPECTACLE—an object of curiosity or contempt (Nah. 3:6; Heb. 10:33). The apostles of Christ were made a spectacle to the world and ridiculed because of their faith (1 Cor. 4:9). The same Greek word translated as spectacle here is translated as theater in Acts 19:29, 31. The verb form of this word is used in Hebrews 10:33. It means to make a public show of or to expose to public shame.

SPELT (see PLANTS OF THE BIBLE).

SPHERE—a field or range of influence. God assigned to the apostle Paul his sphere of work (2 Cor. 10:13–16), an area of activity (v. 15, NIV) that included Corinth.

SPICE, SPICES—sweet-smelling plant substances used as incense, holy anointing oil, cosmetics, and perfume. Such spices were also used to prepare bodies for burial.

Myrrh, cinnamon, calamus (or aromatic cane), and cassia were mixed with pure olive oil to make a holy anointing oil (Ex. 30:23–33). This was used to anoint items of worship in the temple or tabernacle sanctuary. Holy anointing oil was also used to consecrate Aaron, the high priest, and his sons for their service in the priesthood.

Stacte, onycha, and galbanum were mixed with pure frankincense to make incense or perfume. This was placed in the tabernacle of the congregation where God would meet with Moses (Ex. 30:34–36).

Spices were also used to prepare bodies for burial (2 Chr. 16:14). Nicodemus brought “a mixture of myrrh and aloes, about a hundred pounds” (John 19:39), with which he prepared the body of Jesus for burial after His death on the cross.

Most spices used in Canaan came from Southern Arabia (Ezek. 27:22), but some came from Syria (Gen. 37:25). Spices were valuable and expensive, and they were considered a luxury among the Jewish people. The disciples rebuked a woman for her indulgence when she anointed Jesus with a costly oil. But Jesus replied, “Let her alone. . . . She has done what she could. She has come beforehand to anoint my body for burial” (Mark 14:6, 8).

Also see BURIAL; EMBALMING.

SPIDER (see ANIMALS OF THE BIBLE).

SPIES—agents who operate in undercover fashion to obtain information about the enemy. Spies are mentioned in two specific places in the Old Testament.

In Numbers 13–14 Moses sent twelve men into the land of Canaan to gather information about its manpower, defenses, and fertility. They returned forty days later with samples of fruit and produce of the land. Their opinion was unanimous concerning the fertility of Canaan: “It truly flows with milk and honey” (Num. 13:27). But they were divided on whether the land should be invaded. Because of their lack of faith in God, the Hebrew people were forced to wander for forty additional years in the wilderness.

Spies are also mentioned in Joshua 2. After the Israelites had crossed the Jordan, Joshua sent two men to gather information about the city of Jericho (Heb. 11:31; James 2:25).

Photo by Howard Vos

• The Valley of Eshcol, where the 12 spies sent out by Moses picked huge clusters of grapes (Num. 13:17, 23).

SPIKENARD (see PLANTS OF THE BIBLE).

SPINDLE—a round stick with tapered ends used to form and twist the yarn in hand spinning. The spindle and the DISTAFF are the most ancient of all instruments used in the craft of spinning (Prov. 31:19). About eight to twelve inches long, spindles were used to guide the thread as it was fashioned into cloth. The weaver sometimes turned the spindle by rolling it across her thigh. Also see CLOTH.

SPINNING—the art of twisting natural fibers and converting them into yarn or thread for making cloth. Among the Hebrew people, as in many ancient cultures, spinning was the work of women. Spinning was done by hand, because the spinning wheel was unknown at that time. In hand spinning the DISTAFF and SPINDLE were used.

The wool or flax was wound on the distaff, which was stuck upright in the ground or held under the arm, and the thread was drawn out by hand. The spindle, which had a circular rim to steady it when revolving, was attached to the thread being drawn out from the distaff. By rotating the spindle, the spinner twisted the thread.

Also see CLOTH.

SPIRIT—a word with three distinct meanings in the Bible:

1. The word is used as a general reference in the New Testament to the spirit of human beings (Matt. 5:3; Rom. 8:16; Heb. 4:12). Jesus made several specific references to His spirit in a human sense (Mark 2:8; John 11:33), as did Paul (Acts 17:16; 2 Cor. 2:13). Paul sometimes referred to the spirits of those to whom he wrote (Gal. 6:18; 2 Tim. 4:22).
2. A second common usage of the word is in reference to good and evil spirits, meaning the beings other than God and humans. An example of a good spirit is an angel (Ps. 104:4). The Bible also contains many references to evil spirits (Mark 9:25; Acts 19:12–17; Rev. 18:2).
3. The word "spirit" also refers to the Spirit of God, the Holy Spirit. In the Old Testament, the Spirit occasionally came upon people to give them power to do God's will or to enable them to serve God in a special way. For example, the Spirit of the Lord enabled Samson to kill a young lion with his bare hands (Judg. 14:5–6). Earlier the Spirit of God had given Bezaleel wisdom and skill to build the tabernacle (Ex. 31:3). The Spirit of the Lord also enabled the judges to lead Israel to military victory (Judg. 3:10; 11:29) and the prophets to prophesy (Num. 24:2; Ezek. 11:5).

   In the New Testament, the Holy Spirit was an even more active presence among the people of God. The Holy Spirit was the agent of fulfillment of Old Testament prophecies (Acts 1:16; 2:16–21; 3:18; 28:25–27), and He continued to inspire Christian prophets and workers in order to work His will on earth (Acts 2:4; 19:6). The Holy Spirit came upon new Christians (Acts 10:44–48), purified and sanctified them (2 Cor. 3:18; 2 Thess. 2:13), and guided the direction of early Christian missionary work (Acts 10:19–20; 16:6–7).

This Holy Spirit is the Spirit of Jesus (2 Cor. 3:17). A person can relate to Jesus only by means of the Holy Spirit (Rom. 8:9; Gal. 4:6). In the Gospel of John, He is called the Helper (John 14:16–17).

SPIRIT, HOLY (see HOLY SPIRIT).

SPIRITS, FAMILIAR (see MAGIC, SORCERY, AND DIVINATION).

SPIRITS IN PRISON—those to whom Jesus preached in connection with His death and resurrection (1 Pet. 3:19). Several interpretations have been suggested for this puzzling passage.

Some believe the reference is to departed human spirits, especially those of Noah's day who heard preaching by the Spirit or by the preincarnate Christ through Noah. These spirits, who are disembodied, now await final judgment. Others believe the phrase refers to the spirits of the departed saints of the Old Testament to whom Christ, at His death, proclaimed liberty from the bonds of death. However, the Greek word for spirits used in this verse is never applied to human spirits. It is always used to refer to supernatural beings, both good and evil (Luke 10:20; Heb. 1:14).

The most logical explanation of this passage is that Jesus made a proclamation of His victory over death to the rebellious angels who had been placed in prison. His proclamation was also a form of judgment on them because of their sin and rebellion. This idea also seems to be supported by 2 Peter 2:4 and Jude 6.

SPIRITUAL—of the spirit or nonmaterial. The word spiritual refers to nonmaterial things, including a spiritual body (1 Cor. 15:44–46) and spiritual things as distinct from earthly goods (Rom. 15:27; 1 Cor. 9:11). But the most important use of the word is in reference to the Holy Spirit. The Spirit gave the law (Rom. 7:14) and supplied Israel with water and food (1 Cor. 10:3–4).

Our every blessing is from the Spirit (Eph. 1:3), as is our understanding of truth (1 Cor. 2:13–15; Col. 1:9). Our songs should be sung in the Spirit (Eph. 5:19; Col. 3:16), and our ability to understand Scripture correctly is given by the Spirit (Rev. 11:8). We are to be so dominated by the Spirit that we can be called spiritual (1 Cor. 2:15; Gal. 6:1).

SPIRITUAL BLESSINGS (see BLESSINGS).

SPIRITUAL BODY (see BODY, SPIRITUAL).

SPIRITUAL GIFTS—special gifts bestowed by the Holy Spirit upon Christians for the purpose of building up the church. The list of spiritual gifts in 1 Corinthians 12:8–10 includes wisdom, knowledge, faith, healing, miracles, prophecy, discerning of spirits, speaking in tongues, and interpretation of tongues. Similar lists appear in Ephesians 4:7–13 and Romans 12:3–8.

The apostle Paul indicated that these gifts are equally valid but not equally valuable. Their value is determined by their worth to the church. In dealing with this matter, he used the analogy of the human body. All members of the body have functions, Paul declared, but some are more important than others. The service of each Christian should be in proportion to the gifts that person possesses (1 Corinthians 12–14).

Since these gifts are gifts of grace, according to Paul, their use must be controlled by the principle of love—the greatest of all spiritual gifts (1 Corinthians 13).

SPIRITUALITY—sensitivity or commitment to religious values and sacred matters. In the New Testament a person is spiritual because of the indwelling presence and power of the Holy Spirit and the spiritual gifts He imparts to the believer (1 Cor. 12:1; Col. 1:9).

SPIT, SPITTLE—saliva, the liquid formed in the mouth. Under the Mosaic Law, the spit of certain sick persons was recognized as unclean (Lev. 15:8). Lack of control of one’s own saliva indicated insanity (1 Sam. 21:13).

Spitting in the face was a gesture of contempt, a deliberate insult (Num. 12:14; Job 17:6; 30:10). Isaiah prophesied that our Lord would be so humiliated, as indeed He was (Is. 50:6; Matt. 27:30; Mark 15:19). Jesus Himself had spoken of such humiliation (Mark 10:34; Luke 18:32).

SPLINT—a rigid device, such as a piece of wood or other hard material, used to immobilize a broken bone or to maintain any part of the body in a fixed position. Through the prophet Ezekiel, the Lord declared that He would break the arm of Pharaoh, king of Egypt, and would not allow it to be treated with a splint (Ezek. 30:21). This broken arm refers to the defeat of Pharaoh Hophra, who sent an army to relieve the siege of Jerusalem in 588 B.C. Nebuchadnezzar, the king of Babylon, withdrew from the battle just long enough to smash the Egyptian army.

SPOIL (see BOOTY).

SPOKES—the rods or braces that connect the hub and the rim of a wheel (1 Kin. 7:33).

SPOKESMAN—a person who speaks as a representative of another person. When Moses balked at obeying God's call to be a leader of the Hebrews because of his lack of speaking ability, God replied that Aaron would be his spokesman (Ex. 4:14, 16).

SPONGE (see ANIMALS OF THE BIBLE).

SPOONS—KJV word for PANS.

SPORTS (see GAMES).

SPOT—KJV word for a discoloration or blemish on the skin. In Old Testament times, a certain spot on a person's body could indicate the presence of a serious skin disease. The word is also used in connection with sacrificial animals. Only perfect animals—those without spot or blemish—were to be offered to God. This Old Testament terminology is echoed in the New Testament, where Jesus is described as "a lamb without blemish and without spot" (1 Pet. 1:19)—the perfect sacrifice for our sin. Also see DISEASES OF THE BIBLE.

SPRING (see FOUNTAIN).

SPRINKLING—a ceremonial act of consecration. God often commanded that an unclean object be sprinkled with water, olive oil, or blood (Lev. 14:48–52; Num. 19:18–20). Sprinkling signified that an impurity had been recognized and then cleansed. In symbolic recognition that blood would be required to cleanse a person's sinful heart, the Old Testament priests would sprinkle the blood of an unblemished lamb around the altar (Lev. 3:7–8). These acts were in preparation for the sacrifice of Christ. In His death, Christ would “sprinkle many nations” (Is. 52:15), thus cleansing the hearts of all people who accept Him and ending the necessity for ceremonial sprinkling (Heb. 9:13–14).

SPRINKLING-BOWLS—large bowls, made of bronze, silver, or gold, used in the tabernacle and the temple for holding the grain offering and for receiving the blood of sacrifices (2 Kin. 12:6–14).

SQUAD—a group of four Roman soldiers on guard duty (Acts 12:4; quaternion, KJV). Herod the king (Herod Agrippa I) captured the apostle Peter, put him in prison, and delivered him to “four squads of soldiers.” Each squad of soldiers guarded Peter for a WATCH, which lasted three hours. There were four such watches in any night. Peter was chained between two soldiers; the other two stood guard at the door (Acts 12:6).

STABLE (see STALL).

STACHYS [STAY kis]—a Christian at Rome to whom the apostle Paul sent greetings (Rom. 16:9).

STACTE (see PLANTS OF THE BIBLE).

STADION (see WEIGHTS AND MEASURES).

STAFF—a short pole or stick used for many different purposes in Bible times. A staff was used much like a walking cane by travelers (Gen. 32:10), the elderly (Heb. 11:21), and the lame (2 Sam. 3:29); but it could also serve as a simple weapon, especially in the hands of a SHEPHERD (1 Sam. 17:40). A staff also symbolized a leader’s authority (Ex. 9:23; Is. 14:5), as well as God’s protection of the believer (Ps. 23:4). Also see ROD.

STAG (see ANIMALS OF THE BIBLE).

STAIRS—a series of steps for passing from one level to another. In Bible times, the typical house had a flat roof where many family activities took place. A flight of stairs outside the house provided access to the roof. Stairs, or wide steps on the city streets, also made travel between various levels of the city easier (Neh. 12:37).

Archaeologists have discovered stairs leading down into deep wells or cisterns at such sites as Beth Zur, Gezer, Gibeon, Megiddo, and Qumran.

STAKES—long, pointed pegs used to anchor tents, such as the tabernacle (Is. 33:20). The stakes of the tabernacle were made of bronze. Stakes could be made of metal (such as bronze, iron, or silver), but wood was by far the most common substance used.

STALL—a place where livestock were kept and fed. In biblical times, the animal quarters were usually connected to the house, rather than in separate buildings. In two-story houses domestic animals were usually kept on the ground level; the family lived upstairs.

King Solomon's stables had stalls for thousands of horses (2 Chr. 9:25). King Hezekiah had "stalls for all kinds of livestock" (2 Chr. 32:28).

The Greek word for stall appears only once in the New Testament: Mary wrapped the baby Jesus in swaddling clothes and laid him in a "stall." This word is rendered as "manger" in most translations.

STAMMER—to speak with spasmodic repetitions of syllables and sounds (Is. 32:4; 33:19). The prophet Isaiah realized that the people of Jerusalem had closed their ears to the plain words of God. Therefore, "with stammering lips and another tongue He will speak to this people" (Is. 28:11). Isaiah declared that a barbarian conqueror, uttering a strange, jabbering language, would eventually capture Jerusalem and take God's people into captivity. This prophecy was fulfilled when the Babylonians overran Jerusalem in 586 B.C.

STANDARD—a symbol carried on a pole and raised high in the air, much like a flag, to rally a tribe or a group of warriors in battle (Num. 2:10; Is. 59:19). These standards or ensigns were probably carvings or likenesses of animals raised on a spear or pole (Num. 21:8–9). These were usually set on a hill and often were accompanied by the sound of a trumpet.

The eagle was one of the earliest known standards. In fact, it became the official standard or symbol of the Roman Empire. Other popular animal standards were stags, steers, horses, lions, unicorns, serpents, and wolves. Assyrian armies carried the moon sickle mounted on a spear in honor of their god, Ashur.

STAR—any of the heavenly bodies visible in the night sky. In the Bible the word “star” is used as a generic term for all the heavenly bodies—including stars, planets, comets, and meteors—but excluding the sun and the moon. In this general sense, the phrase “the host of heaven” sometimes refers to all the astronomical phenomena visible in the night sky (2 Kin. 17:16; 21:3–5; 23:4–5). Stars are usually referred to either in connection with God’s power in creation (Gen. 1:16), the promised number of Abraham’s descendants (Gen. 22:17), or God’s power exhibited in judgment (Joel 2:10; Matt. 24:29).

The word “star” is also used as a figure of speech for angels. Job 38:7 speaks of “the morning stars” singing together and all “the sons of God” shouting for joy. The morning stars are a poetic way of speaking of angels. This symbolic usage is most obvious in the Book of Revelation (Rev. 8:10–11; 9:1–2).

STAR OF BETHLEHEM—the heavenly sign by which God announced the birth of Christ. The star is mentioned only in the Book of Matthew in connection with the visit of the wise men (Matt. 2:2, 7, 9–10). “Where is He who has been born King of the Jews? For we have seen His star in the East and have come to worship Him” (v. 2). This star, observed by wise men from the East (probably Mesopotamia), may be what the Mesopotamian prophet Balaam refers to in Numbers 24:17: “A Star shall come out of Jacob.”

Various attempts have been made to explain the star in scientific terms. Since the wise men were Babylonian astrologers, it is reasonable to assume they were men who had seen the star during their regular observations of the heavens. Men who were familiar with the night sky would readily identify any new object.

Some scholars suggest that a supernova, or exploding star, recorded by Chinese astronomers at about the time of Christ, might have led the wise men to Bethlehem. Others argue that a rare alignment of planets in the sky signaled a highly unusual event to the astrologers. The appearance of a meteor or an unidentified comet has also been suggested.

The event as recorded in Matthew indicates the star was a supernatural phenomenon. The Bible clearly declares that the star “went before them, till it came and stood over where the young Child was” (Matt. 2:9). None of the proposed natural explanations fits this description adequately. Matthew obviously understood the star as an occurrence beyond the reach of rationalistic explanations. At the same time, our attention should be focused not on the Star of Bethlehem, but on the Messiah, Jesus Christ, whose birth the star proclaimed.

STARGAZER (see MAGIC, SORCERY, AND DIVINATION).

STARS, THE ELEVEN—a symbolic reference to the eleven brothers of Joseph. Of all his twelve sons, Jacob loved Joseph the most “because he was the son of his old age” (Gen. 37:3). This favoritism aroused the jealousy of Joseph’s brothers. Joseph did not help the situation when he related his dreams of greatness. He told his brothers he had a dream in which “the sun, the moon, and the eleven stars bowed down to me” (Gen. 37:9). This dream came true years later when Joseph arose to become a high official in the Egyptian government. Because of a famine in Canaan, his brothers were forced to go to Egypt to ask Joseph for grain (Genesis 42–45).

STATURE—a person’s height (1 Sam. 2:26). Jesus increased in wisdom and stature (Luke 2:52). Zacchaeus was of short stature (Luke 19:3). The apostle Paul encouraged his readers to measure up to the “stature of the fullness of Christ” (Eph. 4:13). Stature can also refer to one’s age, or span of life. When Jesus said, “Which of you by worrying can add one cubit to his stature?” (Matt. 6:27), He may have been saying that one cannot prolong life by worrying about the time of death.

STATUTE—a decree or law issued by a ruler or governing body, or especially by God as the supreme ruler (Gen. 26:5; Ps. 18:22; Ezek. 5:6).

STAVE—KJV word for POLE.

STEADFASTNESS—stability in commitment or belief. The apostle Paul referred to “the steadfastness of your faith in Christ” (Col. 2:5).

The loss of stability may be avoided if one will “grow in the grace and knowledge of our Lord and Savior Jesus Christ” (2 Pet. 3:18).

STEALING (see LAW).

STEALTH—acting in a secret, undercover way. The apostle Paul said that certain false believers had come into the church by stealth (privily, KJV; secretly, NRSV) to spy out the liberty of the Christian fellowship and make them slaves to the old Jewish law (Gal. 2:4).

STEEL (see MINERALS OF THE BIBLE).

STEPHANAS [STEFF ah nus] (*crown-bearer*)—a Christian in the church at Corinth who was baptized by the apostle Paul (1 Cor. 1:16). The church at Corinth sent Stephanas, Fortunatus, and Achaicus to Paul while he was at Ephesus, informing him of the situation in Corinth. Paul apparently was encouraged by the good news they brought (1 Cor. 16:17).

STEPHEN—one of the first seven deacons of the early church and the first Christian martyr. The story of Stephen is found in Acts 6:7—7:60.

In the period following PENTECOST, the number of Christians in the New Testament church grew steadily. Followers were eventually recruited not only from among the Jews in Palestine but also from among the Jews in Greek settlements. The church had to appoint several men to handle the work of providing aid to these needy Christians.

Stephen was one of the first seven “good and worthy men” chosen to provide relief to these needy Christians from Greek backgrounds. Since Stephen is mentioned first in the list of the seven administrators, he was probably the most important leader in this group. Although they are not specifically named as deacons, these seven men are considered to be the forerunners of the office of deacon that developed later in the early church. Stephen assumed a place of prominence among these seven leaders as the church grew (Acts 6:7).

Stephen was probably critical of the system of Old Testament laws, claiming they had already lost their effectiveness because they had reached fulfillment in Christ. This viewpoint, which Stephen argued very skillfully, brought him into conflict with powerful leaders among the Jewish people. Stephen became well known as a preacher and a miracle worker (Acts 6:8). His work was so effective that renewed persecution of the Christians broke out.

Members of certain Jewish synagogues felt that Stephen had blasphemed Moses and God. They accused him of being disloyal to the temple and rejecting Moses. He was also accused of hostility toward Judaism—a charge that had never been made before against other disciples. In debates the Jews were no match for Stephen; even Saul was outwitted by him. Thus, they resorted to force.

Stephen was arrested and brought before the SANHEDRIN, the Jewish council, where charges were placed against him. False witnesses testified against him. The high priest then asked Stephen if these things were true. Stephen was not dismayed. When he stood before them his face was "as the face of an angel" (Acts 6:15).

The lengthy speech Stephen made in his own defense is reported in detail in Acts 7:2–53. Stephen summarized Old Testament teachings, showing how God had guided Israel toward a specific goal. He reviewed Israel's history in such a way that he replied to all the charges made against him without actually denying anything. This amounted to a criticism of the Sanhedrin itself. Stephen denounced the council as "stiff-necked and uncircumcised in heart and ears" and accused them of resisting the Holy Spirit. Then he charged that they had killed Christ, just as their ancestors had killed the prophets. He accused them of failing to keep their own law (Acts 7:51–53).

Stephen's speech enraged the Sanhedrin so that they were "cut to the heart, and they gnashed at him with their teeth" (Acts 7:54). At this moment Stephen had a vision of God in heaven, with Jesus on His right hand. Stephen's fate was sealed when he reported this vision to his enemies. The crowd rushed upon him, dragged him out of the city, and stoned him to death (Acts 7:55–58).

Among the people consenting to Stephen's death that day was Saul, who later became the apostle Paul—great Christian missionary to the Gentiles. As he was being stoned, Stephen asked God not to charge his executioners with the sin of his death (Acts 7:59–60).

Stephen's martyrdom was followed by a general persecution that forced the disciples to flee from Jerusalem into the outlying areas. This scattering led to the preaching of the gospel first to the Samaritans and then to the Gentiles in the nations surrounding Palestine.

STEW—a dish of boiled food, usually of vegetables such as lentils, beans, or peas (Gen. 25:29–30, 34; pottage, KJV; stew, NRSV; broth, REB). Jacob bought Esau's birthright for a red stew made of lentils, a dish that would have been part of the everyday diet of that time. Such a stew provided an inexpensive source of protein. A stew, or thick vegetable soup, was eaten by Elisha's disciples (2 Kin. 4:38–40); such a broth was mentioned by the prophet Haggai, along with bread and wine, as a common food (Hag. 2:12).

STEWARD (see OCCUPATIONS AND TRADES).

STEWARDSHIP—the management of another person’s property, finances, or household affairs. As far as Christians are concerned, stewardship involves the responsibility of managing God’s work through the church. God has appointed all Christians to be His stewards on earth. Stewardship is not an option, as Paul points out about his own call. Being a steward is a necessary part of believing the gospel, even if it involves sacrificing personal rewards (1 Cor. 9:17).

As the parable of the talents (Matt. 25:14–30) shows, Christians will be held accountable for the way in which they manage God’s affairs as stewards. These matters include extending the church’s ministry through the preaching of the gospel (Col. 1:24–28), supporting the church financially (Acts 4:32–37), and ministering to the sick and needy (Matt. 25:31–46).

STIFF-NECKED—stubborn, unyielding, arrogant, and proud. The phrase “a stiff-necked people” is a figure of speech for rebellion and disobedience taken from stubborn domestic animals, such as oxen that turn their shoulders away from the yoke and refuse to follow directions. Israel was stiff-necked in refusing to obey the Word of God and in following after idolatry and immorality (Deut. 31:27; Neh. 9:16–17, 29; Jer. 17:23).

STOCKS—an instrument of confinement and punishment. Stocks were heavy wooden frames with holes into which a person’s arms and legs were clamped to hold the prisoner in a sitting position. A collar was also used at times to hold the head in place. The prophet Jeremiah was put into stocks (Jer. 20:2–3; 29:26) as was (probably) Hanani the seer (2 Chr. 16:10, REB; prison, NKJV). The author of the Book of Job spoke of stocks as a symbol of suffering (13:27; 33:11).

In New Testament times, stocks used by the Romans had a number of holes so the prisoner’s legs could be spread widely, causing great discomfort. Paul and Silas were thrown into prison and put in stocks at Philippi. Instead of moaning in pain, they sang hymns and praised God until they were freed by an earthquake (Acts 16:24–26).

STOICISM **[STOW uh siz em]**—the doctrine of the Stoics, a Greek school of philosophy that taught that human beings should be free from passion, unmoved by joy or grief, and submissive to natural law, calmly accepting all things as the result of divine will.

Stoicism was one of the most influential Greek schools of philosophy in the New Testament period. It took its name from the Stoa Poikile, the portico or lecture place in Athens where its founder, Zeno, taught.

The Stoics believed that people are part of the universe, which itself is dominated by reason. God is identified with the world-soul and so inhabits everything. Therefore, one's goal is to identify oneself with this universal reason that determines destiny, to find one's proper place in the natural order of things. Since people cannot change this grand design, it is best for them to cooperate and to take their part in the world order. Moreover, they must live above any emotional involvement with life, exemplifying a detached virtue in serving others. Above all, they must be self-sufficient, living life with dignity and pride.

The apostle Paul used the word "self-sufficient" in a radically different sense in Philippians 4:11. Here Paul spoke of the believer's self-sufficiency in God. Paul's speech on the AREOPAGUS, or Mars' Hill (Acts 17:16–34), interacts with Stoic ideas, arguing that the highest good is not internal (in our union with nature) but external (in a right relationship with God).

In his address, Paul quoted one of the Stoic poets (Aratus), who said, "For we are also His offspring" (Acts 17:28). Some of these philosophers ridiculed Paul, but others invited him to address them again about the Christ in whom he believed so strongly (Acts 17:32).

STOMACH—the digestive tract of the body. The word BELLY was preferred by the KJV translators. "Stomach" occurs in the KJV only in 1 Timothy 5:23. Modern versions have used "stomach" instead of "belly" in many instances (for example, Matt. 15:17; Luke 15:16; Rev. 10:9–10).

STONE—a hardened, granite-like mass formed from soil, clay, and minerals. The soil of Palestine was rough and rocky. The most common stones were limestone (Is. 27:9) and flint. Because wood was scarce, city walls, houses (Lev. 14:45; Amos 5:11), palaces (1 Kin. 7:1, 9), temples (1 Kin. 6:7), courtyards, columns, and streets were built of hewn stone.

The abundance of stones cleared from fields (Is. 5:2) provided the people with excellent weapons against their enemies. Stones were thrown on an enemy's field to ruin it and were used to stop up his wells (2 Kin. 3:19, 25; Eccl. 3:5). Knives were made from flint stones. Larger weapons of war, such as slings (1 Sam. 17:40, 49), catapults (2 Chr. 26:15), and bows also made use of stones. Stoning was a common form of capital punishment. Stones served also as boundary and treaty markers (Gen. 31:46; Deut. 19:14; 27:17; Job 24:2) for individuals and nations.

In addition to their practical uses, stones were also used for sacred, spiritual purposes. Memorials were built from large stones to mark an unusual event (Gen. 28:18; 31:45; Josh. 4:9; 1 Sam. 7:12). Stone mounds also marked graves (2 Sam. 18:17). Small, smooth stones occasionally became a part of the Israelites' idol worship (Is. 57:6). The Hebrew people were apparently influenced by surrounding pagan cultures and believed that meteorites were sacred. While the Gentiles believed that meteorites talked and served as protection from evil, the Israelites often dedicated them to God (Gen. 28:18–22; Is. 19:19) but did not worship them as heathen nations did.

In a figurative way, stones imply firmness and strength (Gen. 49:24), as well as insensibility and hardness (1 Sam. 25:37; Ezek. 11:19). "Jesus Christ Himself being the chief cornerstone" (Eph. 2:20) describes best the stone's symbolism for Christ as the strength and foundation of Christianity. The references to the cut stone from the mountainside in Daniel 2:34–35, 45 have been interpreted to represent Christ and the church.

• Both large and small stones were used in the construction of walls, fortresses, residences, and public buildings in Bible times.

STONECUTTER, STONEMASON, STONEWORKER (see OCCUPATIONS AND TRADES).

STONES, PRECIOUS (see JEWELS AND PRECIOUS STONES).

STONING—the usual method of capital punishment in ancient Israel. People who broke specific statutes of the law of Moses were put to death by stoning. Stoning was usually carried out by the men of the community (Deut. 21:21), upon the testimony of at least two witnesses, who would then cast the first stones (Deut. 17:5–7; John 8:7; Acts 7:58). Stoning usually took place outside the settlement or camp (Lev. 24:14, 23; 1 Kin. 21:10, 13).

Acts punishable by stoning were certain cases of disobedience (Josh. 7:25), child sacrifice (Lev. 20:2), consultation with magicians (Lev. 20:27), blasphemy (John 10:31–32), Sabbath-breaking (Num. 15:32–36), the worship of false gods (Deut. 13:10), rebellion against parents (Deut. 21:21), and adultery (Ezek. 16:40).

Jesus once encountered a woman who was about to be stoned because she had been found guilty of adultery. Her accusers walked away when He declared, “He who is without sin among you, let him throw a stone at her first” (John 8:7).

STOOL (see BIRTHSTOOL).

STORAGE CITY, STOREHOUSE—a supply depot or warehouse for the storage of government supplies, such as food, treasures, and military equipment (1 Chr. 26:15; 27:25; 2 Chr. 11:11). The difference between a storehouse and a storage city may be only one of size or complexity.

The Hebrew slaves in Egypt were forced to build PITHOM and RAAMSES, “supply cities” for Pharaoh (Ex. 1:11; store cities, REB, NIV; treasure cities, KJV; storage cities, NASB). Various kings of the Israelites also built storage cities. These included Solomon (1 Kin. 9:19; 2 Chr. 8:4, 6), who built facilities to house his chariots, horses, and cavalry; Baasha (2 Chr. 16:5–6); Jehoshaphat (2 Chr. 17:12); and Hezekiah (2 Chr. 32:27–29).

The concept of the storage city or storehouse is at least as old as the time of Joseph. He established a food reserve that saved Egypt from famine (Genesis 41). During seven years of plenty, Joseph had the Egyptian farmers store one-fifth of their produce. Then, when seven years of famine struck, the grain in the storehouses kept starvation from the land.

In the ancient world, storehouses were sometimes situated underground. Oil and wine were often kept in cellars. At Megiddo archaeologists discovered a large underground silo pit for grain storage. This pit, with a capacity of almost 13,000 bushels of grain, apparently dates back to the time of King Solomon.

The prophet Malachi accused the people of his day of robbing God by withholding from Him their tithes and offerings (Mal. 3:8–9). Then he said, “Bring all the tithes into the storehouse” (Mal. 3:10). “Storehouse” apparently refers to a special treasury chamber, probably within the temple precincts and administered by LEVITES.

STORK (see ANIMALS OF THE BIBLE).

STOVE—an oven for cooking (Lev. 11:35). Stoves as such were not used in biblical times, since cooking was done over an open fire or in an oven. Ovens ranged from a heated stone on which dough was spread to cone-shaped earthenware structures. The bread dough was spread on the heated surface of these ovens for baking.

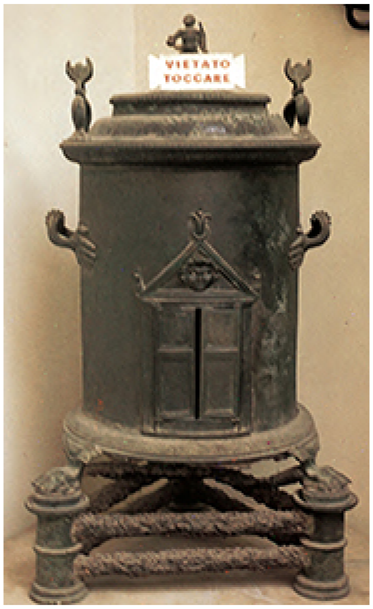

Photo by Howard Vos

- An iron stove from the first century A.D. excavated at Pompeii.

STRAIGHT STREET—a main thoroughfare in the ancient city of Damascus where the apostle Paul was visited by Ananias (Acts 9:11).

STRAIN OUT—to separate impurities from a liquid, such as wine (Matt. 23:24; strain at, KJV; strain off, REB). In this verse, Jesus criticized the hypocrisy of the Pharisees. He described them as zealously trying to strain a gnat out of a liquid before they drank it, while at the same time swallowing a camel—a graphic picture of their sin and self-righteousness.

STRANGER (see FOREIGNER).

STRANGLING—to kill an animal without bloodshed by choking or squeezing its throat and cutting off its oxygen supply. According to the law of Moses, the Israelites were forbidden to eat "flesh with its life, that is, its blood" (Gen. 9:4). Therefore, they could not eat strangled animals because these still contained blood.

STRAW (see PLANTS OF THE BIBLE).

STREETS—roadways through cities and villages. In Bible times, streets were little more than twisting paths, dusty or muddy and unpaved. The psalmist spoke of taking revenge against his enemies, whom he cast out "like dirt in the streets" (Ps. 18:42).

Business streets of biblical cities were lined with open-front stores, each devoted to one kind of trade or selling items of one specific type. Proof of this comes from the time of the prophet Jeremiah. King Zedekiah threw Jeremiah in prison with the sarcastic words, "Give him daily a piece of bread from the bakers' street, until all the bread in the city [is] gone" (Jer. 37:21).

A few of the larger cities of Bible times had wide streets or major thoroughfares, similar to modern boulevards. Three rows of columns divided the street called Straight in Damascus (Acts 9:11) into three avenues. Similar boulevards also existed in such major cities as Babylon in Babylonia and Alexandria in Egypt.

• This street in the Roman city of Pompeii had raised stepping stones that allowed pedestrians to avoid standing rainwater. The stones were spaced to allow chariot wheels to pass between them.

STRINGED INSTRUMENTS (see MUSICAL INSTRUMENTS OF THE BIBLE).

STRIPES—blows or lashes dealt out as punishment during Bible times. Stripes could be inflicted with blows from a rod or lashes from a whip. Mosaic Law spelled out that no more than 40 blows should be given to a condemned person (Deut. 25:3). Isaiah’s prophecy of the future Messiah declared, “By His stripes we are healed” (Is. 53:5). Jesus fulfilled this prophecy (1 Pet. 2:24).

STRONG DRINK (see DRINK, STRONG).

STUBBLE—that part of grain plants left in the ground after the crop has been harvested. God’s judgment upon unrighteousness is often pictured as a destroying fire raging through a field of stubble (Ex. 15:7; Joel 2:5). In several places, the NKJV translates as straw (Job 21:18; 41:29; 1 Cor. 3:12) or chaff (Ps. 83:13).

STUMBLING BLOCK—a cause of stumbling; anything that leads others to sin. The word is used literally (Lev. 19:14) as well as symbolically (Jer. 6:21; Zeph. 1:3). Christ was a stumbling block to the unbelieving people of His own nation, just as He continues to be a stumbling block today to all those without faith in Him (1 Cor. 1:23). Christians may also be stumbling blocks when they exercise their freedom at the expense of those who are weak (1 Cor. 8:9). Also see OFFENSE.

SUAH [SUE ah]—a son of Zophah, of the tribe of Asher (1 Chr. 7:36).

SUBTLE (see CRAFTINESS).

SUBURBS (see COMMON-LANDS).

SUCATHITES [SUE kuh thites]—a form of SUCHATHITES.

SUCCOTH [SUK oth] (*booths*)—the name of a town and a district in the Bible:

1. An ancient town in Transjordan where Jacob built booths for his cattle and a dwelling for his family after he and Esau separated (Gen. 33:17). During the period of the judges, this town was severely punished by Gideon for refusing to help him as he chased the defeated Midianites (Judg. 8:5–16).
2. A district or region where the people of Israel pitched their first encampment after leaving Rameses in Egypt (Ex. 12:37). Succoth may be the same place as Thuku, the area around the Egyptian city of PITHOM. Some scholars identify this Succoth with Tell el-Maskhutah, west of the Bitter Lakes, in the northeastern part of the Nile delta.

• The mound of Tell Deir Alla, identified as Succoth—a city where Jacob lodged (Gen. 33:17).

SUCCOTH BENOTH [SUK oth bih NAHTH] (see GODS, PAGAN).

SUCHATHITES [SUE kah thites]—a family of scribes who lived at Jabez in the territory allotted to Judah (1 Chr. 2:55; Sucathites, NASB, NIV, NRSV). The Suchathites were descendants of Caleb.

SUFFERING—agony, affliction, or distress; intense pain or sorrow. Suffering has been part of the human experience since people fell into sin (Genesis 3). The Psalms, one-third of which are laments, include graphic descriptions of suffering (Psalm 22). A theme of the Book of Job is the problem of suffering and why God permits the righteous to suffer.

The Bible makes it clear that some suffering is the result of evil action or sin in the world. This type of suffering came upon people after the FALL in the Garden of Eden (Gen. 3:16–19). But some suffering is not related to the past. It is forward-looking in that it serves to shape and refine God's children (1 Pet. 1:6–7; 5:10). The Book of Hebrews declares that Jesus learned obedience by the things He suffered (Heb. 5:8), and that He was perfected through suffering (Heb. 2:10). Suffering has the potential of demonstrating God's power (2 Cor. 12:7). Those who suffer are in a position to comfort others (2 Cor. 1:3–6).

Suffering also helps believers to identify with Christ, which is more than suffering *for* Christ. Through persecution and tortures, people have suffered for the sake of Christ and His kingdom (Phil. 1:29; 2 Thess. 1:5; 2 Tim. 3:12). To suffer *with* Christ, however, is another matter. Paul speaks of the "fellowship of His [Christ's] sufferings" (Phil. 3:10). Believers share in the suffering of Christ in the sense that through suffering they identify with Christ. To be a disciple involves suffering like the Master. Christ as Lord and His believers as disciples are bonded even further through the experience of suffering.

Another type of suffering is that endured for the sake of others. The prophet Isaiah portrayed the Suffering Servant as sin-bearer when he declared, "By His stripes we are healed" (Is. 53:5). Jesus announced repeatedly that His suffering was His mission (Matt. 17:12; Luke 24:46). Looking back to the cross, Peter explained that "Christ also suffered once for sins, the just for the unjust, that He might bring us to God" (1 Pet. 3:18).

SUFFERING SERVANT (see SERVANT OF THE LORD).

SUICIDE—the act of taking one's own life. The word "suicide" does not occur in the Bible. Neither are there any laws relating to it. But the Bible does give several examples of suicide, including Saul and his armorbearer (1 Sam. 31:4–5); and Zimri, king of Israel, who "burned the king's house down upon himself with fire" (1 Kin. 16:18), when Tirzah was besieged. In the New Testament, Judas killed himself because of his shame and grief at betraying Jesus (Matt. 27:5).

Human life is sacred, since we are created in God's image (Gen. 1:27). God as the Creator has power over all existence. He alone should control life, whether it continues or stops (Job 1:21; 1 Cor. 6:19).

SUKKIIM [SOOK ih eem]—a tribe that fought in the army of Shishak, king of Egypt (2 Chr. 12:3; Sukkims, KJV; Sukkites, NIV). Along with the Lubim and Ethiopians, the Sukkiim were part of Shishak's army when he attacked Jerusalem in the days of King Rehoboam of Judah (about 926 B.C.).

SUKKIMS [SOOK eems]—a form of SUKKIIM.

SUKKITES [SOOK ites]—a form of SUKKIIM.

SULPHUR (see MINERALS OF THE BIBLE).

SUMER [SOO mehr]—the southern division of ancient BABYLONIA, consisting primarily of the fertile plain between the Tigris and Euphrates Rivers. This area is now the southern part of modern Iraq.

In the Old Testament Sumer is the territory referred to as “Shinar” (Gen. 10:10; Is. 11:11; Zech. 5:11) or Chaldea (Jer. 50:10; Ezek. 16:29). The term Shinar is also used to describe the land of the great tyrant and empire builder Nimrod, who founded his kingdom in Babel, Erech (Sumerian Uruk), Accad (Akkad or Agade), and Calneh, “in the land of Shinar” (Gen. 10:10). The Tower of Babel was also built “in the land of Shinar” (Gen. 11:2), or Sumer.

Archaeologists believe the inhabitants of ancient Sumer, or the Sumerians, developed the first high civilization in the history of mankind, before 3000 B.C. The Sumerians were the first people to develop writing, consisting of a form of CUNEIFORM script. Major cities of ancient Sumer included the biblical UR (Gen. 11:28, 31; 15:7), the city from which Abraham migrated.

Before 2100 B.C. Sumer was conquered by invading tribesmen from the west and north. A mighty warrior named Sargon (later known as Sargon I, Sargon the Great, and Sargon of Akkad) conquered this area and extended his empire from the Persian Gulf to the Mediterranean Sea. He founded a new capital city, Agade, which was, for more than half a century, the richest and most powerful capital in the world. This magnificent capital was destroyed during the reign of Naram–Sin, Sargon’s grandson, by the Guti, semibarbaric mountain tribes.

Sumer enjoyed a brief revival at Ur (about 2050 B.C.), only to decline before the rise of the Elamites, a people to their east. Finally, in about 1720 B.C., HAMMURAPI of Babylon united Sumer (the southern division of ancient Babylon) and Akkad (the northern division of ancient Babylon) into one empire. This conquest by Hammurapi marked the end of ancient Sumer. But the cultural and intellectual impact of the Sumerians continued until after the PERSIANS became the dominant force in this part of the ancient world.

SUN—a star that sustains life on the earth, being the source of heat and light. Usually the word “sun,” as used in the Bible, refers to the heavenly body that rises in the morning, shines through the day, and sets in the evening (Gen. 19:23; Ps. 121:6). But the biblical writers also used “sun” in a symbolic or figurative sense. In Psalm 19:4–6 and Isaiah 45:6, the sun speaks of universality. And in Psalm 84:11, God is called “a sun and shield,” meaning He sends light and heat and also gives protection.

God created the sun (Gen. 1:16), and therefore it was not worthy of worship by people. Along with the moon, the sun’s duty was to regulate the days and the seasons. The sun was also under God’s control. On at least two occasions, He interrupted the sun’s regular course for His purposes. The sun stood still for Joshua at Gibeon (Josh. 10:13), and it went backwards for Hezekiah when he prayed for an extension of his life (Is. 38:8).

God also has the power to darken the sun. The prophet Joel predicted He would do that on the day of the LORD (Joel 2:31). Three of the gospel writers (Matt. 27:45; Mark 15:33; Luke 23:44–45) tell us that the sun grew dark at the Crucifixion. At the end of the world, God will extinguish the sun (Rev. 6:12; 9:2; 21:23; 22:5).

SUN, WORSHIP OF—a form of pagan idolatry commonly practiced in the ancient world, especially by the Assyrians, Chaldeans (Babylonians), Egyptians, and Phoenicians. Worship of the sun and other heavenly bodies was specifically forbidden among the Hebrew people (Deut. 4:19). But a few cases of this form of idolatry did occur among the nation of Israel during their long history.

King Manasseh of Judah built altars for worship of “all the host of heaven” during his administration (2 Kin. 21:5). The prophet Ezekiel also portrayed the abomination of men who had rejected the temple of the Lord and had turned their faces toward the east to worship the rising sun (Ezek. 8:15–16).

SUNDAY (see LORD’S DAY).

SUNDIAL—a device for measuring time by the position of the sun in the sky. The word dial (KJV), or sundial (NKJV), occurs only twice in the Old Testament, both times in connection with the miracle of the healing of King Hezekiah (2 Kin. 20:11; Is. 38:8). The word itself is derived from a Hebrew verb that means “to go up.” This root word appears frequently in the Old Testament in its usual meaning of “step” or “stair.”

Some scholars suggest that the sundial mentioned in the Bible actually is not a dial at all but a stairway. This stairway may have been constructed in such a way that a shadow cast by a stationary post or pillar climbed the stairs at the rate of one every half hour. The Greek historian, Herodotus, mentions the use among the Babylonians of a sundial marked off in this fashion.

SUNDIAL OF AHAZ—timekeeping device by which God gave Hezekiah the sign that he would be healed (2 Kin. 20:1–11; Is. 38:4–8). Hezekiah asked that the sun’s shadow go backward ten degrees or steps as a sign of his healing. This “dial” was probably not a small disk, as modern readers might suppose, but an escalating stairway on which the sun cast its shadow higher and higher during the day. The biblical writers identified this stairway with Ahaz, probably because it was constructed during his reign. Also see SUNDIAL.

SUPERSCRIPTION (see INSCRIPTION).

SUPERSTITIOUS—KJV word used by the apostle Paul in his speech at Athens for the religious beliefs of the Greeks (Acts 17:22; very religious, NKJV, NIV). While the Athenian philosophers worshiped many pagan gods, Paul complimented them because of their respect for divine matters and challenged them to exercise faith in Jesus Christ.

SUPH **[soof]** (*reeds*)—a place in the wilderness where Moses explained the Law to the Israelites before they entered the Promised Land (Deut. 1:1; Red Sea, KJV).

SUPHAH **[SOO fah]**—a place near the border of Moab associated with the years of the wilderness wandering in Israel’s history (Num. 21:14).

SUPPER, LORD’S (see LORD’S SUPPER).

SUR **[soor]**—an unidentified gate in Jerusalem, probably leading from the king’s palace to the temple area (2 Kin. 11:6). The parallel passage calls it the Gate of the Foundation (2 Chr. 23:5). Also see GATES OF JERUSALEM AND THE TEMPLE.

SURETY—a pledge made to secure against default; one who contracts to assume the debts of another in the event of default. The practice of one man standing as surety for another apparently was prevalent in Old Testament times, judging from the frequency with which the Book of Proverbs warns against its dangers (Prov. 17:18; 22:26). And certainly as financial advice, the proverbial warnings are sound.

But there is a surety more significant than a financial pledge. Judah, for example, pledged to be surety for Benjamin (Gen. 43:9), thus taking responsibility for the life of his brother. This is the kind of far-reaching responsibility the psalmist had in mind when he asked God to stand as surety for him in the face of his oppressors (Ps. 119:122). This is the kind of responsibility Christ took by dying and becoming for all people "a surety of a better covenant" (Heb. 7:22; guarantee, NIV, NASB; guarantees, REB).

SURNAME—a nickname added to a person's formal name. It often is derived from one's physical characteristics, temperament, occupation, or hometown. Jesus gave Simon the surname, Peter ("a rock"). To James and John He gave the surname, Boanerges, meaning "Sons of Thunder" (Mark 3:16–17). Judas, the disciple who betrayed Jesus, was surnamed Iscariot, which may mean, "Man from Kerioth."

Also see NAME.

SUSA [SUE suh]—a form of SHUSHAN.

SUSANCHITES [SOO san kites]—the inhabitants of SHUSHAN, who were among those who repopulated Samaria after the city fell to the Assyrians (Ezra 4:9, KJV).

SUSANNA [SUE zan nah] (*a lily*)—a woman who provided food for Jesus and His disciples during His early ministry in Galilee (Luke 8:3). No further details of her life are known. Also see APOCRYPHA.

SUSI [SOO sih]—the father of Gaddi, of the tribe of Manasseh (Num. 13:11).

SWADDLE—to wrap in swaddling clothes. These were long, narrow strips of cloth wrapped around a newborn infant to restrict movement (Job 38:9; Luke 2:7, 12). Also see SWADDLING BAND.

SWADDLING BAND—a long, narrow strip of cloth used to wrap a newborn baby. To swaddle a child was to wrap an infant in strips of cloth, much like narrow bandages. This was believed to ensure the correct early development of the limbs. Thus, swaddling was a mark of parental love and care, while the need for swaddling symbolized the humble, dependent position of the newborn child (Ezek. 16:4).

Although she could offer Jesus no better crib than an animal's manger, Mary showed her mother's love by wrapping her baby in swaddling clothes (Luke 2:7, 12). The baby Jesus in swaddling bands reminds us of the great humility of our Lord in becoming a human being for our sakes.

SWALLOW, SWAN (see ANIMALS OF THE BIBLE).

SWEARING (see OATH).

SWEAT—perspiration of the human body, caused by heat, physical labor, or emotional strain. In the Garden of Eden, Adam and Eve disobeyed God by eating the fruit of the forbidden tree. Because of this sin, God cursed the ground with thorns and thistles and said to Adam: "In the sweat of your face you shall eat bread till you return to the ground" (Gen. 3:19). Sweat symbolized the curse placed on mankind at the Fall.

In the Garden of Gethsemane, Jesus was in agony, or great fear, as he approached the cross. As he prayed earnestly, "His sweat became like great drops of blood" (Luke 22:44). Scholars are not sure whether this means Jesus perspired heavily or whether His sweat was actually mixed with blood. Such "bloody sweat" is a rare condition known medically as diapedesis—the passing of blood through the intact walls of blood vessels.

Also see BLOODY SWEAT.

SWEET INCENSE—a fragrant substance usually offered with animal sacrifices and burned daily at the altar of the tabernacle and the temple in connection with the morning and evening sacrifices (Ex. 30:1–10).

Sweet incense was also burned on special occasions such as the Day of Atonement (Lev. 16:12).

The ingredients for sweet incense are given in Exodus 30:34–36 as stacte, onycha, galbanum, and frankincense. Stacte is probably myrrh. If so, stacte and frankincense became two of the three precious gifts brought by the wise men at Christ's birth.

Myrrh, galbanum, and frankincense were obtained from desert plants by stripping bark from the bush to let the sap ooze out. The sap became a resinous gum that yielded fragrant odors when burned. Onycha was a portion of the shell of a sea mollusk that gave off a fragrant odor when roasted.

SWELLING—a discoloration or inflammation of the skin. Under the leprosy laws of the Book of Leviticus, a certain swelling of the skin could indicate the presence of this disease (Lev. 13:2–43; 14:56). The priests were charged with the responsibility of examining these inflammations to diagnose the disease. Also see DISEASES OF THE BIBLE.

SWIFT, SWINE (see ANIMALS OF THE BIBLE).

SWORD (see ARMS, ARMOR OF THE BIBLE).

SYCAMINE, SYCAMORE (see PLANTS OF THE BIBLE).

SYCHAR [SIGH car]—a city of Samaria (see Map 6, B–3) mentioned in connection with Jesus' visit to Jacob's Well (John 4:5). The reference indicates it was not a well-known spot—"a city of Samaria which is called Sychar." The fame of Sychar is associated with Jesus' conversation with the woman who came there to draw water, her conversion, and the conversion of many of the Samaritans during His two days in the area. Many scholars identify Sychar with ancient SHECHEM (Gen. 33:18). Jacob's Well, one of the best attested sites in Palestine, is situated on the eastern edge of the valley that separates Mount Gerizim from Mount Ebal.

Photo by Howard Vos

• Sychar, the Samaritan town where Jesus taught a woman the true nature of worship (John 4:4–42).

SYENE [sigh EE neh]—a city in southern Egypt on the east bank of the Nile River near the border of Ethiopia (Ezek. 29:10). Syene is the site of modern Aswan, about 890 kilometers (550 miles) south of Cairo.

SYMBOL—an object or signal that stands for something else; usually a visible image that represents a concept. Obviously, concepts are invisible. We cannot point to the idea of democracy as we can point to a car or a dog. A symbol, however, gives us a visible point of reference for these invisible things.

Thus, the American flag is a symbol of those democratic ideas that unite fifty states under one government. Similarly, the rose has long been used by poets to symbolize the idea of beauty; and the lion has come to symbolize courage and strength. The Christian tradition has as its greatest symbol the cross, an object that represents the redeeming work of Christ.

In the Bible we should distinguish between three main kinds of symbols. The first, the poetic symbol, is found throughout the Bible, but especially in the Book of Psalms and the Song of Solomon. These symbols help define the way in which the writer views himself and his world. For instance, David—recognizing that people are vulnerable to the attack of sin—sees God as a "fortress of defense" (Ps. 31:2, 71).

The second kind of symbol, the symbol of religious ceremony, occurs most often in the PENTATEUCH, particularly in the Book of Exodus. These symbols were directly ordained by God for the benefit of the Israelites as they worshiped Him. They served as daily reminders of God's invisible presence and plan. Thus, the cherubim placed on the ARK OF THE COVENANT (Ex. 25:18–19) were symbols of God's presence among His people. The daily sacrifices were acts symbolic of God's plan of redemption.

The third kind of symbol, the symbol of prophetic vision, is found in books of prophecy, and in particular in the books of Ezekiel, Daniel, Zechariah, and Revelation. Like the ceremonial symbols, these symbols serve to reveal God's plan for humankind; but their emphasis is the future rather than the present. These symbols are generally very colorful images that evoke the mystery of the unseen future.

SYNAGOGUE—a congregation of Jews for worship or religious study. The word synagogue comes from the Greek *synagoge* (literally, "a leading or bringing together"), which refers to any assembly or gathering of people for secular or religious purposes. Eventually the term came to refer exclusively to an assembly of Jewish people.

The synagogue was a place where local groups of Jews in cities and villages anywhere could gather for the reading and explanation of the Jewish sacred Scriptures and for prayer. The original emphasis was not on preaching but instruction in the Law of Moses.

Function. A distinction must be made between synagogue worship and tabernacle or temple worship. The tabernacle of Moses' day was enclosed by a fence of curtains. None but the priests dared enter this area. The people brought their animals for sacrifice to the gate of the court but could go no further. The later temples of Solomon, Zerubbabel, and Herod (the temple of Jesus' day) did have courts or porches where the people could pray or have discussions (Matt. 26:55;

Luke 2:46; Acts 2:46), but the temple precincts proper were for the priests only.

In synagogues, on the other hand, the people took part in worship, reading of the Scriptures, and prayer. By New Testament times synagogues were very numerous and popular. They became centers of community activity, playing a number of roles.

Sometimes they were local courts of justice that could sentence the offender as well as inflict the punishment of scourging (Matt. 10:17; 23:34). The synagogue was also an elementary school for teaching children to read. It was, no doubt, a center of social life for the Jewish community.

Origin. The Jewish captives in Babylon did not have a temple or an altar, but they longed for communion with God. This longing is clearly reflected in Psalm 137 and Daniel 9. It was only natural for them to meet in local groups for prayer and the reading of the Scriptures.

When the Jews returned to their land, Ezra the scribe promoted the reading of the Law and prayer (Nehemiah 8). But Zerubbabel had rebuilt the temple, giving the Palestinian Jews a worship center. Many Jews, however, lived in Persia (see ESTHER, BOOK OF) and others had fled to many countries. By about 300 B.C. a large community of Jews lived in Alexandria, Egypt. A marble slab found near Alexandria bears an inscription dedicating a synagogue to Ptolemy III (Euergetes), who ruled Egypt from 246–221 B.C., and his queen Berenice. This is the first solid evidence of a true synagogue. Within Palestine one of the oldest known synagogues is the one uncovered on Masada near the Dead Sea, built in the first century B.C.

In Jesus' day synagogues were common even in the villages. They must have been well-established with the customary officials and order of worship (Luke 4:14–30; 8:41). Paul found synagogues in cities throughout the Roman Empire (Acts 9:2, Damascus; 13:5, Salamis; 13:14, Antioch in Pisidia; 14:1, Iconium; 17:1, Thessalonica; 17:10, Berea; 17:16–17, Athens; 19:1, 8, Ephesus). This shows that the synagogue had existed for a long time.

The Building. Three types of synagogue architecture developed. The earliest was the basilica. This was a rectangular building with one of the narrower ends facing Jerusalem. The door on this side was a triple door with elaborate stone carvings above the doors. Inside were two rows of three or four pillars each. This made a large central seating area with two smaller areas, one on each side, beyond the pillars.

Along the side walls were some stone benches, but not enough to seat the congregation. Probably the people sat cross-legged on the floor as they still do in Eastern mosques. At the far end of the room was a platform that held the Torah Ark, a cabinet or chest that contained the scrolls of the sacred Scriptures, wrapped in linen. Here too were the lamps and the lectern on which the scrolls were laid to be read in the service. Arranged in front were the "best seats" of the elders (Matt. 23:6).

The basilica had an awkward problem. Prayer and the reading of Scripture had to be done facing Jerusalem, but the entrance door was toward Jerusalem; therefore, the Torah Ark had to be carried or wheeled to the other end of the building. The congregation had to stand up and turn around during the reading and prayer.

The broadhouse solved this problem by making the long side of the building face Jerusalem. This created room on each side of the door for a platform for the Torah Ark and the bema or lectern. Most broadhouses did not have pillars.

The apsidal synagogue was arranged like a modern church or synagogue. On the side toward Jerusalem was a platform with a niche or alcove back of it for the Torah Ark. The main door was at the rear.

The Officials. A synagogue could not be formed unless there were at least ten Jewish men in the community. Some synagogues paid ten unemployed men a small sum to be present at every service to be sure this rule was met. The following officials served in a synagogue.

Elders—A board of elders made up of devout and respected men of the community regulated the policies of the synagogue.

Ruler of the synagogue—There could be one or more rulers. They were appointed by the elders. Their duty was to attend to matters concerning the building and the planning of the services.

Minister—The minister (*chazzan*) had several duties. He had charge of the sacred scrolls that were kept in the Ark; he attended to the lamps; and he kept the building clean. If an offender was found guilty by the council of elders, the chazzan administered the number of lashes prescribed for the scourging. During the week the chazzan taught elementary children how to read.

Delegate of the congregation—This was not a permanent office. Before each service the ruler chose a capable person to read the Scripture lesson, to lead in prayer, and to preach or comment on the Scripture. Jesus was selected for this office in the synagogue in Nazareth (Luke 4:16–20).

Interpreter—The Scriptures were written in ancient Hebrew. By Jesus' day the people spoke Aramaic, a language related to Hebrew but different enough to call for an interpreter.

Almoners—These were two or three persons who received money or other necessities for the poor.

Order of Worship. The customary seating order placed the elders in the chief seats at the platform. Jesus rebuked some of those who loved the best seats merely for the praise and honor they conferred (Matt. 23:6). The front seats in the congregation were for the older spiritual leaders. The younger people and other individuals sat to the rear. A special section was reserved for lepers.

The service began with the recitation of the SHEMA by the people. Shema ("Hear") is the first Hebrew word in the passage in Deuteronomy 6:4–9: "Hear, O Israel: The LORD our God, the LORD is one!" The Shema includes Numbers 15:37–41 and Deuteronomy 6:4–9; 11:13–21.

The speaker for the day then led the congregation in prayer as they stood facing Jerusalem with hands extended. At the close of the prayer the people said "Amen."

Before the service the minister took from the Torah Ark the scrolls containing the lesson for the day and placed them on the lectern. The chosen speaker stood and read the lesson from the Law of Moses and the interpreter translated it verse by verse into Aramaic. Then the passage from the Prophets was read and translated.

For the commentary or sermon the speaker usually sat down (Luke 4:20). After the sermon, a priest, if one was present, pronounced a benediction and the people said "Amen." If no priest was present, a closing prayer was offered.

Influence. Synagogue worship has influenced both Christian and Moslem worship. The earliest Christians were Jews. Therefore, church worship followed the synagogue pattern with Scripture reading, prayer, and a sermon. In the seventh century A.D. Muhammad learned much from Jewish customs and also spent some time at Bosora or Bostra in the desert east of Gilead where a Christian bishopric was located. Hence, the mosques of Islam reflect worship patterns from both Jewish and Christian services.

◆

Photo by Gustav Jeeninga

• A synagogue at Masada. The synagogue was a place of worship, instruction, teaching of Scripture, and prayer for the Jewish people (Acts 13:13–15).

Photo by Gustav Jeeninga

• Remains of a synagogue at Capernaum. It was probably built during the third or fourth century A.D.

SYNAGOGUE, GREAT—in Jewish tradition, an assembly of noted rabbis called together by the scribe Ezra or beginning with him (Nehemiah 8–10). This group supposedly determined what books belonged in the Old Testament. They also originated the prayers and benedictions used in synagogue worship. The Great Synagogue apparently began in the Persian period, an obscure time in Jewish history. Members of the Great Synagogue included Zerubbabel, Haggai, Zechariah, Malachi, Mordecai, and Simon the Just. Many scholars doubt the whole tradition.

SYNTYCHE [SIN tih keh]—a woman in the church at Philippi who apparently was in conflict with another church member. The apostle Paul called upon them to settle their differences (Phil. 4:2).

SYRACUSE [SEAR ih coos]—a Greek city (see Map 8, A–2) on the southeast coast of the island of Sicily (Acts 28:12). The apostle Paul spent three days in Syracuse before he proceeded on to Rome as a prisoner.

SYRIA [SIHR ih uh]—a major nation northeast of Palestine that served as a political threat to the nations of Judah and Israel during much of their history (see Map 4, C–2). The name “Syria” comes from the Greek language. The Hebrew language of the Old Testament uses the word “Aram” for the region. Almost 2 percent of the Old Testament was originally written in the Aramaic language.

The boundaries of Syria changed often in biblical times. Often a particular group of Syrians such as those of Damascus or Zobah or else some combination of cities or regions are referred to as “Syria” or “the Syrians” in the Old Testament. Most of these references designate the region that makes up the southeastern part of the modern nation of Syria.

The Syrians (Arameans) were part of the massive migrations of population groups that occurred from about 3000 to 2100 B.C. They eventually settled in several parts of the ancient world, including much of northern Mesopotamia. One group, probably seminomads from the Arabian desert fringes, settled in force in the area north and east of Canaan. It is this group that the Israelites had most contact with during the time of the Israelite kings.

Gradually, these settlements produced the Aramean states known as Hamath, Zobah, and Damascus, each of which was an independent city-state. At times, all of these states were allied together against a common threat, such as that posed by the Assyrians. One or another of these “states” was often at war with Israel, until the Assyrians, under one of their kings, Tiglath-Pileser III (745–727 B.C.), defeated Syria and annexed it to the Assyrian Empire.

After this conquest, many Syrians were exiled to various parts of the Assyrian Empire, just as many citizens of the northern kingdom of Israel were carried away (2 Kin. 17:23). Some Syrians were even forced to settle in Samaria (2 Kin. 17:24). Thereafter Syria was ruled as a province by Babylonia, Persia, the Seleucids, and Rome in successive conquests by these ancient world powers.

In New Testament times Syria was a Roman province, linked with Cilicia. Syrians were among those who first responded to Jesus’ preaching and healing ministry (Matt. 4:23–24). The gospel spread rapidly in Syria. Many of the places mentioned in the Book of Acts (Damascus, Antioch, Seleucia, Caesarea Philippi) were located in Syria.

Saul of Tarsus (the apostle Paul) was converted in Syria, while he was on the road to Damascus (Acts 9:3). His first missionary journey began from the great church at Antioch of Syria (Acts 13:1–3), and he traveled through Syria on several occasions (Acts 15:41; 18:18; Gal. 1:21).

SYRIAC VERSIONS (see BIBLE VERSIONS AND TRANSLATIONS).

SYRIANS **[SIHR ih uns]**—inhabitants or citizens of SYRIA, the ancient nation northeast of Palestine. The Hebrew people had many contacts with these people during their history.

Jacob was a Syrian (Deut. 26:5).

During the period of the JUDGES, one of the foreign oppressors of the Israelites was a Syrian (Aramean), Cushan-Rishathaim. He was king of Aram-Naharaim, a kingdom of Syrians in Mesopotamia. The NKJV and the KJV translate the term simply as Mesopotamia (Judg. 3:8, 10). The “gods of Syria” (Judg. 10:6) are mentioned among the various idols the Israelites began to worship at this time, as their faithfulness to the Lord faltered and they were influenced by the Syrians living in Canaan (Josh. 13:13).

David (1010–971 B.C.) fought against and either conquered or subdued several of the Syrian states, including Zoba, Rehob, Tob, Maacah, and Abel of Beth Maachah (2 Sam. 10:8; 20:15). Eventually David made even Damascus a part of his kingdom (2 Sam. 8:5), and he had influence over Toi, king of Hamath (2 Sam. 8:9–10). In fact, David’s victories over the Syrians were probably his most famous military achievements. He killed 18,000 Syrians in the Valley of Salt (2 Sam. 8:13).

Solomon (970–931 B.C.) won a military victory against Hamath Zobah, which some scholars interpret as the allied Syrian city-states of Hamath and Zobah (2 Chr. 8:3–4). He used the area of Hamath as a place to build storage cities—something he would not have done if he did not have military control of the area. Some time later in Solomon’s reign, however, a Syrian named Rezon seized power in Damascus and became an enemy of Solomon (1 Kin. 11:23–25; Rezon is probably to be identified with Hezion, the grandfather of Ben-Hadad, 1 Kin. 15:18).

The Bible says that Rezon “reigned over Syria” (1 Kin. 11:25). This can only mean that Solomon’s power began to wane so that he lost control of Syria. God caused Israel’s kingdom to weaken in order to punish Solomon and Israel for their idolatry (1 Kin. 11:14–40), and the Syrians were part of this process.

Once Rezon (or Hezion) had come to power, most of Syria, except for the area around Hamath, was under the control of Damascus. His son, Tabrimmon, and his grandson, Ben-Hadad I, succeeded him as kings over Syria, reigning in succession through the middle of the ninth century B.C. (1 Kin. 15:18). Ben-Hadad fought major wars with Israel, but was defeated by Ahab (ruled 874–853 B.C.) each time (1 Kin. 20:1–34).

Later in Ahab’s reign, however, Israel and Syria put aside their differences long enough to join a coalition in battle against the Assyrians at Qarqar (853 B.C.), on the Orontes River—a battle that kept the Asyrians from adding Syria and Palestine to the Assyrian Empire. But Ahab’s unwillingness to crush Ben-Hadad I and the Syrians brought on the wrath of God (1 Kin. 20:35–43).

After Hazael (843–796 B.C.) became king of Syria in Damascus by assassinating Ben-Hadad (2 Kin. 8:7–15), the Syrians again were at war with Israel (2 Kin. 8:28) and gained more and more against Israel as God planned (2 Kin. 10:32–33). King Joash of Judah had to pay tribute to Hazael to keep him from destroying Jerusalem (2 Kin. 12:17–18). God had caused the Syrians to turn the tables on Israel (2 Kin. 13:13).

In His mercy, however, God delivered Israel (2 Kin. 13:4) when Jehoahaz (ruled 814–798 B.C.) was king, probably by causing the Assyrians to attack the Syrians, thus relieving Israel. King Joash, or Jehoash (ruled 798–782 B.C.) of Israel was successful in battle against Ben-Hadad II of Syria, as the prophet Elisha had prophesied on his deathbed (2 Kin. 13:14–19, 25). Thereafter, Israel ruled over Syria once again (2 Kin. 14:28) under the powerful Israelite King Jeroboam II (ruled 793–753 B.C.).

When Rezin became king in Damascus, he threw off Israelite control. Then, in alliance with Pekah (740–732 B.C.), king of Israel, he attacked Judah, because King Ahaz (735–715 B.C.) of Judah refused to join a group of allies in rebelling against the control of the Assyrians. The war that followed is called the Syro-Ephraimite War (734–732 B.C.). Ahaz turned directly to the Assyrians for help. The Assyrians captured and annexed Syria (and most of Israel), thus ending the threat to Judah and ending Syria's existence as an independent nation (2 Kin. 16:9).

SYRIAC [SEER ih ack] (see LANGUAGES OF THE BIBLE).

SYRO-PHOENICIAN [sigh row feh KNEE shun]—a Gentile woman whose daughter was healed by Jesus (Mark 7:26). She was from Phoenicia, a nation northeast of Palestine that had been incorporated into the Roman province of Syria—thus the term, Syro-Phoenician. Although she was not a citizen of the Jewish nation, she believed Jesus could heal her daughter. Jesus commended her because of her great faith.

SYRTIS SANDS, THE [SUR tis]—the sandbanks of the northern coast of Africa that posed a danger to ships in Bible times. The ship on which the apostle Paul was traveling was in danger of running aground on these banks (Acts 27:17; the quicksands, KJV; the Syrtis, NRSV; the sandbars of Syrtis, NIV; the shallows of Syrtis, NASB; the sandbanks of Syrtis, REB).

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TAANACH [TAY uh nak]—an ancient royal city of the Canaanites (see Map 4, B–3) whose king was conquered and slain by Joshua, but whose inhabitants were not driven out of the land (Josh. 12:21; Judg. 1:27). Tanaach was occupied by the tribe of Manasseh and was assigned to the Levites of the family of Kohath (Josh. 17:11–13; 21:25, Tanach, KJV). According to the Song of Deborah, the kings of Canaan fought against Deborah and Barak at Taanach, but they were defeated (Judg. 5:19).

The ruins of Taanach, Tell Taannek, are on the southwestern edge of the Valley of Jezreel about 8 kilometers (5 miles) southeast of Megiddo.

Photo by Howard Vos

• Remains of the city walls on the mound of Taanach, where Deborah defeated the Canaanites (Judg. 5:1, 19).

TAANATH SHILOH [TAY uh nahth SHY loe]—a city between Michmethath and Janoah (Josh. 16:6). The site has been identified as Khirbet Ta'nah el-Foqa, about 11 kilometers (7 miles) southeast of Shechem.

TABBAOTH [TAB ih ahth] (*signets*)—the head of a family of temple servants who returned from the captivity (Neh. 7:46).

TABBATH [TAB uhth]—a place near Abel Meholah mentioned in connection with Gideon's pursuit of the Midianite army (Judg. 7:22).

TABEEL [TAB ih uhl] (*God is good*)—the name of two men in the Old Testament:

1. An Aramean in Samaria who protested the rebuilding of the walls of Jerusalem (Ezra 4:7).
2. The father of the man proposed by Rezin (king of Syria) and Pekah (king of Israel) to be the puppet king of Judah (Is. 7:6).

TABERAH [TAB uh ruh] (*burning*)—an encampment of the Israelites in the Wilderness of Paran where the Lord burned portions of the camp as punishment for their complaints (Num. 11:3).

TABERING—an archaic English word that means beating, as on a drum. Thus, "tabering upon their breasts" (Nah. 2:7, KJV) is translated "beating their breasts" (NKJV). The action expressed deep anguish.

TABERNACLE [TAB ur nack el]—the tent that served as a place of worship for the nation of Israel during their early history.

On Mount Sinai, after the Lord had given the commandments, judgments, and ordinances to Moses, He instructed Moses to construct the tabernacle. This was to be a center for worship and a place where the people could focus upon the presence of the Lord. This tabernacle was to replace the temporary tent that had been pitched outside the camp (Ex. 33:7–11). God began the description of this building by giving His people the opportunity to participate in its construction. They did this by giving an offering of the needed materials, including a combination of rare and beautiful fabrics and precious metals, along with supplies easily available in the wilderness.

After describing the offering (Ex. 25:1–9), the Lord proceeded to specify in minute detail the pattern for the tabernacle. He began by giving a description of the holiest item in the entire structure: the ARK OF THE COVENANT (Ex. 25:10–22). Other items in the tabernacle for which the Lord gave minute construction details included the seven-branched lampstand (Ex. 25:31–39); the intricate curtains of the tabernacle (Ex. 26:1–25); the veils, and the screen (Ex. 26:1–37); the large bronze altar of burnt offering (Ex. 27:1–8); and the hangings for the courtyard (Ex. 27:9–19).

A brief recipe for the oil to be used in worship is given in Exodus 27:20–21, followed by a description of the priests' garments and consecration (Exodus 28–29). Directions for making the golden incense altar are given in Exodus 30:1–10. After a brief statement about a tax assessment (Ex. 30:11–16), the Lord told Moses to build a bronze laver (Ex. 30:17–21).

Mixed in with these instructions about specific items of the tabernacle are plans for the architecture and design of the building. The tabernacle was in the form of a tent 10 cubits wide and 30 cubits long. It was to be set up with its only entrance toward the east. The tent consisted of a wooden framework made of 46 identical planks 10 cubits long and 1$^1/_2$ cubits wide; there were 20 planks each on the north and south sides. Six of the planks were on the west end, along with two additional planks that were $^1/_2$ cubit wide. All of these planks were acacia wood plated with gold.

Over this framework were four separate coverings that made up the roof of the structure. The first covering was made of fine-twined linen of blue, scarlet, and purple with intricately portrayed CHERUBIM. The second covering was of pure white goats' hair. The third was of rams' skins dyed red. The topmost covering was of material referred to in the NKJV as badger skins. Other English translations suggest that this should be translated porpoise skins, skins of sea cows, or possibly leather.

The tent constructed in this manner was then divided into two rooms divided by an intricate veil of blue, scarlet, and purple linen embroidered with cherubim.

The inner, western room was called the HOLY OF HOLIES. It was 10 cubits square, and it contained only one piece of furniture—the holiest item in the tabernacle, the Ark of the Covenant. The ark was a chest made of acacia wood covered with gold, 2$^1/_2$ cubits long and 1$^1/_2$ cubits in width and height. In addition, a gold border extended above the top of the ark to keep the lid stationary. The ark also had golden rings on each side so it could be transported with poles that were placed through the rings. The lid of the ark was called the MERCY SEAT. Upon it were two gold cherubim that faced each other. The ark contained a copy of the stone tablets with the TEN COMMANDMENTS, a gold pot filled with MANNA; and Aaron's rod that budded.

The outer, eastern room was called the Holy Place. Ten cubits wide and twenty cubits long, it was entered through the blue, scarlet, and purple linen curtains that served as a door. This door was always aligned toward the east. It contained three items. On its western side, next to the veil, was the altar of incense, or golden altar, one cubit square and two cubits high. Upon this altar, made of acacia wood overlaid with gold, the morning and evening incense was burned.

On the southern side of the Holy Place was the seven-branched golden lampstand, or candlestick, comprised of a pedestal, a shaft, and three branches extending to both sides of the shaft. This lampstand was made of a talent of fine gold. On the northern side of the Holy Place was the table for the SHOWBREAD, or bread of the Presence. This table was made of gold-covered acacia wood 2 cubits long, 1 cubit wide, and 1$^1/_2$ cubits high.

Surrounding the main building of the tabernacle was a spacious courtyard 100 cubits long in its east-west direction and 50 cubits wide from north to south. This courtyard was surrounded by a fence 5 cubits high, formed of bronze pillars with silverwork, resting in bronze sockets, placed 5 cubits apart, and hung with fine linen. In the western half of this courtyard the tabernacle itself was to be pitched, and in the eastern half stood two items—the altar of burnt offering or the great bronze altar, and the laver.

The description of the actual building of the tabernacle is recorded in Exodus 35–40. The workers were first enlisted. Then the building of each item of the tabernacle is described in Exodus 36–39. The record of the tabernacle's construction occurs in Exodus 40. Up to this time, the nation of Israel had used a temporary tent called the tabernacle of the congregation; it is mentioned in Exodus 33:7–11. The tabernacle continued to be called the tabernacle of the congregation, among other names, after its construction. When the Israelites pitched camp in the wilderness, the tabernacle was to be placed in the center, with the Levites camping next to it (Num. 1:53). Then the tribes were to be arrayed in specific order on the four sides of the tabernacle (Numbers 2).

Responsibilities for the care and moving of the tabernacle were delegated to various families of the tribe of Levi (Num. 1:50–52; Numbers 3–4). The Levitical family of Kohath was to disassemble the structure and cover the tabernacle furnishings with the badger skins. The tapestries were the responsibility of the family of Gershon. Merari's family had charge of the boards, pillars, foundations, pins, and cords. All these Levitical families were commissioned to care for the sanctuary.

The first day of tabernacle worship is described in Numbers 7–9. The guiding pillar of cloud and fire rested upon the tabernacle when the people were encamped. When the people were on the march, with the pillar serving as their guide, the tribes that camped on the east of the tabernacle were first in marching order. These were Judah, Issachar, and Zebulun. The tabernacle was carried by the assigned family members of Gershon and Merari.

The next group in the marching order were the tribes that camped on the south of the tabernacle. These were Reuben, Simeon, and Gad. Following these, the family of Kohath carried the holy objects of the tabernacle.

Then came the tribes that camped on the west of the tabernacle. These were Ephraim, Manasseh, and Benjamin.

The rear guard of the march was composed of the tribes that camped on the north of the tabernacle. These were Dan, Asher, and Naphtali.

When the tribes were camped, two silver trumpets were used to summon the tribes to gather at the tabernacle. The tabernacle was also the place where the seventy elders advised and counseled the people (Num. 11:16). It was also the place of specific judgments (Num. 12:4) and appointments (Deut. 31:14).

During the conquest of the land of Canaan by the Israelites, the tabernacle remained at Gilgal, while the ark of the covenant was evidently carried from place to place with the armies of Israel. The ark was reported at the crossing of the Jordan (Josh. 3:6), at Gilgal (Josh. 4:11), at the conquest of Jericho (Josh. 6:4), at the campaigns against Ai (Josh. 7:6), and at Mount Ebal (Josh. 8:33).

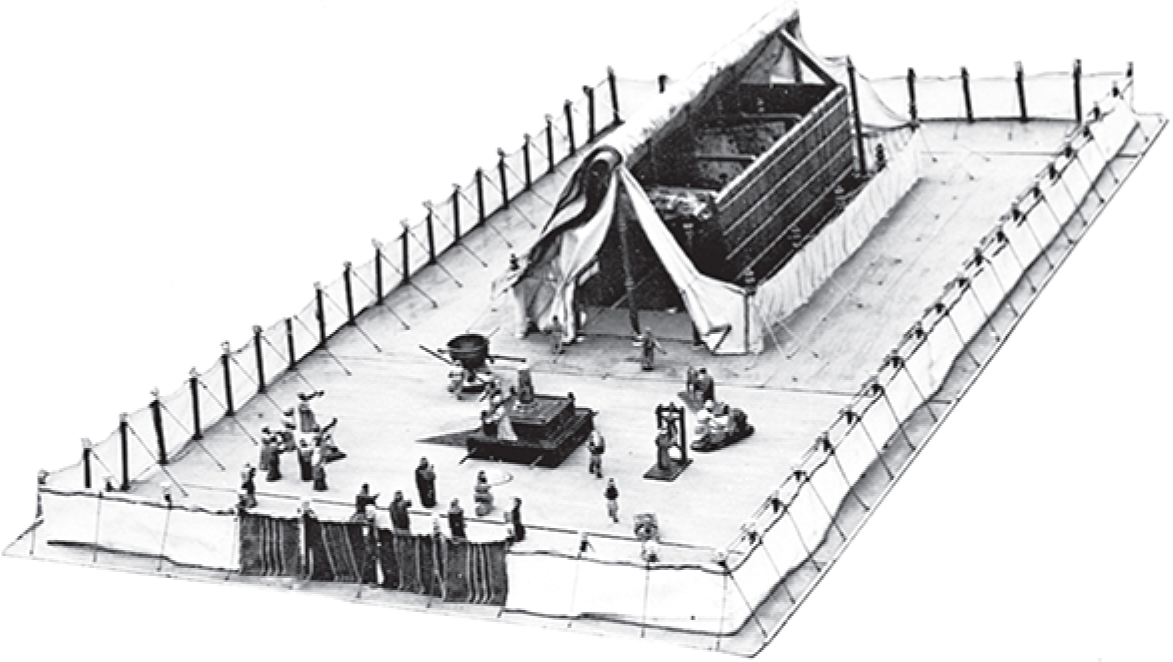
The tabernacle was finally placed on the site it was to occupy during the duration of the period of conquest and judges, at Shiloh (Josh. 18:1). Here the tribes were assigned their territorial allotments.

As the years passed, certain other structures were added to the tabernacle while it remained at Shiloh. These included living quarters for the priests and Levites who served at the tabernacle. By the end of the period of the judges, during the administration of Eli, at least some of the attendants lived on the premises (1 Sam. 3:3).

During the Israelites’ battle against the Philistines at Aphek, the ark of the covenant was removed from the tabernacle and taken into battle. Lost to the Philistines, it finally came to rest at Kirjath Jearim (1 Sam. 4:1—7:1). It remained here until the time of David’s reign.

With the departure of the ark, the tabernacle lost some of its esteem in the eyes of the Hebrew people (Ps. 78:60). During the reign of Saul, the tabernacle was at Nob (1 Sam. 21:1). From the latter part of David’s reign throughout the fourth year of Solomon’s reign, the tabernacle was at the high place of Gibeon (1 Chr. 16:39; 21:29). When the temple was completed, Solomon had the Levites bring the tabernacle to Jerusalem (1 Kin. 8:4; 2 Chr. 5:5), presumably to be stored in the temple area.

The New Testament uses some terminology and concepts drawn directly from the tabernacle. The supreme event of all the ages is the existence of God’s son in human form. The Bible declares that the Word became flesh and “tabernacled” (Greek word rendered as “dwelt” in the NKJV) among us (John 1:14). In his final speech, Stephen accepted the Old Testament account of the tabernacle as historical (Acts 7:44). In Romans 3:25, Paul used the word “propitiation,” which might also be translated “mercy seat.” Titus 3:5 probably refers to the laver. Revelation 8:3–5 speaks of the golden incense altar. In Revelation 13:6 and 15:5, reference is made to the heavenly tabernacle. Practically every feature of the tabernacle is found in the Book of Hebrews.



• Model of the tabernacle as it might have looked soon after it was built in the wilderness.

TABERNACLE OF THE CONGREGATION (see TABERNACLE OF MEETING).

TABERNACLE OF MEETING—the tent that Moses pitched outside the camp before the TABERNACLE was built (Ex. 33:7). After the tabernacle itself was built, it also was often called by this name (Ex. 38:8), signifying the meeting of God with His people. The phrase is also translated tabernacle of the congregation (Ex. 27:21, KJV) and tent of meeting (NIV, NRSV). Most of the references to the tabernacle of meeting occur in the books of Exodus, Leviticus, and Numbers.

TABERNACLES, FEAST OF (see FEASTS AND FESTIVALS).

TABITHA [TAB ih thuh]—a form of DORCAS.

TABLE—an article of furniture used for ritual, eating, and money changing. The tabernacle had a table of acacia wood overlaid with gold on which the showbread was placed (Ex. 25:23; Num. 3:31; Heb. 9:2). A table of gold was in the temple (1 Kin. 7:48). Tables for the burnt offering were furnishings of Ezekiel's temple (Ezek. 40:39–43). There was also a table before the sanctuary (Ezek. 41:22; 44:16). The prophet Malachi spoke of the altar as the Lord's table (Mal. 1:7, 12).

Tables were used for serving meals (Judg. 1:7; Is. 28:8). The table depicted on an ivory piece found at Megiddo had legs quite similar to a modern table. Rulers had large groups at their tables. David offered places at his table to those to whom he felt indebted (2 Sam. 9:7–13; 1 Kin. 2:7). Solomon's table was supplied each month by separate officials (1 Kin. 4:27).

In the New Testament period, people reclined at the table (Luke 7:37) during meals. "Serving tables" (Acts 6:2) referred to looking after the material needs of the poor. The tables on which the moneychangers exchanged money were overthrown by Jesus when He cleansed the temple (Matt. 21:12; Mark 11:15; John 2:15).

In a symbolic way, the word "table" is sometimes used to describe abundant provision. The psalmist declared of God, "You prepare a table before me in the presence of my enemies" (Ps. 23:5).

TABLET—a word with several different meanings in the Bible:

1. The tablets of stone on which God wrote the law given to Moses at Mount Sinai (Ex. 24:12; Deut. 10:1–5).
2. Ordinary writing tablets made of clay or wood (Ezek. 4:1; Luke 1:63).
3. The Bible also uses the word "tablet" to speak of God's law written on the heart (Prov. 3:3; Jer. 17:1; 2 Cor. 3:3).

TABOR [TAY buhr]—the name of a mountain (see Map 3, B–2), a terebinth tree, and a city in the Old Testament:

1. A mountain of limestone in the northeastern part of the Valley of Jezreel (Josh. 19:22). Now called Jebel et-Tur, Tabor is 8.8 kilometers (5.5 miles) southeast of Nazareth and about 16 kilometers (10 miles) southwest of the Sea of Galilee. Mount Tabor rises some 411 meters (1,350 feet) above the plain. It rises steeply

to form a dome-shaped summit. No other mountains are adjacent to Mount Tabor.

Because of its strategic location and commanding height, Mount Tabor frequently was fortified with protective walls. In 218 B.C. Antiochus III captured a town on the summit and fortified it. As a Jewish general, Josephus added a defensive rampart to the fortress in A.D. 66. The remains of this structure can still be seen today.

Situated where the borders of Issachar, Zebulun, and Naphtali meet (Josh. 19:22), Mount Tabor played an important role in Israel's history. Here Barak gathered 10,000 men of Naphtali and Zebulun and attacked the Canaanite armies of Sisera at Megiddo (Judg. 4:6, 12, 14; 5:18). Also at Tabor the Midianite kings Zebah and Zalmunna killed the brothers of Gideon (Judg. 8:18–19). During the time of the prophets, the top of the mountain was a sanctuary for idolatry (Hos. 5:1). In fact, the mountain may have been the site of a pagan sanctuary from ancient times (Deut. 33:19).

2. The "plain of Tabor" (1 Sam. 10:3, KJV), or more correctly, the "terebinth tree of Tabor" (NKJV), where Samuel told Saul he would find men bearing gifts as a sign of God's favor. It was situated in the territory of Benjamin by the road leading from Rachel's tomb to Gibeah.
3. A Levite city of the sons of Merari in the territory of Zebulun (1 Chr. 6:77).

Photo by Willem A. VanGemeren

• The Valley of Jezreel, as seen from Mount Tabor. The valley separates Samaria from Galilee (Judg. 6:33; Hos. 1:5).

TABRET (see MUSICAL INSTRUMENTS OF THE BIBLE).

TABRIMMON [tab RIM uhn] ([the god] *Rimmon is good*)—father of Ben-Hadad I, king of Syria (1 Kin. 15:18; Tabrimon, KJV).

TACHES [TACH ez]—KJV word for clasps (Ex. 26:6; 35:11). These clasps were hooks upon which the tabernacle curtains were hung.

TACHMONITE [TAK muh night]—the family name of Josheb–Basshebeth, chief captain in David's army (2 Sam. 23:8; Tahchemonite, NASB, NRSV; Tahkemonite, NIV).

TACKLE, TACKLING—the gear or rigging of a ship used to work the sails and handle cargo (Is. 33:23; Acts 27:19; tacklings, KJV; gear, REB). When a storm threatened to sink the ship on which the apostle

Paul was traveling to Rome, the tackle was thrown overboard to lighten the vessel (Acts 27:18–19). Also see SHIPS.

TADMOR **[TAD mohr]**—a city known to the Greeks and Romans as Palmyra, about 193 kilometers (120 miles) northeast of Damascus (1 Kin. 9:18). The city was built on an oasis in the Syrian desert, astride the main east-west trade route that ran from Mesopotamia to Canaan. The city was also situated on the main north-south trade route. Because of its strategic location, Tadmor became an important commercial center and military outpost.

According to 2 Chronicles 8:4, Solomon "built Tadmor in the wilderness." This city, which marked the northeastern boundary of his empire, helped Solomon control the entire region. After Solomon's death, Tadmor came under the control of the ARAMEANS.

In its subsequent history, Tadmor became the center of the kingdom ruled by Septimius Odaenathus and his wife, the legendary Queen Zenobia. The armies of the Roman Empire brought an end to Tadmor, laying siege to the city in A.D. 272.

Tadmor is one of the most impressive ruins of the ancient Near Eastern world. Here archaeologists have excavated an outer wall that enclosed the city—a wall dating from the time of Zenobia. The ruins of a great colonnade, an agora (marketplace), a theater, a senate building, and a huge sanctuary of Bel have been unearthed.

Photo by Howard Vos

• Ruins of the temple of Bel in Palmyra, or ancient Tadmor (2 Chr. 8:4).

TAHAN [TAY han] (*graciousness*)—the name of two men in the Old Testament:

1. A descendant of Ephraim (Num. 26:35).
2. An ancestor of Joshua (1 Chr. 7:25–27).

TAHANITES [TAY han ights]—descendants of TAHAN, son of Ephraim (Num. 26:35).

TAHAPANES [tay huh PAN neez]—a form of TAHPANHES.

TAHASH [TAY hash]—a form of THAHASH.

TAHATH [TAY hath] (*that which is beneath*)—the name of one place and three men in the Old Testament:

1. A desert encampment of the Israelites after they left Egypt (Num. 33:26–27).

2. A Kohathite Levite, a son of Assir (1 Chr. 6:24, 37).
3. A descendant of Ephraim (1 Chr. 7:20).
4. Another descendant of Ephraim (1 Chr. 7:20). He apparently was a grandson of Tahath No. 3.

TAHCHEMONITE, TAHKEMONITE [TAK uh muh night]—forms of TACHMONITE.

TAHPANHES [TAH puh neez]—a city on the eastern frontier of lower Egypt, in the area of the Nile delta (Jer. 2:16; Tahapanes, KJV; Ezek. 30:18, Tehaphnehes). This city was probably named for a powerful general who brought the surrounding area under firm Egyptian control in the 11th century B.C.

Tahpanhes became a place of refuge for Jews who fled their homeland after the assassination of GEDALIAH, the governor of Judah placed in power by the Babylonians. Jeremiah warned the Jews against this move (Jer. 42:16). He dramatically visualized this for them by hiding stones at Tahpanhes for the foundation of the throne of Nebuchadnezzar, the king of Babylon (Jer. 43:9–10).

Tahpanhes is identified with the modern Tell Defneh, a small mound bordering Lake Menzaleh in northern Egypt.

TAHPENES [TAH puh neez]—a queen of Egypt who lived during the time of David and Solomon (1 Kin. 11:19–20). The Pharaoh gave Tahpenes’ sister in marriage to HADAD the Edomite. But she died shortly after giving birth to her son, Genubath. Tahpenes raised the child in Pharaoh’s house.

TAHREA [tuh REE uh]—a form of TAREA.

TAHTIM HODSHI [TAH tim HAHD shy]—a district between Gilead and Dan Jaan, east of the Jordan River, visited by Joab and his officers during the census of Israel (2 Sam. 24:6).

TAILOR (see OCCUPATIONS AND TRADES).

TALEBEARER—a person who spreads idle rumors or gossip that is likely to cause trouble or harm (Prov. 18:8; whisperer, NASB, NRSV).

TALENT (see MONEY; WEIGHTS AND MEASURES).

TALITHA CUMI [TAL uh thuh KOO migh]—an Aramaic phrase spoken by Jesus when He raised the daughter of Jairus from the dead. The phrase means, "Little girl, arise" (Mark 5:41).

TALMAI [TAL migh]—the name of two men in the Old Testament:

1. One of the three sons of Anak (Num. 13:22; Josh. 15:14; Judg. 1:10). They were known as ANAKIM, a race of giants who were driven out of Hebron by Caleb's army and were finally killed by the tribe of Judah.
2. A king of Geshur whose daughter Maacah was one of David's wives and the mother of Absalom (2 Sam. 3:3).

TALMON [TAL muhn]—a Levite gatekeeper whose descendants returned from the captivity with Zerubbabel (1 Chr. 9:17; Neh. 7:45).

TALMUD—a collection of books and commentary compiled by Jewish rabbis from A.D. 250–500. The Hebrew word *talmud* means "study" or "learning."

This is a fitting title for a work that is a library of Jewish wisdom, philosophy, history, legend, astronomy, dietary laws, scientific debates, medicine, and mathematics.

The Talmud is made up of interpretation and commentary of the Mosaic and rabbinic law contained in the MISHNA, an exhaustive collection of laws and guidelines for observing the law of Moses. As a guide to following the law, the Talmud also serves as a basis for spiritual formation. More than 2,000 scholars or rabbis worked across a period of 250 years to understand the meaning of God's word for their particular situation. Out of these efforts they produced the Talmud.

The wide variety and comprehensive detail of the Talmud's subject matter conveys a deep thirst for learning. Questions as minute as why God created a gnat and as universal as the origin of the universe filled the teachers of Israel with wonder. A passion for truth and understanding led the Jewish teachers deep into the marvels of the human experience.

The Pharisees were the first to give greater attention to the laws of Moses. The Roman historian Josephus reported that their oral tradition included regulations that were not recorded in the Mosaic Law at all.

The Mishna collected all of these oral regulations into one permanent record. In response to the Mishna, wide discussions concerning its content and meaning began, resulting in the Talmud.

The centers for these learned discussions were the academies in Babylonia and Israel. As a result, two Talmuds, the Babylonian Talmud and the Jerusalem Talmud, were created. Because the Babylonian rabbis were far more thorough in word-by-word interpretation of the Mishna than were the rabbis in Israel, the Babylonian Talmud is much more complete. An English edition of this work fills thirty-six volumes and almost 36,000 pages.

The Talmud is divided into six major sections. The first of these deals with agriculture and crops and the offerings, tithes, and prayers associated with them. The second section is about holidays and festivals such as the Sabbath, Passover, Rosh Hashanah and others. A third section discusses laws about marriage, divorce, property, and related subjects. Another section concerns the rules governing the courts. The next section deals with the laws pertaining to the temple and the sacrifices and Jewish foods. The final section discusses the laws of ritual purity.

At some points during Jewish history, traditions and the Talmud have been considered equal to or better than the Scripture itself. Jesus encountered such an attitude among the Pharisees even before the existence of the Talmud (Matt. 15:3). Christians must be careful not to make the same mistake in regard to our own traditions.

TAMAH [TAH muh]—one of the Nethinim (temple servants) whose descendants returned from the captivity with Ezra (Ezra 2:53; Thamah, KJV; Neh. 7:55).

TAMAR [TAY mur] (*palm*)—the name of three women and a city in the Bible:

1. The widow of Er and Onan, sons of Judah (Gen. 38:6–30; Matt. 1:3; Thamar, KJV). According to the law of LEVIRATE MARRIAGE, Judah's third son, Shelah, should have married Tamar; their first child would have been regarded as his brother's and would have carried on his name. However, Judah withheld his third son from marrying Tamar. Undaunted, Tamar disguised herself as a harlot and offered

herself to Judah. Twin sons, Perez and Zerah, were born of their union. Judah and Tamar became ancestors of Jesus through Perez (Matt. 1:3).

2. The lovely daughter of David by Maacah and sister of Absalom (2 Sam. 13:1–22, 32; 1 Chr. 3:9). Tamar was raped by her half-brother Amnon. She fled to Absalom, who plotted revenge. Two years later Absalom got his revenge for Tamar by arranging Amnon's murder.
3. Absalom's only surviving daughter, possibly named after his sister Tamar (2 Sam. 14:27).
4. A place southwest of the Dead Sea (Ezek. 47:19; 48:28).

TAMARISK (see PLANTS OF THE BIBLE).

TAMBOURINE (see MUSICAL INSTRUMENTS OF THE BIBLE).

TAMMUZ (see CALENDAR; GODS, PAGAN).

TANACH [TAY nak]—a form of TAANACH.

TANHUMETH [tan HOO mith] (*comfort*)—a Netophathite whose son Seraiah remained with Gedaliah after the captivity (2 Kin. 25:23).

TANNER (see OCCUPATIONS AND TRADES).

TAPESTRY MAKER (see OCCUPATIONS AND TRADES).

TAPHATH [TAY fath]—one of Solomon's daughters (1 Kin. 4:11). She married the son of Abinadab, Solomon's supply officer in the district of Naphath-Dor.

TAPPUAH [TAP yoo uh] (*apple*)—the name of two cities and one man in the Old Testament:

1. A city in the lowland of Judah (Josh. 12:17).
2. A border city of Ephraim (Josh. 16:8; 17:8).
3. A son of Hebron, of the tribe of Judah (1 Chr. 2:43).

Also see TIPHSAH.

TAR (see MINERALS OF THE BIBLE).

TARAH [TAY ruh]—a form of TERAH.

TARALAH [TAR uh luh]—a city in the territory of Benjamin between Irpeel and Zelah (Josh. 18:27).

TAREA [tuh REE uh]—a son of Micah and a descendant of Saul (1 Chr. 8:35; Tahrea, 1 Chr. 9:41).

TARES (see PLANTS OF THE BIBLE).

TARGUM—translations of the Old Testament from the Hebrew language into Aramaic. The word "Targum" is related to a Hebrew term meaning "translation." These translations were sometimes literal and exact, but often were paraphrased. Many translators took the opportunity to comment upon the Hebrew texts. In a sense, some Targumim (plural) are a form of commentary on the Bible.

Scholars question when and why the Old Testament was first translated into Aramaic. Some suggest that the Hebrew language had changed so much that an explanation of Mosaic Law helped the Israelites understand its true meanings. Ezra sometimes provided such explanations (Neh. 8:8). Other scholars think the Israelites adopted the Aramaic language during the Babylonian captivity. The Targumim, then, translated the Old Testament into a more understandable language.

By the time of Christ, Aramaic was the common language in Israel. During a synagogue service, one verse of the Hebrew text was read, followed by a translation and explanation in Aramaic. By the second or third century A.D., the common practice was to read only the Aramaic translation.

The best-known Targum was probably the Targum Onkelos, which translated the Pentateuch quite literally. The Targumim are helpful today in understanding ancient Jewish interpretations of the Old Testament. Because they are paraphrased, they cannot be used to attest the original Hebrew reading of a Bible passage.

TARPELITES [TAR puh lights]—members of an Assyrian tribe transported to Samaria by Shalmaneser of Assyria (Ezra 4:9; men from Tripolis, NIV).

TARSHISH [TAR shish] (*jasper*)—the name of a type of ship, a city or territory, a man, and a precious stone in the Old Testament:

1. The Hebrew name for a type of cargo ship fitted for long sea voyages (1 Kin. 10:22; Tharshish, KJV). Also see Tarshish No. 2.
2. A city or territory in the western portion of the Mediterranean Sea with which the Phoenicians traded (2 Chr. 9:21; Ps. 72:10). Tarshish is believed by some to be Tartessus, in southern Spain, near Gibraltar. When Jonah fled from God's instruction to go to Nineveh, he boarded a ship bound for Tarshish, in the opposite direction from Nineveh (Jon. 1:3; 4:2). Tarshish was famous for its ships (Ps. 48:7; Is. 2:16), which carried gold, silver, iron, tin, lead, ivory, apes, and monkeys (1 Kin. 10:22; Jer. 10:9).

   Because the ships of Tarshish carried such great riches, they became symbols of wealth, power, and pride. When God judged the nations for their sinful ways, He destroyed their "ships of Tarshish" to humble them and to demonstrate His great power (2 Chr. 20:35–37; Is. 2:16–17).
3. A high official at SHUSHAN (Susa). He was one of seven princes of Persia and Media "who had access to the king's presence" (Esth. 1:14). Tarshish was one of those present at the royal banquet of King Ahasuerus that Vashti, the queen, refused to attend.
4. The Hebrew name of a precious stone (Ex. 28:20; Ezek. 28:13). Its brilliant color is associated with the glorious appearance of God Himself (Ezek. 1:16; Dan. 10:6). Also see JEWELS AND PRECIOUS STONES.

TARSHISHAH [TAR shish uh]—a son of Javan and great-grandson of Noah (Gen. 10:4; Tarshish, KJV, NIV).

TARSUS [TAHR suss]—the birthplace of the apostle Paul (Acts 21:39; 22:3), formerly known as Saul of Tarsus (Acts 9:11). Tarsus was the chief city of CILICIA, a province of southeast Asia Minor (modern Turkey; see Map 7, D–2). This important city was situated on the banks of the Cydnus River about 16 kilometers (10 miles) north of the shore of the Mediterranean Sea.

Because of its strategic location, protected on the north by the Taurus Mountains and open to navigation from the Mediterranean, the city of

Tarsus was a prize location for the Hittites, Mycenean Greeks, Assyrians, Persians, Seleucids, and Romans. In the post-Roman period it dwindled to a small city in the wake of battles between various Christian and Muslim powers.

During the Seleucid period, however, Tarsus became a free city (about 170 B.C.), and was open to Greek culture and education. By the time of the Romans, Tarsus competed with ATHENS and ALEXANDRIA as the learning center of the world. “I am a Jew from Tarsus, in Cilicia,” wrote the apostle Paul, “a citizen of no mean city” (Acts 21:39).

North of Tarsus were the famous Cilician Gates, a narrow gorge in the Taurus Mountains through which ran the only good trade route between Asia Minor and Syria. The location of Tarsus in a fertile valley brought great wealth to the city.

The apostle Paul spent his early years at Tarsus (Acts 9:11; 21:39; 22:3) and revisited it after his conversion to Christianity (Acts 9:30; 11:25).

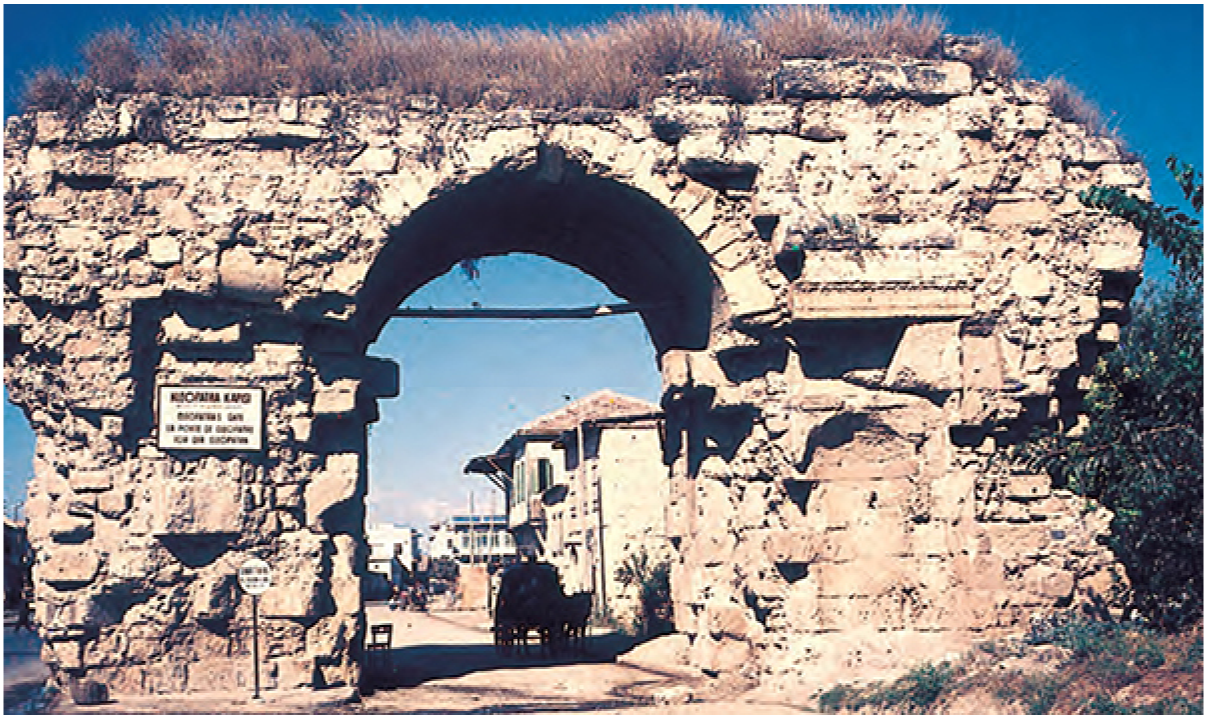


Photo by Gustav Jeeninga

• St. Paul’s Gate at Tarsus. The chief city of Cilicia in eastern Asia Minor, Tarsus was the birthplace of the apostle Paul (Acts 21:39).

Photo by Howard Vos

• The Cilician Gates north of Tarsus was one of the main passes through the Taurus Mountains.

TARTAK (see GODS, PAGAN).

TARTAN [TAR tan]—the title of the commander-in-chief (supreme commander, NIV) of the Assyrian army. The Assyrian word turdennu (Tartan) means "first in rank." Two Tartans are mentioned in Scripture:

1. A messenger sent by Sennacherib to the surrender of Jerusalem (2 Kin. 18:17).
2. A general of Sargon sent to besiege and capture Ashdod (Is. 20:1).

TASKMASTER (see OCCUPATIONS AND TRADES).

TASSEL—a decorative ornament around the hems of the clothes of the Hebrew people, worn to remind them of God's commandments in the Law (Deut. 22:12) and to encourage them to do His will.

TATTENAI [TAT uh nigh]—the Persian governor of Samaria during the reign of Darius the Great (ruled 521–486 B.C.). When Tattenai sent a letter to Darius (Ezra 5:7–17) asking whether the work of restoring the temple was authorized, the decree of King Cyrus ordering that it should be rebuilt was found.

TATTOO—a permanent mark or design fixed upon the body by a process of pricking the skin and inserting an indelible color under the skin. The moral and ceremonial laws of Leviticus declare, “You shall not make any cuttings in your flesh for the dead, nor tattoo any marks upon you” (Lev. 19:28). Any kind of self-laceration or marking of the body was prohibited among the Hebrew people. Such cuttings were associated with pagan cults that tattooed their followers while they mourned the dead.

TAU [taw]—the twenty-second letter of the Hebrew alphabet, used as a heading over Psalm 119:169–176. In the original Hebrew language, each of these eight verses began with the letter tau. Also see ACROSTIC.

TAUNT-SONG—a song of contempt or mockery. Job said of his enemies, “And now I am their taunt-song” (Job 30:9; the target of their taunts, REB). Job’s tormentors believed that if he was suffering, he must have sinned to deserve such punishment. This is why they ridiculed Job’s claim of righteousness.

TAVERNS, THREE (see THREE INNS).

TAWNY OWL (see ANIMALS OF THE BIBLE).

TAX, TAXES—a compulsory fee or financial contribution for the maintenance of government. Taxes may have originated with the custom of giving presents for protection from harm (Gen. 32:13–21; 33:10; 43:11). When Joseph revealed to the Pharaoh in Egypt that there would be seven years of famine after seven years of abundance, Pharaoh put him in charge of raising revenues. During the time of famine as well as plenty, he collected a 20 percent tax to store up food and then to buy land for Pharaoh (Gen. 47:20–26).

During the time of the Exodus, Moses asked for voluntary revenues for the construction of the tabernacle (Ex. 25:2; 35:5, 21). The Mosaic Law prescribed that every male over the age of twenty was to give half a shekel for the service of the tabernacle (Ex. 30:11–16).

With the establishment of the United Kingdom under David and Solomon, several avenues of taxation were established: a 10 percent tax on the produce of land and livestock (1 Sam. 8:15, 17); compulsory military service for one month each year (1 Chr. 27:1); and import duties (1 Kin. 10:15). Tribute was also paid by subject peoples (2 Sam. 8:6; 2 Kin. 3:4). The oppressive taxation by Solomon was one of the causes of the split of the kingdom after his death (1 Kin. 12:4).

When the Persians came into power and ruled over Palestine, they set up a new system of taxation. Instead of paying tribute to a foreign master, each province in the Persian Empire was required to collect its own taxes. Each Persian SATRAP was to collect for his own province. The decree of Darius Hystaspis states that the satraps paid a fixed amount into the royal treasury. The revenue collected was derived from tribute, custom, and toll (Ezra 4:13). Priests and others involved in religious service were exempted from these taxes (Ezra 7:24). Beyond the central government's tax, a tax was also collected for the maintenance of the governor's household. The taxes were so heavy that many people were forced to mortgage their fields and vineyards. Some even sold their own sons and daughters into slavery (Neh. 5:1–5).

During the period between the Old and New Testament, the Jews were first under the Egyptian Ptolemaic rule (301–198 B.C.) and later under the Syrian Seleucid rule (198–63 B.C.). Under the Ptolemies taxes were not collected by an Egyptian representative. Instead, taxing privileges were farmed out to the highest bidders. From the various provinces people would come to Alexandria to bid for the privilege of collecting taxes from their own people. The bidder who won the contract would tax the people up to double the amount required by law in order to make a handsome profit. These contracted tax collectors were given military assistance to enable them to enforce their demands.

This same type of taxation system probably continued in Palestine under Syrian rule. A poll tax, a salt tax, and a crown tax were enforced during this time. The Syrians taxed as much as one-third of the grain, one-half of the fruit, and a portion of the tithes the Jews paid to support the temple.

When the Romans under Pompey captured Jerusalem in 63 B.C., a tax of 10,000 talents was temporarily imposed on the Jews. The tax-contracting system was reformed by Julius Caesar, who reduced the taxes and levied no tax in the sabbatic years. But soon after the Herods came to power in Palestine, they demanded heavy taxes.

The Herods instituted a poll tax and a tax on fishing rights in the rivers and lakes. Customs were collected on trade routes by men like Levi, who collected in Capernaum (Matt. 9:9; Mark 2:14; Luke 5:27). This city may have also been a place for port duties and fishing tolls. Some items sold for 1000 per cent above their original prices because of all the taxes. There may have been sales tax on slaves, oil, clothes, hides, and furs. Over and above these taxes were the religious dues. These were generally between 10 and 20 percent of a person's income before government tax.

During Jesus' time, the Jews were probably paying from 30 to 40 percent of their income on taxes and religious dues.

TAX COLLECTOR—an agent or contract worker who collected taxes for the government during Bible times. The Greek word translated "tax collector" (tax gatherer, NASB) is incorrectly rendered "publican" by the KJV. Publicans were wealthy men, usually non-Jewish, who contracted with the Roman government to be responsible for the taxes of a particular district of the imperial Roman state. These publicans would often be backed by military force.

By contrast, the tax collectors to which the New Testament refers (with the possible exception of ZACCHAEUS) were employed by publicans to do the actual collecting of monies in the restricted areas where they lived. These men were Jews, usually not very wealthy, who could be seen in the temple (Luke 18:13). They were probably familiar to the people from whom they collected taxes.

These tax collectors gathered several different types of taxes. Rome levied upon the Jews a land tax, a poll tax, even a tax for the operation of the temple. The distinctions between the kind of rule a given province received dictated the kinds of taxes its people had to pay. For example, since some provinces, like Galilee, were not under an imperial governor, taxes remained in the province rather than going to the imperial treasury at Rome. These differences within the taxation system prompted the Pharisees in Judea (an imperial province) to ask Jesus, "Is it lawful to pay taxes to Caesar, or not?" (Matt. 22:17).

As a class, the tax collectors were despised by their fellow Jews. They were classified generally as "sinners" (Matt. 9:10–11; Mark 2:15), probably because they were allowed to gather more than the government required and then to pocket the excess amount. John the Baptist addressed this when he urged tax collectors to gather no more money than they should (Luke 3:12–13). But even further, the tax collectors were hated because their fellow countrymen viewed them as mercenaries who worked for a foreign oppressor of the Jewish people.

Jesus, however, set a new precedent among the Jews by accepting and associating with the tax collectors. He ate with them (Mark 2:16), He bestowed His saving grace upon them (Luke 19:9), and He even chose a tax collector (Matthew) as one of His twelve disciples (Matt. 9:9). The message of Jesus was that God would welcome the repentant and humble tax collector, while He would spurn the arrogant Pharisee (Luke 18:9–14). His mission was to bring sinners—people like the tax collectors of His day—into God's presence (Matt. 9:11–13).

TEACHERS OF THE LAW (see SCRIBES).

TEACHING—the act of instructing students or imparting knowledge and information. As used in the New Testament, the concept of teaching usually means instruction in the faith. Thus, teaching is to be distinguished from preaching, or the proclamation of the gospel to the non-Christian world. Teaching in the Christian faith was validated by Jesus, who was called "Teacher" more than anything else.

Since sound instruction in the faith is essential to the spiritual growth of Christians and to the development of the church, the Bible contains numerous passages that deal with teaching (Matt. 4:23; Luke 4:14; Acts 13:1–3; Rom. 12:6–8; Gal. 6:6).

Special attention is directed to the danger of false teachings. Christians are warned to test those who pervert the true gospel (2 Tim. 3:1–7; 1 Pet. 2:1–3).

Sound teaching was a concept deeply engrained in the Jewish mind since Old Testament times. Moses and Aaron were considered teachers of God's commandments (Ex. 18:20). Parents were also directed to teach their children about God and His statutes (Deut. 4:9–10).

TEARS (see MOURN).

TEBAH [TEE buh]—a son of Nahor and Reumah (Gen. 22:24).

TEBALIAH [tee buh LIE uh] (*the Lord has dipped*)—a temple gatekeeper after the captivity (1 Chr. 26:11).

TEBETH [TEE beth]—the tenth month of the sacred year in the Jewish calendar (Esth. 2:16). Also see CALENDAR.

TEETH (see TOOTH).

TEHAPHNEHES [teh HAF nuh hez]—a form of TAHPANHES.

TEHINNAH [tih HIN uh] (*supplication*)—a son of Eshton, of the tribe of Judah (1 Chr. 4:12).

TEIL TREE (see PLANTS OF THE BIBLE).

TEKEL (see MENE, MENE, TEKEL, UPHARSIN).

TEKOA [tuh KOE uh] (*trumpet blast*)—the birthplace of the prophet Amos (see Map 4, B–4). Situated in Judah (1 Chr. 2:24; 4:5), Tekoa is identified today with Khirbet Taqu'a, about 10 kilometers (6 miles) southeast of Bethlehem and about 16 kilometers (10 miles) south of Jerusalem. It was built on a hill in the wilderness of Tekoa toward En Gedi (2 Chr. 11:6; 20:20).

Tekoa is first mentioned in the Bible in connection with Joab employing a "wise woman" (2 Sam. 14:2) to bring reconciliation between David and Absalom (2 Sam. 14:2, 4, 9; Tekoah, KJV). Later Rehoboam, king of Judah (ruled 931–913 B.C.), fortified the site in order to prevent an invasion of Jerusalem from the south (2 Chr. 11:6).

Because of its elevation—about 850 meters (2,790 feet) above sea level—Tekoa became a station for warning Jerusalem of the approach of its enemies (Jer. 6:1). From Tekoa a person can see the Mount of Olives in Jerusalem and Mount Nebo beyond the Dead Sea. About two miles from Tekoa, Herod the Great (ruled 37–4 B.C.) built a fortress, the Herodium, in the Judean wilderness.

Photo: Levant Photo Service

• The mound of Tekoa south of Jerusalem—home of the prophet Amos (Amos 1:1).

TEKOAH [tuh KOE uh]—a form of TEKOA.

TEKOITE [tuh KOE ight]—a native or inhabitant of TEKOA (2 Sam. 23:26; Neh. 3:5).

TEL ABIB [tel uh BIB] (*mound of the flood*)—a locality in Babylonia near "the River Chebar" (a great irrigation canal) where the prophet Ezekiel stayed among the captives for seven days (Ezek. 3:15). These captives had been taken prisoner in Judah and had been deported to Babylon in 597 B.C. The largest city in modern Israel, Tel Aviv, derives its name from Tel Abib.

TEL-HARESHA [tel ha RESH ah]—a form of TEL HARSHA.

TEL HARSHA [tel HAHR shuh]—a Babylonian city where the Jews gathered to return to Jerusalem after the captivity (Ezra 2:59; Tel-harsa, KJV; Neh. 7:61; Tel-haresha, KJV).

TEL MELAH [tel MEE luh] (*hill of salt*)—a place in Babylon from which the Israelites returned after the captivity (Ezra 2:59).

TELAH [TEE luh]—a son of Resheph and the father of Tahan (1 Chr. 7:25).

TELAIM [tuh LAY uhm] (*young lambs*)—a place where Saul gathered his fighting men before his campaign against the Amalekites (1 Sam. 15:4). The site probably was in southern Judah.

TELASSAR [tel ASS uhr] (*hill of Asshur*)—a city and district of Mesopotamia inhabited by "the people of Eden" (2 Kin. 19:12; Thelasar, KJV; Is. 37:12). Telassar may have been in Bit-Adini, a small Aramean kingdom on the upper Euphrates River.

TELEM [TEE lem] (*a lamb*)—the name of a city and a man in the Old Testament:

1. A city in southern Judah (Josh. 15:24).
2. A gatekeeper who divorced his pagan wife after the captivity (Ezra 10:24).

TELL—a mound of rubble that marks the site of an ancient city. When a city was destroyed, a new city would often be built on the rubble. Thus, these mounds grew higher and higher across the centuries. The ultimate prophetic judgment on a city was that it would become a "desolate mound" (Jer. 49:2).

The typical tell has a flat top and sloping sides. One of the largest tells in Palestine is at HAZOR.

Photo by Ben Chapman

• A tell in Palestine. A tell is an artificial hill or mound built up by the rubble and debris of successive stages of occupation.

TELL EL AMARNA (see AMARNA, TELL EL).

TEMA [TEE muh]—the name of a man and a city in the Old Testament:

1. The ninth of the twelve sons of Ishmael (Gen. 25:15; 1 Chr. 1:30).
2. An oasis, or desert city, in northwest Arabia (Job 6:19; Is. 21:14; Jer. 25:23). Tema was situated at the intersection of two important caravan routes—one from the Persian Gulf to the Gulf of Aqaba and the other from Damascus to Medina and Mecca—about midway between Babylon and Egypt. The site is present-day Teima.

TEMAN [TEE muhn] (*on the right hand*)—the name of a man and a city in the Old Testament:

1. A son of Eliphaz and a grandson of Esau (Gen. 36:11). Teman was an Edomite chief (Gen. 36:15; 1 Chr. 1:36) who gave his name to the region where his descendants settled (Gen. 36:34).
2. An important city (see Map 4, B–5) in southern Edom (Gen. 36:34; Hab. 3:3). Some scholars identify Teman with Tawilan, about 8 kilometers (5 miles) east of Petra.

TEMANITE [TEE mun ite]—a descendant of TEMAN or an inhabitant of the region occupied by the clan of Teman, in the land of Edom (Gen. 36:34; Temani, KJV; 1 Chr. 1:45). Eliphaz, one of Job's friends, was a Temanite (Job 2:11).

TEMENI [TEM uh nie]—a son of Ashhur and Naarah (1 Chr. 4:6).

TEMPERANCE—control over sensual desires. The meaning of the word "temperate" in English translations of the Bible should not be restricted to the kind of self-control a person exerts by abstaining from alcoholic beverages. The temperance of which the Bible speaks is far more inclusive. It indicates a self-control that masters all kinds of sensual desires, such as sexual desire or the desire for material comfort. Through temperance Christians can discipline body and spirit, so that they are more capable of striving for their spiritual reward (1 Cor. 9:24–27).

TEMPLE—a building in which a god (or gods) is worshiped. The Old Testament describes temples as some of the oldest buildings ever constructed. The Tower of Babel (Gen. 11:4) is the first recorded example of a structure that implies the existence of a temple, although this tower was not a temple itself. A temple was thought of as the building where the god manifested his presence, so the place the temple occupied was holy, or sacred. Because the god was thought to dwell in the temple, the Old Testament had no specific word for temple. It refers instead to the "house" of a deity.

Abraham was from Mesopotamia, where each city had a temple for its patron god. The Mesopotamians believed that the god owned their land, that the king was the vassal of the god, and that the land had to be blessed by the god in order to be fruitful. Their religious practices were, in part, designed to win the god's favor.

Several Canaanite temples are mentioned in the Old Testament. They include the temples of the god Berith in Shechem (Judg. 9:46) as well as Dagon in Ashdod (Judg. 16:23–30; 1 Sam. 5:2–5; 1 Chr. 10:10) and in Beth Shean (1 Sam. 31:12).

Because they were wandering herdsmen, the patriarchs such as Abraham and Jacob did not build temples. However, they did have shrines and altars in places where God had revealed Himself to them, such as by the oak of Moreh (Gen. 12:6–7; 33:20), at Bethel (Gen. 12:8; 28:18–22), and at Beersheba (Gen. 21:33; 26:23–25).

Even after Solomon's temple was completed, rival sanctuaries at Bethel and Dan (1 Kin. 12:28–33) competed with it. Later the Samaritans had a temple on Mount Gerizim (John 4:20). A Judeo-Aramaic colony founded a temple at Elephantine in Upper Egypt. According to the Jewish historian Josephus, Ptolemy VI Philometor (181–145 B.C.) granted Jewish refugees in Egypt the use of an ancient temple in the delta region.

Solomon's Temple. Once the land was fully conquered and all the tribes were properly settled, it was important that the worship of God be centralized. Because he was a man of war, David was not allowed to build the temple, but he was allowed to gather the materials for it and to organize the project (1 Chr. 22:1–19). The actual work began "in the four hundred and eightieth year after the children of Israel had come out of the land of Egypt, in the fourth year of Solomon's reign over Israel" (1 Kin. 6:1). Solomon began to reign about 970 B.C., so his fourth year would have been about 966 B.C. The temple was completed about seven years later (1 Kin. 6:37–38).

In biblical times three temples were built on the same site: Solomon's, Zerubbabel's, and Herod's. Solomon built the temple on the east side of Jerusalem on Mount Moriah, "where the Lord had appeared to his father David, at the place that David had prepared on the threshing floor of Ornan the Jebusite" (1 Chr. 21:28; 2 Chr. 3:1). The highest part of Mount Moriah is perhaps now the site of the Dome of the Rock in Jerusalem.

Solomon contacted Hiram, king of Tyre, to supply workmen and materials to help construct the temple (2 Chr. 2:3). First Kings 5:6 calls those workmen Sidonians. Additionally, Solomon "raised up a labor force out of all Israel" of 30,000 men to assist Hiram in the forests of Lebanon (1 Kin. 5:13). According to 1 Kings 5:15, "Solomon had seventy thousand who carried burdens, and eighty thousand who quarried stone in the mountains." The Gebalites also helped to quarry stones (1 Kin. 5:18). Those who quarried stones were overseen by 3,300 of Solomon's deputies (1 Kin. 5:16).

Solomon's temple is described, though incompletely, in 1 Kings 6–7 and in 2 Chronicles 3–4. The description of Ezekiel's temple (Ezek. 40–

43), an elaborate version of Solomon's, may supplement those accounts. Solomon's temple was in the shape of a rectangle that ran east and west. Like Ezekiel's temple (Ezek. 41:8), it may have stood on a platform. The accounts in Kings and Chronicles suggest that there was an inner and an outer courtyard.

Three main objects were situated in the inner courtyard. The bronze altar that was used for burnt offerings (1 Kin. 8:22, 64; 9:25) measured 20 cubits square and 10 cubits high (2 Chr. 4:1). Between that and the porch of the temple stood the bronze laver, or molten sea, that held water for the ritual washings (1 Kin. 7:23–26). It was completely round, 5 cubits high, 10 cubits in diameter, and 30 cubits around its circumference (1 Kin. 7:23). Twelve bronze oxen, in four groups of three, faced outward toward the four points of the compass, with the bronze laver resting on their backs (1 Kin. 7:25; Ahaz removed the bronze laver from the oxen; 2 Kin. 16:17).

Finally, at the dedication of the temple, Solomon is said to have stood on a "bronze platform 5 cubits long, 5 cubits wide, and 3 cubits high" that stood in the middle of the courtyard (2 Chr. 6:12–13).

The interior dimensions of the temple were 60 cubits long, 20 cubits wide, and 30 cubits high (1 Kin. 6:2). The ten steps to the porch of the temple were flanked by two bronze columns, Jachin and Boaz, each 25 cubits high (including the capitals) and 12 cubits in circumference (1 Kin. 7:15–16; 2 Chr. 3:15). The porch was 10 cubits long, 20 cubits wide, and, supposedly, 120 cubits high (2 Chr. 3:4). But since the rest of the building was only 30 cubits high, some scholars question this figure of 120 cubits.

To the west of the porch was the Holy Place, a room 40 cubits long, 20 cubits wide, and 30 cubits high where ordinary rituals took place. Windows near the ceiling provided light. In the Holy Place were the golden incense altar, the table for the showbread, five pair of lampstands, and the utensils used for sacrifice. Double doors, probably opened once a year for the high priest on the Day of Atonement, led from the west end of the Holy Place to the Holy of Holies, a twenty-cubit cube. In that room two wooden cherubim, each ten feet tall, stood with outstretched wings. Two of the wings met above the ark of the covenant and two of them touched the north and south walls of the room (1 Kin. 6:27). God’s presence was manifested in the Holy of Holies as a cloud (1 Kin. 8:10–11).

The outside of the temple building, excluding the porch area, consisted of side chambers, or galleries, that rose three stories high (1 Kin. 6:5). The rooms of the temple were paneled with cedar, the floor was cypress, and the ornately carved doors and walls were overlaid with gold (1 Kin. 6:20–22). Not a stone could be seen.

Shishak, king of Egypt, took away the temple treasures during the reign of Rehoboam, Solomon’s son (1 Kin. 14:26). Asa used the temple treasure to buy an ally (1 Kin. 15:18) and to buy off an invader (2 Kin. 16:8). Manasseh placed Canaanite altars and a carved image of Asherah, a Canaanite goddess, in the temple (2 Kin. 21:4, 7). Ahaz introduced an altar patterned after one he saw in Damascus (2 Kin. 16:10–16). By about 630 B.C., Josiah had to repair the temple (2 Kin. 22:3–7). After robbing the temple of its treasures and gold during his first attack (2 Kin. 24:13), in 586 B.C. the Babylonian King Nebuchadnezzar looted, sacked and burned the temple (2 Kin. 25:9, 13–17), but people still came to the site to offer sacrifice (Jer. 41:5).

Ezekiel’s Temple. Ezekiel’s vision of a future temple (Ezekiel 40–43) comforted the Jewish captives in Babylon (Psalm 137) who remembered the glory of Solomon’s temple and its destruction by the Babylonians. The temple in Ezekiel’s vision differs in its physical configuration and dimensions from Solomon’s.

The Second Temple. Cyrus, king of Persia, authorized the return of the Jewish captives, the return of the temple vessels Nebuchadnezzar had looted, and the reconstruction of the temple (about 538 B.C.), which was finished about 515 B.C. The completed temple was smaller than and inferior to Solomon’s (Ezra 3:12). The ark of the covenant was never recovered, and so the second temple (and Herod’s temple) had no ark. Neither were Solomon’s ten lampstands recovered. One seven-branched lampstand, the table of showbread, and the incense altar stood in the Holy Place of the second temple (as they did in Herod’s temple), but these were taken by Antiochus IV Epiphanes (about 175–163 B.C.), who defiled the altar in 167 B.C. The Maccabees cleansed the temple, restored its furnishings (164 B.C.; 1 Macc. 4:36–59), and later turned it into a fortress.

Herod’s Temple. King Herod, an Idumean, sought to appease his Jewish subjects by constructing an enormous, ornate, cream-colored temple of stone and gold that began in 19 B.C. The main building was finished by 9 B.C., but the entire structure was not completed until A.D. 64. The Romans destroyed it in A.D. 70. The gold and white stone shone so brightly in the sun that it was difficult to look directly at the temple.

The temple building occupied an area that measured about 446 meters (490 yards) from north to south and 296 meters (325 yards) from east to west. The entire temple complex was enclosed by a massive stone wall, the southeast corner of which stood about 45 meters (50 yards) above the floor of the Kidron ravine. The parapet above this corner may have been the “pinnacle of the temple” referred to in the gospels (Matt. 4:5). There was one gate in the north wall, one in the east wall, two in the south wall, and four in the west wall facing the city.

The Fortress of Antonia, the Jerusalem residence of the Roman procurators, stood at the northwest corner of the complex. The fortress housed a Roman garrison (Acts 21:31) and, as a symbol of submission, the robes of the High Priest.

Double porticos, 30 cubits wide and supported by shining marble columns 25 cubits high, were constructed along the inside of the main walls, surrounding the outer court of the temple, the Court of the Gentiles. Including the Tower of Antonia, these porticos were about 11,800 meters (3,600 feet) in circumference. The Royal Porch, along the south wall, had four rows of columns. Solomon’s Porch, located along the east wall, had two rows of columns (John 10:23; Acts 3:11; 5:12). This was the place where the scribes had their debates (Mark 11:27; Luke 2:46; 19:47) and where the merchants and moneychangers transacted business (Luke 19:45–46; John 2:14–16).

Inside of and slightly higher than the outer court (the Court of the Gentiles) was a smaller enclosure surrounded by a balustrade 3 cubits high. This enclosure was posted with recurring notices in Greek and Latin that any Gentile who entered the inner area was subject to death. After passing through one of several openings in the balustrade, fourteen steps led up to the inner area, which was surrounded by a wall 25 cubits high. This wall was separated from the steps by a terrace 10 cubits wide. Flights of five steps led from the terrace to eight gates in the wall, four on the north and four on the south side.

The inner area of Herod's temple contained three courts. The easternmost court was the Court of Women, and it contained the temple treasury where people donated their money (Mark 12:41–44). Three gates led into this court, one on the north, one on the south, and a third on the east. This third gate was probably the "Beautiful Gate" (Acts 3:2, 10). A fourth, larger, more massive and ornate gate led from the Court of the Women west into the Court of Israel (for male Jews), which was elevated fifteen steps above the Court of the Women.

Inside the Court of Israel was the innermost court, the Court of the Priests. During the Feast of Tabernacles, men could enter the Priest's Court to walk around the altar. The Court of the Priests immediately surrounds the temple building itself (the Holy Place and the Holy of Holies) and the altar of burnt offering.

The layout of Herod's temple was patterned after Solomon's. The two-story temple building was in the shape of a "T." The porch of the building (the cross member of the "T") was a vestibule 100 cubits long and 100 cubits high, with an opening 70 cubits high and 25 cubits wide. In front of the porch at the foot of the steps, surrounded by a cubit-high stone barrier, was the altar of burnt offering (15 cubits high and 50 cubits square). At the back of the vestibule were the main double doors (16 cubits wide and 55 cubits high) that led into the Holy Place.

The Holy Place was 40 cubits long, 20 cubits wide, and 60 cubits high. It contained the table of showbread, the seven-branched lampstand, and the altar of incense. The Holy Place was divided from the Holy of Holies by a curtain that stretched from floor to ceiling (Matt. 27:51; Mark 15:38; 2 Cor. 3:14). The Holy of Holies was 20 cubits by 20 cubits by 60 cubits high. It contained no furniture. The temple was surrounded on the north, south, and west sides by three stories of rooms that rose 60 cubits.

Temple in the New Testament. The New Testament uses two words for temple. One of these words refers to the collection of buildings that made up the temple in Jerusalem, while the other usually refers to the sanctuary of the temple.

Jesus related to the temple in four distinct ways. First, as a pious Jew who was zealous for the Lord, Jesus showed respect for the temple. He referred to it as "the house of God" (Matt. 12:4) and "My Father's house” (John 2:16). He taught that everything in it was holy because of the sanctifying presence of God (Matt. 23:17, 21).

Second, Jesus’ zeal led Him to purge the temple of the moneychangers (Mark 11:15–17; John 2:16) and to weep over it as He reflected on its coming destruction (Mark 13:1; Luke 19:41–44). Because Malachi 3:1 prophesied the cleansing of the temple as something the Lord and His Messenger would do, Jesus’ act implied His deity and messiahship. Consequently, the hard-hearted scribes and chief priests “sought how they might destroy Him” (Mark 11:18; Luke 19:47).

Third, because He was the Son of God incarnate, Jesus taught that He was greater than the temple (Matt. 12:6). Jesus’ teaching that if the temple of His body was destroyed in three days He would raise it up (John 2:19) likewise affirms His superiority to the temple building. That saying of Jesus may have provided the basis for the claim of the two false witnesses at His trial who stated that Jesus said, “I am able to destroy the temple of God and to build it in three days” (Matt. 26:60–61; 27:40; Mark 14:57–58; 15:29).

Finally, Jesus taught that the church (Matt. 16:18) is the new, eschatological temple (Matt. 18:19–20; John 14:23).

At Jesus’ death, the curtain of the temple was torn from top to bottom (Matt. 27:51; Mark 15:38; Luke 23:45). By His death, Jesus opened a new way into the presence of God. A new order replaced the old. No longer was the temple in Jerusalem to be the place where people worshiped God. From now on they would worship Him “in spirit and truth” (John 4:21–24).

The first Christians were converted Jews. They continued to worship at the temple as Jesus had (Luke 24:52; Acts 2:46; 3:1; 5:12, 20–21, 42). As they began to understand the meaning and significance of Jesus’ person, work, and teaching, they realized they were the new people of God, infused by God’s Spirit. As such, they were a new, living temple. A new order had replaced the old. Stephen, a Christian of Gentile background (Acts 6:1–5), was the first person to understand that the church had replaced the temple as the place where God’s presence was manifested in a special way among His people.

In Acts 15:13–18 Stephen’s insight was carried forward by James, who identified the church with Amos’ prophecy about the “tabernacle of David, which has fallen” (v. 16). According to James’ application of Amos’ prophecy about the end times, the restoration of David’s tabernacle, the temple, would serve as the rallying point for Gentiles who wished to come to the Lord (Amos 9:11–12). James understood the church as the new temple that fulfilled that prophecy.

According to the apostle Paul, “All the promises of God” are “Yes, and . . . Amen” in Christ (2 Cor. 1:20). Ezekiel and other prophets had prophesied a new temple (Ezekiel 40–43), and Paul understood the church as the fulfillment of those prophecies. Individually the Christian’s body is “the temple of the Holy Spirit” (1 Cor. 6:19). Corporately the church is “the temple of God” where the Spirit of God dwells (1 Cor. 3:16; 2 Cor. 6:16). Christians are growing “into a holy temple in the Lord . . . a dwelling place of God in the Spirit” (Eph. 2:21–22). Because we are God’s new temple where the Holy Spirit dwells, Christians are to be holy (1 Cor. 6:18–20; 2 Cor. 7:1).

Because God dwells in us, Christians are holy to God, and He will destroy anyone who defiles us (1 Cor. 3:16–17). Because there is only one new temple and all Christians—regardless of race or religious background—are members of it, all Christians have equal access to God (Eph. 2:19–22). Paul understood the church, then, as the eschatological temple to which God is gathering Israel and the other nations of the world (Is. 2:2–4; Mic. 4:1–5).

Paul used the metaphor of the temple to express the unity of the new people of God that God is bringing about through the preaching of the gospel. The members of this new race are Jews and Gentiles who formerly were separated by the “middle wall of separation” and the “ordinances” that forbade them to mix (Eph. 2:14–15). Christ’s sacrificial death on the cross ushered in a new age in God’s relationship with mankind and abolished the enmity between Jew and Gentile by abolishing the validity of the ordinances that gave expression to it (v. 15). He abolished those ordinances in order to create “one new man,” a new race composed of Jewish and Gentile Christians at peace with one another (v. 15, 17). This “new man” is a living temple (v. 21) that is based on the teaching of the New Testament apostles and prophets and on the teaching, work, and person of Christ (v. 20).

Jesus Himself is the chief cornerstone of the building and so gives it shape and character (v. 20). The building is holy because it is growing "in the Lord" (v. 21) and because God dwells there in the Spirit (v. 22). "Lord," "God," and "Spirit" define this new temple in a trinitarian fashion. The metaphors of God's new people being a temple ("building") and being a body ("growing") are blended in verse 21.

In a similar way, Peter used the word "house" to describe Christians as members of a new, spiritual temple (1 Pet. 2:4–10). Christ is the chief cornerstone (v. 6). He is "a stone of stumbling and a rock of offense" (v. 8), a "living stone, rejected . . . by men, but chosen by God and precious" (v. 4). Like Christ, Christians are "living stones" who are being built into a "spiritual house," or temple (v. 5). The metaphor of the "spiritual house" is combined with that of the "holy priesthood" that offers "spiritual sacrifices" (v. 5). And this "royal priesthood" of believers is a "holy nation," God's new people who proclaim His praises (vv. 9–10), the New Israel (Ex. 19:6).

In addition to understanding the church as the new, spiritual temple of God on earth that replaced the temple in Jerusalem, the New Testament alludes to a heavenly temple in whose life the church participates. John (John 1:51; 14:2) and Paul (Gal. 4:26; Phil. 3:20) both allude to the heavenly temple, but the idea is most developed in Hebrews and Revelation.

The author of Hebrews was concerned to demonstrate that the new covenant is better than the old. Among other things, Christians have a better covenant, a better sacrifice, a better high priest, and a better temple. The temple in Jerusalem was only a "copy and shadow," a type, of the true temple, which is in heaven (Heb. 8:5). Therefore the true, heavenly sanctuary into which Christ has entered on our behalf is better than its earthly copy (9:24). Because Christ our High Priest dwells in this heavenly sanctuary (9:24; 10:12; 19–22), we can enter the heavenly Holy of Holies and participate in the worship of the heavenly temple (10:19–22; 12:18–24). The author appears to define the heavenly temple as "the general assembly and church of the firstborn" (12:23).

According to John, the author of Revelation, there is a celestial Mount Zion (14:1; 21:10), a heavenly Jerusalem (3:12; 21:2), and a heavenly temple (11:19; 15:5—16:1). Christians who overcome temptation and trials are made pillars in the heavenly temple of God (3:12). As in Ephesians, then, the heavenly temple grows.

From this heavenly temple God will issue His judgments on the nations during the Tribulation (11:19; 14:14–20; 15:5—16:1). The martyrs of the Tribulation will serve God “day and night in His [heavenly] temple” (7:15). The temple in Jerusalem will be measured and judged during that time (11:1–2).

In the New Jerusalem there will not be a temple because “the Lord God Almighty and the Lamb are its temple” (Rev. 21:22). In that city nothing will come between God and His people, and we “shall see His face” (22:4). In the new heaven and earth “the tabernacle of God” will be “with men, and He will dwell with them, and they shall be His people. God Himself will be with them and be their God” (21:3).

Paul identified the new temple with the church, but John and the author of Hebrews identified it with the heavenly realm where Christ dwells. Furthermore, just as there was no temple before the Fall, so John anticipated a new heaven and earth without a temple. These different ways of understanding the relation of the temple to the new people of God are complementary, not contradictory.

Photo by Ben Chapman

- Massive Roman ruins at Baalbek—a large, prosperous city in the first century A.D.

Photo by Ben Chapman

- The temple of Bacchus at Baalbek. Bacchus, also called Dionysus, was the Greek god of wine.

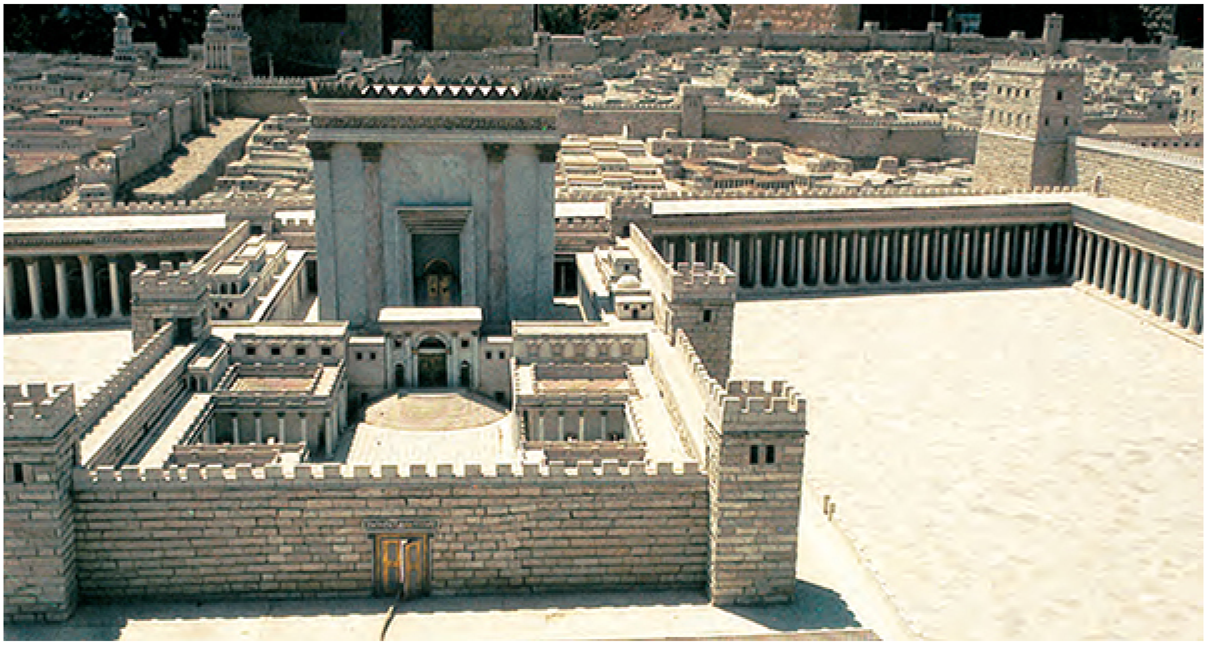


Photo by Ben Chapman

- A model of Herod's Temple in Jerusalem. Begun in 19 B.C., the entire complex was not completed until A.D. 64, long after Herod's death.

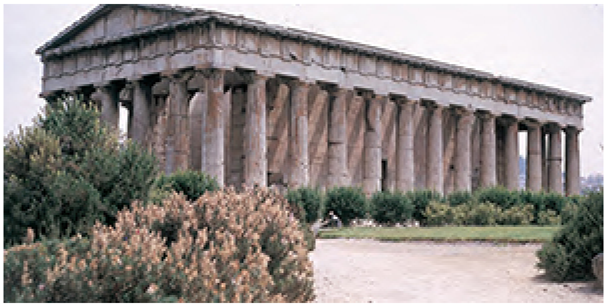
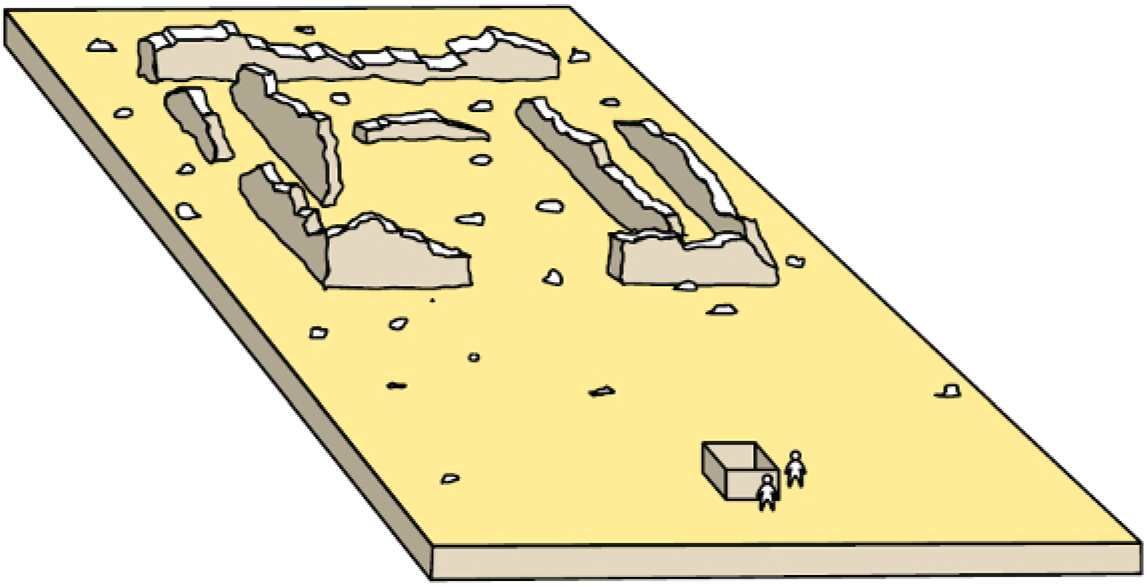


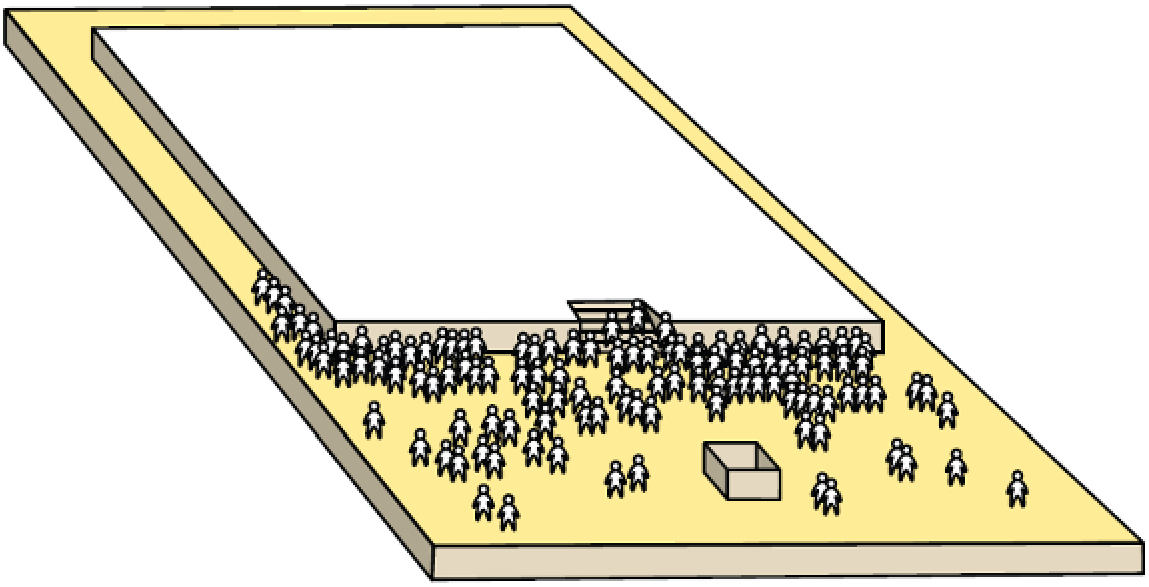
Photo by Howard Vos

- The temple of Hephaestus (Vulcan) in Athens is one of the best-preserved Greek temples from ancient times.

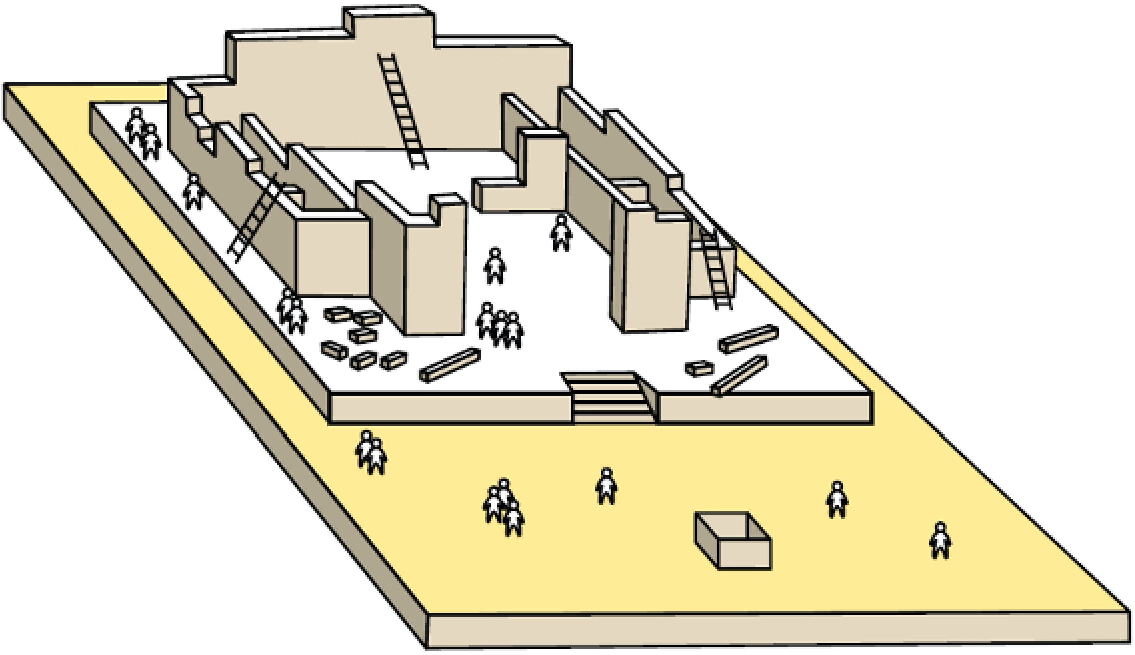
REBUILD MY TEMPLE



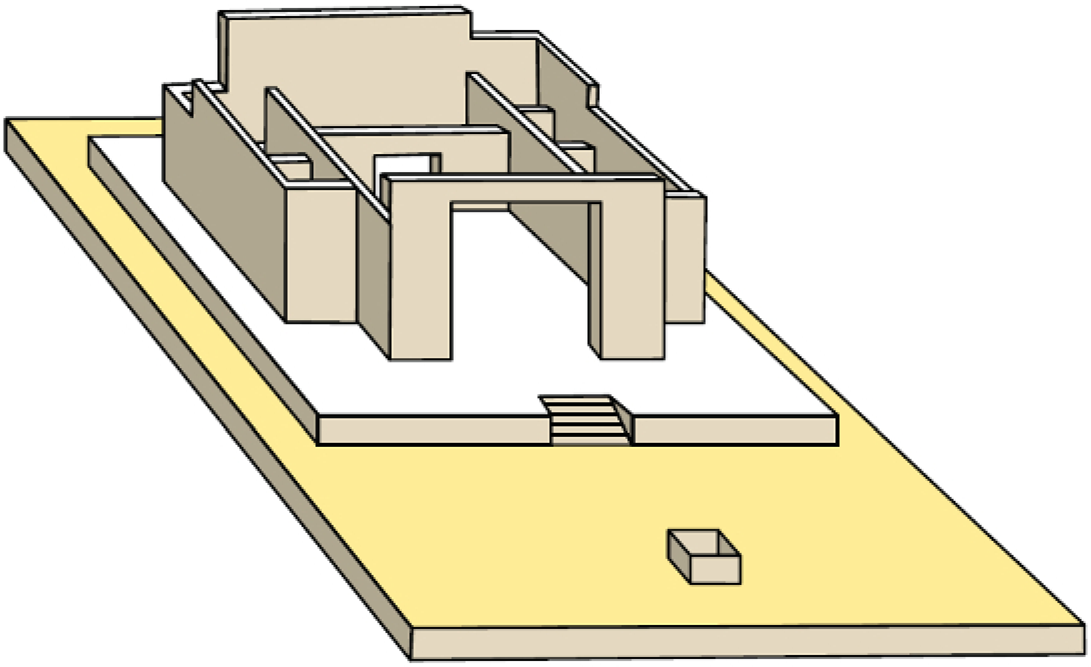
1 *Ezra 3:1–6* On the site of Solomon's temple, 50 years after its destruction, returned exiles rebuild the altar and begin to worship God there daily.



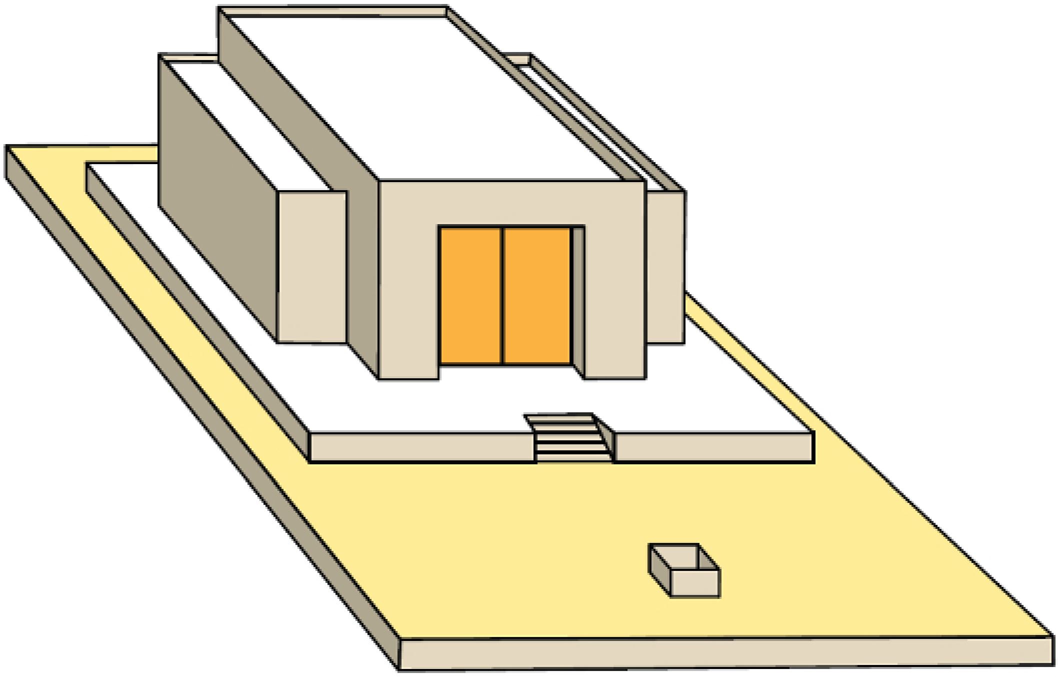
2 *Ezra 3:7–13* The site is cleared and foundations for the new temple laid. The people sing and shout for joy. Some people present had seen the previous temple.



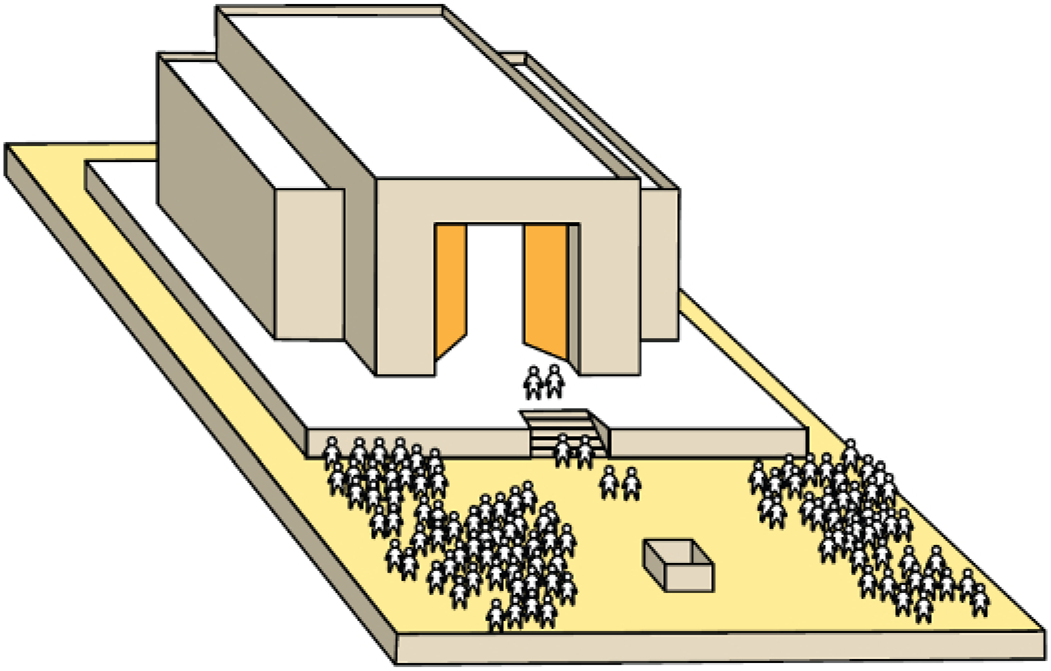
3 *Ezra 4:1–5* The work continues, but the local inhabitants try to stop the returned exiles from continuing.



4 *Ezra 4:24* The work on the temple stops for 16 years. This is partly due to opposition, but also because of laziness (Haggai 1:2–8).



5 *Ezra 5:1–6:15* Under the encouragement of the prophets Haggai and Zechariah, the building begins again. The governor of the region complains, but Emperor Darius orders the temple to be built. It is finally completed after another 4 years.



6 *Ezra 6:16–22* The temple is joyfully dedicated, and it starts to be used regularly for worship. This temple stood for nearly 500 years—longer than its predecessor (Solomon's) or its successor (Herod's).

TEMPLE SHEKEL (see WEIGHTS AND MEASURES).

TEMPTATION—an enticement or invitation to sin, with the implied promise of greater good to be derived from following the way of disobedience. In this sense, God does not tempt people, nor can He Himself as the holy God be tempted (James 1:13). God cannot be induced to deny Himself (2 Tim. 2:13). The supreme tempter is Satan (Matt. 4:3; 1 Cor. 7:5; 1 Thess. 3:5), who is able to play upon the weakness of corrupted human nature (James 1:14) and so to lead people to destruction.

The gospel of Jesus Christ directs us to resist temptation, promising blessedness to those who do (James 1:12). The gospel also directs us to pray for deliverance from exposure to temptation and from surrender to it (Matt. 6:13; Luke 11:4). The Lord will not allow His people to encounter temptation beyond their Spirit-given ability to resist (1 Cor. 10:13; 2 Pet. 2:9).

In the Old Testament, “tempting” by God can best be understood as testing or proving. The context is the covenant relation of mutual love and faithfulness between God and His people. The Lord tests Israel to prove the true nature of her faithfulness to Him (Gen. 22:1; Deut. 8:2, 16). His purpose is not to induce His people to sin but to confirm their faith (James 1:2–4). As in the case of Job, Satan the tempter can serve the Lord’s purpose. Satan’s temptation of Adam and Eve in the Garden of Eden was also the Lord’s testing of their faith.

The nation of Israel also “tempts,” or tests, the Lord by calling into question the Lord’s unswerving loyalty to His people (Ex. 17:2, 7; Ps. 78:18, 41, 56). God has promised to preserve Israel as His own everlasting possession, but His righteousness requires that He destroy a rebellious nation. His people’s disobedience tempts the Lord to break His promise to be their God.

In the temptation of Jesus (Matt. 4:1–11; Luke 4:1–13), Satan enticed the Son of God to forsake His messianic commitment. Jesus, however, did not prove to be a disloyal Son. He did not put the Lord to the test, or tempt God, like Israel of old. He lives “by every word that proceeds from the mouth of God” (Matt. 4:4). Having resisted satanic temptation Himself, Christ is able to comfort and aid His followers who are tempted in similar fashion (Heb. 2:18; 4:15).

TEMPTATION OF CHRIST—the forty-day period in the wilderness when Jesus was tempted by the devil (Matt. 4:1–13; Mark 1:12–13). Jesus’ first temptation (to turn stones to bread) was to use His divine power to satisfy His own physical needs. The second (to jump off the temple) was to perform a spectacular feat so the people would follow Him. The third was to gain possession of the world by worshiping Satan.

One motive lay behind all these temptations: Satan wanted to destroy Jesus’ mission. Because Jesus’ death would destroy Satan’s power, Satan wanted Jesus to pollute His life and ministry. The ultimate issue behind these temptations was idolatry. The real purpose of Satan's temptation was that he might be worshiped instead of God.

Photo by Howard Vos

- A cut through the mound of Old Testament Jericho with the traditional site of the Mount of Temptation in the distance (Matt. 4:1–11).

TEN (see NUMBER).

TEN COMMANDMENTS (see COMMANDMENTS, TEN).

TENDERHEARTED—easily moved by another's distress. The Greek noun translated "tenderhearted" (Eph. 4:32) literally means "having strong, kindly bowels." In the Bible the BOWELS are regarded as the source of kindness (Gen. 43:30, KJV; Phil. 1:8, KJV).

TENON—a projection on the end of a piece of wood shaped to fit into a socket. The tabernacle boards had tenons that fitted into sockets of silver (Ex. 26:17).

TENT—a temporary shelter made of cloth, supported usually by poles and ropes. In biblical times tents were frequently made of a cloth woven out of black goat's hair. The cloth was woven on a loom in long strips, which were then sewn together until the desired length was reached. Poles and rope held the tent upright and in the desired position. The ropes were usually tied to tent pegs driven into the ground. While tents came in a variety of sizes and shapes, the traditional shape has been a rectangle. The side and end walls were made of reed mats, which were removable to catch the breeze.

The interior of a tent was quite plain. The floor was covered with mats or a rug upon which the people sat. A chest or two and a low table might be the only furniture. Since a family's belongings had to be packed and moved frequently, even the wealthy did not accumulate numerous pieces of furniture.

Tents have been the housing of nomadic and semi-nomadic people in the Middle East since the beginning of history. The patriarchs—Abraham, Isaac, and Jacob—all lived in tents as they crisscrossed the Promised Land. For forty years after they left Egypt, the Israelites lived in tents. The tabernacle, where the Israelites worshiped God before the building of Solomon's temple, is frequently called the "tent of meeting" (Ex. 29:32, 40). Tents continued to have several uses even after the Israelites settled into villages. Armies used tents during military campaigns. The Rechabites continued to dwell in tents. "You shall not build a house . . . but all your days you shall dwell in tents" (Jer. 35:7).

In later years, a tent came to stand symbolically for a number of abstract ideas. The most common usage is as a general term for a home or dwelling (Luke 16:9; Ps. 15:1). The apostle Paul used the word to refer to our bodies, calling them "earthly tents" (2 Cor. 5:1).

Photo by Gustav Jeeninga

• Tents used by the Arab bedouin people. Frequently made of black cloth woven from goat hair, tents were used by nomads, shepherds, and soldiers (Gen. 4:20; Judg. 8:11).

TENT OF MEETING (see TABERNACLE OF MEETING).

TENTMAKER (see OCCUPATIONS AND TRADES).

TERAH [TEE ruh]—the name of a man and a place in the Bible:

1. The father of Abraham and an ancestor of Christ (Gen. 11:26–27; Luke 3:34; Thara, KJV). Descended from Shem, Terah also was the father of Nahor and Haran. He lived at Ur of the Chaldeans most of his life; at Ur he worshiped the moon-god (Josh. 24:2). From Ur, Terah migrated with his son Abraham, his grandson Lot (Haran’s son), and his daughter-in-law Sarah (Abraham’s wife) to Haran, a city about 800 kilometers (500 miles) north of Ur and about 445 kilometers (275 miles) northeast of Damascus. Terah died in Haran, another city where the moon-god was worshiped, at the age of 205 (Gen. 11:24–32).
2. An encampment of the Israelites in the wilderness (Num. 33:27–28; Tarah, KJV).

TERAPHIM [TEHR uh fim]—figurines or images in human form used in the ancient world as household gods. *Teraphim* is a Hebrew word for idols that appears in the NKJV only once (Hos. 3:4).

But the Hebrew word appears 14 additional times in the Old Testament. It is translated in these various usages as household idols (Gen. 31:19, 34–35), household gods (2 Kin. 23:24), idolatry (1 Sam. 15:23), idols (Zech. 10:2), image (1 Sam. 19:13, 16), and images (Ezek. 21:21).

Teraphim were probably of Mesopotamian origin, but apparently they were widespread in Hebrew households. Possibly made of clay, these objects may have been similar to the objects in Rome that were connected with superstition, idolatry, and magic.

The term teraphim, translated as household idols (NKJV) occurs in Judges 17:5 and 18:14, 17–18, 20, where it is linked with an EPHOD and with carved images and molded images. All of these items formed part of the equipment of Micah’s idolatrous shrine. In Hosea 3:4 teraphim is again linked with ephod in a reference to the absence of all forms of religion from Israel during her time of punishment.

The household gods (teraphim) of Genesis 31:19, 34–35 were probably idolatrous images that Rachel wanted to bring with her to Palestine, perhaps for the safety they might provide on the perilous journey and in a strange land.

In other contexts teraphim are directly related to idolatry. The idols that speak delusion (Zech. 10:2) and the idolatry that is linked with iniquity (1 Sam. 15:23) both are translations of the word “teraphim.” In his reformation of religion, King Josiah of Judah sought to restore true worship by abolishing the practices of consulting mediums and spiritists and using household gods (teraphim) and images (2 Kin. 23:24).

TEREBINTH (see PLANTS OF THE BIBLE).

TERESH [TEE resh]—one of the two eunuchs who conspired against King Ahasuerus (Xerxes) of Persia. When Mordecai discovered their plot, they were hanged (Esth. 2:21).

TERRACE—a type of landing or outer courtyard. King Solomon built terraces for the temple and his royal palace (2 Chr. 9:11, KJV). Ezekiel also mentioned terraces several times in his prophecy (Ezek. 17:7, 10; 41:9, 11). Also see HOUSE.

TERROR—a state of intense fear or dread (Gen. 35:5; Ps. 91:5; Rom. 13:3). The apostle Paul referred to the SECOND COMING of Christ as the “terror of the Lord” for those who have not professed Christ as Savior and Lord (2 Cor. 5:11).

TERTIUS [TUR shee uhs] (*third*)—the scribe or secretary to whom the apostle Paul dictated his letter to the Romans (Rom. 16:22).

TERTULLUS [tur TUHL uhs] (*third*)—a professional orator hired to prosecute the Jews’ case against the apostle Paul (Acts 24:1–2). Tertullus accompanied Ananias the high priest and the elders from Jerusalem to Caesarea to accuse Paul before Felix, the Roman governor of Judea.

Tertullus’ speech followed the common Roman pattern of his day. He began by flattering the judge, the “most noble Felix,” for the peace and prosperity he had brought to the nation. He then charged Paul with crimes the apostle had not committed (Acts 21:26–40; 23:26–30; 24:10–21).

TESTAMENT—a written document that provides for the disposition of one’s personal property after death; a bequest. The word “testament” occurs only two times in the NKJV (2 Cor. 3:14; Heb. 9:16–17). In the KJV the word appears in several additional places (Matt. 26:28; 2 Cor. 3:6; Rev. 11:19)—translated in all these cases as “covenant” by the NKJV.

The word “testament” also refers to either of the two main divisions of the Bible: the Old Testament and the New Testament, or, more accurately, the Old Covenant and the New Covenant (2 Cor. 3:14).

TESTAMENTS OF THE TWELVE PATRIARCHS (see PSEUDEPIGRAPHA).

TESTICLES, CRUSHED (see DISABILITIES AND DEFORMITIES).

TESTIMONY (see WITNESS).

TESTIMONY, ARK OF THE (see ARK OF THE TESTIMONY).

TETH [tate]—the ninth letter of the Hebrew alphabet, used as a heading over Psalm 119:65–72. In the original Hebrew language, each of these eight verses began with the letter teth.

Also see ACROSTIC.

TETRARCH [TEH trahrk] (*ruler of a fourth part*)—the ruler or governor of the fourth part of a country, which was divided into these parts for efficient government, especially under the Roman Empire. According to the Jewish historian Josephus, before Herod the Great was named king he was first named tetrarch. The title was also given to Herod Antipas, ruler of Galilee and Perea (Matt. 14:1; Acts 13:1). Philip, the brother of Herod Antipas, was tetrarch of Iturea and the region of Trachonitis; and Lysanias was tetrarch of Abilene (Luke 3:1).

TEXTS AND MANUSCRIPTS (see BIBLE).

THADDAEUS [tha DEE uhs]—one of the twelve apostles of Jesus (Matt. 10:3; Mark 3:18; Thaddeus, KJV), also called Lebbaeus (Matt. 10:3) and Judas the son of James (Luke 6:16; Acts 1:13). He is carefully distinguished from Judas Iscariot (John 14:22). Nothing else is known about this most obscure of the apostles, but some scholars attribute the Epistle of Jude to him.

THAHASH [THAY hash]—the third son of Reumah, the concubine of Nahor (Gen. 22:24; Tahash, NASB, NIV, NRSV). Nahor was the brother of Abraham.

THAMAH [THAY muh]—a form of TAMAH.

THAMAR [THAY mahr]—a form of TAMAR.

THANK OFFERING (see SACRIFICIAL OFFERINGS).

THANKSGIVING—the aspect of praise that gives thanks to God for what He does for us. Ideally, thanksgiving should spring from a grateful heart; but it is required of all believers, regardless of their initial attitude (1 Thess. 5:18). We should be grateful to God for all things (Eph. 5:20; Col. 3:17; 1 Thess. 5:18), but especially for His work of salvation and sanctification (Rom. 7:25; Col. 1:3–5; 1 Thess. 1:2–7;

2:13). We ought also to thank God in anticipation of His answering our prayers (Phil. 4:6), knowing that His answers will always be in accord with His perfect will for our lives (Rom. 8:28–29).

Also see PRAISE.

THARA [THAR uh]—a form of TERAH.

THARSHISH [THAHR shish]—a son of Bilhan, of the tribe of Benjamin (1 Chr. 7:10). Also see TARSHISH.

THEATER—a semicircular structure with stone seats used as a place for dramatic productions. The theater was often the largest building in a city, capable of seating many people. Thus, it was often used for public meetings and for conducting public business. The apostle Paul was prevented by the disciples from entering the theater at Ephesus because of the hostile crowd (Acts 19:29, 31).

In biblical times the theater was a strictly Greek and Roman institution. The earliest Greek theaters took advantage of naturally sloping land for the typical outdoor semicircular seating arrangement.

The Greek theaters had rows of seats cut from rock, stone, or marble. Arranged in concentric semicircles, these seats were divided into two or more sections by gangways. Most theaters featured a raised wooden stage and a round space for the chorus or orchestra.

The beginning of the theater must be credited to the Greeks in the sixth and fifth centuries B.C. The Greek theaters were sites for dramatic performances taken from songs and dances in honor of the Greek god Dionysus, the god of wine (identified with the Roman god Bacchus).

In contrast to Greek theaters, Roman theaters were partly roofed. Theaters were built in Palestine under Roman rule. Herod the Great, a patron of Roman culture, built theaters in Caesarea, Damascus, Gadara, Philadelphia, and other cities. Herod built both a theater and an amphitheater in Jerusalem. Games were held every four years to honor the Roman emperor in the chief towns of Palestine. Remains of Greek and Roman theaters survive in cities visited by the apostle Paul, including Athens, Corinth, Ephesus, Miletus, and Philippi.

Photo by Howard Vos

• Remains of the spectacular Roman theater at Pergamos. Built into the steep face of a hill, it had 78 rows of seats.

THEBES **[theebz]**—a form of NO, NO AMON.

THEBEZ **[THEE biz]**—a fortified city of Manasseh about 21 kilometers (13 miles) southwest of Beth Shean (Scythopolis). At Thebez Abimelech was killed by a woman who dropped a millstone on his head (Judg. 9:50–54).

THEFT (see LAW).

THELASAR **[thih LAY zur]**—a form of TELASSAR.

THEOCRACY **[the OCK rih see]**—direct government of the nation of Israel by God Himself or His earthly representatives. Although theocracy is not a biblical word, the concept of God's rule on earth is thoroughly biblical. In a theocracy human rulers interpret and carry out the divine ruler's will. In Israel's early days God ruled through men such as Moses, Aaron, and Joshua. Later, He ruled by using a group called the judges.

Deuteronomy 17:14–20 allows for an Israelite monarchy under God and in cooperation with other ruling officials. Later, when Israel finally demanded a king, it was their attitude of being "like all the nations" rather than the request itself that God considered a rejection of His kingship (1 Sam. 8:5). Samuel, the last judge and a great prophet, insisted that having an earthly king did not excuse Israel from obedience to the divine king (1 Sam. 12:1–25). The human king was not an absolute monarch.

After the return from the Babylonian captivity (about 538 B.C.), the priest became a more important agent of God's rule. Prophets such as Zechariah and Haggai mention the high priest as a ruler (Zech. 6:9–15). Apparently some Jews expected the Messiah to exercise priestly as well as kingly functions (Gen. 14:17–18; Ps. 110:4).

One of the purposes of the New Testament is to show God's kingly rule reestablished in Jesus Christ, the Prophet, Priest, and King appointed by God (Luke 24:19; Heb. 7:17; Rev. 19:16).

THEOPHANY [the AHF ih knee]—any direct, visual manifestation of the presence of God. The key word is visual, since God makes His presence and power known throughout the Bible in a variety of ways. But even in a theophany a person does not actually see God Himself. This is an impossibility, according to Exodus 33:20; 1 Timothy 6:16; and 1 John 4:12. What a person sees are the effects of God's unmediated presence.

Theophanies proper are limited to the Old Testament. They are most common in the books of Genesis and Exodus; but they also occur in the writings of the prophets, especially in connection with the calling of a prophet. The most frequent visible manifestation of God's presence in the Old Testament is the "Angel of the Lord." Other theophanies are the burning bush (Ex. 3:1–6), the pillar of cloud and the pillar of fire (Ex. 13:21–22), the cloud and fire of Sinai (Ex. 24:16–18), and the cloud of the glory of the Lord (Ex. 40:34–38).

The SHEKINAH glory that dwelt in the Holy of Holies in the tabernacle and the temple may also be thought of as a specialized, permanent theophany. Theophanies are never given for their own sake, to satisfy a curiosity about God, but to convey some revelation or truth about Him.

In the New Testament Jesus as the physical expression of God is a kind of theophany (John 1:14, 18; 14:9). But such is the uniqueness of His Incarnation that the word is not entirely appropriate.

The word "theophany" does not appear in the Bible.

THEOPHILUS [thih AHF uh luhs] (*lover of God*)—a Christian to whom Luke dedicated the Gospel of Luke and the Book of Acts (Luke 1:3; Acts 1:1). The fact that Luke spoke of Theophilus as "most excellent" indicates that he was a prominent man of high rank and possibly a Roman. He may have chosen the name when he was converted to Christianity. According to tradition, both Luke and Theophilus were natives of Antioch in Syria. Much speculation surrounds Theophilus, but little is known for certain about him.

THESSALONIANS, EPISTLES TO THE—two letters written by the apostle Paul, which are among the earliest of Paul and of the New Testament. The major theological theme of 1 and 2 Thessalonians is the return of Christ to earth. Important as this theme is, however, the Thessalonian letters leave the reader wide awake to the responsibilities of the present, not gazing into the future. Both epistles aim to establish and strengthen a young church in a stormy setting (1 Thess. 3:2, 13; 2 Thess. 2:17; 3:3). In neither epistle does Paul fight any grave errors in the church. In both epistles the reader feels the heartbeat of Paul the pastor as he identifies with a young congregation taking its first steps in faith.

Structure of the Epistles. Paul begins the first epistle by thanking God for the faith, hope, and love of the Thessalonians, and marveling that they have become "examples to all in Macedonia and Achaia" (chap. 1). Paul recalls his sacrificial labor for the gospel (2:1–12), and the suffering the Thessalonians endured (2:13–16). Longing to see them again (2:17—3:5), Paul expresses his relief and encouragement upon hearing Timothy's report of their well-being (3:6–10). He prays for their growth in the gospel (3:11–13).

In chapters four and five Paul addresses three concerns. He reminds his converts that in sexual matters a Christian must conduct himself differently from a pagan (4:1–8). He adds a gentle reminder to work diligently and thus earn the respect of “those who are outside” (non-Christians, 4:9–12). Paul then devotes extended consideration to the most pressing questions in Thessalonica, the Second Coming of Christ (4:13—5:11).

The first letter concludes with a number of memorable exhortations and a charge to read the epistle “to all the holy brethren” (5:12–28).

Second Thessalonians is both shorter and simpler than 1 Thessalonians. Paul follows a nearly identical opening (1:1) with an assurance that when Christ returns He will punish those who persecute the Thessalonians (chap. 1). Chapter two brings Paul to the purpose of the letter—to clarify and expand his teaching on the Second Coming (1 Thess. 4:13—5:11). Certain signs will precede the return of Christ, in particular, an outbreaking of lawlessness, followed by the appearance of “the man of sin” or “lawless one” (Antichrist), who will escort to their doom those who have no love for the truth (2 Thess. 2:1–12). In contrast to those who are perishing, believers can give thanks to God for their call to salvation (2:13–17).

Paul concludes by requesting the prayers of the Thessalonians (3:1–5) and encouraging idlers to earn their living rather than live off their neighbors (3:6–15). He ends with a benediction in his own hand (3:16–18).

Authorship and Date. The vocabulary, style, and thought of the Thessalonian correspondence are genuinely Pauline. In 1 Thessalonians 2:1—3:10 Paul shares his point of view on some of the events described in Acts 16:16—18:7, thus supporting Luke’s description of Paul’s ministry in Acts. Both letters bear Paul’s name as author (1 Thess. 1:1; 2 Thess. 1:1). Paul’s co-workers, Silvanus (Silas) and Timothy, are both mentioned along with Paul in the opening greeting of both epistles.

It is possible to date the Thessalonian letters with some precision. Paul wrote both from Corinth (1 Thess. 1:1; 2 Thess. 1:1; Acts 18:5) while Gallio was proconsul (governor of a Roman province) of Achaia. We know from an inscription discovered at Delphi that Gallio ruled in Corinth from May, A.D. 51, to April, A.D. 52. If Paul spent 18 months in Corinth (Acts 18:11), and yet was brought to trial before Gallio (Acts 18:12–17), he must have arrived in Corinth before Gallio became proconsul. If he wrote to the Thessalonians shortly after leaving them, which seems probable, the letters would have to be dated in late A.D. 50 or early A.D. 51.

Historical Setting. Paul founded the church at Thessalonica in A.D. 49 or 50 during his second missionary journey (Acts 17:1–9). The church consisted of a few Jewish converts and a larger number of former pagans (1 Thess. 1:9; Acts 17:4). Desiring not to handicap the young church, Paul worked at his own job as a tentmaker—and at some sacrifice to himself, he adds (1 Thess. 2:7–12)—twice receiving aid from the ever-faithful Philippians (Phil. 4:16).

Paul's stay in Thessalonica was cut short, however, when the Jews gathered some local troublemakers and accused him before the city fathers of "turning the world upside down" by favoring Jesus as king instead of Caesar (Acts 17:1–7). This accusation was no small matter; it was a matter of treason, which in the Roman Empire was punishable by death. Not surprisingly, an uproar broke out; and Paul was escorted out of town, leaving Timothy to patch up the work (Acts 17:10, 15). Separated so suddenly from the infant church, Paul describes his feelings as one who had been "orphaned" (Greek text, 1 Thess. 2:17).

Once he was safe in Athens, Paul sent Timothy (who apparently had since rejoined him) back to Thessalonica to strengthen and encourage the believers (1 Thess. 3:2). When Timothy returned to Paul, who had since moved on to Corinth (Acts 18:1–5), he brought news of the love and faith of the Thessalonians. Paul was greatly relieved at this news.

In response to Timothy's encouraging report, Paul wrote the first epistle to Thessalonica. Evidently the Thessalonians were unsettled over the Second Coming of Christ, because Paul discusses the issue in both letters. In the first letter he informs them that at Christ's coming the dead in Christ must be raised first, then the living (1 Thess. 4:13–18). Since the time of Christ's coming will be as secretive as a thief's, Paul admonishes the believers to keep alert and be watchful (1 Thess. 5:1–11). Some, however, may have been too watchful, assuming that Christ would come any moment. In his second letter, therefore, Paul reminds the Thessalonians that certain events, namely, a rebellion against faith and the appearance of a "lawless one" (Antichrist), must happen before Christ returns (2 Thess. 2:8–9). In the meantime, Paul tells them to get back to work: "If anyone will not work, neither shall he eat" (2 Thess. 3:10).

Theological Contributions. Three themes appear in the Thessalonian correspondence: thanksgiving for their faith and example in the past; encouragement for those undergoing persecution in the present; and exhortation to further work and growth in the future.

Paul writes the epistles in the spirit of a true pastor. He is overjoyed with their enthusiastic response to the gospel (1 Thess. 1). He longs for the day when they will stand with him in the presence of the Lord Jesus (1 Thess. 2:19–20). At the same time, Paul is grieved at unjust charges leveled against him that his gospel is more talk than action (1 Thess. 1:5; 2:1–8). Cut off from his flock, he is anxious for their well-being (1 Thess. 2:17—3:5).

Paul compares himself to a nursing mother caring for her children (1 Thess. 2:7), and to a father working in behalf of his family (1 Thess. 2:9–12). He gives himself body and soul to the Thessalonians (1 Thess. 2:8) and dares to hope that they will give themselves likewise to God (1 Thess. 5:23). Such is the concern of a dedicated pastor.

Paul addresses the question of the return of Christ as a concerned pastor. He reminds them that confidence in Christ's return enables believers to be patient (1 Thess. 1:10), creates hope and joy (1 Thess. 2:19), and spurs them to pursue pure and blameless lives (1 Thess. 3:13; 5:23). Uncertainty as to when Christ will return demands alertness and watchfulness (1 Thess. 5:1–11), but the certainty that He will return makes present trials and sufferings bearable (2 Thess. 1:3–11). His return will come as a surprise, like a thief in the night (1 Thess. 5:4); but it will not be disorderly: those who have died first in Christ will proceed first to Christ, followed by the living, "And thus we shall always be with the Lord" (1 Thess. 4:17).

There is no mention in either letter of a MILLENNIUM, followed by a battle between Christ and Satan (Rev. 20:1–10). Paul simply states that at His coming Jesus will destroy the "lawless one" and will judge the unrighteous (2 Thess. 2:8–12). The end, however, will follow widespread rebellion and abandonment of the faith. Paul appeals for them to be levelheaded during the time of trouble and warns Christians not to despair when they see the Antichrist pretending to be God (2 Thess. 2:4). The schemes of "the man of sin" or "man of lawlessness" (2 Thess. 2:6, NIV) will be restrained until his treachery is fully disclosed, and then Christ will utterly destroy him (2 Thess. 2:8).

On the subject of the Second Coming, Paul assures the Thessalonians what will happen, but not when it will happen. His discussion throughout is dominated by an emphasis on practical living, rather than on speculation. The best way to prepare for Christ’s return is to live faithfully and obediently now.

1 Thessalonians: A Study and Teaching Outline

I. Paul’s Personal Reflections on the Thessalonians 1:1—3:13
- A. Paul’s Praise of Their Growth 1:1–10
- B. Paul’s Founding of the Church 2:1–16
- C. Timothy’s Strengthening of the Church 2:17—3:13
    - 1. Satan Hinders Paul 2:17–20
    - 2. Timothy’s Visit 3:1–5
    - 3. Timothy’s Encouraging Report 3:6–10
    - 4. Paul’s Desire to Visit Them 3:11–13

II. Paul’s Instructions to the Thessalonians 4:1—5:28
- A. Directions for Growth 4:1–12
- B. Revelation Concerning the Dead in Christ 4:13–18
- C. Description of the Day of the Lord 5:1–11
- D. Instruction for Holy Living 5:12–22
- E. Conclusion 5:23–28

2 Thessalonians: A Study and Teaching Outline

I. Paul’s Encouragement in Persecution 1:1–12
- A. Thanksgiving for Their Growth 1:1–4
- B. Encouragement in Their Persecution 1:5–10
- C. Prayer for God’s Blessing 1:11–12

II. Paul’s Explanation of the Day of the Lord 2:1–17
- A. The Events Preceding the Day of the Lord 2:1–12
    - 1. First a Falling Away 2:1–3
    - 2. The Man of Sin Is Revealed 2:4–5
    - 3. The Restrainer Is Taken Out of the Way 2:6–7
    - 4. The Second Coming of Christ 2:8–12
- B. The Comfort of the Believer on the Day of the Lord 2:13–17

III. Paul’s Exhortation to the Church 3:1–18
  A. Wait Patiently for Christ 3:1–5
  B. Withdraw from the Disorderly 3:6–15
  C. Conclusion 3:16–18

Photo by Howard Vos

• The ancient walls of Thessalonica, a city in Macedonia where Paul founded a church (Acts 17:1–4; 1 Thess. 1:1).

THESSALONICA [thes uh luh NIGH kuh]—a city in Macedonia (see Map 7, B–1) visited by the apostle Paul (Acts 17:1, 11, 13; 27:2; Phil. 4:16). Situated on the Thermaic Gulf, Thessalonica was the chief seaport of Macedonia. The city was founded in about 315 B.C. by Cassander, who resettled the site with inhabitants from 26 villages that he had destroyed. He named the city after his wife, the sister of Alexander the Great and daughter of Philip II of Macedonia. The Egnatian Way, the main overland route from Rome to the East, ran directly through the city and can still be traced today.

Under Roman rule, Thessalonica achieved prominence. In 167 B.C. the Romans divided Macedonia into four districts, Thessalonica becoming capital of the second district. Some 20 years later Macedonia became a

Roman province with Thessalonica as its capital. After the battle of Philippi in 42 B.C., when Octavian and Mark Antony defeated Brutus and Cassius, the assassins of Julius Caesar, Thessalonica became a free city. It was the most populous city of Macedonia.

In the third century A.D. Thessalonica was selected to oversee a Roman temple, and under Decius (ruled A.D. 249–251), infamous for his persecution of Christians, the city achieved the status of a Roman colony, which entitled it to the rights and privileges of the Roman Empire. The city was surrounded by a wall, stretches of which still stand. Archaeologists have uncovered a paved Roman forum some 63 by 99 meters (70 by 110 yards) in size, dating from the first or second centuries A.D.

The apostle Paul visited Thessalonica in A.D. 49 or 50 during his second missionary journey (Acts 17:1–9). Paul's evangelistic efforts met with success. Within a short time a vigorous Christian congregation had blossomed, consisting of some members of the Jewish synagogue as well as former pagans.

The Book of Acts leads some to assume that Paul stayed in Thessalonica only a few weeks before being forced to leave because of Jewish opposition. But in reality he probably stayed at least two or three months. A shorter stay would scarcely account for Paul's receiving two gifts of aid from the Philippians (Phil. 4:16), or for the depth of affection that developed between Paul and the Thessalonians (1 Thess. 2:1–12). Thessalonica was also the home of two of Paul's co-workers, Aristarchus and Secundus (Acts 20:4; 27:2).

THEUDAS [THOO duhs]—a false leader of whom Gamaliel spoke before the Sanhedrin, about A.D. 32. According to Gamaliel's account, about 400 men joined Theudas, but "he was slain, and all who obeyed him were scattered and came to nothing" (Acts 5:36).

Scholars are uncertain of the identity of Theudas. Luke records that Judas the Galilean rose up in the days of the census. It is certain that this Judas was Judas the Gaulanite who, according to the Jewish historian Josephus, incited a riot over the census in the time of Quirinius, about A.D. 6. Then Josephus mentions a magician named Theudas who, acting as a false prophet, persuaded many people to cross the Jordan River and was beheaded for his efforts by the Romans. But this Theudas lived about 4 B.C., after Judas.

Josephus has rarely been found in error, but Luke has also been established as a reliable historian. It is not unlikely then that there were two insurrectionists named Theudas who lived many years apart. Perhaps Luke's Theudas was one of the revolutionaries who arose during the turbulent last year of Herod the Great's rule. Or Theudas may have been the Greek name for one of the three revolutionaries named by Josephus: Judas, Simon, or Matthias.

THIEF—any person who takes something he does not own. Mosaic Law provided strict penalties for thieves. A thief who slaughtered a stolen ox was required to pay back five. When a thief was killed while robbing a house, the killer of that thief was without guilt (Ex. 22:1–2). Jesus was crucified between two thieves who reviled Him. One later feared God and asked forgiveness. Jesus forgave this repentant sinner, assuring him of salvation (Luke 23:32–43).

THIEVES, TWO (see CRIMINALS, TWO).

THIGH—the part of the leg between the knee and the hip. A person struck his own thigh as a sign of sorrow, an action similar to beating his breast (Jer. 31:19; Ezek. 21:12). The Hebrews sometimes used the word "thigh" as a euphemism for the sexual organs. So during the time of the patriarchs, it was a custom that when one made an oath that had to do with family or descendants, he was to put his hand under the thigh of the one who required him to swear by his word (Gen. 24:2, 9; 47:29). When Jacob wrestled with the angel, his thigh joint at the hip was injured (Gen. 32:24–32).

For certain Israelite sacrifices, the right thigh of the slain animal was given to the priest for food (Lev. 7:32–34; 10:14–15). To smite "hip and thigh" (Judg. 15:8) indicated a violent, widespread slaughter.

THIMNATHAH [THIM nuh thuh]—a form of TIMNAH.

THIRD PART OF A SHEKEL (see MONEY OF THE BIBLE).

THISTLES, THORNS (see PLANTS OF THE BIBLE).

THOMAS [TAHM uhs] (*twin*)—one of the twelve apostles of Jesus; also called *Didymus,* the Greek word for "twin" (Matt. 10:3; Mark 3:18; Luke 6:15). Thomas is probably best known for his inability to believe that Jesus had indeed risen from the dead. For that inability to believe, he forever earned the name "doubting Thomas."

Thomas was not present when Jesus first appeared to His disciples after His resurrection. Upon hearing of the appearance, Thomas said, "Unless I see in His hands the print of the nails, and put my finger into the print of the nails, and put my hand into His side, I will not believe" (John 20:25). Eight days later, Jesus appeared again to the disciples, including Thomas. When Jesus invited him to touch the nail prints and put his hand into His side, Thomas' response was, "My Lord and my God!" (John 20:28). Of that incident the great church father Augustine remarked, "He doubted so that we might believe."

Thomas appears three other times in the Gospel of John. (Except for the listing of the disciples, Thomas does not appear in the other three gospels.) When Jesus made known his intention to go into Judea, Thomas urged his fellow disciples, "Let us also go, that we may die with Him" (John 11:16). Knowing that His earthly life would soon end, Jesus said He was going to prepare a place for His followers and that they knew the way. Thomas asked, "Lord, we do not know where You are going, and how can we know the way?" (John 14:5). To that Jesus gave his well-known answer: "I am the way, the truth, and the life" (John 14:6).

After the resurrection, Thomas was on the Sea of Galilee with six other disciples when Jesus signaled to them from the shore and told them where to cast their net (John 21:2). Thomas was also with the other disciples in the Jerusalem upper room after the Ascension of Jesus.

According to tradition, Thomas spread the gospel in Parthia and Persia, where he died. Later tradition places Thomas in India, where he was martyred. The Mar Thoma church in India traces its origins to Thomas.

THOMAS, GOSPEL OF (see APOCRYPHA).

THORN IN THE FLESH—a reference to some extreme difficulty "in the flesh" that the apostle Paul encountered in his ministry (2 Cor.

12:7). The context of this reference is Paul's experiences of visions and revelations that came to him from the Lord (2 Cor. 12:1–6). The purpose of this difficulty was to prevent Paul from being "exalted above measure." The thorn was designated as a "messenger of Satan," perhaps to indicate that Satan, as an adversary, resisted Paul's ministry. The Greek word for "thorn" may be used to refer to a stake, on which a person could be impaled.

Many explanations have been offered about the identity of Paul's "thorn in the flesh." If the best translation is "in the flesh," referring to the physical flesh, the thorn may refer to some physical infirmity such as epilepsy, malaria, or bad eyesight. An eye ailment seems to be supported by Galatians 4:13–15. If the translation is "for the flesh," referring to our lower nature, the thorn may refer to some painful experience that was spiritual in nature, such as temptation or the opposition of the Jews.

The purpose of the thorn, however, was to eliminate spiritual arrogance in Paul. Although Paul prayed for its removal, the Lord said to him, "My grace is sufficient for you, for My strength is made perfect in weakness" (2 Cor. 12:9). Thus Paul could boast in his "infirmities," because of the victorious power of Christ in his life (2 Cor. 12:9).

THOUSAND—a number with spiritual significance that occurs often in the Bible (Ps. 84:10; Dan. 7:10; Jude 14). In the Old Testament, according to some scholars, "thousand" is often used as a round number or as an approximation of a larger number or multitude (1 Sam. 21:11; Eccl. 6:6). The Book of Revelation declares that Satan will be bound for a thousand years at the end of time in connection with the Second Coming of Christ (Rev. 20:2).

THREE (see NUMBER).

THREE CHILDREN, SONG OF THE (see APOCRYPHA).

THREE INNS—a village or town on the Appian Way (see Map 8, A–1) about 53 kilometers (33 miles) south of Rome (Acts 28:15; Three Taverns, NIV, KJV, NRSV). At Three Inns Christians met Paul as he approached Rome.

THREE TAVERNS (see THREE INNS).

THRESHING—removing the kernel of grain from its stalk. Different methods were used to accomplish this. The most basic method, beating the grain, was used by farmers with a small amount of grain to thresh. These farmers sometimes would walk their animals over the grain to thresh it.

For larger operations, animal-drawn machines were used. The most common of these was the threshing sledge (Is. 41:15). Made of planks with rocks or metal attached to its underside, the sledge was pulled back and forth over the grain. Weight was added by using stones or the weight of the driver and his children.

While threshing was an important part of the everyday life of the ancient Israelites, it formed an important backdrop for Old Testament picture language. Threshing is mentioned frequently as a symbol for destruction (2 Kin. 13:7; Amos 1:3) or divine judgment (Is. 28:27–28).

THRESHING FLOOR—a flat surface prepared for the threshing of grain. The threshing floor was usually located at the edge of a village, frequently on a large flat rock outcropping. When no flat rock was available, the threshing floor would be prepared by leveling the ground and pounding the earth to create a hard surface. Also see THRESHING.

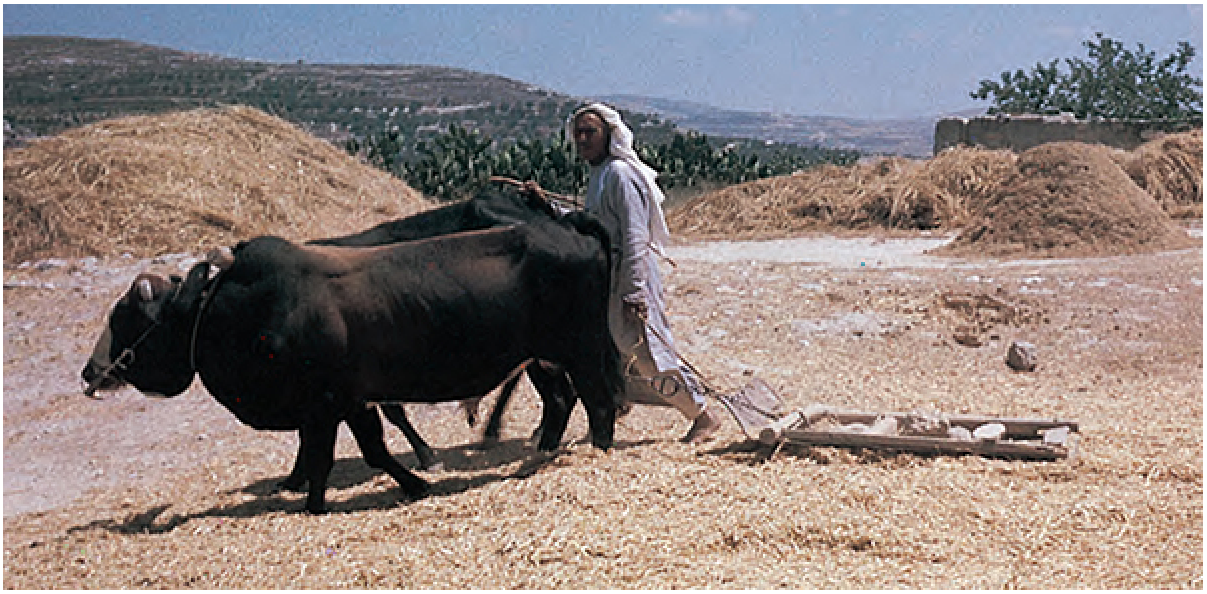


Photo by Gustav Jeeninga

• A threshing floor in Samaria. The oxen are dragging a weighted sled over the harvest to separate the grain from the stalks.

THRESHING SLEDGE (see TOOLS OF THE BIBLE).

THRESHOLD—the sill of a doorway and the place of entrance to a building. Because the threshold was part of a house's foundation, it was sometimes spoken of symbolically to represent the house as a whole. When the glory of the Lord "paused over the threshold of the temple," it filled the entire court with "the brightness of the Lord's glory" (Ezek. 10:4). Also see HOUSE.

THRONE—the chair of a king. The word may mean either "throne" or "chair" (stool, KJV), depending on the context (2 Sam. 3:10; 2 Kin. 4:10). The throne is a symbol of royal government and may refer to the king's role as a judge (Ps. 122:5; Is. 16:5). Since God alone is the true King, it is natural that the word throne should apply to His royal authority (Ps. 11:4; 45:6), especially His authority as Judge (Ps. 9:4, 7).

The image of God's throne is carried into the New Testament (Acts 7:49; Rev. 4:2). Here God's royal authority is given to Jesus, the heir to

David’s throne (Luke 1:32; Acts 2:30). Jesus shares this throne with the Father (Rev. 3:21). Believers also will share in Christ’s authority and government (Rev. 3:21).

THROWING STICK (see ARMS, ARMOR OF THE BIBLE).

THRUSH (see ANIMALS OF THE BIBLE).

THUMMIM [THUHM im] (see URIM AND THUMMIM).

THUNDER—the sound that follows a flash of lightning. Thunder seldom occurred during Palestine’s long, dry summer (mid-April through mid-September). This scarcity meant that it naturally became a symbol of God’s power, wrath, and vengeance.

When Samuel called upon the Lord, thunder and rain came during the wheat harvest (a notoriously dry season), and the people greatly feared the Lord (1 Sam. 12:17–18). When Moses stretched his rod toward heaven, the Lord sent thunder and hail (Ex. 9:23–34); this was the seventh plague upon the land of Egypt. The Lord sent thunder at the giving of the law at Mount Sinai (Ex. 19:16; 20:18), when the Philistines drew near to battle against Israel (1 Sam. 7:10), and at David’s deliverance (2 Sam. 22:14–15).

In the New Testament, Jesus gave the nickname “Sons of Thunder” to two of His apostles, James and John, the sons of Zebedee (Mark 3:17). This name probably referred to their fiery, hot-tempered, stormy temperaments. When Jesus predicted His death on the cross, a voice came from heaven as a seal of approval upon His redemptive mission. Some people who heard the heavenly voice said that it had thundered; others said, “An angel has spoken to Him” (John 12:27–29).

Most of the New Testament references to thunder are in the Book of Revelation (Rev. 4:5; 14:2; 19:6). The imagery of thunder speaks of the powerful presence of God.

THUNDER, SONS OF (see THUNDER).

THYATIRA [thigh uh TIE ruh]—a city of the province of LYDIA in western Asia Minor (modern Turkey) situated on the road from Pergamos to Sardis. The city was on the southern bank of the Lycus River, a branch of the Hermus River.

Although never a large city, Thyatira was a thriving manufacturing and commercial center during New Testament times. Archaeologists have uncovered evidence of many trade guilds and unions here. Membership in these trade guilds, necessary for financial and social success, often involved pagan customs and practices such as superstitious worship, union feasts using food sacrificed to pagan gods, and loose sexual morality.

The Book of Revelation refers to a certain woman known as "Jezebel" who taught and beguiled the Christians at Thyatira to conform to the paganism and sexual immorality of their surroundings (Rev. 1:11; 2:18–29). In the church in Thyatira, one of the "seven churches which are in Asia" (Rev. 1:4), Jezebel's followers seem to have been a minority because the majority of Christians in this church are commended.

The apostle Paul's first convert in Europe was "a certain woman named LYDIA . . . a seller of purple from the city of Thyatira" (Acts 16:14). The modern name of Thyatira is Akhisar, which means "white castle."

THYINE (see PLANTS OF THE BIBLE).

TIBERIAS [tigh BEER ee uhs]—the name of a city (see Map 6, C–2) and a lake in the New Testament:

1. A city on the western shore of the Sea of Galilee. Tiberias stands on a rocky cliff about 19 kilometers (12 miles) south of where the Jordan River flows into the Sea of Galilee. Still, Tiberias is 208 meters (682 feet) below the level of the nearby Mediterranean Sea, and it has a semitropical climate that is mild in winter but humid in summer.

   The city was founded by Herod Antipas (about A.D. 20) and named after the emperor, Tiberius Caesar. It was said to have occupied the site of Rakkath, an old town of Naphtali (Josh. 19:35), and to have been built over a graveyard. Because of this, it was declared unclean by the Jews, who would not enter the city. Although Tiberias was an important city in the days of Christ, there is no record that He ever visited it. In fact, it is only mentioned once in the New Testament (John 6:23).

The city enjoyed a commanding view of the lake. Because of the numerous hot springs just south of the city, it was a popular resort for the Romans. Pliny the Elder mentions the healthful nature of the springs. Today the city contains a number of health spas.

Although the Jews would not enter the ancient Roman town, after the fall of Jerusalem in A.D. 135, Tiberias ironically became the center of rabbinic learning. Here the MISHNA was completed about A.D. 200 and the Jerusalem (or Palestinian) TALMUD was finished about A.D. 400. The pointing system later used by the Masoretes to add vowels to the Hebrew text was first developed in Tiberias.

2. A lake in northern Galilee (John 6:1; 21:1), the same lake as the Sea of Galilee. Also see GALILEE, SEA OF.

Photo by Howard Vos

• Modern Tiberias, situated on the western shore of the Sea of Galilee.

TIBERIAS, SEA OF (see TIBERIAS; GALILEE, SEA OF).

TIBERIUS [tie BEER ih us] (*son of the Tiber*)—Tiberius Claudius Nero Caesar (42 B.C.—A.D. 37), the second emperor of Rome (A.D. 14–37). The adopted son and son-in-law of Octavian (Augustus Caesar), Tiberius succeeded Augustus as emperor.

Tiberius is mentioned by name only once in the Bible. Luke 3:1 states that John the Baptist began his ministry “in the fifteenth year of the reign of Tiberius Caesar,” or A.D. 28. Luke 3:1 is very important in helping to establish the chronology of the life and ministry of Jesus. Tiberius is also frequently referred to simply as “Caesar” (Luke 23:2; John 19:12, 15). The Pharisees and Herodians sought to entrap Jesus by asking him a question concerning tribute to Caesar: “Tell us . . . is it lawful to pay taxes to Caesar, or not?” The “Caesar” in question is Tiberius, and the coin they brought to Jesus bore Tiberius’ image (Matt. 22:15–22; Mark 12:13–17; Luke 20:20–26). Jesus began his ministry and was crucified during the reign of Tiberius.

Born in Rome on November 16, 42 B.C., Tiberius became emperor in his fifty-fifth year and reigned for twenty-three years, until his death in March, A.D. 37, at the age of seventy-eight. Some historians believe that Caligula, the mad successor to Tiberius, hastened Tiberius’ death.

The city of TIBERIAS, on the Sea of Galilee, was built in the emperor’s honor, about 20 B.C., by Herod, Roman governor of Galilee and Perea.

TIBHATH [TIB hath]—a city in ZOBAH, a kingdom in central Syria (1 Chr. 18:8). David captured Tibhath from Hadadezer, king of Zobah.

TIBNI [TIBB nie]—a man who is sometimes listed as the sixth king of Israel (884–880 B.C.). He and Omri were rival kings for three years, but Omri eventually emerged as victorious (1 Kin. 16:21–22).

TIDAL [TIE duhl]—the “king of nations” (king of Goiim, NASB, NIV, NRSV) who joined an alliance with three other kings—Chedorlaomer, Amraphel, and Arioch—and attacked the cities of the plain (Gen. 14:1, 9).

TIGLATH–PILESER [TIG lath puh LEE zur] (*the firstborn of* [the god] *Esharra is my confidence*)—a king of Assyria (ruled 745–727 B.C.) and, under the name Pul (2 Kin. 15:19), king of Babylonia (729–727 B.C.). He is also called Tilgath–Pilneser (1 Chr. 5:6, 26; 2 Chr. 28:20).

The accession of Tiglath–Pileser to the throne ended a period of political and military weakness in Assyrian history. He moved first to reestablish Assyrian dominance in Babylon and also attacked his powerful opponent to the north, Urartu. In 740 B.C. he conquered Arpad in northern Syria. The effect of this victory was far-reaching (2 Kin. 19:13; Is. 37:13). Tribute came in from Tyre, Damascus, Cilicia, and Carchemish. During this period, Tiglath–Pileser penetrated all the way to Israel, where he received tribute from Menahem. The fabulous sum of 1,000 talents of silver "from all the very wealthy" probably resulted in the unpopularity of Menahem (2 Kin. 15:17–22). When Pekahiah, Menahem's son, succeeded to the throne, he ruled for only two years before he was assassinated. In all likelihood, the murder was a result of his father's unpopular policy of submission to Assyria (2 Kin. 15:23–26).

While serving as king of Israel, Pekah adopted a strong anti-Assyrian policy by aligning himself with Rezin, king of Syria. Both Pekah and Rezin sought to force Ahaz, king of Judah, to join the revolt. But Ahaz appealed to Tiglath–Pileser for help. In 734 B.C. Tiglath–Pileser moved south along the coast to cut off possible Egyptian aid to the revolt. In 733 B.C. he marched into Israel, devastating much of Galilee and deporting many Israelites (2 Kin. 15:29). Finally, he moved against the real power of the region, Damascus, which fell in 732 B.C.

After devastating the countryside, Tiglath–Pileser captured the city of Damascus, executed Rezin, and sent much of the Syrian population into exile. Meanwhile, Hoshea had assassinated Pekah to become the new king of Israel (2 Kin. 15:30). Hoshea paid tribute to Tiglath–Pileser, as did the kings of Ashkelon and Tyre. When Tiglath–Pileser died in 727 B.C., the borders of his country had been dramatically enlarged and every enemy of Assyria had been severely weakened.

Photo by Howard Vos

• A stone carving of Tiglath-Pileser III of Assyria, from his excavated palace at Nimrud.

TIGRIS **[TIE gris]**—a major river of southwest Asia (see Map 1, C–1). Flowing about 1,850 kilometers (1,150 miles) from the Taurus Mountains of eastern Turkey, the Tigris joins the Euphrates River north of Basra. The Tigris and Euphrates flow roughly parallel to each other for hundreds of miles in the "Land of the Two Rivers," or Mesopotamia. The Tigris is identical with Hiddekel (Gen. 2:14, KJV, NKJV), one of the four branches of the river that flowed from the Garden of Eden.

TIKVAH **[TICK vah]** (*expectation*)—the name of two men in the Old Testament:

1. The father-in-law of Huldah the prophetess, wife of Shallum (2 Kin. 22:14; Tokhath, NASB, NIV; Tikvath, KJV). Tikvah is also spelled as Tokhath in the NKJV (2 Chr. 34:22).
2. The father of Jahaziah (Ezra 10:15).

TIKVATH [TIK vath]—a form of TIKVAH.

TILGATH–PILNESER [TIL gath pil NEE zur]—a form of TIGLATH–PILESER.

TILING—a surface of tiles, especially a roofing made of slabs or tablets of baked clay. Although clay tile roofs were common in Greek and Roman houses of the first century, they were rare in Palestine. The typical roof in Palestine was made of packed clay laid over thatch and branches.

Some men brought a friend who was paralyzed to Jesus, hoping he might be healed. When they saw the crowd around Jesus in a house, they went up on the roof, removed the tiles, and then lowered the friend. Jesus healed the man, who departed to his own house, glorifying God (Luke 5:19).

TILLER (see OCCUPATIONS AND TRADES).

TILON [TIE luhn]—a son of Shimon, of the tribe of Judah (1 Chr. 4:20).

TIMAEUS [tih MEE uhs]—the father of the blind beggar Bartimaeus (Mark 10:46; Timeus, KJV).

TIMBREL (see MUSICAL INSTRUMENTS OF THE BIBLE).

TIME—a measurable period during which an action or condition exists or continues. Among the Hebrew people, units of time were measured in hours, days, weeks, months, and years. The more abstract concept of time is also mentioned in the Bible.

Present Time. The Bible speaks of God who exists eternally, as well as people who live in a time-space framework. A key passage for the present time is Ecclesiastes 3:1–11, which declares, “There is . . . a time for every purpose under heaven.” This passage goes on to note that there is a time for birth and death, mourning and dancing, keeping and throwing away, silence and speaking, and war and peace. People do not know their times (Eccl. 9:12), and their times are in the Lord’s hands (Ps. 31:15). We are warned not to plan our times as if they belonged to us, but to do what the Lord wills in our lives (James 4:13–17).

The accepted time of salvation is now (2 Cor. 6:2). We are to seek (Hos. 10:12) and trust the Lord at all times (Ps. 62:8) and practice righteousness during our lives on earth (Ps. 106:3). Since the days are evil, Christians are to make the most of their opportunities (Eph. 5:16). God is honored in these things. Scripture bears testimony that God is working out His purposes in people's time. He promised Abraham that he and Sarah would have a child (Gen. 18:10, 14), and the promise was fulfilled (Gen. 21:1–4). God also told the wicked Pharaoh of a plague that would come to him the next day (Ex. 9:18). God is working in our present time-space world; therefore, the present time is to be used for God's purposes and glory.

Fulfillment of Time. The fulfillment of time is an important concept, because it shows God's sovereign control of time in order to bring His promises to pass. Only the Lord knows the times and seasons for fulfillment (Acts 1:7; 1 Thess. 5:1). God has indicated that what He promised long ago would be fulfilled (Is. 37:26; Titus 1:3). God warned that Jerusalem would be destroyed if His people continued in disobedience. The prophet Jeremiah lamented after their downfall that their time was fulfilled (Lam. 2:17).

In the New Testament Jesus announced that the promised kingdom of God was at hand (Matt. 4:17). Jesus continually stated that His hour, or time, had not yet come (John 2:4; 7:6, 8, 30; 8:20); it was to be fulfilled when He was crucified (John 12:23; 13:1; 17:1). In fact, when Jesus came into Jerusalem in His triumphal entry, He stated that Israel should have known the time of the visitation of the Messiah (Luke 19:44). Jesus' death was prophesied in the Old Testament and the fulfillment of this was seen in His death at the appointed time (Rom. 5:6; Gal. 4:4; 1 Tim. 2:6).

The Future and the End Times. The future and the end times are in God's control. Many references to future time are related to judgment. Daniel's prophecy outlines the succession of world empires, and this prophecy involved judgments (Dan. 2:28–29). The nations will face a time of doom in the future (Ezek. 30:3; Dan. 8:17, 19). Israel will also suffer in "the time of Jacob's trouble" (Jer. 30:7). During that time many will fall (Matt. 24:10). Nations as well as individuals will face the future time of judgment (Ps. 81:15; Jer. 10:15). In fact, the demons realize that they will face a time of torment in the future (Matt. 8:29).

However, the future will not be all doom, because in that time Israel will be a restored kingdom (Joel 3:1; Zeph. 3:20). Messiah will endure forever (Dan. 2:44). The future of the unbeliever will be judgment (Rev. 11:18), while the believer will be exalted by God (1 Pet. 5:6). Believers eagerly await the time of the SECOND COMING (Heb. 9:28), which is nearer than when they first believed (Rom. 13:11). The future is in God's hands. This means the future is filled with hope and certainty for the believer.

Eternity. The Bible portrays God as existing eternally (Ex. 3:14; Ps. 90:2; Rev. 1:4; 15:7). This is also true for Christ, His Son (Is. 9:6; John 1:1–3, 18; Heb. 13:8). The unbelievers will face an eternity of punishment (Matt. 25:41; Rev. 14:11; 20:10–15). The eternal life of believers begins the moment they believe (John 3:16, 36; 5:24; 1 John 5:11). After this present time the believers will live eternally with God and His kingdom (Dan. 7:18, 27; Rev. 22:5).

Although people now live within a time-space framework, they will live eternally. God who exists eternally will remove time and space, and people will relate to God in an eternal relationship.

Photo by Photos.com - Ynot2

- A beautiful sunset scene on the Sea of Galilee. In their system of measuring time, the Hebrew people began a new day at sunset.

TIMES, LAST (see ESCHATOLOGY).

TIMES, OBSERVING (see MAGIC, SORCERY, AND DIVINATION).

TIMEUS [tih MEE us]—a form of TIMAEUS.

TIMNA [TIM nuh]—the name of a woman and a man in the Old Testament:

1. A daughter of Seir the Horite and sister of Lotan (Gen. 36:22; 1 Chr. 1:39).
2. A son of Eliphaz and grandson of Esau (1 Chr. 1:36), also Timnah (Gen. 36:40; 1 Chr. 1:51).

TIMNAH [TIM nuh]—the name of a man and two cities in the Old Testament:

1. A chief of Edom (Gen. 36:40; 1 Chr. 1:51), also spelled Timna (1 Chr. 1:36).
2. A city on the northern border of Judah near Beth Shemesh (Josh. 15:10). Timnah was allotted to the tribe of Dan (Josh. 19:43; Thimnathah, KJV). Some scholars identify it with Tell el-Batashi, about 6 kilometers (4 miles) northwest of Beth Shemesh. At Timnah Samson married a Philistine woman and later told her his riddle of the lion and the honey (Judges 14).
3. A city in the hill country of Judah (Josh. 15:57). This Timnah is probably the same place to which Judah was traveling when he met Tamar (Gen. 38:12–14). Timnah is probably to be identified with present-day Tibnah, about 6 kilometers (4 miles) east of Beit Nettif.

TIMNATH HERES [TIM nath HEAR eez]—a city in the mountains of Ephraim that was both the inheritance and burial place of Joshua (Judg. 2:9). Timnath Heres is the same place as TIMNATH HERES (Josh. 19:50; 24:30). Some scholars suggest that the consonants for Heres (*hrs*) were deliberately written backwards as Serah (*srh*) as a reminder of these pagan worship practices. Also see TIMNATH SERAH.

TIMNATH SERAH [TIM nath SIR uh]—a city in the mountains of Ephraim that was the inheritance and burial place of Joshua (Josh. 19:50; 24:30). It is probably present-day Khirbet Tibneh, about 28 kilometers (17 miles) southwest of Shechem. Timnath Serah is the same place as TIMNATH HERES. “Now Joshua . . . died when he was one hundred and ten years old and they buried him within the border of his inheritance at Timnath Heres” (Judg. 2:8, 9).

TIMNITE [TIM night]—a native or inhabitant of TIMNAH (Judg. 15:6).

TIMON [TIE muhn]—one of the seven original “deacons” appointed to serve tables in the early church in Jerusalem (Acts 6:5).

TIMOTHY [TIM uh thih] (*honored by God*)—Paul’s friend and chief associate, who is mentioned as joint sender in six of Paul’s epistles (2 Cor. 1:1; Phil. 1:1; Col. 1:1; 1 Thess. 1:1; 2 Thess. 1:1; Philem. 1).

Timothy first appears in the second missionary journey when Paul revisited Lystra (Acts 16:1–3). Timothy was the son of a Gentile father and a Jewish-Christian mother named Eunice, and the grandson of Lois (Acts 16:1; 2 Tim. 1:5). Timothy may have been converted under Paul’s ministry, because the apostle refers to him as his “beloved and faithful son in the Lord” (1 Cor. 4:17) and as his “true son in the faith” (1 Tim. 1:2). Timothy was held in high regard in Lystra and Iconium, and Paul desired to take him along as a traveling companion (Acts 16:3).

Timothy played a prominent role in the remainder of the second missionary journey. When Paul was forced to leave Berea because of an uproar started by Jews from Thessalonica, Silas and Timothy were left behind to strengthen the work in Macedonia (Acts 17:14). After they rejoined Paul in Athens (Acts 18:5), Paul sent Timothy back to the believers in Thessalonica to establish them and to encourage them to maintain the faith (1 Thess. 3:1–9). Timothy’s report of the faith and love of the Thessalonians greatly encouraged Paul.

During Paul’s third missionary journey, Timothy was active in the evangelizing of Corinth, although he had little success. When news of disturbances at Corinth reached Paul at Ephesus, he sent Timothy, perhaps along with Erastus (Acts 19:22), to resolve the difficulties. The mission failed, perhaps because of fear on Timothy’s part (1 Cor. 16:10–11). Paul then sent the more forceful Titus, who was able to calm the situation at Corinth (2 Cor. 7). Later in the third journey, Timothy is listed as one of the group that accompanied Paul along the coast of Asia Minor on his way to Jerusalem (Acts 20:4–5).

Timothy also appears as a companion of Paul during his imprisonment in Rome (Col. 1:1; Phil. 1:1; Philem. 1). From Rome, Paul sent Timothy to Philippi to bring back word of the congregation that had supported the apostle so faithfully over the years.

Timothy's strongest traits were his sensitivity, affection, and loyalty. Paul commends him to the Philippians, for example, as one of proven character, faithful to Paul like a son to a father, and without rival in his concern for the Philippians (Phil. 2:19–23; also 2 Tim. 1:4; 3:10). Paul's warnings, however, to "be strong" (2 Tim. 2:1) suggest that Timothy suffered from fearfulness (1 Cor. 16:10–11; 2 Tim. 1:7) and perhaps youthful lusts (2 Tim. 2:22). But in spite of his weaknesses, Paul was closer to Timothy than to any other associate.

Writing about A.D. 325, Eusebius reported that Timothy was the first bishop of Ephesus. In 356 Constantius transferred what was thought to be Timothy's remains from Ephesus to Constantinople (modern Istanbul) and buried them in the Church of the Apostles, which had been built by his father Constantine.

Also see TIMOTHY, EPISTLES TO.

TIMOTHY, EPISTLES TO—two letters of the apostle Paul, which, along with the Epistle to Titus, form a trilogy called the Pastoral Epistles. These letters are called Pastoral Epistles because they deal with matters affecting pastors and congregations. In these letters to Timothy, Paul's primary concern is to instruct his young associate to guard the spiritual heritage that he has received (1 Tim. 6:20; 2 Tim. 1:12–14; 2:2) by establishing sound doctrine in the church.

Structure of the Epistles. First Timothy begins with a warning against false doctrine (1:1–11) and a reminder of God's mercy, illustrated by Paul's experience of salvation (1:12–20). This is followed by instructions on church practices: on prayer (2:1–8), on public worship (2:9–15), and on the qualifications of bishops (3:1–7) and deacons (3:8–13). A salute to Christ concludes the section (3:14–16).

Continuing with Timothy's responsibilities, Paul warns that false teachers will infiltrate the church (4:1–5). He instructs Timothy on the characteristics of a fit minister of the gospel (4:6–16), as well as his duties toward others (5:1–2), widows (5:3–16), elders (5:17–25), and servants (6:1–2). Following another warning against false teaching (6:3–10), Paul exhorts Timothy to "fight the good fight of faith" (6:11–21).

After a brief greeting (1:1–2), the second Epistle to Timothy begins by recalling Timothy's spiritual heritage (1:3–7), exhorting him to be strong under adversity and to keep the faith (1:8–18). In chapter two Paul uses the metaphors of soldier (2:3–5), farmer (2:6), experienced worker (2:15), and household utensils (2:20–21) as models for Timothy to imitate as a strong and worthy servant of the gospel. Paul declares what people will be like in the last days (3:1–9), although Timothy can take encouragement in the face of adversity from Paul's example and from the Scriptures (3:10–17).

The final chapter of 2 Timothy takes on a solemn tone as Paul appeals to Timothy to press forward in fulfilling his pastoral calling (4:1–5). Writing in the shadow of his impending death (4:6–8), Paul closes with personal greetings (4:9–22).

Authorship and Date. The authorship and date of the Pastoral Epistles remain an unresolved question in New Testament studies. On the one hand, the epistles bear the name of Paul as author (1 Tim. 1:1; 2

Tim. 1:1; Titus 1:1) and preserve personal references to him (1 Tim. 1:3, 12–16; 2 Tim. 4:9–22; Titus 1:5; 3:12–13). Other considerations, however, pose problems for Paul's authorship of the Pastorals. These can be listed under the following categories:

Historical—The Book of Acts makes no mention of a situation in which Paul goes to Macedonia, leaving Timothy behind in Ephesus (1 Tim. 1:3), or Titus in Crete (Titus 1:5).

Ecclesiastical—The description of church order in the Pastorals (for example, bishops, elders, deacons, an enlistment of widows) appears rather advanced for Paul's time.

Theological—Some ideas in the Pastorals differ from Paul's thought. For example, "faith" (Titus 1:13; 2:2) suggests orthodoxy or "sound doctrine," rather than a saving relationship with Christ; "righteousness" (Titus 3:5) suggests "good deeds," rather than a status of being justified before God. Likewise, the understanding of law (1 Tim. 1:8–11) differs from Paul's usual teaching on the subject (compare Rom. 3:19–20).

Literary—The vocabulary and style of the Pastorals differ from Paul's other writings. A significant number of words that appear in the Pastorals are not found in Paul's genuine letters, and the tone of the letters is uncharacteristically harsh at places (for example, Titus 1:12–13).

Each of these objections is not of equal weight, although taken as a whole they are impressive. If one assumes, as church tradition often has, that Paul was released following the Roman imprisonment mentioned in Acts 28 (2 Tim. 4:16) and later went to Spain (1 Clement 5, writing about A.D. 96), or revisited points eastward, many of the problems listed above are lessened. In this view, the circumstances of the Pastorals would fall after the events described in Acts. Thus, confronted by a rise in false teaching and by a need to increase church discipline and order, Paul could have written the Pastorals with the help of a secretary who expressed Paul's ideas in somewhat un-Pauline ways. This would date the letters between Paul's first and second Roman imprisonments, or about A.D. 65.

On the other hand, some feel that an admirer of Paul, using genuine notes or letters of the apostle, drafted the Pastorals to address the problems of a later day in the spirit of Paul. This view would date the letters at the close of the first century.

Historical Setting. First and Second Timothy differ in historical context. In the first epistle Paul writes from Macedonia to young Timothy (1 Tim. 4:12), who has been left in Ephesus to oversee the congregation (1 Tim. 1:3). The second epistle, also written to Timothy in Ephesus (2 Tim. 1:18), comes from Rome where Paul is undergoing a second (2 Tim. 4:16) and harsher imprisonment (2 Tim. 1:16, 18; 2:9). Paul is alone (except for Luke, 2 Tim. 4:11), and he knows the end of his life will come soon (2 Tim. 4:6). One can almost hear the plaintive echo of the apostle's voice as he bids Timothy to "come quickly before winter" (2 Tim. 4:9, 21).

The occasion for both epistles is much the same. Paul is deeply troubled by false teaching (1 Tim. 1:3–11; 2 Tim. 2:23) and apostasy (1 Tim. 1:6; 4:1; 2 Tim. 3:1–9), which endanger the church at Ephesus. He warns Timothy to beware of fables and endless genealogies (1 Tim. 1:4; 4:7; 2 Tim. 4:4), idle gossip (1 Tim. 5:13; 2 Tim. 2:16), rigid lifestyles based on the denial of things (1 Tim. 4:3), the snares of wealth (1 Tim. 6:9–10, 17–19), and religious speculations (1 Tim. 6:20). He warns that apostasy, in whatever form, will spread like cancer (2 Tim. 2:17). Paul urges Timothy to combat its malignant growth by teaching sound doctrine, promoting good works, and accepting one's share of suffering for the sake of the gospel (2 Tim. 1:8; 2:3, 11–13).

Theological Contribution. The message of 1 and 2 Timothy can be summed up by words like remember (2 Tim. 2:8), guard (1 Tim. 6:20), be strong (2 Tim. 2:1), and commit (1 Tim. 1:18; 2:2). For Paul, the best medicine for false teaching and apostasy is "sound doctrine" (1 Tim. 1:10; 4:3). The gospel is a spiritual inheritance to be received from faithful witnesses and passed on to such (2 Tim. 2:2). It brings about wholeness or health (which is the meaning of "sound" in Greek), not only in belief, but also in good deeds. So vital is sound doctrine to the health of the church that it is something to be pursued (1 Tim. 6:11), fought for (1 Tim. 6:12), and even suffered for (2 Tim. 1:8; 2:3, 11–13).

Special Consideration. The Epistles to Timothy might be considered our earliest manual of church organization. Within them we find guidelines for the selection of church leaders (1 Tim. 3:1–13). They also reveal an awareness of the need for standard forms of expressing the faith. For example, the words, "This is a faithful saying," appear four times in the epistles (1 Tim. 1:15; 3:1; 4:9; 2 Tim. 2:11). Two creeds, or perhaps hymns, also appear (1 Tim. 3:16; 2 Tim. 2:11–13). Finally, 2 Timothy presents the first (and only) pronouncement in the New Testament on the Bible as "Scripture" (referring to the Old Testament, 2 Tim. 3:14–17).

In Greek, the word for "inspiration" (2 Tim. 3:16) means "breathed into by God." As God breathed life into Adam (Gen. 2:7), so He breathes life into the written word, making it useful for teaching, reproof, and correction. Paul leaves us, therefore, not with a theory about Scripture, but with a description of its purpose and its power for salvation (2 Tim. 3:15).

Also see PASTORAL EPISTLES; TIMOTHY.

◆

1 Timothy: A Study and Teaching Outline

I. Paul's Charge Concerning Doctrine 1:1–20
- A. Paul's Past Charge to Timothy 1:1–11
- B. Christ's Past Charge to Paul 1:12–17
- C. First Charge: "Wage the Good Warfare" 1:18–20

II. Paul's Charge Concerning Public Worship 2:1—3:16
- A. Prayer in Public Worship 2:1–8
- B. Women in Public Worship 2:9–15
- C. Qualifications of Bishops 3:1–7
- D. Qualifications of Deacons 3:8–13
- E. Second Charge: "Conduct Yourself in the House of God" 3:14–16

III. Paul's Charge Concerning False Teachers 4:1–16
- A. Description of False Teachers 4:1–5
- B. Instruction for the True Teacher 4:6–10
- C. Third Charge: "Do Not Neglect the Gift" 4:11–16

IV. Paul's Charge Concerning Church Discipline 5:1–25
- A. How to Treat All People 5:1–2
- B. How to Treat Widows 5:3–16
- C. How to Treat Elders 5:17–20
- D. Fourth Charge: "Observe These Things without Prejudice" 5:21–25

V. Paul's Charge Concerning Pastoral Motives 6:1–21
- A. Exhortation to Servants 6:1–2
- B. Exhortation to Godliness with Contentment 6:3–16

C. Exhortation to the Rich 6:17–19
D. Fifth Charge: “Guard What Was Committed” 6:20–21

◆

2 Timothy: A Study and Teaching Outline

I. Persevere in Present Testings 1:1—2:26
- A. Thanksgiving for Timothy’s Faith 1:1–5
- B. Reminder of Timothy’s Responsibility 1:6–18
- C. Characteristics of a Faithful Minister 2:1–26
  - 1. Discipling Teacher 2:1–2
  - 2. Single-minded Soldier 2:3–5
  - 3. Enduring Farmer 2:6–13
  - 4. Diligent Workman 2:14–19
  - 5. Sanctified Vessel 2:20–23
  - 6. Gentle Servant 2:24–26

II. Endure in Future Testings 3:1—4:22
- A. Approaching Day of Denial 3:1–17
  - 1. Coming of Denial 3:1–9
  - 2. Confronting Denial 3:10–17
- B. Charge to Preach the Word 4:1–5
- C. Approaching Death of Paul 4:6–22
  - 1. Paul’s Hope in Death 4:6–8
  - 2. Paul’s Situation in Prison 4:9–18
  - 3. Paul’s Closing Greetings 4:19–22

◆

TIN (see MINERALS OF THE BIBLE).

TINDER—a highly combustible material, such as dry twigs or wood shavings, used to kindle fires (Is. 1:31).

TINKLING—a series of short jingling sounds. The word is found twice in the Bible. Isaiah refers to the wanton daughters of Jerusalem whose anklets make a tinkling noise (Is. 3:16, KJV). The apostle Paul said that the gift of tongues without love is like a “tinkling [clanging, NKJV, NIV] cymbal” (1 Cor. 13:1).

TIPHSAH [TIF suh]—the name of two cities in the Old Testament:

1. A city on the west bank of the Euphrates River that marked one of the boundaries of Solomon's kingdom (1 Kin. 4:24). Situated about 160 kilometers (100 miles) northeast of Tadmor (Palmyra), Tiphsah was an important caravan center.
2. A city in Judah defeated by Menahem, king of Israel (2 Kin. 15:16). Tiphsah is believed by many scholars to be Tafsah, about 10.5 kilometers (6.5 miles) southwest of Shechem.

TIRAS [TIRE us]—a son of Japheth (Gen. 10:2; 1 Chr. 1:5). Nothing else is known about Tiras. Some scholars believe Tiras' descendants were also an ancient people known by this name, but they are not mentioned in the Bible.

TIRATHITES [TIH ruh thights]—a family of scribes who lived in Jabez, probably in Judah (1 Chr. 2:55).

TIRE—Archaic KJV word for TURBAN.

TIRHAKAH [tur HAY kuh]—the third king of the twenty-fifth dynasty of Egypt (reigned 689–664 B.C.). During his reign he opposed three Assyrian kings—Sennacherib, Esarhaddon, and Ashurbanipal (the biblical Osnapper)—in a struggle for control of Israel. Tirhakah is mentioned twice in the Bible (2 Kin. 19:9; Is. 37:9). Tirhakah gave military aid to Hezekiah, king of Judah (reigned 715–686 B.C.) to aid his resistance against Sennacherib.

TIRHANAH [tur HAY nuh]—a son of Caleb and his concubine Maachah (1 Chr. 2:48).

TIRIA [TIR igh uh]—a son of Jahaleleel, of the tribe of Judah (1 Chr. 4:16).

TIRSHATHA [tur SHAY thuh] (*feared*)—a title given to Zerubbabel (Ezra 2:63, KJV) and Nehemiah (Neh. 7:65, 70; 8:9; 10:1, KJV) as governors of Judah under Persian rule.

TIRZAH [TUR zuh]—the name of a woman and a city in the Old Testament:

1. The youngest of the five daughters of Zelophehad (Num. 26:33; Josh. 17:3).
2. One of thirty-one ancient Canaanite cities west of the Jordan River (see Map 3, B–3) conquered by Joshua (Josh. 12:24). Tirzah was the capital of the northern kingdom of Israel from the time of Jeroboam I until the time of Omri (reigned 885–874 B.C.), who moved the capital to Samaria after reigning in Tirzah six years (1 Kin. 16:23).

Photo by Willem A. VanGemeren

• Modern Tirzah, successor to the ancient Canaanite city that served for a time as capital of the northern kingdom of Israel.

TISHBITE [TISH bite]—a name applied to Elijah the prophet (1 Kin. 17:1; 21:17; 2 Kin. 9:36). Some scholars believe Elijah was from a town named Tishbe, in Galilee (Naphtali). Most scholars, however, believe Elijah was from TRANSJORDAN, an area east of the Jordan River, specifically in the land of Gilead.

TISHRI [TISH rih]—the seventh month of the religious year in the Jewish calendar, also called Ethanim (1 Kin. 8:2).

Also see CALENDAR.

TITHE—the practice of giving a tenth of one's income or property as an offering to God. The custom of paying a tithe was an ancient practice found among many nations of the ancient world.

The practice of giving a tenth of income or property extends into Hebrew history before the time of the Mosaic Law. The first recorded instance of tithing in the Bible occurs in Genesis 14:17–20. After returning from rescuing Lot and defeating his enemies, Abraham met MELCHIZEDEK, the "king of Salem" and "priest of God Most High." The text states simply that Abraham gave Melchizedek a tithe of all the goods he had obtained in battle. The author of the Book of Hebrews, in recounting this episode, considered the Levitical priests who descended from Abraham and who appeared centuries later as having paid tithes to Melchizedek through Abraham (Heb. 7:1–10). There is no recorded demand of Abraham for a tenth. Neither is an explanation given about why Abraham gave a tithe to Melchizedek. Jacob also, long before the law of Moses, promised that he would give to the Lord a tenth of all he received (Gen. 28:22).

The law of Moses prescribed tithing in some detail. Leviticus 27:30–32 stated that the tithe of the land would include the seed of the land and the fruit of the tree. In addition the Hebrew people were required to set apart every tenth animal of their herds and flocks to the Lord.

Mosaic legislation on tithing is also found in two other passages. Numbers 18:21–32 stated that the tithes in Israel would be given to the Levites, because the Levites did not receive a land inheritance like the other tribes of Israel. The Levites, in turn, were to offer a heave offering to the Lord. This would constitute a tithe on their part of the goods which they received. The rest of the goods which the Levites received would provide their living as the reward for their work in the tabernacle.

The third passage dealing with the tithe is Deuteronomy 12:5–7, 11–12, 17–18. This passage instructed Israel to take their tithes to the place the Lord prescribes, eventually the city of Jerusalem. In Deuteronomy, only a vegetable tithe is mentioned. In 2 Chronicles 31:6, however, the tithe of cattle is mentioned.

In Deuteronomy 26:12–15 the third year is called the year of tithing. This may indicate that the tithes were not collected annually. Apparently in this year only the goods that were given as tithes could be offered and stored locally. The offering of the tithe also took the form of a ritual meal (Deut. 12:7, 12). Some suggest that there were three tithes, but this seems unlikely. There is no mention of a tithe in Exodus but only the giving of the FIRSTFRUITS (Ezek. 44:29–30). Finally, the prophet Malachi indicated that Israel had robbed God in withholding tithes and offerings. Thus the Israelites were exhorted to bring their tithes into the storehouse in order to enjoy the Lord's blessing (Mal. 3:8–12).

In the Old Testament the purpose of the giving of a tenth was to meet the material need of the Levite, the stranger, the fatherless (the orphan), and the widow (Deut. 26:12–13). The tithe was an expression of gratitude to God by His people. Basic to tithing was the acknowledgment of God's ownership of everything in the earth.

In the New Testament the words "tithe" and "tithing" appear only eight times (Matt. 23:23; Luke 11:42; 18:12; Heb. 7:5–6, 8–9). All of these passages refer to Old Testament usage and to current Jewish practice. Nowhere does the New Testament expressly command Christians to tithe. However, as believers we are to be generous in sharing our material possessions with the poor and for the support of Christian ministry. Christ Himself is our model in giving. Giving is to be voluntary, willing, cheerful, and given in the light of our accountability to God. Giving should be systematic and by no means limited to a tithe of our incomes. We recognize that all we have is from God. We are called to be faithful stewards of all our possessions (Rom. 14:12; 1 Cor. 9:3–14; 16:1–3; 2 Cor. 8–9).

TITIUS [TISH ee uhs]—a man of Corinth who worshiped God. His house was next door to the synagogue (Acts 18:7; Titius Justus, NRSV, NIV, REB, NASB; Justus, KJV, NKJV). Also see JUSTUS.

TITLE—a placard that Pilate ordered fastened to Jesus' cross (John 19:19–20; inscription, NASB, REB; notice or sign, NIV). "This is Jesus of Nazareth, the King of the Jews," was written in three languages

(Hebrew, Greek, and Latin) so that all who passed by could understand its meaning.

TITTLE—an ornamental stroke decorating the letters of the Hebrew alphabet (Matt. 5:18; Luke 16:17; stroke, NRSV; the smallest stroke, NASB; the least stroke of a pen, NIV). The word “tittle” comes from a Greek word that means “little horn.” Jesus meant that even the smallest detail of the law of Moses would never fail or pass away. Also see JOT.

TITUS [TIGH tuhs]—a “partner and fellow worker” (2 Cor. 8:23) of the apostle Paul. Although Titus is not mentioned in the Book of Acts, Paul’s letters reveal that he was the man of the hour at a number of key points in Paul’s life.

Paul first mentions Titus in Galatians 2:1–3. As an uncircumcised Gentile, Titus accompanied Paul and Barnabas to Jerusalem as a living example of a great theological truth: Gentiles need not be circumcised in order to be saved.

Titus next appears in connection with Paul’s mission to Corinth. While Paul was in Ephesus during his third missionary journey, he received disturbing news from the church at Corinth. After writing two letters and paying one visit to Corinth, Paul sent Titus to Corinth with a third letter (2 Cor. 7:6–9). When Titus failed to return with news of the situation, Paul left Ephesus and, with a troubled spirit (2 Cor. 7:5), traveled north to Troas (2 Cor. 2:12–13).

Finally, in Macedonia, Titus met the anxious apostle with the good news that the church at Corinth had repented. In relief and joy, Paul wrote yet another letter to Corinth (2 Corinthians), perhaps from Philippi, sending it again through Titus (2 Cor. 7:5–16). In addition, Titus was given responsibility for completing the collection for the poor of Jerusalem (2 Cor. 8:6, 16–24; 12:18).

Titus appears in another important role on the island of Crete (Titus 1:4). Beset by a rise in false teaching and declining morality, Titus was told by Paul to strengthen the churches by teaching sound doctrine and good works, and by appointing elders in every city (Titus 1:5). Paul then urged Titus to join him in Nicopolis (on the west coast of Greece) for winter (Titus 3:12). Not surprisingly, Titus was remembered in church tradition as the first bishop of Crete.

A final reference to Titus comes from 2 Timothy 4:10, where Paul remarks in passing that Titus has departed for mission work in Dalmatia (modern Yugoslavia).

Titus was a man for the tough tasks. According to Paul, he was dependable (2 Cor. 8:17), reliable (2 Cor. 7:6), and diligent (2 Cor. 8:17); and he had a great capacity for human affection (2 Cor. 7:13–15). Possessing both strength and tact, Titus calmed a desperate situation on more than one occasion. He is a good model for Christians who are called to live out their witness in trying circumstances.

TITUS, EPISTLE TO—one of three PASTORAL EPISTLES among Paul's writings, the others being 1 and 2 Timothy. The Pastoral Epistles are so named because they deal with matters concerning pastors and congregations. They are the only letters of Paul addressed to individuals (Philemon is addressed "to the church in your house," 1:2). The purpose of the epistle to Titus was to warn against false teaching and to provide guidance for one of Paul's younger associates on sound doctrine and good works.

Structure of the Epistle. Following an extended greeting (1:1–4), Paul advises Titus on the qualifications for church elders or bishops (1:5–9) and warns against false teachers (1:10–16). He proceeds to list ideal characteristics of older men (2:1–2), older women (2:3–5), younger men (2:6–8), and slaves (2:9–10) in the church. The grace of God as it is shown in Jesus Christ provides the foundation for such qualities of life (2:11–15). The final chapter lists ideal characteristics for Christians in society as a whole (3:1–2), again based on the goodness and grace of God (3:3–7); right beliefs thus lead to right actions (3:8–11). The letter closes with personal news and greetings (3:12–15).

Authorship and Date. The circumstances were the same as those under which the apostle Paul wrote the letters to Timothy. (See TIMOTHY, EPISTLES TO).

Historical Setting. According to Titus 1:5, Paul left Titus on the island of Crete to continue establishing churches by appointing "elders in every city." As soon as Artemas or Tychicus relieved him, Titus was to meet Paul in Nicopolis (on the west coast of Greece) where the apostle planned to spend the winter (Titus 3:12).

The occasion for the letter was clear enough—to warn against false teachers (1:10–16). The precise nature of the teaching was less clear, although it included “Jewish fables,” legalism, and disputes over genealogies (1:10, 14; 3:9–10). Paul urged Titus to avoid such traps, for people associated with them would get caught in their own schemes (3:11).

Theological Contribution. Titus emphasizes sound doctrine (1:9; 2:8, 10) and challenges believers to good works (1:16; 2:14; 3:14). Paul summons Titus “to affirm constantly that those who have believed in God should be careful to maintain good works” (3:8). This letter will allow no separation between belief and action. We often hear it said that it makes no difference what we believe, as long as we do what is right. The truth, however, is that we become what we think, and all action is shaped by belief.

Two passages (2:11–14; 3:4–7) remind us of this truth. In a world such as ours, we cannot be reminded too often to hold fast to the truth of the gospel of our salvation.

Titus: A Study and Teaching Outline

I. Appoint Elders 1:1–16
  A. Introduction 1:1–4
  B. Ordain Qualified Elders 1:5–9
  C. Rebuke False Teachers 1:10–16

II. Set Things in Order 2:1—3:15
  A. Speak Sound Doctrine 2:1–15
  B. Maintain Good Works 3:1–11
  C. Conclusion 3:12–15

◆

TIZITE [TIGH zight]—a name of Joha, one of David’s mighty men (1 Chr. 11:45).

TOAH [TOE uh]—the great-great-grandfather of Samuel the prophet (1 Chr. 6:34), also called Tohu (1 Sam. 1:1).

TOB [tahb] (*good*)—a land east of the Jordan River between Gilead and the Syrian desert. Jephthah fled to Tob from his half-brothers, who did not want him to share in their inheritance. And it was from Tob that Jephthah was called to lead the eastern tribes of Israel against the Ammonites (Judg. 11:3, 5).

TOBADONIJAH [tahb ad uh NIGH juh] (*good is the Lord, my Master*)—a Levite sent by King Jehoshaphat to teach the law of Moses in the cities of Judah (2 Chr. 17:8).

TOBIAH [toe BIGH uh] (*the Lord is good*)—the name of two men in the Old Testament:

1. The founder of a tribal family whose descendants returned from the captivity but could not trace their genealogy (Ezra 2:60).
2. An Ammonite official who tried to prevent the Jews from rebuilding the wall of Jerusalem (Neh. 2:10; 4:3; 6:1–19).

TOBIJAH [toe BIGH juh] (*the Lord is good*)—the name of two men in the Old Testament:

1. A Levite sent by Jehoshaphat to teach the law of Moses in the cities of Judah (2 Chr. 17:8).
2. A Jewish captive from whom the prophet Zechariah received a gift of silver and gold to make an elaborate crown for Joshua the high priest (Zech. 6:10, 14).

TOBIT, BOOK OF (see APOCRYPHA).

TOCHEN [TOE kuhn]—a city of the tribe of Simeon in southern Judah (1 Chr. 4:32).

TOGARMAH [toe GAHR muh]—the name of a man and a country in the Old Testament:

1. A son of Gomer (Gen. 10:3; 1 Chr. 1:6). Togarmah’s descendants inhabited the country described in No. 2.

2. A country in the “far north” (Ezek. 38:6) whose people traded horses and mules (Ezek. 27:14) for the wares and merchandise of Tyre (see Map 1, C–1). This country is often thought to be Armenia.

TOHU [TOE hoo]—a form of TOAH.

TOI [TOE eye]—a king of HAMATH who sent his son as a friendly ambassador to King David (2 Sam. 8:9–10). He is also called Tou (1 Chr. 18:9–10).

TOKEN—a sign or symbol. Rahab the harlot begged the two spies to give her a “true token” that her family would be spared when Joshua attacked Jericho (Josh. 2:12).

TOKHATH [TOE kath]—a form of TIKVAH.

TOLA [TOE luh] (*worm*)—the name of two men in the Old Testament:

1. A son of Issachar (Gen. 46:13; 1 Chr. 7:1–2) and the ancestor of the TOLAITES (Num. 26:23).
2. A man of the tribe of Issachar who judged Israel 23 years (Judg. 10:1–2).

TOLAD [TOE lad]—a form of ELTOLAD.

TOLAITES [TOE lay ights]—the descendants of TOLA No. 1 (Num. 26:23).

TOLL (see TAX).

TOMB—an elaborate burial place for the dead. In Palestine ordinary people were buried in shallow graves covered by stones or a stone slab. People of importance and wealth were placed in tombs.

The most elaborate examples of tombs are the pyramids of Egypt, which served as burial places for the pharaohs. Other and more conventional tombs are found in the Valley of the Kings near Luxor, Egypt. Placed in the tomb with the body were items needed in the afterlife—treasures often later taken by grave robbers. Such treasures were found in the tomb of Tutankhamun. His tomb escaped the robbers because he died as a teenager and was therefore thought to have been buried with relatively little wealth. Its location was unknown until Howard Carter discovered it in 1922.

Josephus, the Jewish historian, tells of the riches placed in David's tomb (1 Kin. 2:10) in Jerusalem. The traditional site of the tomb of Herod the Great is the Herodium, about 6 kilometers (4 miles) southeast of Bethlehem. At his request he was buried there in 4 B.C. Although the Herodium has been partially excavated, Herod's tomb has not yet been found there.

Tombs were of two types—natural caves and those hewn out of rock. The most famous natural tomb is the cave of Machpelah, which Abraham purchased from Ephron the Hittite as a burial place for Sarah (Genesis 23). Abraham himself was later buried there (Gen. 25:9–10). Isaac, Rebekah, Leah, and Jacob were also buried in this cave (Gen. 49:29–33; 50:12–13). Rachel, Jacob's other wife, died in childbirth near Bethlehem. She was buried in a grave upon which Jacob set a pillar (Gen. 35:16–20). Today a building stands over the site.

Tombs were usually at a distance from the places where the living dwelt. In special cases, such as David and other kings, they might be situated within the city walls (1 Kin. 2:10) or in a garden near a person's house (2 Kin. 21:18). Usually they were outside a city or town (Luke 8:27), but they might be in a garden (John 19:41).

If burial caves were not large enough to accommodate the number of bodies, they were enlarged by excavation (Gen. 50:5). In smaller families places for the bodies were hewn out of the cave or tomb floor. For instance, to the right of the entrance to the Garden Tomb in Jerusalem are places for two bodies side by side. To the left of the entrance beyond a dividing wall, the tomb is unfinished.

Photo by Ben Chapman

• Cliffside tomb of Bene Hezir, member of an influential priestly family in Palestine about 150 B.C.

TONGS (see TOOLS OF THE BIBLE).

TONGUE—the organ of taste and speech. In addition to its many literal references to the tongue, the Bible also uses the word "tongue" for a particular language or dialect (Deut. 28:49; Acts 1:19). The word "tongue" also refers to a people or race with a common language (Is. 66:18; Rev. 11:9).

Figuratively speaking, the tongue can be sharpened like a sword (Ps. 64:3) or like a serpent (Ps. 140:3)—a reference to its ability to utter caustic, poisonous words. Like a bow, the tongue can project lies (Jer. 9:3), or like an arrow, can be shot out, striking down with its deceit (Jer. 9:8). The tongue can be used as a weapon for attack (Jer. 18:18), wounding like a sharp sword (Ps. 57:4). The tongue can be used viciously for flattery (Ps. 5:9; Prov. 28:23), backbiting (Ps. 15:3; Prov. 25:23), deceit (Ps. 50:19), unrestrained speech (Ps. 73:9), lying (Ps. 109:2; Prov. 26:28), strife (Ps. 31:20), cursing (Hos. 7:16), destruction (Ps. 52:2), and craftiness (Job 15:5).

People may use the tongue to sin (Ps. 39:1) or to speak of the Lord's righteousness (Ps. 35:28) and sing praises to God (Ps. 126:2). The tongue of the wise promotes health (Prov. 12:18). The tongue of the righteous is a treasure, like choice silver (Prov. 10:20). The Bible speaks of keeping the tongue from evil (Ps. 34:13), of guarding the tongue (Prov. 21:23), and of bridling the tongue (James 1:26).

The tongue is an indicator of a person's spirit: It reveals what is in the heart (Matt. 12:33–37; 15:18; Luke 6:43–45). In the classic New Testament passage on the tongue, James warns specifically against the evil of an uncontrolled and uncharitable tongue (James 3:1–12).

TONGUES, CONFUSION OF (see BABEL, TOWER OF).

TONGUES, GIFT OF—the Spirit-given ability to speak in languages not known to the speaker or in an ecstatic language that could not normally be understood by the speaker or the hearers.

Apparently the only possibly direct reference in the Old Testament to speaking in another tongue or language is found in Isaiah 28:11: "For with stammering lips and another tongue He will speak to this people." This seems to be a reference to an invasion of the Assyrians. They apparently would speak in another language, one probably unknown to the people of Israel. The apostle Paul later applied this verse to speaking in tongues (1 Cor. 14:21). The apostle Peter considered the phenomenon of speaking in tongues that occurred on the Day of Pentecost (Acts 2) as the fulfillment of Old Testament prophecy (Joel 2:28–32).

In an appearance to His disciples after His resurrection, Jesus declared, "And these signs will follow those who believe: In My name they will cast out demons; they will speak with new tongues" (Mark 16:17).

On the Day of Pentecost, the followers of Christ "were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit gave them utterance" (Acts 2:4). The people assembled in Jerusalem for this feast came from various Roman provinces representing a variety of languages. They were astonished to hear the disciples speaking of God's works in their own languages. Some have suggested that the miracle was in the hearing rather than in the speaking. This explanation, however, would transfer the miraculous from the believing disciples to the multitude who may not have been believers.

Tongues as a gift of the Spirit is especially prominent in 1 Corinthians 12 and 14. In 1 Corinthians 12 the phenomenon of tongues is listed with other gifts of the Spirit. As one of the several gifts given to believers as a manifestation of the Holy Spirit, tongues is intended, with the other gifts, to be exercised for the building up of the church and the mutual profit of its members. In 1 Corinthians 13 the apostle Paul puts the gift of tongues in perspective by affirming that though we "speak with the tongues of men and of angels" (v. 1), if we do not have love, the gift of tongues has no value.

In 1 Corinthians 14 Paul deals more specifically with the gift of tongues and its exercise in the church. In this chapter the tongue is not an intelligible language, for it cannot be understood by the listeners. Therefore, a parallel to the gift of tongues is the gift of interpretation. The gift of tongues was used as a means of worship, thanksgiving, and prayer. While exercising this gift, individuals address God, not people; and the result is to edify themselves and not the church (1 Cor. 14:2, 4). This gift is never intended for self-exaltation but for the praise and glorification of God. Paul does not prohibit speaking in tongues in a public service (14:39). But he seems to assign it to a lesser place than the gift of prophecy. Paul claims for himself the gift of tongues-speaking, but apparently he exercised this gift in private and not in public (14:18–19).

The gift of tongues is to be exercised with restraint and in an orderly way. The regulations for its public use are simple and straightforward. People who speak in an unknown tongue are to pray that they may interpret (1 Cor. 14:13). Or, someone else is to interpret what is said. Only two or three persons are to speak, with each having an interpretation of what is said. Each is also to speak in turn. If these criteria are not met, they are to remain silent (1 Cor. 14:27–28). The gifts of speaking in tongues and their interpretation are to be Spirit-inspired. Paul also points out that tongues are a sign to unbelievers. If these guidelines are not observed, unbelievers who are present will conclude that the people of the church are out of their minds.

The phenomenon of speaking in tongues in the New Testament is not some psychological arousal of human emotions that results in strange sounds. This is a genuine work of the Holy Spirit.

TOOLS OF THE BIBLE—Tools in Bible times were used to form, shape, cut, measure, move, or fasten materials. Various types of knives, saws, hammers, drills, and other tools were common in the ancient world.

In the earliest times—long before Abraham—people used stone tools fixed to wooden handles. Many of these were naturally-shaped stones. Others were shaped by people for specific purposes. Flint, a very hard stone that can be shaped into sharp-edged blades by hammering or pressing it with another stone, was in use from the earliest days.

By about 3200 B.C., techniques for smelting copper had been discovered, and metalworking tools made their first appearance in Palestine. Copper is relatively soft and does not hold an edge well. It was soon replaced by bronze, an alloy of copper and tin that was much harder and more efficient. The older versions of the Bible use the term "brass" to refer to this alloy. But true brass, an alloy of copper and zinc, was not in use in Bible times.

Bronze tools and weapons were used by the Hebrews right down to the time of the judges and Saul (about 1050 B.C.). By then the secrets of smelting iron had been learned from the Philistines, and iron farm implements were available in Israel.

The Philistines tried to keep the secrets of the technology from the Israelites who had no iron spears or swords (1 Sam. 13:19–22). But with David's victory over the Philistines, iron became readily available to the Israelites (1 Kin. 6:7).

Many specific tools—from general and household tools to those used by specialists such as metalsmiths—are mentioned in the Bible. The following alphabetical list is keyed to the NKJV. But variant names from five additional translations—KJV, NASB, REB, NIV, and NRSV—are cross-referenced to this list.

Anvil. A large iron block on which metal was hammered and shaped. The only use of this word in the Bible occurs in Isaiah 41:7 where the word usually translated "foot" or "foundation" is translated as "anvil." Metalsmiths, whether working in delicate jewelry making or in heavy construction work, used anvils as bases on which to shape metal.

Awl. Awls were used by carpenters and leatherworkers to punch holes. The only biblical references to awls are in regard to the ceremony by which a slave had an earlobe pierced as a sign of his willingness to serve his master all his life (Ex. 21:6; Deut. 15:17). Archaeologists have found many samples of such tools. They are usually about 15 centimeters (6 inches) long, made of iron or bronze, and come to a sharp conical point.

Ax. A cutting and chopping tool. Eight different Hebrew words and one Greek word are translated "ax" in English versions of the Bible. Several of these axes were tools designed for specific jobs. One type of ax was a sort of pruning tool (Jer. 10:3) with a curved blade that could also be used by a blacksmith to pick up hot metal (tongs, Is. 44:12).

Iron axes were used to clear forests and cut wood (Deut. 19:5; Is. 10:15; Matt. 3:10). Sometimes the iron head would separate from the wooden handle and either be lost, as in the miracle of the floating ax head (2 Kin. 6:5–6), or possibly injure someone standing nearby. Deuteronomy 19:5 provides for this sort of accident. First Samuel 13:20–21 records the prices the Philistines charged for sharpening iron axes and agricultural tools.

Battle axes of various sorts are also mentioned in the Bible. They were used either as weapons or as tools to destroy captured cities (Ps. 74:5–6; Jer. 46:22; Ezek. 26:9). Some versions translate this tool as hatchet.

Another special type of ax was used by stonecutters to break out the large sawn blocks from a quarry or to shape the stone after it was quarried.

One other Hebrew word, translated ax (NKJV) in 2 Chronicles 34:6 (mattock, KJV) and Ezekiel 26:9, is more properly a weapon, either a large sword (Gen. 3:24; 1 Sam. 17:51) or a smaller dagger (Judg. 3:16). This word suggests a sturdy blade that could be used to cut down enemies as an ax cuts a tree.

Bellows. A device that provided a gust of air when squeezed. These small blowing instruments were made of leather and pottery and were operated by either hand or foot. To raise the temperature in the furnace high enough to work bronze or iron, it was necessary to get a good supply of air into the fire. The earliest furnaces were built so the prevailing wind blew through, increasing the draft. Later, in order to make it possible to work without the wind, bellows were used to force the air into the fire. The only biblical reference to this tool is in Jeremiah 6:29.

Brazier (see *Oven*).

Chisel. A chisel has a sharp metal blade and is commonly used for cutting and shaping wood or stone. Examples of chisels with bronze or iron blades from biblical times have been found. The only reference to a chisel in the Bible is as a stonecutter's tool (1 Kin. 6:7). The NIV uses "chisel" in Isaiah 44:13 for a word translated "plane" by the NKJV and other translations.

Compass. A device for drawing circles or parts of circles. The only mention of a compass in the Bible is in Isaiah 44:13. A primitive compass can be made by using a length of cord fixed at one end to a nail or pin and a marking instrument at the other. More accurate wooden or metal holders for the marking tool were also used.

Fan. The fan mentioned in the Old Testament was probably a type of long-handled fork used to toss the threshed grain into the air. The wind blew the chaff away, allowing the heavier grain to fall into a separate pile (Is. 30:24; Jer. 15:7). Some versions translate this tool as fork or winnowing fork.

John the Baptist's description of the Messiah as one who would separate good from evil in the last days uses this illustration (Matt. 3:12; Luke 3:17).

File. The file was probably some sort of stone used to sharpen the edge of metal blades. This word appears only in the KJV (1 Sam. 13:21).

Fire Pot (see *Oven*).

Forge (see *Tongs*).

Fork (see *Fan*).

Furnace. Many tradesmen needed the fiery heat provided by the furnace to perfect their goods. Furnaces made of stone or brick were used mostly by potters and metalsmiths. The word used for household furnaces or stoves in Bible times is usually translated as oven.

Clay pots and jars were of limited use unless they had been "fired" by being raised to a very high temperature. The heat changed the chemical makeup of the clay, leaving it very strong but brittle. By carefully controlling the amount of fuel and the air supply, the proper temperature was reached and maintained until the clay was cured.

Special furnaces were also necessary for smelting metal ores. Finely ground ores were mixed with charcoal and fluxes of limestone or crushed seashells and placed into the fire. Bellows kept the fire hot enough to melt the ore. As it melted, the liquid metal sank to the bottom of the furnace, allowing the waste slag to float to the top. This waste was removed through a small pipe. The metal was allowed to cool and then remelted in a crucible for purification. It was then cast into molds to be shaped into many useful items.

Large furnaces big enough for several people to walk into were used in Babylon to make bricks. This is probably the "burning fiery furnace" of Daniel 3:15–30. Also see *Oven*.

Goad. A sharpened metal point on the end of a long pole. Goads were used by farmers to prod animals to keep them moving, but they could also be dangerous weapons (Judg. 3:31). Ecclesiastes 12:11 notes that the wise instruction of a good teacher acts like a goad (also see Acts 26:14).

Hammer. Hammers and mauls were very useful to the people of the Bible. Four different Hebrew words are translated by these two English words. One refers to the small hammer used by stonecutters or carpenters to drive nails or shape stones (1 Kin. 6:7; Jer. 10:4). This same word is used in Judges 4:21 of the hammer that Jael used to kill the Syrian general Sisera. When the incident is related in Judges 5, the NRSV translates this word as hammer.

Another word translated as hammer is what would be known today as a sledgehammer. This tool was used to break up rocks (Jer. 23:29) or shape iron (Is. 41:7).

Harrow. A toothed bar, dragged by oxen, which was used to level plowed ground for planting. The harrow is not mentioned in the NKJV, but it does appear in the KJV (2 Sam. 12:31) and other translations (Job 39:10, NRSV, REB; Is. 28:24, NIV, NASB). No examples of this tool have been identified from the ancient world.

Hatchet (see *Ax*).

Hoe (see *Mattock*).

Knife. Three Hebrew words are sometimes translated as knife. The first describes either flint blades used for ritual circumcision or self-mutilation (Josh. 5:2–3; 1 Kin. 18:28), or short metal swords or daggers used in battle (Gen. 3:24; 34:25–26). The second word describes a knife used for the slaughter of animals for food or sacrifice (Gen. 22:6, 10; Judg. 19:29; Prov. 30:14). The third word occurs only in Proverbs 23:2. This tool was apparently similar to the second type of knife.

Knives were usually bronze or iron blades with the handle and the blade consisting of one piece of metal. Sometimes the blade was fastened to a wooden or bone handle with rivets.

Level (see *Plumb Line/Plummet*).

Mallet (see *Hammer*).

Marking Tool. Isaiah 44:13 describes a carpenter marking out divisions on a piece of wood. The Hebrew word occurs only here in the Bible, so the exact nature of the tool is not certain. It appears to be some sort of sharp-pointed instrument that was used to scratch marks in wood.

Mattock. A mattock was similar to a hoe. It was a flat iron head fastened to a wooden handle, used to weed the terraced gardens and fields. Mattock appears in only one passage in the NKJV (1 Sam. 13:20–21). The KJV translates two other Hebrew words as mattock (axes, 2 Chr. 34:6; hoe, Is. 7:25).

Maul (see *Hammer*).

Measuring Line (see *Measuring Tools*).

Measuring Rod (see *Measuring Tools*).

Measuring Tools. Both builders and surveyors used measuring tools. These were of two types: a solid rule, rod, or straight edge, up to 3 meters (10 feet) long; and a flexible rope, cord, or line that could be used to measure longer distances or irregularly shaped objects.

The prophet Ezekiel mentioned a measuring rod that was “six cubits long” (Ezek. 40:5). The ordinary cubit was about 45 centimeters (18 inches) long and the “long” cubit about 55 centimeters (22 inches), so Ezekiel’s rod was about 3.3 meters (11 feet) long.

Measuring lines were probably much longer. No definite length is mentioned, although 1 Kings 7:23 suggests at least 30 cubits, or 13.5 meters (45 feet), or more. According to Ezekiel 40:3, these lines were made of flax or linen, although other fibers were probably also used. The measuring line was used as a symbol of God’s judgment on evil (Lam. 2:8) or as a sign of His blessing and restoration (Jer. 31:39).

Mill. Mills and millstones were tools used to grind grain. The most common household mills of Bible times were flat stones on which grain was placed and crushed as other stones rolled over the grain.

Commercial mills were of different construction and considerably larger. One type was made of two round flat stones. A wooden peg was firmly fastened in the center of the bottom stone. The upper stone, which had a funnel-shaped hole through the center, was placed over the peg. Grain was poured between the stones and around the peg through the hole. The upper stone was turned by a peg handle placed near the outside edge, crushing the grain. Some of these larger mills required two operators.

A second type of commercial mill was similar in operation but of a different shape. The lower stone was in the shape of an upside-down cone. The upper stone, with a cone-shaped hollow cut into the bottom side, was placed over the lower stone. Grain was poured through a hole in the top. The upper stone was turned either by animals hitched to wooden arms attached to the stone or by slaves or prisoners (Judg. 16:21).

A third type of mill consisted of a large circular stone set on its edge and rolled around in a trough in the lower stone. This was also operated by animals or slaves.

The sound of grinding was heard constantly in the villages and towns. Its absence was a prophetic sign of famine and death (Jer. 25:10; Rev. 18:22). The loss of a millstone could mean disaster for a family (Deut. 24:6).

• Ancient grain mills at Pompeii. Poles were inserted through the holes in the mills, which were then turned to grind the grain.

Mirror. Many examples of small bronze mirrors on decorated handles are known from ancient times. It was impossible to get a perfectly flat surface on these metal mirrors, so the reflection was always somewhat distorted, like the mirrors in a fun house. Paul's comment in 1 Corinthians 13:12 recognized this problem.

Since glass mirrors were not made until after the time of the New Testament, the KJV references in 1 Corinthians 13:12, James 1:23, and Isaiah 3:23 are mistranslations.

Mortar and Pestle. A mortar was a cup, usually made of stone, in which various materials were ground to powder or mixed together. A pestle was a small stick with a knob on the end that did the actual grinding (Prov. 27:22).

Nail. Metal nails of either bronze or iron were commonly used by carpenters and cabinet makers. They were usually hand-forged and about the same size as our modern cut nails. First Chronicles 22:3 and 2 Chronicles 3:9 describe the large quantities of iron and bronze nails gathered by David for use in constructing the temple in Jerusalem. Jeremiah 10:4 describes fancy work done by craftsmen and goldsmiths, and the use of nails for decoration by these people. Archaeologists have found many samples of decorative nails with gold or silver heads.

A different word than the one for nail described the large iron spikes used in the crucifixion of Jesus (John 20:25). Another word, translated nail in the KJV, is translated peg by the NKJV and other translations (Ex. 35:18; Judg. 4:21–22; Zech. 10:4).

Needle. The Old Testament has many references to needlework or embroidery, particularly the woven linen used in the tabernacle hangings (Ex. 26:1–13) and the fine clothes of wealthy Israelites (Ezek. 16:10–18; 27:7, 16, 24). Needles must have been used also for sewing and repairing family clothing (Gen. 3:7; Job 16:15; Eccl. 3:7; Ezek. 13:18). Samples of needles found in numerous archaeological excavations are made of bone, bronze, or iron. They are of various sizes, from very fine to the size of large darning needles. Their shape is similar to the common needles of today.

Jesus' words in Matthew 19:24 (also Mark 10:25; Luke 18:25), that it is easier for a rich man to enter heaven than "for a camel to go through the eye of a needle," reflect an idea found in early rabbinic writing. There is no archaeological or historical support for the common idea that the "needle's eye" was a small pedestrian gate through the city wall. The statement simply means that humanly speaking, this is an impossible thing. Only a divine miracle can make it possible.

Oven. Cooking was usually done in small clay or stone ovens (Lev. 2:4; 26:26; Hos. 7:4). The word translated oven by the NKJV is translated in the KJV as furnace in Genesis 15:17 and Nehemiah 3:11 and 12:38. The REB translates Genesis 15:17 as brazier, while the NRSV and NIV use fire pot.

Ovens were either rectangular or circular, about 60 centimeters (two feet) in diameter and about 30 centimeters (one foot) high, with the top flattened and slightly hollow. The food was cooked on the flat top, with the fire inside the oven or stove. The usual fuel was animal dung or wood, but straw was used to make a quick fire and to rekindle the embers.

Malachi 4:1 describes the day of judgment when the evildoers will be destroyed in a day "burning like an oven." Nehemiah 3:11 and 12:28 mention the "Tower of the Ovens" on the city wall. This may have been a section of the city where commercial baking was carried on, but more likely it is a reference to either potter's or brickmaker's kilns or to metal smelters.

Peg (see *Nail*).

Pestle (see *Mortar and Pestle*).

Pick. An iron tool of uncertain use. It is listed, along with saws and axes, as a tool used by the people of Rabbah (2 Sam. 12:31; 1 Chr. 20:3).

Plane. The word "plane" occurs only in Isaiah 44:13. The exact nature of ancient Hebrew planes is not certain, but they were used to shape wood by scraping or shaving motions. The NIV translates this word as chisel.

Plow/Plowshare. The earliest plows were probably simple wooden sticks used to scratch furrows in the ground for planting seeds. Eventually, larger forked branches drawn by animals were used. These "single-handed" plows were light enough for one man to lift around obstructions. They had the advantage of leaving one hand free for the farmer to guide the animals.

By the time of Saul (about 1050 B.C.), iron tips were commonly fastened to the wooden plows. This made it easier to cultivate the stony soil of Israel. The Philistines were concerned that the Israelites not learn the secrets of iron smelting (1 Sam. 13:19–22). They apparently recognized it would be easy to make "plowshares into swords" for warfare (Joel 3:10). On the other hand, the age of the Messiah, the "Prince of Peace," was to be a time when "they shall beat their swords into plowshares" (Is. 2:4; Mic. 4:3).

Plumb Line/Plummet. A small heavy weight on the end of a long cord, used to make sure a wall is standing vertically (2 Kin. 21:13; level, Is. 28:17, NASB). In a vision, the prophet Amos saw the Lord measuring the nation of Israel with a plumb line. The people were not considered true and straight in their devotion to God because they had fallen into worship of false gods (Amos 7:7–8).

Press. A device used to crush fruits in order to make oil or juice. The cultivation of olives was an important part of the agricultural activity in Israel, since olive oil was a major item of trade and export. To extract the oil from the fruit, olives were placed in large shallow presses hewn out of rock and crushed with a large stone roller operated by two people. The oil was collected in a container, then strained to remove impurities before being bottled in clay pottery jars.

The New Testament name Gethsemane (Matt. 26:36; Mark 14:32) is a compound word meaning "oil press." Gethsemane was the place where the olives from the groves on the Mount of Olives were processed.

Wine presses were deep pits dug out of the rock. The grapes were put in and trampled by the workers with their bare feet (Amos 9:13). If the harvest was good, this was a joyous occasion and a time of singing and celebration (Is. 16:10; Jer. 25:30). The juice was channeled to another pit where it was allowed to settle before being put into skin bags or pottery jars for fermentation.

The description of Gideon threshing wheat in a winepress illustrates how carefully he had to hide the crop from the invading Midianites. Threshing such as this was normally done on the high ground to take advantage of the wind. But he was threshing in a pit in the valley (Judg. 6:11).

Pruninghook. A sickle-shaped knife used by the keepers of the vineyards to prune grapevines in the spring (Is. 18:5). This regular cutting was essential if the vines were to continue to produce good crops.

Razor. Razors of the ancient world were usually bronze or iron blades fastened to wooden handles. Those used by kings or for ritual purposes often had more elaborate bone or ivory handles. The prophet Isaiah predicted the Assyrians would conquer the northern kingdom of Israel, shaving Israel with a razor and bringing judgment on His people (Is. 7:20). The prophet Ezekiel (5:1–2) used a similar picture to illustrate the destruction of Jerusalem by the Babylonians.

Rule (see *Measuring Tools*).

Saw. Saws were metal blades with a toothed edge. They were used by ancient peoples to cut wood or stone. Prisoners of war were sometimes put to work in the quarries cutting stone with saws. Marks left by the stonecutter’s saws can still be seen in many of the ancient quarries of Palestine.

Hebrews 11:37 describes the faithful Israelites who were killed for their faith. Some were “sawn in two,” a common method of execution among the Greeks. It is traditionally believed that the prophet Isaiah was killed in this way.

Shovel. According to Isaiah 30:24, shovels were sometimes used in the winnowing process. This was in addition to winnowing fans. Shovels were usually wooden paddle-type implements with long handles. These were different from the metal shovels used in the tabernacle and temple to remove the ashes from the altar (Ex. 27:3; 1 Kin. 7:40).

Sickle. A small hand tool used for cutting stalks of grain. The oldest known examples have flint teeth set in wood or bone handles. Later, metal blades were used. The grain was held in one hand and cut off near the ground by the sickle. The final judgment is sometimes pictured in terms of reaping with a sickle (Joel 3:13; Rev. 14:14–19).

Sieve. Scholars are not certain what kind of tool a sieve was. Two unrelated words, used once each in the Old Testament, are translated as sieve (Is. 30:28; Amos 9:9). In both places the word for sieve is used with a verb meaning "to sift."

Sledge (see *Threshing Sledge*).

Threshing Sledge. The purpose of threshing was to separate usable grain from the waste straw or chaff. This was usually done by spreading the stalks of grain several inches deep on a smooth flat area that was on a high piece of ground open to the wind. Specially shod animals walked around on the stalks until the grain separated from the hulls.

Frequently threshing sledges (Is. 28:27) made of wood (2 Sam. 24:22) with stone or metal teeth embedded in the bottom side were dragged over the grain by these animals.

The city of Damascus was called under judgment because that nation "threshed Gilead with implements of iron" (Amos 1:3–5) or behaved with unnecessary cruelty against a conquered people.

God promised to make His people into a "new threshing sledge" with sharp teeth and use them to bring judgment on those who oppress the godly (Is. 41:15).

Tongs. Tongs were a type of tool with a hook or a blade. They were used by blacksmiths to handle hot metal (Is. 44:12). These are called forges by the NIV and RSV. The same Hebrew word is translated ax in Jeremiah 10:3.

Wheel. The potter's wheel was a device used by potters to make their pottery even and symmetrical. Before its invention, pots and jars were built up of coils of clay smoothed and shaped by hand. The "slow wheel" was a small flat disk on a spindle, with a larger stone disk on the other end. It was spun by hand as the potter alternated between keeping the wheel in motion and shaping the clay.

The “fast wheel” was really two wheels, one above the other, with an axle joining them. The potter sat on a bench and turned the lower wheel with his feet. This way, he could keep it going rapidly, yet still have both hands free to shape the clay on the upper wheel.

The most symbolic and descriptive use of a potter’s wheel in the Bible appears in the Book of Jeremiah. Jeremiah visited a potter at his wheel. He compared the potter who molds his clay to God who has the power to mold the nation of Israel (Jer. 18:2–8).

Winnowing Fork (see *Fan*).

Yoke. A type of harness that connected a pair of animals to a plow or similar tool. Oxen were the most common animals used in working the land. A yoke of oxen was a pair (1 Sam. 11:7; Luke 14:19). Using a pair to pull a plow required a yoke to link them together so they could work efficiently. Yokes were usually made of a wooden beam shaped to fit over the necks of the two animals and held in place by wooden or leather fasteners.

The yoke was also used as a symbol of the burden or oppression of heavy responsibility, duty, sin, or punishment (1 Kin. 12:4–14; Jer. 27:8–12; Acts 15:10). In New Testament times the phrase “take the yoke of” was used by the Jewish rabbis to mean, “become the pupil of” a certain teacher. Jesus gave a gentle invitation to His disciples: “Take My yoke upon you and learn from Me, for I am gentle and lowly in heart, and you will find rest for your souls. For My yoke is easy and My burden is light” (Matt. 11:29–30).

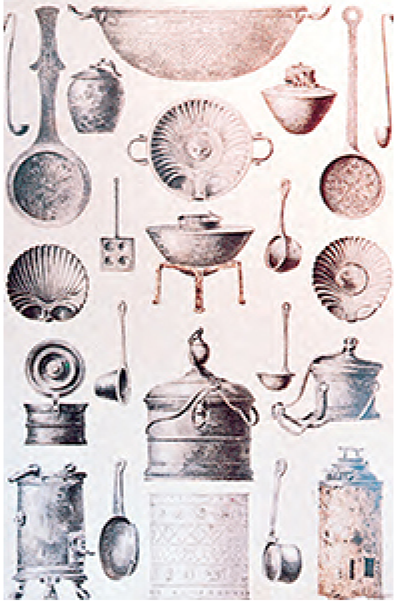
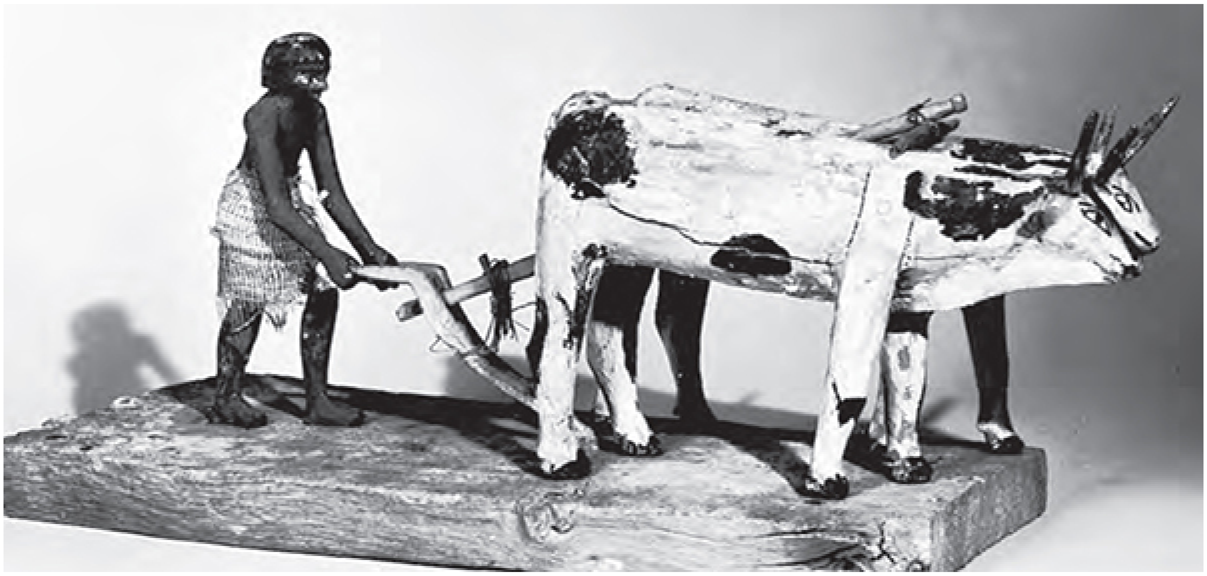


Photo by Howard Vos

- Drawings of several householder’s tools excavated at Pompeii and dating to the first century A.D.



- This wooden model, dating from about 2000 B.C., shows an Egyptian farmer guiding a two-handled plow drawn by a pair of oxen.

TOOTH—a bonelike structure in the mouth used for chewing. In Bible times, clean, white teeth were desired for beauty (Song 4:2; 6:6). Many wild animals used their teeth to catch their prey (Deut. 32:24; Joel 1:6). This led naturally to biblical phrases that suggested that when one person destroyed another, it was through sharp teeth (Ps. 57:4; Prov. 30:14).

Teeth is also a familiar figure of speech in the Bible. "By the skin of my teeth" (Job 19:20) means a narrow escape; "children's teeth . . . set on edge" (Jer. 31:29; Ezek. 18:2) means children suffering for the sins of their "fathers," or ancestors—a doctrine the prophets Jeremiah and Ezekiel repudiated. "Cleanness of teeth" means famine, hunger, or starvation (Amos 4:6). To break an enemy's teeth was a sign of his defeat (Ps. 3:7).

Gnashing one's teeth can symbolize intense anger (Job 16:9; Acts 7:54). Jesus described hell as an "outer darkness" and a "furnace of fire," a place of "weeping [wailing] and gnashing of teeth" (Matt. 8:12; 13:42; Luke 13:28). This is a graphic picture of the anguish and suffering of those excluded from the kingdom of God.

TOPAZ (see JEWELS AND PRECIOUS STONES).

TOPHEL [TOE fuhl]—a place in the Wilderness of Sinai near Paran (Deut. 1:1). It has been identified with et-Tafileh, an Arab village about 23 kilometers (14 miles) southeast of the Dead Sea.

TOPHET [TOE fet]—a place southeast of Jerusalem, in the Valley of Hinnom, where child sacrifices were offered and the dead bodies were buried or consumed (Is. 30:33; Jer. 7:31–32; 19:6, 11–14; Topheth, 2 Kin. 23:10). Chemosh, a Moabite god (1 Kin. 11:7, 33; 2 Kin. 23:13), and Molech, an Ammonite god (1 Kin. 11:7; 2 Kin. 23:10), were worshiped at Tophet through a practice despised by God—infant sacrifice (2 Kin. 16:3; Jer. 7:31; 19:5; 32:35).

Two kings of Judah—Ahaz, or Jehoahaz (2 Kin. 16:3), and Manasseh (2 Kin. 21:6)—made their own sons "pass through the fire." Godly King Josiah stopped this horrible practice (2 Kin. 23:10), possibly by dumping the garbage of Jerusalem at Tophet.

The prophet Isaiah used Tophet as a symbol of the death and destruction God would use as judgment against the king of Assyria (Is.

30:33). Jeremiah proclaimed that God's judgment would fall upon the people of Judah for sacrificing their infants to Baal (Jer. 19:5–6). The burial of slaughtered Judahites at this place would be so great, said Jeremiah, that the name Tophet would be changed to "Valley of Slaughter" (Jer. 7:31–32; 19:6). Jeremiah also announced that God would make Jerusalem itself a defiled place like Tophet because of the idolatry of the city (Jer. 19:6, 11–14).

Also see HINNOM, VALLEY OF; GEHENNA.

TOPHETH [TOE feth]—a form of TOPHET.

TORAH [toe RAH]—guidance or direction from God to His people. In earlier times, the term Torah referred directly to the five books of Moses, or the PENTATEUCH. Moses told the people, "Command your children to observe to do all the words of this law." While the English word "law" does not suggest this, both the hearing and the doing of the law made the Torah. It was a manner of life, a way to live based upon the COVENANT that God made with His people.

Later the Hebrew Old Testament included both the books of wisdom and the prophets, but this entire collection was spoken of as the Torah. Jesus quoted Psalm 82:6, calling it a part of the law (John 10:34). Following the return from Babylon, the development of the synagogue gave rise to interpretations of the law by leading rabbis, which after a time were collected into 613 precepts. Considered part of the Torah, they were as binding as the law itself. Jesus referred to these additions to the original law of Moses as "the traditions of men."

The Torah, both then and now for Jewish people, should be seen as a total way of life. It requires complete dedication because it is seen as God's direction for living the covenant relationship.

TORCH—a light source consisting of a flaming stick of wood. Torches were used by the mob that arrested Jesus in the Garden of Gethsemane (John 18:3).

TORMENT—to inflict physical pain or mental agony. Job cried out against his three friends who had come to comfort him, "How long will you torment my soul?" (Job 19:2). The rich man in Jesus' account of the rich man and Lazarus also described hell as a “place of torment” (Luke 16:28).

TORSO—the trunk of the human body. When the Philistines captured the ARK OF THE COVENANT, they took it into the temple, which contained a statue of their pagan god, Dagon. Later they found the statue fallen on its face before the ark; its head and hands had broken off and only the torso remained (1 Sam. 5:4; trunk, NASB, NRSV; stump, KJV; body, NIV, REB). This showed the powerlessness of the heathen idol and the strength of the Lord, the true God of Israel.

TORTOISE (see ANIMALS OF THE BIBLE).

TOU [TOE oo]—a form of TOI.

TOW—KJV word for the refuse of flax produced in the manufacture of linen (Judg. 16:9; yarn, NKJV; Is. 1:31, KJV; tinder, NKJV, NIV).

TOWER—a tall building erected for defense. Some landowners used towers to protect their crops (Is. 5:2; Matt. 21:33; Mark 12:1). In the wilderness, towers were used to watch for approaching marauders (2 Kin. 17:9; 2 Chr. 26:10). In cities towers were part of the walls built for defensive purposes (2 Chr. 14:7; Neh. 3:1). They were erected at the corners of the wall, beside the city gates, and at intervals along the walls (2 Chr. 26:9). Watchmen secured the towers (2 Kin. 9:17), and military machines that threw arrows and stones could be mounted on the massive structures (2 Chr. 26:15).

The defensive nature of a tower led naturally to figurative references in the Bible. God is pictured as a high, strong tower sheltering His people from the enemy (Ps. 61:3; 144:2; Prov. 18:10).

• This massive stone tower was part of the defense system of the ancient city of Jericho. It dates back to about 6000 B.C., long before Joshua and his army destroyed the city.

TOWER OF BABEL (see BABEL, TOWER OF).

TOWER OF THE FURNACES (see FURNACES, TOWER OF THE).

TOWN—a cluster of homes that, in terms of size and organization, lies somewhere between a city and a village. A town is larger and more independent than a village, but it lacks many of the features (for example, a wall) that characterize a city.

While the English language preserves a neat distinction between city, town, and village, the same is not true for Hebrew and Greek. The main distinction in the Old Testament is between cities, which have defensive walls and are self-contained, and villages, which are without a wall and depend on large cities for protection. Many English translations confuse the issue by rendering various Hebrew words for city or village as town.

TOWN CLERK (see OCCUPATIONS AND TRADES).

TRACHONITIS [trak uh NIGH tuhs]—a district in the tetrarchy of Philip (see Map 6, C–1), properly belonging to Arabia and not to Canaan (Luke 3:1). It was bordered by Iturea on the south, Bashan on the west, Damascus on the north, and the Arabian desert on the east. Trachonitis abounded with rocks and craggy mountains and, according to the Jewish historian Josephus, was infested with robbers and other predators who earned their living by violence.

TRADE AND TRAVEL—commercial buying and selling in Bible times and the travel required to conduct these activities.

The nation of Israel had little in the way of natural resources. But its geographic situation made the nation a strategic corridor through which all military and economic traffic between Europe, Asia, and Africa had to pass. Important roads from Egypt crossed the southern wilderness to Kadesh-Barnea and Elath and then proceeded north along the edge of the desert through Moab, Heshbon, Ammon, and Ramoth-Gilead to Damascus. Numerous secondary roads ran along the mountain ridge from Beersheba and Hebron to Jerusalem, Dothan, and Beth-Shean, then along the Jordan Valley from Jericho to Galilee. Several east-west roads linked the coast with the inland towns and cities.

The major route through Canaan was the “Way of the Sea,” an important highway that ran along the coast from Egypt through Gaza and Ashkelon to Joppa. Because of the swamps along the central coast, this road then swung inland to Aphek and up through the Aruna Pass through the Carmel mountains to Megiddo. At Megiddo the road divided, the western branch continuing along the coast to the Phoenician ports of Acco, Tyre, and Sidon. The eastern branch cut across the Esdraelon plain in Lower Galilee to Capernaum, Hazor, Dan, and Damascus, where it joined the highway coming up from Gilead.

The strategic military importance of this road meant that the nations struggled to control the key cities and passes at Megiddo and Hazor. Because of this constant ebb and flow of armies and traders, Israel was greatly influenced by neighboring nations. In turn, the nation became a major factor in international trade and commerce.

Israel’s wealth was primarily agricultural. Grain, especially wheat and barley, grew abundantly in the shallow valleys along the foothills of

Judah and Samaria. These were major export crops. Figs, grapes, and olives were plentiful in the hill country of Judah.

The land around Hebron produced magnificent grapes (Num. 13:23–24). Large quantities of raisins and wine were produced around Hebron for home consumption and export. Olives were used either as food or crushed for cooking oil. Olive oil was also used in lamps or as a body rub, making it a major item in the economy of the region.

Large herds of sheep and goats were raised in Palestine (1 Sam. 16:11; John 10:1–16). Wool and the cloth made from this product were important sources of revenue.

Fish were taken along the Mediterranean Sea coast and in the Sea of Galilee. The northern part of the Mediterranean coast was also the source of the murex shell, which was used to make a very valuable purple dye. Extensive textile industries, using both wool and the linen made from the flax grown in the coastal plain, produced the distinctive Tyrian purple cloth that was in great demand all around the Mediterranean. Lydia of Philippi and Thyatira was engaged in this business (Acts 16:14).

The southern end of the Jordan Valley and the Dead Sea area was the source of a large and profitable salt-mining industry. The city of Jericho appears to have been involved in this trade as early as 6000 B.C.

Asphalt or bitumen was easily obtained from the tar pits in the Dead Sea area (Gen. 11:3; 14:10). This substance was used as caulking in boats and rafts, as mortar in building, and for making monuments and jewelry. Timber from the Lebanon mountains was also a significant trade item.

Little pottery was exported from Israel, except for simple containers for wine and oil. Israelite pottery was more practical and less artistic than Philistine and Greek pottery.

Neither did Israel export a great deal of metals, except during the time of Solomon when the copper mines in Sinai and the iron mines in Syria were worked commercially.

One major industry was the manufacture of mill stones from the high-quality basalt stone found in the volcanic hills of northern Galilee. These were shipped as far away as Spain, Italy, and North Africa.

During the early days of the United Kingdom under David and Solomon, Israel controlled all the major trade routes through the area.

It was impossible to ship anything anywhere between Asia Minor, the Mesopotamian Valley, and Egypt without going through Israelite-controlled territory. Heavy excise taxes and import and export duties on all goods traveling through Israel produced huge sums of money. These revenues went into the construction of elaborate palaces and temples and extensive public works and military projects (1 Kings 5–7; 1 Chr. 29:1–5; 2 Chr. 1:14–17).

Ezekiel 27:1–24 lists a number of products that were traded through the city of Tyre. Israel probably also traded in these items. Much of the material was carried by camel or donkey, but ox-drawn wagons were also extensively used (Gen. 37:25).

By New Testament times, travel was relatively simple and considerably safer than in the earlier periods. The establishment of Roman control over the Mediterranean Sea and the lands around it put an effective end to piracy and highway robbery in the Empire. The Roman road system linked every part of the Empire and made travel much easier.

For long distances, ship travel was common (Jonah 1; Acts 13:4; 27:1–44). Government officials and the wealthy frequently used various types of chariots (Acts 8:28) and portable chairs (Song 3:6–10). Horses were mostly used for military purposes (Acts 23:23–24).

But for most people, the only way of traveling was on foot or donkey back. Foot travelers could average about 16 miles a day. Under normal circumstances Mary and Joseph’s trip from Nazareth to Bethlehem (Luke 2:1–7) probably took at least five days. With Mary unable to travel easily because of her pregnancy, that trip could well have taken two weeks or more.

Photo by Gustav Jeeninga

• A Roman road near Aleppo in Syria. Roads were important for trade, as well as military travel, in ancient times. The Romans built and maintained extensive systems of roads throughout their empire.

TRADER (see OCCUPATIONS AND TRADES; COMMERCE).

TRADITION—customs and practices from the past that are passed on as accepted standards of behavior for the present. Jesus criticized the Pharisees for slavishly following their traditions and making them more authoritative than the Scripture (Matt. 15:2; Mark 7:3).

TRAIN—the lowest and back hem of the outer garment (Is. 6:1). The outermost garment worn by the Hebrew people was a long, loosely fitting robe. Usually sleeveless, its rear skirt was drawn up through the legs and attached around the waist by a belt or girdle when the person was working. This long skirt is called a train when it is not girded. To have a robe or cloak with a long train was a sign of favor and wealth (Ex. 28:33). Also see DRESS OF THE BIBLE.

TRAJAN [TRAY jan]—emperor of Rome, A.D. 98–117. Trajan is not mentioned in the New Testament. But scholars identify him as a bitter foe of Christianity soon after the close of the age of the apostles. Many Christians were martyred during his reign. When it was speculated that believers were engaging in a secret rite when they gathered for the Lord’s Supper, Trajan outlawed such meetings.

TRANCE—an ecstatic state of mind that gives people a sense of detachment from their physical surroundings.

The Greek word for trance literally means “standing outside” or “being put outside” of one’s normal state of mind. Peter had been in prayer when he “fell into a trance,” receiving the vision indicating that the Gentiles were to be included in the church (Acts 10:10). In his defense to the people in Jerusalem, the apostle Paul declared that after his conversion, he fell into a trance and Christ commanded him to leave the city and evangelize the Gentiles (Acts 22:17).

The trances of Peter and Paul involved their seeing and hearing senses. They saw and heard the Lord speaking to them. Both trances took place as they were in prayer, and in both cases the recipients were awake. Neither trance was self-induced; God revealed Himself in both.

Paul’s vision on the Damascus Road (Acts 9:3–9), the experience recorded in 2 Corinthians 12:2–4, and John’s experience of being “in the Spirit” (Rev. 1:10) are other examples of revelatory trances in the Bible.

In the Old Testament the word translated as blindness (Gen. 19:11; 2 Kin. 6:18) suggests that God caused a trancelike state to fall on the men at Lot’s house and on the Syrians. Trances are experiences through which God communicates His will and purpose to people. Also see VISIONS.

TRANSFIGURATION—a display of God’s glory in the person of His Son, Jesus Christ (Matt. 17:1–8; Mark 9:2–8; Luke 9:28–36). Peter cites the Transfiguration as historical proof of the true gospel of Christ (2 Pet. 1:16–18).

It is hard to imagine what Jesus looked like when He was transfigured, or changed in form. The gospel writers speak of His face becoming bright like the sun, and of His clothes being dazzling white. Peter explains that God gave Him honor and glory (2 Pet. 1:17).

Moses and Elijah appeared also. Both of these were Old Testament figures who did not have a normal death and burial. Luke indicates they discussed Jesus’ approaching death, which He was going to accomplish at Jerusalem (Luke 9:31). Throughout his gospel, Luke emphasizes that

Jerusalem was the city of destiny for Jesus, who carefully accomplished all that the Old Testament prophesied and all that God wanted him to do. Jesus was destined for the cross.

Peter offered to make three tabernacles—one for Jesus, one for Moses, and one for Elijah. He may have been thinking that the Jews would have a final great celebration of the Feast of Tabernacles when the Messiah came. However, this was not the time for that, because Jesus still had to endure the cross.

A cloud overshadowed Jesus during His Transfiguration. This has symbolic as well as historical significance. It is a subtle reminder of the Exodus and the appearance of God to Moses on Mount Sinai (Exodus 24), when God also spoke from a cloud. The Transfiguration occurred about a week after Peter's confession of Jesus as the Messiah at Caesarea Philippi; Moses had to wait on the Mount about that long. Both Moses and Jesus were accompanied by three companions on their respective experiences. The word "decease" (Luke 9:31; exodus, KJV; departure, NIV) occurs in the conversation of Moses and Elijah. Thus the Old Testament Exodus points forward to Christ and His redeeming work.

At the same time, symbols of the SECOND COMING of Christ are also present in the Transfiguration account. Jesus will come with clouds and be revealed as God's chosen one. He will stand on a mountain, the Mount of Olives. The Feast of Tabernacles was associated in Jewish thinking with the return of the Messiah as well as with the journey in the wilderness after the Exodus. Moses gave the Law, yet also symbolized Jesus, the great prophet of the last days (Deut. 18:15). Elijah, too, was expected by the Jews to come in the last days (Mal. 4:5–6). The Transfiguration calls to mind both God's redemption through the Exodus and the future return and glory of Christ, His Son.

The Transfiguration concludes with God's voice speaking from the cloud, which marked God's presence (Ex. 40:34–38). When the disciples heard that Jesus was God's beloved Son, the chosen one with whom He was well pleased, they probably remembered Psalm 2:7, Isaiah 42:1, and possibly Genesis 22:2. All Scripture focuses on the person of the Lord Jesus Christ.

In the Transfiguration God showed clearly that Jesus is His one and only Son, superior even to the two great Old Testament figures, Moses and Elijah. His disciples are to listen to Him. At the conclusion of the Transfiguration, no one is seen but Jesus. He alone is worthy.

TRANSFORM—to change radically in inner character, condition, or nature. In Romans 12:2 the apostle Paul exhorted Christians, "Do not be conformed to this world, but be transformed by the renewing of your mind." Followers of Christ should not be conformed, either inwardly or in appearance, to the values, ideals, and behavior of a fallen world. Believers should continually renew their minds through prayer and the study of God's Word, by the power of the Holy Spirit, and so be transformed and made like Christ (2 Cor. 3:18). When He returns, Christ will "transform our lowly body that it may be conformed to His glorious body" (Phil. 3:21).

In 2 Corinthians 11:13–15 Paul warned his readers to beware of "false apostles, deceitful workers, transforming themselves into apostles of Christ" (v. 13). One should not be surprised, said Paul, at such false apostles—people who are counterfeit and phony but who wear masks to deceive others—for "Satan himself transforms himself into an angel of light" (v. 14). Satan's workers, in imitation of their ruler, also disguise themselves as agents of good.

TRANSGRESSION—the violation of a law, command, or duty. The Hebrew word most often translated as "transgression" in the Old Testament means "revolt" or "rebellion." The psalmist wrote, "Blessed is he whose transgression is forgiven, whose sin is covered" (Ps. 32:1). In the New Testament every occurrence of the word "transgression" (NKJV) is a translation of a Greek word that means "a deliberate breach of the law" (Rom. 4:15; 1 Tim. 2:14; Heb. 2:2). Also see SIN.

TRANSJORDAN [trans JORE dahn]—a large plateau east of the Jordan River, the Dead Sea, and the Arabah. The term Transjordan is not used in the NKJV, KJV, or NRSV, but the general area is often called "beyond the Jordan" (Gen. 50:10–11; Deut. 3:20; Judg. 5:17; Is. 9:1; Matt. 4:15; Mark 3:8). The KING'S HIGHWAY (Num. 20:17; 21:22) crossed the entire length of Transjordan from north to south.

Before the time of Joshua, Transjordan was made up of the kingdoms of AMMON; BASHAN; GILEAD; MOAB, and EDOM. After the conquest, this area was occupied by the tribes of REUBEN and GAD and the half-tribe of MANASSEH.

Also see DECAPOLIS; PEREA.

TRANSLATE, TRANSLATION—to remove a person or thing from one condition, place, or state to another. In the Bible, the word "translation" or the concept of translation is used in three senses: (1) the physical translation of Enoch (Gen. 5:24; Heb. 11:5) and Elijah (2 Kin. 2:11) to heaven without the intervening experience of death; (2) the spiritual translation of Christians in their present experience from "the power of darkness" into "the kingdom of the Son of His love" (Col. 1:13); and (3) the future, physical translation and transformation of Christians at the SECOND COMING of Christ (1 Cor. 15:51–57; Phil. 3:21; 1 Thess. 4:13–18).

Translation is a special act of God. It is permanent in its results, it occurs in response to faith, and it has heaven as its reward.

TRANSLITERATION—the process by which letters or words are spelled in the corresponding characters of another alphabet. For example, Hades is a transliteration of a Greek word meaning "the unseen world" (Matt. 11:23; Luke 10:15; Acts 2:27). Amen is the transliteration of a Hebrew word meaning "so be it" or "let it be so" (Num. 5:22).

TRAP—a mechanical device such as a snare with bait, a striker-bar, a net, or a noose usually laid on the ground in which animals, birds, and even human beings are caught (Job 18:9; Ps. 140:5; 141:9; Is. 8:14; Amos 3:5). Also see SNARE.

TRAPPER (see OCCUPATIONS AND TRADES).

TRAVAIL—physical or mental pain or anguish. Rachel travailed in childbirth, dying as she gave birth to Benjamin (Gen. 35:16–19). The prophet Isaiah spoke of the Suffering Servant: "He [God] shall see the labor of His soul, and be satisfied" (Is. 53:11). Our salvation has been secured through the pain and suffering of God's Son.

TRAVEL (see TRADE AND TRAVEL).

TREASURE, TREASURY—something of value; a place for storing valuables. In the Old Testament a treasure was described as something “laid aside,” “possessed,” or “hidden,” and thus valuable (Gen. 43:23; Deut. 32:34). A treasury is a place to keep such valuables (Esth. 3:9; 4:7). A place where royal records are stored might, therefore, be called a “treasure house” (Ezra 5:17). Sometimes the term is used figuratively of the place where God keeps snow and hail (Job 38:22) or wind (Jer. 10:13; 51:16). Wisdom is called “hidden treasure” (Prov. 2:4).

The New Testament often uses the term literally to indicate something of value (Matt. 2:11). Or, it may be used in a figurative sense, as Jesus does to describe priorities as “treasures in heaven” (Matt. 6:19–21). Paul uses the term figuratively to speak of Jesus as the one “in whom are hidden all the treasures of wisdom and knowledge” (Col. 2:3).

The temple at Jerusalem had treasuries, or rooms, for storing various kinds of treasures (1 Kin. 7:51; 1 Chr. 28:11–12). In Jesus’ day, Herod’s temple also had a treasury, where taxes and tithes were paid. Once Jesus sat opposite the treasury so he could see the rich and the poor putting in their contributions. He commended a poor widow for her contribution because she “put in all that she had, her whole livelihood” (Mark 12:44).

TREASURE CITY—KJV term for STORAGE CITY.

TREASURER (see OCCUPATIONS AND TRADES).

TREATY (see ALLIANCE; COVENANT).

TREE OF KNOWLEDGE—one of two special trees planted by God in the Garden of Eden. The other was the tree of life (Gen. 2:9). Since “the tree of the knowledge of good and evil” symbolized all moral knowledge, knowledge that only God could have, its fruit was forbidden to Adam and Eve (Gen. 2:17). But the tempter suggested to them that, by adding to their knowledge, the tree’s fruit would make them “like God” (Gen. 3:5). So they chose to disobey God. This act of rebellion marked the entrance of sin into the world.

The result was quite different than Adam and Eve expected. Instead of gaining superior knowledge that made them equal with God, they gained awareness or knowledge of their guilt, shame, and condemnation.

TREE OF LIFE—the tree in the Garden of Eden that bestowed continuing life (Gen. 2:9, 17; 3:1–24). Before Adam and Eve sinned, they had free access to the tree of life; after their act of rebellion, two CHERUBIM guarded the way to its fruit.

Adam and Eve's inability to eat from this tree after their sin showed that they failed to gain immortality, or eternal life. Because of their sin, they were subject to death and dying. This condition lasted until the coming of Jesus Christ, the second Adam, who offers eternal life to all who believe in Him (John 3:16; 1 John 5:11–12).

TRESPASS—the violation of a law. The Hebrew word translated as "trespass" means "a stepping aside from the (correct) path" (Gen. 31:36; Ex. 22:9). In the New Testament "trespass" is often a translation of a Greek word that means "a falling aside" (Mark 11:25–26; Eph. 2:1, 5). The apostle Paul wrote: "God was in Christ reconciling the world to Himself, not imputing their trespasses to them" (2 Cor. 5:19). Also see SIN.

TRESPASS OFFERING (see SACRIFICIAL OFFERINGS).

TRIAL—a temptation or an adversity, the enduring of which proves the merit of an individual's faith. For Christians, to encounter adversity is to undergo a trial in which their faith is proved either true or false before God, the highest judge. Since many positive things come about through such trials, Christians are urged to rejoice at their occurrence (James 1:2; 1 Pet. 4:13). Christ Himself set the example in how trials should be endured when He defeated Satan's temptations by appealing to the word and will of God (Luke 4:1–13).

TRIAL OF JESUS (see JESUS CHRIST).

TRIANGLE (see MUSICAL INSTRUMENTS OF THE BIBLE).

TRIBE—a social group composed of many clans and families, together with their dependents, outside the ties of blood kinship, who had become associated with the group through covenant, marriage, adoption, or slavery. The nation of ancient Israel, especially at the time of the events recorded in the Book of Judges, was a tribal society (Numbers 1; 2; 26; Joshua 13–21; Judges 19–21). Several neighboring nations also were organized along tribal lines (Gen. 25:13–16).

Israel was an association of twelve tribes, designated by the names of the ancestors from whom they were descended (Deut. 27:12–13; Ezek. 48:1–35). The historical origins of the tribal units may be traced to the Book of Genesis. Jacob, whose name was later changed to Israel (Gen. 32:28), was the father of twelve sons (Gen. 29:31—30:24; 35:18, 22–26). The sons of Jacob, excluding Levi and Joseph but including Joseph's sons, Manasseh and Ephraim, were the ancestors of the later tribal units in the nation's history. The development of the tribes begins with the events described in the Book of Exodus.

The sons of Jacob, together with their father and families, migrated to Egypt to join their brother Joseph and to escape the famine in Canaan (Gen. 46:1–27; Ex. 1:16). They grew significantly in number for the next 400 years (Gen. 15:13; Ex. 12:40). Then the descendants of Jacob's sons left Egypt in the EXODUS under the leadership of Moses. They were joined by many who were not descendants of Jacob. The Exodus people are thus characterized as a "mixed multitude" (Ex. 12:38; Num. 11:4).

The number of dependents, those not of blood kinship, continued to increase as the tribal units developed. Moses' father-in-law, whose clan joined Israel in the wilderness, was a Midianite (Num. 10:29). Caleb, who figured prominently in the conquest of the land of Canaan, was called a Kenizzite (Josh. 14:13–14). Later the Calebites were given an inheritance among the tribe of Judah (Josh. 15:13).

The tribal confederation with its institutions reached its highest form during the period recorded in the books of Joshua and Judges. The rigidity of Israel's tribal structure did weaken somewhat with the establishment of the United Kingdom under David and Solomon. But tribal organization and association was maintained throughout later biblical history (Luke 2:36; Acts 4:36; Rom. 11:1; Heb. 7:14).

TRIBULATION—great adversity and anguish; intense oppression or persecution. Tribulation is linked to God's process for making the world right again. His Son underwent great suffering, just as His people undergo a great deal of tribulation from the world (Rom. 5:3; Acts

14:22). This tribulation has its source in the conflict between God and the devil (Gen. 3:15), which will end with the devil being cast into the lake of fire to suffer eternal tribulation (Rev. 20:10). Also see TRIBULATION, THE GREAT.

TRIBULATION, THE GREAT—a short but intense period of distress and suffering at the end of time. The exact phrase, "the great tribulation," is found only once in the Bible (Rev. 7:14). The great tribulation is to be distinguished from the general tribulation a believer faces in the world (Matt. 13:21; John 16:33; Acts 14:22). It is also to be distinguished from God's specific wrath upon the unbelieving world at the end of the age (Mark 13:24; Rom. 2:5–10; 2 Thess. 1:6).

The great tribulation fulfills Daniel's prophecies (Daniel 7–12). It will be a time of evil from false christs and false prophets (Mark 13:22) when natural disasters will occur throughout the world.

Also see ANTICHRIST; MILLENNIUM.

TRIBUTE—a compulsory fee or financial contribution levied on an inferior by a superior ruler or nation. Before the establishment of the United Kingdom under David and Solomon, the judge Ehud brought tribute money to Eglon, the king of Moab (Judg. 3:15–18). During the time of the United Kingdom, Israel was strong and received tribute. David received tribute from Moab and Syria (2 Sam. 8:2, 6; 1 Chr. 18:2, 6), and Solomon accepted tribute from "all kingdoms from the River [Euphrates] to the land of the Philistines, as far as the border of Egypt" (1 Kin. 4:21).

After the division of the kingdom in 931 B.C., King Ahab of the northern kingdom of Israel received tribute from the king of Moab (2 Kin. 3:4–5). In the southern kingdom of Judah, Jehoshaphat received tribute from the Philistines and the Arabians (2 Chr. 17:11). Uzziah also forced the Ammonites to pay tribute to Judah (2 Chr. 26:8).

Even more is reported in the Bible about Israel and Judah paying tribute to foreign nations. Israel's king Jehoash paid tribute to Hazael of Syria to prevent attack (2 Kin. 12:17–18). Hoshea paid tribute to Shalmaneser V of Assyria (2 Kin. 17:3). Judah's King Ahaz sent tribute to Tiglath–Pileser III of Assyria (2 Kin. 16:7–8). King Hezekiah paid tribute to Sennacherib of Assyria (2 Kin. 18:13–16). Jehoiakim paid tribute to Pharaoh Necho II of Egypt just before Judah was captured by

Babylon (2 Kin. 23:33–35). Although Israel was supposed to depend only on God for protection, the nation occasionally depended on foreign kings, paying heavily in tribute.

TRIBUTE MONEY (see MONEY OF THE BIBLE).

TRIFLES—rich, sweet desserts, usually fruit cakes topped with jam and soaked in wine (Prov. 18:8; 26:22; choice morsels, NIV; dainty morsels, NASB; delicious morsels, NRSV).

TRIGON (see MUSICAL INSTRUMENTS OF THE BIBLE).

TRIMMERS (see WICK-TRIMMER).

TRINITY—the coexistence of the Father, the Son, and the Holy Spirit in the unity of the Godhead (divine nature or essence). The doctrine of the trinity means that within the being and activity of the one God there are three distinct persons: Father, Son, and Holy Spirit. Although the word "trinity" does not appear in the Bible, the "trinitarian formula" is mentioned in the Great Commission (Matt. 28:19) and in the benediction of the apostle Paul's Second Epistle to the Corinthians (2 Cor. 13:14).

God revealed Himself as one to the Israelites: "Hear, O Israel: The Lord our God, the Lord is one!" (Deut. 6:4). This was a significant religious truth because the surrounding nations worshiped many gods and had fallen into idolatry, worshiping the creation rather than the true Creator (Rom. 1:18–25). "But when the fullness of the time had come," Paul wrote (Gal. 4:4), "God sent forth His Son, born of a woman, born under the law." In the New Testament, God revealed that He is not only one but a family of persons—an eternal, inexhaustible, and dynamic triune family of Father, Son, and Holy Spirit, who are one in will and purpose, love and righteousness.

The relationship of Father and Son is prominent in the gospels because Jesus, the eternal Son who takes on human flesh, is most visible to us as He strikes a responsive chord through the Father-Son relationship. All the while the Holy Spirit is in the background, serving as our eyes of faith. The unity of Father, Son, and Holy Spirit is portrayed by Jesus' trinitarian teaching (John 14–16). This truth is expressed in the total ministry of Jesus as recorded in all four gospels as well as in the rest of the New Testament. The triune family cooperates as one in bringing the lost person home again into a redeemed family of believers.

The most distinctive characteristic of the persons of the triune family is their selfless love for one another. Each esteems and defers to the other in a way that makes the original family of the trinity a model for the Christian family of believers in the church.

The Father gives all authority to the Son and bears witness to Him, as does Jesus to Himself (John 8:18). Yet the Son claims nothing for Himself; He gives all glory to the Father who has sent Him (John 12:49–50). The key to unlocking the mystery of the trinity is to observe how the persons of the triune family give themselves to one another in selfless love. They are always at one another's disposal.

The Father serves the Son; the Son serves the Father; Father and Son defer to the Holy Spirit, who in turn, serves and defers to the Father and Son in a oneness that is eternally dynamic and inexhaustible. The mutual love of the triune persons spills over into the creation and is seen in their generous cooperation in saving the lost (John 14:15–17, 25–26).

Since God is the original family-in-unity, so Christians are urged by Jesus and the apostles to imitate the divine family in the believing fellowship, as Jesus taught so clearly when He washed the disciples' feet (John 13:14–15). The principal trait of the triune family is speaking the truth in love; this encourages a spirit of generosity among Christians as they reflect the divine family in calling the lost to come home.

The Trinity was at work in the incarnation of Jesus, the Son of the Most High, as He was conceived in the womb of Mary by the power of the Holy Spirit (Luke 1:30–35). At His baptism Jesus the Son received approval from the Father in the presence of the Holy Spirit (Luke 3:21–22), fulfilling two Old Testament prophetic passages (Ps. 2:7; Is. 42:1). The Trinity was also present in the temptation, as Jesus, full of the Holy Spirit, was led by the Spirit for forty days in the wilderness. The devil recognized Jesus as the Son of God (Luke 4:3), but he tried to destroy the faithful relationship of the divine family.

In His preaching in the synagogue at Nazareth Jesus fulfilled Isaiah 61:1–2, claiming that "the Spirit of the Lord is upon Me" (Luke 4:18) and indicating that the triune family was at work in Him as the servant Son. At the transfiguration, the voice of the Father spoke again in approval of Jesus the Son to the innermost circle of disciples (Luke 9:35).

Jesus rejoiced in the Holy Spirit and in the Father who had delivered all things to the Son (Luke 10:21–22). He claimed to be acting in the place of God and through the Holy Spirit's power, which is the "finger" of God (Matt. 12:28; Luke 11:20). Jesus' cleansing of the temple was a claim of identification with the house of God His Father (Luke 19:45–46) that paralleled His concern for being in His Father's house at a much younger age (Luke 2:41–51).

Jesus witnessed further to His authority as He sent forth the disciples, following His resurrection, with the words, "Behold, I send the promise of My Father upon you" (Luke 24:49). He also told them to wait until they were empowered by the Holy Spirit (Acts 1:5, 8). Jesus claimed His Sonship not only from David but from David's Lord (Matt. 22:42–45), indicating His deity.

Following His resurrection, Jesus sent the disciples to baptize "in the name of the Father and of the Son and of the Holy Spirit" (Matt. 28:19). The fulfillment of Jesus' prophecy as spokesman for the Father and the Holy Spirit (Acts 1:4–8) occurred at Pentecost. This continued throughout the Book of Acts when the Holy Spirit inspired Peter and the apostles to preach a trinitarian gospel of Father, Son, and Holy Spirit (Acts 2:32–33; 5:29–32; 10:38).

Paul wrote from a sense of the triune family in Galatians, speaking often of Father, Son, and Holy Spirit (Gal. 3:13–14; 4:6; 5:5–6, 22–24). In Romans he used a threefold, trinitarian pattern to describe the plan of salvation (Rom. 1:18—3:20; 3:21—8:1; 8:2–30). All the remaining New Testament books contain Trinity teaching except James and 3 John.

The triune family is God's revelation of Himself as the ultimate truth about reality. This family is the original pattern from which God creates all the families of earth with their unity and diversity. The family of mankind, after losing its intimate relationship with the divine family at the Fall, is restored to fellowship by God's action. This happens when its members acknowledge the generosity originating in the Father, expressed by the Son, and energized by the Holy Spirit.

TRIPOLIS, MEN OF [TRIP oh lihs]—a form of TARPELITES.

TRIUMPH—the joy or exultation of victory. In the Bible the word “triumph” usually refers to God’s triumph—in the Old Testament His triumph over Israel’s enemies and in the New Testament His victory through Christ on the cross. Examples of God’s triumph over Israel’s enemies are described in the song of Moses and Miriam (Ex. 15:1–21). In the Old Testament the word “triumph” is found most often in the Book of Psalms (25:2; 60:8; 108:9).

In the New Testament the Greek verb that means “to make a show or spectacle of” is twice translated as “triumph” (2 Cor. 2:14; Col. 2:15). The figure of speech is drawn from the ceremony that greeted a Roman general who had won a decisive victory over a foreign enemy. This ceremony usually featured a display of captives and spoil following the general’s chariot.

The apostle Paul used such a triumphal procession as an analogy of Christ’s victory on the cross. By His triumph He conquered supernatural foes and “made a public spectacle of them” (Col. 2:15). Through Christ we also can claim the victory: “Now thanks be to God who always leads us in triumph in Christ” (2 Cor. 2:14).

TROAS [TROW as]—an important city on the coast of MYSIA (see Map 7, C–2), in northwest Asia Minor (modern Turkey), visited at least three times by the apostle Paul (Acts 16:8, 11; 20:5–6; 2 Cor. 2:12; 2 Tim. 4:13). Troas was situated about 16 kilometers (10 miles) southwest of Hissarlik, the ruins of ancient Troy.

At Troas, on his second missionary journey, the apostle Paul saw a vision of a “man of Macedonia” inviting him to preach the gospel of Christ in Europe (Acts 16:8–9). After ministering in Greece (Acts 20:2), Paul returned to Troas. Here he restored to life a young man named Eutychus, who had fallen from a third-story window while Paul preached late into the night (Acts 20:5–12).

Photo by Howard Vos

• Ruins of Roman baths at Troas—the city where Paul received a vision to evangelize Macedonia (Acts 16:6–10).

TROGYLLIUM [troe JIL ee uhm]—a city near the foot of Mount Mycale opposite the island of Samos in CARIA. The apostle Paul stayed at Trogyllium on his return to Jerusalem after his third missionary journey (Acts 20:15). Trogyllium was about 32 kilometers (20 miles) south of Ephesus.

TROPHIMUS [TROF ih muss]—a Gentile Christian who lived in Ephesus and who accompanied Paul to Jerusalem at the end of Paul’s third missionary journey (Acts 20:4). When certain Jews from Asia saw Trophimus the Ephesian with Paul in Jerusalem, they supposed that Paul had brought “Greeks” (uncircumcised Gentiles) into the Court of Israel (an inner court beyond the Court of the Gentiles), defiling the temple (Acts 21:28–29).

The people seized Paul, dragged him out of the temple, and tried to kill him. But Paul was rescued by the commander of the Roman garrison and sent to Rome for trial.

Apparently Trophimus accompanied Paul on the trip toward Rome. In his Second Epistle to Timothy, Paul revealed, “Trophimus I have left in Miletus sick” (2 Tim. 4:20).

TROUSERS—a distinctive item of dress worn by the priests of the nation of Israel. These trousers were similar to a loincloth that covered their hips and thighs (Ex. 28:32). Other versions translate the Hebrew word as breeches and girdle. Also see PRIEST, HIGH.

TRUMPET (see MUSICAL INSTRUMENTS OF THE BIBLE).

TRUMPETS, FEAST OF (see FEASTS AND FESTIVALS).

TRUSTEE (see OCCUPATIONS AND TRADES).

TRUTH—conformity to fact or actuality; faithfulness to an original or to a standard.

In the Old and New Testaments, truth is a fundamental moral and personal quality of God. God proclaimed that He is “merciful and gracious, longsuffering, and abounding in goodness and truth” (Ex. 34:6). He is a “God of truth . . . without injustice” (Deut. 32:4). Furthermore, all of His paths are “mercy and truth” (Ps. 25:10). Frequently in the psalms, God’s mercy and His truth are joined together (Ps. 57:3; 89:14; 115:1). All of God’s works, precepts, and judgments are done in righteousness and truth (Ps. 96:13; 111:8).

Truth is a moral and personal characteristic of God: He is “the God of truth” (Is. 65:16). The psalmist declared, “Your law is truth” (119:142), “all Your commandments are truth” (119:151), and “the entirety of Your word is truth” (119:160). Because of His perfect nature and will, God has to speak and act in truth; He cannot lie (1 Sam. 15:29; Heb. 6:18; James 1:17–18).

Jesus is the Word of God who became flesh, “the only begotten of the Father, full of grace and truth” (John 1:14). All Jesus said was true, because He told the truth He heard from God (John 8:40). He promised His disciples that He would send “the Spirit of truth” (John 14:17; 15:26; 16:13)—a Helper who would abide in Christians forever (John 14:16), testify about Jesus (John 15:26), guide Christians into all truth (John 16:13), and glorify Jesus (John 16:14).

God is truth; the Spirit is truth; and Jesus is truth. Jesus said, “I am the way, the truth, and the life. No one comes to the Father except through Me” (John 14:6). Jesus and the revelation the Spirit of truth gave through His apostles are the final, ultimate revelation and definition of truth about God, people, redemption, history, and the world. “The law was given through Moses, but grace and truth came through Jesus Christ” (John 1:17).

TRYPHAENA [trigh FEE nuh]—a form of TRYPHENA.

TRYPHENA [trigh FEE nuh]—a woman at Rome to whom the apostle Paul sent greetings (Rom. 16:12; Tryphaena, NRSV, REB, NASB). Tryphena is mentioned with another woman, Tryphosa. They may have been sisters, twins, or perhaps fellow deaconesses. Paul described them as women “who have labored in the Lord.”

Also see TRYPHOSA.

TRYPHOSA [trigh FOE suh]—a woman in Rome to whom the apostle Paul sent greetings (Rom. 16:12), along with another woman, TRYPHENA.

TSADDE [SOD dy]—the eighteenth letter of the Hebrew alphabet, used as a heading over Psalm 119:137–144. In the original Hebrew language, each of these eight verses began with the letter tsadde.

Also see ACROSTIC.

TUBAL [TOO buhl]—the name of a man and a country or people in the Old Testament:

1. The fifth son of Japheth and grandson of Noah (Gen. 10:2; 1 Chr. 1:5).
2. A people who lived in the Cappadocian region of eastern Asia Minor (modern Turkey). The prophet Isaiah mentions Tubal along with JAVAN (Is. 66:19), and Ezekiel mentions Tubal, Javan, and MESHECH as some of those who traded with Tyre (Ezek. 27:13).

TUBAL–CAIN [too buhl KANE] (*Tubal the smith*)—a son of Lamech and Zillah. Tubal–Cain was the “father” of all metalworkers (Gen. 4:22).

TUMOR (see DISEASES OF THE BIBLE).

TUNIC (see DRESS OF THE BIBLE).

TUNNEL—an underground passage. King Hezekiah of Judah stopped the water outlet of Upper Gihon, thereby making a pool, and brought the water of this pool by tunnel to the west side of Jerusalem (2 Kin. 20:20; 2 Chr. 32:30).

Also see HEZEKIAH'S TUNNEL.

TURBAN—a long piece of linen cloth wound around the head and fastened in the back to form a type of headdress worn by men in Bible times (Job 29:14). Such a turban was a distinctive form of headdress worn by the priests of the nation of Israel (Ex. 28:39). The Hebrew word for turban is rendered as tire, bonnet, and mitre by some English translations of the Bible.

Also see DRESS OF THE BIBLE.

TURQUOISE (see JEWELS AND PRECIOUS STONES).

TURTLE, TURTLEDOVE (see ANIMALS OF THE BIBLE).

TUSK—a long tooth, usually one of a pair, that extends outside the mouth of certain animals, such as the elephant, walrus, or wild boar. The merchants of Tyre received ivory tusks and ebony as payment for their wares (Ezek. 27:15; horns of ivory, KJV).

TUTOR—a trusted slave among wealthy Greek and Roman families whose responsibility was to supervise their son's activities, acting as his guide and guardian. When the boy reached 16 he was considered to be of age and no longer needed his tutor.

The apostle Paul compared the law to a tutor, because it guided people to Christ (Gal. 3:24–25; schoolmaster, KJV; disciplinarian, NRSV; put in charge, NIV). Until Christ came the law confined us and kept us in custody. But when Christ came, we attained the freedom and maturity of faith. Those who live under the law thus have an inferior status to those who live by faith—"for the law was given through Moses, but grace and truth came through Jesus Christ" (John 1:17).

TWELVE (see NUMBER).

TWELVE, THE—a term for the band of Jesus' closest disciples (Mark 4:10). Early in His ministry Jesus selected twelve of His followers and named them "apostles" (Luke 6:12–16). They are also referred to as the "twelve disciples" (Matt. 10:1). Jesus appointed them to travel with Him, preach, heal, and cast out demons (Mark 3:14–15).

Although the terms disciple and apostle may refer to someone other than one of the Twelve (John 8:31; 1 Cor. 15:9), the Twelve appears to be a term restricted to the original dozen selected by Jesus, and to Matthias who took the place of Judas (Acts 1:15–26). There was a symbolic significance to the Twelve, similar to that of the twelve sons of Israel (1 Cor. 15:5; Rev. 21:14), whose descendants became the twelve tribes of the Hebrew nation.

TWIN BROTHERS, THE—the figurehead of an Alexandrian ship that took the apostle Paul from Malta to Puteoli (Acts 28:11). In Greek mythology, Castor and Polydeuces (Latin *Pollux*) were sons of Zeus and Leda; they were protectors of sailors and were hostile to pirates. The Greek word translated "the Twin Brothers," or "Castor and Pollux" (KJV), is *dioskourois* (from *dios* kouroi, "sons of Zeus"). The Dioscuri were identified with the constellation Gemini (the Twins), which is the third sign of the Zodiac. Castor and Pollux, the Twin Brothers, are the brightest stars of this constellation. Also see GODS, PAGAN.

TWO (see NUMBER).

TYCHICUS [TIKE ih kuhs]—a Christian of the province of ASIA (Acts 20:4). Tychicus was a faithful friend, fellow worker, and messenger of the apostle Paul (Eph. 6:21–22; Col. 4:7–8). Along with other disciples, Tychicus traveled ahead of Paul from Macedonia to Troas, where he waited for the apostle's arrival (Acts 20:4).

Paul also sent Tychicus to Ephesus to deliver and perhaps to read his epistle to the Christians in that city (Eph. 6:21). He did the same with the Epistle to the Colossians (Col. 4:7). Paul sent him as a messenger to Titus in Crete (Titus 3:12) and afterward to Ephesus (2 Tim. 4:12).

TYPE—a figure, representation, or symbol of something to come, as an event in the Old Testament foreshadows another in the New Testament.

Types generally find their fulfillment in the person and ministry of Christ, but they sometimes relate to God, His people, or some other reality.

Scholars using typology range over a wide spectrum of interpretation. On the one extreme is the method that makes practically every item in the Old Testament find a greater fulfillment in the New Testament. At the other extreme are those scholars who insist on the word "type" being explicitly mentioned in the New Testament before they recognize any Old Testament type. Between those extremes, many scholars feel that there are some Old Testament correspondences to New Testament truths that are indeed typical, although the word "type" is not specifically used.

For instance, Melchizedek, the king-priest of Salem (Gen. 14:18–20 and Ps. 110:4), is said to be typical of Christ (Heb. 6:20). Jesus said the bronze serpent in the wilderness (Num. 21:4–9) was in some sense typical of His own crucifixion (John 3:14–15). The writer of Hebrews (Hebrews 9–10) pointed out that the tabernacle typically foreshadowed the person and work of Jesus Christ.

The NKJV uses the word "type" in only one place; in Romans 5:14 the apostle Paul mentions Adam as "a type of Him [Jesus] who was to come" (pattern, NIV).

Also see ANTITYPE.

TYRANNUS [tigh RAN uhs] (*tyrant*)—a man of Ephesus who owned a school or lecture hall at which the apostle Paul reasoned daily for two years (Acts 19:9–10). Tyrannus was either a teacher of rhetoric and philosophy or a Jewish rabbi who taught the law in his private synagogue. He allowed Paul to speak of Jesus so that people from throughout the province of Asia heard of Him.

TYRE [tire] (*rock*)—an ancient seaport city of the Phoenicians situated north of Israel (see Map 3, B–1). Tyre was the principal seaport of the Phoenician coast, about 40 kilometers (25 miles) south of Sidon and 56 kilometers (35 miles) north of Carmel. It consisted of two cities: a rocky coastal city on the mainland and a small island city. The island city was just off the shore. The mainland city was on a coastal plain, a strip only 24 kilometers (15 miles) long and 3 kilometers (2 miles) wide.

Behind the plain of Tyre stood the rocky mountains of Lebanon. Tyre was easily defended because it had the sea on the west, the mountains on the east, and several other rocky cliffs (one the famous “Ladder of Tyre”) around it, making it difficult to invade.

History. Tyre was an ancient city. According to one tradition, it was founded about 2750 B.C. However, SIDON—Tyre’s sister city—was probably older (Gen. 10:15), perhaps even the mother city (Is. 23:2, 12). The Greek poet Homer mentioned “Sidonian wares,” without reference to Tyre. This seems to confirm that Sidon was older. About 1400 B.C. Sidon successfully besieged the city of Tyre and maintained supremacy over it. However, when sea raiders left Sidon in ruins about 1200 B.C., many people migrated to Tyre. The increasing greatness of Tyre over Sidon, and its closer location to Israel, caused the order of mentioning Tyre first and then Sidon to be established by biblical writers (Jer. 47:4; Mark 3:8).

The period from 1200 to 870 B.C. was largely one of independence for Phoenicia. This enabled Tyre to realize her expansionist dreams. Hiram I, the ruler of Tyre (980–947 B.C.), apparently began a colony at Tarshish in Spain. He fortified Tyre’s two harbors, one on the north of the city and one on the south. Tyrian ships began to dominate Mediterranean commerce. Their merchants were princes, the honorable of the earth (Is. 23:8). In the ninth century B.C. a colony from Tyre founded the city of Carthage on the north coast of Africa.

The most celebrated product of Tyrian commerce was the famous purple dye made from mollusks found in the waters near Tyre. This dye became a source of great wealth for Tyrians. In addition they produced metal work and glassware, shipping their products to and buying wares from peoples in remote parts of the earth (1 Kin. 9:28).

Friendly relations existed between the Hebrews and the Tyrians. Hiram was on excellent terms with both David and Solomon, aiding them with materials for the building of David’s palace (1 Kin. 5:1; 1 Chr. 14:1), Solomon’s temple, and other buildings (1 Kin. 4:1; 9:10–14; 2 Chr. 2:3, 11). Hiram and Solomon engaged in joint commercial ventures (1 Kin. 9:26–28).

The dynasty of Hiram came to an end earlyin the ninth century B.C. when a priest named Ethbaal revolted and assumed the throne. Still, cordial relations between the Tyrians and Israelites continued. Ethbaal’s daughter Jezebel married Ahab of Israel (1 Kin. 16:31). From this union Baal worship and other idolatrous practices were introduced into Israel.

While the people of Tyre were mostly interested in sea voyages, colonization, manufacturing, and commerce, they were frequently forced into war. Phoenician independence ended with the reign of Ashurnasirpal II (883–859 B.C.) of Assyria. More than a century later Shalmaneser V laid siege to Tyre and it fell to his successor, Sargon II. With the decline of Assyria after the middle of the seventh century B.C. Tyre again prospered.

Tyre in Prophecy. Several prophets of the Old Testament prophesied against Tyre. They condemned the Tyrians for delivering Israelites to the Edomites (Amos 1:9) and for selling them as slaves to the Greeks (Joel 3:5–6). Jeremiah prophesied Tyre's defeat (Jer. 27:1–11). But the classic prophecy against Tyre was given by Ezekiel.

Ezekiel prophesied the destruction of Tyre (Ezek. 26:3–21). The first stage of this prophecy came true when Nebuchadnezzar, king of Babylon, besieged the mainland city of Tyre for thirteen years (585–572 B.C.) and apparently destroyed it. However, Nebuchadnezzar had no navy; so he could not flatten the island city. But losing the mainland city was devastating to Tyre. This destroyed Tyre's influence in the world and reduced her commercial activities severely.

The second stage of Ezekiel's prophecy was fulfilled in 332 B.C., when Alexander the Great besieged the island city of Tyre for seven months. He finally captured it when he built a causeway from the mainland to the island. Hauling cedars from the mountains of Lebanon, he drove them as piles into the floor of the sea between the mainland and the island. Then he used the debris and timber of the ruined mainland city as solid material for the causeway. Hence, the remarkable prophecy of Ezekiel was completely fulfilled.

Tyre in the New Testament. During the Roman period Tyre again was rebuilt, eventually achieving a degree of prosperity. A Roman colony was established at the city. Herod I rebuilt the main temple, which would have been standing when Jesus visited the coasts of Tyre and Sidon (Matt. 15:21–28; Mark 7:24–31). People of Tyre listened to Jesus as He taught (Mark 3:8; Luke 6:17). The Lord Jesus even cited Tyre as a heathen city that would bear less judgment than the Galilaean towns in which He had invested so much of His ministry (Matt. 11:21–22; Luke 10:13–14).

In the New Testament period a Christian community flourished at Tyre. At the close of Paul's third missionary journey he stopped at Tyre and stayed with the believers there for a week (Acts 21:1–7).

Photo by Bernice Johnson

• Roman ruins at the ancient city of Tyre, with buildings of the modern city in the background.

TYROPOEON VALLEY **[tie ROW pih un]** (*valley of the cheesemakers*)—a small valley in the city of Jerusalem that divides the hill of Ophel—site of the original City of David—from the site known as the Western Hill, or Upper City. This valley, not mentioned by name in the Bible, exists today only as a slight depression because it has been filled in by debris and waste throughout the centuries.

U

UCAL [YOU cal]—an unknown person to whom Agur addressed his proverbs along with Ithiel (Prov. 30:1). Some scholars, however, do not believe Ithiel and Ucal are proper names. Therefore, “to Ithiel—to Ithiel and Ucal” (Prov. 30:1, NKJV) becomes “I am weary, O God, I am weary and worn out” (REB).

UEL [YOU ehl]—a son of Bani who married a pagan wife and then divorced her after the captivity (Ezra 10:34).

UGARIT [YOU guh rit]—an ancient Canaanite city (modern RAS SHAMRA) in western Syria. Ugarit was situated about 40 kilometers (25 miles) southwest of Antioch, about one-half mile from the Mediterranean Sea and directly east of the island of Cyprus. Although Ugarit is not mentioned in the Bible, it is important to Bible students because of the archaeological discoveries made at this site.

The excavation of Ugarit began in 1929 under the direction of Claude F. A. Schaeffer. Although interrupted by World War II, the excavation resumed in 1948. These excavations reveal that the city of Ugarit reached the height of its importance between the time of Abraham and David (2000 to 1000 B.C.).

The discoveries at Ugarit have had a great impact on the understanding of the Old Testament. The language of Ugarit is similar to biblical Hebrew. The Ugaritic myths describe the false religion of Baal that the prophets of Israel condemned. Several of the religious institutions in Ugarit are similar to those found in the Bible.

These details are known because the archaeologists discovered a library containing a large number of clay tablets written in several ancient Near Eastern languages. The texts in the Ugaritic language contain many words, grammatical forms, and idioms that are common to the Hebrew language. The poetic texts are especially similar to the style and imagery of the Book of Psalms.

One of the Ugaritic texts is a myth about the struggles of the gods to gain control of the earth. Mot, the god of death and the dry season, struggles with Baal, the god of life and the wet season. Baal worshipers hoped to encourage Baal to bless their crops with rain and fertility by offering sacrifices to Baal and by their involvement with the sacred prostitutes at the Baal temples and high places. The drought that God sent during the time of Elijah (1 Kin. 17:1, 7) proved that the God of Israel, not Baal, was in charge of fertility and rain. Later Elijah prayed and God sent the rain (1 Kin. 18:41–45). Baal worship was especially encouraged by Ahab and Jezebel who built an altar and temple for Baal in Samaria (1 Kin. 16:29–33), and Athaliah and Manasseh who built altars to Baal in Jerusalem (2 Kin. 11:13–20; 21:1–4).

The prophets condemned the Israelites for their worship of Baal, but the Israelites never listened. God destroyed both Israel (2 Kin. 17:1–20) and Judah (2 Chr. 36:9–21) because of their sinful worship of this false god.

Photo by Gustav Jeeninga

• Entrance to Ras Shamra, the ancient city of Ugarit, in western Syria. Clay tablets discovered at Ugarit have helped scholars understand the religious practices of the ancient Canaanites.

UKNAZ [UHK naz]—the marginal reading of 1 Chronicles 4:15 (KJV; Kenaz, NKJV). Also see KENAZ.

ULAI [YOU lie]—a wide, artificial irrigation canal near SHUSHAN (Susa), a winter capital of the Persians. The classical Greek writers called it Eulaeus, and it is known today as Karun. Some scholars, however, are skeptical of a positive identification because of centuries of erosion and shifting of the waterways. On the banks of the River Ulai the prophet Daniel received his vision of the ram and the male goat (Dan. 8:2, 16).

ULAM [YOU lamm]—the name of two men in the Old Testament:

1. A son of Sheresh, of the tribe of Manasseh (1 Chr. 7:16–17).
2. A son of Eshek, of the tribe of Benjamin (1 Chr. 8:39). The sons of Ulam were "mighty men of valor—archers" (1 Chr. 8:40).

ULCER (see DISEASES OF THE BIBLE).

ULLA [UHL uh] (*burden, yoke*)—a descendant of Asher who became the father of three tribal leaders: Arah, Haniel, and Rizia (1 Chr. 7:39).

UMMAH [UHM uh] (*kindred*)—a city in the territory allotted to the tribe of Asher, near Aphek and Rehob (Josh. 19:30).

UNBELIEF—lack of belief or faith in God and His provision. While unbelief does not hinder God's faithfulness (Rom. 3:3), it does affect the individual's capacity to receive the benefits of that faithfulness. The unbelief of many Israelites, for example, kept them from seeing the Promised Land (Heb. 3:19). The unbelief of the Nazarenes prevented them from witnessing Christ's miracles (Matt. 13:58). Doubting skeptics are limited in what they might see or know, while "all things are possible to him who believes" (Mark 9:23).

UNCHASTITY (see ADULTERY; FORNICATION).

UNCIRCUMCISED—a word with several different meanings in the Bible:

1. Not circumcised; a man who has not gone through the Jewish rite of CIRCUMCISION.
2. Not Jewish; Gentile (Ex. 12:48).

3. Spiritually impure; a heathen; one who has closed his ears and heart to God’s call (Acts 7:51).

   The issue is not whether a man has been circumcised but whether he has faith in Christ (1 Cor. 7:18–19).

UNCLE—the brother of a person’s father or mother. In Hebrew society, an uncle could redeem a nephew who had sold himself into slavery, because of poverty, to a stranger or sojourner (Lev. 25:49). Uncles mentioned in the Bible include Laban, uncle of Jacob (Gen. 24:29); Abner, uncle of Saul (1 Sam. 10:14–16); and Abraham, uncle of Lot (Gen. 11:27, 31). Also see FAMILY.

UNCLEAN, UNCLEANNESS—defiled, foul, unfit. To be unclean refers to foods that are unfit, to defilement of a moral or religious character, and to spiritual impurity. The Old Testament distinguishes between what is clean and helpful and what is unclean and unacceptable (Lev. 10:10; 11:47). The priest was to teach the people the difference (Ezek. 44:23).

The teaching about uncleanness springs from the concept of God’s holiness (Lev. 11:44–45). Freedom from uncleanness and guilt is possible through God’s gracious work (Ps. 51:7). Holiness within, purity of heart, is possible through the exercise of faith in Christ’s redemption (Titus 2:14; 1 Pet. 1:2) and obedience to His word of truth (John 15:3; 17:17; 1 Pet. 1:22).

There were different kinds of uncleanness. One type was unclean food. Several kinds of birds—such as ravens and vultures—and certain animals—such as swine, camels, and hares—were labeled unclean (Lev. 11:1–19). Besides foods, persons were designated unclean under certain conditions. Through a discharge or because of menstruation, men and women were considered unclean (Lev. 15:2–13, 19–24). Body emissions from open sores also rendered the person unclean. A leprous person was unclean (Lev. 13:11).

Serious uncleanness was connected with dead bodies, including both humans and animals (Lev. 11:25–31). Anything on which a dead thing fell would become unclean (Lev. 11:32). Severe defilement came from a dead human body: “He who touches the dead body of anyone shall be unclean seven days” (Num. 19:11). Indeed, when a person died in a tent, the whole tent was regarded as unclean (Num. 19:14). To be unclean was to be disqualified for divine worship.

The land could be defiled through idolatry (Ezek. 36:18) or through the sacrifice of innocent children (Ps. 106:38). God's temple was defiled because of the entry of pagans (Ps. 79:1). The prophet Haggai used the notion of uncleanness of things to speak of immoral behavior of people (Hag. 2:13–14).

In the gospels, the word "unclean" describes those who are possessed by undesirable or even demonic spirits. Jesus exercised command over these unclean spirits (Luke 4:36) and effectively rebuked them (Luke 9:42). The disciples were also given power over unclean spirits (Mark 6:7; Acts 5:16). Jesus often cast out unclean spirits (Mark 1:23, 26–27; 5:2).

The word defilement described a sinful and unfit condition (Is. 6:5). Because of sin, "we are all like an unclean thing" (Is. 64:6). The New Testament lists uncleanness or moral defilement along with fornication and other sins, such as covetousness, as works of the flesh (Gal. 5:19; Col. 3:5). Believers are not called to uncleanness, but they are to live in holiness (1 Thess. 4:7). They are not to yield their members to uncleanness but to righteousness and holiness (Rom. 6:19).

Unclean things and people can be purified. Temple articles were purified through sprinkling of blood (Lev. 16:19). For those who touched dead bodies, washing with water provided cleansing (Lev. 15:27). Sprinkling with hyssop and water made clean the tent in which someone had died (Num. 19:18). For a woman with an issue of blood, a priest could offer sacrifice and make atonement (Lev. 15:30).

The uncleanness of sin to which the prophet Isaiah referred (Is. 6:5) is an uncleanness that is removed through God's actions. To Isaiah's lips the angel applied coals of fire and said, "Your iniquity is taken away" (Is. 6:7). John explained that the blood of Jesus Christ, God's Son, cleanses us from the defilement of sin (1 John 1:7). God fully provides for the cleansing of that which is unclean.

The reason why food and other things were designated unclean is not always fully clear. But there was a connection between the regulations about uncleanness and God's holiness. Following the list of unclean foods, God declared, "You shall be holy; for I am holy" (Lev. 11:44).

The great concern for dead things causing uncleanness may point to the notion that dead things were the very opposite of God. He is the living God. Death and dead things are opposite to who God is and what He desires. Thus, to be in contact with dead bodies was to be defiled. The human corpse represents an absence of life, and thus an absence of God. The laws about uncleanness are a powerful statement of the living God of the universe. Those made clean through His provision, however, will enjoy eternal life.

Photo by Amikam Shoob

- The law of Moses made clear distinctions between clean and unclean animals. The vulture was considered unclean because it was a scavenger (Lev. 11:13).

UNCLEAN DEMON, UNCLEAN SPIRIT (see DEMONIAC).

UNCTION—KJV word for the act of anointing, referring to the gift of the Holy Spirit (1 John 2:20; anointing, NKJV, NIV, NASB; have been anointed, NRSV). In the Old Testament, kings (1 Sam. 10:1), priests

(Num. 35:25), and prophets (1 Kin. 19:16) were anointed with holy oil; in the New Testament believers were anointed with the Holy Spirit.

UNDEFILED—unstained, unsoiled, not tainted with evil; clean, pure, faultless. The word undefiled is used of the sinless Christ (Heb. 7:26), of sex in marriage (Heb. 13:4), of a pure and faultless religion (James 1:27), and of our incorruptible inheritance in heaven (1 Pet. 1:4).

UNDERSETTERS—KJV word for the supports at the four corners of each of the ten bronze lavers in King Solomon's temple (1 Kin. 7:30, 34; supports, NKJV).

UNICORN (see ANIMALS OF THE BIBLE).

UNITY—oneness, harmony, agreement. Unity was apparent on the day of Pentecost when the believers "were all with one accord in one place" (Acts 2:1). The church is a unity in diversity, a fellowship of faith, hope, and love that binds believers together (Eph. 4:3, 13).

UNKNOWN GOD (see GOD, UNKNOWN).

UNLEAVENED BREAD—bread baked from unfermented dough, or dough without yeast or "leaven" (Gen. 19:3; Josh. 5:11; 1 Sam. 28:24). Unleavened bread was the flat bread used in the PASSOVER celebration and the priestly rituals (Lev. 23:4–8). The tradition of eating unleavened bread goes back to the time of the Exodus, when the Hebrews left Egypt in such haste that they had no time to bake their bread (Ex. 12:8, 15–20, 34, 39; 13:6–7). Leaven was produced by the souring of bread dough. Its exclusion from ceremonial breads probably symbolized purity.

UNLEAVENED BREAD, FEAST OF (see FEASTS AND FESTIVALS).

UNNI [UHN eye]—the name of two men in the Old Testament:

1. A Levite musician who accompanied the ARK OF THE COVENANT brought by David to Jerusalem (1 Chr. 15:18, 20).
2. A Levite who returned from the captivity with Zerubbabel (Neh. 12:9; Unno, NRSV).

UNNO [UHN oh]—a form of UNNI.

UNPARDONABLE SIN (see SIN, UNPARDONABLE).

UPHARSIN (see MENE, MENE, TEKEL, UPHARSIN).

UPHAZ [YOU faz]—a place from where gold was brought (Jer. 10:9). Some scholars believe Uphaz is a misspelling of OPHIR, a famous gold-bearing region.

UPPER CHAMBER (see CHAMBER).

UPPER GATE (see GATES OF JERUSALEM AND THE TEMPLE).

UR—Abraham's native city in southern Mesopotamia; an important metropolis of the ancient world situated on the Euphrates River. Strategically situated about halfway between the head of the Persian Gulf and Baghdad, in present-day Iraq, Ur was the capital of Sumer for two centuries until the Elamites captured the city. The city came to be known as "Ur of the Chaldeans" after the Chaldeans entered southern Babylonia after 1000 B.C. References to "Ur of the Chaldeans" in connection with Abraham are thus examples of later editorial updating.

Abraham lived in the city of Ur (Gen. 11:28, 31) at the height of its splendor. The city was a prosperous center of religion and industry. Thousands of recovered clay documents attest to thriving business activity. Excavations of the royal cemetery, which dates from about 2900 to 2500 B.C., have revealed a surprisingly advanced culture. Uncovered were beautiful jewelry and art treasures, including headwear, personal jewelry, and exquisite dishes and cups.

The Babylonians worshiped many gods, but the moon god Sin was supreme. Accordingly, the city of Ur was a kind of theocracy centered in the moon deity. Ur-Nammu, the founder of the strong Third Dynasty of Ur (around 2070–1960 B.C.), built the famous ZIGGURATS, a system of terraced platforms on which temples were erected. The Tower of BABEL (Gen. 11:3–4) was probably a ziggurat made of brick. It is a miracle of God's providence that Abraham resisted Ur's polluted atmosphere and set out on a journey of faith to Canaan that would bless all mankind.

Ur's glory was suddenly destroyed about 1900 B.C. Foreigners stormed down from the surrounding hills and captured the reigning king, reducing the city to ruins. So complete was the destruction that the city was buried in oblivion until it was excavated centuries later by archaeologists.

• Ruins of ancient Ur on the Euphrates River in Mesopotamia—the city from which Abraham migrated (Gen. 11:31).

URBANE [UHR bain]—a form of URBANUS.

URBANUS [uhr BAIN us] (*refined, polite*)—a Christian in Rome to whom the apostle Paul sent greetings as “a fellow worker in Christ” (Rom. 16:9; Urbane, KJV).

URI [YOU rye] ([God is] *my light*)—the name of three men in the Old Testament:

1. A son of Hur and father of Bezaleel (Ex. 31:2). Bezaleel was the chief artisan of the tabernacle.
2. The father of Geber (1 Kin. 4:19). Geber was one of 12 governors in charge of providing food for Solomon and his household.
3. A gatekeeper who, at Ezra’s urging, divorced the wife whom he had married during the captivity (Ezra 10:24).

URIAH [you RYE uh] (*the Lord is my light*)—the name of three men in the Old Testament:

1. A Hittite married to Bathsheba. Uriah was one of David’s mighty men (2 Sam. 11:3–26; 12:9–10, 15; 1 Kin. 15:5; Matt. 1:6; Urias, KJV).

   Judging from the usual interpretation of his name and good conduct, Uriah was a worshiper of God. David’s adultery with Uriah’s wife, Bathsheba, occurred while Uriah was engaged in war at Rabbah, the Ammonite capital. Uriah was immediately recalled to Jerusalem to hide what had happened, but his sense of duty and loyalty only frustrated the king. Failing to use Uriah as a shield to cover his sin with Bathsheba, David ordered this valiant soldier to the front line of battle, where he was killed.
2. A priest, the son of Koz and father of Meremoth. Uriah helped rebuild the wall of Jerusalem under Nehemiah. He stood with Ezra the scribe as Ezra read the law and addressed the people (Ezra 8:33). The NKJV spells his name Urijah in Nehemiah 3:4, 21; 8:4.
3. A priest, one of two faithful witnesses to a scroll written by the prophet Isaiah (Is. 8:2).

URIEL [YOU rih ehl] (*God is my light*)—the name of two or three men in the Old Testament:

1. A Levite of the family of Kohath (1 Chr. 6:24).
2. A chief of the Kohathites (1 Chr. 15:5, 11). Uriel was one of many priests employed by David when the ARK OF THE COVENANT was brought to Jerusalem from the house of Obed-Edom. He may be the same as No. 1.
3. A man of Gibeah and father of a daughter named Michaiah (2 Chr. 13:2).

URIJAH [you RYE jah] (*the Lord is my light*)—the name of three men in the Old Testament:

1. A priest in Jerusalem who built an altar according to the pattern provided by King Ahaz (2 Kin. 16:10–16). When the wicked Ahaz sought help from the Assyrian King Tiglath-Pileser, he embraced pagan worship at an Assyrian altar and instructed Urijah to build a replica for his worship in Jerusalem. The priest fashioned the heathen altar, placing it in the court of the temple in the place of the

bronze altar of God. Without protest, he complied with Ahaz's instructions, offering all sacrifices and offering on the new altar.

2. A prophet, the son of Shemaiah of Kirjath Jearim and a contemporary of Jeremiah (Jer. 26:20–23). Like Jeremiah, this prophet of God was faithful to the Word of God, prophesying against Jerusalem and Judah. When King Jehoiakim tried to kill him, he sought asylum in Egypt. The king, however, had Urijah returned to Jerusalem, where he was killed.
3. Another form of URIAH No. 2.

URIM AND THUMMIM [YOU rim, THUME em]—gems or stones carried by the high priest and used by him to determine God's will in certain matters. Many scholars believe these gems were lots that were cast, much as dice are thrown, to aid the high priest in making important decisions.

The Urim and Thummim were either on, by, or in the high priest's breastplate. For this reason the breastplate is often called the breastplate of judgment, or decision. In the instructions for making the breastplate, the linen was to be doubled to form a square (Ex. 28:16). If the top edge was not stitched together, the breastplate would be an envelope or pouch. Many scholars believe the Urim and Thummim were kept in this pouch and were stones or gems with engraved symbols that signified yes-no or true-false. By these the high priest reached a decision, according to this theory.

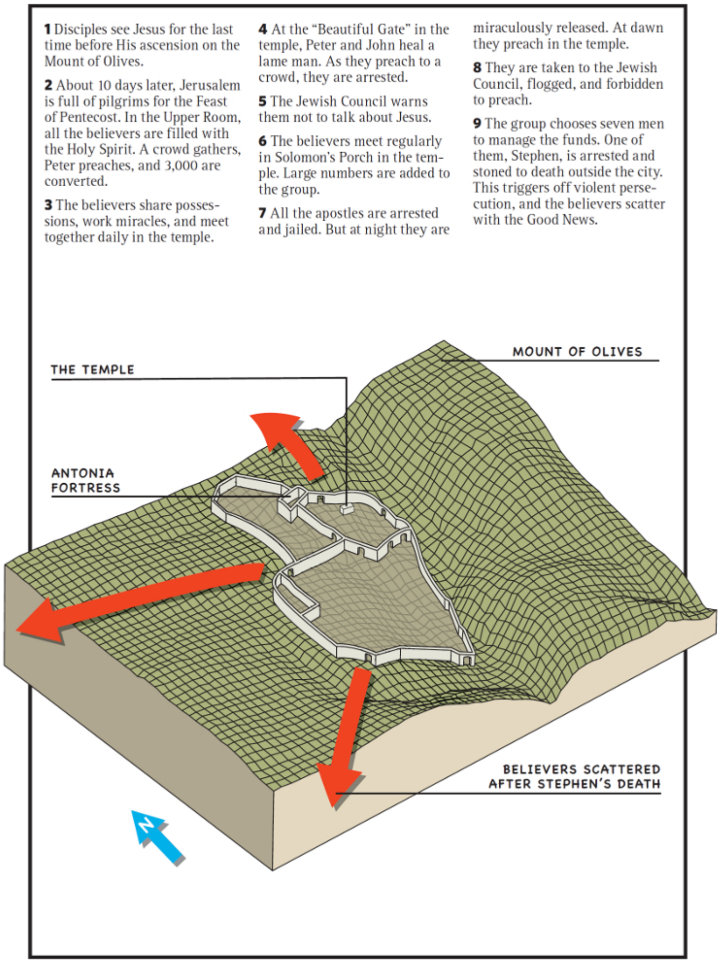
The Jewish historian Josephus (about A.D. 37–100), a contemporary of the apostle John, believed that the Urim and Thummim had to do with the flashing of the precious stones in the breastplate. Later Jewish writers believed that the letters in the names of the twelve tribes of Israel engraved on the stones stood out or flashed in succession to spell out God's answer. This theory does imply that the Urim and Thummim could produce answers to questions that called for more than a mere yes or no reply. Another theory is that by staring at the Urim and Thummim, the high priest went into a state of ecstasy or trance during which God spoke to him.

The student or Bible teacher should bear in mind that all of these theories are pure guesswork. No one knows the exact nature of the Urim and Thummim or precisely how they were used.

There are few allusions to the Urim and Thummim in the Bible. They are first mentioned in the description of the breastplate of judgment (Ex. 28:30; Lev. 8:8). When Joshua succeeded Moses, he was to have answers from the Urim through Eleazar the priest (Num. 27:21). They are next mentioned in Moses' dying blessing upon Levi (Deut. 33:8). There are places in the Bible where Urim and Thummim may be implied but are not named (Josh. 7:14–18; 1 Sam. 14:37–45; 2 Sam. 21:1).

Saul sought direction from the witch of Endor when he could receive no answer from the Lord, "either by dreams or by Urim or by the prophets" (1 Sam. 28:6). Another interesting reference to the Urim and Thummim occurred during the period after the return of the Jewish people from their years in captivity by the Babylonians. The Persian governor of Jerusalem denied the people permission to observe some of their ancient Jewish food laws until "a priest could consult with the Urim and Thummim" (Ezra 2:63).

THE JERUSALEM BELIEVERS



1 Disciples see Jesus for the last time before His ascension on the Mount of Olives.

2 About 10 days later, Jerusalem is full of pilgrims for the Feast of Pentecost. In the Upper Room, all the believers are filled with the Holy Spirit. A crowd gathers, Peter preaches, and 3,000 are converted.

3 The believers share possessions, work miracles, and meet together daily in the temple.

4 At the "Beautiful Gate" in the temple, Peter and John heal a lame man. As they preach to a crowd, they are arrested.

5 The Jewish Council warns them not to talk about Jesus.

6 The believers meet regularly in Solomon's Porch in the temple. Large numbers are added to the group.

7 All the apostles are arrested and jailed. But at night they are miraculously released. At dawn they preach in the temple.

8 They are taken to the Jewish Council, flogged, and forbidden to preach.

9 The group chooses seven men to manage the funds. One of them, Stephen, is arrested and stoned to death outside the city. This triggers off violent persecution, and the believers scatter with the Good News.

USURY [YOU zhu ree]—interest paid on borrowed money. In the Bible the word usury does not necessarily have the negative connotations of our modern meaning of lending money at an excessive interest rate. Instead, it usually means the charging of interest on money that has been loaned.

The Old Testament prohibited charging usury to fellow Israelites; their need was not to become an opportunity for profit (Ex. 22:25; Deut. 23:19–20; Neh. 5:1–13). However, foreigners were often traders and merchants, and usury was a part of their everyday lives. Thus they could be charged usury (Deut. 23:20).

By the time of the New Testament, Israel's economy had changed so much from Old Testament days that usury was common practice, even among God's people. Therefore, Jesus did not condemn receiving usury. But He did insist that the rates be fair and justly applied (Matt. 25:27; Luke 19:23). Usury, as all other aspects of life, was to be handled in a spirit of love and genuine concern for the welfare of others (Luke 6:31).

UTHAI **[YOU thigh]**—the name of two men in the Old Testament:

1. A son of Ammihud of the tribe of Judah (1 Chr. 9:4). Uthai lived in Jerusalem after the captivity.
2. A son of Bigvai (Ezra 8:14). With his brother Zabbud and seventy males, Uthai returned to Jerusalem with Ezra.

UZ **[uhz]**—the name of four men and a place in the Old Testament:

1. A son of Aram and grandson of Shem (Gen. 10:23). The name may refer to an Aramean tribe or people.
2. A son of Nahor and Milcah (Gen. 22:21, NASB, NIV, NRSV; Huz, KJV, NKJV).
3. A son of Dishan, a Horite in the land of Edom (Gen. 36:28).
4. One of the sons (or descendants) of Shem (1 Chr. 1:17).
5. The land where Job lived (Job 1:11). Two possible locations are Hauran, south of Damascus, and the area between Edom and northern Arabia. The exact location of the land of Uz is unknown, but it was probably east of the Jordan River in the Syrian or Arabian desert.

UZAI **[YOU zie]**—the father of Palal. Palal helped rebuild the walls of Jerusalem. "Palal the son of Uzai made repairs opposite the buttress, and on the tower" (Neh. 3:25).

UZAL **[YOU zal]**—a son of Joktan (Gen. 10:27). The name Uzal may refer to an Arabian tribe or settlement (Ezek. 27:19, NRSV). Recent scholarship identifies Uzal with a town named Azalla, in the neighborhood of Medina.

UZZA, UZZAH **[UHZ uh]** (*strength*)—the name of five men in the Old Testament:

1. A man who was struck dead by God because he touched the ARK OF THE COVENANT (2 Sam. 6:3–8; 1 Chr. 13:7–11).
2. A person in whose garden Manasseh, king of Judah, and Amon (Manasseh's son), also king of Judah, were buried (2 Kin. 21:18, 26).
3. A Levite of the family of Merari (1 Chr. 6:29).
4. A descendant of Ehud mentioned in the family tree of King Saul (1 Chr. 8:7).
5. An ancestor of a family of NETHINIM (temple servants) who returned with Zerubbabel from the captivity (Ezra 2:49; Neh. 7:51).

UZZEN SHEERAH [UHZ en SHE uh rah]—a town or village built by Sheerah (1 Chr. 7:24; Uzzensherah, KJV), a female descendant of Ephraim. She also built Lower and Upper Beth Horon. The site of Uzzen Sheerah is still uncertain, although some scholars identify it with Beit Sira, about 21 kilometers (13 miles) northwest of Jerusalem.

UZZI [UHZ eye] ([God is] *my strength*)—the name of several men in the Old Testament:

1. A high priest descended from Aaron, Eleazar, and Phinehas (1 Chr. 6:5–6, 51). Uzzi was an ancestor of Ezra (Ezra 7:4).
2. A grandson of Issachar and father of Izrahiah (1 Chr. 7:2–3).
3. A son of Bela (1 Chr. 7:7).
4. The father of Elah, a Benjamite (1 Chr. 9:8). He may be the same person as No. 3.
5. An overseer of the Levites in Jerusalem after the captivity (Neh. 11:22).
6. A priest, head of the house of Jedaiah in the days of the high priest Joiakim (Neh. 12:19).
7. A priest who helped dedicate the rebuilt walls of Jerusalem (Neh. 12:42). He may be the same person as No. 6.

UZZIA [you ZIE ah] (*the Lord is my strength*)—a native of Ashtaroth, an ancient city of Bashan, and one of David's mighty men (1 Chr. 11:44).

UZZIAH [you ZIE uh] (*the Lord is my strength*)—the name of five men in the Old Testament:

1. The son of Amaziah and Jecholiah; ninth king of Judah and father of Jotham (2 Kin. 15:1–7; 2 Chr. 26). Uzziah is also called Azariah (2 Kin. 14:21; 15:1–7).

   Uzziah ascended the throne at age sixteen and reigned longer than any previous king of Judah or Israel—fifty-two years. He probably co-reigned with his father and had his son Jotham as his co-regent during his final years as a leper. A wise, pious, and powerful king, he extended Judah's territory and brought the nation to a time of great prosperity. In the south he maintained control over Edom and rebuilt port facilities at Elath on the Gulf of Aqaba. To the west he warred against the Philistines, seizing several cities. He also apparently defeated and subdued the Ammonites.

   The foolishness of Uzziah's father Amaziah in fighting Joash, the king of Israel, had left the city of Jerusalem in a vulnerable position (2 Chr. 25:23). So Uzziah focused his attention on securing the defenses of both his capital and his country. He reinforced the towers of the city gates. On these towers and walls he placed huge catapults capable of shooting arrows and hurling stones at the enemy (2 Chr. 26:15). He also maintained a well-equipped army and fortified strategic places in the desert. His successes were directly related to his spiritual sensitivity, because he sought the Lord through a prophet who encouraged him to honor and obey God (2 Chr. 26:5).

   However, Uzziah's heart was lifted up in pride. No longer satisfied to be a mortal king, he desired to be like some of his contemporaries—a divine king. He entered the temple to burn incense. When Azariah the high priest and eighty associates confronted him, he responded in anger instead of repentance. God judged him by striking him with leprosy. Uzziah was forced to live the rest of his life in a separate place, with his son Jotham probably acting as king. At Uzziah's death the prophet Isaiah had a transforming vision of the Lord, high and lifted up on a throne (Is. 1:1; 6:1–13; 7:1).
2. A Levite of the family of Kohath, Uzziah was the son of Uriel and the father of Shaul (1 Chr. 6:24).
3. The father of Jehonathan (1 Chr. 27:25). Jehonathan was an officer of David over the storehouses.

4. A priest commanded by Ezra to divorce his pagan wife (Ezra 10:21).
5. The father of Athaiah (Neh. 11:4).

UZZIEL [uh ZEYE el] (*God is my strength*)—the name of six men in the Old Testament:

1. A Levite, son of Kohath, and founder of a tribal family (Ex. 6:18; Lev. 10:4). Uzziel was the ancestor of the UZZIELITES (Num. 3:27; 1 Chr. 26:23).
2. One of four sons of Ishi, of the tribe of Simeon (1 Chr. 4:42).
3. A son of Bela and grandson of Benjamin (1 Chr. 7:7).
4. One of the sons of Heman (1 Chr. 25:4).
5. A Levite, son of Jeduthun (2 Chr. 29:14). Uzziel helped cleanse the temple during King Hezekiah’s religious reformation.
6. The son of Harhaiah (Neh. 3:8). Uzziel was a goldsmith who helped repair a part of the damaged wall of Jerusalem.

UZZIELITES [uh ZEYE el ights]—members of the tribal family of UZZIEL (Num. 3:27; 1 Chr. 26:23).

V

VAGABOND—one who moves from place to place without a permanent home; an aimless wanderer (Ps. 109:10).

VAIN (see VANITY).

VAINGLORY (see PRIDE).

VAJEZATHA **[vah JEZ ah thah]**—one of the ten sons of Haman, all of whom were hanged like their father after he tried to destroy all the Jews in the Persian Empire (Esth. 9:9–10, 13).

VALE (see VALLEY).

VALLEY—a depression in the earth’s surface between ranges of mountains, hills, or other uplands. In the NKJV the word “valley” is the translation of several different Hebrew and Greek words.

1. One Hebrew word refers to a split or cleft place, more like a plain than a valley. This word is used of the valleys of Aven (Amos 1:5), Jericho (Deut. 34:3), Lebanon (Josh. 11:17), Megiddo (2 Chr. 35:22), and Mizpah (Josh. 11:8).
2. Another Hebrew word, meaning “deep place,” refers to a long, broad sweep of land between parallel hill or mountain ranges. In the NKJV this particular Hebrew word is used of several valleys, including Achor (Josh. 7:24, 26), Hebron (Gen. 37:14), and Succoth (Ps. 60:6; 108:7).
3. Another Hebrew word, meaning “gorge,” refers to a deep, narrow ravine, usually with a stream at the bottom. Some of the valleys to which this word applies are Hamon Gog (Ezek. 39:11, 15) and Hinnom (Josh. 15:8; Neh. 11:30).
4. A fourth Hebrew word, which means “ravine,” refers to the bed or channel of a stream that is usually dry except during the rainy season, when it may become a rushing torrent. Some of the “valleys” to which this word applies are the Arabah (Amos 6:14), Gerar (Gen. 26:17), and Sorek (Judg. 16:4).
5. A Greek word translated as valley means “precipice.” This word occurs only once in the New Testament of the NKJV: “Every valley

shall be filled and every mountain and hill brought low" (Luke 3:5).

The valleys of Palestine vary considerably in shape and size. Some are deep canyons or narrow gorges, while others are broad, fertile plains.

Also see PLAIN.

Photo by Howard Vos

- The lush Esdraelon Valley as viewed from the site of the ancient city of Megiddo.

VALLEY GATE (see GATES OF JERUSALEM AND THE TEMPLE).

VALLEY OF SLAUGHTER—a variant translation of TOPHET.

VANIAH [vah NIE ah]—one of the sons of Bani who divorced his pagan wife after returning from the captivity (Ezra 10:36).

VANITY—emptiness, worthlessness, or futility. The word occurs about thirty-seven times in the Old Testament (NKJV), most frequently in Ecclesiastes. The word "vanity" as used in the Bible does not mean conceit or a "superiority complex," like the modern meaning of the term. When applied to persons, it means emptiness or futility of natural human life (Job 7:3; Eccl. 1:2; 2:1; 4:4; 1:10).

When applied to things, vanity is especially used to describe idols, because there is no spiritual reality to them (Is. 41:29). Believers are urged to stay away from vain things and to live their lives in the reality of their relationship to Christ. Anything short of God Himself that people trust to meet their deepest needs is vanity (Eph. 4:17–24).

VASHNI [VASH nie]—KJV word for the firstborn son of Samuel the prophet (1 Chr. 6:28). Most modern versions, however, have Joel instead of Vashni.

VASHTI [VASH tie]—the beautiful queen of King Ahasuerus (Xerxes I, reigned 486–465 B.C.) who was banished from court for refusing the king's command to exhibit herself during a period of drunken feasting (Esth. 1:11). Her departure allowed Esther to become Ahasuerus' new queen and to be used as God's instrument in saving the Jewish people from destruction.

VASSAL—a slave or a person in a subservient position. Hoshea, king of Israel, became the vassal of Shalmaneser, king of Assyria, and paid him tribute money (2 Kin. 17:3). Jehoiakim, king of Judah, became the vassal of Nebuchadnezzar, king of Babylon, for three years (2 Kin. 24:1).

VEIL—1. a woman's head covering (Gen. 24:65; 38:14; Is. 3:23); 2. a curtain in the tabernacle or temple that separated the Holy Place from the Holy of Holies (or Most Holy Place). Also see CURTAIN.

VENGEANCE—punishment in retaliation for an injury or offense; repayment for a wrong suffered. The Levitical law prescribed, "You shall not take vengeance" (Lev. 19:18). Only God was qualified to take vengeance, because His acts were based on His holiness, righteousness, and justice, which punishes sin and vindicates the oppressed and the poor in spirit (Deut. 32:35; Rom. 12:19).

VENISON—wild game of any kind taken in hunting (Gen. 25:28; 27:3; game, NKJV).

VENOM—a poisonous secretion transmitted by the bite or sting of an animal, such as a snake, spider, or scorpion (Deut. 32:33; Job 20:14).

VERILY—KJV word for truly (Gen. 42:21; Gal. 3:21), surely (Jer. 15:11), actually (2 Kin. 4:14), certainly (Ps. 66:19), assuredly (Matt. 5:18), indeed (Acts 16:37), and yes (Luke 11:51).

VERMILION (see COLORS OF THE BIBLE; MINERALS OF THE BIBLE).

VESSEL—any kind of container or receptacle. The vessels of the Hebrew people were usually earthenware. But vessels of glass, metal, leather, wicker, and stone were not uncommon. They were used to hold everything from documents (Jer. 32:14) to wine, fruits, and oil (Jer. 40:10).

In a broader sense, ships are sometimes referred to as vessels (Is. 18:2) since they are the receptacles of people. In an even broader sense, vessel refers to people who carry within them the knowledge of God (2 Cor. 4:6–7). Just as any clay vessel reflects the craftsmanship of its potter, so people reflect the craftsmanship of God. We are in God's hands and are formed in accordance with His plan (Rom. 9:21–23).

VESTIBULE (see ARCHWAY).

VIA DOLOROSA (*way of sorrows*)—the traditional route taken by our Lord Jesus on His way from Pilate's judgment hall to GOLGOTHA, or CALVARY, the place of crucifixion. Although tradition marks out fourteen stations of the cross, or the events that transpired during that exhausting journey, it is almost impossible to locate the exact route taken because the ancient streets of Jerusalem were destroyed several years after the crucifixion by the Roman army. The Via Dolorosa is not mentioned by name in the Bible.

VIAL—KJV word for juglet, a vessel that held oil for the anointing of a king (1 Sam. 10:1; 1 Kin. 9:1, 3; flask, NKJV). The word is also used for a broad, shallow bowl, mentioned in the Book of Revelation, that held the wrath of God (Rev. 15:7; bowl, NKJV).

VICE—wicked or depraved conduct. The apostle Peter said that Christians are free from the law, but not free to do wrong. We should not use our Christian freedom “as a cloak for vice” (1 Pet. 2:16).

VICEROY (see OCCUPATIONS AND TRADES).

VIGIL—a time of watchfulness during the normal hours of sleeping (Job 21:32).

VILLAGE—a settlement larger than a hamlet and smaller than a town. A village may be distinguished from a city by its smaller size and its lack of defenses, particularly a wall (Ezek. 38:11). Villages were located in open spaces, but usually a city was situated nearby. When a region was threatened by hostile troops, the inhabitants of the local villages would seek refuge within the walls of a nearby city.

Villages were primarily centers for agriculture, but the term “village” could also refer to what is known as suburbs today. Villages were ruled on a local level by ELDERS (Ruth 4:2).

Also see CITY.

VINE, VINEYARD (see PLANTS OF THE BIBLE).

VINE-DRESSER (see OCCUPATIONS AND TRADES).

VINE OF SODOM—an unknown plant. Scholars disagree on whether the single reference to the plant (Deut. 32:32) should be understood literally or symbolically. Most interpret it symbolically as a reference to the bitterness and unfruitfulness of pagan gods and religious practices. If the reference is to a real fruit, its identification remains obscure. The most likely suggestions are either the solanum, an orange-colored, inedible fruit, or the colocynth, a wild gourd with bitter fruit that grows on sandy ground near the Dead Sea.

VINEGAR—a drink made from wine that had been soured or overfermented. In accordance with their vow, the NAZIRITES separated themselves from any product of the grapevine, including vinegar (Num. 6:3). The psalmist complained that his enemies had given him gall for food and vinegar to drink (Ps. 69:21). Vinegar was used by farm families as a relish in which to dip parched grain (Ruth 2:14; wine vinegar, NIV; vinegar, REB).

In the New Testament, the word “vinegar” is used only in reference to Jesus’ crucifixion (Matt. 27:34, 48; Mark 15:36; Luke 23:36; John 19:29–30, KJV; sour wine, NKJV). Before Jesus was nailed to the cross, “they gave Him sour wine mingled with gall to drink” (Matt. 27:34). After Jesus had hung on the cross for three hours, and shortly before He yielded up His spirit, He was again offered sour wine, which He received (Matt. 27:48; Mark 15:36; Luke 23:36; John 19:29–30).

VIOL (see MUSICAL INSTRUMENTS OF THE BIBLE).

VIOLENCE—the use of physical force, usually with an intent to violate or destroy. Violence is a violation of God’s perfect order. Thus the Greek word translated as “violent force” applies to the disorderly mob of Acts 21:35. But if godly people are subject to the human instability that causes violence, they also have the hope of seeking refuge in God’s stability (2 Sam. 22:3). Faith in Him can lead to a quenching of the violence of fire (Heb. 11:34).

VIPER (see ANIMALS OF THE BIBLE).

VIRGIN—a person who has not had sexual intercourse. Leviticus 21:7, 14 specified that a priest must not marry a widow, a divorced woman, or a prostitute, but only a virgin. The term was sometimes used to describe the nation of Israel (Is. 37:22; Jer. 31:4) to emphasize its purity and holiness as the CHOSEN PEOPLE of God.

But the most important use of the word “virgin” is as a description of the mother of Jesus. The prophet Isaiah foretold that the mother of the one to be known as Immanuel (“God with us”) would be a virgin (Is. 7:14). The Hebrew word for virgin used by Isaiah (*almah*), although different from that usually used for virgin in the Old Testament (*bethulah*), nonetheless means a young woman not yet married. When Mary, a virgin (Luke 1:27), conceived Jesus, the prophecy of Isaiah 7:14 was fulfilled, “Behold, the virgin shall be with child, and bear a son,” (Matt. 1:23).

The doctrine of the virgin birth of Christ is also found in other New Testament passages (Matt. 1:18, 20, 25; Luke 1:34–35).

Also see VIRGIN BIRTH.

VIRGIN BIRTH—the theological doctrine that Jesus was miraculously begotten by God and born of Mary, who was a virgin. The term "virgin birth" explains the way in which the Son of God entered human existence; it means that Mary had not had sexual relations with any man when she conceived Jesus.

This unparalleled act of God is described beautifully in Luke 1:26–38. The angel of God appeared to a virgin who was engaged to Joseph. In those days engagement was a legal arrangement in which a woman was betrothed, or pledged, to a man. But engagement did not permit sexual relations.

Since Mary had not "known" Joseph sexually, she wondered how she could bear a child. The angel explained that this would be encouraged by "the power of the Highest" as the Holy Spirit would "overshadow her." There was nothing physical about this divine act; this is emphasized by the statement that the child would be the "Holy One" (Luke 1:35).

The angel also declared that the child would be called "the Son of God." This clearly teaches that it was only through the virgin birth that Jesus, a human being, could also be properly identified as the Son of God. The one person, Jesus, has two natures—divine and human. The eternal, divine nature of the Son of God was joined, in Mary's womb, with a human nature by the direct act of God.

The parallel account in Matthew 1:18–25 views the virgin birth from Joseph's perspective. Because of the legal nature of engagement, a man who found his fiancee pregnant would normally divorce her. Because Joseph was a fair and just man, he did not want to shame Mary by divorcing her publicly; so he decided to do so privately. But the angel prevented this by assuring him that Mary was still a virgin. Her child was conceived by the Holy Spirit, as predicted in Isaiah 7:14.

After this revelation, Joseph took Mary as his wife but did not unite with her sexually until Jesus was born. This implies (but does not prove) that Joseph and Mary later united sexually and had other children.

Some scholars claim that the reference in Luke 2:27, 33, and 41 to Jesus' parents (Joseph and Mary) implies that the virgin birth was not a part of early Christian tradition. But these words were written by the same writer who described the annunciation of the virgin birth in Luke

1:26–38. Some Bible students also express concern over the lack of reference to the virgin birth elsewhere in the New Testament. However, the other gospels say nothing about Jesus' birth, so it is not strange that they do not speak of the virgin birth. Since the gospel message concerns the death, burial, and resurrection of Christ (1 Cor. 15:1–3), the virgin birth is not a natural part of its proclamation. But the virgin birth is a wonderful and personal truth that clearly belongs to Christian doctrine.

VIRTUE—moral excellence or goodness (Phil. 4:8). Virtue is considered a necessary ingredient in the exercise of faith (2 Pet. 1:3, 5). Sometimes the Greek word for virtue is used to express the idea of power or strength (Luke 6:19).

VISIONS—experiences similar to dreams through which supernatural insight or awareness is given by revelation. But the difference between a dream and a vision is that dreams occur only during sleep, while visions can happen while a person is awake (Dan. 10:7).

In the Bible, people who had visions were filled with a special consciousness of God. The most noteworthy examples in the Old Testament of recipients of visions are Ezekiel and Daniel. Visions in the New Testament are most prominent in the Gospel of Luke, the Book of Acts, and the Book of Revelation.

The purpose of visions was to give guidance and direction to God's servants and to foretell the future. Daniel's vision, for example, told of the coming of the Messiah (Dan. 8:1, 17).

Also see DREAMS.

VOCATION—a call or an invitation to a profession or way of life. But in theological discussions, the word "vocation" is not used in reference to the professional trade one pursues. Vocation refers to the invitation God has given to all people to become His children through Christ's work. This vocation, or calling, does not come to people because they deserve it; it comes strictly as a result of God's GRACE (2 Tim. 1:9). However, it is up to people themselves to decide whether they will accept and act upon the vocation.

Just as excellence in any professional vocation requires faithful study and work, so God requires that Christians labor to be worthy of their divine vocation (Eph. 4:1). If people accept the Christian vocation and labor in it, they can expect—just as they might expect from their professional vocations—a great reward (Eph. 1:18).

VOID—an emptiness; a great desolation. When the earth was first created, it was void and formless (Gen. 1:2). This means it was a desolate place, not yet filled with the plants and creatures that God later created. In a similar vein, the prophet Jeremiah envisioned an earth "without form, and void" (Jer. 4:23), indicating that invading armies would turn the nation of Israel into an uninhabited wasteland.

Since the word "chaos" is often used to describe what the Bible means by void, it should be noted that only the original meaning of the Greek word *chaos* (vast space) applies. Our modern understanding of chaos as confusion is not the meaning intended by the biblical writers.

VOPHSI [VAHF sigh]—the father of Nahbi, of the tribe of Naphtali (Num. 13:14).

VOW—a solemn promise or pledge that binds a person to perform a specified act or to behave in a certain manner. The first mention of a vow in the Bible is of Jacob at Bethel (Gen. 28:20–22; 31:13). Other people who made a vow are Jephthah (Judg. 11:30–31, 39), Hannah (1 Sam. 1:11), David (Ps. 132:2–5), and Absalom (2 Sam. 15:7–8).

In the New Testament the apostle Paul, probably at the end of a thirty-day period of abstinence from meat and wine, had his hair cut off at Cenchrea, "for he had taken a vow" (Acts 18:18). The vow that Paul had taken may have been the NAZIRITE vow (Num. 6:1–21). Samson was an Old Testament hero for whom the Nazirite vow was taken before his birth (Judg. 13:5, 7; 16:17).

All vows were made to God as a promise in expectation of His favor (Gen. 28:20) or in thanksgiving for His blessings (Ps. 116:12–14). Vowing might be a part of everyday devotion (Ps. 61:8) or the annual festivals (1 Sam. 1:21). Vows must be paid to God in the congregation at the tabernacle or temple (Deut. 12:6, 11; Ps. 22:25).

Vowing was voluntary. But after a vow was made, it had to be performed (Deut. 23:21–23; Eccl. 5:4–6). Vows, therefore, were to be made only after careful consideration (Prov. 20:25) and in keeping with what pleased God (Lev. 27:9–27). Sinful people do not know what will please God; they need God's direction in making vows.

Vowing is joyful worship in faith and love (Ps. 61:4–5, 8), often associated with the proclamation of God's salvation (Ps. 22:22–27; 66:13–20). For this reason, deception in vowing is an affront to God and brings His curse (Mal. 1:14).

VULGATE (see BIBLE VERSIONS AND TRANSLATIONS).

VULTURE (see ANIMALS OF THE BIBLE).

W

WADI [WAH dih]—a valley, ravine, or riverbed that usually remains dry except during the rainy season; a stream that flows through such a channel. While the word “wadi” does not occur in most translations, they are often called by other names, such as brook (Josh. 15:47; 2 Kin. 23:12) and torrent (Judg. 5:21).

At the conclusion of the Sermon on the Mount, Jesus probably had a wadi in mind when He told the parable of the two builders and the houses they built (Matt. 7:24–27; Luke 6:47–49). In Palestine the pleasant, bone-dry valley of summertime frequently becomes an angry, turbulent flood that demolishes everything in its path during the winter rains.

Also see CHERITH; EGYPT, BROOK OF; and KIDRON.

Photo by Gustav Jeeninga

• The Wadi Zered, marking the boundary between Moab and Edom. The Israelites crossed this wadi on the way to the Promised Land (Num. 21:12).

WAFERS—the thin cakes of unleavened bread prepared by the Levites for the cereal offering. Wafers were used in the consecration of Aaron and his sons to the priesthood (Ex. 29:2, 23; Lev. 8:26), in the sacrifice of the peace offering (Lev. 2:4; 7:12), and in the consecration of the Nazirite (Num. 6:15, 19). As with the unleavened bread of PASSOVER, these wafers probably symbolized a person's separation from sin.

WAGES—compensation for performing work or service. In Bible times, wages were often paid in the form of property or privileges, not money. Such "in kind" payment for tasks completed especially suited the nomadic peoples of the Old Testament.

For instance, Jacob worked for Laban seven years to earn the hand of Rachel. Instead, he was tricked into a marriage with her sister Leah. But he willingly accepted this, toiling another seven years to win Rachel as well (Gen. 29:15–20). He also labored six years to earn a flock of goats and sheep (Gen. 31:41). Because of Jacob's efforts, Laban prospered; but when wage disputes occurred between them, God directed Jacob to depart (Gen. 31:7, 41).

This sort of concern for full, prompt wages is a recurring legal and ethical theme in the Bible. Mosaic Law required payment each evening: "You shall not cheat your neighbor, nor rob him. The wages of him who is hired shall not remain with you all night until morning" (Lev. 19:13). Frequently prophets and religious leaders severely denounced those who withheld wages.

In Jesus' parable of the vineyard workers, a landowner agreed to pay the laborers one denarius a day. Even workers who had served only an hour received a full day's wages, thanks to the landowner's generosity. This parable illustrates God's grace. He rewards all believers far more than they deserve.

The term "wages" also denotes the consequences of a person's acts or deeds, as in Paul's immortal declaration, "The wages of sin is death" (Rom. 6:23).

WAGON—a vehicle of two or four wheels used for hauling. The wagons mentioned in the Bible had wheels of wood; and they were drawn usually by oxen, although sometimes by horses. Wagons were used to transport people (Gen. 45:19; carts, NKJV) or supplies, occasionally military supplies (Ezek. 23:24). Also see CART.

WAHEB [WAY heb]—an unknown place near the border of Moab and close by "the brooks of the Arnon" (Num. 21:14).

WAIL—a mournful cry of grief, sorrow, or lamentation. In ancient funeral processions, wailing relatives, often accompanied by professional mourners and musicians, preceded the body to the grave. The prophet Jeremiah called for "the mourning women" and "skillful wailing women" (Jer. 9:17) to cry because of the coming destruction of Jerusalem as a punishment for the people's idolatry. On the DAY OF THE LORD, declared Amos, "There shall be wailing in all streets" (Amos 5:16). Also see MOURN.

WAIT—to remain in readiness or expectation. In Scripture, the word “wait” normally suggests the anxious, yet confident, expectation by God’s people that the Lord will intervene on their behalf. Such waiting may be for answers to prayer (Ps. 25:5), for the coming of the Holy Spirit (Acts 1:4), for salvation (Gen. 49:18), or especially for the coming of the Messiah to bring salvation to His people and to establish His kingdom on earth (Ps. 37:34; Luke 12:36; Rom. 8:23; 1 Thess. 1:10). Waiting, therefore, is the working out of hope.

WALK—to move at a pace slower than a run; one’s conduct of life. The literal sense predominates in the Old Testament, but the figurative meaning of the word does occur (Gen. 5:24; 6:9; Eccl. 11:9). In the New Testament the word usually is used literally in the gospels, while it is usually used figuratively in Paul and John’s letters.

The figurative sense has decidedly spiritual overtones. One either walks (conducts his life) as a Christian or as a non-Christian (Rom. 8:4; Eph. 2:2, 10; 1 John 1:6–7). The believer can walk “in darkness” or “in the light,” and constantly is urged to choose the latter; only such a path is “worthy of the calling with which you were called” (Eph. 4:1).

WALKWAYS—passages for walking, especially those connecting various areas of a building. Solomon made walkways of algum wood for the temple and his palace (2 Chr. 9:11).

WALL—a thick, high, continuous structure of stones or brick that formed a defensive barricade around an ancient city. Interior walls of houses in Palestine were also made of bricks or stones, but these were usually plastered over to give them a smooth surface.

The walls of public buildings and royal palaces were often made of squared stone blocks, cut by craftsmen and carefully fitted together. Solomon employed 80,000 workmen to cut and place the stones for the temple in Jerusalem (1 Kin. 5:15).

WANDERINGS OF ISRAEL—the activities of the Israelite tribes during the period between their departure from Egypt under Moses and the time when they were encamped by the Jordan River, ready to be led into Canaan by Joshua. The period of time covered by these events is traditionally forty years, much of which was spent in the area of KADESH–BARNEA.

The Israelite journeyings are commonly spoken of as “wilderness wanderings,” because they took the people through some areas that were known as wilderness. In order to understand the nature of the wanderings, it is important to realize the difference between a wilderness and a desert. A desert is best imagined as a barren expanse of sand dunes or a rocky area that does not support any vegetation.

Although a wilderness may also have barren areas, it has grassy upland plains, oases, springs, and vegetation such as flowers, shrubs, and trees that can support a surprising variety of animal life. The Sinai Mountain range where the Hebrew people wandered appears rugged and inhospitable when viewed from the air. But when approached by land, it shows it has a few grassy areas and upland plains.

Even the central Sinai area is not completely lacking in surface water. The Wadi el-Arish, which is most probably the Old Testament “brook of Egypt,” is a seasonal watercourse. South and west of that wadi is another prominent watercourse, the Wadi Feiran, which leads to the best oasis in Sinai. It sustains a considerable amount of vegetation. Thus, it was possible for the Israelites to survive and feed their flocks under wilderness conditions.

The wanderings of the Hebrew people began with the crossing of the Red Sea, a papyrus-reed marsh probably situated in the region of the Bitter Lakes. Immediately thereafter they entered the Wilderness of Shur, an area in northwest Sinai lying south of the coastal road from Egypt to Philistia and bounded on the east by the Wadi el-Arish. This was the first stage of the journey to Mount Sinai (Ex. 15:22), which was probably followed in a southeasterly direction along the east coast of the Gulf of Suez. In this region the water table is high and many springs and wells are available. In spite of this, the Israelites experienced many difficulties (Ex. 15:23–25). They were relieved when they arrived at the oasis of Elim.

It is extremely difficult to identify most of the encampments of the wilderness period. This is partly because many of the names may have been given to the locations by the Israelites themselves as a result of specific happenings (for example, Marah, Ex. 15:23; Taberah, Num. 11:3), and not because those were the local names. Even if they had been named before the Hebrews arrived, only the most important of them would have survived in modern Arabic. An example of one place name that has survived is Jebel Musa (“Mountain of Moses”) as one possible location of Mount Sinai. This imposing peak in the Sinai range is the traditional site of the covenant with Israel, although two other locations, Jebel Serbal and Ras es-Safsafeh, have also been suggested.

The Israelites encamped in the Wilderness of Sin at Rephidim, possibly the Wadi Refayid in southwest Sinai, and drove off an Amalekite attack (Ex. 17:8–16) before reaching Mount Sinai. There they received the Law and settled for nearly a year (Num. 1:1; 10:11) while Moses worked at organizing the new nation. At this stage of the wanderings the construction of the tabernacle and the regulations governing its use were given careful attention because of their importance for the future life of the Israelites.

Even these precautions, however, were not enough to stop dissatisfaction among the wandering Israelites as they traveled toward Kadesh. The people complained about the lack of food in the wilderness. Even when God provided manna, they soon began to dislike it. To punish them God sent a flock of quail for food, which made the people ill and caused many deaths (Num. 11:32–33).

From the Wilderness of Paran Moses sent spies into Canaan, but they returned with discouraging reports about the inhabitants (Num. 13:32–33). The people then refused to enter Canaan and rebelled against their leaders. God was angry with them. With the exception of Joshua and Caleb, all the people alive at that time were condemned to spend the rest of their lives in the wilderness. Korah, Dathan, and Abiram accused Moses and Aaron of assuming too much priestly authority. They were punished by being swallowed up in a spectacular earthquake (Num. 16:32–33). The Israelites became angry at this, and God would have killed them all if Moses had not interceded on their behalf.

Because of an act of disobedience at Kadesh (Num. 20:8–12), Moses and Aaron were forbidden to enter the Promised Land. Nevertheless, they and the Israelites attempted to go to Canaan along the King’s Highway which passed through Edomite territory. But they were refused permission. The people then journeyed to Mount Hor on the border of Edom, where Aaron died (Num. 20:28). A skirmish with the Canaanite king of Arad took place before the Hebrews moved toward the wilderness area east of Moab (Num. 21:1–3). When the Amorite King Sihon refused them access to the King's Highway, he was defeated in battle (Num. 21:21–32). Shortly afterwards Og, king of Bashan, suffered the same fate (Num. 21:33–35).

The Israelites now occupied a large area of territory in Transjordan. This alarmed Balak, king of Moab. He hired Balaam, a Mesopotamian soothsayer, to curse the Israelites, but by divine intervention he blessed them instead (Numbers 22–24). Unfortunately the Israelites committed sin with the Moabite women, and this was to prove an indication of what lay ahead in Canaan.

While the people were in the plains of Moab, across the Jordan River from Jericho, a second census of the people was taken, apparently in preparation for the crossing into Canaan, for which Joshua was appointed leader (Num. 27:18–23). Perhaps because of the immorality with the Moabite women, Moses proclaimed a series of regulations involving offerings and festivals that would be observed once the Israelites were in Canaan (Numbers 28–29).

The hold of the Israelites on Transjordanian territory was consolidated by a successful attack upon the Midianites. This resulted in a great deal of plunder. The conquered lands were ideal for raising herds and flocks, so the tribes of Gad and Reuben and half of the tribe of Manasseh were given that territory as their own. Moses then issued instructions for the conquest of Canaan, and appointed leaders who would divide the land among the tribes.

After reviewing Israel's wilderness wanderings (Num. 33:1–49) and composing a victory song (Deut. 32:1–43), Moses climbed Mount Nebo to see the land that he had been forbidden to enter. With a final blessing upon Israel, Moses died on Mount Nebo. With his death the wilderness wanderings ended and the occupation of Canaan began.

WAR, WARFARE—armed conflict with an opposing military force. From the perspective of the Hebrew people, a holy war was one that God Himself declared, led, and won. The concept was at its height during the period of the judges. By the time of the United Kingdom under David and Solomon, however, political concerns began to cloud the concept of holy war. The prophets saw war as God's judgment against Israel. Those looking for a violent end to human existence saw war as a sign of the end times, both in the Old and New Testaments. Jesus emphasized peace instead of war, and the New Testament church saw war as a spiritual battle between good and evil.

The concept of holy war required that God declare the war (Ex. 17:16; Num. 31:3). Every warrior considered himself consecrated to God (Is. 13:3). Before and during a war, soldiers abstained from certain activities to sanctify themselves (Judg. 20:26; 2 Sam. 11:11). Those who fought under a divinely ordained leader (Judg. 6:34) had to be singleminded in their devotion to God. Those who were frightened, newly married, or beset by domestic or financial problems were asked to go home (Deut. 20:5–9). The ARK OF THE COVENANT, the symbol of God's presence, went with Israel's army into battle (2 Sam. 11:11).

The Israelites determined the right moment to enter into battle and sought guidance in battle by casting the sacred lot or by heeding the words of a prophet (Judg. 1:1; 1 Sam. 23:2; 1 Kin. 22:5). King Ahab was killed when he failed to heed the warning of Micaiah, the Lord's prophet (2 Chronicles 18).

In Numbers 21:14, Moses mentioned a book that has remained a mystery to biblical scholars—"the Book of the Wars of the Lord." This was probably a collection of records or songs celebrating the victories of Israel over its enemies. The Old Testament contains many references to God's role in battle against Israel's foes (Ex. 15:3; Ps. 24:8). God struck Israel's enemies with terror, overtaking and killing all fugitives (Ex. 15:1–27; Josh. 10:10–11). The judge Deborah cursed those who did not come to the Lord's aid against mighty Sisera (Judg. 5:23). As Israel's king, David fought "the Lord's battles" (1 Sam. 18:17). Jeremiah cursed those who refused to fight the Lord's battles (Jer. 48:10).

According to 2 Samuel 11:1, wars were usually waged "in the spring of the year." In springtime, the land dries out after the winter rains and therefore does not impede the movement of troops and chariots. In addition, armies can live off the land as the early grain crops begin to ripen. The trumpet or ram's horn, symbolic of the voice of God, called Israel into battle (Judg. 3:27; 1 Sam. 13:3). The number of soldiers whom Israel mustered for battle made no difference, for God fought alongside them (Judges 7; 1 Sam. 14:6). Indeed, the Israelites were forced to wander forty years in the wilderness because they did not believe God could help them win over the Canaanites, who outnumbered the Israelites in both manpower and equipment (Num. 14:1–12).

The tactics of war were simple. They included surprise, ambush, pretended flight, and surrounding the enemy (Gen. 14:15; Josh. 8:2–7; 2 Sam. 5:23). On occasion a representative of each army met in combat (1 Samuel 17).

According to Deuteronomy 20:10–20, three outcomes of a holy war were possible. If the besieged city surrendered, the occupants' lives were spared, but all were enslaved. If the city refused to agree to peace terms and had to be taken by force, all males were killed by the sword. An exception to both these policies occurred when the captured city lay within Israel's boundaries. Then all occupants and their possessions were utterly destroyed. Known as the ban, this custom was intended to keep Israel free of any heathen influence (Josh. 6:17; 1 Sam. 15:3).

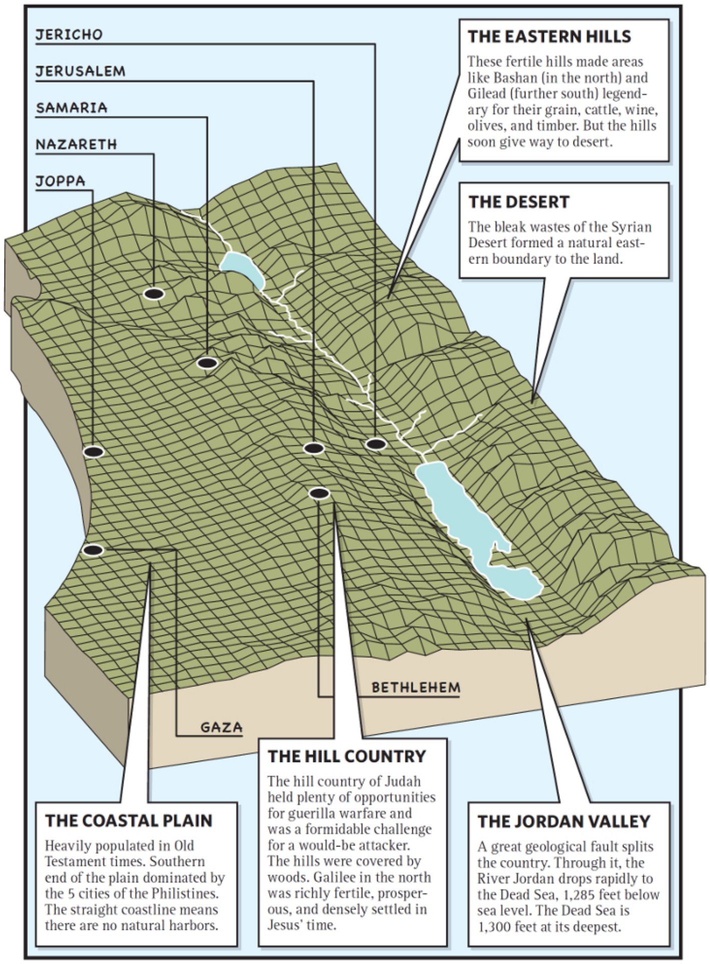
Besieging a city required elaborate planning. If possible, the city's water supply was cut off. Often the towers and gates of the city were set on fire (Judg. 9:52). In order for armies to use their battering rams and catapults that propelled arrows or stones, ramps were built to raise the weapons to appropriate height. From the ramps, scaling ladders were laid against the wall so soldiers could get inside the city. All the while, the city's defenders were using their own similar weapons to kill the enemy and destroy their war machinery (2 Sam. 11:21, 24; 2 Chr. 26:15).

A famous battle using these techniques was the Roman siege of Masada, a rock fortress about 1.6 kilometers (1 mile) west of the Dead Sea. Masada had been considered impregnable. In fact, it took the Romans nearly three years to gain entry into Masada, only to find its some 960 inhabitants dead as a result of a suicide pact.

By the time of Solomon, warfare was the result of national policy set by the ruling king who supposedly was acting at God's direction. Court prophets, when asked about the advisability of entering into war, rarely went against the king's wishes—although Micaiah the son of Imlah did so (1 Kin. 22:8–28; 2 Chr. 18:7–27). Israel entered into international treaties with the great earthly powers rather than relying on God's strength for security (1 Kin. 15:18–19; 2 Kin. 17:4). After the captivity, the concept of holy war was applied to any revolt against the current ruling power.

The early prophets accepted the holy war concept and even stirred up war. But the later prophets often condemned war, because they felt Israel's wars did not meet the qualifications for a holy war.

THE SHAPE OF THE LAND



THE EASTERN HILLS
These fertile hills made areas like Bashan (in the north) and Gilead (further south) legendary for their grain, cattle, wine, olives, and timber. But the hills soon give way to desert.

THE DESERT
The bleak wastes of the Syrian Desert formed a natural eastern boundary to the land.

THE COASTAL PLAIN
Heavily populated in Old Testament times. Southern end of the plain dominated by the 5 cities of the Philistines. The straight coastline means there are no natural harbors.

THE HILL COUNTRY
The hill country of Judah held plenty of opportunities for guerilla warfare and was a formidable challenge for a would-be attacker. The hills were covered by woods. Galilee in the north was richly fertile, prosperous, and densely settled in Jesus' time.

THE JORDAN VALLEY
A great geological fault splits the country. Through it, the River Jordan drops rapidly to the Dead Sea, 1,285 feet below sea level. The Dead Sea is 1,300 feet at its deepest.

Photo by Gustav Jeeninga

• Herod the Great, fearing revolt by the Jews, built several military strongholds in Palestine, such as this one, Machaerus, located in the Transjordan area.

WAR CLUB (see ARMS, ARMOR OF THE BIBLE).

WASHING (see ABLUTION).

WASHPOT—a pot used for washing or bathing. The psalmist declared, “Moab is my washpot” (Ps. 60:8; 108:9; washbasin, NIV, NRSV; washbowl, NASB, REB). The meaning is that Moab (with its sea, the Dead Sea) is to be despised and held in contempt, like a washpot in which soiled hands and feet are washed.

WASP (see ANIMALS OF THE BIBLE).

WASTING DISEASE (see DISEASES OF THE BIBLE).

WATCH—either a group of soldiers or others posted to keep guard (Neh. 4:9; 7:3; 12:25) or one of the units of time into which the night was divided (Ps. 63:6; Lam. 2:19; Luke 12:38).

Because of the mention of the "middle watch" (Judg. 7:19), there must have been three such units in the Old Testament period. The "beginning of the watches" (Lam. 2:19) was apparently the first of these and the "morning watch" was the third (Ex. 14:24; 1 Sam. 11:11). However, by the New Testament period the Roman system of four watches had been adopted (Matt. 14:25; Mark 6:48). These were apparently named as follows: evening, midnight, cockcrow (NRSV; the crowing of the rooster, NKJV), and morning (Mark 13:35).

Also see TIME.

WATCHTOWER—an observation tower upon which a guard or lookout was stationed to keep watch; an elevated structure offering an extensive view (2 Kin. 17:9; 18:8; Is. 21:8). Also see TOWER.

WATER OF BITTERNESS—part of a ceremonial test, or trial by ordeal, of a woman accused of adultery (Num. 5:11–31). When a Hebrew man suspected his wife of infidelity but he had no proof, he would bring her before the priest with the charge. The priest would mix "holy water"—probably water from a sacred spring—with dust from the tabernacle floor and curses scraped from a book. This potion, known as the water of bitterness, would be drunk by the woman after she had sworn her innocence under oath.

If the woman had lied to the priest and to God, this potion would turn bitter in her mouth and cause her belly to swell and her thigh to rot. If she was not guilty, the mixture would not harm her.

Also see OATH.

WATER CARRIER (see OCCUPATIONS AND TRADES).

WATER OF JEALOUSY (see WATER OF BITTERNESS).

WATERMELON (see PLANTS OF THE BIBLE).

WATERPOOLS—reservoirs that hold water for irrigation purposes (Eccl. 2:6). Solomon's pools were part of an elaborate irrigation system built by the king to store water for Jerusalem.

Photo by Gustav Jeeninga

• A plentiful source of water was crucial for the survival of an ancient city. This massive pool at Gibeon was cut through more than 30 feet of solid rock.

WATERPOT—a jar for carrying or storing water. These vessels ranged from those large enough to hold thirty gallons (John 2:6–7) to those small enough for a woman to carry on her shoulder or head (John 4:28).

WATERS OF MEROM (see MEROM).

WATERSPOUTS—KJV word for a descent of water over a steep surface (Ps. 42:7; waterfalls, NASB, NIV, NKJV; cataracts, REB, NRSV). The psalmist, apparently an exile from the temple (vv. 2–3), compares the roaring waters of snowcapped Mount Hermon with the anguish of his own soul.

WAVE OFFERING (see SACRIFICIAL OFFERINGS).

WAW **[waw]**—the sixth letter of the Hebrew alphabet, used as a heading over Psalm 119:41–48. In the original Hebrew language, each of these eight verses began with the letter waw.

Also see ACROSTIC.

WAX—a sticky substance secreted by bees to build the honeycomb, also called beeswax. The wicked melt like wax before God’s judgment (Ps. 68:2).

WAY—a thoroughfare for travel, such as a path, road, or highway. Figuratively, the word “way” is used in the Old Testament as a synonym for the manner of life of righteous or wicked people (Ps. 1:6). In the New Testament, the word is often used as a metaphor for moral behavior (Matt. 7:13–14; 2 Pet. 2:15).

Jesus reminded His disciples that the single road to God was through Himself: “I am the way, the truth, and the life. No one comes to the Father except through Me” (John 14:6). In the Book of Acts, the phrase “the Way” was a scornful label for the early Christian movement used by the enemies of the church. Like the word “Christian,” this term of derision was borne with pride by the followers of Jesus (Acts 9:2; 24:14, 22).

WEALTH—an abundance of possessions or resources. During the times of the PATRIARCHS, wealth was measured largely in livestock—sheep, goats, cattle, donkeys, and camels. This was true of Abraham (Gen. 13:2), Isaac (Gen. 26:12–14), and Jacob (Gen. 30:43; 32:5). People of the ancient world also measured wealth in terms of land, houses, servants, slaves, and precious metals. The prime example is King Solomon, whose great wealth is described in 1 Kings 10:14–29.

Wealth is a major theme in the WISDOM LITERATURE of the Bible (Prov. 10:15; 13:11; 19:4). The most important observation of these writings is that wealth comes from God (Prov. 3:9–10). The possession of wealth is not always the sign of God’s favor. “Why does the way of the wicked prosper?” (Jer. 12:1) became a familiar theme to the writers of the Old Testament. The popular view that wickedness brings poverty and goodness brings wealth is strongly opposed by the Book of Job.

The prophet Amos thundered against the rich and prosperous inhabitants of Israel, who sold “the righteous for silver, and the poor for a pair of sandals” (Amos 2:6). Their wealth was corrupt and under a curse because it was founded on exploitation of the poor.

In the New Testament, many warnings are given of the dangers of letting money and things possess a person’s heart. In the Sermon on the Mount, Jesus spoke of “treasures on earth” and “treasures in heaven” and called upon His followers to be careful of which treasure they chose (Matt. 6:19–21, 24).

Many of Jesus’ parables, such as the rich fool (Luke 12:13–21) and the rich man and Lazarus (Luke 16:19–31), deal with people who made the wrong choice, choosing earthly wealth over heavenly wealth. But the only true and lasting wealth is the spiritual riches of God’s grace (Matt. 13:44–46).

WEAPONS (see ARMS, ARMOR OF THE BIBLE).

WEASEL (see ANIMALS OF THE BIBLE).

WEATHER—the state of the atmosphere, which varies from time to time in temperature, moisture, and wind velocity. Palestine’s climate varies between three zones: the coastal area along the Mediterranean Sea, the hills, and the desert. Winters are warmest near the oceans and coldest on the Lebanon mountains. But virtually everywhere in Palestine the summers are painfully hot. Searing winds often blow in from the south (Job 37:9–11; Luke 12:55).

In spite of the severity of the elements in Palestine, the Israelites endured worse in their forty years of wandering in the desert before they entered the land of Canaan. No wonder this new land appeared to be “a land flowing with milk and honey” (Num. 16:13).

WEAVER (see OCCUPATIONS AND TRADES).

WEAVING—the skill of making cloth from threads. Egyptian paintings from as early as 2000 B.C. depict weaving as an advanced skill. This skill was widely practiced throughout the ancient world long before this time. About 2500 B.C. the city of Ebla boasted a highly developed textile industry, and weavers of this city traded their goods widely. The Hebrews practiced weaving probably as early as Abraham’s time, about 2000 B.C. The great skill required to weave the tabernacle curtains (Exodus 26) and priestly garments (35:35) was probably learned in Egypt.

Ancient families often manufactured all their own cloth, although professionals labored in the urban areas. Family looms were primitive and inefficient, requiring much of a woman's time. According to the Book of Proverbs, the godly woman spends a lot of time at the weaving task (31:13–24). In forbidding the Israelites to mix two different kinds of materials, God taught them the necessity of keeping the faith pure (Lev. 19:19; Deut. 22:11).

WEB—a word in the Old Testament with two distinct meanings:

1. A textile fabric, especially one woven on a loom. Delilah wove the seven locks of Samson's head into the web of a loom, hoping to trap him. But Samson easily broke free from the web (Judg. 16:13–14).
2. A pattern of threadlike filaments, characteristically spun by spiders (Job 8:14; Is. 59:5).

WEDDING—a marriage ceremony with its accompanying festivities (Luke 12:36; 14:8). Among the Israelites a wedding was a festive occasion in which the whole community participated.

When the day for the wedding arrived, the bride put on white robes (often richly embroidered), decked herself with jewels, fastened a bridal girdle about her waist, covered herself with a veil, and placed a garland on her head. The bridegroom, dressed in his best clothes, with a handsome headdress on his head, set out for the house of the bride's parents. He was accompanied by his friends, by musicians and singers, and by persons bearing torches if the procession moved at night.

The groom received his bride from her parents with their blessings and the good wishes of friends. Then he conducted the whole party back to his own house or his father's house with song, music, and dancing. On the way back they were joined by additional friends of the bride and groom. A feast was served and celebrated with great joy and merrymaking. In the evening the bride was escorted to the nuptial chamber by her parents, and the groom by his companions or the bride's parents. On the next day the festivities were resumed, continuing for seven days.

Also see MARRIAGE.

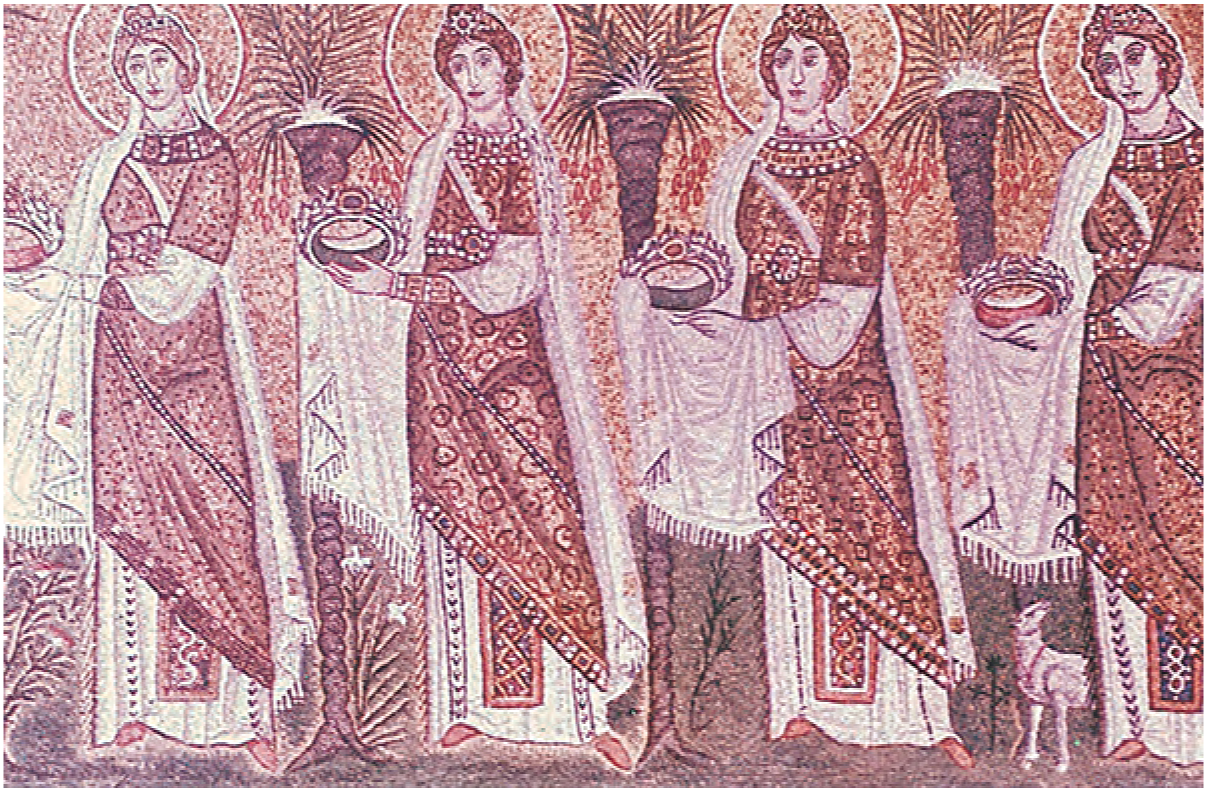


Photo by Howard Vos

• A mosaic of the wedding procession of the virgins (Matt. 25:1–13) in an ancient church in Ravenna, Italy.

WEEK—any seven consecutive days; the interval between two sabbaths (Lev. 12:5; Jer. 5:24; Luke 18:12). The Hebrew people observed the seventh day of the week, from Friday evening (beginning at sunset) to Saturday evening, as their SABBATH, or day of rest and worship (Ex. 16:23–27).

The early Christians, to commemorate the resurrection of Christ, worshiped not on the old Jewish Sabbath, but on the Lord’s Day (the first day of the week, or Sunday), which became the new Christian “sabbath” (Mark 16:2, 9; Acts 20:7; 1 Cor. 16:2).

Also see TIME.

WEEKLY SABBATH (see SABBATH).

WEEKS, FEAST OF (see FEASTS AND FESTIVALS).

WEEKS, SEVENTY (see SEVENTY WEEKS).

WEEPING (see MOURN).

WEIGHTS AND MEASURES OF THE BIBLE Early in the development of society, people learned to measure, weigh, and exchange commodities. At first this trade was simple barter, the exchange of one type of goods for another type. As society became more complex, the need for standardized trade values became apparent. Yet each city set up its own standards of weights and measures, thus creating great confusion in trade between different peoples and cultures.

Weighing (pounds) and measuring (volume, length, and area) are two distinct functions in the Bible. The various units by which these two functions were expressed in Bible times are discussed in this article under these two major divisions.

Weights

The balance was an early method of determining weight. The balance consisted of a beam supported in the middle with a pan suspended by cords on each end. A known quantity of weight would be placed in the pan on one side of the balance and the object to be weighed on the other side. By adding or removing known weights until each side was equal, the weight of the object could be determined.

Most of the weights in the ancient world were made of stone or metal. The weights appeared in many forms, such as cubes, spheres, cones, cylinders, domes, or animal shapes. Some of these weights were inscribed with the amount of their weight, but most were not. Since these weights varied from one place to the next, many people carried pouches which contained their own weights (Deut. 25:13; Prov. 16:11), so they could see if they were receiving just value.

These ancient weights were sometimes used as money. Instead of referring to a talent of gold or silver or a shekel of gold or silver, people would merely refer to a talent or a shekel (2 Kin. 7:1; Matt. 25:15–28).

In Canaan, both the Canaanites and the Israelites used the Mesopotamian weight system. Each level of weight had four separate standards—the common, the heavy (twice the common weight), the common royal (5 percent heavier than the common weight), and the heavy royal (5 percent heavier than the heavy weight). Several of these weights are mentioned in the Bible.

Talent—The heaviest unit of weight in the Hebrew system. The talent was used to weigh gold (2 Sam. 12:30), silver (1 Kin. 20:39), iron (1 Chr. 29:7), bronze (Ex. 38:29), and many other commodities. The common talent weighed about 3000 shekels or the full weight that a man could carry (2 Kin. 5:23). In Revelation 16:21 giant heavenly hailstones are described as heavy as a talent.

Kesitah—A unit of unknown weight and value (Gen. 33:19, piece of money; Josh. 24:32, piece of silver). Since the root meaning of the word is "lamb," this particular weight may have been shaped like a lamb. Jacob paid Hamor of Shechem a hundred kesitah for a parcel of land (Gen. 33:19; sheep, REB). At the end of Job's encounter with God, his friends brought him a kesitah and a ring of gold (Job 42:11).

Mina—A weight equal to about fifty common shekels, similar to the Canaanite system (1 Kin. 10:17; Ezra 2:69; pound, KJV). Ezekiel 45:12 seeks to redefine the weight (maneh, KJV, NASB), to equal sixty shekels, as in the Mesopotamian system. In Daniel 5:25 the words Mene, Mene, Tekel, Upharsin may be interpreted as a play on monetary values of that day ("Mina, mina, shekel, and half shekels"). The phrase, then, may refer to the Babylonian rulers Nebuchadnezzar, Nabonidus, and Belshazzar, implying that they were decreasing in importance.

The mina is used in Luke 19:13, 16 (pound, NRSV, NEB) to refer to approximately a pound of money. "So he called ten of his servants, delivered to them ten minas, and said to them, 'Do business till I come' " (v. 13).

Pound—A Roman weight of about 340 grams, or 12 ounces (John 12:3). This term is used in the NKJV to designate the pound of precious ointments used to anoint Christ. The same word is also used to describe the amount of myrrh and aloes used to anoint the body of Christ in John 19:39.

Shekel—The most common weight in the Hebrew system (Josh. 7:21; Ezek. 4:10). The shekel weighed about 11.4 grams, or less than half an ounce. Its use was so common that in Genesis 20:16, the Hebrew text states “a thousand pieces of silver” without even bothering to specify shekel.

The shekel of the sanctuary (Ex. 30:13; Ezek. 45:12) was said to weigh twenty gerahs, the same weight as the common shekel. It is possible that the standard for the common shekel was kept at the sanctuary and became known as the sanctuary shekel. There is no clear reference to the use of the heavy shekel in Israel, but the shekel of the king’s standard (the royal shekel) is referred to in 2 Samuel 14:26.

Pim—A weight that apparently weighed about two-thirds of a shekel (1 Sam. 13:21). This verse is difficult to translate accurately, but it probably should read “and the charge . . . was a pim for the ploughshares.” This charge is not mentioned in the KJV.

Bekah—One-half shekel. The bekah was the weight in silver that was paid by each Israelite as a religious tax (Ex. 30:13; 38:26). The bekah, spelled beka in some translations, is named only once in English translations (Ex. 38:26), but is referred to more often (Gen. 24:22; Ex. 30:13, 15).

Gerah—The smallest of the Israelite weights. The Bible defines it as one-twentieth of a shekel (Ex. 30:13; Lev. 27:25).

Measures

Measurements recorded in the Bible are of three types: (1) measures of volume, which told the amount of dry commodity (for example, flour) or liquid (for example, oil) that could be contained in a vessel; (2) measures of length, for height, width, and depth of an object or person; and (3) measures of total area, which described the size of a building, field, or city.

Measures of Volume. Measurements of volume were originally made by estimated handfuls. Eventually containers (jars, baskets, etc.), which held an agreed upon number of handfuls, were used as the standard measure. The terms used for such measures were frequently taken from the name of the containers.

The Israelites adapted the Mesopotamian system of measure of volume from the Canaanites. Their system contained several major designations for measuring dry volume.

Homer—The standard unit for dry measure (Ezek. 45:11–14; Hos. 3:2). This unit contained about 220 liters (6¹/₄ bushels). It was a large measure weighing the equivalent of the normal load a donkey could carry (the Hebrew word for “donkey” is *hamor*). In Leviticus 27:16, a homer of barley is worth fifty shekels of silver. In Numbers 11:32 God provided quail so generously for his people that they could gather ten homers of them. Isaiah’s prophecy of only an ephah of wheat from a homer of seed was a sign of God’s judgment (Is. 5:10).

Kor—The same size as the homer (Ezek. 45:14, cor; measure, KJV). The kor was used to measure flour (1 Kin. 4:22), wheat, and barley (2 Chr. 2:10; 27:5).

Ephah—a unit equal to one-tenth of a homer (Ex. 29:40; deal, KJV; Is. 5:10).

Seah—a unit of uncertain capacity, but one-third of an ephah is probably correct (1 Sam. 25:18; 1 Kin. 7:1; measure, KJV, NRSV, REB, NASB).

Omer—a unit equal to one-tenth of an ephah (Ex. 16:36). The Hebrew word, *issaron,* “one-tenth of an ephah” (Ex. 29:40; Lev. 14:10; Num. 15:4), was a dry measure of similar size to the omer.

Kab—a unit containing about 1.2 liters or 1.16 quarts. The kab is mentioned only once in the Bible (2 Kin. 6:25). During the Syrian siege of Samaria, prices were inflated so badly that one-fourth of a kab of dove’s dung was sold for five pieces of silver.

The New Testament contains four major designations for measuring dry capacity. These Greek words are not mentioned in the English translations of the New Testament.

Koros (Luke 16:7; measure, NKJV, KJV, NRSV, NASB; bushel, REB, NIV), was a measure of wheat equal to about 453 liters (13 bushels).

Modios (Matt. 5:15; Mark 4:21; Luke 11:33; basket, NKJV; bushel, KJV, NRSV), contained about 9 liters (1/4 bushel).

Saton (Matt. 13:33; Luke 13:21; measure, NKJV, KJV, NRSV; bushel, REB; peck, NASB; large amount, NIV) contained about 13 liters (3/8 bushel).

Choinix (Rev. 6:6; quart, NKJV; measure, KJV) contained about 1.1 liters (1 quart).

The Old Testament contained five major designations for liquid measure. The homer (Ezek. 45:11–14), containing ten baths, was the largest liquid measure. The kor was the same size as the homer (Ezek. 45:14). The bath was the equivalent in liquid measure to the ephah in dry measure (Ezek. 45:11, 14). It was the standard liquid measure, equaling about 22 liters (5.83 gallons). It was used to measure water (1 Kin. 7:26), wine (Is. 5:10), and oil (2 Chr. 2:10). The hin, equal to one-sixth of a bath, was used to measure water (Ezek. 4:11), oil (Ex. 29:40), and wine (Lev. 23:13). One-sixth of a hin was considered the daily ration of water (Ezek. 4:11). The log, found only in Leviticus 14:10–24, was a measure of oil in the ceremony for the purification of a leper. The log was equal to one-twelfth of a hin.

The New Testament contains three major terms for liquid measure. These words appear in Greek manuscripts but are translated by different words in English versions of the Bible.

The largest of these measures was the metretes (John 2:6; gallon, NKJV; firkin, KJV; water-jar, REB). Batos (Luke 16:6; measures, NKJV, KJV; gallons, REB, NIV) was the next smaller measure. Xestes (Mark 7:4, 8; pitcher, NKJV; pot, KJV; copper pot, NASB; hundred jars, REB; kettles, NIV; bronze kettles, NRSV) was the smallest unit of liquid measure.

Measures of Length. Linear measure, as with other units of measure, was originally based upon parts of the body, such as the hand, arm, or foot. Sometimes the unit was named for the part of the body it represented (palm, finger, etc.). Early linear distances were also based upon common but difficult-to-define objects, such as the step, bowshot, or a day’s journey. By New Testament times, the Greek and Roman influences had caused these measures to be defined quite clearly.

Lengths were measured by various devices, including the measuring line (Zech. 2:1), measuring rod or measuring reed (Ezek. 40:5) and the meteyard (Lev. 19:35, KJV).

Several units expressing measurements of length are mentioned in the Bible.

Cubit—The distance from the elbow to the finger tip—about 45 centimeters (18 inches). The cubit was the standard unit of length. It was the common designation of the height of a man (1 Sam. 17:4) or an object (Ezek. 40:5). There was more than one size cubit, for the bed of Og, king of Bashan, is described “according to the standard cubit” (Deut. 3:11), while Ezekiel’s measuring rod extended “six cubits long, each being a cubit and a handbreadth” (Ezek. 40:5). The long cubit was probably 51.8 centimeters (20.4 inches). The cubit is mentioned several times in the New Testament (Luke 12:25; Rev. 21:17). In each case it probably refers to the common cubit.

Rod/Reed—Units of measure equal to six cubits. The rod (Ezek. 40:5) and the reed (Ezek. 29:6) appear to be interchangeable. (Ezekiel 40:5 specifies that this measure is according to the long cubit.)

Span—The distance between the extended thumb and the little finger (1 Sam. 17:4). The span was equivalent to one-half cubit.

Handbreadth—The width of the hand at the base of the four fingers (1 Kin. 7:26; 2 Chr. 4:5). The handbreadth was considered to be one-sixth of a cubit.

Finger—The smallest subdivision of the cubit, equal to one-fourth of a handbreadth (Jer. 52:21). The finger is also called the cubit.

Fathom—A Greek unit equal to the length of the outstretched arms, about 1.8 meters (6 feet), or 4 cubits (Acts 27:28).

Furlong—A distance equal to about 200 meters, or $^1/_8$ of a mile (Rev. 14:20; two hundred miles, NRSV).

Mile—A Roman measurement of 1000 paces (5 Roman feet to the pace), equaling about 1,477.5 meters, or 1,616 yards (Matt. 5:41).

Several less definite distances are expressed in the Bible. Before the Babylonian captivity, distance was expressed variously as “a bowshot” (Gen. 21:16), “the area plowed by a yoke (of oxen in a day)” (1 Sam. 14:14, footnote), “a day’s journey” (Num. 11:31; 1 Kin. 19:4), “three days’ journey” (Gen. 30:36; Ex. 3:18; 8:27; “a journey of three days,” (Num. 10:33), “seven days’ journey” (Gen. 31:23), or even “eleven days’ journey” (Deut. 1:2). No one knows for sure the amount of these distances, but a “day’s journey” has been estimated to be approximately 32 to 40 kilometers (20 to 25 miles).

The “Sabbath day’s journey” (Acts 1:12) was the product of rabbinical exegesis of Exodus 16:29 and Numbers 35:5. The rabbis fixed the legal distance for travel on the Sabbath at 2,000 cubits.

Many modern English translations of the Bible often use modern measurements of length, such as feet and inches (Gen. 6:15–16, NIV), and yards (John 21:8, NASB, REB, NIV, NRSV).

Measures of Area. Measures of area are not well defined in the Bible. Sometimes an area was determined by the amount of land a pair of oxen could plow in a day (1 Sam. 14:14). According to the NKJV, this was considered to be about one-half of an acre. Another method of designating area was to estimate the space by the amount of seed required to sow it (Lev. 27:16).

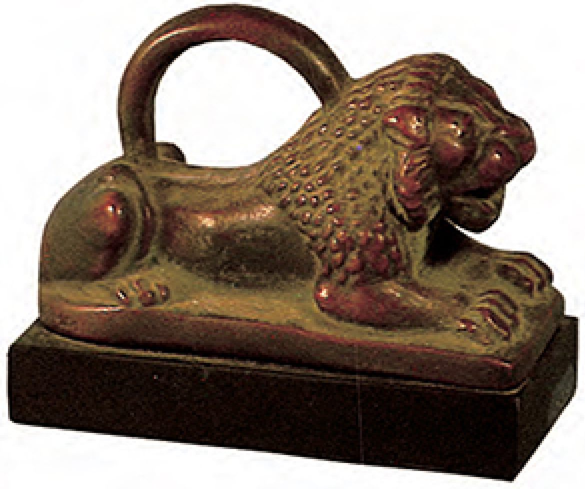


Photo by Gustav Jeeninga

• Ancient weights were frequently cast in the shapes of animals such as turtles, ducks, and lions to make them easily recognizable and easy to handle.

WELL—a pit or hole sunk into the earth to provide water. References in English versions of the Bible sometimes confuse wells, natural springs, and cisterns. Many different types of wells are mentioned in the Bible. These include a cistern dug in the ground (Gen. 16:14; 2 Sam. 17:18); a spring (Ps. 84:6); a fountain, also called a living spring (Neh. 2:13); and a pit or hole (John 4:11–12).

Wells in Palestine were dug from solid limestone rock. Sometimes they were furnished with descending steps that allowed a person to dip directly from the pool of water (Gen. 24:16). The brims of still other wells had a curb or low wall of stone that often bore the marks of the furrows worn over the years by ropes in drawing water. Jesus sat on a curb of this sort when he talked to the woman of Samaria (John 4:6).

There is no information on how biblical wells were dug. But the process must have been very difficult, because only crude tools were available. Isaac (Gen. 26:18–22) and Uzziah (2 Chr. 26:10) are the most active well diggers mentioned in the Bible. Many ancient wells descended to a great depth. Jacob's Well is still seventy-five feet deep and at one time it may have been twice as deep. These deep wells were necessary because of the problem of shallow wells running dry in the summer.

Even in very favorable locations, the water in Palestine almost vanishes during the summer drought. Some wells are not covered because the soil in the area is not likely to drift and fill them up, but desert wells are always covered. They taper to a point so that the opening is easily closed.

Wells were often situated outside towns, where they became local landmarks and meeting places (Gen. 24:11, 20; John 4:6–8). Sometimes they were in isolated locations, enabling livestock to be grazed nearby (Gen. 29:3, 8–10; Ex. 2:15–18). Both the ownership and the use of wells could become matters of dispute (Gen. 21:25; Ex. 2:17–19). Occasionally, old dry wells were used as prisons (Gen. 27:24; Jer. 38:6).

The Bible's most famous wells were at Bethlehem, for whose water David longed (2 Sam. 23:15–16), and at Sychar in Samaria, where Jesus spoke about His free gift of unfailing living water.

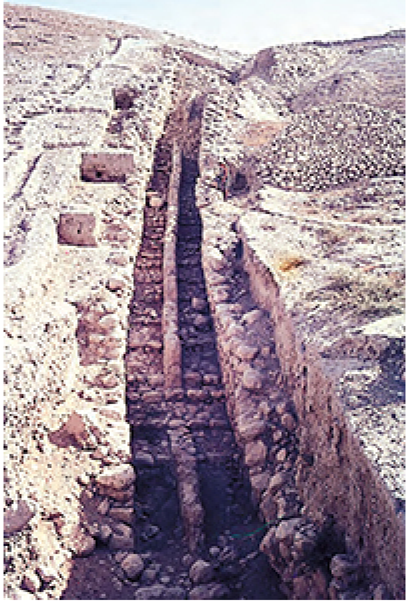


Photo by Gustav Jeeninga

• Long staircases were sometimes built to provide convenient access to wells, such as this one at the ancient city of Zaretan.

WELL DIGGER (see OCCUPATIONS AND TRADES).

WEST (see DIRECTION).

WEST GATE (see GATES OF JERUSALEM AND THE TEMPLE).

WHALE (see ANIMALS OF THE BIBLE).

WHEAT (see PLANTS OF THE BIBLE).

WHEEL—a sturdy rim connected by spokes to a hub, designed to turn around on an axle passed through the center. Wheels are first mentioned in Exodus 14:25, a reference to the chariot wheels of the Egyptians.

The original wheels were probably pieces cut from wooden logs. Illustrations from Ur about 2500 B.C. show large wheels made from solid pieces of wood pegged together with crosspieces on either side of the axle. Sometimes these had a leather strip around the rim. Later, solid metal rims were used.

By about 1500 B.C., war chariots from Canaan and Egypt were equipped with spoked wheels.

The wheels of the Assyrian chariots about 900 B.C. were of much heavier construction. In order to carry the weight of an armor-bearer in addition to the driver and the armed soldier, six- and eight-spoked wheels were developed and the rims were thickened considerably over the Egyptian types. These heavy vehicles were more cumbersome to operate than the lighter models. The noise of these heavy wheels rumbling over the ground and raising huge clouds of dust signaled the approach of the enemy forces (Jer. 47:3; Nah. 3:2).

The word "wheels" is also used in reference to the four bronze wheels on each of the ten bronze carts in Solomon's temple. On each of the ten carts was a laver containing 40 baths, or about 250 gallons. First Kings 7:33 states: "The workmanship of the wheels was like the workmanship of a chariot wheel; their axle pins, their rims, their spokes, and their hubs were all of cast bronze."

WHELP—a young offspring of various carnivorous mammals, such as a dog, wolf, or lion; a puppy or cub. In the Bible the word "whelp" always refers to a lion cub and is always used figuratively, for instance, of the tribes of Judah (Gen. 49:9) and Dan (Deut. 33:22).

WHIP—an instrument for flogging, usually consisting of a rod with a lash on one end. The whip was used for driving animals or administering corporal punishment. Jesus made a whip of cords and used it to drive the moneychangers out of the temple (John 2:15). Also see SCOURGE.

WHIRLWIND—any violent storm or destructive wind. Windstorms are common in Palestine, especially in the northern Jordan River Valley and around the Sea of Galilee, because of the proximity of these bodies of water to the hot desert.

The Lord took Elijah into heaven by a whirlwind (1 Kings 2:1, 11) and answered Job out of the whirlwind (Job 38:1; 40:6). The whirlwind is often symbolic of God's wrath and destructive fury visited upon the wicked (Ps. 58:9; Nah. 1:3).

WHITE (see COLORS OF THE BIBLE).

WHITEWASH (see MINERALS OF THE BIBLE).

WHORE (see HARLOT).

WICKED ONE, THE—another name for SATAN or the DEVIL (1 John 2:13–14; 3:12; 5:18–19). In Jesus' parable of the sower, Satan (Mark 4:15) is equated with the devil (Luke 8:12) and the wicked one (Matt. 13:19). The apostle Paul also equates "the devil" (Eph. 6:11) with the wicked one (Eph. 6:16).

WICK-TRIMMER—a gold tong used to snuff out the wicks of the lamps in the tabernacle and temple (Ex. 25:38; 2 Chr. 4:21; tongs, KJV).

WIDOW—a woman whose husband has died and who has not remarried. If a man died in Bible times, his widow often suffered at the hands of the powerful (Job 24:21). This was especially true if she had no family to provide for her and her children.

God was concerned about the plight of the widow (Ps. 68:5; 146:9). Through the Mosaic Law, God provided her with the opportunity to glean in the fields, orchards, and vineyards after the harvesters had taken most of the crop (Deut. 24:19–22). She shared with the Levite in the third-year tithe (Deut. 26:12).

True believers followed the model that God had established. Job noted that he had shared his food with widows (Job 31:16). James wrote: "Pure and undefiled religion before God and the Father is this: to visit orphans and widows in their trouble, and to keep oneself unspotted from the world" (James 1:27).

WIFE—a man's marriage partner. After God created Adam, He declared, "It is not good that man should live alone" (Gen. 2:18). Then He created woman and united the couple and they became "one flesh" (Gen. 2:24). The wife is to honor her husband (Eph. 5:22), and the husband is to love his wife as Christ loved the church (Eph. 5:25–33). Also see FAMILY.

WILD ASS, WILD BEASTS, WILD BOAR, WILD DONKEY, WILD GOAT, WILD OX (see ANIMALS OF THE BIBLE).

WILDERNESS—a land not suited for farming. Wilderness land was too dry, rough, or rocky to be cultivated, but it was sufficient for grazing (Gen. 14:6; Ex. 3:18). Occasionally, the word wilderness means "desert." John the Baptist preached in the wilderness of Judea (Matt. 3:1; Luke 3:2–4), and Jesus was in the wilderness when He was tempted by the devil (Mark 1:12; Luke 4:2). In both instances a desert area is intended.

WILDERNESS WANDERING (see WANDERINGS OF ISRAEL).

Photo by Willem A. VanGemeren

• The Wilderness of Zin, a desert region through which the Israelites wandered on their journey to the Promised Land (Num. 13:21; 34:3–4).

WILE—a trick or strategy intended to entice or deceive. The apostle Paul warned Christian believers to beware of "the wiles of the devil" (Eph. 6:11; schemes, NASB, NIV).

WILL—a word with two distinct meanings in the Bible:

1. Wishing, desiring, or choosing especially in reference to the will of God. In the gospels, primarily in John, Jesus is said to be acting not according to His own will, but according to the will of the heavenly Father (John 5:30; 6:38). Indeed, doing the will of the Father is Jesus' nourishment (John 4:34), and Jesus does nothing apart from the Father's will (John 5:19). Luke confirms this when he quotes Jesus' statement in the Garden of Gethsemane: "Father, if it is Your will, remove this cup from Me; nevertheless not My will, but Yours, be done" (Luke 22:42).
2. A legal declaration of how a person wishes his possessions to be disposed after his death. No written Israelite wills existed until the first century B.C. They were unnecessary because of the strict inheritance customs of the Hebrew people. Land belonged to the family, and it was passed on to the sons, the oldest receiving a double portion. If there were no sons, the land passed in the following order—daughters, brothers, father's brothers, and next of kin (Num. 27:8–11).

WILLOW (see PLANTS OF THE BIBLE).

WILLOWS, BROOK OF THE—a brook or stream mentioned by the prophet Isaiah in his proclamation against Moab (Is. 15:7). This brook was near Zoar (Is. 15:5), a city at the southern end of the Dead Sea, and was at or near the boundary between Moab and Edom. Isaiah warned that when the people of Moab fled their land, they would carry their wealth with them to this brook.

WIMPLE—KJV word for a cloth covering wound around the head, framing the face, and drawn into folds beneath the chin (Is. 3:22). Other translations are veil (KJV), mantle (NRSV), and shawl (NKJV, NIV). Also see DRESS.

WIND—the natural movement of air as a part of the weather pattern. The hot, dry climate of Palestine made the winds very important to the Hebrew people. The winds of this region included cool daytime winds, evening sea breezes bearing essential moisture, and hot blasts from the desert.

The dry north wind is the coldest wind in Palestine, blowing from June until September. Today the Arabs call this wind the *simoom* (from *samm* or “poison”). Its combined cold, wind, and heat cause headache, fever, and neuralgia. The “north wind” of Proverbs 25:23 that “brings forth rain” is really the northwest wind.

The violent east wind blows from the desert. This is the wind most often mentioned in the Bible. It scorched the grain (Gen. 41:6, 23, 27), withered the vine (Ezek. 17:9), and parched the fruit (Jon. 4:8). The east wind also brought the plague of locusts (Gen. 10:13). Blowing “from the wilderness,” it dried up the springs of water (Hos. 13:15).

Generally, all such violent gusts of wind were attributed to the east. These winds were also called winds of the wilderness. The blast that struck the home of Job’s sons and killed them was probably the east wind (Job 1:19). An east wind from God parted the Red Sea (Ex. 14:21) and shattered the ships of Tarshish (Ps. 48:7). Probably it was an east wind that wrecked Paul’s ship (Acts 27:14).

The west wind carries moisture from the Mediterranean Sea over Palestine between November and February. A west wind drove off the locusts in Egypt (Ex. 10:19). The rain-bearing west wind also ended a severe drought in the days of the prophet Elijah (1 Kin. 18:43–44).

The south wind blew Paul’s ship gently (Acts 27:13), before a fiercer wind demolished his ship. God “quiets the earth” with the south wind (Job 37:17). The Arabs call the south wind off the desert *sirocco*. It blows for about one day at a time during the spring (February-June).

Winds were used to separate the grain from the chaff in the winnowing process (Job 21:18; Ps. 1–4). A wind from God brought quail to Moses and his people (Num. 1:31). Squalls from the Sea of Galilee are also mentioned (Mark 4:37; Luke 8:23). But this wind and the raging waters were stilled by Jesus.

In a figurative sense, war is compared to the east wind (Jer. 18:17). The wind, or breath, is used as a metaphor for the brevity of life. Persons of uncertain faith are said to be tossed about on “every wind of doctrine” (Eph. 4:14).

Also see EUROCLYDON; RAIN; WEATHER.

Photo by Howard Vos

• This mosaic from ancient times personifying the four winds was discovered at the Roman city of Ostia.

WINDOW—an opening in the wall of a building. Windows varied in size, ornamentation, and style. They usually were protected by wooden latticework or grills. Some windows were large enough for a person to go through (Josh. 2:15; 1 Sam. 19:12). Windows were often spoken of symbolically in the Bible, as at the time of the flood when “the windows of heaven were opened” (Gen. 7:11). Also see HOUSE.

WINE—the fermented juice of grapes. Wine is first mentioned in the Bible when Noah became intoxicated after the Flood (Gen. 9:20–21). Wine was a common commodity in Hebrew life and was regularly included in summaries of agricultural products (Gen. 27:28; 2 Kin. 18:32; Jer. 31:12).

In Palestine, grape harvesting occurred in September and was accompanied by great celebration. The ripe fruit was gathered in baskets (Jer. 6:9) and carried to winepresses. The grapes were placed in the upper one of two vats that formed the winepress. Then the grapes were trampled or “treaded.” The treading was done by one or more people, according to the size of the vat. These grape treaders encouraged one another with shouts (Is. 16:9–10; Jer. 25:30; 48:33).

Sometimes the juice from the grapes was served in an unfermented state, but generally it was bottled after fermentation. If the wine was to be kept for some time, a substance was added to give it body (Is. 25:6). Consequently, the wine was always strained before it was served (Is. 25:6).

A watchtower, or leaf-covered wooden booth, was often built on a high place overlooking the vineyard (Mark 12:1). This booth was occupied by members of the family during the growing season to protect their crop (Job 27:18) and sometimes by a watchman during the winter. Often a cottage or hut was built in the vineyard. The family lived here during the summer to protect the grapes but abandoned the hut in the winter (Is. 1:8).

Wine was stored in either clay jars or wineskins, which were made by tying up the holes of skins taken from goats. Old wineskins could not be used a second time because the fermentation process would cause the old skins to burst and the wine would be lost (Matt. 9:17; Mark 2:22; Luke 5:36–38).

Uses of Wine. Wine was a significant trade item in Palestine. Solomon offered Hiram 20,000 baths of wine in exchange for timber (2 Chr. 2:10, 15). Damascus was a market for the “wine of Helbon” (Ezek. 27:18). Fines were sometimes paid with wine (Amos 2:8).

Wine was also used in worship. Libations to false gods were condemned (Deut. 32:27–38; Is. 57:6; 65:11; Jer. 7:18; 19:13), but the drink offering prescribed by the Law of Moses was a libation of wine offered to the Lord. The daily offering (Ex. 29:40; Num. 28:7), the offering of the FIRSTFRUITS (Lev. 23:13), the burnt offering, and the freewill offering (Num. 15:4) required one-fourth of a hin of wine. The sacrifice of a ram was accompanied by a hin of wine (Num. 15:6–7). In the temple organization set up by David, Levites were appointed to supervise these wine offerings (1 Chr. 9:29).

Wine was also used as a common beverage, or drink, in Palestine. A part of the daily fare of the Hebrew people, wine was a creation of the Lord to cheer the heart (Ps. 104:15), a gift given by Him and not by Baal (Hos. 2:8), as the idol worshiper thought.

Wisdom is said to have mixed her wine (Prov. 9:2) in furnishing her table. Wine might be drunk with milk (Song 5:1). Melchizedek brought wine and bread to Abraham when Abraham returned from battle (Gen. 14:18). Wine was offered by the old man of Gibeah to the traveling Levite (Judg. 19:19). Jesse sent David with bread, a skin of wine, and a young goat as a present when Saul was fighting the Philistines (1 Sam. 16:20). Abigail brought David two skins of wine (1 Sam. 25:18).

The tribes of Issachar, Zebulun, and Naphtali brought wine to David (1 Chr. 12:40) when David was made king. Ziba brought David wine as he fled from Absalom (2 Sam. 16:1–2). Job's children were drinking wine at their brother's house when disaster struck (Job 1:13, 18). Wine was on the list of supplies that the Persians furnished the captive Jewish people when they returned to Jerusalem (Ezra 6:9; 7:22). "And whatever they need . . . wheat, salt, wine, and oil according to the request of the priests who are in Jerusalem . . ." (6:9).

Wine was also used as medicine. It was said to revive the faint (2 Sam. 16:2) and was suitable as a sedative for people in distress (Prov. 31:6). Mixed with a drug, it was used to ease suffering (Matt. 27:34; Mark 15:23). The Samaritan poured oil and wine on the wounds of the injured traveler (Luke 10:34). The apostle Paul charged Timothy, "No longer drink only water, but use a little wine for your stomach's sake" (1 Tim. 5:23).

Misuses of Wine. The dangers of drunkenness are abundantly recognized in the Bible (Prov. 20:1; 23:29–35). Wine often enslaved the heart (Hos. 4:11). The prophets accused Israel of being overcome with wine (Is. 28:1), of drinking wine by bowlfuls (Amos 6:6), and of wanting prophets who spoke of wine (Mic. 2:11). Leaders were interested in drinking and were not concerned about the ruin of the country (Is. 5:11–12; 22:13). The list of those drunken with wine in the Bible begins with Noah and includes Lot, Nabal, and Amnon (Gen. 9:21; 1 Sam. 25:36–37; 2 Sam. 13:28).

While the use of wine continued in New Testament times, Paul admonished his readers to be filled with the Holy Spirit rather than with wine (Eph. 5:18). Wine was a basic commodity in biblical times. But there is no biblical justification for the heavy liquor traffic of modern times.

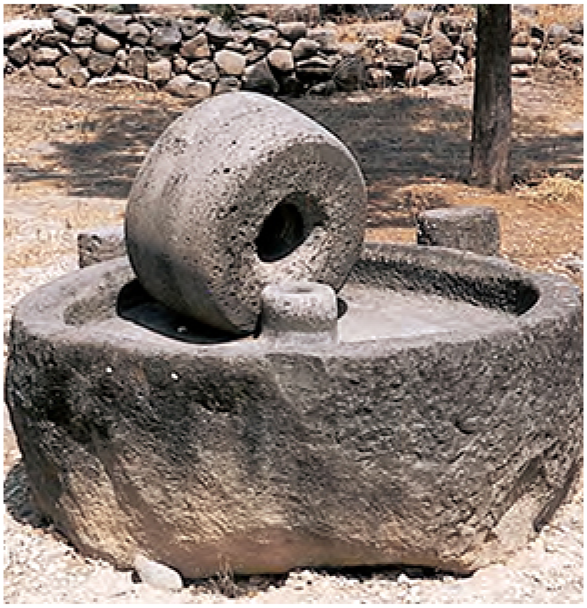


Photo by Gustav Jeeninga

• An ancient oilpress in Capernaum, used for crushing olives in Bible times (Is. 5:2).

Photo by Willem A. VanGemeren

• A modern vineyard at the foot of the mound of ancient Lachish. As in biblical times, winemaking is still an important industry in Israel.

WINEBIBBERS—those who drink too much wine. The Bible warns against associating with such persons (Prov. 23:20). Jesus' enemies accused Him of being a winebibber (Matt. 11:19; Luke 7:34; drunkard, NIV). Unlike John the Baptist, who "came neither eating bread nor drinking wine" (Luke 7:33), Jesus "came eating and drinking" (Matt. 11:18). His association with those who ate and drank freely brought the rebuke of the religious leaders who had decided to get rid of Him. Also see DRUNKENNESS; WINE.

WINEPRESS—a vat in which the juice is pressed from grapes in the process of making wine (Deut. 16:13; Judg. 6:11). A winepress was made by digging a square basin in the rock (Neh. 13:15). At a slightly lower level on the slope was a second basin where the juice could be collected in clay jars or in WINESKINS for storage. Digging a winepress was a fixed part of the preparation of a vineyard (Is. 5:2; Matt. 21:33;

Mark 12:1). Winepresses were owned by common people (Num. 18:27, 30; Deut. 15:14), as well as kings (Judg. 7:25; Zech. 14:10).

The time for making wine in Palestine was August and September. This was a time of joy, and the work of treading the winepress was lightened by shouts of joy (Jer. 48:33).

Egyptian art depicts men treading the winepress. In figurative language, treading the winepress was a picture of God's judgment (Lam. 1:15; Joel 3:13). The Lord is presented as coming from Edom after treading down the peoples, leaving His clothing splattered with their blood (Is. 63:2–3). This same figure occurs in the Book of Revelation. The Word of God "treads the winepress of the fierceness and wrath of Almighty God" (Rev. 19:15).

Also see TOOLS OF THE BIBLE.

WINESKIN—a bag for holding and dispensing WINE, made from the skin of a goat or another animal (Job 32:19). In Bible times, wineskins were manufactured from whole animal hides.

Jesus used the analogy of wineskins to show that the Jewish legalism of the Old Testament was inflexible and outdated: "No one puts new wine into old wineskins; or else the new wine bursts the wineskins, the wine is spilled, and the wineskins are ruined" (Matt. 9:17; Mark 2:22; Luke 5:37–38). The "old wineskins" of Judaism could not contain the dynamic new faith of Christianity.

WING—a specialized organ of flight in a bird. But the word is generally used in a symbolic sense in the Bible. God is described as protecting His people "under [His] wings" (Ruth 2:12; Ps. 17:8). Jeremiah describes God's judgment of Moab in terms of a great bird of prey, an eagle swooping down on its target (Jer. 48:40; 49:22). God brought His people out of Egypt on eagle's wings (Ex. 19:4; Deut. 32:11). In the same way He will lift up the weary faithful returning from the years of CAPTIVITY in Babylon, giving them renewed strength (Is. 40:31).

WINNOWING—the process of separating the kernels of threshed grain, such as wheat or barley, from the CHAFF with a current of air. The grain and its mixture of straw and husks were thrown into the air. The kernels of wheat or barley would fall into a pile on the THRESHING

FLOOR; and the chaff, or refuse, would be blown away by the wind (Ps. 1:4). Also see AGRICULTURE.

WINNOWING FORK (see TOOLS OF THE BIBLE).

WINTER—the season between autumn and spring. In Palestine winters usually were short and mild, but snow and hail sometimes occurred in higher elevations (Jer. 18:14). Winter is also known as the rainy season in Palestine (Song 2:11).

WINTER HOUSE—a section of the palace of King Jehoiakim exposed to the sun and used in wintertime because of its warmth (Jer. 36:22; winter apartments, REB, NIV).

WISDOM—ability to judge correctly and to follow the best course of action, based on knowledge and understanding. The apostle Paul declared that the message of the cross is foolishness to the Greeks and a stumbling block to the Jews. But to those who believe, said Paul, this "foolishness of God" is "the wisdom of God" (1 Cor. 1:18–25).

Against the wisdom of God Paul contrasted "the wisdom of this world" (1 Cor. 1:20; 3:19), "human wisdom" (1 Cor. 2:4), "the wisdom of men" (1 Cor. 2:5), "the wisdom of this age" (1 Cor. 2:6), and "man's wisdom" (1 Cor. 2:13).

The biblical concept of wisdom, therefore, is quite different from the classical view of wisdom, which sought through philosophy and human rational thought to determine the mysteries of existence and the universe. The first principle of biblical wisdom is that people should humble themselves before God in reverence and worship, obedient to His commands. This idea is found especially in the WISDOM LITERATURE: the books of Job, Proverbs, and Ecclesiastes.

In the Old Testament, the best example of a "wise man" is King Solomon (1 Kin. 10:4, 6–8; 2 Chr. 1:7–12). And yet the same book that heaps such lavish, warm, and glowing praise upon Solomon for his reputed wisdom (1 Kin. 4:29–34) also points out how Solomon's heart turned away from the Lord (1 Kin. 11:1–13).

WISDOM LITERATURE—a type of literature, common to the peoples of the ancient world, that included ethical and philosophical works. The wisdom literature of the Old Testament consists of the books of Job, Proverbs, and Ecclesiastes, and certain of the psalms (Psalm 1; 19; 37; 49; 104; 107; 112; 119; 127; 128; 133; 147; 148).

In general, two principal types of wisdom are found in the wisdom literature of the Old Testament—practical and speculative. Practical wisdom consists mainly of wise sayings that offer guidelines for a successful and happy life. These are maxims of commonsense insight and observation about how intelligent people should conduct themselves.

The Book of Proverbs is a good example of practical wisdom; it encourages the pursuit of wisdom and the practice of strict discipline, hard work, and high moral standards as the way to happiness and success. Proverbs is an optimistic book. It assumes that wisdom is attainable by all who seek and follow it. The book also declares that those who keep God's moral and ethical laws will be rewarded with long life, health, possessions, respect, security, and self-control.

Speculative wisdom, such as that found in the books of Job and Ecclesiastes, goes beyond practical maxims about daily conduct. It reflects upon the deeper issues of the meaning of life, the worth and value of life, and the existence of evil in the world.

The Book of Job seeks to explain the ways of God to humankind. One of the themes of the book is the suffering of the righteous and the apparent prosperity of the wicked. The answer to such questions is that the prosperity of the wicked is brief and illusory (Job 15:21–29; 24:24) while the righteous, although presently suffering, will eventually receive God's reward.

Like the Book of Proverbs, the Book of Ecclesiastes also contains rules for living and sayings of practical wisdom. But Ecclesiastes is more than a collection of discourses and observations designed to instruct people on how to conduct their lives. Because of its skeptical and pessimistic tone, the Book of Ecclesiastes is the most "philosophical" book of the Bible. As such, it must be classified among the works of speculative wisdom.

The wisdom psalms are similar in tone and content to the books of Job and Proverbs. Some of these psalms struggle with the problem of evil and sin in the world. Others give practical advice for daily living.

Also see ECCLESIASTES, BOOK OF; JOB, BOOK OF; PROVERBS, BOOK OF; WISDOM.

WISDOM OF SOLOMON (see APOCRYPHA).

WISE MEN—the men from the East who were led by a star to come to Palestine to worship the infant Christ (Matt. 2:1, 7, 16). The Greek word for wise men in this account (*magoi*) is rendered as “astrologers” where it occurs in the SEPTUAGINT, the Greek translation of the Old Testament (Dan. 1:20; 2:2) and as “sorcerer” in its other occurrences in the New Testament (Acts 13:6, 8).

The Greek historian Herodotus, writing in the fifth century B.C., identified the Magi as a caste of Medes who had a priestly function in the Persian Empire. In the Book of Daniel the “astrologers” (*magoi*) are grouped with magicians, sorcerers, and Chaldeans as advisers to the court of Babylon with responsibility for interpreting dreams.

The role of the star in Matthew 2 suggests a connection with astrology. These astrologers, pursuing their observations of the stars in the heavens, encountered a sign of God (Matt. 24:29–30). God broke through their misguided system to make the great event known.

The joy, rejoicing, worship, and gifts that mark the response of these wise men to the birth of Jesus is quite a contrast to the troubled state and murderous intent of Herod and his advisers in Jerusalem (Matt. 2:1–12).

WITCH, WITCHCRAFT (see MAGIC, SORCERY, AND DIVINATION).

WITHERED HAND (see DISABILITIES AND DEFORMITIES).

WITNESS—a person who gives testimony; testimony given for or against someone, often in a law-court setting, where there is considerable concern for the truth of the testimony. “You shall not bear false witness against your neighbor” (Ex. 20:16; Deut. 17:6; Prov. 25:18).

A witness can also be a guarantee of the accuracy of a transaction (Jer. 32:10, 12, 25, 44). The Old Testament prophets often pictured God either as bearing witness against Israel (Mic. 1:2) or as challenging Israel to bear witness against Him (Mic. 6:3). God is also seen in the Old Testament as witnessing covenants between individuals (Gen. 31:50) as well as covenants between Himself and the nation of Israel or individuals (Deut. 31:19–26).

In addition to these general uses, witness is also used in connection with the distinctively religious message of the Bible. God witnesses to the believer about His assurance of salvation: “The Spirit Himself bears witness with our spirit that we are children of God” (Rom. 8:16).

The Bible also declares that God has not left Himself without witness (Acts 14:17). Witness to Christ is borne by the prophets (Acts 10:43), John the Baptist (John 1:7), the Father (John 5:37; 8:18), the works of Christ (John 5:36; 10:37–38), and Christ Himself (John 8:18).

The believer’s life and word also serve as a witness to the world. Sometimes this witness to the world is represented in the witness of the apostles, who are Christ’s special witnesses—witnesses of His resurrection (Acts 1:22; 2:32; 10:41; 13:31). However, the command to witness in Acts 1:8 has implications for all believers. It applies to the new Christian community the similar command that was given to ancient Israel (Is. 43:10, 12). The believer’s model in witness is none other than Christ Himself (1 Tim. 6:13; Rev. 1:5).

WIZARD (see MAGIC, SORCERY, AND DIVINATION).

WOE—deep sorrow, grief, or affliction. The word “woe” is often used by the Old Testament prophets, as an exclamation expressing dismay or misfortune (Is. 3:9, 11; Jer. 10:19; Amos 5:18). In the New Testament Jesus pronounced woes on the cities of Chorazin and Bethsaida (Matt. 11:21), on the scribes, Pharisees, and lawyers (Luke 11:42–44), and on the one who betrayed Him (Mark 14:21).

WOLF (see ANIMALS OF THE BIBLE).

WOMAN—a female adult. However, the word “woman” is sometimes used in the Bible to refer to a weak and helpless man (Is. 3:12; 19:16).

In order to understand the Old Testament view of woman, one must turn to the Book of Genesis. When God created mankind, He created both “male and female” (Gen. 1:27; 5:2). Both were created in God’s image and both were given the responsibility of exercising authority over God’s creation. The man was created before the woman. Because the man needed companionship and a helper, God caused the man to sleep. From him He created a woman, “a helper comparable to him” (Gen. 2:18, 20). Man is incomplete without woman. Because she is called a “helper” does not imply that she is inferior to man. The same Hebrew word translated as helper is used of God in His relationship to Israel (Ps. 33:20; 70:5).

The culture that developed around the Israelites in ancient times did not always have this perspective of woman. Certain Old Testament passages tend to reflect an attitude that woman was little more than a thing and that a woman should be entirely subordinate to a man. This tendency became pronounced before the coming of Christ. One of the Jewish prayers that dated from that era declared, “I thank Thee that I am not a woman.”

Jesus lived and taught a better way—the way of love. He invited women to accompany Him and His disciples on their journeys (Luke 8:1–3). He talked with the Samaritan woman at Jacob’s Well and led her to a conversion experience (John 4). Jesus did not think it strange that Mary sat at His feet, assuming the role of a disciple; in fact, He suggested to Martha that she should do likewise (Luke 10:38–42). Although the Jews segregated the women in both temple and synagogue, the early church did not separate the congregation by sex (Acts 12:1–17; 1 Cor. 11:2–16).

The apostle Paul wrote, “There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus” (Gal. 3:28). Within the writings of Paul, however, other statements restrict women from participating in church leadership as freely as men. Women were to keep silent in church; they were to be submissive to the male leaders (1 Cor. 14:34–35; 1 Tim. 2:11–12).

How does one reconcile these two seemingly opposing views? In Galatians Paul was stating a general principle that men and women were equal, just as the slaves are equal to their masters in the sight of God. However, Paul did not require or teach that the slaveholder had to release his slaves. In the same manner, Paul requested the women to be submissive to their husbands—to preserve order within the church and to be a witness to outsiders.

Some of the finest leaders in Israel were women, in spite of the fact that the culture was male-dominated. Military victories were sometimes won because of the courage of one woman (Judges 4–5; 9:54; Esth. 4:16). God revealed His Word through PROPHETESSES (Judg. 4:4; Luke 2:36; Acts 21:9). God used Priscilla and her husband Aquila to explain “the way of God more accurately” to Apollos the preacher (Acts 18:26). The heroes of faith mentioned in Hebrews 11 include Sarah (v. 11), Moses’ mother (v. 23), and Rahab the harlot (v. 31).

• Plaster carving of Nefertiti, the queen of Pharoah Akhenaten of Egypt. She was considered one of the most beautiful and influential women of her time.

WOODCUTTER, WOODWORKER (see OCCUPATIONS AND TRADES).

WOODEN IMAGES—images or idols or false gods. The Hebrew word the NKJV translates as wooden image (Ex. 34:13; Deut. 7:5; grove, KJV) is *asherah*. Asherah was the name the Canaanites gave to their goddess of fertility. Thus, the wooden images were idols erected in honor of her. Usually these images were tree trunks or simple poles placed next to the altar of the storm god, Baal.

The disobedience and wickedness of the Israelites is shown in their repeated opposition to the Lord’s will by bowing down to these images (1 Kin. 16:33; 2 Chr. 33:3). Their idolatry, however, did not go unpunished (1 Kin. 14:15). God’s wrath at this form of disobedience should remind His people of the necessity of tearing down all images that hinder the proper worship of the one true God.

WOOL—the thick, soft hair forming the fleece, or coat, of sheep and certain other mammals, valued as a fabric for making cloth (Deut. 22:11; Is. 51:8; Heb. 9:19). Gideon placed a fleece of wool on the threshing floor to receive a sign from the Lord (Judg. 6:37). In a country where snow was seldom seen, wool became the common symbol for whiteness and purity (Ps. 147:16). “Though your sins are like scarlet,” wrote the prophet Isaiah, “they shall be as white as snow; though they are red like crimson, they shall be as wool” (Is. 1:18). Also see CLOTH.

WORD, THE—a theological phrase that expresses the absolute, eternal, and ultimate being of Jesus Christ (John 1:1–14; 1 John 1:1; Rev. 19:13). The Old Testament spoke of the word of God as the divine agent in the creation of the universe: “By the word of the Lord the heavens were made” (Ps. 33:6). In the New Testament, the Gospel of John declared, “And the Word became flesh and dwelt among us” (John 1:14). Through the incarnation of Christ, God has come to dwell in our midst. Through the life and ministry of Jesus, a unique and final revelation of God has been given—one superior to the revelation given through the Law and the Prophets. In Christ, the Word of God, God’s plan and purpose for mankind is clearly revealed (2 Cor. 4:4; Heb. 1:1–3). Also see LOGOS.

WORD OF GOD—the means by which God makes Himself known, declares His will, and brings about His purposes. Phrases such as “word of God,” and “word of the Lord” are applied to the commanding word of God that brought creation into existence (Genesis 1; 2 Pet. 3:5) and also destroyed that same world through the waters of the Flood (2 Pet. 3:6); to God’s announcement of an impending or future act of judgment (Ex. 9:20–21; 1 Kin. 2:27); to the word that declares God’s commitment and promises His blessing (Gen. 15:1, 4); and to a particular instruction from God (Josh. 8:27).

The term “word of God” is also used of the Ten Commandments given from Mount Sinai (Deut. 5:5); of the whole Mosaic Law (Is. 2:3); of specific parts of the Old Testament (Rom. 9:6; 1 Tim. 4:5); of a more personal communication from God (1 Sam. 3:21; 15:10); of the directive of God that set in motion John the Baptist's ministry (Luke 3:2); of Jesus' message of the kingdom of God (Luke 8:11); of the gospel as preached in the early church (Acts 4:31); and finally of the Lord Jesus Christ Himself (Rev. 19:13).

God's word is the primary means by which He is present and working in the world. He is not Himself part of this world, but He acts in it by means of His word. He becomes personally known through His word (1 Sam. 3:21). His word is powerfully creative (Ezek. 37:4) and its purposes are irresistible (Is. 55:11; Jer. 23:29). God's word is totally dependable; it represents His permanent commitment (Is. 40:8). When heard and responded to, His word meets deep needs in the human heart and provides joy, satisfaction, and confident direction that can be achieved in no other manner (Deut. 8:3; Ps. 119:162; Jer. 15:16). God's word has the power to penetrate all pretense and discern "the thoughts and intents of the heart" (Heb. 4:12).

God's speaking of His word reaches a culmination in the sending of His Son (John 1:1, 14; Heb. 1:1–2). All that is true of God's earlier word is supremely true of Jesus. The gospel of Jesus Christ is, in a special way, the word of God as it makes known and brings into operation the reconciliation with God that is His purpose for mankind (2 Cor. 5:18–19). So central is the gospel to the purpose of God in this world that the successful spread of the gospel is the growth of the word of God (Acts 12:24).

Not only Jesus' message but also all that He is communicates God to us. He Himself is described as the Word of God (John 1:1; Rev. 19:13). Jesus brings the presence of God to a new level—the personal presence of God in the world in a human life.

WORK—physical or mental activity directed toward the accomplishment of a task; the labor by which people earn their livelihoods.

Man as created was intended to work. One of his primary tasks in the Garden of Eden was to "till [work] the ground" (Gen. 2:5). Although work was ordained by God as a blessing, it became a curse as a result of the FALL (Gen. 3:17–19). Man would now have to work for his food, and much of his produce would be frustration. The Book of Ecclesiastes teaches that work, no matter how noble and diligently pursued, is rendered meaningless in a world cursed at the Fall (Eccl. 4:4). Work in a fallen world is frequently reduced to exploitation and oppression.

Nevertheless, through redemption, work finds meaning. God ordained that six days be spent in work with one day of rest (Ex. 20:9). The people of God in the Old Testament are frequently encountered performing works in service to God, for instance, in the building of the tabernacle in the wilderness (Exodus 26) and the temple (1 Chr. 28:10). Much of the WISDOM LITERATURE of the Old Testament praises hard work (Prov. 14:23; 31:27), while it condemns and ridicules laziness (Prov. 6:6–11; 21:25). The same attitude is found in the New Testament. Paul and his associates worked (1 Cor. 4:12; 9:6), and they expected other believers to work and earn their own support (2 Thess. 3:10).

In the Bible God's mighty acts are called works. Creation (Ps. 8:3, 6; 19:1; 102:25), redemptive acts in history like the Exodus (Judg. 2:7, 10), and even wrath (Is. 28:21) are referred to as God's work. Jesus Christ's work was given to Him by His Father. His task was to accomplish redemption for us on the cross (John 4:34; 5:36; 9:4; 10:38; 15:24; 17:4).

Also see WORKS.

WORKS—acts or deeds. God's works are praised often in the Book of Psalms (Ps. 33:4; 92:5; 104:24), and Christ's works are thoroughly discussed in the Gospel of John (John 10:25–38). Human works are either good or bad, and these two categories are often mentioned together (Rom. 13:3, 12; Heb. 6:1, 10). Christians are taught to display good works (Matt. 5:16; Rev. 3:8).

On the other hand, works are viewed negatively when they are either bad in themselves, works of darkness (Rom. 13:12; Eph. 5:11), works of the flesh (Gal. 5:19), idolatry (Acts 7:41), hypocrisy (Matt. 23:3–5), or works of the law. Although works of the law are good in themselves, they do not bring salvation (Rom. 4:2, 6; Gal. 2:16). Romans 4:2 (Abraham not justified by works) and James 2:21 (Abraham justified by works) are not contradictory but complementary; works were the evidence of Abraham's faith (James 2:14–26).

Also see WORK.

WORLD—the heavens and the earth that form the universe and the place where people and animals live. Among both the Hebrew people and the Greeks the terms “world” and “earth” were used interchangeably to mean the created universe, the fruitful and habitable earth. The biblical declaration, “The earth is the Lord’s, and all its fullness, the world and those who dwell therein” (Ps. 24:1), denotes the whole of created nature.

According to the New Testament, the world was created by God’s Word, identified with Christ in John 1:1–14. John says of Christ in John 1:10, “He was in the world, and the world was made through Him.”

“World” is also associated with mankind. Christ said of His disciples, “You are the light of the world” (Matt. 5:14a). Often world is used to indicate “the men of this world” who are said to lie in wickedness (Eph. 2:2; 1 John 5:19). The men are called “the world,” not only because they compose the greater part of the world’s population, but mainly because they pursue and cherish the things of this world. The Psalmist describes these men “as having their portion in this life” (Ps. 17:14).

“World” may also denote the fleeting character of life’s riches and pleasures and the folly of making them of central importance in life. “Will a person gain anything if he wins the whole world, but loses his life?” (Matt. 16:26).

Jesus states, “You belong to the world here below but I come from above” (John 8:23). Jesus was living in this world as a sphere of habitation, but He was separated from its atmosphere that was temporal and worldly. The term “world” also denotes the condition of human affairs, with people alienated from and opposed to God. Jesus wants His followers to live in the world to serve and to witness but not get caught up in the godless pleasures and perversities of life. “I do not ask you to keep them out of the world, but I do ask you to keep them safe from the Evil One” (John 17:15).

The Old Testament world extended from Spain to Persia and from Greece to Ethiopia. The New Testament world also included the southern portions of the Roman Empire. Our world has expanded greatly since biblical times, but the final commands of Jesus to His disciples are as urgent and relevant as ever: “Go therefore and make disciples of all the nations” (Matt. 28:19–20).

WORM, WORMS (see ANIMALS OF THE BIBLE; DISEASES OF THE BIBLE).

WORMWOOD—any of several aromatic plants that yield a bitter, dark green oil (Deut. 29:18; Rev. 8:11).

WORSHIP—reverent devotion and allegiance pledged to God; the rituals or ceremonies by which this reverence is expressed. The English word "worship" comes from the Old English word "worthship," a word that denotes the worthiness of the one receiving the special honor or devotion.

In Old Testament times Abraham built altars to the Lord and called on His name (Gen. 12:8; 13:18). This worship of God required no elaborate priesthood or ritual.

After God's appearance to Moses and the deliverance of the Israelites from slavery in Egypt, the foundations of Israelite ritual were laid. This worship took place in the light of history, especially the Exodus of the Hebrew people from Egypt. Through Moses, God established the form and principles of Israelite worship (Exodus 25–31; 35–40).

After the occupation of the Promised Land, Israel's exposure to Canaanite worship affected the nation's own worship. The Old Testament reveals clearly that Israel adopted some of the practices of the pagan people around them. At various times God's people lapsed into idolatry. Some idols were placed on pedestals, and sometimes they were adorned or fastened with silver chains (Is. 40:19) or fastened with pegs lest they totter and fall (Is. 41:7). Shrines and altars were sometimes erected to these pagan gods. But such idolatry was condemned by God and His special spokesmen, the PROPHETS of the Old Testament.

New Testament worship was characterized by joy and thanksgiving because of God's gracious redemption in Christ. This early Christian worship focused on God's saving work in Jesus Christ. True worship was that which occurred under the inspiration of God's Spirit (John 4:23–24; Phil. 3:3).

The Jewish Sabbath was quickly replaced by the first day of the week as the time for weekly public worship (Acts 20:7; 1 Cor. 16:2); it was called the Lord's Day (Rev. 1:10). This was the occasion for celebration of the resurrection of Jesus, since He arose on the first day of the week (Mark 16:2).

At first worship services were conducted in private houses. Possibly for a time the first Christians worshiped in the synagogues as well as private homes. Some scholars believe the Jewish Christians would go to the synagogues on Saturday and to their own meeting on Sunday.

Many early Christians of Jewish background continued to follow the law and customs of their people. They observed the Sabbath and the Jewish holy days, such as the great annual festivals. However, the apostle Paul held himself free from any obligation to these and never laid an obligation to observe them on his converts (Col. 2:16). The New Testament itself contains no references to any yearly Christian festivals. The KJV mention of Easter (Acts 12:4) is a mistranslation; the NKJV has Passover.

Although the New Testament does not instruct worshipers in a specific procedure to follow in their services, several elements appear regularly in the worship practices of the early church.

Prayer apparently had a leading place in Christian worship. The letters of Paul regularly open with references to prayer for fellow Christians who are instructed to "pray without ceasing" (1 Thess. 5:17). Praise, either by individuals or in hymns sung in common, reflects the frequent use of psalms in the synagogue. Also, possible fragments of Christian hymns appear scattered through the New Testament (Acts 4:24–30; Eph. 5:14; 1 Tim. 3:16; Rev. 4:8, 11; 5:9–10, 12–13).

Lessons from the Bible to be read and studied were another part of the worship procedure of the New Testament church. Emphasis was probably given to the messianic prophecies that had been fulfilled in Jesus Christ. His teachings also received a primary place.

Prophecy, inspired preaching by one filled with the Holy Spirit, helped build up the church, the body of Christ (Ro. 12:6). Contributions were also collected on the first day of each week (1 Cor. 16:2). Other details about the worship procedures of the early Christians in New Testament times are spotty. But these elements must have been regularly included in the weekly worship service.

WORSHIP, EMPEROR (see EMPEROR WORSHIP).

WRANGLINGS—angry, noisy, or prolonged disputes or quarrels. The apostle Paul advised Timothy to withdraw from association with those given to "useless wranglings" (1 Tim. 6:5; disputings, KJV; friction, NASB, NIV). In contrast, godliness expresses itself in peace, gentleness, and contentment.

WRATH—the personal manifestation of God’s holy, moral character in judgment against sin. Wrath is neither an impersonal process nor irrational and fitful like anger. It is in no way vindictive or malicious. It is holy indignation—God’s anger directed against sin.

God’s wrath is an expression of His holy love. If God is not a God of wrath, His love is no more than frail, worthless sentimentality; the concept of mercy is meaningless; and the cross was a cruel and unnecessary experience for His Son.

The Bible declares that all people are “by nature children of wrath” (Eph. 2:3) and that “the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who suppress the truth in unrighteousness” (Rom. 1:18). Since Christians have been “justified by His blood, we shall be saved from wrath through Him” (Rom. 5:9). The magnitude of God’s love is manifested in the cross, where God’s only Son experienced wrath on our behalf.

“The day of the Lord’s wrath” (Zeph. 1:18) is identical with “the great day of the Lord” (Zeph. 1:14). These terms refer to “the wrath of the Lamb” (Rev. 6:16), Jesus Christ, that will fall on the ungodly at His Second Coming.

WRITING—language symbols or characters written or imprinted on a surface with a marking instrument. Archaeological discoveries of the last century or so have revolutionized our knowledge of ancient writing methods and the materials that were used.

Development of Writing. The art of writing was practiced in the ancient world as early as 3300 B.C. This art developed through a number of stages before the use of a written alphabet emerged. Early Egyptian writing was done in HIEROGLYPHICS, or the use of symbols and pictures to represent words.

Early alphabetic inscriptions, although fragmentary and damaged, were discovered in temple ruins at Serabit el-Khadem in the Sinaitic Peninsula. These were dated at about 1500 B.C. The text was the work of laborers who had been employed to work an Egyptian turquoise mine.

Many of the signs used in this writing show a distinct resemblance to Egyptian picture writing. The signs are too few in number to serve as a full alphabet.

Later excavations at GEZER and SHECHEM yielded POTSHERDS belonging to the same period or slightly earlier. Digging at LACHISH produced inscriptions on a dagger blade. The writing had many of the same letters that were discovered at Serabit in the Sinai Peninsula. Four pieces of pottery found at Lachish, dated at about 1250 B.C., bore the same kind of writing.

From Byblos (Gebal) on the coast north of Beirut came inscriptions about kings who lived there from the thirteenth to the ninth centuries B.C.

All this evidence indicates that alphabetic writing, with a recognizable continuous script, was in use in and near Palestine at about the same time that Egyptian hieroglyphics and Babylonian cuneiform were also being used.

A calendar from the archaeological dig at Gezer is the oldest important Israelite document as well as the earliest completely intelligible Hebrew text found on Palestinian soil. It presents a “farmer’s almanac” of agricultural operations by months. This calendar has been dated to the tenth century B.C.

Another celebrated discovery was the MOABITE STONE. When it was found (1868), it was the earliest known example of the Phoenician alphabetic script. This small stela of black basalt records the story of Mesha’s wars against the kings of Israel and Judah. It is virtually the only surviving record of the ancient MOABITES and their kingdoms.

The SILOAM Inscription, carved in the tunnel connecting the Gihon Spring with the Pool of Siloam in Jerusalem, comes from the reign of King Hezekiah of Judah (about 700 B.C.). Discovered in 1880, it describes the successful junction made when opposite ends of the work were joined.

Finally, there are the LACHISH Letters discovered in 1935 and 1938. These were potsherds containing part of the military correspondence between the governor of Lachish and an officer of an Israelite outpost when Babylon’s army was overrunning the ancient world in 587–586 B.C.

The Canaanite or Old Semitic (Phoenician) alphabet was widely used among the countries between the Nile and the Euphrates Rivers. The model on which it was built probably came from Egypt. The

Phoenicians exploited and perfected this alphabet, then carried it to Greece in their shipping and trading activities.

Several significant archaeological finds have yielded valuable information about ancient writing and how it developed.

The Ras Shamra Tablets. Ras Shamra is a site on the coast of northwest Syria opposite Cyprus. The site was identified as the ancient city of UGARIT, a Canaanite city that served as a gateway of commerce between Asia and the Mediterranean lands as early as about 2000 B.C. Among its buildings was an extensive library of clay tablets of cuneiform writing. The building also included a writing school for scribes. The language of most of the texts found was similar to the Hebrew language.

Several items found at this site were dictionaries and lexicons, including some written in Sumerian-Babylonian (Akkadian) and Hurrian (Horite) vocabularies. In that day Sumerian was used only by scholars; Babylonian was the diplomatic and commercial language. Inscriptions in Egyptian hieroglyphics, Hittite and Cypriot were also discovered. Commercial, medical, legal, diplomatic, and private documents were discovered, although the greatest part of the find consisted of religious writings.

The religious tablets were written in an alphabetic script of twenty-nine or thirty letters. The words are written from left to right. This evidence shows the Ugaritic alphabet was invented by people who were aware of the Phoenician or a similar alphabetic system. They adapted this system into an alphabet.

The Dead Sea Scrolls. These scrolls are the greatest archaeological discovery about the text of the Bible ever made. The earliest of them have been dated at about three centuries before Christ. The first find included two scrolls of Isaiah, the Manual of Discipline of the ESSENE community, the Habakkuk Commentary, The War Scroll, and Thanksgiving Psalms. Later finds yielded a palimpsest written in Phoenician script, fragments of the Minor Prophets, phylacteries, and parts of two letters from the Jewish revolutionary Simon Bar Kochba. In addition a copper scroll and thousands of manuscript fragments were found. Their importance includes a firsthand view of what a Hebrew scroll looked like at the beginning of the Christian era.

The Nag Hammadi Documents. An entire library of papyrus documents was accidentally discovered by peasants north of Luxor, Egypt, in 1946. These manuscripts were written in the Sahidic dialect of the Coptic language. The leather covers in which they were wrapped probably account for their excellent preservation. The find included thirteen codices with nearly 1,000 pages. They have been dated to the third and fourth centuries A.D.

Originally produced by a sect known as the GNOSTICS, these manuscripts represent a wide variety of literature, including a number of otherwise unrecorded sayings of Jesus. Many quotations are genuinely biblical. These writings show familiarity with the New Testament, but they contain little of abiding spiritual or moral value. Their understanding of the person and work of Christ is not in agreement with the teaching of the New Testament.

The Eblaite Discoveries. A group of tablets discovered beginning in 1974 represents the royal archives in a civilization that flourished in northwestern Syria around 2500 B.C. Seventy-five percent of their contents deal with economic and administrative matters. This culture rivaled those of Egypt and Sumer during the same period. The language was apparently an early form of Canaanite belonging to the same linguistic branch as Hebrew. They used the characters of Sumerian but wrote in an old Phoenician language. This discovery has helped Old Testament scholars determine the meaning of certain words in the Hebrew texts of the Old Testament.

These tablets also show that the world of the 25th century B.C. was not primitive but highly urbanized, cosmopolitan, and literate.

Study of all these ancient writings reinforces our confidence in the history and culture of the Old Testament.

Photo: University of Miichigan

• A sheet of papyrus from the third century A.D., showing parts of Ephesians and Galatians written in the Greek language.

WRITING MATERIALS—ancient surfaces, such as animal skins and stone, on which information was recorded in Bible times. The earliest writing materials were clay tablets or stone (Ex. 32:16; Job 19:23–24). An engraving tool or a chisel was used to write on stone, bricks, and tablets (Is. 8:1). A reed pen (3 John 13), a metal pen, or a brushlike tool was used to write on softer materials (Job 19:24; Jer. 17:1).

The ink used was black, sometimes of metallic content. Usually it was made of soot, mixed with oil and gum of balsam. This permitted erasure by a water-bearing sponge. Inkhorns were carried by scribes. Inkwells discovered at QUMRAN were of brass and earthenware.

Many materials were used throughout the ancient world to receive writing—stone, ivory, leaves, bark, wood, metals, linen, baked clay, wax, and potsherds. But the three main materials on which the text of the Bible was written were skins, papyrus, and vellum. Prepared skins were used to record state documents as early as 3000 B.C. The ancient Persians used leather as a writing material; so did the Assyrians in the eighth century B.C. Jeremiah's scroll, cut up by King Jehoiakim, was leather (Jer. 36:23).

Papyrus met the needs of the Greco-Roman world for nearly a thousand years. The Phoenicians used Egyptian papyrus in the tenth century B.C. It was easily obtained, relatively inexpensive, and durable. Unfortunately, it becomes brittle with age. The first papyrus document, an employee list, was not found until 1778. The bulk of papyrus discoveries took place near the turn of this century.

Vellum (parchment) is a material prepared from the skin of cattle, sheep, goats, and sometimes deer. However, papyrus was the preferred material for books until vellum replaced it in the fourth century A.D. (2 Tim. 4:13).

Christian Scriptures in Greek were written in capital letters, separately formed often without spaces between words. These were called uncial letters. The word uncial probably means "inch high." In the ninth century A.D. a new style known as miniscule, or cursive, came into general use. The letters were smaller and often more quickly formed than the uncial characters. The Scriptures continued to be reproduced in this smaller script until the invention of printing.

Photo by Howard Vos

• Ancient cuneiform characters were impressed on soft clay tablets with a pointed stylus. These tablets were then baked to form a piece of writing that was virtually indestructible.

WRYNECK (see ANIMALS OF THE BIBLE).

XYZ

XERXES [ZURK sees]—the Greek name of AHASUERUS, the king mentioned in the Book of Esther (Esth. 1:1; 2:1; 3:1, NIV). Known as Xerxes the Great, he was the king of Persia from 486–465 B.C.

YAH [yah]—an abbreviation or contraction of JEHOVAH (Ps. 68:4; Jah, KJV).

YAHWEH, YAHWEH ELOHIM [YAH way, ell oh HEEM] (see GOD, NAMES OF).

YARMUK [YAHR muck]—a river, or WADI, on the eastern side of the Jordan River valley close to the southern end of the Sea of Galilee. The Yarmuk is not mentioned in the Bible, although numerous biblical events happened in its vicinity.

Photo by Willem A. VanGemeren

• The Yarmuk, a dry stream bed on the eastern side of the Jordan River, close to the southern end of the Sea of Galilee.

YARN—a continuous strand of twisted threads used to form cloth. In Bible times, yarn was spun on a simple hand spindle from linen and wool fiber as well as the hair of camels and goats (Ex. 35:25–26).

Lamb's wool was considered the finest for yarn, although wool from sheep kept clean from dirt and manure was especially valued for the sparkling white yarn it produced. Woolen yarn was also rubbed and bleached, and even dyed. Linen yarn was made from flax (Ex. 9:31; Judg. 2:1, 6) and was made especially into inner garments.

Most of the references to yarn in the Bible refer to the furnishings of the tabernacle—the curtains, veils, and screens—and to the clothes of the priests (Ex. 25:4; 26:36; 27:16; 38:23).

YEA—an obsolete or poetic word meaning "yes, indeed, truly" (Ps. 23:4). The word is also used to introduce a more explicit or emphatic phrase: not only so but (Ps. 19:10; 137:1).

YEAR—the period of time required for the earth to complete a single revolution around the sun. The year of the Hebrew people consisted of 12 months (1 Kin. 4:7; 1 Chr. 27:1–5). These months were based on the changing cycles of the moon. Such a year would contain about 354 days. Periodically a 13th month had to be added to the Hebrew calendar to make up for this discrepancy of time.

YEAR OF JUBILEE (see FEASTS AND FESTIVALS).

YHWH—the Hebrew name of the God of Israel, probably originally pronounced Yahweh. Eventually the Jews gave up pronouncing it, considering the name too holy for human lips. Instead they said *Adonai* or "Lord." This oral tradition came to be reflected in the written Greek translation of the Old Testament as *kurios* or "Lord," and it is often so quoted in the New Testament (Mark 1:3; Rom. 4:8). English versions of the Old Testament also tend to translate this word as "LORD." There is also a shorter form, YAH (Ps. 68:4; Is. 12:2; 26:4; 38:11). In Exodus 3:14–16 YHWH is linked with the verb *hayah,* "to be," probably referring to the presence of God with His people (Ex. 3:12).

YIRON [HIHR on]—a form of IRON.

YOD [yode]—the tenth letter of the Hebrew alphabet, used as a heading over Psalm 119:73–80. In the original Hebrew language, each of these eight verses began with the letter yod. The English word "jot" (Matt. 5:18) and the Greek word *iota* are derived from Hebrew yod. Also see ACROSTIC.

YOKE (see TOOLS OF THE BIBLE).

YOKEFELLOW—a fellow laborer of the apostle Paul (Phil. 4:3, NIV, KJV; companion, NKJV; coworkers, NRSV). The word implies one who is yoked in harness with another—the two working as a team. Various persons have been suggested as Paul's yokefellow: Luke, Epaphroditus, Barnabas, Silas, Timothy, or even Paul's wife. But the actual identity of this person is unknown.

ZAANAIM [zay ah NAY ihm]—a form of ZAANANNIM.

ZAANAN [ZAY ah nan]—a city that was apparently situated in the lowland plain of western Judah (Mic. 1:11). Also see ZENAN.

ZAANANNIM [zay uh NAN ihm]—a place on the southeastern border of the territory of Naphtali (Josh. 19:33), the same place as Zaanaim (Judg. 4:11). Near the terebinth tree at Zaanannim, which is beside Kedesh, Heber the Kenite pitched his tent. When Sisera, the commander of the army of Jabin, king of Canaan, went to sleep in the Kenite's tent, he was killed by Jael, Heber's wife, who drove a tent peg into his head (Judg. 4:21).

ZAAVAN [ZAY ah van]—a son of Ezer the Horite (Gen. 36:27).

ZABAD [ZAY bad] (*gift, endowment*)—the name of seven men in the Old Testament:

1. A Judahite of the family of Hezron, of the house of Jerahmeel (1 Chr. 2:36–37). Zabad was a son of Nathan and the father of Ephlal.
2. An Ephraimite of the family of Shuthelah (1 Chr. 7:21). Zabad was a son of Tahath and the father of Shuthelah.
3. One of David's mighty men (1 Chr. 11:41) and a son of Ahlai.
4. One of two servants of King Joash of Judah who conspired against their king and murdered him (2 Chr. 24:26). Zabad was the son of Shimeath the Ammonitess. He is also called Jozachar (2 Kin. 12:21).

5, 6, 7. Three Jews who were persuaded by Ezra to divorce their pagan wives (Ezra 10:27, 33, 43).

ZABBAI [ZAB ay eye]—the name of one or two men in the Old Testament:

1. One of the sons, or descendants, of Bebai (Ezra 10:28). Zabbai divorced his pagan wife after the captivity.
2. The father of a certain Baruch (Neh. 3:20). Baruch helped repair the wall of Jerusalem after the captivity. Zabbai may be the same person as Zaccai (Ezra 2:9; Neh. 7:14) or the same person as Zabbai No. 1.

ZABBUD [ZAB uhd]—one of the sons, or descendants, of Bigvai (Ezra 8:14; Zaccur, NIV). Zabbud returned from the captivity with Ezra.

ZABDI [ZAB die] (*gift* [of the Lord])—the name of four men in the Old Testament:

1. The grandfather of Achan (Josh. 7:1, 17–18). Achan took spoils of battle from Jericho and was responsible for Israel's defeat at AI in the days of Joshua. Zabdi is also called Zimri (1 Chr. 2:6).
2. A Benjamite mentioned in the family tree of King Saul (1 Chr. 8:19).
3. A state official in David's administration. Zabdi was custodian of the royal wine cellars (1 Chr. 27:27).
4. The grandfather of Mattaniah (Neh. 11:17). Mattaniah led a prayer of thanksgiving after the return from the captivity. Zabdi is also called Zichri (1 Chr. 9:15).

ZABDIEL [ZAB dih ehl] (*my gift is God*)—the name of two men in the Old Testament:

1. The father of Jashobeam, a descendant of Perez of the tribe of Judah (1 Chr. 27:2).
2. An overseer of the priests in Jerusalem in the days of Nehemiah (Neh. 11:14).

ZABUD [ZAY bud] (*bestowed* or *endowed*)—an official in Solomon's administration (1 Kin. 4:5). He was a "principal officer" (KJV) and "a personal advisor to the king" (NIV).

ZABULON [ZAB you lon]—Greek form of ZEBULUN (Rev. 7:8, KJV).

ZACCAI [ZACK cay eye]—a person whose descendants returned from the captivity with Zerubbabel (Ezra 2:9; Neh. 7:14). Also see ZABBAI No. 2.

ZACCHAEUS [zack KEY us] (*pure*)—a chief tax collector of Jericho who had grown rich by overtaxing the people. When Jesus visited Jericho, Zacchaeus climbed a tree in order to see Jesus (Luke 19:3). Jesus asked him to come down and then went to visit Zacchaeus as a guest. As a result of Jesus' visit, Zacchaeus became a follower of the

Lord, repented of his sins, and made restitution for his wrongdoing. He gave half of his goods to the poor and restored fourfold those whom he had cheated. In associating with people like Zacchaeus, Jesus showed that He came to call sinners to repentance.

Photo by Willem A. VanGemeren

• The mound of New Testament Jericho, the home of Zacchaeus the tax collector who became a disciple of Jesus (Luke 19:1–10).

ZACCHUR **[ZACK coor]** (*well remembered*)—a Simeonite, descended through Mishma (1 Chr. 4:26; Zaccur, NIV, NRSV).

ZACCUR **[ZACK cure]** (*well remembered*)—the name of six men in the Old Testament:

1. The father of Shammua (Num. 13:4).
2. A Merarite Levite, a son of Jaaziah (1 Chr. 24:27).

3. A Gershonite Levite, head of a course of musicians set up by King David (1 Chr. 25:2; Neh. 12:35).
4. A son of Imri (Neh. 3:2). Zaccur helped rebuild the wall of Jerusalem after the captivity.
5. A Levite who sealed the covenant after the captivity (Neh. 10:12).
6. An administrator who helped Nehemiah in his reforms (Neh. 13:13).

Also see ZABBUD; ZACCHUR.

ZACHARIAH [zack ah RYE uh]—a form of ZECHARIAH.

ZACHARIAS [zack ah RYE us] (*the Lord has remembered*)—the name of two men in the New Testament:

1. The prophet whom the Jews "murdered between the temple and the altar" (Matt. 23:35, KJV) because he rebuked them for breaking God's commandments (Luke 11:51, KJV). This may be a reference to Zechariah, who was stoned to death in the court of the house of the Lord (2 Chr. 24:20–22).
2. The father of John the Baptist (Luke 1:13; 3:2). Zacharias was a priest of the division of Abijah. His wife, Elizabeth, was one "of the daughters of Aaron" (Luke 1:5), meaning she also was of priestly descent.

Also see ZECHARIAH.

ZADOK [ZAY dock] (*just, righteous*)—the name of several men in the Bible:

1. A high priest in the time of David. Zadok was a son of Ahitub (2 Sam. 8:17) and a descendant of Aaron through Eleazar (1 Chr. 24:3). During David's reign he served jointly as high priest with Abiathar (2 Sam. 8:17).

   Both Zadok and Abiathar fled from Jerusalem with David when the King's son Absalom attempted to take over the throne. They brought the ARK OF THE COVENANT out with them. After Absalom had been killed, David asked Zadok and Abiathar to urge the people to recall David to the throne (2 Sam. 19:11).

When David was dying, another of his sons, Adonijah, tried to take the throne. This time only Zadok remained faithful to the king. When David heard of the plot, he ordered Zadok and the prophet Nathan to anoint Solomon king (1 Kin. 1:7–8, 32–45).

Consequently, Abiathar was deposed and Zadok held the high priesthood alone (1 Kin. 2:26–27). In this way the high priesthood was restored to the line of Eleazar, son of Aaron.

2. The grandfather of Jotham, king of Judah (2 Kin. 15:33; 2 Chr. 27:1).
3. A high priest in Solomon's temple (1 Chr. 6:12; 9:11).
4. A valiant warrior who joined David's army at Hebron (1 Chr. 12:28).
5. A son of Baana who helped repair part of the Jerusalem wall after the captivity (Neh. 3:4). He may be the same person as No. 7.
6. A son of Immer who helped repair Jerusalem's wall (Neh. 3:29). He may be the same person as No. 9.
7. An Israelite who sealed the covenant with Nehemiah (Neh. 10:21). He may be the same person as No. 5.
8. A son of Meraioth (Neh. 11:11).
9. A scribe in the time of Nehemiah (Neh. 13:13). Zadok was appointed a treasurer over the storehouse.
10. An ancestor of Jesus (Matt. 1:14; Sadoc, KJV).

ZAHAM [ZAY ham]—a son of King Rehoboam of Judah (2 Chr. 11:19).

ZAIR [ZAY ihr]—a place in or near Edom where King Joram (Jehoram) of Judah camped before attacking the Edomites (2 Kin. 8:21).

ZALAPH [ZAY lahf]—the father of Hanun (Neh. 3:30). Hanun helped repair a section of the wall of Jerusalem in the time of Nehemiah.

ZALMON [ZAL muhn]—the name of a man and two mountains in the Old Testament:

1. A wooded mountain near Shechem in Samaria where Abimelech and his men cut branches from trees to burn the stronghold, or

tower, of Shechem (Judg. 9:48). It may have been the southern peak of Mount Gerizim, now called Jebel Sulman.
2. One of David’s mighty men (2 Sam. 23:28). He is also called Ilai (1 Chr. 11:29).
3. A hill covered with snow where kings who were enemies of Israel were defeated (Ps. 68:14; Salmon, KJV).

ZALMONAH [zal MOAN nah]—the first desert camp of the Israelites after Mount Hor and before they reached Punon (Num. 33:41–42). Zalmonah was probably one of the desert wells or oases south of Punon, about 40 kilometers (25 miles) south of the Dead Sea.

ZALMUNNA [zal MUN nah] (see ZEBAH, ZALMUNNA).

ZAMZUMMIM [zam ZUM mem]—the Ammonite name for the people called REPHAIM (giants) by the Israelites in their narrative of the conquest of Canaan (Deut. 2:20; Zamzummims, KJV). The Zamzummin inhabited the region east of the Jordan River until they were driven out by the Ammonites.

ZANOAH [zah NO ah]—the name of two cities in the Old Testament:

1. A city in the Shephelah, or low hill country, of Judah (Josh. 15:34; Neh. 11:30), whose inhabitants repaired the wall of Jerusalem (Neh. 3:13). It has been identified as Khirbet Zanu or Zanuh, about 5 kilometers (3 miles) southeast of Beth Shemesh.
2. A city in the highlands of Judah (Josh. 15:56). Some scholars locate it about 2 kilometers (1.3 miles) northwest of Yatta (Juttah).

ZAPHNATH-PAANEAH [ZAF nath pay ah NEE ah]—the Hebrew form of the Egyptian name given to Joseph by Pharaoh when the king of Egypt raised Joseph to the rank of “prime minister” of the kingdom (Gen. 41:45; Zaphenath-paneah, NASB, REB, NIV, NRSV).

ZAPHON [ZAY fun] (*north*)—a city situated east of the Jordan River (see Map 3, C–3), in the territory of Gad (Josh. 13:27; Judg. 12:1; northward, KJV). It is also called Shophan (Num. 32:35). Zaphon was probably a shrine of Baal-zephon, one of the chief Canaanite gods, before the city was annexed by the Hebrews.

ZARA, ZARAH [ZAY rah]—forms of ZERAH.

ZAREATHITES [ZARE ih uh thites]—a form of ZORATHITES.

ZARED [ZAY rehd]—a form of ZERED.

ZAREPHATH [ZAR eh fath]—a Phoenician coastal city situated between Tyre and Sidon (see Map 4, B–2), where the prophet Elijah lodged with a widow (1 Kin. 17:9–10; Obad. 20; Luke 4:26; Sarepta, KJV).

The widow of Zarephath showed great faith in feeding Elijah during a time of severe drought and famine. Her faith was rewarded, for her "bin of flour was not used up, nor did the jar of oil run dry" (1 Kin. 17:16).

ZARETAN [ZAR eh tan]—a city situated east of the Jordan River valley, apparently in the territory of Manasseh—although some scholars believe it was west of the river, in the territory of Ephraim (Josh. 3:16; 1 Kin. 4:12; Zartanah, KJV; 1 Kin. 7:46, Zarethan, KJV).

At Zaretan the waters of the Jordan River rose up in a heap so the people could cross over toward Jericho (Josh. 3:16).

ZARETH–SHAHAR [zay RETH SHAY hahr]—a form of ZERETH SHAHAR.

ZARETHAN [ZAHR eh than]—a form of ZARETAN.

ZARHITES [ZAR heights]—the name of two families in the Old Testament:

1. A family of Simeonites (Num. 26:13; Zerahites, NRSV).
2. A family of Judahites (Num. 26:20; Zerahites, NRSV). Achan (Josh. 7:17) and two of David's mighty men belonged to this family (1 Chr. 27:11).

ZARTANAH [ZAHR tay nah]—a form of ZARETAN.

ZATTU [ZAT two]—the founder of a family of Israelites who returned from the captivity with Zerubbabel (Ezra 2:8; Neh. 7:13). Some men of this family had married pagan wives, but Ezra convinced them to divorce these women (Ezra 10:27). The leader of this family signed the pledge of reform in Nehemiah's time (Neh. 10:14).

ZAYIN [ZIE yin]—the seventh letter of the Hebrew alphabet, used as a heading over Psalm 119:49–56. In the original Hebrew language, each of these eight verses began with the letter zayin. Also see ACROSTIC.

ZAZA [ZAY zah]—a son of Jonathan and descendant of Jerahmeel, of the tribe of Judah (1 Chr. 2:33).

ZEAL, ZEALOUS—enthusiastic devotion; eager desire; single-minded allegiance (2 Sam. 21:2; 2 Kin. 10:16; 19:31). The psalmist wrote, "Zeal for Your house has eaten me up" (Ps. 69:9). When Jesus cleansed the temple, His zeal reminded the disciples of the psalmist's words (John 2:17). Even before he became a Christian, Paul was zealous toward God and the law of Moses (Acts 22:3; Phil. 3:6).

ZEALOT [ZELL uht] (*devoted supporter*)—a nickname given to Simon, one of Jesus' twelve apostles (Luke 6:15; Acts 1:13), perhaps to distinguish him from Simon Peter. Simon the Zealot is also called Simon the Canaanite (Matt. 10:4; Mark 3:18; Cananaean, NRSV; Simon the Zealot, REB). The Aramaic form of the name means "to be jealous" or "zealous."

Simon was given this name probably because he had been a member of a Jewish political party known as the Zealots. A Zealot was a member of a fanatical Jewish sect that militantly opposed the Roman domination of Palestine during the first century A.D. When the Jews rebelled against the Romans in A.D. 66 and tried to gain their independence, the "Zealots" were in the forefront of the revolt. They thought of themselves as following in the footsteps of men like Simeon and Levi (Gen. 34:1–31), Phinehas (Num. 25:1–13), and Elijah (1 Kin. 18:40; 19:10–14) who were devoted supporters of the Lord and His laws and who were ready to fight for them.

Like the PHARISEES, the Zealots were devoted to the Jewish law and religion. But unlike most Pharisees, they thought it was treason against God to pay tribute to the Roman emperor, since God alone was Israel's king. They were willing to fight to the death for Jewish independence.

The Zealots eventually degenerated into a group of assassins known as SICARII (Latin, daggermen). Their increasing fanaticism was one factor that provoked the Roman-Jewish war. The Zealots took control of Jerusalem in A.D. 66, a move that led to the siege of Jerusalem and its fall in A.D. 70. The last stronghold of the Zealots, the fortress of Masada, fell to the Romans in A.D. 73. Also see ZELOTES.

Photo by William White, Jr.

• Remains of the main Roman camp at Masada. From this site the Romans laid siege against a band of Jewish zealots who were entrenched on the plateau above.

ZEBADIAH **[zebb ah DIE ah]** (*the Lord has given*)—the name of nine men in the Old Testament:

1. A Benjamite, one of the sons of Beriah (1 Chr. 8:15).
2. A Benjamite, one of the sons of Elpaal (1 Chr. 8:17).

3. A son of Jeroham of Gedor (1 Chr. 12:7). With his brother, Zebadiah joined David at Ziklag.
4. A gatekeeper of the sanctuary in David’s time (1 Chr. 26:2).
5. A captain of the fourth division of David’s army (1 Chr. 27:7). Zebadiah took command of this division after Asahel was killed by Abner.
6. A leader sent by King Jehoshaphat to teach the Law in the cities of Judah (2 Chr. 17:7–8).
7. A son of Ishmael in the time of King Jehoshaphat (2 Chr. 19:11).
8. A son of Michael who returned with Ezra from the captivity (Ezra 8:8).
9. A priest of the house of Immer (Ezra 10:20) who divorced his foreign wife.

ZEBAH, ZALMUNNA [ZEE bah, zal MUN nah]—two Midianite kings who were killed by the army of GIDEON (Judg. 8:5–21; Ps. 83:11). The execution of Zebah and Zalmunna was a blood revenge, because these Midianite kings had previously killed Gideon’s brothers at Tabor (Judg. 8:18–19). Gideon’s victory over Zebah and Zalmunna was a turning point for the Israelites in their struggle against the Midianites. It was long remembered in Israel (Ps. 83:11; Is. 9:4; 10:26).

ZEBAIM [zeh BAY em] (*gazelles*)—the home of Pochereth, whose descendants returned from the captivity (Ezra 2:57; Neh. 7:59).

ZEBEDEE [ZEBB uh dee] (*gift* [of the Lord])—the father of James and John, (Matt. 4:21–22; Mark 1:19–20). Apparently Zebedee’s wife was named Salome (Matt. 20:20; Mark 15:40). He was a fisherman on the Sea of Galilee, perhaps living in Capernaum or Bethsaida. Zebedee was probably wealthy since he had “hired servants” (Mark 1:20). In later references to Zebedee, he appears in the phrase “sons [or son] of Zebedee” (Matt. 10:2; Mark 10:35; Luke 5:10; John 21:2).

ZEBIDAH [zeh BUY dah]—a form of ZEBUDAH.

ZEBINA [zeh BUY nah]—a descendant of Nebo who divorced his foreign wife after the captivity (Ezra 10:43).

ZEBOIIM [zeh BOY yim]—one of the five cities of the plain in the Valley of Siddim destroyed along with Sodom and Gomorrah (Gen. 10:19; 14:2). The prophet Hosea used Admah and Zeboiim (Hos. 11:8; Zeboim, KJV) as examples of God's judgment on wicked cities. Many scholars believe Zeboiim was situated near the southern end of the Dead Sea in an area presently covered by water. Others believe it was located near the eastern shore of the Dead Sea.

ZEBOIM [zeh BOY yim]—the name of a town and a valley in the Old Testament:

1. A valley in Benjamite territory southeast of Michmash toward the wilderness (1 Sam. 13:18).
2. One of the towns occupied by the Benjamites after the return from the captivity (Neh. 11:34). Although the exact site is not known, it probably was in the hills bordering the Plain of Sharon, north of Lydda. Also see ZEBOIIM.

ZEBUDAH [zeh BOO dah] (*gift*)—the mother of Jehoiakim, king of Judah (2 Kin. 23:36; Zebidah, NASB, REB, NIV, NRSV). Zebudah was a daughter of Pedaiah of Rumah and the wife of Josiah, king of Judah.

ZEBUL [ZEE buhl]—the ruler of the city of Shechem under Abimelech (Judg. 9:28–41). When Zebul warned Abimelech of a plot to seize control of the city, Abimelech destroyed Shechem and killed its entire population. He then sowed the city's ruins with salt.

ZEBULUN [ZEBB you lun]—the name of a man and a territory in the Old Testament:

1. The tenth of Jacob's twelve sons; the sixth and last son of Leah (Gen. 30:19–20; 35:23; 1 Chr. 2:1). Zebulun had three sons: Sered, Elon, and Jahleel (Gen. 46:14; Num. 26:26–27). These are the only details about Zebulun that appear in the Bible.
2. The territory in which the tribe of Zebulun lived. The land allotted to Zebulun after the conquest of Canaan was bounded by Issachar and Manasseh on the south, by Asher on the west, and by Naphtali on the north and east (Josh. 19:10–16, 27, 34). Zebulun was fertile. It included part of the mountainous area of lower Galilee and the

northwest corner of the fertile Plain of Esdraelon (Valley of Jezreel).

ZEBULUN, TRIBE OF—the tribe that sprang from Zebulun, son of Jacob (Num. 1:9; Deut. 27:13; Josh. 19:10, 16; Judg. 1:30). The tribe was divided into three great families headed by Zebulun's three sons (Num. 26:26–27). At the first census taken in the wilderness, the tribe numbered 57,400 fighting men (Num. 1:30–31). The second census included 60,500 members of the tribe of Zebulun (Num. 26:27).

Zebulun played an important role in Israel's history during the period of the JUDGES. Its fighting men were an important part of Barak's force against Sisera (Judg. 4:6–10; 5:14, 18) and of Gideon's army against the Midianites (Judg. 6:35). ELON the Zebulunite judged Israel for ten years (Judg. 12:12). At Hebron, 50,000 Zebulunites joined the other tribes in proclaiming David king (1 Chr. 12:33, 40).

Although Zebulun suffered during the Assyrian wars, when Tiglath-Pileser carried away captives to Assyria (2 Kin. 15:29), Isaiah prophesied that in the future Zebulun would be greatly blessed: "The land of Zebulun and the land of Naphtali . . . in Galilee of the Gentiles. The people who walked in darkness have seen a great light; those who dwelt in the land of the shadow of death, upon them a light has shined" (Is. 9:1–2). According to the Gospel of Matthew, this prophecy was fulfilled when Jesus began His Galilean ministry (Matt. 4:12–17). Nazareth, Jesus' hometown, and Cana, where He performed His first miracle, both lay in the territory of Zebulun.

ZEBULUNITE [ZEBB you lunn ite]—a member of the tribe of ZEBULUN, or one who lived within its territory. Elon the Zebulunite judged Israel for ten years (Judg. 12:11–12; Zebulonite, KJV). In the second census of Israel in the wilderness "the families of the Zebulunites" numbered 60,500 (Num. 26:27).

ZECHARIAH [zeck ah RIE a] (*the Lord remembers*)—the name of about thirty men in the Bible:

1. The fifteenth king of Israel (2 Kin. 14:29; 15:8, 11; Zachariah, KJV), the last of the house of Jehu. The son of Jeroboam II,

Zechariah became king when his father died. He reigned only six months (about 753/52 B.C.) before being assassinated by Shallum.

2. The father of Abi or Abijah, mother of Hezekiah (2 Kin. 18:2; Zachariah, KJV; 2 Chr. 29:1).
3. A chief of the tribe of Reuben (1 Chr. 5:7).
4. A son of Meshelemiah (1 Chr. 9:21; 26:2, 14) and a Levite doorkeeper in the days of David.
5. A son of Jeiel, of the tribe of Benjamin (1 Chr. 9:37), also called Zecher (1 Chr. 8:31).
6. A Levite musician in the days of David (1 Chr. 15:18).
7. A priest and musician in the days of David (1 Chr. 15:24).
8. A descendant of Levi through Kohath (1 Chr. 24:25).
9. A descendant of Levi through Merari (1 Chr. 26:11).
10. A Manassite of Gilead and the father of Iddo (1 Chr. 27:21).
11. A leader sent by King Jehoshaphat to teach the people of Judah (2 Chr. 17:7).
12. The father of Jahaziel, a Levite who encouraged Jehoshaphat against Moab (2 Chr. 20:14).
13. A son of King Jehoshaphat (2 Chr. 21:2).
14. A son of Jehoiada (2 Chr. 24:20). This Zechariah was stoned to death at the command of Joash, king of Judah (v. 21).
15. A prophet in the days of Uzziah, king of Judah (2 Chr. 26:5).
16. A Levite who helped cleanse the temple during the reign of King Hezekiah of Judah (2 Chr. 29:13).
17. A Levite who supervised temple repairs during Josiah’s reign (2 Chr. 34:12).
18. A prince of Judah in the days of Josiah (2 Chr. 35:8).
19. A prophet in the days of Ezra (Ezra 5:1; 6:14; Zech. 1:1, 7; 7:1, 8) and author of the Book of Zechariah. A leader in the restoration of the nation of Israel following the captivity, Zechariah was a contemporary of the prophet Haggai, the governor Zerubbabel, and the high priest Joshua. Zechariah himself was an important person during the period of the restoration of the community of Israel in the land of Palestine after the captivity.

The Book of Zechariah begins with a note concerning the prophet. He is named as a grandson of Iddo, one of the heads of the priestly families who returned with Zerubbabel from Babylon (Zech. 1:1, 7;

also Ezra 5:1; 6:14). This means that Zechariah himself was probably a priest and that his prophetic activity was in close association with the religious center of the nation. His vision of Joshua the high priest (Zech. 3:1–5) takes on added importance, since he served as a priest in association with Joshua. Zechariah began his ministry while still a young man (Zech. 2:4) in 520 B.C., two months after Haggai completed the prophecies that are recorded in the Book of Haggai. Also see ZECHARIAH, BOOK OF.

20. A leader of the Jews who returned to Palestine with Ezra after the captivity (Ezra 8:3).
21. A son of Bebai who returned with Ezra from the captivity (Ezra 8:11).
22. A leader of Israel after the captivity (Ezra 8:16). He may be the same person as No. 20 or No. 21.
23. An Israelite who divorced his pagan wife after the return from the captivity (Ezra 10:26).
24. A man who stood with Ezra at the public reading of the law (Neh. 8:4).
25. A descendant of Perez, of the tribe of Judah (Neh. 11:4).
26. A person whose descendants lived in Jerusalem after the captivity (Neh. 11:5).
27. A priest descended from Pashhur (Neh. 11:12).
28. A Levite who led a group of musicians at the dedication of the rebuilt wall of Jerusalem (Neh. 12:35–36).
29. A priest who took part in the dedication ceremony for the rebuilt wall of Jerusalem (Neh. 12:41).
30. A son of Jeberechiah (Is. 8:2) and a witness who recorded a prophecy given to Isaiah.
31. A prophet whom the Jews stoned (Matt. 23:35; Luke 11:51). He may be the same as No. 14.

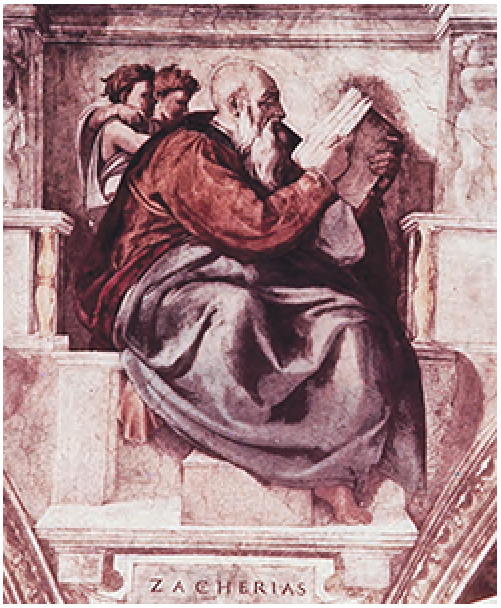


Photo by Howard Vos

• A painting of the prophet Zechariah by Michelangelo, in the Sistine Chapel in Rome.

ZECHARIAH, BOOK OF—an Old Testament prophetic book that portrays the coming glory of the MESSIAH. Many scholars describe Zechariah as “the most Messianic of all the Old Testament books” because it contains eight specific references to the Messiah in its brief fourteen chapters.

Structure of the Book. The fourteen chapters of Zechariah fall naturally into two major sections: chapters 1–8, the prophet’s encouragement to the people to finish the work of rebuilding the temple, and chapters 9–14, Zechariah’s picture of Israel’s glorious future and the coming of the Messiah.

In the first section, Zechariah introduces himself as God’s prophet and calls the people to repent and turn from their evil ways. Part of their sin was their failure to finish the work of rebuilding the temple after returning from the captivity in Babylon. In a series of eight symbolic night visions that came to the prophet (1:7—6:8), Zechariah encourages the people to finish this important task. These visions are followed by a coronation scene (6:9–15), in which a high priest named Joshua is crowned as priest and king, symbolizing the Messiah who is to come. This is considered one of the classic messianic prophecies of the Old Testament.

Chapters 7 and 8 also continue another important element of the messianic hope: the One to come will reign in justice from Zion, the city of Jerusalem (8:3, 15–16).

The second major section of Zechariah's book, chapters 9–14, contains God's promises for the new age to come. Chapter 9 has a remarkable description of the manner in which the ruling Messiah will enter the city of Jerusalem: "Behold, your King is coming to you; He is just and having salvation, lowly and riding on a donkey, a colt, the foal of a donkey" (9:9). These were the words used by Matthew and John to describe Jesus' triumphant entry into Jerusalem more than 500 years after Zechariah made this startling prediction (Matt. 21:5; John 12:15).

Other promises for the future in this section of the book include the restoration of the nation of Israel (chap. 10) and Jerusalem's deliverance from her enemies (chap. 12), as well as her purification as the holy city (chap. 13). Like the Book of Revelation, Zechariah closes on the theme of the universal reign of God. All nations will come to worship Him as He extends His rule throughout the world (chap. 14).

Authorship and Date. Most conservative scholars agree that the entire book of Zechariah was written by the prophet of that name, who identifies himself in the book's introduction as "the son of Berechiah" (1:1). But some scholars insist the second major section of the book, chapters 9–14, was written by an unknown author. These scholars believe this section was added to the book about thirty or forty years after Zechariah the prophet wrote chapters 1–8.

It is true that these two sections of the Book have their own unique characteristics. In the first section Zechariah encourages the people to finish the temple, while in the second section he is more concerned about the glorious age of the future. The language and style of these two sections of Zechariah are also quite different. And the prophecies in these two sections seem to be set in different times.

Chapters 1–8, Zechariah tells us, were delivered as prophecies "in the eighth month of the second year of Darius" (1:1), and "in the fourth year of King Darius" (7:1). These references to Darius I of Persia (ruled

522–486 B.C.) date these prophecies clearly from 520 to 518 B.C. But chapters 9–14 contain a reference to Greece (9:13), probably indicating it was written after 480 B.C., when the balance of world power was shifting from the Persians to the Greeks. How can these major differences between these two sections of the book be explained unless we accept the theory that they were written by two different people?

One possible explanation is that Zechariah was a young man when he delivered his prophecies in the first section of the book. The book itself contains a clue that this may have been the case. In one of his visions, two angels speak to one another about the prophet, referring to him as “this young man” (2:4). Thus, it is quite possible that Zechariah could have encouraged the Jewish captives in Jerusalem in the early part of his ministry and could have delivered the messages about the future, contained in the second section of the book during his final years as a prophet.

After all the evidence is examined, there is no convincing reason to dispute the traditional view that Zechariah the prophet wrote the entire book that bears his name. These prophecies were first delivered and then reduced to writing over a period of about 45 years—from 520 to 475 B.C.

As for the prophet himself, very little is known about him beyond the few facts he reveals in his book. He was a descendant, perhaps the grandson, of Iddo the priest (1:1)—one of the family leaders who returned from the captivity in Babylon (Neh. 12:16). This means that Zechariah probably was a priest as well as a prophet—an unusual circumstance because most of the prophets of Israel spoke out against the priestly class. Since he was a young man when he began to prophesy in 520 B.C., Zechariah was probably born in Babylonia while the Jewish people were in captivity. He probably returned with his family with the first wave of captives who reached Jerusalem under Zerubbabel about 538 B.C.

Historical Setting. The setting at the beginning of the Book is the same as the setting of the Book of Haggai. The prophet Haggai spoke directly to the issue of the rebuilding of the temple, encouraging those who returned from captivity in Babylon to finish the task. Zechariah spoke to that issue as well, according to the Book of Ezra (Ezra 5:1). But Zechariah wished to bring about a complete spiritual renewal through faith and hope in God. He spoke about the nature of God's Law and of the hope that God promised to those who were faithful to Him.

The second portion of Zechariah was written in the period between the times of the prophets Haggai (520 B.C.) and Malachi (450 B.C.). The Persian Empire was ruled by two great kings during these years, Darius I (522–486 B.C.) and Xerxes I (485–465 B.C.). This was a period when the Jewish people in Jerusalem were settled in their new land with a walled city and their beloved temple. But they were unhappy and dissatisfied. Some of the people had expected that Zerubbabel, governor of Jerusalem, might be the Messiah, but this had proven to be false. The people needed a new word concerning God's future for them. This message from God was given in a most dramatic fashion by the great prophet Zechariah.

Theological Contribution. One of the greatest contributions of the Book of Zechariah is the merger of the best from the priestly and prophetic elements in Israel's history. Zechariah realized the need for both these elements in an authentic faith. He called the people to turn from their sins. He also realized that the temple and religious ritual played an important role in keeping the people close to God. Because he brought these elements together in his own ministry, Zechariah helped prepare the way for the Christian community's understanding of Christ as both priest and prophet.

Zechariah is also noted for his development of an apocalyptic-prophetic style—highly symbolized and visionary language concerning the events of the end-time. In this, his writing resembles the Books of Daniel and Revelation. The visions of lampstands and olive trees, horsemen and chariots, measuring lines and horns place him and these other two books in a class by themselves. Zechariah also has a great deal to say about the concept of God as warrior. While this was a well-established image among biblical writers, Zechariah ties this idea to the concept of the Day of the Lord (see Joel 2). His description of the return of Christ to earth as the great Warrior in the Day of the Lord (14:1–9) is one of the most stirring prophecies of the Old Testament.

On that day, according to Zechariah, Christ will place His feet on the Mount of Olives, causing violent changes throughout the land (14:3–4). The day will be changed to darkness and the darkness to light (14:5–8).

The entire world will worship Him as the Lord spreads His rule as King "over all the earth" (14:9).

Special Considerations. Zechariah 12:10 is a remarkable verse that speaks of the response of the nation of Israel to Jesus Christ as Savior and Lord. It describes a day in the future when the Jewish people (the house of David and the inhabitants of Jerusalem) will recognize the significance of the death of Jesus. This recognition will lead to mourning, repentance, and salvation (compare Rom. 11:25–27).

But the most startling thing about this verse is the phrase, "Then they will look on Me whom they have pierced." In speaking through the prophet Zechariah, the Lord identifies Himself as the one who will be pierced. Along with Psalm 22 and Isaiah 53, these words are a wonder of inspiration as they describe the result of Jesus' death as well as the manner in which He died to deliver us from our sins. Also see ZECHARIAH.

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Zechariah: A Study and Teaching Outline

I. The Call to Repentance 1:1–6

II. The Eight Visions of Zechariah 1:7—6:8
  A. The Horses among the Myrtle Trees 1:7–17
  B. The Four Horns and Four Craftsmen 1:18–21
  C. The Man with the Measuring Line 2:1–13
  D. The Cleansing of Joshua, the High Priest 3:1–10
  E. The Golden Lampstand and Olive Trees 4:1–14
  F. The Flying Scroll 5:1–4
  G. The Woman in the Basket 5:5–11
  H. The Four Chariots 6:1–8

III. The Crowning of Joshua 6:9–15

IV. The Question of Fasting 7:1–3

V. The Four Messages of Zechariah 7:4—8:23
  A. Rebuke of Hypocrisy 7:4–7
  B. Repent of Disobedience 7:8–14
  C. Restoration of Israel 8:1–17
  D. Rejoice in Israel's Future 8:18–23

VI. The Two Burdens of Zechariah 9:1—14:21
- A. The First Burden: The Rejection of the Messiah 9:1—11:17
  - 1. Judgment on Surrounding Nations 9:1–8
  - 2. Coming of the Messiah 9:9—10:12
  - 3. Rejection of the Messiah 11:1–17
- B. The Second Burden: The Reign of the Messiah 12:1—14:21
  - 1. Deliverance of Israel 12:1—13:9
  - 2. Reign of the Messiah 14:1–21

◆

ZECHER [ZEE ker]—a form of ZECHARIAH.

ZEDAD [ZEE dad]—a place, probably a tower, on the northern boundary of Palestine (Num. 34:8; Ezek. 47:15). It has been identified with the ruins of Sadad, about 105 kilometers (65 miles) northeast of Damascus.

ZEDEKIAH [zedd eh KIE ah] (*the Lord my righteousness*)—the name of five men in the Old Testament:

1. A false prophet, son of Chenaanah, who advised King Ahab of Israel to attack the Syrian army at Ramoth Gilead (1 Kin. 22:11). Zedekiah's flattery and unfounded optimism proved to be lies; the king was mortally wounded in the battle.
2. The last king of Judah (597–586 B.C.). The son of Josiah, Zedekiah was successor to Jehoiachin as king (2 Kin. 24:17–20; 25:1–7; 2 Chr. 36:10–13). After Jehoiachin had reigned only three months, he was deposed and carried off to Babylonia. Nebuchadnezzar installed Zedekiah on the throne as a puppet king and made him swear an oath that he would remain loyal (2 Chr. 36:13; Ezek. 17:13). Zedekiah's original name was Mattaniah, but Nebuchadnezzar renamed him to demonstrate his authority over him and his ownership of him (2 Kin. 24:17). Although Zedekiah reigned in Jerusalem for eleven years, he was never fully accepted as their king by the people of Judah.

   Because Zedekiah was a weak and indecisive ruler, he faced constant political unrest. Almost from the first he appeared restless about his oath of loyalty to Babylon, although he reaffirmed that commitment in the fourth year of this reign (Jer. 51:59). However, he was under constant pressure from his advisors to revolt and look to Egypt for help. A new coalition composed of Edom, Moab, Ammon, and Phoenicia was forming against Babylonia and they urged Judah to join (Jer. 27:3). Adding to the general unrest was the message of false prophets who declared that the yoke of Babylon had been broken (Jeremiah 28).

In his ninth year Zedekiah revolted against Babylonia. King Nebuchadnezzar invaded Judah and besieged Jerusalem. While Jerusalem was under siege, other Judean cities were falling to the Babylonians (Jer. 34:7).

The final months of the siege were desperate times for Zedekiah and the inhabitants of Jerusalem. The king made frequent calls on the prophet Jeremiah, seeking an encouraging word from the Lord. Jeremiah's message consistently offered only one alternative: Surrender to Nebuchadnezzar in order to live in peace and save Jerusalem. To his credit, Zedekiah was not arrogant and heartless (Jer. 36:22–23). But he regarded God's prophetic word superstitiously and "did not humble himself before Jeremiah the prophet, who spoke from the mouth of the Lord" (2 Chr. 36:12).

In 586 B.C. the wall of Jerusalem was breached, and Zedekiah fled the city. The army of the Babylonians pursued the king, overtaking him in the plains of Jericho. He was brought before Nebuchadnezzar and forced to watch the slaying of his sons. Then his own eyes were put out and he was led away to Babylonia (2 Kin. 25:6–7). Zedekiah died during the years of the CAPTIVITY of the Jewish people in Babylon. His reign marked the end of the nation of Judah as an independent, self-governing country.

3. A prominent Jewish official who sealed the covenant with Nehemiah after returning from the captivity (Neh. 10:1; Zidkijah, KJV).
4. A false prophet denounced by the prophet Jeremiah (Jer. 29:21).
5. A prince of Judah, son of Hananiah, in the days of the prophet Jeremiah and Jehoiakim, king of Judah (Jer. 36:12).

ZEEB **[ZEE ebb]** (*a wolf*)—one of two princes of the Midianites defeated by the army of Gideon. The men of Ephraim beheaded Oreb and Zeeb and brought their heads to Gideon on the other side of the Jordan River (Judg. 7:25; 8:3).

ZELAH [ZEE lah]—a town in the territory of Benjamin (Josh. 18:28). Zelah was the site of the tomb of Kish, the father of King Saul. The site of this town is not known, but it probably was in the hill country northwest of Jerusalem (Josh. 18:25–28).

ZELEK [ZEE lehk]—an Ammonite, one of David's mighty men (2 Sam. 23:37; 1 Chr. 11:39).

ZELOPHEHAD [zeh LOW fee had]—a man of the tribe of Manasseh who died during the wilderness wandering, leaving five daughters. Because Zelophehad had no male heirs, his daughters—Mahlah, Noah, Hoglah, Milcah, and Tirzah—went to Moses and requested that they inherit their father's property. Moses allowed this, with one stipulation; they were to marry within their father's tribe (Num. 26:33; 27:1–11; 36:2–11).

ZELOTES [zeh LOW tees] (*full of zeal*)—a nickname of Simon, one of the twelve apostles of Jesus (Luke 6:15; Acts 1:13, KJV), to distinguish him from Simon Peter. Modern versions translate as the Zealot.

Also see SIMON; ZEALOT.

ZELZAH [ZEHL zah]—an unidentified site in the territory of Benjamin, near Rachel's tomb (1 Sam. 10:2). Samuel the prophet told Saul that he would receive the first of three signs from the Lord at Zelzah (1 Sam. 10:1–9). These would confirm his selection as king of Israel.

ZEMARAIM [zim ah RAY im]—the name of a city and a mountain in the Old Testament:

1. A city in the territory of Benjamin (Josh. 18:22).
2. A mountain in the hill country of Ephraim (2 Chr. 13:4). Mount Zemaraim was where Abijah, king of Judah, stood when he addressed the army of Jeroboam, king of Israel, before defeating Israel (2 Chr. 13:4–12).

ZEMARITES [ZEM ah rights]—a Canaanite tribe (Gen. 10:18; 1 Chr. 1:16), probably living in northern Phoenicia in a town now called Sumra. This town is situated on the Mediterranean coast between Arvad and Tripolis.

ZEMER [ZEE mehr]—a Phoenician city mentioned only in the NRSV (Ezek. 27:8).

ZEMIRAH [zeh MY rah]—a Benjamite of the family of Becher (1 Chr. 7:8; Zemira, KJV, REB).

ZENAN [ZEE nan]—a city of Judah in the SHEPHELAH of Lachish (Josh. 15:37). It may be the same place as Zaanan (Mic. 1:11).

ZENAS [ZEE nahs]—a Christian missionary who worked with Titus on the island of Crete (Titus 3:13). The apostle Paul called Zenas a lawyer, or a man skilled in the Jewish law, an expert in the TORAH.

According to church tradition, Zenas was the first bishop of Diospolis (Lydda) in Palestine and the author of the apocryphal Acts of Titus.

ZEPHANIAH [zeff ah NIE ah] (*the Lord has hidden*)—the name of four men in the Old Testament:

1. A son of Maaseiah (2 Kin. 25:18; Jer. 21:1; 29:25, 29; 37:3).
2. A Levite of the family of Kohath (1 Chr. 6:36).
3. An Old Testament prophet and the author of the Book of Zephaniah (Zeph. 1:1). As God's spokesman to the southern kingdom of Judah, Zephaniah began his ministry about 627 B.C., the same year as the great prophet JEREMIAH. Zephaniah was a member of the royal house of Judah, since he traced his ancestry back to King Hezekiah. He prophesied during the reign of King Josiah (ruled 640–609 B.C.). One theme of his message was that through His judgment God would preserve a remnant, a small group of people who would continue to serve as His faithful servants in the world (Zeph. 3:8–13). Also see ZEPHANIAH, BOOK OF.
4. Father of Josiah (Zech. 6:10).

ZEPHANIAH, BOOK OF—a brief prophetic book of the Old Testament that emphasizes the certainty of God's judgment and the preservation of a remnant, a small group of people who will continue to serve as God's faithful servants in the world. The book takes its title from its author, the prophet Zephaniah, whose name means "the Lord has hidden."

Structure of the Book. Zephaniah contains only three short chapters, but these chapters are filled with some of the most vivid pictures of God's judgment to be found in the Bible. After a brief introduction of himself as God's spokesman, the prophet launches immediately into a description of God's approaching wrath. He portrays this great "day of the Lord" as a time of "trouble and distress," "darkness and gloominess," "trumpet and alarm" (1:14–15).

Zephaniah's prophecy makes it clear that the nation of Judah, as well as surrounding countries, will feel the sting of God's wrath. Judah's capital city, Jerusalem, is soundly condemned for its wickedness, rebellion, and injustice. The prophet even portrays God with searchlamps as He exposes the corruption of the city and marks it for His certain judgment (1:12).

In spite of its underlying theme of judgment and punishment, the Book of Zephaniah closes on a positive note. After God judges the wayward nations, the prophet announces He will raise up a remnant of the faithful who will continue to serve as His Covenant People in the world. The book ends with a glorious promise for the future, a time when God will "quiet you in His love" and "rejoice over you with singing" (3:17).

Authorship and Date. Scholars are in general agreement that Zephaniah the prophet wrote this book that bears his name. In his introduction (1:1), the author traces his ancestry back four generations to Hezekiah, a former king of Judah noted for his faithfulness to God. Zephaniah must have been proud that he was the great-great-grandson of this beloved ruler, who had led his people back to worship of the one true God.

The book also tells how Zephaniah the prophet ministered during the days of Josiah, a godly king who reigned over the nation of Judah from about 640 to about 609 B.C. Most scholars place the writing of the book at about 627 B.C.

Historical Setting. This book belongs to a dark period in Judah's history. About 100 years before Zephaniah's time, Judah's sister nation, the northern kingdom of Israel, had fallen to a foreign power because of its sin and idolatry. Zephaniah sensed that the same thing was about to happen to the southern kingdom of Judah—and for precisely the same reason.

Under the leadership of two successive evil kings, Manasseh and Amon, the people of Judah had fallen into worship of false gods. Zephaniah delivered his prophecy and wrote this book to warn the people of God's approaching wrath and judgment. As Zephaniah predicted, God punished His people and the surrounding pagan nations through a superior foreign power. Not even a brief religious renewal under the good king Josiah was enough to turn the tide of paganism and false worship that carried Judah toward certain destruction. Judgment came to the nation in 586 B.C., when the invading Babylonians destroyed the city of Jerusalem and carried its leading citizens into CAPTIVITY in Babylon.

Theological Contribution. The judgment of the Lord portrayed by the prophet Zephaniah springs from His nature as a God of holiness. Because God demands holiness and righteousness in His people, He will judge those who continue to sin and rebel (1:17). But the Lord also is merciful and faithful to His promise. To the committed remnant He offers encouragement and protection from the approaching dark day (2:1–3). And to the righteous He promises the final realization of the covenant He sealed with Abraham hundreds of years earlier. People of all nations will gather to worship the Lord (2:11; 3:9). His own people will be renewed in righteousness (3:11–13). And the King of kings Himself will rule in their midst (3:15).

Special Considerations. The prophet Zephaniah shows keen familiarity with the city of Jerusalem (1:10–11). Since he was a member of the royal line, he was probably a resident of Jerusalem. It must have troubled him deeply to pronounce God's prophecies of judgment against his beloved city.

One of the most beautiful passages in the book is the description of the joy of the Lord (3:8–20). His song of joy will join the happy singing of His people. The dark day of doom will not last. A happy day is coming for those who, like Zephaniah, are "hidden in the day of the Lord's anger" (2:3).

Also see ZEPHANIAH.

Zephaniah: A Study and Teaching Outline

- **I. The Judgment in the Day of the Lord 1:1—3:8**
  - A. The Judgment on the Whole Earth 1:1–3
  - B. The Judgment on the Nation of Judah 1:4—2:3
    - 1. Causes of the Judgment 1:4–13
    - 2. Description of the Judgment 1:14–18
    - 3. Call to Repentance 2:1–3
  - C. The Judgment on the Nations Surrounding Judah 2:4–15
    - 1. Judgment against Gaza (West) 2:4–7
    - 2. Judgment against Moab and Ammon (East) 2:8–11
    - 3. Judgment against Ethiopia (South) 2:12
    - 4. Judgment against Assyria (North) 2:13–15
  - D. The Judgment of Jerusalem 3:1–7
    - 1. Jerusalem's Wickedness 3:1–4
    - 2. The Lord's Justice 3:5–7
  - E. The Judgment on the Whole Earth 3:8

- **II. The Salvation in the Day of the Lord 3:9–20**
  - A. The Promise of Conversion 3:9–13
  - B. The Promise of Restoration 3:14–20

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ZEPHATH [ZEE fath] (*watchtower*)—a Canaanite city in southern Judah, destroyed by the men of Judah and Simeon and renamed HORMAH (Judg. 1:17).

ZEPHATHAH [ZEFF ah thah] (*watchtower*)—a valley in the territory of Judah, near Mareshah (2 Chr. 14:10), where Asa crushed Zerah the Cushite and his army (2 Chr. 14:9–13).

ZEPHI, ZEPHO [ZEE fie, ZEE foe] (*watchtower*)—the third son of Eliphaz the Edomite, descended from Esau (Zepho, Gen. 36:11; Zephi, 1 Chr. 1:36).

ZEPHON [ZEE fun]—one of the seven sons of Gad and founder of a tribal family, the ZEPHONITES (Num. 26:15). He is also called Ziphion (Gen. 46:16).

ZEPHONITES [ZEFF oh nights]—a Gadite family descended from ZEPHON (Num. 26:15).

ZER [zehr] (*flint, rock*)—a walled city west of the Sea of Galilee (Josh. 19:35). Some scholars believe Zer was the Israelite name for Madon (Josh. 11:1; 12:19), but this is uncertain.

ZERAH [ZEE ruh] (*sprout*)—the name of seven men in the Old Testament:

1. An Edomite chief descended from Esau and also from Ishmael (Gen. 36:13, 17; 1 Chr. 1:37).
2. The father of Jobab (Gen. 36:33; 1 Chr. 1:44). Jobab was one of the early kings of Edom.
3. One of the twins born to Judah by Tamar, his daughter-in-law (Gen. 38:30; 46:12, Zarah, KJV; Matt. 1:3, Zara, KJV). He founded a tribal family of Judah, the ZARHITES (Num. 26:20).
4. A son of Simeon, second son of Jacob and Leah (Num. 26:13; 1 Chr. 4:24), also called Zohar (Gen. 46:10; Ex. 6:15). He was the founder of a tribal family, the ZARHITES (Num. 26:13).
5. A Gershonite Levite (1 Chr. 6:21).
6. The father of Ethni, a Levite (1 Chr. 6:41).
7. A Cushite (2 Chr. 14:9, NIV, REB), or Ethiopian (KJV, NKJV, NRSV, NASB), who led a large army against King Asa of Judah. Zerah's warriors were defeated by Asa's smaller army.

ZERAHIAH [zehr ah HIGH ah] (*the Lord shines forth*)—the name of two men in the Old Testament:

1. A son of Uzzi and father of Meraioth (1 Chr. 6:6, 51–52; Ezra 7:3–4). A priest, Zerahiah was a descendant of Phinehas and an ancestor of Ezra.
2. The father of Elihoenai (Ezra 8:4).

ZERAHITES [ZEE rah heights]—a form of ZARHITES.

ZERED [ZEE red]—a brook and a valley (see Map 2, C–1) that ends at the southeastern corner of the Dead Sea (Num. 21:12; Zared, KJV; Deut. 2:13–14). Zered was south of the River Arnon, probably the Wadi el-Hesa, and was the boundary between Moab and Edom. When the Israelites crossed the Zered, they marked an end to their years of wandering in the wilderness.

ZEREDA [ZEHR eh dah]—a city of Mount Ephraim. Zereda was the birthplace or hometown of Jeroboam I, the first ruler of the northern kingdom of Israel (1 Kin. 11:26; Zeredah, NRSV, NIV, NASB).

ZEREDAH [ZEHR eh dah]—a city in the Jordan River valley where Solomon erected foundaries and where Huram (or Hiram, 1 Kin. 7:13) of Tyre, a master craftsman in metallurgy, made the great castings of bronze for Solomon’s temple (2 Chr. 4:17; Zeredathah, KJV). Also see ZEREDA.

ZERERAH [ZER eh rah]—a town in the Jordan River valley through which the Midianite army fled when defeated by Gideon and his band of 300 men (Judg. 7:22; Zererath, KJV).

ZERERATH [ZER ih rath]—a form of ZERARAH.

ZERESH [ZEE resh]—the wife of HAMAN the Agagite (Esth. 5:10, 14; 6:13). Zeresh advised Haman to satisfy his hatred for the Jews by building a gallows for Mordecai (Esth. 5:14). Later, however, when she learned that Mordecai was of Jewish descent, she warned Haman that Mordecai would prevail. She predicted Haman’s downfall.

ZERETH [ZEE reth]—the first son of Helah, the wife of Asshur (1 Chr. 4:5, 7).

ZERETH SHAHAR [zee RETH SHAY har] (*splendor of the dawn*)—a town in the territory of Reuben (Josh. 13:19; Zarethshahar, KJV).

ZERI [ZEE rye]—one of the ���sons of Jeduthun,” a group of Levitical singers established during the reign of David. Apparently Zeri was the head of this family after the return from the captivity (1 Chr. 25:3).

ZEROR [ZEE rohr]—an ancestor of King Saul (1 Sam. 9:1).

ZERUAH [zeh ROO ah]—the mother of Jeroboam, the first king of the northern kingdom of Israel, and wife of Nebat (1 Kin. 11:26).

ZERUBBABEL [zeh RUB uh buhl] (*offspring of Babylon*)—head of the tribe of Judah at the time of the return from the Babylonian CAPTIVITY; prime builder of the second temple.

Zerubbabel is a shadowy figure who emerges as the political and spiritual head of the tribe of Judah at the time of the Babylonian captivity. Zerubbabel led the first group of captives back to Jerusalem and set about rebuilding the temple on the old site. For some 20 years he was closely associated with prophets, priests, and kings until the new temple was dedicated and the Jewish sacrificial system was reestablished.

As a child of the captivity, Zerubbabel's name literally means "offspring of Babylon." He was the son of Shealtiel or Salathiel (Ezra 3:2, 8; Hag. 1:1; Matt. 1:12) and the grandson of Jehoiachin, the captive king of Judah (1 Chr. 3:17). Zerubbabel was probably Shealtiel's adopted or levirate son (1 Chr. 3:19). Whatever his blood relationship to King Jehoiachin, Zerubbabel was Jehoiachin's legal successor and heir.

A descendant of David, Zerubbabel was in the direct line of the ancestry of Jesus (Luke 3:27; Matt. 1:12). Zerubbabel apparently attained considerable status with his captors while living in Babylon. During the early reign of Darius, he was recognized as a "prince of Judah" (Ezra 1:8). Zerubbabel was probably in the king's service since he had been appointed by the Persians as governor of Judah (Hag. 1:1).

With the blessings of Cyrus (Ezra 1:1–2), Zerubbabel and Jeshua the high priest led the first band of captives back to Jerusalem (Ezra 2:2). They also returned the gold and silver vessels that NEBUCHADNEZZAR had removed from the ill-fated temple (Ezra 1:11). Almost immediately they set up an altar for burnt offerings, kept the Feast of Tabernacles, and took steps to rebuild the temple (Ezra 3:2–3, 8).

After rebuilding the temple foundation the first two years, construction came to a standstill for seventeen years. This delay came principally because of opposition from settlers in Samaria who wanted to help with the building (Ezra 4:1–2). When the offer was refused because of the Samaritans' association with heathen worship, the Samaritans disrupted the building project (Ezra 4:4). Counselors were hired who misrepresented the captives in court (Ezra 4:5), causing the Persian king to withdraw his support (Ezra 4:21). The delay in building also was due to the preoccupation of Zerubbabel and other captives with building houses for themselves (Hag. 1:2–4).

Urged by the prophets Haggai and Zechariah (Ezra 5:1–2), Zerubbabel diligently resumed work on the temple in the second year of the reign of Darius Hystaspes of Persia (Hag. 1:14). This renewed effort to build the temple was a model of cooperation involving the captives, the prophets, and Persian kings (Ezra 6:14). Zerubbabel received considerable grants of money and materials from Persia (Ezra 6:5) and continuing encouragement from the prophets HAGGAI and ZECHARIAH (Ezra 5:2).

The temple was finished in four years (516/515 B.C.) and dedicated with great pomp and rejoicing (Ezra 6:16). The celebration was climaxed with the observance of the Passover (Ezra 6:19). If there was a discordant note, it likely came from older Jews who had earlier wept because the new temple lacked the splendor of Solomon's temple (Ezra 3:12).

For some mysterious reason, Zerubbabel is not mentioned in connection with the temple dedication. Neither is he mentioned after this time. Perhaps he died or retired from public life upon completion of the temple. His influence was so great, however, that historians designate the second temple as "Zerubbabel's temple."

God was apparently pleased with Zerubbabel's role in bringing the captives home and reestablishing temple worship (Ezra 3:10). On God's instructions, Haggai promised Zerubbabel a special blessing: "I will take you, Zerubbabel My servant, the son of Shealtiel, says the Lord, and will make you as a signet ring; for I have chosen you" (Hag. 2:23).

ZERUIAH [zeh roo EYE ah]—a sister, or perhaps half sister, of David (1 Chr. 2:16). Her three sons—Abishai, Joab, and Asahel—were commanders in David's army. One of her sons, ASAHEL, was killed by Abner (2 Sam. 2:17–23). Most of the references to Zeruiah, therefore, are as the mother of JOAB (2 Sam. 2:13, 8:16) and ABISHAI (1 Sam. 26:6; 2 Sam. 16:9).

ZETHAM [ZEE tham] (*olive tree*)—a Gershonite Levite, a descendant of Laadan (1 Chr. 23:8; 26:22).

ZETHAN [ZEE than] (*olive tree*)—a descendant of Bilthan, of the tribe of Benjamin (1 Chr. 7:10).

ZETHAR [ZEE thar]—one of the seven eunuchs, or household servants, who had charge of the harem of King Ahasuerus (Xerxes) of Persia (Esth. 1:10).

ZEUS [zoose]—the principal god of the ancient Greeks, considered ruler of the heavens and father of other gods. The Romans equated Zeus with their own supreme god, Jupiter. Barnabas was called Zeus by the people after the apostle Paul performed a miraculous healing at Lystra (Acts 14:12–13; 19:35; Jupiter, KJV). The temple of Zeus at Athens was the largest in Greece. His statue at Olympia was one of the seven wonders of the ancient world.

Also see GODS, PAGAN.

ZIA [ZIE ah]—a Gadite who lived in Bashan (1 Chr. 5:13).

ZIBA [ZIE bah]—a servant of King Saul (2 Sam. 9:2–4, 9–12; 16:1–4; 19:17, 29). When Saul and Jonathan were killed by the Philistines at Mount Gilboa, David wished to remember his promise to Jonathan and asked if any descendants of Saul still lived. Ziba answered that a son of Jonathan, Mephibosheth, lived in the house of Machir in Lo Debar (2 Sam. 9:3–6). David brought Mephibosheth to Jerusalem and decreed that he should eat bread at the king's table (vv. 10–11). He also commanded Ziba to work the land for Mephibosheth.

Years later, when Absalom revolted against David, Ziba met David with much-needed provisions. David rewarded Ziba for his faithfulness by giving him part of Mephibosheth's land (2 Sam. 19:24–30).

ZIBEON [ZIHB eh uhn]—the name of one or two men in the Old Testament:

1. A Hivite, grandfather of Aholibamah, one of Esau's wives (Gen. 36:2).
2. One of the sons of Seir the Horite (Gen. 36:20, 24, 29; 1 Chr. 1:38, 40). Zibeon was the father of two sons: Ajah and Anah (Gen. 36:24; 1 Chr. 1:40). This Zibeon may be the same person as No. 1.

ZIBIA [ZIB ih ah] (*gazelle*)—one of the seven sons of Shaharaim and his wife Hodesh (1 Chr. 8:9).

ZIBIAH [ZIB ih ah] (*gazelle*)—a woman of Beersheba who became the wife of AHAZIAH and the mother of JEHOASH or Joash—both kings of Judah (2 Kin. 12:1; 2 Chr. 24:1).

ZICHRI [ZICK rih] ([God] *has remembered me*)—the name of twelve men in the Old Testament:

1. One of the three sons of Izhar (Ex. 6:21).
2. The son of Shimei (1 Chr. 8:19).
3. The son of Shashak (1 Chr. 8:23).
4. The son of Jeroham (1 Chr. 8:27).
5. A Levite who lived in Jerusalem after the captivity (1 Chr. 9:15). Zichri is believed to be the same person as Zabdi (Neh. 11:17).
6. A Levite descended from Moses' son, Eliezer (1 Chr. 26:25). Zichri and his kinsmen were responsible for the treasuries in David's time (v. 26).
7. The father of Eliezer (1 Chr. 27:16). Eliezer was the officer over the Reubenites during the days of David.
8. A man of the tribe of Judah and father of Amasiah (2 Chr. 17:16). Amasiah was a captain in the army of King Jehoshaphat.
9. The father of Elishaphat (2 Chr. 23:1).
10. A "mighty man of Ephraim" who killed Maaseiah the king's son during the reign of Ahaz, king of Judah (2 Chr. 28:7).
11. The father of Joel (Neh. 11:9). Joel was overseer of the Benjamites after the captivity.
12. A priest in the family of Abijah in the days of Nehemiah (Neh. 12:17).

ZIDDIM [ZIHD deem]—a fortified city of Naphtali (Josh. 19:35).

ZIDKIJAH [zid KIE jah]—a form of ZEDEKIAH.

ZIDON [ZIE dun]—a form of SIDON.

ZIF [ziff]—a form of ZIV.

ZIGGURAT **[ZIG guh rat]**—an ancient Mesopotamian temple tower consisting of a lofty pyramid-like structure built in successive stages with outside staircases and a shrine at the top.

The ziggurat was an architectural form common to the Sumerians, Babylonians, and Assyrians from about 2000 to 600 B.C. The ancient ziggurat at UR is typical of others built in this part of the world. It is a massive, solid structure with a mud-brick core and fired-brick shell. This tower originally stood to a height of about 21 meters (70 feet) above the plain, although only about 15 meters (50 feet) of the lowest platform now remains. At the summit was a shrine of Nannar, the moon god.

The ziggurat was thought to symbolize a mountain, with the temple on top bridging the gap that separates humanity from the gods. The Tower of Babel (Gen. 11:1–9) is thought by many scholars to be a ziggurat. Also see BABEL, TOWER OF.

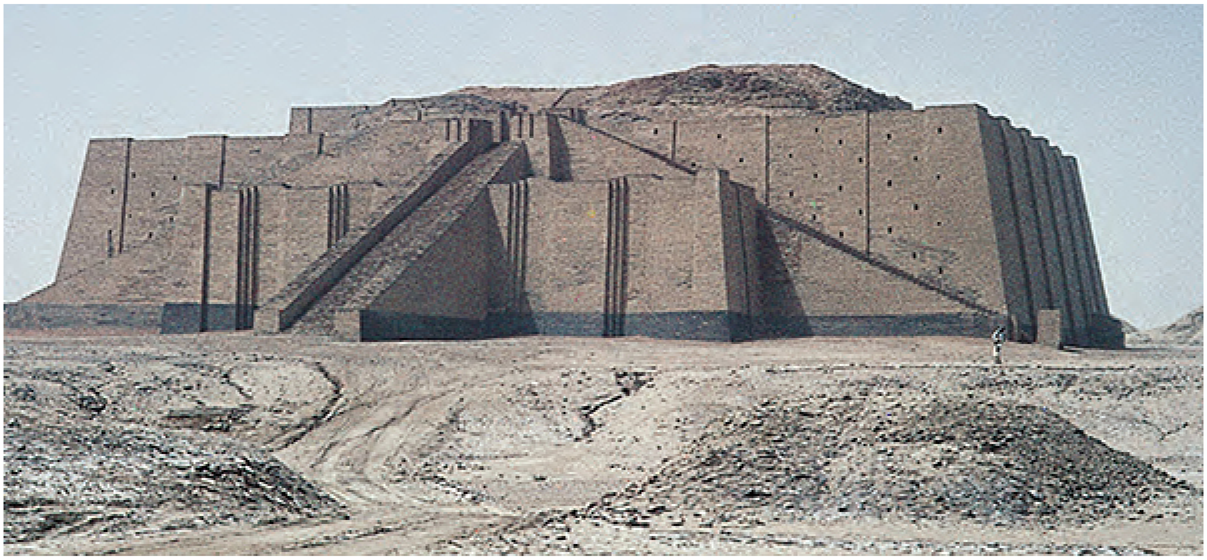

Photo by Gustav Jeeninga

• The restored bottom stories of a ziggurat at ancient Ur. Built about 2000 B.C., all but the foundation of the structure had eroded away by the time it was uncovered by archaeologists.

ZIHA [ZIE hah]—the name of two men in the Old Testament:

1. The founder or head of a family of NETHINIM (temple servants) who returned with Zerubbabel from Babylon to Palestine (Ezra 2:43; Neh. 7:46).
2. An overseer of the Nethinim in Jerusalem (Neh. 11:21).

ZIKLAG [ZIKK lag]—a city in the NEGEV (see Map 4, A–4), or southern Judah (Josh. 15:1, 31), assigned to the tribe of Simeon (Josh. 19:5; 1 Chr. 4:30). When David was pursued by Saul, he and his 600 men fled to the land of the Philistines and found sanctuary with Achish, king of Gath. Achish gave the city of Ziklag to David and his men, and it became David's military base for raids against the nomadic tribes of the Negev (1 Sam. 27:1–12). Many of Saul's followers defected to David and joined David at Ziklag (1 Chr. 12:1–22).

Ziklag is probably Tell esh-Sheriah, about 33 kilometers (20 miles) southwest of Gaza.

ZILLAH [ZIHL lah] (*shadow*)—the second wife of Lamech (Gen. 4:19, 22–23). She bore a son, Tubal-Cain, who was the originator of metal-working. Zillah also bore a daughter, Naamah.

ZILLETHAI [ZIHL eh thigh]—the name of two men in the Old Testament:

1. A son of Shimei listed in the family tree of King Saul (1 Chr. 8:20; Zilthai, KJV).
2. A captain of the tribe of Manasseh who defected to David at Ziklag (1 Chr. 12:20; Zilthai, KJV).

ZILPAH [ZILL pah]—the mother of Gad and Asher (Gen. 30:9–13; 35:26). Zilpah was one of the female slaves of Laban, the father of Leah and Rachel. When Leah married Jacob, Laban gave her Zilpah to serve as her maid (Gen. 29:24; 46:18). Later, Leah gave Zilpah to Jacob as a CONCUBINE (Gen. 30:9).

ZILTHAI [ZILL thigh]—a form of ZILLETHAI.

ZIMMAH [ZIMM ah]—the name of two men in the Old Testament:

1. A descendant of Jahath (1 Chr. 6:20) and a tabernacle musician in David’s time.
2. A Gershonite Levite, the father of Joah (2 Chr. 29:12).

ZIMRAN [ZIMM ran]—the first son of Abraham by Keturah (Gen. 25:2; 1 Chr. 1:32), his female slave, or CONCUBINE.

ZIMRI [ZIMM rye] ([God is] *my protection*)—the name of four men and a tribe or district in the Old Testament:

1. A son of Salu, a Simeonite prince (Num. 25:14). In an outrageous move, Zimri brought a Midianite woman, COZBI, into the camp while Israel was repenting for having worshiped Baal. When PHINEHAS, the son of Eleazar, saw Zimri take her to his tent, he was enraged, took a javelin in his hand, went into Zimri’s tent, and thrust both of them through.
2. The fifth king of Israel (1 Kin. 16:8–20). Before he became king, Zimri was a servant of King Elah and commander of half of his chariots. One day, Zimri killed the drunken Elah and proclaimed himself king. When Omri, the commander of Elah’s army, heard about the assassination, he abandoned the siege of Gibbethon and besieged Tirzah, the capital city. When Zimri saw that the city was taken, he “burned the king’s house down upon himself” (1 Kin. 16:18). Zimri’s reign lasted only seven days (1 Kin. 16:15).
3. The oldest of the five sons of Zerah (1 Chr. 2:6).
   Also see ZABDI No. 1.
4. A Benjamite, son of Jehoaddah (1 Chr. 8:36) or Jarah (1 Chr. 9:42). Zimri was a descendant of King Saul and of King Saul’s son, Jonathan.
5. An unknown place or people (Jer. 25:25).

ZIN [zihn]—a wilderness (see Map 2, C–1) through which the Israelites passed on their journey to Canaan (Num. 13:21; 20:1). The Wilderness of Zin stretched along the extreme southern limits of the Promised Land (Num. 13:21).

ZINA [ZIE nah]—the second son of Shimei, a Gershonite Levite (1 Chr. 23:10; Ziza, REB, NIV). He is also called Zizah (1 Chr. 23:11).

ZION **[ZIE un]**—the city of David and the city of God. The designation of Zion underwent a distinct progression in its usage throughout the Bible.

The first mention of Zion in the Bible is in 2 Samuel 5:7: "David took the stronghold of Zion (that is, the City of David)." Zion, therefore, was the name of the ancient JEBUSITE fortress situated on the southeast hill of Jerusalem at the junction of the Kidron Valley and the Tyropoeon Valley. The name came to stand not only for the fortress but also for the hill on which the fortress stood. After David captured "the stronghold of Zion" by defeating the Jebusites, he called Zion "the City of David" (1 Kin. 8:1; 1 Chr. 11:5; 2 Chr. 5:2).

When Solomon built the temple on MOUNT MORIAH (a hill distinct and separate from Mount Zion), and moved the ark of the covenant there, the word "Zion" expanded in meaning to include also the temple and the temple area (Ps. 2:6; 48:2, 11–12; 132:13). It was only a short step until Zion was used as a name for the city of Jerusalem, the land of Judah, and the people of Israel as a whole (Is. 40:9; Jer. 31:12). The prophet Zechariah spoke of the sons of Zion (Zech. 9:13). By this time the word "Zion" had come to mean the entire nation of Israel.

The most important use of the word "Zion" is in a religious or theological sense. Zion is used figuratively of Israel as the people of God (Is. 60:14). The spiritual meaning of Zion is continued in the New Testament, where it is given the Christian meaning of God's spiritual kingdom, the church of God, the heavenly Jerusalem (Heb. 12:22; Rev. 14:1; Sion, KJV).

Also see DAVID, CITY OF.

ZIOR **[ZIE or]**—a city in the hill country of Judah, near Hebron (Josh. 15:54).

ZIPH **[ziff]**—the name of two cities and two men in the Old Testament:

1. A city in the NEGEV of Judah, "toward the border of Edom in the south" (Josh. 15:24). It has been identified as present-day Khirbet ez-Zeifeh, about 40 to 48 kilometers (25 to 30 miles) southwest of the Dead Sea.
2. A city in the Maon district of Judah (Josh. 15:55). It is Tell Zif, about 6 kilometers (4 miles) southeast of Hebron. David hid from

Saul in the Wilderness of Ziph, the barren desert region surrounding this city (1 Sam. 23:14–24; 26:2). Psalm 54 has traditionally been associated with this time in David's life.

3. A son of Mesha of the family of Caleb, tribe of Judah (1 Chr. 2:42).
4. The oldest of the four sons of Jahaleleel (1 Chr. 4:16).

ZIPHAH [ZIE fah]—a son of Jahaleleel, of the tribe of Judah (1 Chr. 4:16).

ZIPHIM [ZIFF ihm]—the inhabitants of ZIPH No. 2 (Ps. 54, title, KJV).

Also see ZIPHITES.

ZIPHION [ZIFF ih on]—a son of Gad (Gen. 46:16), also called Zephon (Num. 26:15).

ZIPHITES [ZIFF ights]—the inhabitants of ZIPH No. 2 (1 Sam. 23:19; 26:1; Ps. 54, title).

ZIPHRON [ZIFF run] (*a stench* or *odor*)—the northern boundary of the Promised Land, near Hazar Enan (Num. 34:9).

ZIPPOR [ZIP or] (*bird, sparrow*)—the father of Balak (Num. 22:2; Josh. 24:9). Balak was the king of Moab who hired BALAAM the soothsayer (Josh. 13:22) to curse Israel.

ZIPPORAH [zip POE rah] (*female bird*)—a daughter of Jethro, priest of Midian, and wife of Moses (Ex. 2:21–22; 4:25; 18:2–4). Their sons were Gershom and Eliezer. When the Lord sought to kill Moses because Eliezer had not been circumcised, Zipporah grabbed a sharp stone and immediately circumcised the child. She and the two sons must have returned to Jethro rather than continuing on to Egypt with Moses, because she is not mentioned again until after the EXODUS. Along with Jethro, she and her two sons visited Moses in the wilderness after the Hebrew people left Egypt (Ex. 18:1–5).

ZITHER (see MUSICAL INSTRUMENTS OF THE BIBLE).

ZITHRI [ZITH rye]—a son of Uzziel, a descendant of Levi through Kohath (Ex. 6:22; Sithri, NRSV, NIV, REB, NASB). Zithri was a cousin of Moses.

ZIV [zihv]—the eighth month of the civil year and the second month of the sacred year in the Hebrew CALENDAR (1 Kin. 6:1, 37; Zif, KJV).

ZIZ, ASCENT OF [zihz]—a steep ascent in a pass that runs from the western shore of the Dead Sea, at a point slightly north of En Gedi, into the Wilderness of Judah, toward Tekoa. Through the ascent of Ziz (2 Chr. 20:16) the allied forces of Ammon, Moab, and Mount Seir made their journey from En Gedi to attack the army of Jehoshaphat, king of Judah.

ZIZA [ZIE zah]—the name of three men in the Old Testament:

1. A son of Shiphi (1 Chr. 4:37). Ziza was one of the leaders who participated in the expansion of the tribe of Simeon toward Gedor during the reign of Hezekiah, king of Judah.
2. A son of Rehoboam, king of Judah (2 Chr. 11:20).
3. A Gershonite Levite, second son of Shimei (1 Chr. 23:10–11, REB, NIV).

Also see ZINA.

ZIZAH [ZIE zah]—a Gershonite Levite, the second son of Shimei (1 Chr. 23:11; Ziza, REB, NIV). He is also called Zina (1 Chr. 23:10).

ZOAN [ZOE ann]—an ancient city in Egypt that dates back to the time of Abraham. Built seven years after Hebron (Num. 13:22), Zoan has often been identified with one of the royal cities in northern Egypt. The Greek translation of the Old Testament identified Zoan with Tanis, a city that is sometimes associated with an ancient capital of Egypt, RAMSES (Ex. 1:11). Now many scholars identify Ramses with Qantir, while Zoan is probably the nearby San el-Hagar.

ZOAR [ZOE ahr] (*little*)—an ancient city (see Map 2, C–1) apparently situated on the eastern shore of the Dead Sea (Gen. 13:10), and also known as Bela (Gen. 14:2, 8). It was one of five city-states in the area, each with its own king.

Zoar figures prominently in the story of Lot and the destruction of the wicked “cities of the plain” (Gen. 13:12; 19:29). Warned to flee to the mountains, Lot sought further mercy by asking to go instead to Zoar. His reasoning was that Zoar is only a “little” city (hence its name). His request was granted and Zoar was spared, while the four other cities (Sodom, Gomorrah, Admah, and Zeboiim) were destroyed (Gen. 19:22–23, 30).

Many scholars believe the site of Zoar to be es-Safi, at the foot of the mountains of Moab, about 7 kilometers (4.5 miles) up the River Zered from where it empties into the Dead Sea.

ZOBA, ZOBAH [ZOE bah]—an Aramean kingdom situated in Syria, south of Hamath, northeast of Damascus, and east of Byblos in the Bekaa Valley between the Lebanon and Anti-Lebanon Mountains (see Map 4, C–1). Generally speaking, Zobah was the land between the Orontes River and the Euphrates River.

Saul fought successfully against the kings of Zobah (1 Sam. 14:47). David clashed with Hadadezer, king of Zobah (2 Sam. 8:3; 1 Chr. 18:3). When the Syrians of Damascus tried to aid Hadadezer, David slaughtered them (2 Sam. 8:5; 1 Chr. 18:5).

David took much bronze as booty from Berothai, Betah (or Tibhath), and Chun, cities of Zobah (2 Sam. 8:8; 1 Chr. 18:8). When Israel battled the Ammonites, the Ammonites hired mercenaries from Zobah (2 Sam. 10:6). Israel was caught between the Ammonites and the Syrians (2 Sam. 10:8). Israel overcame the fighting on two fronts (2 Sam. 10:9–14). The Syrians of Zobah rallied their forces under Hadadezer’s commander, Shobach, but were defeated (2 Sam. 10:15–19).

The historical background of Psalm 60 is David’s struggle against Zobah “To the Chief Musician. Set to ‘Lily of the Testimony.’ A Michtam of David. For teaching. When he fought against Mesopotamia and Syria of Zobah, and Joab returned and killed twelve thousand Edomites in the Valley of Salt.”

Later, God used Rezon, “who had fled from his lord, Hadadezer king of Zobah” (1 Kin. 11:23), to chastise Solomon (vv. 24–25).

ZOBEBAH [zoe BEE bah]—a son of Koz, of the tribe of Judah (1 Chr. 4:8).

ZOHAR **[ZOE har]**—the name of three men in the Old Testament:

1. The father of Ephron (Gen. 23:8; 25:9), a Hittite prince from whom Abraham purchased the cave of Machpelah.
2. A son of Simeon and grandson of Jacob (Gen. 46:10). He is also called Zerah (Num. 26:13).
3. A son of Helah, of the tribe of Judah (1 Chr. 4:7; Jezoar, KJV, REB; Izhar, NRSV, NASB).

ZOHELETH, STONE OF **[ZOE heh leth]**—apparently a sacred stone near EN ROGEL in Jerusalem (1 Kin. 1:9; Stone of Zoheleth, NRSV), a spring situated south of Jerusalem, just below the junction of the Kidron Valley and the Valley of Hinnom. By this Zoheleth, Adonijah, the son of David, prepared a great celebration in anticipation of being proclaimed king to succeed his father. Adonijah's ambition failed, because David named Solomon king instead.

ZOHETH **[ZOE heth]**—a son of Ishi (1 Chr. 4:20) and head of a family in the tribe of Judah.

ZOPHAH **[ZOE fah]**—a son of Helem, of the tribe of Asher (1 Chr. 7:35–36).

ZOPHAI **[ZOE fie]**—a son of Elkanah, a Kohathite Levite (1 Chr. 6:26). Zophai is called Zuph in 1 Samuel 1:1 and 1 Chronicles 6:35.

ZOPHAR **[ZOE fer]**—the third of the "friends" of Job to speak. He is called a NAAMATHITE (Job 2:11; 11:1; 20:1; 42:9), indicating he was from Naamah, in northern Arabia. Zophar's two discourses are found in Job 11:1–20 and 20:1–29. He accused Job of wickedness and hypocrisy, urged Job to turn from his rebellion, and charged that God was punishing Job far less than his sins deserved (Job 11:6).

Also see BILDAD; ELIHU; ELIPHAZ.

ZOPHIM **[ZOE fihm]** (*watchers*)—a HIGH PLACE in Moab near the northeastern end of the Dead Sea. Balak brought Balaam the soothsayer to Zophim so he could view the Israelites and curse them (Num. 23:14).

ZORAH **[ZOE rah]**—a city in the Shephelah, or lowland, of Judah (Josh. 15:33; Zoreah, KJV), allotted to the tribe of Dan (Josh. 19:41).

Zorah was the home of Manoah, the father of Samson (Judg. 13:2). In the time of the judges five Danites from Zorah and Eshtaol were sent to spy out Laish, a city later captured by the Danites and renamed Dan (Judges 18). Later Rehoboam strengthened the walls of Zorah (2 Chr. 11:5–12).

ZORATHITES [ZOE rath ites]—natives or inhabitants of ZORATH, a Danite city in the territory of Judah near Eshtaol (1 Chr. 2:53; Zareathites, KJV, 1 Chr. 4:2).

ZOREAH [ZOE reh ah]—a form of ZORAH.

ZORITES [ZORE ites]—descendants of Salma, of the tribe of Judah (1 Chr. 2:54). They were either the same as ZORATHITES (1 Chr. 2:53; 4:2) or inhabitants of some unknown place.

ZOROASTRIANISM [zoe roh ASS tree un ism]—the religious system founded in Persia by the prophet Zoroaster, or Zarathustra (sixth century B.C.) and set forth in the Avesta, or Zend-Avesta, but with many additions. Zoroastrianism is characterized by worship of Ahura Mazda (also known as Ormazd or Ormuzd), the Supreme Being represented as a spirit of light, truth, and goodness.

Ahura Mazda is opposed by an archrival, Ahriman (or Angra Mainyu), a spirit of darkness, falsehood, and evil. Thus the human soul becomes a seat of war between the dualistic forces of good and evil. Ahura Mazda requires people’s good deeds for help in this cosmic struggle against Ahriman. The struggle is desperate and bitter—the children of light against the children of darkness. Zoroaster taught, however, that eventually Ahura Mazda will defeat Ahriman and good will triumph over evil.

Zoroastrianism has barely survived in its homeland. Fewer than 10,000 persons in Iran (ancient Persia) practice the religion today. A larger group has survived in India under the name Parseeism. The present-day Parsees of India are descendants of Persians who moved there from Persia several centuries before the birth of Christ.

ZUAR [ZOU er]—the father of Nethaneel (Num. 1:8). Nethaneel was leader of the tribe of Issachar at the time of the Exodus.

ZUPH [zuff]—the name of a man and a district in the Old Testament:

1. An Ephraimite, an ancestor of the prophet Samuel (1 Sam. 1:1). Also see ZOPHAI.
2. A land or district northwest of Jerusalem where Saul searched for his father's lost donkeys (1 Sam. 9:5). The exact location of the land of Zuph is not known, but scholars believe this district was in the territory of EPHRAIM. The land of Zuph probably received its name from the family of No. 1 who settled in this area.

ZUR [zuhr] (*rock*)—the name of two men in the Old Testament:

1. A Midianite leader, the father of Cozbi (Num. 25:15). Zur was one of the five kings of Midian killed in a battle against the Hebrew people under Moses (Num. 31:8; Josh. 13:21).
2. A Benjamite, the brother of Kish, King Saul's father (1 Chr. 8:30; 9:36).

ZURIEL [ZOU rih ehl] (*my rock is God*)—a son of Abihail (Num. 3:35). A Levite, Zuriel was chief of the house of Merari at the time of the Exodus.

ZURISHADDAI [zou rih SHAD die] (*the Almighty is my rock*)—the father of Shelumiel (Num. 1:6; 2:12; 7:36, 41; 10:19). Shelumiel was the leader of the tribe of Simeon at the time of the Exodus.

ZUZIM, ZUZIMS [ZOU zim]—a primitive tribe who lived in HAM, a place east of the Jordan River between Bashan and Moab. The Zuzim were conquered by the Elamite king CHEDORLAOMER (Gen. 14:5; Zuzims, KJV). Some scholars identify the Zuzim with the Zamzummim (Deut. 2:20), a tribe of the REPHAIM living in the region later occupied by the Ammonites, but this is uncertain.

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The following index is divided into two parts, one for Map 5, Jerusalem, and the other for all the other maps. Place names are usually given as shown on the maps; sometimes they are followed by alternate names and spellings, which are set in parentheses. If a place name is not given as shown on the map, it is followed, in parentheses, by the alternate name or spelling that does appear on the map (example: *Melita* (*Malta* on map)). Where a place name refers to a large area, the index gives the location of the name. Where a name refers to a river, the index gives the source and mouth of the river.

In the index to Maps 1 through 4 and 6 through 9, major political divisions, such as countries and regions, are shown in capital letters (examples: EGYPT, PALESTINE). Cities are shown in upper and lower case as usual (example: Hebron). Geographical features are shown in italics (example: *Jordan River*).

	Map	**Area**
Acco (Accho; see also Akko, Ptolemais)	3	B2
	4	B3
ACHAIA	7	B2
Adriatic Sea	7	B1
	8	B1
Adullam	3	A4
	4	A4
Afula	9	C3
Ai	3	B4
Aijalon	3	A4
Akko (see also Acco, Ptolemais)	9	C3
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Amman (see also Philadelphia, Rabbah)	9	C4
AMMON	2	D1
	3	D3
	4	C3
AMORITES	1	C2
Amphipolis	7	B1
	8	B1
Anti-Lebanon Mts.	9	D2
Antioch (in PISIDIA)	7	C2
	8	C2
Antioch (in SYRIA)	7	D2
	8	D2
Antipatris (see also Aphek)	6	A3
	8	D2
Aphek (see also Antipatris)	3	A3
	4	A3
Apollonia	7	B1
	8	B1
Appii Forum (Market of Appius)	8	A1
Aqaba	9	C6
Aqaba, Gulf of	2	C2
Arabah	2	C1
	9	C5
ARABIA (JOKTAN)	1	C3
Arad	2	C1
	4	B4
ARAM (SYRIA)	1	C2
Arimathea (Arimathaea)	6	A4
Arnon River	2	C, D1
	3	C, D5
	4	B4; C4, 5
Aroer	3	C5
	4	B4
ARPHAXAD	1	E2
Ashdod (see also Azotus)	3	A4
	9	B4
Ashkelon (see also Ashqelon)	3	A4
	4	A4

	6	A4
ASHKENAZ (SCYTHIANS)	1	D1
Ashqelon (see also Ashkelon)	9	B4
Ashtaroth	3	D2
	4	C3
ASSHUR (ASSYRIA)	1	D1
Assos	8	C2
ASSYRIA (ASSHUR)	1	D1
Athens	7	B2
	8	B2
Avaris	2	A1
Azekah	3	A4
Azotus (see also Ashdod)	6	A4
Baal Zephon (Baal-zephon)	2	B1
BASHAN	3	C2
Beersheba	2	C1
	3	A5
	4	A4
	6	A5
	9	B4
Beirut	9	C2
Bekaa Valley	9	C2
Berea	7	B1
	8	B1
Beth Haccerem (Beth Haccherem, Beth-haccerem, Beth-haccherem)	6	B4
Beth Shean (Beth	3	C2
Shan, Beth-shan, Beth-shean; see also Scythopolis)	9	C3
Beth Shemesh (Beth-shemesh)	3	A4
	4	A4
Bethabara	6	C4
Bethany	6	B4
Bethel	3	B4
	4	B4
Bethlehem	3	B4
	4	B4
	6	B4
	9	C4

Bethsaida?	6	C2
Bezer?	3	C4
BITHYNIA	7	C1
	8	C1
Black Sea	7	D1
	8	D1
Bozrah	4	B5
Byblos	4	B2
Caesarea	6	A3
	7	D2
	8	D2
Caesarea Philippi (Panias)	6	C1
Cana	6	B2
CANAAN	1	C2
Capernaum	6	C2
CAPPADOCIA	7	D2
	8	D2
Carmel, Mount	3	B2
	4	B3
	6	B2
Caspian Sea	1	E1
Chinnereth, Sea of (See also *Galilee, Sea of*)	3	C2
	4	B3
CHITTIM (KITTIM on map)	1	B2
Chios	8	C2
Chorazin	6	C2
CILICIA	7	D2
	8	D2
Cnidus	8	C2
Corinth	7	B2
	8	B2
Cos	8	C2
CRETE	7	C2
	8	C2
CYPRUS (see also KITTIM)	7	D2
	8	D2
Damascus	3	D1
	4	C2

	6	D1
	9	D2
Dan	3	C1
	4	B2
	9	C2
Dead Sea (see also *Salt Sea*)	9	C4
Debir	3	B5
	4	B4
DECAPOLIS (Ten Towns)	6	C3
Dera (see also Edrei)	9	D3
Derbe	7	D2
	8	D2
Dhiban (see also Dibon)	9	C4
Dibon (see also Dhiban)	3	C5
	4	B4
Dor	3	A2
	4	A3
Dothan	4	B3
Ebal, Mount	3	B3
EDOM	2	C1
	4	B5
Edrei (see also Dera)	3	D2
Eglon?	4	A4
EGYPT (see also MIZRAIM)	9	A5
Egypt, Brook of	4	A4, 6
Egypt to Arabia, Route from	2	A2, C2
Ekron	3	A4
ELAM (PERSIA)	1	E2
Elat (see also Elath)	9	B6
Elath (see also Elat)	4	B6
Elim?	2	B2
Emmaus	6	B4
En Dor (En-dor, Endor)	3	B2
En Gedi (En-gedi, Engedi)	3	B5
	9	C4
Ephesus	7	C2
	8	C2
Ephraim	6	B4

Esdraelon	6	B2
Euphrates River	1	D1, E2
Ezion Geber (Ezion-gaber, Ezion-geber, Eziongeber)	2	C2
	4	A6
Fair Havens (Safe Harbors)	8	C2
Gadara? (see also Jarash)	6	C2; C4
GALATIA	7	D2
	8	D2
GALILEE	3	B2
	6	B2
Galilee, Sea of (see also *Chinnereth, Sea of*)	6	C2
	9	C3
Gath	3	A4
Gaza	2	C1
	3	A4
	4	A4
	6	A4
	9	B4
Gerasa	6	C3
Gergesa	6	C2
Gerizim, Mount	3	B3
	6	B3
Gezer	3	A4
	4	A4
Gibeah	3	B4
Gibeon	3	B4
Gilboa, Mount	3	B3
	4	B3
	6	B3
GILEAD	3	C3
Gilgal	3	B4
Golan?	3	C2
	4	B3
Golan Heights	9	C3
GOMER	1	B1
Goshen, Land of	2	A1
Great Sea (see also *Mediterranean Sea*)	1	B2
	2	B1

	3	A3
	4	A3
	6	A3
	7	C2
	8	C2
GREEKS (JAVAN)	1	A1
Hadera	9	B3
Haifa	9	B3
Harod, Well of (Spring of)	3	B2
Hazor	3	C1
	4	B2
Hebron	2	C1
	3	B4
	4	B4
	6	B4
	9	C4
Hermon, Mount	3	C1
	4	B2
	6	C1
Herodium	6	B4
Herzliyya	9	B3
Heshbon	3	C4
	4	B4
HITTITES	1	B1
Horeb	2	B2
Ibleam	3	B3
Iconium	7	D2
	8	D2
IDUMEA	6	A5
ILLYRICUM	7	B1
	8	B1
ISRAEL	4	B3
	9	B5
ITALY	7	A1
	8	A1
ITUREA (ITURAEA)	6	C1
Jabbok River	3	C3, 4
	4	B, C3

	6	C3, 4
Jabesh Gilead (Jabesh in Gilead, Jabesh-gilead)	4	B3
Jabneel (Jamnia)	3	A4
Jabneh (Jamnia)	4	A4
Jarash (see also Gadara)	9	C3
Jarmuth	3	A4
JAVAN (GREEKS)	1	A1
Jericho	3	B4
	6	B4
	9	C4
Jerusalem (see also Map 5)	3	B4
	4	B4
	6	B4
	7	D2
	8	D2
	9	C4
Jezreel	4	B3
Jezreel River	3	B, C2
Jokneam	3	B2
	4	B3
JOKTAN (ARABIA)	1	C3
Joppa (see also Yafo)	3	A3
	4	A3
	6	A3
JORDAN	9	D4
Jordan River	3	C1, 4
	4	B2, 4
	6	C1, 4
	9	C2, 4
JUDAH (see also JUDEA)	4	B5
JUDEA (JUDAEA; see also JUDAH)	6	B4
Kadesh Barnea (Kadesh-barnea)	2	C1
	4	A5
Karak (see also Kir Hareseth)	9	C4
Kedesh	3	C1
	4	B2
Kir Hareseth (Kir Heres, Kir-hareseth; see also Karak)	4	B4
Kirjath Jearim (Kiriath Jearim, Kiriath-jearim, Kirjath-jearim)	3	B4

	6	B4
Kishon River	3	B2
	6	B2
KITTIM (CYPRUS; CHITTIM)	1	B2
Lachish	3	A4
LEBANON	9	C1
Lebanon Mts.	9	C2
Lebanon, Mount	3	C1
	4	B2
	6	C1
Lod (see also Lydda)	9	B4
LUD (LYDIA)	1	A1
LYCIA	7	C2
	8	C2
Lydda (see also Lod)	6	A4
LYDIA (LUD)	1	A1
Lystra	7	D2
	8	D2
MACEDONIA	7	B1
	8	B1
Machaerus	6	C4
Madaba (see also Medeba)	1	E1
Magdala	6	C2
Makkedah	3	A4
Malta (Melita)	8	A2
Marah?	2	B2
Mareshah	3	A4
Masada	6	B5
Medeba (see also Madaba)	3	C4
	4	B4
	6	C4
Medes (MADAI)	1	E1
Mediterranean Sea (see also *Great Sea*)	9	B3
Megiddo	3	B2
	4	B3
Melita (*Malta* on map)	8	A2
Memphis	2	A2
Miletus	8	C2

Mitylene	8	C2
Mizpah	4	B4
MIZRAIM (EGYPT)	1	B3
MOAB	2	C1
	3	C5
	4	B4
Moreh, Hill of	3	B2
Myra	8	C2
Nablus (see also Shechem, Sychar)	9	C3
Nahariyya	9	C2
Nain	6	B2
Nazareth	6	B2
	9	C3
Neapolis	7	C1
Nebo, Mount	2	C1
	3	C4
Negev	9	B5
Netanya	9	B3
Nile River	1	B2,3
PALESTINE	7	D2
PAMPHYLIA	7	D2
	8	D2
Panias (Caesarea Philippi)	6	C1
Paphos	7	D2
Paran, Wilderness of	2	C1
Patara	8	C2
PEREA	6	C3
Perga	7	C2
PERSIA (ELAM)	1	E2
Persian Gulf	1	E3
Petah Tiqwa	9	B3
Philadelphia (see also Amman, Rabbah)	6	C4
Philippi	7	C1
	8	C1
PHILISTIA (see also PHILISTINES)	3	A4
	4	A4
PHILISTINES (see also PHILISTIA)	1	B2
Philistines, Way of the	2	A2, C1

PHOENICIA	4	B2
	6	B1
PHRYGIA	7	C2
	8	C2
PISIDIA	7	C2
	8	C2
Pithom	2	A1
PONTUS	7	D1
	8	D1
Ptolemais (see also Acco, Akko)	6	B2
	8	D2
Punon	2	C1
PUT	1	A2
Puteoli	8	A1
Qantir	2	A1
Qiryat Gat	9	B4
Qiryat Shemona	9	C2
Qumran	6	B4
Quneitra	9	C2
Rabbah (see also Amman, Philadelphia)	3	C4
	4	B3
Ramah	4	B4
Ramalah	9	C4
Ramla	9	B4
Ramoth (see also Ramoth Gilead)	3	D2
Ramoth Gilead (Ramoth-gilead; see also Ramoth)	4	C3
Ramtha	9	D3
Red Sea	1	B3
	2	B1, 2
Rhegium	8	A2
Rhodes	8	C2
Riblah	4	C1
Rishon le Zion	9	B4
Rome	8	A1
Safad	9	C3
Safe Harbors (Fair Havens on map)	8	C2
Salamis	7	D2
Salt Sea (see also *Dead Sea*)	2	C1

	3	B5
	4	B4
	6	B5
SAMARIA	6	B3
Samaria	4	B3
	6	B3
Samos	8	C2
SCYTHIANS (ASHKENAZ)	1	D1
Scythopolis (see also Beth Shean)	6	B3
Seleucia	7	D2
Shechem (see also Nablus, Sychar)	3	B3
	4	B3
Shiloh	3	B3
	4	B3
Shunem	3	B2
Shur, Way of	2	A2, C1
Sicily	7	A2
	8	A2
Sidon	3	B1
	4	B2
	6	B1
	8	D2
	9	C2
Sinai	9	B5
Sinai, Mount	2	B2
Succoth (Sukkoth)	2	B1
	3	C3
	4	B3
Sychar (see also Nablus, Shechem)	6	B3
Syracuse	8	A2
SYRIA (see also ARAM)	4	C2
	7	D2
	8	D2
	9	D2
Taanach	4	B3
Tabor, Mount	3	B2
	6	B2
Tappuah	3	B3

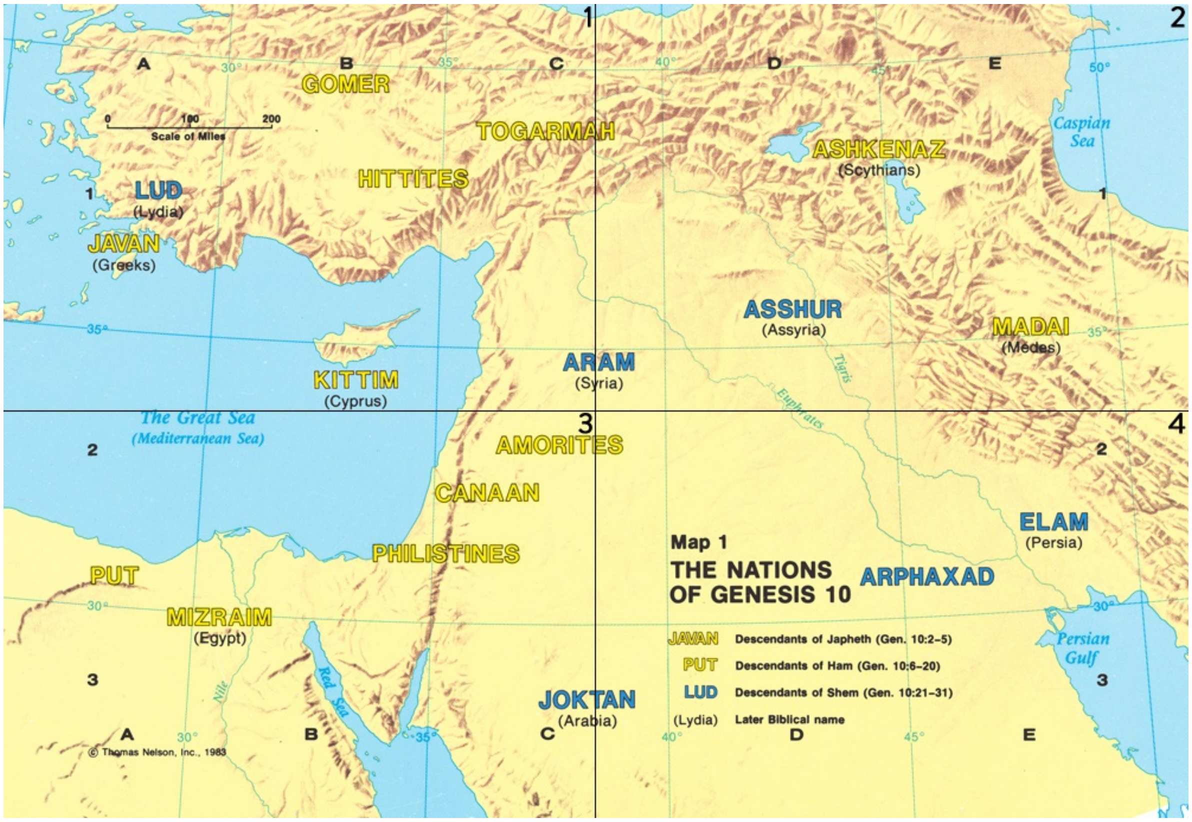
Tarsus	7	D2
	8	D2
Tekoa	4	B4
Tel Aviv	9	B3
Ten Towns (DECAPOLIS on map)	6	C3
Teman	4	B5
Thessalonica	7	B1
	8	B1
Thrace	7	C1
	8	C1
Three Inns	8	A1
Tiberias	6	C2
	9	C3
Tigris River	1	C1, E2
Timnah	3	A4
Tirzah	3	B3
	4	B3
TOGARMAH	1	C1
TRACHONITIS	6	C1
Tripoli	9	C1
Troas	7	C2
	8	C2
Tulkarm	9	C3
Tyre	3	B1
	4	B2
	6	B1
	8	D2
	9	C2
West Bank	9	C3
Yafo (see also Joppa)	9	B3
Yarmuk River	3	C2; D1, 2, 3
	4	B, C3
	6	D1, 2, 3
Zaphon	3	C3
	4	B3
Zarephath	4	B2
	6	B1
Zered Brook (see also *Zered River*)	2	C, D1

Zered River (see also *Zered Brook*)	4	B4, C5
Ziklag?	4	A4
Zin, Wilderness of	2	C1
Zoar	2	C1
	4	B4
ZOBAH	4	C1

Map 5. Jerusalem—From David to Christ

	Area
Benjamin, Gate of	C2
Bethesda (Bethzatha)	C1
Caiaphas’ House?	B3; B4
Calvary? (Golgotha, The Skull)	B1; B2
Christ’s Tomb?	B1; B2
David, City of	C3
Dung Gate (Refuse Gate on map)	C4
Ephraim, Gate of	C2
Essene Gate	B4
Fountain Gate	C4
Gethsemane?	D2
Gihon, Spring of	C3
Golgotha? (Calvary on map)	B1; B2
Herod’s Palace	B2
Hezekiah’s Tunnel	C3
Hinnom, Valley of	B4
Horse Gate	C2
Kidron Valley	D3
Mishneh	B3
Ophel	C3
Praetorium	C1
Refuse Gate (Dung Gate, Rubbish Gate)	C4
Royal Palace	C2
Rubbish Gate (Refuse Gate on map)	C4
Sheep Gate	C1
Siloam, Pool of	C4
Skull, The? (Calvary on map)	B1; B2
Temple	C2

Map 1: The Nations of Genesis 10



A
B
C
D
E
1
2
3
4
30°
35°
40°
45°
50°
GOMER
0 100 200
Scale of Miles
TOGARMAH
ASHKENAZ
(Scythians)
Caspian Sea
HITTITES
LUD
(Lydia)
JAVAN
(Greeks)
ASSHUR
(Assyria)
MADAI
(Medes)
ARAM
(Syria)
KITTIM
(Cyprus)
Tigris
Euphrates
The Great Sea
(Mediterranean Sea)
AMORITES
CANAAN
ELAM
(Persia)
PHILISTINES
PUT
Map 1
THE NATIONS OF GENESIS 10
ARPHAXAD
MIZRAIM
(Egypt)
Persian Gulf
JAVAN Descendants of Japheth (Gen. 10:2–5)
PUT Descendants of Ham (Gen. 10:6–20)
LUD Descendants of Shem (Gen. 10:21–31)
(Lydia) Later Biblical name
Nile
Red Sea
JOKTAN
(Arabia)
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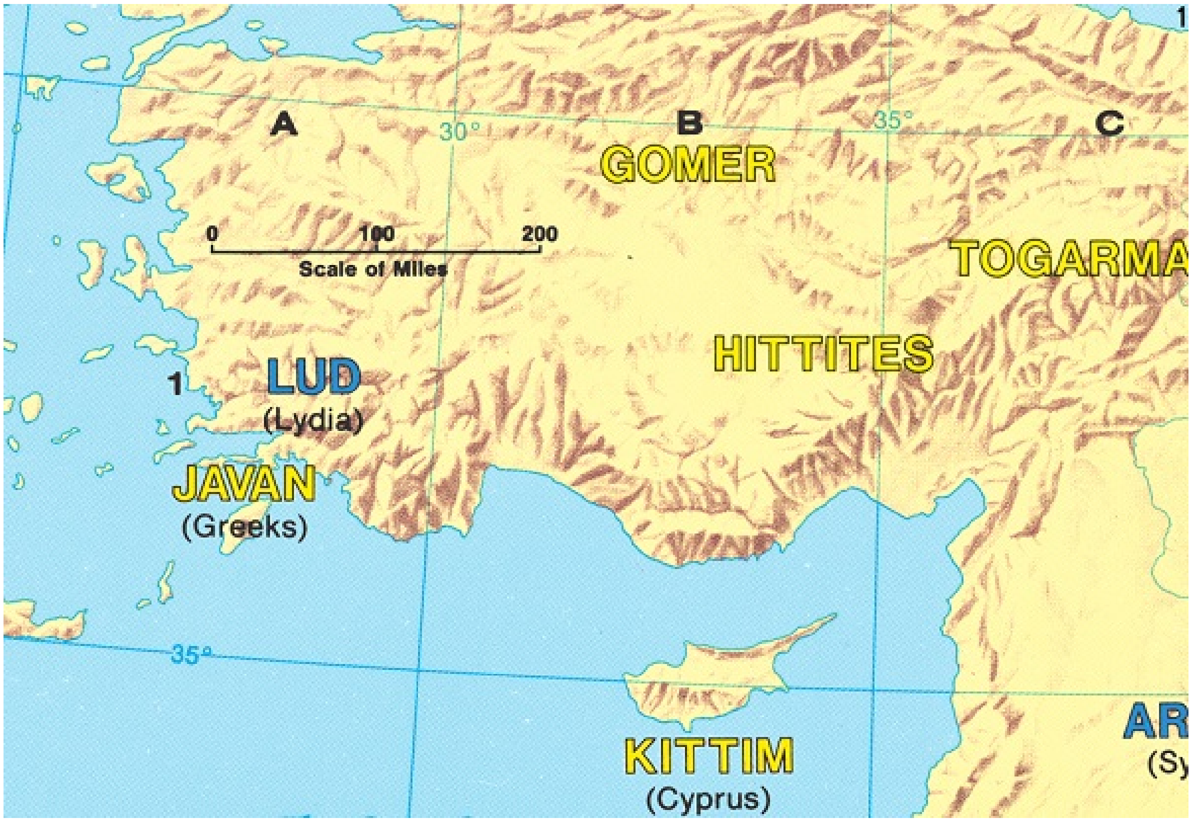
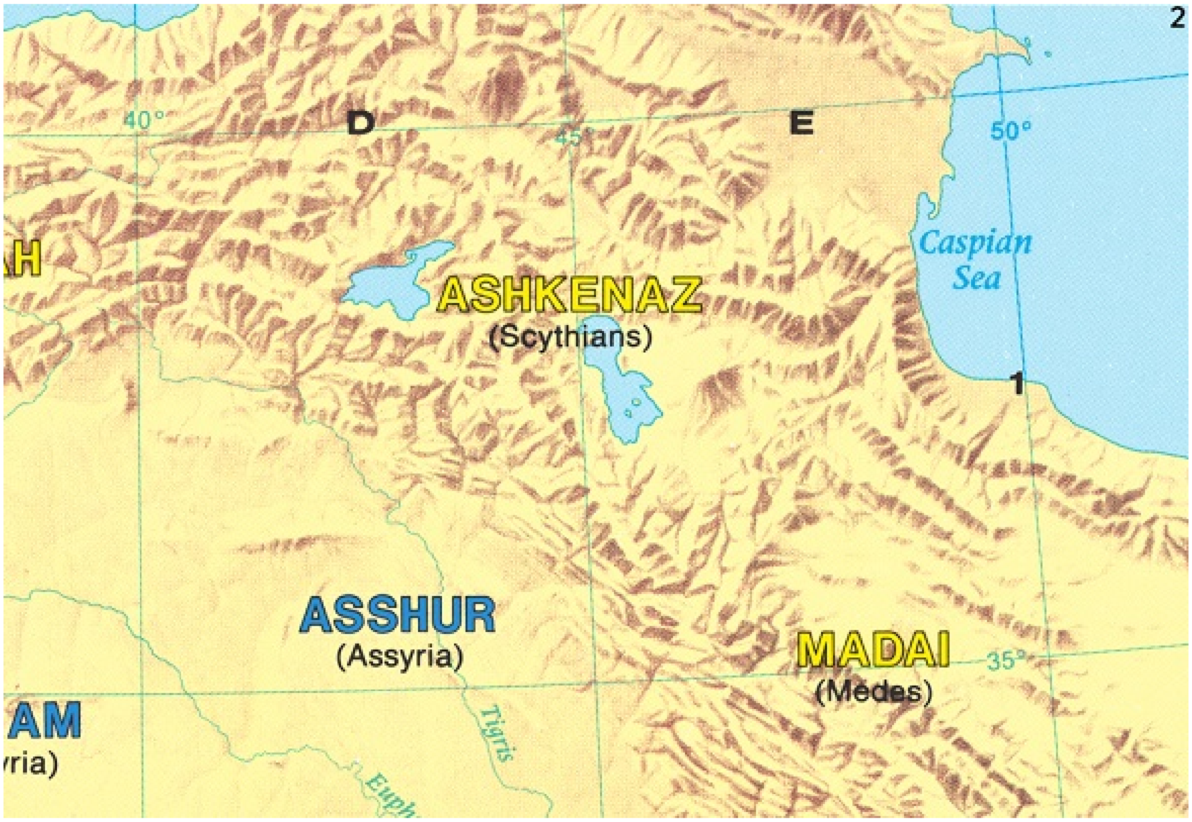
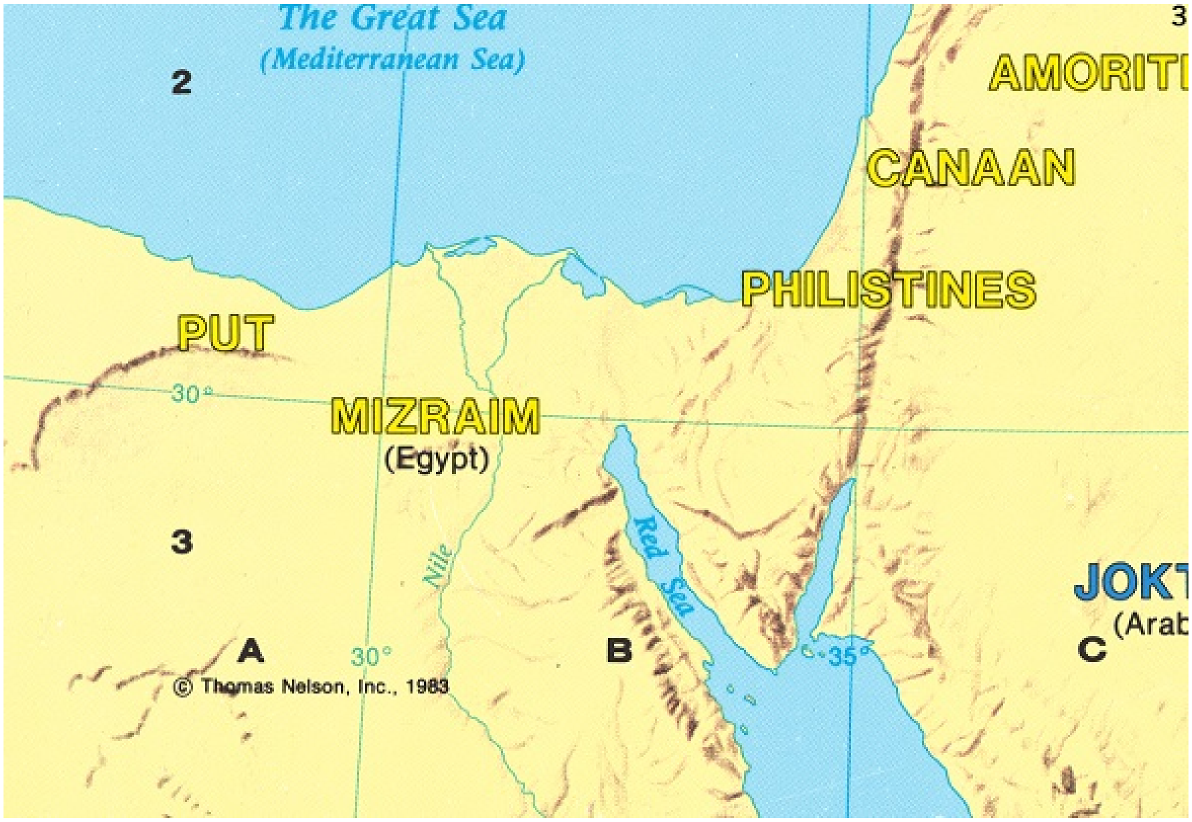

A
B
C
1
30°
35°
35°
GOMER
TOGARMA
0
100
200
Scale of Miles
HITTITES
1
LUD
(Lydia)
JAVAN
(Greeks)
KITTIM
(Cyprus)
AR
(Sy


2
40°
D
45°
E
50°
Caspian Sea
AH
ASHKENAZ
(Scythians)
1
ASSHUR
(Assyria)
MADAI
(Medes)
35°
AM
yria)
Tigris
Euph


The Great Sea
(Mediterranean Sea)
2
3
AMORIT
CANAAN
PHILISTINES
PUT
30°
MIZRAIM
(Egypt)
3
Nile
Red Sea
JOKT
(Arab
A
30°
B
35°
C
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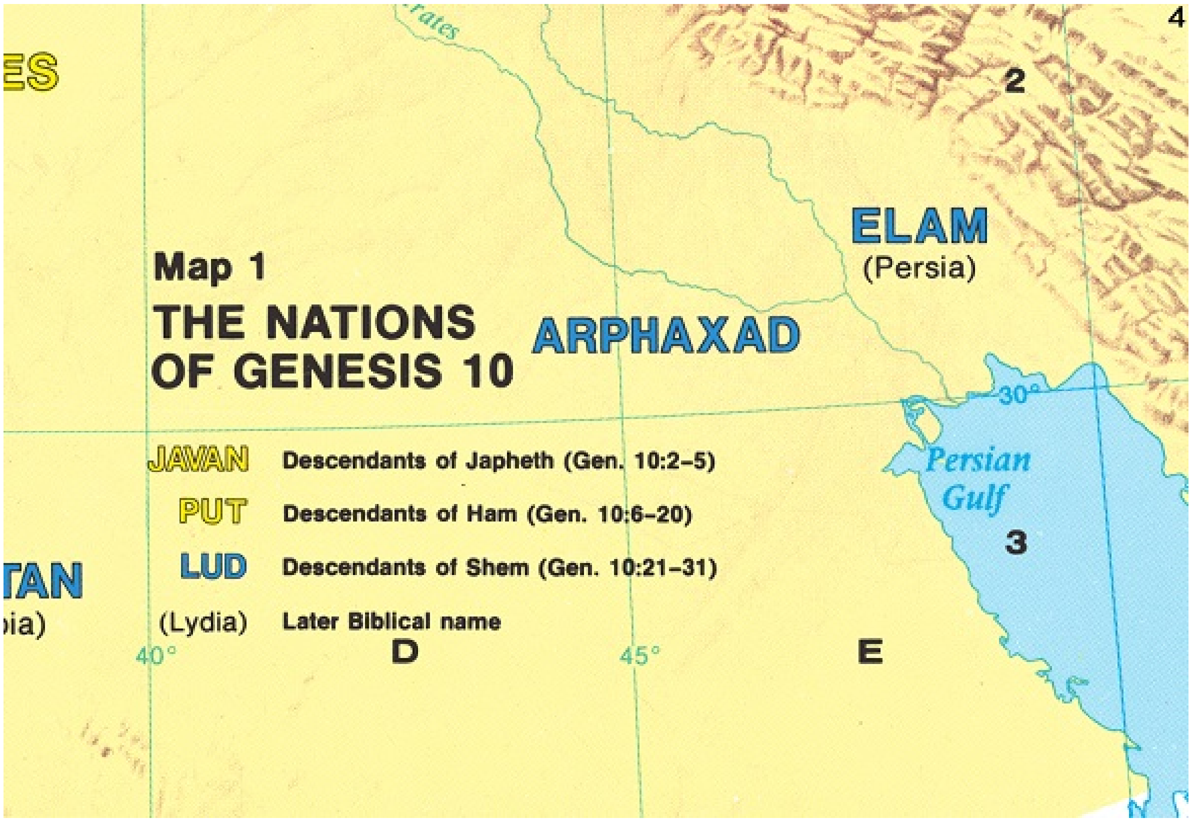
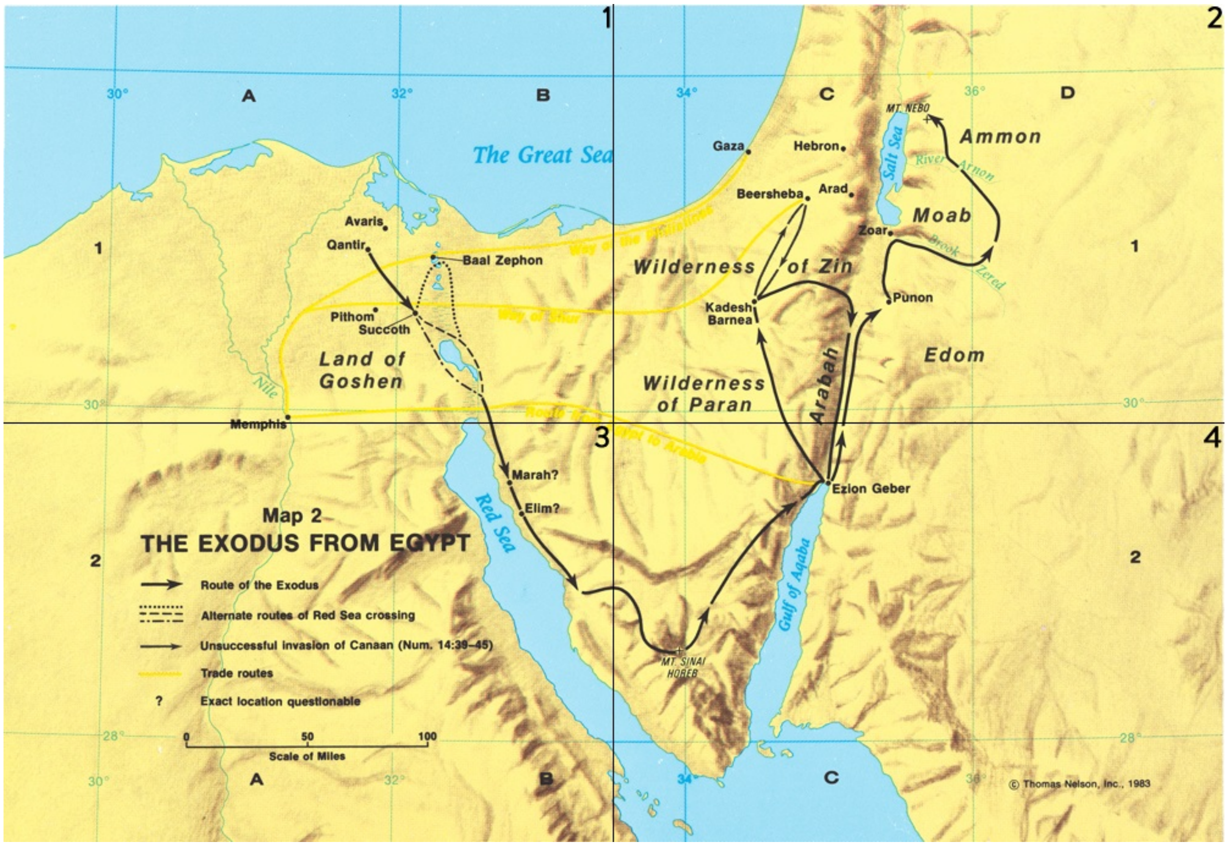

ES
rates
ELAM
(Persia)
ARPHAXAD
30°
Persian Gulf
TAN
pia)
JAVAN Descendants of Japheth (Gen. 10:2–5)
PUT Descendants of Ham (Gen. 10:6–20)
LUD Descendants of Shem (Gen. 10:21–31)
(Lydia) Later Biblical name
40°
D
45°
E
2
3
4

Map 1

THE NATIONS OF GENESIS 10

Map 2: The Exodus from Egypt


Map 2
THE EXODUS FROM EGYPT
Route of the Exodus
Alternate routes of Red Sea crossing
Unsuccessful invasion of Canaan (Num. 14:39–45)
Trade routes
? Exact location questionable
0 50 100
Scale of Miles
The Great Sea
Avaris
Qantir
Baal Zephon
Pithom
Succoth
Land of Goshen
Nile
Memphis
Way of the Philistines
Way of Shur
Route from Egypt to Arabia
Marah?
Elim?
Red Sea
MT. SINAI HOREB
Gulf of Aqaba
Wilderness of Paran
Wilderness of Zin
Kadesh Barnea
Arabah
Ezion Geber
Gaza
Hebron
Beersheba
Arad
Salt Sea
MT. NEBO
Ammon
River Arnon
Moab
Zoar
Brook Zered
Punon
Edom
A
B
C
D
1
2
3
4
30°
32°
34°
36°
28°
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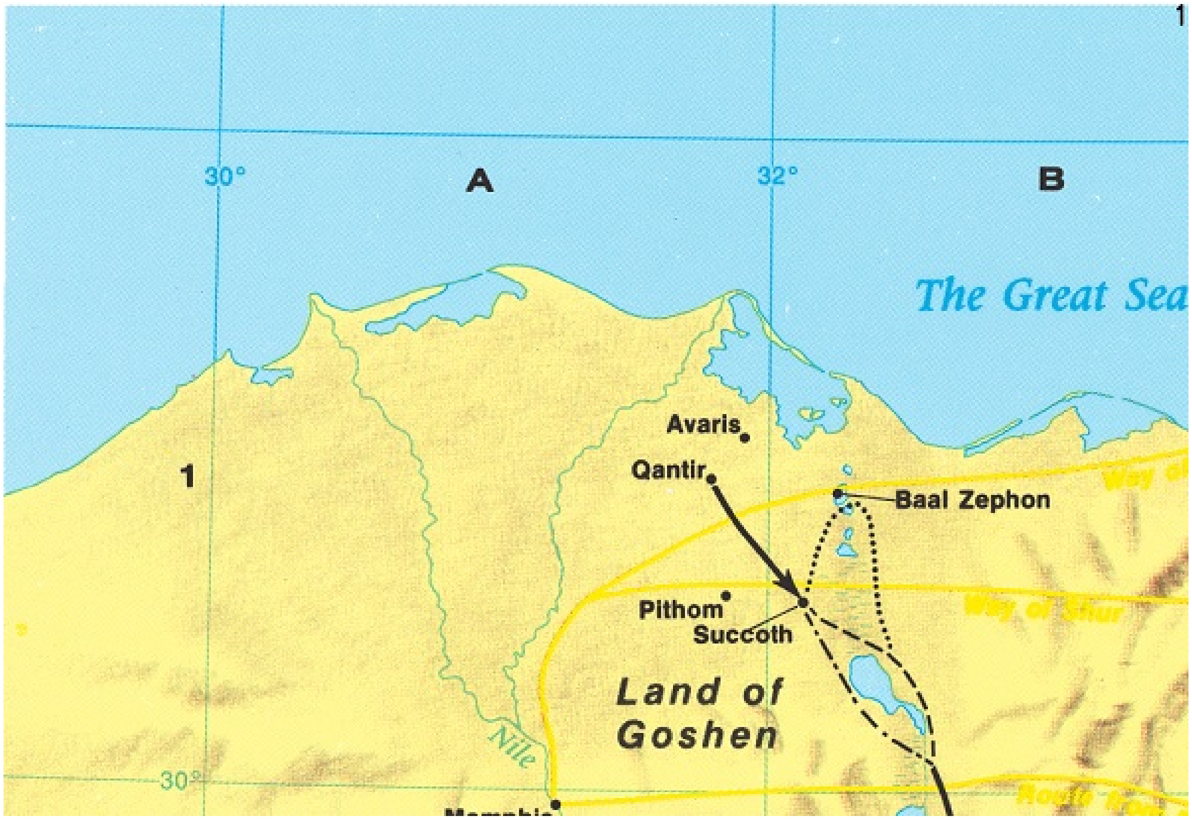
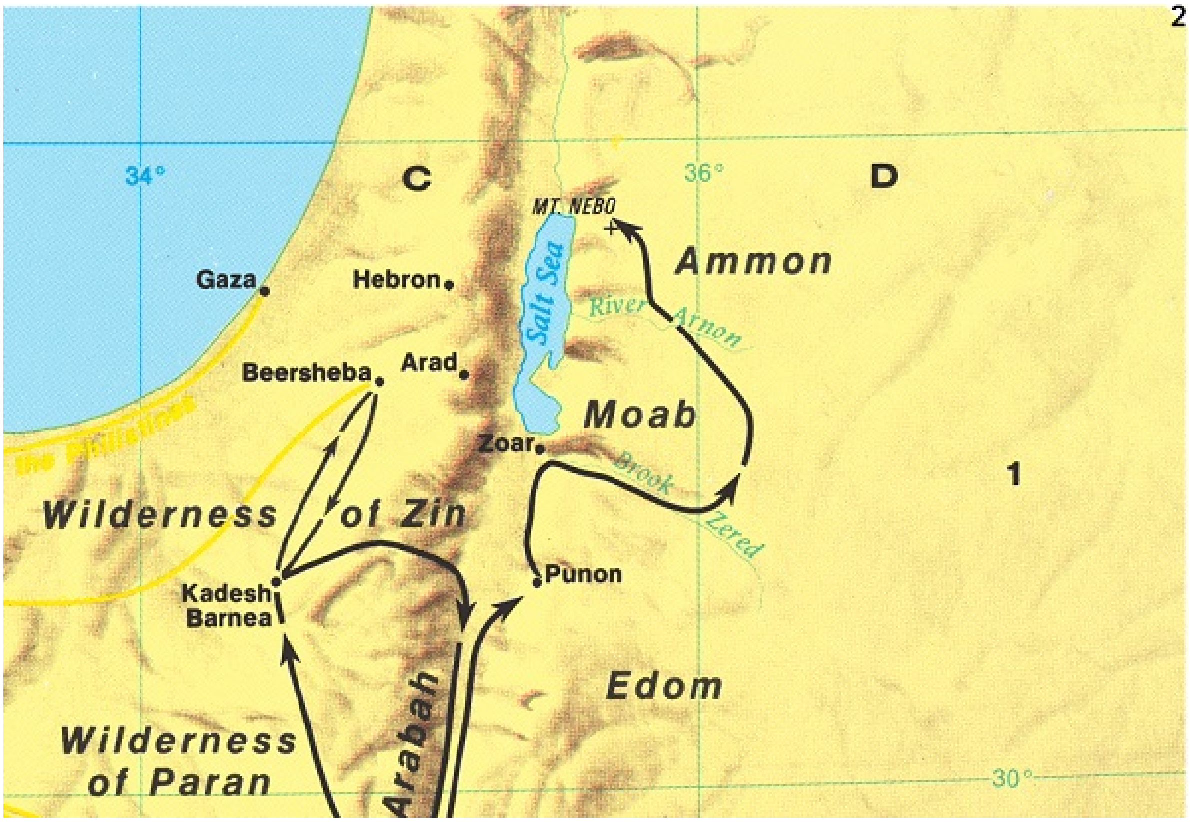
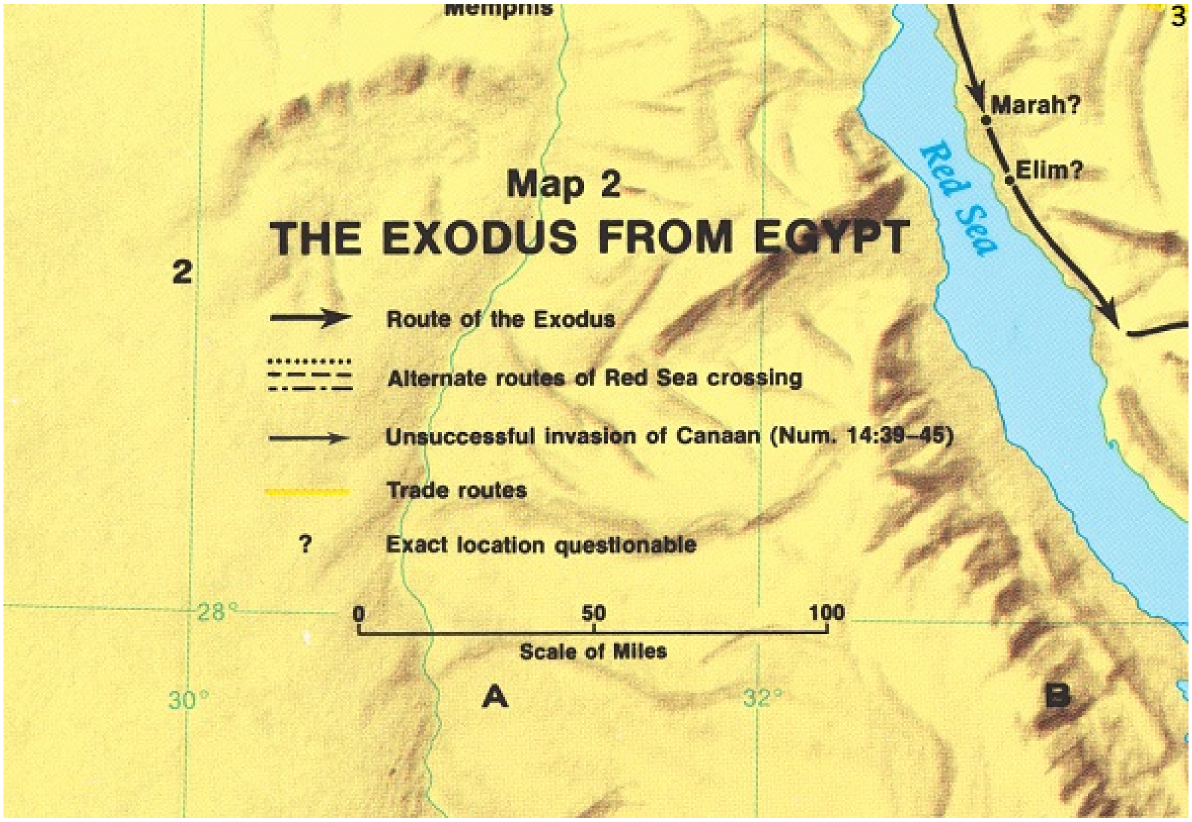
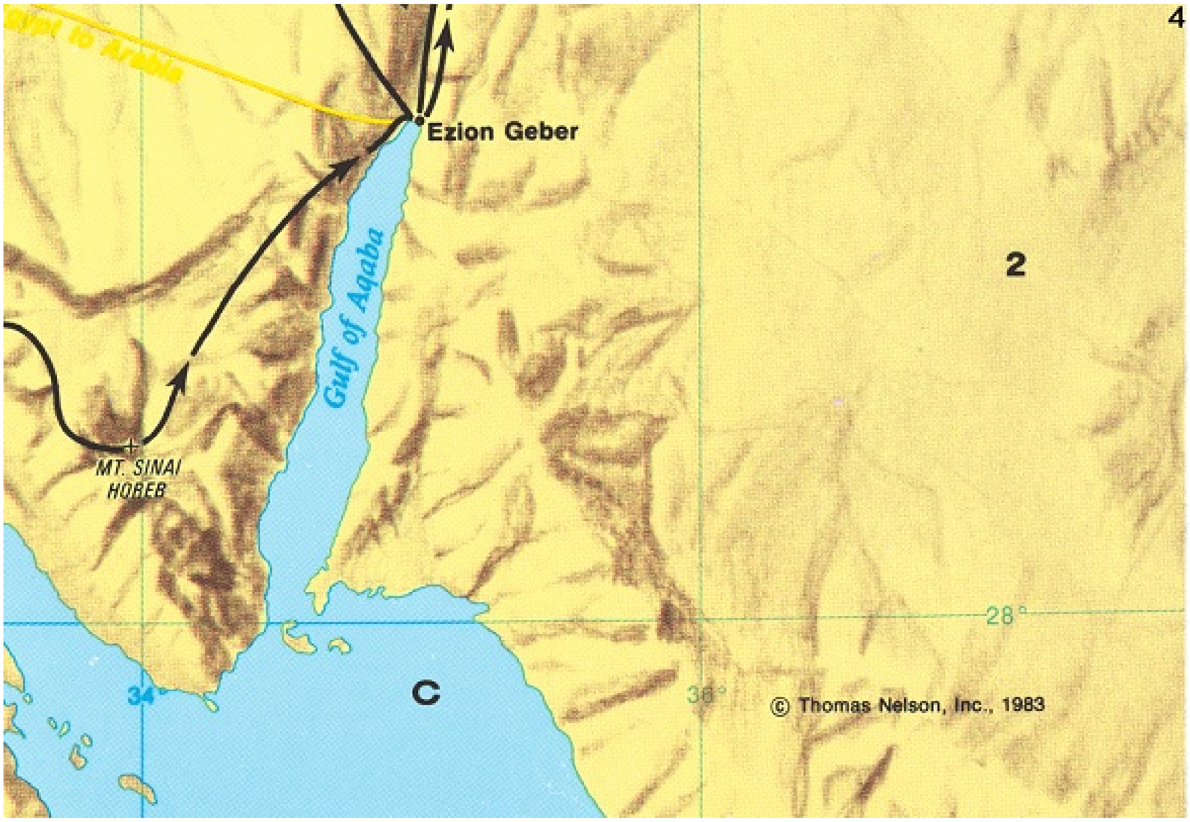

1
30°
A
32°
B
The Great Sea
1
Avaris
Qantir
Baal Zephon
Pithom
Succoth
Way of Shur
Land of Goshen
Nile
30°


34°
C
36°
D
MT. NEBO
Ammon
Gaza
Hebron
Salt Sea
River Arnon
Beersheba
Arad
Moab
Zoar
the Philistines
Brook Zered
1
Wilderness of Zin
Kadesh Barnea
Punon
Edom
Wilderness of Paran
Arabah
30°


Memphis
3
Marah?
Elim?
Red Sea
Map 2
THE EXODUS FROM EGYPT
2
Route of the Exodus
Alternate routes of Red Sea crossing
Unsuccessful invasion of Canaan (Num. 14:39–45)
Trade routes
?
Exact location questionable
28°
0
50
100
Scale of Miles
30°
A
32°
B


gypt to Arabia
4
Ezion Geber
Gulf of Aqaba
2
MT. SINAI
HOREB
28°
34°
36°
C

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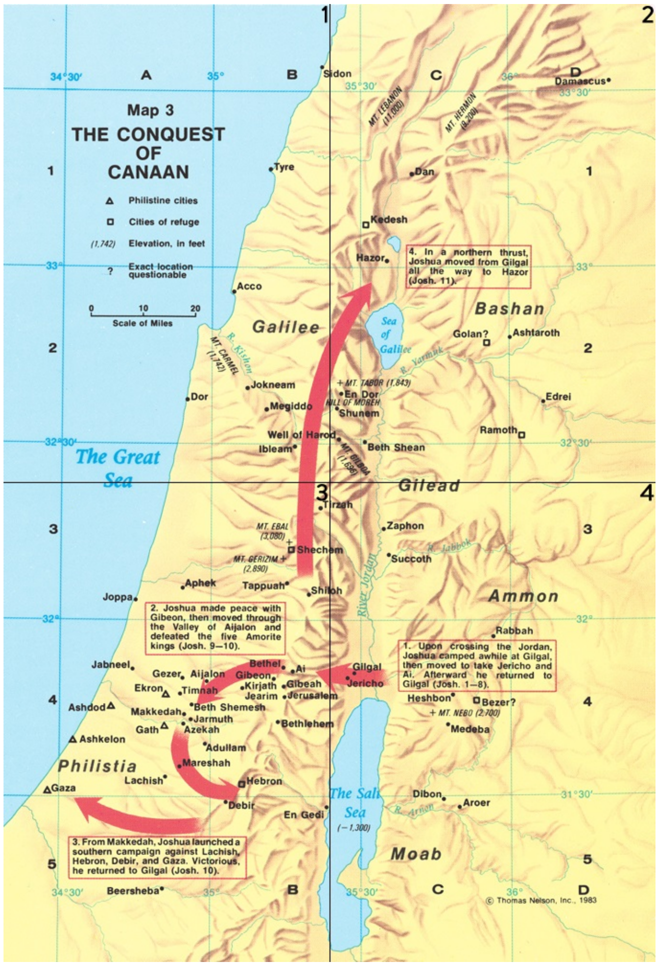
Map 3: The Conquest of Canaan


Map 3
THE CONQUEST OF CANAAN
△ Philistine cities
□ Cities of refuge
(1,742) Elevation, in feet
? Exact location questionable
0 10 20
Scale of Miles
1
2
3
4
A
B
C
D
1
2
3
4
5
34°30′
35°
35°30′
36°
33°30′
33°
32°30′
32°
31°30′
The Great Sea
Sidon
Damascus
MT. LEBANON (11,000)
MT. HERMON (9,200)
Tyre
Dan
Kedesh
Hazor
Acco
Galilee
Bashan
Sea of Galilee
Golan?
Ashtaroth
MT. CARMEL (1,742)
R. Kishon
R. Yarmuk
MT. TABOR (1,843)
En Dor
HILL OF MOREH
Shunem
Jokneam
Dor
Megiddo
Edrei
Well of Harod
Ibleam
Beth Shean
MT. GILBOA (1,696)
Ramoth
Gilead
Tirzah
Zaphon
MT. EBAL (3,080)
Shechem
MT. GERIZIM (2,890)
Succoth
R. Jabbok
River Jordan
Aphek
Tappuah
Shiloh
Joppa
Ammon
Rabbah
Jabneel
Gezer
Aijalon
Bethel
Ai
Gibeon
Gilgal
Jericho
Ekron
Timnah
Kirjath Jearim
Gibeah
Jerusalem
Ashdod
Makkedah
Beth Shemesh
Jarmuth
Heshbon
Bezer?
MT. NEBO (2,700)
Gath
Azekah
Bethlehem
Medeba
Ashkelon
Adullam
Philistia
Mareshah
Hebron
Lachish
Gaza
Debir
The Salt Sea
(−1,300)
En Gedi
Dibon
Aroer
R. Arnon
Moab
Beersheba

1. Upon crossing the Jordan, Joshua camped awhile at Gilgal, then moved to take Jericho and Ai. Afterward he returned to Gilgal (Josh. 1—8).

2. Joshua made peace with Gibeon, then moved through the Valley of Aijalon and defeated the five Amorite kings (Josh. 9—10).

3. From Makkedah, Joshua launched a southern campaign against Lachish, Hebron, Debir, and Gaza. Victorious, he returned to Gilgal (Josh. 10).

4. In a northern thrust, Joshua moved from Gilgal all the way to Hazor (Josh. 11).

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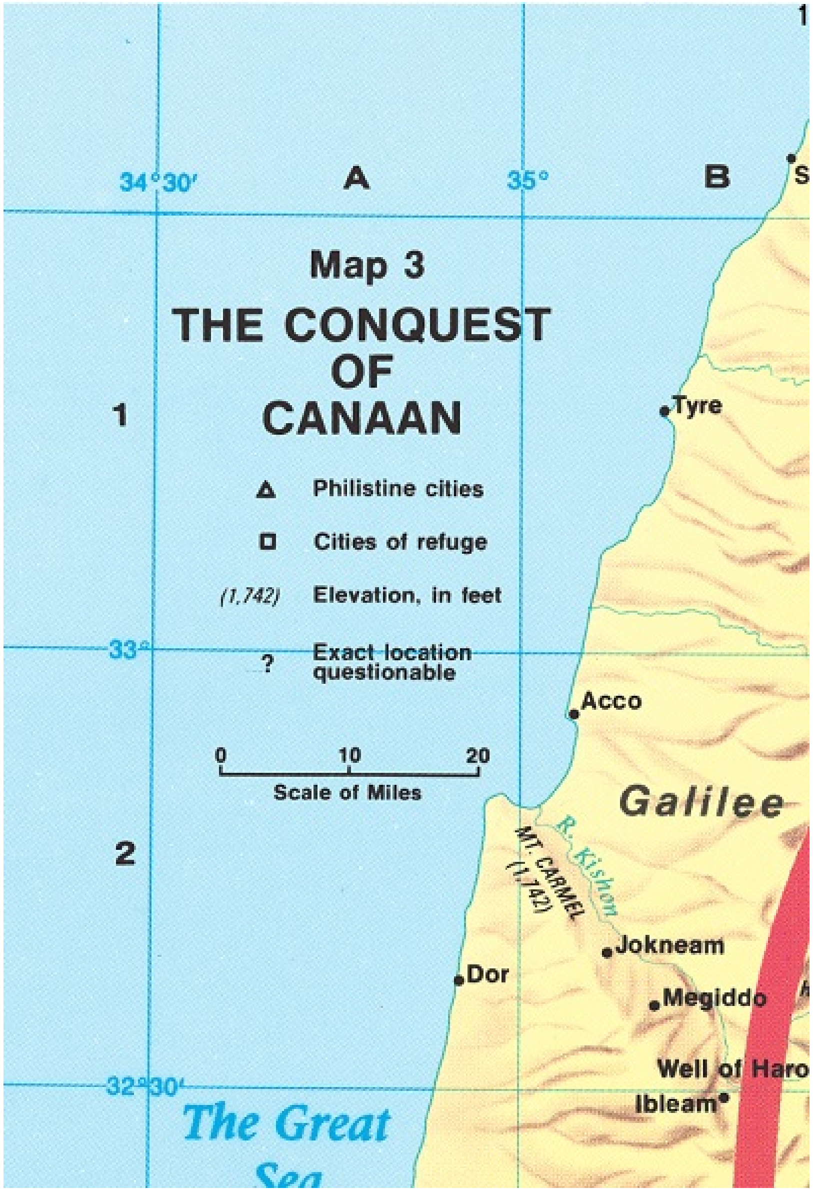
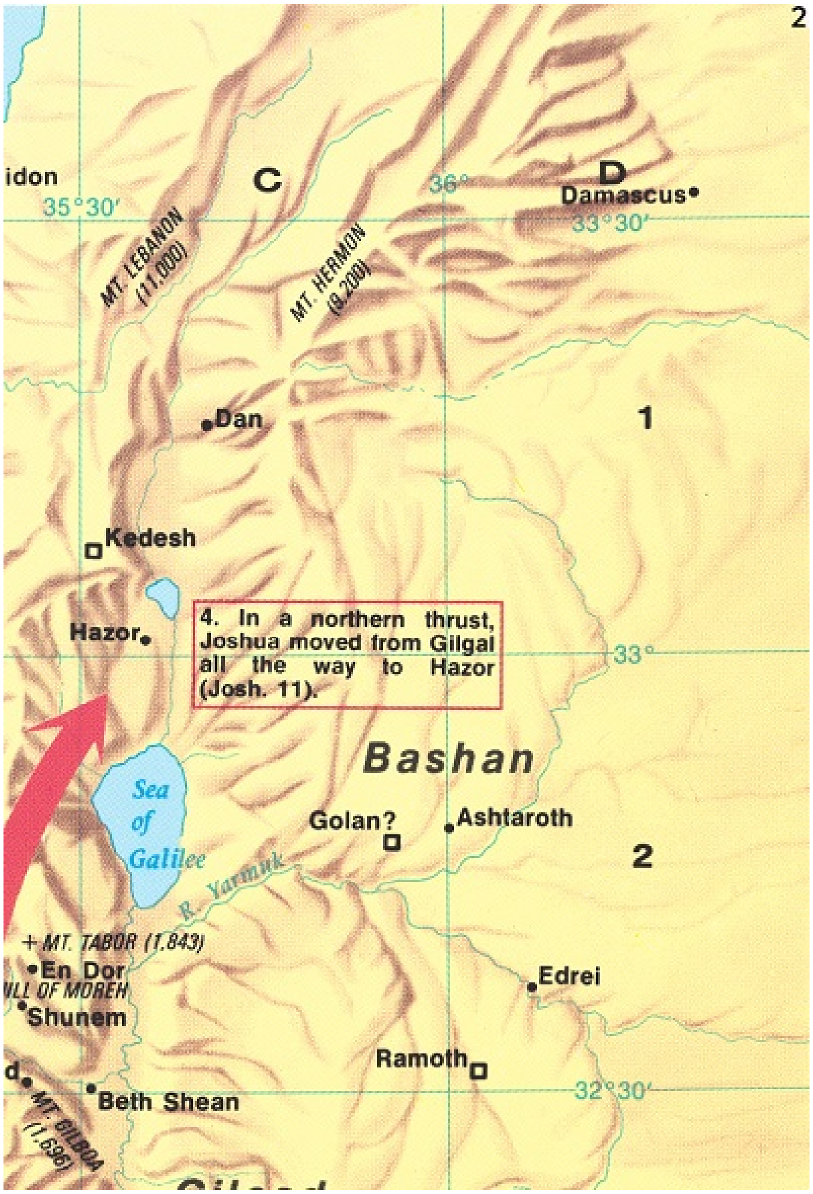


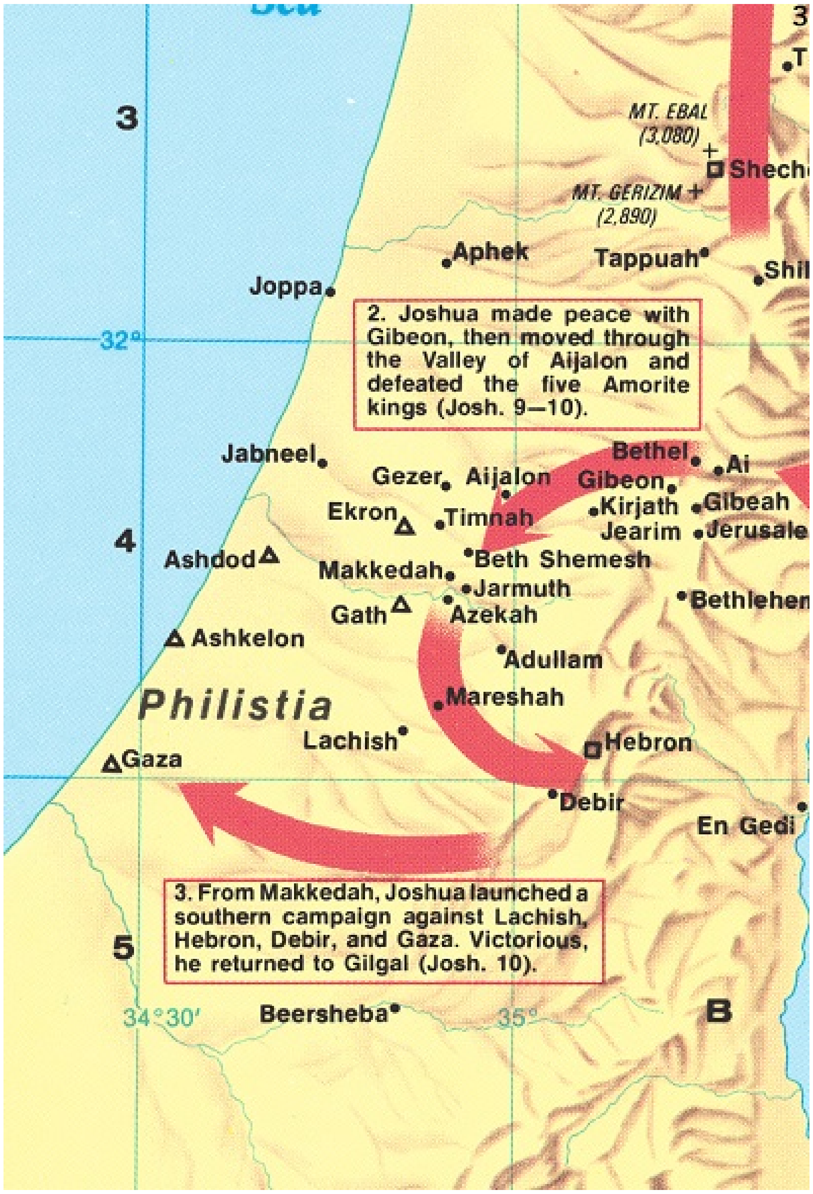
Map 3

THE CONQUEST OF CANAAN

34°30′
A
35°
B
1
1
2
33°
32°30′
△ Philistine cities
□ Cities of refuge
(1,742) Elevation, in feet
? Exact location questionable
0
10
20
Scale of Miles
Tyre
Acco
Galilee
R. Kishon
MT. CARMEL (1,742)
Jokneam
Dor
Megiddo
Well of Haro
Ibleam
The Great Sea

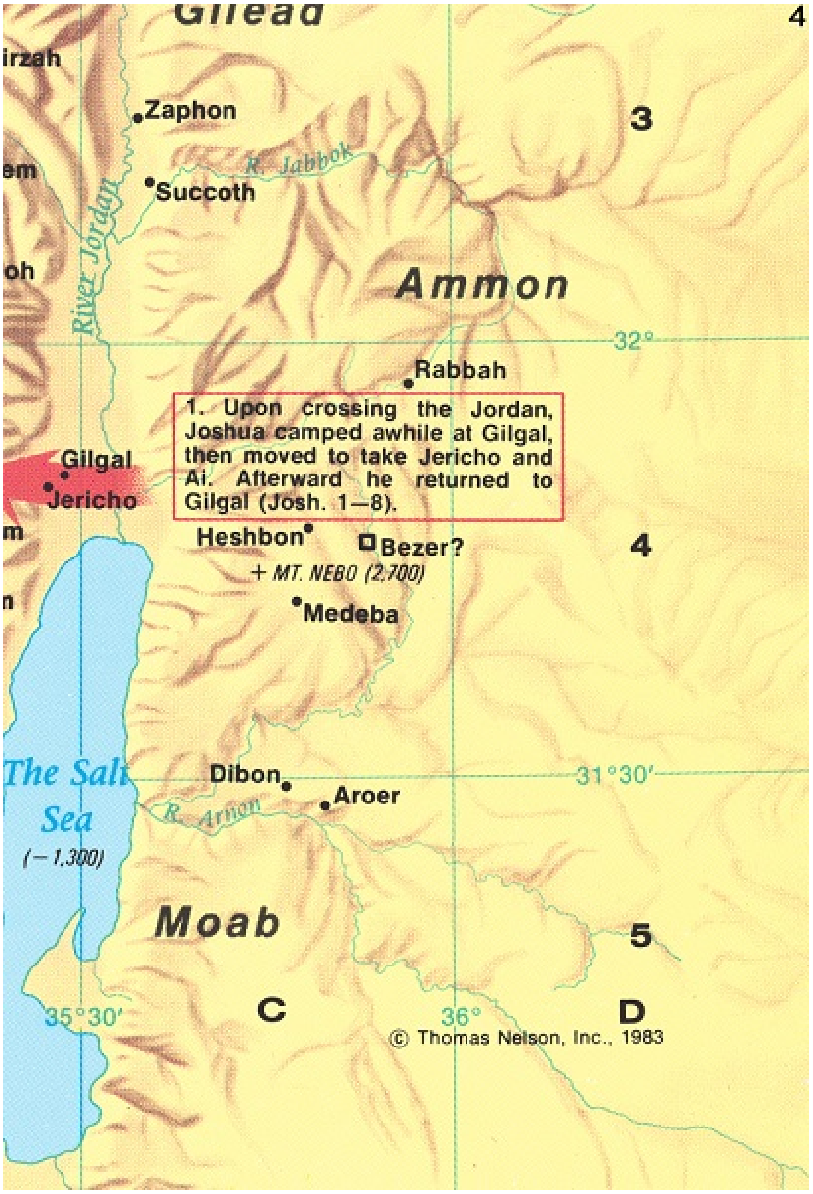

2
idon
C
D
Damascus
35°30′
36°
33°30′
MT. LEBANON (11,000)
MT. HERMON (9,200)
Dan
1
Kedesh
Hazor
33°
Bashan
Sea of Galilee
Golan?
Ashtaroth
2
R. Yarmuk
+ MT. TABOR (1,843)
En Dor
ILL OF MOREH
Shunem
Edrei
Ramoth
32°30′
d
Beth Shean
MT. GILBOA (1,696)

4. In a northern thrust, Joshua moved from Gilgal all the way to Hazor (Josh. 11).


Sea
3
T
MT. EBAL
(3,080)
Shech
MT. GERIZIM
(2,890)
3
Aphek
Tappuah
Shil
Joppa
32°
Jabneel
Gezer
Aijalon
Bethel
Ai
Gibeon
Ekron
Timnah
Kirjath
Jearim
Gibeah
Jerusale
4
Ashdod
Beth Shemesh
Makkedah
Jarmuth
Gath
Azekah
Bethlehen
Ashkelon
Adullam
Philistia
Mareshah
Lachish
Hebron
Gaza
Debir
En Gedi
5
34°30′
Beersheba
35°
B

2. Joshua made peace with Gibeon, then moved through the Valley of Aijalon and defeated the five Amorite kings (Josh. 9—10).

3. From Makkedah, Joshua launched a southern campaign against Lachish, Hebron, Debir, and Gaza. Victorious, he returned to Gilgal (Josh. 10).


Gilead
irzah
Zaphon
em
R. Jabbok
Succoth
oh
River Jordan
Ammon
32°
Rabbah
Gilgal
Jericho
m
Heshbon
Bezer?
+ MT. NEBO (2,700)
Medeba
n
The Salt Sea
(– 1,300)
Dibon
Aroer
R. Arnon
31°30′
Moab
C
D
35°30′
36°
3
4
4
5

1. Upon crossing the Jordan, Joshua camped awhile at Gilgal, then moved to take Jericho and Ai. Afterward he returned to Gilgal (Josh. 1—8).

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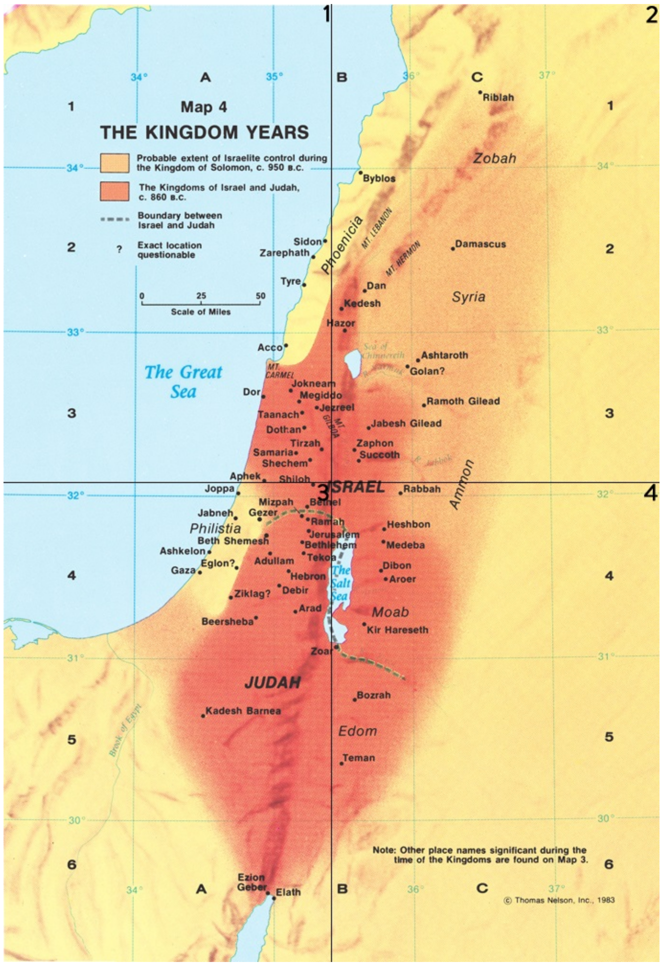
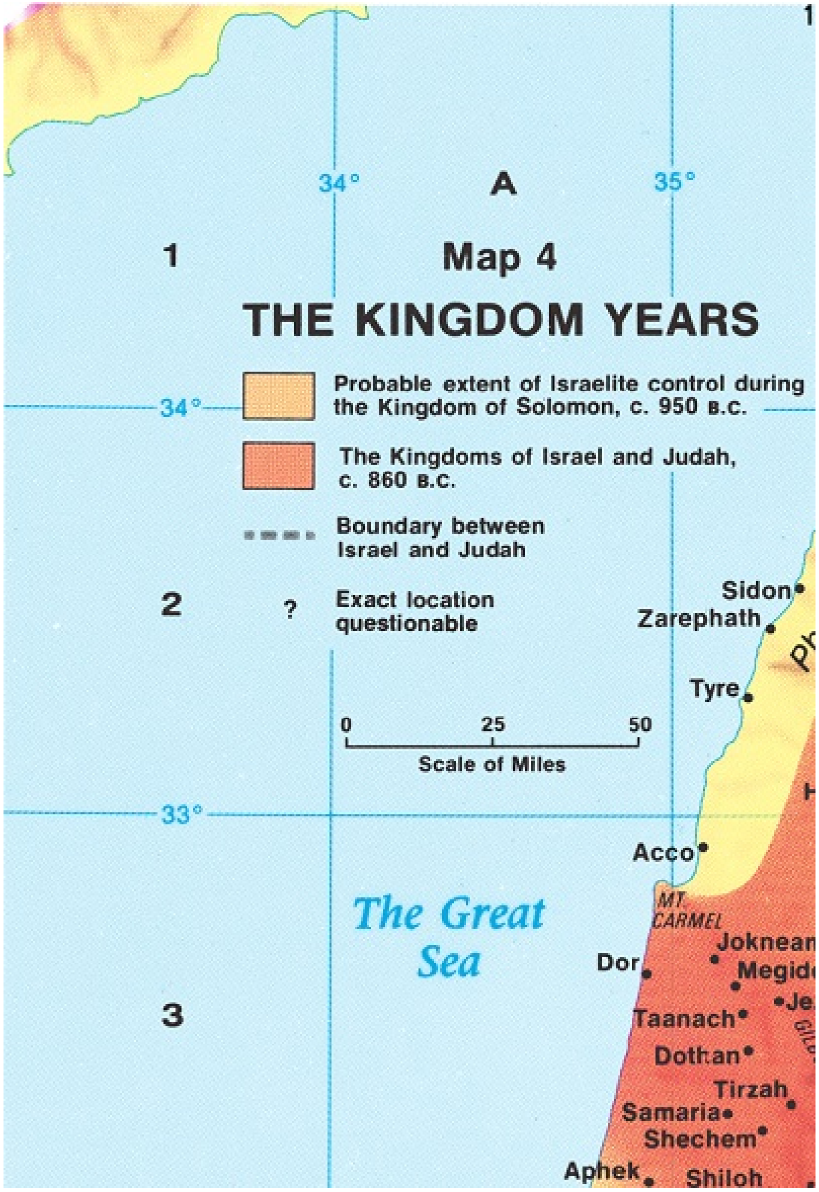
Map 4: The Kingdom Years

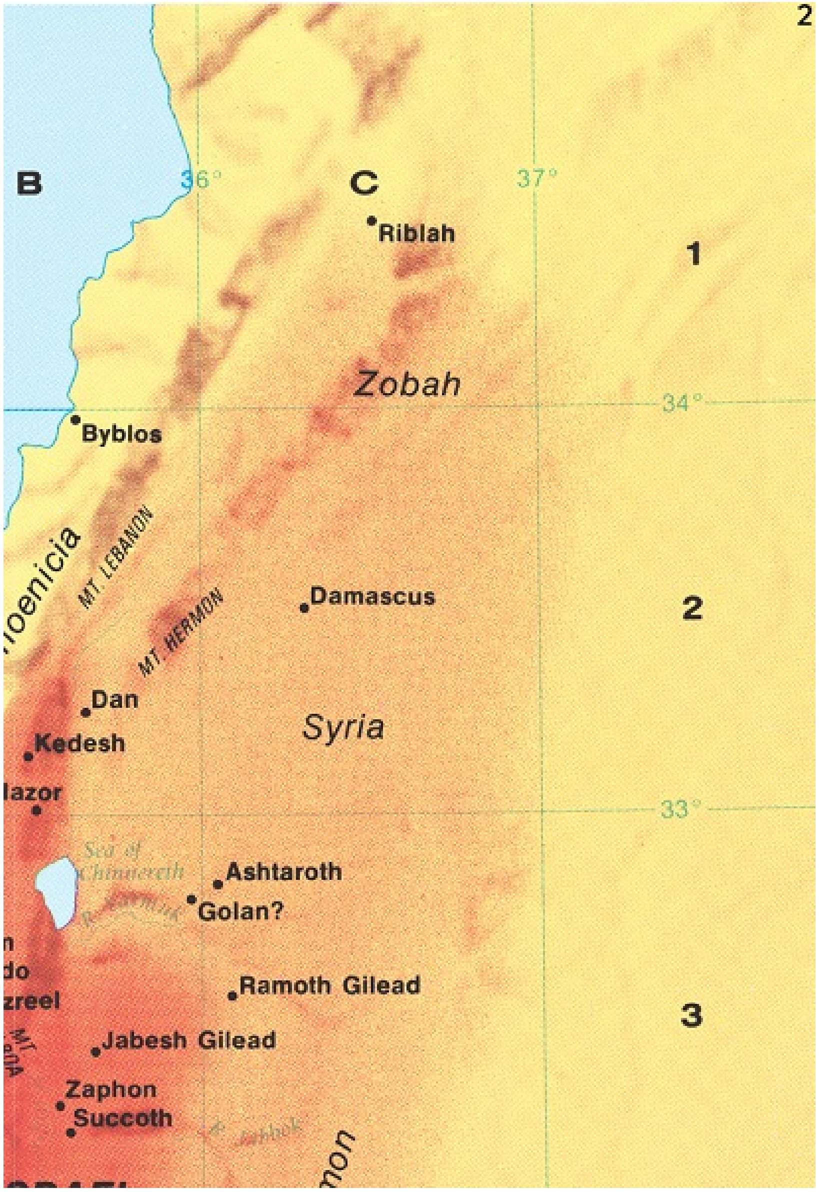

Map 4
THE KINGDOM YEARS
Probable extent of Israelite control during the Kingdom of Solomon, c. 950 B.C.
The Kingdoms of Israel and Judah, c. 860 B.C.
Boundary between Israel and Judah
? Exact location questionable
0 25 50
Scale of Miles
The Great Sea
Riblah
Zobah
Byblos
Phoenicia
MT. LEBANON
MT. HERMON
Damascus
Sidon
Zarephath
Tyre
Dan
Kedesh
Syria
Hazor
Acco
Sea of Chinnereth
Ashtaroth
Golan?
MT. CARMEL
Joknean
Megiddo
Dor
Jezreel
Ramoth Gilead
Taanach
MT. GILBOA
Dothan
Jabesh Gilead
Tirzah
Zaphon
Samaria
Succoth
Shechem
Aphek
Shiloh
ISRAEL
Rabbah
Ammon
Joppa
Mizpah
Bethel
Jabneh
Gezer
Ramah
Heshbon
Philistia
Jerusalem
Beth Shemesh
Bethlehem
Medeba
Ashkelon
Tekoa
Adullam
Eglon?
Dibon
Gaza
Hebron
Aroer
The Salt Sea
Ziklag?
Debir
Arad
Moab
Beersheba
Kir Hareseth
Zoar
JUDAH
Bozrah
Kadesh Barnea
Brook of Egypt
Edom
Teman
Ezion Geber
Elath
Note: Other place names significant during the time of the Kingdoms are found on Map 3.
© Thomas Nelson, Inc., 1983
A
B
C
1
2
3
4
5
6
34°
35°
36°
37°
33°
32°
31°
30°

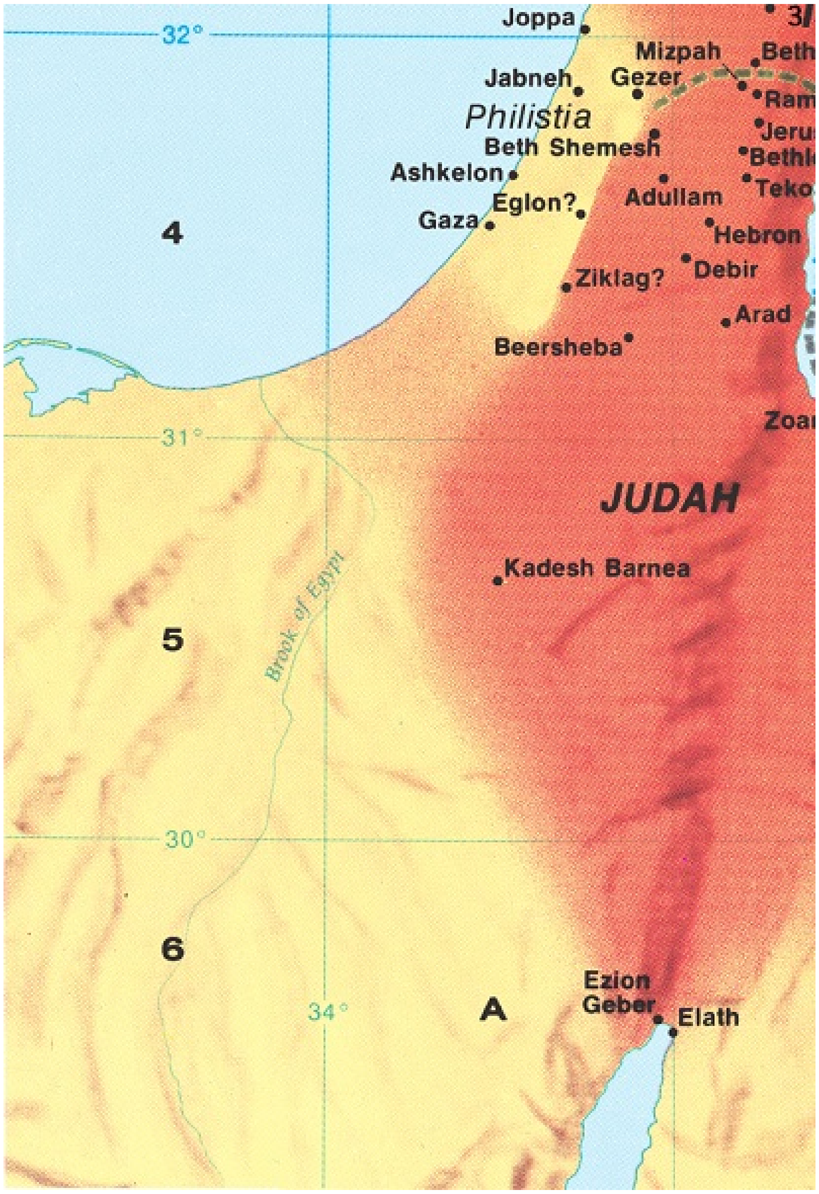


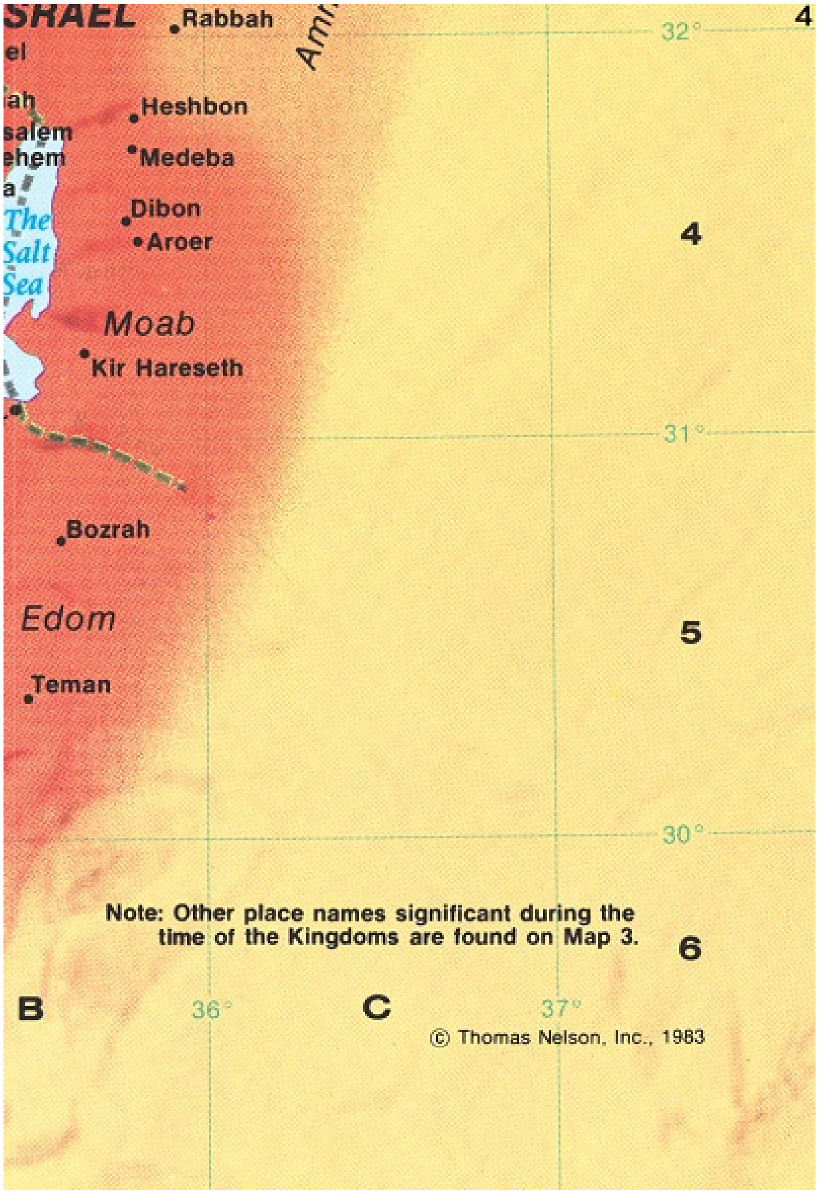
Map 4

THE KINGDOM YEARS

Probable extent of Israelite control during the Kingdom of Solomon, c. 950 B.C.
The Kingdoms of Israel and Judah, c. 860 B.C.
Boundary between Israel and Judah
? Exact location questionable
0
25
50
Scale of Miles
A
1
2
3
34°
35°
34°
33°
The Great Sea
Sidon
Zarephath
Tyre
Acco
MT. CARMEL
Dor
Joknean
Megid
Je
Taanach
Dothan
Tirzah
Samaria
Shechem
Aphek
Shiloh
Ph
H
GIL


2
B
36°
C
37°
Riblah
1
Zobah
34°
Byblos
oenicia
MT. LEBANON
MT. HERMON
Damascus
2
Dan
Syria
Kedesh
lazor
33°
Sea of Chinnereth
Ashtaroth
R. Yarmuk
Golan?
n
do
zreel
Ramoth Gilead
3
MT.
Jabesh Gilead
Zaphon
Succoth
R. Jabbok
mon


Joppa
32°
3
Mizpah
Beth
Jabneh
Gezer
Ram
Philistia
Jerus
Beth Shemesh
Bethl
Ashkelon
Adullam
Teko
Eglon?
Gaza
Hebron
4
Ziklag?
Debir
Arad
Beersheba
Zoa
31°
JUDAH
Kadesh Barnea
5
Brook of Egypt
30°
6
34°
A
Ezion Geber
Elath


SRAEL
Rabbah
Amr
el
iah
salem
ehem
a
Heshbon
Medeba
Dibon
Aroer
The Salt Sea
Moab
Kir Hareseth
Bozrah
Edom
Teman
32°
31°
30°
36°
37°
4
4
5
6
B
C

Note: Other place names significant during the time of the Kingdoms are found on Map 3.

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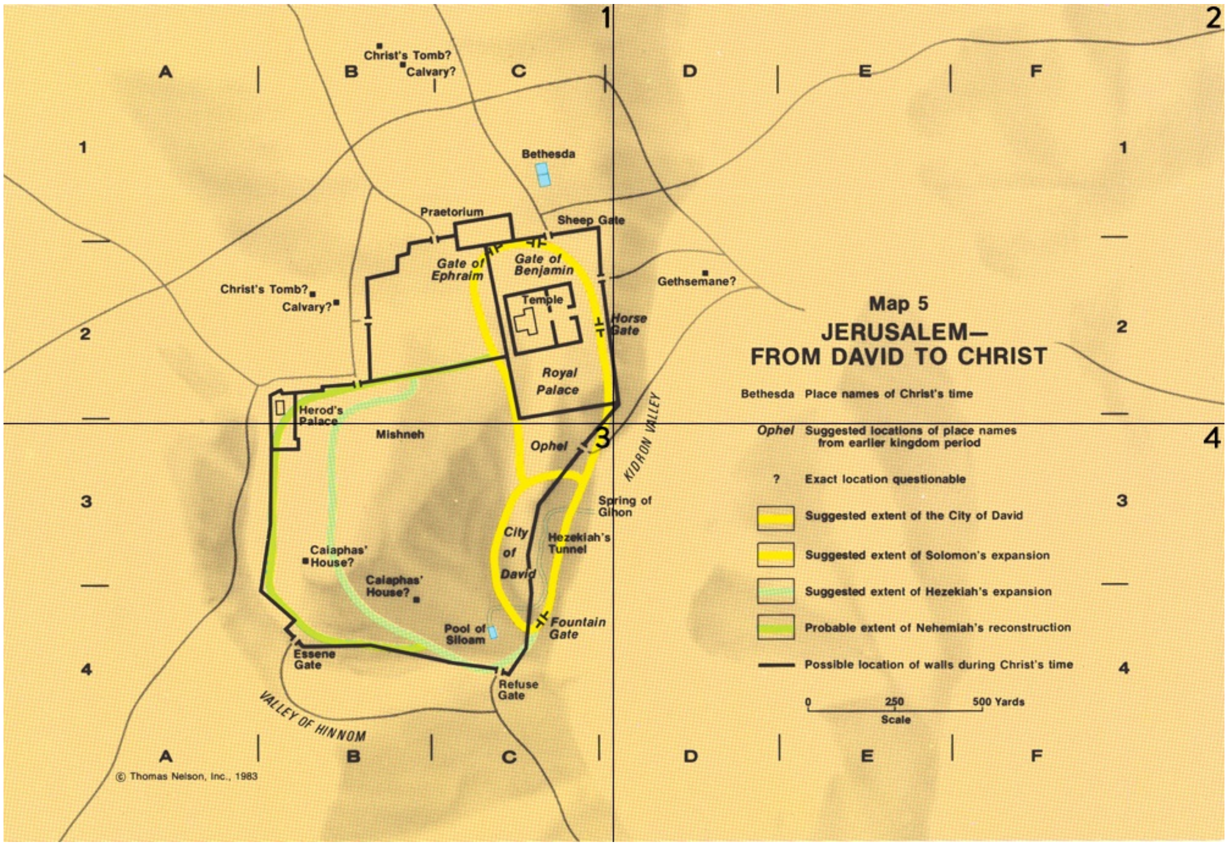
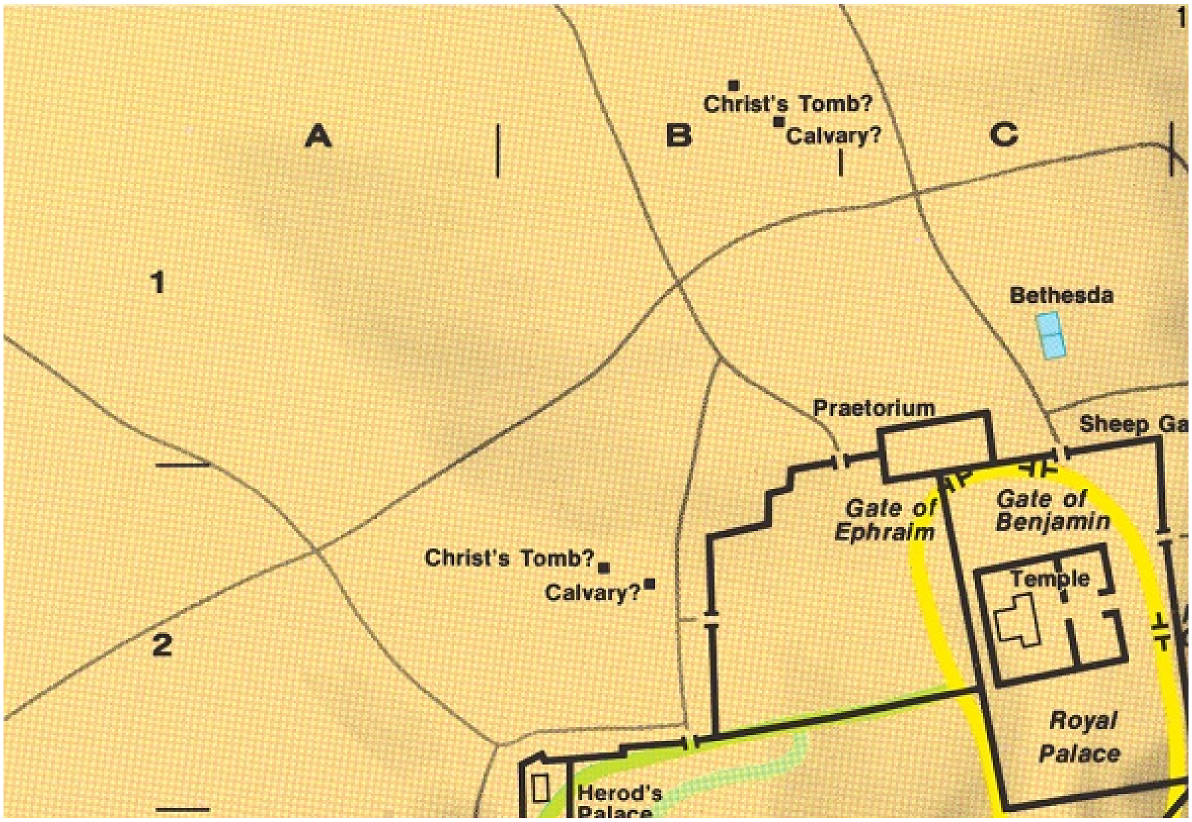
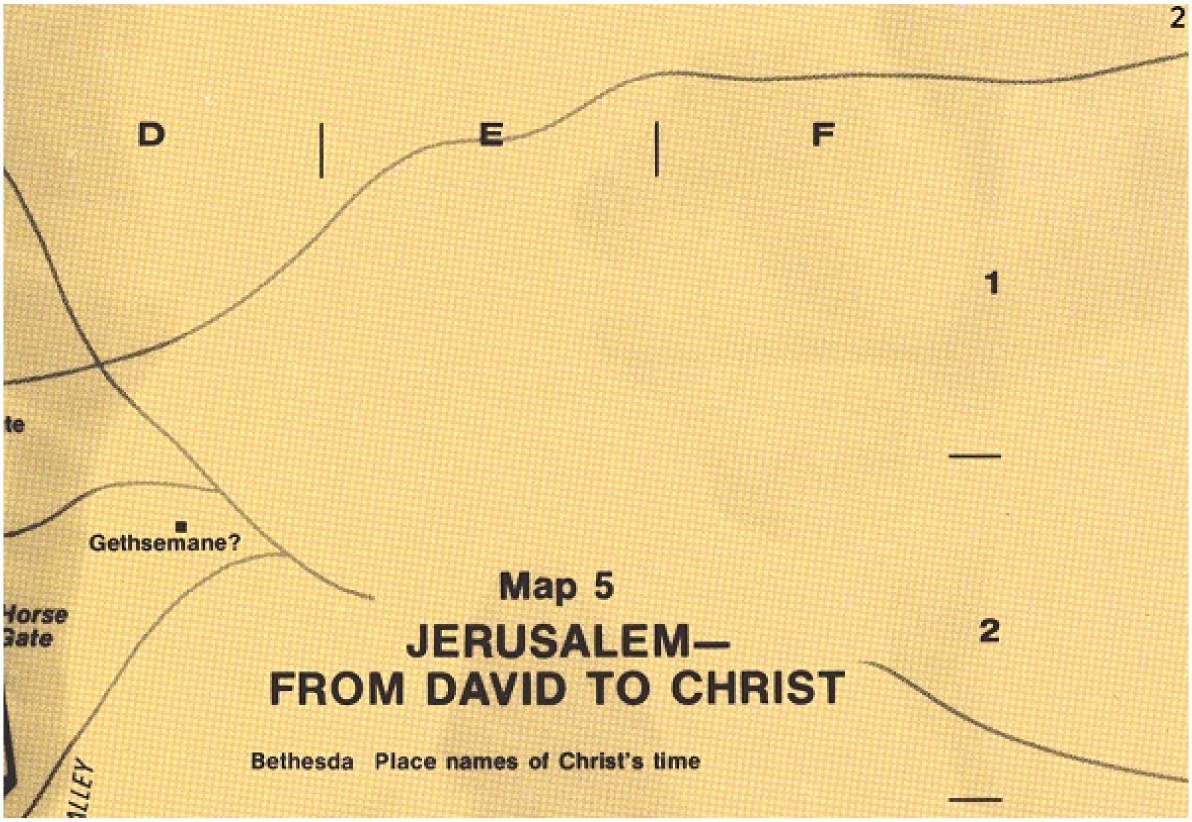
Map 5: Jerusalem—From David to Christ


Map 5
JERUSALEM—
FROM DAVID TO CHRIST
A
B
C
D
E
F
1
2
3
4
Christ's Tomb?
Calvary?
Bethesda
Praetorium
Sheep Gate
Gate of Ephraim
Gate of Benjamin
Temple
Horse Gate
Royal Palace
Gethsemane?
Christ's Tomb?
Calvary?
Herod's Palace
Mishneh
Ophel
KIDRON VALLEY
Spring of Gihon
City of David
Hezekiah's Tunnel
Caiaphas' House?
Caiaphas' House?
Pool of Siloam
Fountain Gate
Essene Gate
Refuse Gate
VALLEY OF HINNOM
Bethesda Place names of Christ's time
Ophel Suggested locations of place names from earlier kingdom period
? Exact location questionable
Suggested extent of the City of David
Suggested extent of Solomon's expansion
Suggested extent of Hezekiah's expansion
Probable extent of Nehemiah's reconstruction
Possible location of walls during Christ's time
0
250
500 Yards
Scale
© Thomas Nelson, Inc., 1983

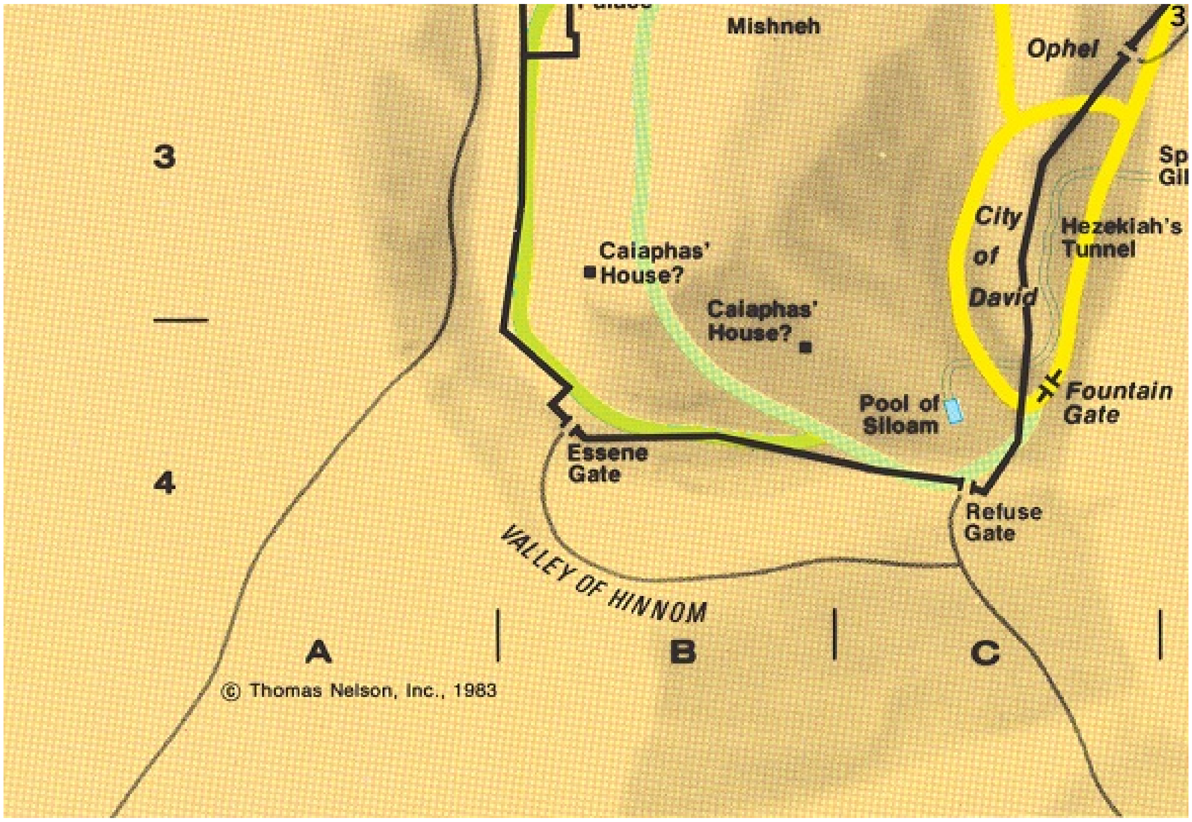

A
B
C
1
2
Christ's Tomb?
Calvary?
Bethesda
Praetorium
Sheep Ga
Gate of Ephraim
Gate of Benjamin
Temple
Christ's Tomb?
Calvary?
Royal Palace
Herod's Palace


2
D
E
F
1
te
Gethsemane?
Horse
Gate
2
ALLEY

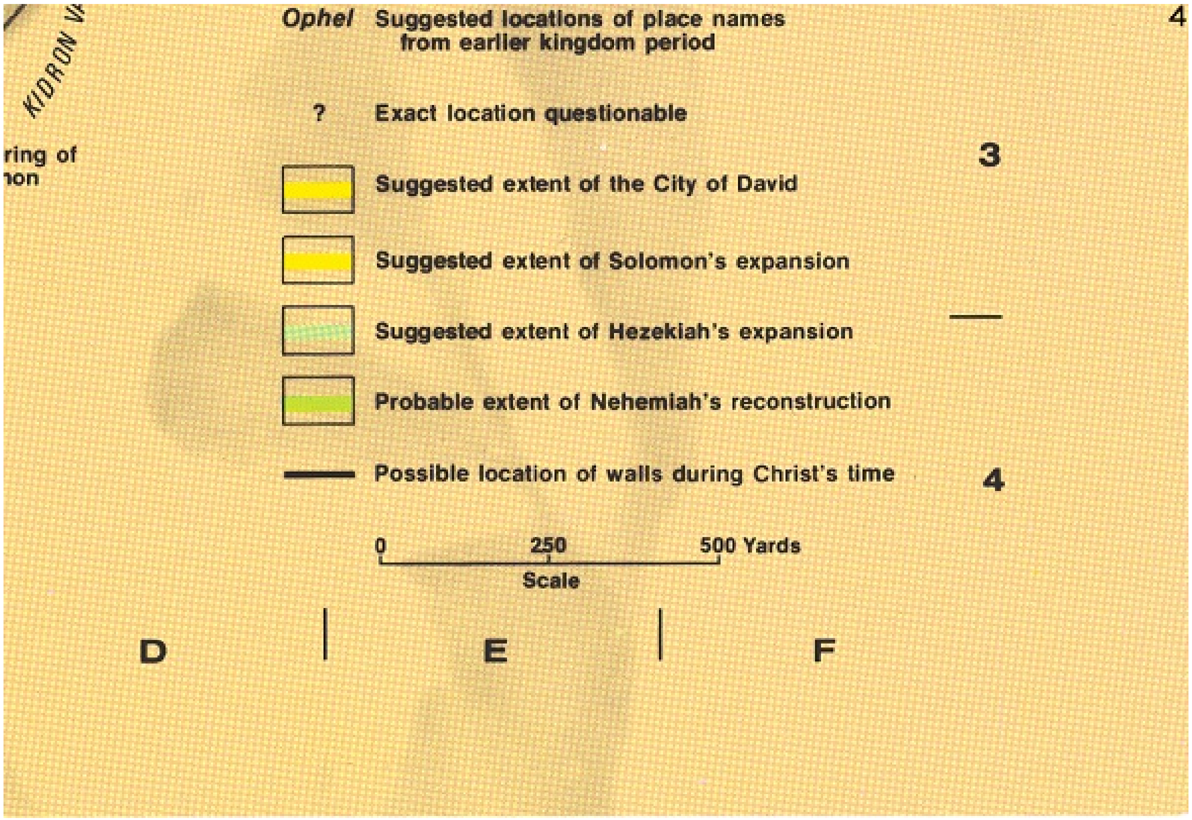
Map 5

JERUSALEM—
FROM DAVID TO CHRIST

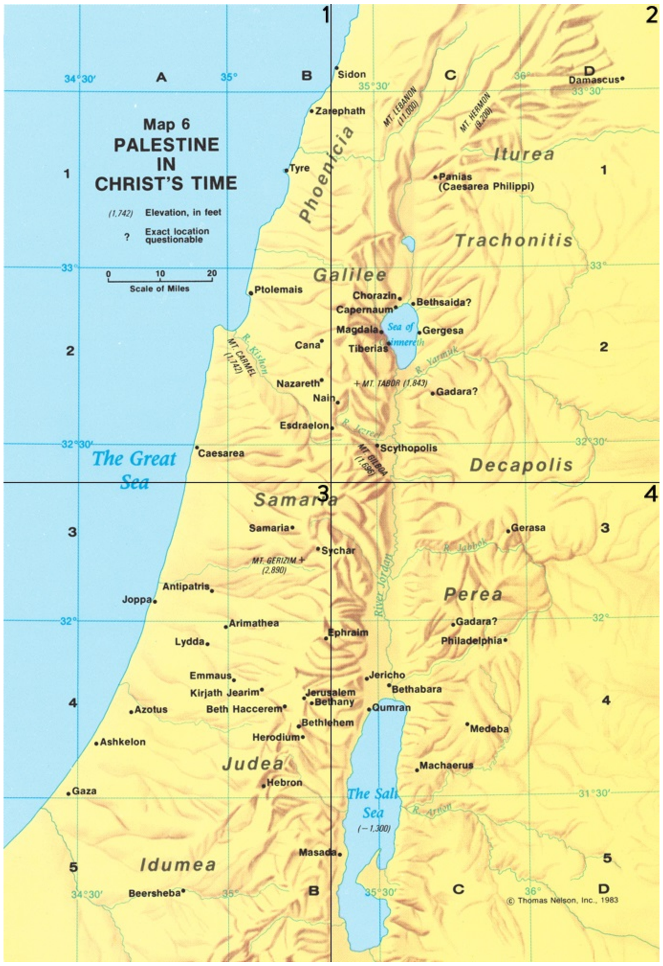
Bethesda Place names of Christ's time

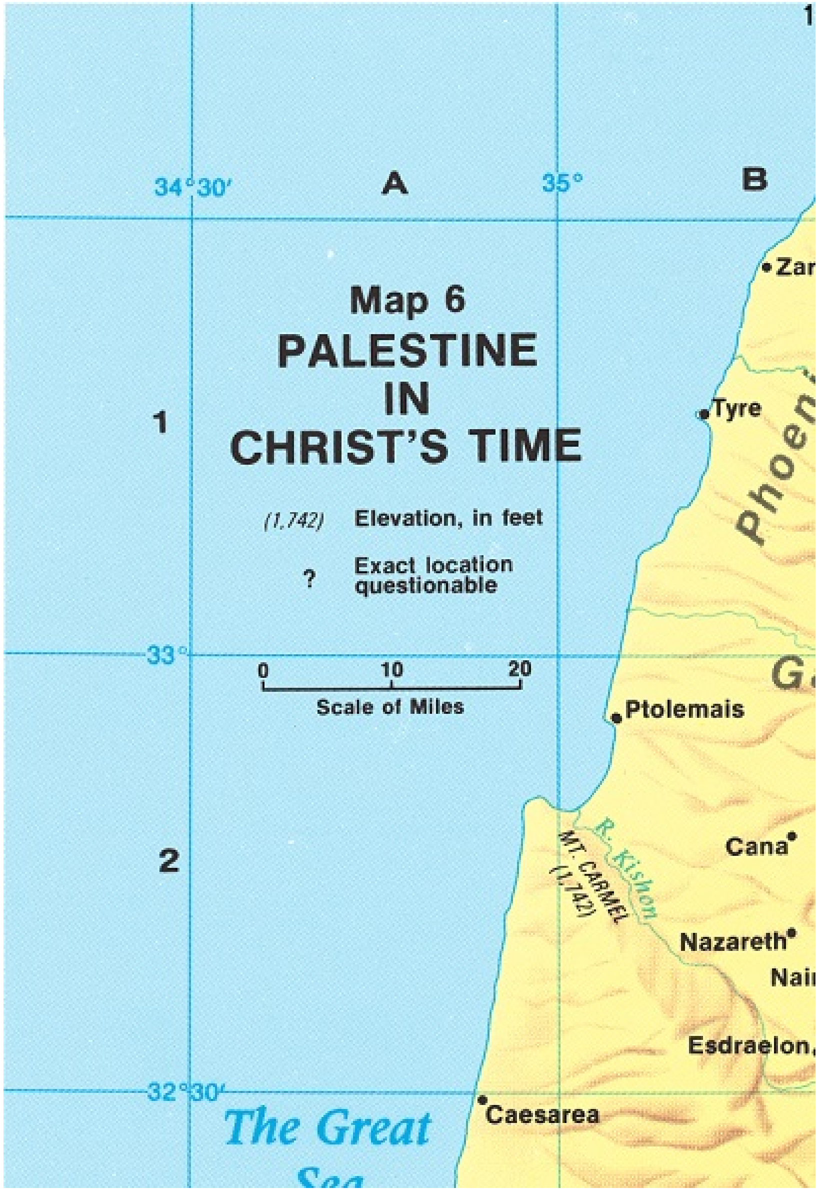

Mishneh
Ophel
3
3
City of David
Hezekiah's Tunnel
Caiaphas' House?
Caiaphas' House?
Pool of Siloam
Fountain Gate
Essene Gate
4
Refuse Gate
VALLEY OF HINNOM
A
B
C

© Thomas Nelson, Inc., 1983


KIDRON V
ring of
ron
Ophel Suggested locations of place names from earlier kingdom period
? Exact location questionable
Suggested extent of the City of David
Suggested extent of Solomon's expansion
Suggested extent of Hezekiah's expansion
Probable extent of Nehemiah's reconstruction
Possible location of walls during Christ's time
0 250 500 Yards
Scale
3
4
4
D
E
F

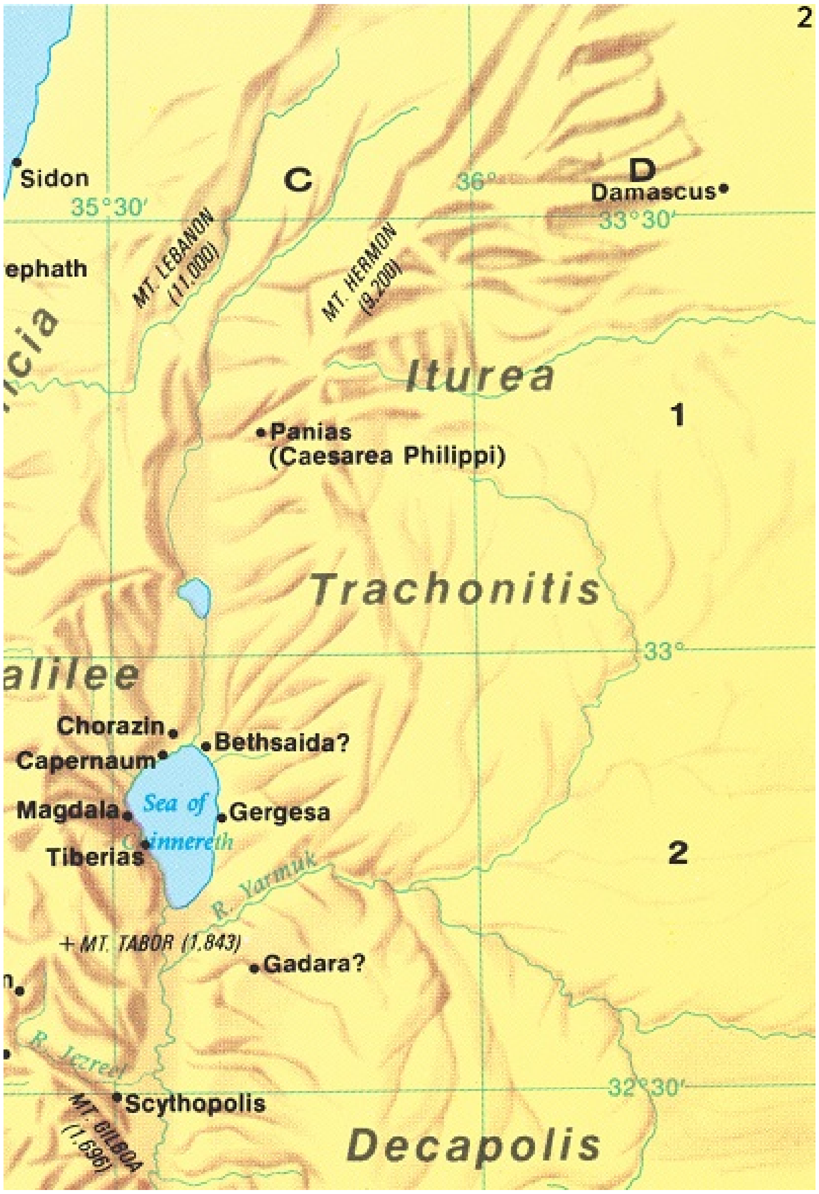
Map 6: Palestine in Christ’s Time

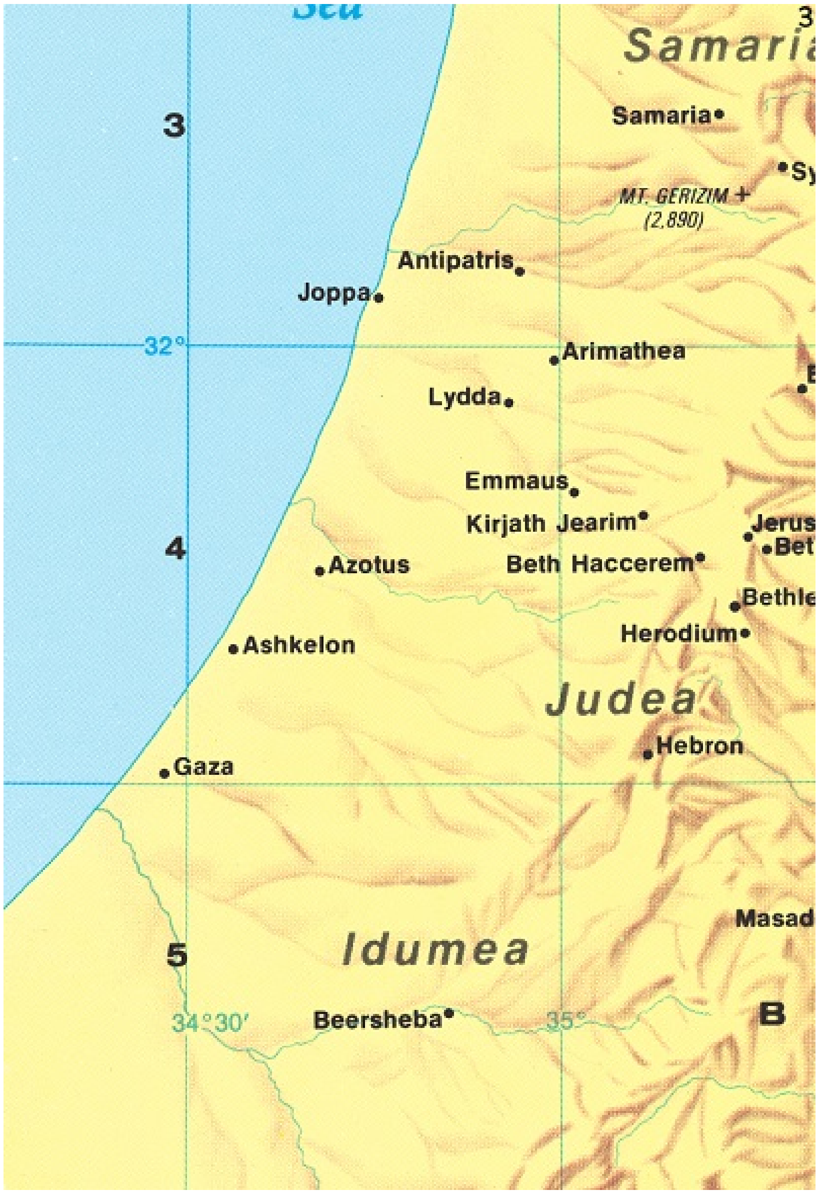

Map 6
PALESTINE IN CHRIST'S TIME
(1,742) Elevation, in feet
? Exact location questionable
0 10 20
Scale of Miles
1
2
3
4
A
B
C
D
1
2
3
4
5
34°30′
35°
35°30′
36°
33°30′
33°
32°30′
32°
31°30′
Sidon
Damascus
Zarephath
MT. LEBANON (11,000)
MT. HERMON (9,200)
Phoenicia
Iturea
Tyre
Panias (Caesarea Philippi)
Trachonitis
Galilee
Ptolemais
Chorazin
Bethsaida?
Capernaum
Magdala
Sea of Cinnereth
Gergesa
Tiberias
Cana
R. Kishon
MT. CARMEL (1,742)
R. Yarmuk
Nazareth
+ MT. TABOR (1,843)
Gadara?
Nain
Esdraelon
R. Jezreel
Scythopolis
MT. GILBOA (1,696)
Caesarea
The Great Sea
Decapolis
Samaria
Samaria
Gerasa
Sychar
R. Jabbok
MT. GERIZIM + (2,890)
River Jordan
Antipatris
Joppa
Perea
Arimathea
Gadara?
Ephraim
Lydda
Philadelphia
Emmaus
Jericho
Kirjath Jearim
Jerusalem
Bethabara
Bethany
Azotus
Beth Haccerem
Qumran
Bethlehem
Medeba
Ashkelon
Herodium
Judea
Machaerus
Hebron
Gaza
The Salt Sea
(−1,300)
R. Arnon
Masada
Idumea
Beersheba
© Thomas Nelson, Inc., 1983

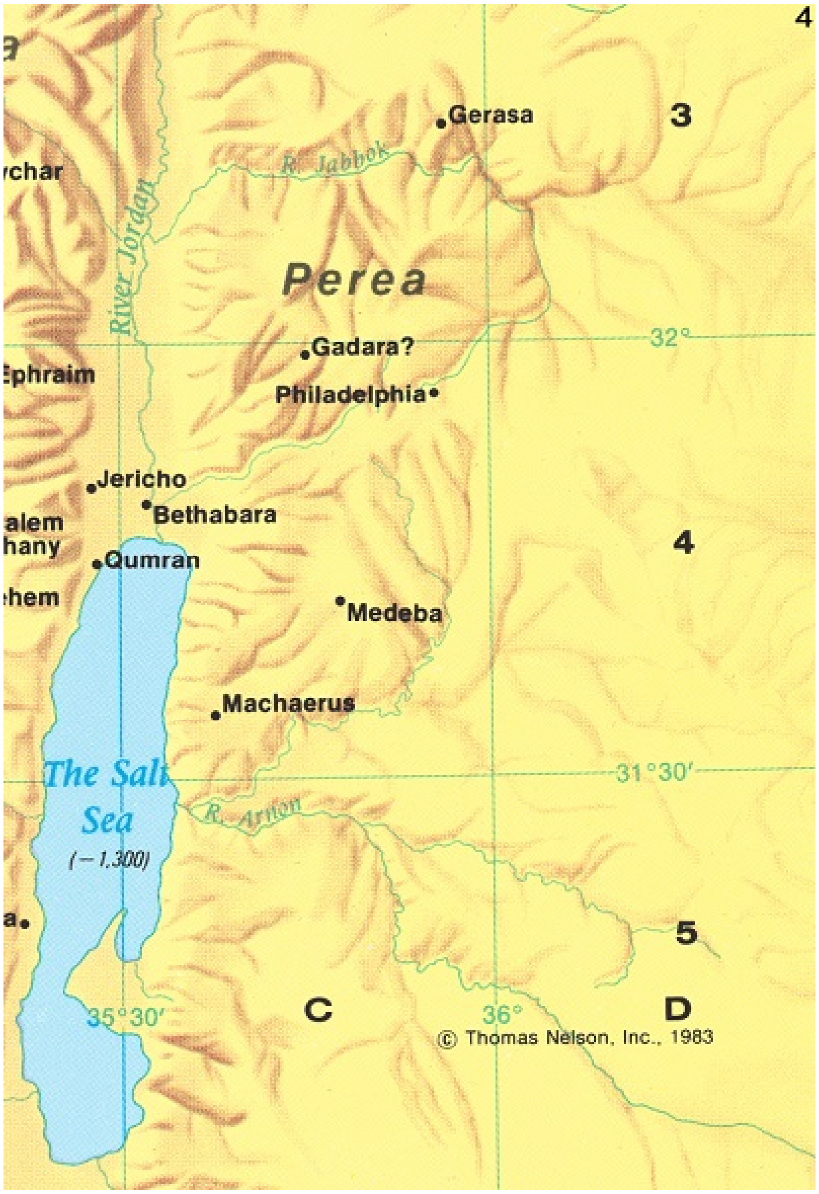


Map 6
PALESTINE IN CHRIST'S TIME

(1,742) Elevation, in feet
? Exact location questionable
0
10
20
Scale of Miles
34°30′
A
35°
B
1
33°
2
32°30′
The Great Sea
Tyre
Phoen
Ptolemais
R. Kishon
MT. CARMEL (1,742)
Cana
Nazareth
Nai
Esdraelon
Caesarea
Zar


2
Sidon
C
D
36°
Damascus
35°30′
33°30′
ephath
MT. LEBANON (11,000)
MT. HERMON (9,200)
cia
Iturea
1
Panias (Caesarea Philippi)
Trachonitis
33°
alilee
Chorazin
Bethsaida?
Capernaum
Sea of Chinnereth
Magdala
Gergesa
Tiberias
2
R. Yarmuk
MT. TABOR (1,843)
Gadara?
R. Jezreel
Scythopolis
MT. GILBOA (1,696)
32°30′
Decapolis


Sea
3
Samaria
Samaria
Sy
MT. GERIZIM
(2,890)
3
Antipatris
Joppa
32°
Arimathea
Lydda
Emmaus
Kirjath Jearim
Jerus
Bet
4
Azotus
Beth Haccerem
Bethle
Herodium
Ashkelon
Judea
Hebron
Gaza
Masad
5
Idumea
34°30′
Beersheba
35°
B


4
Gerasa
3
ychar
R. Jabbok
River Jordan
Perea
32°
Gadara?
Ephraim
Philadelphia
Jericho
Bethabara
alem
hany
Qumran
4
hem
Medeba
Machaerus
The Salt Sea
(−1,300)
31°30′
R. Arnon
a.
5
35°30′
C
36°
D

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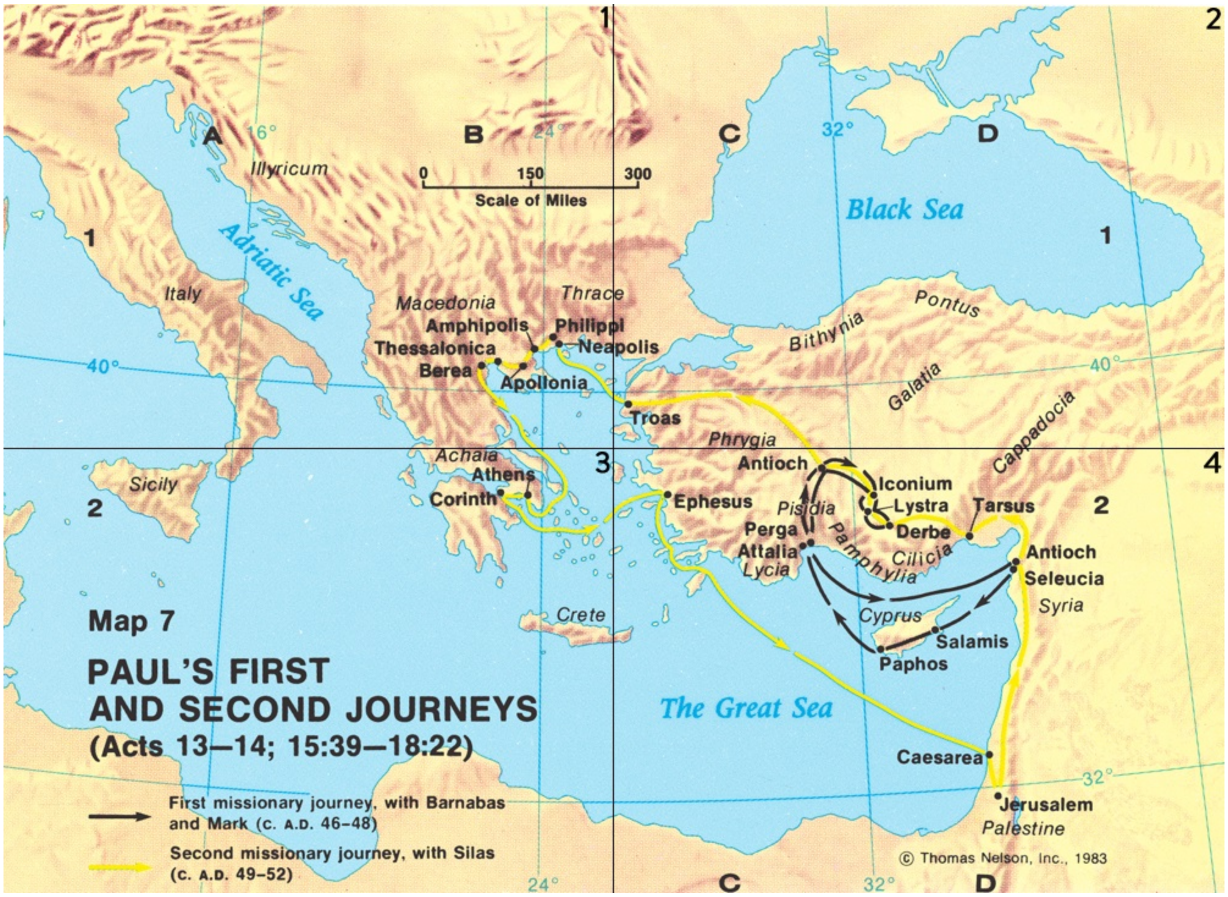
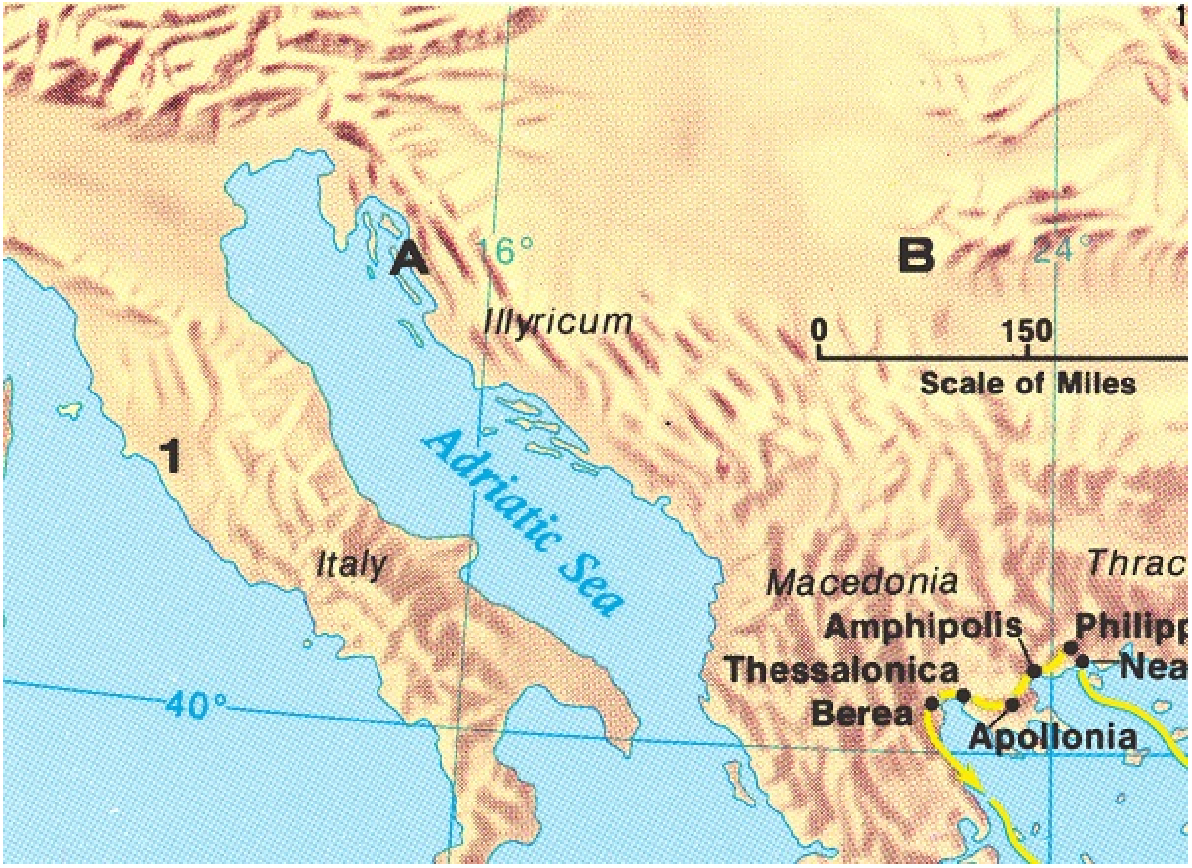
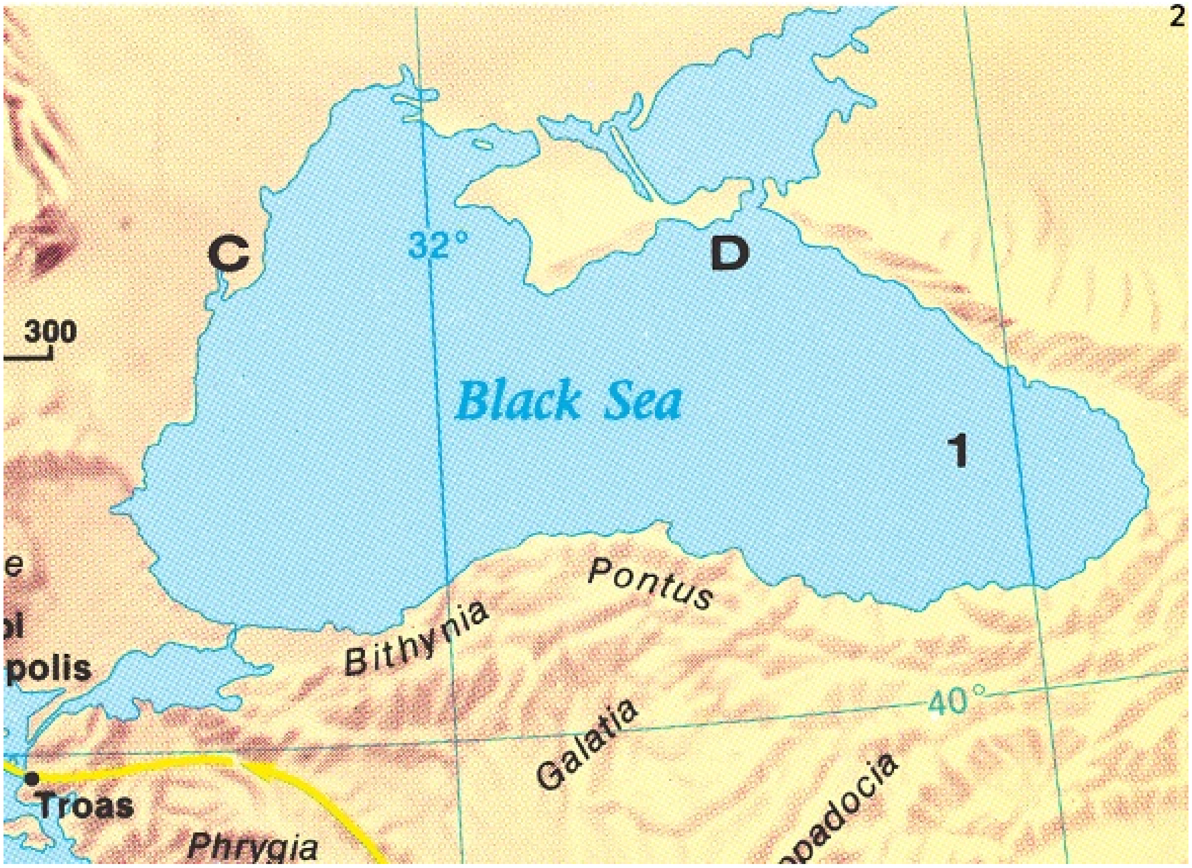
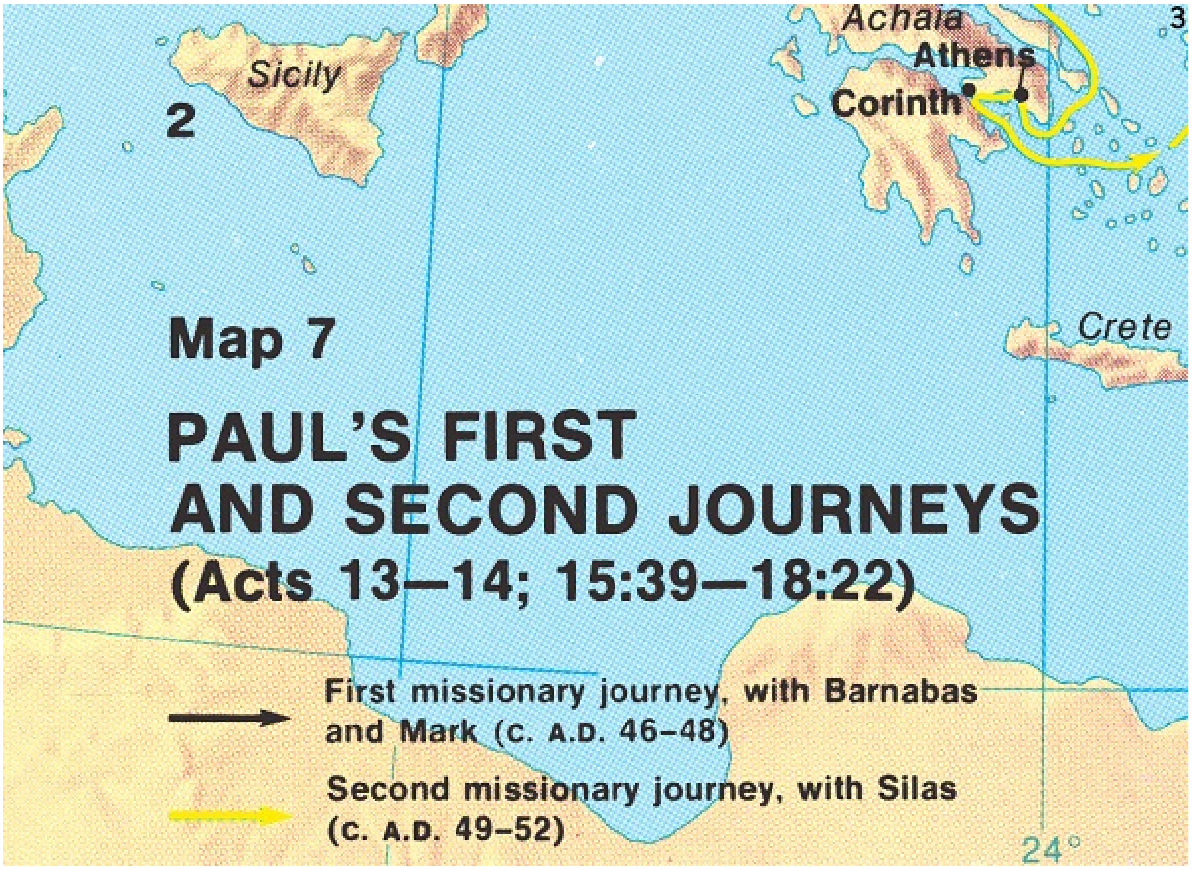
Map 7: Paul’s First and Second Journeys


Map 7
PAUL'S FIRST AND SECOND JOURNEYS
(Acts 13–14; 15:39–18:22)
First missionary journey, with Barnabas and Mark (c. A.D. 46–48)
Second missionary journey, with Silas (c. A.D. 49–52)
0
150
300
Scale of Miles
A
B
C
D
1
2
3
4
16°
24°
32°
40°
Illyricum
Adriatic Sea
Italy
Sicily
Black Sea
Macedonia
Thrace
Amphipolis
Philippi
Neapolis
Thessalonica
Berea
Apollonia
Troas
Bithynia
Pontus
Galatia
Cappadocia
Phrygia
Achaia
Athens
Corinth
Ephesus
Antioch
Iconium
Lystra
Derbe
Tarsus
Pisidia
Perga
Attalia
Lycia
Pamphylia
Cilicia
Antioch
Seleucia
Syria
Cyprus
Salamis
Paphos
Crete
The Great Sea
Caesarea
Jerusalem
Palestine
© Thomas Nelson, Inc., 1983


1
A
16°
B
24°
Illyricum
0
150
Scale of Miles
1
Adriatic Sea
Italy
Macedonia
Thrac
Amphipolis
Philipp
Thessalonica
Nea
Berea
Apollonia
40°


2
C
32°
D
300
Black Sea
1
e
Pontus
ol
Bithynia
polis
40°
Galatia
Troas
ppadocia
Phrygia



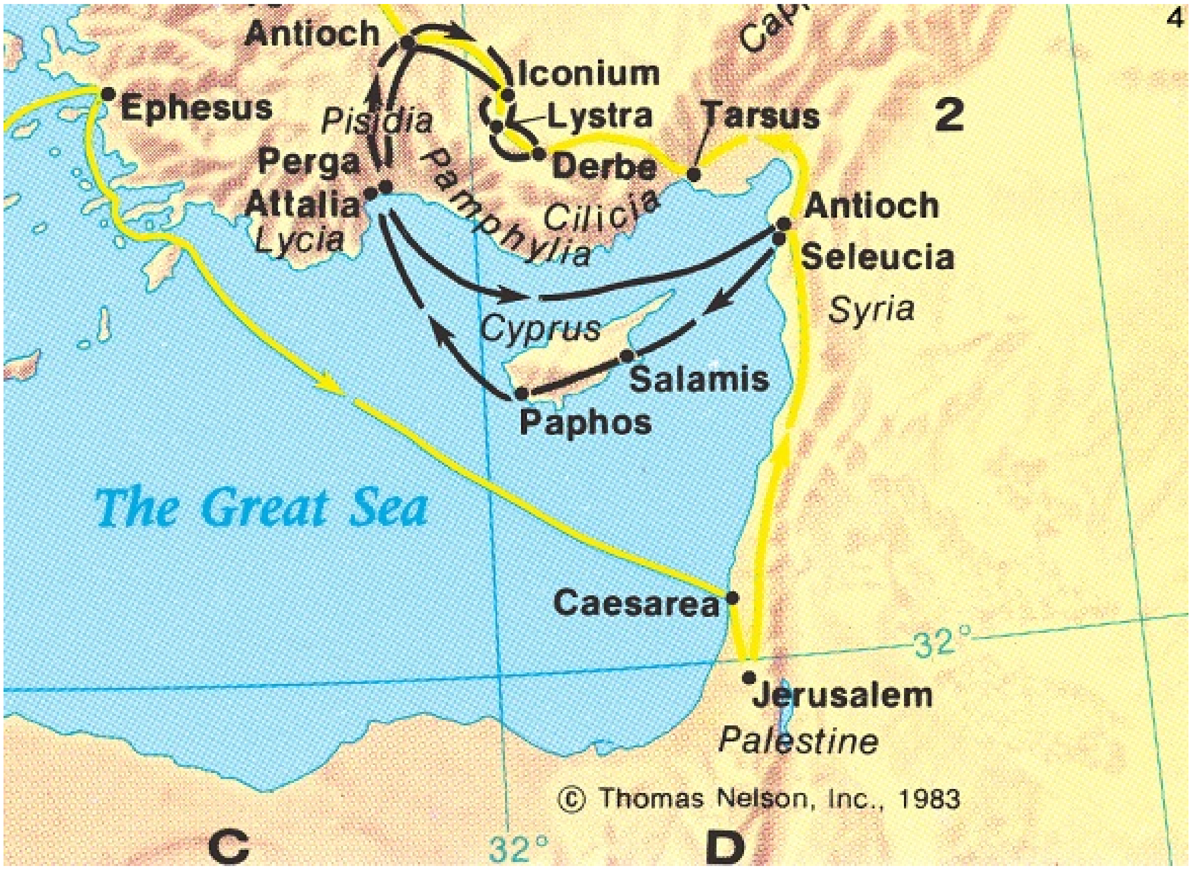
Achaia
3
Athens
Sicily
Corinth
2
Crete
24°

Map 7

PAUL'S FIRST AND SECOND JOURNEYS (Acts 13–14; 15:39–18:22)

→ First missionary journey, with Barnabas and Mark (c. A.D. 46–48)

→ Second missionary journey, with Silas (c. A.D. 49–52)



4
Antioch
Iconium
Lystra
Derbe
Ephesus
Pisidia
Perga
Attalia
Lycia
Pamphylia
Cilicia
Tarsus
2
Antioch
Seleucia
Syria
Cyprus
Salamis
Paphos
The Great Sea
Caesarea
32°
Jerusalem
Palestine
32°
C
D

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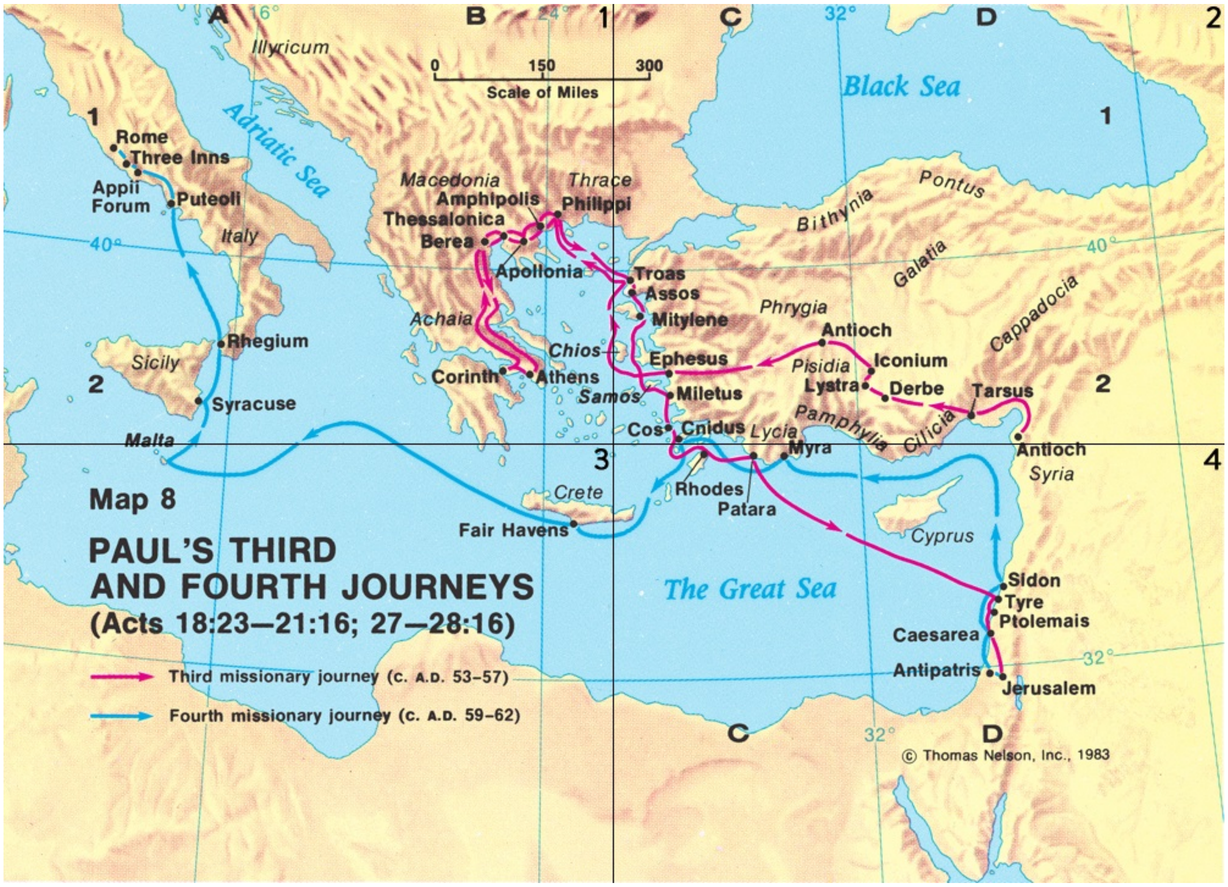
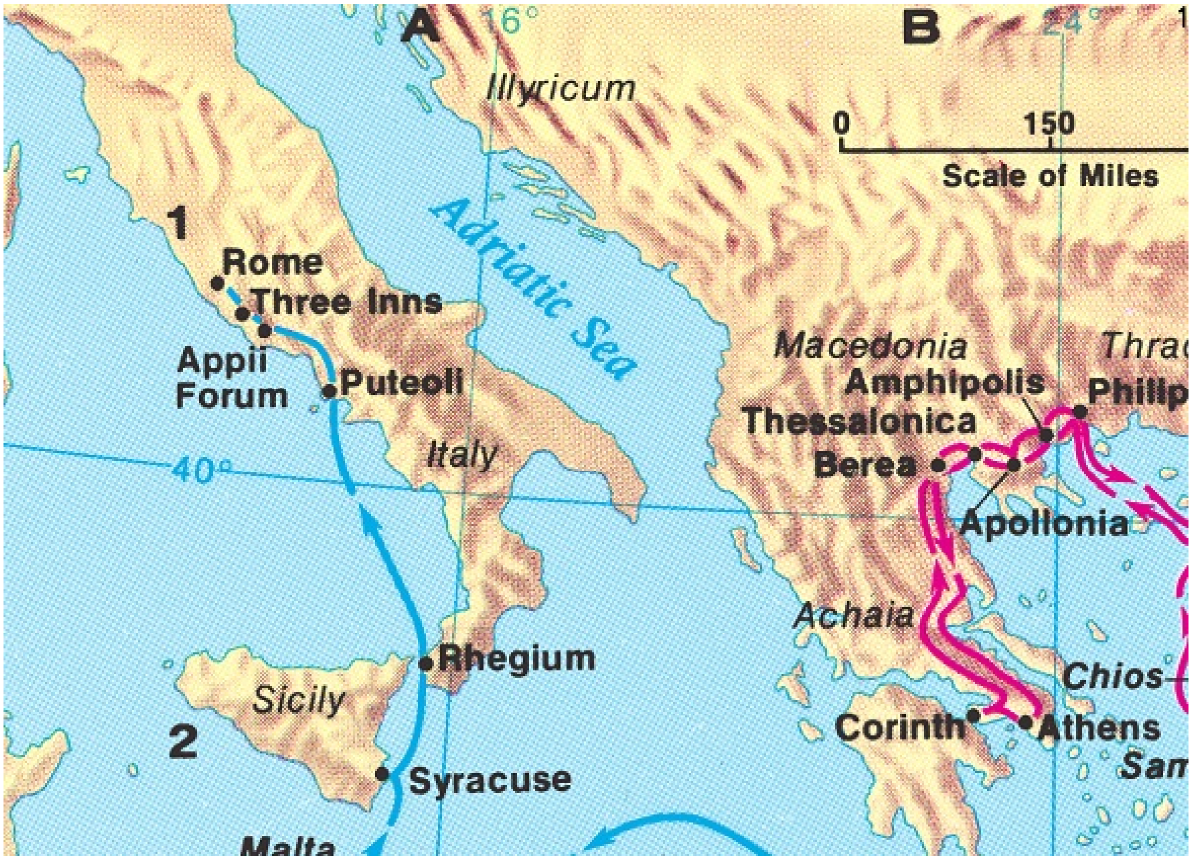
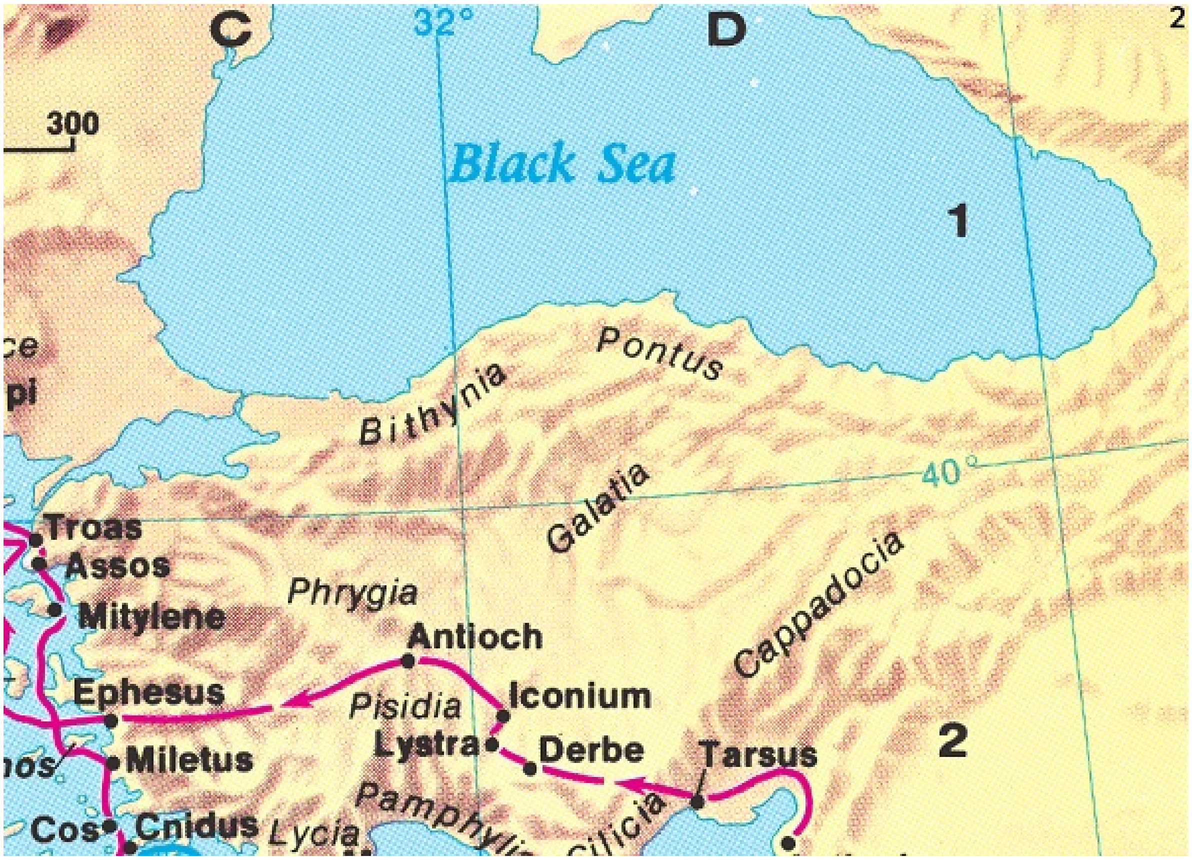
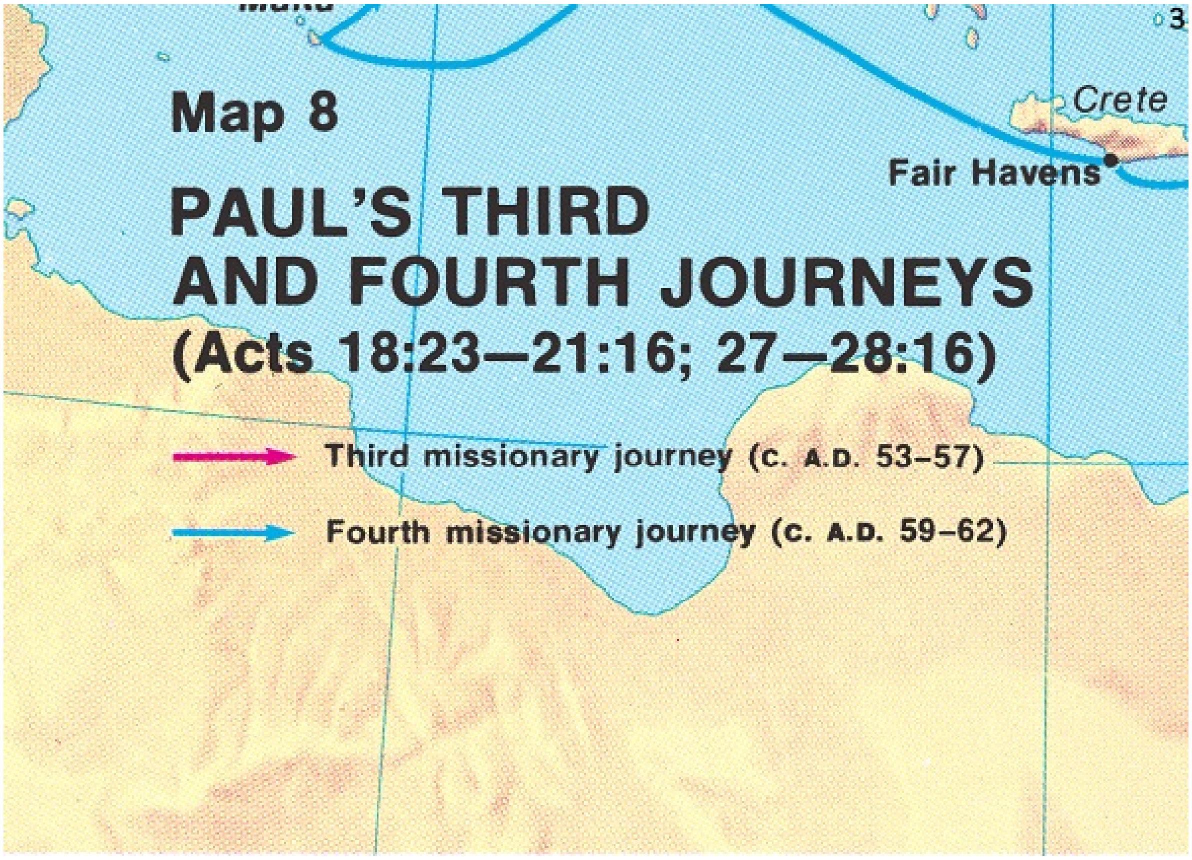
Map 8: Paul’s Third and Fourth Journeys


Map 8
PAUL’S THIRD AND FOURTH JOURNEYS
(Acts 18:23—21:16; 27—28:16)
Third missionary journey (c. A.D. 53–57)
Fourth missionary journey (c. A.D. 59–62)
0 150 300
Scale of Miles
A
B
C
D
1
2
3
4
16°
24°
32°
40°
Illyricum
Adriatic Sea
Black Sea
Rome
Three Inns
Appii Forum
Puteoli
Italy
Macedonia
Thrace
Amphipolis
Philippi
Thessalonica
Berea
Apollonia
Bithynia
Pontus
Galatia
Troas
Assos
Mitylene
Phrygia
Cappadocia
Achaia
Antioch
Rhegium
Sicily
Chios
Ephesus
Pisidia
Iconium
Lystra
Derbe
Tarsus
Corinth
Athens
Samos
Miletus
Syracuse
Pamphylia
Cilicia
Cos
Cnidus
Lycia
Myra
Malta
Antioch
Syria
Crete
Rhodes
Patara
Fair Havens
Cyprus
The Great Sea
Sidon
Tyre
Ptolemais
Caesarea
Antipatris
Jerusalem
© Thomas Nelson, Inc., 1983


A
16°
B
24°
Illyricum
0
150
Scale of Miles
1
Rome
Three Inns
Appii Forum
Puteoli
Adriatic Sea
Italy
40°
Macedonia
Thrac
Amphipolis
Philip
Thessalonica
Berea
Apollonia
Achaia
Chios
Rhegium
Sicily
2
Corinth
Athens
Sam
Syracuse
Malta


C
32°
D
2
300
Black Sea
1
ce
pi
Pontus
Bithynia
40°
Troas
Assos
Galatia
Phrygia
Mitylene
Antioch
Cappadocia
Ephesus
Pisidia
Iconium
Lystra
Derbe
Tarsus
2
nos
Miletus
Cos
Cnidus
Lycia
Pamphyli
Cilicia



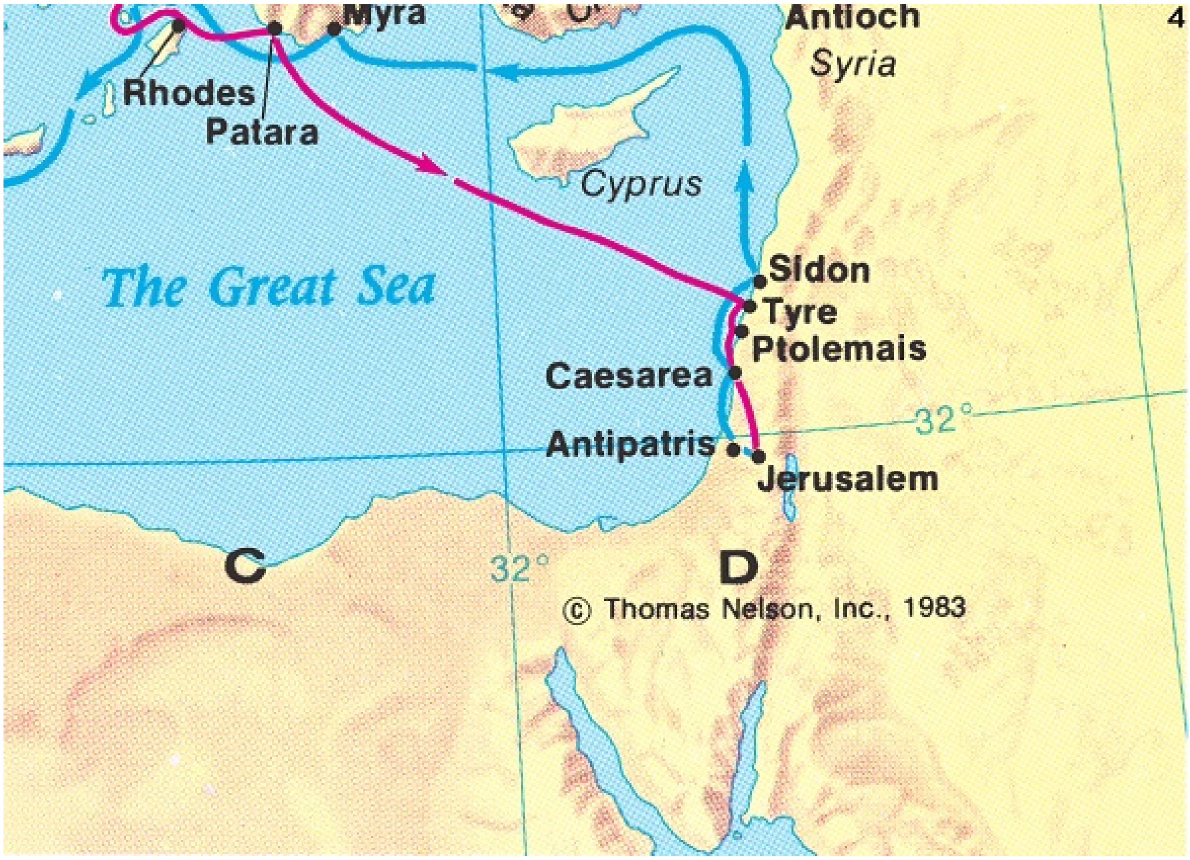
Map 8

PAUL'S THIRD AND FOURTH JOURNEYS
(Acts 18:23—21:16; 27—28:16)

→ Third missionary journey (c. A.D. 53–57)

→ Fourth missionary journey (c. A.D. 59–62)

Crete
Fair Havens


Myra
Antioch
4
Syria
Rhodes
Patara
Cyprus
The Great Sea
Sidon
Tyre
Ptolemais
Caesarea
32°
Antipatris
Jerusalem
C
32°
D

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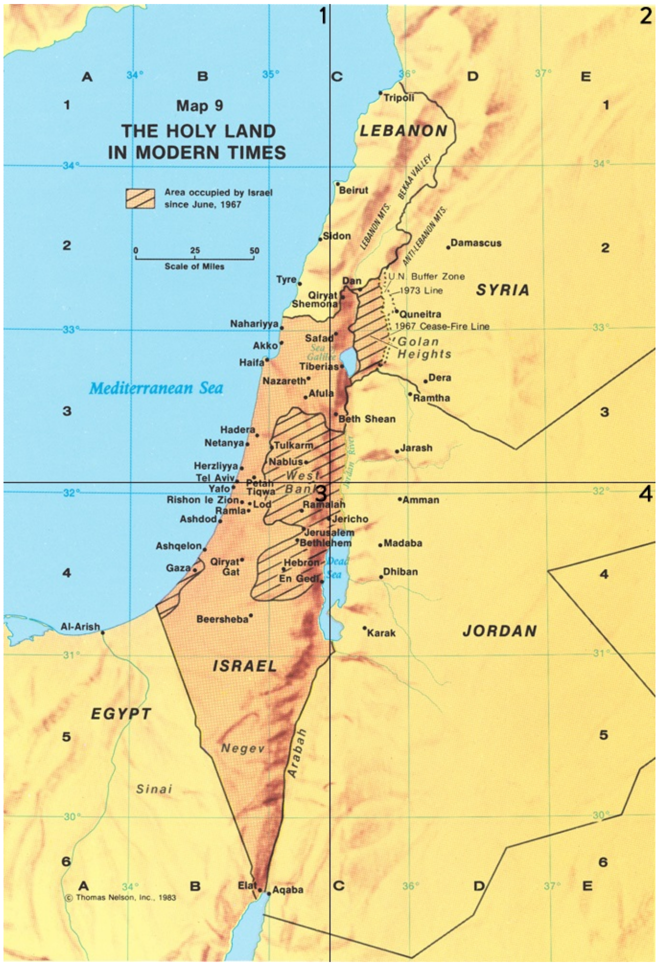
Map 9: The Holy Land in Modern Times


Map 9
THE HOLY LAND
IN MODERN TIMES
Area occupied by Israel since June, 1967
0 25 50
Scale of Miles
1
2
3
4
A
B
C
D
E
34°
35°
36°
37°
33°
32°
31°
30°
Mediterranean Sea
LEBANON
Tripoli
Beirut
Sidon
Tyre
LEBANON MTS.
BEKAA VALLEY
ANTI-LEBANON MTS.
Damascus
SYRIA
Dan
Qiryat Shemona
U.N. Buffer Zone
1973 Line
Quneitra
1967 Cease-Fire Line
Golan Heights
Nahariyya
Akko
Haifa
Safad
Sea of Galilee
Tiberias
Nazareth
Afula
Dera
Ramtha
Beth Shean
Hadera
Netanya
Tulkarm
Nablus
Jordan River
Jarash
Herzliyya
Tel Aviv
Yafo
Petah Tiqwa
West Bank
Rishon le Zion
Lod
Ramla
Ramalah
Amman
Ashdod
Jericho
Jerusalem
Bethlehem
Madaba
Ashqelon
Qiryat Gat
Gaza
Hebron
Dead Sea
En Gedi
Dhiban
Al-Arish
Beersheba
Karak
JORDAN
ISRAEL
EGYPT
Negev
Arabah
Sinai
Elat
Aqaba
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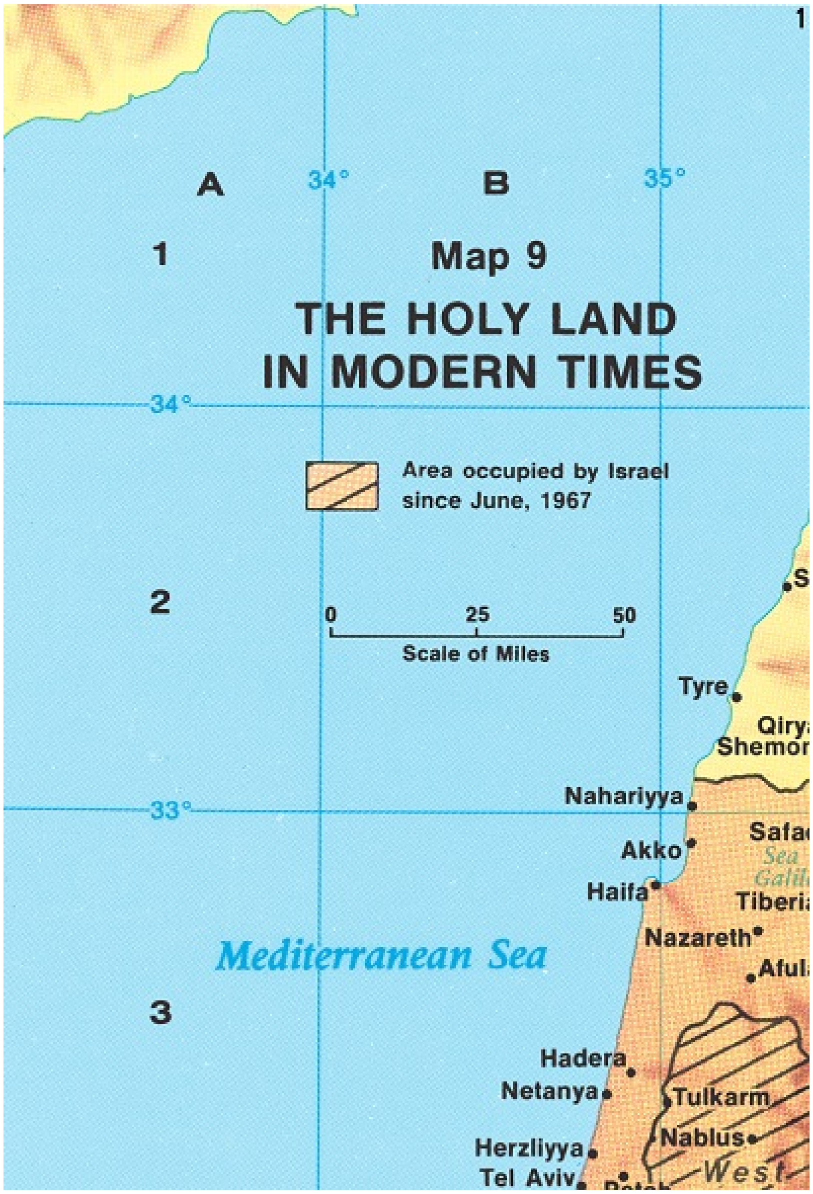

Map 9

THE HOLY LAND IN MODERN TIMES

▨ Area occupied by Israel since June, 1967

1
A
34°
B
35°
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34°
2
0
25
50
Scale of Miles
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Tyre
Qirya
Shemor
Nahariyya
33°
Akko
Safa
Sea
Galil
Haifa
Tiberia
Nazareth
Mediterranean Sea
Afula
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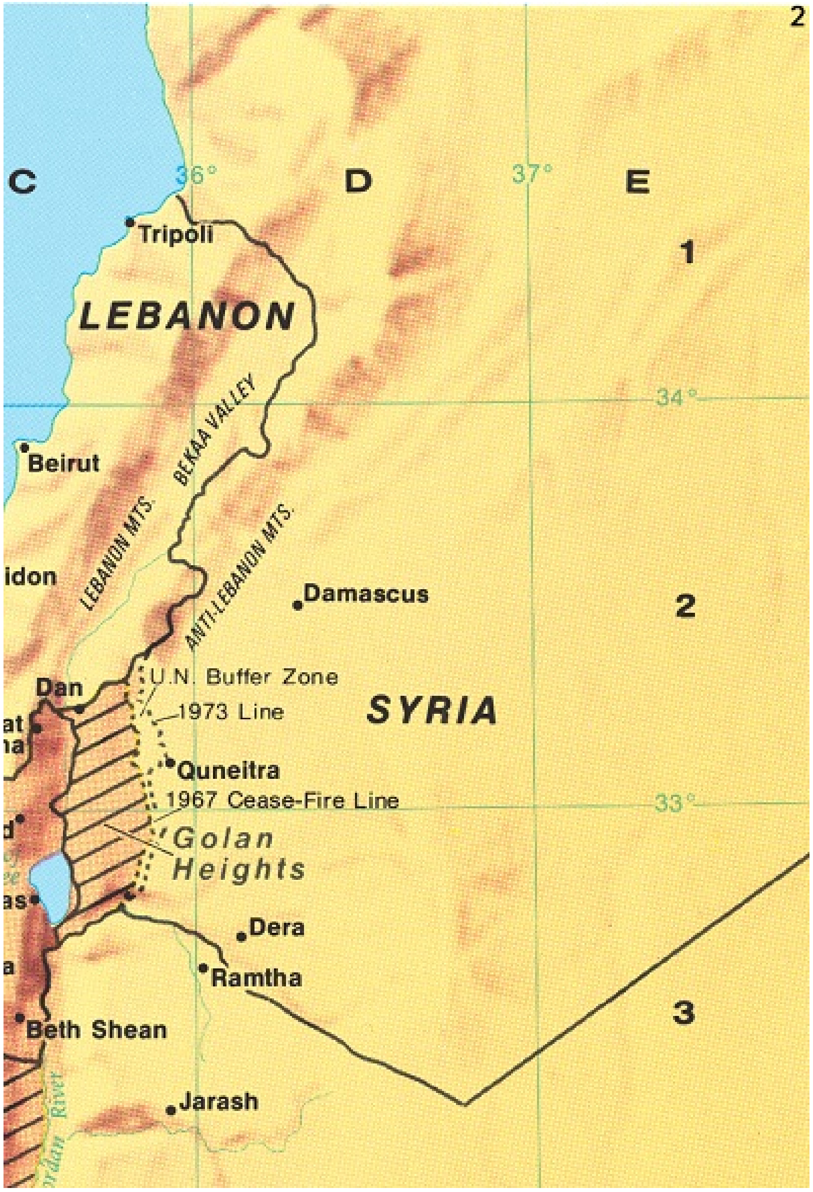
Hadera
Netanya
Tulkarm
Herzliyya
Nablus
Tel Aviv
Petah
West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Tripoli
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Beirut
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ANTI-LEBANON MTS.
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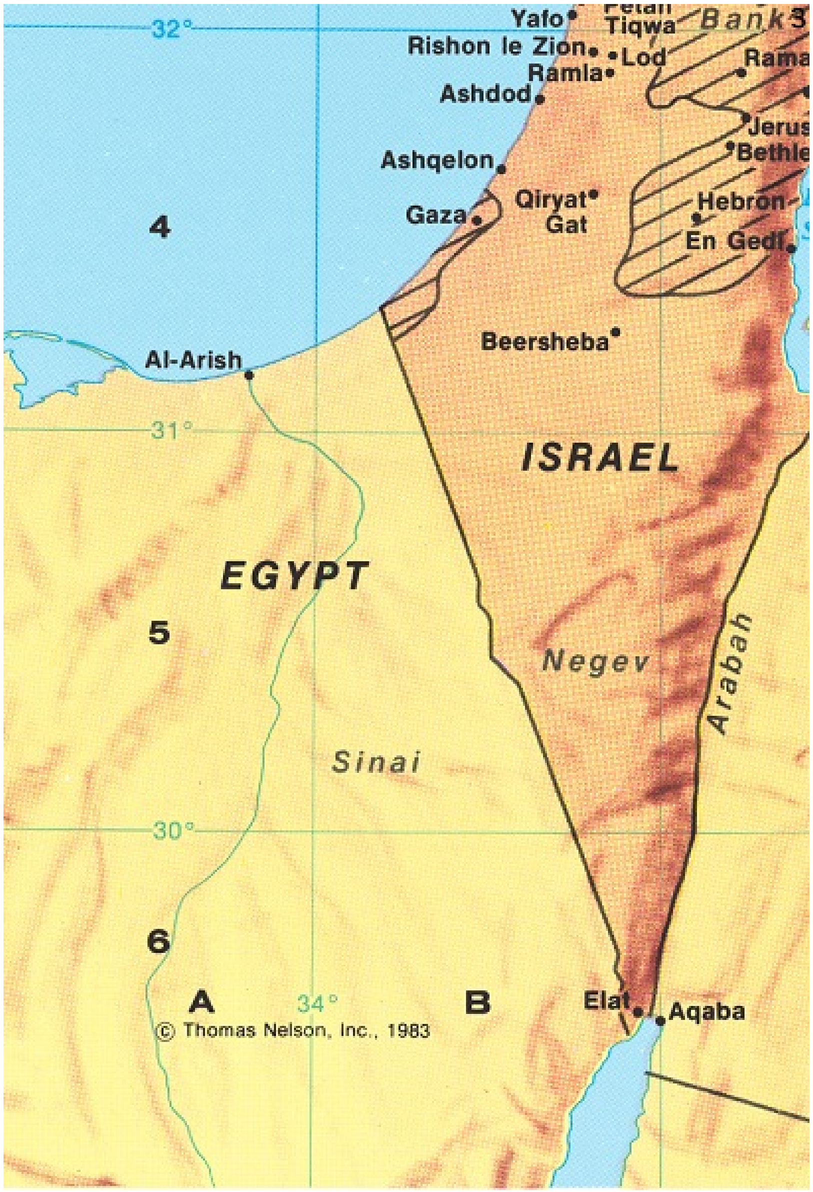
Damascus
2
U.N. Buffer Zone
Dan
1973 Line
SYRIA
Quneitra
1967 Cease-Fire Line
33°
Golan
Heights
Dera
Ramtha
3
Beth Shean
Jarash
Jordan River


Yafo
Petah Tiqwa
Bank
3
32°
Rishon le Zion
Lod
Rama
Ramla
Ashdod
Jerus
Bethle
Ashqelon
Qiryat Gat
Hebron
Gaza
En Gedi
4
Beersheba
Al-Arish
31°
ISRAEL
EGYPT
5
Negev
Arabah
Sinai
30°
6
A
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Elat
Aqaba

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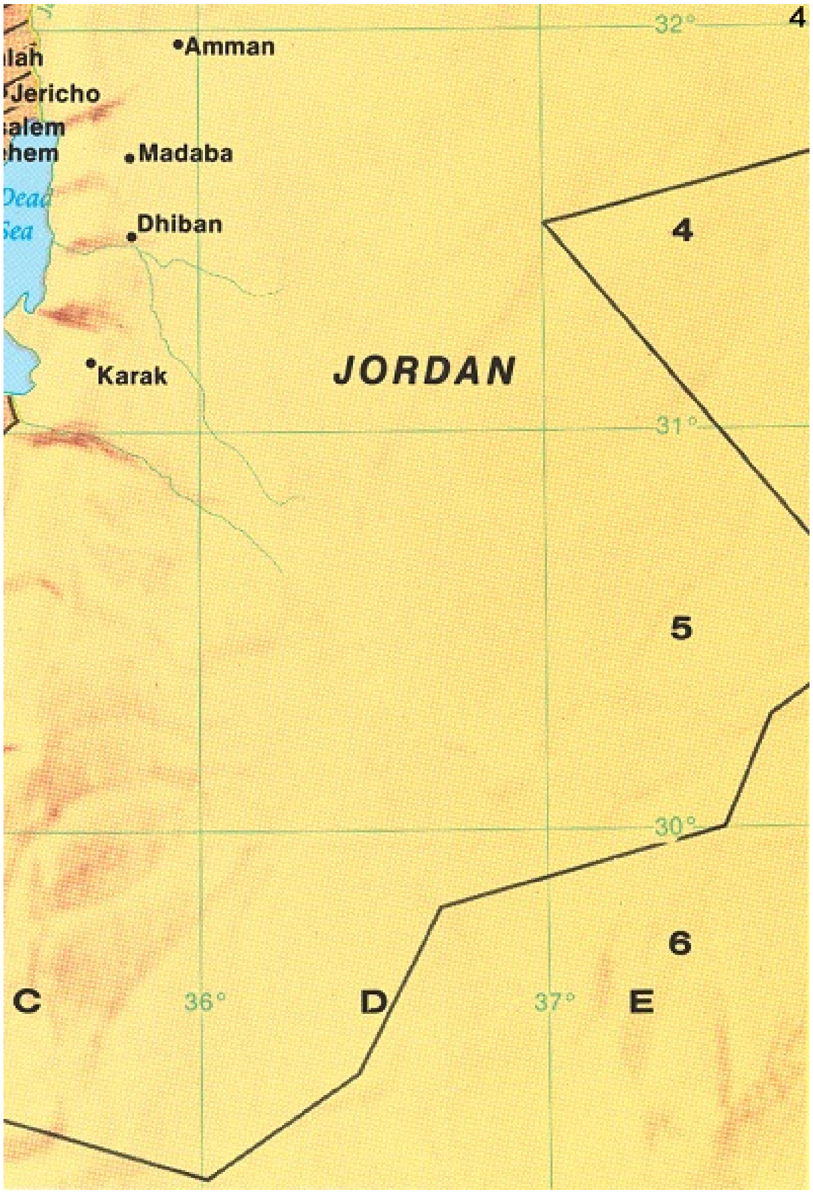
4
32°
Amman
lah
Jericho
salem
hem
Madaba
Dead
Sea
Dhiban
4
Karak
JORDAN
31°
5
30°
6
C
36°
D
37°
E

New King James Version Appendix

OLD TESTAMENT

Genesis
1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 | 25 | 26 | 27 | 28 | 29 | 30 | 31 | 32 | 33 | 34 | 35 | 36 | 37 | 38 | 39 | 40 | 41 | 42 | 43 | 44 | 45 | 46 | 47 | 48 | 49 | 50

Exodus
1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 | 25 | 26 | 27 | 28 | 29 | 30 | 31 | 32 | 33 | 34 | 35 | 36 | 37 | 38 | 39 | 40

Leviticus
1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 | 25 | 26 | 27

Numbers
1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 | 25 | 26 | 27 | 28 | 29 | 30 | 31 | 32 | 33 | 34 | 35 | 36

Deuteronomy
1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 | 25 | 26 | 27 | 28 | 29 | 30 | 31 | 32 | 33 | 34

Joshua
1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24

Judges
1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21

Ruth
1 | 2 | 3 | 4

1 Samuel
1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 | 25 | 26 | 27 | 28 | 29 | 30 | 31

2 Samuel
1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24

1 Kings
1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22

2 Kings
1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 |
25

1 Chronicles
1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 |
25 | 26 | 27 | 28 | 29

2 Chronicles
1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 |
25 | 26 | 27 | 28 | 29 | 30 | 31 | 32 | 33 | 34 | 35 | 36

Ezra
1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10

Nehemiah
1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13

Esther
1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10

Job
1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 |
25 | 26 | 27 | 28 | 29 | 30 | 31 | 32 | 33 | 34 | 35 | 36 | 37 | 38 | 39 | 40 | 41 | 42

Psalms
1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 |
25 | 26 | 27 | 28 | 29 | 30 | 31 | 32 | 33 | 34 | 35 | 36 | 37 | 38 | 39 | 40 | 41 | 42 | 43 | 44 | 45 | 46
| 47 | 48 | 49 | 50 | 51 | 52 | 53 | 54 | 55 | 56 | 57 | 58 | 59 | 60 | 61 | 62 | 63 | 64 | 65 | 66 | 67 |
68 | 69 | 70 | 71 | 72 | 73 | 74 | 75 | 76 | 77 | 78 | 79 | 80 | 81 | 82 | 83 | 84 | 85 | 86 | 87 | 88 | 89
| 90 | 91 | 92 | 93 | 94 | 95 | 96 | 97 | 98 | 99 | 100 | 101 | 102 | 103 | 104 | 105 | 106 | 107 | 108
| 109 | 110 | 111 | 112 | 113 | 114 | 115 | 116 | 117 | 118 | 119 | 120 | 121 | 122 | 123 | 124 |
125 | 126 | 127 | 128 | 129 | 130 | 131 | 132 | 133 | 134 | 135 | 136 | 137 | 138 | 139 | 140 | 141
| 142 | 143 | 144 | 145 | 146 | 147 | 148 | 149 | 150

Proverbs
1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 |
25 | 26 | 27 | 28 | 29 | 30 | 31

Ecclesiastes
1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12

Song of Solomon
1 | 2 | 3 | 4 | 5 | 6 | 7 | 8

Isaiah
1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 | 25 | 26 | 27 | 28 | 29 | 30 | 31 | 32 | 33 | 34 | 35 | 36 | 37 | 38 | 39 | 40 | 41 | 42 | 43 | 44 | 45 | 46 | 47 | 48 | 49 | 50 | 51 | 52 | 53 | 54 | 55 | 56 | 57 | 58 | 59 | 60 | 61 | 62 | 63 | 64 | 65 | 66

Jeremiah
1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 | 25 | 26 | 27 | 28 | 29 | 30 | 31 | 32 | 33 | 34 | 35 | 36 | 37 | 38 | 39 | 40 | 41 | 42 | 43 | 44 | 45 | 46 | 47 | 48 | 49 | 50 | 51 | 52

Lamentations
1 | 2 | 3 | 4 | 5

Ezekiel
1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 | 25 | 26 | 27 | 28 | 29 | 30 | 31 | 32 | 33 | 34 | 35 | 36 | 37 | 38 | 39 | 40 | 41 | 42 | 43 | 44 | 45 | 46 | 47 | 48

Daniel
1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12

Hosea
1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14

Joel
1 | 2 | 3

Amos
1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9

Obadiah
1

Jonah

1 | 2 | 3 | 4

Micah
1 | 2 | 3 | 4 | 5 | 6 | 7

Nahum
1 | 2 | 3

Habakkuk
1 | 2 | 3

Zephaniah
1 | 2 | 3

Haggai
1 | 2

Zechariah
1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14

Malachi
1 | 2 | 3 | 4

NEW TESTAMENT

Matthew
1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 | 25 | 26 | 27 | 28

Mark
1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16

Luke
1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24

John
1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21

Acts

1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 | 25 | 26 | 27 | 28

Romans
1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16

1 Corinthians
1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16

2 Corinthians
1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13

Galatians
1 | 2 | 3 | 4 | 5 | 6

Ephesians
1 | 2 | 3 | 4 | 5 | 6

Philippians
1 | 2 | 3 | 4

Colossians
1 | 2 | 3 | 4

1 Thessalonians
1 | 2 | 3 | 4 | 5

2 Thessalonians
1 | 2 | 3

1 Timothy
1 | 2 | 3 | 4 | 5 | 6

2 Timothy
1 | 2 | 3 | 4

Titus
1 | 2 | 3

Philemon

1

Hebrews
1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13

James
1 | 2 | 3 | 4 | 5

1 Peter
1 | 2 | 3 | 4 | 5

2 Peter
1 | 2 | 3

1 John
1 | 2 | 3 | 4 | 5

2 John
1

3 John
1

Jude
1

Revelation
1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22

The Old Testament

The First Book of Moses Called
Genesis

Genesis 1

The History of Creation

[1]In the beginning God created the heavens and the earth.

[2]The earth was without form, and void; and darkness *was* on the face of the deep. And the Spirit of God was hovering over the face of the waters.

[3]Then God said, “Let there be light”; and there was light.

[4]And God saw the light, that *it was* good; and God divided the light from the darkness.

[5]God called the light Day, and the darkness He called Night. So the evening and the morning were the first day.

[6]Then God said, “Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.”

[7]Thus God made the firmament, and divided the waters which *were* under the firmament from the waters which *were* above the firmament; and it was so.

[8]And God called the firmament Heaven. So the evening and the morning were the second day.

[9]Then God said, “Let the waters under the heavens be gathered together into one place, and let the dry *land* appear”; and it was so.

[10]And God called the dry *land* Earth, and the gathering together of the waters He called Seas. And God saw that *it was* good.

[11]Then God said, “Let the earth bring forth grass, the herb *that* yields seed, *and* the fruit tree *that* yields fruit according to its kind, whose seed *is* in itself, on the earth”; and it was so.

[12]And the earth brought forth grass, the herb *that* yields seed according to its kind, and the tree *that* yields fruit, whose seed *is* in itself according to its kind. And God saw that *it was* good.

[13]So the evening and the morning were the third day.

[14]Then God said, “Let there be lights in the firmament of the heavens to divide the day from the night; and let them be for signs and seasons, and for days and years;

[15]"and let them be for lights in the firmament of the heavens to give light on the earth"; and it was so.

[16]Then God made two great lights: the greater light to rule the day, and the lesser light to rule the night. *He made* the stars also.

[17]God set them in the firmament of the heavens to give light on the earth,

[18]and to rule over the day and over the night, and to divide the light from the darkness. And God saw that *it was* good.

[19]So the evening and the morning were the fourth day.

[20]Then God said, "Let the waters abound with an abundance of living creatures, and let birds fly above the earth across the face of the firmament of the heavens."

[21]So God created great sea creatures and every living thing that moves, with which the waters abounded, according to their kind, and every winged bird according to its kind. And God saw that *it was* good.

[22]And God blessed them, saying, "Be fruitful and multiply, and fill the waters in the seas, and let birds multiply on the earth."

[23]So the evening and the morning were the fifth day.

[24]Then God said, "Let the earth bring forth the living creature according to its kind: cattle and creeping thing and beast of the earth, *each* according to its kind"; and it was so.

[25]And God made the beast of the earth according to its kind, cattle according to its kind, and everything that creeps on the earth according to its kind. And God saw that *it was* good.

[26]Then God said, "Let Us make man in Our image, according to Our likeness; let them have dominion over the fish of the sea, over the birds of the air, and over the cattle, over all the earth and over every creeping thing that creeps on the earth."

[27]So God created man in His *own* image; in the image of God He created him; male and female He created them.

[28]Then God blessed them, and God said to them, "Be fruitful and multiply; fill the earth and subdue it; have dominion over the fish of the sea, over the birds of the air, and over every living thing that moves on the earth."

[29]And God said, “See, I have given you every herb *that* yields seed which *is* on the face of all the earth, and every tree whose fruit yields seed; to you it shall be for food.

[30]“Also, to every beast of the earth, to every bird of the air, and to everything that creeps on the earth, in which *there is* life, *I have given* every green herb for food”; and it was so.

[31]Then God saw everything that He had made, and indeed *it was* very good. So the evening and the morning were the sixth day.

Genesis 2

[1]Thus the heavens and the earth, and all the host of them, were finished.

[2]And on the seventh day God ended His work which He had done, and He rested on the seventh day from all His work which He had done.

[3]Then God blessed the seventh day and sanctified it, because in it He rested from all His work which God had created and made.

4This *is* the history of the heavens and the earth when they were created, in the day that the LORD God made the earth and the heavens,

[5]before any plant of the field was in the earth and before any herb of the field had grown. For the LORD God had not caused it to rain on the earth, and *there was* no man to till the ground;

[6]but a mist went up from the earth and watered the whole face of the ground.

[7]And the LORD God formed man *of* the dust of the ground, and breathed into his nostrils the breath of life; and man became a living being.

Life in God's Garden

8The LORD God planted a garden eastward in Eden, and there He put the man whom He had formed.

[9]And out of the ground the LORD God made every tree grow that is pleasant to the sight and good for food. The tree of life *was* also in the midst of the garden, and the tree of the knowledge of good and evil.

10Now a river went out of Eden to water the garden, and from there it parted and became four riverheads.

[11]The name of the first *is* Pishon; it *is* the one which skirts the whole land of Havilah, where *there is* gold.

[12]And the gold of that land *is* good. Bdellium and the onyx stone *are* there.

[13]The name of the second river *is* Gihon; it *is* the one which goes around the whole land of Cush.

[14]The name of the third river *is* Hiddekel; it *is* the one which goes toward the east of Assyria. The fourth river *is* the Euphrates.

15Then the LORD God took the man and put him in the garden of Eden to tend and keep it.

16And the LORD God commanded the man, saying, “Of every tree of the garden you may freely eat;

17“but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die.”

18And the LORD God said, “*It is* not good that man should be alone; I will make him a helper comparable to him.”

19Out of the ground the LORD God formed every beast of the field and every bird of the air, and brought *them* to Adam to see what he would call them. And whatever Adam called each living creature, that *was* its name.

20So Adam gave names to all cattle, to the birds of the air, and to every beast of the field. But for Adam there was not found a helper comparable to him.

21And the LORD God caused a deep sleep to fall on Adam, and he slept; and He took one of his ribs, and closed up the flesh in its place.

22Then the rib which the LORD God had taken from man He made into a woman, and He brought her to the man.

23And Adam said:

“This *is* now bone of my bones
And flesh of my flesh;
She shall be called Woman,
Because she was taken out of Man.”

24Therefore a man shall leave his father and mother and be joined to his wife, and they shall become one flesh.

25And they were both naked, the man and his wife, and were not ashamed.

Genesis 3

The Temptation and Fall of Man

[1]Now the serpent was more cunning than any beast of the field which the LORD God had made. And he said to the woman, “Has God indeed said, ‘You shall not eat of every tree of the garden’?”

[2]And the woman said to the serpent, “We may eat the fruit of the trees of the garden;

[3]“but of the fruit of the tree which *is* in the midst of the garden, God has said, ‘You shall not eat it, nor shall you touch it, lest you die.” ’

[4]Then the serpent said to the woman, “You will not surely die.

[5]“For God knows that in the day you eat of it your eyes will be opened, and you will be like God, knowing good and evil.”

[6]So when the woman saw that the tree *was* good for food, that it *was* pleasant to the eyes, and a tree desirable to make *one* wise, she took of its fruit and ate. She also gave to her husband with her, and he ate.

[7]Then the eyes of both of them were opened, and they knew that they *were* naked; and they sewed fig leaves together and made themselves coverings.

[8]And they heard the sound of the LORD God walking in the garden in the cool of the day, and Adam and his wife hid themselves from the presence of the LORD God among the trees of the garden.

[9]Then the LORD God called to Adam and said to him, “Where *are* you?”

[10]So he said, “I heard Your voice in the garden, and I was afraid because I was naked; and I hid myself.”

[11]And He said, “Who told you that you *were* naked? Have you eaten from the tree of which I commanded you that you should not eat?”

[12]Then the man said, “The woman whom You gave *to be* with me, she gave me of the tree, and I ate.”

[13]And the LORD God said to the woman, “What *is* this you have done?” The woman said, “The serpent deceived me, and I ate.”

[14]So the LORD God said to the serpent:

“Because you have done this,
You *are* cursed more than all cattle,
And more than every beast of the field;
On your belly you shall go,
And you shall eat dust
All the days of your life.
[15]And I will put enmity
Between you and the woman,
And between your seed and her Seed;
He shall bruise your head,
And you shall bruise His heel.”

[16]To the woman He said:

“I will greatly multiply your sorrow and your conception;
In pain you shall bring forth children;
Your desire *shall be* for your husband,
And he shall rule over you.”

[17]Then to Adam He said, “Because you have heeded the voice of your wife, and have eaten from the tree of which I commanded you, saying, ‘You shall not eat of it’:

“Cursed *is* the ground for your sake;
In toil you shall eat *of* it
All the days of your life.
[18]Both thorns and thistles it shall bring forth for you,
And you shall eat the herb of the field.
[19]In the sweat of your face you shall eat bread
Till you return to the ground,
For out of it you were taken;
For dust you *are,*
And to dust you shall return.”

[20]And Adam called his wife’s name Eve, because she was the mother of all living.

[21]Also for Adam and his wife the LORD God made tunics of skin, and clothed them.

[22]Then the LORD God said, “Behold, the man has become like one of Us, to know good and evil. And now, lest he put out his hand and take also of the tree of life, and eat, and live forever”—

[23]therefore the LORD God sent him out of the garden of Eden to till the ground from which he was taken.

[24]So He drove out the man; and He placed cherubim at the east of the garden of Eden, and a flaming sword which turned every way, to guard the way to the tree of life.

Genesis 4

Cain Murders Abel

[1]Now Adam knew Eve his wife, and she conceived and bore Cain, and said, “I have acquired a man from the LORD.”

[2]Then she bore again, this time his brother Abel. Now Abel was a keeper of sheep, but Cain was a tiller of the ground.

[3]And in the process of time it came to pass that Cain brought an offering of the fruit of the ground to the LORD.

[4]Abel also brought of the firstborn of his flock and of their fat. And the LORD respected Abel and his offering,

[5]but He did not respect Cain and his offering. And Cain was very angry, and his countenance fell.

[6]So the LORD said to Cain, “Why are you angry? And why has your countenance fallen?

[7]“If you do well, will you not be accepted? And if you do not do well, sin lies at the door. And its desire *is* for you, but you should rule over it.”

[8]Now Cain talked with Abel his brother; and it came to pass, when they were in the field, that Cain rose up against Abel his brother and killed him.

[9]Then the LORD said to Cain, “Where *is* Abel your brother?” He said, “I do not know. *Am* I my brother’s keeper?”

[10]And He said, “What have you done? The voice of your brother’s blood cries out to Me from the ground.

[11]“So now you *are* cursed from the earth, which has opened its mouth to receive your brother’s blood from your hand.

[12]“When you till the ground, it shall no longer yield its strength to you. A fugitive and a vagabond you shall be on the earth.”

[13]And Cain said to the LORD, “My punishment *is* greater than I can bear!

[14]“Surely You have driven me out this day from the face of the ground; I shall be hidden from Your face; I shall be a fugitive and a

vagabond on the earth, and it will happen *that* anyone who finds me will kill me."

[15]And the LORD said to him, "Therefore, whoever kills Cain, vengeance shall be taken on him sevenfold." And the LORD set a mark on Cain, lest anyone finding him should kill him.

The Family of Cain

[16]Then Cain went out from the presence of the LORD and dwelt in the land of Nod on the east of Eden.

[17]And Cain knew his wife, and she conceived and bore Enoch. And he built a city, and called the name of the city after the name of his son—Enoch.

[18]To Enoch was born Irad; and Irad begot Mehujael, and Mehujael begot Methushael, and Methushael begot Lamech.

[19]Then Lamech took for himself two wives: the name of one *was* Adah, and the name of the second *was* Zillah.

[20]And Adah bore Jabal. He was the father of those who dwell in tents and have livestock.

[21]His brother's name *was* Jubal. He was the father of all those who play the harp and flute.

[22]And as for Zillah, she also bore Tubal-Cain, an instructor of every craftsman in bronze and iron. And the sister of Tubal-Cain *was* Naamah.

[23]Then Lamech said to his wives:

"Adah and Zillah, hear my voice;
Wives of Lamech, listen to my speech!
For I have killed a man for wounding me,
Even a young man for hurting me.
[24]If Cain shall be avenged sevenfold,
Then Lamech seventy-sevenfold."

A New Son

[25]And Adam knew his wife again, and she bore a son and named him Seth, "For God has appointed another seed for me instead of Abel, whom Cain killed."

[26]And as for Seth, to him also a son was born; and he named him Enosh. Then *men* began to call on the name of the LORD.

Genesis 5

The Family of Adam

[1]This is the book of the genealogy of Adam. In the day that God created man, He made him in the likeness of God.

[2]He created them male and female, and blessed them and called them Mankind in the day they were created.

[3]And Adam lived one hundred and thirty years, and begot *a son* in his own likeness, after his image, and named him Seth.

[4]After he begot Seth, the days of Adam were eight hundred years; and he had sons and daughters.

[5]So all the days that Adam lived were nine hundred and thirty years; and he died.

[6]Seth lived one hundred and five years, and begot Enosh.

[7]After he begot Enosh, Seth lived eight hundred and seven years, and had sons and daughters.

[8]So all the days of Seth were nine hundred and twelve years; and he died.

[9]Enosh lived ninety years, and begot Cainan.

[10]After he begot Cainan, Enosh lived eight hundred and fifteen years, and had sons and daughters.

[11]So all the days of Enosh were nine hundred and five years; and he died.

[12]Cainan lived seventy years, and begot Mahalalel.

[13]After he begot Mahalalel, Cainan lived eight hundred and forty years, and had sons and daughters.

[14]So all the days of Cainan were nine hundred and ten years; and he died.

[15]Mahalalel lived sixty-five years, and begot Jared.

[16]After he begot Jared, Mahalalel lived eight hundred and thirty years, and had sons and daughters.

[17]So all the days of Mahalalel were eight hundred and ninety-five years; and he died.

18Jared lived one hundred and sixty-two years, and begot Enoch.

19After he begot Enoch, Jared lived eight hundred years, and had sons and daughters.

20So all the days of Jared were nine hundred and sixty-two years; and he died.

21Enoch lived sixty-five years, and begot Methuselah.

22After he begot Methuselah, Enoch walked with God three hundred years, and had sons and daughters.

23So all the days of Enoch were three hundred and sixty-five years.

24And Enoch walked with God; and he *was* not, for God took him.

25Methuselah lived one hundred and eighty-seven years, and begot Lamech.

26After he begot Lamech, Methuselah lived seven hundred and eighty-two years, and had sons and daughters.

27So all the days of Methuselah were nine hundred and sixty-nine years; and he died.

28Lamech lived one hundred and eighty-two years, and had a son.

29And he called his name Noah, saying, “This *one* will comfort us concerning our work and the toil of our hands, because of the ground which the LORD has cursed.”

30After he begot Noah, Lamech lived five hundred and ninety-five years, and had sons and daughters.

31So all the days of Lamech were seven hundred and seventy-seven years; and he died.

32And Noah was five hundred years old, and Noah begot Shem, Ham, and Japheth.

Genesis 6

The Wickedness and Judgment of Man

[1]Now it came to pass, when men began to multiply on the face of the earth, and daughters were born to them,

[2]that the sons of God saw the daughters of men, that they *were* beautiful; and they took wives for themselves of all whom they chose.

[3]And the LORD said, "My Spirit shall not strive with man forever, for he *is* indeed flesh; yet his days shall be one hundred and twenty years."

[4]There were giants on the earth in those days, and also afterward, when the sons of God came in to the daughters of men and they bore *children* to them. Those *were* the mighty men who *were* of old, men of renown.

[5]Then the LORD saw that the wickedness of man *was* great in the earth, and *that* every intent of the thoughts of his heart *was* only evil continually.

[6]And the LORD was sorry that He had made man on the earth, and He was grieved in His heart.

[7]So the LORD said, "I will destroy man whom I have created from the face of the earth, both man and beast, creeping thing and birds of the air, for I am sorry that I have made them."

[8]But Noah found grace in the eyes of the LORD.

Noah Pleases God

[9]This is the genealogy of Noah. Noah was a just man, perfect in his generations. Noah walked with God.

[10]And Noah begot three sons: Shem, Ham, and Japheth.

[11]The earth also was corrupt before God, and the earth was filled with violence.

[12]So God looked upon the earth, and indeed it was corrupt; for all flesh had corrupted their way on the earth.

The Ark Prepared

[13]And God said to Noah, "The end of all flesh has come before Me, for the earth is filled with violence through them; and behold, I will destroy them with the earth.

[14]"Make yourself an ark of gopherwood; make rooms in the ark, and cover it inside and outside with pitch.

[15]"And this is how you shall make it: The length of the ark *shall be* three hundred cubits, its width fifty cubits, and its height thirty cubits.

[16]"You shall make a window for the ark, and you shall finish it to a cubit from above; and set the door of the ark in its side. You shall make it *with* lower, second, and third *decks*.

[17]"And behold, I Myself am bringing floodwaters on the earth, to destroy from under heaven all flesh in which *is* the breath of life; everything that *is* on the earth shall die.

[18]"But I will establish My covenant with you; and you shall go into the ark—you, your sons, your wife, and your sons' wives with you.

[19]"And of every living thing of all flesh you shall bring two of every *sort* into the ark, to keep *them* alive with you; they shall be male and female.

[20]"Of the birds after their kind, of animals after their kind, and of every creeping thing of the earth after its kind, two of every *kind* will come to you to keep *them* alive.

[21]"And you shall take for yourself of all food that is eaten, and you shall gather *it* to yourself; and it shall be food for you and for them."

[22]Thus Noah did; according to all that God commanded him, so he did.

Genesis 7

The Great Flood

[1]Then the LORD said to Noah, "Come into the ark, you and all your household, because I have seen *that* you *are* righteous before Me in this generation.

[2]"You shall take with you seven each of every clean animal, a male and his female; two each of animals that *are* unclean, a male and his female;

[3]"also seven each of birds of the air, male and female, to keep the species alive on the face of all the earth.

[4]"For after seven more days I will cause it to rain on the earth forty days and forty nights, and I will destroy from the face of the earth all living things that I have made."

[5]And Noah did according to all that the LORD commanded him.

[6]Noah *was* six hundred years old when the floodwaters were on the earth.

[7]So Noah, with his sons, his wife, and his sons' wives, went into the ark because of the waters of the flood.

[8]Of clean animals, of animals that *are* unclean, of birds, and of everything that creeps on the earth,

[9]two by two they went into the ark to Noah, male and female, as God had commanded Noah.

[10]And it came to pass after seven days that the waters of the flood were on the earth.

[11]In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, on that day all the fountains of the great deep were broken up, and the windows of heaven were opened.

[12]And the rain was on the earth forty days and forty nights.

[13]On the very same day Noah and Noah's sons, Shem, Ham, and Japheth, and Noah's wife and the three wives of his sons with them, entered the ark—

[14]they and every beast after its kind, all cattle after their kind, every creeping thing that creeps on the earth after its kind, and every bird

after its kind, every bird of every sort.

[15]And they went into the ark to Noah, two by two, of all flesh in which *is* the breath of life.

[16]So those that entered, male and female of all flesh, went in as God had commanded him; and the LORD shut him in.

[17]Now the flood was on the earth forty days. The waters increased and lifted up the ark, and it rose high above the earth.

[18]The waters prevailed and greatly increased on the earth, and the ark moved about on the surface of the waters.

[19]And the waters prevailed exceedingly on the earth, and all the high hills under the whole heaven were covered.

[20]The waters prevailed fifteen cubits upward, and the mountains were covered.

[21]And all flesh died that moved on the earth: birds and cattle and beasts and every creeping thing that creeps on the earth, and every man.

[22]All in whose nostrils *was* the breath of the spirit of life, all that *was* on the dry *land,* died.

[23]So He destroyed all living things which were on the face of the ground: both man and cattle, creeping thing and bird of the air. They were destroyed from the earth. Only Noah and those who *were* with him in the ark remained *alive*.

[24]And the waters prevailed on the earth one hundred and fifty days.

Genesis 8

Noah's Deliverance

[1]Then God remembered Noah, and every living thing, and all the animals that *were* with him in the ark. And God made a wind to pass over the earth, and the waters subsided.

[2]The fountains of the deep and the windows of heaven were also stopped, and the rain from heaven was restrained.

[3]And the waters receded continually from the earth. At the end of the hundred and fifty days the waters decreased.

[4]Then the ark rested in the seventh month, the seventeenth day of the month, on the mountains of Ararat.

[5]And the waters decreased continually until the tenth month. In the tenth *month,* on the first *day* of the month, the tops of the mountains were seen.

[6]So it came to pass, at the end of forty days, that Noah opened the window of the ark which he had made.

[7]Then he sent out a raven, which kept going to and fro until the waters had dried up from the earth.

[8]He also sent out from himself a dove, to see if the waters had receded from the face of the ground.

[9]But the dove found no resting place for the sole of her foot, and she returned into the ark to him, for the waters *were* on the face of the whole earth. So he put out his hand and took her, and drew her into the ark to himself.

[10]And he waited yet another seven days, and again he sent the dove out from the ark.

[11]Then the dove came to him in the evening, and behold, a freshly plucked olive leaf *was* in her mouth; and Noah knew that the waters had receded from the earth.

[12]So he waited yet another seven days and sent out the dove, which did not return again to him anymore.

[13]And it came to pass in the six hundred and first year, in the first *month,* the first *day* of the month, that the waters were dried up from the earth; and Noah removed the covering of the ark and looked, and indeed the surface of the ground was dry.

[14]And in the second month, on the twenty-seventh day of the month, the earth was dried.

[15]Then God spoke to Noah, saying,

[16]“Go out of the ark, you and your wife, and your sons and your sons’ wives with you.

[17]“Bring out with you every living thing of all flesh that *is* with you: birds and cattle and every creeping thing that creeps on the earth, so that they may abound on the earth, and be fruitful and multiply on the earth.”

[18]So Noah went out, and his sons and his wife and his sons’ wives with him.

[19]Every animal, every creeping thing, every bird, *and* whatever creeps on the earth, according to their families, went out of the ark.

God’s Covenant with Creation

[20]Then Noah built an altar to the LORD, and took of every clean animal and of every clean bird, and offered burnt offerings on the altar.

[21]And the LORD smelled a soothing aroma. Then the LORD said in His heart, “I will never again curse the ground for man’s sake, although the imagination of man’s heart *is* evil from his youth; nor will I again destroy every living thing as I have done.

> [22]“While the earth remains,
> Seedtime and harvest,
> Cold and heat,
> Winter and summer,
> And day and night
> Shall not cease.”

Genesis 9

[1]So God blessed Noah and his sons, and said to them: “Be fruitful and multiply, and fill the earth.

[2]“And the fear of you and the dread of you shall be on every beast of the earth, on every bird of the air, on all that move *on* the earth, and on all the fish of the sea. They are given into your hand.

[3]“Every moving thing that lives shall be food for you. I have given you all things, even as the green herbs.

[4]“But you shall not eat flesh with its life, *that is,* its blood.

[5]“Surely for your lifeblood I will demand *a reckoning;* from the hand of every beast I will require it, and from the hand of man. From the hand of every man’s brother I will require the life of man.

> [6]“Whoever sheds man’s blood,
> By man his blood shall be shed;
> For in the image of God
> He made man.
> [7]And as for you, be fruitful and multiply;
> Bring forth abundantly in the earth
> And multiply in it.”

8Then God spoke to Noah and to his sons with him, saying:

[9]“And as for Me, behold, I establish My covenant with you and with your descendants after you,

[10]“and with every living creature that *is* with you: the birds, the cattle, and every beast of the earth with you, of all that go out of the ark, every beast of the earth.

[11]“Thus I establish My covenant with you: Never again shall all flesh be cut off by the waters of the flood; never again shall there be a flood to destroy the earth.”

[12]And God said: “This *is* the sign of the covenant which I make between Me and you, and every living creature that *is* with you, for perpetual generations:

[13]"I set My rainbow in the cloud, and it shall be for the sign of the covenant between Me and the earth.

[14]"It shall be, when I bring a cloud over the earth, that the rainbow shall be seen in the cloud;

[15]"and I will remember My covenant which *is* between Me and you and every living creature of all flesh; the waters shall never again become a flood to destroy all flesh.

[16]"The rainbow shall be in the cloud, and I will look on it to remember the everlasting covenant between God and every living creature of all flesh that *is* on the earth."

[17]And God said to Noah, "This *is* the sign of the covenant which I have established between Me and all flesh that *is* on the earth."

Noah and His Sons

[18]Now the sons of Noah who went out of the ark were Shem, Ham, and Japheth. And Ham *was* the father of Canaan.

[19]These three *were* the sons of Noah, and from these the whole earth was populated.

[20]And Noah began *to be* a farmer, and he planted a vineyard.

[21]Then he drank of the wine and was drunk, and became uncovered in his tent.

[22]And Ham, the father of Canaan, saw the nakedness of his father, and told his two brothers outside.

[23]But Shem and Japheth took a garment, laid *it* on both their shoulders, and went backward and covered the nakedness of their father. Their faces *were* turned away, and they did not see their father's nakedness.

[24]So Noah awoke from his wine, and knew what his younger son had done to him.

[25]Then he said:

> "Cursed *be* Canaan;
> A servant of servants
> He shall be to his brethren."

[26]And he said:

“Blessed *be* the LORD,
The God of Shem,
And may Canaan be his servant.
[27]May God enlarge Japheth,
And may he dwell in the tents of Shem;
And may Canaan be his servant.”

28And Noah lived after the flood three hundred and fifty years.

[29]So all the days of Noah were nine hundred and fifty years; and he died.

Genesis 10

Nations Descended from Noah

[1]Now this *is* the genealogy of the sons of Noah: Shem, Ham, and Japheth. And sons were born to them after the flood.

[2]The sons of Japheth *were* Gomer, Magog, Madai, Javan, Tubal, Meshech, and Tiras.

[3]The sons of Gomer *were* Ashkenaz, Riphath, and Togarmah.

[4]The sons of Javan *were* Elishah, Tarshish, Kittim, and Dodanim.

[5]From these the coastland *peoples* of the Gentiles were separated into their lands, everyone according to his language, according to their families, into their nations.

[6]The sons of Ham *were* Cush, Mizraim, Put, and Canaan.

[7]The sons of Cush *were* Seba, Havilah, Sabtah, Raamah, and Sabtechah; and the sons of Raamah *were* Sheba and Dedan.

[8]Cush begot Nimrod; he began to be a mighty one on the earth.

[9]He was a mighty hunter before the LORD; therefore it is said, “Like Nimrod the mighty hunter before the LORD.”

[10]And the beginning of his kingdom was Babel, Erech, Accad, and Calneh, in the land of Shinar.

[11]From that land he went to Assyria and built Nineveh, Rehoboth Ir, Calah,

[12]and Resen between Nineveh and Calah (that *is* the principal city).

[13]Mizraim begot Ludim, Anamim, Lehabim, Naphtuhim,

[14]Pathrusim, and Casluhim (from whom came the Philistines and Caphtorim).

[15]Canaan begot Sidon his firstborn, and Heth;

[16]the Jebusite, the Amorite, and the Girgashite;

[17]the Hivite, the Arkite, and the Sinite;

[18]the Arvadite, the Zemarite, and the Hamathite. Afterward the families of the Canaanites were dispersed.

[19]And the border of the Canaanites was from Sidon as you go toward Gerar, as far as Gaza; then as you go toward Sodom, Gomorrah,

Admah, and Zeboiim, as far as Lasha.

[20]These *were* the sons of Ham, according to their families, according to their languages, in their lands *and* in their nations.

[21]And *children* were born also to Shem, the father of all the children of Eber, the brother of Japheth the elder.

[22]The sons of Shem *were* Elam, Asshur, Arphaxad, Lud, and Aram.

[23]The sons of Aram *were* Uz, Hul, Gether, and Mash.

[24]Arphaxad begot Salah, and Salah begot Eber.

[25]To Eber were born two sons: the name of one *was* Peleg, for in his days the earth was divided; and his brother's name *was* Joktan.

[26]Joktan begot Almodad, Sheleph, Hazarmaveth, Jerah,

[27]Hadoram, Uzal, Diklah,

[28]Obal, Abimael, Sheba,

[29]Ophir, Havilah, and Jobab. All these *were* the sons of Joktan.

[30]And their dwelling place was from Mesha as you go toward Sephar, the mountain of the east.

[31]These *were* the sons of Shem, according to their families, according to their languages, in their lands, according to their nations.

[32]These *were* the families of the sons of Noah, according to their generations, in their nations; and from these the nations were divided on the earth after the flood.

Genesis 11

The Tower of Babel

[1]Now the whole earth had one language and one speech.

[2]And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar, and they dwelt there.

[3]Then they said to one another, “Come, let us make bricks and bake *them* thoroughly.” They had brick for stone, and they had asphalt for mortar.

[4]And they said, “Come, let us build ourselves a city, and a tower whose top *is* in the heavens; let us make a name for ourselves, lest we be scattered abroad over the face of the whole earth.”

[5]But the LORD came down to see the city and the tower which the sons of men had built.

[6]And the LORD said, “Indeed the people *are* one and they all have one language, and this is what they begin to do; now nothing that they propose to do will be withheld from them.

[7]“Come, let Us go down and there confuse their language, that they may not understand one another’s speech.”

[8]So the LORD scattered them abroad from there over the face of all the earth, and they ceased building the city.

[9]Therefore its name is called Babel, because there the LORD confused the language of all the earth; and from there the LORD scattered them abroad over the face of all the earth.

Shem’s Descendants

[10]This *is* the genealogy of Shem: Shem *was* one hundred years old, and begot Arphaxad two years after the flood.

[11]After he begot Arphaxad, Shem lived five hundred years, and begot sons and daughters.

[12]Arphaxad lived thirty-five years, and begot Salah.

[13]After he begot Salah, Arphaxad lived four hundred and three years, and begot sons and daughters.

[14]Salah lived thirty years, and begot Eber.

[15]After he begot Eber, Salah lived four hundred and three years, and begot sons and daughters.

[16]Eber lived thirty-four years, and begot Peleg.

[17]After he begot Peleg, Eber lived four hundred and thirty years, and begot sons and daughters.

[18]Peleg lived thirty years, and begot Reu.

[19]After he begot Reu, Peleg lived two hundred and nine years, and begot sons and daughters.

[20]Reu lived thirty-two years, and begot Serug.

[21]After he begot Serug, Reu lived two hundred and seven years, and begot sons and daughters.

[22]Serug lived thirty years, and begot Nahor.

[23]After he begot Nahor, Serug lived two hundred years, and begot sons and daughters.

[24]Nahor lived twenty-nine years, and begot Terah.

[25]After he begot Terah, Nahor lived one hundred and nineteen years, and begot sons and daughters.

[26]Now Terah lived seventy years, and begot Abram, Nahor, and Haran.

Terah's Descendants

[27]This *is* the genealogy of Terah: Terah begot Abram, Nahor, and Haran. Haran begot Lot.

[28]And Haran died before his father Terah in his native land, in Ur of the Chaldeans.

[29]Then Abram and Nahor took wives: the name of Abram's wife *was* Sarai, and the name of Nahor's wife, Milcah, the daughter of Haran the father of Milcah and the father of Iscah.

[30]But Sarai was barren; she had no child.

[31]And Terah took his son Abram and his grandson Lot, the son of Haran, and his daughter-in-law Sarai, his son Abram's wife, and they went out with them from Ur of the Chaldeans to go to the land of Canaan; and they came to Haran and dwelt there.

[32]So the days of Terah were two hundred and five years, and Terah died in Haran.

Genesis 12

Promises to Abram

[1]Now the LORD had said to Abram:

> “Get out of your country,
> From your family
> And from your father’s house,
> To a land that I will show you.
> [2]I will make you a great nation;
> I will bless you
> And make your name great;
> And you shall be a blessing.
> [3]I will bless those who bless you,
> And I will curse him who curses you;
> And in you all the families of the earth shall be blessed.”

[4]So Abram departed as the LORD had spoken to him, and Lot went with him. And Abram *was* seventy-five years old when he departed from Haran.

[5]Then Abram took Sarai his wife and Lot his brother’s son, and all their possessions that they had gathered, and the people whom they had acquired in Haran, and they departed to go to the land of Canaan. So they came to the land of Canaan.

[6]Abram passed through the land to the place of Shechem, as far as the terebinth tree of Moreh. And the Canaanites *were* then in the land.

[7]Then the LORD appeared to Abram and said, “To your descendants I will give this land.” And there he built an altar to the LORD, who had appeared to him.

[8]And he moved from there to the mountain east of Bethel, and he pitched his tent *with* Bethel on the west and Ai on the east; there he built an altar to the LORD and called on the name of the LORD.

[9]So Abram journeyed, going on still toward the South.

Abram in Egypt

10Now there was a famine in the land, and Abram went down to Egypt to dwell there, for the famine *was* severe in the land.

11And it came to pass, when he was close to entering Egypt, that he said to Sarai his wife, “Indeed I know that you *are* a woman of beautiful countenance.

12“Therefore it will happen, when the Egyptians see you, that they will say, ‘This *is* his wife’; and they will kill me, but they will let you live.

13“Please say you *are* my sister, that it may be well with me for your sake, and that I may live because of you.”

14So it was, when Abram came into Egypt, that the Egyptians saw the woman, that she *was* very beautiful.

15The princes of Pharaoh also saw her and commended her to Pharaoh. And the woman was taken to Pharaoh’s house.

16He treated Abram well for her sake. He had sheep, oxen, male donkeys, male and female servants, female donkeys, and camels.

17But the LORD plagued Pharaoh and his house with great plagues because of Sarai, Abram’s wife.

18And Pharaoh called Abram and said, “What *is* this you have done to me? Why did you not tell me that she *was* your wife?

19“Why did you say, ‘She *is* my sister’? I might have taken her as my wife. Now therefore, here is your wife; take *her* and go your way.”

20So Pharaoh commanded *his* men concerning him; and they sent him away, with his wife and all that he had.

Genesis 13

Abram Inherits Canaan

[1]Then Abram went up from Egypt, he and his wife and all that he had, and Lot with him, to the South.

[2]Abram *was* very rich in livestock, in silver, and in gold.

[3]And he went on his journey from the South as far as Bethel, to the place where his tent had been at the beginning, between Bethel and Ai,

[4]to the place of the altar which he had made there at first. And there Abram called on the name of the LORD.

[5]Lot also, who went with Abram, had flocks and herds and tents.

[6]Now the land was not able to support them, that they might dwell together, for their possessions were so great that they could not dwell together.

[7]And there was strife between the herdsmen of Abram's livestock and the herdsmen of Lot's livestock. The Canaanites and the Perizzites then dwelt in the land.

[8]So Abram said to Lot, "Please let there be no strife between you and me, and between my herdsmen and your herdsmen; for we *are* brethren.

[9]"*Is* not the whole land before you? Please separate from me. If *you take* the left, then I will go to the right; or, if *you go* to the right, then I will go to the left."

[10]And Lot lifted his eyes and saw all the plain of Jordan, that it *was* well watered everywhere (before the LORD destroyed Sodom and Gomorrah) like the garden of the LORD, like the land of Egypt as you go toward Zoar.

[11]Then Lot chose for himself all the plain of Jordan, and Lot journeyed east. And they separated from each other.

[12]Abram dwelt in the land of Canaan, and Lot dwelt in the cities of the plain and pitched *his* tent even as far as Sodom.

[13]But the men of Sodom *were* exceedingly wicked and sinful against the LORD.

[14]And the LORD said to Abram, after Lot had separated from him: "Lift your eyes now and look from the place where you are—

northward, southward, eastward, and westward;

[15]"for all the land which you see I give to you and your descendants forever.

[16]"And I will make your descendants as the dust of the earth; so that if a man could number the dust of the earth, *then* your descendants also could be numbered.

[17]"Arise, walk in the land through its length and its width, for I give it to you."

[18]Then Abram moved *his* tent, and went and dwelt by the terebinth trees of Mamre, which *are* in Hebron, and built an altar there to the LORD.

Genesis 14

Lot's Captivity and Rescue

[1]And it came to pass in the days of Amraphel king of Shinar, Arioch king of Ellasar, Chedorlaomer king of Elam, and Tidal king of nations,

[2]*that* they made war with Bera king of Sodom, Birsha king of Gomorrah, Shinab king of Admah, Shemeber king of Zeboiim, and the king of Bela (that is, Zoar).

[3]All these joined together in the Valley of Siddim (that is, the Salt Sea).

[4]Twelve years they served Chedorlaomer, and in the thirteenth year they rebelled.

[5]In the fourteenth year Chedorlaomer and the kings that *were* with him came and attacked the Rephaim in Ashteroth Karnaim, the Zuzim in Ham, the Emim in Shaveh Kiriathaim,

[6]and the Horites in their mountain of Seir, as far as El Paran, which *is* by the wilderness.

[7]Then they turned back and came to En Mishpat (that *is,* Kadesh), and attacked all the country of the Amalekites, and also the Amorites who dwelt in Hazezon Tamar.

[8]And the king of Sodom, the king of Gomorrah, the king of Admah, the king of Zeboiim, and the king of Bela (that *is,* Zoar) went out and joined together in battle in the Valley of Siddim

[9]against Chedorlaomer king of Elam, Tidal king of nations, Amraphel king of Shinar, and Arioch king of Ellasar—four kings against five.

[10]Now the Valley of Siddim *was full of* asphalt pits; and the kings of Sodom and Gomorrah fled; *some* fell there, and the remainder fled to the mountains.

[11]Then they took all the goods of Sodom and Gomorrah, and all their provisions, and went their way.

[12]They also took Lot, Abram's brother's son who dwelt in Sodom, and his goods, and departed.

[13]Then one who had escaped came and told Abram the Hebrew, for he dwelt by the terebinth trees of Mamre the Amorite, brother of Eshcol and brother of Aner; and they *were* allies with Abram.

[14]Now when Abram heard that his brother was taken captive, he armed his three hundred and eighteen trained *servants* who were born in his own house, and went in pursuit as far as Dan.

[15]He divided his forces against them by night, and he and his servants attacked them and pursued them as far as Hobah, which *is* north of Damascus.

[16]So he brought back all the goods, and also brought back his brother Lot and his goods, as well as the women and the people.

[17]And the king of Sodom went out to meet him at the Valley of Shaveh (that *is,* the King's Valley), after his return from the defeat of Chedorlaomer and the kings who *were* with him.

Abram and Melchizedek

[18]Then Melchizedek king of Salem brought out bread and wine; he *was* the priest of God Most High.

[19]And he blessed him and said:

"Blessed be Abram of God Most High,
Possessor of heaven and earth;
[20]And blessed be God Most High,
Who has delivered your enemies into your hand."

And he gave him a tithe of all.

[21]Now the king of Sodom said to Abram, "Give me the persons, and take the goods for yourself."

[22]But Abram said to the king of Sodom, "I have raised my hand to the LORD, God Most High, the Possessor of heaven and earth,

[23]"that I *will take* nothing, from a thread to a sandal strap, and that I will not take anything that *is* yours, lest you should say, 'I have made Abram rich'—

[24]"except only what the young men have eaten, and the portion of the men who went with me: Aner, Eshcol, and Mamre; let them take their portion."

Genesis 15

God's Covenant with Abram

[1]After these things the word of the LORD came to Abram in a vision, saying, "Do not be afraid, Abram. I *am* your shield, your exceedingly great reward."

[2]But Abram said, "Lord GOD, what will You give me, seeing I go childless, and the heir of my house *is* Eliezer of Damascus?"

[3]Then Abram said, "Look, You have given me no offspring; indeed one born in my house is my heir!"

[4]And behold, the word of the LORD *came* to him, saying, "This one shall not be your heir, but one who will come from your own body shall be your heir."

[5]Then He brought him outside and said, "Look now toward heaven, and count the stars if you are able to number them." And He said to him, "So shall your descendants be."

[6]And he believed in the LORD, and He accounted it to him for righteousness.

[7]Then He said to him, "I *am* the LORD, who brought you out of Ur of the Chaldeans, to give you this land to inherit it."

[8]And he said, "Lord GOD, how shall I know that I will inherit it?"

[9]So He said to him, "Bring Me a three-year-old heifer, a three-year-old female goat, a three-year-old ram, a turtledove, and a young pigeon."

[10]Then he brought all these to Him and cut them in two, down the middle, and placed each piece opposite the other; but he did not cut the birds in two.

[11]And when the vultures came down on the carcasses, Abram drove them away.

[12]Now when the sun was going down, a deep sleep fell upon Abram; and behold, horror *and* great darkness fell upon him.

[13]Then He said to Abram: "Know certainly that your descendants will be strangers in a land *that is* not theirs, and will serve them, and they will afflict them four hundred years.

[14]“And also the nation whom they serve I will judge; afterward they shall come out with great possessions.

[15]“Now as for you, you shall go to your fathers in peace; you shall be buried at a good old age.

[16]“But in the fourth generation they shall return here, for the iniquity of the Amorites *is* not yet complete.”

[17]And it came to pass, when the sun went down and it was dark, that behold, there appeared a smoking oven and a burning torch that passed between those pieces.

[18]On the same day the LORD made a covenant with Abram, saying:

“To your descendants I have given this land, from the river of Egypt to the great river, the River Euphrates—

[19]“the Kenites, the Kenezzites, the Kadmonites,

[20]“the Hittites, the Perizzites, the Rephaim,

[21]“the Amorites, the Canaanites, the Girgashites, and the Jebusites.”

Genesis 16

Hagar and Ishmael

[1]Now Sarai, Abram's wife, had borne him no *children*. And she had an Egyptian maidservant whose name was Hagar.

[2]So Sarai said to Abram, "See now, the LORD has restrained me from bearing *children*. Please, go in to my maid; perhaps I shall obtain children by her." And Abram heeded the voice of Sarai.

[3]Then Sarai, Abram's wife, took Hagar her maid, the Egyptian, and gave her to her husband Abram to be his wife, after Abram had dwelt ten years in the land of Canaan.

[4]So he went in to Hagar, and she conceived. And when she saw that she had conceived, her mistress became despised in her eyes.

[5]Then Sarai said to Abram, "My wrong *be* upon you! I gave my maid into your embrace; and when she saw that she had conceived, I became despised in her eyes. The LORD judge between you and me."

[6]So Abram said to Sarai, "Indeed your maid *is* in your hand; do to her as you please." And when Sarai dealt harshly with her, she fled from her presence.

[7]Now the Angel of the LORD found her by a spring of water in the wilderness, by the spring on the way to Shur.

[8]And He said, "Hagar, Sarai's maid, where have you come from, and where are you going?" She said, "I am fleeing from the presence of my mistress Sarai."

[9]The Angel of the LORD said to her, "Return to your mistress, and submit yourself under her hand."

[10]Then the Angel of the LORD said to her, "I will multiply your descendants exceedingly, so that they shall not be counted for multitude."

[11]And the Angel of the LORD said to her:

"Behold, you *are* with child,
And you shall bear a son.
You shall call his name Ishmael,

Because the LORD has heard your affliction.
[12]He shall be a wild man;
His hand *shall be* against every man,
And every man’s hand against him.
And he shall dwell in the presence of all his brethren.”

[13]Then she called the name of the LORD who spoke to her, You-Are-the-God-Who-Sees; for she said, “Have I also here seen Him who sees me?”

[14]Therefore the well was called Beer Lahai Roi; observe, *it is* between Kadesh and Bered.

[15]So Hagar bore Abram a son; and Abram named his son, whom Hagar bore, Ishmael.

[16]Abram *was* eighty-six years old when Hagar bore Ishmael to Abram.

Genesis 17

The Sign of the Covenant

[1]When Abram was ninety-nine years old, the LORD appeared to Abram and said to him, "I *am* Almighty God; walk before Me and be blameless.

[2]"And I will make My covenant between Me and you, and will multiply you exceedingly."

[3]Then Abram fell on his face, and God talked with him, saying:

[4]"As for Me, behold, My covenant is with you, and you shall be a father of many nations.

[5]"No longer shall your name be called Abram, but your name shall be Abraham; for I have made you a father of many nations.

[6]"I will make you exceedingly fruitful; and I will make nations of you, and kings shall come from you.

[7]"And I will establish My covenant between Me and you and your descendants after you in their generations, for an everlasting covenant, to be God to you and your descendants after you.

[8]"Also I give to you and your descendants after you the land in which you are a stranger, all the land of Canaan, as an everlasting possession; and I will be their God."

[9]And God said to Abraham: "As for you, you shall keep My covenant, you and your descendants after you throughout their generations.

[10]"This *is* My covenant which you shall keep, between Me and you and your descendants after you: Every male child among you shall be circumcised;

[11]"and you shall be circumcised in the flesh of your foreskins, and it shall be a sign of the covenant between Me and you.

[12]"He who is eight days old among you shall be circumcised, every male child in your generations, he who is born in your house or bought with money from any foreigner who is not your descendant.

[13]"He who is born in your house and he who is bought with your money must be circumcised, and My covenant shall be in your flesh for an everlasting covenant.

[14]"And the uncircumcised male child, who is not circumcised in the flesh of his foreskin, that person shall be cut off from his people; he has broken My covenant."

15Then God said to Abraham, "As for Sarai your wife, you shall not call her name Sarai, but Sarah *shall be* her name.

[16]"And I will bless her and also give you a son by her; then I will bless her, and she shall be *a mother of* nations; kings of peoples shall be from her."

[17]Then Abraham fell on his face and laughed, and said in his heart, "Shall *a child* be born to a man who is one hundred years old? And shall Sarah, who is ninety years old, bear *a child?*"

[18]And Abraham said to God, "Oh, that Ishmael might live before You!"

[19]Then God said: "No, Sarah your wife shall bear you a son, and you shall call his name Isaac; I will establish My covenant with him for an everlasting covenant, *and* with his descendants after him.

[20]"And as for Ishmael, I have heard you. Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly. He shall beget twelve princes, and I will make him a great nation.

[21]"But My covenant I will establish with Isaac, whom Sarah shall bear to you at this set time next year."

[22]Then He finished talking with him, and God went up from Abraham.

23So Abraham took Ishmael his son, all who were born in his house and all who were bought with his money, every male among the men of Abraham's house, and circumcised the flesh of their foreskins that very same day, as God had said to him.

[24]Abraham *was* ninety-nine years old when he was circumcised in the flesh of his foreskin.

[25]And Ishmael his son *was* thirteen years old when he was circumcised in the flesh of his foreskin.

[26]That very same day Abraham was circumcised, and his son Ishmael;

[27]and all the men of his house, born in the house or bought with money from a foreigner, were circumcised with him.

Genesis 18

The Son of Promise

[1]Then the LORD appeared to him by the terebinth trees of Mamre, as he was sitting in the tent door in the heat of the day.

[2]So he lifted his eyes and looked, and behold, three men were standing by him; and when he saw *them,* he ran from the tent door to meet them, and bowed himself to the ground,

[3]and said, "My Lord, if I have now found favor in Your sight, do not pass on by Your servant.

[4]"Please let a little water be brought, and wash your feet, and rest yourselves under the tree.

[5]"And I will bring a morsel of bread, that you may refresh your hearts. After that you may pass by, inasmuch as you have come to your servant." They said, "Do as you have said."

[6]So Abraham hurried into the tent to Sarah and said, "Quickly, make ready three measures of fine meal; knead *it* and make cakes."

[7]And Abraham ran to the herd, took a tender and good calf, gave *it* to a young man, and he hastened to prepare it.

[8]So he took butter and milk and the calf which he had prepared, and set *it* before them; and he stood by them under the tree as they ate.

[9]Then they said to him, "Where *is* Sarah your wife?" So he said, "Here, in the tent."

[10]And He said, "I will certainly return to you according to the time of life, and behold, Sarah your wife shall have a son." (Sarah was listening in the tent door which *was* behind him.)

[11]Now Abraham and Sarah were old, well advanced in age; *and* Sarah had passed the age of childbearing.

[12]Therefore Sarah laughed within herself, saying, "After I have grown old, shall I have pleasure, my lord being old also?"

[13]And the LORD said to Abraham, "Why did Sarah laugh, saying, 'Shall I surely bear *a child,* since I am old?'

[14]"Is anything too hard for the LORD? At the appointed time I will return to you, according to the time of life, and Sarah shall have a son."

[15]But Sarah denied *it,* saying, “I did not laugh,” for she was afraid. And He said, “No, but you did laugh!”

Abraham Intercedes for Sodom

[16]Then the men rose from there and looked toward Sodom, and Abraham went with them to send them on the way.

[17]And the LORD said, “Shall I hide from Abraham what I am doing,

[18]“since Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?

[19]“For I have known him, in order that he may command his children and his household after him, that they keep the way of the LORD, to do righteousness and justice, that the LORD may bring to Abraham what He has spoken to him.”

[20]And the LORD said, “Because the outcry against Sodom and Gomorrah is great, and because their sin is very grave,

[21]“I will go down now and see whether they have done altogether according to the outcry against it that has come to Me; and if not, I will know.”

[22]Then the men turned away from there and went toward Sodom, but Abraham still stood before the LORD.

[23]And Abraham came near and said, “Would You also destroy the righteous with the wicked?

[24]“Suppose there were fifty righteous within the city; would You also destroy the place and not spare *it* for the fifty righteous that were in it?

[25]“Far be it from You to do such a thing as this, to slay the righteous with the wicked, so that the righteous should be as the wicked; far be it from You! Shall not the Judge of all the earth do right?”

[26]So the LORD said, “If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes.”

[27]Then Abraham answered and said, “Indeed now, I who *am but* dust and ashes have taken it upon myself to speak to the Lord:

[28]“Suppose there were five less than the fifty righteous; would You destroy all of the city for *lack of* five?” So He said, “If I find there forty-five, I will not destroy *it*.”

[29]And he spoke to Him yet again and said, “Suppose there should be forty found there?” So He said, “I will not do *it* for the sake of forty.”

[30]Then he said, “Let not the Lord be angry, and I will speak: Suppose thirty should be found there?” So He said, “I will not do *it* if I find thirty there.”

[31]And he said, “Indeed now, I have taken it upon myself to speak to the Lord: Suppose twenty should be found there?” So He said, “I will not destroy *it* for the sake of twenty.”

[32]Then he said, “Let not the Lord be angry, and I will speak but once more: Suppose ten should be found there?” And He said, “I will not destroy *it* for the sake of ten.”

[33]So the LORD went His way as soon as He had finished speaking with Abraham; and Abraham returned to his place.

Genesis 19

Sodom's Depravity

[1]Now the two angels came to Sodom in the evening, and Lot was sitting in the gate of Sodom. When Lot saw *them,* he rose to meet them, and he bowed himself with his face toward the ground.

[2]And he said, "Here now, my lords, please turn in to your servant's house and spend the night, and wash your feet; then you may rise early and go on your way." And they said, "No, but we will spend the night in the open square."

[3]But he insisted strongly; so they turned in to him and entered his house. Then he made them a feast, and baked unleavened bread, and they ate.

[4]Now before they lay down, the men of the city, the men of Sodom, both old and young, all the people from every quarter, surrounded the house.

[5]And they called to Lot and said to him, "Where are the men who came to you tonight? Bring them out to us that we may know them *carnally*."

[6]So Lot went out to them through the doorway, shut the door behind him,

[7]and said, "Please, my brethren, do not do so wickedly!

[8]"See now, I have two daughters who have not known a man; please, let me bring them out to you, and you may do to them as you wish; only do nothing to these men, since this is the reason they have come under the shadow of my roof."

[9]And they said, "Stand back!" Then they said, "This one came in to stay *here,* and he keeps acting as a judge; now we will deal worse with you than with them." So they pressed hard against the man Lot, and came near to break down the door.

[10]But the men reached out their hands and pulled Lot into the house with them, and shut the door.

[11]And they struck the men who *were* at the doorway of the house with blindness, both small and great, so that they became weary *trying* to

find the door.

Sodom and Gomorrah Destroyed

12Then the men said to Lot, “Have you anyone else here? Son-in-law, your sons, your daughters, and whomever you have in the city—take *them* out of this place!

13“For we will destroy this place, because the outcry against them has grown great before the face of the LORD, and the LORD has sent us to destroy it.”

14So Lot went out and spoke to his sons-in-law, who had married his daughters, and said, “Get up, get out of this place; for the LORD will destroy this city!” But to his sons-in-law he seemed to be joking.

15When the morning dawned, the angels urged Lot to hurry, saying, “Arise, take your wife and your two daughters who are here, lest you be consumed in the punishment of the city.”

16And while he lingered, the men took hold of his hand, his wife’s hand, and the hands of his two daughters, the LORD being merciful to him, and they brought him out and set him outside the city.

17So it came to pass, when they had brought them outside, that he said, “Escape for your life! Do not look behind you nor stay anywhere in the plain. Escape to the mountains, lest you be destroyed.”

18Then Lot said to them, “Please, no, my lords!

19“Indeed now, your servant has found favor in your sight, and you have increased your mercy which you have shown me by saving my life; but I cannot escape to the mountains, lest some evil overtake me and I die.

20“See now, this city *is* near *enough* to flee to, and it *is* a little one; please let me escape there (*is* it not a little one?) and my soul shall live.”

21And he said to him, “See, I have favored you concerning this thing also, in that I will not overthrow this city for which you have spoken.

22“Hurry, escape there. For I cannot do anything until you arrive there.” Therefore the name of the city was called Zoar.

23The sun had risen upon the earth when Lot entered Zoar.

[24]Then the LORD rained brimstone and fire on Sodom and Gomorrah, from the LORD out of the heavens.

[25]So He overthrew those cities, all the plain, all the inhabitants of the cities, and what grew on the ground.

[26]But his wife looked back behind him, and she became a pillar of salt.

[27]And Abraham went early in the morning to the place where he had stood before the LORD.

[28]Then he looked toward Sodom and Gomorrah, and toward all the land of the plain; and he saw, and behold, the smoke of the land which went up like the smoke of a furnace.

[29]And it came to pass, when God destroyed the cities of the plain, that God remembered Abraham, and sent Lot out of the midst of the overthrow, when He overthrew the cities in which Lot had dwelt.

The Descendants of Lot

[30]Then Lot went up out of Zoar and dwelt in the mountains, and his two daughters were with him; for he was afraid to dwell in Zoar. And he and his two daughters dwelt in a cave.

[31]Now the firstborn said to the younger, “Our father *is* old, and *there is* no man on the earth to come in to us as is the custom of all the earth.

[32]“Come, let us make our father drink wine, and we will lie with him, that we may preserve the lineage of our father.”

[33]So they made their father drink wine that night. And the firstborn went in and lay with her father, and he did not know when she lay down or when she arose.

[34]It happened on the next day that the firstborn said to the younger, “Indeed I lay with my father last night; let us make him drink wine tonight also, and you go in *and* lie with him, that we may preserve the lineage of our father.”

[35]Then they made their father drink wine that night also. And the younger arose and lay with him, and he did not know when she lay down or when she arose.

[36]Thus both the daughters of Lot were with child by their father.

[37]The firstborn bore a son and called his name Moab; he *is* the father of the Moabites to this day.

[38]And the younger, she also bore a son and called his name Ben-Ammi; he *is* the father of the people of Ammon to this day.

Genesis 20

Abraham and Abimelech

[1]And Abraham journeyed from there to the South, and dwelt between Kadesh and Shur, and stayed in Gerar.

[2]Now Abraham said of Sarah his wife, “She *is* my sister.” And Abimelech king of Gerar sent and took Sarah.

[3]But God came to Abimelech in a dream by night, and said to him, “Indeed you *are* a dead man because of the woman whom you have taken, for she *is* a man’s wife.”

[4]But Abimelech had not come near her; and he said, “Lord, will You slay a righteous nation also?

[5]“Did he not say to me, ‘She *is* my sister’? And she, even she herself said, ‘He *is* my brother.’ In the integrity of my heart and innocence of my hands I have done this.”

[6]And God said to him in a dream, “Yes, I know that you did this in the integrity of your heart. For I also withheld you from sinning against Me; therefore I did not let you touch her.

[7]“Now therefore, restore the man’s wife; for he *is* a prophet, and he will pray for you and you shall live. But if you do not restore *her,* know that you shall surely die, you and all who *are* yours.”

[8]So Abimelech rose early in the morning, called all his servants, and told all these things in their hearing; and the men were very much afraid.

[9]And Abimelech called Abraham and said to him, “What have you done to us? How have I offended you, that you have brought on me and on my kingdom a great sin? You have done deeds to me that ought not to be done.”

[10]Then Abimelech said to Abraham, “What did you have in view, that you have done this thing?”

[11]And Abraham said, “Because I thought, surely the fear of God *is* not in this place; and they will kill me on account of my wife.

[12]“But indeed *she is* truly my sister. She *is* the daughter of my father, but not the daughter of my mother; and she became my wife.

[13]“And it came to pass, when God caused me to wander from my father’s house, that I said to her, ‘This *is* your kindness that you should do for me: in every place, wherever we go, say of me, “He *is* my brother.” ’

[14]Then Abimelech took sheep, oxen, and male and female servants, and gave *them* to Abraham; and he restored Sarah his wife to him.

[15]And Abimelech said, “See, my land *is* before you; dwell where it pleases you.”

[16]Then to Sarah he said, “Behold, I have given your brother a thousand *pieces* of silver; indeed this vindicates you before all who *are* with you and before everybody.” Thus she was rebuked.

[17]So Abraham prayed to God; and God healed Abimelech, his wife, and his female servants. Then they bore *children;*

[18]for the LORD had closed up all the wombs of the house of Abimelech because of Sarah, Abraham’s wife.

Genesis 21

Isaac Is Born

[1]And the LORD visited Sarah as He had said, and the LORD did for Sarah as He had spoken.

[2]For Sarah conceived and bore Abraham a son in his old age, at the set time of which God had spoken to him.

[3]And Abraham called the name of his son who was born to him—whom Sarah bore to him—Isaac.

[4]Then Abraham circumcised his son Isaac when he was eight days old, as God had commanded him.

[5]Now Abraham was one hundred years old when his son Isaac was born to him.

[6]And Sarah said, "God has made me laugh, *and* all who hear will laugh with me."

[7]She also said, "Who would have said to Abraham that Sarah would nurse children? For I have borne *him* a son in his old age."

Hagar and Ishmael Depart

[8]So the child grew and was weaned. And Abraham made a great feast on the same day that Isaac was weaned.

[9]And Sarah saw the son of Hagar the Egyptian, whom she had borne to Abraham, scoffing.

[10]Therefore she said to Abraham, "Cast out this bondwoman and her son; for the son of this bondwoman shall not be heir with my son, *namely* with Isaac."

[11]And the matter was very displeasing in Abraham's sight because of his son.

[12]But God said to Abraham, "Do not let it be displeasing in your sight because of the lad or because of your bondwoman. Whatever Sarah has said to you, listen to her voice; for in Isaac your seed shall be called.

[13]"Yet I will also make a nation of the son of the bondwoman, because he *is* your seed."

[14]So Abraham rose early in the morning, and took bread and a skin of water; and putting *it* on her shoulder, he gave *it* and the boy to Hagar, and sent her away. Then she departed and wandered in the Wilderness of Beersheba.

[15]And the water in the skin was used up, and she placed the boy under one of the shrubs.

[16]Then she went and sat down across from *him* at a distance of about a bowshot; for she said to herself, “Let me not see the death of the boy.” So she sat opposite *him,* and lifted her voice and wept.

[17]And God heard the voice of the lad. Then the angel of God called to Hagar out of heaven, and said to her, “What ails you, Hagar? Fear not, for God has heard the voice of the lad where he *is*.

[18]“Arise, lift up the lad and hold him with your hand, for I will make him a great nation.”

[19]Then God opened her eyes, and she saw a well of water. And she went and filled the skin with water, and gave the lad a drink.

[20]So God was with the lad; and he grew and dwelt in the wilderness, and became an archer.

[21]He dwelt in the Wilderness of Paran; and his mother took a wife for him from the land of Egypt.

A Covenant with Abimelech

[22]And it came to pass at that time that Abimelech and Phichol, the commander of his army, spoke to Abraham, saying, “God *is* with you in all that you do.

[23]“Now therefore, swear to me by God that you will not deal falsely with me, with my offspring, or with my posterity; but that according to the kindness that I have done to you, you will do to me and to the land in which you have dwelt.”

[24]And Abraham said, “I will swear.”

[25]Then Abraham rebuked Abimelech because of a well of water which Abimelech’s servants had seized.

[26]And Abimelech said, “I do not know who has done this thing; you did not tell me, nor had I heard *of it* until today.”

[27]So Abraham took sheep and oxen and gave them to Abimelech, and the two of them made a covenant.

[28]And Abraham set seven ewe lambs of the flock by themselves.

[29]Then Abimelech asked Abraham, “What *is the meaning of* these seven ewe lambs which you have set by themselves?”

[30]And he said, “You will take *these* seven ewe lambs from my hand, that they may be my witness that I have dug this well.”

[31]Therefore he called that place Beersheba, because the two of them swore an oath there.

[32]Thus they made a covenant at Beersheba. So Abimelech rose with Phichol, the commander of his army, and they returned to the land of the Philistines.

[33]Then *Abraham* planted a tamarisk tree in Beersheba, and there called on the name of the LORD, the Everlasting God.

[34]And Abraham stayed in the land of the Philistines many days.

Genesis 22

Abraham's Faith Confirmed

[1]Now it came to pass after these things that God tested Abraham, and said to him, "Abraham!" And he said, "Here I am."

[2]Then He said, "Take now your son, your only *son* Isaac, whom you love, and go to the land of Moriah, and offer him there as a burnt offering on one of the mountains of which I shall tell you."

[3]So Abraham rose early in the morning and saddled his donkey, and took two of his young men with him, and Isaac his son; and he split the wood for the burnt offering, and arose and went to the place of which God had told him.

[4]Then on the third day Abraham lifted his eyes and saw the place afar off.

[5]And Abraham said to his young men, "Stay here with the donkey; the lad and I will go yonder and worship, and we will come back to you."

[6]So Abraham took the wood of the burnt offering and laid *it* on Isaac his son; and he took the fire in his hand, and a knife, and the two of them went together.

[7]But Isaac spoke to Abraham his father and said, "My father!" And he said, "Here I am, my son." Then he said, "Look, the fire and the wood, but where *is* the lamb for a burnt offering?"

[8]And Abraham said, "My son, God will provide for Himself the lamb for a burnt offering." So the two of them went together.

[9]Then they came to the place of which God had told him. And Abraham built an altar there and placed the wood in order; and he bound Isaac his son and laid him on the altar, upon the wood.

[10]And Abraham stretched out his hand and took the knife to slay his son.

[11]But the Angel of the LORD called to him from heaven and said, "Abraham, Abraham!" So he said, "Here I am."

[12]And He said, "Do not lay your hand on the lad, or do anything to him; for now I know that you fear God, since you have not withheld your son, your only *son,* from Me."

[13]Then Abraham lifted his eyes and looked, and there behind *him was* a ram caught in a thicket by its horns. So Abraham went and took the ram, and offered it up for a burnt offering instead of his son.

[14]And Abraham called the name of the place, The-LORD-Will-Provide; as it is said *to* this day, "In the Mount of the LORD it shall be provided."

15Then the Angel of the LORD called to Abraham a second time out of heaven,

[16]and said: "By Myself I have sworn, says the LORD, because you have done this thing, and have not withheld your son, your only *son*—

[17]"blessing I will bless you, and multiplying I will multiply your descendants as the stars of the heaven and as the sand which *is* on the seashore; and your descendants shall possess the gate of their enemies.

[18]"In your seed all the nations of the earth shall be blessed, because you have obeyed My voice."

[19]So Abraham returned to his young men, and they rose and went together to Beersheba; and Abraham dwelt at Beersheba.

The Family of Nahor

20Now it came to pass after these things that it was told Abraham, saying, "Indeed Milcah also has borne children to your brother Nahor:

[21]"Huz his firstborn, Buz his brother, Kemuel the father of Aram,

[22]"Chesed, Hazo, Pildash, Jidlaph, and Bethuel."

[23]And Bethuel begot Rebekah. These eight Milcah bore to Nahor, Abraham's brother.

[24]His concubine, whose name was Reumah, also bore Tebah, Gaham, Thahash, and Maachah.

Genesis 23

Sarah's Death and Burial

[1]Sarah lived one hundred and twenty-seven years; *these were* the years of the life of Sarah.

[2]So Sarah died in Kirjath Arba (that *is,* Hebron) in the land of Canaan, and Abraham came to mourn for Sarah and to weep for her.

[3]Then Abraham stood up from before his dead, and spoke to the sons of Heth, saying,

[4]"I *am* a foreigner and a visitor among you. Give me property for a burial place among you, that I may bury my dead out of my sight."

[5]And the sons of Heth answered Abraham, saying to him,

[6]"Hear us, my lord: You *are* a mighty prince among us; bury your dead in the choicest of our burial places. None of us will withhold from you his burial place, that you may bury your dead."

[7]Then Abraham stood up and bowed himself to the people of the land, the sons of Heth.

[8]And he spoke with them, saying, "If it is your wish that I bury my dead out of my sight, hear me, and meet with Ephron the son of Zohar for me,

[9]"that he may give me the cave of Machpelah which he has, which *is* at the end of his field. Let him give it to me at the full price, as property for a burial place among you."

[10]Now Ephron dwelt among the sons of Heth; and Ephron the Hittite answered Abraham in the presence of the sons of Heth, all who entered at the gate of his city, saying,

[11]"No, my lord, hear me: I give you the field and the cave that *is* in it; I give it to you in the presence of the sons of my people. I give it to you. Bury your dead!"

[12]Then Abraham bowed himself down before the people of the land;

[13]and he spoke to Ephron in the hearing of the people of the land, saying, "If you *will give it,* please hear me. I will give you money for the field; take *it* from me and I will bury my dead there."

[14]And Ephron answered Abraham, saying to him,

[15]“My lord, listen to me; the land *is worth* four hundred shekels of silver. What *is* that between you and me? So bury your dead.”

[16]And Abraham listened to Ephron; and Abraham weighed out the silver for Ephron which he had named in the hearing of the sons of Heth, four hundred shekels of silver, currency of the merchants.

[17]So the field of Ephron which *was* in Machpelah, which *was* before Mamre, the field and the cave which *was* in it, and all the trees that *were* in the field, which *were* within all the surrounding borders, were deeded

[18]to Abraham as a possession in the presence of the sons of Heth, before all who went in at the gate of his city.

[19]And after this, Abraham buried Sarah his wife in the cave of the field of Machpelah, before Mamre (that *is,* Hebron) in the land of Canaan.

[20]So the field and the cave that *is* in it were deeded to Abraham by the sons of Heth as property for a burial place.

Genesis 24

A Bride for Isaac

[1]Now Abraham was old, well advanced in age; and the LORD had blessed Abraham in all things.

[2]So Abraham said to the oldest servant of his house, who ruled over all that he had, “Please, put your hand under my thigh,

[3]“and I will make you swear by the LORD, the God of heaven and the God of the earth, that you will not take a wife for my son from the daughters of the Canaanites, among whom I dwell;

[4]“but you shall go to my country and to my family, and take a wife for my son Isaac.”

[5]And the servant said to him, “Perhaps the woman will not be willing to follow me to this land. Must I take your son back to the land from which you came?”

[6]But Abraham said to him, “Beware that you do not take my son back there.

[7]“The LORD God of heaven, who took me from my father’s house and from the land of my family, and who spoke to me and swore to me, saying, ‘To your descendants I give this land,’ He will send His angel before you, and you shall take a wife for my son from there.

[8]“And if the woman is not willing to follow you, then you will be released from this oath; only do not take my son back there.”

[9]So the servant put his hand under the thigh of Abraham his master, and swore to him concerning this matter.

[10]Then the servant took ten of his master’s camels and departed, for all his master’s goods *were in* his hand. And he arose and went to Mesopotamia, to the city of Nahor.

[11]And he made his camels kneel down outside the city by a well of water at evening time, the time when women go out to draw *water*.

[12]Then he said, “O LORD God of my master Abraham, please give me success this day, and show kindness to my master Abraham.

[13]“Behold, *here* I stand by the well of water, and the daughters of the men of the city are coming out to draw water.

[14]“Now let it be that the young woman to whom I say, ‘Please let down your pitcher that I may drink,’ and she says, ‘Drink, and I will also give your camels a drink’—*let* her *be the one* You have appointed for Your servant Isaac. And by this I will know that You have shown kindness to my master.”

[15]And it happened, before he had finished speaking, that behold, Rebekah, who was born to Bethuel, son of Milcah, the wife of Nahor, Abraham’s brother, came out with her pitcher on her shoulder.

[16]Now the young woman *was* very beautiful to behold, a virgin; no man had known her. And she went down to the well, filled her pitcher, and came up.

[17]And the servant ran to meet her and said, “Please let me drink a little water from your pitcher.”

[18]So she said, “Drink, my lord.” Then she quickly let her pitcher down to her hand, and gave him a drink.

[19]And when she had finished giving him a drink, she said, “I will draw *water* for your camels also, until they have finished drinking.”

[20]Then she quickly emptied her pitcher into the trough, ran back to the well to draw *water,* and drew for all his camels.

[21]And the man, wondering at her, remained silent so as to know whether the LORD had made his journey prosperous or not.

[22]So it was, when the camels had finished drinking, that the man took a golden nose ring weighing half a shekel, and two bracelets for her wrists weighing ten *shekels* of gold,

[23]and said, “Whose daughter *are* you? Tell me, please, is there room *in* your father’s house for us to lodge?”

[24]So she said to him, “I *am* the daughter of Bethuel, Milcah’s son, whom she bore to Nahor.”

[25]Moreover she said to him, “We have both straw and feed enough, and room to lodge.”

[26]Then the man bowed down his head and worshiped the LORD.

[27]And he said, “Blessed *be* the LORD God of my master Abraham, who has not forsaken His mercy and His truth toward my master. As for me, being on the way, the LORD led me to the house of my master’s brethren.”

[28]So the young woman ran and told her mother's household these things.

[29]Now Rebekah had a brother whose name *was* Laban, and Laban ran out to the man by the well.

[30]So it came to pass, when he saw the nose ring, and the bracelets on his sister's wrists, and when he heard the words of his sister Rebekah, saying, "Thus the man spoke to me," that he went to the man. And there he stood by the camels at the well.

[31]And he said, "Come in, O blessed of the LORD! Why do you stand outside? For I have prepared the house, and a place for the camels."

[32]Then the man came to the house. And he unloaded the camels, and provided straw and feed for the camels, and water to wash his feet and the feet of the men who *were* with him.

[33]*Food* was set before him to eat, but he said, "I will not eat until I have told about my errand." And he said, "Speak on."

[34]So he said, "I *am* Abraham's servant.

[35]"The LORD has blessed my master greatly, and he has become great; and He has given him flocks and herds, silver and gold, male and female servants, and camels and donkeys.

[36]"And Sarah my master's wife bore a son to my master when she was old; and to him he has given all that he has.

[37]"Now my master made me swear, saying, 'You shall not take a wife for my son from the daughters of the Canaanites, in whose land I dwell;

[38]'but you shall go to my father's house and to my family, and take a wife for my son.'

[39]"And I said to my master, 'Perhaps the woman will not follow me.'

[40]"But he said to me, 'The LORD, before whom I walk, will send His angel with you and prosper your way; and you shall take a wife for my son from my family and from my father's house.

[41]'You will be clear from this oath when you arrive among my family; for if they will not give *her* to you, then you will be released from my oath.'

[42]"And this day I came to the well and said, 'O LORD God of my master Abraham, if You will now prosper the way in which I go,

[43]‘behold, I stand by the well of water; and it shall come to pass that when the virgin comes out to draw *water,* and I say to her, “Please give me a little water from your pitcher to drink,”

[44]‘and she says to me, “Drink, and I will draw for your camels also,”—*let* her *be* the woman whom the LORD has appointed for my master’s son.’

[45]“But before I had finished speaking in my heart, there was Rebekah, coming out with her pitcher on her shoulder; and she went down to the well and drew *water*. And I said to her, ‘Please let me drink.’

[46]“And she made haste and let her pitcher down from her *shoulder,* and said, ‘Drink, and I will give your camels a drink also.’ So I drank, and she gave the camels a drink also.

[47]“Then I asked her, and said, ‘Whose daughter *are* you?’ And she said, ‘The daughter of Bethuel, Nahor’s son, whom Milcah bore to him.’ So I put the nose ring on her nose and the bracelets on her wrists.

[48]“And I bowed my head and worshiped the LORD, and blessed the LORD God of my master Abraham, who had led me in the way of truth to take the daughter of my master’s brother for his son.

[49]“Now if you will deal kindly and truly with my master, tell me. And if not, tell me, that I may turn to the right hand or to the left.”

[50]Then Laban and Bethuel answered and said, “The thing comes from the LORD; we cannot speak to you either bad or good.

[51]“Here *is* Rebekah before you; take *her* and go, and let her be your master’s son’s wife, as the LORD has spoken.”

[52]And it came to pass, when Abraham’s servant heard their words, that he worshiped the LORD, *bowing himself* to the earth.

[53]Then the servant brought out jewelry of silver, jewelry of gold, and clothing, and gave *them* to Rebekah. He also gave precious things to her brother and to her mother.

[54]And he and the men who *were* with him ate and drank and stayed all night. Then they arose in the morning, and he said, “Send me away to my master.”

[55]But her brother and her mother said, “Let the young woman stay with us *a few* days, at least ten; after that she may go.”

[56]And he said to them, “Do not hinder me, since the LORD has prospered my way; send me away so that I may go to my master.”

[57]So they said, “We will call the young woman and ask her personally.”

[58]Then they called Rebekah and said to her, “Will you go with this man?” And she said, “I will go.”

[59]So they sent away Rebekah their sister and her nurse, and Abraham’s servant and his men.

[60]And they blessed Rebekah and said to her:

> “Our sister, *may* you *become*
> *The mother of* thousands of ten thousands;
> And may your descendants possess
> The gates of those who hate them.”

61Then Rebekah and her maids arose, and they rode on the camels and followed the man. So the servant took Rebekah and departed.

[62]Now Isaac came from the way of Beer Lahai Roi, for he dwelt in the South.

[63]And Isaac went out to meditate in the field in the evening; and he lifted his eyes and looked, and there, the camels *were* coming.

[64]Then Rebekah lifted her eyes, and when she saw Isaac she dismounted from her camel;

[65]for she had said to the servant, “Who *is* this man walking in the field to meet us?” The servant said, “It *is* my master.” So she took a veil and covered herself.

[66]And the servant told Isaac all the things that he had done.

[67]Then Isaac brought her into his mother Sarah’s tent; and he took Rebekah and she became his wife, and he loved her. So Isaac was comforted after his mother’s *death*.

Genesis 25

Abraham and Keturah

[1]Abraham again took a wife, and her name *was* Keturah.

[2]And she bore him Zimran, Jokshan, Medan, Midian, Ishbak, and Shuah.

[3]Jokshan begot Sheba and Dedan. And the sons of Dedan were Asshurim, Letushim, and Leummim.

[4]And the sons of Midian *were* Ephah, Epher, Hanoch, Abidah, and Eldaah. All these *were* the children of Keturah.

[5]And Abraham gave all that he had to Isaac.

[6]But Abraham gave gifts to the sons of the concubines which Abraham had; and while he was still living he sent them eastward, away from Isaac his son, to the country of the east.

Abraham's Death and Burial

[7]This *is* the sum of the years of Abraham's life which he lived: one hundred and seventy-five years.

[8]Then Abraham breathed his last and died in a good old age, an old man and full *of years,* and was gathered to his people.

[9]And his sons Isaac and Ishmael buried him in the cave of Machpelah, which *is* before Mamre, in the field of Ephron the son of Zohar the Hittite,

[10]the field which Abraham purchased from the sons of Heth. There Abraham was buried, and Sarah his wife.

[11]And it came to pass, after the death of Abraham, that God blessed his son Isaac. And Isaac dwelt at Beer Lahai Roi.

The Families of Ishmael and Isaac

[12]Now this *is* the genealogy of Ishmael, Abraham's son, whom Hagar the Egyptian, Sarah's maidservant, bore to Abraham.

[13]And these *were* the names of the sons of Ishmael, by their names, according to their generations: The firstborn of Ishmael, Nebajoth; then Kedar, Adbeel, Mibsam,

[14]Mishma, Dumah, Massa,

[15]Hadar, Tema, Jetur, Naphish, and Kedemah.

[16]These *were* the sons of Ishmael and these *were* their names, by their towns and their settlements, twelve princes according to their nations.

[17]These *were* the years of the life of Ishmael: one hundred and thirty-seven years; and he breathed his last and died, and was gathered to his people.

[18](They dwelt from Havilah as far as Shur, which *is* east of Egypt as you go toward Assyria.) He died in the presence of all his brethren.

[19]This *is* the genealogy of Isaac, Abraham’s son. Abraham begot Isaac.

[20]Isaac was forty years old when he took Rebekah as wife, the daughter of Bethuel the Syrian of Padan Aram, the sister of Laban the Syrian.

[21]Now Isaac pleaded with the LORD for his wife, because she *was* barren; and the LORD granted his plea, and Rebekah his wife conceived.

[22]But the children struggled together within her; and she said, “If *all is* well, why *am I like* this?” So she went to inquire of the LORD.

[23]And the LORD said to her:

> “Two nations *are* in your womb,
> Two peoples shall be separated from your body;
> *One* people shall be stronger than the other,
> And the older shall serve the younger.”

[24]So when her days were fulfilled *for her* to give birth, indeed *there were* twins in her womb.

[25]And the first came out red. *He was* like a hairy garment all over; so they called his name Esau.

[26]Afterward his brother came out, and his hand took hold of Esau’s heel; so his name was called Jacob. Isaac *was* sixty years old when she bore them.

[27]So the boys grew. And Esau was a skillful hunter, a man of the field; but Jacob was a mild man, dwelling in tents.

[28]And Isaac loved Esau because he ate *of his* game, but Rebekah loved Jacob.

Esau Sells His Birthright

[29]Now Jacob cooked a stew; and Esau came in from the field, and he *was* weary.
[30]And Esau said to Jacob, "Please feed me with that same red *stew,* for I *am* weary." Therefore his name was called Edom.
[31]But Jacob said, "Sell me your birthright as of this day."
[32]And Esau said, "Look, I *am* about to die; so what *is* this birthright to me?"
[33]Then Jacob said, "Swear to me as of this day." So he swore to him, and sold his birthright to Jacob.
[34]And Jacob gave Esau bread and stew of lentils; then he ate and drank, arose, and went his way. Thus Esau despised *his* birthright.

Genesis 26

Isaac and Abimelech

[1]There was a famine in the land, besides the first famine that was in the days of Abraham. And Isaac went to Abimelech king of the Philistines, in Gerar.

[2]Then the LORD appeared to him and said: “Do not go down to Egypt; live in the land of which I shall tell you.

[3]“Dwell in this land, and I will be with you and bless you; for to you and your descendants I give all these lands, and I will perform the oath which I swore to Abraham your father.

[4]“And I will make your descendants multiply as the stars of heaven; I will give to your descendants all these lands; and in your seed all the nations of the earth shall be blessed;

[5]“because Abraham obeyed My voice and kept My charge, My commandments, My statutes, and My laws.”

[6]So Isaac dwelt in Gerar.

[7]And the men of the place asked about his wife. And he said, “She *is* my sister”; for he was afraid to say, “*She is* my wife,” *because he thought,* “lest the men of the place kill me for Rebekah, because she *is* beautiful to behold.”

[8]Now it came to pass, when he had been there a long time, that Abimelech king of the Philistines looked through a window, and saw, and there was Isaac, showing endearment to Rebekah his wife.

[9]Then Abimelech called Isaac and said, “Quite obviously she *is* your wife; so how could you say, ‘She *is* my sister’?” Isaac said to him, “Because I said, ‘Lest I die on account of her.” ’

[10]And Abimelech said, “What *is* this you have done to us? One of the people might soon have lain with your wife, and you would have brought guilt on us.”

[11]So Abimelech charged all *his* people, saying, “He who touches this man or his wife shall surely be put to death.”

[12]Then Isaac sowed in that land, and reaped in the same year a hundredfold; and the LORD blessed him.

[13]The man began to prosper, and continued prospering until he became very prosperous;

[14]for he had possessions of flocks and possessions of herds and a great number of servants. So the Philistines envied him.

[15]Now the Philistines had stopped up all the wells which his father's servants had dug in the days of Abraham his father, and they had filled them with earth.

[16]And Abimelech said to Isaac, "Go away from us, for you are much mightier than we."

17Then Isaac departed from there and pitched his tent in the Valley of Gerar, and dwelt there.

[18]And Isaac dug again the wells of water which they had dug in the days of Abraham his father, for the Philistines had stopped them up after the death of Abraham. He called them by the names which his father had called them.

[19]Also Isaac's servants dug in the valley, and found a well of running water there.

[20]But the herdsmen of Gerar quarreled with Isaac's herdsmen, saying, "The water *is* ours." So he called the name of the well Esek, because they quarreled with him.

[21]Then they dug another well, and they quarreled over that *one* also. So he called its name Sitnah.

[22]And he moved from there and dug another well, and they did not quarrel over it. So he called its name Rehoboth, because he said, "For now the LORD has made room for us, and we shall be fruitful in the land."

23Then he went up from there to Beersheba.

[24]And the LORD appeared to him the same night and said, "I *am* the God of your father Abraham; do not fear, for I *am* with you. I will bless you and multiply your descendants for My servant Abraham's sake."

[25]So he built an altar there and called on the name of the LORD, and he pitched his tent there; and there Isaac's servants dug a well.

26Then Abimelech came to him from Gerar with Ahuzzath, one of his friends, and Phichol the commander of his army.

[27]And Isaac said to them, “Why have you come to me, since you hate me and have sent me away from you?”

[28]But they said, “We have certainly seen that the LORD is with you. So we said, ‘Let there now be an oath between us, between you and us; and let us make a covenant with you,

[29]‘that you will do us no harm, since we have not touched you, and since we have done nothing to you but good and have sent you away in peace. You *are* now the blessed of the LORD.” ’

[30]So he made them a feast, and they ate and drank.

[31]Then they arose early in the morning and swore an oath with one another; and Isaac sent them away, and they departed from him in peace.

[32]It came to pass the same day that Isaac’s servants came and told him about the well which they had dug, and said to him, “We have found water.”

[33]So he called it Shebah. Therefore the name of the city *is* Beersheba to this day.

[34]When Esau was forty years old, he took as wives Judith the daughter of Beeri the Hittite, and Basemath the daughter of Elon the Hittite.

[35]And they were a grief of mind to Isaac and Rebekah.

Genesis 27

Isaac Blesses Jacob

[1]Now it came to pass, when Isaac was old and his eyes were so dim that he could not see, that he called Esau his older son and said to him, “My son.” And he answered him, “Here I am.”

[2]Then he said, “Behold now, I am old. I do not know the day of my death.

[3]“Now therefore, please take your weapons, your quiver and your bow, and go out to the field and hunt game for me.

[4]“And make me savory food, such as I love, and bring *it* to me that I may eat, that my soul may bless you before I die.”

[5]Now Rebekah was listening when Isaac spoke to Esau his son. And Esau went to the field to hunt game and to bring *it*.

[6]So Rebekah spoke to Jacob her son, saying, “Indeed I heard your father speak to Esau your brother, saying,

[7]‘Bring me game and make savory food for me, that I may eat it and bless you in the presence of the LORD before my death.’

[8]“Now therefore, my son, obey my voice according to what I command you.

[9]“Go now to the flock and bring me from there two choice kids of the goats, and I will make savory food from them for your father, such as he loves.

[10]“Then you shall take *it* to your father, that he may eat *it,* and that he may bless you before his death.”

[11]And Jacob said to Rebekah his mother, “Look, Esau my brother *is* a hairy man, and I *am* a smooth-*skinned* man.

[12]“Perhaps my father will feel me, and I shall seem to be a deceiver to him; and I shall bring a curse on myself and not a blessing.”

[13]But his mother said to him, “*Let* your curse *be* on me, my son; only obey my voice, and go, get *them* for me.”

[14]And he went and got *them* and brought *them* to his mother, and his mother made savory food, such as his father loved.

[15]Then Rebekah took the choice clothes of her elder son Esau, which *were* with her in the house, and put them on Jacob her younger son.

[16]And she put the skins of the kids of the goats on his hands and on the smooth part of his neck.

[17]Then she gave the savory food and the bread, which she had prepared, into the hand of her son Jacob.

[18]So he went to his father and said, “My father.” And he said, “Here I am. Who *are* you, my son?”

[19]Jacob said to his father, “I *am* Esau your firstborn; I have done just as you told me; please arise, sit and eat of my game, that your soul may bless me.”

[20]But Isaac said to his son, “How *is it* that you have found *it* so quickly, my son?” And he said, “Because the LORD your God brought *it* to me.”

[21]Then Isaac said to Jacob, “Please come near, that I may feel you, my son, whether you *are* really my son Esau or not.”

[22]So Jacob went near to Isaac his father, and he felt him and said, “The voice *is* Jacob’s voice, but the hands *are* the hands of Esau.”

[23]And he did not recognize him, because his hands were hairy like his brother Esau’s hands; so he blessed him.

[24]Then he said, “*Are* you really my son Esau?” He said, “I *am*.”

[25]He said, “Bring *it* near to me, and I will eat of my son’s game, so that my soul may bless you.” So he brought *it* near to him, and he ate; and he brought him wine, and he drank.

[26]Then his father Isaac said to him, “Come near now and kiss me, my son.”

[27]And he came near and kissed him; and he smelled the smell of his clothing, and blessed him and said:

> “Surely, the smell of my son
> *Is* like the smell of a field
> Which the LORD has blessed.
> [28]Therefore may God give you
> Of the dew of heaven,
> Of the fatness of the earth,
> And plenty of grain and wine.

[29]Let peoples serve you,
And nations bow down to you.
Be master over your brethren,
And let your mother’s sons bow down to you.
Cursed *be* everyone who curses you,
And blessed *be* those who bless you!”

Esau’s Lost Hope

[30]Now it happened, as soon as Isaac had finished blessing Jacob, and Jacob had scarcely gone out from the presence of Isaac his father, that Esau his brother came in from his hunting.

[31]He also had made savory food, and brought it to his father, and said to his father, “Let my father arise and eat of his son’s game, that your soul may bless me.”

[32]And his father Isaac said to him, “Who *are* you?” So he said, “I *am* your son, your firstborn, Esau.”

[33]Then Isaac trembled exceedingly, and said, “Who? Where *is* the one who hunted game and brought *it* to me? I ate all *of it* before you came, and I have blessed him—*and* indeed he shall be blessed.”

[34]When Esau heard the words of his father, he cried with an exceedingly great and bitter cry, and said to his father, “Bless me—me also, O my father!”

[35]But he said, “Your brother came with deceit and has taken away your blessing.”

[36]And *Esau* said, “Is he not rightly named Jacob? For he has supplanted me these two times. He took away my birthright, and now look, he has taken away my blessing!” And he said, “Have you not reserved a blessing for me?”

[37]Then Isaac answered and said to Esau, “Indeed I have made him your master, and all his brethren I have given to him as servants; with grain and wine I have sustained him. What shall I do now for you, my son?”

[38]And Esau said to his father, “Have you only one blessing, my father? Bless me—me also, O my father!” And Esau lifted up his voice and wept.

[39]Then Isaac his father answered and said to him:

“Behold, your dwelling shall be of the fatness of the earth,
And of the dew of heaven from above.
[40]By your sword you shall live,
And you shall serve your brother;
And it shall come to pass, when you become restless,
That you shall break his yoke from your neck.”

Jacob Escapes from Esau

[41]So Esau hated Jacob because of the blessing with which his father blessed him, and Esau said in his heart, “The days of mourning for my father are at hand; then I will kill my brother Jacob.”

[42]And the words of Esau her older son were told to Rebekah. So she sent and called Jacob her younger son, and said to him, “Surely your brother Esau comforts himself concerning you *by intending* to kill you.

[43]“Now therefore, my son, obey my voice: arise, flee to my brother Laban in Haran.

[44]“And stay with him a few days, until your brother’s fury turns away,

[45]“until your brother’s anger turns away from you, and he forgets what you have done to him; then I will send and bring you from there. Why should I be bereaved also of you both in one day?”

[46]And Rebekah said to Isaac, “I am weary of my life because of the daughters of Heth; if Jacob takes a wife of the daughters of Heth, like these *who are* the daughters of the land, what good will my life be to me?”

Genesis 28

[1]Then Isaac called Jacob and blessed him, and charged him, and said to him: “You shall not take a wife from the daughters of Canaan.

[2]“Arise, go to Padan Aram, to the house of Bethuel your mother’s father; and take yourself a wife from there of the daughters of Laban your mother’s brother.

> [3]“May God Almighty bless you,
> And make you fruitful and multiply you,
> That you may be an assembly of peoples;
> [4]And give you the blessing of Abraham,
> To you and your descendants with you,
> That you may inherit the land
> In which you are a stranger,
> Which God gave to Abraham.”

[5]So Isaac sent Jacob away, and he went to Padan Aram, to Laban the son of Bethuel the Syrian, the brother of Rebekah, the mother of Jacob and Esau.

Esau Marries Mahalath

[6]Esau saw that Isaac had blessed Jacob and sent him away to Padan Aram to take himself a wife from there, *and that* as he blessed him he gave him a charge, saying, “You shall not take a wife from the daughters of Canaan,”

[7]and that Jacob had obeyed his father and his mother and had gone to Padan Aram.

[8]Also Esau saw that the daughters of Canaan did not please his father Isaac.

[9]So Esau went to Ishmael and took Mahalath the daughter of Ishmael, Abraham’s son, the sister of Nebajoth, to be his wife in addition to the wives he had.

Jacob’s Vow at Bethel

10Now Jacob went out from Beersheba and went toward Haran.

[11]So he came to a certain place and stayed there all night, because the sun had set. And he took one of the stones of that place and put it at his head, and he lay down in that place to sleep.

[12]Then he dreamed, and behold, a ladder *was* set up on the earth, and its top reached to heaven; and there the angels of God were ascending and descending on it.

[13]And behold, the LORD stood above it and said: "I *am* the LORD God of Abraham your father and the God of Isaac; the land on which you lie I will give to you and your descendants.

[14]"Also your descendants shall be as the dust of the earth; you shall spread abroad to the west and the east, to the north and the south; and in you and in your seed all the families of the earth shall be blessed.

[15]"Behold, I *am* with you and will keep you wherever you go, and will bring you back to this land; for I will not leave you until I have done what I have spoken to you."

[16]Then Jacob awoke from his sleep and said, "Surely the LORD is in this place, and I did not know *it*."

[17]And he was afraid and said, "How awesome *is* this place! This *is* none other than the house of God, and this *is* the gate of heaven!"

18Then Jacob rose early in the morning, and took the stone that he had put at his head, set it up as a pillar, and poured oil on top of it.

[19]And he called the name of that place Bethel; but the name of that city had been Luz previously.

[20]Then Jacob made a vow, saying, "If God will be with me, and keep me in this way that I am going, and give me bread to eat and clothing to put on,

[21]"so that I come back to my father's house in peace, then the LORD shall be my God.

[22]"And this stone which I have set as a pillar shall be God's house, and of all that You give me I will surely give a tenth to You."

Genesis 29

Jacob Meets Rachel

[1]So Jacob went on his journey and came to the land of the people of the East.

[2]And he looked, and saw a well in the field; and behold, there *were* three flocks of sheep lying by it; for out of that well they watered the flocks. A large stone *was* on the well's mouth.

[3]Now all the flocks would be gathered there; and they would roll the stone from the well's mouth, water the sheep, and put the stone back in its place on the well's mouth.

[4]And Jacob said to them, "My brethren, where *are* you from?" And they said, "We *are* from Haran."

[5]Then he said to them, "Do you know Laban the son of Nahor?" And they said, "We know him."

[6]So he said to them, "Is he well?" And they said, "*He is* well. And look, his daughter Rachel is coming with the sheep."

[7]Then he said, "Look, *it is* still high day; *it is* not time for the cattle to be gathered together. Water the sheep, and go and feed *them.*"

[8]But they said, "We cannot until all the flocks are gathered together, and they have rolled the stone from the well's mouth; then we water the sheep."

[9]Now while he was still speaking with them, Rachel came with her father's sheep, for she was a shepherdess.

[10]And it came to pass, when Jacob saw Rachel the daughter of Laban his mother's brother, and the sheep of Laban his mother's brother, that Jacob went near and rolled the stone from the well's mouth, and watered the flock of Laban his mother's brother.

[11]Then Jacob kissed Rachel, and lifted up his voice and wept.

[12]And Jacob told Rachel that he *was* her father's relative and that he *was* Rebekah's son. So she ran and told her father.

[13]Then it came to pass, when Laban heard the report about Jacob his sister's son, that he ran to meet him, and embraced him and kissed him, and brought him to his house. So he told Laban all these things.

[14]And Laban said to him, “Surely you *are* my bone and my flesh.” And he stayed with him for a month.

Jacob Marries Leah and Rachel

[15]Then Laban said to Jacob, “Because you *are* my relative, should you therefore serve me for nothing? Tell me, what *should* your wages *be?*”

[16]Now Laban had two daughters: the name of the elder *was* Leah, and the name of the younger *was* Rachel.

[17]Leah’s eyes *were* delicate, but Rachel was beautiful of form and appearance.

[18]Now Jacob loved Rachel; so he said, “I will serve you seven years for Rachel your younger daughter.”

[19]And Laban said, “*It is* better that I give her to you than that I should give her to another man. Stay with me.”

[20]So Jacob served seven years for Rachel, and they seemed *only* a few days to him because of the love he had for her.

[21]Then Jacob said to Laban, “Give *me* my wife, for my days are fulfilled, that I may go in to her.”

[22]And Laban gathered together all the men of the place and made a feast.

[23]Now it came to pass in the evening, that he took Leah his daughter and brought her to Jacob; and he went in to her.

[24]And Laban gave his maid Zilpah to his daughter Leah *as* a maid.

[25]So it came to pass in the morning, that behold, it *was* Leah. And he said to Laban, “What is this you have done to me? Was it not for Rachel that I served you? Why then have you deceived me?”

[26]And Laban said, “It must not be done so in our country, to give the younger before the firstborn.

[27]“Fulfill her week, and we will give you this one also for the service which you will serve with me still another seven years.”

[28]Then Jacob did so and fulfilled her week. So he gave him his daughter Rachel as wife also.

[29]And Laban gave his maid Bilhah to his daughter Rachel as a maid.

[30]Then *Jacob* also went in to Rachel, and he also loved Rachel more than Leah. And he served with Laban still another seven years.

The Children of Jacob

[31]When the LORD saw that Leah *was* unloved, He opened her womb; but Rachel *was* barren.

[32]So Leah conceived and bore a son, and she called his name Reuben; for she said, "The LORD has surely looked on my affliction. Now therefore, my husband will love me."

[33]Then she conceived again and bore a son, and said, "Because the LORD has heard that I *am* unloved, He has therefore given me this *son* also." And she called his name Simeon.

[34]She conceived again and bore a son, and said, "Now this time my husband will become attached to me, because I have borne him three sons." Therefore his name was called Levi.

[35]And she conceived again and bore a son, and said, "Now I will praise the LORD." Therefore she called his name Judah. Then she stopped bearing.

Genesis 30

[1]Now when Rachel saw that she bore Jacob no children, Rachel envied her sister, and said to Jacob, “Give me children, or else I die!”

[2]And Jacob’s anger was aroused against Rachel, and he said, “*Am* I in the place of God, who has withheld from you the fruit of the womb?”

[3]So she said, “Here is my maid Bilhah; go in to her, and she will bear *a child* on my knees, that I also may have children by her.”

[4]Then she gave him Bilhah her maid as wife, and Jacob went in to her.

[5]And Bilhah conceived and bore Jacob a son.

[6]Then Rachel said, “God has judged my case; and He has also heard my voice and given me a son.” Therefore she called his name Dan.

[7]And Rachel’s maid Bilhah conceived again and bore Jacob a second son.

[8]Then Rachel said, “With great wrestlings I have wrestled with my sister, *and* indeed I have prevailed.” So she called his name Naphtali.

[9]When Leah saw that she had stopped bearing, she took Zilpah her maid and gave her to Jacob as wife.

[10]And Leah’s maid Zilpah bore Jacob a son.

[11]Then Leah said, “A troop comes!” So she called his name Gad.

[12]And Leah’s maid Zilpah bore Jacob a second son.

[13]Then Leah said, “I am happy, for the daughters will call me blessed.” So she called his name Asher.

[14]Now Reuben went in the days of wheat harvest and found mandrakes in the field, and brought them to his mother Leah. Then Rachel said to Leah, “Please give me *some* of your son’s mandrakes.”

[15]But she said to her, “*Is it* a small matter that you have taken away my husband? Would you take away my son’s mandrakes also?” And Rachel said, “Therefore he will lie with you tonight for your son’s mandrakes.”

[16]When Jacob came out of the field in the evening, Leah went out to meet him and said, “You must come in to me, for I have surely hired you with my son’s mandrakes.” And he lay with her that night.

[17]And God listened to Leah, and she conceived and bore Jacob a fifth son.

[18]Leah said, “God has given me my wages, because I have given my maid to my husband.” So she called his name Issachar.

[19]Then Leah conceived again and bore Jacob a sixth son.

[20]And Leah said, “God has endowed me *with* a good endowment; now my husband will dwell with me, because I have borne him six sons.” So she called his name Zebulun.

[21]Afterward she bore a daughter, and called her name Dinah.

[22]Then God remembered Rachel, and God listened to her and opened her womb.

[23]And she conceived and bore a son, and said, “God has taken away my reproach.”

[24]So she called his name Joseph, and said, “The LORD shall add to me another son.”

Jacob’s Agreement with Laban

[25]And it came to pass, when Rachel had borne Joseph, that Jacob said to Laban, “Send me away, that I may go to my own place and to my country.

[26]“Give *me* my wives and my children for whom I have served you, and let me go; for you know my service which I have done for you.”

[27]And Laban said to him, “Please *stay,* if I have found favor in your eyes, *for* I have learned by experience that the LORD has blessed me for your sake.”

[28]Then he said, “Name me your wages, and I will give *it*.”

[29]So *Jacob* said to him, “You know how I have served you and how your livestock has been with me.

[30]“For what you had before I *came was* little, and it has increased to a great amount; the LORD has blessed you since my coming. And now, when shall I also provide for my own house?”

[31]So he said, “What shall I give you?” And Jacob said, “You shall not give me anything. If you will do this thing for me, I will again feed and keep your flocks:

[32]“Let me pass through all your flock today, removing from there all the speckled and spotted sheep, and all the brown ones among the lambs, and the spotted and speckled among the goats; and *these* shall be my wages.

[33]“So my righteousness will answer for me in time to come, when the subject of my wages comes before you: every one that *is* not speckled and spotted among the goats, and brown among the lambs, will be considered stolen, if *it is* with me.”

[34]And Laban said, “Oh, that it were according to your word!”

[35]So he removed that day the male goats that were speckled and spotted, all the female goats that were speckled and spotted, every one that had *some* white in it, and all the brown ones among the lambs, and gave *them* into the hand of his sons.

[36]Then he put three days’ journey between himself and Jacob, and Jacob fed the rest of Laban’s flocks.

[37]Now Jacob took for himself rods of green poplar and of the almond and chestnut trees, peeled white strips in them, and exposed the white which *was* in the rods.

[38]And the rods which he had peeled, he set before the flocks in the gutters, in the watering troughs where the flocks came to drink, so that they should conceive when they came to drink.

[39]So the flocks conceived before the rods, and the flocks brought forth streaked, speckled, and spotted.

[40]Then Jacob separated the lambs, and made the flocks face toward the streaked and all the brown in the flock of Laban; but he put his own flocks by themselves and did not put them with Laban’s flock.

[41]And it came to pass, whenever the stronger livestock conceived, that Jacob placed the rods before the eyes of the livestock in the gutters, that they might conceive among the rods.

[42]But when the flocks were feeble, he did not put *them* in; so the feebler were Laban’s and the stronger Jacob’s.

[43]Thus the man became exceedingly prosperous, and had large flocks, female and male servants, and camels and donkeys.

Genesis 31

Jacob Flees from Laban

[1]Now *Jacob* heard the words of Laban’s sons, saying, “Jacob has taken away all that was our father’s, and from what was our father’s he has acquired all this wealth.”

[2]And Jacob saw the countenance of Laban, and indeed it *was* not *favorable* toward him as before.

[3]Then the LORD said to Jacob, “Return to the land of your fathers and to your family, and I will be with you.”

[4]So Jacob sent and called Rachel and Leah to the field, to his flock,

[5]and said to them, “I see your father’s countenance, that it *is* not *favorable* toward me as before; but the God of my father has been with me.

[6]“And you know that with all my might I have served your father.

[7]“Yet your father has deceived me and changed my wages ten times, but God did not allow him to hurt me.

[8]“If he said thus: ‘The speckled shall be your wages,’ then all the flocks bore speckled. And if he said thus: ‘The streaked shall be your wages,’ then all the flocks bore streaked.

[9]“So God has taken away the livestock of your father and given *them* to me.

[10]“And it happened, at the time when the flocks conceived, that I lifted my eyes and saw in a dream, and behold, the rams which leaped upon the flocks *were* streaked, speckled, and gray-spotted.

[11]“Then the Angel of God spoke to me in a dream, saying, ‘Jacob.’ And I said, ‘Here I am.’

[12]“And He said, ‘Lift your eyes now and see, all the rams which leap on the flocks *are* streaked, speckled, and gray-spotted; for I have seen all that Laban is doing to you.

[13]‘I *am* the God of Bethel, where you anointed the pillar *and* where you made a vow to Me. Now arise, get out of this land, and return to the land of your family.” ’

[14]Then Rachel and Leah answered and said to him, “Is there still any portion or inheritance for us in our father’s house?

[15]“Are we not considered strangers by him? For he has sold us, and also completely consumed our money.

[16]“For all these riches which God has taken from our father are *really* ours and our children’s; now then, whatever God has said to you, do it.”

[17]Then Jacob rose and set his sons and his wives on camels.

[18]And he carried away all his livestock and all his possessions which he had gained, his acquired livestock which he had gained in Padan Aram, to go to his father Isaac in the land of Canaan.

[19]Now Laban had gone to shear his sheep, and Rachel had stolen the household idols that were her father’s.

[20]And Jacob stole away, unknown to Laban the Syrian, in that he did not tell him that he intended to flee.

[21]So he fled with all that he had. He arose and crossed the river, and headed toward the mountains of Gilead.

Laban Pursues Jacob

[22]And Laban was told on the third day that Jacob had fled.

[23]Then he took his brethren with him and pursued him for seven days’ journey, and he overtook him in the mountains of Gilead.

[24]But God had come to Laban the Syrian in a dream by night, and said to him, “Be careful that you speak to Jacob neither good nor bad.”

[25]So Laban overtook Jacob. Now Jacob had pitched his tent in the mountains, and Laban with his brethren pitched in the mountains of Gilead.

[26]And Laban said to Jacob: “What have you done, that you have stolen away unknown to me, and carried away my daughters like captives *taken* with the sword?

[27]“Why did you flee away secretly, and steal away from me, and not tell me; for I might have sent you away with joy and songs, with timbrel and harp?

[28]“And you did not allow me to kiss my sons and my daughters. Now you have done foolishly in *so* doing.

[29]“It is in my power to do you harm, but the God of your father spoke to me last night, saying, ‘Be careful that you speak to Jacob neither good nor bad.’

[30]“And now you have surely gone because you greatly long for your father’s house, *but* why did you steal my gods?”

[31]Then Jacob answered and said to Laban, “Because I was afraid, for I said, ‘Perhaps you would take your daughters from me by force.’

[32]“With whomever you find your gods, do not let him live. In the presence of our brethren, identify what I have of yours and take *it* with you.” For Jacob did not know that Rachel had stolen them.

[33]And Laban went into Jacob’s tent, into Leah’s tent, and into the two maids’ tents, but he did not find *them*. Then he went out of Leah’s tent and entered Rachel’s tent.

[34]Now Rachel had taken the household idols, put them in the camel’s saddle, and sat on them. And Laban searched all about the tent but did not find *them*.

[35]And she said to her father, “Let it not displease my lord that I cannot rise before you, for the manner of women *is* with me.” And he searched but did not find the household idols.

[36]Then Jacob was angry and rebuked Laban, and Jacob answered and said to Laban: “What *is* my trespass? What *is* my sin, that you have so hotly pursued me?

[37]“Although you have searched all my things, what part of your household things have you found? Set *it* here before my brethren and your brethren, that they may judge between us both!

[38]“These twenty years I *have been* with you; your ewes and your female goats have not miscarried their young, and I have not eaten the rams of your flock.

[39]“That which was torn *by beasts* I did not bring to you; I bore the loss of it. You required it from my hand, *whether* stolen by day or stolen by night.

[40]“*There* I was! In the day the drought consumed me, and the frost by night, and my sleep departed from my eyes.

[41]“Thus I have been in your house twenty years; I served you fourteen years for your two daughters, and six years for your flock, and you have

changed my wages ten times.

[42]"Unless the God of my father, the God of Abraham and the Fear of Isaac, had been with me, surely now you would have sent me away empty-handed. God has seen my affliction and the labor of my hands, and rebuked *you* last night."

Laban's Covenant with Jacob

[43]And Laban answered and said to Jacob, "*These* daughters *are* my daughters, and *these* children *are* my children, and *this* flock *is* my flock; all that you see *is* mine. But what can I do this day to these my daughters or to their children whom they have borne?

[44]"Now therefore, come, let us make a covenant, you and I, and let it be a witness between you and me."

[45]So Jacob took a stone and set it up *as* a pillar.

[46]Then Jacob said to his brethren, "Gather stones." And they took stones and made a heap, and they ate there on the heap.

[47]Laban called it Jegar Sahadutha, but Jacob called it Galeed.

[48]And Laban said, "This heap *is* a witness between you and me this day." Therefore its name was called Galeed,

[49]also Mizpah, because he said, "May the LORD watch between you and me when we are absent one from another.

[50]"If you afflict my daughters, or if you take *other* wives besides my daughters, *although* no man *is* with us—see, God *is* witness between you and me!"

[51]Then Laban said to Jacob, "Here is this heap and here is *this* pillar, which I have placed between you and me.

[52]"This heap *is* a witness, and *this* pillar *is* a witness, that I will not pass beyond this heap to you, and you will not pass beyond this heap and this pillar to me, for harm.

[53]"The God of Abraham, the God of Nahor, and the God of their father judge between us." And Jacob swore by the Fear of his father Isaac.

[54]Then Jacob offered a sacrifice on the mountain, and called his brethren to eat bread. And they ate bread and stayed all night on the mountain.

[55]And early in the morning Laban arose, and kissed his sons and daughters and blessed them. Then Laban departed and returned to his place.

Genesis 32

Esau Comes to Meet Jacob

[1]So Jacob went on his way, and the angels of God met him.

[2]When Jacob saw them, he said, “This *is* God’s camp.” And he called the name of that place Mahanaim.

[3]Then Jacob sent messengers before him to Esau his brother in the land of Seir, the country of Edom.

[4]And he commanded them, saying, “Speak thus to my lord Esau, ‘Thus your servant Jacob says: “I have dwelt with Laban and stayed there until now.

[5]“I have oxen, donkeys, flocks, and male and female servants; and I have sent to tell my lord, that I may find favor in your sight.” ’ ”

[6]Then the messengers returned to Jacob, saying, “We came to your brother Esau, and he also is coming to meet you, and four hundred men *are* with him.”

[7]So Jacob was greatly afraid and distressed; and he divided the people that *were* with him, and the flocks and herds and camels, into two companies.

[8]And he said, “If Esau comes to the one company and attacks it, then the other company which is left will escape.”

[9]Then Jacob said, “O God of my father Abraham and God of my father Isaac, the LORD who said to me, ‘Return to your country and to your family, and I will deal well with you’:

[10]“I am not worthy of the least of all the mercies and of all the truth which You have shown Your servant; for I crossed over this Jordan with my staff, and now I have become two companies.

[11]“Deliver me, I pray, from the hand of my brother, from the hand of Esau; for I fear him, lest he come and attack me *and* the mother with the children.

[12]“For You said, ‘I will surely treat you well, and make your descendants as the sand of the sea, which cannot be numbered for multitude.” ’

13So he lodged there that same night, and took what came to his hand as a present for Esau his brother:

14two hundred female goats and twenty male goats, two hundred ewes and twenty rams,

15thirty milk camels with their colts, forty cows and ten bulls, twenty female donkeys and ten foals.

16Then he delivered *them* to the hand of his servants, every drove by itself, and said to his servants, “Pass over before me, and put some distance between successive droves.”

17And he commanded the first one, saying, “When Esau my brother meets you and asks you, saying, ‘To whom do you belong, and where are you going? Whose *are* these in front of you?’

18“then you shall say, ‘They *are* your servant Jacob’s. It *is* a present sent to my lord Esau; and behold, he also *is* behind us.” ’

19So he commanded the second, the third, and all who followed the droves, saying, “In this manner you shall speak to Esau when you find him;

20“and also say, ‘Behold, your servant Jacob *is* behind us.” ’ For he said, “I will appease him with the present that goes before me, and afterward I will see his face; perhaps he will accept me.”

21So the present went on over before him, but he himself lodged that night in the camp.

Wrestling with God

22And he arose that night and took his two wives, his two female servants, and his eleven sons, and crossed over the ford of Jabbok.

23He took them, sent them over the brook, and sent over what he had.

24Then Jacob was left alone; and a Man wrestled with him until the breaking of day.

25Now when He saw that He did not prevail against him, He touched the socket of his hip; and the socket of Jacob’s hip was out of joint as He wrestled with him.

26And He said, “Let Me go, for the day breaks.” But he said, “I will not let You go unless You bless me!”

27So He said to him, “What *is* your name?” He said, “Jacob.”

[28]And He said, “Your name shall no longer be called Jacob, but Israel; for you have struggled with God and with men, and have prevailed.”

[29]Then Jacob asked, saying, “Tell *me* Your name, I pray.” And He said, “Why *is* it *that* you ask about My name?” And He blessed him there.

[30]So Jacob called the name of the place Peniel: “For I have seen God face to face, and my life is preserved.”

[31]Just as he crossed over Penuel the sun rose on him, and he limped on his hip.

[32]Therefore to this day the children of Israel do not eat the muscle that shrank, which *is* on the hip socket, because He touched the socket of Jacob’s hip in the muscle that shrank.

Genesis 33

Jacob and Esau Meet

[1]Now Jacob lifted his eyes and looked, and there, Esau was coming, and with him were four hundred men. So he divided the children among Leah, Rachel, and the two maidservants.

[2]And he put the maidservants and their children in front, Leah and her children behind, and Rachel and Joseph last.

[3]Then he crossed over before them and bowed himself to the ground seven times, until he came near to his brother.

[4]But Esau ran to meet him, and embraced him, and fell on his neck and kissed him, and they wept.

[5]And he lifted his eyes and saw the women and children, and said, "Who *are* these with you?" So he said, "The children whom God has graciously given your servant."

[6]Then the maidservants came near, they and their children, and bowed down.

[7]And Leah also came near with her children, and they bowed down. Afterward Joseph and Rachel came near, and they bowed down.

[8]Then Esau said, "What *do* you *mean by* all this company which I met?" And he said, "*These are* to find favor in the sight of my lord."

[9]But Esau said, "I have enough, my brother; keep what you have for yourself."

[10]And Jacob said, "No, please, if I have now found favor in your sight, then receive my present from my hand, inasmuch as I have seen your face as though I had seen the face of God, and you were pleased with me.

[11]"Please, take my blessing that is brought to you, because God has dealt graciously with me, and because I have enough." So he urged him, and he took *it*.

[12]Then Esau said, "Let us take our journey; let us go, and I will go before you."

[13]But Jacob said to him, "My lord knows that the children *are* weak, and the flocks and herds which are nursing *are* with me. And if the men

should drive them hard one day, all the flock will die.

[14]"Please let my lord go on ahead before his servant. I will lead on slowly at a pace which the livestock that go before me, and the children, are able to endure, until I come to my lord in Seir."

15And Esau said, "Now let me leave with you *some* of the people who *are* with me." But he said, "What need is there? Let me find favor in the sight of my lord."

[16]So Esau returned that day on his way to Seir.

[17]And Jacob journeyed to Succoth, built himself a house, and made booths for his livestock. Therefore the name of the place is called Succoth.

Jacob Comes to Canaan

18Then Jacob came safely to the city of Shechem, which *is* in the land of Canaan, when he came from Padan Aram; and he pitched his tent before the city.

[19]And he bought the parcel of land, where he had pitched his tent, from the children of Hamor, Shechem's father, for one hundred pieces of money.

[20]Then he erected an altar there and called it El Elohe Israel.

Genesis 34

The Dinah Incident

[1]Now Dinah the daughter of Leah, whom she had borne to Jacob, went out to see the daughters of the land.

[2]And when Shechem the son of Hamor the Hivite, prince of the country, saw her, he took her and lay with her, and violated her.

[3]His soul was strongly attracted to Dinah the daughter of Jacob, and he loved the young woman and spoke kindly to the young woman.

[4]So Shechem spoke to his father Hamor, saying, "Get me this young woman as a wife."

[5]And Jacob heard that he had defiled Dinah his daughter. Now his sons were with his livestock in the field; so Jacob held his peace until they came.

[6]Then Hamor the father of Shechem went out to Jacob to speak with him.

[7]And the sons of Jacob came in from the field when they heard *it;* and the men were grieved and very angry, because he had done a disgraceful thing in Israel by lying with Jacob's daughter, a thing which ought not to be done.

[8]But Hamor spoke with them, saying, "The soul of my son Shechem longs for your daughter. Please give her to him as a wife.

[9]"And make marriages with us; give your daughters to us, and take our daughters to yourselves.

[10]"So you shall dwell with us, and the land shall be before you. Dwell and trade in it, and acquire possessions for yourselves in it."

[11]Then Shechem said to her father and her brothers, "Let me find favor in your eyes, and whatever you say to me I will give.

[12]"Ask me ever so much dowry and gift, and I will give according to what you say to me; but give me the young woman as a wife."

[13]But the sons of Jacob answered Shechem and Hamor his father, and spoke deceitfully, because he had defiled Dinah their sister.

[14]And they said to them, "We cannot do this thing, to give our sister to one who is uncircumcised, for that *would be* a reproach to us.

[15]"But on this *condition* we will consent to you: If you will become as we *are,* if every male of you is circumcised,

[16]"then we will give our daughters to you, and we will take your daughters to us; and we will dwell with you, and we will become one people.

[17]"But if you will not heed us and be circumcised, then we will take our daughter and be gone."

18And their words pleased Hamor and Shechem, Hamor's son.

[19]So the young man did not delay to do the thing, because he delighted in Jacob's daughter. He *was* more honorable than all the household of his father.

[20]And Hamor and Shechem his son came to the gate of their city, and spoke with the men of their city, saying:

[21]"These men *are* at peace with us. Therefore let them dwell in the land and trade in it. For indeed the land *is* large enough for them. Let us take their daughters to us as wives, and let us give them our daughters.

[22]"Only on this *condition* will the men consent to dwell with us, to be one people: if every male among us is circumcised as they *are* circumcised.

[23]"*Will* not their livestock, their property, and every animal of theirs *be* ours? Only let us consent to them, and they will dwell with us."

[24]And all who went out of the gate of his city heeded Hamor and Shechem his son; every male was circumcised, all who went out of the gate of his city.

25Now it came to pass on the third day, when they were in pain, that two of the sons of Jacob, Simeon and Levi, Dinah's brothers, each took his sword and came boldly upon the city and killed all the males.

[26]And they killed Hamor and Shechem his son with the edge of the sword, and took Dinah from Shechem's house, and went out.

[27]The sons of Jacob came upon the slain, and plundered the city, because their sister had been defiled.

[28]They took their sheep, their oxen, and their donkeys, what *was* in the city and what *was* in the field,

[29]and all their wealth. All their little ones and their wives they took captive; and they plundered even all that *was* in the houses.

[30]Then Jacob said to Simeon and Levi, “You have troubled me by making me obnoxious among the inhabitants of the land, among the Canaanites and the Perizzites; and since I *am* few in number, they will gather themselves together against me and kill me. I shall be destroyed, my household and I.”

[31]But they said, “Should he treat our sister like a harlot?”

Genesis 35

Jacob's Return to Bethel

[1]Then God said to Jacob, "Arise, go up to Bethel and dwell there; and make an altar there to God, who appeared to you when you fled from the face of Esau your brother."

[2]And Jacob said to his household and to all who *were* with him, "Put away the foreign gods that *are* among you, purify yourselves, and change your garments.

[3]"Then let us arise and go up to Bethel; and I will make an altar there to God, who answered me in the day of my distress and has been with me in the way which I have gone."

[4]So they gave Jacob all the foreign gods which *were* in their hands, and the earrings which *were* in their ears; and Jacob hid them under the terebinth tree which *was* by Shechem.

[5]And they journeyed, and the terror of God was upon the cities that *were* all around them, and they did not pursue the sons of Jacob.

[6]So Jacob came to Luz (that *is,* Bethel), which *is* in the land of Canaan, he and all the people who *were* with him.

[7]And he built an altar there and called the place El Bethel, because there God appeared to him when he fled from the face of his brother.

[8]Now Deborah, Rebekah's nurse, died, and she was buried below Bethel under the terebinth tree. So the name of it was called Allon Bachuth.

[9]Then God appeared to Jacob again, when he came from Padan Aram, and blessed him.

[10]And God said to him, "Your name *is* Jacob; your name shall not be called Jacob anymore, but Israel shall be your name." So He called his name Israel.

[11]Also God said to him: "I *am* God Almighty. Be fruitful and multiply; a nation and a company of nations shall proceed from you, and kings shall come from your body.

[12]"The land which I gave Abraham and Isaac I give to you; and to your descendants after you I give this land."

[13]Then God went up from him in the place where He talked with him.

[14]So Jacob set up a pillar in the place where He talked with him, a pillar of stone; and he poured a drink offering on it, and he poured oil on it.

[15]And Jacob called the name of the place where God spoke with him, Bethel.

Death of Rachel

[16]Then they journeyed from Bethel. And when there was but a little distance to go to Ephrath, Rachel labored *in childbirth,* and she had hard labor.

[17]Now it came to pass, when she was in hard labor, that the midwife said to her, "Do not fear; you will have this son also."

[18]And so it was, as her soul was departing (for she died), that she called his name Ben-Oni; but his father called him Benjamin.

[19]So Rachel died and was buried on the way to Ephrath (that *is,* Bethlehem).

[20]And Jacob set a pillar on her grave, which *is* the pillar of Rachel's grave to this day.

[21]Then Israel journeyed and pitched his tent beyond the tower of Eder.

[22]And it happened, when Israel dwelt in that land, that Reuben went and lay with Bilhah his father's concubine; and Israel heard *about it*.

Jacob's Twelve Sons

Now the sons of Jacob were twelve:

[23]the sons of Leah *were* Reuben, Jacob's firstborn, and Simeon, Levi, Judah, Issachar, and Zebulun;

[24]the sons of Rachel *were* Joseph and Benjamin;

[25]the sons of Bilhah, Rachel's maidservant, *were* Dan and Naphtali;

[26]and the sons of Zilpah, Leah's maidservant, *were* Gad and Asher. These *were* the sons of Jacob who were born to him in Padan Aram.

Death of Isaac

[27]Then Jacob came to his father Isaac at Mamre, or Kirjath Arba (that *is,* Hebron), where Abraham and Isaac had dwelt.

[28]Now the days of Isaac were one hundred and eighty years.

[29]So Isaac breathed his last and died, and was gathered to his people, *being* old and full of days. And his sons Esau and Jacob buried him.

Genesis 36

The Family of Esau

[1]Now this *is* the genealogy of Esau, who is Edom.

[2]Esau took his wives from the daughters of Canaan: Adah the daughter of Elon the Hittite; Aholibamah the daughter of Anah, the daughter of Zibeon the Hivite;

[3]and Basemath, Ishmael's daughter, sister of Nebajoth.

[4]Now Adah bore Eliphaz to Esau, and Basemath bore Reuel.

[5]And Aholibamah bore Jeush, Jaalam, and Korah. These *were* the sons of Esau who were born to him in the land of Canaan.

[6]Then Esau took his wives, his sons, his daughters, and all the persons of his household, his cattle and all his animals, and all his goods which he had gained in the land of Canaan, and went to a country away from the presence of his brother Jacob.

[7]For their possessions were too great for them to dwell together, and the land where they were strangers could not support them because of their livestock.

[8]So Esau dwelt in Mount Seir. Esau *is* Edom.

[9]And this *is* the genealogy of Esau the father of the Edomites in Mount Seir.

[10]These *were* the names of Esau's sons: Eliphaz the son of Adah the wife of Esau, and Reuel the son of Basemath the wife of Esau.

[11]And the sons of Eliphaz were Teman, Omar, Zepho, Gatam, and Kenaz.

[12]Now Timna was the concubine of Eliphaz, Esau's son, and she bore Amalek to Eliphaz. These *were* the sons of Adah, Esau's wife.

[13]These *were* the sons of Reuel: Nahath, Zerah, Shammah, and Mizzah. These were the sons of Basemath, Esau's wife.

[14]These were the sons of Aholibamah, Esau's wife, the daughter of Anah, the daughter of Zibeon. And she bore to Esau: Jeush, Jaalam, and Korah.

The Chiefs of Edom

[15]These *were* the chiefs of the sons of Esau. The sons of Eliphaz, the firstborn *son* of Esau, were Chief Teman, Chief Omar, Chief Zepho, Chief Kenaz,

[16]Chief Korah, Chief Gatam, *and* Chief Amalek. These *were* the chiefs of Eliphaz in the land of Edom. They *were* the sons of Adah.

[17]These *were* the sons of Reuel, Esau's son: Chief Nahath, Chief Zerah, Chief Shammah, and Chief Mizzah. These *were* the chiefs of Reuel in the land of Edom. These *were* the sons of Basemath, Esau's wife.

[18]And these *were* the sons of Aholibamah, Esau's wife: Chief Jeush, Chief Jaalam, and Chief Korah. These *were* the chiefs *who descended* from Aholibamah, Esau's wife, the daughter of Anah.

[19]These *were* the sons of Esau, who is Edom, and these *were* their chiefs.

The Sons of Seir

[20]These *were* the sons of Seir the Horite who inhabited the land: Lotan, Shobal, Zibeon, Anah,

[21]Dishon, Ezer, and Dishan. These *were* the chiefs of the Horites, the sons of Seir, in the land of Edom.

[22]And the sons of Lotan were Hori and Hemam. Lotan's sister *was* Timna.

[23]These *were* the sons of Shobal: Alvan, Manahath, Ebal, Shepho, and Onam.

[24]These *were* the sons of Zibeon: both Ajah and Anah. This *was the* Anah who found the water in the wilderness as he pastured the donkeys of his father Zibeon.

[25]These *were* the children of Anah: Dishon and Aholibamah the daughter of Anah.

[26]These *were* the sons of Dishon: Hemdan, Eshban, Ithran, and Cheran.

[27]These *were* the sons of Ezer: Bilhan, Zaavan, and Akan.

[28]These *were* the sons of Dishan: Uz and Aran.

[29]These *were* the chiefs of the Horites: Chief Lotan, Chief Shobal, Chief Zibeon, Chief Anah,

[30]Chief Dishon, Chief Ezer, and Chief Dishan. These *were* the chiefs of the Horites, according to their chiefs in the land of Seir.

The Kings of Edom

[31]Now these *were* the kings who reigned in the land of Edom before any king reigned over the children of Israel:

[32]Bela the son of Beor reigned in Edom, and the name of his city *was* Dinhabah.

[33]And when Bela died, Jobab the son of Zerah of Bozrah reigned in his place.

[34]When Jobab died, Husham of the land of the Temanites reigned in his place.

[35]And when Husham died, Hadad the son of Bedad, who attacked Midian in the field of Moab, reigned in his place. And the name of his city *was* Avith.

[36]When Hadad died, Samlah of Masrekah reigned in his place.

[37]And when Samlah died, Saul of Rehoboth-by-the-River reigned in his place.

[38]When Saul died, Baal-Hanan the son of Achbor reigned in his place.

[39]And when Baal-Hanan the son of Achbor died, Hadar reigned in his place; and the name of his city *was* Pau. His wife's name *was* Mehetabel, the daughter of Matred, the daughter of Mezahab.

The Chiefs of Esau

[40]And these *were* the names of the chiefs of Esau, according to their families and their places, by their names: Chief Timnah, Chief Alvah, Chief Jetheth,

[41]Chief Aholibamah, Chief Elah, Chief Pinon,

[42]Chief Kenaz, Chief Teman, Chief Mibzar,

[43]Chief Magdiel, and Chief Iram. These *were* the chiefs of Edom, according to their dwelling places in the land of their possession. Esau *was* the father of the Edomites.

Genesis 37

Joseph Dreams of Greatness

[1]Now Jacob dwelt in the land where his father was a stranger, in the land of Canaan.

[2]This *is* the history of Jacob. Joseph, *being* seventeen years old, was feeding the flock with his brothers. And the lad *was* with the sons of Bilhah and the sons of Zilpah, his father's wives; and Joseph brought a bad report of them to his father.

[3]Now Israel loved Joseph more than all his children, because he *was* the son of his old age. Also he made him a tunic of *many* colors.

[4]But when his brothers saw that their father loved him more than all his brothers, they hated him and could not speak peaceably to him.

[5]Now Joseph had a dream, and he told *it* to his brothers; and they hated him even more.

[6]So he said to them, "Please hear this dream which I have dreamed:

[7]"There we were, binding sheaves in the field. Then behold, my sheaf arose and also stood upright; and indeed your sheaves stood all around and bowed down to my sheaf."

[8]And his brothers said to him, "Shall you indeed reign over us? Or shall you indeed have dominion over us?" So they hated him even more for his dreams and for his words.

[9]Then he dreamed still another dream and told it to his brothers, and said, "Look, I have dreamed another dream. And this time, the sun, the moon, and the eleven stars bowed down to me."

[10]So he told *it* to his father and his brothers; and his father rebuked him and said to him, "What *is* this dream that you have dreamed? Shall your mother and I and your brothers indeed come to bow down to the earth before you?"

[11]And his brothers envied him, but his father kept the matter *in mind*.

Joseph Sold by His Brothers

[12]Then his brothers went to feed their father's flock in Shechem.

[13]And Israel said to Joseph, “Are not your brothers feeding *the flock* in Shechem? Come, I will send you to them.” So he said to him, “Here I am.”

[14]Then he said to him, “Please go and see if it is well with your brothers and well with the flocks, and bring back word to me.” So he sent him out of the Valley of Hebron, and he went to Shechem.

[15]Now a certain man found him, and there he was, wandering in the field. And the man asked him, saying, “What are you seeking?”

[16]So he said, “I am seeking my brothers. Please tell me where they are feeding *their flocks*.”

[17]And the man said, “They have departed from here, for I heard them say, ‘Let us go to Dothan.” ’ So Joseph went after his brothers and found them in Dothan.

[18]Now when they saw him afar off, even before he came near them, they conspired against him to kill him.

[19]Then they said to one another, “Look, this dreamer is coming!

[20]“Come therefore, let us now kill him and cast him into some pit; and we shall say, ‘Some wild beast has devoured him.’ We shall see what will become of his dreams!”

[21]But Reuben heard *it,* and he delivered him out of their hands, and said, “Let us not kill him.”

[22]And Reuben said to them, “Shed no blood, *but* cast him into this pit which *is* in the wilderness, and do not lay a hand on him”—that he might deliver him out of their hands, and bring him back to his father.

[23]So it came to pass, when Joseph had come to his brothers, that they stripped Joseph *of* his tunic, the tunic of *many* colors that *was* on him.

[24]Then they took him and cast him into a pit. And the pit *was* empty; *there was* no water in it.

[25]And they sat down to eat a meal. Then they lifted their eyes and looked, and there was a company of Ishmaelites, coming from Gilead with their camels, bearing spices, balm, and myrrh, on their way to carry *them* down to Egypt.

[26]So Judah said to his brothers, “What profit *is there* if we kill our brother and conceal his blood?

[27]“Come and let us sell him to the Ishmaelites, and let not our hand be upon him, for he *is* our brother *and* our flesh.” And his brothers listened.

[28]Then Midianite traders passed by; so *the brothers* pulled Joseph up and lifted him out of the pit, and sold him to the Ishmaelites for twenty *shekels* of silver. And they took Joseph to Egypt.

[29]Then Reuben returned to the pit, and indeed Joseph *was* not in the pit; and he tore his clothes.

[30]And he returned to his brothers and said, “The lad *is* no *more;* and I, where shall I go?”

[31]So they took Joseph’s tunic, killed a kid of the goats, and dipped the tunic in the blood.

[32]Then they sent the tunic of *many* colors, and they brought *it* to their father and said, “We have found this. Do you know whether it *is* your son’s tunic or not?”

[33]And he recognized it and said, “*It is* my son’s tunic. A wild beast has devoured him. Without doubt Joseph is torn to pieces.”

[34]Then Jacob tore his clothes, put sackcloth on his waist, and mourned for his son many days.

[35]And all his sons and all his daughters arose to comfort him; but he refused to be comforted, and he said, “For I shall go down into the grave to my son in mourning.” Thus his father wept for him.

[36]Now the Midianites had sold him in Egypt to Potiphar, an officer of Pharaoh *and* captain of the guard.

Genesis 38

Judah and Tamar

[1]It came to pass at that time that Judah departed from his brothers, and visited a certain Adullamite whose name *was* Hirah.

[2]And Judah saw there a daughter of a certain Canaanite whose name *was* Shua, and he married her and went in to her.

[3]So she conceived and bore a son, and he called his name Er.

[4]She conceived again and bore a son, and she called his name Onan.

[5]And she conceived yet again and bore a son, and called his name Shelah. He was at Chezib when she bore him.

[6]Then Judah took a wife for Er his firstborn, and her name *was* Tamar.

[7]But Er, Judah's firstborn, was wicked in the sight of the LORD, and the LORD killed him.

[8]And Judah said to Onan, "Go in to your brother's wife and marry her, and raise up an heir to your brother."

[9]But Onan knew that the heir would not be his; and it came to pass, when he went in to his brother's wife, that he emitted on the ground, lest he should give an heir to his brother.

[10]And the thing which he did displeased the LORD; therefore He killed him also.

[11]Then Judah said to Tamar his daughter-in-law, "Remain a widow in your father's house till my son Shelah is grown." For he said, "Lest he also die like his brothers." And Tamar went and dwelt in her father's house.

[12]Now in the process of time the daughter of Shua, Judah's wife, died; and Judah was comforted, and went up to his sheepshearers at Timnah, he and his friend Hirah the Adullamite.

[13]And it was told Tamar, saying, "Look, your father-in-law is going up to Timnah to shear his sheep."

[14]So she took off her widow's garments, covered *herself* with a veil and wrapped herself, and sat in an open place which *was* on the way to Timnah; for she saw that Shelah was grown, and she was not given to him as a wife.

[15]When Judah saw her, he thought she *was* a harlot, because she had covered her face.

[16]Then he turned to her by the way, and said, “Please let me come in to you”; for he did not know that she *was* his daughter-in-law. So she said, “What will you give me, that you may come in to me?”

[17]And he said, “I will send a young goat from the flock.” So she said, “Will you give *me* a pledge till you send *it?*”

[18]Then he said, “What pledge shall I give you?” So she said, “Your signet and cord, and your staff that *is* in your hand.” Then he gave *them* to her, and went in to her, and she conceived by him.

[19]So she arose and went away, and laid aside her veil and put on the garments of her widowhood.

[20]And Judah sent the young goat by the hand of his friend the Adullamite, to receive *his* pledge from the woman’s hand, but he did not find her.

[21]Then he asked the men of that place, saying, “Where is the harlot who *was* openly by the roadside?” And they said, “There was no harlot in this *place*.”

[22]So he returned to Judah and said, “I cannot find her. Also, the men of the place said there was no harlot in this *place*.”

[23]Then Judah said, “Let her take *them* for herself, lest we be shamed; for I sent this young goat and you have not found her.”

[24]And it came to pass, about three months after, that Judah was told, saying, “Tamar your daughter-in-law has played the harlot; furthermore she *is* with child by harlotry.” So Judah said, “Bring her out and let her be burned!”

[25]When she *was* brought out, she sent to her father-in-law, saying, “By the man to whom these belong, I *am* with child.” And she said, “Please determine whose these *are*—the signet and cord, and staff.”

[26]So Judah acknowledged *them* and said, “She has been more righteous than I, because I did not give her to Shelah my son.” And he never knew her again.

[27]Now it came to pass, at the time for giving birth, that behold, twins *were* in her womb.

[28]And so it was, when she was giving birth, that *the one* put out *his* hand; and the midwife took a scarlet *thread* and bound it on his hand, saying, “This one came out first.”

[29]Then it happened, as he drew back his hand, that his brother came out unexpectedly; and she said, “How did you break through? *This* breach *be* upon you!” Therefore his name was called Perez.

[30]Afterward his brother came out who had the scarlet *thread* on his hand. And his name was called Zerah.

Genesis 39

Joseph a Slave in Egypt

[1]Now Joseph had been taken down to Egypt. And Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, bought him from the Ishmaelites who had taken him down there.

[2]The LORD was with Joseph, and he was a successful man; and he was in the house of his master the Egyptian.

[3]And his master saw that the LORD *was* with him and that the LORD made all he did to prosper in his hand.

[4]So Joseph found favor in his sight, and served him. Then he made him overseer of his house, and all *that* he had he put under his authority.

[5]So it was, from the time *that* he had made him overseer of his house and all that he had, that the LORD blessed the Egyptian's house for Joseph's sake; and the blessing of the LORD was on all that he had in the house and in the field.

[6]Thus he left all that he had in Joseph's hand, and he did not know what he had except for the bread which he ate. Now Joseph was handsome in form and appearance.

[7]And it came to pass after these things that his master's wife cast longing eyes on Joseph, and she said, "Lie with me."

[8]But he refused and said to his master's wife, "Look, my master does not know what *is* with me in the house, and he has committed all that he has to my hand.

[9]"*There is* no one greater in this house than I, nor has he kept back anything from me but you, because you *are* his wife. How then can I do this great wickedness, and sin against God?"

[10]So it was, as she spoke to Joseph day by day, that he did not heed her, to lie with her *or* to be with her.

[11]But it happened about this time, when Joseph went into the house to do his work, and none of the men of the house *was* inside,

[12]that she caught him by his garment, saying, "Lie with me." But he left his garment in her hand, and fled and ran outside.

[13]And so it was, when she saw that he had left his garment in her hand and fled outside,

[14]that she called to the men of her house and spoke to them, saying, “See, he has brought in to us a Hebrew to mock us. He came in to me to lie with me, and I cried out with a loud voice.

[15]“And it happened, when he heard that I lifted my voice and cried out, that he left his garment with me, and fled and went outside.”

[16]So she kept his garment with her until his master came home.

[17]Then she spoke to him with words like these, saying, “The Hebrew servant whom you brought to us came in to me to mock me;

[18]“so it happened, as I lifted my voice and cried out, that he left his garment with me and fled outside.”

[19]So it was, when his master heard the words which his wife spoke to him, saying, “Your servant did to me after this manner,” that his anger was aroused.

[20]Then Joseph’s master took him and put him into the prison, a place where the king’s prisoners *were* confined. And he was there in the prison.

[21]But the LORD was with Joseph and showed him mercy, and He gave him favor in the sight of the keeper of the prison.

[22]And the keeper of the prison committed to Joseph’s hand all the prisoners who *were* in the prison; whatever they did there, it was his doing.

[23]The keeper of the prison did not look into anything *that was* under *Joseph’s* authority, because the LORD was with him; and whatever he did, the LORD made *it* prosper.

Genesis 40

The Prisoners' Dreams

[1]It came to pass after these things *that* the butler and the baker of the king of Egypt offended their lord, the king of Egypt.

[2]And Pharaoh was angry with his two officers, the chief butler and the chief baker.

[3]So he put them in custody in the house of the captain of the guard, in the prison, the place where Joseph *was* confined.

[4]And the captain of the guard charged Joseph with them, and he served them; so they were in custody for a while.

[5]Then the butler and the baker of the king of Egypt, who *were* confined in the prison, had a dream, both of them, each man's dream in one night *and* each man's dream with its *own* interpretation.

[6]And Joseph came in to them in the morning and looked at them, and saw that they *were* sad.

[7]So he asked Pharaoh's officers who *were* with him in the custody of his lord's house, saying, "Why do you look *so* sad today?"

[8]And they said to him, "We each have had a dream, and *there is* no interpreter of it." So Joseph said to them, "Do not interpretations belong to God? Tell *them* to me, please."

[9]Then the chief butler told his dream to Joseph, and said to him, "Behold, in my dream a vine *was* before me,

[10]"and in the vine *were* three branches; it *was* as though it budded, its blossoms shot forth, and its clusters brought forth ripe grapes.

[11]"Then Pharaoh's cup *was* in my hand; and I took the grapes and pressed them into Pharaoh's cup, and placed the cup in Pharaoh's hand."

[12]And Joseph said to him, "This *is* the interpretation of it: The three branches *are* three days.

[13]"Now within three days Pharaoh will lift up your head and restore you to your place, and you will put Pharaoh's cup in his hand according to the former manner, when you were his butler.

[14]"But remember me when it is well with you, and please show kindness to me; make mention of me to Pharaoh, and get me out of this

house.

[15]“For indeed I was stolen away from the land of the Hebrews; and also I have done nothing here that they should put me into the dungeon.”

[16]When the chief baker saw that the interpretation was good, he said to Joseph, “I also *was* in my dream, and there *were* three white baskets on my head.

[17]“In the uppermost basket *were* all kinds of baked goods for Pharaoh, and the birds ate them out of the basket on my head.”

[18]So Joseph answered and said, “This *is* the interpretation of it: The three baskets *are* three days.

[19]“Within three days Pharaoh will lift off your head from you and hang you on a tree; and the birds will eat your flesh from you.”

[20]Now it came to pass on the third day, *which was* Pharaoh’s birthday, that he made a feast for all his servants; and he lifted up the head of the chief butler and of the chief baker among his servants.

[21]Then he restored the chief butler to his butlership again, and he placed the cup in Pharaoh’s hand.

[22]But he hanged the chief baker, as Joseph had interpreted to them.

[23]Yet the chief butler did not remember Joseph, but forgot him.

Genesis 41

Pharaoh's Dreams

[1]Then it came to pass, at the end of two full years, that Pharaoh had a dream; and behold, he stood by the river.

[2]Suddenly there came up out of the river seven cows, fine looking and fat; and they fed in the meadow.

[3]Then behold, seven other cows came up after them out of the river, ugly and gaunt, and stood by the *other* cows on the bank of the river.

[4]And the ugly and gaunt cows ate up the seven fine looking and fat cows. So Pharaoh awoke.

[5]He slept and dreamed a second time; and suddenly seven heads of grain came up on one stalk, plump and good.

[6]Then behold, seven thin heads, blighted by the east wind, sprang up after them.

[7]And the seven thin heads devoured the seven plump and full heads. So Pharaoh awoke, and indeed, *it was* a dream.

[8]Now it came to pass in the morning that his spirit was troubled, and he sent and called for all the magicians of Egypt and all its wise men. And Pharaoh told them his dreams, but *there was* no one who could interpret them for Pharaoh.

[9]Then the chief butler spoke to Pharaoh, saying: "I remember my faults this day.

[10]"When Pharaoh was angry with his servants, and put me in custody in the house of the captain of the guard, *both* me and the chief baker,

[11]"we each had a dream in one night, he and I. Each of us dreamed according to the interpretation of his *own* dream.

[12]"Now there *was* a young Hebrew man with us there, a servant of the captain of the guard. And we told him, and he interpreted our dreams for us; to each man he interpreted according to his *own* dream.

[13]"And it came to pass, just as he interpreted for us, so it happened. He restored me to my office, and he hanged him."

[14]Then Pharaoh sent and called Joseph, and they brought him quickly out of the dungeon; and he shaved, changed his clothing, and came to

Pharaoh.

[15]And Pharaoh said to Joseph, “I have had a dream, and *there is* no one who can interpret it. But I have heard it said of you *that* you can understand a dream, to interpret it.”

[16]So Joseph answered Pharaoh, saying, “*It is* not in me; God will give Pharaoh an answer of peace.”

[17]Then Pharaoh said to Joseph: “Behold, in my dream I stood on the bank of the river.

[18]“Suddenly seven cows came up out of the river, fine looking and fat; and they fed in the meadow.

[19]“Then behold, seven other cows came up after them, poor and very ugly and gaunt, such ugliness as I have never seen in all the land of Egypt.

[20]“And the gaunt and ugly cows ate up the first seven, the fat cows.

[21]“When they had eaten them up, no one would have known that they had eaten them, for they *were* just as ugly as at the beginning. So I awoke.

[22]“Also I saw in my dream, and suddenly seven heads came up on one stalk, full and good.

[23]“Then behold, seven heads, withered, thin, *and* blighted by the east wind, sprang up after them.

[24]“And the thin heads devoured the seven good heads. So I told *this* to the magicians, but *there was* no one who could explain *it* to me.”

[25]Then Joseph said to Pharaoh, “The dreams of Pharaoh *are* one; God has shown Pharaoh what He *is* about to do:

[26]“The seven good cows *are* seven years, and the seven good heads *are* seven years; the dreams *are* one.

[27]“And the seven thin and ugly cows which came up after them *are* seven years, and the seven empty heads blighted by the east wind are seven years of famine.

[28]“This *is* the thing which I have spoken to Pharaoh. God has shown Pharaoh what He *is* about to do.

[29]“Indeed seven years of great plenty will come throughout all the land of Egypt;

[30]“but after them seven years of famine will arise, and all the plenty will be forgotten in the land of Egypt; and the famine will deplete the land.

[31]“So the plenty will not be known in the land because of the famine following, for it *will be* very severe.

[32]“And the dream was repeated to Pharaoh twice because the thing *is* established by God, and God will shortly bring it to pass.

[33]“Now therefore, let Pharaoh select a discerning and wise man, and set him over the land of Egypt.

[34]“Let Pharaoh do *this,* and let him appoint officers over the land, to collect one-fifth *of the produce* of the land of Egypt in the seven plentiful years.

[35]“And let them gather all the food of those good years that are coming, and store up grain under the authority of Pharaoh, and let them keep food in the cities.

[36]“Then that food shall be as a reserve for the land for the seven years of famine which shall be in the land of Egypt, that the land may not perish during the famine.”

Joseph’s Rise to Power

[37]So the advice was good in the eyes of Pharaoh and in the eyes of all his servants.

[38]And Pharaoh said to his servants, “Can we find *such a one* as this, a man in whom *is* the Spirit of God?”

[39]Then Pharaoh said to Joseph, “Inasmuch as God has shown you all this, *there is* no one as discerning and wise as you.

[40]“You shall be over my house, and all my people shall be ruled according to your word; only in regard to the throne will I be greater than you.”

[41]And Pharaoh said to Joseph, “See, I have set you over all the land of Egypt.”

[42]Then Pharaoh took his signet ring off his hand and put it on Joseph’s hand; and he clothed him in garments of fine linen and put a gold chain around his neck.

[43]And he had him ride in the second chariot which he had; and they cried out before him, “Bow the knee!” So he set him over all the land of Egypt.

[44]Pharaoh also said to Joseph, “I *am* Pharaoh, and without your consent no man may lift his hand or foot in all the land of Egypt.”

[45]And Pharaoh called Joseph’s name Zaphnath-Paaneah. And he gave him as a wife Asenath, the daughter of Poti-Pherah priest of On. So Joseph went out over *all* the land of Egypt.

[46]Joseph was thirty years old when he stood before Pharaoh king of Egypt. And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt.

[47]Now in the seven plentiful years the ground brought forth abundantly.

[48]So he gathered up all the food of the seven years which were in the land of Egypt, and laid up the food in the cities; he laid up in every city the food of the fields which surrounded them.

[49]Joseph gathered very much grain, as the sand of the sea, until he stopped counting, for *it was* immeasurable.

[50]And to Joseph were born two sons before the years of famine came, whom Asenath, the daughter of Poti-Pherah priest of On, bore to him.

[51]Joseph called the name of the firstborn Manasseh: “For God has made me forget all my toil and all my father’s house.”

[52]And the name of the second he called Ephraim: “For God has caused me to be fruitful in the land of my affliction.”

[53]Then the seven years of plenty which were in the land of Egypt ended,

[54]and the seven years of famine began to come, as Joseph had said. The famine was in all lands, but in all the land of Egypt there was bread.

[55]So when all the land of Egypt was famished, the people cried to Pharaoh for bread. Then Pharaoh said to all the Egyptians, “Go to Joseph; whatever he says to you, do.”

[56]The famine was over all the face of the earth, and Joseph opened all the storehouses and sold to the Egyptians. And the famine became severe in the land of Egypt.

[57]So all countries came to Joseph in Egypt to buy *grain,* because the famine was severe in all lands.

Genesis 42

Joseph's Brothers Go to Egypt

[1]When Jacob saw that there was grain in Egypt, Jacob said to his sons, "Why do you look at one another?"

[2]And he said, "Indeed I have heard that there is grain in Egypt; go down to that place and buy for us there, that we may live and not die."

[3]So Joseph's ten brothers went down to buy grain in Egypt.

[4]But Jacob did not send Joseph's brother Benjamin with his brothers, for he said, "Lest some calamity befall him."

[5]And the sons of Israel went to buy *grain* among those who journeyed, for the famine was in the land of Canaan.

[6]Now Joseph *was* governor over the land; and it was he who sold to all the people of the land. And Joseph's brothers came and bowed down before him with *their* faces to the earth.

[7]Joseph saw his brothers and recognized them, but he acted as a stranger to them and spoke roughly to them. Then he said to them, "Where do you come from?" And they said, "From the land of Canaan to buy food."

[8]So Joseph recognized his brothers, but they did not recognize him.

[9]Then Joseph remembered the dreams which he had dreamed about them, and said to them, "You *are* spies! You have come to see the nakedness of the land!"

[10]And they said to him, "No, my lord, but your servants have come to buy food.

[11]"We *are* all one man's sons; we *are* honest *men;* your servants are not spies."

[12]But he said to them, "No, but you have come to see the nakedness of the land."

[13]And they said, "Your servants *are* twelve brothers, the sons of one man in the land of Canaan; and in fact, the youngest *is* with our father today, and one *is* no more."

[14]But Joseph said to them, "It *is* as I spoke to you, saying, 'You *are* spies!'

[15]"In this *manner* you shall be tested: By the life of Pharaoh, you shall not leave this place unless your youngest brother comes here.

[16]"Send one of you, and let him bring your brother; and you shall be kept in prison, that your words may be tested to see whether *there is* any truth in you; or else, by the life of Pharaoh, surely you *are* spies!"

[17]So he put them all together in prison three days.

[18]Then Joseph said to them the third day, "Do this and live, *for* I fear God:

[19]"If you *are* honest *men,* let one of your brothers be confined to your prison house; but you, go and carry grain for the famine of your houses.

[20]"And bring your youngest brother to me; so your words will be verified, and you shall not die." And they did so.

[21]Then they said to one another, "We *are* truly guilty concerning our brother, for we saw the anguish of his soul when he pleaded with us, and we would not hear; therefore this distress has come upon us."

[22]And Reuben answered them, saying, "Did I not speak to you, saying, 'Do not sin against the boy'; and you would not listen? Therefore behold, his blood is now required of us."

[23]But they did not know that Joseph understood *them,* for he spoke to them through an interpreter.

[24]And he turned himself away from them and wept. Then he returned to them again, and talked with them. And he took Simeon from them and bound him before their eyes.

The Brothers Return to Canaan

[25]Then Joseph gave a command to fill their sacks with grain, to restore every man's money to his sack, and to give them provisions for the journey. Thus he did for them.

[26]So they loaded their donkeys with the grain and departed from there.

[27]But as one *of them* opened his sack to give his donkey feed at the encampment, he saw his money; and there it was, in the mouth of his sack.

[28]So he said to his brothers, "My money has been restored, and there it is, in my sack!" Then their hearts failed *them* and they were afraid,

saying to one another, “What *is* this *that* God has done to us?”

[29]Then they went to Jacob their father in the land of Canaan and told him all that had happened to them, saying:

[30]“The man *who is* lord of the land spoke roughly to us, and took us for spies of the country.

[31]“But we said to him, ‘We *are* honest *men;* we are not spies.

[32]‘We *are* twelve brothers, sons of our father; one *is* no *more,* and the youngest *is* with our father this day in the land of Canaan.’

[33]“Then the man, the lord of the country, said to us, ‘By this I will know that you *are* honest *men:* Leave one of your brothers *here* with me, take *food for* the famine of your households, and be gone.

[34]‘And bring your youngest brother to me; so I shall know that you *are* not spies, but *that* you *are* honest *men*. I will grant your brother to you, and you may trade in the land.” ’

[35]Then it happened as they emptied their sacks, that surprisingly each man’s bundle of money *was* in his sack; and when they and their father saw the bundles of money, they were afraid.

[36]And Jacob their father said to them, “You have bereaved me: Joseph is no *more,* Simeon is no *more,* and you want to take Benjamin. All these things are against me.”

[37]Then Reuben spoke to his father, saying, “Kill my two sons if I do not bring him *back* to you; put him in my hands, and I will bring him back to you.”

[38]But he said, “My son shall not go down with you, for his brother is dead, and he is left alone. If any calamity should befall him along the way in which you go, then you would bring down my gray hair with sorrow to the grave.”

Genesis 43

Joseph's Brothers Return with Benjamin

[1]Now the famine *was* severe in the land.

[2]And it came to pass, when they had eaten up the grain which they had brought from Egypt, that their father said to them, "Go back, buy us a little food."

[3]But Judah spoke to him, saying, "The man solemnly warned us, saying, 'You shall not see my face unless your brother *is* with you.'

[4]"If you send our brother with us, we will go down and buy you food.

[5]"But if you will not send *him,* we will not go down; for the man said to us, 'You shall not see my face unless your brother *is* with you." '

[6]And Israel said, "Why did you deal *so* wrongfully with me *as* to tell the man whether you had still *another* brother?"

[7]But they said, "The man asked us pointedly about ourselves and our family, saying, '*Is* your father still alive? Have you *another* brother?' And we told him according to these words. Could we possibly have known that he would say, 'Bring your brother down'?"

[8]Then Judah said to Israel his father, "Send the lad with me, and we will arise and go, that we may live and not die, both we and you *and* also our little ones.

[9]"I myself will be surety for him; from my hand you shall require him. If I do not bring him *back* to you and set him before you, then let me bear the blame forever.

[10]"For if we had not lingered, surely by now we would have returned this second time."

[11]And their father Israel said to them, "If *it must be* so, then do this: Take some of the best fruits of the land in your vessels and carry down a present for the man—a little balm and a little honey, spices and myrrh, pistachio nuts and almonds.

[12]"Take double money in your hand, and take back in your hand the money that was returned in the mouth of your sacks; perhaps it was an oversight.

[13]"Take your brother also, and arise, go back to the man.

[14]"And may God Almighty give you mercy before the man, that he may release your other brother and Benjamin. If I am bereaved, I am bereaved!"

15So the men took that present and Benjamin, and they took double money in their hand, and arose and went down to Egypt; and they stood before Joseph.

[16]When Joseph saw Benjamin with them, he said to the steward of his house, "Take *these* men to my home, and slaughter an animal and make ready; for *these* men will dine with me at noon."

[17]Then the man did as Joseph ordered, and the man brought the men into Joseph's house.

[18]Now the men were afraid because they were brought into Joseph's house; and they said, "*It is* because of the money, which was returned in our sacks the first time, that we are brought in, so that he may make a case against us and seize us, to take us as slaves with our donkeys."

[19]When they drew near to the steward of Joseph's house, they talked with him at the door of the house,

[20]and said, "O sir, we indeed came down the first time to buy food;

[21]"but it happened, when we came to the encampment, that we opened our sacks, and there, *each* man's money *was* in the mouth of his sack, our money in full weight; so we have brought it back in our hand.

[22]"And we have brought down other money in our hands to buy food. We do not know who put our money in our sacks."

[23]But he said, "Peace *be* with you, do not be afraid. Your God and the God of your father has given you treasure in your sacks; I had your money." Then he brought Simeon out to them.

[24]So the man brought the men into Joseph's house and gave *them* water, and they washed their feet; and he gave their donkeys feed.

[25]Then they made the present ready for Joseph's coming at noon, for they heard that they would eat bread there.

26And when Joseph came home, they brought him the present which *was* in their hand into the house, and bowed down before him to the earth.

[27]Then he asked them about *their* well-being, and said, "*Is* your father well, the old man of whom you spoke? *Is* he still alive?"

[28]And they answered, “Your servant our father *is* in good health; he *is* still alive.” And they bowed their heads down and prostrated themselves.

[29]Then he lifted his eyes and saw his brother Benjamin, his mother’s son, and said, “*Is* this your younger brother of whom you spoke to me?” And he said, “God be gracious to you, my son.”

[30]Now his heart yearned for his brother; so Joseph made haste and sought *somewhere* to weep. And he went into *his* chamber and wept there.

[31]Then he washed his face and came out; and he restrained himself, and said, “Serve the bread.”

[32]So they set him a place by himself, and them by themselves, and the Egyptians who ate with him by themselves; because the Egyptians could not eat food with the Hebrews, for that *is* an abomination to the Egyptians.

[33]And they sat before him, the firstborn according to his birthright and the youngest according to his youth; and the men looked in astonishment at one another.

[34]Then he took servings to them from before him, but Benjamin’s serving was five times as much as any of theirs. So they drank and were merry with him.

Genesis 44

Joseph's Cup

[1]And he commanded the steward of his house, saying, "Fill the men's sacks with food, as much as they can carry, and put each man's money in the mouth of his sack.

[2]"Also put my cup, the silver cup, in the mouth of the sack of the youngest, and his grain money." So he did according to the word that Joseph had spoken.

[3]As soon as the morning dawned, the men were sent away, they and their donkeys.

[4]When they had gone out of the city, *and* were not *yet* far off, Joseph said to his steward, "Get up, follow the men; and when you overtake them, say to them, 'Why have you repaid evil for good?

[5]'*Is* not this *the one* from which my lord drinks, and with which he indeed practices divination? You have done evil in so doing." '

[6]So he overtook them, and he spoke to them these same words.

[7]And they said to him, "Why does my lord say these words? Far be it from us that your servants should do such a thing.

[8]"Look, we brought back to you from the land of Canaan the money which we found in the mouth of our sacks. How then could we steal silver or gold from your lord's house?

[9]"With whomever of your servants it is found, let him die, and we also will be my lord's slaves."

[10]And he said, "Now also *let* it *be* according to your words; he with whom it is found shall be my slave, and you shall be blameless."

[11]Then each man speedily let down his sack to the ground, and each opened his sack.

[12]So he searched. He began with the oldest and left off with the youngest; and the cup was found in Benjamin's sack.

[13]Then they tore their clothes, and each man loaded his donkey and returned to the city.

[14]So Judah and his brothers came to Joseph's house, and he *was* still there; and they fell before him on the ground.

[15]And Joseph said to them, “What deed *is* this you have done? Did you not know that such a man as I can certainly practice divination?”

[16]Then Judah said, “What shall we say to my lord? What shall we speak? Or how shall we clear ourselves? God has found out the iniquity of your servants; here we are, my lord’s slaves, both we and *he* also with whom the cup was found.”

[17]But he said, “Far be it from me that I should do so; the man in whose hand the cup was found, he shall be my slave. And as for you, go up in peace to your father.”

Judah Intercedes for Benjamin

[18]Then Judah came near to him and said: “O my lord, please let your servant speak a word in my lord’s hearing, and do not let your anger burn against your servant; for you *are* even like Pharaoh.

[19]“My lord asked his servants, saying, ‘Have you a father or a brother?’

[20]“And we said to my lord, ‘We have a father, an old man, and a child of *his* old age, *who is* young; his brother is dead, and he alone is left of his mother’s children, and his father loves him.’

[21]“Then you said to your servants, ‘Bring him down to me, that I may set my eyes on him.’

[22]“And we said to my lord, ‘The lad cannot leave his father, for *if* he should leave his father, *his father* would die.’

[23]“But you said to your servants, ‘Unless your youngest brother comes down with you, you shall see my face no more.’

[24]“So it was, when we went up to your servant my father, that we told him the words of my lord.

[25]“And our father said, ‘Go back *and* buy us a little food.’

[26]“But we said, ‘We cannot go down; if our youngest brother is with us, then we will go down; for we may not see the man’s face unless our youngest brother *is* with us.’

[27]“Then your servant my father said to us, ‘You know that my wife bore me two sons;

[28]‘and the one went out from me, and I said, “Surely he is torn to pieces”; and I have not seen him since.

[29]‘But if you take this one also from me, and calamity befalls him, you shall bring down my gray hair with sorrow to the grave.’

[30]“Now therefore, when I come to your servant my father, and the lad *is* not with us, since his life is bound up in the lad’s life,

[31]“it will happen, when he sees that the lad *is* not *with us,* that he will die. So your servants will bring down the gray hair of your servant our father with sorrow to the grave.

[32]“For your servant became surety for the lad to my father, saying, ‘If I do not bring him *back* to you, then I shall bear the blame before my father forever.’

[33]“Now therefore, please let your servant remain instead of the lad as a slave to my lord, and let the lad go up with his brothers.

[34]“For how shall I go up to my father if the lad *is* not with me, lest perhaps I see the evil that would come upon my father?”

Genesis 45

Joseph Revealed to His Brothers

[1]Then Joseph could not restrain himself before all those who stood by him, and he cried out, “Make everyone go out from me!” So no one stood with him while Joseph made himself known to his brothers.

[2]And he wept aloud, and the Egyptians and the house of Pharaoh heard *it*.

[3]Then Joseph said to his brothers, “I *am* Joseph; does my father still live?” But his brothers could not answer him, for they were dismayed in his presence.

[4]And Joseph said to his brothers, “Please come near to me.” So they came near. Then he said: “I *am* Joseph your brother, whom you sold into Egypt.

[5]“But now, do not therefore be grieved or angry with yourselves because you sold me here; for God sent me before you to preserve life.

[6]“For these two years the famine *has been* in the land, and *there are* still five years in which *there will be* neither plowing nor harvesting.

[7]“And God sent me before you to preserve a posterity for you in the earth, and to save your lives by a great deliverance.

[8]“So now *it was* not you *who* sent me here, but God; and He has made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt.

[9]“Hurry and go up to my father, and say to him, ‘Thus says your son Joseph: “God has made me lord of all Egypt; come down to me, do not tarry.

[10]“You shall dwell in the land of Goshen, and you shall be near to me, you and your children, your children’s children, your flocks and your herds, and all that you have.

[11]“There I will provide for you, lest you and your household, and all that you have, come to poverty; for *there are* still five years of famine.” ’

[12]“And behold, your eyes and the eyes of my brother Benjamin see that *it is* my mouth that speaks to you.

[13]“So you shall tell my father of all my glory in Egypt, and of all that you have seen; and you shall hurry and bring my father down here.”

[14]Then he fell on his brother Benjamin’s neck and wept, and Benjamin wept on his neck.

[15]Moreover he kissed all his brothers and wept over them, and after that his brothers talked with him.

[16]Now the report of it was heard in Pharaoh’s house, saying, “Joseph’s brothers have come.” So it pleased Pharaoh and his servants well.

[17]And Pharaoh said to Joseph, “Say to your brothers, ‘Do this: Load your animals and depart; go to the land of Canaan.

[18]‘Bring your father and your households and come to me; I will give you the best of the land of Egypt, and you will eat the fat of the land.

[19]‘Now you are commanded—do this: Take carts out of the land of Egypt for your little ones and your wives; bring your father and come.

[20]‘Also do not be concerned about your goods, for the best of all the land of Egypt *is* yours.’ ”

[21]Then the sons of Israel did so; and Joseph gave them carts, according to the command of Pharaoh, and he gave them provisions for the journey.

[22]He gave to all of them, to each man, changes of garments; but to Benjamin he gave three hundred *pieces* of silver and five changes of garments.

[23]And he sent to his father these *things:* ten donkeys loaded with the good things of Egypt, and ten female donkeys loaded with grain, bread, and food for his father for the journey.

[24]So he sent his brothers away, and they departed; and he said to them, “See that you do not become troubled along the way.”

[25]Then they went up out of Egypt, and came to the land of Canaan to Jacob their father.

[26]And they told him, saying, “Joseph *is* still alive, and he *is* governor over all the land of Egypt.” And Jacob’s heart stood still, because he did not believe them.

[27]But when they told him all the words which Joseph had said to them, and when he saw the carts which Joseph had sent to carry him, the spirit of Jacob their father revived.

[28]Then Israel said, “*It is* enough. Joseph my son *is* still alive. I will go and see him before I die.”

Genesis 46

Jacob's Journey to Egypt

[1]So Israel took his journey with all that he had, and came to Beersheba, and offered sacrifices to the God of his father Isaac.

[2]Then God spoke to Israel in the visions of the night, and said, "Jacob, Jacob!" And he said, "Here I am."

[3]So He said, "I *am* God, the God of your father; do not fear to go down to Egypt, for I will make of you a great nation there.

[4]"I will go down with you to Egypt, and I will also surely bring you up *again;* and Joseph will put his hand on your eyes."

[5]Then Jacob arose from Beersheba; and the sons of Israel carried their father Jacob, their little ones, and their wives, in the carts which Pharaoh had sent to carry him.

[6]So they took their livestock and their goods, which they had acquired in the land of Canaan, and went to Egypt, Jacob and all his descendants with him.

[7]His sons and his sons' sons, his daughters and his sons' daughters, and all his descendants he brought with him to Egypt.

[8]Now these *were* the names of the children of Israel, Jacob and his sons, who went to Egypt: Reuben *was* Jacob's firstborn.

[9]The sons of Reuben *were* Hanoch, Pallu, Hezron, and Carmi.

[10]The sons of Simeon *were* Jemuel, Jamin, Ohad, Jachin, Zohar, and Shaul, the son of a Canaanite woman.

[11]The sons of Levi *were* Gershon, Kohath, and Merari.

[12]The sons of Judah *were* Er, Onan, Shelah, Perez, and Zerah (but Er and Onan died in the land of Canaan). The sons of Perez were Hezron and Hamul.

[13]The sons of Issachar *were* Tola, Puvah, Job, and Shimron.

[14]The sons of Zebulun *were* Sered, Elon, and Jahleel.

[15]These *were* the sons of Leah, whom she bore to Jacob in Padan Aram, with his daughter Dinah. All the persons, his sons and his daughters, *were* thirty-three.

16The sons of Gad *were* Ziphion, Haggi, Shuni, Ezbon, Eri, Arodi, and Areli.

17The sons of Asher *were* Jimnah, Ishuah, Isui, Beriah, and Serah, their sister. And the sons of Beriah *were* Heber and Malchiel.

18These *were* the sons of Zilpah, whom Laban gave to Leah his daughter; and these she bore to Jacob: sixteen persons.

19The sons of Rachel, Jacob's wife, *were* Joseph and Benjamin.

20And to Joseph in the land of Egypt were born Manasseh and Ephraim, whom Asenath, the daughter of Poti-Pherah priest of On, bore to him.

21The sons of Benjamin *were* Belah, Becher, Ashbel, Gera, Naaman, Ehi, Rosh, Muppim, Huppim, and Ard.

22These *were* the sons of Rachel, who were born to Jacob: fourteen persons in all.

23The son of Dan *was* Hushim.

24The sons of Naphtali *were* Jahzeel, Guni, Jezer, and Shillem.

25These *were* the sons of Bilhah, whom Laban gave to Rachel his daughter, and she bore these to Jacob: seven persons in all.

26All the persons who went with Jacob to Egypt, who came from his body, besides Jacob's sons' wives, *were* sixty-six persons in all.

27And the sons of Joseph who were born to him in Egypt *were* two persons. All the persons of the house of Jacob who went to Egypt were seventy.

Jacob Settles in Goshen

28Then he sent Judah before him to Joseph, to point out before him *the way* to Goshen. And they came to the land of Goshen.

29So Joseph made ready his chariot and went up to Goshen to meet his father Israel; and he presented himself to him, and fell on his neck and wept on his neck a good while.

30And Israel said to Joseph, "Now let me die, since I have seen your face, because you *are* still alive."

31Then Joseph said to his brothers and to his father's household, "I will go up and tell Pharaoh, and say to him, 'My brothers and those of my father's house, who *were* in the land of Canaan, have come to me.

[32]‘And the men *are* shepherds, for their occupation has been to feed livestock; and they have brought their flocks, their herds, and all that they have.’

[33]“So it shall be, when Pharaoh calls you and says, ‘What is your occupation?’

[34]“that you shall say, ‘Your servants’ occupation has been with livestock from our youth even till now, both we *and* also our fathers,’ that you may dwell in the land of Goshen; for every shepherd *is* an abomination to the Egyptians.”

Genesis 47

[1]Then Joseph went and told Pharaoh, and said, “My father and my brothers, their flocks and their herds and all that they possess, have come from the land of Canaan; and indeed they *are* in the land of Goshen.”

[2]And he took five men from among his brothers and presented them to Pharaoh.

[3]Then Pharaoh said to his brothers, “What *is* your occupation?” And they said to Pharaoh, “Your servants *are* shepherds, both we *and* also our fathers.”

[4]And they said to Pharaoh, “We have come to dwell in the land, because your servants have no pasture for their flocks, for the famine *is* severe in the land of Canaan. Now therefore, please let your servants dwell in the land of Goshen.”

[5]Then Pharaoh spoke to Joseph, saying, “Your father and your brothers have come to you.

[6]“The land of Egypt *is* before you. Have your father and brothers dwell in the best of the land; let them dwell in the land of Goshen. And if you know *any* competent men among them, then make them chief herdsmen over my livestock.”

[7]Then Joseph brought in his father Jacob and set him before Pharaoh; and Jacob blessed Pharaoh.

[8]Pharaoh said to Jacob, “How old *are* you?”

[9]And Jacob said to Pharaoh, “The days of the years of my pilgrimage *are* one hundred and thirty years; few and evil have been the days of the years of my life, and they have not attained to the days of the years of the life of my fathers in the days of their pilgrimage.”

[10]So Jacob blessed Pharaoh, and went out from before Pharaoh.

[11]And Joseph situated his father and his brothers, and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh had commanded.

[12]Then Joseph provided his father, his brothers, and all his father’s household with bread, according to the number in *their* families.

Joseph Deals with the Famine

13Now *there was* no bread in all the land; for the famine *was* very severe, so that the land of Egypt and the land of Canaan languished because of the famine.

14And Joseph gathered up all the money that was found in the land of Egypt and in the land of Canaan, for the grain which they bought; and Joseph brought the money into Pharaoh's house.

15So when the money failed in the land of Egypt and in the land of Canaan, all the Egyptians came to Joseph and said, "Give us bread, for why should we die in your presence? For the money has failed."

16Then Joseph said, "Give your livestock, and I will give you *bread* for your livestock, if the money is gone."

17So they brought their livestock to Joseph, and Joseph gave them bread *in exchange* for the horses, the flocks, the cattle of the herds, and for the donkeys. Thus he fed them with bread *in exchange* for all their livestock that year.

18When that year had ended, they came to him the next year and said to him, "We will not hide from my lord that our money is gone; my lord also has our herds of livestock. There is nothing left in the sight of my lord but our bodies and our lands.

19"Why should we die before your eyes, both we and our land? Buy us and our land for bread, and we and our land will be servants of Pharaoh; give *us* seed, that we may live and not die, that the land may not be desolate."

20Then Joseph bought all the land of Egypt for Pharaoh; for every man of the Egyptians sold his field, because the famine was severe upon them. So the land became Pharaoh's.

21And as for the people, he moved them into the cities, from *one* end of the borders of Egypt to the *other* end.

22Only the land of the priests he did not buy; for the priests had rations *allotted to them* by Pharaoh, and they ate their rations which Pharaoh gave them; therefore they did not sell their lands.

23Then Joseph said to the people, "Indeed I have bought you and your land this day for Pharaoh. Look, *here is* seed for you, and you shall sow the land.

[24]“And it shall come to pass in the harvest that you shall give one-fifth to Pharaoh. Four-fifths shall be your own, as seed for the field and for your food, for those of your households and as food for your little ones.”

[25]So they said, “You have saved our lives; let us find favor in the sight of my lord, and we will be Pharaoh’s servants.”

[26]And Joseph made it a law over the land of Egypt to this day, *that* Pharaoh should have one-fifth, except for the land of the priests only, *which* did not become Pharaoh’s.

Joseph’s Vow to Jacob

[27]So Israel dwelt in the land of Egypt, in the country of Goshen; and they had possessions there and grew and multiplied exceedingly.

[28]And Jacob lived in the land of Egypt seventeen years. So the length of Jacob’s life was one hundred and forty-seven years.

[29]When the time drew near that Israel must die, he called his son Joseph and said to him, “Now if I have found favor in your sight, please put your hand under my thigh, and deal kindly and truly with me. Please do not bury me in Egypt,

[30]“but let me lie with my fathers; you shall carry me out of Egypt and bury me in their burial place.” And he said, “I will do as you have said.”

[31]Then he said, “Swear to me.” And he swore to him. So Israel bowed himself on the head of the bed.

Genesis 48

Jacob Blesses Joseph's Sons

[1]Now it came to pass after these things that Joseph was told, "Indeed your father *is* sick"; and he took with him his two sons, Manasseh and Ephraim.

[2]And Jacob was told, "Look, your son Joseph is coming to you"; and Israel strengthened himself and sat up on the bed.

[3]Then Jacob said to Joseph: "God Almighty appeared to me at Luz in the land of Canaan and blessed me,

[4]"and said to me, 'Behold, I will make you fruitful and multiply you, and I will make of you a multitude of people, and give this land to your descendants after you *as* an everlasting possession.'

[5]"And now your two sons, Ephraim and Manasseh, who were born to you in the land of Egypt before I came to you in Egypt, *are* mine; as Reuben and Simeon, they shall be mine.

[6]"Your offspring whom you beget after them shall be yours; they will be called by the name of their brothers in their inheritance.

[7]"But as for me, when I came from Padan, Rachel died beside me in the land of Canaan on the way, when *there was* but a little distance to go to Ephrath; and I buried her there on the way to Ephrath (that is, Bethlehem)."

[8]Then Israel saw Joseph's sons, and said, "Who *are* these?"

[9]Joseph said to his father, "They *are* my sons, whom God has given me in this *place*." And he said, "Please bring them to me, and I will bless them."

[10]Now the eyes of Israel were dim with age, *so that* he could not see. Then Joseph brought them near him, and he kissed them and embraced them.

[11]And Israel said to Joseph, "I had not thought to see your face; but in fact, God has also shown me your offspring!"

[12]So Joseph brought them from beside his knees, and he bowed down with his face to the earth.

[13]And Joseph took them both, Ephraim with his right hand toward Israel’s left hand, and Manasseh with his left hand toward Israel’s right hand, and brought *them* near him.

[14]Then Israel stretched out his right hand and laid *it* on Ephraim’s head, who *was* the younger, and his left hand on Manasseh’s head, guiding his hands knowingly, for Manasseh *was* the firstborn.

[15]And he blessed Joseph, and said:

“God, before whom my fathers Abraham and Isaac walked,
The God who has fed me all my life long to this day,
[16]The Angel who has redeemed me from all evil,
Bless the lads;
Let my name be named upon them,
And the name of my fathers Abraham and Isaac;
And let them grow into a multitude in the midst of the earth.”

[17]Now when Joseph saw that his father laid his right hand on the head of Ephraim, it displeased him; so he took hold of his father’s hand to remove it from Ephraim’s head to Manasseh’s head.

[18]And Joseph said to his father, “Not so, my father, for this *one is* the firstborn; put your right hand on his head.”

[19]But his father refused and said, “I know, my son, I know. He also shall become a people, and he also shall be great; but truly his younger brother shall be greater than he, and his descendants shall become a multitude of nations.”

[20]So he blessed them that day, saying, “By you Israel will bless, saying, ‘May God make you as Ephraim and as Manasseh!’ ” And thus he set Ephraim before Manasseh.

[21]Then Israel said to Joseph, “Behold, I am dying, but God will be with you and bring you back to the land of your fathers.

[22]“Moreover I have given to you one portion above your brothers, which I took from the hand of the Amorite with my sword and my bow.”

Genesis 49

Jacob's Last Words to His Sons

[1]And Jacob called his sons and said, "Gather together, that I may tell you what shall befall you in the last days:

[2]"Gather together and hear, you sons of Jacob,
And listen to Israel your father.

[3]"Reuben, you are my firstborn,
My might and the beginning of my strength,
The excellency of dignity and the excellency of power.
[4]Unstable as water, you shall not excel,
Because you went up to your father's bed;
Then you defiled *it*—
He went up to my couch.

[5]"Simeon and Levi *are* brothers;
Instruments of cruelty *are in* their dwelling place.
[6]Let not my soul enter their council;
Let not my honor be united to their assembly;
For in their anger they slew a man,
And in their self-will they hamstrung an ox.
[7]Cursed *be* their anger, for *it is* fierce;
And their wrath, for it is cruel!
I will divide them in Jacob
And scatter them in Israel.

[8]"Judah, you *are he* whom your brothers shall praise;
Your hand *shall be* on the neck of your enemies;
Your father's children shall bow down before you.
[9]Judah *is* a lion's whelp;
From the prey, my son, you have gone up.
He bows down, he lies down as a lion;
And as a lion, who shall rouse him?
[10]The scepter shall not depart from Judah,

Nor a lawgiver from between his feet,
Until Shiloh comes;
And to Him *shall be* the obedience of the people.
[11]Binding his donkey to the vine,
And his donkey's colt to the choice vine,
He washed his garments in wine,
And his clothes in the blood of grapes.
[12]His eyes *are* darker than wine,
And his teeth whiter than milk.

[13]"Zebulun shall dwell by the haven of the sea;
He *shall become* a haven for ships,
And his border shall adjoin Sidon.

[14]"Issachar is a strong donkey,
Lying down between two burdens;
[15]He saw that rest *was* good,
And that the land *was* pleasant;
He bowed his shoulder to bear *a burden,*
And became a band of slaves.

[16]"Dan shall judge his people
As one of the tribes of Israel.
[17]Dan shall be a serpent by the way,
A viper by the path,
That bites the horse's heels
So that its rider shall fall backward.
[18]I have waited for your salvation, O LORD!

[19]"Gad, a troop shall tramp upon him,
But he shall triumph at last.

[20]"Bread from Asher *shall be* rich,
And he shall yield royal dainties.

[21]"Naphtali *is* a deer let loose;
He uses beautiful words.

[22]“Joseph *is* a fruitful bough,
A fruitful bough by a well;
His branches run over the wall.
[23]The archers have bitterly grieved him,
Shot *at him* and hated him.
[24]But his bow remained in strength,
And the arms of his hands were made strong
By the hands of the Mighty *God* of Jacob
(From there *is* the Shepherd, the Stone of Israel),
[25]By the God of your father who will help you,
And by the Almighty who will bless you
With blessings of heaven above,
Blessings of the deep that lies beneath,
Blessings of the breasts and of the womb.
[26]The blessings of your father
Have excelled the blessings of my ancestors,
Up to the utmost bound of the everlasting hills.
They shall be on the head of Joseph,
And on the crown of the head of him who was separate from his brothers.

[27]“Benjamin is a ravenous wolf;
In the morning he shall devour the prey,
And at night he shall divide the spoil.”

[28]All these *are* the twelve tribes of Israel, and this *is* what their father spoke to them. And he blessed them; he blessed each one according to his own blessing.

Jacob’s Death and Burial

[29]Then he charged them and said to them: “I am to be gathered to my people; bury me with my fathers in the cave that *is* in the field of Ephron the Hittite,

[30]“in the cave that *is* in the field of Machpelah, which *is* before Mamre in the land of Canaan, which Abraham bought with the field of Ephron the Hittite as a possession for a burial place.

[31]“There they buried Abraham and Sarah his wife, there they buried Isaac and Rebekah his wife, and there I buried Leah.

[32]“The field and the cave that *is* there *were* purchased from the sons of Heth.”

[33]And when Jacob had finished commanding his sons, he drew his feet up into the bed and breathed his last, and was gathered to his people.

Genesis 50

[1]Then Joseph fell on his father’s face and wept over him, and kissed him.

[2]And Joseph commanded his servants the physicians to embalm his father. So the physicians embalmed Israel.

[3]Forty days were required for him, for such are the days required for those who are embalmed; and the Egyptians mourned for him seventy days.

[4]Now when the days of his mourning were past, Joseph spoke to the household of Pharaoh, saying, “If now I have found favor in your eyes, please speak in the hearing of Pharaoh, saying,

[5]‘My father made me swear, saying, “Behold, I am dying; in my grave which I dug for myself in the land of Canaan, there you shall bury me.” Now therefore, please let me go up and bury my father, and I will come back.’ ”

[6]And Pharaoh said, “Go up and bury your father, as he made you swear.”

[7]So Joseph went up to bury his father; and with him went up all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt,

[8]as well as all the house of Joseph, his brothers, and his father’s house. Only their little ones, their flocks, and their herds they left in the land of Goshen.

[9]And there went up with him both chariots and horsemen, and it was a very great gathering.

[10]Then they came to the threshing floor of Atad, which *is* beyond the Jordan, and they mourned there with a great and very solemn lamentation. He observed seven days of mourning for his father.

[11]And when the inhabitants of the land, the Canaanites, saw the mourning at the threshing floor of Atad, they said, “This *is* a deep mourning of the Egyptians.” Therefore its name was called Abel Mizraim, which *is* beyond the Jordan.

[12]So his sons did for him just as he had commanded them.

[13]For his sons carried him to the land of Canaan, and buried him in the cave of the field of Machpelah, before Mamre, which Abraham bought with the field from Ephron the Hittite as property for a burial place.

[14]And after he had buried his father, Joseph returned to Egypt, he and his brothers and all who went up with him to bury his father.

Joseph Reassures His Brothers

15When Joseph's brothers saw that their father was dead, they said, "Perhaps Joseph will hate us, and may actually repay us for all the evil which we did to him."

[16]So they sent *messengers* to Joseph, saying, "Before your father died he commanded, saying,

[17]'Thus you shall say to Joseph: "I beg you, please forgive the trespass of your brothers and their sin; for they did evil to you.' " Now, please, forgive the trespass of the servants of the God of your father." And Joseph wept when they spoke to him.

[18]Then his brothers also went and fell down before his face, and they said, "Behold, we *are* your servants."

[19]Joseph said to them, "Do not be afraid, for *am* I in the place of God?

[20]"But as for you, you meant evil against me; *but* God meant it for good, in order to bring it about as *it is* this day, to save many people alive.

[21]"Now therefore, do not be afraid; I will provide for you and your little ones." And he comforted them and spoke kindly to them.

Death of Joseph

22So Joseph dwelt in Egypt, he and his father's household. And Joseph lived one hundred and ten years.

[23]Joseph saw Ephraim's children to the third *generation*. The children of Machir, the son of Manasseh, were also brought up on Joseph's knees.

[24]And Joseph said to his brethren, "I am dying; but God will surely visit you, and bring you out of this land to the land of which He swore to Abraham, to Isaac, and to Jacob."

[25]Then Joseph took an oath from the children of Israel, saying, “God will surely visit you, and you shall carry up my bones from here.”

[26]So Joseph died, *being* one hundred and ten years old; and they embalmed him, and he was put in a coffin in Egypt.

The Second Book of Moses Called

Exodus

Exodus 1

Israel's Suffering in Egypt

[1]Now these *are* the names of the children of Israel who came to Egypt; each man and his household came with Jacob:

[2]Reuben, Simeon, Levi, and Judah;

[3]Issachar, Zebulun, and Benjamin;

[4]Dan, Naphtali, Gad, and Asher.

[5]All those who were descendants of Jacob were seventy persons (for Joseph was in Egypt *already*).

[6]And Joseph died, all his brothers, and all that generation.

[7]But the children of Israel were fruitful and increased abundantly, multiplied and grew exceedingly mighty; and the land was filled with them.

[8]Now there arose a new king over Egypt, who did not know Joseph.

[9]And he said to his people, "Look, the people of the children of Israel *are* more and mightier than we;

[10]"come, let us deal shrewdly with them, lest they multiply, and it happen, in the event of war, that they also join our enemies and fight against us, and *so* go up out of the land."

[11]Therefore they set taskmasters over them to afflict them with their burdens. And they built for Pharaoh supply cities, Pithom and Raamses.

[12]But the more they afflicted them, the more they multiplied and grew. And they were in dread of the children of Israel.

[13]So the Egyptians made the children of Israel serve with rigor.

[14]And they made their lives bitter with hard bondage—in mortar, in brick, and in all manner of service in the field. All their service in which they made them serve *was* with rigor.

[15]Then the king of Egypt spoke to the Hebrew midwives, of whom the name of one *was* Shiphrah and the name of the other Puah;

[16]and he said, "When you do the duties of a midwife for the Hebrew women, and see *them* on the birthstools, if it *is* a son, then you shall kill him; but if it *is* a daughter, then she shall live."

[17]But the midwives feared God, and did not do as the king of Egypt commanded them, but saved the male children alive.

[18]So the king of Egypt called for the midwives and said to them, “Why have you done this thing, and saved the male children alive?”

[19]And the midwives said to Pharaoh, “Because the Hebrew women *are* not like the Egyptian women; for they *are* lively and give birth before the midwives come to them.”

[20]Therefore God dealt well with the midwives, and the people multiplied and grew very mighty.

[21]And so it was, because the midwives feared God, that He provided households for them.

[22]So Pharaoh commanded all his people, saying, “Every son who is born you shall cast into the river, and every daughter you shall save alive.”

Exodus 2

Moses Is Born

[1]And a man of the house of Levi went and took *as wife* a daughter of Levi.

[2]So the woman conceived and bore a son. And when she saw that he *was* a beautiful *child,* she hid him three months.

[3]But when she could no longer hide him, she took an ark of bulrushes for him, daubed it with asphalt and pitch, put the child in it, and laid *it* in the reeds by the river's bank.

[4]And his sister stood afar off, to know what would be done to him.

[5]Then the daughter of Pharaoh came down to bathe at the river. And her maidens walked along the riverside; and when she saw the ark among the reeds, she sent her maid to get it.

[6]And when she opened *it,* she saw the child, and behold, the baby wept. So she had compassion on him, and said, "This is one of the Hebrews' children."

[7]Then his sister said to Pharaoh's daughter, "Shall I go and call a nurse for you from the Hebrew women, that she may nurse the child for you?"

[8]And Pharaoh's daughter said to her, "Go." So the maiden went and called the child's mother.

[9]Then Pharaoh's daughter said to her, "Take this child away and nurse him for me, and I will give *you* your wages." So the woman took the child and nursed him.

[10]And the child grew, and she brought him to Pharaoh's daughter, and he became her son. So she called his name Moses, saying, "Because I drew him out of the water."

Moses Flees to Midian

[11]Now it came to pass in those days, when Moses was grown, that he went out to his brethren and looked at their burdens. And he saw an Egyptian beating a Hebrew, one of his brethren.

[12]So he looked this way and that way, and when he saw no one, he killed the Egyptian and hid him in the sand.

[13]And when he went out the second day, behold, two Hebrew men were fighting, and he said to the one who did the wrong, “Why are you striking your companion?”

[14]Then he said, “Who made you a prince and a judge over us? Do you intend to kill me as you killed the Egyptian?” So Moses feared and said, “Surely this thing is known!”

[15]When Pharaoh heard of this matter, he sought to kill Moses. But Moses fled from the face of Pharaoh and dwelt in the land of Midian; and he sat down by a well.

[16]Now the priest of Midian had seven daughters. And they came and drew water, and they filled the troughs to water their father’s flock.

[17]Then the shepherds came and drove them away; but Moses stood up and helped them, and watered their flock.

[18]When they came to Reuel their father, he said, “How *is it that* you have come so soon today?”

[19]And they said, “An Egyptian delivered us from the hand of the shepherds, and he also drew enough water for us and watered the flock.”

[20]So he said to his daughters, “And where *is* he? Why *is* it *that* you have left the man? Call him, that he may eat bread.”

[21]Then Moses was content to live with the man, and he gave Zipporah his daughter to Moses.

[22]And she bore *him* a son. He called his name Gershom, for he said, “I have been a stranger in a foreign land.”

[23]Now it happened in the process of time that the king of Egypt died. Then the children of Israel groaned because of the bondage, and they cried out; and their cry came up to God because of the bondage.

[24]So God heard their groaning, and God remembered His covenant with Abraham, with Isaac, and with Jacob.

[25]And God looked upon the children of Israel, and God acknowledged *them.*

Exodus 3

Moses at the Burning Bush

[1]Now Moses was tending the flock of Jethro his father-in-law, the priest of Midian. And he led the flock to the back of the desert, and came to Horeb, the mountain of God.

[2]And the Angel of the LORD appeared to him in a flame of fire from the midst of a bush. So he looked, and behold, the bush was burning with fire, but the bush *was* not consumed.

[3]Then Moses said, “I will now turn aside and see this great sight, why the bush does not burn.”

[4]So when the LORD saw that he turned aside to look, God called to him from the midst of the bush and said, “Moses, Moses!” And he said, “Here I am.”

[5]Then He said, “Do not draw near this place. Take your sandals off your feet, for the place where you stand *is* holy ground.”

[6]Moreover He said, “I *am* the God of your father—the God of Abraham, the God of Isaac, and the God of Jacob.” And Moses hid his face, for he was afraid to look upon God.

[7]And the LORD said: “I have surely seen the oppression of My people who *are* in Egypt, and have heard their cry because of their taskmasters, for I know their sorrows.

[8]“So I have come down to deliver them out of the hand of the Egyptians, and to bring them up from that land to a good and large land, to a land flowing with milk and honey, to the place of the Canaanites and the Hittites and the Amorites and the Perizzites and the Hivites and the Jebusites.

[9]“Now therefore, behold, the cry of the children of Israel has come to Me, and I have also seen the oppression with which the Egyptians oppress them.

[10]“Come now, therefore, and I will send you to Pharaoh that you may bring My people, the children of Israel, out of Egypt.”

[11]But Moses said to God, “Who *am* I that I should go to Pharaoh, and that I should bring the children of Israel out of Egypt?”

[12]So He said, “I will certainly be with you. And this *shall be* a sign to you that I have sent you: When you have brought the people out of Egypt, you shall serve God on this mountain.”

[13]Then Moses said to God, “Indeed, *when* I come to the children of Israel and say to them, ‘The God of your fathers has sent me to you,’ and they say to me, ‘What *is* His name?’ what shall I say to them?”

[14]And God said to Moses, “I AM WHO I AM.” And He said, “Thus you shall say to the children of Israel, ‘I AM has sent me to you.’ ”

[15]Moreover God said to Moses, “Thus you shall say to the children of Israel: ‘The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you. This *is* My name forever, and this *is* My memorial to all generations.’

[16]“Go and gather the elders of Israel together, and say to them, ‘The LORD God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared to me, saying, “I have surely visited you and *seen* what is done to you in Egypt;

[17]“and I have said I will bring you up out of the affliction of Egypt to the land of the Canaanites and the Hittites and the Amorites and the Perizzites and the Hivites and the Jebusites, to a land flowing with milk and honey.” ’

[18]“Then they will heed your voice; and you shall come, you and the elders of Israel, to the king of Egypt; and you shall say to him, ‘The LORD God of the Hebrews has met with us; and now, please, let us go three days’ journey into the wilderness, that we may sacrifice to the LORD our God.’

[19]“But I am sure that the king of Egypt will not let you go, no, not even by a mighty hand.

[20]“So I will stretch out My hand and strike Egypt with all My wonders which I will do in its midst; and after that he will let you go.

[21]“And I will give this people favor in the sight of the Egyptians; and it shall be, when you go, that you shall not go empty-handed.

[22]“But every woman shall ask of her neighbor, namely, of her who dwells near her house, articles of silver, articles of gold, and clothing; and you shall put *them* on your sons and on your daughters. So you shall plunder the Egyptians.”

Exodus 4

Miraculous Signs for Pharaoh

[1]Then Moses answered and said, “But suppose they will not believe me or listen to my voice; suppose they say, ‘The LORD has not appeared to you.’ ”

[2]So the LORD said to him, “What *is* that in your hand?” He said, “A rod.”

[3]And He said, “Cast it on the ground.” So he cast it on the ground, and it became a serpent; and Moses fled from it.

[4]Then the LORD said to Moses, “Reach out your hand and take *it* by the tail” (and he reached out his hand and caught it, and it became a rod in his hand),

[5]“that they may believe that the LORD God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has appeared to you.”

[6]Furthermore the LORD said to him, “Now put your hand in your bosom.” And he put his hand in his bosom, and when he took it out, behold, his hand *was* leprous, like snow.

[7]And He said, “Put your hand in your bosom again.” So he put his hand in his bosom again, and drew it out of his bosom, and behold, it was restored like his *other* flesh.

[8]“Then it will be, if they do not believe you, nor heed the message of the first sign, that they may believe the message of the latter sign.

[9]“And it shall be, if they do not believe even these two signs, or listen to your voice, that you shall take water from the river and pour *it* on the dry *land*. The water which you take from the river will become blood on the dry *land*.”

[10]Then Moses said to the LORD, “O my Lord, I *am* not eloquent, neither before nor since You have spoken to Your servant; but I *am* slow of speech and slow of tongue.”

[11]So the LORD said to him, “Who has made man’s mouth? Or who makes the mute, the deaf, the seeing, or the blind? *Have* not I, the LORD?

[12]"Now therefore, go, and I will be with your mouth and teach you what you shall say."

[13]But he said, "O my Lord, please send by the hand of whomever *else* You may send."

[14]So the anger of the LORD was kindled against Moses, and He said: "Is not Aaron the Levite your brother? I know that he can speak well. And look, he is also coming out to meet you. When he sees you, he will be glad in his heart.

[15]"Now you shall speak to him and put the words in his mouth. And I will be with your mouth and with his mouth, and I will teach you what you shall do.

[16]"So he shall be your spokesman to the people. And he himself shall be as a mouth for you, and you shall be to him as God.

[17]"And you shall take this rod in your hand, with which you shall do the signs."

Moses Goes to Egypt

[18]So Moses went and returned to Jethro his father-in-law, and said to him, "Please let me go and return to my brethren who *are* in Egypt, and see whether they are still alive." And Jethro said to Moses, "Go in peace."

[19]Now the LORD said to Moses in Midian, "Go, return to Egypt; for all the men who sought your life are dead."

[20]Then Moses took his wife and his sons and set them on a donkey, and he returned to the land of Egypt. And Moses took the rod of God in his hand.

[21]And the LORD said to Moses, "When you go back to Egypt, see that you do all those wonders before Pharaoh which I have put in your hand. But I will harden his heart, so that he will not let the people go.

[22]"Then you shall say to Pharaoh, 'Thus says the LORD: "Israel *is* My son, My firstborn.

[23]"So I say to you, let My son go that he may serve Me. But if you refuse to let him go, indeed I will kill your son, your firstborn." ' "

[24]And it came to pass on the way, at the encampment, that the LORD met him and sought to kill him.

[25]Then Zipporah took a sharp stone and cut off the foreskin of her son and cast *it* at *Moses*' feet, and said, "Surely you *are* a husband of blood to me!"

[26]So He let him go. Then she said, "*You are* a husband of blood!"—because of the circumcision.

[27]And the LORD said to Aaron, "Go into the wilderness to meet Moses." So he went and met him on the mountain of God, and kissed him.

[28]So Moses told Aaron all the words of the LORD who had sent him, and all the signs which He had commanded him.

[29]Then Moses and Aaron went and gathered together all the elders of the children of Israel.

[30]And Aaron spoke all the words which the LORD had spoken to Moses. Then he did the signs in the sight of the people.

[31]So the people believed; and when they heard that the LORD had visited the children of Israel and that He had looked on their affliction, then they bowed their heads and worshiped.

Exodus 5

First Encounter with Pharaoh

[1]Afterward Moses and Aaron went in and told Pharaoh, “Thus says the LORD God of Israel: ‘Let My people go, that they may hold a feast to Me in the wilderness.’ ”

[2]And Pharaoh said, “Who *is* the LORD, that I should obey His voice to let Israel go? I do not know the LORD, nor will I let Israel go.”

[3]So they said, “The God of the Hebrews has met with us. Please, let us go three days’ journey into the desert and sacrifice to the LORD our God, lest He fall upon us with pestilence or with the sword.”

[4]Then the king of Egypt said to them, “Moses and Aaron, why do you take the people from their work? Get *back* to your labor.”

[5]And Pharaoh said, “Look, the people of the land *are* many now, and you make them rest from their labor!”

[6]So the same day Pharaoh commanded the taskmasters of the people and their officers, saying,

[7]“You shall no longer give the people straw to make brick as before. Let them go and gather straw for themselves.

[8]“And you shall lay on them the quota of bricks which they made before. You shall not reduce it. For they are idle; therefore they cry out, saying, ‘Let us go *and* sacrifice to our God.’

[9]“Let more work be laid on the men, that they may labor in it, and let them not regard false words.”

[10]And the taskmasters of the people and their officers went out and spoke to the people, saying, “Thus says Pharaoh: ‘I will not give you straw.

[11]‘Go, get yourselves straw where you can find it; yet none of your work will be reduced.’ ”

[12]So the people were scattered abroad throughout all the land of Egypt to gather stubble instead of straw.

[13]And the taskmasters forced *them* to hurry, saying, “Fulfill your work, *your* daily quota, as when there was straw.”

[14]Also the officers of the children of Israel, whom Pharaoh's taskmasters had set over them, were beaten *and* were asked, "Why have you not fulfilled your task in making brick both yesterday and today, as before?"

[15]Then the officers of the children of Israel came and cried out to Pharaoh, saying, "Why are you dealing thus with your servants?

[16]"There is no straw given to your servants, and they say to us, 'Make brick!' And indeed your servants *are* beaten, but the fault *is* in your *own* people."

[17]But he said, "You *are* idle! Idle! Therefore you say, 'Let us go *and* sacrifice to the LORD.'

[18]"Therefore go now *and* work; for no straw shall be given you, yet you shall deliver the quota of bricks."

[19]And the officers of the children of Israel saw *that* they *were* in trouble after it was said, "You shall not reduce *any* bricks from your daily quota."

[20]Then, as they came out from Pharaoh, they met Moses and Aaron who stood there to meet them.

[21]And they said to them, "Let the LORD look on you and judge, because you have made us abhorrent in the sight of Pharaoh and in the sight of his servants, to put a sword in their hand to kill us."

Israel's Deliverance Assured

[22]So Moses returned to the LORD and said, "Lord, why have You brought trouble on this people? Why *is* it You have sent me?

[23]"For since I came to Pharaoh to speak in Your name, he has done evil to this people; neither have You delivered Your people at all."

Exodus 6

[1]Then the LORD said to Moses, "Now you shall see what I will do to Pharaoh. For with a strong hand he will let them go, and with a strong hand he will drive them out of his land."

[2]And God spoke to Moses and said to him: "I *am* the LORD.

[3]"I appeared to Abraham, to Isaac, and to Jacob, as God Almighty, but *by* My name LORD I was not known to them.

[4]"I have also established My covenant with them, to give them the land of Canaan, the land of their pilgrimage, in which they were strangers.

[5]"And I have also heard the groaning of the children of Israel whom the Egyptians keep in bondage, and I have remembered My covenant.

[6]"Therefore say to the children of Israel: 'I *am* the LORD; I will bring you out from under the burdens of the Egyptians, I will rescue you from their bondage, and I will redeem you with an outstretched arm and with great judgments.

[7]'I will take you as My people, and I will be your God. Then you shall know that I *am* the LORD your God who brings you out from under the burdens of the Egyptians.

[8]'And I will bring you into the land which I swore to give to Abraham, Isaac, and Jacob; and I will give it to you *as* a heritage: I *am* the LORD.' "

[9]So Moses spoke thus to the children of Israel; but they did not heed Moses, because of anguish of spirit and cruel bondage.

[10]And the LORD spoke to Moses, saying,

[11]"Go in, tell Pharaoh king of Egypt to let the children of Israel go out of his land."

[12]And Moses spoke before the LORD, saying, "The children of Israel have not heeded me. How then shall Pharaoh heed me, for I *am* of uncircumcised lips?"

[13]Then the LORD spoke to Moses and Aaron, and gave them a command for the children of Israel and for Pharaoh king of Egypt, to bring the children of Israel out of the land of Egypt.

The Family of Moses and Aaron

14These *are* the heads of their fathers' houses: The sons of Reuben, the firstborn of Israel, *were* Hanoch, Pallu, Hezron, and Carmi. These are the families of Reuben.

15And the sons of Simeon *were* Jemuel, Jamin, Ohad, Jachin, Zohar, and Shaul the son of a Canaanite woman. These *are* the families of Simeon.

16These *are* the names of the sons of Levi according to their generations: Gershon, Kohath, and Merari. And the years of the life of Levi *were* one hundred and thirty-seven.

17The sons of Gershon *were* Libni and Shimi according to their families.

18And the sons of Kohath *were* Amram, Izhar, Hebron, and Uzziel. And the years of the life of Kohath *were* one hundred and thirty-three.

19The sons of Merari *were* Mahli and Mushi. These *are* the families of Levi according to their generations.

20Now Amram took for himself Jochebed, his father's sister, as wife; and she bore him Aaron and Moses. And the years of the life of Amram *were* one hundred and thirty-seven.

21The sons of Izhar *were* Korah, Nepheg, and Zichri.

22And the sons of Uzziel *were* Mishael, Elzaphan, and Zithri.

23Aaron took to himself Elisheba, daughter of Amminadab, sister of Nahshon, as wife; and she bore him Nadab, Abihu, Eleazar, and Ithamar.

24And the sons of Korah *were* Assir, Elkanah, and Abiasaph. These are the families of the Korahites.

25Eleazar, Aaron's son, took for himself one of the daughters of Putiel as wife; and she bore him Phinehas. These *are* the heads of the fathers' houses of the Levites according to their families.

26These *are the same* Aaron and Moses to whom the LORD said, "Bring out the children of Israel from the land of Egypt according to their armies."

27These *are* the ones who spoke to Pharaoh king of Egypt, to bring out the children of Israel from Egypt. These *are the same* Moses and Aaron.

Aaron Is Moses' Spokesman

28And it came to pass, on the day the LORD spoke to Moses in the land of Egypt,

29that the LORD spoke to Moses, saying, "I *am* the LORD. Speak to Pharaoh king of Egypt all that I say to you."

30But Moses said before the LORD, "Behold, I *am* of uncircumcised lips, and how shall Pharaoh heed me?"

Exodus 7

[1]So the LORD said to Moses: “See, I have made you *as* God to Pharaoh, and Aaron your brother shall be your prophet.

[2]“You shall speak all that I command you. And Aaron your brother shall tell Pharaoh to send the children of Israel out of his land.

[3]“And I will harden Pharaoh’s heart, and multiply My signs and My wonders in the land of Egypt.

[4]“But Pharaoh will not heed you, so that I may lay My hand on Egypt and bring My armies *and* My people, the children of Israel, out of the land of Egypt by great judgments.

[5]“And the Egyptians shall know that I *am* the LORD, when I stretch out My hand on Egypt and bring out the children of Israel from among them.”

[6]Then Moses and Aaron did *so;* just as the LORD commanded them, so they did.

[7]And Moses *was* eighty years old and Aaron eighty-three years old when they spoke to Pharaoh.

Aaron’s Miraculous Rod

8Then the LORD spoke to Moses and Aaron, saying,

[9]“When Pharaoh speaks to you, saying, ‘Show a miracle for yourselves,’ then you shall say to Aaron, ‘Take your rod and cast *it* before Pharaoh, *and* let it become a serpent.’ ”

[10]So Moses and Aaron went in to Pharaoh, and they did so, just as the LORD commanded. And Aaron cast down his rod before Pharaoh and before his servants, and it became a serpent.

[11]But Pharaoh also called the wise men and the sorcerers; so the magicians of Egypt, they also did in like manner with their enchantments.

[12]For every man threw down his rod, and they became serpents. But Aaron’s rod swallowed up their rods.

[13]And Pharaoh’s heart grew hard, and he did not heed them, as the LORD had said.

The First Plague: Waters Become Blood

14So the LORD said to Moses: "Pharaoh's heart *is* hard; he refuses to let the people go.

15"Go to Pharaoh in the morning, when he goes out to the water, and you shall stand by the river's bank to meet him; and the rod which was turned to a serpent you shall take in your hand.

16"And you shall say to him, 'The LORD God of the Hebrews has sent me to you, saying, "Let My people go, that they may serve Me in the wilderness"; but indeed, until now you would not hear!

17'Thus says the LORD: "By this you shall know that I *am* the LORD. Behold, I will strike the waters which *are* in the river with the rod that *is* in my hand, and they shall be turned to blood.

18"And the fish that *are* in the river shall die, the river shall stink, and the Egyptians will loathe to drink the water of the river." ' "

19Then the LORD spoke to Moses, "Say to Aaron, 'Take your rod and stretch out your hand over the waters of Egypt, over their streams, over their rivers, over their ponds, and over all their pools of water, that they may become blood. And there shall be blood throughout all the land of Egypt, both in *buckets of* wood and *pitchers of* stone.' "

20And Moses and Aaron did so, just as the LORD commanded. So he lifted up the rod and struck the waters that *were* in the river, in the sight of Pharaoh and in the sight of his servants. And all the waters that *were* in the river were turned to blood.

21The fish that *were* in the river died, the river stank, and the Egyptians could not drink the water of the river. So there was blood throughout all the land of Egypt.

22Then the magicians of Egypt did so with their enchantments; and Pharaoh's heart grew hard, and he did not heed them, as the LORD had said.

23And Pharaoh turned and went into his house. Neither was his heart moved by this.

24So all the Egyptians dug all around the river for water to drink, because they could not drink the water of the river.

25And seven days passed after the LORD had struck the river.

Exodus 8

The Second Plague: Frogs

[1]And the LORD spoke to Moses, “Go to Pharaoh and say to him, ‘Thus says the LORD: “Let My people go, that they may serve Me.

[2]“But if you refuse to let *them* go, behold, I will smite all your territory with frogs.

[3]“So the river shall bring forth frogs abundantly, which shall go up and come into your house, into your bedroom, on your bed, into the houses of your servants, on your people, into your ovens, and into your kneading bowls.

[4]“And the frogs shall come up on you, on your people, and on all your servants.” ’ ”

[5]Then the LORD spoke to Moses, “Say to Aaron, ‘Stretch out your hand with your rod over the streams, over the rivers, and over the ponds, and cause frogs to come up on the land of Egypt.’ ”

[6]So Aaron stretched out his hand over the waters of Egypt, and the frogs came up and covered the land of Egypt.

[7]And the magicians did so with their enchantments, and brought up frogs on the land of Egypt.

[8]Then Pharaoh called for Moses and Aaron, and said, “Entreat the LORD that He may take away the frogs from me and from my people; and I will let the people go, that they may sacrifice to the LORD.”

[9]And Moses said to Pharaoh, “Accept the honor of saying when I shall intercede for you, for your servants, and for your people, to destroy the frogs from you and your houses, *that* they may remain in the river only.”

[10]So he said, “Tomorrow.” And he said, “*Let it be* according to your word, that you may know that *there is* no one like the LORD our God.

[11]“And the frogs shall depart from you, from your houses, from your servants, and from your people. They shall remain in the river only.”

[12]Then Moses and Aaron went out from Pharaoh. And Moses cried out to the LORD concerning the frogs which He had brought against Pharaoh.

[13]So the LORD did according to the word of Moses. And the frogs died out of the houses, out of the courtyards, and out of the fields.

[14]They gathered them together in heaps, and the land stank.

[15]But when Pharaoh saw that there was relief, he hardened his heart and did not heed them, as the LORD had said.

The Third Plague: Lice

[16]So the LORD said to Moses, “Say to Aaron, ‘Stretch out your rod, and strike the dust of the land, so that it may become lice throughout all the land of Egypt.’ ”

[17]And they did so. For Aaron stretched out his hand with his rod and struck the dust of the earth, and it became lice on man and beast. All the dust of the land became lice throughout all the land of Egypt.

[18]Now the magicians so worked with their enchantments to bring forth lice, but they could not. So there were lice on man and beast.

[19]Then the magicians said to Pharaoh, “This *is* the finger of God.” But Pharaoh’s heart grew hard, and he did not heed them, just as the LORD had said.

The Fourth Plague: Flies

[20]And the LORD said to Moses, “Rise early in the morning and stand before Pharaoh as he comes out to the water. Then say to him, ‘Thus says the LORD: “Let My people go, that they may serve Me.

[21]“Or else, if you will not let My people go, behold, I will send swarms *of flies* on you and your servants, on your people and into your houses. The houses of the Egyptians shall be full of swarms *of flies,* and also the ground on which they *stand*.

[22]“And in that day I will set apart the land of Goshen, in which My people dwell, that no swarms *of flies* shall be there, in order that you may know that I *am* the LORD in the midst of the land.

[23]“I will make a difference between My people and your people. Tomorrow this sign shall be.” ’ ”

[24]And the LORD did so. Thick swarms *of flies* came into the house of Pharaoh, *into* his servants’ houses, and into all the land of Egypt. The land was corrupted because of the swarms *of flies*.

25Then Pharaoh called for Moses and Aaron, and said, “Go, sacrifice to your God in the land.”

26And Moses said, “It is not right to do so, for we would be sacrificing the abomination of the Egyptians to the LORD our God. If we sacrifice the abomination of the Egyptians before their eyes, then will they not stone us?

27“We will go three days’ journey into the wilderness and sacrifice to the LORD our God as He will command us.”

28So Pharaoh said, “I will let you go, that you may sacrifice to the LORD your God in the wilderness; only you shall not go very far away. Intercede for me.”

29Then Moses said, “Indeed I am going out from you, and I will entreat the LORD, that the swarms *of flies* may depart tomorrow from Pharaoh, from his servants, and from his people. But let Pharaoh not deal deceitfully anymore in not letting the people go to sacrifice to the LORD.”

30So Moses went out from Pharaoh and entreated the LORD.

31And the LORD did according to the word of Moses; He removed the swarms *of flies* from Pharaoh, from his servants, and from his people. Not one remained.

32But Pharaoh hardened his heart at this time also; neither would he let the people go.

Exodus 9

The Fifth Plague: Livestock Diseased

[1]Then the LORD said to Moses, “Go in to Pharaoh and tell him, ‘Thus says the LORD God of the Hebrews: “Let My people go, that they may serve Me.

[2]“For if you refuse to let *them* go, and still hold them,

[3]“behold, the hand of the LORD will be on your cattle in the field, on the horses, on the donkeys, on the camels, on the oxen, and on the sheep—a very severe pestilence.

[4]“And the LORD will make a difference between the livestock of Israel and the livestock of Egypt. So nothing shall die of all *that* belongs to the children of Israel.” ’ ”

[5]Then the LORD appointed a set time, saying, “Tomorrow the LORD will do this thing in the land.”

[6]So the LORD did this thing on the next day, and all the livestock of Egypt died; but of the livestock of the children of Israel, not one died.

[7]Then Pharaoh sent, and indeed, not even one of the livestock of the Israelites was dead. But the heart of Pharaoh became hard, and he did not let the people go.

The Sixth Plague: Boils

[8]So the LORD said to Moses and Aaron, “Take for yourselves handfuls of ashes from a furnace, and let Moses scatter it toward the heavens in the sight of Pharaoh.

[9]“And it will become fine dust in all the land of Egypt, and it will cause boils that break out in sores on man and beast throughout all the land of Egypt.”

[10]Then they took ashes from the furnace and stood before Pharaoh, and Moses scattered *them* toward heaven. And *they* caused boils that break out in sores on man and beast.

[11]And the magicians could not stand before Moses because of the boils, for the boils were on the magicians and on all the Egyptians.

[12]But the LORD hardened the heart of Pharaoh; and he did not heed them, just as the LORD had spoken to Moses.

The Seventh Plague: Hail

[13]Then the LORD said to Moses, “Rise early in the morning and stand before Pharaoh, and say to him, ‘Thus says the LORD God of the Hebrews: “Let My people go, that they may serve Me,

[14]“for at this time I will send all My plagues to your very heart, and on your servants and on your people, that you may know that *there is* none like Me in all the earth.

[15]“Now if I had stretched out My hand and struck you and your people with pestilence, then you would have been cut off from the earth.

[16]“But indeed for this *purpose* I have raised you up, that I may show My power *in* you, and that My name may be declared in all the earth.

[17]“As yet you exalt yourself against My people in that you will not let them go.

[18]“Behold, tomorrow about this time I will cause very heavy hail to rain down, such as has not been in Egypt since its founding until now.

[19]“Therefore send now *and* gather your livestock and all that you have in the field, for the hail shall come down on every man and every animal which is found in the field and is not brought home; and they shall die.” ’ ”

[20]He who feared the word of the LORD among the servants of Pharaoh made his servants and his livestock flee to the houses.

[21]But he who did not regard the word of the LORD left his servants and his livestock in the field.

[22]Then the LORD said to Moses, “Stretch out your hand toward heaven, that there may be hail in all the land of Egypt—on man, on beast, and on every herb of the field, throughout the land of Egypt.”

[23]And Moses stretched out his rod toward heaven; and the LORD sent thunder and hail, and fire darted to the ground. And the LORD rained hail on the land of Egypt.

[24]So there was hail, and fire mingled with the hail, so very heavy that there was none like it in all the land of Egypt since it became a nation.

[25]And the hail struck throughout the whole land of Egypt, all that *was* in the field, both man and beast; and the hail struck every herb of the field and broke every tree of the field.

[26]Only in the land of Goshen, where the children of Israel *were,* there was no hail.

[27]And Pharaoh sent and called for Moses and Aaron, and said to them, "I have sinned this time. The LORD *is* righteous, and my people and I *are* wicked.

[28]"Entreat the LORD, that there may be no *more* mighty thundering and hail, for *it is* enough. I will let you go, and you shall stay no longer."

[29]So Moses said to him, "As soon as I have gone out of the city, I will spread out my hands to the LORD; the thunder will cease, and there will be no more hail, that you may know that the earth *is* the LORD's.

[30]"But as for you and your servants, I know that you will not yet fear the LORD God."

[31]Now the flax and the barley were struck, for the barley *was* in the head and the flax *was* in bud.

[32]But the wheat and the spelt were not struck, for they *are* late crops.

[33]So Moses went out of the city from Pharaoh and spread out his hands to the LORD; then the thunder and the hail ceased, and the rain was not poured on the earth.

[34]And when Pharaoh saw that the rain, the hail, and the thunder had ceased, he sinned yet more; and he hardened his heart, he and his servants.

[35]So the heart of Pharaoh was hard; neither would he let the children of Israel go, as the LORD had spoken by Moses.

Exodus 10

The Eighth Plague: Locusts

[1]Now the LORD said to Moses, “Go in to Pharaoh; for I have hardened his heart and the hearts of his servants, that I may show these signs of Mine before him,

[2]“and that you may tell in the hearing of your son and your son’s son the mighty things I have done in Egypt, and My signs which I have done among them, that you may know that I *am* the LORD.”

[3]So Moses and Aaron came in to Pharaoh and said to him, “Thus says the LORD God of the Hebrews: ‘How long will you refuse to humble yourself before Me? Let My people go, that they may serve Me.

[4]‘Or else, if you refuse to let My people go, behold, tomorrow I will bring locusts into your territory.

[5]‘And they shall cover the face of the earth, so that no one will be able to see the earth; and they shall eat the residue of what is left, which remains to you from the hail, and they shall eat every tree which grows up for you out of the field.

[6]‘They shall fill your houses, the houses of all your servants, and the houses of all the Egyptians—which neither your fathers nor your fathers’ fathers have seen, since the day that they were on the earth to this day.’ ” And he turned and went out from Pharaoh.

[7]Then Pharaoh’s servants said to him, “How long shall this man be a snare to us? Let the men go, that they may serve the LORD their God. Do you not yet know that Egypt is destroyed?”

[8]So Moses and Aaron were brought again to Pharaoh, and he said to them, “Go, serve the LORD your God. Who *are* the ones that are going?”

[9]And Moses said, “We will go with our young and our old; with our sons and our daughters, with our flocks and our herds we will go, for we must hold a feast to the LORD.”

[10]Then he said to them, “The LORD had better be with you when I let you and your little ones go! Beware, for evil is ahead of you.

[11]“Not so! Go now, you *who are* men, and serve the LORD, for that is what you desired.” And they were driven out from Pharaoh’s presence.

[12]Then the LORD said to Moses, “Stretch out your hand over the land of Egypt for the locusts, that they may come upon the land of Egypt, and eat every herb of the land—all that the hail has left.”

[13]So Moses stretched out his rod over the land of Egypt, and the LORD brought an east wind on the land all that day and all *that* night. When it was morning, the east wind brought the locusts.

[14]And the locusts went up over all the land of Egypt and rested on all the territory of Egypt. *They were* very severe; previously there had been no such locusts as they, nor shall there be such after them.

[15]For they covered the face of the whole earth, so that the land was darkened; and they ate every herb of the land and all the fruit of the trees which the hail had left. So there remained nothing green on the trees or on the plants of the field throughout all the land of Egypt.

[16]Then Pharaoh called for Moses and Aaron in haste, and said, “I have sinned against the LORD your God and against you.

[17]“Now therefore, please forgive my sin only this once, and entreat the LORD your God, that He may take away from me this death only.”

[18]So he went out from Pharaoh and entreated the LORD.

[19]And the LORD turned a very strong west wind, which took the locusts away and blew them into the Red Sea. There remained not one locust in all the territory of Egypt.

[20]But the LORD hardened Pharaoh’s heart, and he did not let the children of Israel go.

The Ninth Plague: Darkness

[21]Then the LORD said to Moses, “Stretch out your hand toward heaven, that there may be darkness over the land of Egypt, darkness *which* may even be felt.”

[22]So Moses stretched out his hand toward heaven, and there was thick darkness in all the land of Egypt three days.

[23]They did not see one another; nor did anyone rise from his place for three days. But all the children of Israel had light in their dwellings.

[24]Then Pharaoh called to Moses and said, “Go, serve the LORD; only let your flocks and your herds be kept back. Let your little ones also go with you.”

[25]But Moses said, “You must also give us sacrifices and burnt offerings, that we may sacrifice to the LORD our God.

[26]“Our livestock also shall go with us; not a hoof shall be left behind. For we must take some of them to serve the LORD our God, and even we do not know with what we must serve the LORD until we arrive there.”

[27]But the LORD hardened Pharaoh’s heart, and he would not let them go.

[28]Then Pharaoh said to him, “Get away from me! Take heed to yourself and see my face no more! For in the day you see my face you shall die!”

[29]So Moses said, “You have spoken well. I will never see your face again.”

Exodus 11

Death of the Firstborn Announced

[1]And the LORD said to Moses, “I will bring one more plague on Pharaoh and on Egypt. Afterward he will let you go from here. When he lets *you* go, he will surely drive you out of here altogether.

[2]“Speak now in the hearing of the people, and let every man ask from his neighbor and every woman from her neighbor, articles of silver and articles of gold.”

[3]And the LORD gave the people favor in the sight of the Egyptians. Moreover the man Moses *was* very great in the land of Egypt, in the sight of Pharaoh’s servants and in the sight of the people.

[4]Then Moses said, “Thus says the LORD: ‘About midnight I will go out into the midst of Egypt;

[5]‘and all the firstborn in the land of Egypt shall die, from the firstborn of Pharaoh who sits on his throne, even to the firstborn of the female servant who *is* behind the handmill, and all the firstborn of the animals.

[6]‘Then there shall be a great cry throughout all the land of Egypt, such as was not like it *before,* nor shall be like it again.

[7]‘But against none of the children of Israel shall a dog move its tongue, against man or beast, that you may know that the LORD does make a difference between the Egyptians and Israel.’

[8]“And all these your servants shall come down to me and bow down to me, saying, ‘Get out, and all the people who follow you!’ After that I will go out.” Then he went out from Pharaoh in great anger.

[9]But the LORD said to Moses, “Pharaoh will not heed you, so that My wonders may be multiplied in the land of Egypt.”

[10]So Moses and Aaron did all these wonders before Pharaoh; and the LORD hardened Pharaoh’s heart, and he did not let the children of Israel go out of his land.

Exodus 12

The Passover Instituted

[1]Now the LORD spoke to Moses and Aaron in the land of Egypt, saying,

[2]“This month *shall be* your beginning of months; it *shall be* the first month of the year to you.

[3]“Speak to all the congregation of Israel, saying: ‘On the tenth of this month every man shall take for himself a lamb, according to the house of *his* father, a lamb for a household.

[4]‘And if the household is too small for the lamb, let him and his neighbor next to his house take *it* according to the number of the persons; according to each man’s need you shall make your count for the lamb.

[5]‘Your lamb shall be without blemish, a male of the first year. You may take *it* from the sheep or from the goats.

[6]‘Now you shall keep it until the fourteenth day of the same month. Then the whole assembly of the congregation of Israel shall kill it at twilight.

[7]‘And they shall take *some* of the blood and put *it* on the two doorposts and on the lintel of the houses where they eat it.

[8]‘Then they shall eat the flesh on that night; roasted in fire, with unleavened bread *and* with bitter *herbs* they shall eat it.

[9]‘Do not eat it raw, nor boiled at all with water, but roasted in fire—its head with its legs and its entrails.

[10]‘You shall let none of it remain until morning, and what remains of it until morning you shall burn with fire.

[11]‘And thus you shall eat it: *with* a belt on your waist, your sandals on your feet, and your staff in your hand. So you shall eat it in haste. It *is* the LORD’s Passover.

[12]‘For I will pass through the land of Egypt on that night, and will strike all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I *am* the LORD.

[13]‘Now the blood shall be a sign for you on the houses where you *are*. And when I see the blood, I will pass over you; and the plague shall not be on you to destroy *you* when I strike the land of Egypt.

[14]‘So this day shall be to you a memorial; and you shall keep it as a feast to the LORD throughout your generations. You shall keep it as a feast by an everlasting ordinance.

[15]‘Seven days you shall eat unleavened bread. On the first day you shall remove leaven from your houses. For whoever eats leavened bread from the first day until the seventh day, that person shall be cut off from Israel.

[16]‘On the first day *there shall be* a holy convocation, and on the seventh day there shall be a holy convocation for you. No manner of work shall be done on them; but *that* which everyone must eat—that only may be prepared by you.

[17]‘So you shall observe *the Feast of* Unleavened Bread, for on this same day I will have brought your armies out of the land of Egypt. Therefore you shall observe this day throughout your generations as an everlasting ordinance.

[18]‘In the first *month,* on the fourteenth day of the month at evening, you shall eat unleavened bread, until the twenty-first day of the month at evening.

[19]‘For seven days no leaven shall be found in your houses, since whoever eats what is leavened, that same person shall be cut off from the congregation of Israel, whether *he is* a stranger or a native of the land.

[20]‘You shall eat nothing leavened; in all your dwellings you shall eat unleavened bread.’ ”

[21]Then Moses called for all the elders of Israel and said to them, “Pick out and take lambs for yourselves according to your families, and kill the Passover *lamb*.

[22]“And you shall take a bunch of hyssop, dip *it* in the blood that *is* in the basin, and strike the lintel and the two doorposts with the blood that *is* in the basin. And none of you shall go out of the door of his house until morning.

[23]“For the LORD will pass through to strike the Egyptians; and when He sees the blood on the lintel and on the two doorposts, the LORD will

pass over the door and not allow the destroyer to come into your houses to strike *you*.

[24]“And you shall observe this thing as an ordinance for you and your sons forever.

[25]“It will come to pass when you come to the land which the LORD will give you, just as He promised, that you shall keep this service.

[26]“And it shall be, when your children say to you, ‘What do you mean by this service?’

[27]“that you shall say, ‘It *is* the Passover sacrifice of the LORD, who passed over the houses of the children of Israel in Egypt when He struck the Egyptians and delivered our households.’ ” So the people bowed their heads and worshiped.

[28]Then the children of Israel went away and did *so;* just as the LORD had commanded Moses and Aaron, so they did.

The Tenth Plague: Death of the Firstborn

[29]And it came to pass at midnight that the LORD struck all the firstborn in the land of Egypt, from the firstborn of Pharaoh who sat on his throne to the firstborn of the captive who *was* in the dungeon, and all the firstborn of livestock.

[30]So Pharaoh rose in the night, he, all his servants, and all the Egyptians; and there was a great cry in Egypt, for *there was* not a house where *there was* not one dead.

The Exodus

[31]Then he called for Moses and Aaron by night, and said, “Rise, go out from among my people, both you and the children of Israel. And go, serve the LORD as you have said.

[32]“Also take your flocks and your herds, as you have said, and be gone; and bless me also.”

[33]And the Egyptians urged the people, that they might send them out of the land in haste. For they said, “We *shall* all *be* dead.”

[34]So the people took their dough before it was leavened, having their kneading bowls bound up in their clothes on their shoulders.

[35]Now the children of Israel had done according to the word of Moses, and they had asked from the Egyptians articles of silver, articles of gold, and clothing.

[36]And the LORD had given the people favor in the sight of the Egyptians, so that they granted them *what they requested*. Thus they plundered the Egyptians.

[37]Then the children of Israel journeyed from Rameses to Succoth, about six hundred thousand men on foot, besides children.

[38]A mixed multitude went up with them also, and flocks and herds—a great deal of livestock.

[39]And they baked unleavened cakes of the dough which they had brought out of Egypt; for it was not leavened, because they were driven out of Egypt and could not wait, nor had they prepared provisions for themselves.

[40]Now the sojourn of the children of Israel who lived in Egypt *was* four hundred and thirty years.

[41]And it came to pass at the end of the four hundred and thirty years—on that very same day—it came to pass that all the armies of the LORD went out from the land of Egypt.

[42]It *is* a night of solemn observance to the LORD for bringing them out of the land of Egypt. This *is* that night of the LORD, a solemn observance for all the children of Israel throughout their generations.

Passover Regulations

[43]And the LORD said to Moses and Aaron, “This *is* the ordinance of the Passover: No foreigner shall eat it.

[44]“But every man’s servant who is bought for money, when you have circumcised him, then he may eat it.

[45]“A sojourner and a hired servant shall not eat it.

[46]“In one house it shall be eaten; you shall not carry any of the flesh outside the house, nor shall you break one of its bones.

[47]“All the congregation of Israel shall keep it.

[48]“And when a stranger dwells with you *and wants* to keep the Passover to the LORD, let all his males be circumcised, and then let

him come near and keep it; and he shall be as a native of the land. For no uncircumcised person shall eat it.

[49]"One law shall be for the native-born and for the stranger who dwells among you."

[50]Thus all the children of Israel did; as the LORD commanded Moses and Aaron, so they did.

[51]And it came to pass, on that very same day, that the LORD brought the children of Israel out of the land of Egypt according to their armies.

Exodus 13

The Firstborn Consecrated

[1]Then the LORD spoke to Moses, saying,

[2]“Consecrate to Me all the firstborn, whatever opens the womb among the children of Israel, *both* of man and beast; it is Mine.”

The Feast of Unleavened Bread

[3]And Moses said to the people: “Remember this day in which you went out of Egypt, out of the house of bondage; for by strength of hand the LORD brought you out of this *place*. No leavened bread shall be eaten.

[4]“On this day you are going out, in the month Abib.

[5]“And it shall be, when the LORD brings you into the land of the Canaanites and the Hittites and the Amorites and the Hivites and the Jebusites, which He swore to your fathers to give you, a land flowing with milk and honey, that you shall keep this service in this month.

[6]“Seven days you shall eat unleavened bread, and on the seventh day *there shall be* a feast to the LORD.

[7]“Unleavened bread shall be eaten seven days. And no leavened bread shall be seen among you, nor shall leaven be seen among you in all your quarters.

[8]“And you shall tell your son in that day, saying, ‘*This is done* because of what the LORD did for me when I came up from Egypt.’

[9]“It shall be as a sign to you on your hand and as a memorial between your eyes, that the LORD’s law may be in your mouth; for with a strong hand the LORD has brought you out of Egypt.

[10]“You shall therefore keep this ordinance in its season from year to year.

The Law of the Firstborn

[11]“And it shall be, when the LORD brings you into the land of the Canaanites, as He swore to you and your fathers, and gives it to you,

[12]“that you shall set apart to the LORD all that open the womb, that is, every firstborn that comes from an animal which you have; the males *shall be* the LORD’s.

[13]“But every firstborn of a donkey you shall redeem with a lamb; and if you will not redeem *it,* then you shall break its neck. And all the firstborn of man among your sons you shall redeem.

[14]“So it shall be, when your son asks you in time to come, saying, ‘What *is* this?’ that you shall say to him, ‘By strength of hand the LORD brought us out of Egypt, out of the house of bondage.

[15]‘And it came to pass, when Pharaoh was stubborn about letting us go, that the LORD killed all the firstborn in the land of Egypt, both the firstborn of man and the firstborn of beast. Therefore I sacrifice to the LORD all males that open the womb, but all the firstborn of my sons I redeem.’

[16]“It shall be as a sign on your hand and as frontlets between your eyes, for by strength of hand the LORD brought us out of Egypt.”

The Wilderness Way

[17]Then it came to pass, when Pharaoh had let the people go, that God did not lead them *by* way of the land of the Philistines, although that *was* near; for God said, “Lest perhaps the people change their minds when they see war, and return to Egypt.”

[18]So God led the people around *by* way of the wilderness of the Red Sea. And the children of Israel went up in orderly ranks out of the land of Egypt.

[19]And Moses took the bones of Joseph with him, for he had placed the children of Israel under solemn oath, saying, “God will surely visit you, and you shall carry up my bones from here with you.”

[20]So they took their journey from Succoth and camped in Etham at the edge of the wilderness.

[21]And the LORD went before them by day in a pillar of cloud to lead the way, and by night in a pillar of fire to give them light, so as to go by day and night.

[22]He did not take away the pillar of cloud by day or the pillar of fire by night *from* before the people.

Exodus 14

The Red Sea Crossing

[1]Now the LORD spoke to Moses, saying:

[2]“Speak to the children of Israel, that they turn and camp before Pi Hahiroth, between Migdol and the sea, opposite Baal Zephon; you shall camp before it by the sea.

[3]“For Pharaoh will say of the children of Israel, ‘They *are* bewildered by the land; the wilderness has closed them in.’

[4]“Then I will harden Pharaoh’s heart, so that he will pursue them; and I will gain honor over Pharaoh and over all his army, that the Egyptians may know that I *am* the LORD.” And they did so.

[5]Now it was told the king of Egypt that the people had fled, and the heart of Pharaoh and his servants was turned against the people; and they said, “Why have we done this, that we have let Israel go from serving us?”

[6]So he made ready his chariot and took his people with him.

[7]Also, he took six hundred choice chariots, and all the chariots of Egypt with captains over every one of them.

[8]And the LORD hardened the heart of Pharaoh king of Egypt, and he pursued the children of Israel; and the children of Israel went out with boldness.

[9]So the Egyptians pursued them, all the horses *and* chariots of Pharaoh, his horsemen and his army, and overtook them camping by the sea beside Pi Hahiroth, before Baal Zephon.

[10]And when Pharaoh drew near, the children of Israel lifted their eyes, and behold, the Egyptians marched after them. So they were very afraid, and the children of Israel cried out to the LORD.

[11]Then they said to Moses, “Because *there were* no graves in Egypt, have you taken us away to die in the wilderness? Why have you so dealt with us, to bring us up out of Egypt?

[12]“*Is* this not the word that we told you in Egypt, saying, ‘Let us alone that we may serve the Egyptians’? For *it would have been* better for us to serve the Egyptians than that we should die in the wilderness.”

[13]And Moses said to the people, “Do not be afraid. Stand still, and see the salvation of the LORD, which He will accomplish for you today. For the Egyptians whom you see today, you shall see again no more forever.

[14]“The LORD will fight for you, and you shall hold your peace.”

[15]And the LORD said to Moses, “Why do you cry to Me? Tell the children of Israel to go forward.

[16]“But lift up your rod, and stretch out your hand over the sea and divide it. And the children of Israel shall go on dry *ground* through the midst of the sea.

[17]“And I indeed will harden the hearts of the Egyptians, and they shall follow them. So I will gain honor over Pharaoh and over all his army, his chariots, and his horsemen.

[18]“Then the Egyptians shall know that I *am* the LORD, when I have gained honor for Myself over Pharaoh, his chariots, and his horsemen.”

[19]And the Angel of God, who went before the camp of Israel, moved and went behind them; and the pillar of cloud went from before them and stood behind them.

[20]So it came between the camp of the Egyptians and the camp of Israel. Thus it was a cloud and darkness *to the one,* and it gave light by night *to the other,* so that the one did not come near the other all that night.

[21]Then Moses stretched out his hand over the sea; and the LORD caused the sea to go *back* by a strong east wind all that night, and made the sea into dry *land,* and the waters were divided.

[22]So the children of Israel went into the midst of the sea on the dry *ground,* and the waters *were* a wall to them on their right hand and on their left.

[23]And the Egyptians pursued and went after them into the midst of the sea, all Pharaoh’s horses, his chariots, and his horsemen.

[24]Now it came to pass, in the morning watch, that the LORD looked down upon the army of the Egyptians through the pillar of fire and cloud, and He troubled the army of the Egyptians.

[25]And He took off their chariot wheels, so that they drove them with difficulty; and the Egyptians said, “Let us flee from the face of Israel, for the LORD fights for them against the Egyptians.”

[26]Then the LORD said to Moses, “Stretch out your hand over the sea, that the waters may come back upon the Egyptians, on their chariots, and on their horsemen.”

[27]And Moses stretched out his hand over the sea; and when the morning appeared, the sea returned to its full depth, while the Egyptians were fleeing into it. So the LORD overthrew the Egyptians in the midst of the sea.

[28]Then the waters returned and covered the chariots, the horsemen, *and* all the army of Pharaoh that came into the sea after them. Not so much as one of them remained.

[29]But the children of Israel had walked on dry *land* in the midst of the sea, and the waters *were* a wall to them on their right hand and on their left.

[30]So the LORD saved Israel that day out of the hand of the Egyptians, and Israel saw the Egyptians dead on the seashore.

[31]Thus Israel saw the great work which the LORD had done in Egypt; so the people feared the LORD, and believed the LORD and His servant Moses.

Exodus 15

The Song of Moses

[1]Then Moses and the children of Israel sang this song to the LORD, and spoke, saying:

“I will sing to the LORD,
For He has triumphed gloriously!
The horse and its rider
He has thrown into the sea!
[2]The LORD *is* my strength and song,
And He has become my salvation;
He *is* my God, and I will praise Him;
My father’s God, and I will exalt Him.
[3]The LORD *is* a man of war;
The LORD *is* His name.
[4]Pharaoh’s chariots and his army He has cast into the sea;
His chosen captains also are drowned in the Red Sea.
[5]The depths have covered them;
They sank to the bottom like a stone.

[6]“Your right hand, O LORD, has become glorious in power;
Your right hand, O LORD, has dashed the enemy in pieces.
[7]And in the greatness of Your excellence
You have overthrown those who rose against You;
You sent forth Your wrath;
It consumed them like stubble.
[8]And with the blast of Your nostrils
The waters were gathered together;
The floods stood upright like a heap;
The depths congealed in the heart of the sea.
[9]The enemy said, ‘I will pursue,
I will overtake,
I will divide the spoil;
My desire shall be satisfied on them.

I will draw my sword,
My hand shall destroy them.’
[10]You blew with Your wind,
The sea covered them;
They sank like lead in the mighty waters.

[11]“Who *is* like You, O LORD, among the gods?
Who *is* like You, glorious in holiness,
Fearful in praises, doing wonders?
[12]You stretched out Your right hand;
The earth swallowed them.
[13]You in Your mercy have led forth
The people whom You have redeemed;
You have guided *them* in Your strength
To Your holy habitation.

[14]“The people will hear *and* be afraid;
Sorrow will take hold of the inhabitants of Philistia.
[15]Then the chiefs of Edom will be dismayed;
The mighty men of Moab,
Trembling will take hold of them;
All the inhabitants of Canaan will melt away.
[16]Fear and dread will fall on them;
By the greatness of Your arm
They will be *as* still as a stone,
Till Your people pass over, O LORD,
Till the people pass over
Whom You have purchased.
[17]You will bring them in and plant them
In the mountain of Your inheritance,
In the place, O LORD, *which* You have made
For Your own dwelling,
The sanctuary, O Lord, *which* Your hands have established.

[18]“The LORD shall reign forever and ever.”

[19]For the horses of Pharaoh went with his chariots and his horsemen into the sea, and the LORD brought back the waters of the sea upon

them. But the children of Israel went on dry *land* in the midst of the sea.

The Song of Miriam

20Then Miriam the prophetess, the sister of Aaron, took the timbrel in her hand; and all the women went out after her with timbrels and with dances.

21And Miriam answered them:

“Sing to the LORD,
For He has triumphed gloriously!
The horse and its rider
He has thrown into the sea!”

Bitter Waters Made Sweet

22So Moses brought Israel from the Red Sea; then they went out into the Wilderness of Shur. And they went three days in the wilderness and found no water.

23Now when they came to Marah, they could not drink the waters of Marah, for they *were* bitter. Therefore the name of it was called Marah.

24And the people complained against Moses, saying, “What shall we drink?”

25So he cried out to the LORD, and the LORD showed him a tree. When he cast *it* into the waters, the waters were made sweet. There He made a statute and an ordinance for them, and there He tested them,

26and said, “If you diligently heed the voice of the LORD your God and do what is right in His sight, give ear to His commandments and keep all His statutes, I will put none of the diseases on you which I have brought on the Egyptians. For I *am* the LORD who heals you.”

27Then they came to Elim, where there *were* twelve wells of water and seventy palm trees; so they camped there by the waters.

Exodus 16

Bread from Heaven

[1]And they journeyed from Elim, and all the congregation of the children of Israel came to the Wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after they departed from the land of Egypt.

[2]Then the whole congregation of the children of Israel complained against Moses and Aaron in the wilderness.

[3]And the children of Israel said to them, “Oh, that we had died by the hand of the LORD in the land of Egypt, when we sat by the pots of meat *and* when we ate bread to the full! For you have brought us out into this wilderness to kill this whole assembly with hunger.”

[4]Then the LORD said to Moses, “Behold, I will rain bread from heaven for you. And the people shall go out and gather a certain quota every day, that I may test them, whether they will walk in My law or not.

[5]“And it shall be on the sixth day that they shall prepare what they bring in, and it shall be twice as much as they gather daily.”

[6]Then Moses and Aaron said to all the children of Israel, “At evening you shall know that the LORD has brought you out of the land of Egypt.

[7]“And in the morning you shall see the glory of the LORD; for He hears your complaints against the LORD. But what *are* we, that you complain against us?”

[8]Also Moses said, “*This shall be seen* when the LORD gives you meat to eat in the evening, and in the morning bread to the full; for the LORD hears your complaints which you make against Him. And what *are* we? Your complaints *are* not against us but against the LORD.”

[9]Then Moses spoke to Aaron, “Say to all the congregation of the children of Israel, ‘Come near before the LORD, for He has heard your complaints.’ ”

[10]Now it came to pass, as Aaron spoke to the whole congregation of the children of Israel, that they looked toward the wilderness, and behold, the glory of the LORD appeared in the cloud.

[11]And the LORD spoke to Moses, saying,

[12]"I have heard the complaints of the children of Israel. Speak to them, saying, 'At twilight you shall eat meat, and in the morning you shall be filled with bread. And you shall know that I *am* the LORD your God.' "

13So it was that quails came up at evening and covered the camp, and in the morning the dew lay all around the camp.

[14]And when the layer of dew lifted, there, on the surface of the wilderness, was a small round substance, *as* fine as frost on the ground.

[15]So when the children of Israel saw *it,* they said to one another, "What is it?" For they did not know what it *was*. And Moses said to them, "This *is* the bread which the LORD has given you to eat.

[16]"This is the thing which the LORD has commanded: 'Let every man gather it according to each one's need, one omer for each person, *according to the* number of persons; let every man take for *those* who *are* in his tent.' "

[17]Then the children of Israel did so and gathered, some more, some less.

[18]So when they measured *it* by omers, he who gathered much had nothing left over, and he who gathered little had no lack. Every man had gathered according to each one's need.

[19]And Moses said, "Let no one leave any of it till morning."

[20]Notwithstanding they did not heed Moses. But some of them left part of it until morning, and it bred worms and stank. And Moses was angry with them.

[21]So they gathered it every morning, every man according to his need. And when the sun became hot, it melted.

22And so it was, on the sixth day, *that* they gathered twice as much bread, two omers for each one. And all the rulers of the congregation came and told Moses.

[23]Then he said to them, "This *is what* the LORD has said: 'Tomorrow *is* a Sabbath rest, a holy Sabbath to the LORD. Bake what you will bake *today,* and boil what you will boil; and lay up for yourselves all that remains, to be kept until morning.' "

[24]So they laid it up till morning, as Moses commanded; and it did not stink, nor were there any worms in it.

[25]Then Moses said, “Eat that today, for today *is* a Sabbath to the LORD; today you will not find it in the field.

[26]“Six days you shall gather it, but on the seventh day, the Sabbath, there will be none.”

[27]Now it happened *that some* of the people went out on the seventh day to gather, but they found none.

[28]And the LORD said to Moses, “How long do you refuse to keep My commandments and My laws?

[29]“See! For the LORD has given you the Sabbath; therefore He gives you on the sixth day bread for two days. Let every man remain in his place; let no man go out of his place on the seventh day.”

[30]So the people rested on the seventh day.

[31]And the house of Israel called its name Manna. And it *was* like white coriander seed, and the taste of it *was* like wafers *made* with honey.

[32]Then Moses said, “This *is* the thing which the LORD has commanded: ‘Fill an omer with it, to be kept for your generations, that they may see the bread with which I fed you in the wilderness, when I brought you out of the land of Egypt.’ ”

[33]And Moses said to Aaron, “Take a pot and put an omer of manna in it, and lay it up before the LORD, to be kept for your generations.”

[34]As the LORD commanded Moses, so Aaron laid it up before the Testimony, to be kept.

[35]And the children of Israel ate manna forty years, until they came to an inhabited land; they ate manna until they came to the border of the land of Canaan.

[36]Now an omer *is* one-tenth of an ephah.

Exodus 17

Water from the Rock

[1]Then all the congregation of the children of Israel set out on their journey from the Wilderness of Sin, according to the commandment of the LORD, and camped in Rephidim; but *there was* no water for the people to drink.

[2]Therefore the people contended with Moses, and said, “Give us water, that we may drink.” So Moses said to them, “Why do you contend with me? Why do you tempt the LORD?”

[3]And the people thirsted there for water, and the people complained against Moses, and said, “Why *is* it you have brought us up out of Egypt, to kill us and our children and our livestock with thirst?”

[4]So Moses cried out to the LORD, saying, “What shall I do with this people? They are almost ready to stone me!”

[5]And the LORD said to Moses, “Go on before the people, and take with you some of the elders of Israel. Also take in your hand your rod with which you struck the river, and go.

[6]“Behold, I will stand before you there on the rock in Horeb; and you shall strike the rock, and water will come out of it, that the people may drink.” And Moses did so in the sight of the elders of Israel.

[7]So he called the name of the place Massah and Meribah, because of the contention of the children of Israel, and because they tempted the LORD, saying, “Is the LORD among us or not?”

Victory over the Amalekites

[8]Now Amalek came and fought with Israel in Rephidim.

[9]And Moses said to Joshua, “Choose us some men and go out, fight with Amalek. Tomorrow I will stand on the top of the hill with the rod of God in my hand.”

[10]So Joshua did as Moses said to him, and fought with Amalek. And Moses, Aaron, and Hur went up to the top of the hill.

[11]And so it was, when Moses held up his hand, that Israel prevailed; and when he let down his hand, Amalek prevailed.

[12]But Moses' hands *became* heavy; so they took a stone and put *it* under him, and he sat on it. And Aaron and Hur supported his hands, one on one side, and the other on the other side; and his hands were steady until the going down of the sun.

[13]So Joshua defeated Amalek and his people with the edge of the sword.

[14]Then the LORD said to Moses, "Write this *for* a memorial in the book and recount *it* in the hearing of Joshua, that I will utterly blot out the remembrance of Amalek from under heaven."

[15]And Moses built an altar and called its name, The-LORD-Is-My-Banner;

[16]for he said, "Because the LORD has sworn: the LORD *will have* war with Amalek from generation to generation."

Exodus 18

Jethro's Advice

[1]And Jethro, the priest of Midian, Moses' father-in-law, heard of all that God had done for Moses and for Israel His people—that the LORD had brought Israel out of Egypt.

[2]Then Jethro, Moses' father-in-law, took Zipporah, Moses' wife, after he had sent her back,

[3]with her two sons, of whom the name of one *was* Gershom (for he said, "I have been a stranger in a foreign land")

[4]and the name of the other *was* Eliezer (for *he said,* "The God of my father *was* my help, and delivered me from the sword of Pharaoh");

[5]and Jethro, Moses' father-in-law, came with his sons and his wife to Moses in the wilderness, where he was encamped at the mountain of God.

[6]Now he had said to Moses, "I, your father-in-law Jethro, am coming to you with your wife and her two sons with her."

[7]So Moses went out to meet his father-in-law, bowed down, and kissed him. And they asked each other about *their* well-being, and they went into the tent.

[8]And Moses told his father-in-law all that the LORD had done to Pharaoh and to the Egyptians for Israel's sake, all the hardship that had come upon them on the way, and *how* the LORD had delivered them.

[9]Then Jethro rejoiced for all the good which the LORD had done for Israel, whom He had delivered out of the hand of the Egyptians.

[10]And Jethro said, "Blessed *be* the LORD, who has delivered you out of the hand of the Egyptians and out of the hand of Pharaoh, *and* who has delivered the people from under the hand of the Egyptians.

[11]"Now I know that the LORD *is* greater than all the gods; for in the very thing in which they behaved proudly, *He was* above them."

[12]Then Jethro, Moses' father-in-law, took a burnt offering and *other* sacrifices *to offer* to God. And Aaron came with all the elders of Israel to eat bread with Moses' father-in-law before God.

13And so it was, on the next day, that Moses sat to judge the people; and the people stood before Moses from morning until evening.

14So when Moses' father-in-law saw all that he did for the people, he said, "What *is* this thing that you are doing for the people? Why do you alone sit, and all the people stand before you from morning until evening?"

15And Moses said to his father-in-law, "Because the people come to me to inquire of God.

16"When they have a difficulty, they come to me, and I judge between one and another; and I make known the statutes of God and His laws."

17So Moses' father-in-law said to him, "The thing that you do *is* not good.

18"Both you and these people who *are* with you will surely wear yourselves out. For this thing *is* too much for you; you are not able to perform it by yourself.

19"Listen now to my voice; I will give you counsel, and God will be with you: Stand before God for the people, so that you may bring the difficulties to God.

20"And you shall teach them the statutes and the laws, and show them the way in which they must walk and the work they must do.

21"Moreover you shall select from all the people able men, such as fear God, men of truth, hating covetousness; and place *such* over them *to be* rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens.

22"And let them judge the people at all times. Then it will be *that* every great matter they shall bring to you, but every small matter they themselves shall judge. So it will be easier for you, for they will bear *the burden* with you.

23"If you do this thing, and God *so* commands you, then you will be able to endure, and all this people will also go to their place in peace."

24So Moses heeded the voice of his father-in-law and did all that he had said.

25And Moses chose able men out of all Israel, and made them heads over the people: rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens.

[26]So they judged the people at all times; the hard cases they brought to Moses, but they judged every small case themselves.

[27]Then Moses let his father-in-law depart, and he went his way to his own land.

Exodus 19

Israel at Mount Sinai

[1]In the third month after the children of Israel had gone out of the land of Egypt, on the same day, they came *to* the Wilderness of Sinai.

[2]For they had departed from Rephidim, had come *to* the Wilderness of Sinai, and camped in the wilderness. So Israel camped there before the mountain.

[3]And Moses went up to God, and the LORD called to him from the mountain, saying, “Thus you shall say to the house of Jacob, and tell the children of Israel:

[4]‘You have seen what I did to the Egyptians, and *how* I bore you on eagles’ wings and brought you to Myself.

[5]‘Now therefore, if you will indeed obey My voice and keep My covenant, then you shall be a special treasure to Me above all people; for all the earth *is* Mine.

[6]‘And you shall be to Me a kingdom of priests and a holy nation.’ These *are* the words which you shall speak to the children of Israel.”

[7]So Moses came and called for the elders of the people, and laid before them all these words which the LORD commanded him.

[8]Then all the people answered together and said, “All that the LORD has spoken we will do.” So Moses brought back the words of the people to the LORD.

[9]And the LORD said to Moses, “Behold, I come to you in the thick cloud, that the people may hear when I speak with you, and believe you forever.” So Moses told the words of the people to the LORD.

[10]Then the LORD said to Moses, “Go to the people and consecrate them today and tomorrow, and let them wash their clothes.

[11]“And let them be ready for the third day. For on the third day the LORD will come down upon Mount Sinai in the sight of all the people.

[12]“You shall set bounds for the people all around, saying, ‘Take heed to yourselves *that* you do *not* go up to the mountain or touch its base. Whoever touches the mountain shall surely be put to death.

[13]‘Not a hand shall touch him, but he shall surely be stoned or shot *with an arrow;* whether man or beast, he shall not live.’ When the trumpet sounds long, they shall come near the mountain.”

[14]So Moses went down from the mountain to the people and sanctified the people, and they washed their clothes.

[15]And he said to the people, “Be ready for the third day; do not come near *your* wives.”

[16]Then it came to pass on the third day, in the morning, that there were thunderings and lightnings, and a thick cloud on the mountain; and the sound of the trumpet was very loud, so that all the people who *were* in the camp trembled.

[17]And Moses brought the people out of the camp to meet with God, and they stood at the foot of the mountain.

[18]Now Mount Sinai *was* completely in smoke, because the LORD descended upon it in fire. Its smoke ascended like the smoke of a furnace, and the whole mountain quaked greatly.

[19]And when the blast of the trumpet sounded long and became louder and louder, Moses spoke, and God answered him by voice.

[20]Then the LORD came down upon Mount Sinai, on the top of the mountain. And the LORD called Moses to the top of the mountain, and Moses went up.

[21]And the LORD said to Moses, “Go down and warn the people, lest they break through to gaze at the LORD, and many of them perish.

[22]“Also let the priests who come near the LORD consecrate themselves, lest the LORD break out against them.”

[23]But Moses said to the LORD, “The people cannot come up to Mount Sinai; for You warned us, saying, ‘Set bounds around the mountain and consecrate it.’ ”

[24]Then the LORD said to him, “Away! Get down and then come up, you and Aaron with you. But do not let the priests and the people break through to come up to the LORD, lest He break out against them.”

[25]So Moses went down to the people and spoke to them.

Exodus 20

The Ten Commandments

[1]And God spoke all these words, saying:

[2]"I *am* the LORD your God, who brought you out of the land of Egypt, out of the house of bondage.

[3]"You shall have no other gods before Me.

[4]"You shall not make for yourself a carved image—any likeness *of anything* that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the water under the earth;

[5]you shall not bow down to them nor serve them. For I, the LORD your God, *am* a jealous God, visiting the iniquity of the fathers upon the children to the third and fourth *generations* of those who hate Me,

[6]but showing mercy to thousands, to those who love Me and keep My commandments.

[7]"You shall not take the name of the LORD your God in vain, for the LORD will not hold *him* guiltless who takes His name in vain.

[8]"Remember the Sabbath day, to keep it holy.

[9]Six days you shall labor and do all your work,

[10]but the seventh day *is* the Sabbath of the LORD your God. *In it* you shall do no work: you, nor your son, nor your daughter, nor your male servant, nor your female servant, nor your cattle, nor your stranger who *is* within your gates.

[11]For *in* six days the LORD made the heavens and the earth, the sea, and all that *is* in them, and rested the seventh day. Therefore the LORD blessed the Sabbath day and hallowed it.

[12]"Honor your father and your mother, that your days may be long upon the land which the LORD your God is giving you.

[13]"You shall not murder.

[14]"You shall not commit adultery.

[15]"You shall not steal.

16“You shall not bear false witness against your neighbor.

17“You shall not covet your neighbor’s house; you shall not covet your neighbor’s wife, nor his male servant, nor his female servant, nor his ox, nor his donkey, nor anything that *is* your neighbor’s.”

The People Afraid of God’s Presence

18Now all the people witnessed the thunderings, the lightning flashes, the sound of the trumpet, and the mountain smoking; and when the people saw *it,* they trembled and stood afar off.

19Then they said to Moses, “You speak with us, and we will hear; but let not God speak with us, lest we die.”

20And Moses said to the people, “Do not fear; for God has come to test you, and that His fear may be before you, so that you may not sin.”

21So the people stood afar off, but Moses drew near the thick darkness where God *was*.

The Law of the Altar

22Then the LORD said to Moses, “Thus you shall say to the children of Israel: ‘You have seen that I have talked with you from heaven.

23‘You shall not make *anything to be* with Me—gods of silver or gods of gold you shall not make for yourselves.

24‘An altar of earth you shall make for Me, and you shall sacrifice on it your burnt offerings and your peace offerings, your sheep and your oxen. In every place where I record My name I will come to you, and I will bless you.

25‘And if you make Me an altar of stone, you shall not build it of hewn stone; for if you use your tool on it, you have profaned it.

26‘Nor shall you go up by steps to My altar, that your nakedness may not be exposed on it.’

Exodus 21

The Law Concerning Servants

[1]“Now these *are* the judgments which you shall set before them:

[2]“If you buy a Hebrew servant, he shall serve six years; and in the seventh he shall go out free and pay nothing.

[3]“If he comes in by himself, he shall go out by himself; if he *comes in* married, then his wife shall go out with him.

[4]“If his master has given him a wife, and she has borne him sons or daughters, the wife and her children shall be her master’s, and he shall go out by himself.

[5]“But if the servant plainly says, ‘I love my master, my wife, and my children; I will not go out free,’

[6]“then his master shall bring him to the judges. He shall also bring him to the door, or to the doorpost, and his master shall pierce his ear with an awl; and he shall serve him forever.

[7]“And if a man sells his daughter to be a female slave, she shall not go out as the male slaves do.

[8]“If she does not please her master, who has betrothed her to himself, then he shall let her be redeemed. He shall have no right to sell her to a foreign people, since he has dealt deceitfully with her.

[9]“And if he has betrothed her to his son, he shall deal with her according to the custom of daughters.

[10]“If he takes another *wife,* he shall not diminish her food, her clothing, and her marriage rights.

[11]“And if he does not do these three for her, then she shall go out free, without *paying* money.

The Law Concerning Violence

[12]“He who strikes a man so that he dies shall surely be put to death.

[13]“However, if he did not lie in wait, but God delivered *him* into his hand, then I will appoint for you a place where he may flee.

[14]“But if a man acts with premeditation against his neighbor, to kill him by treachery, you shall take him from My altar, that he may die.

15“And he who strikes his father or his mother shall surely be put to death.

16“He who kidnaps a man and sells him, or if he is found in his hand, shall surely be put to death.

17“And he who curses his father or his mother shall surely be put to death.

18“If men contend with each other, and one strikes the other with a stone or with *his* fist, and he does not die but is confined to *his* bed,

19“if he rises again and walks about outside with his staff, then he who struck *him* shall be acquitted. He shall only pay *for* the loss of his time, and shall provide *for him* to be thoroughly healed.

20“And if a man beats his male or female servant with a rod, so that he dies under his hand, he shall surely be punished.

21“Notwithstanding, if he remains alive a day or two, he shall not be punished; for he *is* his property.

22“If men fight, and hurt a woman with child, so that she gives birth prematurely, yet no harm follows, he shall surely be punished accordingly as the woman’s husband imposes on him; and he shall pay as the judges *determine*.

23“But if *any* harm follows, then you shall give life for life,

24“eye for eye, tooth for tooth, hand for hand, foot for foot,

25“burn for burn, wound for wound, stripe for stripe.

26“If a man strikes the eye of his male or female servant, and destroys it, he shall let him go free for the sake of his eye.

27“And if he knocks out the tooth of his male or female servant, he shall let him go free for the sake of his tooth.

Animal Control Laws

28“If an ox gores a man or a woman to death, then the ox shall surely be stoned, and its flesh shall not be eaten; but the owner of the ox *shall be* acquitted.

29“But if the ox tended to thrust with its horn in times past, and it has been made known to his owner, and he has not kept it confined, so that it has killed a man or a woman, the ox shall be stoned and its owner also shall be put to death.

[30]“If there is imposed on him a sum of money, then he shall pay to redeem his life, whatever is imposed on him.

[31]“Whether it has gored a son or gored a daughter, according to this judgment it shall be done to him.

[32]“If the ox gores a male or female servant, he shall give to their master thirty shekels of silver, and the ox shall be stoned.

[33]“And if a man opens a pit, or if a man digs a pit and does not cover it, and an ox or a donkey falls in it,

[34]“the owner of the pit shall make *it* good; he shall give money to their owner, but the dead *animal* shall be his.

[35]“If one man’s ox hurts another’s, so that it dies, then they shall sell the live ox and divide the money from it; and the dead *ox* they shall also divide.

[36]“Or if it was known that the ox tended to thrust in time past, and its owner has not kept it confined, he shall surely pay ox for ox, and the dead animal shall be his own.

Exodus 22

Responsibility for Property

[1]“If a man steals an ox or a sheep, and slaughters it or sells it, he shall restore five oxen for an ox and four sheep for a sheep.

[2]“If the thief is found breaking in, and he is struck so that he dies, *there shall be* no guilt for his bloodshed.

[3]“If the sun has risen on him, *there shall be* guilt for his bloodshed. He should make full restitution; if he has nothing, then he shall be sold for his theft.

[4]“If the theft is certainly found alive in his hand, whether it is an ox or donkey or sheep, he shall restore double.

[5]“If a man causes a field or vineyard to be grazed, and lets loose his animal, and it feeds in another man’s field, he shall make restitution from the best of his own field and the best of his own vineyard.

[6]“If fire breaks out and catches in thorns, so that stacked grain, standing grain, or the field is consumed, he who kindled the fire shall surely make restitution.

[7]“If a man delivers to his neighbor money or articles to keep, and it is stolen out of the man’s house, if the thief is found, he shall pay double.

[8]“If the thief is not found, then the master of the house shall be brought to the judges *to see* whether he has put his hand into his neighbor’s goods.

[9]“For any kind of trespass, *whether it concerns* an ox, a donkey, a sheep, or clothing, *or* for any kind of lost thing which *another* claims to be his, the cause of both parties shall come before the judges; *and* whomever the judges condemn shall pay double to his neighbor.

[10]“If a man delivers to his neighbor a donkey, an ox, a sheep, or any animal to keep, and it dies, is hurt, or driven away, no one seeing *it,*

[11]“*then* an oath of the LORD shall be between them both, that he has not put his hand into his neighbor’s goods; and the owner of it shall accept *that,* and he shall not make *it* good.

[12]“But if, in fact, it is stolen from him, he shall make restitution to the owner of it.

[13]“If it is torn to pieces *by a beast, then* he shall bring it as evidence, *and* he shall not make good what was torn.

[14]“And if a man borrows *anything* from his neighbor, and it becomes injured or dies, the owner of it not *being* with it, he shall surely make *it* good.

[15]“If its owner *was* with it, he shall not make *it* good; if it *was* hired, it came for its hire.

Moral and Ceremonial Principles

[16]“If a man entices a virgin who is not betrothed, and lies with her, he shall surely pay the bride-price for her *to be* his wife.

[17]“If her father utterly refuses to give her to him, he shall pay money according to the bride-price of virgins.

[18]“You shall not permit a sorceress to live.

[19]“Whoever lies with an animal shall surely be put to death.

[20]“He who sacrifices to *any* god, except to the LORD only, he shall be utterly destroyed.

[21]“You shall neither mistreat a stranger nor oppress him, for you were strangers in the land of Egypt.

[22]“You shall not afflict any widow or fatherless child.

[23]“If you afflict them in any way, *and* they cry at all to Me, I will surely hear their cry;

[24]“and My wrath will become hot, and I will kill you with the sword; your wives shall be widows, and your children fatherless.

[25]“If you lend money to *any of* My people *who are* poor among you, you shall not be like a moneylender to him; you shall not charge him interest.

[26]“If you ever take your neighbor’s garment as a pledge, you shall return it to him before the sun goes down.

[27]“For that *is* his only covering, it *is* his garment for his skin. What will he sleep in? And it will be that when he cries to Me, I will hear, for I *am* gracious.

[28]“You shall not revile God, nor curse a ruler of your people.

29“You shall not delay *to offer* the first of your ripe produce and your juices. The firstborn of your sons you shall give to Me.

30“Likewise you shall do with your oxen *and* your sheep. It shall be with its mother seven days; on the eighth day you shall give it to Me.

31“And you shall be holy men to Me: you shall not eat meat torn *by beasts* in the field; you shall throw it to the dogs.

Exodus 23

Justice for All

[1]“You shall not circulate a false report. Do not put your hand with the wicked to be an unrighteous witness.

[2]“You shall not follow a crowd to do evil; nor shall you testify in a dispute so as to turn aside after many to pervert *justice*.

[3]“You shall not show partiality to a poor man in his dispute.

[4]“If you meet your enemy’s ox or his donkey going astray, you shall surely bring it back to him again.

[5]“If you see the donkey of one who hates you lying under its burden, and you would refrain from helping it, you shall surely help him with it.

[6]“You shall not pervert the judgment of your poor in his dispute.

[7]“Keep yourself far from a false matter; do not kill the innocent and righteous. For I will not justify the wicked.

[8]“And you shall take no bribe, for a bribe blinds the discerning and perverts the words of the righteous.

[9]“Also you shall not oppress a stranger, for you know the heart of a stranger, because you were strangers in the land of Egypt.

The Law of Sabbaths

[10]“Six years you shall sow your land and gather in its produce,

[11]“but the seventh *year* you shall let it rest and lie fallow, that the poor of your people may eat; and what they leave, the beasts of the field may eat. In like manner you shall do with your vineyard *and* your olive grove.

[12]“Six days you shall do your work, and on the seventh day you shall rest, that your ox and your donkey may rest, and the son of your female servant and the stranger may be refreshed.

[13]“And in all that I have said to you, be circumspect and make no mention of the name of other gods, nor let it be heard from your mouth.

Three Annual Feasts

[14]“Three times you shall keep a feast to Me in the year:

[15]“You shall keep the Feast of Unleavened Bread (you shall eat unleavened bread seven days, as I commanded you, at the time appointed in the month of Abib, for in it you came out of Egypt; none shall appear before Me empty);

[16]“and the Feast of Harvest, the firstfruits of your labors which you have sown in the field; and the Feast of Ingathering at the end of the year, when you have gathered in *the fruit of* your labors from the field.

[17]“Three times in the year all your males shall appear before the Lord GOD.

[18]“You shall not offer the blood of My sacrifice with leavened bread; nor shall the fat of My sacrifice remain until morning.

[19]“The first of the firstfruits of your land you shall bring into the house of the LORD your God. You shall not boil a young goat in its mother’s milk.

The Angel and the Promises

[20]“Behold, I send an Angel before you to keep you in the way and to bring you into the place which I have prepared.

[21]“Beware of Him and obey His voice; do not provoke Him, for He will not pardon your transgressions; for My name *is* in Him.

[22]“But if you indeed obey His voice and do all that I speak, then I will be an enemy to your enemies and an adversary to your adversaries.

[23]“For My Angel will go before you and bring you in to the Amorites and the Hittites and the Perizzites and the Canaanites and the Hivites and the Jebusites; and I will cut them off.

[24]“You shall not bow down to their gods, nor serve them, nor do according to their works; but you shall utterly overthrow them and completely break down their *sacred* pillars.

[25]“So you shall serve the LORD your God, and He will bless your bread and your water. And I will take sickness away from the midst of you.

[26]“No one shall suffer miscarriage or be barren in your land; I will fulfill the number of your days.

[27]“I will send My fear before you, I will cause confusion among all the people to whom you come, and will make all your enemies turn *their* backs to you.

[28]“And I will send hornets before you, which shall drive out the Hivite, the Canaanite, and the Hittite from before you.

[29]“I will not drive them out from before you in one year, lest the land become desolate and the beasts of the field become too numerous for you.

[30]“Little by little I will drive them out from before you, until you have increased, and you inherit the land.

[31]“And I will set your bounds from the Red Sea to the sea, Philistia, and from the desert to the River. For I will deliver the inhabitants of the land into your hand, and you shall drive them out before you.

[32]“You shall make no covenant with them, nor with their gods.

[33]“They shall not dwell in your land, lest they make you sin against Me. For *if* you serve their gods, it will surely be a snare to you.”

Exodus 24

Israel Affirms the Covenant

[1]Now He said to Moses, "Come up to the LORD, you and Aaron, Nadab and Abihu, and seventy of the elders of Israel, and worship from afar.

[2]"And Moses alone shall come near the LORD, but they shall not come near; nor shall the people go up with him."

[3]So Moses came and told the people all the words of the LORD and all the judgments. And all the people answered with one voice and said, "All the words which the LORD has said we will do."

[4]And Moses wrote all the words of the LORD. And he rose early in the morning, and built an altar at the foot of the mountain, and twelve pillars according to the twelve tribes of Israel.

[5]Then he sent young men of the children of Israel, who offered burnt offerings and sacrificed peace offerings of oxen to the LORD.

[6]And Moses took half the blood and put *it* in basins, and half the blood he sprinkled on the altar.

[7]Then he took the Book of the Covenant and read in the hearing of the people. And they said, "All that the LORD has said we will do, and be obedient."

[8]And Moses took the blood, sprinkled *it* on the people, and said, "This is the blood of the covenant which the LORD has made with you according to all these words."

On the Mountain with God

[9]Then Moses went up, also Aaron, Nadab, and Abihu, and seventy of the elders of Israel,

[10]and they saw the God of Israel. And *there was* under His feet as it were a paved work of sapphire stone, and it was like the very heavens in *its* clarity.

[11]But on the nobles of the children of Israel He did not lay His hand. So they saw God, and they ate and drank.

[12]Then the LORD said to Moses, "Come up to Me on the mountain and be there; and I will give you tablets of stone, and the law and commandments which I have written, that you may teach them.”

[13]So Moses arose with his assistant Joshua, and Moses went up to the mountain of God.

[14]And he said to the elders, “Wait here for us until we come back to you. Indeed, Aaron and Hur *are* with you. If any man has a difficulty, let him go to them.”

[15]Then Moses went up into the mountain, and a cloud covered the mountain.

[16]Now the glory of the LORD rested on Mount Sinai, and the cloud covered it six days. And on the seventh day He called to Moses out of the midst of the cloud.

[17]The sight of the glory of the LORD *was* like a consuming fire on the top of the mountain in the eyes of the children of Israel.

[18]So Moses went into the midst of the cloud and went up into the mountain. And Moses was on the mountain forty days and forty nights.

Exodus 25

Offerings for the Sanctuary

[1]Then the LORD spoke to Moses, saying:

[2]“Speak to the children of Israel, that they bring Me an offering. From everyone who gives it willingly with his heart you shall take My offering.

[3]“And this *is* the offering which you shall take from them: gold, silver, and bronze;

[4]“blue, purple, and scarlet *thread,* fine linen, and goats’ *hair;*

[5]“ram skins dyed red, badger skins, and acacia wood;

[6]“oil for the light, and spices for the anointing oil and for the sweet incense;

[7]“onyx stones, and stones to be set in the ephod and in the breastplate.

[8]“And let them make Me a sanctuary, that I may dwell among them.

[9]“According to all that I show you, *that is,* the pattern of the tabernacle and the pattern of all its furnishings, just so you shall make *it*.

The Ark of the Testimony

10“And they shall make an ark of acacia wood; two and a half cubits *shall be* its length, a cubit and a half its width, and a cubit and a half its height.

[11]“And you shall overlay it with pure gold, inside and out you shall overlay it, and shall make on it a molding of gold all around.

[12]“You shall cast four rings of gold for it, and put *them* in its four corners; two rings *shall be* on one side, and two rings on the other side.

[13]“And you shall make poles *of* acacia wood, and overlay them with gold.

[14]“You shall put the poles into the rings on the sides of the ark, that the ark may be carried by them.

[15]“The poles shall be in the rings of the ark; they shall not be taken from it.

[16]“And you shall put into the ark the Testimony which I will give you.

[17]“You shall make a mercy seat of pure gold; two and a half cubits *shall be* its length and a cubit and a half its width.

[18]“And you shall make two cherubim of gold; of hammered work you shall make them at the two ends of the mercy seat.

[19]“Make one cherub at one end, and the other cherub at the other end; you shall make the cherubim at the two ends of it *of one piece* with the mercy seat.

[20]“And the cherubim shall stretch out *their* wings above, covering the mercy seat with their wings, and they shall face one another; the faces of the cherubim *shall be* toward the mercy seat.

[21]“You shall put the mercy seat on top of the ark, and in the ark you shall put the Testimony that I will give you.

[22]“And there I will meet with you, and I will speak with you from above the mercy seat, from between the two cherubim which *are* on the ark of the Testimony, about everything which I will give you in commandment to the children of Israel.

The Table for the Showbread

[23]“You shall also make a table of acacia wood; two cubits *shall be* its length, a cubit its width, and a cubit and a half its height.

[24]“And you shall overlay it with pure gold, and make a molding of gold all around.

[25]“You shall make for it a frame of a handbreadth all around, and you shall make a gold molding for the frame all around.

[26]“And you shall make for it four rings of gold, and put the rings on the four corners that *are* at its four legs.

[27]“The rings shall be close to the frame, as holders for the poles to bear the table.

[28]“And you shall make the poles of acacia wood, and overlay them with gold, that the table may be carried with them.

[29]“You shall make its dishes, its pans, its pitchers, and its bowls for pouring. You shall make them of pure gold.

[30]“And you shall set the showbread on the table before Me always.

The Gold Lampstand

[31]"You shall also make a lampstand of pure gold; the lampstand shall be of hammered work. Its shaft, its branches, its bowls, its *ornamental* knobs, and flowers shall be *of one piece*.

[32]"And six branches shall come out of its sides: three branches of the lampstand out of one side, and three branches of the lampstand out of the other side.

[33]"Three bowls *shall be* made like almond *blossoms* on one branch, *with* an *ornamental* knob and a flower, and three bowls made like almond *blossoms* on the other branch, *with* an *ornamental* knob and a flower—and so for the six branches that come out of the lampstand.

[34]"On the lampstand itself four bowls *shall be* made like almond *blossoms, each with* its *ornamental* knob and flower.

[35]"And *there shall be* a knob under the *first* two branches of the same, a knob under the *second* two branches of the same, and a knob under the *third* two branches of the same, according to the six branches that extend from the lampstand.

[36]"Their knobs and their branches *shall be of one piece;* all of it *shall be* one hammered piece of pure gold.

[37]"You shall make seven lamps for it, and they shall arrange its lamps so that they give light in front of it.

[38]"And its wick-trimmers and their trays *shall be* of pure gold.

[39]"It shall be made of a talent of pure gold, with all these utensils.

[40]"And see to it that you make *them* according to the pattern which was shown you on the mountain.

Exodus 26

The Tabernacle

[1]“Moreover you shall make the tabernacle *with* ten curtains *of* fine woven linen, and blue, purple, and scarlet *thread;* with artistic designs of cherubim you shall weave them.

[2]“The length of each curtain *shall be* twenty-eight cubits, and the width of each curtain four cubits. And every one of the curtains shall have the same measurements.

[3]“Five curtains shall be coupled to one another, and *the other* five curtains *shall be* coupled to one another.

[4]“And you shall make loops of blue *yarn* on the edge of the curtain on the selvedge of *one* set, and likewise you shall do on the outer edge of *the other* curtain of the second set.

[5]“Fifty loops you shall make in the one curtain, and fifty loops you shall make on the edge of the curtain that *is* on the end of the second set, that the loops may be clasped to one another.

[6]“And you shall make fifty clasps of gold, and couple the curtains together with the clasps, so that it may be one tabernacle.

[7]“You shall also make curtains of goats’ *hair,* to be a tent over the tabernacle. You shall make eleven curtains.

[8]“The length of each curtain *shall be* thirty cubits, and the width of each curtain four cubits; and the eleven curtains shall all have the same measurements.

[9]“And you shall couple five curtains by themselves and six curtains by themselves, and you shall double over the sixth curtain at the forefront of the tent.

[10]“You shall make fifty loops on the edge of the curtain that is outermost in *one* set, and fifty loops on the edge of the curtain of the second set.

[11]“And you shall make fifty bronze clasps, put the clasps into the loops, and couple the tent together, that it may be one.

[12]“The remnant that remains of the curtains of the tent, the half curtain that remains, shall hang over the back of the tabernacle.

[13]"And a cubit on one side and a cubit on the other side, of what remains of the length of the curtains of the tent, shall hang over the sides of the tabernacle, on this side and on that side, to cover it.

[14]"You shall also make a covering of ram skins dyed red for the tent, and a covering of badger skins above that.

15"And for the tabernacle you shall make the boards of acacia wood, standing upright.

[16]"Ten cubits *shall be* the length of a board, and a cubit and a half *shall be* the width of each board.

[17]"Two tenons *shall be* in each board for binding one to another. Thus you shall make for all the boards of the tabernacle.

[18]"And you shall make the boards for the tabernacle, twenty boards for the south side.

[19]"You shall make forty sockets of silver under the twenty boards: two sockets under each of the boards for its two tenons.

[20]"And for the second side of the tabernacle, the north side, *there shall be* twenty boards

[21]"and their forty sockets of silver: two sockets under each of the boards.

[22]"For the far side of the tabernacle, westward, you shall make six boards.

[23]"And you shall also make two boards for the two back corners of the tabernacle.

[24]"They shall be coupled together at the bottom and they shall be coupled together at the top by one ring. Thus it shall be for both of them. They shall be for the two corners.

[25]"So there shall be eight boards with their sockets of silver—sixteen sockets—two sockets under each of the boards.

26"And you shall make bars of acacia wood: five for the boards on one side of the tabernacle,

[27]"five bars for the boards on the other side of the tabernacle, and five bars for the boards of the side of the tabernacle, for the far side westward.

[28]"The middle bar shall pass through the midst of the boards from end to end.

[29]“You shall overlay the boards with gold, make their rings of gold *as* holders for the bars, and overlay the bars with gold.

[30]“And you shall raise up the tabernacle according to its pattern which you were shown on the mountain.

[31]“You shall make a veil woven of blue, purple, and scarlet *thread,* and fine woven linen. It shall be woven with an artistic design of cherubim.

[32]“You shall hang it upon the four pillars of acacia *wood* overlaid with gold. Their hooks *shall be* gold, upon four sockets of silver.

[33]“And you shall hang the veil from the clasps. Then you shall bring the ark of the Testimony in there, behind the veil. The veil shall be a divider for you between the holy *place* and the Most Holy.

[34]“You shall put the mercy seat upon the ark of the Testimony in the Most Holy.

[35]“You shall set the table outside the veil, and the lampstand across from the table on the side of the tabernacle toward the south; and you shall put the table on the north side.

[36]“You shall make a screen for the door of the tabernacle, *woven of* blue, purple, and scarlet *thread,* and fine woven linen, made by a weaver.

[37]“And you shall make for the screen five pillars of acacia *wood,* and overlay them with gold; their hooks *shall be* gold, and you shall cast five sockets of bronze for them.

Exodus 27

The Altar of Burnt Offering

[1]“You shall make an altar of acacia wood, five cubits long and five cubits wide—the altar shall be square—and its height *shall be* three cubits.

[2]“You shall make its horns on its four corners; its horns shall be of one piece with it. And you shall overlay it with bronze.

[3]“Also you shall make its pans to receive its ashes, and its shovels and its basins and its forks and its firepans; you shall make all its utensils of bronze.

[4]“You shall make a grate for it, a network of bronze; and on the network you shall make four bronze rings at its four corners.

[5]“You shall put it under the rim of the altar beneath, that the network may be midway up the altar.

[6]“And you shall make poles for the altar, poles of acacia wood, and overlay them with bronze.

[7]“The poles shall be put in the rings, and the poles shall be on the two sides of the altar to bear it.

[8]“You shall make it hollow with boards; as it was shown you on the mountain, so shall they make *it*.

The Court of the Tabernacle

[9]“You shall also make the court of the tabernacle. For the south side *there shall be* hangings for the court *made of* fine woven linen, one hundred cubits long for one side.

[10]“And its twenty pillars and their twenty sockets *shall be* bronze. The hooks of the pillars and their bands *shall be* silver.

[11]“Likewise along the length of the north side *there shall be* hangings one hundred *cubits* long, with its twenty pillars and their twenty sockets of bronze, and the hooks of the pillars and their bands of silver.

[12]“And along the width of the court on the west side *shall be* hangings of fifty cubits, with their ten pillars and their ten sockets.

[13]“The width of the court on the east side *shall be* fifty cubits.

[14]“The hangings on *one* side *of the gate shall be* fifteen cubits, *with* their three pillars and their three sockets.

[15]“And on the other side *shall be* hangings of fifteen *cubits, with* their three pillars and their three sockets.

[16]“For the gate of the court *there shall be* a screen twenty cubits long, *woven of* blue, purple, and scarlet *thread,* and fine woven linen, made by a weaver. It *shall have* four pillars and four sockets.

[17]“All the pillars around the court shall have bands of silver; their hooks *shall be* of silver and their sockets of bronze.

[18]“The length of the court *shall be* one hundred cubits, the width fifty throughout, and the height five cubits, *made of* fine woven linen, and its sockets of bronze.

[19]“All the utensils of the tabernacle for all its service, all its pegs, and all the pegs of the court, *shall be* of bronze.

The Care of the Lampstand

[20]“And you shall command the children of Israel that they bring you pure oil of pressed olives for the light, to cause the lamp to burn continually.

[21]“In the tabernacle of meeting, outside the veil which *is* before the Testimony, Aaron and his sons shall tend it from evening until morning before the LORD. *It shall be* a statute forever to their generations on behalf of the children of Israel.

Exodus 28

Garments for the Priesthood

[1]“Now take Aaron your brother, and his sons with him, from among the children of Israel, that he may minister to Me as priest, Aaron *and* Aaron’s sons: Nadab, Abihu, Eleazar, and Ithamar.

[2]“And you shall make holy garments for Aaron your brother, for glory and for beauty.

[3]“So you shall speak to all *who are* gifted artisans, whom I have filled with the spirit of wisdom, that they may make Aaron’s garments, to consecrate him, that he may minister to Me as priest.

[4]“And these *are* the garments which they shall make: a breastplate, an ephod, a robe, a skillfully woven tunic, a turban, and a sash. So they shall make holy garments for Aaron your brother and his sons, that he may minister to Me as priest.

The Ephod

[5]“They shall take the gold, blue, purple, and scarlet *thread,* and the fine linen,

[6]“and they shall make the ephod of gold, blue, purple, *and* scarlet *thread,* and fine woven linen, artistically worked.

[7]“It shall have two shoulder straps joined at its two edges, and *so* it shall be joined together.

[8]“And the intricately woven band of the ephod, which *is* on it, shall be of the same workmanship, *made of* gold, blue, purple, and scarlet *thread,* and fine woven linen.

[9]“Then you shall take two onyx stones and engrave on them the names of the sons of Israel:

[10]“six of their names on one stone and six names on the other stone, in order of their birth.

[11]“With the work of an engraver in stone, *like* the engravings of a signet, you shall engrave the two stones with the names of the sons of Israel. You shall set them in settings of gold.

[12]"And you shall put the two stones on the shoulders of the ephod *as* memorial stones for the sons of Israel. So Aaron shall bear their names before the LORD on his two shoulders as a memorial.

[13]"You shall also make settings of gold,

[14]"and you shall make two chains of pure gold like braided cords, and fasten the braided chains to the settings.

The Breastplate

[15]"You shall make the breastplate of judgment. Artistically woven according to the workmanship of the ephod you shall make it: of gold, blue, purple, and scarlet *thread,* and fine woven linen, you shall make it.

[16]"It shall be doubled into a square: a span *shall be* its length, and a span *shall be* its width.

[17]"And you shall put settings of stones in it, four rows of stones: *The first* row *shall be* a sardius, a topaz, and an emerald; *this shall be* the first row;

[18]"the second row *shall be* a turquoise, a sapphire, and a diamond;

[19]"the third row, a jacinth, an agate, and an amethyst;

[20]"and the fourth row, a beryl, an onyx, and a jasper. They shall be set in gold settings.

[21]"And the stones shall have the names of the sons of Israel, twelve according to their names, *like* the engravings of a signet, each one with its own name; they shall be according to the twelve tribes.

[22]"You shall make chains for the breastplate at the end, like braided cords of pure gold.

[23]"And you shall make two rings of gold for the breastplate, and put the two rings on the two ends of the breastplate.

[24]"Then you shall put the two braided *chains* of gold in the two rings which are on the ends of the breastplate;

[25]"and the *other* two ends of the two braided *chains* you shall fasten to the two settings, and put them on the shoulder straps of the ephod in the front.

[26]"You shall make two rings of gold, and put them on the two ends of the breastplate, on the edge of it, which is on the inner side of the ephod.

[27]"And two *other* rings of gold you shall make, and put them on the two shoulder straps, underneath the ephod toward its front, right at the seam above the intricately woven band of the ephod.

[28]"They shall bind the breastplate by means of its rings to the rings of the ephod, using a blue cord, so that it is above the intricately woven band of the ephod, and so that the breastplate does not come loose from the ephod.

[29]"So Aaron shall bear the names of the sons of Israel on the breastplate of judgment over his heart, when he goes into the holy *place,* as a memorial before the LORD continually.

[30]"And you shall put in the breastplate of judgment the Urim and the Thummim, and they shall be over Aaron's heart when he goes in before the LORD. So Aaron shall bear the judgment of the children of Israel over his heart before the LORD continually.

Other Priestly Garments

[31]"You shall make the robe of the ephod all of blue.

[32]"There shall be an opening for his head in the middle of it; it shall have a woven binding all around its opening, like the opening in a coat of mail, so that it does not tear.

[33]"And upon its hem you shall make pomegranates of blue, purple, and scarlet, all around its hem, and bells of gold between them all around:

[34]"a golden bell and a pomegranate, a golden bell and a pomegranate, upon the hem of the robe all around.

[35]"And it shall be upon Aaron when he ministers, and its sound will be heard when he goes into the holy *place* before the LORD and when he comes out, that he may not die.

[36]"You shall also make a plate of pure gold and engrave on it, *like* the engraving of a signet:

HOLINESS TO THE LORD.

[37]"And you shall put it on a blue cord, that it may be on the turban; it shall be on the front of the turban.

[38]“So it shall be on Aaron’s forehead, that Aaron may bear the iniquity of the holy things which the children of Israel hallow in all their holy gifts; and it shall always be on his forehead, that they may be accepted before the LORD.

[39]“You shall skillfully weave the tunic of fine linen *thread,* you shall make the turban of fine linen, and you shall make the sash of woven work.

[40]“For Aaron’s sons you shall make tunics, and you shall make sashes for them. And you shall make hats for them, for glory and beauty.

[41]“So you shall put them on Aaron your brother and on his sons with him. You shall anoint them, consecrate them, and sanctify them, that they may minister to Me as priests.

[42]“And you shall make for them linen trousers to cover their nakedness; they shall reach from the waist to the thighs.

[43]“They shall be on Aaron and on his sons when they come into the tabernacle of meeting, or when they come near the altar to minister in the holy *place,* that they do not incur iniquity and die. *It shall be* a statute forever to him and his descendants after him.

Exodus 29

Aaron and His Sons Consecrated

[1]"And this is what you shall do to them to hallow them for ministering to Me as priests: Take one young bull and two rams without blemish,

[2]"and unleavened bread, unleavened cakes mixed with oil, and unleavened wafers anointed with oil (you shall make them of wheat flour).

[3]"You shall put them in one basket and bring them in the basket, with the bull and the two rams.

[4]"And Aaron and his sons you shall bring to the door of the tabernacle of meeting, and you shall wash them with water.

[5]"Then you shall take the garments, put the tunic on Aaron, and the robe of the ephod, the ephod, and the breastplate, and gird him with the intricately woven band of the ephod.

[6]"You shall put the turban on his head, and put the holy crown on the turban.

[7]"And you shall take the anointing oil, pour *it* on his head, and anoint him.

[8]"Then you shall bring his sons and put tunics on them.

[9]"And you shall gird them with sashes, Aaron and his sons, and put the hats on them. The priesthood shall be theirs for a perpetual statute. So you shall consecrate Aaron and his sons.

[10]"You shall also have the bull brought before the tabernacle of meeting, and Aaron and his sons shall put their hands on the head of the bull.

[11]"Then you shall kill the bull before the LORD, *by* the door of the tabernacle of meeting.

[12]"You shall take *some* of the blood of the bull and put *it* on the horns of the altar with your finger, and pour all the blood beside the base of the altar.

[13]"And you shall take all the fat that covers the entrails, the fatty lobe *attached* to the liver, and the two kidneys and the fat that *is* on them, and burn *them* on the altar.

[14]“But the flesh of the bull, with its skin and its offal, you shall burn with fire outside the camp. It *is* a sin offering.

[15]“You shall also take one ram, and Aaron and his sons shall put their hands on the head of the ram;

[16]“and you shall kill the ram, and you shall take its blood and sprinkle *it* all around on the altar.

[17]“Then you shall cut the ram in pieces, wash its entrails and its legs, and put *them* with its pieces and with its head.

[18]“And you shall burn the whole ram on the altar. It *is* a burnt offering to the LORD; it *is* a sweet aroma, an offering made by fire to the LORD.

[19]“You shall also take the other ram, and Aaron and his sons shall put their hands on the head of the ram.

[20]“Then you shall kill the ram, and take some of its blood and put *it* on the tip of the right ear of Aaron and on the tip of the right ear of his sons, on the thumb of their right hand and on the big toe of their right foot, and sprinkle the blood all around on the altar.

[21]“And you shall take some of the blood that is on the altar, and some of the anointing oil, and sprinkle *it* on Aaron and on his garments, on his sons and on the garments of his sons with him; and he and his garments shall be hallowed, and his sons and his sons’ garments with him.

[22]“Also you shall take the fat of the ram, the fat tail, the fat that covers the entrails, the fatty lobe *attached to* the liver, the two kidneys and the fat on them, the right thigh (for it *is* a ram of consecration),

[23]“one loaf of bread, one cake *made with* oil, and one wafer from the basket of the unleavened bread that *is* before the LORD;

[24]“and you shall put all these in the hands of Aaron and in the hands of his sons, and you shall wave them *as* a wave offering before the LORD.

[25]“You shall receive them back from their hands and burn *them* on the altar as a burnt offering, as a sweet aroma before the LORD. It *is* an offering made by fire to the LORD.

[26]“Then you shall take the breast of the ram of Aaron’s consecration and wave it *as* a wave offering before the LORD; and it shall be your

portion.

[27]“And from the ram of the consecration you shall consecrate the breast of the wave offering which is waved, and the thigh of the heave offering which is raised, of *that* which *is* for Aaron and of *that* which is for his sons.

[28]“It shall be from the children of Israel *for* Aaron and his sons by a statute forever. For it is a heave offering; it shall be a heave offering from the children of Israel from the sacrifices of their peace offerings, *that is,* their heave offering to the LORD.

[29]“And the holy garments of Aaron shall be his sons’ after him, to be anointed in them and to be consecrated in them.

[30]“That son who becomes priest in his place shall put them on for seven days, when he enters the tabernacle of meeting to minister in the holy *place*.

[31]“And you shall take the ram of the consecration and boil its flesh in the holy place.

[32]“Then Aaron and his sons shall eat the flesh of the ram, and the bread that *is* in the basket, *by* the door of the tabernacle of meeting.

[33]“They shall eat those things with which the atonement was made, to consecrate *and* to sanctify them; but an outsider shall not eat *them,* because they *are* holy.

[34]“And if any of the flesh of the consecration offerings, or of the bread, remains until the morning, then you shall burn the remainder with fire. It shall not be eaten, because it *is* holy.

[35]“Thus you shall do to Aaron and his sons, according to all that I have commanded you. Seven days you shall consecrate them.

[36]“And you shall offer a bull every day *as* a sin offering for atonement. You shall cleanse the altar when you make atonement for it, and you shall anoint it to sanctify it.

[37]“Seven days you shall make atonement for the altar and sanctify it. And the altar shall be most holy. Whatever touches the altar must be holy.

The Daily Offerings

38“Now this *is* what you shall offer on the altar: two lambs of the first year, day by day continually.

39“One lamb you shall offer in the morning, and the other lamb you shall offer at twilight.

40“With the one lamb shall be one-tenth *of an ephah* of flour mixed with one-fourth of a hin of pressed oil, and one-fourth of a hin of wine *as* a drink offering.

41“And the other lamb you shall offer at twilight; and you shall offer with it the grain offering and the drink offering, as in the morning, for a sweet aroma, an offering made by fire to the LORD.

42“*This shall be* a continual burnt offering throughout your generations *at* the door of the tabernacle of meeting before the LORD, where I will meet you to speak with you.

43“And there I will meet with the children of Israel, and *the tabernacle* shall be sanctified by My glory.

44“So I will consecrate the tabernacle of meeting and the altar. I will also consecrate both Aaron and his sons to minister to Me as priests.

45“I will dwell among the children of Israel and will be their God.

46“And they shall know that I *am* the LORD their God, who brought them up out of the land of Egypt, that I may dwell among them. I *am* the LORD their God.

Exodus 30

The Altar of Incense

[1]"You shall make an altar to burn incense on; you shall make it of acacia wood.

[2]"A cubit *shall be* its length and a cubit its width—it shall be square—and two cubits *shall be* its height. Its horns *shall be* of one piece with it.

[3]"And you shall overlay its top, its sides all around, and its horns with pure gold; and you shall make for it a molding of gold all around.

[4]"Two gold rings you shall make for it, under the molding on both its sides. You shall place *them* on its two sides, and they will be holders for the poles with which to bear it.

[5]"You shall make the poles of acacia wood, and overlay them with gold.

[6]"And you shall put it before the veil that *is* before the ark of the Testimony, before the mercy seat that *is* over the Testimony, where I will meet with you.

[7]"Aaron shall burn on it sweet incense every morning; when he tends the lamps, he shall burn incense on it.

[8]"And when Aaron lights the lamps at twilight, he shall burn incense on it, a perpetual incense before the LORD throughout your generations.

[9]"You shall not offer strange incense on it, or a burnt offering, or a grain offering; nor shall you pour a drink offering on it.

[10]"And Aaron shall make atonement upon its horns once a year with the blood of the sin offering of atonement; once a year he shall make atonement upon it throughout your generations. It *is* most holy to the LORD."

The Ransom Money

[11]Then the LORD spoke to Moses, saying:

[12]"When you take the census of the children of Israel for their number, then every man shall give a ransom for himself to the LORD,

when you number them, that there may be no plague among them when *you* number them.

[13]"This is what everyone among those who are numbered shall give: half a shekel according to the shekel of the sanctuary (a shekel *is* twenty gerahs). The half-shekel *shall be* an offering to the LORD.

[14]"Everyone included among those who are numbered, from twenty years old and above, shall give an offering to the LORD.

[15]"The rich shall not give more and the poor shall not give less than half a shekel, when *you* give an offering to the LORD, to make atonement for yourselves.

[16]"And you shall take the atonement money of the children of Israel, and shall appoint it for the service of the tabernacle of meeting, that it may be a memorial for the children of Israel before the LORD, to make atonement for yourselves."

The Bronze Laver

17Then the LORD spoke to Moses, saying:

[18]"You shall also make a laver of bronze, with its base also of bronze, for washing. You shall put it between the tabernacle of meeting and the altar. And you shall put water in it,

[19]"for Aaron and his sons shall wash their hands and their feet in water from it.

[20]"When they go into the tabernacle of meeting, or when they come near the altar to minister, to burn an offering made by fire to the LORD, they shall wash with water, lest they die.

[21]"So they shall wash their hands and their feet, lest they die. And it shall be a statute forever to them—to him and his descendants throughout their generations."

The Holy Anointing Oil

22Moreover the LORD spoke to Moses, saying:

[23]"Also take for yourself quality spices—five hundred *shekels* of liquid myrrh, half as much sweet-smelling cinnamon (two hundred and fifty *shekels*), two hundred and fifty *shekels* of sweet-smelling cane,

[24]“five hundred *shekels* of cassia, according to the shekel of the sanctuary, and a hin of olive oil.

[25]“And you shall make from these a holy anointing oil, an ointment compounded according to the art of the perfumer. It shall be a holy anointing oil.

[26]“With it you shall anoint the tabernacle of meeting and the ark of the Testimony;

[27]“the table and all its utensils, the lampstand and its utensils, and the altar of incense;

[28]“the altar of burnt offering with all its utensils, and the laver and its base.

[29]“You shall consecrate them, that they may be most holy; whatever touches them must be holy.

[30]“And you shall anoint Aaron and his sons, and consecrate them, that *they* may minister to Me as priests.

[31]“And you shall speak to the children of Israel, saying: ‘This shall be a holy anointing oil to Me throughout your generations.

[32]‘It shall not be poured on man’s flesh; nor shall you make *any other* like it, according to its composition. It *is* holy, *and* it shall be holy to you.

[33]‘Whoever compounds *any* like it, or whoever puts *any* of it on an outsider, shall be cut off from his people.’ ”

The Incense

[34]And the LORD said to Moses: “Take sweet spices, stacte and onycha and galbanum, and pure frankincense with *these* sweet spices; there shall be equal amounts of each.

[35]“You shall make of these an incense, a compound according to the art of the perfumer, salted, pure, *and* holy.

[36]“And you shall beat *some* of it very fine, and put some of it before the Testimony in the tabernacle of meeting where I will meet with you. It shall be most holy to you.

[37]“But *as for* the incense which you shall make, you shall not make any for yourselves, according to its composition. It shall be to you holy for the LORD.

[38]“Whoever makes *any* like it, to smell it, he shall be cut off from his people.”

Exodus 31

Artisans for Building the Tabernacle

[1]Then the LORD spoke to Moses, saying:

[2]“See, I have called by name Bezalel the son of Uri, the son of Hur, of the tribe of Judah.

[3]“And I have filled him with the Spirit of God, in wisdom, in understanding, in knowledge, and in all *manner of* workmanship,

[4]“to design artistic works, to work in gold, in silver, in bronze,

[5]“in cutting jewels for setting, in carving wood, and to work in all *manner of* workmanship.

[6]“And I, indeed I, have appointed with him Aholiab the son of Ahisamach, of the tribe of Dan; and I have put wisdom in the hearts of all the gifted artisans, that they may make all that I have commanded you:

[7]“the tabernacle of meeting, the ark of the Testimony and the mercy seat that *is* on it, and all the furniture of the tabernacle—

[8]“the table and its utensils, the pure *gold* lampstand with all its utensils, the altar of incense,

[9]“the altar of burnt offering with all its utensils, and the laver and its base—

[10]“the garments of ministry, the holy garments for Aaron the priest and the garments of his sons, to minister as priests,

[11]“and the anointing oil and sweet incense for the holy *place*. According to all that I have commanded you they shall do.”

The Sabbath Law

[12]And the LORD spoke to Moses, saying,

[13]“Speak also to the children of Israel, saying: ‘Surely My Sabbaths you shall keep, for it *is* a sign between Me and you throughout your generations, that *you* may know that I *am* the LORD who sanctifies you.

[14]‘You shall keep the Sabbath, therefore, for *it is* holy to you. Everyone who profanes it shall surely be put to death; for whoever does *any* work on it, that person shall be cut off from among his people.

[15]‘Work shall be done for six days, but the seventh *is* the Sabbath of rest, holy to the LORD. Whoever does *any* work on the Sabbath day, he shall surely be put to death.

[16]‘Therefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations *as* a perpetual covenant.

[17]‘It *is* a sign between Me and the children of Israel forever; for *in* six days the LORD made the heavens and the earth, and on the seventh day He rested and was refreshed.’ ”

18And when He had made an end of speaking with him on Mount Sinai, He gave Moses two tablets of the Testimony, tablets of stone, written with the finger of God.

Exodus 32

The Gold Calf

[1]Now when the people saw that Moses delayed coming down from the mountain, the people gathered together to Aaron, and said to him, “Come, make us gods that shall go before us; for *as for* this Moses, the man who brought us up out of the land of Egypt, we do not know what has become of him.”

[2]And Aaron said to them, “Break off the golden earrings which *are* in the ears of your wives, your sons, and your daughters, and bring *them* to me.”

[3]So all the people broke off the golden earrings which *were* in their ears, and brought *them* to Aaron.

[4]And he received *the gold* from their hand, and he fashioned it with an engraving tool, and made a molded calf. Then they said, “This *is* your god, O Israel, that brought you out of the land of Egypt!”

[5]So when Aaron saw *it,* he built an altar before it. And Aaron made a proclamation and said, “Tomorrow *is* a feast to the LORD.”

[6]Then they rose early on the next day, offered burnt offerings, and brought peace offerings; and the people sat down to eat and drink, and rose up to play.

[7]And the LORD said to Moses, “Go, get down! For your people whom you brought out of the land of Egypt have corrupted *themselves*.

[8]“They have turned aside quickly out of the way which I commanded them. They have made themselves a molded calf, and worshiped it and sacrificed to it, and said, ‘This *is* your god, O Israel, that brought you out of the land of Egypt!’ ”

[9]And the LORD said to Moses, “I have seen this people, and indeed it *is* a stiff-necked people!

[10]“Now therefore, let Me alone, that My wrath may burn hot against them and I may consume them. And I will make of you a great nation.”

[11]Then Moses pleaded with the LORD his God, and said: “LORD, why does Your wrath burn hot against Your people whom You have brought out of the land of Egypt with great power and with a mighty hand?

[12]"Why should the Egyptians speak, and say, 'He brought them out to harm them, to kill them in the mountains, and to consume them from the face of the earth'? Turn from Your fierce wrath, and relent from this harm to Your people.

[13]"Remember Abraham, Isaac, and Israel, Your servants, to whom You swore by Your own self, and said to them, 'I will multiply your descendants as the stars of heaven; and all this land that I have spoken of I give to your descendants, and they shall inherit *it* forever.' "

[14]So the LORD relented from the harm which He said He would do to His people.

[15]And Moses turned and went down from the mountain, and the two tablets of the Testimony *were* in his hand. The tablets *were* written on both sides; on the one *side* and on the other they were written.

[16]Now the tablets *were* the work of God, and the writing *was* the writing of God engraved on the tablets.

[17]And when Joshua heard the noise of the people as they shouted, he said to Moses, "*There is* a noise of war in the camp."

[18]But he said:

> "*It is* not the noise of the shout of victory,
> Nor the noise of the cry of defeat,
> *But* the sound of singing I hear."

[19]So it was, as soon as he came near the camp, that he saw the calf *and* the dancing. So Moses' anger became hot, and he cast the tablets out of his hands and broke them at the foot of the mountain.

[20]Then he took the calf which they had made, burned *it* in the fire, and ground *it* to powder; and he scattered *it* on the water and made the children of Israel drink *it*.

[21]And Moses said to Aaron, "What did this people do to you that you have brought *so* great a sin upon them?"

[22]So Aaron said, "Do not let the anger of my lord become hot. You know the people, that they *are set* on evil.

[23]“For they said to me, ‘Make us gods that shall go before us; *as for* this Moses, the man who brought us out of the land of Egypt, we do not know what has become of him.’

[24]“And I said to them, ‘Whoever has any gold, let them break *it* off.’ So they gave *it* to me, and I cast it into the fire, and this calf came out.”

[25]Now when Moses saw that the people *were* unrestrained (for Aaron had not restrained them, to *their* shame among their enemies),

[26]then Moses stood in the entrance of the camp, and said, “Whoever *is* on the LORD’s side—*come* to me!” And all the sons of Levi gathered themselves together to him.

[27]And he said to them, “Thus says the LORD God of Israel: ‘Let every man put his sword on his side, and go in and out from entrance to entrance throughout the camp, and let every man kill his brother, every man his companion, and every man his neighbor.’ ”

[28]So the sons of Levi did according to the word of Moses. And about three thousand men of the people fell that day.

[29]Then Moses said, “Consecrate yourselves today to the LORD, that He may bestow on you a blessing this day, for every man has opposed his son and his brother.”

[30]Now it came to pass on the next day that Moses said to the people, “You have committed a great sin. So now I will go up to the LORD; perhaps I can make atonement for your sin.”

[31]Then Moses returned to the LORD and said, “Oh, these people have committed a great sin, and have made for themselves a god of gold!

[32]“Yet now, if You will forgive their sin—but if not, I pray, blot me out of Your book which You have written.”

[33]And the LORD said to Moses, “Whoever has sinned against Me, I will blot him out of My book.

[34]“Now therefore, go, lead the people to *the place* of which I have spoken to you. Behold, My Angel shall go before you. Nevertheless, in the day when I visit for punishment, I will visit punishment upon them for their sin.”

[35]So the LORD plagued the people because of what they did with the calf which Aaron made.

Exodus 33

The Command to Leave Sinai

[1]Then the LORD said to Moses, “Depart *and* go up from here, you and the people whom you have brought out of the land of Egypt, to the land of which I swore to Abraham, Isaac, and Jacob, saying, ‘To your descendants I will give it.’

[2]“And I will send *My* Angel before you, and I will drive out the Canaanite and the Amorite and the Hittite and the Perizzite and the Hivite and the Jebusite.

[3]“*Go up* to a land flowing with milk and honey; for I will not go up in your midst, lest I consume you on the way, for you *are* a stiff-necked people.”

[4]And when the people heard this bad news, they mourned, and no one put on his ornaments.

[5]For the LORD had said to Moses, “Say to the children of Israel, ‘You *are* a stiff-necked people. I could come up into your midst in one moment and consume you. Now therefore, take off your ornaments, that I may know what to do to you.’ ”

[6]So the children of Israel stripped themselves of their ornaments by Mount Horeb.

Moses Meets with the LORD

[7]Moses took his tent and pitched it outside the camp, far from the camp, and called it the tabernacle of meeting. And it came to pass *that* everyone who sought the LORD went out to the tabernacle of meeting which *was* outside the camp.

[8]So it was, whenever Moses went out to the tabernacle, *that* all the people rose, and each man stood *at* his tent door and watched Moses until he had gone into the tabernacle.

[9]And it came to pass, when Moses entered the tabernacle, that the pillar of cloud descended and stood *at* the door of the tabernacle, and *the LORD* talked with Moses.

[10]All the people saw the pillar of cloud standing *at* the tabernacle door, and all the people rose and worshiped, each man *in* his tent door.

[11]So the LORD spoke to Moses face to face, as a man speaks to his friend. And he would return to the camp, but his servant Joshua the son of Nun, a young man, did not depart from the tabernacle.

The Promise of God's Presence

[12]Then Moses said to the LORD, "See, You say to me, 'Bring up this people.' But You have not let me know whom You will send with me. Yet You have said, 'I know you by name, and you have also found grace in My sight.'

[13]"Now therefore, I pray, if I have found grace in Your sight, show me now Your way, that I may know You and that I may find grace in Your sight. And consider that this nation *is* Your people."

[14]And He said, "My Presence will go *with you,* and I will give you rest."

[15]Then he said to Him, "If Your Presence does not go *with us,* do not bring us up from here.

[16]"For how then will it be known that Your people and I have found grace in Your sight, except You go with us? So we shall be separate, Your people and I, from all the people who *are* upon the face of the earth."

[17]So the LORD said to Moses, "I will also do this thing that you have spoken; for you have found grace in My sight, and I know you by name."

[18]And he said, "Please, show me Your glory."

[19]Then He said, "I will make all My goodness pass before you, and I will proclaim the name of the LORD before you. I will be gracious to whom I will be gracious, and I will have compassion on whom I will have compassion."

[20]But He said, "You cannot see My face; for no man shall see Me, and live."

[21]And the LORD said, "Here is a place by Me, and you shall stand on the rock.

[22]“So it shall be, while My glory passes by, that I will put you in the cleft of the rock, and will cover you with My hand while I pass by.

[23]“Then I will take away My hand, and you shall see My back; but My face shall not be seen.”

Exodus 34

Moses Makes New Tablets

[1]And the LORD said to Moses, "Cut two tablets of stone like the first *ones,* and I will write on *these* tablets the words that were on the first tablets which you broke.

[2]"So be ready in the morning, and come up in the morning to Mount Sinai, and present yourself to Me there on the top of the mountain.

[3]"And no man shall come up with you, and let no man be seen throughout all the mountain; let neither flocks nor herds feed before that mountain."

[4]So he cut two tablets of stone like the first *ones*. Then Moses rose early in the morning and went up Mount Sinai, as the LORD had commanded him; and he took in his hand the two tablets of stone.

[5]Now the LORD descended in the cloud and stood with him there, and proclaimed the name of the LORD.

[6]And the LORD passed before him and proclaimed, "The LORD, the LORD God, merciful and gracious, longsuffering, and abounding in goodness and truth,

[7]"keeping mercy for thousands, forgiving iniquity and transgression and sin, by no means clearing *the guilty,* visiting the iniquity of the fathers upon the children and the children's children to the third and the fourth generation."

[8]So Moses made haste and bowed his head toward the earth, and worshiped.

[9]Then he said, "If now I have found grace in Your sight, O Lord, let my Lord, I pray, go among us, even though we *are* a stiff-necked people; and pardon our iniquity and our sin, and take us as Your inheritance."

The Covenant Renewed

[10]And He said: "Behold, I make a covenant. Before all your people I will do marvels such as have not been done in all the earth, nor in any nation; and all the people among whom you *are* shall see the work of the LORD. For it *is* an awesome thing that I will do with you.

[11]“Observe what I command you this day. Behold, I am driving out from before you the Amorite and the Canaanite and the Hittite and the Perizzite and the Hivite and the Jebusite.

[12]“Take heed to yourself, lest you make a covenant with the inhabitants of the land where you are going, lest it be a snare in your midst.

[13]“But you shall destroy their altars, break their *sacred* pillars, and cut down their wooden images

[14]“(for you shall worship no other god, for the LORD, whose name *is* Jealous, *is* a jealous God),

[15]“lest you make a covenant with the inhabitants of the land, and they play the harlot with their gods and make sacrifice to their gods, and *one of them* invites you and you eat of his sacrifice,

[16]“and you take of his daughters for your sons, and his daughters play the harlot with their gods and make your sons play the harlot with their gods.

[17]“You shall make no molded gods for yourselves.

[18]“The Feast of Unleavened Bread you shall keep. Seven days you shall eat unleavened bread, as I commanded you, in the appointed time of the month of Abib; for in the month of Abib you came out from Egypt.

[19]“All that open the womb *are* Mine, and every male firstborn among your livestock, *whether* ox or sheep.

[20]“But the firstborn of a donkey you shall redeem with a lamb. And if you will not redeem *him,* then you shall break his neck. All the firstborn of your sons you shall redeem. And none shall appear before Me empty-handed.

[21]“Six days you shall work, but on the seventh day you shall rest; in plowing time and in harvest you shall rest.

[22]“And you shall observe the Feast of Weeks, of the firstfruits of wheat harvest, and the Feast of Ingathering at the year’s end.

[23]“Three times in the year all your men shall appear before the Lord, the LORD God of Israel.

[24]“For I will cast out the nations before you and enlarge your borders; neither will any man covet your land when you go up to appear before the LORD your God three times in the year.

[25]“You shall not offer the blood of My sacrifice with leaven, nor shall the sacrifice of the Feast of the Passover be left until morning.

[26]“The first of the firstfruits of your land you shall bring to the house of the LORD your God. You shall not boil a young goat in its mother’s milk.”

[27]Then the LORD said to Moses, “Write these words, for according to the tenor of these words I have made a covenant with you and with Israel.”

[28]So he was there with the LORD forty days and forty nights; he neither ate bread nor drank water. And He wrote on the tablets the words of the covenant, the Ten Commandments.

The Shining Face of Moses

[29]Now it was so, when Moses came down from Mount Sinai (and the two tablets of the Testimony *were* in Moses’ hand when he came down from the mountain), that Moses did not know that the skin of his face shone while he talked with Him.

[30]So when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone, and they were afraid to come near him.

[31]Then Moses called to them, and Aaron and all the rulers of the congregation returned to him; and Moses talked with them.

[32]Afterward all the children of Israel came near, and he gave them as commandments all that the LORD had spoken with him on Mount Sinai.

[33]And when Moses had finished speaking with them, he put a veil on his face.

[34]But whenever Moses went in before the LORD to speak with Him, he would take the veil off until he came out; and he would come out and speak to the children of Israel whatever he had been commanded.

[35]And whenever the children of Israel saw the face of Moses, that the skin of Moses’ face shone, then Moses would put the veil on his face again, until he went in to speak with Him.

Exodus 35

Sabbath Regulations

[1]Then Moses gathered all the congregation of the children of Israel together, and said to them, “These *are* the words which the LORD has commanded *you* to do:

[2]“Work shall be done for six days, but the seventh day shall be a holy day for you, a Sabbath of rest to the LORD. Whoever does any work on it shall be put to death.

[3]“You shall kindle no fire throughout your dwellings on the Sabbath day.”

Offerings for the Tabernacle

4And Moses spoke to all the congregation of the children of Israel, saying, “This *is* the thing which the LORD commanded, saying:

[5]‘Take from among you an offering to the LORD. Whoever *is* of a willing heart, let him bring it as an offering to the LORD: gold, silver, and bronze;

[6]‘blue, purple, and scarlet *thread,* fine linen, and goats’ *hair;*

[7]‘ram skins dyed red, badger skins, and acacia wood;

[8]‘oil for the light, and spices for the anointing oil and for the sweet incense;

[9]‘onyx stones, and stones to be set in the ephod and in the breastplate.

Articles of the Tabernacle

10‘All *who are* gifted artisans among you shall come and make all that the LORD has commanded:

[11]‘the tabernacle, its tent, its covering, its clasps, its boards, its bars, its pillars, and its sockets;

[12]‘the ark and its poles, *with* the mercy seat, and the veil of the covering;

[13]‘the table and its poles, all its utensils, and the showbread;

[14]‘also the lampstand for the light, its utensils, its lamps, and the oil for the light;

[15]‘the incense altar, its poles, the anointing oil, the sweet incense, and the screen for the door at the entrance of the tabernacle;

[16]‘the altar of burnt offering with its bronze grating, its poles, all its utensils, *and* the laver and its base;

[17]‘the hangings of the court, its pillars, their sockets, and the screen for the gate of the court;

[18]‘the pegs of the tabernacle, the pegs of the court, and their cords;

[19]‘the garments of ministry, for ministering in the holy *place*—the holy garments for Aaron the priest and the garments of his sons, to minister as priests.’ ”

The Tabernacle Offerings Presented

20And all the congregation of the children of Israel departed from the presence of Moses.

[21]Then everyone came whose heart was stirred, and everyone whose spirit was willing, *and* they brought the LORD’s offering for the work of the tabernacle of meeting, for all its service, and for the holy garments.

[22]They came, both men and women, as many as had a willing heart, *and* brought earrings and nose rings, rings and necklaces, all jewelry of gold, that is, every man who *made* an offering of gold to the LORD.

[23]And every man, with whom was found blue, purple, and scarlet *thread,* fine linen, and goats’ *hair,* red skins of rams, and badger skins, brought *them*.

[24]Everyone who offered an offering of silver or bronze brought the LORD’s offering. And everyone with whom was found acacia wood for any work of the service, brought *it*.

[25]All the women *who were* gifted artisans spun yarn with their hands, and brought what they had spun, of blue, purple, *and* scarlet, and fine linen.

[26]And all the women whose hearts stirred with wisdom spun yarn of goats’ *hair*.

[27]The rulers brought onyx stones, and the stones to be set in the ephod and in the breastplate,

[28]and spices and oil for the light, for the anointing oil, and for the sweet incense.

[29]The children of Israel brought a freewill offering to the LORD, all the men and women whose hearts were willing to bring *material* for all kinds of work which the LORD, by the hand of Moses, had commanded to be done.

The Artisans Called by God

30And Moses said to the children of Israel, “See, the LORD has called by name Bezalel the son of Uri, the son of Hur, of the tribe of Judah;

[31]“and He has filled him with the Spirit of God, in wisdom and understanding, in knowledge and all manner of workmanship,

[32]“to design artistic works, to work in gold and silver and bronze,

[33]“in cutting jewels for setting, in carving wood, and to work in all manner of artistic workmanship.

[34]“And He has put in his heart the ability to teach, *in* him and Aholiab the son of Ahisamach, of the tribe of Dan.

[35]“He has filled them with skill to do all manner of work of the engraver and the designer and the tapestry maker, in blue, purple, and scarlet *thread,* and fine linen, and of the weaver—those who do every work and those who design artistic works.

Exodus 36

[1]“And Bezalel and Aholiab, and every gifted artisan in whom the LORD has put wisdom and understanding, to know how to do all manner of work for the service of the sanctuary, shall do according to all that the LORD has commanded.”

The People Give More than Enough

[2]Then Moses called Bezalel and Aholiab, and every gifted artisan in whose heart the LORD had put wisdom, everyone whose heart was stirred, to come and do the work.

[3]And they received from Moses all the offering which the children of Israel had brought for the work of the service of making the sanctuary. So they continued bringing to him freewill offerings every morning.

[4]Then all the craftsmen who were doing all the work of the sanctuary came, each from the work he was doing,

[5]and they spoke to Moses, saying, “The people bring much more than enough for the service of the work which the LORD commanded *us* to do.”

[6]So Moses gave a commandment, and they caused it to be proclaimed throughout the camp, saying, “Let neither man nor woman do any more work for the offering of the sanctuary.” And the people were restrained from bringing,

[7]for the material they had was sufficient for all the work to be done—indeed too much.

Building the Tabernacle

[8]Then all the gifted artisans among them who worked on the tabernacle made ten curtains woven of fine linen, and of blue, purple, and scarlet *thread; with* artistic designs of cherubim they made them.

[9]The length of each curtain *was* twenty-eight cubits, and the width of each curtain four cubits; the curtains *were* all the same size.

[10]And he coupled five curtains to one another, and *the other* five curtains he coupled to one another.

[11]He made loops of blue *yarn* on the edge of the curtain on the selvedge of one set; likewise he did on the outer edge of *the other* curtain of the second set.

[12]Fifty loops he made on one curtain, and fifty loops he made on the edge of the curtain on the end of the second set; the loops held one *curtain* to another.

[13]And he made fifty clasps of gold, and coupled the curtains to one another with the clasps, that it might be one tabernacle.

[14]He made curtains of goats' *hair* for the tent over the tabernacle; he made eleven curtains.

[15]The length of each curtain *was* thirty cubits, and the width of each curtain four cubits; the eleven curtains *were* the same size.

[16]He coupled five curtains by themselves and six curtains by themselves.

[17]And he made fifty loops on the edge of the curtain that is outermost in one set, and fifty loops he made on the edge of the curtain of the second set.

[18]He also made fifty bronze clasps to couple the tent together, that it might be one.

[19]Then he made a covering for the tent of ram skins dyed red, and a covering of badger skins above *that*.

[20]For the tabernacle he made boards of acacia wood, standing upright.

[21]The length of each board *was* ten cubits, and the width of each board a cubit and a half.

[22]Each board had two tenons for binding one to another. Thus he made for all the boards of the tabernacle.

[23]And he made boards for the tabernacle, twenty boards for the south side.

[24]Forty sockets of silver he made to go under the twenty boards: two sockets under each of the boards for its two tenons.

[25]And for the other side of the tabernacle, the north side, he made twenty boards

[26]and their forty sockets of silver: two sockets under each of the boards.

[27]For the west side of the tabernacle he made six boards.

[28]He also made two boards for the two back corners of the tabernacle.

[29]And they were coupled at the bottom and coupled together at the top by one ring. Thus he made both of them for the two corners.

[30]So there were eight boards and their sockets—sixteen sockets of silver—two sockets under each of the boards.

[31]And he made bars of acacia wood: five for the boards on one side of the tabernacle,

[32]five bars for the boards on the other side of the tabernacle, and five bars for the boards of the tabernacle on the far side westward.

[33]And he made the middle bar to pass through the boards from one end to the other.

[34]He overlaid the boards with gold, made their rings of gold *to be* holders for the bars, and overlaid the bars with gold.

[35]And he made a veil of blue, purple, and scarlet *thread,* and fine woven linen; it was worked *with* an artistic design of cherubim.

[36]He made for it four pillars of acacia *wood,* and overlaid them with gold, with their hooks of gold; and he cast four sockets of silver for them.

[37]He also made a screen for the tabernacle door, of blue, purple, and scarlet *thread,* and fine woven linen, made by a weaver,

[38]and its five pillars with their hooks. And he overlaid their capitals and their rings with gold, but their five sockets *were* bronze.

Exodus 37

Making the Ark of the Testimony

[1]Then Bezalel made the ark of acacia wood; two and a half cubits *was* its length, a cubit and a half its width, and a cubit and a half its height.

[2]He overlaid it with pure gold inside and outside, and made a molding of gold all around it.

[3]And he cast for it four rings of gold *to be set* in its four corners: two rings on one side, and two rings on the other side of it.

[4]He made poles of acacia wood, and overlaid them with gold.

[5]And he put the poles into the rings at the sides of the ark, to bear the ark.

[6]He also made the mercy seat of pure gold; two and a half cubits *was* its length and a cubit and a half its width.

[7]He made two cherubim of beaten gold; he made them of one piece at the two ends of the mercy seat:

[8]one cherub at one end on this side, and the other cherub at the *other* end on that side. He made the cherubim at the two ends *of one piece* with the mercy seat.

[9]The cherubim spread out *their* wings above, *and* covered the mercy seat with their wings. They faced one another; the faces of the cherubim were toward the mercy seat.

Making the Table for the Showbread

[10]He made the table of acacia wood; two cubits *was* its length, a cubit its width, and a cubit and a half its height.

[11]And he overlaid it with pure gold, and made a molding of gold all around it.

[12]Also he made a frame of a handbreadth all around it, and made a molding of gold for the frame all around it.

[13]And he cast for it four rings of gold, and put the rings on the four corners that *were* at its four legs.

[14]The rings were close to the frame, as holders for the poles to bear the table.

[15]And he made the poles of acacia wood to bear the table, and overlaid them with gold.

[16]He made of pure gold the utensils which were on the table: its dishes, its cups, its bowls, and its pitchers for pouring.

Making the Gold Lampstand

[17]He also made the lampstand of pure gold; of hammered work he made the lampstand. Its shaft, its branches, its bowls, its *ornamental* knobs, and its flowers were of the same piece.

[18]And six branches came out of its sides: three branches of the lampstand out of one side, and three branches of the lampstand out of the other side.

[19]There were three bowls made like almond *blossoms* on one branch, with an *ornamental* knob and a flower, and three bowls made like almond *blossoms* on the other branch, with an *ornamental* knob and a flower—and so for the six branches coming out of the lampstand.

[20]And on the lampstand itself *were* four bowls made like almond *blossoms, each with* its *ornamental* knob and flower.

[21]*There was* a knob under the *first* two branches of the same, a knob under the *second* two branches of the same, and a knob under the *third* two branches of the same, according to the six branches extending from it.

[22]Their knobs and their branches were of one piece; all of it *was* one hammered piece of pure gold.

[23]And he made its seven lamps, its wick-trimmers, and its trays of pure gold.

[24]Of a talent of pure gold he made it, with all its utensils.

Making the Altar of Incense

[25]He made the incense altar of acacia wood. Its length *was* a cubit and its width a cubit—*it was* square—and two cubits *was* its height. Its horns were *of one piece* with it.

[26]And he overlaid it with pure gold: its top, its sides all around, and its horns. He also made for it a molding of gold all around it.

[27]He made two rings of gold for it under its molding, by its two corners on both sides, as holders for the poles with which to bear it.

[28]And he made the poles of acacia wood, and overlaid them with gold.

Making the Anointing Oil and the Incense

[29]He also made the holy anointing oil and the pure incense of sweet spices, according to the work of the perfumer.

Exodus 38

Making the Altar of Burnt Offering

[1]He made the altar of burnt offering of acacia wood; five cubits *was* its length and five cubits its width—*it was* square—and its height *was* three cubits.

[2]He made its horns on its four corners; the horns were *of one piece* with it. And he overlaid it with bronze.

[3]He made all the utensils for the altar: the pans, the shovels, the basins, the forks, and the firepans; all its utensils he made of bronze.

[4]And he made a grate of bronze network for the altar, under its rim, midway from the bottom.

[5]He cast four rings for the four corners of the bronze grating, *as* holders for the poles.

[6]And he made the poles of acacia wood, and overlaid them with bronze.

[7]Then he put the poles into the rings on the sides of the altar, with which to bear it. He made the altar hollow with boards.

Making the Bronze Laver

[8]He made the laver of bronze and its base of bronze, from the bronze mirrors of the serving women who assembled at the door of the tabernacle of meeting.

Making the Court of the Tabernacle

[9]Then he made the court on the south side; the hangings of the court *were of* fine woven linen, one hundred cubits long.

[10]There *were* twenty pillars for them, with twenty bronze sockets. The hooks of the pillars and their bands *were* silver.

[11]On the north side *the hangings were* one hundred cubits *long,* with twenty pillars and their twenty bronze sockets. The hooks of the pillars and their bands *were* silver.

[12]And on the west side *there were* hangings of fifty cubits, with ten pillars and their ten sockets. The hooks of the pillars and their bands

were silver.

[13]For the east side *the hangings were* fifty cubits.

[14]The hangings of one side *of the gate were* fifteen cubits *long, with* their three pillars and their three sockets,

[15]and the same for the other side of the court gate; on this side and that *were* hangings of fifteen cubits, *with* their three pillars and their three sockets.

[16]All the hangings of the court all around *were of* fine woven linen.

[17]The sockets for the pillars *were* bronze, the hooks of the pillars and their bands *were* silver, and the overlay of their capitals *was* silver; and all the pillars of the court had bands of silver.

[18]The screen for the gate of the court *was* woven of blue, purple, and scarlet *thread,* and of fine woven linen. The length *was* twenty cubits, and the height along its width *was* five cubits, corresponding to the hangings of the court.

[19]And *there were* four pillars *with* their four sockets of bronze; their hooks *were* silver, and the overlay of their capitals and their bands *was* silver.

[20]All the pegs of the tabernacle, and of the court all around, *were* bronze.

Materials of the Tabernacle

[21]This is the inventory of the tabernacle, the tabernacle of the Testimony, which was counted according to the commandment of Moses, for the service of the Levites, by the hand of Ithamar, son of Aaron the priest.

[22]Bezalel the son of Uri, the son of Hur, of the tribe of Judah, made all that the LORD had commanded Moses.

[23]And with him *was* Aholiab the son of Ahisamach, of the tribe of Dan, an engraver and designer, a weaver of blue, purple, and scarlet *thread,* and of fine linen.

[24]All the gold that was used in all the work of the holy *place,* that is, the gold of the offering, was twenty-nine talents and seven hundred and thirty shekels, according to the shekel of the sanctuary.

[25]And the silver from those who were numbered of the congregation *was* one hundred talents and one thousand seven hundred and seventy-five shekels, according to the shekel of the sanctuary:

[26]a bekah for each man (*that is,* half a shekel, according to the shekel of the sanctuary), for everyone included in the numbering from twenty years old and above, for six hundred and three thousand, five hundred and fifty *men*.

[27]And from the hundred talents of silver were cast the sockets of the sanctuary and the bases of the veil: one hundred sockets from the hundred talents, one talent for each socket.

[28]Then from the one thousand seven hundred and seventy-five *shekels* he made hooks for the pillars, overlaid their capitals, and made bands for them.

[29]The offering of bronze *was* seventy talents and two thousand four hundred shekels.

[30]And with it he made the sockets for the door of the tabernacle of meeting, the bronze altar, the bronze grating for it, and all the utensils for the altar,

[31]the sockets for the court all around, the bases for the court gate, all the pegs for the tabernacle, and all the pegs for the court all around.

Exodus 39

Making the Garments of the Priesthood

[1]Of the blue, purple, and scarlet *thread* they made garments of ministry, for ministering in the holy *place,* and made the holy garments for Aaron, as the LORD had commanded Moses.

Making the Ephod

[2]He made the ephod of gold, blue, purple, and scarlet *thread,* and of fine woven linen.

[3]And they beat the gold into thin sheets and cut *it into* threads, to work *it* in *with* the blue, purple, and scarlet *thread,* and the fine linen, *into* artistic designs.

[4]They made shoulder straps for it to couple *it* together; it was coupled together at its two edges.

[5]And the intricately woven band of his ephod that *was* on it *was* of the same workmanship, *woven of* gold, blue, purple, and scarlet *thread,* and *of* fine woven linen, as the LORD had commanded Moses.

[6]And they set onyx stones, enclosed in settings of gold; they were engraved, as signets are engraved, with the names of the sons of Israel.

[7]He put them on the shoulders of the ephod *as* memorial stones for the sons of Israel, as the LORD had commanded Moses.

Making the Breastplate

[8]And he made the breastplate, artistically woven like the workmanship of the ephod, of gold, blue, purple, and scarlet *thread,* and of fine woven linen.

[9]They made the breastplate square by doubling it; a span *was* its length and a span its width when doubled.

[10]And they set in it four rows of stones: a row with a sardius, a topaz, and an emerald was the first row;

[11]the second row, a turquoise, a sapphire, and a diamond;

[12]the third row, a jacinth, an agate, and an amethyst;

[13]the fourth row, a beryl, an onyx, and a jasper. *They were* enclosed in settings of gold in their mountings.

[14]*There were* twelve stones according to the names of the sons of Israel: according to their names, *engraved like* a signet, each one with its own name according to the twelve tribes.

[15]And they made chains for the breastplate at the ends, like braided cords of pure gold.

[16]They also made two settings of gold and two gold rings, and put the two rings on the two ends of the breastplate.

[17]And they put the two braided *chains* of gold in the two rings on the ends of the breastplate.

[18]The two ends of the two braided *chains* they fastened in the two settings, and put them on the shoulder straps of the ephod in the front.

[19]And they made two rings of gold and put *them* on the two ends of the breastplate, on the edge of it, which *was* on the inward side of the ephod.

[20]They made two *other* gold rings and put them on the two shoulder straps, underneath the ephod toward its front, right at the seam above the intricately woven band of the ephod.

[21]And they bound the breastplate by means of its rings to the rings of the ephod with a blue cord, so that it would be above the intricately woven band of the ephod, and that the breastplate would not come loose from the ephod, as the LORD had commanded Moses.

Making the Other Priestly Garments

[22]He made the robe of the ephod of woven work, all of blue.

[23]And *there was* an opening in the middle of the robe, like the opening in a coat of mail, *with* a woven binding all around the opening, so that it would not tear.

[24]They made on the hem of the robe pomegranates of blue, purple, and scarlet, and of fine woven *linen*.

[25]And they made bells of pure gold, and put the bells between the pomegranates on the hem of the robe all around between the pomegranates:

[26]a bell and a pomegranate, a bell and a pomegranate, all around the hem of the robe to minister in, as the LORD had commanded Moses.

[27]They made tunics, artistically woven of fine linen, for Aaron and his sons,

[28]a turban of fine linen, exquisite hats of fine linen, short trousers of fine woven linen,

[29]and a sash of fine woven linen with blue, purple, and scarlet *thread,* made by a weaver, as the LORD had commanded Moses.

[30]Then they made the plate of the holy crown of pure gold, and wrote on it an inscription *like* the engraving of a signet:

HOLINESS TO THE LORD.

[31]And they tied to it a blue cord, to fasten *it* above on the turban, as the LORD had commanded Moses.

The Work Completed

[32]Thus all the work of the tabernacle of the tent of meeting was finished. And the children of Israel did according to all that the LORD had commanded Moses; so they did.

[33]And they brought the tabernacle to Moses, the tent and all its furnishings: its clasps, its boards, its bars, its pillars, and its sockets;

[34]the covering of ram skins dyed red, the covering of badger skins, and the veil of the covering;

[35]the ark of the Testimony with its poles, and the mercy seat;

[36]the table, all its utensils, and the showbread;

[37]the pure *gold* lampstand with its lamps (the lamps set in order), all its utensils, and the oil for light;

[38]the gold altar, the anointing oil, and the sweet incense; the screen for the tabernacle door;

[39]the bronze altar, its grate of bronze, its poles, and all its utensils; the laver with its base;

[40]the hangings of the court, its pillars and its sockets, the screen for the court gate, its cords, and its pegs; all the utensils for the service of the tabernacle, for the tent of meeting;

[41]and the garments of ministry, to minister in the holy *place:* the holy garments for Aaron the priest, and his sons’ garments, to minister as priests.

[42]According to all that the LORD had commanded Moses, so the children of Israel did all the work.

[43]Then Moses looked over all the work, and indeed they had done it; as the LORD had commanded, just so they had done it. And Moses blessed them.

Exodus 40

The Tabernacle Erected and Arranged

[1]Then the LORD spoke to Moses, saying:

[2]“On the first day of the first month you shall set up the tabernacle of the tent of meeting.

[3]“You shall put in it the ark of the Testimony, and partition off the ark with the veil.

[4]“You shall bring in the table and arrange the things that are to be set in order on it; and you shall bring in the lampstand and light its lamps.

[5]“You shall also set the altar of gold for the incense before the ark of the Testimony, and put up the screen for the door of the tabernacle.

[6]“Then you shall set the altar of the burnt offering before the door of the tabernacle of the tent of meeting.

[7]“And you shall set the laver between the tabernacle of meeting and the altar, and put water in it.

[8]“You shall set up the court all around, and hang up the screen at the court gate.

[9]“And you shall take the anointing oil, and anoint the tabernacle and all that *is* in it; and you shall hallow it and all its utensils, and it shall be holy.

[10]“You shall anoint the altar of the burnt offering and all its utensils, and consecrate the altar. The altar shall be most holy.

[11]“And you shall anoint the laver and its base, and consecrate it.

[12]“Then you shall bring Aaron and his sons to the door of the tabernacle of meeting and wash them with water.

[13]“You shall put the holy garments on Aaron, and anoint him and consecrate him, that he may minister to Me as priest.

[14]“And you shall bring his sons and clothe them with tunics.

[15]“You shall anoint them, as you anointed their father, that they may minister to Me as priests; for their anointing shall surely be an everlasting priesthood throughout their generations.”

[16]Thus Moses did; according to all that the LORD had commanded him, so he did.

[17]And it came to pass in the first month of the second year, on the first *day* of the month, *that* the tabernacle was raised up.

[18]So Moses raised up the tabernacle, fastened its sockets, set up its boards, put in its bars, and raised up its pillars.

[19]And he spread out the tent over the tabernacle and put the covering of the tent on top of it, as the LORD had commanded Moses.

[20]He took the Testimony and put *it* into the ark, inserted the poles through the rings of the ark, and put the mercy seat on top of the ark.

[21]And he brought the ark into the tabernacle, hung up the veil of the covering, and partitioned off the ark of the Testimony, as the LORD had commanded Moses.

[22]He put the table in the tabernacle of meeting, on the north side of the tabernacle, outside the veil;

[23]and he set the bread in order upon it before the LORD, as the LORD had commanded Moses.

[24]He put the lampstand in the tabernacle of meeting, across from the table, on the south side of the tabernacle;

[25]and he lit the lamps before the LORD, as the LORD had commanded Moses.

[26]He put the gold altar in the tabernacle of meeting in front of the veil;

[27]and he burned sweet incense on it, as the LORD had commanded Moses.

[28]He hung up the screen *at* the door of the tabernacle.

[29]And he put the altar of burnt offering *before* the door of the tabernacle of the tent of meeting, and offered upon it the burnt offering and the grain offering, as the LORD had commanded Moses.

[30]He set the laver between the tabernacle of meeting and the altar, and put water there for washing;

[31]and Moses, Aaron, and his sons would wash their hands and their feet *with water* from it.

[32]Whenever they went into the tabernacle of meeting, and when they came near the altar, they washed, as the LORD had commanded Moses.

[33]And he raised up the court all around the tabernacle and the altar, and hung up the screen of the court gate. So Moses finished the work.

The Cloud and the Glory

[34]Then the cloud covered the tabernacle of meeting, and the glory of the LORD filled the tabernacle.

[35]And Moses was not able to enter the tabernacle of meeting, because the cloud rested above it, and the glory of the LORD filled the tabernacle.

[36]Whenever the cloud was taken up from above the tabernacle, the children of Israel would go onward in all their journeys.

[37]But if the cloud was not taken up, then they did not journey till the day that it was taken up.

[38]For the cloud of the LORD *was* above the tabernacle by day, and fire was over it by night, in the sight of all the house of Israel, throughout all their journeys.

The Third Book of Moses Called

Leviticus

Leviticus 1

The Burnt Offering

[1]Now the LORD called to Moses, and spoke to him from the tabernacle of meeting, saying,

[2]“Speak to the children of Israel, and say to them: ‘When any one of you brings an offering to the LORD, you shall bring your offering of the livestock—of the herd and of the flock.

[3]‘If his offering *is* a burnt sacrifice of the herd, let him offer a male without blemish; he shall offer it of his own free will at the door of the tabernacle of meeting before the LORD.

[4]‘Then he shall put his hand on the head of the burnt offering, and it will be accepted on his behalf to make atonement for him.

[5]‘He shall kill the bull before the LORD; and the priests, Aaron’s sons, shall bring the blood and sprinkle the blood all around on the altar that *is by* the door of the tabernacle of meeting.

[6]‘And he shall skin the burnt offering and cut it into its pieces.

[7]‘The sons of Aaron the priest shall put fire on the altar, and lay the wood in order on the fire.

[8]‘Then the priests, Aaron’s sons, shall lay the parts, the head, and the fat in order on the wood that *is* on the fire upon the altar;

[9]‘but he shall wash its entrails and its legs with water. And the priest shall burn all on the altar as a burnt sacrifice, an offering made by fire, a sweet aroma to the LORD.

[10]‘If his offering *is* of the flocks—of the sheep or of the goats—as a burnt sacrifice, he shall bring a male without blemish.

[11]‘He shall kill it on the north side of the altar before the LORD; and the priests, Aaron’s sons, shall sprinkle its blood all around on the altar.

[12]‘And he shall cut it into its pieces, with its head and its fat; and the priest shall lay them in order on the wood that *is* on the fire upon the altar;

[13]‘but he shall wash the entrails and the legs with water. Then the priest shall bring *it* all and burn *it* on the altar; it *is* a burnt sacrifice, an offering made by fire, a sweet aroma to the LORD.

14‘And if the burnt sacrifice of his offering to the LORD *is* of birds, then he shall bring his offering of turtledoves or young pigeons.

15‘The priest shall bring it to the altar, wring off its head, and burn *it* on the altar; its blood shall be drained out at the side of the altar.

16‘And he shall remove its crop with its feathers and cast it beside the altar on the east side, into the place for ashes.

17‘Then he shall split it at its wings, *but* shall not divide *it* completely; and the priest shall burn it on the altar, on the wood that *is* on the fire. It *is* a burnt sacrifice, an offering made by fire, a sweet aroma to the LORD.

Leviticus 2

The Grain Offering

[1]‘When anyone offers a grain offering to the LORD, his offering shall be *of* fine flour. And he shall pour oil on it, and put frankincense on it.

[2]‘He shall bring it to Aaron’s sons, the priests, one of whom shall take from it his handful of fine flour and oil with all the frankincense. And the priest shall burn *it as* a memorial on the altar, an offering made by fire, a sweet aroma to the LORD.

[3]‘The rest of the grain offering *shall be* Aaron’s and his sons’. *It is* most holy of the offerings to the LORD made by fire.

[4]‘And if you bring as an offering a grain offering baked in the oven, *it shall be* unleavened cakes of fine flour mixed with oil, or unleavened wafers anointed with oil.

[5]‘But if your offering *is* a grain offering *baked* in a pan, *it shall be of* fine flour, unleavened, mixed with oil.

[6]‘You shall break it in pieces and pour oil on it; it *is* a grain offering.

[7]‘If your offering *is* a grain offering *baked* in a covered pan, it shall be made *of* fine flour with oil.

[8]‘You shall bring the grain offering that is made of these things to the LORD. And when it is presented to the priest, he shall bring it to the altar.

[9]‘Then the priest shall take from the grain offering a memorial portion, and burn *it* on the altar. *It is* an offering made by fire, a sweet aroma to the LORD.

[10]‘And what is left of the grain offering *shall be* Aaron’s and his sons’. *It is* most holy of the offerings to the LORD made by fire.

[11]‘No grain offering which you bring to the LORD shall be made with leaven, for you shall burn no leaven nor any honey in any offering to the LORD made by fire.

[12]‘As for the offering of the firstfruits, you shall offer them to the LORD, but they shall not be burned on the altar for a sweet aroma.

[13]‘And every offering of your grain offering you shall season with salt; you shall not allow the salt of the covenant of your God to be

lacking from your grain offering. With all your offerings you shall offer salt.

14‘If you offer a grain offering of your firstfruits to the LORD, you shall offer for the grain offering of your firstfruits green heads of grain roasted on the fire, grain beaten from full heads.

15‘And you shall put oil on it, and lay frankincense on it. It *is* a grain offering.

16‘Then the priest shall burn the memorial portion: *part* of its beaten grain and *part* of its oil, with all the frankincense, as an offering made by fire to the LORD.

Leviticus 3

The Peace Offering

[1]‘When his offering *is* a sacrifice of a peace offering, if he offers *it* of the herd, whether male or female, he shall offer it without blemish before the LORD.

[2]‘And he shall lay his hand on the head of his offering, and kill it *at* the door of the tabernacle of meeting; and Aaron’s sons, the priests, shall sprinkle the blood all around on the altar.

[3]‘Then he shall offer from the sacrifice of the peace offering an offering made by fire to the LORD. The fat that covers the entrails and all the fat that *is* on the entrails,

[4]‘the two kidneys and the fat that *is* on them by the flanks, and the fatty lobe *attached* to the liver above the kidneys, he shall remove;

[5]‘and Aaron’s sons shall burn it on the altar upon the burnt sacrifice, which *is* on the wood that *is* on the fire, *as* an offering made by fire, a sweet aroma to the LORD.

[6]‘If his offering as a sacrifice of a peace offering to the LORD *is* of the flock, *whether* male or female, he shall offer it without blemish.

[7]‘If he offers a lamb as his offering, then he shall offer it before the LORD.

[8]‘And he shall lay his hand on the head of his offering, and kill it before the tabernacle of meeting; and Aaron’s sons shall sprinkle its blood all around on the altar.

[9]‘Then he shall offer from the sacrifice of the peace offering, as an offering made by fire to the LORD, its fat *and* the whole fat tail which he shall remove close to the backbone. And the fat that covers the entrails and all the fat that *is* on the entrails,

[10]‘the two kidneys and the fat that *is* on them by the flanks, and the fatty lobe *attached* to the liver above the kidneys, he shall remove;

[11]‘and the priest shall burn *them* on the altar *as* food, an offering made by fire to the LORD.

[12]‘And if his offering *is* a goat, then he shall offer it before the LORD.

[13]‘He shall lay his hand on its head and kill it before the tabernacle of meeting; and the sons of Aaron shall sprinkle its blood all around on the altar.

[14]‘Then he shall offer from it his offering, as an offering made by fire to the LORD. The fat that covers the entrails and all the fat that *is* on the entrails,

[15]‘the two kidneys and the fat that *is* on them by the flanks, and the fatty lobe *attached* to the liver above the kidneys, he shall remove;

[16]‘and the priest shall burn them on the altar *as* food, an offering made by fire for a sweet aroma; all the fat *is* the LORD’s.

[17]‘*This shall be* a perpetual statute throughout your generations in all your dwellings: you shall eat neither fat nor blood.’ ”

Leviticus 4

The Sin Offering

[1]Now the LORD spoke to Moses, saying,

[2]“Speak to the children of Israel, saying: ‘If a person sins unintentionally against any of the commandments of the LORD *in anything* which ought not to be done, and does any of them,

[3]‘if the anointed priest sins, bringing guilt on the people, then let him offer to the LORD for his sin which he has sinned a young bull without blemish as a sin offering.

[4]‘He shall bring the bull to the door of the tabernacle of meeting before the LORD, lay his hand on the bull’s head, and kill the bull before the LORD.

[5]‘Then the anointed priest shall take some of the bull’s blood and bring it to the tabernacle of meeting.

[6]‘The priest shall dip his finger in the blood and sprinkle some of the blood seven times before the LORD, in front of the veil of the sanctuary.

[7]‘And the priest shall put some of the blood on the horns of the altar of sweet incense before the LORD, which is in the tabernacle of meeting; and he shall pour the remaining blood of the bull at the base of the altar of the burnt offering, which is at the door of the tabernacle of meeting.

[8]‘He shall take from it all the fat of the bull as the sin offering. The fat that covers the entrails and all the fat which *is* on the entrails,

[9]‘the two kidneys and the fat that *is* on them by the flanks, and the fatty lobe *attached* to the liver above the kidneys, he shall remove,

[10]‘as it was taken from the bull of the sacrifice of the peace offering; and the priest shall burn them on the altar of the burnt offering.

[11]‘But the bull’s hide and all its flesh, with its head and legs, its entrails and offal—

[12]‘the whole bull he shall carry outside the camp to a clean place, where the ashes are poured out, and burn it on wood with fire; where the ashes are poured out it shall be burned.

13‘Now if the whole congregation of Israel sins unintentionally, and the thing is hidden from the eyes of the assembly, and they have done *something against* any of the commandments of the LORD *in anything* which should not be done, and are guilty;

14‘when the sin which they have committed becomes known, then the assembly shall offer a young bull for the sin, and bring it before the tabernacle of meeting.

15‘And the elders of the congregation shall lay their hands on the head of the bull before the LORD. Then the bull shall be killed before the LORD.

16‘The anointed priest shall bring some of the bull’s blood to the tabernacle of meeting.

17‘Then the priest shall dip his finger in the blood and sprinkle *it* seven times before the LORD, in front of the veil.

18‘And he shall put *some* of the blood on the horns of the altar which *is* before the LORD, which *is* in the tabernacle of meeting; and he shall pour the remaining blood at the base of the altar of burnt offering, which is at the door of the tabernacle of meeting.

19‘He shall take all the fat from it and burn *it* on the altar.

20‘And he shall do with the bull as he did with the bull as a sin offering; thus he shall do with it. So the priest shall make atonement for them, and it shall be forgiven them.

21‘Then he shall carry the bull outside the camp, and burn it as he burned the first bull. It *is* a sin offering for the assembly.

22‘When a ruler has sinned, and done *something* unintentionally *against* any of the commandments of the LORD his God *in anything* which should not be done, and is guilty,

23‘or if his sin which he has committed comes to his knowledge, he shall bring as his offering a kid of the goats, a male without blemish.

24‘And he shall lay his hand on the head of the goat, and kill it at the place where they kill the burnt offering before the LORD. It *is* a sin offering.

25‘The priest shall take some of the blood of the sin offering with his finger, put *it* on the horns of the altar of burnt offering, and pour its blood at the base of the altar of burnt offering.

[26]‘And he shall burn all its fat on the altar, like the fat of the sacrifice of the peace offering. So the priest shall make atonement for him concerning his sin, and it shall be forgiven him.

[27]‘If anyone of the common people sins unintentionally by doing *something against* any of the commandments of the LORD *in anything* which ought not to be done, and is guilty,

[28]‘or if his sin which he has committed comes to his knowledge, then he shall bring as his offering a kid of the goats, a female without blemish, for his sin which he has committed.

[29]‘And he shall lay his hand on the head of the sin offering, and kill the sin offering at the place of the burnt offering.

[30]‘Then the priest shall take *some* of its blood with his finger, put *it* on the horns of the altar of burnt offering, and pour all *the remaining* blood at the base of the altar.

[31]‘He shall remove all its fat, as fat is removed from the sacrifice of the peace offering; and the priest shall burn it on the altar for a sweet aroma to the LORD. So the priest shall make atonement for him, and it shall be forgiven him.

[32]‘If he brings a lamb as his sin offering, he shall bring a female without blemish.

[33]‘Then he shall lay his hand on the head of the sin offering, and kill it as a sin offering at the place where they kill the burnt offering.

[34]‘The priest shall take *some* of the blood of the sin offering with his finger, put *it* on the horns of the altar of burnt offering, and pour all *the remaining* blood at the base of the altar.

[35]‘He shall remove all its fat, as the fat of the lamb is removed from the sacrifice of the peace offering. Then the priest shall burn it on the altar, according to the offerings made by fire to the LORD. So the priest shall make atonement for his sin that he has committed, and it shall be forgiven him.

Leviticus 5

The Trespass Offering

[1]‘If a person sins in hearing the utterance of an oath, and *is* a witness, whether he has seen or known *of the matter*—if he does not tell *it,* he bears guilt.

[2]‘Or if a person touches any unclean thing, whether *it is* the carcass of an unclean beast, or the carcass of unclean livestock, or the carcass of unclean creeping things, and he is unaware of it, he also shall be unclean and guilty.

[3]‘Or if he touches human uncleanness—whatever uncleanness with which a man may be defiled, and he is unaware of it—when he realizes *it,* then he shall be guilty.

[4]‘Or if a person swears, speaking thoughtlessly with *his* lips to do evil or to do good, whatever *it is* that a man may pronounce by an oath, and he is unaware of it—when he realizes *it,* then he shall be guilty in any of these *matters*.

[5]‘And it shall be, when he is guilty in any of these *matters,* that he shall confess that he has sinned in that *thing;*

[6]‘and he shall bring his trespass offering to the LORD for his sin which he has committed, a female from the flock, a lamb or a kid of the goats as a sin offering. So the priest shall make atonement for him concerning his sin.

[7]‘If he is not able to bring a lamb, then he shall bring to the LORD, for his trespass which he has committed, two turtledoves or two young pigeons: one as a sin offering and the other as a burnt offering.

[8]‘And he shall bring them to the priest, who shall offer *that* which *is* for the sin offering first, and wring off its head from its neck, but shall not divide *it* completely.

[9]‘Then he shall sprinkle *some* of the blood of the sin offering on the side of the altar, and the rest of the blood shall be drained out at the base of the altar. It *is* a sin offering.

[10]‘And he shall offer the second *as* a burnt offering according to the prescribed manner. So the priest shall make atonement on his behalf for

his sin which he has committed, and it shall be forgiven him.

11‘But if he is not able to bring two turtledoves or two young pigeons, then he who sinned shall bring for his offering one-tenth of an ephah of fine flour as a sin offering. He shall put no oil on it, nor shall he put frankincense on it, for it *is* a sin offering.

12‘Then he shall bring it to the priest, and the priest shall take his handful of it as a memorial portion, and burn *it* on the altar according to the offerings made by fire to the LORD. It *is* a sin offering.

13‘The priest shall make atonement for him, for his sin that he has committed in any of these matters; and it shall be forgiven him. *The rest* shall be the priest’s as a grain offering.’ ”

Offerings with Restitution

14Then the LORD spoke to Moses, saying:

15“If a person commits a trespass, and sins unintentionally in regard to the holy things of the LORD, then he shall bring to the LORD as his trespass offering a ram without blemish from the flocks, with your valuation in shekels of silver according to the shekel of the sanctuary, as a trespass offering.

16“And he shall make restitution for the harm that he has done in regard to the holy thing, and shall add one-fifth to it and give it to the priest. So the priest shall make atonement for him with the ram of the trespass offering, and it shall be forgiven him.

17“If a person sins, and commits any of these things which are forbidden to be done by the commandments of the LORD, though he does not know *it,* yet he is guilty and shall bear his iniquity.

18“And he shall bring to the priest a ram without blemish from the flock, with your valuation, as a trespass offering. So the priest shall make atonement for him regarding his ignorance in which he erred and did not know *it,* and it shall be forgiven him.

19“It is a trespass offering; he has certainly trespassed against the LORD.”

Leviticus 6

[1]And the LORD spoke to Moses, saying:

[2]“If a person sins and commits a trespass against the LORD by lying to his neighbor about what was delivered to him for safekeeping, or about a pledge, or about a robbery, or if he has extorted from his neighbor,

[3]“or if he has found what was lost and lies concerning it, and swears falsely—in any one of these things that a man may do in which he sins:

[4]“then it shall be, because he has sinned and is guilty, that he shall restore what he has stolen, or the thing which he has extorted, or what was delivered to him for safekeeping, or the lost thing which he found,

[5]“or all that about which he has sworn falsely. He shall restore its full value, add one-fifth more to it, *and* give it to whomever it belongs, on the day of his trespass offering.

[6]“And he shall bring his trespass offering to the LORD, a ram without blemish from the flock, with your valuation, as a trespass offering, to the priest.

[7]“So the priest shall make atonement for him before the LORD, and he shall be forgiven for any one of these things that he may have done in which he trespasses.”

The Law of the Burnt Offering

[8]Then the LORD spoke to Moses, saying,

[9]“Command Aaron and his sons, saying, ‘This *is* the law of the burnt offering: The burnt offering *shall be* on the hearth upon the altar all night until morning, and the fire of the altar shall be kept burning on it.

[10]‘And the priest shall put on his linen garment, and his linen trousers he shall put on his body, and take up the ashes of the burnt offering which the fire has consumed on the altar, and he shall put them beside the altar.

[11]‘Then he shall take off his garments, put on other garments, and carry the ashes outside the camp to a clean place.

[12]‘And the fire on the altar shall be kept burning on it; it shall not be put out. And the priest shall burn wood on it every morning, and lay the burnt offering in order on it; and he shall burn on it the fat of the peace offerings.

[13]‘A fire shall always be burning on the altar; it shall never go out.

The Law of the Grain Offering

14‘This *is* the law of the grain offering: The sons of Aaron shall offer it on the altar before the LORD.

[15]‘He shall take from it his handful of the fine flour of the grain offering, with its oil, and all the frankincense which *is* on the grain offering, and shall burn *it* on the altar *for* a sweet aroma, as a memorial to the LORD.

[16]‘And the remainder of it Aaron and his sons shall eat; with unleavened bread it shall be eaten in a holy place; in the court of the tabernacle of meeting they shall eat it.

[17]‘It shall not be baked with leaven. I have given it *as* their portion of My offerings made by fire; it *is* most holy, like the sin offering and the trespass offering.

[18]‘All the males among the children of Aaron may eat it. *It shall be* a statute forever in your generations concerning the offerings made by fire to the LORD. Everyone who touches them must be holy.’ ”

19And the LORD spoke to Moses, saying,

[20]“This *is* the offering of Aaron and his sons, which they shall offer to the LORD, *beginning* on the day when he is anointed: one-tenth of an ephah of fine flour as a daily grain offering, half of it in the morning and half of it at night.

[21]“It shall be made in a pan with oil. *When it is* mixed, you shall bring it in. The baked pieces of the grain offering you shall offer *for* a sweet aroma to the LORD.

[22]“The priest from among his sons, who is anointed in his place, shall offer it. *It is* a statute forever to the LORD. It shall be wholly burned.

[23]“For every grain offering for the priest shall be wholly burned. It shall not be eaten.”

The Law of the Sin Offering

24Also the LORD spoke to Moses, saying,

25“Speak to Aaron and to his sons, saying, ‘This *is* the law of the sin offering: In the place where the burnt offering is killed, the sin offering shall be killed before the LORD. It *is* most holy.

26‘The priest who offers it for sin shall eat it. In a holy place it shall be eaten, in the court of the tabernacle of meeting.

27‘Everyone who touches its flesh must be holy. And when its blood is sprinkled on any garment, you shall wash that on which it was sprinkled, in a holy place.

28‘But the earthen vessel in which it is boiled shall be broken. And if it is boiled in a bronze pot, it shall be both scoured and rinsed in water.

29‘All the males among the priests may eat it. It *is* most holy.

30‘But no sin offering from which *any* of the blood is brought into the tabernacle of meeting, to make atonement in the holy *place,* shall be eaten. It shall be burned in the fire.

Leviticus 7

The Law of the Trespass Offering

[1]‘Likewise this *is* the law of the trespass offering (it *is* most holy):

[2]‘In the place where they kill the burnt offering they shall kill the trespass offering. And its blood he shall sprinkle all around on the altar.

[3]‘And he shall offer from it all its fat. The fat tail and the fat that covers the entrails,

[4]‘the two kidneys and the fat that *is* on them by the flanks, and the fatty lobe *attached* to the liver above the kidneys, he shall remove;

[5]‘and the priest shall burn them on the altar *as* an offering made by fire to the LORD. It *is* a trespass offering.

[6]‘Every male among the priests may eat it. It shall be eaten in a holy place. It *is* most holy.

[7]‘The trespass offering *is* like the sin offering; *there is* one law for them both: the priest who makes atonement with it shall have *it*.

[8]‘And the priest who offers anyone’s burnt offering, that priest shall have for himself the skin of the burnt offering which he has offered.

[9]‘Also every grain offering that is baked in the oven and all that is prepared in the covered pan, or in a pan, shall be the priest’s who offers it.

[10]‘Every grain offering, *whether* mixed with oil or dry, shall belong to all the sons of Aaron, to one *as much* as the other.

The Law of Peace Offerings

[11]‘This *is* the law of the sacrifice of peace offerings which he shall offer to the LORD:

[12]‘If he offers it for a thanksgiving, then he shall offer, with the sacrifice of thanksgiving, unleavened cakes mixed with oil, unleavened wafers anointed with oil, or cakes of blended flour mixed with oil.

[13]‘Besides the cakes, *as* his offering he shall offer leavened bread with the sacrifice of thanksgiving of his peace offering.

[14]‘And from it he shall offer one cake from each offering *as* a heave offering to the LORD. It shall belong to the priest who sprinkles the

blood of the peace offering.

15‘The flesh of the sacrifice of his peace offering for thanksgiving shall be eaten the same day it is offered. He shall not leave any of it until morning.

16‘But if the sacrifice of his offering *is* a vow or a voluntary offering, it shall be eaten the same day that he offers his sacrifice; but on the next day the remainder of it also may be eaten;

17‘the remainder of the flesh of the sacrifice on the third day must be burned with fire.

18‘And if *any* of the flesh of the sacrifice of his peace offering is eaten at all on the third day, it shall not be accepted, nor shall it be imputed to him; it shall be an abomination *to* him who offers it, and the person who eats of it shall bear guilt.

19‘The flesh that touches any unclean thing shall not be eaten. It shall be burned with fire. And as for the *clean* flesh, all who are clean may eat of it.

20‘But the person who eats the flesh of the sacrifice of the peace offering that *belongs* to the LORD, while he is unclean, that person shall be cut off from his people.

21‘Moreover the person who touches any unclean thing, *such as* human uncleanness, *an* unclean animal, or any abominable unclean thing, and who eats the flesh of the sacrifice of the peace offering that *belongs* to the LORD, that person shall be cut off from his people.’ ”

Fat and Blood May Not Be Eaten

22And the LORD spoke to Moses, saying,

23“Speak to the children of Israel, saying: ‘You shall not eat any fat, of ox or sheep or goat.

24‘And the fat of an animal that dies *naturally,* and the fat of what is torn by wild beasts, may be used in any other way; but you shall by no means eat it.

25‘For whoever eats the fat of the animal of which men offer an offering made by fire to the LORD, the person who eats *it* shall be cut off from his people.

[26]‘Moreover you shall not eat any blood in any of your dwellings, *whether* of bird or beast.

[27]‘Whoever eats any blood, that person shall be cut off from his people.’ ”

The Portion of Aaron and His Sons

[28]Then the LORD spoke to Moses, saying,

[29]“Speak to the children of Israel, saying: ‘He who offers the sacrifice of his peace offering to the LORD shall bring his offering to the LORD from the sacrifice of his peace offering.

[30]‘His own hands shall bring the offerings made by fire to the LORD. The fat with the breast he shall bring, that the breast may be waved *as* a wave offering before the LORD.

[31]‘And the priest shall burn the fat on the altar, but the breast shall be Aaron’s and his sons’.

[32]‘Also the right thigh you shall give to the priest *as* a heave offering from the sacrifices of your peace offerings.

[33]‘He among the sons of Aaron, who offers the blood of the peace offering and the fat, shall have the right thigh for *his* part.

[34]‘For the breast of the wave offering and the thigh of the heave offering I have taken from the children of Israel, from the sacrifices of their peace offerings, and I have given them to Aaron the priest and to his sons from the children of Israel by a statute forever.’ ”

[35]This *is* the consecrated portion for Aaron and his sons, from the offerings made by fire to the LORD, on the day when *Moses* presented them to minister to the LORD as priests.

[36]The LORD commanded this to be given to them by the children of Israel, on the day that He anointed them, *by* a statute forever throughout their generations.

[37]This *is* the law of the burnt offering, the grain offering, the sin offering, the trespass offering, the consecrations, and the sacrifice of the peace offering,

[38]which the LORD commanded Moses on Mount Sinai, on the day when He commanded the children of Israel to offer their offerings to the LORD in the Wilderness of Sinai.

Leviticus 8

Aaron and His Sons Consecrated

[1]And the LORD spoke to Moses, saying:

[2]“Take Aaron and his sons with him, and the garments, the anointing oil, a bull as the sin offering, two rams, and a basket of unleavened bread;

[3]“and gather all the congregation together at the door of the tabernacle of meeting.”

[4]So Moses did as the LORD commanded him. And the congregation was gathered together at the door of the tabernacle of meeting.

[5]And Moses said to the congregation, “This *is* what the LORD commanded to be done.”

6Then Moses brought Aaron and his sons and washed them with water.

[7]And he put the tunic on him, girded him with the sash, clothed him with the robe, and put the ephod on him; and he girded him with the intricately woven band of the ephod, and with it tied *the ephod* on him.

[8]Then he put the breastplate on him, and he put the Urim and the Thummim in the breastplate.

[9]And he put the turban on his head. Also on the turban, on its front, he put the golden plate, the holy crown, as the LORD had commanded Moses.

10Also Moses took the anointing oil, and anointed the tabernacle and all that *was* in it, and consecrated them.

[11]He sprinkled some of it on the altar seven times, anointed the altar and all its utensils, and the laver and its base, to consecrate them.

[12]And he poured some of the anointing oil on Aaron’s head and anointed him, to consecrate him.

[13]Then Moses brought Aaron’s sons and put tunics on them, girded them with sashes, and put hats on them, as the LORD had commanded Moses.

14And he brought the bull for the sin offering. Then Aaron and his sons laid their hands on the head of the bull for the sin offering,

[15]and Moses killed *it*. Then he took the blood, and put *some* on the horns of the altar all around with his finger, and purified the altar. And he poured the blood at the base of the altar, and consecrated it, to make atonement for it.

[16]Then he took all the fat that *was* on the entrails, the fatty lobe *attached to* the liver, and the two kidneys with their fat, and Moses burned *them* on the altar.

[17]But the bull, its hide, its flesh, and its offal, he burned with fire outside the camp, as the LORD had commanded Moses.

[18]Then he brought the ram as the burnt offering. And Aaron and his sons laid their hands on the head of the ram,

[19]and Moses killed *it*. Then he sprinkled the blood all around on the altar.

[20]And he cut the ram into pieces; and Moses burned the head, the pieces, and the fat.

[21]Then he washed the entrails and the legs in water. And Moses burned the whole ram on the altar. It *was* a burnt sacrifice for a sweet aroma, an offering made by fire to the LORD, as the LORD had commanded Moses.

[22]And he brought the second ram, the ram of consecration. Then Aaron and his sons laid their hands on the head of the ram,

[23]and Moses killed *it*. Also he took *some* of its blood and put it on the tip of Aaron’s right ear, on the thumb of his right hand, and on the big toe of his right foot.

[24]Then he brought Aaron’s sons. And Moses put *some* of the blood on the tips of their right ears, on the thumbs of their right hands, and on the big toes of their right feet. And Moses sprinkled the blood all around on the altar.

[25]Then he took the fat and the fat tail, all the fat that *was* on the entrails, the fatty lobe *attached to* the liver, the two kidneys and their fat, and the right thigh;

[26]and from the basket of unleavened bread that was before the LORD he took one unleavened cake, a cake of bread *anointed with* oil, and one wafer, and put *them* on the fat and on the right thigh;

[27]and he put all *these* in Aaron’s hands and in his sons’ hands, and waved them *as* a wave offering before the LORD.

[28]Then Moses took them from their hands and burned *them* on the altar, on the burnt offering. They *were* consecration offerings for a sweet aroma. That *was* an offering made by fire to the LORD.

[29]And Moses took the breast and waved it *as* a wave offering before the LORD. It was Moses’ part of the ram of consecration, as the LORD had commanded Moses.

[30]Then Moses took some of the anointing oil and some of the blood which *was* on the altar, and sprinkled *it* on Aaron, on his garments, on his sons, and on the garments of his sons with him; and he consecrated Aaron, his garments, his sons, and the garments of his sons with him.

[31]And Moses said to Aaron and his sons, “Boil the flesh *at* the door of the tabernacle of meeting, and eat it there with the bread that *is* in the basket of consecration offerings, as I commanded, saying, ‘Aaron and his sons shall eat it.’

[32]“What remains of the flesh and of the bread you shall burn with fire.

[33]“And you shall not go outside the door of the tabernacle of meeting *for* seven days, until the days of your consecration are ended. For seven days he shall consecrate you.

[34]“As he has done this day, *so* the LORD has commanded to do, to make atonement for you.

[35]“Therefore you shall stay *at* the door of the tabernacle of meeting day and night for seven days, and keep the charge of the LORD, so that you may not die; for so I have been commanded.”

[36]So Aaron and his sons did all the things that the LORD had commanded by the hand of Moses.

Leviticus 9

The Priestly Ministry Begins

[1]It came to pass on the eighth day that Moses called Aaron and his sons and the elders of Israel.

[2]And he said to Aaron, “Take for yourself a young bull as a sin offering and a ram as a burnt offering, without blemish, and offer *them* before the LORD.

[3]“And to the children of Israel you shall speak, saying, ‘Take a kid of the goats as a sin offering, and a calf and a lamb, *both* of the first year, without blemish, as a burnt offering,

[4]‘also a bull and a ram as peace offerings, to sacrifice before the LORD, and a grain offering mixed with oil; for today the LORD will appear to you.’ ”

[5]So they brought what Moses commanded before the tabernacle of meeting. And all the congregation drew near and stood before the LORD.

[6]Then Moses said, “This *is* the thing which the LORD commanded you to do, and the glory of the LORD will appear to you.”

[7]And Moses said to Aaron, “Go to the altar, offer your sin offering and your burnt offering, and make atonement for yourself and for the people. Offer the offering of the people, and make atonement for them, as the LORD commanded.”

[8]Aaron therefore went to the altar and killed the calf of the sin offering, which *was* for himself.

[9]Then the sons of Aaron brought the blood to him. And he dipped his finger in the blood, put *it* on the horns of the altar, and poured the blood at the base of the altar.

[10]But the fat, the kidneys, and the fatty lobe from the liver of the sin offering he burned on the altar, as the LORD had commanded Moses.

[11]The flesh and the hide he burned with fire outside the camp.

[12]And he killed the burnt offering; and Aaron’s sons presented to him the blood, which he sprinkled all around on the altar.

[13]Then they presented the burnt offering to him, with its pieces and head, and he burned *them* on the altar.

[14]And he washed the entrails and the legs, and burned *them* with the burnt offering on the altar.

[15]Then he brought the people's offering, and took the goat, which *was* the sin offering for the people, and killed it and offered it for sin, like the first one.

[16]And he brought the burnt offering and offered it according to the prescribed manner.

[17]Then he brought the grain offering, took a handful of it, and burned *it* on the altar, besides the burnt sacrifice of the morning.

[18]He also killed the bull and the ram *as* sacrifices of peace offerings, which *were* for the people. And Aaron's sons presented to him the blood, which he sprinkled all around on the altar,

[19]and the fat from the bull and the ram—the fatty tail, what covers *the entrails* and the kidneys, and the fatty lobe *attached to* the liver;

[20]and they put the fat on the breasts. Then he burned the fat on the altar;

[21]but the breasts and the right thigh Aaron waved *as* a wave offering before the LORD, as Moses had commanded.

[22]Then Aaron lifted his hand toward the people, blessed them, and came down from offering the sin offering, the burnt offering, and peace offerings.

[23]And Moses and Aaron went into the tabernacle of meeting, and came out and blessed the people. Then the glory of the LORD appeared to all the people,

[24]and fire came out from before the LORD and consumed the burnt offering and the fat on the altar. When all the people saw *it,* they shouted and fell on their faces.

Leviticus 10

The Profane Fire of Nadab and Abihu

[1]Then Nadab and Abihu, the sons of Aaron, each took his censer and put fire in it, put incense on it, and offered profane fire before the LORD, which He had not commanded them.

[2]So fire went out from the LORD and devoured them, and they died before the LORD.

[3]And Moses said to Aaron, "This is what the LORD spoke, saying:

> 'By those who come near Me
> I must be regarded as holy;
> And before all the people
> I must be glorified.' "

So Aaron held his peace.

4Then Moses called Mishael and Elzaphan, the sons of Uzziel the uncle of Aaron, and said to them, "Come near, carry your brethren from before the sanctuary out of the camp."

[5]So they went near and carried them by their tunics out of the camp, as Moses had said.

[6]And Moses said to Aaron, and to Eleazar and Ithamar, his sons, "Do not uncover your heads nor tear your clothes, lest you die, and wrath come upon all the people. But let your brethren, the whole house of Israel, bewail the burning which the LORD has kindled.

[7]"You shall not go out from the door of the tabernacle of meeting, lest you die, for the anointing oil of the LORD *is* upon you." And they did according to the word of Moses.

Conduct Prescribed for Priests

8Then the LORD spoke to Aaron, saying:

[9]"Do not drink wine or intoxicating drink, you, nor your sons with you, when you go into the tabernacle of meeting, lest you die. *It shall be* a statute forever throughout your generations,

[10]“that you may distinguish between holy and unholy, and between unclean and clean,

[11]“and that you may teach the children of Israel all the statutes which the LORD has spoken to them by the hand of Moses.”

12And Moses spoke to Aaron, and to Eleazar and Ithamar, his sons who were left: “Take the grain offering that remains of the offerings made by fire to the LORD, and eat it without leaven beside the altar; for it *is* most holy.

[13]“You shall eat it in a holy place, because it *is* your due and your sons’ due, of the sacrifices made by fire to the LORD; for so I have been commanded.

[14]“The breast of the wave offering and the thigh of the heave offering you shall eat in a clean place, you, your sons, and your daughters with you; for *they are* your due and your sons’ due, *which* are given from the sacrifices of peace offerings of the children of Israel.

[15]“The thigh of the heave offering and the breast of the wave offering they shall bring with the offerings of fat made by fire, to offer *as* a wave offering before the LORD. And it shall be yours and your sons’ with you, by a statute forever, as the LORD has commanded.”

16Then Moses made careful inquiry about the goat of the sin offering, and there it was—burned up. And he was angry with Eleazar and Ithamar, the sons of Aaron *who were* left, saying,

[17]“Why have you not eaten the sin offering in a holy place, since it *is* most holy, and *God* has given it to you to bear the guilt of the congregation, to make atonement for them before the LORD?

[18]“See! Its blood was not brought inside the holy *place;* indeed you should have eaten it in a holy *place,* as I commanded.”

[19]And Aaron said to Moses, “Look, this day they have offered their sin offering and their burnt offering before the LORD, and such things have befallen me! *If* I had eaten the sin offering today, would it have been accepted in the sight of the LORD?”

[20]So when Moses heard *that,* he was content.

Leviticus 11

Foods Permitted and Forbidden

[1]Now the LORD spoke to Moses and Aaron, saying to them,

[2]“Speak to the children of Israel, saying, ‘These *are* the animals which you may eat among all the animals that *are* on the earth:

[3]‘Among the animals, whatever divides the hoof, having cloven hooves *and* chewing the cud—that you may eat.

[4]‘Nevertheless these you shall not eat among those that chew the cud or those that have cloven hooves: the camel, because it chews the cud but does not have cloven hooves, is unclean to you;

[5]‘the rock hyrax, because it chews the cud but does not have cloven hooves, *is* unclean to you;

[6]‘the hare, because it chews the cud but does not have cloven hooves, *is* unclean to you;

[7]‘and the swine, though it divides the hoof, having cloven hooves, yet does not chew the cud, *is* unclean to you.

[8]‘Their flesh you shall not eat, and their carcasses you shall not touch. They *are* unclean to you.

[9]‘These you may eat of all that *are* in the water: whatever in the water has fins and scales, whether in the seas or in the rivers—that you may eat.

[10]‘But all in the seas or in the rivers that do not have fins and scales, all that move in the water or any living thing which *is* in the water, they *are* an abomination to you.

[11]‘They shall be an abomination to you; you shall not eat their flesh, but you shall regard their carcasses as an abomination.

[12]‘Whatever in the water does not have fins or scales—that *shall be* an abomination to you.

[13]‘And these you shall regard as an abomination among the birds; they shall not be eaten, they *are* an abomination: the eagle, the vulture, the buzzard,

[14]‘the kite, and the falcon after its kind;

[15]‘every raven after its kind,

[16]‘the ostrich, the short-eared owl, the sea gull, and the hawk after its kind;

[17]‘the little owl, the fisher owl, and the screech owl;

[18]‘the white owl, the jackdaw, and the carrion vulture;

[19]‘the stork, the heron after its kind, the hoopoe, and the bat.

[20]‘All flying insects that creep on *all* fours *shall be* an abomination to you.

[21]‘Yet these you may eat of every flying insect that creeps on *all* fours: those which have jointed legs above their feet with which to leap on the earth.

[22]‘These you may eat: the locust after its kind, the destroying locust after its kind, the cricket after its kind, and the grasshopper after its kind.

[23]‘But all *other* flying insects which have four feet *shall be* an abomination to you.

Unclean Animals

[24]‘By these you shall become unclean; whoever touches the carcass of any of them shall be unclean until evening;

[25]‘whoever carries part of the carcass of any of them shall wash his clothes and be unclean until evening:

[26]‘*The carcass* of any animal which divides the foot, but is not cloven-hoofed or does not chew the cud, *is* unclean to you. Everyone who touches it shall be unclean.

[27]‘And whatever goes on its paws, among all kinds of animals that go on *all* fours, those *are* unclean to you. Whoever touches any such carcass shall be unclean until evening.

[28]‘Whoever carries *any such* carcass shall wash his clothes and be unclean until evening. It *is* unclean to you.

[29]‘These also *shall be* unclean to you among the creeping things that creep on the earth: the mole, the mouse, and the large lizard after its kind;

[30]‘the gecko, the monitor lizard, the sand reptile, the sand lizard, and the chameleon.

[31]‘These *are* unclean to you among all that creep. Whoever touches them when they are dead shall be unclean until evening.

[32]‘Anything on which *any* of them falls, when they are dead shall be unclean, whether *it is* any item of wood or clothing or skin or sack, whatever item *it is,* in which *any* work is done, it must be put in water. And it shall be unclean until evening; then it shall be clean.

[33]‘Any earthen vessel into which *any* of them falls you shall break; and whatever *is* in it shall be unclean:

[34]‘in such a vessel, any edible food upon which water falls becomes unclean, and any drink that may be drunk from it becomes unclean.

[35]‘And everything on which *a part* of *any such* carcass falls shall be unclean; *whether it is* an oven or cooking stove, it shall be broken down; *for* they *are* unclean, and shall be unclean to you.

[36]‘Nevertheless a spring or a cistern, *in which there is* plenty of water, shall be clean, but whatever touches any such carcass becomes unclean.

[37]‘And if a part of *any such* carcass falls on any planting seed which is to be sown, it *remains* clean.

[38]‘But if water is put on the seed, and if *a part* of *any such* carcass falls on it, it *becomes* unclean to you.

[39]‘And if any animal which you may eat dies, he who touches its carcass shall be unclean until evening.

[40]‘He who eats of its carcass shall wash his clothes and be unclean until evening. He also who carries its carcass shall wash his clothes and be unclean until evening.

[41]‘And every creeping thing that creeps on the earth *shall be* an abomination. It shall not be eaten.

[42]‘Whatever crawls on its belly, whatever goes on *all* fours, or whatever has many feet among all creeping things that creep on the earth—these you shall not eat, for they *are* an abomination.

[43]‘You shall not make yourselves abominable with any creeping thing that creeps; nor shall you make yourselves unclean with them, lest you be defiled by them.

[44]‘For I *am* the LORD your God. You shall therefore consecrate yourselves, and you shall be holy; for I *am* holy. Neither shall you

defile yourselves with any creeping thing that creeps on the earth.

[45]'For I *am* the LORD who brings you up out of the land of Egypt, to be your God. You shall therefore be holy, for I *am* holy.

[46]'This *is* the law of the animals and the birds and every living creature that moves in the waters, and of every creature that creeps on the earth,

[47]'to distinguish between the unclean and the clean, and between the animal that may be eaten and the animal that may not be eaten.' "

Leviticus 12

The Ritual After Childbirth

[1]Then the LORD spoke to Moses, saying,

[2]"Speak to the children of Israel, saying: 'If a woman has conceived, and borne a male child, then she shall be unclean seven days; as in the days of her customary impurity she shall be unclean.

[3]'And on the eighth day the flesh of his foreskin shall be circumcised.

[4]'She shall then continue in the blood of *her* purification thirty-three days. She shall not touch any hallowed thing, nor come into the sanctuary until the days of her purification are fulfilled.

[5]'But if she bears a female child, then she shall be unclean two weeks, as in her customary impurity, and she shall continue in the blood of *her* purification sixty-six days.

[6]'When the days of her purification are fulfilled, whether for a son or a daughter, she shall bring to the priest a lamb of the first year as a burnt offering, and a young pigeon or a turtledove as a sin offering, to the door of the tabernacle of meeting.

[7]'Then he shall offer it before the LORD, and make atonement for her. And she shall be clean from the flow of her blood. This *is* the law for her who has borne a male or a female.

[8]'And if she is not able to bring a lamb, then she may bring two turtledoves or two young pigeons—one as a burnt offering and the other as a sin offering. So the priest shall make atonement for her, and she will be clean.' "

Leviticus 13

The Law Concerning Leprosy

[1]And the LORD spoke to Moses and Aaron, saying:

[2]“When a man has on the skin of his body a swelling, a scab, or a bright spot, and it becomes on the skin of his body *like* a leprous sore, then he shall be brought to Aaron the priest or to one of his sons the priests.

[3]“The priest shall examine the sore on the skin of the body; and if the hair on the sore has turned white, and the sore appears *to be* deeper than the skin of his body, it *is* a leprous sore. Then the priest shall examine him, and pronounce him unclean.

[4]“But if the bright spot *is* white on the skin of his body, and does not appear *to be* deeper than the skin, and its hair has not turned white, then the priest shall isolate *the one who has* the sore seven days.

[5]“And the priest shall examine him on the seventh day; and indeed *if* the sore appears to be as it was, *and* the sore has not spread on the skin, then the priest shall isolate him another seven days.

[6]“Then the priest shall examine him again on the seventh day; and indeed *if* the sore has faded, *and* the sore has not spread on the skin, then the priest shall pronounce him clean; it *is only* a scab, and he shall wash his clothes and be clean.

[7]“But if the scab should at all spread over the skin, after he has been seen by the priest for his cleansing, he shall be seen by the priest again.

[8]“And *if* the priest sees that the scab has indeed spread on the skin, then the priest shall pronounce him unclean. It *is* leprosy.

[9]“When the leprous sore is on a person, then he shall be brought to the priest.

[10]“And the priest shall examine *him;* and indeed *if* the swelling on the skin *is* white, and it has turned the hair white, and *there is* a spot of raw flesh in the swelling,

[11]“it *is* an old leprosy on the skin of his body. The priest shall pronounce him unclean, and shall not isolate him, for he *is* unclean.

12“And if leprosy breaks out all over the skin, and the leprosy covers all the skin of *the one who has* the sore, from his head to his foot, wherever the priest looks,

13“then the priest shall consider; and indeed *if* the leprosy has covered all his body, he shall pronounce *him* clean *who has* the sore. It has all turned white. He *is* clean.

14“But when raw flesh appears on him, he shall be unclean.

15“And the priest shall examine the raw flesh and pronounce him to be unclean; *for* the raw flesh *is* unclean. It *is* leprosy.

16“Or if the raw flesh changes and turns white again, he shall come to the priest.

17“And the priest shall examine him; and indeed *if* the sore has turned white, then the priest shall pronounce *him* clean *who has* the sore. He *is* clean.

18“If the body develops a boil in the skin, and it is healed,

19“and in the place of the boil there comes a white swelling or a bright spot, reddish-white, then it shall be shown to the priest;

20“and *if,* when the priest sees it, it indeed *appears* deeper than the skin, and its hair has turned white, the priest shall pronounce him unclean. It *is* a leprous sore which has broken out of the boil.

21“But if the priest examines it, and indeed *there are* no white hairs in it, and it *is* not deeper than the skin, but has faded, then the priest shall isolate him seven days;

22“and if it should at all spread over the skin, then the priest shall pronounce him unclean. It *is* a leprous sore.

23“But if the bright spot stays in one place, *and* has not spread, it *is* the scar of the boil; and the priest shall pronounce him clean.

24“Or if the body receives a burn on its skin by fire, and the raw *flesh* of the burn becomes a bright spot, reddish-white or white,

25“then the priest shall examine it; and indeed *if* the hair of the bright spot has turned white, and it appears deeper than the skin, it *is* leprosy broken out in the burn. Therefore the priest shall pronounce him unclean. It *is* a leprous sore.

26“But if the priest examines it, and indeed *there are* no white hairs in the bright spot, and it *is* not deeper than the skin, but has faded, then the priest shall isolate him seven days.

[27]“And the priest shall examine him on the seventh day. If it has at all spread over the skin, then the priest shall pronounce him unclean. It *is* a leprous sore.

[28]“But if the bright spot stays in one place, *and* has not spread on the skin, but has faded, it *is* a swelling from the burn. The priest shall pronounce him clean, for it *is* the scar from the burn.

[29]“If a man or woman has a sore on the head or the beard,

[30]“then the priest shall examine the sore; and indeed if it appears deeper than the skin, *and there is* in it thin yellow hair, then the priest shall pronounce him unclean. It *is* a scaly leprosy of the head or beard.

[31]“But if the priest examines the scaly sore, and indeed it does not appear deeper than the skin, and *there is* no black hair in it, then the priest shall isolate *the one who has* the scale seven days.

[32]“And on the seventh day the priest shall examine the sore; and indeed *if* the scale has not spread, and there is no yellow hair in it, and the scale does not appear deeper than the skin,

[33]“he shall shave himself, but the scale he shall not shave. And the priest shall isolate *the one who has* the scale another seven days.

[34]“On the seventh day the priest shall examine the scale; and indeed *if* the scale has not spread over the skin, and does not appear deeper than the skin, then the priest shall pronounce him clean. He shall wash his clothes and be clean.

[35]“But if the scale should at all spread over the skin after his cleansing,

[36]“then the priest shall examine him; and indeed *if* the scale has spread over the skin, the priest need not seek for yellow hair. He *is* unclean.

[37]“But if the scale appears to be at a standstill, and there is black hair grown up in it, the scale has healed. He *is* clean, and the priest shall pronounce him clean.

[38]“If a man or a woman has bright spots on the skin of the body, *specifically* white bright spots,

[39]“then the priest shall look; and indeed *if* the bright spots on the skin of the body *are* dull white, it *is* a white spot *that* grows on the skin. He

is clean.

[40]“As for the man whose hair has fallen from his head, he *is* bald, *but* he *is* clean.

[41]“He whose hair has fallen from his forehead, he *is* bald on the forehead, *but* he *is* clean.

[42]“And if there is on the bald head or bald forehead a reddish-white sore, it *is* leprosy breaking out on his bald head or his bald forehead.

[43]“Then the priest shall examine it; and indeed *if* the swelling of the sore *is* reddish-white on his bald head or on his bald forehead, as the appearance of leprosy on the skin of the body,

[44]“he is a leprous man. He *is* unclean. The priest shall surely pronounce him unclean; his sore *is* on his head.

[45]“Now the leper on whom the sore *is,* his clothes shall be torn and his head bare; and he shall cover his mustache, and cry, ‘Unclean! Unclean!’

[46]“He shall be unclean. All the days he has the sore he shall be unclean. He *is* unclean, and he shall dwell alone; his dwelling *shall be* outside the camp.

The Law Concerning Leprous Garments

[47]“Also, if a garment has a leprous plague in it, *whether it is* a woolen garment or a linen garment,

[48]“whether *it is* in the warp or woof of linen or wool, whether in leather or in anything made of leather,

[49]“and if the plague is greenish or reddish in the garment or in the leather, whether in the warp or in the woof, or in anything made of leather, it *is* a leprous plague and shall be shown to the priest.

[50]“The priest shall examine the plague and isolate *that which has* the plague seven days.

[51]“And he shall examine the plague on the seventh day. If the plague has spread in the garment, either in the warp or in the woof, in the leather *or* in anything made of leather, the plague *is* an active leprosy. It *is* unclean.

[52]“He shall therefore burn that garment in which is the plague, whether warp or woof, in wool or in linen, or anything of leather, for it

is an active leprosy; *the garment* shall be burned in the fire.

53“But if the priest examines *it,* and indeed the plague has not spread in the garment, either in the warp or in the woof, or in anything made of leather,

54“then the priest shall command that they wash *the thing* in which *is* the plague; and he shall isolate it another seven days.

55“Then the priest shall examine the plague after it has been washed; and indeed *if* the plague has not changed its color, though the plague has not spread, it *is* unclean, and you shall burn it in the fire; it continues eating away, *whether* the damage *is* outside or inside.

56“If the priest examines *it,* and indeed the plague has faded after washing it, then he shall tear it out of the garment, whether out of the warp or out of the woof, or out of the leather.

57“But if it appears again in the garment, either in the warp or in the woof, or in anything made of leather, it *is* a spreading *plague;* you shall burn with fire that in which is the plague.

58“And if you wash the garment, either warp or woof, or whatever is made of leather, if the plague has disappeared from it, then it shall be washed a second time, and shall be clean.

59“This *is* the law of the leprous plague in a garment of wool or linen, either in the warp or woof, or in anything made of leather, to pronounce it clean or to pronounce it unclean.”

Leviticus 14

The Ritual for Cleansing Healed Lepers

[1]Then the LORD spoke to Moses, saying,

[2]“This shall be the law of the leper for the day of his cleansing: He shall be brought to the priest.

[3]“And the priest shall go out of the camp, and the priest shall examine *him;* and indeed, *if* the leprosy is healed in the leper,

[4]“then the priest shall command to take for him who is to be cleansed two living *and* clean birds, cedar wood, scarlet, and hyssop.

[5]“And the priest shall command that one of the birds be killed in an earthen vessel over running water.

[6]“As for the living bird, he shall take it, the cedar wood and the scarlet and the hyssop, and dip them and the living bird in the blood of the bird *that was* killed over the running water.

[7]“And he shall sprinkle it seven times on him who is to be cleansed from the leprosy, and shall pronounce him clean, and shall let the living bird loose in the open field.

[8]“He who is to be cleansed shall wash his clothes, shave off all his hair, and wash himself in water, that he may be clean. After that he shall come into the camp, and shall stay outside his tent seven days.

[9]“But on the seventh day he shall shave all the hair off his head and his beard and his eyebrows—all his hair he shall shave off. He shall wash his clothes and wash his body in water, and he shall be clean.

[10]“And on the eighth day he shall take two male lambs without blemish, one ewe lamb of the first year without blemish, three-tenths *of an ephah* of fine flour mixed with oil as a grain offering, and one log of oil.

[11]“Then the priest who makes *him* clean shall present the man who is to be made clean, and those things, before the LORD, *at* the door of the tabernacle of meeting.

[12]“And the priest shall take one male lamb and offer it as a trespass offering, and the log of oil, and wave them *as* a wave offering before the LORD.

[13]“Then he shall kill the lamb in the place where he kills the sin offering and the burnt offering, in a holy place; for as the sin offering *is* the priest’s, so *is* the trespass offering. It *is* most holy.

[14]“The priest shall take *some* of the blood of the trespass offering, and the priest shall put *it* on the tip of the right ear of him who is to be cleansed, on the thumb of his right hand, and on the big toe of his right foot.

[15]“And the priest shall take *some* of the log of oil, and pour *it* into the palm of his own left hand.

[16]“Then the priest shall dip his right finger in the oil that *is* in his left hand, and shall sprinkle some of the oil with his finger seven times before the LORD.

[17]“And of the rest of the oil in his hand, the priest shall put *some* on the tip of the right ear of him who is to be cleansed, on the thumb of his right hand, and on the big toe of his right foot, on the blood of the trespass offering.

[18]“The rest of the oil that *is* in the priest’s hand he shall put on the head of him who is to be cleansed. So the priest shall make atonement for him before the LORD.

[19]“Then the priest shall offer the sin offering, and make atonement for him who is to be cleansed from his uncleanness. Afterward he shall kill the burnt offering.

[20]“And the priest shall offer the burnt offering and the grain offering on the altar. So the priest shall make atonement for him, and he shall be clean.

[21]“But if he *is* poor and cannot afford it, then he shall take one male lamb *as* a trespass offering to be waved, to make atonement for him, one-tenth *of an ephah* of fine flour mixed with oil as a grain offering, a log of oil,

[22]“and two turtledoves or two young pigeons, such as he is able to afford: one shall be a sin offering and the other a burnt offering.

[23]“He shall bring them to the priest on the eighth day for his cleansing, to the door of the tabernacle of meeting, before the LORD.

[24]“And the priest shall take the lamb of the trespass offering and the log of oil, and the priest shall wave them *as* a wave offering before the

LORD.

[25]“Then he shall kill the lamb of the trespass offering, and the priest shall take *some* of the blood of the trespass offering and put *it* on the tip of the right ear of him who is to be cleansed, on the thumb of his right hand, and on the big toe of his right foot.

[26]“And the priest shall pour some of the oil into the palm of his own left hand.

[27]“Then the priest shall sprinkle with his right finger *some* of the oil that *is* in his left hand seven times before the LORD.

[28]“And the priest shall put *some* of the oil that *is* in his hand on the tip of the right ear of him who is to be cleansed, on the thumb of the right hand, and on the big toe of his right foot, on the place of the blood of the trespass offering.

[29]“The rest of the oil that *is* in the priest’s hand he shall put on the head of him who is to be cleansed, to make atonement for him before the LORD.

[30]“And he shall offer one of the turtledoves or young pigeons, such as he can afford—

[31]“such as he is able to afford, the one *as* a sin offering and the other *as* a burnt offering, with the grain offering. So the priest shall make atonement for him who is to be cleansed before the LORD.

[32]“This *is* the law *for one* who had a leprous sore, who cannot afford the usual cleansing.”

The Law Concerning Leprous Houses

[33]And the LORD spoke to Moses and Aaron, saying:

[34]“When you have come into the land of Canaan, which I give you as a possession, and I put the leprous plague in a house in the land of your possession,

[35]“and he who owns the house comes and tells the priest, saying, ‘It seems to me that *there is* some plague in the house,’

[36]“then the priest shall command that they empty the house, before the priest goes *into it* to examine the plague, that all that *is* in the house may not be made unclean; and afterward the priest shall go in to examine the house.

[37]“And he shall examine the plague; and indeed *if* the plague *is* on the walls of the house with ingrained streaks, greenish or reddish, which appear to be deep in the wall,

[38]“then the priest shall go out of the house, to the door of the house, and shut up the house seven days.

[39]“And the priest shall come again on the seventh day and look; and indeed *if* the plague has spread on the walls of the house,

[40]“then the priest shall command that they take away the stones in which *is* the plague, and they shall cast them into an unclean place outside the city.

[41]“And he shall cause the house to be scraped inside, all around, and the dust that they scrape off they shall pour out in an unclean place outside the city.

[42]“Then they shall take other stones and put *them* in the place of *those* stones, and he shall take other mortar and plaster the house.

[43]“Now if the plague comes back and breaks out in the house, after he has taken away the stones, after he has scraped the house, and after it is plastered,

[44]“then the priest shall come and look; and indeed *if* the plague has spread in the house, it *is* an active leprosy in the house. It *is* unclean.

[45]“And he shall break down the house, its stones, its timber, and all the plaster of the house, and he shall carry *them* outside the city to an unclean place.

[46]“Moreover he who goes into the house at all while it is shut up shall be unclean until evening.

[47]“And he who lies down in the house shall wash his clothes, and he who eats in the house shall wash his clothes.

[48]“But if the priest comes in and examines *it,* and indeed the plague has not spread in the house after the house was plastered, then the priest shall pronounce the house clean, because the plague is healed.

[49]“And he shall take, to cleanse the house, two birds, cedar wood, scarlet, and hyssop.

[50]“Then he shall kill one of the birds in an earthen vessel over running water;

[51]“and he shall take the cedar wood, the hyssop, the scarlet, and the living bird, and dip them in the blood of the slain bird and in the running water, and sprinkle the house seven times.

[52]“And he shall cleanse the house with the blood of the bird and the running water and the living bird, with the cedar wood, the hyssop, and the scarlet.

[53]“Then he shall let the living bird loose outside the city in the open field, and make atonement for the house, and it shall be clean.

[54]“This *is* the law for any leprous sore and scale,

[55]“for the leprosy of a garment and of a house,

[56]“for a swelling and a scab and a bright spot,

[57]“to teach when *it is* unclean and when *it is* clean. This *is* the law of leprosy.”

Leviticus 15

The Law Concerning Bodily Discharges

[1]And the LORD spoke to Moses and Aaron, saying,

[2]“Speak to the children of Israel, and say to them: ‘When any man has a discharge from his body, his discharge *is* unclean.

[3]‘And this shall be his uncleanness in regard to his discharge—whether his body runs with his discharge, or his body is stopped up by his discharge, it *is* his uncleanness.

[4]‘Every bed is unclean on which he who has the discharge lies, and everything on which he sits shall be unclean.

[5]‘And whoever touches his bed shall wash his clothes and bathe in water, and be unclean until evening.

[6]‘He who sits on anything on which he who has the discharge sat shall wash his clothes and bathe in water, and be unclean until evening.

[7]‘And he who touches the body of him who has the discharge shall wash his clothes and bathe in water, and be unclean until evening.

[8]‘If he who has the discharge spits on him who is clean, then he shall wash his clothes and bathe in water, and be unclean until evening.

[9]‘Any saddle on which he who has the discharge rides shall be unclean.

[10]‘Whoever touches anything that was under him shall be unclean until evening. He who carries *any of* those things shall wash his clothes and bathe in water, and be unclean until evening.

[11]‘And whomever the one who has the discharge touches, and has not rinsed his hands in water, he shall wash his clothes and bathe in water, and be unclean until evening.

[12]‘The vessel of earth that he who has the discharge touches shall be broken, and every vessel of wood shall be rinsed in water.

[13]‘And when he who has a discharge is cleansed of his discharge, then he shall count for himself seven days for his cleansing, wash his clothes, and bathe his body in running water; then he shall be clean.

[14]‘On the eighth day he shall take for himself two turtledoves or two young pigeons, and come before the LORD, to the door of the

tabernacle of meeting, and give them to the priest.

[15]‘Then the priest shall offer them, the one *as* a sin offering and the other *as* a burnt offering. So the priest shall make atonement for him before the LORD because of his discharge.

[16]‘If any man has an emission of semen, then he shall wash all his body in water, and be unclean until evening.

[17]‘And any garment and any leather on which there is semen, it shall be washed with water, and be unclean until evening.

[18]‘Also, when a woman lies with a man, and *there is* an emission of semen, they shall bathe in water, and be unclean until evening.

[19]‘If a woman has a discharge, *and* the discharge from her body is blood, she shall be set apart seven days; and whoever touches her shall be unclean until evening.

[20]‘Everything that she lies on during her impurity shall be unclean; also everything that she sits on shall be unclean.

[21]‘Whoever touches her bed shall wash his clothes and bathe in water, and be unclean until evening.

[22]‘And whoever touches anything that she sat on shall wash his clothes and bathe in water, and be unclean until evening.

[23]‘If *anything* is on *her* bed or on anything on which she sits, when he touches it, he shall be unclean until evening.

[24]‘And if any man lies with her at all, so that her impurity is on him, he shall be unclean seven days; and every bed on which he lies shall be unclean.

[25]‘If a woman has a discharge of blood for many days, other than at the time of her *customary* impurity, or if it runs beyond her *usual time of* impurity, all the days of her unclean discharge shall be as the days of her *customary* impurity. She *shall be* unclean.

[26]‘Every bed on which she lies all the days of her discharge shall be to her as the bed of her impurity; and whatever she sits on shall be unclean, as the uncleanness of her impurity.

[27]‘Whoever touches those things shall be unclean; he shall wash his clothes and bathe in water, and be unclean until evening.

[28]‘But if she is cleansed of her discharge, then she shall count for herself seven days, and after that she shall be clean.

[29]‘And on the eighth day she shall take for herself two turtledoves or two young pigeons, and bring them to the priest, to the door of the tabernacle of meeting.

[30]‘Then the priest shall offer the one *as* a sin offering and the other *as* a burnt offering, and the priest shall make atonement for her before the LORD for the discharge of her uncleanness.

[31]‘Thus you shall separate the children of Israel from their uncleanness, lest they die in their uncleanness when they defile My tabernacle that *is* among them.

[32]‘This *is* the law for one who has a discharge, and *for him* who emits semen and is unclean thereby,

[33]‘and for her who is indisposed because of her *customary* impurity, and for one who has a discharge, either man or woman, and for him who lies with her who is unclean.’ ”

Leviticus 16

The Day of Atonement

[1]Now the LORD spoke to Moses after the death of the two sons of Aaron, when they offered *profane fire* before the LORD, and died;

[2]and the LORD said to Moses: "Tell Aaron your brother not to come at *just* any time into the Holy *Place* inside the veil, before the mercy seat which *is* on the ark, lest he die; for I will appear in the cloud above the mercy seat.

[3]"Thus Aaron shall come into the Holy *Place:* with *the blood of* a young bull as a sin offering, and *of* a ram as a burnt offering.

[4]"He shall put the holy linen tunic and the linen trousers on his body; he shall be girded with a linen sash, and with the linen turban he shall be attired. These *are* holy garments. Therefore he shall wash his body in water, and put them on.

[5]"And he shall take from the congregation of the children of Israel two kids of the goats as a sin offering, and one ram as a burnt offering.

[6]"Aaron shall offer the bull as a sin offering, which *is* for himself, and make atonement for himself and for his house.

[7]"He shall take the two goats and present them before the LORD *at* the door of the tabernacle of meeting.

[8]"Then Aaron shall cast lots for the two goats: one lot for the LORD and the other lot for the scapegoat.

[9]"And Aaron shall bring the goat on which the LORD's lot fell, and offer it *as* a sin offering.

[10]"But the goat on which the lot fell to be the scapegoat shall be presented alive before the LORD, to make atonement upon it, *and* to let it go as the scapegoat into the wilderness.

[11]"And Aaron shall bring the bull of the sin offering, which is for himself, and make atonement for himself and for his house, and shall kill the bull as the sin offering which *is* for himself.

[12]"Then he shall take a censer full of burning coals of fire from the altar before the LORD, with his hands full of sweet incense beaten fine, and bring *it* inside the veil.

[13]“And he shall put the incense on the fire before the LORD, that the cloud of incense may cover the mercy seat that *is* on the Testimony, lest he die.

[14]“He shall take some of the blood of the bull and sprinkle *it* with his finger on the mercy seat on the east *side;* and before the mercy seat he shall sprinkle some of the blood with his finger seven times.

15“Then he shall kill the goat of the sin offering, which *is* for the people, bring its blood inside the veil, do with that blood as he did with the blood of the bull, and sprinkle it on the mercy seat and before the mercy seat.

[16]“So he shall make atonement for the Holy *Place,* because of the uncleanness of the children of Israel, and because of their transgressions, for all their sins; and so he shall do for the tabernacle of meeting which remains among them in the midst of their uncleanness.

[17]“There shall be no man in the tabernacle of meeting when he goes in to make atonement in the Holy *Place,* until he comes out, that he may make atonement for himself, for his household, and for all the assembly of Israel.

[18]“And he shall go out to the altar that *is* before the LORD, and make atonement for it, and shall take some of the blood of the bull and some of the blood of the goat, and put it on the horns of the altar all around.

[19]“Then he shall sprinkle some of the blood on it with his finger seven times, cleanse it, and consecrate it from the uncleanness of the children of Israel.

20“And when he has made an end of atoning for the Holy *Place,* the tabernacle of meeting, and the altar, he shall bring the live goat.

[21]“Aaron shall lay both his hands on the head of the live goat, confess over it all the iniquities of the children of Israel, and all their transgressions, concerning all their sins, putting them on the head of the goat, and shall send *it* away into the wilderness by the hand of a suitable man.

[22]“The goat shall bear on itself all their iniquities to an uninhabited land; and he shall release the goat in the wilderness.

23“Then Aaron shall come into the tabernacle of meeting, shall take off the linen garments which he put on when he went into the Holy *Place,* and shall leave them there.

[24]“And he shall wash his body with water in a holy place, put on his garments, come out and offer his burnt offering and the burnt offering of the people, and make atonement for himself and for the people.

[25]“The fat of the sin offering he shall burn on the altar.

[26]“And he who released the goat as the scapegoat shall wash his clothes and bathe his body in water, and afterward he may come into the camp.

[27]“The bull *for* the sin offering and the goat *for* the sin offering, whose blood was brought in to make atonement in the Holy *Place,* shall be carried outside the camp. And they shall burn in the fire their skins, their flesh, and their offal.

[28]“Then he who burns them shall wash his clothes and bathe his body in water, and afterward he may come into the camp.

[29]“*This* shall be a statute forever for you: In the seventh month, on the tenth *day* of the month, you shall afflict your souls, and do no work at all, *whether* a native of your own country or a stranger who dwells among you.

[30]“For on that day *the priest* shall make atonement for you, to cleanse you, *that* you may be clean from all your sins before the LORD.

[31]“It *is* a sabbath of solemn rest for you, and you shall afflict your souls. *It is* a statute forever.

[32]“And the priest, who is anointed and consecrated to minister as priest in his father’s place, shall make atonement, and put on the linen clothes, the holy garments;

[33]“then he shall make atonement for the Holy Sanctuary, and he shall make atonement for the tabernacle of meeting and for the altar, and he shall make atonement for the priests and for all the people of the assembly.

[34]“This shall be an everlasting statute for you, to make atonement for the children of Israel, for all their sins, once a year.” And he did as the LORD commanded Moses.

Leviticus 17

The Sanctity of Blood

[1]And the LORD spoke to Moses, saying,

[2]“Speak to Aaron, to his sons, and to all the children of Israel, and say to them, ‘This *is* the thing which the LORD has commanded, saying:

[3]“Whatever man of the house of Israel who kills an ox or lamb or goat in the camp, or who kills *it* outside the camp,

[4]“and does not bring it to the door of the tabernacle of meeting to offer an offering to the LORD before the tabernacle of the LORD, the guilt of bloodshed shall be imputed to that man. He has shed blood; and that man shall be cut off from among his people,

[5]“to the end that the children of Israel may bring their sacrifices which they offer in the open field, that they may bring them to the LORD at the door of the tabernacle of meeting, to the priest, and offer them *as* peace offerings to the LORD.

[6]“And the priest shall sprinkle the blood on the altar of the LORD *at* the door of the tabernacle of meeting, and burn the fat for a sweet aroma to the LORD.

[7]“They shall no more offer their sacrifices to demons, after whom they have played the harlot. This shall be a statute forever for them throughout their generations.” ’

[8]“Also you shall say to them: ‘Whatever man of the house of Israel, or of the strangers who dwell among you, who offers a burnt offering or sacrifice,

[9]‘and does not bring it to the door of the tabernacle of meeting, to offer it to the LORD, that man shall be cut off from among his people.

[10]‘And whatever man of the house of Israel, or of the strangers who dwell among you, who eats any blood, I will set My face against that person who eats blood, and will cut him off from among his people.

[11]‘For the life of the flesh *is* in the blood, and I have given it to you upon the altar to make atonement for your souls; for it *is* the blood *that* makes atonement for the soul.’

[12]“Therefore I said to the children of Israel, ‘No one among you shall eat blood, nor shall any stranger who dwells among you eat blood.’

[13]“Whatever man of the children of Israel, or of the strangers who dwell among you, who hunts and catches any animal or bird that may be eaten, he shall pour out its blood and cover it with dust;

[14]“for *it is* the life of all flesh. Its blood sustains its life. Therefore I said to the children of Israel, ‘You shall not eat the blood of any flesh, for the life of all flesh is its blood. Whoever eats it shall be cut off.’

[15]“And every person who eats what died *naturally* or what was torn *by beasts, whether he is* a native of your own country or a stranger, he shall both wash his clothes and bathe in water, and be unclean until evening. Then he shall be clean.

[16]“But if he does not wash *them* or bathe his body, then he shall bear his guilt.”

Leviticus 18

Laws of Sexual Morality

[1]Then the LORD spoke to Moses, saying,

[2]“Speak to the children of Israel, and say to them: ‘I am the LORD your God.

[3]‘According to the doings of the land of Egypt, where you dwelt, you shall not do; and according to the doings of the land of Canaan, where I am bringing you, you shall not do; nor shall you walk in their ordinances.

[4]‘You shall observe My judgments and keep My ordinances, to walk in them: I *am* the LORD your God.

[5]‘You shall therefore keep My statutes and My judgments, which if a man does, he shall live by them: I *am* the LORD.

[6]‘None of you shall approach anyone who is near of kin to him, to uncover his nakedness: I *am* the LORD.

[7]‘The nakedness of your father or the nakedness of your mother you shall not uncover. She *is* your mother; you shall not uncover her nakedness.

[8]‘The nakedness of your father’s wife you shall not uncover; it *is* your father’s nakedness.

[9]‘The nakedness of your sister, the daughter of your father, or the daughter of your mother, *whether* born at home or elsewhere, their nakedness you shall not uncover.

[10]‘The nakedness of your son’s daughter or your daughter’s daughter, their nakedness you shall not uncover; for theirs *is* your own nakedness.

[11]‘The nakedness of your father’s wife’s daughter, begotten by your father—she *is* your sister—you shall not uncover her nakedness.

[12]‘You shall not uncover the nakedness of your father’s sister; she *is* near of kin to your father.

[13]‘You shall not uncover the nakedness of your mother’s sister, for she *is* near of kin to your mother.

[14]‘You shall not uncover the nakedness of your father’s brother. You shall not approach his wife; she *is* your aunt.

[15]‘You shall not uncover the nakedness of your daughter-in-law—she *is* your son’s wife—you shall not uncover her nakedness.

[16]‘You shall not uncover the nakedness of your brother’s wife; it *is* your brother’s nakedness.

[17]‘You shall not uncover the nakedness of a woman and her daughter, nor shall you take her son’s daughter or her daughter’s daughter, to uncover her nakedness. They *are* near of kin to her. It *is* wickedness.

[18]‘Nor shall you take a woman as a rival to her sister, to uncover her nakedness while the other is alive.

[19]‘Also you shall not approach a woman to uncover her nakedness as long as she is in her *customary* impurity.

[20]‘Moreover you shall not lie carnally with your neighbor’s wife, to defile yourself with her.

[21]‘And you shall not let any of your descendants pass through *the fire* to Molech, nor shall you profane the name of your God: I *am* the LORD.

[22]‘You shall not lie with a male as with a woman. It *is* an abomination.

[23]‘Nor shall you mate with any animal, to defile yourself with it. Nor shall any woman stand before an animal to mate with it. It *is* perversion.

[24]‘Do not defile yourselves with any of these things; for by all these the nations are defiled, which I am casting out before you.

[25]‘For the land is defiled; therefore I visit the punishment of its iniquity upon it, and the land vomits out its inhabitants.

[26]‘You shall therefore keep My statutes and My judgments, and shall not commit *any* of these abominations, *either* any of your own nation or any stranger who dwells among you

[27]‘(for all these abominations the men of the land have done, who *were* before you, and thus the land is defiled),

[28]‘lest the land vomit you out also when you defile it, as it vomited out the nations that *were* before you.

[29]‘For whoever commits any of these abominations, the persons who commit *them* shall be cut off from among their people.

[30]‘Therefore you shall keep My ordinance, so that *you* do not commit *any* of these abominable customs which were committed before you, and that you do not defile yourselves by them: I *am* the LORD your God.’ ”

Leviticus 19

Moral and Ceremonial Laws

[1]And the LORD spoke to Moses, saying,

[2]“Speak to all the congregation of the children of Israel, and say to them: ‘You shall be holy, for I the LORD your God *am* holy.

[3]‘Every one of you shall revere his mother and his father, and keep My Sabbaths: I *am* the LORD your God.

[4]‘Do not turn to idols, nor make for yourselves molded gods: I *am* the LORD your God.

[5]‘And if you offer a sacrifice of a peace offering to the LORD, you shall offer it of your own free will.

[6]‘It shall be eaten the same day you offer *it,* and on the next day. And if any remains until the third day, it shall be burned in the fire.

[7]‘And if it is eaten at all on the third day, it *is* an abomination. It shall not be accepted.

[8]‘Therefore *everyone* who eats it shall bear his iniquity, because he has profaned the hallowed *offering* of the LORD; and that person shall be cut off from his people.

[9]‘When you reap the harvest of your land, you shall not wholly reap the corners of your field, nor shall you gather the gleanings of your harvest.

[10]‘And you shall not glean your vineyard, nor shall you gather *every* grape of your vineyard; you shall leave them for the poor and the stranger: I *am* the LORD your God.

[11]‘You shall not steal, nor deal falsely, nor lie to one another.

[12]‘And you shall not swear by My name falsely, nor shall you profane the name of your God: I *am* the LORD.

[13]‘You shall not cheat your neighbor, nor rob *him*. The wages of him who is hired shall not remain with you all night until morning.

[14]‘You shall not curse the deaf, nor put a stumbling block before the blind, but shall fear your God: I *am* the LORD.

15‘You shall do no injustice in judgment. You shall not be partial to the poor, nor honor the person of the mighty. In righteousness you shall judge your neighbor.

16‘You shall not go about *as* a talebearer among your people; nor shall you take a stand against the life of your neighbor: I *am* the LORD.

17‘You shall not hate your brother in your heart. You shall surely rebuke your neighbor, and not bear sin because of him.

18‘You shall not take vengeance, nor bear any grudge against the children of your people, but you shall love your neighbor as yourself: I *am* the LORD.

19‘You shall keep My statutes. You shall not let your livestock breed with another kind. You shall not sow your field with mixed seed. Nor shall a garment of mixed linen and wool come upon you.

20‘Whoever lies carnally with a woman who *is* betrothed to a man as a concubine, and who has not at all been redeemed nor given her freedom, for this there shall be scourging; *but* they shall not be put to death, because she was not free.

21‘And he shall bring his trespass offering to the LORD, to the door of the tabernacle of meeting, a ram as a trespass offering.

22‘The priest shall make atonement for him with the ram of the trespass offering before the LORD for his sin which he has committed. And the sin which he has committed shall be forgiven him.

23‘When you come into the land, and have planted all kinds of trees for food, then you shall count their fruit as uncircumcised. Three years it shall be as uncircumcised to you. *It* shall not be eaten.

24‘But in the fourth year all its fruit shall be holy, a praise to the LORD.

25‘And in the fifth year you may eat its fruit, that it may yield to you its increase: I *am* the LORD your God.

26‘You shall not eat *anything* with the blood, nor shall you practice divination or soothsaying.

27‘You shall not shave around the sides of your head, nor shall you disfigure the edges of your beard.

28‘You shall not make any cuttings in your flesh for the dead, nor tattoo any marks on you: I *am* the LORD.

[29]‘Do not prostitute your daughter, to cause her to be a harlot, lest the land fall into harlotry, and the land become full of wickedness.

[30]‘You shall keep My Sabbaths and reverence My sanctuary: I *am* the LORD.

[31]‘Give no regard to mediums and familiar spirits; do not seek after them, to be defiled by them: I *am* the LORD your God.

[32]‘You shall rise before the gray headed and honor the presence of an old man, and fear your God: I *am* the LORD.

[33]‘And if a stranger dwells with you in your land, you shall not mistreat him.

[34]‘The stranger who dwells among you shall be to you as one born among you, and you shall love him as yourself; for you were strangers in the land of Egypt: I *am* the LORD your God.

[35]‘You shall do no injustice in judgment, in measurement of length, weight, or volume.

[36]‘You shall have honest scales, honest weights, an honest ephah, and an honest hin: I *am* the LORD your God, who brought you out of the land of Egypt.

[37]‘Therefore you shall observe all My statutes and all My judgments, and perform them: I *am* the LORD.’ ”

Leviticus 20

Penalties for Breaking the Law

[1]Then the LORD spoke to Moses, saying,

[2]"Again, you shall say to the children of Israel: 'Whoever of the children of Israel, or of the strangers who dwell in Israel, who gives *any* of his descendants to Molech, he shall surely be put to death. The people of the land shall stone him with stones.

[3]'I will set My face against that man, and will cut him off from his people, because he has given *some* of his descendants to Molech, to defile My sanctuary and profane My holy name.

[4]'And if the people of the land should in any way hide their eyes from the man, when he gives *some* of his descendants to Molech, and they do not kill him,

[5]'then I will set My face against that man and against his family; and I will cut him off from his people, and all who prostitute themselves with him to commit harlotry with Molech.

[6]'And the person who turns to mediums and familiar spirits, to prostitute himself with them, I will set My face against that person and cut him off from his people.

[7]'Consecrate yourselves therefore, and be holy, for I *am* the LORD your God.

[8]'And you shall keep My statutes, and perform them: I *am* the LORD who sanctifies you.

[9]'For everyone who curses his father or his mother shall surely be put to death. He has cursed his father or his mother. His blood *shall be* upon him.

[10]'The man who commits adultery with *another* man's wife, *he* who commits adultery with his neighbor's wife, the adulterer and the adulteress, shall surely be put to death.

[11]'The man who lies with his father's wife has uncovered his father's nakedness; both of them shall surely be put to death. Their blood *shall be* upon them.

[12]‘If a man lies with his daughter-in-law, both of them shall surely be put to death. They have committed perversion. Their blood *shall be* upon them.

[13]‘If a man lies with a male as he lies with a woman, both of them have committed an abomination. They shall surely be put to death. Their blood *shall be* upon them.

[14]‘If a man marries a woman and her mother, it *is* wickedness. They shall be burned with fire, both he and they, that there may be no wickedness among you.

[15]‘If a man mates with an animal, he shall surely be put to death, and you shall kill the animal.

[16]‘If a woman approaches any animal and mates with it, you shall kill the woman and the animal. They shall surely be put to death. Their blood *is* upon them.

[17]‘If a man takes his sister, his father’s daughter or his mother’s daughter, and sees her nakedness and she sees his nakedness, it *is* a wicked thing. And they shall be cut off in the sight of their people. He has uncovered his sister’s nakedness. He shall bear his guilt.

[18]‘If a man lies with a woman during her sickness and uncovers her nakedness, he has exposed her flow, and she has uncovered the flow of her blood. Both of them shall be cut off from their people.

[19]‘You shall not uncover the nakedness of your mother’s sister nor of your father’s sister, for that would uncover his near of kin. They shall bear their guilt.

[20]‘If a man lies with his uncle’s wife, he has uncovered his uncle’s nakedness. They shall bear their sin; they shall die childless.

[21]‘If a man takes his brother’s wife, it *is* an unclean thing. He has uncovered his brother’s nakedness. They shall be childless.

22‘You shall therefore keep all My statutes and all My judgments, and perform them, that the land where I am bringing you to dwell may not vomit you out.

[23]‘And you shall not walk in the statutes of the nation which I am casting out before you; for they commit all these things, and therefore I abhor them.

[24]‘But I have said to you, “You shall inherit their land, and I will give it to you to possess, a land flowing with milk and honey.” I *am* the LORD your God, who has separated you from the peoples.

[25]‘You shall therefore distinguish between clean animals and unclean, between unclean birds and clean, and you shall not make yourselves abominable by beast or by bird, or by any kind of living thing that creeps on the ground, which I have separated from you as unclean.

[26]‘And you shall be holy to Me, for I the LORD *am* holy, and have separated you from the peoples, that you should be Mine.

[27]‘A man or a woman who is a medium, or who has familiar spirits, shall surely be put to death; they shall stone them with stones. Their blood *shall be* upon them.’ ”

Leviticus 21

Regulations for Conduct of Priests

[1]And the LORD said to Moses, "Speak to the priests, the sons of Aaron, and say to them: 'None shall defile himself for the dead among his people,

[2]'except for his relatives who are nearest to him: his mother, his father, his son, his daughter, and his brother;

[3]'also his virgin sister who is near to him, who has had no husband, for her he may defile himself.

[4]'*Otherwise* he shall not defile himself, *being* a chief man among his people, to profane himself.

[5]'They shall not make any bald *place* on their heads, nor shall they shave the edges of their beards nor make any cuttings in their flesh.

[6]'They shall be holy to their God and not profane the name of their God, for they offer the offerings of the LORD made by fire, *and* the bread of their God; therefore they shall be holy.

[7]'They shall not take a wife *who is* a harlot or a defiled woman, nor shall they take a woman divorced from her husband; for *the priest* is holy to his God.

[8]'Therefore you shall consecrate him, for he offers the bread of your God. He shall be holy to you, for I the LORD, who sanctify you, *am* holy.

[9]'The daughter of any priest, if she profanes herself by playing the harlot, she profanes her father. She shall be burned with fire.

[10]'*He who is* the high priest among his brethren, on whose head the anointing oil was poured and who is consecrated to wear the garments, shall not uncover his head nor tear his clothes;

[11]'nor shall he go near any dead body, nor defile himself for his father or his mother;

[12]'nor shall he go out of the sanctuary, nor profane the sanctuary of his God; for the consecration of the anointing oil of his God *is* upon him: I *am* the LORD.

[13]'And he shall take a wife in her virginity.

[14]‘A widow or a divorced woman or a defiled woman *or* a harlot—these he shall not marry; but he shall take a virgin of his own people as wife.

[15]‘Nor shall he profane his posterity among his people, for I the LORD sanctify him.’ ”

16And the LORD spoke to Moses, saying,

[17]“Speak to Aaron, saying: ‘No man of your descendants in *succeeding* generations, who has *any* defect, may approach to offer the bread of his God.

[18]‘For any man who has a defect shall not approach: a man blind or lame, who has a marred *face* or any *limb* too long,

[19]‘a man who has a broken foot or broken hand,

[20]‘or is a hunchback or a dwarf, or *a man* who has a defect in his eye, or eczema or scab, or is a eunuch.

[21]‘No man of the descendants of Aaron the priest, who has a defect, shall come near to offer the offerings made by fire to the LORD. He has a defect; he shall not come near to offer the bread of his God.

[22]‘He may eat the bread of his God, *both* the most holy and the holy;

[23]‘only he shall not go near the veil or approach the altar, because he has a defect, lest he profane My sanctuaries; for I the LORD sanctify them.’ ”

[24]And Moses told *it* to Aaron and his sons, and to all the children of Israel.

Leviticus 22

[1]Then the LORD spoke to Moses, saying,

[2]“Speak to Aaron and his sons, that they separate themselves from the holy things of the children of Israel, and that they do not profane My holy name *by* what they dedicate to Me: I *am* the LORD.

[3]“Say to them: ‘Whoever of all your descendants throughout your generations, who goes near the holy things which the children of Israel dedicate to the LORD, while he has uncleanness upon him, that person shall be cut off from My presence: I *am* the LORD.

[4]‘Whatever man of the descendants of Aaron, who *is* a leper or has a discharge, shall not eat the holy offerings until he is clean. And whoever touches anything made unclean *by* a corpse, or a man who has had an emission of semen,

[5]‘or whoever touches any creeping thing by which he would be made unclean, or any person by whom he would become unclean, whatever his uncleanness may be—

[6]‘the person who has touched any such thing shall be unclean until evening, and shall not eat the holy *offerings* unless he washes his body with water.

[7]‘And when the sun goes down he shall be clean; and afterward he may eat the holy *offerings,* because it *is* his food.

[8]‘Whatever dies *naturally* or is torn *by beasts* he shall not eat, to defile himself with it: I *am* the LORD.

[9]‘They shall therefore keep My ordinance, lest they bear sin for it and die thereby, if they profane it: I the LORD sanctify them.

[10]‘No outsider shall eat the holy *offering;* one who dwells with the priest, or a hired servant, shall not eat the holy thing.

[11]‘But if the priest buys a person with his money, he may eat it; and one who is born in his house may eat his food.

[12]‘If the priest’s daughter is married to an outsider, she may not eat of the holy offerings.

[13]‘But if the priest’s daughter is a widow or divorced, and has no child, and has returned to her father’s house as in her youth, she may

eat her father's food; but no outsider shall eat it.

[14]'And if a man eats the holy *offering* unintentionally, then he shall restore a holy *offering* to the priest, and add one-fifth to it.

[15]'They shall not profane the holy *offerings* of the children of Israel, which they offer to the LORD,

[16]'or allow them to bear the guilt of trespass when they eat their holy *offerings;* for I the LORD sanctify them.' "

Offerings Accepted and Not Accepted

[17]And the LORD spoke to Moses, saying,

[18]"Speak to Aaron and his sons, and to all the children of Israel, and say to them: 'Whatever man of the house of Israel, or of the strangers in Israel, who offers his sacrifice for any of his vows or for any of his freewill offerings, which they offer to the LORD as a burnt offering—

[19]'*you shall offer* of your own free will a male without blemish from the cattle, from the sheep, or from the goats.

[20]'Whatever has a defect, you shall not offer, for it shall not be acceptable on your behalf.

[21]'And whoever offers a sacrifice of a peace offering to the LORD, to fulfill *his* vow, or a freewill offering from the cattle or the sheep, it must be perfect to be accepted; there shall be no defect in it.

[22]'Those *that are* blind or broken or maimed, or have an ulcer or eczema or scabs, you shall not offer to the LORD, nor make an offering by fire of them on the altar to the LORD.

[23]'Either a bull or a lamb that has any limb too long or too short you may offer *as* a freewill offering, but for a vow it shall not be accepted.

[24]'You shall not offer to the LORD what is bruised or crushed, or torn or cut; nor shall you make *any offering of them* in your land.

[25]'Nor from a foreigner's hand shall you offer any of these as the bread of your God, because their corruption *is* in them, *and* defects *are* in them. They shall not be accepted on your behalf.' "

[26]And the LORD spoke to Moses, saying:

[27]"When a bull or a sheep or a goat is born, it shall be seven days with its mother; and from the eighth day and thereafter it shall be accepted as an offering made by fire to the LORD.

[28]“*Whether it is* a cow or ewe, do not kill both her and her young on the same day.

[29]“And when you offer a sacrifice of thanksgiving to the LORD, offer *it* of your own free will.

[30]“On the same day it shall be eaten; you shall leave none of it until morning: I *am* the LORD.

[31]“Therefore you shall keep My commandments, and perform them: I *am* the LORD.

[32]“You shall not profane My holy name, but I will be hallowed among the children of Israel. I *am* the LORD who sanctifies you,

[33]“who brought you out of the land of Egypt, to be your God: I *am* the LORD.”

Leviticus 23

Feasts of the LORD

[1]And the LORD spoke to Moses, saying,

[2]"Speak to the children of Israel, and say to them: 'The feasts of the LORD, which you shall proclaim *to be* holy convocations, these *are* My feasts.

The Sabbath

[3]'Six days shall work be done, but the seventh day *is* a Sabbath of solemn rest, a holy convocation. You shall do no work *on it;* it *is* the Sabbath of the LORD in all your dwellings.

The Passover and Unleavened Bread

[4]'These *are* the feasts of the LORD, holy convocations which you shall proclaim at their appointed times.

[5]'On the fourteenth *day* of the first month at twilight *is* the LORD's Passover.

[6]'And on the fifteenth day of the same month *is* the Feast of Unleavened Bread to the LORD; seven days you must eat unleavened bread.

[7]'On the first day you shall have a holy convocation; you shall do no customary work on it.

[8]'But you shall offer an offering made by fire to the LORD for seven days. The seventh day *shall be* a holy convocation; you shall do no customary work *on it.*' "

The Feast of Firstfruits

[9]And the LORD spoke to Moses, saying,

[10]"Speak to the children of Israel, and say to them: 'When you come into the land which I give to you, and reap its harvest, then you shall bring a sheaf of the firstfruits of your harvest to the priest.

[11]'He shall wave the sheaf before the LORD, to be accepted on your behalf; on the day after the Sabbath the priest shall wave it.

[12]‘And you shall offer on that day, when you wave the sheaf, a male lamb of the first year, without blemish, as a burnt offering to the LORD.

[13]‘Its grain offering *shall be* two-tenths *of an ephah* of fine flour mixed with oil, an offering made by fire to the LORD, for a sweet aroma; and its drink offering *shall be* of wine, one-fourth of a hin.

[14]‘You shall eat neither bread nor parched grain nor fresh grain until the same day that you have brought an offering to your God; *it shall be* a statute forever throughout your generations in all your dwellings.

The Feast of Weeks

[15]‘And you shall count for yourselves from the day after the Sabbath, from the day that you brought the sheaf of the wave offering: seven Sabbaths shall be completed.

[16]‘Count fifty days to the day after the seventh Sabbath; then you shall offer a new grain offering to the LORD.

[17]‘You shall bring from your dwellings two wave *loaves* of two-tenths *of an ephah*. They shall be of fine flour; they shall be baked with leaven. *They are* the firstfruits to the LORD.

[18]‘And you shall offer with the bread seven lambs of the first year, without blemish, one young bull, and two rams. They shall be *as* a burnt offering to the LORD, with their grain offering and their drink offerings, an offering made by fire for a sweet aroma to the LORD.

[19]‘Then you shall sacrifice one kid of the goats as a sin offering, and two male lambs of the first year as a sacrifice of a peace offering.

[20]‘The priest shall wave them with the bread of the firstfruits *as* a wave offering before the LORD, with the two lambs. They shall be holy to the LORD for the priest.

[21]‘And you shall proclaim on the same day *that* it is a holy convocation to you. You shall do no customary work *on it. It shall be* a statute forever in all your dwellings throughout your generations.

[22]‘When you reap the harvest of your land, you shall not wholly reap the corners of your field when you reap, nor shall you gather any gleaning from your harvest. You shall leave them for the poor and for the stranger: I *am* the LORD your God.’ ”

The Feast of Trumpets

[23]Then the LORD spoke to Moses, saying,

[24]"Speak to the children of Israel, saying: 'In the seventh month, on the first *day* of the month, you shall have a sabbath-*rest,* a memorial of blowing of trumpets, a holy convocation.

[25]'You shall do no customary work *on it;* and you shall offer an offering made by fire to the LORD.' "

The Day of Atonement

[26]And the LORD spoke to Moses, saying:

[27]"Also the tenth *day* of this seventh month *shall be* the Day of Atonement. It shall be a holy convocation for you; you shall afflict your souls, and offer an offering made by fire to the LORD.

[28]"And you shall do no work on that same day, for it *is* the Day of Atonement, to make atonement for you before the LORD your God.

[29]"For any person who is not afflicted *in soul* on that same day shall be cut off from his people.

[30]"And any person who does any work on that same day, that person I will destroy from among his people.

[31]"You shall do no manner of work; *it shall be* a statute forever throughout your generations in all your dwellings.

[32]"It *shall be* to you a sabbath of *solemn* rest, and you shall afflict your souls; on the ninth *day* of the month at evening, from evening to evening, you shall celebrate your sabbath."

The Feast of Tabernacles

[33]Then the LORD spoke to Moses, saying,

[34]"Speak to the children of Israel, saying: 'The fifteenth day of this seventh month *shall be* the Feast of Tabernacles *for* seven days to the LORD.

[35]'On the first day *there shall be* a holy convocation. You shall do no customary work *on it*.

[36]'*For* seven days you shall offer an offering made by fire to the LORD. On the eighth day you shall have a holy convocation, and you

shall offer an offering made by fire to the LORD. It *is* a sacred assembly, *and* you shall do no customary work *on it*.

[37]‘These *are* the feasts of the LORD which you shall proclaim *to be* holy convocations, to offer an offering made by fire to the LORD, a burnt offering and a grain offering, a sacrifice and drink offerings, everything on its day—

[38]‘besides the Sabbaths of the LORD, besides your gifts, besides all your vows, and besides all your freewill offerings which you give to the LORD.

[39]‘Also on the fifteenth day of the seventh month, when you have gathered in the fruit of the land, you shall keep the feast of the LORD *for* seven days; on the first day *there shall be* a sabbath-*rest,* and on the eighth day a sabbath-*rest*.

[40]‘And you shall take for yourselves on the first day the fruit of beautiful trees, branches of palm trees, the boughs of leafy trees, and willows of the brook; and you shall rejoice before the LORD your God for seven days.

[41]‘You shall keep it as a feast to the LORD for seven days in the year. *It shall be* a statute forever in your generations. You shall celebrate it in the seventh month.

[42]‘You shall dwell in booths for seven days. All who are native Israelites shall dwell in booths,

[43]‘that your generations may know that I made the children of Israel dwell in booths when I brought them out of the land of Egypt: I *am* the LORD your God.’ ”

[44]So Moses declared to the children of Israel the feasts of the LORD.

Leviticus 24

Care of the Tabernacle Lamps

[1]Then the LORD spoke to Moses, saying:

[2]"Command the children of Israel that they bring to you pure oil of pressed olives for the light, to make the lamps burn continually.

[3]"Outside the veil of the Testimony, in the tabernacle of meeting, Aaron shall be in charge of it from evening until morning before the LORD continually; *it shall be* a statute forever in your generations.

[4]"He shall be in charge of the lamps on the pure *gold* lampstand before the LORD continually.

The Bread of the Tabernacle

5"And you shall take fine flour and bake twelve cakes with it. Two-tenths *of an ephah* shall be in each cake.

[6]"You shall set them in two rows, six in a row, on the pure *gold* table before the LORD.

[7]"And you shall put pure frankincense on *each* row, that it may be on the bread for a memorial, an offering made by fire to the LORD.

[8]"Every Sabbath he shall set it in order before the LORD continually, *being taken* from the children of Israel by an everlasting covenant.

[9]"And it shall be for Aaron and his sons, and they shall eat it in a holy place; for it *is* most holy to him from the offerings of the LORD made by fire, by a perpetual statute."

The Penalty for Blasphemy

10Now the son of an Israelite woman, whose father *was* an Egyptian, went out among the children of Israel; and this Israelite *woman's* son and a man of Israel fought each other in the camp.

[11]And the Israelite woman's son blasphemed the name *of the LORD* and cursed; and so they brought him to Moses. (His mother's name *was* Shelomith the daughter of Dibri, of the tribe of Dan.)

[12]Then they put him in custody, that the mind of the LORD might be shown to them.

13And the LORD spoke to Moses, saying,

14“Take outside the camp him who has cursed; then let all who heard *him* lay their hands on his head, and let all the congregation stone him.

15“Then you shall speak to the children of Israel, saying: ‘Whoever curses his God shall bear his sin.

16‘And whoever blasphemes the name of the LORD shall surely be put to death. All the congregation shall certainly stone him, the stranger as well as him who is born in the land. When he blasphemes the name *of the LORD*, he shall be put to death.

17‘Whoever kills any man shall surely be put to death.

18‘Whoever kills an animal shall make it good, animal for animal.

19‘If a man causes disfigurement of his neighbor, as he has done, so shall it be done to him—

20‘fracture for fracture, eye for eye, tooth for tooth; as he has caused disfigurement of a man, so shall it be done to him.

21‘And whoever kills an animal shall restore it; but whoever kills a man shall be put to death.

22‘You shall have the same law for the stranger and for one from your own country; for I *am* the LORD your God.’ ”

23Then Moses spoke to the children of Israel; and they took outside the camp him who had cursed, and stoned him with stones. So the children of Israel did as the LORD commanded Moses.

Leviticus 25

The Sabbath of the Seventh Year

[1]And the LORD spoke to Moses on Mount Sinai, saying,

[2]“Speak to the children of Israel, and say to them: ‘When you come into the land which I give you, then the land shall keep a sabbath to the LORD.

[3]‘Six years you shall sow your field, and six years you shall prune your vineyard, and gather its fruit;

[4]‘but in the seventh year there shall be a sabbath of solemn rest for the land, a sabbath to the LORD. You shall neither sow your field nor prune your vineyard.

[5]‘What grows of its own accord of your harvest you shall not reap, nor gather the grapes of your untended vine, *for* it is a year of rest for the land.

[6]‘And the sabbath *produce* of the land shall be food for you: for you, your male and female servants, your hired man, and the stranger who dwells with you,

[7]‘for your livestock and the beasts that *are* in your land—all its produce shall be for food.

The Year of Jubilee

[8]‘And you shall count seven sabbaths of years for yourself, seven times seven years; and the time of the seven sabbaths of years shall be to you forty-nine years.

[9]‘Then you shall cause the trumpet of the Jubilee to sound on the tenth *day* of the seventh month; on the Day of Atonement you shall make the trumpet to sound throughout all your land.

[10]‘And you shall consecrate the fiftieth year, and proclaim liberty throughout *all* the land to all its inhabitants. It shall be a Jubilee for you; and each of you shall return to his possession, and each of you shall return to his family.

[11]‘That fiftieth year shall be a Jubilee to you; in it you shall neither sow nor reap what grows of its own accord, nor gather *the grapes* of

your untended vine.

[12]‘For it *is* the Jubilee; it shall be holy to you; you shall eat its produce from the field.

[13]‘In this Year of Jubilee, each of you shall return to his possession.

[14]‘And if you sell anything to your neighbor or buy from your neighbor’s hand, you shall not oppress one another.

[15]‘According to the number of years after the Jubilee you shall buy from your neighbor, and according to the number of years of crops he shall sell to you.

[16]‘According to the multitude of years you shall increase its price, and according to the fewer number of years you shall diminish its price; for he sells to you *according* to the number *of the years* of the crops.

[17]‘Therefore you shall not oppress one another, but you shall fear your God; for I *am* the LORD your God.

Provisions for the Seventh Year

[18]‘So you shall observe My statutes and keep My judgments, and perform them; and you will dwell in the land in safety.

[19]‘Then the land will yield its fruit, and you will eat your fill, and dwell there in safety.

[20]‘And if you say, “What shall we eat in the seventh year, since we shall not sow nor gather in our produce?”

[21]‘Then I will command My blessing on you in the sixth year, and it will bring forth produce enough for three years.

[22]‘And you shall sow in the eighth year, and eat old produce until the ninth year; until its produce comes in, you shall eat *of* the old *harvest*.

Redemption of Property

[23]‘The land shall not be sold permanently, for the land *is* Mine; for you *are* strangers and sojourners with Me.

[24]‘And in all the land of your possession you shall grant redemption of the land.

[25]‘If one of your brethren becomes poor, and has sold *some* of his possession, and if his redeeming relative comes to redeem it, then he may redeem what his brother sold.

[26]‘Or if the man has no one to redeem it, but he himself becomes able to redeem it,

[27]‘then let him count the years since its sale, and restore the remainder to the man to whom he sold it, that he may return to his possession.

[28]‘But if he is not able to have *it* restored to himself, then what was sold shall remain in the hand of him who bought it until the Year of Jubilee; and in the Jubilee it shall be released, and he shall return to his possession.

[29]‘If a man sells a house in a walled city, then he may redeem it within a whole year after it is sold; *within* a full year he may redeem it.

[30]‘But if it is not redeemed within the space of a full year, then the house in the walled city shall belong permanently to him who bought it, throughout his generations. It shall not be released in the Jubilee.

[31]‘However the houses of villages which have no wall around them shall be counted as the fields of the country. They may be redeemed, and they shall be released in the Jubilee.

[32]‘Nevertheless the cities of the Levites, *and* the houses in the cities of their possession, the Levites may redeem at any time.

[33]‘And if a man purchases a house from the Levites, then the house that was sold in the city of his possession shall be released in the Jubilee; for the houses in the cities of the Levites *are* their possession among the children of Israel.

[34]‘But the field of the common-land of their cities may not be sold, for it *is* their perpetual possession.

Lending to the Poor

[35]‘If one of your brethren becomes poor, and falls into poverty among you, then you shall help him, like a stranger or a sojourner, that he may live with you.

[36]‘Take no usury or interest from him; but fear your God, that your brother may live with you.

[37]‘You shall not lend him your money for usury, nor lend him your food at a profit.

[38]‘I *am* the LORD your God, who brought you out of the land of Egypt, to give you the land of Canaan *and* to be your God.

The Law Concerning Slavery

[39]‘And if *one of* your brethren *who dwells* by you becomes poor, and sells himself to you, you shall not compel him to serve as a slave.

[40]‘As a hired servant *and* a sojourner he shall be with you, *and* shall serve you until the Year of Jubilee.

[41]‘And *then* he shall depart from you—he and his children with him—and shall return to his own family. He shall return to the possession of his fathers.

[42]‘For they *are* My servants, whom I brought out of the land of Egypt; they shall not be sold as slaves.

[43]‘You shall not rule over him with rigor, but you shall fear your God.

[44]‘And as for your male and female slaves whom you may have—from the nations that are around you, from them you may buy male and female slaves.

[45]‘Moreover you may buy the children of the strangers who dwell among you, and their families who are with you, which they beget in your land; and they shall become your property.

[46]‘And you may take them as an inheritance for your children after you, to inherit *them as* a possession; they shall be your permanent slaves. But regarding your brethren, the children of Israel, you shall not rule over one another with rigor.

[47]‘Now if a sojourner or stranger close to you becomes rich, and *one of* your brethren *who dwells* by him becomes poor, and sells himself to the stranger *or* sojourner close to you, or to a member of the stranger’s family,

[48]‘after he is sold he may be redeemed again. One of his brothers may redeem him;

[49]‘or his uncle or his uncle’s son may redeem him; or *anyone* who is near of kin to him in his family may redeem him; or if he is able he may redeem himself.

[50]‘Thus he shall reckon with him who bought him: The price of his release shall be according to the number of years, from the year that he

was sold to him until the Year of Jubilee; *it shall be* according to the time of a hired servant for him.

[51]'If *there are* still many years *remaining,* according to them he shall repay the price of his redemption from the money with which he was bought.

[52]'And if there remain but a few years until the Year of Jubilee, then he shall reckon with him, *and* according to his years he shall repay him the price of his redemption.

[53]'He shall be with him as a yearly hired servant, and he shall not rule with rigor over him in your sight.

[54]'And if he is not redeemed in these *years,* then he shall be released in the Year of Jubilee—he and his children with him.

[55]'For the children of Israel *are* servants to Me; they *are* My servants whom I brought out of the land of Egypt: I *am* the LORD your God.

Leviticus 26

Promise of Blessing and Retribution

[1]'You shall not make idols for yourselves;
neither a carved image nor a *sacred* pillar shall you rear up for yourselves;
nor shall you set up an engraved stone in your land, to bow down to it;
for I *am* the LORD your God.
[2]You shall keep My Sabbaths and reverence My sanctuary:
I *am* the LORD.

[3]'If you walk in My statutes and keep My commandments, and perform them,
[4]then I will give you rain in its season, the land shall yield its produce, and the trees of the field shall yield their fruit.
[5]Your threshing shall last till the time of vintage, and the vintage shall last till the time of sowing;
you shall eat your bread to the full, and dwell in your land safely.
[6]I will give peace in the land, and you shall lie down, and none will make *you* afraid;
I will rid the land of evil beasts,
and the sword will not go through your land.
[7]You will chase your enemies, and they shall fall by the sword before you.
[8]Five of you shall chase a hundred, and a hundred of you shall put ten thousand to flight;
your enemies shall fall by the sword before you.

[9]'For I will look on you favorably and make you fruitful, multiply you and confirm My covenant with you.
[10]You shall eat the old harvest, and clear out the old because of the new.
[11]I will set My tabernacle among you, and My soul shall not abhor you.

[12]I will walk among you and be your God, and you shall be My people.
[13]I *am* the LORD your God, who brought you out of the land of Egypt, that *you* should not be their slaves;
I have broken the bands of your yoke and made you walk upright.

14‘But if you do not obey Me, and do not observe all these commandments,
[15]and if you despise My statutes, or if your soul abhors My judgments, so that you do not perform all My commandments, *but* break My covenant,
[16]I also will do this to you:
I will even appoint terror over you, wasting disease and fever which shall consume the eyes and cause sorrow of heart.
And you shall sow your seed in vain, for your enemies shall eat it.
[17]I will set My face against you, and you shall be defeated by your enemies.
Those who hate you shall reign over you, and you shall flee when no one pursues you.

18‘And after all this, if you do not obey Me, then I will punish you seven times more for your sins.
[19]I will break the pride of your power;
I will make your heavens like iron and your earth like bronze.
[20]And your strength shall be spent in vain;
for your land shall not yield its produce, nor shall the trees of the land yield their fruit.

21‘Then, if you walk contrary to Me, and are not willing to obey Me, I will bring on you seven times more plagues, according to your sins.
[22]I will also send wild beasts among you, which shall rob you of your children, destroy your livestock, and make you few in number;
and your highways shall be desolate.

23‘And if by these things you are not reformed by Me, but walk contrary to Me,
[24]then I also will walk contrary to you, and I will punish you yet seven times for your sins.
[25]And I will bring a sword against you that will execute the vengeance of the covenant;
when you are gathered together within your cities I will send pestilence among you;
and you shall be delivered into the hand of the enemy.
[26]When I have cut off your supply of bread, ten women shall bake your bread in one oven, and they shall bring back your bread by weight, and you shall eat and not be satisfied.

27‘And after all this, if you do not obey Me, but walk contrary to Me,
[28]then I also will walk contrary to you in fury;
and I, even I, will chastise you seven times for your sins.
[29]You shall eat the flesh of your sons, and you shall eat the flesh of your daughters.
[30]I will destroy your high places, cut down your incense altars, and cast your carcasses on the lifeless forms of your idols;
and My soul shall abhor you.
[31]I will lay your cities waste and bring your sanctuaries to desolation, and I will not smell the fragrance of your sweet aromas.
[32]I will bring the land to desolation, and your enemies who dwell in it shall be astonished at it.
[33]I will scatter you among the nations and draw out a sword after you;
your land shall be desolate and your cities waste.
[34]Then the land shall enjoy its sabbaths as long as it lies desolate and you *are* in your enemies’ land;
then the land shall rest and enjoy its sabbaths.
[35]As long as *it* lies desolate it shall rest—
for the time it did not rest on your sabbaths when you dwelt in it.

36‘And as for those of you who are left, I will send faintness into their hearts in the lands of their enemies;
the sound of a shaken leaf shall cause them to flee;
they shall flee as though fleeing from a sword, and they shall fall when no one pursues.
[37]They shall stumble over one another, as it were before a sword, when no one pursues;
and you shall have no *power* to stand before your enemies.
[38]You shall perish among the nations, and the land of your enemies shall eat you up.
[39]And those of you who are left shall waste away in their iniquity in your enemies’ lands;
also in their fathers’ iniquities, which are with them, they shall waste away.

40‘*But* if they confess their iniquity and the iniquity of their fathers, with their unfaithfulness in which they were unfaithful to Me, and that they also have walked contrary to Me,
[41]and *that* I also have walked contrary to them and have brought them into the land of their enemies;
if their uncircumcised hearts are humbled, and they accept their guilt—
[42]then I will remember My covenant with Jacob, and My covenant with Isaac and My covenant with Abraham I will remember;
I will remember the land.
[43]The land also shall be left empty by them, and will enjoy its sabbaths while it lies desolate without them;
they will accept their guilt, because they despised My judgments and because their soul abhorred My statutes.
[44]Yet for all that, when they are in the land of their enemies, I will not cast them away, nor shall I abhor them, to utterly destroy them and break My covenant with them;
for I *am* the LORD their God.
[45]But for their sake I will remember the covenant of their ancestors, whom I brought out of the land of Egypt in the sight of

the nations, that I might be their God:
I *am* the LORD.' "

[46]These *are* the statutes and judgments and laws which the LORD made between Himself and the children of Israel on Mount Sinai by the hand of Moses.

Leviticus 27

Redeeming Persons and Property Dedicated to God

[1]Now the LORD spoke to Moses, saying,

[2]"Speak to the children of Israel, and say to them: 'When a man consecrates by a vow certain persons to the LORD, according to your valuation,

[3]'if your valuation is of a male from twenty years old up to sixty years old, then your valuation shall be fifty shekels of silver, according to the shekel of the sanctuary.

[4]'If it *is* a female, then your valuation shall be thirty shekels;

[5]'and if from five years old up to twenty years old, then your valuation for a male shall be twenty shekels, and for a female ten shekels;

[6]'and if from a month old up to five years old, then your valuation for a male shall be five shekels of silver, and for a female your valuation shall be three shekels of silver;

[7]'and if from sixty years old and above, if *it is* a male, then your valuation shall be fifteen shekels, and for a female ten shekels.

[8]'But if he is too poor to pay your valuation, then he shall present himself before the priest, and the priest shall set a value for him; according to the ability of him who vowed, the priest shall value him.

[9]'If *it is* an animal that men may bring as an offering to the LORD, all that *anyone* gives to the LORD shall be holy.

[10]'He shall not substitute it or exchange it, good for bad or bad for good; and if he at all exchanges animal for animal, then both it and the one exchanged for it shall be holy.

[11]'If *it is* an unclean animal which they do not offer as a sacrifice to the LORD, then he shall present the animal before the priest;

[12]'and the priest shall set a value for it, whether it is good or bad; as you, the priest, value it, so it shall be.

[13]'But if he *wants* at all *to* redeem it, then he must add one-fifth to your valuation.

14‘And when a man dedicates his house *to be* holy to the LORD, then the priest shall set a value for it, whether it is good or bad; as the priest values it, so it shall stand.

15‘If he who dedicated it *wants to* redeem his house, then he must add one-fifth of the money of your valuation to it, and it shall be his.

16‘If a man dedicates to the LORD *part* of a field of his possession, then your valuation shall be according to the seed for it. A homer of barley seed *shall be valued* at fifty shekels of silver.

17‘If he dedicates his field from the Year of Jubilee, according to your valuation it shall stand.

18‘But if he dedicates his field after the Jubilee, then the priest shall reckon to him the money due according to the years that remain till the Year of Jubilee, and it shall be deducted from your valuation.

19‘And if he who dedicates the field ever wishes to redeem it, then he must add one-fifth of the money of your valuation to it, and it shall belong to him.

20‘But if he does not want to redeem the field, or if he has sold the field to another man, it shall not be redeemed anymore;

21‘but the field, when it is released in the Jubilee, shall be holy to the LORD, as a devoted field; it shall be the possession of the priest.

22‘And if a man dedicates to the LORD a field which he has bought, which is not the field of his possession,

23‘then the priest shall reckon to him the worth of your valuation, up to the Year of Jubilee, and he shall give your valuation on that day *as* a holy *offering* to the LORD.

24‘In the Year of Jubilee the field shall return to him from whom it was bought, to the one who *owned* the land as a possession.

25‘And all your valuations shall be according to the shekel of the sanctuary: twenty gerahs to the shekel.

26‘But the firstborn of the animals, which should be the LORD’s firstborn, no man shall dedicate; whether *it is* an ox or sheep, it *is* the LORD’s.

27‘And if *it is* an unclean animal, then he shall redeem *it* according to your valuation, and shall add one-fifth to it; or if it is not redeemed, then it shall be sold according to your valuation.

28‘Nevertheless no devoted *offering* that a man may devote to the LORD of all that he has, *both* man and beast, or the field of his possession, shall be sold or redeemed; every devoted *offering is* most holy to the LORD.

29‘No person under the ban, who may become doomed to destruction among men, shall be redeemed, *but* shall surely be put to death.

30‘And all the tithe of the land, *whether* of the seed of the land *or* of the fruit of the tree, *is* the LORD’s. It *is* holy to the LORD.

31‘If a man wants at all to redeem *any* of his tithes, he shall add one-fifth to it.

32‘And concerning the tithe of the herd or the flock, of whatever passes under the rod, the tenth one shall be holy to the LORD.

33‘He shall not inquire whether it is good or bad, nor shall he exchange it; and if he exchanges it at all, then both it and the one exchanged for it shall be holy; it shall not be redeemed.’ ”

34These *are* the commandments which the LORD commanded Moses for the children of Israel on Mount Sinai.

The Fourth Book of Moses Called

Numbers

Numbers 1

The First Census of Israel

[1]Now the LORD spoke to Moses in the Wilderness of Sinai, in the tabernacle of meeting, on the first *day* of the second month, in the second year after they had come out of the land of Egypt, saying:

[2]“Take a census of all the congregation of the children of Israel, by their families, by their fathers’ houses, according to the number of names, every male individually,

[3]“from twenty years old and above—all who *are able to* go to war in Israel. You and Aaron shall number them by their armies.

[4]“And with you there shall be a man from every tribe, each one the head of his father’s house.

[5]“These are the names of the men who shall stand with you: from Reuben, Elizur the son of Shedeur;

[6]“from Simeon, Shelumiel the son of Zurishaddai;

[7]“from Judah, Nahshon the son of Amminadab;

[8]“from Issachar, Nethanel the son of Zuar;

[9]“from Zebulun, Eliab the son of Helon;

[10]“from the sons of Joseph: from Ephraim, Elishama the son of Ammihud; from Manasseh, Gamaliel the son of Pedahzur;

[11]“from Benjamin, Abidan the son of Gideoni;

[12]“from Dan, Ahiezer the son of Ammishaddai;

[13]“from Asher, Pagiel the son of Ocran;

[14]“from Gad, Eliasaph the son of Deuel;

[15]“from Naphtali, Ahira the son of Enan.”

[16]These *were* chosen from the congregation, leaders of their fathers’ tribes, heads of the divisions in Israel.

[17]Then Moses and Aaron took these men who had been mentioned by name,

[18]and they assembled all the congregation together on the first *day* of the second month; and they recited their ancestry by families, by their

fathers' houses, according to the number of names, from twenty years old and above, each one individually.

[19]As the LORD commanded Moses, so he numbered them in the Wilderness of Sinai.

[20]Now the children of Reuben, Israel's oldest son, their genealogies by their families, by their fathers' house, according to the number of names, every male individually, from twenty years old and above, all who *were able to* go to war:

[21]those who were numbered of the tribe of Reuben *were* forty-six thousand five hundred.

22From the children of Simeon, their genealogies by their families, by their fathers' house, of those who were numbered, according to the number of names, every male individually, from twenty years old and above, all who *were able to* go to war:

[23]those who were numbered of the tribe of Simeon *were* fifty-nine thousand three hundred.

24From the children of Gad, their genealogies by their families, by their fathers' house, according to the number of names, from twenty years old and above, all who *were able to* go to war:

[25]those who were numbered of the tribe of Gad *were* forty-five thousand six hundred and fifty.

26From the children of Judah, their genealogies by their families, by their fathers' house, according to the number of names, from twenty years old and above, all who *were able to* go to war:

[27]those who were numbered of the tribe of Judah *were* seventy-four thousand six hundred.

28From the children of Issachar, their genealogies by their families, by their fathers' house, according to the number of names, from twenty years old and above, all who *were able to* go to war:

[29]those who were numbered of the tribe of Issachar *were* fifty-four thousand four hundred.

30From the children of Zebulun, their genealogies by their families, by their fathers' house, according to the number of names, from twenty years old and above, all who *were able to* go to war:

[31]those who were numbered of the tribe of Zebulun *were* fifty-seven thousand four hundred.

[32]From the sons of Joseph, the children of Ephraim, their genealogies by their families, by their fathers' house, according to the number of names, from twenty years old and above, all who *were able to* go to war:

[33]those who were numbered of the tribe of Ephraim *were* forty thousand five hundred.

[34]From the children of Manasseh, their genealogies by their families, by their fathers' house, according to the number of names, from twenty years old and above, all who *were able to* go to war:

[35]those who were numbered of the tribe of Manasseh *were* thirty-two thousand two hundred.

[36]From the children of Benjamin, their genealogies by their families, by their fathers' house, according to the number of names, from twenty years old and above, all who *were able to* go to war:

[37]those who were numbered of the tribe of Benjamin *were* thirty-five thousand four hundred.

[38]From the children of Dan, their genealogies by their families, by their fathers' house, according to the number of names, from twenty years old and above, all who *were able to* go to war:

[39]those who were numbered of the tribe of Dan *were* sixty-two thousand seven hundred.

[40]From the children of Asher, their genealogies by their families, by their fathers' house, according to the number of names, from twenty years old and above, all who *were able to* go to war:

[41]those who were numbered of the tribe of Asher *were* forty-one thousand five hundred.

[42]From the children of Naphtali, their genealogies by their families, by their fathers' house, according to the number of names, from twenty years old and above, all who *were able to* go to war:

[43]those who were numbered of the tribe of Naphtali *were* fifty-three thousand four hundred.

[44]These are the ones who were numbered, whom Moses and Aaron numbered, with the leaders of Israel, twelve men, each one representing his father's house.

[45]So all who were numbered of the children of Israel, by their fathers' houses, from twenty years old and above, all who *were able to* go to war in Israel—

[46]all who were numbered were six hundred and three thousand five hundred and fifty.

[47]But the Levites were not numbered among them by their fathers' tribe;

[48]for the LORD had spoken to Moses, saying:

[49]"Only the tribe of Levi you shall not number, nor take a census of them among the children of Israel;

[50]"but you shall appoint the Levites over the tabernacle of the Testimony, over all its furnishings, and over all things that belong to it; they shall carry the tabernacle and all its furnishings; they shall attend to it and camp around the tabernacle.

[51]"And when the tabernacle is to go forward, the Levites shall take it down; and when the tabernacle is to be set up, the Levites shall set it up. The outsider who comes near shall be put to death.

[52]"The children of Israel shall pitch their tents, everyone by his own camp, everyone by his own standard, according to their armies;

[53]"but the Levites shall camp around the tabernacle of the Testimony, that there may be no wrath on the congregation of the children of Israel; and the Levites shall keep charge of the tabernacle of the Testimony."

[54]Thus the children of Israel did; according to all that the LORD commanded Moses, so they did.

Numbers 2

The Tribes and Leaders by Armies

[1]And the LORD spoke to Moses and Aaron, saying:

[2]"Everyone of the children of Israel shall camp by his own standard, beside the emblems of his father's house; they shall camp some distance from the tabernacle of meeting.

[3]"On the east side, toward the rising of the sun, those of the standard of the forces with Judah shall camp according to their armies; and Nahshon the son of Amminadab *shall be* the leader of the children of Judah."

[4]And his army was numbered at seventy-four thousand six hundred.

[5]"Those who camp next to him *shall be* the tribe of Issachar, and Nethanel the son of Zuar *shall be* the leader of the children of Issachar."

[6]And his army was numbered at fifty-four thousand four hundred.

[7]"Then *comes* the tribe of Zebulun, and Eliab the son of Helon *shall be* the leader of the children of Zebulun."

[8]And his army was numbered at fifty-seven thousand four hundred.

[9]"All who were numbered according to their armies of the forces with Judah, one hundred and eighty-six thousand four hundred—these shall break camp first.

10"On the south side *shall be* the standard of the forces with Reuben according to their armies, and the leader of the children of Reuben *shall be* Elizur the son of Shedeur."

[11]And his army was numbered at forty-six thousand five hundred.

[12]"Those who camp next to him *shall be* the tribe of Simeon, and the leader of the children of Simeon *shall be* Shelumiel the son of Zurishaddai."

[13]And his army was numbered at fifty-nine thousand three hundred.

[14]"Then *comes* the tribe of Gad, and the leader of the children of Gad *shall be* Eliasaph the son of Reuel."

[15]And his army was numbered at forty-five thousand six hundred and fifty.

[16]“All who were numbered according to their armies of the forces with Reuben, one hundred and fifty-one thousand four hundred and fifty—they shall be the second to break camp.

[17]“And the tabernacle of meeting shall move out with the camp of the Levites in the middle of the camps; as they camp, so they shall move out, everyone in his place, by their standards.

18“On the west side *shall be* the standard of the forces with Ephraim according to their armies, and the leader of the children of Ephraim *shall be* Elishama the son of Ammihud.”

[19]And his army was numbered at forty thousand five hundred.

[20]“Next to him *comes* the tribe of Manasseh, and the leader of the children of Manasseh *shall be* Gamaliel the son of Pedahzur.”

[21]And his army was numbered at thirty-two thousand two hundred.

[22]“Then *comes* the tribe of Benjamin, and the leader of the children of Benjamin *shall be* Abidan the son of Gideoni.”

[23]And his army was numbered at thirty-five thousand four hundred.

[24]“All who were numbered according to their armies of the forces with Ephraim, one hundred and eight thousand one hundred—they shall be the third to break camp.

25“The standard of the forces with Dan *shall be* on the north side according to their armies, and the leader of the children of Dan *shall be* Ahiezer the son of Ammishaddai.”

[26]And his army was numbered at sixty-two thousand seven hundred.

[27]“Those who camp next to him *shall be* the tribe of Asher, and the leader of the children of Asher *shall be* Pagiel the son of Ocran.”

[28]And his army was numbered at forty-one thousand five hundred.

[29]“Then *comes* the tribe of Naphtali, and the leader of the children of Naphtali *shall be* Ahira the son of Enan.”

[30]And his army was numbered at fifty-three thousand four hundred.

[31]“All who were numbered of the forces with Dan, one hundred and fifty-seven thousand six hundred—they shall break camp last, with their standards.”

32These *are* the ones who were numbered of the children of Israel by their fathers’ houses. All who were numbered according to their armies of the forces *were* six hundred and three thousand five hundred and fifty.

[33]But the Levites were not numbered among the children of Israel, just as the LORD commanded Moses.

[34]Thus the children of Israel did according to all that the LORD commanded Moses; so they camped by their standards and so they broke camp, each one by his family, according to their fathers’ houses.

Numbers 3

The Sons of Aaron

[1]Now these *are* the records of Aaron and Moses when the LORD spoke with Moses on Mount Sinai.

[2]And these *are* the names of the sons of Aaron: Nadab, the firstborn, and Abihu, Eleazar, and Ithamar.

[3]These *are* the names of the sons of Aaron, the anointed priests, whom he consecrated to minister as priests.

[4]Nadab and Abihu had died before the LORD when they offered profane fire before the LORD in the Wilderness of Sinai; and they had no children. So Eleazar and Ithamar ministered as priests in the presence of Aaron their father.

The Levites Serve in the Tabernacle

[5]And the LORD spoke to Moses, saying:

[6]“Bring the tribe of Levi near, and present them before Aaron the priest, that they may serve him.

[7]“And they shall attend to his needs and the needs of the whole congregation before the tabernacle of meeting, to do the work of the tabernacle.

[8]“Also they shall attend to all the furnishings of the tabernacle of meeting, and to the needs of the children of Israel, to do the work of the tabernacle.

[9]“And you shall give the Levites to Aaron and his sons; they *are* given entirely to him from among the children of Israel.

[10]“So you shall appoint Aaron and his sons, and they shall attend to their priesthood; but the outsider who comes near shall be put to death.”

[11]Then the LORD spoke to Moses, saying:

[12]“Now behold, I Myself have taken the Levites from among the children of Israel instead of every firstborn who opens the womb among the children of Israel. Therefore the Levites shall be Mine,

[13]“because all the firstborn *are* Mine. On the day that I struck all the firstborn in the land of Egypt, I sanctified to Myself all the firstborn in

Israel, both man and beast. They shall be Mine: I *am* the LORD.”

Census of the Levites Commanded

[14]Then the LORD spoke to Moses in the Wilderness of Sinai, saying:

[15]“Number the children of Levi by their fathers’ houses, by their families; you shall number every male from a month old and above.”

[16]So Moses numbered them according to the word of the LORD, as he was commanded.

[17]These were the sons of Levi by their names: Gershon, Kohath, and Merari.

[18]And these *are* the names of the sons of Gershon by their families: Libni and Shimei.

[19]And the sons of Kohath by their families: Amram, Izehar, Hebron, and Uzziel.

[20]And the sons of Merari by their families: Mahli and Mushi. These *are* the families of the Levites by their fathers’ houses.

[21]From Gershon *came* the family of the Libnites and the family of the Shimites; these *were* the families of the Gershonites.

[22]Those who were numbered, according to the number of all the males from a month old and above—of those who were numbered *there were* seven thousand five hundred.

[23]The families of the Gershonites were to camp behind the tabernacle westward.

[24]And the leader of the father’s house of the Gershonites *was* Eliasaph the son of Lael.

[25]The duties of the children of Gershon in the tabernacle of meeting *included* the tabernacle, the tent with its covering, the screen for the door of the tabernacle of meeting,

[26]the screen for the door of the court, the hangings of the court which *are* around the tabernacle and the altar, and their cords, according to all the work relating to them.

[27]From Kohath *came* the family of the Amramites, the family of the Izharites, the family of the Hebronites, and the family of the Uzzielites; these *were* the families of the Kohathites.

[28]According to the number of all the males, from a month old and above, *there were* eight thousand six hundred keeping charge of the sanctuary.

[29]The families of the children of Kohath were to camp on the south side of the tabernacle.

[30]And the leader of the fathers' house of the families of the Kohathites *was* Elizaphan the son of Uzziel.

[31]Their duty *included* the ark, the table, the lampstand, the altars, the utensils of the sanctuary with which they ministered, the screen, and all the work relating to them.

[32]And Eleazar the son of Aaron the priest *was to be* chief over the leaders of the Levites, *with* oversight of those who kept charge of the sanctuary.

[33]From Merari *came* the family of the Mahlites and the family of the Mushites; these *were* the families of Merari.

[34]And those who were numbered, according to the number of all the males from a month old and above, *were* six thousand two hundred.

[35]The leader of the fathers' house of the families of Merari *was* Zuriel the son of Abihail. These *were* to camp on the north side of the tabernacle.

[36]And the appointed duty of the children of Merari *included* the boards of the tabernacle, its bars, its pillars, its sockets, its utensils, all the work relating to them,

[37]and the pillars of the court all around, with their sockets, their pegs, and their cords.

[38]Moreover those who were to camp before the tabernacle on the east, before the tabernacle of meeting, *were* Moses, Aaron, and his sons, keeping charge of the sanctuary, to meet the needs of the children of Israel; but the outsider who came near was to be put to death.

[39]All who were numbered of the Levites, whom Moses and Aaron numbered at the commandment of the LORD, by their families, all the males from a month old and above, *were* twenty-two thousand.

Levites Dedicated Instead of the Firstborn

40Then the LORD said to Moses: “Number all the firstborn males of the children of Israel from a month old and above, and take the number of their names.

41“And you shall take the Levites for Me—I *am* the LORD—instead of all the firstborn among the children of Israel, and the livestock of the Levites instead of all the firstborn among the livestock of the children of Israel.”

42So Moses numbered all the firstborn among the children of Israel, as the LORD commanded him.

43And all the firstborn males, according to the number of names from a month old and above, of those who were numbered of them, were twenty-two thousand two hundred and seventy-three.

44Then the LORD spoke to Moses, saying:

45“Take the Levites instead of all the firstborn among the children of Israel, and the livestock of the Levites instead of their livestock. The Levites shall be Mine: I *am* the LORD.

46“And for the redemption of the two hundred and seventy-three of the firstborn of the children of Israel, who are more than the number of the Levites,

47“you shall take five shekels for each one individually; you shall take *them* in the currency of the shekel of the sanctuary, the shekel of twenty gerahs.

48“And you shall give the money, with which the excess number of them is redeemed, to Aaron and his sons.”

49So Moses took the redemption money from those who were over and above those who were redeemed by the Levites.

50From the firstborn of the children of Israel he took the money, one thousand three hundred and sixty-five *shekels,* according to the shekel of the sanctuary.

51And Moses gave their redemption money to Aaron and his sons, according to the word of the LORD, as the LORD commanded Moses.

Numbers 4

Duties of the Sons of Kohath

[1]Then the LORD spoke to Moses and Aaron, saying:

[2]"Take a census of the sons of Kohath from among the children of Levi, by their families, by their fathers' house,

[3]"from thirty years old and above, even to fifty years old, all who enter the service to do the work in the tabernacle of meeting.

4"This *is* the service of the sons of Kohath in the tabernacle of meeting, *relating to* the most holy things:

[5]"When the camp prepares to journey, Aaron and his sons shall come, and they shall take down the covering veil and cover the ark of the Testimony with it.

[6]"Then they shall put on it a covering of badger skins, and spread over *that* a cloth entirely of blue; and they shall insert its poles.

[7]"On the table of showbread they shall spread a blue cloth, and put on it the dishes, the pans, the bowls, and the pitchers for pouring; and the showbread shall be on it.

[8]"They shall spread over them a scarlet cloth, and cover the same with a covering of badger skins; and they shall insert its poles.

[9]"And they shall take a blue cloth and cover the lampstand of the light, with its lamps, its wick-trimmers, its trays, and all its oil vessels, with which they service it.

[10]"Then they shall put it with all its utensils in a covering of badger skins, and put *it* on a carrying beam.

[11]"Over the golden altar they shall spread a blue cloth, and cover it with a covering of badger skins; and they shall insert its poles.

[12]"Then they shall take all the utensils of service with which they minister in the sanctuary, put *them* in a blue cloth, cover them with a covering of badger skins, and put *them* on a carrying beam.

[13]"Also they shall take away the ashes from the altar, and spread a purple cloth over it.

[14]"They shall put on it all its implements with which they minister there—the firepans, the forks, the shovels, the basins, and all the

utensils of the altar—and they shall spread on it a covering of badger skins, and insert its poles.

[15]“And when Aaron and his sons have finished covering the sanctuary and all the furnishings of the sanctuary, when the camp is set to go, then the sons of Kohath shall come to carry *them;* but they shall not touch any holy thing, lest they die. These *are* the things in the tabernacle of meeting which the sons of Kohath are to carry.

[16]“The appointed duty of Eleazar the son of Aaron the priest *is* the oil for the light, the sweet incense, the daily grain offering, the anointing oil, the oversight of all the tabernacle, of all that *is* in it, with the sanctuary and its furnishings.”

17Then the LORD spoke to Moses and Aaron, saying:

[18]“Do not cut off the tribe of the families of the Kohathites from among the Levites;

[19]“but do this in regard to them, that they may live and not die when they approach the most holy things: Aaron and his sons shall go in and appoint each of them to his service and his task.

[20]“But they shall not go in to watch while the holy things are being covered, lest they die.”

Duties of the Sons of Gershon

21Then the LORD spoke to Moses, saying:

[22]“Also take a census of the sons of Gershon, by their fathers’ house, by their families.

[23]“From thirty years old and above, even to fifty years old, you shall number them, all who enter to perform the service, to do the work in the tabernacle of meeting.

[24]“This *is* the service of the families of the Gershonites, in serving and carrying:

[25]“They shall carry the curtains of the tabernacle and the tabernacle of meeting *with* its covering, the covering of badger skins that *is* on it, the screen for the door of the tabernacle of meeting,

[26]“the screen for the door of the gate of the court, the hangings of the court which *are* around the tabernacle and altar, and their cords, all the

furnishings for their service and all that is made for these things: so shall they serve.

[27]"Aaron and his sons shall assign all the service of the sons of the Gershonites, all their tasks and all their service. And you shall appoint to them all their tasks as their duty.

[28]"This *is* the service of the families of the sons of Gershon in the tabernacle of meeting. And their duties *shall be* under the authority of Ithamar the son of Aaron the priest.

Duties of the Sons of Merari

29"*As for* the sons of Merari, you shall number them by their families and by their fathers' house.

[30]"From thirty years old and above, even to fifty years old, you shall number them, everyone who enters the service to do the work of the tabernacle of meeting.

[31]"And this *is* what they must carry as all their service for the tabernacle of meeting: the boards of the tabernacle, its bars, its pillars, its sockets,

[32]"and the pillars around the court with their sockets, pegs, and cords, with all their furnishings and all their service; and you shall assign *to each man* by name the items he must carry.

[33]"This *is* the service of the families of the sons of Merari, as all their service for the tabernacle of meeting, under the authority of Ithamar the son of Aaron the priest."

Census of the Levites

34And Moses, Aaron, and the leaders of the congregation numbered the sons of the Kohathites by their families and by their fathers' house,

[35]from thirty years old and above, even to fifty years old, everyone who entered the service for work in the tabernacle of meeting;

[36]and those who were numbered by their families were two thousand seven hundred and fifty.

[37]These *were* the ones who were numbered of the families of the Kohathites, all who might serve in the tabernacle of meeting, whom Moses and Aaron numbered according to the commandment of the LORD by the hand of Moses.

38And those who were numbered of the sons of Gershon, by their families and by their fathers' house,

39from thirty years old and above, even to fifty years old, everyone who entered the service for work in the tabernacle of meeting—

40those who were numbered by their families, by their fathers' house, were two thousand six hundred and thirty.

41These *are* the ones who were numbered of the families of the sons of Gershon, of all who might serve in the tabernacle of meeting, whom Moses and Aaron numbered according to the commandment of the LORD.

42Those of the families of the sons of Merari who were numbered, by their families, by their fathers' house,

43from thirty years old and above, even to fifty years old, everyone who entered the service for work in the tabernacle of meeting—

44those who were numbered by their families were three thousand two hundred.

45These *are* the ones who were numbered of the families of the sons of Merari, whom Moses and Aaron numbered according to the word of the LORD by the hand of Moses.

46All who were numbered of the Levites, whom Moses, Aaron, and the leaders of Israel numbered, by their families and by their fathers' houses,

47from thirty years old and above, even to fifty years old, everyone who came to do the work of service and the work of bearing burdens in the tabernacle of meeting—

48those who were numbered were eight thousand five hundred and eighty.

49According to the commandment of the LORD they were numbered by the hand of Moses, each according to his service and according to his task; thus were they numbered by him, as the LORD commanded Moses.

Numbers 5

Ceremonially Unclean Persons Isolated

[1]And the LORD spoke to Moses, saying:

[2]“Command the children of Israel that they put out of the camp every leper, everyone who has a discharge, and whoever becomes defiled by a corpse.

[3]“You shall put out both male and female; you shall put them outside the camp, that they may not defile their camps in the midst of which I dwell.”

[4]And the children of Israel did so, and put them outside the camp; as the LORD spoke to Moses, so the children of Israel did.

Confession and Restitution

[5]Then the LORD spoke to Moses, saying,

[6]“Speak to the children of Israel: ‘When a man or woman commits any sin that men commit in unfaithfulness against the LORD, and that person is guilty,

[7]‘then he shall confess the sin which he has committed. He shall make restitution for his trespass in full, plus one-fifth of it, and give *it* to the one he has wronged.

[8]‘But if the man has no relative to whom restitution may be made for the wrong, the restitution for the wrong *must go* to the LORD for the priest, in addition to the ram of the atonement with which atonement is made for him.

[9]‘Every offering of all the holy things of the children of Israel, which they bring to the priest, shall be his.

[10]‘And every man’s holy things shall be his; whatever any man gives the priest shall be his.’ ”

Concerning Unfaithful Wives

[11]And the LORD spoke to Moses, saying,

[12]“Speak to the children of Israel, and say to them: ‘If any man’s wife goes astray and behaves unfaithfully toward him,

[13]‘and a man lies with her carnally, and it is hidden from the eyes of her husband, and it is concealed that she has defiled herself, and *there was* no witness against her, nor was she caught—

[14]‘if the spirit of jealousy comes upon him and he becomes jealous of his wife, who has defiled herself; or if the spirit of jealousy comes upon him and he becomes jealous of his wife, although she has not defiled herself—

[15]‘then the man shall bring his wife to the priest. He shall bring the offering required for her, one-tenth of an ephah of barley meal; he shall pour no oil on it and put no frankincense on it, because it *is* a grain offering of jealousy, an offering for remembering, for bringing iniquity to remembrance.

[16]‘And the priest shall bring her near, and set her before the LORD.

[17]‘The priest shall take holy water in an earthen vessel, and take some of the dust that is on the floor of the tabernacle and put *it* into the water.

[18]‘Then the priest shall stand the woman before the LORD, uncover the woman’s head, and put the offering for remembering in her hands, which *is* the grain offering of jealousy. And the priest shall have in his hand the bitter water that brings a curse.

[19]‘And the priest shall put her under oath, and say to the woman, “If no man has lain with you, and if you have not gone astray to uncleanness *while* under your husband’s *authority,* be free from this bitter water that brings a curse.

[20]“But if you have gone astray *while* under your husband’s *authority,* and if you have defiled yourself and some man other than your husband has lain with you”—

[21]‘then the priest shall put the woman under the oath of the curse, and he shall say to the woman—“the LORD make you a curse and an oath among your people, when the LORD makes your thigh rot and your belly swell;

[22]“and may this water that causes the curse go into your stomach, and make *your* belly swell and *your* thigh rot.” Then the woman shall say, “Amen, so be it.”

[23]‘Then the priest shall write these curses in a book, and he shall scrape *them* off into the bitter water.

[24]‘And he shall make the woman drink the bitter water that brings a curse, and the water that brings the curse shall enter her *to become* bitter.

[25]‘Then the priest shall take the grain offering of jealousy from the woman’s hand, shall wave the offering before the LORD, and bring it to the altar;

[26]‘and the priest shall take a handful of the offering, as its memorial portion, burn *it* on the altar, and afterward make the woman drink the water.

[27]‘When he has made her drink the water, then it shall be, if she has defiled herself and behaved unfaithfully toward her husband, that the water that brings a curse will enter her *and become* bitter, and her belly will swell, her thigh will rot, and the woman will become a curse among her people.

[28]‘But if the woman has not defiled herself, and is clean, then she shall be free and may conceive children.

[29]‘This *is* the law of jealousy, when a wife, *while* under her husband’s *authority,* goes astray and defiles herself,

[30]‘or when the spirit of jealousy comes upon a man, and he becomes jealous of his wife; then he shall stand the woman before the LORD, and the priest shall execute all this law upon her.

[31]‘Then the man shall be free from iniquity, but that woman shall bear her guilt.’ ”

Numbers 6

The Law of the Nazirite

[1]Then the LORD spoke to Moses, saying,

[2]"Speak to the children of Israel, and say to them: 'When either a man or woman consecrates an offering to take the vow of a Nazirite, to separate himself to the LORD,

[3]'he shall separate himself from wine and *similar* drink; he shall drink neither vinegar made from wine nor vinegar made from *similar* drink; neither shall he drink any grape juice, nor eat fresh grapes or raisins.

[4]'All the days of his separation he shall eat nothing that is produced by the grapevine, from seed to skin.

[5]'All the days of the vow of his separation no razor shall come upon his head; until the days are fulfilled for which he separated himself to the LORD, he shall be holy. *Then* he shall let the locks of the hair of his head grow.

[6]'All the days that he separates himself to the LORD he shall not go near a dead body.

[7]'He shall not make himself unclean even for his father or his mother, for his brother or his sister, when they die, because his separation to God *is* on his head.

[8]'All the days of his separation he shall be holy to the LORD.

[9]'And if anyone dies very suddenly beside him, and he defiles his consecrated head, then he shall shave his head on the day of his cleansing; on the seventh day he shall shave it.

[10]'Then on the eighth day he shall bring two turtledoves or two young pigeons to the priest, to the door of the tabernacle of meeting;

[11]'and the priest shall offer one as a sin offering and *the* other as a burnt offering, and make atonement for him, because he sinned in regard to the corpse; and he shall sanctify his head that same day.

[12]'He shall consecrate to the LORD the days of his separation, and bring a male lamb in its first year as a trespass offering; but the former days shall be lost, because his separation was defiled.

13‘Now this *is* the law of the Nazirite: When the days of his separation are fulfilled, he shall be brought to the door of the tabernacle of meeting.

14‘And he shall present his offering to the LORD: one male lamb in its first year without blemish as a burnt offering, one ewe lamb in its first year without blemish as a sin offering, one ram without blemish as a peace offering,

15‘a basket of unleavened bread, cakes of fine flour mixed with oil, unleavened wafers anointed with oil, and their grain offering with their drink offerings.

16‘Then the priest shall bring *them* before the LORD and offer his sin offering and his burnt offering;

17‘and he shall offer the ram as a sacrifice of a peace offering to the LORD, with the basket of unleavened bread; the priest shall also offer its grain offering and its drink offering.

18‘Then the Nazirite shall shave his consecrated head *at* the door of the tabernacle of meeting, and shall take the hair from his consecrated head and put *it* on the fire which is under the sacrifice of the peace offering.

19‘And the priest shall take the boiled shoulder of the ram, one unleavened cake from the basket, and one unleavened wafer, and put *them* upon the hands of the Nazirite after he has shaved his consecrated *hair,*

20‘and the priest shall wave them as a wave offering before the LORD; they *are* holy for the priest, together with the breast of the wave offering and the thigh of the heave offering. After that the Nazirite may drink wine.’

21“This is the law of the Nazirite who vows to the LORD the offering for his separation, and besides that, whatever else his hand is able to provide; according to the vow which he takes, so he must do according to the law of his separation.”

The Priestly Blessing

22And the LORD spoke to Moses, saying:

[23]“Speak to Aaron and his sons, saying, ‘This is the way you shall bless the children of Israel. Say to them:

[24]“The LORD bless you and keep you;
[25]The LORD make His face shine upon you,
And be gracious to you;
[26]The LORD lift up His countenance upon you,
And give you peace.” ��

[27]“So they shall put My name on the children of Israel, and I will bless them.”

Numbers 7

Offerings of the Leaders

[1]Now it came to pass, when Moses had finished setting up the tabernacle, that he anointed it and consecrated it and all its furnishings, and the altar and all its utensils; so he anointed them and consecrated them.

[2]Then the leaders of Israel, the heads of their fathers' houses, who *were* the leaders of the tribes and over those who were numbered, made an offering.

[3]And they brought their offering before the LORD, six covered carts and twelve oxen, a cart for *every* two of the leaders, and for each one an ox; and they presented them before the tabernacle.

[4]Then the LORD spoke to Moses, saying,

[5]"Accept *these* from them, that they may be used in doing the work of the tabernacle of meeting; and you shall give them to the Levites, *to* every man according to his service."

[6]So Moses took the carts and the oxen, and gave them to the Levites.

[7]Two carts and four oxen he gave to the sons of Gershon, according to their service;

[8]and four carts and eight oxen he gave to the sons of Merari, according to their service, under the authority of Ithamar the son of Aaron the priest.

[9]But to the sons of Kohath he gave none, because theirs *was* the service of the holy things, *which* they carried on their shoulders.

[10]Now the leaders offered the dedication *offering* for the altar when it was anointed; so the leaders offered their offering before the altar.

[11]For the LORD said to Moses, "They shall offer their offering, one leader each day, for the dedication of the altar."

[12]And the one who offered his offering on the first day *was* Nahshon the son of Amminadab, from the tribe of Judah.

[13]His offering *was* one silver platter, the weight of which *was* one hundred and thirty *shekels,* and one silver bowl of seventy shekels,

according to the shekel of the sanctuary, both of them full of fine flour mixed with oil as a grain offering;

[14]one gold pan of ten *shekels,* full of incense;

[15]one young bull, one ram, and one male lamb in its first year, as a burnt offering;

[16]one kid of the goats as a sin offering;

[17]and for the sacrifice of peace offerings: two oxen, five rams, five male goats, and five male lambs in their first year. This *was* the offering of Nahshon the son of Amminadab.

18On the second day Nethanel the son of Zuar, leader of Issachar, presented *an offering*.

[19]*For* his offering he offered one silver platter, the weight of which *was* one hundred and thirty *shekels,* and one silver bowl of seventy shekels, according to the shekel of the sanctuary, both of them full of fine flour mixed with oil as a grain offering;

[20]one gold pan of ten *shekels,* full of incense;

[21]one young bull, one ram, and one male lamb in its first year, as a burnt offering;

[22]one kid of the goats as a sin offering;

[23]and as the sacrifice of peace offerings: two oxen, five rams, five male goats, and five male lambs in their first year. This *was* the offering of Nethanel the son of Zuar.

24On the third day Eliab the son of Helon, leader of the children of Zebulun, *presented an offering*.

[25]His offering *was* one silver platter, the weight of which *was* one hundred and thirty *shekels,* and one silver bowl of seventy shekels, according to the shekel of the sanctuary, both of them full of fine flour mixed with oil as a grain offering;

[26]one gold pan of ten *shekels,* full of incense;

[27]one young bull, one ram, and one male lamb in its first year, as a burnt offering;

[28]one kid of the goats as a sin offering;

[29]and for the sacrifice of peace offerings: two oxen, five rams, five male goats, and five male lambs in their first year. This *was* the offering of Eliab the son of Helon.

30On the fourth day Elizur the son of Shedeur, leader of the children of Reuben, *presented an offering*.

[31]His offering *was* one silver platter, the weight of which *was* one hundred and thirty *shekels,* and one silver bowl of seventy shekels, according to the shekel of the sanctuary, both of them full of fine flour mixed with oil as a grain offering;

[32]one gold pan of ten *shekels,* full of incense;

[33]one young bull, one ram, and one male lamb in its first year, as a burnt offering;

[34]one kid of the goats as a sin offering;

[35]and as the sacrifice of peace offerings: two oxen, five rams, five male goats, and five male lambs in their first year. This *was* the offering of Elizur the son of Shedeur.

36On the fifth day Shelumiel the son of Zurishaddai, leader of the children of Simeon, *presented an offering*.

[37]His offering *was* one silver platter, the weight of which *was* one hundred and thirty *shekels,* and one silver bowl of seventy shekels, according to the shekel of the sanctuary, both of them full of fine flour mixed with oil as a grain offering;

[38]one gold pan of ten *shekels,* full of incense;

[39]one young bull, one ram, and one male lamb in its first year, as a burnt offering;

[40]one kid of the goats as a sin offering;

[41]and as the sacrifice of peace offerings: two oxen, five rams, five male goats, and five male lambs in their first year. This *was* the offering of Shelumiel the son of Zurishaddai.

42On the sixth day Eliasaph the son of Deuel, leader of the children of Gad, *presented an offering*.

[43]His offering *was* one silver platter, the weight of which *was* one hundred and thirty *shekels,* and one silver bowl of seventy shekels, according to the shekel of the sanctuary, both of them full of fine flour mixed with oil as a grain offering;

[44]one gold pan of ten *shekels,* full of incense;

[45]one young bull, one ram, and one male lamb in its first year, as a burnt offering;

[46]one kid of the goats as a sin offering;

[47]and as the sacrifice of peace offerings: two oxen, five rams, five male goats, and five male lambs in their first year. This *was* the offering of Eliasaph the son of Deuel.

[48]On the seventh day Elishama the son of Ammihud, leader of the children of Ephraim, *presented an offering*.

[49]His offering *was* one silver platter, the weight of which *was* one hundred and thirty *shekels,* and one silver bowl of seventy shekels, according to the shekel of the sanctuary, both of them full of fine flour mixed with oil as a grain offering;

[50]one gold pan of ten *shekels,* full of incense;

[51]one young bull, one ram, and one male lamb in its first year, as a burnt offering;

[52]one kid of the goats as a sin offering;

[53]and as the sacrifice of peace offerings: two oxen, five rams, five male goats, and five male lambs in their first year. This *was* the offering of Elishama the son of Ammihud.

[54]On the eighth day Gamaliel the son of Pedahzur, leader of the children of Manasseh, *presented an offering*.

[55]His offering *was* one silver platter, the weight of which *was* one hundred and thirty *shekels,* and one silver bowl of seventy shekels, according to the shekel of the sanctuary, both of them full of fine flour mixed with oil as a grain offering;

[56]one gold pan of ten *shekels,* full of incense;

[57]one young bull, one ram, and one male lamb in its first year, as a burnt offering;

[58]one kid of the goats as a sin offering;

[59]and as the sacrifice of peace offerings: two oxen, five rams, five male goats, and five male lambs in their first year. This *was* the offering of Gamaliel the son of Pedahzur.

[60]On the ninth day Abidan the son of Gideoni, leader of the children of Benjamin, *presented an offering*.

[61]His offering *was* one silver platter, the weight of which *was* one hundred and thirty *shekels,* and one silver bowl of seventy shekels,

according to the shekel of the sanctuary, both of them full of fine flour mixed with oil as a grain offering;

[62]one gold pan of ten *shekels,* full of incense;

[63]one young bull, one ram, and one male lamb in its first year, as a burnt offering;

[64]one kid of the goats as a sin offering;

[65]and as the sacrifice of peace offerings: two oxen, five rams, five male goats, and five male lambs in their first year. This *was* the offering of Abidan the son of Gideoni.

[66]On the tenth day Ahiezer the son of Ammishaddai, leader of the children of Dan, *presented an offering*.

[67]His offering *was* one silver platter, the weight of which *was* one hundred and thirty *shekels,* and one silver bowl of seventy shekels, according to the shekel of the sanctuary, both of them full of fine flour mixed with oil as a grain offering;

[68]one gold pan of ten *shekels,* full of incense;

[69]one young bull, one ram, and one male lamb in its first year, as a burnt offering;

[70]one kid of the goats as a sin offering;

[71]and as the sacrifice of peace offerings: two oxen, five rams, five male goats, and five male lambs in their first year. This *was* the offering of Ahiezer the son of Ammishaddai.

[72]On the eleventh day Pagiel the son of Ocran, leader of the children of Asher, *presented an offering*.

[73]His offering *was* one silver platter, the weight of which *was* one hundred and thirty *shekels,* and one silver bowl of seventy shekels, according to the shekel of the sanctuary, both of them full of fine flour mixed with oil as a grain offering;

[74]one gold pan of ten *shekels,* full of incense;

[75]one young bull, one ram, and one male lamb in its first year, as a burnt offering;

[76]one kid of the goats as a sin offering;

[77]and as the sacrifice of peace offerings: two oxen, five rams, five male goats, and five male lambs in their first year. This *was* the offering of Pagiel the son of Ocran.

78On the twelfth day Ahira the son of Enan, leader of the children of Naphtali, *presented an offering*.

79His offering *was* one silver platter, the weight of which *was* one hundred and thirty *shekels,* and one silver bowl of seventy shekels, according to the shekel of the sanctuary, both of them full of fine flour mixed with oil as a grain offering;

80one gold pan of ten *shekels,* full of incense;

81one young bull, one ram, and one male lamb in its first year, as a burnt offering;

82one kid of the goats as a sin offering;

83and as the sacrifice of peace offerings: two oxen, five rams, five male goats, and five male lambs in their first year. This *was* the offering of Ahira the son of Enan.

84This *was* the dedication *offering* for the altar from the leaders of Israel, when it was anointed: twelve silver platters, twelve silver bowls, and twelve gold pans.

85Each silver platter *weighed* one hundred and thirty *shekels* and each bowl seventy *shekels*. All the silver of the vessels *weighed* two thousand four hundred *shekels,* according to the shekel of the sanctuary.

86The twelve gold pans full of incense *weighed* ten *shekels* apiece, according to the shekel of the sanctuary; all the gold of the pans *weighed* one hundred and twenty *shekels*.

87All the oxen for the burnt offering *were* twelve young bulls, the rams twelve, the male lambs in their first year twelve, with their grain offering, and the kids of the goats as a sin offering twelve.

88And all the oxen for the sacrifice of peace offerings were twenty-four bulls, the rams sixty, the male goats sixty, and the lambs in their first year sixty. This *was* the dedication *offering* for the altar after it was anointed.

89Now when Moses went into the tabernacle of meeting to speak with Him, he heard the voice of One speaking to him from above the mercy seat that *was* on the ark of the Testimony, from between the two cherubim; thus He spoke to him.

Numbers 8

Arrangement of the Lamps

[1]And the LORD spoke to Moses, saying:

[2]"Speak to Aaron, and say to him, 'When you arrange the lamps, the seven lamps shall give light in front of the lampstand.' "

[3]And Aaron did so; he arranged the lamps to face toward the front of the lampstand, as the LORD commanded Moses.

[4]Now this workmanship of the lampstand *was* hammered gold; from its shaft to its flowers it *was* hammered work. According to the pattern which the LORD had shown Moses, so he made the lampstand.

Cleansing and Dedication of the Levites

[5]Then the LORD spoke to Moses, saying:

[6]"Take the Levites from among the children of Israel and cleanse them *ceremonially*.

[7]"Thus you shall do to them to cleanse them: Sprinkle water of purification on them, and let them shave all their body, and let them wash their clothes, and *so* make themselves clean.

[8]"Then let them take a young bull with its grain offering of fine flour mixed with oil, and you shall take another young bull as a sin offering.

[9]"And you shall bring the Levites before the tabernacle of meeting, and you shall gather together the whole congregation of the children of Israel.

[10]"So you shall bring the Levites before the LORD, and the children of Israel shall lay their hands on the Levites;

[11]"and Aaron shall offer the Levites before the LORD, *like* a wave offering from the children of Israel, that they may perform the work of the LORD.

[12]"Then the Levites shall lay their hands on the heads of the young bulls, and you shall offer one as a sin offering and the other as a burnt offering to the LORD, to make atonement for the Levites.

[13]"And you shall stand the Levites before Aaron and his sons, and then offer them *like* a wave offering to the LORD.

[14]“Thus you shall separate the Levites from among the children of Israel, and the Levites shall be Mine.

[15]“After that the Levites shall go in to service the tabernacle of meeting. So you shall cleanse them and offer them, *like* a wave offering.

[16]“For they *are* wholly given to Me from among the children of Israel; I have taken them for Myself instead of all who open the womb, the firstborn of all the children of Israel.

[17]“For all the firstborn among the children of Israel *are* Mine, *both* man and beast; on the day that I struck all the firstborn in the land of Egypt I sanctified them to Myself.

[18]“I have taken the Levites instead of all the firstborn of the children of Israel.

[19]“And I have given the Levites as a gift to Aaron and his sons from among the children of Israel, to do the work for the children of Israel in the tabernacle of meeting, and to make atonement for the children of Israel, that there be no plague among the children of Israel when the children of Israel come near the sanctuary.”

[20]Thus Moses and Aaron and all the congregation of the children of Israel did to the Levites; according to all that the LORD commanded Moses concerning the Levites, so the children of Israel did to them.

[21]And the Levites purified themselves and washed their clothes; then Aaron presented them, *like* a wave offering before the LORD, and Aaron made atonement for them to cleanse them.

[22]After that the Levites went in to do their work in the tabernacle of meeting before Aaron and his sons; as the LORD commanded Moses concerning the Levites, so they did to them.

[23]Then the LORD spoke to Moses, saying,

[24]“This *is* what *pertains* to the Levites: From twenty-five years old and above one may enter to perform service in the work of the tabernacle of meeting;

[25]��and at the age of fifty years they must cease performing this work, and shall work no more.

[26]“They may minister with their brethren in the tabernacle of meeting, to attend to needs, but they *themselves* shall do no work. Thus

you shall do to the Levites regarding their duties.”

Numbers 9

The Second Passover

[1]Now the LORD spoke to Moses in the Wilderness of Sinai, in the first month of the second year after they had come out of the land of Egypt, saying:

[2]“Let the children of Israel keep the Passover at its appointed time.

[3]“On the fourteenth day of this month, at twilight, you shall keep it at its appointed time. According to all its rites and ceremonies you shall keep it.”

[4]So Moses told the children of Israel that they should keep the Passover.

[5]And they kept the Passover on the fourteenth day of the first month, at twilight, in the Wilderness of Sinai; according to all that the LORD commanded Moses, so the children of Israel did.

[6]Now there were *certain* men who were defiled by a human corpse, so that they could not keep the Passover on that day; and they came before Moses and Aaron that day.

[7]And those men said to him, “We *became* defiled by a human corpse. Why are we kept from presenting the offering of the LORD at its appointed time among the children of Israel?”

[8]And Moses said to them, “Stand still, that I may hear what the LORD will command concerning you.”

[9]Then the LORD spoke to Moses, saying,

[10]“Speak to the children of Israel, saying: ‘If anyone of you or your posterity is unclean because of a corpse, or *is* far away on a journey, he may still keep the LORD’s Passover.

[11]‘On the fourteenth day of the second month, at twilight, they may keep it. They shall eat it with unleavened bread and bitter herbs.

[12]‘They shall leave none of it until morning, nor break one of its bones. According to all the ordinances of the Passover they shall keep it.

[13]‘But the man who *is* clean and is not on a journey, and ceases to keep the Passover, that same person shall be cut off from among his

people, because he did not bring the offering of the LORD at its appointed time; that man shall bear his sin.

[14]'And if a stranger dwells among you, and would keep the LORD's Passover, he must do so according to the rite of the Passover and according to its ceremony; you shall have one ordinance, both for the stranger and the native of the land.' "

The Cloud and the Fire

15Now on the day that the tabernacle was raised up, the cloud covered the tabernacle, the tent of the Testimony; from evening until morning it was above the tabernacle like the appearance of fire.

[16]So it was always: the cloud covered it *by day,* and the appearance of fire by night.

[17]Whenever the cloud was taken up from above the tabernacle, after that the children of Israel would journey; and in the place where the cloud settled, there the children of Israel would pitch their tents.

[18]At the command of the LORD the children of Israel would journey, and at the command of the LORD they would camp; as long as the cloud stayed above the tabernacle they remained encamped.

[19]Even when the cloud continued long, many days above the tabernacle, the children of Israel kept the charge of the LORD and did not journey.

[20]So it was, when the cloud was above the tabernacle a few days: according to the command of the LORD they would remain encamped, and according to the command of the LORD they would journey.

[21]So it was, when the cloud remained only from evening until morning: when the cloud was taken up in the morning, then they would journey; whether by day or by night, whenever the cloud was taken up, they would journey.

[22]*Whether it was* two days, a month, or a year that the cloud remained above the tabernacle, the children of Israel would remain encamped and not journey; but when it was taken up, they would journey.

[23]At the command of the LORD they remained encamped, and at the command of the LORD they journeyed; they kept the charge of the LORD, at the command of the LORD by the hand of Moses.

Numbers 10

Two Silver Trumpets

[1]And the LORD spoke to Moses, saying:

[2]“Make two silver trumpets for yourself; you shall make them of hammered work; you shall use them for calling the congregation and for directing the movement of the camps.

[3]“When they blow both of them, all the congregation shall gather before you at the door of the tabernacle of meeting.

[4]“But if they blow *only* one, then the leaders, the heads of the divisions of Israel, shall gather to you.

[5]“When you sound the advance, the camps that lie on the east side shall then begin their journey.

[6]“When you sound the advance the second time, then the camps that lie on the south side shall begin their journey; they shall sound the call for them to begin their journeys.

[7]“And when the assembly is to be gathered together, you shall blow, but not sound the advance.

[8]“The sons of Aaron, the priests, shall blow the trumpets; and these shall be to you as an ordinance forever throughout your generations.

[9]“When you go to war in your land against the enemy who oppresses you, then you shall sound an alarm with the trumpets, and you will be remembered before the LORD your God, and you will be saved from your enemies.

[10]“Also in the day of your gladness, in your appointed feasts, and at the beginning of your months, you shall blow the trumpets over your burnt offerings and over the sacrifices of your peace offerings; and they shall be a memorial for you before your God: I *am* the LORD your God.”

Departure from Sinai

[11]Now it came to pass on the twentieth *day* of the second month, in the second year, that the cloud was taken up from above the tabernacle of the Testimony.

[12]And the children of Israel set out from the Wilderness of Sinai on their journeys; then the cloud settled down in the Wilderness of Paran.

[13]So they started out for the first time according to the command of the LORD by the hand of Moses.

[14]The standard of the camp of the children of Judah set out first according to their armies; over their army was Nahshon the son of Amminadab.

[15]Over the army of the tribe of the children of Issachar *was* Nethanel the son of Zuar.

[16]And over the army of the tribe of the children of Zebulun *was* Eliab the son of Helon.

[17]Then the tabernacle was taken down; and the sons of Gershon and the sons of Merari set out, carrying the tabernacle.

[18]And the standard of the camp of Reuben set out according to their armies; over their army *was* Elizur the son of Shedeur.

[19]Over the army of the tribe of the children of Simeon *was* Shelumiel the son of Zurishaddai.

[20]And over the army of the tribe of the children of Gad *was* Eliasaph the son of Deuel.

[21]Then the Kohathites set out, carrying the holy things. (The tabernacle would be prepared for their arrival.)

[22]And the standard of the camp of the children of Ephraim set out according to their armies; over their army *was* Elishama the son of Ammihud.

[23]Over the army of the tribe of the children of Manasseh *was* Gamaliel the son of Pedahzur.

[24]And over the army of the tribe of the children of Benjamin *was* Abidan the son of Gideoni.

[25]Then the standard of the camp of the children of Dan (the rear guard of all the camps) set out according to their armies; over their army *was* Ahiezer the son of Ammishaddai.

[26]Over the army of the tribe of the children of Asher *was* Pagiel the son of Ocran.

[27]And over the army of the tribe of the children of Naphtali *was* Ahira the son of Enan.

[28]Thus *was* the order of march of the children of Israel, according to their armies, when they began their journey.

[29]Now Moses said to Hobab the son of Reuel the Midianite, Moses' father-in-law, "We are setting out for the place of which the LORD said, 'I will give it to you.' Come with us, and we will treat you well; for the LORD has promised good things to Israel."

[30]And he said to him, "I will not go, but I will depart to my *own* land and to my relatives."

[31]So *Moses* said, "Please do not leave, inasmuch as you know how we are to camp in the wilderness, and you can be our eyes.

[32]"And it shall be, if you go with us—indeed it shall be—that whatever good the LORD will do to us, the same we will do to you."

[33]So they departed from the mountain of the LORD on a journey of three days; and the ark of the covenant of the LORD went before them for the three days' journey, to search out a resting place for them.

[34]And the cloud of the LORD *was* above them by day when they went out from the camp.

[35]So it was, whenever the ark set out, that Moses said:

"Rise up, O LORD!
Let Your enemies be scattered,
And let those who hate You flee before You."

[36]And when it rested, he said:

"Return, O LORD,
To the many thousands of Israel."

Numbers 11

The People Complain

[1]Now *when* the people complained, it displeased the LORD; for the LORD heard *it,* and His anger was aroused. So the fire of the LORD burned among them, and consumed *some* in the outskirts of the camp.

[2]Then the people cried out to Moses, and when Moses prayed to the LORD, the fire was quenched.

[3]So he called the name of the place Taberah, because the fire of the LORD had burned among them.

[4]Now the mixed multitude who were among them yielded to intense craving; so the children of Israel also wept again and said: "Who will give us meat to eat?

[5]"We remember the fish which we ate freely in Egypt, the cucumbers, the melons, the leeks, the onions, and the garlic;

[6]"but now our whole being *is* dried up; *there is* nothing at all except this manna *before* our eyes!"

[7]Now the manna *was* like coriander seed, and its color like the color of bdellium.

[8]The people went about and gathered *it,* ground *it* on millstones or beat *it* in the mortar, cooked *it* in pans, and made cakes of it; and its taste was like the taste of pastry prepared with oil.

[9]And when the dew fell on the camp in the night, the manna fell on it.

[10]Then Moses heard the people weeping throughout their families, everyone at the door of his tent; and the anger of the LORD was greatly aroused; Moses also was displeased.

[11]So Moses said to the LORD, "Why have You afflicted Your servant? And why have I not found favor in Your sight, that You have laid the burden of all these people on me?

[12]"Did I conceive all these people? Did I beget them, that You should say to me, 'Carry them in your bosom, as a guardian carries a nursing child,' to the land which You swore to their fathers?

[13]"Where am I to get meat to give to all these people? For they weep all over me, saying, 'Give us meat, that we may eat.'

[14]“I am not able to bear all these people alone, because the burden *is* too heavy for me.

[15]“If You treat me like this, please kill me here and now—if I have found favor in Your sight—and do not let me see my wretchedness!”

The Seventy Elders

[16]So the LORD said to Moses: “Gather to Me seventy men of the elders of Israel, whom you know to be the elders of the people and officers over them; bring them to the tabernacle of meeting, that they may stand there with you.

[17]“Then I will come down and talk with you there. I will take of the Spirit that *is* upon you and will put *the same* upon them; and they shall bear the burden of the people with you, that you may not bear *it* yourself alone.

[18]“Then you shall say to the people, ‘Consecrate yourselves for tomorrow, and you shall eat meat; for you have wept in the hearing of the LORD, saying, “Who will give us meat to eat? For *it was* well with us in Egypt.” Therefore the LORD will give you meat, and you shall eat.

[19]‘You shall eat, not one day, nor two days, nor five days, nor ten days, nor twenty days,

[20]‘but *for* a whole month, until it comes out of your nostrils and becomes loathsome to you, because you have despised the LORD who is among you, and have wept before Him, saying, “Why did we ever come up out of Egypt?” ’ ”

[21]And Moses said, “The people whom I *am* among *are* six hundred thousand men on foot; yet You have said, ‘I will give them meat, that they may eat *for* a whole month.’

[22]“Shall flocks and herds be slaughtered for them, to provide enough for them? Or shall all the fish of the sea be gathered together for them, to provide enough for them?”

[23]And the LORD said to Moses, “Has the LORD’s arm been shortened? Now you shall see whether what I say will happen to you or not.”

[24]So Moses went out and told the people the words of the LORD, and he gathered the seventy men of the elders of the people and placed them around the tabernacle.

[25]Then the LORD came down in the cloud, and spoke to him, and took of the Spirit that *was* upon him, and placed *the same* upon the seventy elders; and it happened, when the Spirit rested upon them, that they prophesied, although they never did *so* again.

[26]But two men had remained in the camp: the name of one *was* Eldad, and the name of the other Medad. And the Spirit rested upon them. Now they *were* among those listed, but who had not gone out to the tabernacle; yet they prophesied in the camp.

[27]And a young man ran and told Moses, and said, “Eldad and Medad are prophesying in the camp.”

[28]So Joshua the son of Nun, Moses’ assistant, *one* of his choice men, answered and said, “Moses my lord, forbid them!”

[29]Then Moses said to him, “Are you zealous for my sake? Oh, that all the LORD’s people were prophets *and* that the LORD would put His Spirit upon them!”

[30]And Moses returned to the camp, *both* he and the elders of Israel.

The LORD Sends Quail

[31]Now a wind went out from the LORD, and it brought quail from the sea and left *them* fluttering near the camp, about a day’s journey on this side and about a day’s journey on the other side, all around the camp, and about two cubits above the surface of the ground.

[32]And the people stayed up all that day, all night, and all the next day, and gathered the quail (he who gathered least gathered ten homers); and they spread *them* out for themselves all around the camp.

[33]But while the meat *was* still between their teeth, before it was chewed, the wrath of the LORD was aroused against the people, and the LORD struck the people with a very great plague.

[34]So he called the name of that place Kibroth Hattaavah, because there they buried the people who had yielded to craving.

[35]From Kibroth Hattaavah the people moved to Hazeroth, and camped at Hazeroth.

Numbers 12

Dissension of Aaron and Miriam

[1]Then Miriam and Aaron spoke against Moses because of the Ethiopian woman whom he had married; for he had married an Ethiopian woman.

[2]So they said, “Has the LORD indeed spoken only through Moses? Has He not spoken through us also?” And the LORD heard *it*.

[3](Now the man Moses *was* very humble, more than all men who *were* on the face of the earth.)

[4]Suddenly the LORD said to Moses, Aaron, and Miriam, “Come out, you three, to the tabernacle of meeting!” So the three came out.

[5]Then the LORD came down in the pillar of cloud and stood *in* the door of the tabernacle, and called Aaron and Miriam. And they both went forward.

[6]Then He said,

“Hear now My words:
If there is a prophet among you,
I, the LORD, make Myself known to him in a vision;
I speak to him in a dream.
[7]Not so with My servant Moses;
He *is* faithful in all My house.
[8]I speak with him face to face,
Even plainly, and not in dark sayings;
And he sees the form of the LORD.
Why then were you not afraid
To speak against My servant Moses?”

[9]So the anger of the LORD was aroused against them, and He departed.

[10]And when the cloud departed from above the tabernacle, suddenly Miriam *became* leprous, as *white as* snow. Then Aaron turned toward Miriam, and there she was, a leper.

[11]So Aaron said to Moses, “Oh, my lord! Please do not lay *this* sin on us, in which we have done foolishly and in which we have sinned.

[12]“Please do not let her be as one dead, whose flesh is half consumed when he comes out of his mother’s womb!”

[13]So Moses cried out to the LORD, saying, “Please heal her, O God, I pray!”

[14]Then the LORD said to Moses, “If her father had but spit in her face, would she not be shamed seven days? Let her be shut out of the camp seven days, and afterward she may be received *again*.”

[15]So Miriam was shut out of the camp seven days, and the people did not journey till Miriam was brought in *again*.

[16]And afterward the people moved from Hazeroth and camped in the Wilderness of Paran.

Numbers 13

Spies Sent into Canaan

[1]And the LORD spoke to Moses, saying,

[2]"Send men to spy out the land of Canaan, which I am giving to the children of Israel; from each tribe of their fathers you shall send a man, every one a leader among them."

[3]So Moses sent them from the Wilderness of Paran according to the command of the LORD, all of them men who *were* heads of the children of Israel.

[4]Now these *were* their names: from the tribe of Reuben, Shammua the son of Zaccur;

[5]from the tribe of Simeon, Shaphat the son of Hori;

[6]from the tribe of Judah, Caleb the son of Jephunneh;

[7]from the tribe of Issachar, Igal the son of Joseph;

[8]from the tribe of Ephraim, Hoshea the son of Nun;

[9]from the tribe of Benjamin, Palti the son of Raphu;

[10]from the tribe of Zebulun, Gaddiel the son of Sodi;

[11]from the tribe of Joseph, *that is,* from the tribe of Manasseh, Gaddi the son of Susi;

[12]from the tribe of Dan, Ammiel the son of Gemalli;

[13]from the tribe of Asher, Sethur the son of Michael;

[14]from the tribe of Naphtali, Nahbi the son of Vophsi;

[15]from the tribe of Gad, Geuel the son of Machi.

[16]These *are* the names of the men whom Moses sent to spy out the land. And Moses called Hoshea the son of Nun, Joshua.

[17]Then Moses sent them to spy out the land of Canaan, and said to them, "Go up this *way* into the South, and go up to the mountains,

[18]"and see what the land is like: whether the people who dwell in it *are* strong or weak, few or many;

[19]"whether the land they dwell in *is* good or bad; whether the cities they inhabit *are* like camps or strongholds;

[20]“whether the land *is* rich or poor; and whether there are forests there or not. Be of good courage. And bring some of the fruit of the land.” Now the time *was* the season of the first ripe grapes.

[21]So they went up and spied out the land from the Wilderness of Zin as far as Rehob, near the entrance of Hamath.

[22]And they went up through the South and came to Hebron; Ahiman, Sheshai, and Talmai, the descendants of Anak, *were* there. (Now Hebron was built seven years before Zoan in Egypt.)

[23]Then they came to the Valley of Eshcol, and there cut down a branch with one cluster of grapes; they carried it between two of them on a pole. *They* also *brought* some of the pomegranates and figs.

[24]The place was called the Valley of Eshcol, because of the cluster which the men of Israel cut down there.

[25]And they returned from spying out the land after forty days.

[26]Now they departed and came back to Moses and Aaron and all the congregation of the children of Israel in the Wilderness of Paran, at Kadesh; they brought back word to them and to all the congregation, and showed them the fruit of the land.

[27]Then they told him, and said: “We went to the land where you sent us. It truly flows with milk and honey, and this *is* its fruit.

[28]“Nevertheless the people who dwell in the land *are* strong; the cities *are* fortified *and* very large; moreover we saw the descendants of Anak there.

[29]“The Amalekites dwell in the land of the South; the Hittites, the Jebusites, and the Amorites dwell in the mountains; and the Canaanites dwell by the sea and along the banks of the Jordan.”

[30]Then Caleb quieted the people before Moses, and said, “Let us go up at once and take possession, for we are well able to overcome it.”

[31]But the men who had gone up with him said, “We are not able to go up against the people, for they *are* stronger than we.”

[32]And they gave the children of Israel a bad report of the land which they had spied out, saying, “The land through which we have gone as spies *is* a land that devours its inhabitants, and all the people whom we saw in it *are* men of *great* stature.

[33]“There we saw the giants (the descendants of Anak came from the giants); and we were like grasshoppers in our own sight, and so we were in their sight.”

Numbers 14

Israel Refuses to Enter Canaan

[1]So all the congregation lifted up their voices and cried, and the people wept that night.

[2]And all the children of Israel complained against Moses and Aaron, and the whole congregation said to them, “If only we had died in the land of Egypt! Or if only we had died in this wilderness!

[3]“Why has the LORD brought us to this land to fall by the sword, that our wives and children should become victims? Would it not be better for us to return to Egypt?”

[4]So they said to one another, “Let us select a leader and return to Egypt.”

[5]Then Moses and Aaron fell on their faces before all the assembly of the congregation of the children of Israel.

[6]But Joshua the son of Nun and Caleb the son of Jephunneh, *who were* among those who had spied out the land, tore their clothes;

[7]and they spoke to all the congregation of the children of Israel, saying: “The land we passed through to spy out *is* an exceedingly good land.

[8]“If the LORD delights in us, then He will bring us into this land and give it to us, ‘a land which flows with milk and honey.’

[9]“Only do not rebel against the LORD, nor fear the people of the land, for they *are* our bread; their protection has departed from them, and the LORD *is* with us. Do not fear them.”

[10]And all the congregation said to stone them with stones. Now the glory of the LORD appeared in the tabernacle of meeting before all the children of Israel.

Moses Intercedes for the People

[11]Then the LORD said to Moses: “How long will these people reject Me? And how long will they not believe Me, with all the signs which I have performed among them?

[12]“I will strike them with the pestilence and disinherit them, and I will make of you a nation greater and mightier than they.”

13And Moses said to the LORD: “Then the Egyptians will hear *it,* for by Your might You brought these people up from among them,

[14]“and they will tell *it* to the inhabitants of this land. They have heard that You, LORD, *are* among these people; that You, LORD, are seen face to face and Your cloud stands above them, and You go before them in a pillar of cloud by day and in a pillar of fire by night.

[15]“Now *if* You kill these people as one man, then the nations which have heard of Your fame will speak, saying,

[16]‘Because the LORD was not able to bring this people to the land which He swore to give them, therefore He killed them in the wilderness.’

[17]“And now, I pray, let the power of my Lord be great, just as You have spoken, saying,

[18]‘The LORD is longsuffering and abundant in mercy, forgiving iniquity and transgression; but He by no means clears *the guilty,* visiting the iniquity of the fathers on the children to the third and fourth *generation.*’

[19]“Pardon the iniquity of this people, I pray, according to the greatness of Your mercy, just as You have forgiven this people, from Egypt even until now.”

20Then the LORD said: “I have pardoned, according to your word;

[21]“but truly, as I live, all the earth shall be filled with the glory of the LORD—

[22]“because all these men who have seen My glory and the signs which I did in Egypt and in the wilderness, and have put Me to the test now these ten times, and have not heeded My voice,

[23]“they certainly shall not see the land of which I swore to their fathers, nor shall any of those who rejected Me see it.

[24]“But My servant Caleb, because he has a different spirit in him and has followed Me fully, I will bring into the land where he went, and his descendants shall inherit it.

[25]“Now the Amalekites and the Canaanites dwell in the valley; tomorrow turn and move out into the wilderness by the Way of the Red

Sea.”

Death Sentence on the Rebels

26And the LORD spoke to Moses and Aaron, saying,

27“How long *shall I bear with* this evil congregation who complain against Me? I have heard the complaints which the children of Israel make against Me.

28“Say to them, ‘As I live,’ says the LORD, ‘just as you have spoken in My hearing, so I will do to you:

29‘The carcasses of you who have complained against Me shall fall in this wilderness, all of you who were numbered, according to your entire number, from twenty years old and above.

30‘Except for Caleb the son of Jephunneh and Joshua the son of Nun, you shall by no means enter the land which I swore I would make you dwell in.

31‘But your little ones, whom you said would be victims, I will bring in, and they shall know the land which you have despised.

32‘But *as for* you, your carcasses shall fall in this wilderness.

33‘And your sons shall be shepherds in the wilderness forty years, and bear the brunt of your infidelity, until your carcasses are consumed in the wilderness.

34‘According to the number of the days in which you spied out the land, forty days, for each day you shall bear your guilt one year, *namely* forty years, and you shall know My rejection.

35‘I the LORD have spoken this. I will surely do so to all this evil congregation who are gathered together against Me. In this wilderness they shall be consumed, and there they shall die.’ ”

36Now the men whom Moses sent to spy out the land, who returned and made all the congregation complain against him by bringing a bad report of the land,

37those very men who brought the evil report about the land, died by the plague before the LORD.

38But Joshua the son of Nun and Caleb the son of Jephunneh remained alive, of the men who went to spy out the land.

A Futile Invasion Attempt

39Then Moses told these words to all the children of Israel, and the people mourned greatly.

40And they rose early in the morning and went up to the top of the mountain, saying, “Here we are, and we will go up to the place which the LORD has promised, for we have sinned!”

41And Moses said, “Now why do you transgress the command of the LORD? For this will not succeed.

42“Do not go up, lest you be defeated by your enemies, for the LORD *is* not among you.

43“For the Amalekites and the Canaanites *are* there before you, and you shall fall by the sword; because you have turned away from the LORD, the LORD will not be with you.”

44But they presumed to go up to the mountaintop. Nevertheless, neither the ark of the covenant of the LORD nor Moses departed from the camp.

45Then the Amalekites and the Canaanites who dwelt in that mountain came down and attacked them, and drove them back as far as Hormah.

Numbers 15

Laws of Grain and Drink Offerings

[1]And the LORD spoke to Moses, saying,

[2]“Speak to the children of Israel, and say to them: ‘When you have come into the land you are to inhabit, which I am giving to you,

[3]‘and you make an offering by fire to the LORD, a burnt offering or a sacrifice, to fulfill a vow or as a freewill offering or in your appointed feasts, to make a sweet aroma to the LORD, from the herd or the flock,

[4]‘then he who presents his offering to the LORD shall bring a grain offering of one-tenth *of an ephah* of fine flour mixed with one-fourth of a hin of oil;

[5]‘and one-fourth of a hin of wine as a drink offering you shall prepare with the burnt offering or the sacrifice, for each lamb.

[6]‘Or for a ram you shall prepare as a grain offering two-tenths *of an ephah* of fine flour mixed with one-third of a hin of oil;

[7]‘and as a drink offering you shall offer one-third of a hin of wine as a sweet aroma to the LORD.

[8]‘And when you prepare a young bull as a burnt offering, or as a sacrifice to fulfill a vow, or as a peace offering to the LORD,

[9]‘then shall be offered with the young bull a grain offering of three-tenths *of an ephah* of fine flour mixed with half a hin of oil;

[10]‘and you shall bring as the drink offering half a hin of wine as an offering made by fire, a sweet aroma to the LORD.

[11]‘Thus it shall be done for each young bull, for each ram, or for each lamb or young goat.

[12]‘According to the number that you prepare, so you shall do with everyone according to their number.

[13]‘All who are native-born shall do these things in this manner, in presenting an offering made by fire, a sweet aroma to the LORD.

[14]‘And if a stranger dwells with you, or whoever *is* among you throughout your generations, and would present an offering made by fire, a sweet aroma to the LORD, just as you do, so shall he do.

[15]‘One ordinance *shall be* for you of the assembly and for the stranger who dwells *with you,* an ordinance forever throughout your generations; as you are, so shall the stranger be before the LORD.

[16]‘One law and one custom shall be for you and for the stranger who dwells with you.’ ”

[17]Again the LORD spoke to Moses, saying,

[18]“Speak to the children of Israel, and say to them: ‘When you come into the land to which I bring you,

[19]‘then it will be, when you eat of the bread of the land, that you shall offer up a heave offering to the LORD.

[20]‘You shall offer up a cake of the first of your ground meal *as* a heave offering; as a heave offering of the threshing floor, so shall you offer it up.

[21]‘Of the first of your ground meal you shall give to the LORD a heave offering throughout your generations.

Laws Concerning Unintentional Sin

[22]‘If you sin unintentionally, and do not observe all these commandments which the LORD has spoken to Moses—

[23]‘all that the LORD has commanded you by the hand of Moses, from the day the LORD gave commandment and onward throughout your generations—

[24]‘then it will be, if it is unintentionally committed, without the knowledge of the congregation, that the whole congregation shall offer one young bull as a burnt offering, as a sweet aroma to the LORD, with its grain offering and its drink offering, according to the ordinance, and one kid of the goats as a sin offering.

[25]‘So the priest shall make atonement for the whole congregation of the children of Israel, and it shall be forgiven them, for it was unintentional; they shall bring their offering, an offering made by fire to the LORD, and their sin offering before the LORD, for their unintended sin.

[26]‘It shall be forgiven the whole congregation of the children of Israel and the stranger who dwells among them, because all the people *did it* unintentionally.

27‘And if a person sins unintentionally, then he shall bring a female goat in its first year as a sin offering.

[28]‘So the priest shall make atonement for the person who sins unintentionally, when he sins unintentionally before the LORD, to make atonement for him; and it shall be forgiven him.

[29]‘You shall have one law for him who sins unintentionally, *for* him who is native-born among the children of Israel and for the stranger who dwells among them.

Law Concerning Presumptuous Sin

30‘But the person who does *anything* presumptuously, *whether he is* native-born or a stranger, that one brings reproach on the LORD, and he shall be cut off from among his people.

[31]‘Because he has despised the word of the LORD, and has broken His commandment, that person shall be completely cut off; his guilt *shall be* upon him.’ ”

Penalty for Violating the Sabbath

32Now while the children of Israel were in the wilderness, they found a man gathering sticks on the Sabbath day.

[33]And those who found him gathering sticks brought him to Moses and Aaron, and to all the congregation.

[34]They put him under guard, because it had not been explained what should be done to him.

[35]Then the LORD said to Moses, “The man must surely be put to death; all the congregation shall stone him with stones outside the camp.”

[36]So, as the LORD commanded Moses, all the congregation brought him outside the camp and stoned him with stones, and he died.

Tassels on Garments

37Again the LORD spoke to Moses, saying,

[38]“Speak to the children of Israel: Tell them to make tassels on the corners of their garments throughout their generations, and to put a blue thread in the tassels of the corners.

[39]“And you shall have the tassel, that you may look upon it and remember all the commandments of the LORD and do them, and that you *may* not follow the harlotry to which your own heart and your own eyes are inclined,

[40]“and that you may remember and do all My commandments, and be holy for your God.

[41]“I *am* the LORD your God, who brought you out of the land of Egypt, to be your God: I *am* the LORD your God.”

Numbers 16

Rebellion Against Moses and Aaron

[1]Now Korah the son of Izhar, the son of Kohath, the son of Levi, with Dathan and Abiram the sons of Eliab, and On the son of Peleth, sons of Reuben, took *men;*

[2]and they rose up before Moses with some of the children of Israel, two hundred and fifty leaders of the congregation, representatives of the congregation, men of renown.

[3]They gathered together against Moses and Aaron, and said to them, "*You take* too much upon yourselves, for all the congregation *is* holy, every one of them, and the LORD *is* among them. Why then do you exalt yourselves above the assembly of the LORD?"

[4]So when Moses heard *it,* he fell on his face;

[5]and he spoke to Korah and all his company, saying, "Tomorrow morning the LORD will show who *is* His and *who is* holy, and will cause *him* to come near to Him. That one whom He chooses He will cause to come near to Him.

[6]"Do this: Take censers, Korah and all your company;

[7]"put fire in them and put incense in them before the LORD tomorrow, and it shall be *that* the man whom the LORD chooses *is* the holy one. *You take* too much upon yourselves, you sons of Levi!"

[8]Then Moses said to Korah, "Hear now, you sons of Levi:

[9]"*Is it* a small thing to you that the God of Israel has separated you from the congregation of Israel, to bring you near to Himself, to do the work of the tabernacle of the LORD, and to stand before the congregation to serve them;

[10]"and that He has brought you near *to Himself,* you and all your brethren, the sons of Levi, with you? And are you seeking the priesthood also?

[11]"Therefore you and all your company *are* gathered together against the LORD. And what *is* Aaron that you complain against him?"

[12]And Moses sent to call Dathan and Abiram the sons of Eliab, but they said, "We will not come up!

[13]“*Is it* a small thing that you have brought us up out of a land flowing with milk and honey, to kill us in the wilderness, that you should keep acting like a prince over us?

[14]“Moreover you have not brought us into a land flowing with milk and honey, nor given us inheritance of fields and vineyards. Will you put out the eyes of these men? We will not come up!”

[15]Then Moses was very angry, and said to the LORD, “Do not respect their offering. I have not taken one donkey from them, nor have I hurt one of them.”

[16]And Moses said to Korah, “Tomorrow, you and all your company be present before the LORD—you and they, as well as Aaron.

[17]“Let each take his censer and put incense in it, and each of you bring his censer before the LORD, two hundred and fifty censers; both you and Aaron, each *with* his censer.”

[18]So every man took his censer, put fire in it, laid incense on it, and stood at the door of the tabernacle of meeting with Moses and Aaron.

[19]And Korah gathered all the congregation against them at the door of the tabernacle of meeting. Then the glory of the LORD appeared to all the congregation.

[20]And the LORD spoke to Moses and Aaron, saying,

[21]“Separate yourselves from among this congregation, that I may consume them in a moment.”

[22]Then they fell on their faces, and said, “O God, the God of the spirits of all flesh, shall one man sin, and You be angry with all the congregation?”

[23]So the LORD spoke to Moses, saying,

[24]“Speak to the congregation, saying, ‘Get away from the tents of Korah, Dathan, and Abiram.’ ”

[25]Then Moses rose and went to Dathan and Abiram, and the elders of Israel followed him.

[26]And he spoke to the congregation, saying, “Depart now from the tents of these wicked men! Touch nothing of theirs, lest you be consumed in all their sins.”

[27]So they got away from around the tents of Korah, Dathan, and Abiram; and Dathan and Abiram came out and stood at the door of their

tents, with their wives, their sons, and their little children.

[28]And Moses said: "By this you shall know that the LORD has sent me to do all these works, for *I have* not *done them* of my own will.

[29]"If these men die naturally like all men, or if they are visited by the common fate of all men, *then* the LORD has not sent me.

[30]"But if the LORD creates a new thing, and the earth opens its mouth and swallows them up with all that belongs to them, and they go down alive into the pit, then you will understand that these men have rejected the LORD."

[31]Now it came to pass, as he finished speaking all these words, that the ground split apart under them,

[32]and the earth opened its mouth and swallowed them up, with their households and all the men with Korah, with all *their* goods.

[33]So they and all those with them went down alive into the pit; the earth closed over them, and they perished from among the assembly.

[34]Then all Israel who *were* around them fled at their cry, for they said, "Lest the earth swallow us up *also!"*

[35]And a fire came out from the LORD and consumed the two hundred and fifty men who were offering incense.

[36]Then the LORD spoke to Moses, saying:

[37]"Tell Eleazar, the son of Aaron the priest, to pick up the censers out of the blaze, for they are holy, and scatter the fire some distance away.

[38]"The censers of these men who sinned against their own souls, let them be made into hammered plates as a covering for the altar. Because they presented them before the LORD, therefore they are holy; and they shall be a sign to the children of Israel."

[39]So Eleazar the priest took the bronze censers, which those who were burned up had presented, and they were hammered out as a covering on the altar,

[40]*to be* a memorial to the children of Israel that no outsider, who *is* not a descendant of Aaron, should come near to offer incense before the LORD, that he might not become like Korah and his companions, just as the LORD had said to him through Moses.

Complaints of the People

[41]On the next day all the congregation of the children of Israel complained against Moses and Aaron, saying, “You have killed the people of the LORD.”

[42]Now it happened, when the congregation had gathered against Moses and Aaron, that they turned toward the tabernacle of meeting; and suddenly the cloud covered it, and the glory of the LORD appeared.

[43]Then Moses and Aaron came before the tabernacle of meeting.

[44]And the LORD spoke to Moses, saying,

[45]“Get away from among this congregation, that I may consume them in a moment.” And they fell on their faces.

[46]So Moses said to Aaron, “Take a censer and put fire in it from the altar, put incense *on it,* and take it quickly to the congregation and make atonement for them; for wrath has gone out from the LORD. The plague has begun.”

[47]Then Aaron took *it* as Moses commanded, and ran into the midst of the assembly; and already the plague had begun among the people. So he put in the incense and made atonement for the people.

[48]And he stood between the dead and the living; so the plague was stopped.

[49]Now those who died in the plague were fourteen thousand seven hundred, besides those who died in the Korah incident.

[50]So Aaron returned to Moses at the door of the tabernacle of meeting, for the plague had stopped.

Numbers 17

The Budding of Aaron's Rod

[1]And the LORD spoke to Moses, saying:

[2]"Speak to the children of Israel, and get from them a rod from each father's house, all their leaders according to their fathers' houses—twelve rods. Write each man's name on his rod.

[3]"And you shall write Aaron's name on the rod of Levi. For there shall be one rod for the head of *each* father's house.

[4]"Then you shall place them in the tabernacle of meeting before the Testimony, where I meet with you.

[5]"And it shall be *that* the rod of the man whom I choose will blossom; thus I will rid Myself of the complaints of the children of Israel, which they make against you."

[6]So Moses spoke to the children of Israel, and each of their leaders gave him a rod apiece, for each leader according to their fathers' houses, twelve rods; and the rod of Aaron *was* among their rods.

[7]And Moses placed the rods before the LORD in the tabernacle of witness.

[8]Now it came to pass on the next day that Moses went into the tabernacle of witness, and behold, the rod of Aaron, of the house of Levi, had sprouted and put forth buds, had produced blossoms and yielded ripe almonds.

[9]Then Moses brought out all the rods from before the LORD to all the children of Israel; and they looked, and each man took his rod.

[10]And the LORD said to Moses, "Bring Aaron's rod back before the Testimony, to be kept as a sign against the rebels, that you may put their complaints away from Me, lest they die."

[11]Thus did Moses; just as the LORD had commanded him, so he did.

[12]So the children of Israel spoke to Moses, saying, "Surely we die, we perish, we all perish!

[13]"Whoever even comes near the tabernacle of the LORD must die. Shall we all utterly die?"

Numbers 18

Duties of Priests and Levites

[1]Then the LORD said to Aaron: “You and your sons and your father’s house with you shall bear the iniquity *related to* the sanctuary, and you and your sons with you shall bear the iniquity *associated with* your priesthood.

[2]“Also bring with you your brethren of the tribe of Levi, the tribe of your father, that they may be joined with you and serve you while you and your sons *are* with you before the tabernacle of witness.

[3]“They shall attend to your needs and all the needs of the tabernacle; but they shall not come near the articles of the sanctuary and the altar, lest they die—they and you also.

[4]“They shall be joined with you and attend to the needs of the tabernacle of meeting, for all the work of the tabernacle; but an outsider shall not come near you.

[5]“And you shall attend to the duties of the sanctuary and the duties of the altar, that there *may* be no more wrath on the children of Israel.

[6]“Behold, I Myself have taken your brethren the Levites from among the children of Israel; *they are* a gift to you, given by the LORD, to do the work of the tabernacle of meeting.

[7]“Therefore you and your sons with you shall attend to your priesthood for everything at the altar and behind the veil; and you shall serve. I give your priesthood *to you* as a gift for service, but the outsider who comes near shall be put to death.”

Offerings for Support of the Priests

[8]And the LORD spoke to Aaron: “Here, I Myself have also given you charge of My heave offerings, all the holy gifts of the children of Israel; I have given them as a portion to you and your sons, as an ordinance forever.

[9]“This shall be yours of the most holy things *reserved* from the fire: every offering of theirs, every grain offering and every sin offering and

every trespass offering which they render to Me, *shall be* most holy for you and your sons.

[10]"In a most holy *place* you shall eat it; every male shall eat it. It shall be holy to you.

[11]"This also *is* yours: the heave offering of their gift, with all the wave offerings of the children of Israel; I have given them to you, and your sons and daughters with you, as an ordinance forever. Everyone who is clean in your house may eat it.

[12]"All the best of the oil, all the best of the new wine and the grain, their firstfruits which they offer to the LORD, I have given them to you.

[13]"Whatever first ripe fruit is in their land, which they bring to the LORD, shall be yours. Everyone who is clean in your house may eat it.

[14]"Every devoted thing in Israel shall be yours.

[15]"Everything that first opens the womb of all flesh, which they bring to the LORD, whether man or beast, shall be yours; nevertheless the firstborn of man you shall surely redeem, and the firstborn of unclean animals you shall redeem.

[16]"And those redeemed of the devoted things you shall redeem when one month old, according to your valuation, for five shekels of silver, according to the shekel of the sanctuary, which *is* twenty gerahs.

[17]"But the firstborn of a cow, the firstborn of a sheep, or the firstborn of a goat you shall not redeem; they *are* holy. You shall sprinkle their blood on the altar, and burn their fat *as* an offering made by fire for a sweet aroma to the LORD.

[18]"And their flesh shall be yours, just as the wave breast and the right thigh are yours.

[19]"All the heave offerings of the holy things, which the children of Israel offer to the LORD, I have given to you and your sons and daughters with you as an ordinance forever; it *is* a covenant of salt forever before the LORD with you and your descendants with you."

[20]Then the LORD said to Aaron: "You shall have no inheritance in their land, nor shall you have any portion among them; I *am* your portion and your inheritance among the children of Israel.

Tithes for Support of the Levites

21“Behold, I have given the children of Levi all the tithes in Israel as an inheritance in return for the work which they perform, the work of the tabernacle of meeting.

[22]“Hereafter the children of Israel shall not come near the tabernacle of meeting, lest they bear sin and die.

[23]“But the Levites shall perform the work of the tabernacle of meeting, and they shall bear their iniquity; *it shall be* a statute forever, throughout your generations, that among the children of Israel they shall have no inheritance.

[24]“For the tithes of the children of Israel, which they offer up *as* a heave offering to the LORD, I have given to the Levites as an inheritance; therefore I have said to them, ‘Among the children of Israel they shall have no inheritance.’ ”

The Tithe of the Levites

25Then the LORD spoke to Moses, saying,

[26]“Speak thus to the Levites, and say to them: ‘When you take from the children of Israel the tithes which I have given you from them as your inheritance, then you shall offer up a heave offering of it to the LORD, a tenth of the tithe.

[27]‘And your heave offering shall be reckoned to you as though *it were* the grain of the threshing floor and as the fullness of the winepress.

[28]‘Thus you shall also offer a heave offering to the LORD from all your tithes which you receive from the children of Israel, and you shall give the LORD’s heave offering from it to Aaron the priest.

[29]‘Of all your gifts you shall offer up every heave offering due to the LORD, from all the best of them, the consecrated part of them.’

[30]“Therefore you shall say to them: ‘When you have lifted up the best of it, then *the rest* shall be accounted to the Levites as the produce of the threshing floor and as the produce of the winepress.

[31]‘You may eat it in any place, you and your households, for it *is* your reward for your work in the tabernacle of meeting.

[32]‘And you shall bear no sin because of it, when you have lifted up the best of it. But you shall not profane the holy gifts of the children of Israel, lest you die.’ ”

Numbers 19

Laws of Purification

[1]Now the LORD spoke to Moses and Aaron, saying,

[2]"This *is* the ordinance of the law which the LORD has commanded, saying: 'Speak to the children of Israel, that they bring you a red heifer without blemish, in which there *is* no defect *and* on which a yoke has never come.

[3]'You shall give it to Eleazar the priest, that he may take it outside the camp, and it shall be slaughtered before him;

[4]'and Eleazar the priest shall take some of its blood with his finger, and sprinkle some of its blood seven times directly in front of the tabernacle of meeting.

[5]'Then the heifer shall be burned in his sight: its hide, its flesh, its blood, and its offal shall be burned.

[6]'And the priest shall take cedar wood and hyssop and scarlet, and cast *them* into the midst of the fire burning the heifer.

[7]'Then the priest shall wash his clothes, he shall bathe in water, and afterward he shall come into the camp; the priest shall be unclean until evening.

[8]'And the one who burns it shall wash his clothes in water, bathe in water, and shall be unclean until evening.

[9]'Then a man *who is* clean shall gather up the ashes of the heifer, and store *them* outside the camp in a clean place; and they shall be kept for the congregation of the children of Israel for the water of purification; it *is* for purifying from sin.

[10]'And the one who gathers the ashes of the heifer shall wash his clothes, and be unclean until evening. It shall be a statute forever to the children of Israel and to the stranger who dwells among them.

[11]'He who touches the dead body of anyone shall be unclean seven days.

[12]'He shall purify himself with the water on the third day and on the seventh day; *then* he will be clean. But if he does not purify himself on the third day and on the seventh day, he will not be clean.

[13]‘Whoever touches the body of anyone who has died, and does not purify himself, defiles the tabernacle of the LORD. That person shall be cut off from Israel. He shall be unclean, because the water of purification was not sprinkled on him; his uncleanness *is* still on him.

[14]‘This *is* the law when a man dies in a tent: All who come into the tent and all who *are* in the tent shall be unclean seven days;

[15]‘and every open vessel, which has no cover fastened on it, *is* unclean.

[16]‘Whoever in the open field touches one who is slain by a sword or who has died, or a bone of a man, or a grave, shall be unclean seven days.

[17]‘And for an unclean *person* they shall take some of the ashes of the heifer burnt for purification from sin, and running water shall be put on them in a vessel.

[18]‘A clean person shall take hyssop and dip *it* in the water, sprinkle *it* on the tent, on all the vessels, on the persons who were there, or on the one who touched a bone, the slain, the dead, or a grave.

[19]‘The clean *person* shall sprinkle the unclean on the third day and on the seventh day; and on the seventh day he shall purify himself, wash his clothes, and bathe in water; and at evening he shall be clean.

[20]‘But the man who is unclean and does not purify himself, that person shall be cut off from among the assembly, because he has defiled the sanctuary of the LORD. The water of purification has not been sprinkled on him; he *is* unclean.

[21]‘It shall be a perpetual statute for them. He who sprinkles the water of purification shall wash his clothes; and he who touches the water of purification shall be unclean until evening.

[22]‘Whatever the unclean *person* touches shall be unclean; and the person who touches *it* shall be unclean until evening.’ ”

Numbers 20

Moses' Error at Kadesh

[1]Then the children of Israel, the whole congregation, came into the Wilderness of Zin in the first month, and the people stayed in Kadesh; and Miriam died there and was buried there.

[2]Now there was no water for the congregation; so they gathered together against Moses and Aaron.

[3]And the people contended with Moses and spoke, saying: "If only we had died when our brethren died before the LORD!

[4]"Why have you brought up the assembly of the LORD into this wilderness, that we and our animals should die here?

[5]"And why have you made us come up out of Egypt, to bring us to this evil place? It *is* not a place of grain or figs or vines or pomegranates; nor *is* there any water to drink."

[6]So Moses and Aaron went from the presence of the assembly to the door of the tabernacle of meeting, and they fell on their faces. And the glory of the LORD appeared to them.

[7]Then the LORD spoke to Moses, saying,

[8]"Take the rod; you and your brother Aaron gather the congregation together. Speak to the rock before their eyes, and it will yield its water; thus you shall bring water for them out of the rock, and give drink to the congregation and their animals."

[9]So Moses took the rod from before the LORD as He commanded him.

[10]And Moses and Aaron gathered the assembly together before the rock; and he said to them, "Hear now, you rebels! Must we bring water for you out of this rock?"

[11]Then Moses lifted his hand and struck the rock twice with his rod; and water came out abundantly, and the congregation and their animals drank.

[12]Then the LORD spoke to Moses and Aaron, "Because you did not believe Me, to hallow Me in the eyes of the children of Israel, therefore you shall not bring this assembly into the land which I have given them.”

[13]This *was* the water of Meribah, because the children of Israel contended with the LORD, and He was hallowed among them.

Passage Through Edom Refused

[14]Now Moses sent messengers from Kadesh to the king of Edom. “Thus says your brother Israel: ‘You know all the hardship that has befallen us,

[15]‘how our fathers went down to Egypt, and we dwelt in Egypt a long time, and the Egyptians afflicted us and our fathers.

[16]‘When we cried out to the LORD, He heard our voice and sent the Angel and brought us up out of Egypt; now here we are in Kadesh, a city on the edge of your border.

[17]‘Please let us pass through your country. We will not pass through fields or vineyards, nor will we drink water from wells; we will go along the King’s Highway; we will not turn aside to the right hand or to the left until we have passed through your territory.’ ”

[18]Then Edom said to him, “You shall not pass through my *land,* lest I come out against you with the sword.”

[19]So the children of Israel said to him, “We will go by the Highway, and if I or my livestock drink any of your water, then I will pay for it; let me only pass through on foot, nothing *more*.”

[20]Then he said, “You shall not pass through.” So Edom came out against them with many men and with a strong hand.

[21]Thus Edom refused to give Israel passage through his territory; so Israel turned away from him.

Death of Aaron

[22]Now the children of Israel, the whole congregation, journeyed from Kadesh and came to Mount Hor.

[23]And the LORD spoke to Moses and Aaron in Mount Hor by the border of the land of Edom, saying:

[24]“Aaron shall be gathered to his people, for he shall not enter the land which I have given to the children of Israel, because you rebelled

against My word at the water of Meribah.

[25]"Take Aaron and Eleazar his son, and bring them up to Mount Hor;

[26]"and strip Aaron of his garments and put them on Eleazar his son; for Aaron shall be gathered *to his people* and die there."

[27]So Moses did just as the LORD commanded, and they went up to Mount Hor in the sight of all the congregation.

[28]Moses stripped Aaron of his garments and put them on Eleazar his son; and Aaron died there on the top of the mountain. Then Moses and Eleazar came down from the mountain.

[29]Now when all the congregation saw that Aaron was dead, all the house of Israel mourned for Aaron thirty days.

Numbers 21

Canaanites Defeated at Hormah

[1]The king of Arad, the Canaanite, who dwelt in the South, heard that Israel was coming on the road to Atharim. Then he fought against Israel and took *some* of them prisoners.

[2]So Israel made a vow to the LORD, and said, “If You will indeed deliver this people into my hand, then I will utterly destroy their cities.”

[3]And the LORD listened to the voice of Israel and delivered up the Canaanites, and they utterly destroyed them and their cities. So the name of that place was called Hormah.

The Bronze Serpent

[4]Then they journeyed from Mount Hor by the Way of the Red Sea, to go around the land of Edom; and the soul of the people became very discouraged on the way.

[5]And the people spoke against God and against Moses: “Why have you brought us up out of Egypt to die in the wilderness? For *there is* no food and no water, and our soul loathes this worthless bread.”

[6]So the LORD sent fiery serpents among the people, and they bit the people; and many of the people of Israel died.

[7]Therefore the people came to Moses, and said, “We have sinned, for we have spoken against the LORD and against you; pray to the LORD that He take away the serpents from us.” So Moses prayed for the people.

[8]Then the LORD said to Moses, “Make a fiery *serpent,* and set it on a pole; and it shall be that everyone who is bitten, when he looks at it, shall live.”

[9]So Moses made a bronze serpent, and put it on a pole; and so it was, if a serpent had bitten anyone, when he looked at the bronze serpent, he lived.

From Mount Hor to Moab

10Now the children of Israel moved on and camped in Oboth.

11And they journeyed from Oboth and camped at Ije Abarim, in the wilderness which *is* east of Moab, toward the sunrise.

12From there they moved and camped in the Valley of Zered.

13From there they moved and camped on the other side of the Arnon, which *is* in the wilderness that extends from the border of the Amorites; for the Arnon *is* the border of Moab, between Moab and the Amorites.

14Therefore it is said in the Book of the Wars of the LORD:

“Waheb in Suphah,
The brooks of the Arnon,
15And the slope of the brooks
That reaches to the dwelling of Ar,
And lies on the border of Moab.”

16From there *they went* to Beer, which *is* the well where the LORD said to Moses, “Gather the people together, and I will give them water.”

17Then Israel sang this song:

“Spring up, O well!
All of you sing to it—
18The well the leaders sank,
Dug by the nation’s nobles,
By the lawgiver, with their staves.”

And from the wilderness *they went* to Mattanah,

19from Mattanah to Nahaliel, from Nahaliel to Bamoth,

20and from Bamoth, *in* the valley that *is* in the country of Moab, to the top of Pisgah which looks down on the wasteland.

King Sihon Defeated

21Then Israel sent messengers to Sihon king of the Amorites, saying,

22“Let me pass through your land. We will not turn aside into fields or vineyards; we will not drink water from wells. We will go by the King’s Highway until we have passed through your territory.”

[23]But Sihon would not allow Israel to pass through his territory. So Sihon gathered all his people together and went out against Israel in the wilderness, and he came to Jahaz and fought against Israel.

[24]Then Israel defeated him with the edge of the sword, and took possession of his land from the Arnon to the Jabbok, as far as the people of Ammon; for the border of the people of Ammon *was* fortified.

[25]So Israel took all these cities, and Israel dwelt in all the cities of the Amorites, in Heshbon and in all its villages.

[26]For Heshbon *was* the city of Sihon king of the Amorites, who had fought against the former king of Moab, and had taken all his land from his hand as far as the Arnon.

[27]Therefore those who speak in proverbs say:

“Come to Heshbon, let it be built;
Let the city of Sihon be repaired.

[28]“For fire went out from Heshbon,
A flame from the city of Sihon;
It consumed Ar of Moab,
The lords of the heights of the Arnon.
[29]Woe to you, Moab!
You have perished, O people of Chemosh!
He has given his sons as fugitives,
And his daughters into captivity,
To Sihon king of the Amorites.

[30]“But we have shot at them;
Heshbon has perished as far as Dibon.
Then we laid waste as far as Nophah,
Which *reaches* to Medeba.”

[31]Thus Israel dwelt in the land of the Amorites.

[32]Then Moses sent to spy out Jazer; and they took its villages and drove out the Amorites who *were* there.

King Og Defeated

[33]And they turned and went up by the way to Bashan. So Og king of Bashan went out against them, he and all his people, to battle at Edrei.

[34]Then the LORD said to Moses, “Do not fear him, for I have delivered him into your hand, with all his people and his land; and you shall do to him as you did to Sihon king of the Amorites, who dwelt at Heshbon.”

[35]So they defeated him, his sons, and all his people, until there was no survivor left him; and they took possession of his land.

Numbers 22

Balak Sends for Balaam

[1]Then the children of Israel moved, and camped in the plains of Moab on the side of the Jordan *across from* Jericho.

[2]Now Balak the son of Zippor saw all that Israel had done to the Amorites.

[3]And Moab was exceedingly afraid of the people because they *were* many, and Moab was sick with dread because of the children of Israel.

[4]So Moab said to the elders of Midian, "Now this company will lick up everything around us, as an ox licks up the grass of the field." And Balak the son of Zippor *was* king of the Moabites at that time.

[5]Then he sent messengers to Balaam the son of Beor at Pethor, which *is* near the River in the land of the sons of his people, to call him, saying: "Look, a people has come from Egypt. See, they cover the face of the earth, and are settling next to me!

[6]"Therefore please come at once, curse this people for me, for they *are* too mighty for me. Perhaps I shall be able to defeat them and drive them out of the land, for I know that he whom you bless *is* blessed, and he whom you curse is cursed."

[7]So the elders of Moab and the elders of Midian departed with the diviner's fee in their hand, and they came to Balaam and spoke to him the words of Balak.

[8]And he said to them, "Lodge here tonight, and I will bring back word to you, as the LORD speaks to me." So the princes of Moab stayed with Balaam.

[9]Then God came to Balaam and said, "Who *are* these men with you?"

[10]So Balaam said to God, "Balak the son of Zippor, king of Moab, has sent to me, *saying,*

[11]'Look, a people has come out of Egypt, and they cover the face of the earth. Come now, curse them for me; perhaps I shall be able to overpower them and drive them out.' "

[12]And God said to Balaam, "You shall not go with them; you shall not curse the people, for they *are* blessed."

[13]So Balaam rose in the morning and said to the princes of Balak, “Go back to your land, for the LORD has refused to give me permission to go with you.”

[14]And the princes of Moab rose and went to Balak, and said, “Balaam refuses to come with us.”

[15]Then Balak again sent princes, more numerous and more honorable than they.

[16]And they came to Balaam and said to him, “Thus says Balak the son of Zippor: ‘Please let nothing hinder you from coming to me;

[17]‘for I will certainly honor you greatly, and I will do whatever you say to me. Therefore please come, curse this people for me.’ ”

[18]Then Balaam answered and said to the servants of Balak, “Though Balak were to give me his house full of silver and gold, I could not go beyond the word of the LORD my God, to do less or more.

[19]“Now therefore, please, you also stay here tonight, that I may know what more the LORD will say to me.”

[20]And God came to Balaam at night and said to him, “If the men come to call you, rise *and* go with them; but only the word which I speak to you—that you shall do.”

[21]So Balaam rose in the morning, saddled his donkey, and went with the princes of Moab.

Balaam, the Donkey, and the Angel

[22]Then God’s anger was aroused because he went, and the Angel of the LORD took His stand in the way as an adversary against him. And he was riding on his donkey, and his two servants *were* with him.

[23]Now the donkey saw the Angel of the LORD standing in the way with His drawn sword in His hand, and the donkey turned aside out of the way and went into the field. So Balaam struck the donkey to turn her back onto the road.

[24]Then the Angel of the LORD stood in a narrow path between the vineyards, *with* a wall on this side and a wall on that side.

[25]And when the donkey saw the Angel of the LORD, she pushed herself against the wall and crushed Balaam’s foot against the wall; so he struck her again.

[26]Then the Angel of the LORD went further, and stood in a narrow place where there *was* no way to turn either to the right hand or to the left.

[27]And when the donkey saw the Angel of the LORD, she lay down under Balaam; so Balaam’s anger was aroused, and he struck the donkey with his staff.

[28]Then the LORD opened the mouth of the donkey, and she said to Balaam, “What have I done to you, that you have struck me these three times?”

[29]And Balaam said to the donkey, “Because you have abused me. I wish there were a sword in my hand, for now I would kill you!”

[30]So the donkey said to Balaam, “*Am* I not your donkey on which you have ridden, ever since *I became* yours, to this day? Was I ever disposed to do this to you?” And he said, “No.”

[31]Then the LORD opened Balaam’s eyes, and he saw the Angel of the LORD standing in the way with His drawn sword in His hand; and he bowed his head and fell flat on his face.

[32]And the Angel of the LORD said to him, “Why have you struck your donkey these three times? Behold, I have come out to stand against you, because *your* way is perverse before Me.

[33]“The donkey saw Me and turned aside from Me these three times. If she had not turned aside from Me, surely I would also have killed you by now, and let her live.”

[34]And Balaam said to the Angel of the LORD, “I have sinned, for I did not know You stood in the way against me. Now therefore, if it displeases You, I will turn back.”

[35]Then the Angel of the LORD said to Balaam, “Go with the men, but only the word that I speak to you, that you shall speak.” So Balaam went with the princes of Balak.

[36]Now when Balak heard that Balaam was coming, he went out to meet him at the city of Moab, which *is* on the border at the Arnon, the boundary of the territory.

[37]Then Balak said to Balaam, “Did I not earnestly send to you, calling for you? Why did you not come to me? Am I not able to honor you?”

[38]And Balaam said to Balak, “Look, I have come to you! Now, have I any power at all to say anything? The word that God puts in my mouth, that I must speak.”

[39]So Balaam went with Balak, and they came to Kirjath Huzoth.

[40]Then Balak offered oxen and sheep, and he sent *some* to Balaam and to the princes who *were* with him.

Balaam’s First Prophecy

[41]So it was, the next day, that Balak took Balaam and brought him up to the high places of Baal, that from there he might observe the extent of the people.

Numbers 23

[1]Then Balaam said to Balak, "Build seven altars for me here, and prepare for me here seven bulls and seven rams."

[2]And Balak did just as Balaam had spoken, and Balak and Balaam offered a bull and a ram on *each* altar.

[3]Then Balaam said to Balak, "Stand by your burnt offering, and I will go; perhaps the LORD will come to meet me, and whatever He shows me I will tell you." So he went to a desolate height.

[4]And God met Balaam, and he said to Him, "I have prepared the seven altars, and I have offered on *each* altar a bull and a ram."

[5]Then the LORD put a word in Balaam's mouth, and said, "Return to Balak, and thus you shall speak."

[6]So he returned to him, and there he was, standing by his burnt offering, he and all the princes of Moab.

[7]And he took up his oracle and said:

"Balak the king of Moab has brought me from Aram,
From the mountains of the east.
'Come, curse Jacob for me,
And come, denounce Israel!'

[8]"How shall I curse whom God has not cursed?
And how shall I denounce *whom* the LORD has not denounced?
[9]For from the top of the rocks I see him,
And from the hills I behold him;
There! A people dwelling alone,
Not reckoning itself among the nations.

[10]"Who can count the dust of Jacob,
Or number one-fourth of Israel?
Let me die the death of the righteous,
And let my end be like his!"

11Then Balak said to Balaam, “What have you done to me? I took you to curse my enemies, and look, you have blessed *them* bountifully!”

12So he answered and said, “Must I not take heed to speak what the LORD has put in my mouth?”

Balaam’s Second Prophecy

13Then Balak said to him, “Please come with me to another place from which you may see them; you shall see only the outer part of them, and shall not see them all; curse them for me from there.”

14So he brought him to the field of Zophim, to the top of Pisgah, and built seven altars, and offered a bull and a ram on *each* altar.

15And he said to Balak, “Stand here by your burnt offering while I meet *the LORD* over there.”

16Then the LORD met Balaam, and put a word in his mouth, and said, “Go back to Balak, and thus you shall speak.”

17So he came to him, and there he was, standing by his burnt offering, and the princes of Moab were with him. And Balak said to him, “What has the LORD spoken?”

18Then he took up his oracle and said:

“Rise up, Balak, and hear!
Listen to me, son of Zippor!

19“God *is* not a man, that He should lie,
Nor a son of man, that He should repent.
Has He said, and will He not do?
Or has He spoken, and will He not make it good?
20Behold, I have received *a command* to bless;
He has blessed, and I cannot reverse it.

21“He has not observed iniquity in Jacob,
Nor has He seen wickedness in Israel.
The LORD his God *is* with him,
And the shout of a King *is* among them.
22God brings them out of Egypt;
He has strength like a wild ox.

[23]“For *there is* no sorcery against Jacob,
Nor any divination against Israel.
It now must be said of Jacob
And of Israel, ‘Oh, what God has done!’
[24]Look, a people rises like a lioness,
And lifts itself up like a lion;
It shall not lie down until it devours the prey,
And drinks the blood of the slain.”

25Then Balak said to Balaam, “Neither curse them at all, nor bless them at all!”

[26]So Balaam answered and said to Balak, “Did I not tell you, saying, ‘All that the LORD speaks, that I must do’?”

Balaam’s Third Prophecy

27Then Balak said to Balaam, “Please come, I will take you to another place; perhaps it will please God that you may curse them for me from there.”

[28]So Balak took Balaam to the top of Peor, that overlooks the wasteland.

[29]Then Balaam said to Balak, “Build for me here seven altars, and prepare for me here seven bulls and seven rams.”

[30]And Balak did as Balaam had said, and offered a bull and a ram on *every* altar.

Numbers 24

[1]Now when Balaam saw that it pleased the LORD to bless Israel, he did not go as at other times, to seek to use sorcery, but he set his face toward the wilderness.

[2]And Balaam raised his eyes, and saw Israel encamped according to their tribes; and the Spirit of God came upon him.

[3]Then he took up his oracle and said:

“The utterance of Balaam the son of Beor,
The utterance of the man whose eyes are opened,
[4]The utterance of him who hears the words of God,
Who sees the vision of the Almighty,
Who falls down, with eyes wide open:

[5]“How lovely are your tents, O Jacob!
Your dwellings, O Israel!
[6]Like valleys that stretch out,
Like gardens by the riverside,
Like aloes planted by the LORD,
Like cedars beside the waters.
[7]He shall pour water from his buckets,
And his seed *shall be* in many waters.

“His king shall be higher than Agag,
And his kingdom shall be exalted.

[8]“God brings him out of Egypt;
He has strength like a wild ox;
He shall consume the nations, his enemies;
He shall break their bones
And pierce *them* with his arrows.
[9]‘He bows down, he lies down as a lion;
And as a lion, who shall rouse him?’

“Blessed *is* he who blesses you,

And cursed *is* he who curses you.”

10Then Balak’s anger was aroused against Balaam, and he struck his hands together; and Balak said to Balaam, “I called you to curse my enemies, and look, you have bountifully blessed *them* these three times!

11“Now therefore, flee to your place. I said I would greatly honor you, but in fact, the LORD has kept you back from honor.”

12So Balaam said to Balak, “Did I not also speak to your messengers whom you sent to me, saying,

13‘If Balak were to give me his house full of silver and gold, I could not go beyond the word of the LORD, to do good or bad of my own will. What the LORD says, that I must speak’?

14“And now, indeed, I am going to my people. Come, I will advise you what this people will do to your people in the latter days.”

Balaam’s Fourth Prophecy

15So he took up his oracle and said:

“The utterance of Balaam the son of Beor,
And the utterance of the man whose eyes are opened;
16The utterance of him who hears the words of God,
And has the knowledge of the Most High,
Who sees the vision of the Almighty,
Who falls down, with eyes wide open:

17“I see Him, but not now;
I behold Him, but not near;
A Star shall come out of Jacob;
A Scepter shall rise out of Israel,
And batter the brow of Moab,
And destroy all the sons of tumult.

18“And Edom shall be a possession;
Seir also, his enemies, shall be a possession,
While Israel does valiantly.
19Out of Jacob One shall have dominion,
And destroy the remains of the city.”

[20]Then he looked on Amalek, and he took up his oracle and said:

“Amalek *was* first among the nations,
But *shall be* last until he perishes.”

[21]Then he looked on the Kenites, and he took up his oracle and said:

“Firm is your dwelling place,
And your nest is set in the rock;
[22]Nevertheless Kain shall be burned.
How long until Asshur carries you away captive?”

[23]Then he took up his oracle and said:

“Alas! Who shall live when God does this?
[24]But ships *shall come* from the coasts of Cyprus,
And they shall afflict Asshur and afflict Eber,
And so shall *Amalek*, until he perishes.”

[25]So Balaam rose and departed and returned to his place; Balak also went his way.

Numbers 25

Israel's Harlotry in Moab

[1]Now Israel remained in Acacia Grove, and the people began to commit harlotry with the women of Moab.

[2]They invited the people to the sacrifices of their gods, and the people ate and bowed down to their gods.

[3]So Israel was joined to Baal of Peor, and the anger of the LORD was aroused against Israel.

[4]Then the LORD said to Moses, "Take all the leaders of the people and hang the offenders before the LORD, out in the sun, that the fierce anger of the LORD may turn away from Israel."

[5]So Moses said to the judges of Israel, "Every one of you kill his men who were joined to Baal of Peor."

[6]And indeed, one of the children of Israel came and presented to his brethren a Midianite woman in the sight of Moses and in the sight of all the congregation of the children of Israel, who *were* weeping at the door of the tabernacle of meeting.

[7]Now when Phinehas the son of Eleazar, the son of Aaron the priest, saw *it,* he rose from among the congregation and took a javelin in his hand;

[8]and he went after the man of Israel into the tent and thrust both of them through, the man of Israel, and the woman through her body. So the plague was stopped among the children of Israel.

[9]And those who died in the plague were twenty-four thousand.

[10]Then the LORD spoke to Moses, saying:

[11]"Phinehas the son of Eleazar, the son of Aaron the priest, has turned back My wrath from the children of Israel, because he was zealous with My zeal among them, so that I did not consume the children of Israel in My zeal.

[12]"Therefore say, 'Behold, I give to him My covenant of peace;

[13]'and it shall be to him and his descendants after him a covenant of an everlasting priesthood, because he was zealous for his God, and made atonement for the children of Israel.' "

14Now the name of the Israelite who was killed, who was killed with the Midianite woman, *was* Zimri the son of Salu, a leader of a father's house among the Simeonites.

15And the name of the Midianite woman who was killed *was* Cozbi the daughter of Zur; he *was* head of the people of a father's house in Midian.

16Then the LORD spoke to Moses, saying:

17"Harass the Midianites, and attack them;

18"for they harassed you with their schemes by which they seduced you in the matter of Peor and in the matter of Cozbi, the daughter of a leader of Midian, their sister, who was killed in the day of the plague because of Peor."

Numbers 26

The Second Census of Israel

[1]And it came to pass, after the plague, that the LORD spoke to Moses and Eleazar the son of Aaron the priest, saying:

[2]“Take a census of all the congregation of the children of Israel from twenty years old and above, by their fathers’ houses, all who are able to go to war in Israel.”

[3]So Moses and Eleazar the priest spoke with them in the plains of Moab by the Jordan, *across from* Jericho, saying:

[4]“*Take a census of the people* from twenty years old and above, just as the LORD commanded Moses and the children of Israel who came out of the land of Egypt.”

[5]Reuben *was* the firstborn of Israel. The children of Reuben *were: of* Hanoch, the family of the Hanochites; *of* Pallu, the family of the Palluites;

[6]*of* Hezron, the family of the Hezronites; *of* Carmi, the family of the Carmites.

[7]These *are* the families of the Reubenites: those who were numbered of them were forty-three thousand seven hundred and thirty.

[8]And the son of Pallu *was* Eliab.

[9]The sons of Eliab *were* Nemuel, Dathan, and Abiram. These *are* the Dathan and Abiram, representatives of the congregation, who contended against Moses and Aaron in the company of Korah, when they contended against the LORD;

[10]and the earth opened its mouth and swallowed them up together with Korah when that company died, when the fire devoured two hundred and fifty men; and they became a sign.

[11]Nevertheless the children of Korah did not die.

[12]The sons of Simeon according to their families *were: of* Nemuel, the family of the Nemuelites; *of* Jamin, the family of the Jaminites; *of* Jachin, the family of the Jachinites;

[13]*of* Zerah, the family of the Zarhites; *of* Shaul, the family of the Shaulites.

[14]These *are* the families of the Simeonites: twenty-two thousand two hundred.

[15]The sons of Gad according to their families *were: of* Zephon, the family of the Zephonites; *of* Haggi, the family of the Haggites; *of* Shuni, the family of the Shunites;

[16]*of* Ozni, the family of the Oznites; *of* Eri, the family of the Erites;

[17]*of* Arod, the family of the Arodites; *of* Areli, the family of the Arelites.

[18]These *are* the families of the sons of Gad according to those who were numbered of them: forty thousand five hundred.

[19]The sons of Judah *were* Er and Onan; and Er and Onan died in the land of Canaan.

[20]And the sons of Judah according to their families were: *of* Shelah, the family of the Shelanites; *of* Perez, the family of the Parzites; *of* Zerah, the family of the Zarhites.

[21]And the sons of Perez were: *of* Hezron, the family of the Hezronites; *of* Hamul, the family of the Hamulites.

[22]These *are* the families of Judah according to those who were numbered of them: seventy-six thousand five hundred.

[23]The sons of Issachar according to their families *were: of* Tola, the family of the Tolaites; of Puah, the family of the Punites;

[24]of Jashub, the family of the Jashubites; of Shimron, the family of the Shimronites.

[25]These *are* the families of Issachar according to those who were numbered of them: sixty-four thousand three hundred.

[26]The sons of Zebulun according to their families *were:* of Sered, the family of the Sardites; of Elon, the family of the Elonites; of Jahleel, the family of the Jahleelites.

[27]These *are* the families of the Zebulunites according to those who were numbered of them: sixty thousand five hundred.

[28]The sons of Joseph according to their families, by Manasseh and Ephraim, *were:*

[29]The sons of Manasseh: of Machir, the family of the Machirites; and Machir begot Gilead; of Gilead, the family of the Gileadites.

[30]These *are* the sons of Gilead: *of* Jeezer, the family of the Jeezerites; of Helek, the family of the Helekites;

[31]*of* Asriel, the family of the Asrielites; *of* Shechem, the family of the Shechemites;

[32]*of* Shemida, the family of the Shemidaites; *of* Hepher, the family of the Hepherites.

[33]Now Zelophehad the son of Hepher had no sons, but daughters; and the names of the daughters of Zelophehad *were* Mahlah, Noah, Hoglah, Milcah, and Tirzah.

[34]These *are* the families of Manasseh; and those who were numbered of them *were* fifty-two thousand seven hundred.

[35]These *are* the sons of Ephraim according to their families: of Shuthelah, the family of the Shuthalhites; of Becher, the family of the Bachrites; of Tahan, the family of the Tahanites.

[36]And these *are* the sons of Shuthelah: of Eran, the family of the Eranites.

[37]These *are* the families of the sons of Ephraim according to those who were numbered of them: thirty-two thousand five hundred. These *are* the sons of Joseph according to their families.

[38]The sons of Benjamin according to their families were: of Bela, the family of the Belaites; of Ashbel, the family of the Ashbelites; of Ahiram, the family of the Ahiramites;

[39]of Shupham, the family of the Shuphamites; of Hupham, the family of the Huphamites.

[40]And the sons of Bela were Ard and Naaman: *of Ard,* the family of the Ardites; of Naaman, the family of the Naamites.

[41]These *are* the sons of Benjamin according to their families; and those who were numbered of them *were* forty-five thousand six hundred.

[42]These *are* the sons of Dan according to their families: of Shuham, the family of the Shuhamites. These *are* the families of Dan according to their families.

[43]All the families of the Shuhamites, according to those who were numbered of them, *were* sixty-four thousand four hundred.

44The sons of Asher according to their families *were:* of Jimna, the family of the Jimnites; of Jesui, the family of the Jesuites; of Beriah, the family of the Beriites.

45Of the sons of Beriah: of Heber, the family of the Heberites; of Malchiel, the family of the Malchielites.

46And the name of the daughter of Asher *was* Serah.

47These *are* the families of the sons of Asher according to those who were numbered of them: fifty-three thousand four hundred.

48The sons of Naphtali according to their families *were:* of Jahzeel, the family of the Jahzeelites; of Guni, the family of the Gunites;

49of Jezer, the family of the Jezerites; of Shillem, the family of the Shillemites.

50These *are* the families of Naphtali according to their families; and those who were numbered of them *were* forty-five thousand four hundred.

51These *are* those who were numbered of the children of Israel: six hundred and one thousand seven hundred and thirty.

52Then the LORD spoke to Moses, saying:

53"To these the land shall be divided as an inheritance, according to the number of names.

54"To a large *tribe* you shall give a larger inheritance, and to a small *tribe* you shall give a smaller inheritance. Each shall be given its inheritance according to those who were numbered of them.

55"But the land shall be divided by lot; they shall inherit according to the names of the tribes of their fathers.

56"According to the lot their inheritance shall be divided between the larger and the smaller."

57And these *are* those who were numbered of the Levites according to their families: of Gershon, the family of the Gershonites; of Kohath, the family of the Kohathites; of Merari, the family of the Merarites.

58These *are* the families of the Levites: the family of the Libnites, the family of the Hebronites, the family of the Mahlites, the family of the Mushites, and the family of the Korathites. And Kohath begot Amram.

59The name of Amram's wife *was* Jochebed the daughter of Levi, who was born to Levi in Egypt; and to Amram she bore Aaron and Moses and their sister Miriam.

[60]To Aaron were born Nadab and Abihu, Eleazar and Ithamar.

[61]And Nadab and Abihu died when they offered profane fire before the LORD.

[62]Now those who were numbered of them were twenty-three thousand, every male from a month old and above; for they were not numbered among the other children of Israel, because there was no inheritance given to them among the children of Israel.

[63]These *are* those who were numbered by Moses and Eleazar the priest, who numbered the children of Israel in the plains of Moab by the Jordan, *across from* Jericho.

[64]But among these there was not a man of those who were numbered by Moses and Aaron the priest when they numbered the children of Israel in the Wilderness of Sinai.

[65]For the LORD had said of them, “They shall surely die in the wilderness.” So there was not left a man of them, except Caleb the son of Jephunneh and Joshua the son of Nun.

Numbers 27

Inheritance Laws

[1]Then came the daughters of Zelophehad the son of Hepher, the son of Gilead, the son of Machir, the son of Manasseh, from the families of Manasseh the son of Joseph; and these *were* the names of his daughters: Mahlah, Noah, Hoglah, Milcah, and Tirzah.

[2]And they stood before Moses, before Eleazar the priest, and before the leaders and all the congregation, *by* the doorway of the tabernacle of meeting, saying:

[3]"Our father died in the wilderness; but he was not in the company of those who gathered together against the LORD, in company with Korah, but he died in his own sin; and he had no sons.

[4]"Why should the name of our father be removed from among his family because he had no son? Give us a possession among our father's brothers."

[5]So Moses brought their case before the LORD.

[6]And the LORD spoke to Moses, saying:

[7]"The daughters of Zelophehad speak *what is* right; you shall surely give them a possession of inheritance among their father's brothers, and cause the inheritance of their father to pass to them.

[8]"And you shall speak to the children of Israel, saying: 'If a man dies and has no son, then you shall cause his inheritance to pass to his daughter.

[9]'If he has no daughter, then you shall give his inheritance to his brothers.

[10]'If he has no brothers, then you shall give his inheritance to his father's brothers.

[11]'And if his father has no brothers, then you shall give his inheritance to the relative closest to him in his family, and he shall possess it.' " And it shall be to the children of Israel a statute of judgment, just as the LORD commanded Moses.

Joshua the Next Leader of Israel

12Now the LORD said to Moses: “Go up into this Mount Abarim, and see the land which I have given to the children of Israel.

13“And when you have seen it, you also shall be gathered to your people, as Aaron your brother was gathered.

14“For in the Wilderness of Zin, during the strife of the congregation, you rebelled against My command to hallow Me at the waters before their eyes.” (These *are* the waters of Meribah, at Kadesh in the Wilderness of Zin.)

15Then Moses spoke to the LORD, saying:

16“Let the LORD, the God of the spirits of all flesh, set a man over the congregation,

17“who may go out before them and go in before them, who may lead them out and bring them in, that the congregation of the LORD may not be like sheep which have no shepherd.”

18And the LORD said to Moses: “Take Joshua the son of Nun with you, a man in whom *is* the Spirit, and lay your hand on him;

19“set him before Eleazar the priest and before all the congregation, and inaugurate him in their sight.

20“And you shall give *some* of your authority to him, that all the congregation of the children of Israel may be obedient.

21“He shall stand before Eleazar the priest, who shall inquire before the LORD for him by the judgment of the Urim. At his word they shall go out, and at his word they shall come in, he and all the children of Israel with him—all the congregation.”

22So Moses did as the LORD commanded him. He took Joshua and set him before Eleazar the priest and before all the congregation.

23And he laid his hands on him and inaugurated him, just as the LORD commanded by the hand of Moses.

Numbers 28

Daily Offerings

[1]Now the LORD spoke to Moses, saying,

[2]“Command the children of Israel, and say to them, ‘My offering, My food for My offerings made by fire as a sweet aroma to Me, you shall be careful to offer to Me at their appointed time.’

[3]“And you shall say to them, ‘This *is* the offering made by fire which you shall offer to the LORD: two male lambs in their first year without blemish, day by day, as a regular burnt offering.

[4]‘The one lamb you shall offer in the morning, the other lamb you shall offer in the evening,

[5]‘and one-tenth of an ephah of fine flour as a grain offering mixed with one-fourth of a hin of pressed oil.

[6]‘*It is* a regular burnt offering which was ordained at Mount Sinai for a sweet aroma, an offering made by fire to the LORD.

[7]‘And its drink offering *shall be* one-fourth of a hin for each lamb; in a holy *place* you shall pour out the drink to the LORD as an offering.

[8]‘The other lamb you shall offer in the evening; as the morning grain offering and its drink offering, you shall offer *it* as an offering made by fire, a sweet aroma to the LORD.

Sabbath Offerings

[9]‘And on the Sabbath day two lambs in their first year, without blemish, and two-tenths *of an ephah* of fine flour as a grain offering, mixed with oil, with its drink offering—

[10]‘*this is* the burnt offering for every Sabbath, besides the regular burnt offering with its drink offering.

Monthly Offerings

[11]‘At the beginnings of your months you shall present a burnt offering to the LORD: two young bulls, one ram, and seven lambs in their first year, without blemish;

[12]‘three-tenths *of an ephah* of fine flour as a grain offering, mixed with oil, for each bull; two-tenths *of an ephah* of fine flour as a grain offering, mixed with oil, for the one ram;

[13]‘and one-tenth *of an ephah* of fine flour, mixed with oil, as a grain offering for each lamb, as a burnt offering of sweet aroma, an offering made by fire to the LORD.

[14]‘Their drink offering shall be half a hin of wine for a bull, one-third of a hin for a ram, and one-fourth of a hin for a lamb; this *is* the burnt offering for each month throughout the months of the year.

[15]‘Also one kid of the goats as a sin offering to the LORD shall be offered, besides the regular burnt offering and its drink offering.

Offerings at Passover

[16]‘On the fourteenth day of the first month *is* the Passover of the LORD.

[17]‘And on the fifteenth day of this month *is* the feast; unleavened bread shall be eaten for seven days.

[18]‘On the first day *you shall have* a holy convocation. You shall do no customary work.

[19]‘And you shall present an offering made by fire as a burnt offering to the LORD: two young bulls, one ram, and seven lambs in their first year. Be sure they are without blemish.

[20]‘Their grain offering shall be of fine flour mixed with oil: three-tenths *of an ephah* you shall offer for a bull, and two-tenths for a ram;

[21]‘you shall offer one-tenth *of an ephah* for each of the seven lambs;

[22]‘also one goat *as* a sin offering, to make atonement for you.

[23]‘You shall offer these besides the burnt offering of the morning, which *is* for a regular burnt offering.

[24]‘In this manner you shall offer the food of the offering made by fire daily for seven days, as a sweet aroma to the LORD; it shall be offered besides the regular burnt offering and its drink offering.

[25]‘And on the seventh day you shall have a holy convocation. You shall do no customary work.

Offerings at the Feast of Weeks

26‘Also on the day of the firstfruits, when you bring a new grain offering to the LORD at your *Feast of* Weeks, you shall have a holy convocation. You shall do no customary work.

27‘You shall present a burnt offering as a sweet aroma to the LORD: two young bulls, one ram, and seven lambs in their first year,

28‘with their grain offering of fine flour mixed with oil: three-tenths *of an ephah* for each bull, two-tenths for the one ram,

29‘and one-tenth for each of the seven lambs;

30‘*also* one kid of the goats, to make atonement for you.

31‘Be sure they are without blemish. You shall present *them* with their drink offerings, besides the regular burnt offering with its grain offering.

Numbers 29

Offerings at the Feast of Trumpets

[1]‘And in the seventh month, on the first *day* of the month, you shall have a holy convocation. You shall do no customary work. For you it is a day of blowing the trumpets.

[2]‘You shall offer a burnt offering as a sweet aroma to the LORD: one young bull, one ram, *and* seven lambs in their first year, without blemish.

[3]‘Their grain offering *shall be* fine flour mixed with oil: three-tenths *of an ephah* for the bull, two-tenths for the ram,

[4]‘and one-tenth for each of the seven lambs;

[5]‘also one kid of the goats *as* a sin offering, to make atonement for you;

[6]‘besides the burnt offering with its grain offering for the New Moon, the regular burnt offering with its grain offering, and their drink offerings, according to their ordinance, as a sweet aroma, an offering made by fire to the LORD.

Offerings on the Day of Atonement

[7]‘On the tenth *day* of this seventh month you shall have a holy convocation. You shall afflict your souls; you shall not do any work.

[8]‘You shall present a burnt offering to the LORD *as* a sweet aroma: one young bull, one ram, *and* seven lambs in their first year. Be sure they are without blemish.

[9]‘Their grain offering *shall be of* fine flour mixed with oil: three-tenths *of an ephah* for the bull, two-tenths for the one ram,

[10]‘and one-tenth for each of the seven lambs;

[11]‘also one kid of the goats *as* a sin offering, besides the sin offering for atonement, the regular burnt offering with its grain offering, and their drink offerings.

Offerings at the Feast of Tabernacles

12‘On the fifteenth day of the seventh month you shall have a holy convocation. You shall do no customary work, and you shall keep a feast to the LORD seven days.

13‘You shall present a burnt offering, an offering made by fire as a sweet aroma to the LORD: thirteen young bulls, two rams, *and* fourteen lambs in their first year. They shall be without blemish.

14‘Their grain offering *shall be of* fine flour mixed with oil: three-tenths *of an ephah* for each of the thirteen bulls, two-tenths for each of the two rams,

15‘and one-tenth for each of the fourteen lambs;

16‘also one kid of the goats *as* a sin offering, besides the regular burnt offering, its grain offering, and its drink offering.

17‘On the second day *present* twelve young bulls, two rams, fourteen lambs in their first year without blemish,

18‘and their grain offering and their drink offerings for the bulls, for the rams, and for the lambs, by their number, according to the ordinance;

19‘also one kid of the goats *as* a sin offering, besides the regular burnt offering with its grain offering, and their drink offerings.

20‘On the third day *present* eleven bulls, two rams, fourteen lambs in their first year without blemish,

21‘and their grain offering and their drink offerings for the bulls, for the rams, and for the lambs, by their number, according to the ordinance;

22‘also one goat *as* a sin offering, besides the regular burnt offering, its grain offering, and its drink offering.

23‘On the fourth day *present* ten bulls, two rams, *and* fourteen lambs in their first year, without blemish,

24‘and their grain offering and their drink offerings for the bulls, for the rams, and for the lambs, by their number, according to the ordinance;

25‘also one kid of the goats *as* a sin offering, besides the regular burnt offering, its grain offering, and its drink offering.

26‘On the fifth day *present* nine bulls, two rams, *and* fourteen lambs in their first year without blemish,

[27]‘and their grain offering and their drink offerings for the bulls, for the rams, and for the lambs, by their number, according to the ordinance;

[28]‘also one goat *as* a sin offering, besides the regular burnt offering, its grain offering, and its drink offering.

[29]‘On the sixth day *present* eight bulls, two rams, *and* fourteen lambs in their first year without blemish,

[30]‘and their grain offering and their drink offerings for the bulls, for the rams, and for the lambs, by their number, according to the ordinance;

[31]‘also one goat *as* a sin offering, besides the regular burnt offering, its grain offering, and its drink offering.

[32]‘On the seventh day *present* seven bulls, two rams, *and* fourteen lambs in their first year without blemish,

[33]‘and their grain offering and their drink offerings for the bulls, for the rams, and for the lambs, by their number, according to the ordinance;

[34]‘also one goat *as* a sin offering, besides the regular burnt offering, its grain offering, and its drink offering.

[35]‘On the eighth day you shall have a sacred assembly. You shall do no customary work.

[36]‘You shall present a burnt offering, an offering made by fire as a sweet aroma to the LORD: one bull, one ram, seven lambs in their first year without blemish,

[37]‘and their grain offering and their drink offerings for the bull, for the ram, and for the lambs, by their number, according to the ordinance;

[38]‘also one goat *as* a sin offering, besides the regular burnt offering, its grain offering, and its drink offering.

[39]‘These you shall present to the LORD at your appointed feasts (besides your vowed offerings and your freewill offerings) as your burnt offerings and your grain offerings, as your drink offerings and your peace offerings.’ ”

[40]So Moses told the children of Israel everything, just as the LORD commanded Moses.

Numbers 30

The Law Concerning Vows

[1]Then Moses spoke to the heads of the tribes concerning the children of Israel, saying, “This *is* the thing which the LORD has commanded:

[2]“If a man makes a vow to the LORD, or swears an oath to bind himself by some agreement, he shall not break his word; he shall do according to all that proceeds out of his mouth.

[3]“Or if a woman makes a vow to the LORD, and binds *herself* by some agreement while in her father’s house in her youth,

[4]“and her father hears her vow and the agreement by which she has bound herself, and her father holds his peace, then all her vows shall stand, and every agreement with which she has bound herself shall stand.

[5]“But if her father overrules her on the day that he hears, then none of her vows nor her agreements by which she has bound herself shall stand; and the LORD will release her, because her father overruled her.

[6]“If indeed she takes a husband, while bound by her vows or by a rash utterance from her lips by which she bound herself,

[7]“and her husband hears *it,* and makes no response to her on the day that he hears, then her vows shall stand, and her agreements by which she bound herself shall stand.

[8]“But if her husband overrules her on the day that he hears *it,* he shall make void her vow which she took and what she uttered with her lips, by which she bound herself, and the LORD will release her.

[9]“Also any vow of a widow or a divorced woman, by which she has bound herself, shall stand against her.

[10]“If she vowed in her husband’s house, or bound herself by an agreement with an oath,

[11]“and her husband heard *it,* and made no response to her *and* did not overrule her, then all her vows shall stand, and every agreement by which she bound herself shall stand.

[12]“But if her husband truly made them void on the day he heard *them,* then whatever proceeded from her lips concerning her vows or

concerning the agreement binding her, it shall not stand; her husband has made them void, and the LORD will release her.

[13]"Every vow and every binding oath to afflict her soul, her husband may confirm it, or her husband may make it void.

[14]"Now if her husband makes no response whatever to her from day to day, then he confirms all her vows or all the agreements that bind her; he confirms them, because he made no response to her on the day that he heard *them*.

[15]"But if he does make them void after he has heard *them,* then he shall bear her guilt."

16These *are* the statutes which the LORD commanded Moses, between a man and his wife, and between a father and his daughter in her youth in her father's house.

Numbers 31

Vengeance on the Midianites

[1]And the LORD spoke to Moses, saying:

[2]“Take vengeance on the Midianites for the children of Israel. Afterward you shall be gathered to your people.”

[3]So Moses spoke to the people, saying, “Arm some of yourselves for war, and let them go against the Midianites to take vengeance for the LORD on Midian.

[4]“A thousand from each tribe of all the tribes of Israel you shall send to the war.”

[5]So there were recruited from the divisions of Israel one thousand from *each* tribe, twelve thousand armed for war.

[6]Then Moses sent them to the war, one thousand from *each* tribe; he sent them to the war with Phinehas the son of Eleazar the priest, with the holy articles and the signal trumpets in his hand.

[7]And they warred against the Midianites, just as the LORD commanded Moses, and they killed all the males.

[8]They killed the kings of Midian with *the rest of* those who were killed—Evi, Rekem, Zur, Hur, and Reba, the five kings of Midian. Balaam the son of Beor they also killed with the sword.

[9]And the children of Israel took the women of Midian captive, with their little ones, and took as spoil all their cattle, all their flocks, and all their goods.

[10]They also burned with fire all the cities where they dwelt, and all their forts.

[11]And they took all the spoil and all the booty—of man and beast.

Return from the War

[12]Then they brought the captives, the booty, and the spoil to Moses, to Eleazar the priest, and to the congregation of the children of Israel, to the camp in the plains of Moab by the Jordan, *across from* Jericho.

[13]And Moses, Eleazar the priest, and all the leaders of the congregation, went to meet them outside the camp.

[14]But Moses was angry with the officers of the army, *with* the captains over thousands and captains over hundreds, who had come from the battle.

[15]And Moses said to them: “Have you kept all the women alive?

[16]“Look, these *women* caused the children of Israel, through the counsel of Balaam, to trespass against the LORD in the incident of Peor, and there was a plague among the congregation of the LORD.

[17]“Now therefore, kill every male among the little ones, and kill every woman who has known a man intimately.

[18]“But keep alive for yourselves all the young girls who have not known a man intimately.

[19]“And as for you, remain outside the camp seven days; whoever has killed any person, and whoever has touched any slain, purify yourselves and your captives on the third day and on the seventh day.

[20]“Purify every garment, everything made of leather, everything woven of goats’ *hair,* and everything made of wood.”

[21]Then Eleazar the priest said to the men of war who had gone to the battle, “This *is* the ordinance of the law which the LORD commanded Moses:

[22]“Only the gold, the silver, the bronze, the iron, the tin, and the lead,

[23]“everything that can endure fire, you shall put through the fire, and it shall be clean; and it shall be purified with the water of purification. But all that cannot endure fire you shall put through water.

[24]“And you shall wash your clothes on the seventh day and be clean, and afterward you may come into the camp.”

Division of the Plunder

[25]Now the LORD spoke to Moses, saying:

[26]“Count up the plunder that was taken—of man and beast—you and Eleazar the priest and the chief fathers of the congregation;

[27]“and divide the plunder into two parts, between those who took part in the war, who went out to battle, and all the congregation.

[28]“And levy a tribute for the LORD on the men of war who went out to battle: one of every five hundred of the persons, the cattle, the donkeys, and the sheep;

[29]"take *it* from their half, and give *it* to Eleazar the priest as a heave offering to the LORD.

[30]"And from the children of Israel's half you shall take one of every fifty, drawn from the persons, the cattle, the donkeys, and the sheep, from all the livestock, and give them to the Levites who keep charge of the tabernacle of the LORD."

[31]So Moses and Eleazar the priest did as the LORD commanded Moses.

32The booty remaining from the plunder, which the men of war had taken, was six hundred and seventy-five thousand sheep,

[33]seventy-two thousand cattle,

[34]sixty-one thousand donkeys,

[35]and thirty-two thousand persons in all, of women who had not known a man intimately.

[36]And the half, the portion for those who had gone out to war, was in number three hundred and thirty-seven thousand five hundred sheep;

[37]and the LORD's tribute of the sheep was six hundred and seventy-five.

[38]The cattle *were* thirty-six thousand, of which the LORD's tribute *was* seventy-two.

[39]The donkeys *were* thirty thousand five hundred, of which the LORD's tribute *was* sixty-one.

[40]The persons *were* sixteen thousand, of which the LORD's tribute *was* thirty-two persons.

[41]So Moses gave the tribute *which was* the LORD's heave offering to Eleazar the priest, as the LORD commanded Moses.

42And from the children of Israel's half, which Moses separated from the men who fought—

[43]now the half belonging to the congregation was three hundred and thirty-seven thousand five hundred sheep,

[44]thirty-six thousand cattle,

[45]thirty thousand five hundred donkeys,

[46]and sixteen thousand persons—

[47]and from the children of Israel's half Moses took one of every fifty, drawn from man and beast, and gave them to the Levites, who kept

charge of the tabernacle of the LORD, as the LORD commanded Moses.

[48]Then the officers who *were* over thousands of the army, the captains of thousands and captains of hundreds, came near to Moses;

[49]and they said to Moses, “Your servants have taken a count of the men of war who *are* under our command, and not a man of us is missing.

[50]“Therefore we have brought an offering for the LORD, what every man found of ornaments of gold: armlets and bracelets and signet rings and earrings and necklaces, to make atonement for ourselves before the LORD.”

[51]So Moses and Eleazar the priest received the gold from them, all the fashioned ornaments.

[52]And all the gold of the offering that they offered to the LORD, from the captains of thousands and captains of hundreds, was sixteen thousand seven hundred and fifty shekels.

[53](The men of war had taken spoil, every man for himself.)

[54]And Moses and Eleazar the priest received the gold from the captains of thousands and of hundreds, and brought it into the tabernacle of meeting as a memorial for the children of Israel before the LORD.

Numbers 32

The Tribes Settling East of the Jordan

[1]Now the children of Reuben and the children of Gad had a very great multitude of livestock; and when they saw the land of Jazer and the land of Gilead, that indeed the region *was* a place for livestock,

[2]the children of Gad and the children of Reuben came and spoke to Moses, to Eleazar the priest, and to the leaders of the congregation, saying,

[3]"Ataroth, Dibon, Jazer, Nimrah, Heshbon, Elealeh, Shebam, Nebo, and Beon,

[4]"the country which the LORD defeated before the congregation of Israel, *is* a land for livestock, and your servants have livestock."

[5]Therefore they said, "If we have found favor in your sight, let this land be given to your servants as a possession. Do not take us over the Jordan."

6And Moses said to the children of Gad and to the children of Reuben: "Shall your brethren go to war while you sit here?

[7]"Now why will you discourage the heart of the children of Israel from going over into the land which the LORD has given them?

[8]"Thus your fathers did when I sent them away from Kadesh Barnea to see the land.

[9]"For when they went up to the Valley of Eshcol and saw the land, they discouraged the heart of the children of Israel, so that they did not go into the land which the LORD had given them.

[10]"So the LORD's anger was aroused on that day, and He swore an oath, saying,

[11]'Surely none of the men who came up from Egypt, from twenty years old and above, shall see the land of which I swore to Abraham, Isaac, and Jacob, because they have not wholly followed Me,

[12]'except Caleb the son of Jephunneh, the Kenizzite, and Joshua the son of Nun, for they have wholly followed the LORD.'

[13]"So the LORD's anger was aroused against Israel, and He made them wander in the wilderness forty years, until all the generation that

had done evil in the sight of the LORD was gone.

[14]"And look! You have risen in your fathers' place, a brood of sinful men, to increase still more the fierce anger of the LORD against Israel.

[15]"For if you turn away from following Him, He will once again leave them in the wilderness, and you will destroy all these people."

16Then they came near to him and said: "We will build sheepfolds here for our livestock, and cities for our little ones,

[17]"but we ourselves will be armed, ready *to go* before the children of Israel until we have brought them to their place; and our little ones will dwell in the fortified cities because of the inhabitants of the land.

[18]"We will not return to our homes until every one of the children of Israel has received his inheritance.

[19]"For we will not inherit with them on the other side of the Jordan and beyond, because our inheritance has fallen to us on this eastern side of the Jordan."

20Then Moses said to them: "If you do this thing, if you arm yourselves before the LORD for the war,

[21]"and all your armed men cross over the Jordan before the LORD until He has driven out His enemies from before Him,

[22]"and the land is subdued before the LORD, then afterward you may return and be blameless before the LORD and before Israel; and this land shall be your possession before the LORD.

[23]"But if you do not do so, then take note, you have sinned against the LORD; and be sure your sin will find you out.

[24]"Build cities for your little ones and folds for your sheep, and do what has proceeded out of your mouth."

[25]And the children of Gad and the children of Reuben spoke to Moses, saying: "Your servants will do as my lord commands.

[26]"Our little ones, our wives, our flocks, and all our livestock will be there in the cities of Gilead;

[27]"but your servants will cross over, every man armed for war, before the LORD to battle, just as my lord says."

28So Moses gave command concerning them to Eleazar the priest, to Joshua the son of Nun, and to the chief fathers of the tribes of the children of Israel.

[29]And Moses said to them: “If the children of Gad and the children of Reuben cross over the Jordan with you, every man armed for battle before the LORD, and the land is subdued before you, then you shall give them the land of Gilead as a possession.

[30]“But if they do not cross over armed with you, they shall have possessions among you in the land of Canaan.”

[31]Then the children of Gad and the children of Reuben answered, saying: “As the LORD has said to your servants, so we will do.

[32]“We will cross over armed before the LORD into the land of Canaan, but the possession of our inheritance *shall remain* with us on this side of the Jordan.”

[33]So Moses gave to the children of Gad, to the children of Reuben, and to half the tribe of Manasseh the son of Joseph, the kingdom of Sihon king of the Amorites and the kingdom of Og king of Bashan, the land with its cities within the borders, the cities of the surrounding country.

[34]And the children of Gad built Dibon and Ataroth and Aroer,

[35]Atroth and Shophan and Jazer and Jogbehah,

[36]Beth Nimrah and Beth Haran, fortified cities, and folds for sheep.

[37]And the children of Reuben built Heshbon and Elealeh and Kirjathaim,

[38]Nebo and Baal Meon (*their* names being changed) and Shibmah; and they gave *other* names to the cities which they built.

[39]And the children of Machir the son of Manasseh went to Gilead and took it, and dispossessed the Amorites who *were* in it.

[40]So Moses gave Gilead to Machir the son of Manasseh, and he dwelt in it.

[41]Also Jair the son of Manasseh went and took its small towns, and called them Havoth Jair.

[42]Then Nobah went and took Kenath and its villages, and he called it Nobah, after his own name.

Numbers 33

Israel's Journey from Egypt Reviewed

[1]These *are* the journeys of the children of Israel, who went out of the land of Egypt by their armies under the hand of Moses and Aaron.

[2]Now Moses wrote down the starting points of their journeys at the command of the LORD. And these *are* their journeys according to their starting points:

[3]They departed from Rameses in the first month, on the fifteenth day of the first month; on the day after the Passover the children of Israel went out with boldness in the sight of all the Egyptians.

[4]For the Egyptians were burying all *their* firstborn, whom the LORD had killed among them. Also on their gods the LORD had executed judgments.

[5]Then the children of Israel moved from Rameses and camped at Succoth.

[6]They departed from Succoth and camped at Etham, which *is* on the edge of the wilderness.

[7]They moved from Etham and turned back to Pi Hahiroth, which *is* east of Baal Zephon; and they camped near Migdol.

[8]They departed from before Hahiroth and passed through the midst of the sea into the wilderness, went three days' journey in the Wilderness of Etham, and camped at Marah.

[9]They moved from Marah and came to Elim. At Elim *were* twelve springs of water and seventy palm trees; so they camped there.

[10]They moved from Elim and camped by the Red Sea.

[11]They moved from the Red Sea and camped in the Wilderness of Sin.

[12]They journeyed from the Wilderness of Sin and camped at Dophkah.

[13]They departed from Dophkah and camped at Alush.

[14]They moved from Alush and camped at Rephidim, where there was no water for the people to drink.

[15]They departed from Rephidim and camped in the Wilderness of Sinai.

[16]They moved from the Wilderness of Sinai and camped at Kibroth Hattaavah.

[17]They departed from Kibroth Hattaavah and camped at Hazeroth.

[18]They departed from Hazeroth and camped at Rithmah.

[19]They departed from Rithmah and camped at Rimmon Perez.

[20]They departed from Rimmon Perez and camped at Libnah.

[21]They moved from Libnah and camped at Rissah.

[22]They journeyed from Rissah and camped at Kehelathah.

[23]They went from Kehelathah and camped at Mount Shepher.

[24]They moved from Mount Shepher and camped at Haradah.

[25]They moved from Haradah and camped at Makheloth.

[26]They moved from Makheloth and camped at Tahath.

[27]They departed from Tahath and camped at Terah.

[28]They moved from Terah and camped at Mithkah.

[29]They went from Mithkah and camped at Hashmonah.

[30]They departed from Hashmonah and camped at Moseroth.

[31]They departed from Moseroth and camped at Bene Jaakan.

[32]They moved from Bene Jaakan and camped at Hor Hagidgad.

[33]They went from Hor Hagidgad and camped at Jotbathah.

[34]They moved from Jotbathah and camped at Abronah.

[35]They departed from Abronah and camped at Ezion Geber.

[36]They moved from Ezion Geber and camped in the Wilderness of Zin, which *is* Kadesh.

[37]They moved from Kadesh and camped at Mount Hor, on the boundary of the land of Edom.

[38]Then Aaron the priest went up to Mount Hor at the command of the LORD, and died there in the fortieth year after the children of Israel had come out of the land of Egypt, on the first *day* of the fifth month.

[39]Aaron *was* one hundred and twenty-three years old when he died on Mount Hor.

[40]Now the king of Arad, the Canaanite, who dwelt in the South in the land of Canaan, heard of the coming of the children of Israel.

[41]So they departed from Mount Hor and camped at Zalmonah.

[42]They departed from Zalmonah and camped at Punon.

[43]They departed from Punon and camped at Oboth.

[44]They departed from Oboth and camped at Ije Abarim, at the border of Moab.

[45]They departed from Ijim and camped at Dibon Gad.

[46]They moved from Dibon Gad and camped at Almon Diblathaim.

[47]They moved from Almon Diblathaim and camped in the mountains of Abarim, before Nebo.

[48]They departed from the mountains of Abarim and camped in the plains of Moab by the Jordan, *across from* Jericho.

[49]They camped by the Jordan, from Beth Jesimoth as far as the Abel Acacia Grove in the plains of Moab.

Instructions for the Conquest of Canaan

[50]Now the LORD spoke to Moses in the plains of Moab by the Jordan, *across from* Jericho, saying,

[51]"Speak to the children of Israel, and say to them: 'When you have crossed the Jordan into the land of Canaan,

[52]'then you shall drive out all the inhabitants of the land from before you, destroy all their engraved stones, destroy all their molded images, and demolish all their high places;

[53]'you shall dispossess *the inhabitants of* the land and dwell in it, for I have given you the land to possess.

[54]'And you shall divide the land by lot as an inheritance among your families; to the larger you shall give a larger inheritance, and to the smaller you shall give a smaller inheritance; there everyone's *inheritance* shall be whatever falls to him by lot. You shall inherit according to the tribes of your fathers.

[55]'But if you do not drive out the inhabitants of the land from before you, then it shall be that those whom you let remain *shall be* irritants in your eyes and thorns in your sides, and they shall harass you in the land where you dwell.

[56]'Moreover it shall be *that* I will do to you as I thought to do to them.' "

Numbers 34

The Appointed Boundaries of Canaan

[1]Then the LORD spoke to Moses, saying,

[2]"Command the children of Israel, and say to them: 'When you come into the land of Canaan, this *is* the land that shall fall to you as an inheritance—the land of Canaan to its boundaries.

[3]'Your southern border shall be from the Wilderness of Zin along the border of Edom; then your southern border shall extend eastward to the end of the Salt Sea;

[4]'your border shall turn from the southern side of the Ascent of Akrabbim, continue to Zin, and be on the south of Kadesh Barnea; then it shall go on to Hazar Addar, and continue to Azmon;

[5]'the border shall turn from Azmon to the Brook of Egypt, and it shall end at the Sea.

[6]'As for the western border, you shall have the Great Sea for a border; this shall be your western border.

[7]'And this shall be your northern border: From the Great Sea you shall mark out your *border* line to Mount Hor;

[8]'from Mount Hor you shall mark out *your border* to the entrance of Hamath; then the direction of the border shall be toward Zedad;

[9]'the border shall proceed to Ziphron, and it shall end at Hazar Enan. This shall be your northern border.

[10]'You shall mark out your eastern border from Hazar Enan to Shepham;

[11]'the border shall go down from Shepham to Riblah on the east side of Ain; the border shall go down and reach to the eastern side of the Sea of Chinnereth;

[12]'the border shall go down along the Jordan, and it shall end at the Salt Sea. This shall be your land with its surrounding boundaries.' "

[13]Then Moses commanded the children of Israel, saying: "This *is* the land which you shall inherit by lot, which the LORD has commanded to give to the nine tribes and to the half-tribe.

[14]"For the tribe of the children of Reuben according to the house of their fathers, and the tribe of the children of Gad according to the house of their fathers, have received *their inheritance;* and the half-tribe of Manasseh has received its inheritance.

[15]"The two tribes and the half-tribe have received their inheritance on this side of the Jordan, *across from* Jericho eastward, toward the sunrise."

The Leaders Appointed to Divide the Land

16And the LORD spoke to Moses, saying,

[17]"These *are* the names of the men who shall divide the land among you as an inheritance: Eleazar the priest and Joshua the son of Nun.

[18]"And you shall take one leader of every tribe to divide the land for the inheritance.

[19]"These *are* the names of the men: from the tribe of Judah, Caleb the son of Jephunneh;

[20]"from the tribe of the children of Simeon, Shemuel the son of Ammihud;

[21]"from the tribe of Benjamin, Elidad the son of Chislon;

[22]"a leader from the tribe of the children of Dan, Bukki the son of Jogli;

[23]"from the sons of Joseph: a leader from the tribe of the children of Manasseh, Hanniel the son of Ephod,

[24]"and a leader from the tribe of the children of Ephraim, Kemuel the son of Shiphtan;

[25]"a leader from the tribe of the children of Zebulun, Elizaphan the son of Parnach;

[26]"a leader from the tribe of the children of Issachar, Paltiel the son of Azzan;

[27]"a leader from the tribe of the children of Asher, Ahihud the son of Shelomi;

[28]"and a leader from the tribe of the children of Naphtali, Pedahel the son of Ammihud."

[29]These *are* the ones the LORD commanded to divide the inheritance among the children of Israel in the land of Canaan.

Numbers 35

Cities for the Levites

[1]And the LORD spoke to Moses in the plains of Moab by the Jordan *across from* Jericho, saying:

[2]"Command the children of Israel that they give the Levites cities to dwell in from the inheritance of their possession, and you shall *also* give the Levites common-land around the cities.

[3]"They shall have the cities to dwell in; and their common-land shall be for their cattle, for their herds, and for all their animals.

[4]"The common-land of the cities which you will give the Levites *shall extend* from the wall of the city outward a thousand cubits all around.

[5]"And you shall measure outside the city on the east side two thousand cubits, on the south side two thousand cubits, on the west side two thousand cubits, and on the north side two thousand cubits. The city *shall be* in the middle. This shall belong to them as common-land for the cities.

[6]"Now among the cities which you will give to the Levites *you shall appoint* six cities of refuge, to which a manslayer may flee. And to these you shall add forty-two cities.

[7]"So all the cities you will give to the Levites *shall be* forty-eight; these *you shall give* with their common-land.

[8]"And the cities which you will give *shall be* from the possession of the children of Israel; from the larger *tribe* you shall give many, from the smaller you shall give few. Each shall give some of its cities to the Levites, in proportion to the inheritance that each receives."

Cities of Refuge

[9]Then the LORD spoke to Moses, saying,

[10]"Speak to the children of Israel, and say to them: 'When you cross the Jordan into the land of Canaan,

[11]'then you shall appoint cities to be cities of refuge for you, that the manslayer who kills any person accidentally may flee there.

[12]‘They shall be cities of refuge for you from the avenger, that the manslayer may not die until he stands before the congregation in judgment.

[13]‘And of the cities which you give, you shall have six cities of refuge.

[14]‘You shall appoint three cities on this side of the Jordan, and three cities you shall appoint in the land of Canaan, *which* will be cities of refuge.

[15]‘These six cities shall be for refuge for the children of Israel, for the stranger, and for the sojourner among them, that anyone who kills a person accidentally may flee there.

[16]‘But if he strikes him with an iron implement, so that he dies, he *is* a murderer; the murderer shall surely be put to death.

[17]‘And if he strikes him with a stone in the hand, by which one could die, and he does die, he *is* a murderer; the murderer shall surely be put to death.

[18]‘Or *if* he strikes him with a wooden hand weapon, by which one could die, and he does die, he *is* a murderer; the murderer shall surely be put to death.

[19]‘The avenger of blood himself shall put the murderer to death; when he meets him, he shall put him to death.

[20]‘If he pushes him out of hatred or, while lying in wait, hurls something at him so that he dies,

[21]‘or in enmity he strikes him with his hand so that he dies, the one who struck *him* shall surely be put to death. He *is* a murderer. The avenger of blood shall put the murderer to death when he meets him.

[22]‘However, if he pushes him suddenly without enmity, or throws anything at him without lying in wait,

[23]‘or uses a stone, by which a man could die, throwing *it* at him without seeing *him,* so that he dies, while he was not his enemy or seeking his harm,

[24]‘then the congregation shall judge between the manslayer and the avenger of blood according to these judgments.

[25]‘So the congregation shall deliver the manslayer from the hand of the avenger of blood, and the congregation shall return him to the city

of refuge where he had fled, and he shall remain there until the death of the high priest who was anointed with the holy oil.

[26]‘But if the manslayer at any time goes outside the limits of the city of refuge where he fled,

[27]‘and the avenger of blood finds him outside the limits of his city of refuge, and the avenger of blood kills the manslayer, he shall not be guilty of blood,

[28]‘because he should have remained in his city of refuge until the death of the high priest. But after the death of the high priest the manslayer may return to the land of his possession.

[29]‘And these *things* shall be a statute of judgment to you throughout your generations in all your dwellings.

[30]‘Whoever kills a person, the murderer shall be put to death on the testimony of witnesses; but one witness is not *sufficient* testimony against a person for the death *penalty.*

[31]‘Moreover you shall take no ransom for the life of a murderer who *is* guilty of death, but he shall surely be put to death.

[32]‘And you shall take no ransom for him who has fled to his city of refuge, that he may return to dwell in the land before the death of the priest.

[33]‘So you shall not pollute the land where you *are;* for blood defiles the land, and no atonement can be made for the land, for the blood that is shed on it, except by the blood of him who shed it.

[34]‘Therefore do not defile the land which you inhabit, in the midst of which I dwell; for I the LORD dwell among the children of Israel.’ ”

Numbers 36

Marriage of Female Heirs

[1]Now the chief fathers of the families of the children of Gilead the son of Machir, the son of Manasseh, of the families of the sons of Joseph, came near and spoke before Moses and before the leaders, the chief fathers of the children of Israel.

[2]And they said: "The LORD commanded my lord *Moses* to give the land as an inheritance by lot to the children of Israel, and my lord was commanded by the LORD to give the inheritance of our brother Zelophehad to his daughters.

[3]"Now if they are married to any of the sons of the *other* tribes of the children of Israel, then their inheritance will be taken from the inheritance of our fathers, and it will be added to the inheritance of the tribe into which they marry; so it will be taken from the lot of our inheritance.

[4]"And when the Jubilee of the children of Israel comes, then their inheritance will be added to the inheritance of the tribe into which they marry; so their inheritance will be taken away from the inheritance of the tribe of our fathers."

[5]Then Moses commanded the children of Israel according to the word of the LORD, saying: "What the tribe of the sons of Joseph speaks is right.

[6]"This *is* what the LORD commands concerning the daughters of Zelophehad, saying, 'Let them marry whom they think best, but they may marry only within the family of their father's tribe.'

[7]"So the inheritance of the children of Israel shall not change hands from tribe to tribe, for every one of the children of Israel shall keep the inheritance of the tribe of his fathers.

[8]"And every daughter who possesses an inheritance in any tribe of the children of Israel shall be the wife of one of the family of her father's tribe, so that the children of Israel each may possess the inheritance of his fathers.

[9]"Thus no inheritance shall change hands from *one* tribe to another, but every tribe of the children of Israel shall keep its own inheritance."

[10]Just as the LORD commanded Moses, so did the daughters of Zelophehad;

[11]for Mahlah, Tirzah, Hoglah, Milcah, and Noah, the daughters of Zelophehad, were married to the sons of their father's brothers.

[12]They were married into the families of the children of Manasseh the son of Joseph, and their inheritance remained in the tribe of their father's family.

[13]These *are* the commandments and the judgments which the LORD commanded the children of Israel by the hand of Moses in the plains of Moab by the Jordan, *across from* Jericho.

The Fifth Book of Moses Called

Deuteronomy

Deuteronomy 1

The Previous Command to Enter Canaan

[1]These *are* the words which Moses spoke to all Israel on this side of the Jordan in the wilderness, in the plain opposite Suph, between Paran, Tophel, Laban, Hazeroth, and Dizahab.

[2]*It is* eleven days' *journey* from Horeb by way of Mount Seir to Kadesh Barnea.

[3]Now it came to pass in the fortieth year, in the eleventh month, on the first *day* of the month, *that* Moses spoke to the children of Israel according to all that the LORD had given him as commandments to them,

[4]after he had killed Sihon king of the Amorites, who dwelt in Heshbon, and Og king of Bashan, who dwelt at Ashtaroth in Edrei.

[5]On this side of the Jordan in the land of Moab, Moses began to explain this law, saying,

[6]"The LORD our God spoke to us in Horeb, saying: 'You have dwelt long enough at this mountain.

[7]'Turn and take your journey, and go to the mountains of the Amorites, to all the neighboring *places* in the plain, in the mountains and in the lowland, in the South and on the seacoast, to the land of the Canaanites and to Lebanon, as far as the great river, the River Euphrates.

[8]'See, I have set the land before you; go in and possess the land which the LORD swore to your fathers—to Abraham, Isaac, and Jacob—to give to them and their descendants after them.'

Tribal Leaders Appointed

[9]"And I spoke to you at that time, saying: 'I alone am not able to bear you.

[10]'The LORD your God has multiplied you, and here you *are* today, as the stars of heaven in multitude.

[11]'May the LORD God of your fathers make you a thousand times more numerous than you are, and bless you as He has promised you!

[12]‘How can I alone bear your problems and your burdens and your complaints?

[13]‘Choose wise, understanding, and knowledgeable men from among your tribes, and I will make them heads over you.’

[14]“And you answered me and said, ‘The thing which you have told *us* to do *is* good.’

[15]“So I took the heads of your tribes, wise and knowledgeable men, and made them heads over you, leaders of thousands, leaders of hundreds, leaders of fifties, leaders of tens, and officers for your tribes.

[16]“Then I commanded your judges at that time, saying, ‘Hear *the cases* between your brethren, and judge righteously between a man and his brother or the stranger who is with him.

[17]‘You shall not show partiality in judgment; you shall hear the small as well as the great; you shall not be afraid in any man’s presence, for the judgment *is* God’s. The case that is too hard for you, bring to me, and I will hear it.’

[18]“And I commanded you at that time all the things which you should do.

Israel’s Refusal to Enter the Land

[19]“So we departed from Horeb, and went through all that great and terrible wilderness which you saw on the way to the mountains of the Amorites, as the LORD our God had commanded us. Then we came to Kadesh Barnea.

[20]“And I said to you, ‘You have come to the mountains of the Amorites, which the LORD our God is giving us.

[21]‘Look, the LORD your God has set the land before you; go up *and* possess *it,* as the LORD God of your fathers has spoken to you; do not fear or be discouraged.’

[22]“And every one of you came near to me and said, ‘Let us send men before us, and let them search out the land for us, and bring back word to us of the way by which we should go up, and of the cities into which we shall come.’

[23]“The plan pleased me well; so I took twelve of your men, one man from *each* tribe.

[24]“And they departed and went up into the mountains, and came to the Valley of Eshcol, and spied it out.

[25]“They also took *some* of the fruit of the land in their hands and brought *it* down to us; and they brought back word to us, saying, ‘*It is* a good land which the LORD our God is giving us.’

[26]“Nevertheless you would not go up, but rebelled against the command of the LORD your God;

[27]“and you complained in your tents, and said, ‘Because the LORD hates us, He has brought us out of the land of Egypt to deliver us into the hand of the Amorites, to destroy us.

[28]‘Where can we go up? Our brethren have discouraged our hearts, saying, “The people *are* greater and taller than we; the cities *are* great and fortified up to heaven; moreover we have seen the sons of the Anakim there.” ’

[29]“Then I said to you, ‘Do not be terrified, or afraid of them.

[30]‘The LORD your God, who goes before you, He will fight for you, according to all He did for you in Egypt before your eyes,

[31]‘and in the wilderness where you saw how the LORD your God carried you, as a man carries his son, in all the way that you went until you came to this place.’

[32]“Yet, for all that, you did not believe the LORD your God,

[33]“who went in the way before you to search out a place for you to pitch your tents, to show you the way you should go, in the fire by night and in the cloud by day.

The Penalty for Israel’s Rebellion

[34]“And the LORD heard the sound of your words, and was angry, and took an oath, saying,

[35]‘Surely not one of these men of this evil generation shall see that good land of which I swore to give to your fathers,

[36]‘except Caleb the son of Jephunneh; he shall see it, and to him and his children I am giving the land on which he walked, because he wholly followed the LORD.’

[37]“The LORD was also angry with me for your sakes, saying, ‘Even you shall not go in there.

[38]‘Joshua the son of Nun, who stands before you, he shall go in there. Encourage him, for he shall cause Israel to inherit it.

[39]‘Moreover your little ones and your children, who you say will be victims, who today have no knowledge of good and evil, they shall go in there; to them I will give it, and they shall possess it.

[40]‘But *as for* you, turn and take your journey into the wilderness by the Way of the Red Sea.’

[41]“Then you answered and said to me, ‘We have sinned against the LORD; we will go up and fight, just as the LORD our God commanded us.’ And when everyone of you had girded on his weapons of war, you were ready to go up into the mountain.

[42]“And the LORD said to me, ‘Tell them, “Do not go up nor fight, for I *am* not among you; lest you be defeated before your enemies.”’

[43]“So I spoke to you; yet you would not listen, but rebelled against the command of the LORD, and presumptuously went up into the mountain.

[44]“And the Amorites who dwelt in that mountain came out against you and chased you as bees do, and drove you back from Seir to Hormah.

[45]“Then you returned and wept before the LORD, but the LORD would not listen to your voice nor give ear to you.

[46]“So you remained in Kadesh many days, according to the days that you spent *there*.

Deuteronomy 2

The Desert Years

[1]“Then we turned and journeyed into the wilderness of the Way of the Red Sea, as the LORD spoke to me, and we skirted Mount Seir for many days.

[2]“And the LORD spoke to me, saying:

[3]‘You have skirted this mountain long enough; turn northward.

[4]‘And command the people, saying, “You *are about to* pass through the territory of your brethren, the descendants of Esau, who live in Seir; and they will be afraid of you. Therefore watch yourselves carefully.

[5]“Do not meddle with them, for I will not give you *any* of their land, no, not so much as one footstep, because I have given Mount Seir to Esau *as* a possession.

[6]“You shall buy food from them with money, that you may eat; and you shall also buy water from them with money, that you may drink.

[7]“For the LORD your God has blessed you in all the work of your hand. He knows your trudging through this great wilderness. These forty years the LORD your God *has been* with you; you have lacked nothing.” ’

[8]“And when we passed beyond our brethren, the descendants of Esau who dwell in Seir, away from the road of the plain, away from Elath and Ezion Geber, we turned and passed by way of the Wilderness of Moab.

[9]“Then the LORD said to me, ‘Do not harass Moab, nor contend with them in battle, for I will not give you *any* of their land *as* a possession, because I have given Ar to the descendants of Lot *as* a possession.’ ”

[10](The Emim had dwelt there in times past, a people as great and numerous and tall as the Anakim.

[11]They were also regarded as giants, like the Anakim, but the Moabites call them Emim.

[12]The Horites formerly dwelt in Seir, but the descendants of Esau dispossessed them and destroyed them from before them, and dwelt in

their place, just as Israel did to the land of their possession which the LORD gave them.)

[13]“ ‘Now rise and cross over the Valley of the Zered.’ So we crossed over the Valley of the Zered.

[14]“And the time we took to come from Kadesh Barnea until we crossed over the Valley of the Zered *was* thirty-eight years, until all the generation of the men of war was consumed from the midst of the camp, just as the LORD had sworn to them.

[15]“For indeed the hand of the LORD was against them, to destroy them from the midst of the camp until they were consumed.

[16]“So it was, when all the men of war had finally perished from among the people,

[17]“that the LORD spoke to me, saying:

[18]‘This day you are to cross over at Ar, the boundary of Moab.

[19]‘And *when* you come near the people of Ammon, do not harass them or meddle with them, for I will not give you *any* of the land of the people of Ammon *as* a possession, because I have given it to the descendants of Lot *as* a possession.’ ”

[20](That was also regarded as a land of giants; giants formerly dwelt there. But the Ammonites call them Zamzummim,

[21]a people as great and numerous and tall as the Anakim. But the LORD destroyed them before them, and they dispossessed them and dwelt in their place,

[22]just as He had done for the descendants of Esau, who dwelt in Seir, when He destroyed the Horites from before them. They dispossessed them and dwelt in their place, even to this day.

[23]And the Avim, who dwelt in villages as far as Gaza—the Caphtorim, who came from Caphtor, destroyed them and dwelt in their place.)

[24]“ ‘Rise, take your journey, and cross over the River Arnon. Look, I have given into your hand Sihon the Amorite, king of Heshbon, and his land. Begin to possess *it,* and engage him in battle.

[25]‘This day I will begin to put the dread and fear of you upon the nations under the whole heaven, who shall hear the report of you, and shall tremble and be in anguish because of you.’

King Sihon Defeated

26“And I sent messengers from the Wilderness of Kedemoth to Sihon king of Heshbon, with words of peace, saying,

27‘Let me pass through your land; I will keep strictly to the road, and I will turn neither to the right nor to the left.

28‘You shall sell me food for money, that I may eat, and give me water for money, that I may drink; only let me pass through on foot,

29‘just as the descendants of Esau who dwell in Seir and the Moabites who dwell in Ar did for me, until I cross the Jordan to the land which the LORD our God is giving us.’

30“But Sihon king of Heshbon would not let us pass through, for the LORD your God hardened his spirit and made his heart obstinate, that He might deliver him into your hand, as *it is* this day.

31“And the LORD said to me, ‘See, I have begun to give Sihon and his land over to you. Begin to possess *it,* that you may inherit his land.’

32“Then Sihon and all his people came out against us to fight at Jahaz.

33“And the LORD our God delivered him over to us; so we defeated him, his sons, and all his people.

34“We took all his cities at that time, and we utterly destroyed the men, women, and little ones of every city; we left none remaining.

35“We took only the livestock as plunder for ourselves, with the spoil of the cities which we took.

36“From Aroer, which *is* on the bank of the River Arnon, and *from* the city that *is* in the ravine, as far as Gilead, there was not one city too strong for us; the LORD our God delivered all to us.

37“Only you did not go near the land of the people of Ammon—anywhere along the River Jabbok, or to the cities of the mountains, or wherever the LORD our God had forbidden us.

Deuteronomy 3

King Og Defeated

[1]“Then we turned and went up the road to Bashan; and Og king of Bashan came out against us, he and all his people, to battle at Edrei.

[2]“And the LORD said to me, ‘Do not fear him, for I have delivered him and all his people and his land into your hand; you shall do to him as you did to Sihon king of the Amorites, who dwelt at Heshbon.’

[3]“So the LORD our God also delivered into our hands Og king of Bashan, with all his people, and we attacked him until he had no survivors remaining.

[4]“And we took all his cities at that time; there was not a city which we did not take from them: sixty cities, all the region of Argob, the kingdom of Og in Bashan.

[5]“All these cities *were* fortified with high walls, gates, and bars, besides a great many rural towns.

[6]“And we utterly destroyed them, as we did to Sihon king of Heshbon, utterly destroying the men, women, and children of every city.

[7]“But all the livestock and the spoil of the cities we took as booty for ourselves.

[8]“And at that time we took the land from the hand of the two kings of the Amorites who *were* on this side of the Jordan, from the River Arnon to Mount Hermon

[9]“(the Sidonians call Hermon Sirion, and the Amorites call it Senir),

[10]“all the cities of the plain, all Gilead, and all Bashan, as far as Salcah and Edrei, cities of the kingdom of Og in Bashan.

[11]“For only Og king of Bashan remained of the remnant of the giants. Indeed his bedstead *was* an iron bedstead. (*Is* it not in Rabbah of the people of Ammon?) Nine cubits *is* its length and four cubits its width, according to the standard cubit.

The Land East of the Jordan Divided

[12]“And this land, *which* we possessed at that time, from Aroer, which *is* by the River Arnon, and half the mountains of Gilead and its cities, I gave to the Reubenites and the Gadites.

[13]“The rest of Gilead, and all Bashan, the kingdom of Og, I gave to half the tribe of Manasseh. (All the region of Argob, with all Bashan, was called the land of the giants.

[14]“Jair the son of Manasseh took all the region of Argob, as far as the border of the Geshurites and the Maachathites, and called Bashan after his own name, Havoth Jair, to this day.)

[15]“Also I gave Gilead to Machir.

[16]“And to the Reubenites and the Gadites I gave from Gilead as far as the River Arnon, the middle of the river as *the* border, as far as the River Jabbok, the border of the people of Ammon;

[17]“the plain also, with the Jordan as *the* border, from Chinnereth as far as the east side of the Sea of the Arabah (the Salt Sea), below the slopes of Pisgah.

[18]“Then I commanded you at that time, saying: ‘The LORD your God has given you this land to possess. All you men of valor shall cross over armed before your brethren, the children of Israel.

[19]‘But your wives, your little ones, and your livestock (I know that you have much livestock) shall stay in your cities which I have given you,

[20]‘until the LORD has given rest to your brethren as to you, and they also possess the land which the LORD your God is giving them beyond the Jordan. Then each of you may return to his possession which I have given you.’

[21]“And I commanded Joshua at that time, saying, ‘Your eyes have seen all that the LORD your God has done to these two kings; so will the LORD do to all the kingdoms through which you pass.

[22]‘You must not fear them, for the LORD your God Himself fights for you.’

Moses Forbidden to Enter the Land

[23]“Then I pleaded with the LORD at that time, saying:

[24]‘O Lord GOD, You have begun to show Your servant Your greatness and Your mighty hand, for what god *is there* in heaven or on earth who can do *anything* like Your works and Your mighty *deeds?*

[25]‘I pray, let me cross over and see the good land beyond the Jordan, those pleasant mountains, and Lebanon.’

[26]“But the LORD was angry with me on your account, and would not listen to me. So the LORD said to me: ‘Enough of that! Speak no more to Me of this matter.

[27]‘Go up to the top of Pisgah, and lift your eyes toward the west, the north, the south, and the east; behold *it* with your eyes, for you shall not cross over this Jordan.

[28]‘But command Joshua, and encourage him and strengthen him; for he shall go over before this people, and he shall cause them to inherit the land which you will see.’

[29]“So we stayed in the valley opposite Beth Peor.

Deuteronomy 4

Moses Commands Obedience

[1]“Now, O Israel, listen to the statutes and the judgments which I teach you to observe, that you may live, and go in and possess the land which the LORD God of your fathers is giving you.

[2]“You shall not add to the word which I command you, nor take from it, that you may keep the commandments of the LORD your God which I command you.

[3]“Your eyes have seen what the LORD did at Baal Peor; for the LORD your God has destroyed from among you all the men who followed Baal of Peor.

[4]“But you who held fast to the LORD your God *are* alive today, every one of you.

[5]“Surely I have taught you statutes and judgments, just as the LORD my God commanded me, that you should act according *to them* in the land which you go to possess.

[6]“Therefore be careful to observe *them;* for this *is* your wisdom and your understanding in the sight of the peoples who will hear all these statutes, and say, ‘Surely this great nation *is* a wise and understanding people.’

[7]“For what great nation *is there* that has God *so* near to it, as the LORD our God *is* to us, for whatever *reason* we may call upon Him?

[8]“And what great nation *is there* that has *such* statutes and righteous judgments as are in all this law which I set before you this day?

[9]“Only take heed to yourself, and diligently keep yourself, lest you forget the things your eyes have seen, and lest they depart from your heart all the days of your life. And teach them to your children and your grandchildren,

[10]“*especially concerning* the day you stood before the LORD your God in Horeb, when the LORD said to me, ‘Gather the people to Me, and I will let them hear My words, that they may learn to fear Me all the days they live on the earth, and *that* they may teach their children.’

[11]“Then you came near and stood at the foot of the mountain, and the mountain burned with fire to the midst of heaven, with darkness, cloud, and thick darkness.

[12]“And the LORD spoke to you out of the midst of the fire. You heard the sound of the words, but saw no form; *you* only *heard* a voice.

[13]“So He declared to you His covenant which He commanded you to perform, the Ten Commandments; and He wrote them on two tablets of stone.

[14]“And the LORD commanded me at that time to teach you statutes and judgments, that you might observe them in the land which you cross over to possess.

Beware of Idolatry

[15]“Take careful heed to yourselves, for you saw no form when the LORD spoke to you at Horeb out of the midst of the fire,

[16]“lest you act corruptly and make for yourselves a carved image in the form of any figure: the likeness of male or female,

[17]“the likeness of any animal that *is* on the earth or the likeness of any winged bird that flies in the air,

[18]“the likeness of anything that creeps on the ground or the likeness of any fish that *is* in the water beneath the earth.

[19]“And *take heed,* lest you lift your eyes to heaven, and *when* you see the sun, the moon, and the stars, all the host of heaven, you feel driven to worship them and serve them, which the LORD your God has given to all the peoples under the whole heaven as a heritage.

[20]“But the LORD has taken you and brought you out of the iron furnace, out of Egypt, to be His people, an inheritance, as you are this day.

[21]“Furthermore the LORD was angry with me for your sakes, and swore that I would not cross over the Jordan, and that I would not enter the good land which the LORD your God is giving you as an inheritance.

[22]“But I must die in this land, I must not cross over the Jordan; but you shall cross over and possess that good land.

[23]“Take heed to yourselves, lest you forget the covenant of the LORD your God which He made with you, and make for yourselves a carved image in the form of anything which the LORD your God has forbidden you.

[24]“For the LORD your God *is* a consuming fire, a jealous God.

[25]“When you beget children and grandchildren and have grown old in the land, and act corruptly and make a carved image in the form of anything, and do evil in the sight of the LORD your God to provoke Him to anger,

[26]“I call heaven and earth to witness against you this day, that you will soon utterly perish from the land which you cross over the Jordan to possess; you will not prolong *your* days in it, but will be utterly destroyed.

[27]“And the LORD will scatter you among the peoples, and you will be left few in number among the nations where the LORD will drive you.

[28]“And there you will serve gods, the work of men’s hands, wood and stone, which neither see nor hear nor eat nor smell.

[29]“But from there you will seek the LORD your God, and you will find *Him* if you seek Him with all your heart and with all your soul.

[30]“When you are in distress, and all these things come upon you in the latter days, when you turn to the LORD your God and obey His voice

[31]“(for the LORD your God *is* a merciful God), He will not forsake you nor destroy you, nor forget the covenant of your fathers which He swore to them.

[32]“For ask now concerning the days that are past, which were before you, since the day that God created man on the earth, and *ask* from one end of heaven to the other, whether *any* great *thing* like this has happened, or *anything* like it has been heard.

[33]“Did *any* people *ever* hear the voice of God speaking out of the midst of the fire, as you have heard, and live?

[34]“Or did God *ever* try to go *and* take for Himself a nation from the midst of *another* nation, by trials, by signs, by wonders, by war, by a mighty hand and an outstretched arm, and by great terrors, according to all that the LORD your God did for you in Egypt before your eyes?

[35]“To you it was shown, that you might know that the LORD Himself *is* God; *there is* none other besides Him.

[36]“Out of heaven He let you hear His voice, that He might instruct you; on earth He showed you His great fire, and you heard His words out of the midst of the fire.

[37]“And because He loved your fathers, therefore He chose their descendants after them; and He brought you out of Egypt with His Presence, with His mighty power,

[38]“driving out from before you nations greater and mightier than you, to bring you in, to give you their land *as* an inheritance, as *it is* this day.

[39]“Therefore know this day, and consider *it* in your heart, that the LORD Himself *is* God in heaven above and on the earth beneath; *there is* no other.

[40]“You shall therefore keep His statutes and His commandments which I command you today, that it may go well with you and with your children after you, and that you may prolong *your* days in the land which the LORD your God is giving you for all time.”

Cities of Refuge East of the Jordan

[41]Then Moses set apart three cities on this side of the Jordan, toward the rising of the sun,

[42]that the manslayer might flee there, who kills his neighbor unintentionally, without having hated him in time past, and that by fleeing to one of these cities he might live:

[43]Bezer in the wilderness on the plateau for the Reubenites, Ramoth in Gilead for the Gadites, and Golan in Bashan for the Manassites.

Introduction to God’s Law

[44]Now this *is* the law which Moses set before the children of Israel.

[45]These *are* the testimonies, the statutes, and the judgments which Moses spoke to the children of Israel after they came out of Egypt,

[46]on this side of the Jordan, in the valley opposite Beth Peor, in the land of Sihon king of the Amorites, who dwelt at Heshbon, whom Moses and the children of Israel defeated after they came out of Egypt.

[47]And they took possession of his land and the land of Og king of Bashan, two kings of the Amorites, who *were* on this side of the Jordan, toward the rising of the sun,

[48]from Aroer, which *is* on the bank of the River Arnon, even to Mount Sion (that is, Hermon),

[49]and all the plain on the east side of the Jordan as far as the Sea of the Arabah, below the slopes of Pisgah.

Deuteronomy 5

The Ten Commandments Reviewed

[1]And Moses called all Israel, and said to them: “Hear, O Israel, the statutes and judgments which I speak in your hearing today, that you may learn them and be careful to observe them.

[2]“The LORD our God made a covenant with us in Horeb.

[3]“The LORD did not make this covenant with our fathers, but with us, those who *are* here today, all of us who *are* alive.

[4]“The LORD talked with you face to face on the mountain from the midst of the fire.

[5]“I stood between the LORD and you at that time, to declare to you the word of the LORD; for you were afraid because of the fire, and you did not go up the mountain. *He* said:

[6]‘I *am* the LORD your God who brought you out of the land of Egypt, out of the house of bondage.

[7]‘You shall have no other gods before Me.

[8]‘You shall not make for yourself a carved image—any likeness *of anything* that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the water under the earth;

[9]you shall not bow down to them nor serve them. For I, the LORD your God, *am* a jealous God, visiting the iniquity of the fathers upon the children to the third and fourth *generations* of those who hate Me,

[10]but showing mercy to thousands, to those who love Me and keep My commandments.

[11]‘You shall not take the name of the LORD your God in vain, for the LORD will not hold *him* guiltless who takes His name in vain.

[12]‘Observe the Sabbath day, to keep it holy, as the LORD your God commanded you.

[13]Six days you shall labor and do all your work,

[14]but the seventh day *is* the Sabbath of the LORD your God. *In it* you shall do no work: you, nor your son, nor your daughter, nor your male servant, nor your female servant, nor your ox, nor your donkey, nor any

of your cattle, nor your stranger who *is* within your gates, that your male servant and your female servant may rest as well as you.

[15]And remember that you were a slave in the land of Egypt, and the LORD your God brought you out from there by a mighty hand and by an outstretched arm; therefore the LORD your God commanded you to keep the Sabbath day.

16‘Honor your father and your mother, as the LORD your God has commanded you, that your days may be long, and that it may be well with you in the land which the LORD your God is giving you.

17‘You shall not murder.

18‘You shall not commit adultery.

19‘You shall not steal.

20‘You shall not bear false witness against your neighbor.

21‘You shall not covet your neighbor’s wife; and you shall not desire your neighbor’s house, his field, his male servant, his female servant, his ox, his donkey, or anything that *is* your neighbor’s.’

22“These words the LORD spoke to all your assembly, in the mountain from the midst of the fire, the cloud, and the thick darkness, with a loud voice; and He added no more. And He wrote them on two tablets of stone and gave them to me.

The People Afraid of God’s Presence

23“So it was, when you heard the voice from the midst of the darkness, while the mountain was burning with fire, that you came near to me, all the heads of your tribes and your elders.

[24]“And you said: ‘Surely the LORD our God has shown us His glory and His greatness, and we have heard His voice from the midst of the fire. We have seen this day that God speaks with man; yet he *still* lives.

[25]‘Now therefore, why should we die? For this great fire will consume us; if we hear the voice of the LORD our God anymore, then we shall die.

[26]‘For who *is there* of all flesh who has heard the voice of the living God speaking from the midst of the fire, as we *have,* and lived?

[27]‘You go near and hear all that the LORD our God may say, and tell us all that the LORD our God says to you, and we will hear and do *it*.’

[28]“Then the LORD heard the voice of your words when you spoke to me, and the LORD said to me: ‘I have heard the voice of the words of this people which they have spoken to you. They are right *in* all that they have spoken.

[29]‘Oh, that they had such a heart in them that they would fear Me and always keep all My commandments, that it might be well with them and with their children forever!

[30]‘Go and say to them, “Return to your tents.”

[31]‘But as for you, stand here by Me, and I will speak to you all the commandments, the statutes, and the judgments which you shall teach them, that they may observe *them* in the land which I am giving them to possess.’

[32]“Therefore you shall be careful to do as the LORD your God has commanded you; you shall not turn aside to the right hand or to the left.

[33]“You shall walk in all the ways which the LORD your God has commanded you, that you may live and *that it may be* well with you, and *that* you may prolong *your* days in the land which you shall possess.

Deuteronomy 6

The Greatest Commandment

[1]“Now this *is* the commandment, *and these are* the statutes and judgments which the LORD your God has commanded to teach you, that you may observe *them* in the land which you are crossing over to possess,

[2]“that you may fear the LORD your God, to keep all His statutes and His commandments which I command you, you and your son and your grandson, all the days of your life, and that your days may be prolonged.

[3]“Therefore hear, O Israel, and be careful to observe *it,* that it may be well with you, and that you may multiply greatly as the LORD God of your fathers has promised you—‘a land flowing with milk and honey.’

[4]“Hear, O Israel: The LORD our God, the LORD *is* one!

[5]“You shall love the LORD your God with all your heart, with all your soul, and with all your strength.

[6]“And these words which I command you today shall be in your heart.

[7]“You shall teach them diligently to your children, and shall talk of them when you sit in your house, when you walk by the way, when you lie down, and when you rise up.

[8]“You shall bind them as a sign on your hand, and they shall be as frontlets between your eyes.

[9]“You shall write them on the doorposts of your house and on your gates.

Caution Against Disobedience

[10]“So it shall be, when the LORD your God brings you into the land of which He swore to your fathers, to Abraham, Isaac, and Jacob, to give you large and beautiful cities which you did not build,

[11]“houses full of all good things, which you did not fill, hewn-out wells which you did not dig, vineyards and olive trees which you did not plant—when you have eaten and are full—

[12]“*then* beware, lest you forget the LORD who brought you out of the land of Egypt, from the house of bondage.

[13]“You shall fear the LORD your God and serve Him, and shall take oaths in His name.

[14]“You shall not go after other gods, the gods of the peoples who *are* all around you

[15]“(for the LORD your God *is* a jealous God among you), lest the anger of the LORD your God be aroused against you and destroy you from the face of the earth.

16“You shall not tempt the LORD your God as you tempted *Him* in Massah.

[17]“You shall diligently keep the commandments of the LORD your God, His testimonies, and His statutes which He has commanded you.

[18]“And you shall do *what is* right and good in the sight of the LORD, that it may be well with you, and that you may go in and possess the good land of which the LORD swore to your fathers,

[19]“to cast out all your enemies from before you, as the LORD has spoken.

20“When your son asks you in time to come, saying, ‘What *is the meaning of* the testimonies, the statutes, and the judgments which the LORD our God has commanded you?’

[21]“then you shall say to your son: ‘We were slaves of Pharaoh in Egypt, and the LORD brought us out of Egypt with a mighty hand;

[22]‘and the LORD showed signs and wonders before our eyes, great and severe, against Egypt, Pharaoh, and all his household.

[23]‘Then He brought us out from there, that He might bring us in, to give us the land of which He swore to our fathers.

[24]‘And the LORD commanded us to observe all these statutes, to fear the LORD our God, for our good always, that He might preserve us alive, as *it is* this day.

[25]‘Then it will be righteousness for us, if we are careful to observe all these commandments before the LORD our God, as He has commanded us.’

Deuteronomy 7

A Chosen People

[1]“When the LORD your God brings you into the land which you go to possess, and has cast out many nations before you, the Hittites and the Girgashites and the Amorites and the Canaanites and the Perizzites and the Hivites and the Jebusites, seven nations greater and mightier than you,

[2]“and when the LORD your God delivers them over to you, you shall conquer them *and* utterly destroy them. You shall make no covenant with them nor show mercy to them.

[3]“Nor shall you make marriages with them. You shall not give your daughter to their son, nor take their daughter for your son.

[4]“For they will turn your sons away from following Me, to serve other gods; so the anger of the LORD will be aroused against you and destroy you suddenly.

[5]“But thus you shall deal with them: you shall destroy their altars, and break down their *sacred* pillars, and cut down their wooden images, and burn their carved images with fire.

[6]“For you *are* a holy people to the LORD your God; the LORD your God has chosen you to be a people for Himself, a special treasure above all the peoples on the face of the earth.

[7]“The LORD did not set His love on you nor choose you because you were more in number than any other people, for you were the least of all peoples;

[8]“but because the LORD loves you, and because He would keep the oath which He swore to your fathers, the LORD has brought you out with a mighty hand, and redeemed you from the house of bondage, from the hand of Pharaoh king of Egypt.

[9]“Therefore know that the LORD your God, He *is* God, the faithful God who keeps covenant and mercy for a thousand generations with those who love Him and keep His commandments;

[10]“and He repays those who hate Him to their face, to destroy them. He will not be slack with him who hates Him; He will repay him to his

face.

[11]“Therefore you shall keep the commandment, the statutes, and the judgments which I command you today, to observe them.

Blessings of Obedience

[12]“Then it shall come to pass, because you listen to these judgments, and keep and do them, that the LORD your God will keep with you the covenant and the mercy which He swore to your fathers.

[13]“And He will love you and bless you and multiply you; He will also bless the fruit of your womb and the fruit of your land, your grain and your new wine and your oil, the increase of your cattle and the offspring of your flock, in the land of which He swore to your fathers to give you.

[14]“You shall be blessed above all peoples; there shall not be a male or female barren among you or among your livestock.

[15]“And the LORD will take away from you all sickness, and will afflict you with none of the terrible diseases of Egypt which you have known, but will lay *them* on all those who hate you.

[16]“Also you shall destroy all the peoples whom the LORD your God delivers over to you; your eye shall have no pity on them; nor shall you serve their gods, for that *will be* a snare to you.

[17]“If you should say in your heart, ‘These nations are greater than I; how can I dispossess them?’—

[18]“you shall not be afraid of them, *but* you shall remember well what the LORD your God did to Pharaoh and to all Egypt:

[19]“the great trials which your eyes saw, the signs and the wonders, the mighty hand and the outstretched arm, by which the LORD your God brought you out. So shall the LORD your God do to all the peoples of whom you are afraid.

[20]“Moreover the LORD your God will send the hornet among them until those who are left, who hide themselves from you, are destroyed.

[21]“You shall not be terrified of them; for the LORD your God, the great and awesome God, *is* among you.

[22]“And the LORD your God will drive out those nations before you little by little; you will be unable to destroy them at once, lest the

beasts of the field become *too* numerous for you.

[23]"But the LORD your God will deliver them over to you, and will inflict defeat upon them until they are destroyed.

[24]"And He will deliver their kings into your hand, and you will destroy their name from under heaven; no one shall be able to stand against you until you have destroyed them.

[25]"You shall burn the carved images of their gods with fire; you shall not covet the silver or gold *that is* on them, nor take *it* for yourselves, lest you be snared by it; for it *is* an abomination to the LORD your God.

[26]"Nor shall you bring an abomination into your house, lest you be doomed to destruction like it. You shall utterly detest it and utterly abhor it, for it *is* an accursed thing.

Deuteronomy 8

Remember the LORD Your God

[1]“Every commandment which I command you today you must be careful to observe, that you may live and multiply, and go in and possess the land of which the LORD swore to your fathers.

[2]“And you shall remember that the LORD your God led you all the way these forty years in the wilderness, to humble you *and* test you, to know what *was* in your heart, whether you would keep His commandments or not.

[3]“So He humbled you, allowed you to hunger, and fed you with manna which you did not know nor did your fathers know, that He might make you know that man shall not live by bread alone; but man lives by every *word* that proceeds from the mouth of the LORD.

[4]“Your garments did not wear out on you, nor did your foot swell these forty years.

[5]“You should know in your heart that as a man chastens his son, *so* the LORD your God chastens you.

[6]“Therefore you shall keep the commandments of the LORD your God, to walk in His ways and to fear Him.

[7]“For the LORD your God is bringing you into a good land, a land of brooks of water, of fountains and springs, that flow out of valleys and hills;

[8]“a land of wheat and barley, of vines and fig trees and pomegranates, a land of olive oil and honey;

[9]“a land in which you will eat bread without scarcity, in which you will lack nothing; a land whose stones *are* iron and out of whose hills you can dig copper.

[10]“When you have eaten and are full, then you shall bless the LORD your God for the good land which He has given you.

[11]��Beware that you do not forget the LORD your God by not keeping His commandments, His judgments, and His statutes which I command you today,

[12]"lest—*when* you have eaten and are full, and have built beautiful houses and dwell *in them;*

[13]"and *when* your herds and your flocks multiply, and your silver and your gold are multiplied, and all that you have is multiplied;

[14]"when your heart is lifted up, and you forget the LORD your God who brought you out of the land of Egypt, from the house of bondage;

[15]"who led you through that great and terrible wilderness, *in which were* fiery serpents and scorpions and thirsty land where there was no water; who brought water for you out of the flinty rock;

[16]"who fed you in the wilderness with manna, which your fathers did not know, that He might humble you and that He might test you, to do you good in the end—

[17]"then you say in your heart, 'My power and the might of my hand have gained me this wealth.'

[18]"And you shall remember the LORD your God, for *it is* He who gives you power to get wealth, that He may establish His covenant which He swore to your fathers, as *it is* this day.

[19]"Then it shall be, if you by any means forget the LORD your God, and follow other gods, and serve them and worship them, I testify against you this day that you shall surely perish.

[20]"As the nations which the LORD destroys before you, so you shall perish, because you would not be obedient to the voice of the LORD your God.

Deuteronomy 9

Israel's Rebellions Reviewed

[1]"Hear, O Israel: You *are* to cross over the Jordan today, and go in to dispossess nations greater and mightier than yourself, cities great and fortified up to heaven,

[2]"a people great and tall, the descendants of the Anakim, whom you know, and *of whom* you heard *it said,* 'Who can stand before the descendants of Anak?'

[3]"Therefore understand today that the LORD your God *is* He who goes over before you *as* a consuming fire. He will destroy them and bring them down before you; so you shall drive them out and destroy them quickly, as the LORD has said to you.

[4]"Do not think in your heart, after the LORD your God has cast them out before you, saying, 'Because of my righteousness the LORD has brought me in to possess this land'; but *it is* because of the wickedness of these nations *that* the LORD is driving them out from before you.

[5]"*It is* not because of your righteousness or the uprightness of your heart *that* you go in to possess their land, but because of the wickedness of these nations *that* the LORD your God drives them out from before you, and that He may fulfill the word which the LORD swore to your fathers, to Abraham, Isaac, and Jacob.

[6]"Therefore understand that the LORD your God is not giving you this good land to possess because of your righteousness, for you *are* a stiff-necked people.

[7]"Remember! Do not forget how you provoked the LORD your God to wrath in the wilderness. From the day that you departed from the land of Egypt until you came to this place, you have been rebellious against the LORD.

[8]"Also in Horeb you provoked the LORD to wrath, so that the LORD was angry *enough* with you to have destroyed you.

[9]"When I went up into the mountain to receive the tablets of stone, the tablets of the covenant which the LORD made with you, then I

stayed on the mountain forty days and forty nights. I neither ate bread nor drank water.

[10]"Then the LORD delivered to me two tablets of stone written with the finger of God, and on them *were* all the words which the LORD had spoken to you on the mountain from the midst of the fire in the day of the assembly.

[11]"And it came to pass, at the end of forty days and forty nights, *that* the LORD gave me the two tablets of stone, the tablets of the covenant.

[12]"Then the LORD said to me, 'Arise, go down quickly from here, for your people whom you brought out of Egypt have acted corruptly; they have quickly turned aside from the way which I commanded them; they have made themselves a molded image.'

13"Furthermore the LORD spoke to me, saying, 'I have seen this people, and indeed they are a stiff-necked people.

[14]'Let Me alone, that I may destroy them and blot out their name from under heaven; and I will make of you a nation mightier and greater than they.'

[15]"So I turned and came down from the mountain, and the mountain burned with fire; and the two tablets of the covenant *were* in my two hands.

[16]"And I looked, and behold, you had sinned against the LORD your God—had made for yourselves a molded calf! You had turned aside quickly from the way which the LORD had commanded you.

[17]"Then I took the two tablets and threw them out of my two hands and broke them before your eyes.

[18]"And I fell down before the LORD, as at the first, forty days and forty nights; I neither ate bread nor drank water, because of all your sin which you committed in doing wickedly in the sight of the LORD, to provoke Him to anger.

[19]"For I was afraid of the anger and hot displeasure with which the LORD was angry with you, to destroy you. But the LORD listened to me at that time also.

[20]"And the LORD was very angry with Aaron *and* would have destroyed him; so I prayed for Aaron also at the same time.

[21]“Then I took your sin, the calf which you had made, and burned it with fire and crushed it *and* ground *it* very small, until it was as fine as dust; and I threw its dust into the brook that descended from the mountain.

[22]“Also at Taberah and Massah and Kibroth Hattaavah you provoked the LORD to wrath.

[23]“Likewise, when the LORD sent you from Kadesh Barnea, saying, ‘Go up and possess the land which I have given you,’ then you rebelled against the commandment of the LORD your God, and you did not believe Him nor obey His voice.

[24]“You have been rebellious against the LORD from the day that I knew you.

[25]“Thus I prostrated myself before the LORD; forty days and forty nights I kept prostrating myself, because the LORD had said He would destroy you.

[26]“Therefore I prayed to the LORD, and said: ‘O Lord GOD, do not destroy Your people and Your inheritance whom You have redeemed through Your greatness, whom You have brought out of Egypt with a mighty hand.

[27]‘Remember Your servants, Abraham, Isaac, and Jacob; do not look on the stubbornness of this people, or on their wickedness or their sin,

[28]‘lest the land from which You brought us should say, “Because the LORD was not able to bring them to the land which He promised them, and because He hated them, He has brought them out to kill them in the wilderness.”

[29]‘Yet they *are* Your people and Your inheritance, whom You brought out by Your mighty power and by Your outstretched arm.’

Deuteronomy 10

The Second Pair of Tablets

[1]"At that time the LORD said to me, 'Hew for yourself two tablets of stone like the first, and come up to Me on the mountain and make yourself an ark of wood.

[2]'And I will write on the tablets the words that were on the first tablets, which you broke; and you shall put them in the ark.'

[3]"So I made an ark of acacia wood, hewed two tablets of stone like the first, and went up the mountain, having the two tablets in my hand.

[4]"And He wrote on the tablets according to the first writing, the Ten Commandments, which the LORD had spoken to you in the mountain from the midst of the fire in the day of the assembly; and the LORD gave them to me.

[5]"Then I turned and came down from the mountain, and put the tablets in the ark which I had made; and there they are, just as the LORD commanded me."

[6](Now the children of Israel journeyed from the wells of Bene Jaakan to Moserah, where Aaron died, and where he was buried; and Eleazar his son ministered as priest in his stead.

[7]From there they journeyed to Gudgodah, and from Gudgodah to Jotbathah, a land of rivers of water.

[8]At that time the LORD separated the tribe of Levi to bear the ark of the covenant of the LORD, to stand before the LORD to minister to Him and to bless in His name, to this day.

[9]Therefore Levi has no portion nor inheritance with his brethren; the LORD *is* his inheritance, just as the LORD your God promised him.)

[10]"As at the first time, I stayed in the mountain forty days and forty nights; the LORD also heard me at that time, *and* the LORD chose not to destroy you.

[11]"Then the LORD said to me, 'Arise, begin *your* journey before the people, that they may go in and possess the land which I swore to their fathers to give them.'

The Essence of the Law

12“And now, Israel, what does the LORD your God require of you, but to fear the LORD your God, to walk in all His ways and to love Him, to serve the LORD your God with all your heart and with all your soul,

13“*and* to keep the commandments of the LORD and His statutes which I command you today for your good?

14“Indeed heaven and the highest heavens belong to the LORD your God, *also* the earth with all that *is* in it.

15“The LORD delighted only in your fathers, to love them; and He chose their descendants after them, you above all peoples, as *it is* this day.

16“Therefore circumcise the foreskin of your heart, and be stiff-necked no longer.

17“For the LORD your God *is* God of gods and Lord of lords, the great God, mighty and awesome, who shows no partiality nor takes a bribe.

18“He administers justice for the fatherless and the widow, and loves the stranger, giving him food and clothing.

19“Therefore love the stranger, for you were strangers in the land of Egypt.

20“You shall fear the LORD your God; you shall serve Him, and to Him you shall hold fast, and take oaths in His name.

21“He *is* your praise, and He *is* your God, who has done for you these great and awesome things which your eyes have seen.

22“Your fathers went down to Egypt with seventy persons, and now the LORD your God has made you as the stars of heaven in multitude.

Deuteronomy 11

Love and Obedience Rewarded

[1]"Therefore you shall love the LORD your God, and keep His charge, His statutes, His judgments, and His commandments always.

[2]"Know today that *I do* not *speak* with your children, who have not known and who have not seen the chastening of the LORD your God, His greatness and His mighty hand and His outstretched arm—

[3]"His signs and His acts which He did in the midst of Egypt, to Pharaoh king of Egypt, and to all his land;

[4]"what He did to the army of Egypt, to their horses and their chariots: how He made the waters of the Red Sea overflow them as they pursued you, and *how* the LORD has destroyed them to this day;

[5]"what He did for you in the wilderness until you came to this place;

[6]"and what He did to Dathan and Abiram the sons of Eliab, the son of Reuben: how the earth opened its mouth and swallowed them up, their households, their tents, and all the substance that *was* in their possession, in the midst of all Israel—

[7]"but your eyes have seen every great act of the LORD which He did.

[8]"Therefore you shall keep every commandment which I command you today, that you may be strong, and go in and possess the land which you cross over to possess,

[9]"and that you may prolong *your* days in the land which the LORD swore to give your fathers, to them and their descendants, 'a land flowing with milk and honey.'

[10]"For the land which you go to possess *is* not like the land of Egypt from which you have come, where you sowed your seed and watered *it* by foot, as a vegetable garden;

[11]"but the land which you cross over to possess *is* a land of hills and valleys, which drinks water from the rain of heaven,

[12]"a land for which the LORD your God cares; the eyes of the LORD your God *are* always on it, from the beginning of the year to the very end of the year.

[13]‘And it shall be that if you earnestly obey My commandments which I command you today, to love the LORD your God and serve Him with all your heart and with all your soul,

[14]‘then I will give *you* the rain for your land in its season, the early rain and the latter rain, that you may gather in your grain, your new wine, and your oil.

[15]‘And I will send grass in your fields for your livestock, that you may eat and be filled.’

[16]Take heed to yourselves, lest your heart be deceived, and you turn aside and serve other gods and worship them,

[17]“lest the LORD’s anger be aroused against you, and He shut up the heavens so that there be no rain, and the land yield no produce, and you perish quickly from the good land which the LORD is giving you.

[18]“Therefore you shall lay up these words of mine in your heart and in your soul, and bind them as a sign on your hand, and they shall be as frontlets between your eyes.

[19]“You shall teach them to your children, speaking of them when you sit in your house, when you walk by the way, when you lie down, and when you rise up.

[20]“And you shall write them on the doorposts of your house and on your gates,

[21]“that your days and the days of your children may be multiplied in the land of which the LORD swore to your fathers to give them, like the days of the heavens above the earth.

[22]“For if you carefully keep all these commandments which I command you to do—to love the LORD your God, to walk in all His ways, and to hold fast to Him—

[23]“then the LORD will drive out all these nations from before you, and you will dispossess greater and mightier nations than yourselves.

[24]“Every place on which the sole of your foot treads shall be yours: from the wilderness and Lebanon, from the river, the River Euphrates, even to the Western Sea, shall be your territory.

[25]“No man shall be able to stand against you; the LORD your God will put the dread of you and the fear of you upon all the land where you tread, just as He has said to you.

26“Behold, I set before you today a blessing and a curse:

27“the blessing, if you obey the commandments of the LORD your God which I command you today;

28“and the curse, if you do not obey the commandments of the LORD your God, but turn aside from the way which I command you today, to go after other gods which you have not known.

29“Now it shall be, when the LORD your God has brought you into the land which you go to possess, that you shall put the blessing on Mount Gerizim and the curse on Mount Ebal.

30“*Are* they not on the other side of the Jordan, toward the setting sun, in the land of the Canaanites who dwell in the plain opposite Gilgal, beside the terebinth trees of Moreh?

31“For you will cross over the Jordan and go in to possess the land which the LORD your God is giving you, and you will possess it and dwell in it.

32“And you shall be careful to observe all the statutes and judgments which I set before you today.

Deuteronomy 12

A Prescribed Place of Worship

[1]"These *are* the statutes and judgments which you shall be careful to observe in the land which the LORD God of your fathers is giving you to possess, all the days that you live on the earth.

[2]"You shall utterly destroy all the places where the nations which you shall dispossess served their gods, on the high mountains and on the hills and under every green tree.

[3]"And you shall destroy their altars, break their *sacred* pillars, and burn their wooden images with fire; you shall cut down the carved images of their gods and destroy their names from that place.

[4]"You shall not worship the LORD your God *with* such *things*.

[5]"But you shall seek the place where the LORD your God chooses, out of all your tribes, to put His name for His dwelling place; and there you shall go.

[6]"There you shall take your burnt offerings, your sacrifices, your tithes, the heave offerings of your hand, your vowed offerings, your freewill offerings, and the firstborn of your herds and flocks.

[7]"And there you shall eat before the LORD your God, and you shall rejoice in all to which you have put your hand, you and your households, in which the LORD your God has blessed you.

[8]"You shall not at all do as we are doing here today—every man doing whatever *is* right in his own eyes—

[9]"for as yet you have not come to the rest and the inheritance which the LORD your God is giving you.

[10]"But *when* you cross over the Jordan and dwell in the land which the LORD your God is giving you to inherit, and He gives you rest from all your enemies round about, so that you dwell in safety,

[11]"then there will be the place where the LORD your God chooses to make His name abide. There you shall bring all that I command you: your burnt offerings, your sacrifices, your tithes, the heave offerings of your hand, and all your choice offerings which you vow to the LORD.

[12]“And you shall rejoice before the LORD your God, you and your sons and your daughters, your male and female servants, and the Levite who *is* within your gates, since he has no portion nor inheritance with you.

[13]“Take heed to yourself that you do not offer your burnt offerings in every place that you see;

[14]“but in the place which the LORD chooses, in one of your tribes, there you shall offer your burnt offerings, and there you shall do all that I command you.

[15]“However, you may slaughter and eat meat within all your gates, whatever your heart desires, according to the blessing of the LORD your God which He has given you; the unclean and the clean may eat of it, of the gazelle and the deer alike.

[16]“Only you shall not eat the blood; you shall pour it on the earth like water.

[17]“You may not eat within your gates the tithe of your grain or your new wine or your oil, of the firstborn of your herd or your flock, of any of your offerings which you vow, of your freewill offerings, or of the heave offering of your hand.

[18]“But you must eat them before the LORD your God in the place which the LORD your God chooses, you and your son and your daughter, your male servant and your female servant, and the Levite who *is* within your gates; and you shall rejoice before the LORD your God in all to which you put your hands.

[19]“Take heed to yourself that you do not forsake the Levite as long as you live in your land.

[20]“When the LORD your God enlarges your border as He has promised you, and you say, ‘Let me eat meat,’ because you long to eat meat, you may eat as much meat as your heart desires.

[21]“If the place where the LORD your God chooses to put His name is too far from you, then you may slaughter from your herd and from your flock which the LORD has given you, just as I have commanded you, and you may eat within your gates as much as your heart desires.

[22]“Just as the gazelle and the deer are eaten, so you may eat them; the unclean and the clean alike may eat them.

[23]“Only be sure that you do not eat the blood, for the blood *is* the life; you may not eat the life with the meat.

[24]“You shall not eat it; you shall pour it on the earth like water.

[25]“You shall not eat it, that it may go well with you and your children after you, when you do *what is* right in the sight of the LORD.

[26]“Only the holy things which you have, and your vowed offerings, you shall take and go to the place which the LORD chooses.

[27]“And you shall offer your burnt offerings, the meat and the blood, on the altar of the LORD your God; and the blood of your sacrifices shall be poured out on the altar of the LORD your God, and you shall eat the meat.

[28]“Observe and obey all these words which I command you, that it may go well with you and your children after you forever, when you do *what is* good and right in the sight of the LORD your God.

Beware of False Gods

[29]“When the LORD your God cuts off from before you the nations which you go to dispossess, and you displace them and dwell in their land,

[30]“take heed to yourself that you are not ensnared to follow them, after they are destroyed from before you, and that you do not inquire after their gods, saying, ‘How did these nations serve their gods? I also will do likewise.’

[31]“You shall not worship the LORD your God in that way; for every abomination to the LORD which He hates they have done to their gods; for they burn even their sons and daughters in the fire to their gods.

[32]“Whatever I command you, be careful to observe it; you shall not add to it nor take away from it.

Deuteronomy 13

Punishment of Apostates

[1]“If there arises among you a prophet or a dreamer of dreams, and he gives you a sign or a wonder,

[2]“and the sign or the wonder comes to pass, of which he spoke to you, saying, ‘Let us go after other gods’—which you have not known—‘and let us serve them,’

[3]“you shall not listen to the words of that prophet or that dreamer of dreams, for the LORD your God is testing you to know whether you love the LORD your God with all your heart and with all your soul.

[4]“You shall walk after the LORD your God and fear Him, and keep His commandments and obey His voice; you shall serve Him and hold fast to Him.

[5]“But that prophet or that dreamer of dreams shall be put to death, because he has spoken in order to turn *you* away from the LORD your God, who brought you out of the land of Egypt and redeemed you from the house of bondage, to entice you from the way in which the LORD your God commanded you to walk. So you shall put away the evil from your midst.

[6]“If your brother, the son of your mother, your son or your daughter, the wife of your bosom, or your friend who is as your own soul, secretly entices you, saying, ‘Let us go and serve other gods,’ which you have not known, neither you nor your fathers,

[7]“of the gods of the people which *are* all around you, near to you or far off from you, from *one* end of the earth to the *other* end of the earth,

[8]“you shall not consent to him or listen to him, nor shall your eye pity him, nor shall you spare him or conceal him;

[9]“but you shall surely kill him; your hand shall be first against him to put him to death, and afterward the hand of all the people.

[10]“And you shall stone him with stones until he dies, because he sought to entice you away from the LORD your God, who brought you out of the land of Egypt, from the house of bondage.

[11]“So all Israel shall hear and fear, and not again do such wickedness as this among you.

[12]“If you hear someone in one of your cities, which the LORD your God gives you to dwell in, saying,

[13]‘Corrupt men have gone out from among you and enticed the inhabitants of their city, saying, “Let us go and serve other gods” ’—which you have not known—

[14]“then you shall inquire, search out, and ask diligently. And *if it is* indeed true *and* certain *that* such an abomination was committed among you,

[15]“you shall surely strike the inhabitants of that city with the edge of the sword, utterly destroying it, all that is in it and its livestock—with the edge of the sword.

[16]“And you shall gather all its plunder into the middle of the street, and completely burn with fire the city and all its plunder, for the LORD your God. It shall be a heap forever; it shall not be built again.

[17]“So none of the accursed things shall remain in your hand, that the LORD may turn from the fierceness of His anger and show you mercy, have compassion on you and multiply you, just as He swore to your fathers,

[18]“because you have listened to the voice of the LORD your God, to keep all His commandments which I command you today, to do *what is* right in the eyes of the LORD your God.

Deuteronomy 14

Improper Mourning

[1]"You *are* the children of the LORD your God; you shall not cut yourselves nor shave the front of your head for the dead.

[2]"For you *are* a holy people to the LORD your God, and the LORD has chosen you to be a people for Himself, a special treasure above all the peoples who *are* on the face of the earth.

Clean and Unclean Meat

[3]"You shall not eat any detestable thing.

[4]"These *are* the animals which you may eat: the ox, the sheep, the goat,

[5]"the deer, the gazelle, the roe deer, the wild goat, the mountain goat, the antelope, and the mountain sheep.

[6]"And you may eat every animal with cloven hooves, having the hoof split into two parts, *and that* chews the cud, among the animals.

[7]"Nevertheless, of those that chew the cud or have cloven hooves, you shall not eat, *such as* these: the camel, the hare, and the rock hyrax; for they chew the cud but do not have cloven hooves; they *are* unclean for you.

[8]"Also the swine is unclean for you, because it has cloven hooves, yet *does* not *chew* the cud; you shall not eat their flesh or touch their dead carcasses.

[9]"These you may eat of all that *are* in the waters: you may eat all that have fins and scales.

[10]"And whatever does not have fins and scales you shall not eat; it *is* unclean for you.

[11]"All clean birds you may eat.

[12]"But these you shall not eat: the eagle, the vulture, the buzzard,

[13]"the red kite, the falcon, and the kite after their kinds;

[14]"every raven after its kind;

[15]“the ostrich, the short-eared owl, the sea gull, and the hawk after their kinds;

[16]“the little owl, the screech owl, the white owl,

[17]“the jackdaw, the carrion vulture, the fisher owl,

[18]“the stork, the heron after its kind, and the hoopoe and the bat.

[19]“Also every creeping thing that flies is unclean for you; they shall not be eaten.

[20]“You may eat all clean birds.

[21]“You shall not eat anything that dies *of itself;* you may give it to the alien who *is* within your gates, that he may eat it, or you may sell it to a foreigner; for you *are* a holy people to the LORD your God. You shall not boil a young goat in its mother’s milk.

Tithing Principles

[22]“You shall truly tithe all the increase of your grain that the field produces year by year.

[23]“And you shall eat before the LORD your God, in the place where He chooses to make His name abide, the tithe of your grain and your new wine and your oil, of the firstborn of your herds and your flocks, that you may learn to fear the LORD your God always.

[24]“But if the journey is too long for you, so that you are not able to carry *the tithe, or* if the place where the LORD your God chooses to put His name is too far from you, when the LORD your God has blessed you,

[25]“then you shall exchange *it* for money, take the money in your hand, and go to the place which the LORD your God chooses.

[26]“And you shall spend that money for whatever your heart desires: for oxen or sheep, for wine or similar drink, for whatever your heart desires; you shall eat there before the LORD your God, and you shall rejoice, you and your household.

[27]“You shall not forsake the Levite who *is* within your gates, for he has no part nor inheritance with you.

[28]“At the end of *every* third year you shall bring out the tithe of your produce of that year and store *it* up within your gates.

[29]“And the Levite, because he has no portion nor inheritance with you, and the stranger and the fatherless and the widow who *are* within your gates, may come and eat and be satisfied, that the LORD your God may bless you in all the work of your hand which you do.

Deuteronomy 15

Debts Canceled Every Seven Years

[1]“At the end of *every* seven years you shall grant a release *of debts*.

[2]“And this *is* the form of the release: Every creditor who has lent *anything* to his neighbor shall release *it;* he shall not require *it* of his neighbor or his brother, because it is called the LORD’s release.

[3]“Of a foreigner you may require *it;* but you shall give up your claim to what is owed by your brother,

[4]“except when there may be no poor among you; for the LORD will greatly bless you in the land which the LORD your God is giving you to possess *as* an inheritance—

[5]“only if you carefully obey the voice of the LORD your God, to observe with care all these commandments which I command you today.

[6]“For the LORD your God will bless you just as He promised you; you shall lend to many nations, but you shall not borrow; you shall reign over many nations, but they shall not reign over you.

Generosity to the Poor

[7]“If there is among you a poor man of your brethren, within any of the gates in your land which the LORD your God is giving you, you shall not harden your heart nor shut your hand from your poor brother,

[8]“but you shall open your hand wide to him and willingly lend him sufficient for his need, whatever he needs.

[9]“Beware lest there be a wicked thought in your heart, saying, ‘The seventh year, the year of release, is at hand,’ and your eye be evil against your poor brother and you give him nothing, and he cry out to the LORD against you, and it become sin among you.

[10]“You shall surely give to him, and your heart should not be grieved when you give to him, because for this thing the LORD your God will bless you in all your works and in all to which you put your hand.

[11]“For the poor will never cease from the land; therefore I command you, saying, ‘You shall open your hand wide to your brother, to your

poor and your needy, in your land.’

The Law Concerning Bondservants

12“If your brother, a Hebrew man, or a Hebrew woman, is sold to you and serves you six years, then in the seventh year you shall let him go free from you.

[13]“And when you send him away free from you, you shall not let him go away empty-handed;

[14]“you shall supply him liberally from your flock, from your threshing floor, and from your winepress. *From what* the LORD has blessed you with, you shall give to him.

[15]“You shall remember that you were a slave in the land of Egypt, and the LORD your God redeemed you; therefore I command you this thing today.

[16]“And if it happens that he says to you, ‘I will not go away from you,’ because he loves you and your house, since he prospers with you,

[17]“then you shall take an awl and thrust *it* through his ear to the door, and he shall be your servant forever. Also to your female servant you shall do likewise.

[18]“It shall not seem hard to you when you send him away free from you; for he has been worth a double hired servant in serving you six years. Then the LORD your God will bless you in all that you do.

The Law Concerning Firstborn Animals

19“All the firstborn males that come from your herd and your flock you shall sanctify to the LORD your God; you shall do no work with the firstborn of your herd, nor shear the firstborn of your flock.

[20]“You and your household shall eat *it* before the LORD your God year by year in the place which the LORD chooses.

[21]“But if there is a defect in it, *if it is* lame or blind *or has* any serious defect, you shall not sacrifice it to the LORD your God.

[22]“You may eat it within your gates; the unclean and the clean *person* alike *may eat it,* as *if it were* a gazelle or a deer.

[23]“Only you shall not eat its blood; you shall pour it on the ground like water.

Deuteronomy 16

The Passover Reviewed

[1]“Observe the month of Abib, and keep the Passover to the LORD your God, for in the month of Abib the LORD your God brought you out of Egypt by night.

[2]“Therefore you shall sacrifice the Passover to the LORD your God, from the flock and the herd, in the place where the LORD chooses to put His name.

[3]“You shall eat no leavened bread with it; seven days you shall eat unleavened bread with it, *that is,* the bread of affliction (for you came out of the land of Egypt in haste), that you may remember the day in which you came out of the land of Egypt all the days of your life.

[4]“And no leaven shall be seen among you in all your territory for seven days, nor shall *any* of the meat which you sacrifice the first day at twilight remain overnight until morning.

[5]“You may not sacrifice the Passover within any of your gates which the LORD your God gives you;

[6]“but at the place where the LORD your God chooses to make His name abide, there you shall sacrifice the Passover at twilight, at the going down of the sun, at the time you came out of Egypt.

[7]“And you shall roast and eat *it* in the place which the LORD your God chooses, and in the morning you shall turn and go to your tents.

[8]“Six days you shall eat unleavened bread, and on the seventh day there *shall be* a sacred assembly to the LORD your God. You shall do no work *on it*.

The Feast of Weeks Reviewed

[9]“You shall count seven weeks for yourself; begin to count the seven weeks from *the time* you begin *to put* the sickle to the grain.

[10]“Then you shall keep the Feast of Weeks to the LORD your God with the tribute of a freewill offering from your hand, which you shall give as the LORD your God blesses you.

[11]“You shall rejoice before the LORD your God, you and your son and your daughter, your male servant and your female servant, the Levite who *is* within your gates, the stranger and the fatherless and the widow who *are* among you, at the place where the LORD your God chooses to make His name abide.

[12]“And you shall remember that you were a slave in Egypt, and you shall be careful to observe these statutes.

The Feast of Tabernacles Reviewed

[13]“You shall observe the Feast of Tabernacles seven days, when you have gathered from your threshing floor and from your winepress.

[14]“And you shall rejoice in your feast, you and your son and your daughter, your male servant and your female servant and the Levite, the stranger and the fatherless and the widow, who *are* within your gates.

[15]“Seven days you shall keep a sacred feast to the LORD your God in the place which the LORD chooses, because the LORD your God will bless you in all your produce and in all the work of your hands, so that you surely rejoice.

[16]“Three times a year all your males shall appear before the LORD your God in the place which He chooses: at the Feast of Unleavened Bread, at the Feast of Weeks, and at the Feast of Tabernacles; and they shall not appear before the LORD empty-handed.

[17]“Every man *shall give* as he is able, according to the blessing of the LORD your God which He has given you.

Justice Must Be Administered

[18]“You shall appoint judges and officers in all your gates, which the LORD your God gives you, according to your tribes, and they shall judge the people with just judgment.

[19]“You shall not pervert justice; you shall not show partiality, nor take a bribe, for a bribe blinds the eyes of the wise and twists the words of the righteous.

[20]“You shall follow what is altogether just, that you may live and inherit the land which the LORD your God is giving you.

[21]“You shall not plant for yourself any tree, as a wooden image, near the altar which you build for yourself to the LORD your God.

[22]“You shall not set up a sacred pillar, which the LORD your God hates.

Deuteronomy 17

[1]“You shall not sacrifice to the LORD your God a bull or sheep which has any blemish *or* defect, for that *is* an abomination to the LORD your God.

[2]“If there is found among you, within any of your gates which the LORD your God gives you, a man or a woman who has been wicked in the sight of the LORD your God, in transgressing His covenant,

[3]“who has gone and served other gods and worshiped them, either the sun or moon or any of the host of heaven, which I have not commanded,

[4]“and it is told you, and you hear *of it,* then you shall inquire diligently. And if *it is* indeed true *and* certain that such an abomination has been committed in Israel,

[5]“then you shall bring out to your gates that man or woman who has committed that wicked thing, and shall stone to death that man or woman with stones.

[6]“Whoever is deserving of death shall be put to death on the testimony of two or three witnesses; he shall not be put to death on the testimony of one witness.

[7]“The hands of the witnesses shall be the first against him to put him to death, and afterward the hands of all the people. So you shall put away the evil from among you.

[8]“If a matter arises which is too hard for you to judge, between degrees of guilt for bloodshed, between one judgment or another, or between one punishment or another, matters of controversy within your gates, then you shall arise and go up to the place which the LORD your God chooses.

[9]“And you shall come to the priests, the Levites, and to the judge *there* in those days, and inquire *of them;* they shall pronounce upon you the sentence of judgment.

[10]“You shall do according to the sentence which they pronounce upon you in that place which the LORD chooses. And you shall be careful to do according to all that they order you.

[11]“According to the sentence of the law in which they instruct you, according to the judgment which they tell you, you shall do; you shall not turn aside *to* the right hand or *to* the left from the sentence which they pronounce upon you.

[12]“Now the man who acts presumptuously and will not heed the priest who stands to minister there before the LORD your God, or the judge, that man shall die. So you shall put away the evil from Israel.

[13]“And all the people shall hear and fear, and no longer act presumptuously.

Principles Governing Kings

[14]“When you come to the land which the LORD your God is giving you, and possess it and dwell in it, and say, ‘I will set a king over me like all the nations that *are* around me,’

[15]“you shall surely set a king over you whom the LORD your God chooses; *one* from among your brethren you shall set as king over you; you may not set a foreigner over you, who *is* not your brother.

[16]“But he shall not multiply horses for himself, nor cause the people to return to Egypt to multiply horses, for the LORD has said to you, ‘You shall not return that way again.’

[17]“Neither shall he multiply wives for himself, lest his heart turn away; nor shall he greatly multiply silver and gold for himself.

[18]“Also it shall be, when he sits on the throne of his kingdom, that he shall write for himself a copy of this law in a book, from *the one* before the priests, the Levites.

[19]“And it shall be with him, and he shall read it all the days of his life, that he may learn to fear the LORD his God and be careful to observe all the words of this law and these statutes,

[20]“that his heart may not be lifted above his brethren, that he may not turn aside from the commandment *to* the right hand or *to* the left, and that he may prolong *his* days in his kingdom, he and his children in the midst of Israel.

Deuteronomy 18

The Portion of the Priests and Levites

[1]“The priests, the Levites—all the tribe of Levi—shall have no part nor inheritance with Israel; they shall eat the offerings of the LORD made by fire, and His portion.

[2]“Therefore they shall have no inheritance among their brethren; the LORD is their inheritance, as He said to them.

[3]“And this shall be the priest’s due from the people, from those who offer a sacrifice, whether *it is* bull or sheep: they shall give to the priest the shoulder, the cheeks, and the stomach.

[4]“The firstfruits of your grain and your new wine and your oil, and the first of the fleece of your sheep, you shall give him.

[5]“For the LORD your God has chosen him out of all your tribes to stand to minister in the name of the LORD, him and his sons forever.

[6]“So if a Levite comes from any of your gates, from where he dwells among all Israel, and comes with all the desire of his mind to the place which the LORD chooses,

[7]“then he may serve in the name of the LORD his God as all his brethren the Levites *do,* who stand there before the LORD.

[8]“They shall have equal portions to eat, besides what comes from the sale of his inheritance.

Avoid Wicked Customs

[9]“When you come into the land which the LORD your God is giving you, you shall not learn to follow the abominations of those nations.

[10]“There shall not be found among you *anyone* who makes his son or his daughter pass through the fire, *or one* who practices witchcraft, *or* a soothsayer, or one who interprets omens, or a sorcerer,

[11]“or one who conjures spells, or a medium, or a spiritist, or one who calls up the dead.

[12]“For all who do these things *are* an abomination to the LORD, and because of these abominations the LORD your God drives them out from before you.

[13]“You shall be blameless before the LORD your God.

[14]“For these nations which you will dispossess listened to soothsayers and diviners; but as for you, the LORD your God has not appointed such for you.

A New Prophet Like Moses

[15]“The LORD your God will raise up for you a Prophet like me from your midst, from your brethren. Him you shall hear,

[16]“according to all you desired of the LORD your God in Horeb in the day of the assembly, saying, ‘Let me not hear again the voice of the LORD my God, nor let me see this great fire anymore, lest I die.’

[17]“And the LORD said to me: ‘What they have spoken is good.

[18]‘I will raise up for them a Prophet like you from among their brethren, and will put My words in His mouth, and He shall speak to them all that I command Him.

[19]‘And it shall be *that* whoever will not hear My words, which He speaks in My name, I will require *it* of him.

[20]‘But the prophet who presumes to speak a word in My name, which I have not commanded him to speak, or who speaks in the name of other gods, that prophet shall die.’

[21]“And if you say in your heart, ‘How shall we know the word which the LORD has not spoken?’—

[22]“when a prophet speaks in the name of the LORD, if the thing does not happen or come to pass, that *is* the thing which the LORD has not spoken; the prophet has spoken it presumptuously; you shall not be afraid of him.

Deuteronomy 19

Three Cities of Refuge

[1]“When the LORD your God has cut off the nations whose land the LORD your God is giving you, and you dispossess them and dwell in their cities and in their houses,

[2]“you shall separate three cities for yourself in the midst of your land which the LORD your God is giving you to possess.

[3]“You shall prepare roads for yourself, and divide into three parts the territory of your land which the LORD your God is giving you to inherit, that any manslayer may flee there.

[4]“And this *is* the case of the manslayer who flees there, that he may live: Whoever kills his neighbor unintentionally, not having hated him in time past—

[5]“as when *a man* goes to the woods with his neighbor to cut timber, and his hand swings a stroke with the ax to cut down the tree, and the head slips from the handle and strikes his neighbor so that he dies—he shall flee to one of these cities and live;

[6]“lest the avenger of blood, while his anger is hot, pursue the manslayer and overtake him, because the way is long, and kill him, though he *was* not deserving of death, since he had not hated the victim in time past.

[7]“Therefore I command you, saying, ‘You shall separate three cities for yourself.’

[8]“Now if the LORD your God enlarges your territory, as He swore to your fathers, and gives you the land which He promised to give to your fathers,

[9]“and if you keep all these commandments and do them, which I command you today, to love the LORD your God and to walk always in His ways, then you shall add three more cities for yourself besides these three,

[10]“lest innocent blood be shed in the midst of your land which the LORD your God is giving you *as* an inheritance, and *thus* guilt of bloodshed be upon you.

11“But if anyone hates his neighbor, lies in wait for him, rises against him and strikes him mortally, so that he dies, and he flees to one of these cities,

12“then the elders of his city shall send and bring him from there, and deliver him over to the hand of the avenger of blood, that he may die.

13“Your eye shall not pity him, but you shall put away *the guilt of* innocent blood from Israel, that it may go well with you.

Property Boundaries

14“You shall not remove your neighbor’s landmark, which the men of old have set, in your inheritance which you will inherit in the land that the LORD your God is giving you to possess.

The Law Concerning Witnesses

15“One witness shall not rise against a man concerning any iniquity or any sin that he commits; by the mouth of two or three witnesses the matter shall be established.

16“If a false witness rises against any man to testify against him of wrongdoing,

17“then both men in the controversy shall stand before the LORD, before the priests and the judges who serve in those days.

18“And the judges shall make careful inquiry, and indeed, *if* the witness *is* a false witness, who has testified falsely against his brother,

19“then you shall do to him as he thought to have done to his brother; so you shall put away the evil from among you.

20“And those who remain shall hear and fear, and hereafter they shall not again commit such evil among you.

21“Your eye shall not pity: life *shall be* for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

Deuteronomy 20

Principles Governing Warfare

[1]“When you go out to battle against your enemies, and see horses and chariots *and* people more numerous than you, do not be afraid of them; for the LORD your God *is* with you, who brought you up from the land of Egypt.

[2]“So it shall be, when you are on the verge of battle, that the priest shall approach and speak to the people.

[3]“And he shall say to them, ‘Hear, O Israel: Today you are on the verge of battle with your enemies. Do not let your heart faint, do not be afraid, and do not tremble or be terrified because of them;

[4]‘for the LORD your God *is* He who goes with you, to fight for you against your enemies, to save you.’

[5]“Then the officers shall speak to the people, saying: ‘What man *is there* who has built a new house and has not dedicated it? Let him go and return to his house, lest he die in the battle and another man dedicate it.

[6]‘Also what man *is there* who has planted a vineyard and has not eaten of it? Let him go and return to his house, lest he die in the battle and another man eat of it.

[7]‘And what man *is there* who is betrothed to a woman and has not married her? Let him go and return to his house, lest he die in the battle and another man marry her.’

[8]“The officers shall speak further to the people, and say, ‘What man *is there who is* fearful and fainthearted? Let him go and return to his house, lest the heart of his brethren faint like his heart.’

[9]“And so it shall be, when the officers have finished speaking to the people, that they shall make captains of the armies to lead the people.

[10]“When you go near a city to fight against it, then proclaim an offer of peace to it.

[11]“And it shall be that if they accept your offer of peace, and open to you, then all the people *who are* found in it shall be placed under tribute to you, and serve you.

[12]"Now if *the city* will not make peace with you, but war against you, then you shall besiege it.

[13]"And when the LORD your God delivers it into your hands, you shall strike every male in it with the edge of the sword.

[14]"But the women, the little ones, the livestock, and all that is in the city, all its spoil, you shall plunder for yourself; and you shall eat the enemies' plunder which the LORD your God gives you.

[15]"Thus you shall do to all the cities *which are* very far from you, which *are* not of the cities of these nations.

[16]"But of the cities of these peoples which the LORD your God gives you *as* an inheritance, you shall let nothing that breathes remain alive,

[17]"but you shall utterly destroy them: the Hittite and the Amorite and the Canaanite and the Perizzite and the Hivite and the Jebusite, just as the LORD your God has commanded you,

[18]"lest they teach you to do according to all their abominations which they have done for their gods, and you sin against the LORD your God.

[19]"When you besiege a city for a long time, while making war against it to take it, you shall not destroy its trees by wielding an ax against them; if you can eat of them, do not cut them down to use in the siege, for the tree of the field *is* man's *food*.

[20]"Only the trees which you know *are* not trees for food you may destroy and cut down, to build siegeworks against the city that makes war with you, until it is subdued.

Deuteronomy 21

The Law Concerning Unsolved Murder

[1]“If *anyone* is found slain, lying in the field in the land which the LORD your God is giving you to possess, *and* it is not known who killed him,

[2]“then your elders and your judges shall go out and measure *the distance* from the slain man to the surrounding cities.

[3]“And it shall be *that* the elders of the city nearest to the slain man will take a heifer which has not been worked *and* which has not pulled with a yoke.

[4]“The elders of that city shall bring the heifer down to a valley with flowing water, which is neither plowed nor sown, and they shall break the heifer’s neck there in the valley.

[5]“Then the priests, the sons of Levi, shall come near, for the LORD your God has chosen them to minister to Him and to bless in the name of the LORD; by their word every controversy and every assault shall be *settled*.

[6]“And all the elders of that city nearest to the slain *man* shall wash their hands over the heifer whose neck was broken in the valley.

[7]“Then they shall answer and say, ‘Our hands have not shed this blood, nor have our eyes seen *it*.

[8]‘Provide atonement, O LORD, for Your people Israel, whom You have redeemed, and do not lay innocent blood to the charge of Your people Israel.’ And atonement shall be provided on their behalf for the blood.

[9]“So you shall put away the *guilt of* innocent blood from among you when you do *what is* right in the sight of the LORD.

Female Captives

[10]“When you go out to war against your enemies, and the LORD your God delivers them into your hand, and you take them captive,

[11]“and you see among the captives a beautiful woman, and desire her and would take her for your wife,

[12]“then you shall bring her home to your house, and she shall shave her head and trim her nails.

[13]“She shall put off the clothes of her captivity, remain in your house, and mourn her father and her mother a full month; after that you may go in to her and be her husband, and she shall be your wife.

[14]“And it shall be, if you have no delight in her, then you shall set her free, but you certainly shall not sell her for money; you shall not treat her brutally, because you have humbled her.

Firstborn Inheritance Rights

[15]“If a man has two wives, one loved and the other unloved, and they have borne him children, *both* the loved and the unloved, and *if* the firstborn son is of her who is unloved,

[16]“then it shall be, on the day he bequeaths his possessions to his sons, *that* he must not bestow firstborn status on the son of the loved wife in preference to the son of the unloved, the *true* firstborn.

[17]“But he shall acknowledge the son of the unloved wife *as* the firstborn by giving him a double portion of all that he has, for he *is* the beginning of his strength; the right of the firstborn *is* his.

The Rebellious Son

[18]“If a man has a stubborn and rebellious son who will not obey the voice of his father or the voice of his mother, and *who,* when they have chastened him, will not heed them,

[19]“then his father and his mother shall take hold of him and bring him out to the elders of his city, to the gate of his city.

[20]“And they shall say to the elders of his city, ‘This son of ours is stubborn and rebellious; he will not obey our voice; he is a glutton and a drunkard.’

[21]“Then all the men of his city shall stone him to death with stones; so you shall put away the evil from among you, and all Israel shall hear and fear.

Miscellaneous Laws

22“If a man has committed a sin deserving of death, and he is put to death, and you hang him on a tree,

23“his body shall not remain overnight on the tree, but you shall surely bury him that day, so that you do not defile the land which the LORD your God is giving you *as* an inheritance; for he who is hanged *is* accursed of God.

Deuteronomy 22

[1]“You shall not see your brother’s ox or his sheep going astray, and hide yourself from them; you shall certainly bring them back to your brother.

[2]“And if your brother *is* not near you, or if you do not know him, then you shall bring it to your own house, and it shall remain with you until your brother seeks it; then you shall restore it to him.

[3]“You shall do the same with his donkey, and so shall you do with his garment; with any lost thing of your brother’s, which he has lost and you have found, you shall do likewise; you must not hide yourself.

4“You shall not see your brother’s donkey or his ox fall down along the road, and hide yourself from them; you shall surely help him lift *them* up again.

5“A woman shall not wear anything that pertains to a man, nor shall a man put on a woman’s garment, for all who do so *are* an abomination to the LORD your God.

6“If a bird’s nest happens to be before you along the way, in any tree or on the ground, with young ones or eggs, with the mother sitting on the young or on the eggs, you shall not take the mother with the young;

[7]“you shall surely let the mother go, and take the young for yourself, that it may be well with you and *that* you may prolong *your* days.

8“When you build a new house, then you shall make a parapet for your roof, that you may not bring guilt of bloodshed on your household if anyone falls from it.

9“You shall not sow your vineyard with different kinds of seed, lest the yield of the seed which you have sown and the fruit of your vineyard be defiled.

10“You shall not plow with an ox and a donkey together.

11“You shall not wear a garment of different sorts, *such as* wool and linen mixed together.

12“You shall make tassels on the four corners of the clothing with which you cover *yourself*.

Laws of Sexual Morality

13“If any man takes a wife, and goes in to her, and detests her,

14“and charges her with shameful conduct, and brings a bad name on her, and says, ‘I took this woman, and when I came to her I found she *was* not a virgin,’

15“then the father and mother of the young woman shall take and bring out *the evidence of* the young woman’s virginity to the elders of the city at the gate.

16“And the young woman’s father shall say to the elders, ‘I gave my daughter to this man as wife, and he detests her.

17‘Now he has charged her with shameful conduct, saying, “I found your daughter *was* not a virgin,” and yet these *are the evidences of* my daughter’s virginity.’ And they shall spread the cloth before the elders of the city.

18“Then the elders of that city shall take that man and punish him;

19“and they shall fine him one hundred *shekels* of silver and give *them* to the father of the young woman, because he has brought a bad name on a virgin of Israel. And she shall be his wife; he cannot divorce her all his days.

20“But if the thing is true, *and evidences of* virginity are not found for the young woman,

21“then they shall bring out the young woman to the door of her father’s house, and the men of her city shall stone her to death with stones, because she has done a disgraceful thing in Israel, to play the harlot in her father’s house. So you shall put away the evil from among you.

22“If a man is found lying with a woman married to a husband, then both of them shall die—the man that lay with the woman, and the woman; so you shall put away the evil from Israel.

23“If a young woman *who is* a virgin is betrothed to a husband, and a man finds her in the city and lies with her,

24“then you shall bring them both out to the gate of that city, and you shall stone them to death with stones, the young woman because she did not cry out in the city, and the man because he humbled his neighbor’s wife; so you shall put away the evil from among you.

25“But if a man finds a betrothed young woman in the countryside, and the man forces her and lies with her, then only the man who lay with her shall die.

26“But you shall do nothing to the young woman; *there is* in the young woman no sin *deserving* of death, for just as when a man rises against his neighbor and kills him, even so *is* this matter.

27“For he found her in the countryside, *and* the betrothed young woman cried out, but *there was* no one to save her.

28“If a man finds a young woman *who is* a virgin, who is not betrothed, and he seizes her and lies with her, and they are found out,

29“then the man who lay with her shall give to the young woman’s father fifty *shekels* of silver, and she shall be his wife because he has humbled her; he shall not be permitted to divorce her all his days.

30“A man shall not take his father’s wife, nor uncover his father’s bed.

Deuteronomy 23

Those Excluded from the Congregation

[1]“He who is emasculated by crushing or mutilation shall not enter the assembly of the LORD.

2“One of illegitimate birth shall not enter the assembly of the LORD; even to the tenth generation none of his *descendants* shall enter the assembly of the LORD.

3“An Ammonite or Moabite shall not enter the assembly of the LORD; even to the tenth generation none of his *descendants* shall enter the assembly of the LORD forever,

[4]“because they did not meet you with bread and water on the road when you came out of Egypt, and because they hired against you Balaam the son of Beor from Pethor of Mesopotamia, to curse you.

[5]“Nevertheless the LORD your God would not listen to Balaam, but the LORD your God turned the curse into a blessing for you, because the LORD your God loves you.

[6]“You shall not seek their peace nor their prosperity all your days forever.

7“You shall not abhor an Edomite, for he *is* your brother. You shall not abhor an Egyptian, because you were an alien in his land.

[8]“The children of the third generation born to them may enter the assembly of the LORD.

Cleanliness of the Campsite

9“When the army goes out against your enemies, then keep yourself from every wicked thing.

[10]“If there is any man among you who becomes unclean by some occurrence in the night, then he shall go outside the camp; he shall not come inside the camp.

[11]“But it shall be, when evening comes, that he shall wash with water; and when the sun sets, he may come into the camp.

[12]“Also you shall have a place outside the camp, where you may go out;

[13]“and you shall have an implement among your equipment, and when you sit down outside, you shall dig with it and turn and cover your refuse.

[14]“For the LORD your God walks in the midst of your camp, to deliver you and give your enemies over to you; therefore your camp shall be holy, that He may see no unclean thing among you, and turn away from you.

Miscellaneous Laws

[15]“You shall not give back to his master the slave who has escaped from his master to you.

[16]“He may dwell with you in your midst, in the place which he chooses within one of your gates, where it seems best to him; you shall not oppress him.

[17]“There shall be no *ritual* harlot of the daughters of Israel, or a perverted one of the sons of Israel.

[18]“You shall not bring the wages of a harlot or the price of a dog to the house of the LORD your God for any vowed offering, for both of these *are* an abomination to the LORD your God.

[19]“You shall not charge interest to your brother—interest on money *or* food *or* anything that is lent out at interest.

[20]“To a foreigner you may charge interest, but to your brother you shall not charge interest, that the LORD your God may bless you in all to which you set your hand in the land which you are entering to possess.

[21]“When you make a vow to the LORD your God, you shall not delay to pay it; for the LORD your God will surely require it of you, and it would be sin to you.

[22]“But if you abstain from vowing, it shall not be sin to you.

[23]“That which has gone from your lips you shall keep and perform, for you voluntarily vowed to the LORD your God what you have promised with your mouth.

[24]“When you come into your neighbor’s vineyard, you may eat your fill of grapes at your pleasure, but you shall not put *any* in your container.

[25]“When you come into your neighbor’s standing grain, you may pluck the heads with your hand, but you shall not use a sickle on your neighbor’s standing grain.

Deuteronomy 24

Law Concerning Divorce

[1]"When a man takes a wife and marries her, and it happens that she finds no favor in his eyes because he has found some uncleanness in her, and he writes her a certificate of divorce, puts *it* in her hand, and sends her out of his house,

[2]"when she has departed from his house, and goes and becomes another man's *wife,*

[3]"*if* the latter husband detests her and writes her a certificate of divorce, puts *it* in her hand, and sends her out of his house, or if the latter husband dies who took her as his wife,

[4]"*then* her former husband who divorced her must not take her back to be his wife after she has been defiled; for that *is* an abomination before the LORD, and you shall not bring sin on the land which the LORD your God is giving you *as* an inheritance.

Miscellaneous Laws

[5]"When a man has taken a new wife, he shall not go out to war or be charged with any business; he shall be free at home one year, and bring happiness to his wife whom he has taken.

[6]"No man shall take the lower or the upper millstone in pledge, for he takes *one's* living in pledge.

[7]"If a man is found kidnapping any of his brethren of the children of Israel, and mistreats him or sells him, then that kidnapper shall die; and you shall put away the evil from among you.

[8]"Take heed in an outbreak of leprosy, that you carefully observe and do according to all that the priests, the Levites, shall teach you; just as I commanded them, *so* you shall be careful to do.

[9]"Remember what the LORD your God did to Miriam on the way when you came out of Egypt!

[10]"When you lend your brother anything, you shall not go into his house to get his pledge.

[11]“You shall stand outside, and the man to whom you lend shall bring the pledge out to you.

[12]“And if the man *is* poor, you shall not keep his pledge overnight.

[13]“You shall in any case return the pledge to him again when the sun goes down, that he may sleep in his own garment and bless you; and it shall be righteousness to you before the LORD your God.

[14]“You shall not oppress a hired servant *who is* poor and needy, *whether* one of your brethren or one of the aliens who *is* in your land within your gates.

[15]“Each day you shall give *him* his wages, and not let the sun go down on it, for he *is* poor and has set his heart on it; lest he cry out against you to the LORD, and it be sin to you.

[16]“Fathers shall not be put to death for *their* children, nor shall children be put to death for *their* fathers; a person shall be put to death for his own sin.

[17]“You shall not pervert justice due the stranger or the fatherless, nor take a widow’s garment as a pledge.

[18]“But you shall remember that you were a slave in Egypt, and the LORD your God redeemed you from there; therefore I command you to do this thing.

[19]“When you reap your harvest in your field, and forget a sheaf in the field, you shall not go back to get it; it shall be for the stranger, the fatherless, and the widow, that the LORD your God may bless you in all the work of your hands.

[20]“When you beat your olive trees, you shall not go over the boughs again; it shall be for the stranger, the fatherless, and the widow.

[21]“When you gather the grapes of your vineyard, you shall not glean *it* afterward; it shall be for the stranger, the fatherless, and the widow.

[22]“And you shall remember that you were a slave in the land of Egypt; therefore I command you to do this thing.

Deuteronomy 25

[1]“If there is a dispute between men, and they come to court, that *the judges* may judge them, and they justify the righteous and condemn the wicked,

[2]“then it shall be, if the wicked man deserves to be beaten, that the judge will cause him to lie down and be beaten in his presence, according to his guilt, with a certain number of blows.

[3]“Forty blows he may give him *and* no more, lest he should exceed this and beat him with many blows above these, and your brother be humiliated in your sight.

[4]“You shall not muzzle an ox while it treads out *the grain*.

Marriage Duty of the Surviving Brother

[5]“If brothers dwell together, and one of them dies and has no son, the widow of the dead man shall not be *married* to a stranger outside *the family;* her husband’s brother shall go in to her, take her as his wife, and perform the duty of a husband’s brother to her.

[6]“And it shall be *that* the firstborn son which she bears will succeed to the name of his dead brother, that his name may not be blotted out of Israel.

[7]“But if the man does not want to take his brother’s wife, then let his brother’s wife go up to the gate to the elders, and say, ‘My husband’s brother refuses to raise up a name to his brother in Israel; he will not perform the duty of my husband’s brother.’

[8]“Then the elders of his city shall call him and speak to him. But *if* he stands firm and says, ‘I do not want to take her,’

[9]“then his brother’s wife shall come to him in the presence of the elders, remove his sandal from his foot, spit in his face, and answer and say, ‘So shall it be done to the man who will not build up his brother’s house.’

[10]“And his name shall be called in Israel, ‘The house of him who had his sandal removed.’

Miscellaneous Laws

[11]“If *two* men fight together, and the wife of one draws near to rescue her husband from the hand of the one attacking him, and puts out her hand and seizes him by the genitals,

[12]“then you shall cut off her hand; your eye shall not pity *her*.

[13]“You shall not have in your bag differing weights, a heavy and a light.

[14]“You shall not have in your house differing measures, a large and a small.

[15]“You shall have a perfect and just weight, a perfect and just measure, that your days may be lengthened in the land which the LORD your God is giving you.

[16]“For all who do such things, all who behave unrighteously, *are* an abomination to the LORD your God.

Destroy the Amalekites

[17]“Remember what Amalek did to you on the way as you were coming out of Egypt,

[18]“how he met you on the way and attacked your rear ranks, all the stragglers at your rear, when you *were* tired and weary; and he did not fear God.

[19]“Therefore it shall be, when the LORD your God has given you rest from your enemies all around, in the land which the LORD your God is giving you to possess *as* an inheritance, *that* you will blot out the remembrance of Amalek from under heaven. You shall not forget.

Deuteronomy 26

Offerings of Firstfruits and Tithes

[1]“And it shall be, when you come into the land which the LORD your God is giving you *as* an inheritance, and you possess it and dwell in it,

[2]“that you shall take some of the first of all the produce of the ground, which you shall bring from your land that the LORD your God is giving you, and put *it* in a basket and go to the place where the LORD your God chooses to make His name abide.

[3]“And you shall go to the one who is priest in those days, and say to him, ‘I declare today to the LORD your God that I have come to the country which the LORD swore to our fathers to give us.’

[4]“Then the priest shall take the basket out of your hand and set it down before the altar of the LORD your God.

[5]“And you shall answer and say before the LORD your God: ‘My father *was* a Syrian, about to perish, and he went down to Egypt and dwelt there, few in number; and there he became a nation, great, mighty, and populous.

[6]‘But the Egyptians mistreated us, afflicted us, and laid hard bondage on us.

[7]‘Then we cried out to the LORD God of our fathers, and the LORD heard our voice and looked on our affliction and our labor and our oppression.

[8]‘So the LORD brought us out of Egypt with a mighty hand and with an outstretched arm, with great terror and with signs and wonders.

[9]‘He has brought us to this place and has given us this land, “a land flowing with milk and honey”;

[10]‘and now, behold, I have brought the firstfruits of the land which you, O LORD, have given me.’ Then you shall set it before the LORD your God, and worship before the LORD your God.

[11]“So you shall rejoice in every good *thing* which the LORD your God has given to you and your house, you and the Levite and the stranger who *is* among you.

12“When you have finished laying aside all the tithe of your increase in the third year—the year of tithing—and have given *it* to the Levite, the stranger, the fatherless, and the widow, so that they may eat within your gates and be filled,

13“then you shall say before the LORD your God: ‘I have removed the holy *tithe* from *my* house, and also have given them to the Levite, the stranger, the fatherless, and the widow, according to all Your commandments which You have commanded me; I have not transgressed Your commandments, nor have I forgotten *them.*

14‘I have not eaten any of it when in mourning, nor have I removed *any* of it for an unclean *use,* nor given *any* of it for the dead. I have obeyed the voice of the LORD my God, and have done according to all that You have commanded me.

15‘Look down from Your holy habitation, from heaven, and bless Your people Israel and the land which You have given us, just as You swore to our fathers, “a land flowing with milk and honey.” ’

A Special People of God

16“This day the LORD your God commands you to observe these statutes and judgments; therefore you shall be careful to observe them with all your heart and with all your soul.

17“Today you have proclaimed the LORD to be your God, and that you will walk in His ways and keep His statutes, His commandments, and His judgments, and that you will obey His voice.

18“Also today the LORD has proclaimed you to be His special people, just as He promised you, that *you* should keep all His commandments,

19“and that He will set you high above all nations which He has made, in praise, in name, and in honor, and that you may be a holy people to the LORD your God, just as He has spoken.”

Deuteronomy 27

The Law Inscribed on Stones

[1]Now Moses, with the elders of Israel, commanded the people, saying: "Keep all the commandments which I command you today.

[2]"And it shall be, on the day when you cross over the Jordan to the land which the LORD your God is giving you, that you shall set up for yourselves large stones, and whitewash them with lime.

[3]"You shall write on them all the words of this law, when you have crossed over, that you may enter the land which the LORD your God is giving you, 'a land flowing with milk and honey,' just as the LORD God of your fathers promised you.

[4]"Therefore it shall be, when you have crossed over the Jordan, *that* on Mount Ebal you shall set up these stones, which I command you today, and you shall whitewash them with lime.

[5]"And there you shall build an altar to the LORD your God, an altar of stones; you shall not use an iron *tool* on them.

[6]"You shall build with whole stones the altar of the LORD your God, and offer burnt offerings on it to the LORD your God.

[7]"You shall offer peace offerings, and shall eat there, and rejoice before the LORD your God.

[8]"And you shall write very plainly on the stones all the words of this law."

[9]Then Moses and the priests, the Levites, spoke to all Israel, saying, "Take heed and listen, O Israel: This day you have become the people of the LORD your God.

[10]"Therefore you shall obey the voice of the LORD your God, and observe His commandments and His statutes which I command you today."

Curses Pronounced from Mount Ebal

[11]And Moses commanded the people on the same day, saying,

[12]"These shall stand on Mount Gerizim to bless the people, when you have crossed over the Jordan: Simeon, Levi, Judah, Issachar, Joseph,

and Benjamin;

[13]"and these shall stand on Mount Ebal to curse: Reuben, Gad, Asher, Zebulun, Dan, and Naphtali.

[14]"And the Levites shall speak with a loud voice and say to all the men of Israel:

[15]'Cursed *is* the one who makes a carved or molded image, an abomination to the LORD, the work of the hands of the craftsman, and sets *it* up in secret.'

"And all the people shall answer and say, 'Amen!'

[16]'Cursed *is* the one who treats his father or his mother with contempt.'

"And all the people shall say, 'Amen!'

[17]'Cursed *is* the one who moves his neighbor's landmark.'

"And all the people shall say, 'Amen!'

[18]'Cursed *is* the one who makes the blind to wander off the road.'

"And all the people shall say, 'Amen!'

[19]'Cursed *is* the one who perverts the justice due the stranger, the fatherless, and widow.'

"And all the people shall say, 'Amen!'

[20]'Cursed *is* the one who lies with his father's wife, because he has uncovered his father's bed.'

"And all the people shall say, 'Amen!'

[21]'Cursed *is* the one who lies with any kind of animal.'

"And all the people shall say, 'Amen!'

[22]'Cursed *is* the one who lies with his sister, the daughter of his father or the daughter of his mother.'

"And all the people shall say, 'Amen!'

[23]'Cursed *is* the one who lies with his mother-in-law.'

"And all the people shall say, 'Amen!'

[24]'Cursed *is* the one who attacks his neighbor secretly.'

"And all the people shall say, 'Amen!'

[25]'Cursed *is* the one who takes a bribe to slay an innocent person.'

"And all the people shall say, 'Amen!'

[26]'Cursed *is* the one who does not confirm *all* the words of this law.'

"And all the people shall say, 'Amen!'"

Deuteronomy 28

Blessings on Obedience

[1]“Now it shall come to pass, if you diligently obey the voice of the LORD your God, to observe carefully all His commandments which I command you today, that the LORD your God will set you high above all nations of the earth.

[2]“And all these blessings shall come upon you and overtake you, because you obey the voice of the LORD your God:

[3]“Blessed *shall* you *be* in the city, and blessed *shall* you *be* in the country.

[4]“Blessed *shall be* the fruit of your body, the produce of your ground and the increase of your herds, the increase of your cattle and the offspring of your flocks.

[5]“Blessed *shall be* your basket and your kneading bowl.

[6]“Blessed *shall* you *be* when you come in, and blessed *shall* you *be* when you go out.

[7]“The LORD will cause your enemies who rise against you to be defeated before your face; they shall come out against you one way and flee before you seven ways.

[8]“The LORD will command the blessing on you in your storehouses and in all to which you set your hand, and He will bless you in the land which the LORD your God is giving you.

[9]“The LORD will establish you as a holy people to Himself, just as He has sworn to you, if you keep the commandments of the LORD your God and walk in His ways.

[10]“Then all peoples of the earth shall see that you are called by the name of the LORD, and they shall be afraid of you.

[11]“And the LORD will grant you plenty of goods, in the fruit of your body, in the increase of your livestock, and in the produce of your ground, in the land of which the LORD swore to your fathers to give you.

[12]“The LORD will open to you His good treasure, the heavens, to give the rain to your land in its season, and to bless all the work of your

hand. You shall lend to many nations, but you shall not borrow.

[13]“And the LORD will make you the head and not the tail; you shall be above only, and not be beneath, if you heed the commandments of the LORD your God, which I command you today, and are careful to observe *them*.

[14]“So you shall not turn aside from any of the words which I command you this day, *to* the right or the left, to go after other gods to serve them.

Curses on Disobedience

[15]“But it shall come to pass, if you do not obey the voice of the LORD your God, to observe carefully all His commandments and His statutes which I command you today, that all these curses will come upon you and overtake you:

[16]“Cursed *shall* you *be* in the city, and cursed *shall* you *be* in the country.

[17]“Cursed *shall be* your basket and your kneading bowl.

[18]“Cursed *shall be* the fruit of your body and the produce of your land, the increase of your cattle and the offspring of your flocks.

[19]“Cursed *shall* you *be* when you come in, and cursed *shall* you *be* when you go out.

[20]“The LORD will send on you cursing, confusion, and rebuke in all that you set your hand to do, until you are destroyed and until you perish quickly, because of the wickedness of your doings in which you have forsaken Me.

[21]“The LORD will make the plague cling to you until He has consumed you from the land which you are going to possess.

[22]“The LORD will strike you with consumption, with fever, with inflammation, with severe burning fever, with the sword, with scorching, and with mildew; they shall pursue you until you perish.

[23]“And your heavens which *are* over your head shall be bronze, and the earth which is under you *shall be* iron.

[24]“The LORD will change the rain of your land to powder and dust; from the heaven it shall come down on you until you are destroyed.

[25]“The LORD will cause you to be defeated before your enemies; you shall go out one way against them and flee seven ways before them; and you shall become troublesome to all the kingdoms of the earth.

[26]“Your carcasses shall be food for all the birds of the air and the beasts of the earth, and no one shall frighten *them* away.

[27]“The LORD will strike you with the boils of Egypt, with tumors, with the scab, and with the itch, from which you cannot be healed.

[28]“The LORD will strike you with madness and blindness and confusion of heart.

[29]“And you shall grope at noonday, as a blind man gropes in darkness; you shall not prosper in your ways; you shall be only oppressed and plundered continually, and no one shall save *you*.

[30]“You shall betroth a wife, but another man shall lie with her; you shall build a house, but you shall not dwell in it; you shall plant a vineyard, but shall not gather its grapes.

[31]“Your ox *shall be* slaughtered before your eyes, but you shall not eat of it; your donkey *shall be* violently taken away from before you, and shall not be restored to you; your sheep *shall be* given to your enemies, and you shall have no one to rescue *them*.

[32]“Your sons and your daughters *shall be* given to another people, and your eyes shall look and fail *with longing* for them all day long; and *there shall be* no strength in your hand.

[33]“A nation whom you have not known shall eat the fruit of your land and the produce of your labor, and you shall be only oppressed and crushed continually.

[34]“So you shall be driven mad because of the sight which your eyes see.

[35]“The LORD will strike you in the knees and on the legs with severe boils which cannot be healed, and from the sole of your foot to the top of your head.

[36]“The LORD will bring you and the king whom you set over you to a nation which neither you nor your fathers have known, and there you shall serve other gods—wood and stone.

[37]“And you shall become an astonishment, a proverb, and a byword among all nations where the LORD will drive you.

[38]“You shall carry much seed out to the field but gather little in, for the locust shall consume it.

[39]“You shall plant vineyards and tend *them,* but you shall neither drink *of* the wine nor gather the *grapes;* for the worms shall eat them.

[40]“You shall have olive trees throughout all your territory, but you shall not anoint *yourself* with the oil; for your olives shall drop off.

[41]“You shall beget sons and daughters, but they shall not be yours; for they shall go into captivity.

[42]“Locusts shall consume all your trees and the produce of your land.

[43]“The alien who *is* among you shall rise higher and higher above you, and you shall come down lower and lower.

[44]“He shall lend to you, but you shall not lend to him; he shall be the head, and you shall be the tail.

[45]“Moreover all these curses shall come upon you and pursue and overtake you, until you are destroyed, because you did not obey the voice of the LORD your God, to keep His commandments and His statutes which He commanded you.

[46]“And they shall be upon you for a sign and a wonder, and on your descendants forever.

[47]“Because you did not serve the LORD your God with joy and gladness of heart, for the abundance of everything,

[48]“therefore you shall serve your enemies, whom the LORD will send against you, in hunger, in thirst, in nakedness, and in need of everything; and He will put a yoke of iron on your neck until He has destroyed you.

[49]“The LORD will bring a nation against you from afar, from the end of the earth, *as swift* as the eagle flies, a nation whose language you will not understand,

[50]“a nation of fierce countenance, which does not respect the elderly nor show favor to the young.

[51]“And they shall eat the increase of your livestock and the produce of your land, until you are destroyed; they shall not leave you grain or new wine or oil, *or* the increase of your cattle or the offspring of your flocks, until they have destroyed you.

[52]“They shall besiege you at all your gates until your high and fortified walls, in which you trust, come down throughout all your land; and they shall besiege you at all your gates throughout all your land which the LORD your God has given you.

[53]“You shall eat the fruit of your own body, the flesh of your sons and your daughters whom the LORD your God has given you, in the siege and desperate straits in which your enemy shall distress you.

[54]“The sensitive and very refined man among you will be hostile toward his brother, toward the wife of his bosom, and toward the rest of his children whom he leaves behind,

[55]“so that he will not give any of them the flesh of his children whom he will eat, because he has nothing left in the siege and desperate straits in which your enemy shall distress you at all your gates.

[56]“The tender and delicate woman among you, who would not venture to set the sole of her foot on the ground because of her delicateness and sensitivity, will refuse to the husband of her bosom, and to her son and her daughter,

[57]“her placenta which comes out from between her feet and her children whom she bears; for she will eat them secretly for lack of everything in the siege and desperate straits in which your enemy shall distress you at all your gates.

[58]“If you do not carefully observe all the words of this law that are written in this book, that you may fear this glorious and awesome name, THE LORD YOUR GOD,

[59]“then the LORD will bring upon you and your descendants extraordinary plagues—great and prolonged plagues—and serious and prolonged sicknesses.

[60]“Moreover He will bring back on you all the diseases of Egypt, of which you were afraid, and they shall cling to you.

[61]“Also every sickness and every plague, which *is* not written in this Book of the Law, will the LORD bring upon you until you are destroyed.

[62]“You shall be left few in number, whereas you were as the stars of heaven in multitude, because you would not obey the voice of the LORD your God.

[63]“And it shall be, *that* just as the LORD rejoiced over you to do you good and multiply you, so the LORD will rejoice over you to destroy you and bring you to nothing; and you shall be plucked from off the land which you go to possess.

[64]“Then the LORD will scatter you among all peoples, from one end of the earth to the other, and there you shall serve other gods, which neither you nor your fathers have known—wood and stone.

[65]“And among those nations you shall find no rest, nor shall the sole of your foot have a resting place; but there the LORD will give you a trembling heart, failing eyes, and anguish of soul.

[66]“Your life shall hang in doubt before you; you shall fear day and night, and have no assurance of life.

[67]“In the morning you shall say, ‘Oh, that it were evening!’ And at evening you shall say, ‘Oh, that it were morning!’ because of the fear which terrifies your heart, and because of the sight which your eyes see.

[68]“And the LORD will take you back to Egypt in ships, by the way of which I said to you, ‘You shall never see it again.’ And there you shall be offered for sale to your enemies as male and female slaves, but no one will buy *you*.”

Deuteronomy 29

The Covenant Renewed in Moab

[1]These *are* the words of the covenant which the LORD commanded Moses to make with the children of Israel in the land of Moab, besides the covenant which He made with them in Horeb.

[2]Now Moses called all Israel and said to them: “You have seen all that the LORD did before your eyes in the land of Egypt, to Pharaoh and to all his servants and to all his land—

[3]“the great trials which your eyes have seen, the signs, and those great wonders.

[4]“Yet the LORD has not given you a heart to perceive and eyes to see and ears to hear, to this *very* day.

[5]“And I have led you forty years in the wilderness. Your clothes have not worn out on you, and your sandals have not worn out on your feet.

[6]“You have not eaten bread, nor have you drunk wine or *similar* drink, that you may know that I *am* the LORD your God.

[7]“And when you came to this place, Sihon king of Heshbon and Og king of Bashan came out against us to battle, and we conquered them.

[8]“We took their land and gave it as an inheritance to the Reubenites, to the Gadites, and to half the tribe of Manasseh.

[9]“Therefore keep the words of this covenant, and do them, that you may prosper in all that you do.

[10]“All of you stand today before the LORD your God: your leaders and your tribes and your elders and your officers, all the men of Israel,

[11]“your little ones and your wives—also the stranger who *is* in your camp, from the one who cuts your wood to the one who draws your water—

[12]“that you may enter into covenant with the LORD your God, and into His oath, which the LORD your God makes with you today,

[13]“that He may establish you today as a people for Himself, and *that* He may be God to you, just as He has spoken to you, and just as He has sworn to your fathers, to Abraham, Isaac, and Jacob.

[14]“I make this covenant and this oath, not with you alone,

[15]“but with *him* who stands here with us today before the LORD our God, as well as with *him* who *is* not here with us today

[16](for you know that we dwelt in the land of Egypt and that we came through the nations which you passed by,

[17]and you saw their abominations and their idols which *were* among them—wood and stone and silver and gold);

[18]“so that there may not be among you man or woman or family or tribe, whose heart turns away today from the LORD our God, to go *and* serve the gods of these nations, and that there may not be among you a root bearing bitterness or wormwood;

[19]“and so it may not happen, when he hears the words of this curse, that he blesses himself in his heart, saying, ‘I shall have peace, even though I follow the dictates of my heart’—as though the drunkard could be included with the sober.

[20]“The LORD would not spare him; for then the anger of the LORD and His jealousy would burn against that man, and every curse that is written in this book would settle on him, and the LORD would blot out his name from under heaven.

[21]“And the LORD would separate him from all the tribes of Israel for adversity, according to all the curses of the covenant that are written in this Book of the Law,

[22]“so that the coming generation of your children who rise up after you, and the foreigner who comes from a far land, would say, when they see the plagues of that land and the sicknesses which the LORD has laid on it:

[23]‘The whole land *is* brimstone, salt, and burning; it is not sown, nor does it bear, nor does any grass grow there, like the overthrow of Sodom and Gomorrah, Admah, and Zeboiim, which the LORD overthrew in His anger and His wrath.’

[24]All nations would say, ‘Why has the LORD done so to this land? What does the heat of this great anger mean?’

[25]“Then *people* would say: ‘Because they have forsaken the covenant of the LORD God of their fathers, which He made with them when He brought them out of the land of Egypt;

[26]‘for they went and served other gods and worshiped them, gods that they did not know and that He had not given to them.

[27]‘Then the anger of the LORD was aroused against this land, to bring on it every curse that is written in this book.

[28]‘And the LORD uprooted them from their land in anger, in wrath, and in great indignation, and cast them into another land, as *it is* this day.’

[29]“The secret *things belong* to the LORD our God, but those *things which are* revealed *belong* to us and to our children forever, that *we* may do all the words of this law.

Deuteronomy 30

The Blessing of Returning to God

[1]“Now it shall come to pass, when all these things come upon you, the blessing and the curse which I have set before you, and you call *them* to mind among all the nations where the LORD your God drives you,

[2]“and you return to the LORD your God and obey His voice, according to all that I command you today, you and your children, with all your heart and with all your soul,

[3]“that the LORD your God will bring you back from captivity, and have compassion on you, and gather you again from all the nations where the LORD your God has scattered you.

[4]“If *any* of you are driven out to the farthest *parts* under heaven, from there the LORD your God will gather you, and from there He will bring you.

[5]“Then the LORD your God will bring you to the land which your fathers possessed, and you shall possess it. He will prosper you and multiply you more than your fathers.

[6]“And the LORD your God will circumcise your heart and the heart of your descendants, to love the LORD your God with all your heart and with all your soul, that you may live.

[7]“Also the LORD your God will put all these curses on your enemies and on those who hate you, who persecuted you.

[8]“And you will again obey the voice of the LORD and do all His commandments which I command you today.

[9]“The LORD your God will make you abound in all the work of your hand, in the fruit of your body, in the increase of your livestock, and in the produce of your land for good. For the LORD will again rejoice over you for good as He rejoiced over your fathers,

[10]“if you obey the voice of the LORD your God, to keep His commandments and His statutes which are written in this Book of the Law, *and* if you turn to the LORD your God with all your heart and with all your soul.

The Choice of Life or Death

11“For this commandment which I command you today *is* not *too* mysterious for you, nor *is* it far off.

12“It *is* not in heaven, that you should say, ‘Who will ascend into heaven for us and bring it to us, that we may hear it and do it?’

13“Nor *is* it beyond the sea, that you should say, ‘Who will go over the sea for us and bring it to us, that we may hear it and do it?’

14“But the word *is* very near you, in your mouth and in your heart, that you may do it.

15“See, I have set before you today life and good, death and evil,

16“in that I command you today to love the LORD your God, to walk in His ways, and to keep His commandments, His statutes, and His judgments, that you may live and multiply; and the LORD your God will bless you in the land which you go to possess.

17“But if your heart turns away so that you do not hear, and are drawn away, and worship other gods and serve them,

18“I announce to you today that you shall surely perish; you shall not prolong *your* days in the land which you cross over the Jordan to go in and possess.

19“I call heaven and earth as witnesses today against you, *that* I have set before you life and death, blessing and cursing; therefore choose life, that both you and your descendants may live;

20“that you may love the LORD your God, that you may obey His voice, and that you may cling to Him, for He *is* your life and the length of your days; and that you may dwell in the land which the LORD swore to your fathers, to Abraham, Isaac, and Jacob, to give them.”

Deuteronomy 31

Joshua the New Leader of Israel

[1]Then Moses went and spoke these words to all Israel.

[2]And he said to them: “I *am* one hundred and twenty years old today. I can no longer go out and come in. Also the LORD has said to me, ‘You shall not cross over this Jordan.’

[3]“The LORD your God Himself crosses over before you; He will destroy these nations from before you, and you shall dispossess them. Joshua himself crosses over before you, just as the LORD has said.

[4]“And the LORD will do to them as He did to Sihon and Og, the kings of the Amorites and their land, when He destroyed them.

[5]“The LORD will give them over to you, that you may do to them according to every commandment which I have commanded you.

[6]“Be strong and of good courage, do not fear nor be afraid of them; for the LORD your God, He *is* the One who goes with you. He will not leave you nor forsake you.”

[7]Then Moses called Joshua and said to him in the sight of all Israel, “Be strong and of good courage, for you must go with this people to the land which the LORD has sworn to their fathers to give them, and you shall cause them to inherit it.

[8]“And the LORD, He *is* the One who goes before you. He will be with you, He will not leave you nor forsake you; do not fear nor be dismayed.”

The Law to Be Read Every Seven Years

[9]So Moses wrote this law and delivered it to the priests, the sons of Levi, who bore the ark of the covenant of the LORD, and to all the elders of Israel.

[10]And Moses commanded them, saying: “At the end of *every* seven years, at the appointed time in the year of release, at the Feast of Tabernacles,

[11]“when all Israel comes to appear before the LORD your God in the place which He chooses, you shall read this law before all Israel in their

hearing.

[12]“Gather the people together, men and women and little ones, and the stranger who *is* within your gates, that they may hear and that they may learn to fear the LORD your God and carefully observe all the words of this law,

[13]“and *that* their children, who have not known it, may hear and learn to fear the LORD your God as long as you live in the land which you cross the Jordan to possess.”

Prediction of Israel’s Rebellion

14Then the LORD said to Moses, “Behold, the days approach when you must die; call Joshua, and present yourselves in the tabernacle of meeting, that I may inaugurate him.” So Moses and Joshua went and presented themselves in the tabernacle of meeting.

[15]Now the LORD appeared at the tabernacle in a pillar of cloud, and the pillar of cloud stood above the door of the tabernacle.

16And the LORD said to Moses: “Behold, you will rest with your fathers; and this people will rise and play the harlot with the gods of the foreigners of the land, where they go *to be* among them, and they will forsake Me and break My covenant which I have made with them.

[17]“Then My anger shall be aroused against them in that day, and I will forsake them, and I will hide My face from them, and they shall be devoured. And many evils and troubles shall befall them, so that they will say in that day, ‘Have not these evils come upon us because our God *is* not among us?’

[18]“And I will surely hide My face in that day because of all the evil which they have done, in that they have turned to other gods.

[19]“Now therefore, write down this song for yourselves, and teach it to the children of Israel; put it in their mouths, that this song may be a witness for Me against the children of Israel.

[20]“When I have brought them to the land flowing with milk and honey, of which I swore to their fathers, and they have eaten and filled themselves and grown fat, then they will turn to other gods and serve them; and they will provoke Me and break My covenant.

[21]“Then it shall be, when many evils and troubles have come upon them, that this song will testify against them as a witness; for it will not

be forgotten in the mouths of their descendants, for I know the inclination of their behavior today, even before I have brought them to the land of which I swore *to give them*.”

22Therefore Moses wrote this song the same day, and taught it to the children of Israel.

23Then He inaugurated Joshua the son of Nun, and said, “Be strong and of good courage; for you shall bring the children of Israel into the land of which I swore to them, and I will be with you.”

24So it was, when Moses had completed writing the words of this law in a book, when they were finished,

25that Moses commanded the Levites, who bore the ark of the covenant of the LORD, saying:

26“Take this Book of the Law, and put it beside the ark of the covenant of the LORD your God, that it may be there as a witness against you;

27“for I know your rebellion and your stiff neck. *If* today, while I am yet alive with you, you have been rebellious against the LORD, then how much more after my death?

28“Gather to me all the elders of your tribes, and your officers, that I may speak these words in their hearing and call heaven and earth to witness against them.

29“For I know that after my death you will become utterly corrupt, and turn aside from the way which I have commanded you. And evil will befall you in the latter days, because you will do evil in the sight of the LORD, to provoke Him to anger through the work of your hands.”

The Song of Moses

30Then Moses spoke in the hearing of all the assembly of Israel the words of this song until they were ended:

Deuteronomy 32

[1]“Give ear, O heavens, and I will speak;
And hear, O earth, the words of my mouth.
[2]Let my teaching drop as the rain,
My speech distill as the dew,
As raindrops on the tender herb,
And as showers on the grass.
[3]For I proclaim the name of the LORD:
Ascribe greatness to our God.
[4]*He is* the Rock, His work *is* perfect;
For all His ways *are* justice,
A God of truth and without injustice;
Righteous and upright *is* He.

[5]“They have corrupted themselves;
They are not His children,
Because of their blemish:
A perverse and crooked generation.
[6]Do you thus deal with the LORD,
O foolish and unwise people?
Is He not your Father, *who* bought you?
Has He not made you and established you?

[7]“Remember the days of old,
Consider the years of many generations.
Ask your father, and he will show you;
Your elders, and they will tell you:
[8]When the Most High divided their inheritance to the nations,
When He separated the sons of Adam,
He set the boundaries of the peoples
According to the number of the children of Israel.
[9]For the LORD’s portion *is* His people;
Jacob *is* the place of His inheritance.

[10]“He found him in a desert land
And in the wasteland, a howling wilderness;
He encircled him, He instructed him,
He kept him as the apple of His eye.
[11]As an eagle stirs up its nest,
Hovers over its young,
Spreading out its wings, taking them up,
Carrying them on its wings,
[12]*So* the LORD alone led him,
And *there was* no foreign god with him.

[13]“He made him ride in the heights of the earth,
That he might eat the produce of the fields;
He made him draw honey from the rock,
And oil from the flinty rock;
[14]Curds from the cattle, and milk of the flock,
With fat of lambs;
And rams of the breed of Bashan, and goats,
With the choicest wheat;
And you drank wine, the blood of the grapes.

[15]“But Jeshurun grew fat and kicked;
You grew fat, you grew thick,
You are obese!
Then he forsook God *who* made him,
And scornfully esteemed the Rock of his salvation.
[16]They provoked Him to jealousy with foreign *gods;*
With abominations they provoked Him to anger.
[17]They sacrificed to demons, not to God,
To gods they did not know,
To new *gods,* new arrivals
That your fathers did not fear.
[18]Of the Rock *who* begot you, you are unmindful,
And have forgotten the God who fathered you.

[19]“And when the LORD saw *it,* He spurned *them,*
Because of the provocation of His sons and His daughters.

[20]And He said: 'I will hide My face from them,
I will see what their end *will be,*
For they *are* a perverse generation,
Children in whom *is* no faith.
[21]They have provoked Me to jealousy by *what* is not God;
They have moved Me to anger by their foolish idols.
But I will provoke them to jealousy by *those who are* not a nation;
I will move them to anger by a foolish nation.
[22]For a fire is kindled in My anger,
And shall burn to the lowest hell;
It shall consume the earth with her increase,
And set on fire the foundations of the mountains.

23'I will heap disasters on them;
I will spend My arrows on them.
[24]*They shall be* wasted with hunger,
Devoured by pestilence and bitter destruction;
I will also send against them the teeth of beasts,
With the poison of serpents of the dust.
[25]The sword shall destroy outside;
There shall be terror within
For the young man and virgin,
The nursing child with the man of gray hairs.
[26]I would have said, "I will dash them in pieces,
I will make the memory of them to cease from among men,"
[27]Had I not feared the wrath of the enemy,
Lest their adversaries should misunderstand,
Lest they should say, "Our hand *is* high;
And it is not the LORD who has done all this." '

28"For they *are* a nation void of counsel,
Nor *is there any* understanding in them.
[29]Oh, that they were wise, *that* they understood this,
That they would consider their latter end!
[30]How could one chase a thousand,

And two put ten thousand to flight,
Unless their Rock had sold them,
And the LORD had surrendered them?
[31]For their rock *is* not like our Rock,
Even our enemies themselves *being* judges.
[32]For their vine *is* of the vine of Sodom
And of the fields of Gomorrah;
Their grapes *are* grapes of gall,
Their clusters *are* bitter.
[33]Their wine *is* the poison of serpents,
And the cruel venom of cobras.

[34]‘*Is* this not laid up in store with Me,
Sealed up among My treasures?
[35]Vengeance is Mine, and recompense;
Their foot shall slip in *due* time;
For the day of their calamity *is* at hand,
And the things to come hasten upon them.’

[36]“For the LORD will judge His people
And have compassion on His servants,
When He sees that *their* power is gone,
And *there is* no one *remaining,* bond or free.
[37]He will say: ‘Where *are* their gods,
The rock in which they sought refuge?
[38]Who ate the fat of their sacrifices,
And drank the wine of their drink offering?
Let them rise and help you,
And be your refuge.

[39]‘Now see that I, *even* I, *am* He,
And *there is* no God besides Me;
I kill and I make alive;
I wound and I heal;
Nor *is there any* who can deliver from My hand.
[40]For I raise My hand to heaven,
And say, “*As* I live forever,

[41]If I whet My glittering sword,
And My hand takes hold on judgment,
I will render vengeance to My enemies,
And repay those who hate Me.
[42]I will make My arrows drunk with blood,
And My sword shall devour flesh,
With the blood of the slain and the captives,
From the heads of the leaders of the enemy.” ’

[43]“Rejoice, O Gentiles, *with* His people;
For He will avenge the blood of His servants,
And render vengeance to His adversaries;
He will provide atonement for His land *and* His people.”

44So Moses came with Joshua the son of Nun and spoke all the words of this song in the hearing of the people.

[45]Moses finished speaking all these words to all Israel,

[46]and he said to them: “Set your hearts on all the words which I testify among you today, which you shall command your children to be careful to observe—all the words of this law.

[47]“For it *is* not a futile thing for you, because it *is* your life, and by this word you shall prolong *your* days in the land which you cross over the Jordan to possess.”

Moses to Die on Mount Nebo

48Then the LORD spoke to Moses that very same day, saying:

[49]“Go up this mountain of the Abarim, Mount Nebo, which *is* in the land of Moab, across from Jericho; view the land of Canaan, which I give to the children of Israel as a possession;

[50]“and die on the mountain which you ascend, and be gathered to your people, just as Aaron your brother died on Mount Hor and was gathered to his people;

[51]“because you trespassed against Me among the children of Israel at the waters of Meribah Kadesh, in the Wilderness of Zin, because you did not hallow Me in the midst of the children of Israel.

[52]“Yet you shall see the land before *you,* though you shall not go there, into the land which I am giving to the children of Israel.”

Deuteronomy 33

Moses' Final Blessing on Israel

[1]Now this *is* the blessing with which Moses the man of God blessed the children of Israel before his death.

[2]And he said:

"The LORD came from Sinai,
And dawned on them from Seir;
He shone forth from Mount Paran,
And He came with ten thousands of saints;
From His right hand
Came a fiery law for them.
[3]Yes, He loves the people;
All His saints *are* in Your hand;
They sit down at Your feet;
Everyone receives Your words.
[4]Moses commanded a law for us,
A heritage of the congregation of Jacob.
[5]And He was King in Jeshurun,
When the leaders of the people were gathered,
All the tribes of Israel together.

[6]"Let Reuben live, and not die,
Nor let his men be few."

[7]And this he said of Judah:

"Hear, LORD, the voice of Judah,
And bring him to his people;
Let his hands be sufficient for him,
And may You be a help against his enemies."

[8]And of Levi he said:

"*Let* Your Thummim and Your Urim *be* with Your holy one,

Whom You tested at Massah,
And with whom You contended at the waters of Meribah,
[9]Who says of his father and mother,
‘I have not seen them’;
Nor did he acknowledge his brothers,
Or know his own children;
For they have observed Your word
And kept Your covenant.
[10]They shall teach Jacob Your judgments,
And Israel Your law.
They shall put incense before You,
And a whole burnt sacrifice on Your altar.
[11]Bless his substance, LORD,
And accept the work of his hands;
Strike the loins of those who rise against him,
And of those who hate him, that they rise not again.”

[12]Of Benjamin he said:

“The beloved of the LORD shall dwell in safety by Him,
Who shelters him all the day long;
And he shall dwell between His shoulders.”

[13]And of Joseph he said:

“Blessed of the LORD *is* his land,
With the precious things of heaven, with the dew,
And the deep lying beneath,
[14]With the precious fruits of the sun,
With the precious produce of the months,
[15]With the best things of the ancient mountains,
With the precious things of the everlasting hills,
[16]With the precious things of the earth and its fullness,
And the favor of Him who dwelt in the bush.
Let *the blessing* come ‘on the head of Joseph,
And on the crown of the head of him *who was* separate from his brothers.’

[17]His glory *is like* a firstborn bull,
And his horns *like* the horns of the wild ox;
Together with them
He shall push the peoples
To the ends of the earth;
They *are* the ten thousands of Ephraim,
And they *are* the thousands of Manasseh."

18And of Zebulun he said:

"Rejoice, Zebulun, in your going out,
And Issachar in your tents!
[19]They shall call the peoples *to* the mountain;
There they shall offer sacrifices of righteousness;
For they shall partake *of* the abundance of the seas
And *of* treasures hidden in the sand."

20And of Gad he said:

"Blessed *is* he who enlarges Gad;
He dwells as a lion,
And tears the arm and the crown of his head.
[21]He provided the first *part* for himself,
Because a lawgiver's portion was reserved there.
He came *with* the heads of the people;
He administered the justice of the LORD,
And His judgments with Israel."

22And of Dan he said:

"Dan *is* a lion's whelp;
He shall leap from Bashan."

23And of Naphtali he said:

"O Naphtali, satisfied with favor,
And full of the blessing of the LORD,
Possess the west and the south."

24And of Asher he said:

“Asher *is* most blessed of sons;
Let him be favored by his brothers,
And let him dip his foot in oil.
25Your sandals *shall be* iron and bronze;
As your days, *so shall* your strength *be*.

26“*There is* no one like the God of Jeshurun,
Who rides the heavens to help you,
And in His excellency on the clouds.
27The eternal God *is your* refuge,
And underneath *are* the everlasting arms;
He will thrust out the enemy from before you,
And will say, ‘Destroy!’
28Then Israel shall dwell in safety,
The fountain of Jacob alone,
In a land of grain and new wine;
His heavens shall also drop dew.
29Happy *are* you, O Israel!
Who *is* like you, a people saved by the LORD,
The shield of your help
And the sword of your majesty!
Your enemies shall submit to you,
And you shall tread down their high places.”

Deuteronomy 34

Moses Dies on Mount Nebo

[1]Then Moses went up from the plains of Moab to Mount Nebo, to the top of Pisgah, which is across from Jericho. And the LORD showed him all the land of Gilead as far as Dan,

[2]all Naphtali and the land of Ephraim and Manasseh, all the land of Judah as far as the Western Sea,

[3]the South, and the plain of the Valley of Jericho, the city of palm trees, as far as Zoar.

[4]Then the LORD said to him, "This *is* the land of which I swore to give Abraham, Isaac, and Jacob, saying, 'I will give it to your descendants.' I have caused you to see *it* with your eyes, but you shall not cross over there."

[5]So Moses the servant of the LORD died there in the land of Moab, according to the word of the LORD.

[6]And He buried him in a valley in the land of Moab, opposite Beth Peor; but no one knows his grave to this day.

[7]Moses *was* one hundred and twenty years old when he died. His eyes were not dim nor his natural vigor diminished.

[8]And the children of Israel wept for Moses in the plains of Moab thirty days. So the days of weeping *and* mourning for Moses ended.

[9]Now Joshua the son of Nun was full of the spirit of wisdom, for Moses had laid his hands on him; so the children of Israel heeded him, and did as the LORD had commanded Moses.

[10]But since then there has not arisen in Israel a prophet like Moses, whom the LORD knew face to face,

[11]in all the signs and wonders which the LORD sent him to do in the land of Egypt, before Pharaoh, before all his servants, and in all his land,

[12]and by all that mighty power and all the great terror which Moses performed in the sight of all Israel.

The Book of

Joshua

Joshua 1

God's Commission to Joshua

[1]After the death of Moses the servant of the LORD, it came to pass that the LORD spoke to Joshua the son of Nun, Moses' assistant, saying:

[2]"Moses My servant is dead. Now therefore, arise, go over this Jordan, you and all this people, to the land which I am giving to them—the children of Israel.

[3]"Every place that the sole of your foot will tread upon I have given you, as I said to Moses.

[4]"From the wilderness and this Lebanon as far as the great river, the River Euphrates, all the land of the Hittites, and to the Great Sea toward the going down of the sun, shall be your territory.

[5]"No man shall *be able to* stand before you all the days of your life; as I was with Moses, *so* I will be with you. I will not leave you nor forsake you.

[6]"Be strong and of good courage, for to this people you shall divide as an inheritance the land which I swore to their fathers to give them.

[7]"Only be strong and very courageous, that you may observe to do according to all the law which Moses My servant commanded you; do not turn from it to the right hand or to the left, that you may prosper wherever you go.

[8]"This Book of the Law shall not depart from your mouth, but you shall meditate in it day and night, that you may observe to do according to all that is written in it. For then you will make your way prosperous, and then you will have good success.

[9]"Have I not commanded you? Be strong and of good courage; do not be afraid, nor be dismayed, for the LORD your God *is* with you wherever you go."

The Order to Cross the Jordan

[10]Then Joshua commanded the officers of the people, saying,

[11]"Pass through the camp and command the people, saying, 'Prepare provisions for yourselves, for within three days you will cross over this

Jordan, to go in to possess the land which the LORD your God is giving you to possess.' "

12And to the Reubenites, the Gadites, and half the tribe of Manasseh Joshua spoke, saying,

13"Remember the word which Moses the servant of the LORD commanded you, saying, 'The LORD your God is giving you rest and is giving you this land.'

14"Your wives, your little ones, and your livestock shall remain in the land which Moses gave you on this side of the Jordan. But you shall pass before your brethren armed, all your mighty men of valor, and help them,

15"until the LORD has given your brethren rest, as He *gave* you, and they also have taken possession of the land which the LORD your God is giving them. Then you shall return to the land of your possession and enjoy it, which Moses the LORD's servant gave you on this side of the Jordan toward the sunrise."

16So they answered Joshua, saying, "All that you command us we will do, and wherever you send us we will go.

17"Just as we heeded Moses in all things, so we will heed you. Only the LORD your God be with you, as He was with Moses.

18"Whoever rebels against your command and does not heed your words, in all that you command him, shall be put to death. Only be strong and of good courage."

Joshua 2

Rahab Hides the Spies

[1]Now Joshua the son of Nun sent out two men from Acacia Grove to spy secretly, saying, "Go, view the land, especially Jericho." So they went, and came to the house of a harlot named Rahab, and lodged there.

[2]And it was told the king of Jericho, saying, "Behold, men have come here tonight from the children of Israel to search out the country."

[3]So the king of Jericho sent to Rahab, saying, "Bring out the men who have come to you, who have entered your house, for they have come to search out all the country."

[4]Then the woman took the two men and hid them. So she said, "Yes, the men came to me, but I did not know where they *were* from.

[5]"And it happened as the gate was being shut, when it was dark, that the men went out. Where the men went I do not know; pursue them quickly, for you may overtake them."

[6](But she had brought them up to the roof and hidden them with the stalks of flax, which she had laid in order on the roof.)

[7]Then the men pursued them by the road to the Jordan, to the fords. And as soon as those who pursued them had gone out, they shut the gate.

[8]Now before they lay down, she came up to them on the roof,

[9]and said to the men: "I know that the LORD has given you the land, that the terror of you has fallen on us, and that all the inhabitants of the land are fainthearted because of you.

[10]"For we have heard how the LORD dried up the water of the Red Sea for you when you came out of Egypt, and what you did to the two kings of the Amorites who *were* on the other side of the Jordan, Sihon and Og, whom you utterly destroyed.

[11]"And as soon as we heard *these things,* our hearts melted; neither did there remain any more courage in anyone because of you, for the LORD your God, He *is* God in heaven above and on earth beneath.

[12]"Now therefore, I beg you, swear to me by the LORD, since I have shown you kindness, that you also will show kindness to my father's

house, and give me a true token,

[13]"and spare my father, my mother, my brothers, my sisters, and all that they have, and deliver our lives from death."

[14]So the men answered her, "Our lives for yours, if none of you tell this business of ours. And it shall be, when the LORD has given us the land, that we will deal kindly and truly with you."

[15]Then she let them down by a rope through the window, for her house *was* on the city wall; she dwelt on the wall.

[16]And she said to them, "Get to the mountain, lest the pursuers meet you. Hide there three days, until the pursuers have returned. Afterward you may go your way."

[17]So the men said to her: "We *will be* blameless of this oath of yours which you have made us swear,

[18]"unless, *when* we come into the land, you bind this line of scarlet cord in the window through which you let us down, and unless you bring your father, your mother, your brothers, and all your father's household to your own home.

[19]"So it shall be *that* whoever goes outside the doors of your house into the street, his blood *shall be* on his own head, and we *will be* guiltless. And whoever is with you in the house, his blood *shall be* on our head if a hand is laid on him.

[20]"And if you tell this business of ours, then we will be free from your oath which you made us swear."

[21]Then she said, "According to your words, so *be* it." And she sent them away, and they departed. And she bound the scarlet cord in the window.

[22]They departed and went to the mountain, and stayed there three days until the pursuers returned. The pursuers sought *them* all along the way, but did not find *them*.

[23]So the two men returned, descended from the mountain, and crossed over; and they came to Joshua the son of Nun, and told him all that had befallen them.

[24]And they said to Joshua, "Truly the LORD has delivered all the land into our hands, for indeed all the inhabitants of the country are fainthearted because of us."

Joshua 3

Israel Crosses the Jordan

[1]Then Joshua rose early in the morning; and they set out from Acacia Grove and came to the Jordan, he and all the children of Israel, and lodged there before they crossed over.

[2]So it was, after three days, that the officers went through the camp;

[3]and they commanded the people, saying, “When you see the ark of the covenant of the LORD your God, and the priests, the Levites, bearing it, then you shall set out from your place and go after it.

[4]“Yet there shall be a space between you and it, about two thousand cubits by measure. Do not come near it, that you may know the way by which you must go, for you have not passed *this* way before.”

[5]And Joshua said to the people, “Sanctify yourselves, for tomorrow the LORD will do wonders among you.”

[6]Then Joshua spoke to the priests, saying, “Take up the ark of the covenant and cross over before the people.” So they took up the ark of the covenant and went before the people.

[7]And the LORD said to Joshua, “This day I will begin to exalt you in the sight of all Israel, that they may know that, as I was with Moses, *so* I will be with you.

[8]“You shall command the priests who bear the ark of the covenant, saying, ‘When you have come to the edge of the water of the Jordan, you shall stand in the Jordan.’ ”

[9]So Joshua said to the children of Israel, “Come here, and hear the words of the LORD your God.”

[10]And Joshua said, “By this you shall know that the living God *is* among you, and *that* He will without fail drive out from before you the Canaanites and the Hittites and the Hivites and the Perizzites and the Girgashites and the Amorites and the Jebusites:

[11]“Behold, the ark of the covenant of the Lord of all the earth is crossing over before you into the Jordan.

[12]“Now therefore, take for yourselves twelve men from the tribes of Israel, one man from every tribe.

[13]"And it shall come to pass, as soon as the soles of the feet of the priests who bear the ark of the LORD, the Lord of all the earth, shall rest in the waters of the Jordan, *that* the waters of the Jordan shall be cut off, the waters that come down from upstream, and they shall stand as a heap."

[14]So it was, when the people set out from their camp to cross over the Jordan, with the priests bearing the ark of the covenant before the people,

[15]and as those who bore the ark came to the Jordan, and the feet of the priests who bore the ark dipped in the edge of the water (for the Jordan overflows all its banks during the whole time of harvest),

[16]that the waters which came down from upstream stood *still, and* rose in a heap very far away at Adam, the city that *is* beside Zaretan. So the waters that went down into the Sea of the Arabah, the Salt Sea, failed, *and* were cut off; and the people crossed over opposite Jericho.

[17]Then the priests who bore the ark of the covenant of the LORD stood firm on dry ground in the midst of the Jordan; and all Israel crossed over on dry ground, until all the people had crossed completely over the Jordan.

Joshua 4

The Memorial Stones

[1]And it came to pass, when all the people had completely crossed over the Jordan, that the LORD spoke to Joshua, saying:

[2]"Take for yourselves twelve men from the people, one man from every tribe,

[3]"and command them, saying, 'Take for yourselves twelve stones from here, out of the midst of the Jordan, from the place where the priests' feet stood firm. You shall carry them over with you and leave them in the lodging place where you lodge tonight.' "

[4]Then Joshua called the twelve men whom he had appointed from the children of Israel, one man from every tribe;

[5]and Joshua said to them: "Cross over before the ark of the LORD your God into the midst of the Jordan, and each one of you take up a stone on his shoulder, according to the number of the tribes of the children of Israel,

[6]"that this may be a sign among you when your children ask in time to come, saying, 'What do these stones *mean* to you?'

[7]"Then you shall answer them that the waters of the Jordan were cut off before the ark of the covenant of the LORD; when it crossed over the Jordan, the waters of the Jordan were cut off. And these stones shall be for a memorial to the children of Israel forever."

[8]And the children of Israel did so, just as Joshua commanded, and took up twelve stones from the midst of the Jordan, as the LORD had spoken to Joshua, according to the number of the tribes of the children of Israel, and carried them over with them to the place where they lodged, and laid them down there.

[9]Then Joshua set up twelve stones in the midst of the Jordan, in the place where the feet of the priests who bore the ark of the covenant stood; and they are there to this day.

[10]So the priests who bore the ark stood in the midst of the Jordan until everything was finished that the LORD had commanded Joshua to speak to the people, according to all that Moses had commanded Joshua; and the people hurried and crossed over.

[11]Then it came to pass, when all the people had completely crossed over, that the ark of the LORD and the priests crossed over in the presence of the people.

[12]And the men of Reuben, the men of Gad, and half the tribe of Manasseh crossed over armed before the children of Israel, as Moses had spoken to them.

[13]About forty thousand prepared for war crossed over before the LORD for battle, to the plains of Jericho.

[14]On that day the LORD exalted Joshua in the sight of all Israel; and they feared him, as they had feared Moses, all the days of his life.

[15]Then the LORD spoke to Joshua, saying,

[16]"Command the priests who bear the ark of the Testimony to come up from the Jordan."

[17]Joshua therefore commanded the priests, saying, "Come up from the Jordan."

[18]And it came to pass, when the priests who bore the ark of the covenant of the LORD had come from the midst of the Jordan, *and* the soles of the priests' feet touched the dry land, that the waters of the Jordan returned to their place and overflowed all its banks as before.

[19]Now the people came up from the Jordan on the tenth *day* of the first month, and they camped in Gilgal on the east border of Jericho.

[20]And those twelve stones which they took out of the Jordan, Joshua set up in Gilgal.

[21]Then he spoke to the children of Israel, saying: "When your children ask their fathers in time to come, saying, 'What *are* these stones?'

[22]"then you shall let your children know, saying, 'Israel crossed over this Jordan on dry land';

[23]"for the LORD your God dried up the waters of the Jordan before you until you had crossed over, as the LORD your God did to the Red Sea, which He dried up before us until we had crossed over,

[24]"that all the peoples of the earth may know the hand of the LORD, that it *is* mighty, that you may fear the LORD your God forever."

Joshua 5

The Second Generation Circumcised

[1]So it was, when all the kings of the Amorites who *were* on the west side of the Jordan, and all the kings of the Canaanites who *were* by the sea, heard that the LORD had dried up the waters of the Jordan from before the children of Israel until we had crossed over, that their heart melted; and there was no spirit in them any longer because of the children of Israel.

[2]At that time the LORD said to Joshua, “Make flint knives for yourself, and circumcise the sons of Israel again the second time.”

[3]So Joshua made flint knives for himself, and circumcised the sons of Israel at the hill of the foreskins.

[4]And this *is* the reason why Joshua circumcised them: All the people who came out of Egypt *who were* males, all the men of war, had died in the wilderness on the way, after they had come out of Egypt.

[5]For all the people who came out had been circumcised, but all the people born in the wilderness, on the way as they came out of Egypt, had not been circumcised.

[6]For the children of Israel walked forty years in the wilderness, till all the people *who were* men of war, who came out of Egypt, were consumed, because they did not obey the voice of the LORD��to whom the LORD swore that He would not show them the land which the LORD had sworn to their fathers that He would give us, “a land flowing with milk and honey.”

[7]Then Joshua circumcised their sons *whom* He raised up in their place; for they were uncircumcised, because they had not been circumcised on the way.

[8]So it was, when they had finished circumcising all the people, that they stayed in their places in the camp till they were healed.

[9]Then the LORD said to Joshua, “This day I have rolled away the reproach of Egypt from you.” Therefore the name of the place is called Gilgal to this day.

10Now the children of Israel camped in Gilgal, and kept the Passover on the fourteenth day of the month at twilight on the plains of Jericho.

[11]And they ate of the produce of the land on the day after the Passover, unleavened bread and parched grain, on the very same day.

[12]Then the manna ceased on the day after they had eaten the produce of the land; and the children of Israel no longer had manna, but they ate the food of the land of Canaan that year.

The Commander of the Army of the LORD

13And it came to pass, when Joshua was by Jericho, that he lifted his eyes and looked, and behold, a Man stood opposite him with His sword drawn in His hand. And Joshua went to Him and said to Him, "*Are* You for us or for our adversaries?"

[14]So He said, "No, but *as* Commander of the army of the LORD I have now come." And Joshua fell on his face to the earth and worshiped, and said to Him, "What does my Lord say to His servant?"

[15]Then the Commander of the LORD's army said to Joshua, "Take your sandal off your foot, for the place where you stand *is* holy." And Joshua did so.

Joshua 6

The Destruction of Jericho

[1]Now Jericho was securely shut up because of the children of Israel; none went out, and none came in.

[2]And the LORD said to Joshua: “See! I have given Jericho into your hand, its king, *and* the mighty men of valor.

[3]“You shall march around the city, all *you* men of war; you shall go all around the city once. This you shall do six days.

[4]“And seven priests shall bear seven trumpets of rams’ horns before the ark. But the seventh day you shall march around the city seven times, and the priests shall blow the trumpets.

[5]“It shall come to pass, when they make a long *blast* with the ram’s horn, *and* when you hear the sound of the trumpet, that all the people shall shout with a great shout; then the wall of the city will fall down flat. And the people shall go up every man straight before him.”

[6]Then Joshua the son of Nun called the priests and said to them, “Take up the ark of the covenant, and let seven priests bear seven trumpets of rams’ horns before the ark of the LORD.”

[7]And he said to the people, “Proceed, and march around the city, and let him who is armed advance before the ark of the LORD.”

[8]So it was, when Joshua had spoken to the people, that the seven priests bearing the seven trumpets of rams’ horns before the LORD advanced and blew the trumpets, and the ark of the covenant of the LORD followed them.

[9]The armed men went before the priests who blew the trumpets, and the rear guard came after the ark, while *the priests* continued blowing the trumpets.

[10]Now Joshua had commanded the people, saying, “You shall not shout or make any noise with your voice, nor shall a word proceed out of your mouth, until the day I say to you, ‘Shout!’ Then you shall shout.”

[11]So he had the ark of the LORD circle the city, going around *it* once. Then they came into the camp and lodged in the camp.

12And Joshua rose early in the morning, and the priests took up the ark of the LORD.

13Then seven priests bearing seven trumpets of rams' horns before the ark of the LORD went on continually and blew with the trumpets. And the armed men went before them. But the rear guard came after the ark of the LORD, while *the priests* continued blowing the trumpets.

14And the second day they marched around the city once and returned to the camp. So they did six days.

15But it came to pass on the seventh day that they rose early, about the dawning of the day, and marched around the city seven times in the same manner. On that day only they marched around the city seven times.

16And the seventh time it happened, when the priests blew the trumpets, that Joshua said to the people: "Shout, for the LORD has given you the city!

17"Now the city shall be doomed by the LORD to destruction, it and all who *are* in it. Only Rahab the harlot shall live, she and all who *are* with her in the house, because she hid the messengers that we sent.

18"And you, by all means abstain from the accursed things, lest you become accursed when you take of the accursed things, and make the camp of Israel a curse, and trouble it.

19"But all the silver and gold, and vessels of bronze and iron, *are* consecrated to the LORD; they shall come into the treasury of the LORD."

20So the people shouted when *the priests* blew the trumpets. And it happened when the people heard the sound of the trumpet, and the people shouted with a great shout, that the wall fell down flat. Then the people went up into the city, every man straight before him, and they took the city.

21And they utterly destroyed all that *was* in the city, both man and woman, young and old, ox and sheep and donkey, with the edge of the sword.

22But Joshua had said to the two men who had spied out the country, "Go into the harlot's house, and from there bring out the woman and all that she has, as you swore to her."

[23]And the young men who had been spies went in and brought out Rahab, her father, her mother, her brothers, and all that she had. So they brought out all her relatives and left them outside the camp of Israel.

[24]But they burned the city and all that *was* in it with fire. Only the silver and gold, and the vessels of bronze and iron, they put into the treasury of the house of the LORD.

[25]And Joshua spared Rahab the harlot, her father's household, and all that she had. So she dwells in Israel to this day, because she hid the messengers whom Joshua sent to spy out Jericho.

[26]Then Joshua charged *them* at that time, saying, "Cursed *be* the man before the LORD who rises up and builds this city Jericho; he shall lay its foundation with his firstborn, and with his youngest he shall set up its gates."

[27]So the LORD was with Joshua, and his fame spread throughout all the country.

Joshua 7

Defeat at Ai

[1]But the children of Israel committed a trespass regarding the accursed things, for Achan the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, took of the accursed things; so the anger of the LORD burned against the children of Israel.

[2]Now Joshua sent men from Jericho to Ai, which *is* beside Beth Aven, on the east side of Bethel, and spoke to them, saying, "Go up and spy out the country." So the men went up and spied out Ai.

[3]And they returned to Joshua and said to him, "Do not let all the people go up, but let about two or three thousand men go up and attack Ai. Do not weary all the people there, for *the people of Ai are* few."

[4]So about three thousand men went up there from the people, but they fled before the men of Ai.

[5]And the men of Ai struck down about thirty-six men, for they chased them *from* before the gate as far as Shebarim, and struck them down on the descent; therefore the hearts of the people melted and became like water.

[6]Then Joshua tore his clothes, and fell to the earth on his face before the ark of the LORD until evening, he and the elders of Israel; and they put dust on their heads.

[7]And Joshua said, "Alas, Lord GOD, why have You brought this people over the Jordan at all—to deliver us into the hand of the Amorites, to destroy us? Oh, that we had been content, and dwelt on the other side of the Jordan!

[8]"O Lord, what shall I say when Israel turns its back before its enemies?

[9]"For the Canaanites and all the inhabitants of the land will hear *it,* and surround us, and cut off our name from the earth. Then what will You do for Your great name?"

The Sin of Achan

10So the LORD said to Joshua: "Get up! Why do you lie thus on your face?

11"Israel has sinned, and they have also transgressed My covenant which I commanded them. For they have even taken some of the accursed things, and have both stolen and deceived; and they have also put *it* among their own stuff.

12"Therefore the children of Israel could not stand before their enemies, *but* turned *their* backs before their enemies, because they have become doomed to destruction. Neither will I be with you anymore, unless you destroy the accursed from among you.

13"Get up, sanctify the people, and say, 'Sanctify yourselves for tomorrow, because thus says the LORD God of Israel: "*There is* an accursed thing in your midst, O Israel; you cannot stand before your enemies until you take away the accursed thing from among you."

14'In the morning therefore you shall be brought according to your tribes. And it shall be *that* the tribe which the LORD takes shall come according to families; and the family which the LORD takes shall come by households; and the household which the LORD takes shall come man by man.

15'Then it shall be *that* he who is taken with the accursed thing shall be burned with fire, he and all that he has, because he has transgressed the covenant of the LORD, and because he has done a disgraceful thing in Israel.' "

16So Joshua rose early in the morning and brought Israel by their tribes, and the tribe of Judah was taken.

17He brought the clan of Judah, and he took the family of the Zarhites; and he brought the family of the Zarhites man by man, and Zabdi was taken.

18Then he brought his household man by man, and Achan the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, was taken.

19Now Joshua said to Achan, "My son, I beg you, give glory to the LORD God of Israel, and make confession to Him, and tell me now what you have done; do not hide *it* from me."

20And Achan answered Joshua and said, "Indeed I have sinned against the LORD God of Israel, and this is what I have done:

[21]“When I saw among the spoils a beautiful Babylonian garment, two hundred shekels of silver, and a wedge of gold weighing fifty shekels, I coveted them and took them. And there they are, hidden in the earth in the midst of my tent, with the silver under it.”

[22]So Joshua sent messengers, and they ran to the tent; and there it was, hidden in his tent, with the silver under it.

[23]And they took them from the midst of the tent, brought them to Joshua and to all the children of Israel, and laid them out before the LORD.

[24]Then Joshua, and all Israel with him, took Achan the son of Zerah, the silver, the garment, the wedge of gold, his sons, his daughters, his oxen, his donkeys, his sheep, his tent, and all that he had, and they brought them to the Valley of Achor.

[25]And Joshua said, “Why have you troubled us? The LORD will trouble you this day.” So all Israel stoned him with stones; and they burned them with fire after they had stoned them with stones.

[26]Then they raised over him a great heap of stones, still there to this day. So the LORD turned from the fierceness of His anger. Therefore the name of that place has been called the Valley of Achor to this day.

Joshua 8

The Fall of Ai

[1]Now the LORD said to Joshua: "Do not be afraid, nor be dismayed; take all the people of war with you, and arise, go up to Ai. See, I have given into your hand the king of Ai, his people, his city, and his land.

[2]"And you shall do to Ai and its king as you did to Jericho and its king. Only its spoil and its cattle you shall take as booty for yourselves. Lay an ambush for the city behind it."

[3]So Joshua arose, and all the people of war, to go up against Ai; and Joshua chose thirty thousand mighty men of valor and sent them away by night.

[4]And he commanded them, saying: "Behold, you shall lie in ambush against the city, behind the city. Do not go very far from the city, but all of you be ready.

[5]"Then I and all the people who *are* with me will approach the city; and it will come about, when they come out against us as at the first, that we shall flee before them.

[6]"For they will come out after us till we have drawn them from the city, for they will say, '*They are* fleeing before us as at the first.' Therefore we will flee before them.

[7]"Then you shall rise from the ambush and seize the city, for the LORD your God will deliver it into your hand.

[8]"And it will be, when you have taken the city, *that* you shall set the city on fire. According to the commandment of the LORD you shall do. See, I have commanded you."

[9]Joshua therefore sent them out; and they went to lie in ambush, and stayed between Bethel and Ai, on the west side of Ai; but Joshua lodged that night among the people.

[10]Then Joshua rose up early in the morning and mustered the people, and went up, he and the elders of Israel, before the people to Ai.

[11]And all the people of war who *were* with him went up and drew near; and they came before the city and camped on the north side of Ai. Now a valley *lay* between them and Ai.

[12]So he took about five thousand men and set them in ambush between Bethel and Ai, on the west side of the city.

[13]And when they had set the people, all the army that *was* on the north of the city, and its rear guard on the west of the city, Joshua went that night into the midst of the valley.

[14]Now it happened, when the king of Ai saw *it,* that the men of the city hurried and rose early and went out against Israel to battle, he and all his people, at an appointed place before the plain. But he did not know that *there was* an ambush against him behind the city.

[15]And Joshua and all Israel made as if they were beaten before them, and fled by the way of the wilderness.

[16]So all the people who *were* in Ai were called together to pursue them. And they pursued Joshua and were drawn away from the city.

[17]There was not a man left in Ai or Bethel who did not go out after Israel. So they left the city open and pursued Israel.

[18]Then the LORD said to Joshua, “Stretch out the spear that *is* in your hand toward Ai, for I will give it into your hand.” And Joshua stretched out the spear that *was* in his hand toward the city.

[19]So *those in* ambush arose quickly out of their place; they ran as soon as he had stretched out his hand, and they entered the city and took it, and hurried to set the city on fire.

[20]And when the men of Ai looked behind them, they saw, and behold, the smoke of the city ascended to heaven. So they had no power to flee this way or that way, and the people who had fled to the wilderness turned back on the pursuers.

[21]Now when Joshua and all Israel saw that the ambush had taken the city and that the smoke of the city ascended, they turned back and struck down the men of Ai.

[22]Then the others came out of the city against them; so they were *caught* in the midst of Israel, some on this side and some on that side. And they struck them down, so that they let none of them remain or escape.

[23]But the king of Ai they took alive, and brought him to Joshua.

[24]And it came to pass when Israel had made an end of slaying all the inhabitants of Ai in the field, in the wilderness where they pursued them, and when they all had fallen by the edge of the sword until they were consumed, that all the Israelites returned to Ai and struck it with the edge of the sword.

[25]So it was *that* all who fell that day, both men and women, *were* twelve thousand—all the people of Ai.

[26]For Joshua did not draw back his hand, with which he stretched out the spear, until he had utterly destroyed all the inhabitants of Ai.

[27]Only the livestock and the spoil of that city Israel took as booty for themselves, according to the word of the LORD which He had commanded Joshua.

[28]So Joshua burned Ai and made it a heap forever, a desolation to this day.

[29]And the king of Ai he hanged on a tree until evening. And as soon as the sun was down, Joshua commanded that they should take his corpse down from the tree, cast it at the entrance of the gate of the city, and raise over it a great heap of stones *that remains* to this day.

Joshua Renews the Covenant

[30]Now Joshua built an altar to the LORD God of Israel in Mount Ebal,

[31]as Moses the servant of the LORD had commanded the children of Israel, as it is written in the Book of the Law of Moses: "an altar of whole stones over which no man has wielded an iron *tool*." And they offered on it burnt offerings to the LORD, and sacrificed peace offerings.

[32]And there, in the presence of the children of Israel, he wrote on the stones a copy of the law of Moses, which he had written.

[33]Then all Israel, with their elders and officers and judges, stood on either side of the ark before the priests, the Levites, who bore the ark of the covenant of the LORD, the stranger as well as he who was born among them. Half of them *were* in front of Mount Gerizim and half of them in front of Mount Ebal, as Moses the servant of the LORD had commanded before, that they should bless the people of Israel.

[34]And afterward he read all the words of the law, the blessings and the cursings, according to all that is written in the Book of the Law.

[35]There was not a word of all that Moses had commanded which Joshua did not read before all the assembly of Israel, with the women,

the little ones, and the strangers who were living among them.

Joshua 9

The Treaty with the Gibeonites

[1]And it came to pass when all the kings who *were* on this side of the Jordan, in the hills and in the lowland and in all the coasts of the Great Sea toward Lebanon—the Hittite, the Amorite, the Canaanite, the Perizzite, the Hivite, and the Jebusite—heard *about it,*

[2]that they gathered together to fight with Joshua and Israel with one accord.

[3]But when the inhabitants of Gibeon heard what Joshua had done to Jericho and Ai,

[4]they worked craftily, and went and pretended to be ambassadors. And they took old sacks on their donkeys, old wineskins torn and mended,

[5]old and patched sandals on their feet, and old garments on themselves; and all the bread of their provision was dry *and* moldy.

[6]And they went to Joshua, to the camp at Gilgal, and said to him and to the men of Israel, “We have come from a far country; now therefore, make a covenant with us.”

[7]Then the men of Israel said to the Hivites, “Perhaps you dwell among us; so how can we make a covenant with you?”

[8]But they said to Joshua, “We *are* your servants.” And Joshua said to them, “Who *are* you, and where do you come from?”

[9]So they said to him: “From a very far country your servants have come, because of the name of the LORD your God; for we have heard of His fame, and all that He did in Egypt,

[10]“and all that He did to the two kings of the Amorites who *were* beyond the Jordan—to Sihon king of Heshbon, and Og king of Bashan, who was at Ashtaroth.

[11]“Therefore our elders and all the inhabitants of our country spoke to us, saying, ‘Take provisions with you for the journey, and go to meet them, and say to them, “We *are* your servants; now therefore, make a covenant with us.” ’

[12]“This bread of ours we took hot *for* our provision from our houses on the day we departed to come to you. But now look, it is dry and

moldy.

[13]“And these wineskins which we filled *were* new, and see, they are torn; and these our garments and our sandals have become old because of the very long journey.”

[14]Then the men of Israel took some of their provisions; but they did not ask counsel of the LORD.

[15]So Joshua made peace with them, and made a covenant with them to let them live; and the rulers of the congregation swore to them.

16And it happened at the end of three days, after they had made a covenant with them, that they heard that they *were* their neighbors who dwelt near them.

[17]Then the children of Israel journeyed and came to their cities on the third day. Now their cities *were* Gibeon, Chephirah, Beeroth, and Kirjath Jearim.

[18]But the children of Israel did not attack them, because the rulers of the congregation had sworn to them by the LORD God of Israel. And all the congregation complained against the rulers.

[19]Then all the rulers said to all the congregation, “We have sworn to them by the LORD God of Israel; now therefore, we may not touch them.

[20]“This we will do to them: We will let them live, lest wrath be upon us because of the oath which we swore to them.”

[21]And the rulers said to them, “Let them live, but let them be woodcutters and water carriers for all the congregation, as the rulers had promised them.”

22Then Joshua called for them, and he spoke to them, saying, “Why have you deceived us, saying, ‘We *are* very far from you,’ when you dwell near us?

[23]“Now therefore, you *are* cursed, and none of you shall be freed from being slaves—woodcutters and water carriers for the house of my God.”

[24]So they answered Joshua and said, “Because your servants were clearly told that the LORD your God commanded His servant Moses to give you all the land, and to destroy all the inhabitants of the land from

before you; therefore we were very much afraid for our lives because of you, and have done this thing.

[25]“And now, here we are, in your hands; do with us as it seems good and right to do to us.”

[26]So he did to them, and delivered them out of the hand of the children of Israel, so that they did not kill them.

[27]And that day Joshua made them woodcutters and water carriers for the congregation and for the altar of the LORD, in the place which He would choose, even to this day.

Joshua 10

The Sun Stands Still

[1]Now it came to pass when Adoni-Zedek king of Jerusalem heard how Joshua had taken Ai and had utterly destroyed it—as he had done to Jericho and its king, so he had done to Ai and its king—and how the inhabitants of Gibeon had made peace with Israel and were among them,

[2]that they feared greatly, because Gibeon *was* a great city, like one of the royal cities, and because it *was* greater than Ai, and all its men *were* mighty.

[3]Therefore Adoni-Zedek king of Jerusalem sent to Hoham king of Hebron, Piram king of Jarmuth, Japhia king of Lachish, and Debir king of Eglon, saying,

[4]“Come up to me and help me, that we may attack Gibeon, for it has made peace with Joshua and with the children of Israel.”

[5]Therefore the five kings of the Amorites, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, *and* the king of Eglon, gathered together and went up, they and all their armies, and camped before Gibeon and made war against it.

[6]And the men of Gibeon sent to Joshua at the camp at Gilgal, saying, “Do not forsake your servants; come up to us quickly, save us and help us, for all the kings of the Amorites who dwell in the mountains have gathered together against us.”

[7]So Joshua ascended from Gilgal, he and all the people of war with him, and all the mighty men of valor.

[8]And the LORD said to Joshua, “Do not fear them, for I have delivered them into your hand; not a man of them shall stand before you.”

[9]Joshua therefore came upon them suddenly, having marched all night from Gilgal.

[10]So the LORD routed them before Israel, killed them with a great slaughter at Gibeon, chased them along the road that goes to Beth Horon, and struck them down as far as Azekah and Makkedah.

[11]And it happened, as they fled before Israel *and* were on the descent of Beth Horon, that the LORD cast down large hailstones from heaven on them as far as Azekah, and they died. *There were* more who died from the hailstones than the children of Israel killed with the sword.

12Then Joshua spoke to the LORD in the day when the LORD delivered up the Amorites before the children of Israel, and he said in the sight of Israel:

“Sun, stand still over Gibeon;
And Moon, in the Valley of Aijalon.”
[13]So the sun stood still,
And the moon stopped,
Till the people had revenge
Upon their enemies.

Is this not written in the Book of Jasher? So the sun stood still in the midst of heaven, and did not hasten to go *down* for about a whole day.

[14]And there has been no day like that, before it or after it, that the LORD heeded the voice of a man; for the LORD fought for Israel.

[15]Then Joshua returned, and all Israel with him, to the camp at Gilgal.

The Amorite Kings Executed

16But these five kings had fled and hidden themselves in a cave at Makkedah.

[17]And it was told Joshua, saying, “The five kings have been found hidden in the cave at Makkedah.”

[18]So Joshua said, “Roll large stones against the mouth of the cave, and set men by it to guard them.

[19]“And do not stay *there* yourselves, *but* pursue your enemies, and attack their rear *guard*. Do not allow them to enter their cities, for the LORD your God has delivered them into your hand.”

[20]Then it happened, while Joshua and the children of Israel made an end of slaying them with a very great slaughter, till they had finished, that those who escaped entered fortified cities.

[21]And all the people returned to the camp, to Joshua at Makkedah, in peace. No one moved his tongue against any of the children of Israel.

22Then Joshua said, “Open the mouth of the cave, and bring out those five kings to me from the cave.”

23And they did so, and brought out those five kings to him from the cave: the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, *and* the king of Eglon.

24So it was, when they brought out those kings to Joshua, that Joshua called for all the men of Israel, and said to the captains of the men of war who went with him, “Come near, put your feet on the necks of these kings.” And they drew near and put their feet on their necks.

25Then Joshua said to them, “Do not be afraid, nor be dismayed; be strong and of good courage, for thus the LORD will do to all your enemies against whom you fight.”

26And afterward Joshua struck them and killed them, and hanged them on five trees; and they were hanging on the trees until evening.

27So it was at the time of the going down of the sun *that* Joshua commanded, and they took them down from the trees, cast them into the cave where they had been hidden, and laid large stones against the cave’s mouth, *which remain* until this very day.

Conquest of the Southland

28On that day Joshua took Makkedah, and struck it and its king with the edge of the sword. He utterly destroyed them—all the people who *were* in it. He let none remain. He also did to the king of Makkedah as he had done to the king of Jericho.

29Then Joshua passed from Makkedah, and all Israel with him, to Libnah; and they fought against Libnah.

30And the LORD also delivered it and its king into the hand of Israel; he struck it and all the people who *were* in it with the edge of the sword. He let none remain in it, but did to its king as he had done to the king of Jericho.

31Then Joshua passed from Libnah, and all Israel with him, to Lachish; and they encamped against it and fought against it.

32And the LORD delivered Lachish into the hand of Israel, who took it on the second day, and struck it and all the people who *were* in it with the edge of the sword, according to all that he had done to Libnah.

[33]Then Horam king of Gezer came up to help Lachish; and Joshua struck him and his people, until he left him none remaining.

[34]From Lachish Joshua passed to Eglon, and all Israel with him; and they encamped against it and fought against it.

[35]They took it on that day and struck it with the edge of the sword; all the people who *were* in it he utterly destroyed that day, according to all that he had done to Lachish.

[36]So Joshua went up from Eglon, and all Israel with him, to Hebron; and they fought against it.

[37]And they took it and struck it with the edge of the sword—its king, all its cities, and all the people who *were* in it; he left none remaining, according to all that he had done to Eglon, but utterly destroyed it and all the people who *were* in it.

[38]Then Joshua returned, and all Israel with him, to Debir; and they fought against it.

[39]And he took it and its king and all its cities; they struck them with the edge of the sword and utterly destroyed all the people who *were* in it. He left none remaining; as he had done to Hebron, so he did to Debir and its king, as he had done also to Libnah and its king.

[40]So Joshua conquered all the land: the mountain country and the South and the lowland and the wilderness slopes, and all their kings; he left none remaining, but utterly destroyed all that breathed, as the LORD God of Israel had commanded.

[41]And Joshua conquered them from Kadesh Barnea as far as Gaza, and all the country of Goshen, even as far as Gibeon.

[42]All these kings and their land Joshua took at one time, because the LORD God of Israel fought for Israel.

[43]Then Joshua returned, and all Israel with him, to the camp at Gilgal.

Joshua 11

The Northern Conquest

[1]And it came to pass, when Jabin king of Hazor heard *these things,* that he sent to Jobab king of Madon, to the king of Shimron, to the king of Achshaph,

[2]and to the kings who *were* from the north, in the mountains, in the plain south of Chinneroth, in the lowland, and in the heights of Dor on the west,

[3]to the Canaanites in the east and in the west, the Amorite, the Hittite, the Perizzite, the Jebusite in the mountains, and the Hivite below Hermon in the land of Mizpah.

[4]So they went out, they and all their armies with them, *as* many people *as* the sand that *is* on the seashore in multitude, with very many horses and chariots.

[5]And when all these kings had met together, they came and camped together at the waters of Merom to fight against Israel.

[6]But the LORD said to Joshua, “Do not be afraid because of them, for tomorrow about this time I will deliver all of them slain before Israel. You shall hamstring their horses and burn their chariots with fire.”

[7]So Joshua and all the people of war with him came against them suddenly by the waters of Merom, and they attacked them.

[8]And the LORD delivered them into the hand of Israel, who defeated them and chased them to Greater Sidon, to the Brook Misrephoth, and to the Valley of Mizpah eastward; they attacked them until they left none of them remaining.

[9]So Joshua did to them as the LORD had told him: he hamstrung their horses and burned their chariots with fire.

[10]Joshua turned back at that time and took Hazor, and struck its king with the sword; for Hazor was formerly the head of all those kingdoms.

[11]And they struck all the people who *were* in it with the edge of the sword, utterly destroying *them.* There was none left breathing. Then he burned Hazor with fire.

[12]So all the cities of those kings, and all their kings, Joshua took and struck with the edge of the sword. He utterly destroyed them, as Moses the servant of the LORD had commanded.

[13]But *as for* the cities that stood on their mounds, Israel burned none of them, except Hazor only, *which* Joshua burned.

[14]And all the spoil of these cities and the livestock, the children of Israel took as booty for themselves; but they struck every man with the edge of the sword until they had destroyed them, and they left none breathing.

[15]As the LORD had commanded Moses His servant, so Moses commanded Joshua, and so Joshua did. He left nothing undone of all that the LORD had commanded Moses.

Summary of Joshua's Conquests

[16]Thus Joshua took all this land: the mountain country, all the South, all the land of Goshen, the lowland, and the Jordan plain—the mountains of Israel and its lowlands,

[17]from Mount Halak and the ascent to Seir, even as far as Baal Gad in the Valley of Lebanon below Mount Hermon. He captured all their kings, and struck them down and killed them.

[18]Joshua made war a long time with all those kings.

[19]There was not a city that made peace with the children of Israel, except the Hivites, the inhabitants of Gibeon. All *the others* they took in battle.

[20]For it was of the LORD to harden their hearts, that they should come against Israel in battle, that He might utterly destroy them, *and* that they might receive no mercy, but that He might destroy them, as the LORD had commanded Moses.

[21]And at that time Joshua came and cut off the Anakim from the mountains: from Hebron, from Debir, from Anab, from all the mountains of Judah, and from all the mountains of Israel; Joshua utterly destroyed them with their cities.

[22]None of the Anakim were left in the land of the children of Israel; they remained only in Gaza, in Gath, and in Ashdod.

[23]So Joshua took the whole land, according to all that the LORD had said to Moses; and Joshua gave it as an inheritance to Israel according to their divisions by their tribes. Then the land rested from war.

Joshua 12

The Kings Conquered by Moses

[1]These *are* the kings of the land whom the children of Israel defeated, and whose land they possessed on the other side of the Jordan toward the rising of the sun, from the River Arnon to Mount Hermon, and all the eastern Jordan plain:

[2]*One king was* Sihon king of the Amorites, who dwelt in Heshbon *and* ruled half of Gilead, from Aroer, which is on the bank of the River Arnon, from the middle of that river, even as far as the River Jabbok, *which is* the border of the Ammonites,

[3]and the eastern Jordan plain from the Sea of Chinneroth as far as the Sea of the Arabah (the Salt Sea), the road to Beth Jeshimoth, and southward below the slopes of Pisgah.

[4]*The other king was* Og king of Bashan and his territory, *who was* of the remnant of the giants, who dwelt at Ashtaroth and at Edrei,

[5]and reigned over Mount Hermon, over Salcah, over all Bashan, as far as the border of the Geshurites and the Maachathites, and over half of Gilead *to* the border of Sihon king of Heshbon.

[6]These Moses the servant of the LORD and the children of Israel had conquered; and Moses the servant of the LORD had given it *as* a possession to the Reubenites, the Gadites, and half the tribe of Manasseh.

The Kings Conquered by Joshua

[7]And these *are* the kings of the country which Joshua and the children of Israel conquered on this side of the Jordan, on the west, from Baal Gad in the Valley of Lebanon as far as Mount Halak and the ascent to Seir, which Joshua gave to the tribes of Israel *as* a possession according to their divisions,

[8]in the mountain country, in the lowlands, in the *Jordan* plain, in the slopes, in the wilderness, and in the South—the Hittites, the Amorites, the Canaanites, the Perizzites, the Hivites, and the Jebusites:

[9]the king of Jericho, one; the king of Ai, which *is* beside Bethel, one;

[10]the king of Jerusalem, one; the king of Hebron, one;
[11]the king of Jarmuth, one; the king of Lachish, one;
[12]the king of Eglon, one; the king of Gezer, one;
[13]the king of Debir, one; the king of Geder, one;
[14]the king of Hormah, one; the king of Arad, one;
[15]the king of Libnah, one; the king of Adullam, one;
[16]the king of Makkedah, one; the king of Bethel, one;
[17]the king of Tappuah, one; the king of Hepher, one;
[18]the king of Aphek, one; the king of Lasharon, one;
[19]the king of Madon, one; the king of Hazor, one;
[20]the king of Shimron Meron, one; the king of Achshaph, one;
[21]the king of Taanach, one; the king of Megiddo, one;
[22]the king of Kedesh, one; the king of Jokneam in Carmel, one;
[23]the king of Dor in the heights of Dor, one; the king of the people of Gilgal, one;
[24]the king of Tirzah, one—all the kings, thirty-one.

Joshua 13

Remaining Land to Be Conquered

[1]Now Joshua was old, advanced in years. And the LORD said to him: "You are old, advanced in years, and there remains very much land yet to be possessed.

[2]"This is the land that yet remains: all the territory of the Philistines and all *that of* the Geshurites,

[3]"from Sihor, which *is* east of Egypt, as far as the border of Ekron northward (*which* is counted as Canaanite); the five lords of the Philistines—the Gazites, the Ashdodites, the Ashkelonites, the Gittites, and the Ekronites; also the Avites;

[4]"from the south, all the land of the Canaanites, and Mearah that belongs to the Sidonians as far as Aphek, to the border of the Amorites;

[5]"the land of the Gebalites, and all Lebanon, toward the sunrise, from Baal Gad below Mount Hermon as far as the entrance to Hamath;

[6]"all the inhabitants of the mountains from Lebanon as far as the Brook Misrephoth, *and* all the Sidonians—them I will drive out from before the children of Israel; only divide it by lot to Israel as an inheritance, as I have commanded you.

[7]"Now therefore, divide this land as an inheritance to the nine tribes and half the tribe of Manasseh."

The Land Divided East of the Jordan

[8]With the other half-tribe the Reubenites and the Gadites received their inheritance, which Moses had given them, beyond the Jordan eastward, as Moses the servant of the LORD had given them:

[9]from Aroer which *is* on the bank of the River Arnon, and the town that *is* in the midst of the ravine, and all the plain of Medeba as far as Dibon;

[10]all the cities of Sihon king of the Amorites, who reigned in Heshbon, as far as the border of the children of Ammon;

[11]Gilead, and the border of the Geshurites and Maachathites, all Mount Hermon, and all Bashan as far as Salcah;

[12]all the kingdom of Og in Bashan, who reigned in Ashtaroth and Edrei, who remained of the remnant of the giants; for Moses had defeated and cast out these.

[13]Nevertheless the children of Israel did not drive out the Geshurites or the Maachathites, but the Geshurites and the Maachathites dwell among the Israelites until this day.

[14]Only to the tribe of Levi he had given no inheritance; the sacrifices of the LORD God of Israel made by fire *are* their inheritance, as He said to them.

The Land of Reuben

15And Moses had given to the tribe of the children of Reuben *an inheritance* according to their families.

[16]Their territory was from Aroer, which *is* on the bank of the River Arnon, and the city that *is* in the midst of the ravine, and all the plain by Medeba;

[17]Heshbon and all its cities that *are* in the plain: Dibon, Bamoth Baal, Beth Baal Meon,

[18]Jahaza, Kedemoth, Mephaath,

[19]Kirjathaim, Sibmah, Zereth Shahar on the mountain of the valley,

[20]Beth Peor, the slopes of Pisgah, and Beth Jeshimoth—

[21]all the cities of the plain and all the kingdom of Sihon king of the Amorites, who reigned in Heshbon, whom Moses had struck with the princes of Midian: Evi, Rekem, Zur, Hur, and Reba, who *were* princes of Sihon dwelling in the country.

[22]The children of Israel also killed with the sword Balaam the son of Beor, the soothsayer, among those who were killed by them.

[23]And the border of the children of Reuben was the bank of the Jordan. This *was* the inheritance of the children of Reuben according to their families, the cities and their villages.

The Land of Gad

24Moses also had given *an inheritance* to the tribe of Gad, to the children of Gad according to their families.

[25]Their territory was Jazer, and all the cities of Gilead, and half the land of the Ammonites as far as Aroer, which *is* before Rabbah,

[26]and from Heshbon to Ramath Mizpah and Betonim, and from Mahanaim to the border of Debir,

[27]and in the valley Beth Haram, Beth Nimrah, Succoth, and Zaphon, the rest of the kingdom of Sihon king of Heshbon, with the Jordan as *its* border, as far as the edge of the Sea of Chinnereth, on the other side of the Jordan eastward.

[28]This *is* the inheritance of the children of Gad according to their families, the cities and their villages.

Half the Tribe of Manasseh (East)

[29]Moses also had given *an inheritance* to half the tribe of Manasseh; it was for half the tribe of the children of Manasseh according to their families:

[30]Their territory was from Mahanaim, all Bashan, all the kingdom of Og king of Bashan, and all the towns of Jair which are in Bashan, sixty cities;

[31]half of Gilead, and Ashtaroth and Edrei, cities of the kingdom of Og in Bashan, *were* for the children of Machir the son of Manasseh, for half of the children of Machir according to their families.

[32]These *are the areas* which Moses had distributed as an inheritance in the plains of Moab on the other side of the Jordan, by Jericho eastward.

[33]But to the tribe of Levi Moses had given no inheritance; the LORD God of Israel *was* their inheritance, as He had said to them.

Joshua 14

The Land Divided West of the Jordan

[1]These *are the areas* which the children of Israel inherited in the land of Canaan, which Eleazar the priest, Joshua the son of Nun, and the heads of the fathers of the tribes of the children of Israel distributed as an inheritance to them.

[2]Their inheritance *was* by lot, as the LORD had commanded by the hand of Moses, for the nine tribes and the half-tribe.

[3]For Moses had given the inheritance of the two tribes and the half-tribe on the other side of the Jordan; but to the Levites he had given no inheritance among them.

[4]For the children of Joseph were two tribes: Manasseh and Ephraim. And they gave no part to the Levites in the land, except cities to dwell *in,* with their common-lands for their livestock and their property.

[5]As the LORD had commanded Moses, so the children of Israel did; and they divided the land.

Caleb Inherits Hebron

[6]Then the children of Judah came to Joshua in Gilgal. And Caleb the son of Jephunneh the Kenizzite said to him: “You know the word which the LORD said to Moses the man of God concerning you and me in Kadesh Barnea.

[7]“I *was* forty years old when Moses the servant of the LORD sent me from Kadesh Barnea to spy out the land, and I brought back word to him as *it was* in my heart.

[8]“Nevertheless my brethren who went up with me made the heart of the people melt, but I wholly followed the LORD my God.

[9]“So Moses swore on that day, saying, ‘Surely the land where your foot has trodden shall be your inheritance and your children’s forever, because you have wholly followed the LORD my God.’

[10]“And now, behold, the LORD has kept me alive, as He said, these forty-five years, ever since the LORD spoke this word to Moses while

Israel wandered in the wilderness; and now, here I am this day, eighty-five years old.

[11]"As yet I *am as* strong this day as on the day that Moses sent me; just as my strength *was* then, so now *is* my strength for war, both for going out and for coming in.

[12]"Now therefore, give me this mountain of which the LORD spoke in that day; for you heard in that day how the Anakim *were* there, and *that* the cities *were* great *and* fortified. It may be that the LORD *will be* with me, and I shall be able to drive them out as the LORD said."

[13]And Joshua blessed him, and gave Hebron to Caleb the son of Jephunneh as an inheritance.

[14]Hebron therefore became the inheritance of Caleb the son of Jephunneh the Kenizzite to this day, because he wholly followed the LORD God of Israel.

[15]And the name of Hebron formerly was Kirjath Arba (*Arba was* the greatest man among the Anakim). Then the land had rest from war.

Joshua 15

The Land of Judah

[1]So *this* was the lot of the tribe of the children of Judah according to their families: The border of Edom at the Wilderness of Zin southward *was* the extreme southern boundary.

[2]And their southern border began at the shore of the Salt Sea, from the bay that faces southward.

[3]Then it went out to the southern side of the Ascent of Akrabbim, passed along to Zin, ascended on the south side of Kadesh Barnea, passed along to Hezron, went up to Adar, and went around to Karkaa.

[4]*From there* it passed toward Azmon and went out to the Brook of Egypt; and the border ended at the sea. This shall be your southern border.

[5]The east border *was* the Salt Sea as far as the mouth of the Jordan. And the border on the northern quarter *began* at the bay of the sea at the mouth of the Jordan.

[6]The border went up to Beth Hoglah and passed north of Beth Arabah; and the border went up to the stone of Bohan the son of Reuben.

[7]Then the border went up toward Debir from the Valley of Achor, and it turned northward toward Gilgal, which *is* before the Ascent of Adummim, which *is* on the south side of the valley. The border continued toward the waters of En Shemesh and ended at En Rogel.

[8]And the border went up by the Valley of the Son of Hinnom to the southern slope of the Jebusite *city* (which *is* Jerusalem). The border went up to the top of the mountain that *lies* before the Valley of Hinnom westward, which *is* at the end of the Valley of Rephaim northward.

[9]Then the border went around from the top of the hill to the fountain of the water of Nephtoah, and extended to the cities of Mount Ephron. And the border went around to Baalah (which *is* Kirjath Jearim).

[10]Then the border turned westward from Baalah to Mount Seir, passed along to the side of Mount Jearim on the north (which *is* Chesalon), went down to Beth Shemesh, and passed on to Timnah.

[11]And the border went out to the side of Ekron northward. Then the border went around to Shicron, passed along to Mount Baalah, and extended to Jabneel; and the border ended at the sea.

[12]The west border *was* the coastline of the Great Sea. This *is* the boundary of the children of Judah all around according to their families.

Caleb Occupies Hebron and Debir

[13]Now to Caleb the son of Jephunneh he gave a share among the children of Judah, according to the commandment of the LORD to Joshua, *namely,* Kirjath Arba, which *is* Hebron (*Arba was* the father of Anak).

[14]Caleb drove out the three sons of Anak from there: Sheshai, Ahiman, and Talmai, the children of Anak.

[15]Then he went up from there to the inhabitants of Debir (formerly the name of Debir *was* Kirjath Sepher).

[16]And Caleb said, “He who attacks Kirjath Sepher and takes it, to him I will give Achsah my daughter as wife.”

[17]So Othniel the son of Kenaz, the brother of Caleb, took it; and he gave him Achsah his daughter as wife.

[18]Now it was so, when she came *to him,* that she persuaded him to ask her father for a field. So she dismounted from *her* donkey, and Caleb said to her, “What do you wish?”

[19]She answered, “Give me a blessing; since you have given me land in the South, give me also springs of water.” So he gave her the upper springs and the lower springs.

The Cities of Judah

[20]This *was* the inheritance of the tribe of the children of Judah according to their families:

[21]The cities at the limits of the tribe of the children of Judah, toward the border of Edom in the South, were Kabzeel, Eder, Jagur,

[22]Kinah, Dimonah, Adadah,

[23]Kedesh, Hazor, Ithnan,

[24]Ziph, Telem, Bealoth,

[25]Hazor, Hadattah, Kerioth, Hezron (which *is* Hazor),
[26]Amam, Shema, Moladah,
[27]Hazar Gaddah, Heshmon, Beth Pelet,
[28]Hazar Shual, Beersheba, Bizjothjah,
[29]Baalah, Ijim, Ezem,
[30]Eltolad, Chesil, Hormah,
[31]Ziklag, Madmannah, Sansannah,
[32]Lebaoth, Shilhim, Ain, and Rimmon: all the cities *are* twenty-nine, with their villages.

[33]In the lowland: Eshtaol, Zorah, Ashnah,
[34]Zanoah, En Gannim, Tappuah, Enam,
[35]Jarmuth, Adullam, Socoh, Azekah,
[36]Sharaim, Adithaim, Gederah, and Gederothaim: fourteen cities with their villages;
[37]Zenan, Hadashah, Migdal Gad,
[38]Dilean, Mizpah, Joktheel,
[39]Lachish, Bozkath, Eglon,
[40]Cabbon, Lahmas, Kithlish,
[41]Gederoth, Beth Dagon, Naamah, and Makkedah: sixteen cities with their villages;
[42]Libnah, Ether, Ashan,
[43]Jiphtah, Ashnah, Nezib,
[44]Keilah, Achzib, and Mareshah: nine cities with their villages;
[45]Ekron, with its towns and villages;
[46]from Ekron to the sea, all that *lay* near Ashdod, with their villages;
[47]Ashdod with its towns and villages, Gaza with its towns and villages—as far as the Brook of Egypt and the Great Sea with *its* coastline.

[48]And in the mountain country: Shamir, Jattir, Sochoh,
[49]Dannah, Kirjath Sannah (which *is* Debir),
[50]Anab, Eshtemoh, Anim,
[51]Goshen, Holon, and Giloh: eleven cities with their villages;
[52]Arab, Dumah, Eshean,

[53]Janum, Beth Tappuah, Aphekah,

[54]Humtah, Kirjath Arba (which *is* Hebron), and Zior: nine cities with their villages;

[55]Maon, Carmel, Ziph, Juttah,

[56]Jezreel, Jokdeam, Zanoah,

[57]Kain, Gibeah, and Timnah: ten cities with their villages;

[58]Halhul, Beth Zur, Gedor,

[59]Maarath, Beth Anoth, and Eltekon: six cities with their villages;

[60]Kirjath Baal (which *is* Kirjath Jearim) and Rabbah: two cities with their villages.

[61]In the wilderness: Beth Arabah, Middin, Secacah,

[62]Nibshan, the City of Salt, and En Gedi: six cities with their villages.

[63]As for the Jebusites, the inhabitants of Jerusalem, the children of Judah could not drive them out; but the Jebusites dwell with the children of Judah at Jerusalem to this day.

Joshua 16

Ephraim and West Manasseh

[1]The lot fell to the children of Joseph from the Jordan, by Jericho, to the waters of Jericho on the east, to the wilderness that goes up from Jericho through the mountains to Bethel,

[2]then went out from Bethel to Luz, passed along to the border of the Archites at Ataroth,

[3]and went down westward to the boundary of the Japhletites, as far as the boundary of Lower Beth Horon to Gezer; and it ended at the sea.

[4]So the children of Joseph, Manasseh and Ephraim, took their inheritance.

The Land of Ephraim

[5]The border of the children of Ephraim, according to their families, was *thus:* The border of their inheritance on the east side was Ataroth Addar as far as Upper Beth Horon.

[6]And the border went out toward the sea on the north side of Michmethath; then the border went around eastward to Taanath Shiloh, and passed by it on the east of Janohah.

[7]Then it went down from Janohah to Ataroth and Naarah, reached to Jericho, and came out at the Jordan.

[8]The border went out from Tappuah westward to the Brook Kanah, and it ended at the sea. This *was* the inheritance of the tribe of the children of Ephraim according to their families.

[9]The separate cities for the children of Ephraim *were* among the inheritance of the children of Manasseh, all the cities with their villages.

[10]And they did not drive out the Canaanites who dwelt in Gezer; but the Canaanites dwell among the Ephraimites to this day and have become forced laborers.

Joshua 17

The Other Half-Tribe of Manasseh (West)

[1]There was also a lot for the tribe of Manasseh, for he *was* the firstborn of Joseph: *namely* for Machir the firstborn of Manasseh, the father of Gilead, because he was a man of war; therefore he was given Gilead and Bashan.

[2]And there was *a lot* for the rest of the children of Manasseh according to their families: for the children of Abiezer, the children of Helek, the children of Asriel, the children of Shechem, the children of Hepher, and the children of Shemida; these *were* the male children of Manasseh the son of Joseph according to their families.

[3]But Zelophehad the son of Hepher, the son of Gilead, the son of Machir, the son of Manasseh, had no sons, but only daughters. And these *are* the names of his daughters: Mahlah, Noah, Hoglah, Milcah, and Tirzah.

[4]And they came near before Eleazar the priest, before Joshua the son of Nun, and before the rulers, saying, “The LORD commanded Moses to give us an inheritance among our brothers.” Therefore, according to the commandment of the LORD, he gave them an inheritance among their father’s brothers.

[5]Ten shares fell to Manasseh, besides the land of Gilead and Bashan, which *were* on the other side of the Jordan,

[6]because the daughters of Manasseh received an inheritance among his sons; and the rest of Manasseh’s sons had the land of Gilead.

[7]And the territory of Manasseh was from Asher to Michmethath, that *lies* east of Shechem; and the border went along south to the inhabitants of En Tappuah.

[8]Manasseh had the land of Tappuah, but Tappuah on the border of Manasseh *belonged* to the children of Ephraim.

[9]And the border descended to the Brook Kanah, southward to the brook. These cities of Ephraim *are* among the cities of Manasseh. The border of Manasseh *was* on the north side of the brook; and it ended at the sea.

[10]Southward *it was* Ephraim's, northward *it was* Manasseh's, and the sea was its border. Manasseh's territory was adjoining Asher on the north and Issachar on the east.

[11]And in Issachar and in Asher, Manasseh had Beth Shean and its towns, Ibleam and its towns, the inhabitants of Dor and its towns, the inhabitants of En Dor and its towns, the inhabitants of Taanach and its towns, and the inhabitants of Megiddo and its towns—three hilly regions.

[12]Yet the children of Manasseh could not drive out *the inhabitants of* those cities, but the Canaanites were determined to dwell in that land.

[13]And it happened, when the children of Israel grew strong, that they put the Canaanites to forced labor, but did not utterly drive them out.

More Land for Ephraim and Manasseh

[14]Then the children of Joseph spoke to Joshua, saying, "Why have you given us *only* one lot and one share to inherit, since we *are* a great people, inasmuch as the LORD has blessed us until now?"

[15]So Joshua answered them, "If you *are* a great people, *then* go up to the forest *country* and clear a place for yourself there in the land of the Perizzites and the giants, since the mountains of Ephraim are too confined for you."

[16]But the children of Joseph said, "The mountain country is not enough for us; and all the Canaanites who dwell in the land of the valley have chariots of iron, *both those* who *are* of Beth Shean and its towns and *those* who *are* of the Valley of Jezreel."

[17]And Joshua spoke to the house of Joseph—to Ephraim and Manasseh—saying, "You *are* a great people and have great power; you shall not have *only* one lot,

[18]"but the mountain country shall be yours. Although it *is* wooded, you shall cut it down, and its farthest extent shall be yours; for you shall drive out the Canaanites, though they have iron chariots *and* are strong."

Joshua 18

The Remainder of the Land Divided

[1]Now the whole congregation of the children of Israel assembled together at Shiloh, and set up the tabernacle of meeting there. And the land was subdued before them.

[2]But there remained among the children of Israel seven tribes which had not yet received their inheritance.

[3]Then Joshua said to the children of Israel: “How long will you neglect to go and possess the land which the LORD God of your fathers has given you?

[4]“Pick out from among you three men for *each* tribe, and I will send them; they shall rise and go through the land, survey it according to their inheritance, and come *back* to me.

[5]“And they shall divide it into seven parts. Judah shall remain in their territory on the south, and the house of Joseph shall remain in their territory on the north.

[6]“You shall therefore survey the land in seven parts and bring *the survey* here to me, that I may cast lots for you here before the LORD our God.

[7]“But the Levites have no part among you, for the priesthood of the LORD *is* their inheritance. And Gad, Reuben, and half the tribe of Manasseh have received their inheritance beyond the Jordan on the east, which Moses the servant of the LORD gave them.”

[8]Then the men arose to go away; and Joshua charged those who went to survey the land, saying, “Go, walk through the land, survey it, and come back to me, that I may cast lots for you here before the LORD in Shiloh.”

[9]So the men went, passed through the land, and wrote the survey in a book in seven parts by cities; and they came to Joshua at the camp in Shiloh.

[10]Then Joshua cast lots for them in Shiloh before the LORD, and there Joshua divided the land to the children of Israel according to their divisions.

The Land of Benjamin

11Now the lot of the tribe of the children of Benjamin came up according to their families, and the territory of their lot came out between the children of Judah and the children of Joseph.

12Their border on the north side began at the Jordan, and the border went up to the side of Jericho on the north, and went up through the mountains westward; it ended at the Wilderness of Beth Aven.

13The border went over from there toward Luz, to the side of Luz (which *is* Bethel) southward; and the border descended to Ataroth Addar, near the hill that *lies* on the south side of Lower Beth Horon.

14Then the border extended around the west side to the south, from the hill that *lies* before Beth Horon southward; and it ended at Kirjath Baal (which *is* Kirjath Jearim), a city of the children of Judah. This *was* the west side.

15The south side *began* at the end of Kirjath Jearim, and the border extended on the west and went out to the spring of the waters of Nephtoah.

16Then the border came down to the end of the mountain that *lies* before the Valley of the Son of Hinnom, which *is* in the Valley of the Rephaim on the north, descended to the Valley of Hinnom, to the side of the Jebusite *city* on the south, and descended to En Rogel.

17And it went around from the north, went out to En Shemesh, and extended toward Geliloth, which is before the Ascent of Adummim, and descended to the stone of Bohan the son of Reuben.

18Then it passed along toward the north side of Arabah, and went down to Arabah.

19And the border passed along to the north side of Beth Hoglah; then the border ended at the north bay at the Salt Sea, at the south end of the Jordan. This *was* the southern boundary.

20The Jordan was its border on the east side. This *was* the inheritance of the children of Benjamin, according to its boundaries all around, according to their families.

21Now the cities of the tribe of the children of Benjamin, according to their families, were Jericho, Beth Hoglah, Emek Keziz,

22Beth Arabah, Zemaraim, Bethel,

[23]Avim, Parah, Ophrah,

[24]Chephar Haammoni, Ophni, and Gaba: twelve cities with their villages;

[25]Gibeon, Ramah, Beeroth,

[26]Mizpah, Chephirah, Mozah,

[27]Rekem, Irpeel, Taralah,

[28]Zelah, Eleph, Jebus (which *is* Jerusalem), Gibeath, *and* Kirjath: fourteen cities with their villages. This was the inheritance of the children of Benjamin according to their families.

Joshua 19

Simeon's Inheritance with Judah

[1]The second lot came out for Simeon, for the tribe of the children of Simeon according to their families. And their inheritance was within the inheritance of the children of Judah.

[2]They had in their inheritance Beersheba (Sheba), Moladah,

[3]Hazar Shual, Balah, Ezem,

[4]Eltolad, Bethul, Hormah,

[5]Ziklag, Beth Marcaboth, Hazar Susah,

[6]Beth Lebaoth, and Sharuhen: thirteen cities and their villages;

[7]Ain, Rimmon, Ether, and Ashan: four cities and their villages;

[8]and all the villages that *were* all around these cities as far as Baalath Beer, Ramah of the South. This *was* the inheritance of the tribe of the children of Simeon according to their families.

[9]The inheritance of the children of Simeon *was included* in the share of the children of Judah, for the share of the children of Judah was too much for them. Therefore the children of Simeon had *their* inheritance within the inheritance of that people.

The Land of Zebulun

[10]The third lot came out for the children of Zebulun according to their families, and the border of their inheritance was as far as Sarid.

[11]Their border went toward the west and to Maralah, went to Dabbasheth, and extended along the brook that is east of Jokneam.

[12]Then from Sarid it went eastward toward the sunrise along the border of Chisloth Tabor, and went out toward Daberath, bypassing Japhia.

[13]And from there it passed along on the east of Gath Hepher, toward Eth Kazin, and extended to Rimmon, which borders on Neah.

[14]Then the border went around it on the north side of Hannathon, and it ended in the Valley of Jiphthah El.

[15]Included were Kattath, Nahallal, Shimron, Idalah, and Bethlehem: twelve cities with their villages.

[16]This *was* the inheritance of the children of Zebulun according to their families, these cities with their villages.

The Land of Issachar

[17]The fourth lot came out to Issachar, for the children of Issachar according to their families.

[18]And their territory went to Jezreel, and *included* Chesulloth, Shunem,

[19]Haphraim, Shion, Anaharath,

[20]Rabbith, Kishion, Abez,

[21]Remeth, En Gannim, En Haddah, and Beth Pazzez.

[22]And the border reached to Tabor, Shahazimah, and Beth Shemesh; their border ended at the Jordan: sixteen cities with their villages.

[23]This *was* the inheritance of the tribe of the children of Issachar according to their families, the cities and their villages.

The Land of Asher

[24]The fifth lot came out for the tribe of the children of Asher according to their families.

[25]And their territory included Helkath, Hali, Beten, Achshaph,

[26]Alammelech, Amad, and Mishal; it reached to Mount Carmel westward, along *the Brook* Shihor Libnath.

[27]It turned toward the sunrise to Beth Dagon; and it reached to Zebulun and to the Valley of Jiphthah El, then northward beyond Beth Emek and Neiel, bypassing Cabul *which was* on the left,

[28]including Ebron, Rehob, Hammon, and Kanah, as far as Greater Sidon.

[29]And the border turned to Ramah and to the fortified city of Tyre; then the border turned to Hosah, and ended at the sea by the region of Achzib.

[30]Also Ummah, Aphek, and Rehob *were included:* twenty-two cities with their villages.

[31]This *was* the inheritance of the tribe of the children of Asher according to their families, these cities with their villages.

The Land of Naphtali

32The sixth lot came out to the children of Naphtali, for the children of Naphtali according to their families.

33And their border began at Heleph, enclosing the territory from the terebinth tree in Zaanannim, Adami Nekeb, and Jabneel, as far as Lakkum; it ended at the Jordan.

34From Heleph the border extended westward to Aznoth Tabor, and went out from there toward Hukkok; it adjoined Zebulun on the south side and Asher on the west side, and ended at Judah by the Jordan toward the sunrise.

35And the fortified cities *are* Ziddim, Zer, Hammath, Rakkath, Chinnereth,

36Adamah, Ramah, Hazor,

37Kedesh, Edrei, En Hazor,

38Iron, Migdal El, Horem, Beth Anath, and Beth Shemesh: nineteen cities with their villages.

39This *was* the inheritance of the tribe of the children of Naphtali according to their families, the cities and their villages.

The Land of Dan

40The seventh lot came out for the tribe of the children of Dan according to their families.

41And the territory of their inheritance was Zorah, Eshtaol, Ir Shemesh,

42Shaalabbin, Aijalon, Jethlah,

43Elon, Timnah, Ekron,

44Eltekeh, Gibbethon, Baalath,

45Jehud, Bene Berak, Gath Rimmon,

46Me Jarkon, and Rakkon, with the region near Joppa.

47And the border of the children of Dan went beyond these, because the children of Dan went up to fight against Leshem and took it; and they struck it with the edge of the sword, took possession of it, and dwelt in it. They called Leshem, Dan, after the name of Dan their father.

[48]This *is* the inheritance of the tribe of the children of Dan according to their families, these cities with their villages.

Joshua's Inheritance

[49]When they had made an end of dividing the land as an inheritance according to their borders, the children of Israel gave an inheritance among them to Joshua the son of Nun.

[50]According to the word of the LORD they gave him the city which he asked for, Timnath Serah in the mountains of Ephraim; and he built the city and dwelt in it.

[51]These *were* the inheritances which Eleazar the priest, Joshua the son of Nun, and the heads of the fathers of the tribes of the children of Israel divided as an inheritance by lot in Shiloh before the LORD, at the door of the tabernacle of meeting. So they made an end of dividing the country.

Joshua 20

The Cities of Refuge

[1]The LORD also spoke to Joshua, saying,

[2]"Speak to the children of Israel, saying: 'Appoint for yourselves cities of refuge, of which I spoke to you through Moses,

[3]'that the slayer who kills a person accidentally *or* unintentionally may flee there; and they shall be your refuge from the avenger of blood.

[4]'And when he flees to one of those cities, and stands at the entrance of the gate of the city, and declares his case in the hearing of the elders of that city, they shall take him into the city as one of them, and give him a place, that he may dwell among them.

[5]'Then if the avenger of blood pursues him, they shall not deliver the slayer into his hand, because he struck his neighbor unintentionally, but did not hate him beforehand.

[6]'And he shall dwell in that city until he stands before the congregation for judgment, *and* until the death of the one who is high priest in those days. Then the slayer may return and come to his own city and his own house, to the city from which he fled.' "

[7]So they appointed Kedesh in Galilee, in the mountains of Naphtali, Shechem in the mountains of Ephraim, and Kirjath Arba (which *is* Hebron) in the mountains of Judah.

[8]And on the other side of the Jordan, by Jericho eastward, they assigned Bezer in the wilderness on the plain, from the tribe of Reuben, Ramoth in Gilead, from the tribe of Gad, and Golan in Bashan, from the tribe of Manasseh.

[9]These were the cities appointed for all the children of Israel and for the stranger who dwelt among them, that whoever killed a person accidentally might flee there, and not die by the hand of the avenger of blood until he stood before the congregation.

Joshua 21

Cities of the Levites

[1]Then the heads of the fathers' *houses* of the Levites came near to Eleazar the priest, to Joshua the son of Nun, and to the heads of the fathers' *houses* of the tribes of the children of Israel.

[2]And they spoke to them at Shiloh in the land of Canaan, saying, "The LORD commanded through Moses to give us cities to dwell in, with their common-lands for our livestock."

[3]So the children of Israel gave to the Levites from their inheritance, at the commandment of the LORD, these cities and their common-lands:

[4]Now the lot came out for the families of the Kohathites. And the children of Aaron the priest, *who were* of the Levites, had thirteen cities by lot from the tribe of Judah, from the tribe of Simeon, and from the tribe of Benjamin.

[5]The rest of the children of Kohath had ten cities by lot from the families of the tribe of Ephraim, from the tribe of Dan, and from the half-tribe of Manasseh.

[6]And the children of Gershon had thirteen cities by lot from the families of the tribe of Issachar, from the tribe of Asher, from the tribe of Naphtali, and from the half-tribe of Manasseh in Bashan.

[7]The children of Merari according to their families had twelve cities from the tribe of Reuben, from the tribe of Gad, and from the tribe of Zebulun.

[8]And the children of Israel gave these cities with their common-lands by lot to the Levites, as the LORD had commanded by the hand of Moses.

[9]So they gave from the tribe of the children of Judah and from the tribe of the children of Simeon these cities which are designated by name,

[10]which were for the children of Aaron, one of the families of the Kohathites, *who were* of the children of Levi; for the lot was theirs first.

[11]And they gave them Kirjath Arba (*Arba was* the father of Anak), which *is* Hebron, in the mountains of Judah, with the common-land surrounding it.

[12]But the fields of the city and its villages they gave to Caleb the son of Jephunneh as his possession.

13Thus to the children of Aaron the priest they gave Hebron with its common-land (a city of refuge for the slayer), Libnah with its common-land,

[14]Jattir with its common-land, Eshtemoa with its common-land,

[15]Holon with its common-land, Debir with its common-land,

[16]Ain with its common-land, Juttah with its common-land, and Beth Shemesh with its common-land: nine cities from those two tribes;

[17]and from the tribe of Benjamin, Gibeon with its common-land, Geba with its common-land,

[18]Anathoth with its common-land, and Almon with its common-land: four cities.

[19]All the cities of the children of Aaron, the priests, *were* thirteen cities with their common-lands.

20And the families of the children of Kohath, the Levites, the rest of the children of Kohath, even they had the cities of their lot from the tribe of Ephraim.

[21]For they gave them Shechem with its common-land in the mountains of Ephraim (a city of refuge for the slayer), Gezer with its common-land,

[22]Kibzaim with its common-land, and Beth Horon with its common-land: four cities;

[23]and from the tribe of Dan, Eltekeh with its common-land, Gibbethon with its common-land,

[24]Aijalon with its common-land, *and* Gath Rimmon with its common-land: four cities;

[25]and from the half-tribe of Manasseh, Tanach with its common-land and Gath Rimmon with its common-land: two cities.

[26]All the ten cities with their common-lands were for the rest of the families of the children of Kohath.

27Also to the children of Gershon, of the families of the Levites, from the *other* half-tribe of Manasseh, *they gave* Golan in Bashan with its common-land (a city of refuge for the slayer), and Be Eshterah with its common-land: two cities;

28and from the tribe of Issachar, Kishion with its common-land, Daberath with its common-land,

29Jarmuth with its common-land, *and* En Gannim with its common-land: four cities;

30and from the tribe of Asher, Mishal with its common-land, Abdon with its common-land,

31Helkath with its common-land, and Rehob with its common-land: four cities;

32and from the tribe of Naphtali, Kedesh in Galilee with its common-land (a city of refuge for the slayer), Hammoth Dor with its common-land, and Kartan with its common-land: three cities.

33All the cities of the Gershonites according to their families *were* thirteen cities with their common-lands.

34And to the families of the children of Merari, the rest of the Levites, from the tribe of Zebulun, Jokneam with its common-land, Kartah with its common-land,

35Dimnah with its common-land, *and* Nahalal with its common-land: four cities;

36and from the tribe of Reuben, Bezer with its common-land, Jahaz with its common-land,

37Kedemoth with its common-land, and Mephaath with its common-land: four cities;

38and from the tribe of Gad, Ramoth in Gilead with its common-land (a city of refuge for the slayer), Mahanaim with its common-land,

39Heshbon with its common-land, *and* Jazer with its common-land: four cities in all.

40So all the cities for the children of Merari according to their families, the rest of the families of the Levites, were *by* their lot twelve cities.

41All the cities of the Levites within the possession of the children of Israel *were* forty-eight cities with their common-lands.

[42]Every one of these cities had its common-land surrounding it; thus *were* all these cities.

The Promise Fulfilled

[43]So the LORD gave to Israel all the land of which He had sworn to give to their fathers, and they took possession of it and dwelt in it.

[44]The LORD gave them rest all around, according to all that He had sworn to their fathers. And not a man of all their enemies stood against them; the LORD delivered all their enemies into their hand.

[45]Not a word failed of any good thing which the LORD had spoken to the house of Israel. All came to pass.

Joshua 22

Eastern Tribes Return to Their Lands

[1]Then Joshua called the Reubenites, the Gadites, and half the tribe of Manasseh,

[2]and said to them: “You have kept all that Moses the servant of the LORD commanded you, and have obeyed my voice in all that I commanded you.

[3]“You have not left your brethren these many days, up to this day, but have kept the charge of the commandment of the LORD your God.

[4]“And now the LORD your God has given rest to your brethren, as He promised them; now therefore, return and go to your tents *and* to the land of your possession, which Moses the servant of the LORD gave you on the other side of the Jordan.

[5]“But take careful heed to do the commandment and the law which Moses the servant of the LORD commanded you, to love the LORD your God, to walk in all His ways, to keep His commandments, to hold fast to Him, and to serve Him with all your heart and with all your soul.”

[6]So Joshua blessed them and sent them away, and they went to their tents.

[7]Now to half the tribe of Manasseh Moses had given a possession in Bashan, but to the *other* half of it Joshua gave *a possession* among their brethren on this side of the Jordan, westward. And indeed, when Joshua sent them away to their tents, he blessed them,

[8]and spoke to them, saying, “Return with much riches to your tents, with very much livestock, with silver, with gold, with bronze, with iron, and with very much clothing. Divide the spoil of your enemies with your brethren.”

[9]So the children of Reuben, the children of Gad, and half the tribe of Manasseh returned, and departed from the children of Israel at Shiloh, which *is* in the land of Canaan, to go to the country of Gilead, to the land of their possession, which they had obtained according to the word of the LORD by the hand of Moses.

An Altar by the Jordan

[10]And when they came to the region of the Jordan which *is* in the land of Canaan, the children of Reuben, the children of Gad, and half the tribe of Manasseh built an altar there by the Jordan—a great, impressive altar.

[11]Now the children of Israel heard *someone* say, “Behold, the children of Reuben, the children of Gad, and half the tribe of Manasseh have built an altar on the frontier of the land of Canaan, in the region of the Jordan—on the children of Israel’s side.”

[12]And when the children of Israel heard *of it,* the whole congregation of the children of Israel gathered together at Shiloh to go to war against them.

[13]Then the children of Israel sent Phinehas the son of Eleazar the priest to the children of Reuben, to the children of Gad, and to half the tribe of Manasseh, into the land of Gilead,

[14]and with him ten rulers, one ruler each from the chief house of every tribe of Israel; and each one *was* the head of the house of his father among the divisions of Israel.

[15]Then they came to the children of Reuben, to the children of Gad, and to half the tribe of Manasseh, to the land of Gilead, and they spoke with them, saying,

[16]“Thus says the whole congregation of the LORD: ‘What treachery *is* this that you have committed against the God of Israel, to turn away this day from following the LORD, in that you have built for yourselves an altar, that you might rebel this day against the LORD?

[17]‘*Is* the iniquity of Peor not enough for us, from which we are not cleansed till this day, although there was a plague in the congregation of the LORD,

[18]‘but that you must turn away this day from following the LORD? And it shall be, if you rebel today against the LORD, that tomorrow He will be angry with the whole congregation of Israel.

[19]‘Nevertheless, if the land of your possession *is* unclean, *then* cross over to the land of the possession of the LORD, where the LORD’s tabernacle stands, and take possession among us; but do not rebel

against the LORD, nor rebel against us, by building yourselves an altar besides the altar of the LORD our God.

[20]‘Did not Achan the son of Zerah commit a trespass in the accursed thing, and wrath fell on all the congregation of Israel? And that man did not perish alone in his iniquity.’ ”

[21]Then the children of Reuben, the children of Gad, and half the tribe of Manasseh answered and said to the heads of the divisions of Israel:

[22]“The LORD God of gods, the LORD God of gods, He knows, and let Israel itself know—if *it is* in rebellion, or if in treachery against the LORD, do not save us this day.

[23]“If we have built ourselves an altar to turn from following the LORD, or if to offer on it burnt offerings or grain offerings, or if to offer peace offerings on it, let the LORD Himself require *an account*.

[24]“But in fact we have done it for fear, for a reason, saying, ‘In time to come your descendants may speak to our descendants, saying, “What have you to do with the LORD God of Israel?

[25]“For the LORD has made the Jordan a border between you and us, *you* children of Reuben and children of Gad. You have no part in the LORD.” So your descendants would make our descendants cease fearing the LORD.’

[26]“Therefore we said, ‘Let us now prepare to build ourselves an altar, not for burnt offering nor for sacrifice,

[27]‘but *that* it *may be* a witness between you and us and our generations after us, that we may perform the service of the LORD before Him with our burnt offerings, with our sacrifices, and with our peace offerings; that your descendants may not say to our descendants in time to come, “You have no part in the LORD.” ’

[28]“Therefore we said that it will be, when they say *this* to us or to our generations in time to come, that we may say, ‘Here is the replica of the altar of the LORD which our fathers made, though not for burnt offerings nor for sacrifices; but it *is* a witness between you and us.’

[29]“Far be it from us that we should rebel against the LORD, and turn from following the LORD this day, to build an altar for burnt offerings, for grain offerings, or for sacrifices, besides the altar of the LORD our God which *is* before His tabernacle.”

30Now when Phinehas the priest and the rulers of the congregation, the heads of the divisions of Israel who *were* with him, heard the words that the children of Reuben, the children of Gad, and the children of Manasseh spoke, it pleased them.

31Then Phinehas the son of Eleazar the priest said to the children of Reuben, the children of Gad, and the children of Manasseh, “This day we perceive that the LORD *is* among us, because you have not committed this treachery against the LORD. Now you have delivered the children of Israel out of the hand of the LORD.”

32And Phinehas the son of Eleazar the priest, and the rulers, returned from the children of Reuben and the children of Gad, from the land of Gilead to the land of Canaan, to the children of Israel, and brought back word to them.

33So the thing pleased the children of Israel, and the children of Israel blessed God; they spoke no more of going against them in battle, to destroy the land where the children of Reuben and Gad dwelt.

34The children of Reuben and the children of Gad called the altar, *Witness,* “For *it is* a witness between us that the LORD *is* God.”

Joshua 23

Joshua's Farewell Address

[1]Now it came to pass, a long time after the LORD had given rest to Israel from all their enemies round about, that Joshua was old, advanced in age.

[2]And Joshua called for all Israel, for their elders, for their heads, for their judges, and for their officers, and said to them: "I am old, advanced in age.

[3]"You have seen all that the LORD your God has done to all these nations because of you, for the LORD your God *is* He who has fought for you.

[4]"See, I have divided to you by lot these nations that remain, to be an inheritance for your tribes, from the Jordan, with all the nations that I have cut off, as far as the Great Sea westward.

[5]"And the LORD your God will expel them from before you and drive them out of your sight. So you shall possess their land, as the LORD your God promised you.

[6]"Therefore be very courageous to keep and to do all that is written in the Book of the Law of Moses, lest you turn aside from it to the right hand or to the left,

[7]"*and* lest you go among these nations, these who remain among you. You shall not make mention of the name of their gods, nor cause *anyone* to swear *by them;* you shall not serve them nor bow down to them,

[8]"but you shall hold fast to the LORD your God, as you have done to this day.

[9]"For the LORD has driven out from before you great and strong nations; but *as for* you, no one has been able to stand against you to this day.

[10]"One man of you shall chase a thousand, for the LORD your God *is* He who fights for you, as He promised you.

[11]"Therefore take careful heed to yourselves, that you love the LORD your God.

[12]“Or else, if indeed you do go back, and cling to the remnant of these nations—these that remain among you—and make marriages with them, and go in to them and they to you,

[13]“know for certain that the LORD your God will no longer drive out these nations from before you. But they shall be snares and traps to you, and scourges on your sides and thorns in your eyes, until you perish from this good land which the LORD your God has given you.

[14]“Behold, this day I *am* going the way of all the earth. And you know in all your hearts and in all your souls that not one thing has failed of all the good things which the LORD your God spoke concerning you. All have come to pass for you; not one word of them has failed.

[15]“Therefore it shall come to pass, that as all the good things have come upon you which the LORD your God promised you, so the LORD will bring upon you all harmful things, until He has destroyed you from this good land which the LORD your God has given you.

[16]“When you have transgressed the covenant of the LORD your God, which He commanded you, and have gone and served other gods, and bowed down to them, then the anger of the LORD will burn against you, and you shall perish quickly from the good land which He has given you.”

Joshua 24

The Covenant at Shechem

[1]Then Joshua gathered all the tribes of Israel to Shechem and called for the elders of Israel, for their heads, for their judges, and for their officers; and they presented themselves before God.

[2]And Joshua said to all the people, "Thus says the LORD God of Israel: 'Your fathers, *including* Terah, the father of Abraham and the father of Nahor, dwelt on the other side of the River in old times; and they served other gods.

[3]'Then I took your father Abraham from the other side of the River, led him throughout all the land of Canaan, and multiplied his descendants and gave him Isaac.

[4]'To Isaac I gave Jacob and Esau. To Esau I gave the mountains of Seir to possess, but Jacob and his children went down to Egypt.

[5]'Also I sent Moses and Aaron, and I plagued Egypt, according to what I did among them. Afterward I brought you out.

[6]'Then I brought your fathers out of Egypt, and you came to the sea; and the Egyptians pursued your fathers with chariots and horsemen to the Red Sea.

[7]'So they cried out to the LORD; and He put darkness between you and the Egyptians, brought the sea upon them, and covered them. And your eyes saw what I did in Egypt. Then you dwelt in the wilderness a long time.

[8]'And I brought you into the land of the Amorites, who dwelt on the other side of the Jordan, and they fought with you. But I gave them into your hand, that you might possess their land, and I destroyed them from before you.

[9]'Then Balak the son of Zippor, king of Moab, arose to make war against Israel, and sent and called Balaam the son of Beor to curse you.

[10]'But I would not listen to Balaam; therefore he continued to bless you. So I delivered you out of his hand.

[11]'Then you went over the Jordan and came to Jericho. And the men of Jericho fought against you—*also* the Amorites, the Perizzites, the

Canaanites, the Hittites, the Girgashites, the Hivites, and the Jebusites. But I delivered them into your hand.

[12]'I sent the hornet before you which drove them out from before you, *also* the two kings of the Amorites, *but* not with your sword or with your bow.

[13]'I have given you a land for which you did not labor, and cities which you did not build, and you dwell in them; you eat of the vineyards and olive groves which you did not plant.'

[14]"Now therefore, fear the LORD, serve Him in sincerity and in truth, and put away the gods which your fathers served on the other side of the River and in Egypt. Serve the LORD!

[15]"And if it seems evil to you to serve the LORD, choose for yourselves this day whom you will serve, whether the gods which your fathers served that *were* on the other side of the River, or the gods of the Amorites, in whose land you dwell. But as for me and my house, we will serve the LORD."

[16]So the people answered and said: "Far be it from us that we should forsake the LORD to serve other gods;

[17]"for the LORD our God *is* He who brought us and our fathers up out of the land of Egypt, from the house of bondage, who did those great signs in our sight, and preserved us in all the way that we went and among all the people through whom we passed.

[18]"And the LORD drove out from before us all the people, including the Amorites who dwelt in the land. We also will serve the LORD, for He *is* our God."

[19]But Joshua said to the people, "You cannot serve the LORD, for He *is* a holy God. He *is* a jealous God; He will not forgive your transgressions nor your sins.

[20]"If you forsake the LORD and serve foreign gods, then He will turn and do you harm and consume you, after He has done you good."

[21]And the people said to Joshua, "No, but we will serve the LORD!"

[22]So Joshua said to the people, "You *are* witnesses against yourselves that you have chosen the LORD for yourselves, to serve Him." And they said, "*We are* witnesses!"

[23]“Now therefore,” *he said,* “put away the foreign gods which *are* among you, and incline your heart to the LORD God of Israel.”

[24]And the people said to Joshua, “The LORD our God we will serve, and His voice we will obey!”

[25]So Joshua made a covenant with the people that day, and made for them a statute and an ordinance in Shechem.

[26]Then Joshua wrote these words in the Book of the Law of God. And he took a large stone, and set it up there under the oak that *was* by the sanctuary of the LORD.

[27]And Joshua said to all the people, “Behold, this stone shall be a witness to us, for it has heard all the words of the LORD which He spoke to us. It shall therefore be a witness to you, lest you deny your God.”

[28]So Joshua let the people depart, each to his own inheritance.

Death of Joshua and Eleazar

[29]Now it came to pass after these things that Joshua the son of Nun, the servant of the LORD, died, *being* one hundred and ten years old.

[30]And they buried him within the border of his inheritance at Timnath Serah, which *is* in the mountains of Ephraim, on the north side of Mount Gaash.

[31]Israel served the LORD all the days of Joshua, and all the days of the elders who outlived Joshua, who had known all the works of the LORD which He had done for Israel.

[32]The bones of Joseph, which the children of Israel had brought up out of Egypt, they buried at Shechem, in the plot of ground which Jacob had bought from the sons of Hamor the father of Shechem for one hundred pieces of silver, and which had become an inheritance of the children of Joseph.

[33]And Eleazar the son of Aaron died. They buried him in a hill *belonging to* Phinehas his son, which was given to him in the mountains of Ephraim.

The Book of
Judges

Judges 1

The Continuing Conquest of Canaan

[1]Now after the death of Joshua it came to pass that the children of Israel asked the LORD, saying, “Who shall be first to go up for us against the Canaanites to fight against them?”

[2]And the LORD said, “Judah shall go up. Indeed I have delivered the land into his hand.”

[3]So Judah said to Simeon his brother, “Come up with me to my allotted territory, that we may fight against the Canaanites; and I will likewise go with you to your allotted territory.” And Simeon went with him.

[4]Then Judah went up, and the LORD delivered the Canaanites and the Perizzites into their hand; and they killed ten thousand men at Bezek.

[5]And they found Adoni-Bezek in Bezek, and fought against him; and they defeated the Canaanites and the Perizzites.

[6]Then Adoni-Bezek fled, and they pursued him and caught him and cut off his thumbs and big toes.

[7]And Adoni-Bezek said, “Seventy kings with their thumbs and big toes cut off used to gather *scraps* under my table; as I have done, so God has repaid me.” Then they brought him to Jerusalem, and there he died.

[8]Now the children of Judah fought against Jerusalem and took it; they struck it with the edge of the sword and set the city on fire.

[9]And afterward the children of Judah went down to fight against the Canaanites who dwelt in the mountains, in the South, and in the lowland.

[10]Then Judah went against the Canaanites who dwelt in Hebron. (Now the name of Hebron *was* formerly Kirjath Arba.) And they killed Sheshai, Ahiman, and Talmai.

[11]From there they went against the inhabitants of Debir. (The name of Debir *was* formerly Kirjath Sepher.)

[12]Then Caleb said, “Whoever attacks Kirjath Sepher and takes it, to him I will give my daughter Achsah as wife.”

[13]And Othniel the son of Kenaz, Caleb’s younger brother, took it; so he gave him his daughter Achsah as wife.

[14]Now it happened, when she came *to him,* that she urged him to ask her father for a field. And she dismounted from *her* donkey, and Caleb said to her, “What do you wish?”

[15]So she said to him, “Give me a blessing; since you have given me land in the South, give me also springs of water.” And Caleb gave her the upper springs and the lower springs.

16Now the children of the Kenite, Moses’ father-in-law, went up from the City of Palms with the children of Judah into the Wilderness of Judah, which *lies* in the South *near* Arad; and they went and dwelt among the people.

[17]And Judah went with his brother Simeon, and they attacked the Canaanites who inhabited Zephath, and utterly destroyed it. So the name of the city was called Hormah.

[18]Also Judah took Gaza with its territory, Ashkelon with its territory, and Ekron with its territory.

[19]So the LORD was with Judah. And they drove out the mountaineers, but they could not drive out the inhabitants of the lowland, because they had chariots of iron.

[20]And they gave Hebron to Caleb, as Moses had said. Then he expelled from there the three sons of Anak.

[21]But the children of Benjamin did not drive out the Jebusites who inhabited Jerusalem; so the Jebusites dwell with the children of Benjamin in Jerusalem to this day.

22And the house of Joseph also went up against Bethel, and the LORD *was* with them.

[23]So the house of Joseph sent men to spy out Bethel. (The name of the city *was* formerly Luz.)

[24]And when the spies saw a man coming out of the city, they said to him, “Please show us the entrance to the city, and we will show you mercy.”

[25]So he showed them the entrance to the city, and they struck the city with the edge of the sword; but they let the man and all his family go.

[26]And the man went to the land of the Hittites, built a city, and called its name Luz, which *is* its name to this day.

Incomplete Conquest of the Land

[27]However, Manasseh did not drive out *the inhabitants of* Beth Shean and its villages, or Taanach and its villages, or the inhabitants of Dor and its villages, or the inhabitants of Ibleam and its villages, or the inhabitants of Megiddo and its villages; for the Canaanites were determined to dwell in that land.

[28]And it came to pass, when Israel was strong, that they put the Canaanites under tribute, but did not completely drive them out.

[29]Nor did Ephraim drive out the Canaanites who dwelt in Gezer; so the Canaanites dwelt in Gezer among them.

[30]Nor did Zebulun drive out the inhabitants of Kitron or the inhabitants of Nahalol; so the Canaanites dwelt among them, and were put under tribute.

[31]Nor did Asher drive out the inhabitants of Acco or the inhabitants of Sidon, or of Ahlab, Achzib, Helbah, Aphik, or Rehob.

[32]So the Asherites dwelt among the Canaanites, the inhabitants of the land; for they did not drive them out.

[33]Nor did Naphtali drive out the inhabitants of Beth Shemesh or the inhabitants of Beth Anath; but they dwelt among the Canaanites, the inhabitants of the land. Nevertheless the inhabitants of Beth Shemesh and Beth Anath were put under tribute to them.

[34]And the Amorites forced the children of Dan into the mountains, for they would not allow them to come down to the valley;

[35]and the Amorites were determined to dwell in Mount Heres, in Aijalon, and in Shaalbim; yet when the strength of the house of Joseph became greater, they were put under tribute.

[36]Now the boundary of the Amorites *was* from the Ascent of Akrabbim, from Sela, and upward.

Judges 2

Israel's Disobedience

[1]Then the Angel of the LORD came up from Gilgal to Bochim, and said: "I led you up from Egypt and brought you to the land of which I swore to your fathers; and I said, 'I will never break My covenant with you.

[2]'And you shall make no covenant with the inhabitants of this land; you shall tear down their altars.' But you have not obeyed My voice. Why have you done this?

[3]"Therefore I also said, 'I will not drive them out before you; but they shall be *thorns* in your side, and their gods shall be a snare to you.' "

[4]So it was, when the Angel of the LORD spoke these words to all the children of Israel, that the people lifted up their voices and wept.

[5]Then they called the name of that place Bochim; and they sacrificed there to the LORD.

[6]And when Joshua had dismissed the people, the children of Israel went each to his own inheritance to possess the land.

Death of Joshua

[7]So the people served the LORD all the days of Joshua, and all the days of the elders who outlived Joshua, who had seen all the great works of the LORD which He had done for Israel.

[8]Now Joshua the son of Nun, the servant of the LORD, died *when he was* one hundred and ten years old.

[9]And they buried him within the border of his inheritance at Timnath Heres, in the mountains of Ephraim, on the north side of Mount Gaash.

[10]When all that generation had been gathered to their fathers, another generation arose after them who did not know the LORD nor the work which He had done for Israel.

Israel's Unfaithfulness

[11]Then the children of Israel did evil in the sight of the LORD, and served the Baals;

[12]and they forsook the LORD God of their fathers, who had brought them out of the land of Egypt; and they followed other gods from *among* the gods of the people who *were* all around them, and they bowed down to them; and they provoked the LORD to anger.

[13]They forsook the LORD and served Baal and the Ashtoreths.

[14]And the anger of the LORD was hot against Israel. So He delivered them into the hands of plunderers who despoiled them; and He sold them into the hands of their enemies all around, so that they could no longer stand before their enemies.

[15]Wherever they went out, the hand of the LORD was against them for calamity, as the LORD had said, and as the LORD had sworn to them. And they were greatly distressed.

[16]Nevertheless, the LORD raised up judges who delivered them out of the hand of those who plundered them.

[17]Yet they would not listen to their judges, but they played the harlot with other gods, and bowed down to them. They turned quickly from the way in which their fathers walked, in obeying the commandments of the LORD; they did not do so.

[18]And when the LORD raised up judges for them, the LORD was with the judge and delivered them out of the hand of their enemies all the days of the judge; for the LORD was moved to pity by their groaning because of those who oppressed them and harassed them.

[19]And it came to pass, when the judge was dead, that they reverted and behaved more corruptly than their fathers, by following other gods, to serve them and bow down to them. They did not cease from their own doings nor from their stubborn way.

[20]Then the anger of the LORD was hot against Israel; and He said, “Because this nation has transgressed My covenant which I commanded their fathers, and has not heeded My voice,

[21]“I also will no longer drive out before them any of the nations which Joshua left when he died,

[22]“so that through them I may test Israel, whether they will keep the ways of the LORD, to walk in them as their fathers kept *them,* or not.”

[23]Therefore the LORD left those nations, without driving them out immediately; nor did He deliver them into the hand of Joshua.

Judges 3

The Nations Remaining in the Land

[1]Now these *are* the nations which the LORD left, that He might test Israel by them, *that is,* all who had not known any of the wars in Canaan

[2](*this was* only so that the generations of the children of Israel might be taught to know war, at least those who had not formerly known it),

[3]*namely,* five lords of the Philistines, all the Canaanites, the Sidonians, and the Hivites who dwelt in Mount Lebanon, from Mount Baal Hermon to the entrance of Hamath.

[4]And they were *left, that He might* test Israel by them, to know whether they would obey the commandments of the LORD, which He had commanded their fathers by the hand of Moses.

[**5**]Thus the children of Israel dwelt among the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites.

[6]And they took their daughters to be their wives, and gave their daughters to their sons; and they served their gods.

Othniel

[**7**]So the children of Israel did evil in the sight of the LORD. They forgot the LORD their God, and served the Baals and Asherahs.

[8]Therefore the anger of the LORD was hot against Israel, and He sold them into the hand of Cushan-Rishathaim king of Mesopotamia; and the children of Israel served Cushan-Rishathaim eight years.

[9]When the children of Israel cried out to the LORD, the LORD raised up a deliverer for the children of Israel, who delivered them: Othniel the son of Kenaz, Caleb's younger brother.

[10]The Spirit of the LORD came upon him, and he judged Israel. He went out to war, and the LORD delivered Cushan-Rishathaim king of Mesopotamia into his hand; and his hand prevailed over Cushan-Rishathaim.

[11]So the land had rest for forty years. Then Othniel the son of Kenaz died.

Ehud

12And the children of Israel again did evil in the sight of the LORD. So the LORD strengthened Eglon king of Moab against Israel, because they had done evil in the sight of the LORD.

13Then he gathered to himself the people of Ammon and Amalek, went and defeated Israel, and took possession of the City of Palms.

14So the children of Israel served Eglon king of Moab eighteen years.

15But when the children of Israel cried out to the LORD, the LORD raised up a deliverer for them: Ehud the son of Gera, the Benjamite, a left-handed man. By him the children of Israel sent tribute to Eglon king of Moab.

16Now Ehud made himself a dagger (it was double-edged and a cubit in length) and fastened it under his clothes on his right thigh.

17So he brought the tribute to Eglon king of Moab. (Now Eglon *was* a very fat man.)

18And when he had finished presenting the tribute, he sent away the people who had carried the tribute.

19But he himself turned back from the stone images that *were* at Gilgal, and said, “I have a secret message for you, O king.” He said, “Keep silence!” And all who attended him went out from him.

20So Ehud came to him (now he was sitting upstairs in his cool private chamber). Then Ehud said, “I have a message from God for you.” So he arose from *his* seat.

21Then Ehud reached with his left hand, took the dagger from his right thigh, and thrust it into his belly.

22Even the hilt went in after the blade, and the fat closed over the blade, for he did not draw the dagger out of his belly; and his entrails came out.

23Then Ehud went out through the porch and shut the doors of the upper room behind him and locked them.

24When he had gone out, *Eglon’s* servants came to look, and *to their* surprise, the doors of the upper room were locked. So they said, “He is probably attending to his needs in the cool chamber.”

25So they waited till they were embarrassed, and still he had not opened the doors of the upper room. Therefore they took the key and opened *them*. And there was their master, fallen dead on the floor.

26But Ehud had escaped while they delayed, and passed beyond the stone images and escaped to Seirah.

27And it happened, when he arrived, that he blew the trumpet in the mountains of Ephraim, and the children of Israel went down with him from the mountains; and he led them.

28Then he said to them, “Follow *me,* for the LORD has delivered your enemies the Moabites into your hand.” So they went down after him, seized the fords of the Jordan leading to Moab, and did not allow anyone to cross over.

29And at that time they killed about ten thousand men of Moab, all stout men of valor; not a man escaped.

30So Moab was subdued that day under the hand of Israel. And the land had rest for eighty years.

Shamgar

31After him was Shamgar the son of Anath, who killed six hundred men of the Philistines with an ox goad; and he also delivered Israel.

Judges 4

Deborah

[1]When Ehud was dead, the children of Israel again did evil in the sight of the LORD.

[2]So the LORD sold them into the hand of Jabin king of Canaan, who reigned in Hazor. The commander of his army *was* Sisera, who dwelt in Harosheth Hagoyim.

[3]And the children of Israel cried out to the LORD; for Jabin had nine hundred chariots of iron, and for twenty years he had harshly oppressed the children of Israel.

[4]Now Deborah, a prophetess, the wife of Lapidoth, was judging Israel at that time.

[5]And she would sit under the palm tree of Deborah between Ramah and Bethel in the mountains of Ephraim. And the children of Israel came up to her for judgment.

[6]Then she sent and called for Barak the son of Abinoam from Kedesh in Naphtali, and said to him, “Has not the LORD God of Israel commanded, ‘Go and deploy *troops* at Mount Tabor; take with you ten thousand men of the sons of Naphtali and of the sons of Zebulun;

[7]‘and against you I will deploy Sisera, the commander of Jabin’s army, with his chariots and his multitude at the River Kishon; and I will deliver him into your hand’?”

[8]And Barak said to her, “If you will go with me, then I will go; but if you will not go with me, I will not go!”

[9]So she said, “I will surely go with you; nevertheless there will be no glory for you in the journey you are taking, for the LORD will sell Sisera into the hand of a woman.” Then Deborah arose and went with Barak to Kedesh.

[10]And Barak called Zebulun and Naphtali to Kedesh; he went up with ten thousand men under his command, and Deborah went up with him.

[11]Now Heber the Kenite, of the children of Hobab the father-in-law of Moses, had separated himself from the Kenites and pitched his tent near the terebinth tree at Zaanaim, which *is* beside Kedesh.

[12]And they reported to Sisera that Barak the son of Abinoam had gone up to Mount Tabor.

[13]So Sisera gathered together all his chariots, nine hundred chariots of iron, and all the people who *were* with him, from Harosheth Hagoyim to the River Kishon.

[14]Then Deborah said to Barak, “Up! For this *is* the day in which the LORD has delivered Sisera into your hand. Has not the LORD gone out before you?” So Barak went down from Mount Tabor with ten thousand men following him.

[15]And the LORD routed Sisera and all *his* chariots and all *his* army with the edge of the sword before Barak; and Sisera alighted from *his* chariot and fled away on foot.

[16]But Barak pursued the chariots and the army as far as Harosheth Hagoyim, and all the army of Sisera fell by the edge of the sword; not a man was left.

[17]However, Sisera had fled away on foot to the tent of Jael, the wife of Heber the Kenite; for *there was* peace between Jabin king of Hazor and the house of Heber the Kenite.

[18]And Jael went out to meet Sisera, and said to him, “Turn aside, my lord, turn aside to me; do not fear.” And when he had turned aside with her into the tent, she covered him with a blanket.

[19]Then he said to her, “Please give me a little water to drink, for I am thirsty.” So she opened a jug of milk, gave him a drink, and covered him.

[20]And he said to her, “Stand at the door of the tent, and if any man comes and inquires of you, and says, ‘Is there any man here?’ you shall say, ‘No.’ ”

[21]Then Jael, Heber’s wife, took a tent peg and took a hammer in her hand, and went softly to him and drove the peg into his temple, and it went down into the ground; for he was fast asleep and weary. So he died.

[22]And then, as Barak pursued Sisera, Jael came out to meet him, and said to him, “Come, I will show you the man whom you seek.” And when he went into her *tent,* there lay Sisera, dead with the peg in his temple.

[23]So on that day God subdued Jabin king of Canaan in the presence of the children of Israel.

[24]And the hand of the children of Israel grew stronger and stronger against Jabin king of Canaan, until they had destroyed Jabin king of Canaan.

Judges 5

The Song of Deborah

[1]Then Deborah and Barak the son of Abinoam sang on that day, saying:

[2]“When leaders lead in Israel,
When the people willingly offer themselves,
Bless the LORD!

[3]“Hear, O kings! Give ear, O princes!
I, *even* I, will sing to the LORD;
I will sing praise to the LORD God of Israel.

[4]“LORD, when You went out from Seir,
When You marched from the field of Edom,
The earth trembled and the heavens poured,
The clouds also poured water;
[5]The mountains gushed before the LORD,
This Sinai, before the LORD God of Israel.

[6]“In the days of Shamgar, son of Anath,
In the days of Jael,
The highways were deserted,
And the travelers walked along the byways.
[7]Village life ceased, it ceased in Israel,
Until I, Deborah, arose,
Arose a mother in Israel.
[8]They chose new gods;
Then *there was* war in the gates;
Not a shield or spear was seen among forty thousand in Israel.
[9]My heart *is* with the rulers of Israel
Who offered themselves willingly with the people.
Bless the LORD!

[10]“Speak, you who ride on white donkeys,

Who sit in judges' attire,
And who walk along the road.
[11]Far from the noise of the archers, among the watering places,
There they shall recount the righteous acts of the LORD,
The righteous acts *for* His villagers in Israel;
Then the people of the LORD shall go down to the gates.

[12]"Awake, awake, Deborah!
Awake, awake, sing a song!
Arise, Barak, and lead your captives away,
O son of Abinoam!

[13]"Then the survivors came down, the people against the nobles;
The LORD came down for me against the mighty.
[14]From Ephraim *were* those whose roots were in Amalek.
After you, Benjamin, with your peoples,
From Machir rulers came down,
And from Zebulun those who bear the recruiter's staff.
[15]And the princes of Issachar *were* with Deborah;
As Issachar, so *was* Barak
Sent into the valley under his command;
Among the divisions of Reuben
There were great resolves of heart.
[16]Why did you sit among the sheepfolds,
To hear the pipings for the flocks?
The divisions of Reuben have great searchings of heart.
[17]Gilead stayed beyond the Jordan,
And why did Dan remain on ships?
Asher continued at the seashore,
And stayed by his inlets.
[18]Zebulun *is* a people *who* jeopardized their lives to the point of death,
Naphtali also, on the heights of the battlefield.

[19]"The kings came *and* fought,

Then the kings of Canaan fought
In Taanach, by the waters of Megiddo;
They took no spoils of silver.
[20]They fought from the heavens;
The stars from their courses fought against Sisera.
[21]The torrent of Kishon swept them away,
That ancient torrent, the torrent of Kishon.
O my soul, march on in strength!
[22]Then the horses' hooves pounded,
The galloping, galloping of his steeds.
[23]'Curse Meroz,' said the angel of the LORD,
'Curse its inhabitants bitterly,
Because they did not come to the help of the LORD,
To the help of the LORD against the mighty.'

[24]"Most blessed among women is Jael,
The wife of Heber the Kenite;
Blessed is she among women in tents.
[25]He asked for water, she gave milk;
She brought out cream in a lordly bowl.
[26]She stretched her hand to the tent peg,
Her right hand to the workmen's hammer;
She pounded Sisera, she pierced his head,
She split and struck through his temple.
[27]At her feet he sank, he fell, he lay still;
At her feet he sank, he fell;
Where he sank, there he fell dead.

[28]"The mother of Sisera looked through the window,
And cried out through the lattice,
'Why is his chariot *so* long in coming?
Why tarries the clatter of his chariots?'
[29]Her wisest ladies answered her,
Yes, she answered herself,
[30]'Are they not finding and dividing the spoil:
To every man a girl *or* two;

For Sisera, plunder of dyed garments,
Plunder of garments embroidered and dyed,
Two pieces of dyed embroidery for the neck of the looter?’

[31]“Thus let all Your enemies perish, O LORD!
But *let* those who love Him *be* like the sun
When it comes out in full strength.”

So the land had rest for forty years.

Judges 6

Midianites Oppress Israel

[1]Then the children of Israel did evil in the sight of the LORD. So the LORD delivered them into the hand of Midian for seven years,

[2]and the hand of Midian prevailed against Israel. Because of the Midianites, the children of Israel made for themselves the dens, the caves, and the strongholds which *are* in the mountains.

[3]So it was, whenever Israel had sown, Midianites would come up; also Amalekites and the people of the East would come up against them.

[4]Then they would encamp against them and destroy the produce of the earth as far as Gaza, and leave no sustenance for Israel, neither sheep nor ox nor donkey.

[5]For they would come up with their livestock and their tents, coming in as numerous as locusts; both they and their camels were without number; and they would enter the land to destroy it.

[6]So Israel was greatly impoverished because of the Midianites, and the children of Israel cried out to the LORD.

[7]And it came to pass, when the children of Israel cried out to the LORD because of the Midianites,

[8]that the LORD sent a prophet to the children of Israel, who said to them, “Thus says the LORD God of Israel: ‘I brought you up from Egypt and brought you out of the house of bondage;

[9]‘and I delivered you out of the hand of the Egyptians and out of the hand of all who oppressed you, and drove them out before you and gave you their land.

[10]‘Also I said to you, “I *am* the LORD your God; do not fear the gods of the Amorites, in whose land you dwell.” But you have not obeyed My voice.’ ”

Gideon

[11]Now the Angel of the LORD came and sat under the terebinth tree which *was* in Ophrah, which *belonged* to Joash the Abiezrite, while his son Gideon threshed wheat in the winepress, in order to hide *it* from the Midianites.

[12]And the Angel of the LORD appeared to him, and said to him, “The LORD *is* with you, you mighty man of valor!”

[13]Gideon said to Him, “O my lord, if the LORD is with us, why then has all this happened to us? And where *are* all His miracles which our fathers told us about, saying, ‘Did not the LORD bring us up from Egypt?’ But now the LORD has forsaken us and delivered us into the hands of the Midianites.”

[14]Then the LORD turned to him and said, “Go in this might of yours, and you shall save Israel from the hand of the Midianites. Have I not sent you?”

[15]So he said to Him, “O my Lord, how can I save Israel? Indeed my clan *is* the weakest in Manasseh, and I *am* the least in my father’s house.”

[16]And the LORD said to him, “Surely I will be with you, and you shall defeat the Midianites as one man.”

[17]Then he said to Him, “If now I have found favor in Your sight, then show me a sign that it is You who talk with me.

[18]“Do not depart from here, I pray, until I come to You and bring out my offering and set *it* before You.” And He said, “I will wait until you come back.”

[19]So Gideon went in and prepared a young goat, and unleavened bread from an ephah of flour. The meat he put in a basket, and he put the broth in a pot; and he brought *them* out to Him under the terebinth tree and presented *them*.

[20]The Angel of God said to him, “Take the meat and the unleavened bread and lay *them* on this rock, and pour out the broth.” And he did so.

[21]Then the Angel of the LORD put out the end of the staff that *was* in His hand, and touched the meat and the unleavened bread; and fire rose out of the rock and consumed the meat and the unleavened bread. And the Angel of the LORD departed out of his sight.

[22]Now Gideon perceived that He *was* the Angel of the LORD. So Gideon said, “Alas, O Lord GOD! For I have seen the Angel of the LORD face to face.”

[23]Then the LORD said to him, “Peace *be* with you; do not fear, you shall not die.”

[24]So Gideon built an altar there to the LORD, and called it The-LORD-*Is*-Peace. To this day it *is* still in Ophrah of the Abiezrites.

[25]Now it came to pass the same night that the LORD said to him, “Take your father’s young bull, the second bull of seven years old, and tear down the altar of Baal that your father has, and cut down the wooden image that *is* beside it;

[26]“and build an altar to the LORD your God on top of this rock in the proper arrangement, and take the second bull and offer a burnt sacrifice with the wood of the image which you shall cut down.”

[27]So Gideon took ten men from among his servants and did as the LORD had said to him. But because he feared his father’s household and the men of the city too much to do *it* by day, he did *it* by night.

Gideon Destroys the Altar of Baal

[28]And when the men of the city arose early in the morning, there was the altar of Baal, torn down; and the wooden image that *was* beside it was cut down, and the second bull was being offered on the altar *which had been* built.

[29]So they said to one another, “Who has done this thing?” And when they had inquired and asked, they said, “Gideon the son of Joash has done this thing.”

[30]Then the men of the city said to Joash, “Bring out your son, that he may die, because he has torn down the altar of Baal, and because he has cut down the wooden image that *was* beside it.”

[31]But Joash said to all who stood against him, “Would you plead for Baal? Would you save him? Let the one who would plead for him be put to death by morning! If he *is* a god, let him plead for himself, because his altar has been torn down!”

[32]Therefore on that day he called him Jerubbaal, saying, “Let Baal plead against him, because he has torn down his altar.”

[33]Then all the Midianites and Amalekites, the people of the East, gathered together; and they crossed over and encamped in the Valley of Jezreel.

[34]But the Spirit of the LORD came upon Gideon; then he blew the trumpet, and the Abiezrites gathered behind him.

[35]And he sent messengers throughout all Manasseh, who also gathered behind him. He also sent messengers to Asher, Zebulun, and Naphtali; and they came up to meet them.

The Sign of the Fleece

[36]So Gideon said to God, “If You will save Israel by my hand as You have said—

[37]“look, I shall put a fleece of wool on the threshing floor; if there is dew on the fleece only, and *it is* dry on all the ground, then I shall know that You will save Israel by my hand, as You have said.”

[38]And it was so. When he rose early the next morning and squeezed the fleece together, he wrung the dew out of the fleece, a bowlful of water.

[39]Then Gideon said to God, “Do not be angry with me, but let me speak just once more: Let me test, I pray, just once more with the fleece; let it now be dry only on the fleece, but on all the ground let there be dew.”

[40]And God did so that night. It was dry on the fleece only, but there was dew on all the ground.

Judges 7

Gideon's Valiant Three Hundred

[1]Then Jerubbaal (that *is,* Gideon) and all the people who *were* with him rose early and encamped beside the well of Harod, so that the camp of the Midianites was on the north side of them by the hill of Moreh in the valley.

[2]And the LORD said to Gideon, "The people who *are* with you *are* too many for Me to give the Midianites into their hands, lest Israel claim glory for itself against Me, saying, 'My own hand has saved me.'

[3]"Now therefore, proclaim in the hearing of the people, saying, 'Whoever *is* fearful and afraid, let him turn and depart at once from Mount Gilead.' " And twenty-two thousand of the people returned, and ten thousand remained.

[4]But the LORD said to Gideon, "The people *are* still *too* many; bring them down to the water, and I will test them for you there. Then it will be, *that* of whom I say to you, 'This one shall go with you,' the same shall go with you; and of whomever I say to you, 'This one shall not go with you,' the same shall not go."

[5]So he brought the people down to the water. And the LORD said to Gideon, "Everyone who laps from the water with his tongue, as a dog laps, you shall set apart by himself; likewise everyone who gets down on his knees to drink."

[6]And the number of those who lapped, *putting* their hand to their mouth, was three hundred men; but all the rest of the people got down on their knees to drink water.

[7]Then the LORD said to Gideon, "By the three hundred men who lapped I will save you, and deliver the Midianites into your hand. Let all the *other* people go, every man to his place."

[8]So the people took provisions and their trumpets in their hands. And he sent away all *the rest of* Israel, every man to his tent, and retained those three hundred men. Now the camp of Midian was below him in the valley.

9It happened on the same night that the LORD said to him, “Arise, go down against the camp, for I have delivered it into your hand.

10“But if you are afraid to go down, go down to the camp with Purah your servant,

11“and you shall hear what they say; and afterward your hands shall be strengthened to go down against the camp.” Then he went down with Purah his servant to the outpost of the armed men who *were* in the camp.

12Now the Midianites and Amalekites, all the people of the East, were lying in the valley as numerous as locusts; and their camels *were* without number, as the sand by the seashore in multitude.

13And when Gideon had come, there was a man telling a dream to his companion. He said, “I have had a dream: *To my* surprise, a loaf of barley bread tumbled into the camp of Midian; it came to a tent and struck it so that it fell and overturned, and the tent collapsed.”

14Then his companion answered and said, “This *is* nothing else but the sword of Gideon the son of Joash, a man of Israel! Into his hand God has delivered Midian and the whole camp.”

15And so it was, when Gideon heard the telling of the dream and its interpretation, that he worshiped. He returned to the camp of Israel, and said, “Arise, for the LORD has delivered the camp of Midian into your hand.”

16Then he divided the three hundred men *into* three companies, and he put a trumpet into every man’s hand, with empty pitchers, and torches inside the pitchers.

17And he said to them, “Look at me and do likewise; watch, and when I come to the edge of the camp you shall do as I do:

18“When I blow the trumpet, I and all who *are* with me, then you also blow the trumpets on every side of the whole camp, and say, ‘*The sword of* the LORD and of Gideon!’ ”

19So Gideon and the hundred men who *were* with him came to the outpost of the camp at the beginning of the middle watch, just as they had posted the watch; and they blew the trumpets and broke the pitchers that *were* in their hands.

[20]Then the three companies blew the trumpets and broke the pitchers—they held the torches in their left hands and the trumpets in their right hands for blowing—and they cried, “The sword of the LORD and of Gideon!”

[21]And every man stood in his place all around the camp; and the whole army ran and cried out and fled.

[22]When the three hundred blew the trumpets, the LORD set every man’s sword against his companion throughout the whole camp; and the army fled to Beth Acacia, toward Zererah, as far as the border of Abel Meholah, by Tabbath.

[23]And the men of Israel gathered together from Naphtali, Asher, and all Manasseh, and pursued the Midianites.

[24]Then Gideon sent messengers throughout all the mountains of Ephraim, saying, “Come down against the Midianites, and seize from them the watering places as far as Beth Barah and the Jordan.” Then all the men of Ephraim gathered together and seized the watering places as far as Beth Barah and the Jordan.

[25]And they captured two princes of the Midianites, Oreb and Zeeb. They killed Oreb at the rock of Oreb, and Zeeb they killed at the winepress of Zeeb. They pursued Midian and brought the heads of Oreb and Zeeb to Gideon on the other side of the Jordan.

Judges 8

Gideon Subdues the Midianites

[1]Now the men of Ephraim said to him, “Why have you done this to us by not calling us when you went to fight with the Midianites?” And they reprimanded him sharply.

[2]So he said to them, “What have I done now in comparison with you? *Is* not the gleaning *of the grapes* of Ephraim better than the vintage of Abiezer?

[3]“God has delivered into your hands the princes of Midian, Oreb and Zeeb. And what was I able to do in comparison with you?” Then their anger toward him subsided when he said that.

[4]When Gideon came to the Jordan, he and the three hundred men who *were* with him crossed over, exhausted but still in pursuit.

[5]Then he said to the men of Succoth, “Please give loaves of bread to the people who follow me, for they are exhausted, and I am pursuing Zebah and Zalmunna, kings of Midian.”

[6]And the leaders of Succoth said, “*Are* the hands of Zebah and Zalmunna now in your hand, that we should give bread to your army?”

[7]So Gideon said, “For this cause, when the LORD has delivered Zebah and Zalmunna into my hand, then I will tear your flesh with the thorns of the wilderness and with briers!”

[8]Then he went up from there to Penuel and spoke to them in the same way. And the men of Penuel answered him as the men of Succoth had answered.

[9]So he also spoke to the men of Penuel, saying, “When I come back in peace, I will tear down this tower!”

[10]Now Zebah and Zalmunna *were* at Karkor, and their armies with them, about fifteen thousand, all who were left of all the army of the people of the East; for one hundred and twenty thousand men who drew the sword had fallen.

[11]Then Gideon went up by the road of those who dwell in tents on the east of Nobah and Jogbehah; and he attacked the army while the camp felt secure.

[12]When Zebah and Zalmunna fled, he pursued them; and he took the two kings of Midian, Zebah and Zalmunna, and routed the whole army.

[13]Then Gideon the son of Joash returned from battle, from the Ascent of Heres.

[14]And he caught a young man of the men of Succoth and interrogated him; and he wrote down for him the leaders of Succoth and its elders, seventy-seven men.

[15]Then he came to the men of Succoth and said, "Here are Zebah and Zalmunna, about whom you ridiculed me, saying, '*Are* the hands of Zebah and Zalmunna now in your hand, that we should give bread to your weary men?' "

[16]And he took the elders of the city, and thorns of the wilderness and briers, and with them he taught the men of Succoth.

[17]Then he tore down the tower of Penuel and killed the men of the city.

[18]And he said to Zebah and Zalmunna, "What kind of men *were they* whom you killed at Tabor?" So they answered, "As you *are,* so *were* they; each one resembled the son of a king."

[19]Then he said, "They *were* my brothers, the sons of my mother. *As* the LORD lives, if you had let them live, I would not kill you."

[20]And he said to Jether his firstborn, "Rise, kill them!" But the youth would not draw his sword; for he was afraid, because he *was* still a youth.

[21]So Zebah and Zalmunna said, "Rise yourself, and kill us; for as a man *is, so is* his strength." So Gideon arose and killed Zebah and Zalmunna, and took the crescent ornaments that *were* on their camels' necks.

Gideon's Ephod

[22]Then the men of Israel said to Gideon, "Rule over us, both you and your son, and your grandson also; for you have delivered us from the hand of Midian."

[23]But Gideon said to them, "I will not rule over you, nor shall my son rule over you; the LORD shall rule over you."

[24]Then Gideon said to them, “I would like to make a request of you, that each of you would give me the earrings from his plunder.” For they had golden earrings, because they *were* Ishmaelites.

[25]So they answered, “We will gladly give *them*.” And they spread out a garment, and each man threw into it the earrings from his plunder.

[26]Now the weight of the gold earrings that he requested was one thousand seven hundred *shekels* of gold, besides the crescent ornaments, pendants, and purple robes which *were* on the kings of Midian, and besides the chains that *were* around their camels’ necks.

[27]Then Gideon made it into an ephod and set it up in his city, Ophrah. And all Israel played the harlot with it there. It became a snare to Gideon and to his house.

[28]Thus Midian was subdued before the children of Israel, so that they lifted their heads no more. And the country was quiet for forty years in the days of Gideon.

Death of Gideon

[29]Then Jerubbaal the son of Joash went and dwelt in his own house.

[30]Gideon had seventy sons who were his own offspring, for he had many wives.

[31]And his concubine who *was* in Shechem also bore him a son, whose name he called Abimelech.

[32]Now Gideon the son of Joash died at a good old age, and was buried in the tomb of Joash his father, in Ophrah of the Abiezrites.

[33]So it was, as soon as Gideon was dead, that the children of Israel again played the harlot with the Baals, and made Baal-Berith their god.

[34]Thus the children of Israel did not remember the LORD their God, who had delivered them from the hands of all their enemies on every side;

[35]nor did they show kindness to the house of Jerubbaal (Gideon) in accordance with the good he had done for Israel.

Judges 9

Abimelech's Conspiracy

[1]Then Abimelech the son of Jerubbaal went to Shechem, to his mother's brothers, and spoke with them and with all the family of the house of his mother's father, saying,

[2]"Please speak in the hearing of all the men of Shechem: 'Which is better for you, that all seventy of the sons of Jerubbaal reign over you, or that one reign over you?' Remember that I *am* your own flesh and bone."

[3]And his mother's brothers spoke all these words concerning him in the hearing of all the men of Shechem; and their heart was inclined to follow Abimelech, for they said, "He is our brother."

[4]So they gave him seventy *shekels* of silver from the temple of Baal-Berith, with which Abimelech hired worthless and reckless men; and they followed him.

[5]Then he went to his father's house at Ophrah and killed his brothers, the seventy sons of Jerubbaal, on one stone. But Jotham the youngest son of Jerubbaal was left, because he hid himself.

[6]And all the men of Shechem gathered together, all of Beth Millo, and they went and made Abimelech king beside the terebinth tree at the pillar that *was* in Shechem.

The Parable of the Trees

[7]Now when they told Jotham, he went and stood on top of Mount Gerizim, and lifted his voice and cried out. And he said to them:

> "Listen to me, you men of Shechem,
> That God may listen to you!
>
> [8]"The trees once went forth to anoint a king over them.
> And they said to the olive tree,
> 'Reign over us!'
> [9]But the olive tree said to them,
> 'Should I cease giving my oil,

With which they honor God and men,
And go to sway over trees?’

[10]“Then the trees said to the fig tree,
‘You come *and* reign over us!’
[11]But the fig tree said to them,
‘Should I cease my sweetness and my good fruit,
And go to sway over trees?’

[12]“Then the trees said to the vine,
‘You come *and* reign over us!’
[13]But the vine said to them,
‘Should I cease my new wine,
Which cheers *both* God and men,
And go to sway over trees?’

[14]“Then all the trees said to the bramble,
‘You come *and* reign over us!’
[15]And the bramble said to the trees,
‘If in truth you anoint me as king over you,
Then come *and* take shelter in my shade;
But if not, let fire come out of the bramble
And devour the cedars of Lebanon!’

[16]“Now therefore, if you have acted in truth and sincerity in making Abimelech king, and if you have dealt well with Jerubbaal and his house, and have done to him as he deserves—

[17]“for my father fought for you, risked his life, and delivered you out of the hand of Midian;

[18]“but you have risen up against my father’s house this day, and killed his seventy sons on one stone, and made Abimelech, the son of his female servant, king over the men of Shechem, because he is your brother—

[19]“if then you have acted in truth and sincerity with Jerubbaal and with his house this day, *then* rejoice in Abimelech, and let him also rejoice in you.

[20]"But if not, let fire come from Abimelech and devour the men of Shechem and Beth Millo; and let fire come from the men of Shechem and from Beth Millo and devour Abimelech!"

[21]And Jotham ran away and fled; and he went to Beer and dwelt there, for fear of Abimelech his brother.

Downfall of Abimelech

[22]After Abimelech had reigned over Israel three years,

[23]God sent a spirit of ill will between Abimelech and the men of Shechem; and the men of Shechem dealt treacherously with Abimelech,

[24]that the crime *done* to the seventy sons of Jerubbaal might be settled and their blood be laid on Abimelech their brother, who killed them, and on the men of Shechem, who aided him in the killing of his brothers.

[25]And the men of Shechem set men in ambush against him on the tops of the mountains, and they robbed all who passed by them along that way; and it was told Abimelech.

[26]Now Gaal the son of Ebed came with his brothers and went over to Shechem; and the men of Shechem put their confidence in him.

[27]So they went out into the fields, and gathered *grapes* from their vineyards and trod *them,* and made merry. And they went into the house of their god, and ate and drank, and cursed Abimelech.

[28]Then Gaal the son of Ebed said, "Who *is* Abimelech, and who *is* Shechem, that we should serve him? *Is he* not the son of Jerubbaal, and *is not* Zebul his officer? Serve the men of Hamor the father of Shechem; but why should we serve him?

[29]"If only this people were under my authority! Then I would remove Abimelech." So he said to Abimelech, "Increase your army and come out!"

[30]When Zebul, the ruler of the city, heard the words of Gaal the son of Ebed, his anger was aroused.

[31]And he sent messengers to Abimelech secretly, saying, "Take note! Gaal the son of Ebed and his brothers have come to Shechem; and here they are, fortifying the city against you.

[32]“Now therefore, get up by night, you and the people who *are* with you, and lie in wait in the field.

[33]“And it shall be, as soon as the sun is up in the morning, *that* you shall rise early and rush upon the city; and *when* he and the people who are with him come out against you, you may then do to them as you find opportunity.”

[34]So Abimelech and all the people who *were* with him rose by night, and lay in wait against Shechem in four companies.

[35]When Gaal the son of Ebed went out and stood in the entrance to the city gate, Abimelech and the people who *were* with him rose from lying in wait.

[36]And when Gaal saw the people, he said to Zebul, “Look, people are coming down from the tops of the mountains!” But Zebul said to him, “You see the shadows of the mountains as *if they were* men.”

[37]So Gaal spoke again and said, “See, people are coming down from the center of the land, and another company is coming from the Diviners’ Terebinth Tree.”

[38]Then Zebul said to him, “Where indeed *is* your mouth now, with which you said, ‘Who is Abimelech, that we should serve him?’ *Are* not these the people whom you despised? Go out, if you will, and fight with them now.”

[39]So Gaal went out, leading the men of Shechem, and fought with Abimelech.

[40]And Abimelech chased him, and he fled from him; and many fell wounded, to the *very* entrance of the gate.

[41]Then Abimelech dwelt at Arumah, and Zebul drove out Gaal and his brothers, so that they would not dwell in Shechem.

[42]And it came about on the next day that the people went out into the field, and they told Abimelech.

[43]So he took his people, divided them into three companies, and lay in wait in the field. And he looked, and there were the people, coming out of the city; and he rose against them and attacked them.

[44]Then Abimelech and the company that *was* with him rushed forward and stood at the entrance of the gate of the city; and the *other* two companies rushed upon all who *were* in the fields and killed them.

[45]So Abimelech fought against the city all that day; he took the city and killed the people who *were* in it; and he demolished the city and sowed it with salt.

[46]Now when all the men of the tower of Shechem had heard *that,* they entered the stronghold of the temple of the god Berith.

[47]And it was told Abimelech that all the men of the tower of Shechem were gathered together.

[48]Then Abimelech went up to Mount Zalmon, he and all the people who *were* with him. And Abimelech took an ax in his hand and cut down a bough from the trees, and took it and laid *it* on his shoulder; then he said to the people who were with him, "What you have seen me do, make haste *and* do as I *have done*."

[49]So each of the people likewise cut down his own bough and followed Abimelech, put *them* against the stronghold, and set the stronghold on fire above them, so that all the people of the tower of Shechem died, about a thousand men and women.

[50]Then Abimelech went to Thebez, and he encamped against Thebez and took it.

[51]But there was a strong tower in the city, and all the men and women —all the people of the city—fled there and shut themselves in; then they went up to the top of the tower.

[52]So Abimelech came as far as the tower and fought against it; and he drew near the door of the tower to burn it with fire.

[53]But a certain woman dropped an upper millstone on Abimelech's head and crushed his skull.

[54]Then he called quickly to the young man, his armorbearer, and said to him, "Draw your sword and kill me, lest men say of me, 'A woman killed him.' " So his young man thrust him through, and he died.

[55]And when the men of Israel saw that Abimelech was dead, they departed, every man to his place.

[56]Thus God repaid the wickedness of Abimelech, which he had done to his father by killing his seventy brothers.

[57]And all the evil of the men of Shechem God returned on their own heads, and on them came the curse of Jotham the son of Jerubbaal.

Judges 10

Tola

[1]After Abimelech there arose to save Israel Tola the son of Puah, the son of Dodo, a man of Issachar; and he dwelt in Shamir in the mountains of Ephraim.

[2]He judged Israel twenty-three years; and he died and was buried in Shamir.

Jair

[3]After him arose Jair, a Gileadite; and he judged Israel twenty-two years.

[4]Now he had thirty sons who rode on thirty donkeys; they also had thirty towns, which are called "Havoth Jair" to this day, which *are* in the land of Gilead.

[5]And Jair died and was buried in Camon.

Israel Oppressed Again

[6]Then the children of Israel again did evil in the sight of the LORD, and served the Baals and the Ashtoreths, the gods of Syria, the gods of Sidon, the gods of Moab, the gods of the people of Ammon, and the gods of the Philistines; and they forsook the LORD and did not serve Him.

[7]So the anger of the LORD was hot against Israel; and He sold them into the hands of the Philistines and into the hands of the people of Ammon.

[8]From that year they harassed and oppressed the children of Israel for eighteen years—all the children of Israel who *were* on the other side of the Jordan in the land of the Amorites, in Gilead.

[9]Moreover the people of Ammon crossed over the Jordan to fight against Judah also, against Benjamin, and against the house of Ephraim, so that Israel was severely distressed.

[10]And the children of Israel cried out to the LORD, saying, "We have sinned against You, because we have both forsaken our God and served the Baals!"

[11]So the LORD said to the children of Israel, "*Did I* not *deliver you* from the Egyptians and from the Amorites and from the people of Ammon and from the Philistines?

[12]"Also the Sidonians and Amalekites and Maonites oppressed you; and you cried out to Me, and I delivered you from their hand.

[13]"Yet you have forsaken Me and served other gods. Therefore I will deliver you no more.

[14]"Go and cry out to the gods which you have chosen; let them deliver you in your time of distress."

[15]And the children of Israel said to the LORD, "We have sinned! Do to us whatever seems best to You; only deliver us this day, we pray."

[16]So they put away the foreign gods from among them and served the LORD. And His soul could no longer endure the misery of Israel.

[17]Then the people of Ammon gathered together and encamped in Gilead. And the children of Israel assembled together and encamped in Mizpah.

[18]And the people, the leaders of Gilead, said to one another, "Who *is* the man who will begin the fight against the people of Ammon? He shall be head over all the inhabitants of Gilead."

Judges 11

Jephthah

[1]Now Jephthah the Gileadite was a mighty man of valor, but he *was* the son of a harlot; and Gilead begot Jephthah.

[2]Gilead's wife bore sons; and when his wife's sons grew up, they drove Jephthah out, and said to him, "You shall have no inheritance in our father's house, for you *are* the son of another woman."

[3]Then Jephthah fled from his brothers and dwelt in the land of Tob; and worthless men banded together with Jephthah and went out *raiding* with him.

[4]It came to pass after a time that the people of Ammon made war against Israel.

[5]And so it was, when the people of Ammon made war against Israel, that the elders of Gilead went to get Jephthah from the land of Tob.

[6]Then they said to Jephthah, "Come and be our commander, that we may fight against the people of Ammon."

[7]So Jephthah said to the elders of Gilead, "Did you not hate me, and expel me from my father's house? Why have you come to me now when you are in distress?"

[8]And the elders of Gilead said to Jephthah, "That is why we have turned again to you now, that you may go with us and fight against the people of Ammon, and be our head over all the inhabitants of Gilead."

[9]So Jephthah said to the elders of Gilead, "If you take me back home to fight against the people of Ammon, and the LORD delivers them to me, shall I be your head?"

[10]And the elders of Gilead said to Jephthah, "The LORD will be a witness between us, if we do not do according to your words."

[11]Then Jephthah went with the elders of Gilead, and the people made him head and commander over them; and Jephthah spoke all his words before the LORD in Mizpah.

[12]Now Jephthah sent messengers to the king of the people of Ammon, saying, "What do you have against me, that you have come to fight against me in my land?"

[13]And the king of the people of Ammon answered the messengers of Jephthah, “Because Israel took away my land when they came up out of Egypt, from the Arnon as far as the Jabbok, and to the Jordan. Now therefore, restore those *lands* peaceably.”

[14]So Jephthah again sent messengers to the king of the people of Ammon,

[15]and said to him, “Thus says Jephthah: ‘Israel did not take away the land of Moab, nor the land of the people of Ammon;

[16]‘for when Israel came up from Egypt, they walked through the wilderness as far as the Red Sea and came to Kadesh.

[17]‘Then Israel sent messengers to the king of Edom, saying, “Please let me pass through your land.” But the king of Edom would not heed. And in like manner they sent to the king of Moab, but he would not *consent*. So Israel remained in Kadesh.

[18]‘And they went along through the wilderness and bypassed the land of Edom and the land of Moab, came to the east side of the land of Moab, and encamped on the other side of the Arnon. But they did not enter the border of Moab, for the Arnon *was* the border of Moab.

[19]‘Then Israel sent messengers to Sihon king of the Amorites, king of Heshbon; and Israel said to him, “Please let us pass through your land into our place.”

[20]‘But Sihon did not trust Israel to pass through his territory. So Sihon gathered all his people together, encamped in Jahaz, and fought against Israel.

[21]‘And the LORD God of Israel delivered Sihon and all his people into the hand of Israel, and they defeated them. Thus Israel gained possession of all the land of the Amorites, who inhabited that country.

[22]‘They took possession of all the territory of the Amorites, from the Arnon to the Jabbok and from the wilderness to the Jordan.

[23]‘And now the LORD God of Israel has dispossessed the Amorites from before His people Israel; should you then possess it?

[24]‘Will you not possess whatever Chemosh your god gives you to possess? So whatever the LORD our God takes possession of before us, we will possess.

[25]‘And now, *are* you any better than Balak the son of Zippor, king of Moab? Did he ever strive against Israel? Did he ever fight against them?

[26]‘While Israel dwelt in Heshbon and its villages, in Aroer and its villages, and in all the cities along the banks of the Arnon, for three hundred years, why did you not recover *them* within that time?

[27]‘Therefore I have not sinned against you, but you wronged me by fighting against me. May the LORD, the Judge, render judgment this day between the children of Israel and the people of Ammon.’ ”

[28]However, the king of the people of Ammon did not heed the words which Jephthah sent him.

Jephthah’s Vow and Victory

[29]Then the Spirit of the LORD came upon Jephthah, and he passed through Gilead and Manasseh, and passed through Mizpah of Gilead; and from Mizpah of Gilead he advanced *toward* the people of Ammon.

[30]And Jephthah made a vow to the LORD, and said, “If You will indeed deliver the people of Ammon into my hands,

[31]“then it will be that whatever comes out of the doors of my house to meet me, when I return in peace from the people of Ammon, shall surely be the LORD’s, and I will offer it up as a burnt offering.”

[32]So Jephthah advanced toward the people of Ammon to fight against them, and the LORD delivered them into his hands.

[33]And he defeated them from Aroer as far as Minnith—twenty cities—and to Abel Keramim, with a very great slaughter. Thus the people of Ammon were subdued before the children of Israel.

Jephthah’s Daughter

[34]When Jephthah came to his house at Mizpah, there was his daughter, coming out to meet him with timbrels and dancing; and she *was his* only child. Besides her he had neither son nor daughter.

[35]And it came to pass, when he saw her, that he tore his clothes, and said, “Alas, my daughter! You have brought me very low! You are among those who trouble me! For I have given my word to the LORD, and I cannot go back on it.”

[36]So she said to him, “My father, *if* you have given your word to the LORD, do to me according to what has gone out of your mouth, because the LORD has avenged you of your enemies, the people of Ammon.”

[37]Then she said to her father, “Let this thing be done for me: let me alone for two months, that I may go and wander on the mountains and bewail my virginity, my friends and I.”

[38]So he said, “Go.” And he sent her away *for* two months; and she went with her friends, and bewailed her virginity on the mountains.

[39]And it was so at the end of two months that she returned to her father, and he carried out his vow with her which he had vowed. She knew no man. And it became a custom in Israel

[40]*that* the daughters of Israel went four days each year to lament the daughter of Jephthah the Gileadite.

Judges 12

Jephthah's Conflict with Ephraim

[1]Then the men of Ephraim gathered together, crossed over toward Zaphon, and said to Jephthah, "Why did you cross over to fight against the people of Ammon, and did not call us to go with you? We will burn your house down on you with fire!"

[2]And Jephthah said to them, "My people and I were in a great struggle with the people of Ammon; and when I called you, you did not deliver me out of their hands.

[3]"So when I saw that you would not deliver *me,* I took my life in my hands and crossed over against the people of Ammon; and the LORD delivered them into my hand. Why then have you come up to me this day to fight against me?"

[4]Now Jephthah gathered together all the men of Gilead and fought against Ephraim. And the men of Gilead defeated Ephraim, because they said, "You Gileadites *are* fugitives of Ephraim among the Ephraimites *and* among the Manassites."

[5]The Gileadites seized the fords of the Jordan before the Ephraimites *arrived*. And when *any* Ephraimite who escaped said, "Let me cross over," the men of Gilead would say to him, "*Are* you an Ephraimite?" If he said, "No,"

[6]then they would say to him, "Then say, 'Shibboleth'!" And he would say, "Sibboleth," for he could not pronounce *it* right. Then they would take him and kill him at the fords of the Jordan. There fell at that time forty-two thousand Ephraimites.

[7]And Jephthah judged Israel six years. Then Jephthah the Gileadite died and was buried among the cities of Gilead.

Ibzan, Elon, and Abdon

[8]After him, Ibzan of Bethlehem judged Israel.

[9]He had thirty sons. And he gave away thirty daughters in marriage, and brought in thirty daughters from elsewhere for his sons. He judged Israel seven years.

[10]Then Ibzan died and was buried at Bethlehem.

[11]After him, Elon the Zebulunite judged Israel. He judged Israel ten years.

[12]And Elon the Zebulunite died and was buried at Aijalon in the country of Zebulun.

[13]After him, Abdon the son of Hillel the Pirathonite judged Israel.

[14]He had forty sons and thirty grandsons, who rode on seventy young donkeys. He judged Israel eight years.

[15]Then Abdon the son of Hillel the Pirathonite died and was buried in Pirathon in the land of Ephraim, in the mountains of the Amalekites.

Judges 13

The Birth of Samson

[1]Again the children of Israel did evil in the sight of the LORD, and the LORD delivered them into the hand of the Philistines for forty years.

[2]Now there was a certain man from Zorah, of the family of the Danites, whose name *was* Manoah; and his wife *was* barren and had no children.

[3]And the Angel of the LORD appeared to the woman and said to her, “Indeed now, you are barren and have borne no children, but you shall conceive and bear a son.

[4]“Now therefore, please be careful not to drink wine or *similar* drink, and not to eat anything unclean.

[5]“For behold, you shall conceive and bear a son. And no razor shall come upon his head, for the child shall be a Nazirite to God from the womb; and he shall begin to deliver Israel out of the hand of the Philistines.”

[6]So the woman came and told her husband, saying, “A Man of God came to me, and His countenance *was* like the countenance of the Angel of God, very awesome; but I did not ask Him where He *was* from, and He did not tell me His name.

[7]“And He said to me, ‘Behold, you shall conceive and bear a son. Now drink no wine or *similar* drink, nor eat anything unclean, for the child shall be a Nazirite to God from the womb to the day of his death.’ ”

[8]Then Manoah prayed to the LORD, and said, “O my Lord, please let the Man of God whom You sent come to us again and teach us what we shall do for the child who will be born.”

[9]And God listened to the voice of Manoah, and the Angel of God came to the woman again as she was sitting in the field; but Manoah her husband *was* not with her.

[10]Then the woman ran in haste and told her husband, and said to him, “Look, the Man who came to me the *other* day has just now appeared to me!”

[11]So Manoah arose and followed his wife. When he came to the Man, he said to Him, “Are You the Man who spoke to this woman?” And He said, “I *am*.”

[12]Manoah said, “Now let Your words come *to pass! What will be the boy’s rule of life, and his work?”*

[13]So the Angel of the LORD said to Manoah, “Of all that I said to the woman let her be careful.

[14]“She may not eat anything that comes from the vine, nor may she drink wine or *similar* drink, nor eat anything unclean. All that I commanded her let her observe.”

15Then Manoah said to the Angel of the LORD, “Please let us detain You, and we will prepare a young goat for You.”

[16]And the Angel of the LORD said to Manoah, “Though you detain Me, I will not eat your food. But if you offer a burnt offering, you must offer it to the LORD.” (For Manoah did not know He *was* the Angel of the LORD.)

[17]Then Manoah said to the Angel of the LORD, “What *is* Your name, that when Your words come *to pass* we may honor You?”

[18]And the Angel of the LORD said to him, “Why do you ask My name, seeing it *is* wonderful?”

[19]So Manoah took the young goat with the grain offering, and offered it upon the rock to the LORD. And He did a wondrous thing while Manoah and his wife looked on—

[20]it happened as the flame went up toward heaven from the altar—the Angel of the LORD ascended in the flame of the altar! When Manoah and his wife saw *this,* they fell on their faces to the ground.

[21]When the Angel of the LORD appeared no more to Manoah and his wife, then Manoah knew that He *was* the Angel of the LORD.

[22]And Manoah said to his wife, “We shall surely die, because we have seen God!”

[23]But his wife said to him, “If the LORD had desired to kill us, He would not have accepted a burnt offering and a grain offering from our hands, nor would He have shown us all these *things,* nor would He have told us *such things* as these at this time.”

24So the woman bore a son and called his name Samson; and the child grew, and the LORD blessed him.

25And the Spirit of the LORD began to move upon him at Mahaneh Dan between Zorah and Eshtaol.

Judges 14

Samson's Philistine Wife

[1]Now Samson went down to Timnah, and saw a woman in Timnah of the daughters of the Philistines.

[2]So he went up and told his father and mother, saying, "I have seen a woman in Timnah of the daughters of the Philistines; now therefore, get her for me as a wife."

[3]Then his father and mother said to him, "*Is there* no woman among the daughters of your brethren, or among all my people, that you must go and get a wife from the uncircumcised Philistines?" And Samson said to his father, "Get her for me, for she pleases me well."

[4]But his father and mother did not know that it was of the LORD—that He was seeking an occasion to move against the Philistines. For at that time the Philistines had dominion over Israel.

[5]So Samson went down to Timnah with his father and mother, and came to the vineyards of Timnah.

Now *to his* surprise, a young lion *came* roaring against him.

[6]And the Spirit of the LORD came mightily upon him, and he tore the lion apart as one would have torn apart a young goat, though *he had* nothing in his hand. But he did not tell his father or his mother what he had done.

[7]Then he went down and talked with the woman; and she pleased Samson well.

[8]After some time, when he returned to get her, he turned aside to see the carcass of the lion. And behold, a swarm of bees and honey *were* in the carcass of the lion.

[9]He took some of it in his hands and went along, eating. When he came to his father and mother, he gave *some* to them, and they also ate. But he did not tell them that he had taken the honey out of the carcass of the lion.

[10]So his father went down to the woman. And Samson gave a feast there, for young men used to do so.

[11]And it happened, when they saw him, that they brought thirty companions to be with him.

[12]Then Samson said to them, “Let me pose a riddle to you. If you can correctly solve and explain it to me within the seven days of the feast, then I will give you thirty linen garments and thirty changes of clothing.

[13]“But if you cannot explain *it* to me, then you shall give me thirty linen garments and thirty changes of clothing.” And they said to him, “Pose your riddle, that we may hear it.”

[14]So he said to them:

> “Out of the eater came something to eat,
> And out of the strong came something sweet.”

Now for three days they could not explain the riddle.

15But it came to pass on the seventh day that they said to Samson’s wife, “Entice your husband, that he may explain the riddle to us, or else we will burn you and your father’s house with fire. Have you invited us in order to take what is ours? *Is that* not *so?*”

[16]Then Samson’s wife wept on him, and said, “You only hate me! You do not love me! You have posed a riddle to the sons of my people, but you have not explained *it* to me.” And he said to her, “Look, I have not explained *it* to my father or my mother; so should I explain *it* to you?”

[17]Now she had wept on him the seven days while their feast lasted. And it happened on the seventh day that he told her, because she pressed him so much. Then she explained the riddle to the sons of her people.

[18]So the men of the city said to him on the seventh day before the sun went down:

> “What *is* sweeter than honey?
> And what *is* stronger than a lion?”

And he said to them:

> “If you had not plowed with my heifer,
> You would not have solved my riddle!”

[19]Then the Spirit of the LORD came upon him mightily, and he went down to Ashkelon and killed thirty of their men, took their apparel, and gave the changes *of clothing* to those who had explained the riddle. So his anger was aroused, and he went back up to his father's house.

[20]And Samson's wife was *given* to his companion, who had been his best man.

Judges 15

Samson Defeats the Philistines

[1]After a while, in the time of wheat harvest, it happened that Samson visited his wife with a young goat. And he said, “Let me go in to my wife, into *her* room.” But her father would not permit him to go in.

[2]Her father said, “I really thought that you thoroughly hated her; therefore I gave her to your companion. *Is* not her younger sister better than she? Please, take her instead.”

[3]And Samson said to them, “This time I shall be blameless regarding the Philistines if I harm them!”

[4]Then Samson went and caught three hundred foxes; and he took torches, turned *the foxes* tail to tail, and put a torch between each pair of tails.

[5]When he had set the torches on fire, he let *the foxes* go into the standing grain of the Philistines, and burned up both the shocks and the standing grain, as well as the vineyards *and* olive groves.

[6]Then the Philistines said, “Who has done this?” And they answered, “Samson, the son-in-law of the Timnite, because he has taken his wife and given her to his companion.” So the Philistines came up and burned her and her father with fire.

[7]Samson said to them, “Since you would do a thing like this, I will surely take revenge on you, and after that I will cease.”

[8]So he attacked them hip and thigh with a great slaughter; then he went down and dwelt in the cleft of the rock of Etam.

[9]Now the Philistines went up, encamped in Judah, and deployed themselves against Lehi.

[10]And the men of Judah said, “Why have you come up against us?” So they answered, “We have come up to arrest Samson, to do to him as he has done to us.”

[11]Then three thousand men of Judah went down to the cleft of the rock of Etam, and said to Samson, “Do you not know that the Philistines rule over us? What *is* this you have done to us?” And he said to them, “As they did to me, so I have done to them.”

[12]But they said to him, “We have come down to arrest you, that we may deliver you into the hand of the Philistines.” Then Samson said to them, “Swear to me that you will not kill me yourselves.”

[13]So they spoke to him, saying, “No, but we will tie you securely and deliver you into their hand; but we will surely not kill you.” And they bound him with two new ropes and brought him up from the rock.

[14]When he came to Lehi, the Philistines came shouting against him. Then the Spirit of the LORD came mightily upon him; and the ropes that *were* on his arms became like flax that is burned with fire, and his bonds broke loose from his hands.

[15]He found a fresh jawbone of a donkey, reached out his hand and took it, and killed a thousand men with it.

[16]Then Samson said:

“With the jawbone of a donkey,
Heaps upon heaps,
With the jawbone of a donkey
I have slain a thousand men!”

[17]And so it was, when he had finished speaking, that he threw the jawbone from his hand, and called that place Ramath Lehi.

[18]Then he became very thirsty; so he cried out to the LORD and said, “You have given this great deliverance by the hand of Your servant; and now shall I die of thirst and fall into the hand of the uncircumcised?”

[19]So God split the hollow place that *is* in Lehi, and water came out, and he drank; and his spirit returned, and he revived. Therefore he called its name En Hakkore, which is in Lehi to this day.

[20]And he judged Israel twenty years in the days of the Philistines.

Judges 16

Samson and Delilah

[1]Now Samson went to Gaza and saw a harlot there, and went in to her.

[2]*When* the Gazites *were told,* "Samson has come here!" they surrounded *the place* and lay in wait for him all night at the gate of the city. They were quiet all night, saying, "In the morning, when it is daylight, we will kill him."

[3]And Samson lay *low* till midnight; then he arose at midnight, took hold of the doors of the gate of the city and the two gateposts, pulled them up, bar and all, put *them* on his shoulders, and carried them to the top of the hill that faces Hebron.

[4]Afterward it happened that he loved a woman in the Valley of Sorek, whose name *was* Delilah.

[5]And the lords of the Philistines came up to her and said to her, "Entice him, and find out where his great strength *lies,* and by what *means* we may overpower him, that we may bind him to afflict him; and every one of us will give you eleven hundred *pieces* of silver."

[6]So Delilah said to Samson, "Please tell me where your great strength *lies,* and with what you may be bound to afflict you."

[7]And Samson said to her, "If they bind me with seven fresh bowstrings, not yet dried, then I shall become weak, and be like any *other* man."

[8]So the lords of the Philistines brought up to her seven fresh bowstrings, not yet dried, and she bound him with them.

[9]Now *men were* lying in wait, staying with her in the room. And she said to him, "The Philistines *are* upon you, Samson!" But he broke the bowstrings as a strand of yarn breaks when it touches fire. So the secret of his strength was not known.

[10]Then Delilah said to Samson, "Look, you have mocked me and told me lies. Now, please tell me what you may be bound with."

[11]So he said to her, "If they bind me securely with new ropes that have never been used, then I shall become weak, and be like any *other* man."

[12]Therefore Delilah took new ropes and bound him with them, and said to him, “The Philistines *are* upon you, Samson!” And *men were* lying in wait, staying in the room. But he broke them off his arms like a thread.

[13]Delilah said to Samson, “Until now you have mocked me and told me lies. Tell me what you may be bound with.” And he said to her, “If you weave the seven locks of my head into the web of the loom”—

[14]So she wove *it* tightly with the batten of the loom, and said to him, “The Philistines *are* upon you, Samson!” But he awoke from his sleep, and pulled out the batten and the web from the loom.

[15]Then she said to him, “How can you say, ‘I love you,’ when your heart *is* not with me? You have mocked me these three times, and have not told me where your great strength *lies*.”

[16]And it came to pass, when she pestered him daily with her words and pressed him, *so* that his soul was vexed to death,

[17]that he told her all his heart, and said to her, “No razor has ever come upon my head, for I *have been* a Nazirite to God from my mother’s womb. If I am shaven, then my strength will leave me, and I shall become weak, and be like any *other* man.”

[18]When Delilah saw that he had told her all his heart, she sent and called for the lords of the Philistines, saying, “Come up once more, for he has told me all his heart.” So the lords of the Philistines came up to her and brought the money in their hand.

[19]Then she lulled him to sleep on her knees, and called for a man and had him shave off the seven locks of his head. Then she began to torment him, and his strength left him.

[20]And she said, “The Philistines *are* upon you, Samson!” So he awoke from his sleep, and said, “I will go out as before, at other times, and shake myself free!” But he did not know that the LORD had departed from him.

[21]Then the Philistines took him and put out his eyes, and brought him down to Gaza. They bound him with bronze fetters, and he became a grinder in the prison.

[22]However, the hair of his head began to grow again after it had been shaven.

Samson Dies with the Philistines

23Now the lords of the Philistines gathered together to offer a great sacrifice to Dagon their god, and to rejoice. And they said:

> “Our god has delivered into our hands
> Samson our enemy!”

24When the people saw him, they praised their god; for they said:

> “Our god has delivered into our hands our enemy,
> The destroyer of our land,
> And the one who multiplied our dead.”

25So it happened, when their hearts were merry, that they said, “Call for Samson, that he may perform for us.” So they called for Samson from the prison, and he performed for them. And they stationed him between the pillars.

26Then Samson said to the lad who held him by the hand, “Let me feel the pillars which support the temple, so that I can lean on them.”

27Now the temple was full of men and women. All the lords of the Philistines *were* there—about three thousand men and women on the roof watching while Samson performed.

28Then Samson called to the LORD, saying, “O Lord GOD, remember me, I pray! Strengthen me, I pray, just this once, O God, that I may with one *blow* take vengeance on the Philistines for my two eyes!”

29And Samson took hold of the two middle pillars which supported the temple, and he braced himself against them, one on his right and the other on his left.

30Then Samson said, “Let me die with the Philistines!” And he pushed with *all his* might, and the temple fell on the lords and all the people who *were* in it. So the dead that he killed at his death were more than he had killed in his life.

31And his brothers and all his father’s household came down and took him, and brought *him* up and buried him between Zorah and Eshtaol in the tomb of his father Manoah. He had judged Israel twenty years.

Judges 17

Micah's Idolatry

[1]Now there was a man from the mountains of Ephraim, whose name *was* Micah.

[2]And he said to his mother, "The eleven hundred *shekels* of silver that were taken from you, and on which you put a curse, even saying it in my ears—here *is* the silver with me; I took it." And his mother said, "*May you be* blessed by the LORD, my son!"

[3]So when he had returned the eleven hundred *shekels* of silver to his mother, his mother said, "I had wholly dedicated the silver from my hand to the LORD for my son, to make a carved image and a molded image; now therefore, I will return it to you."

[4]Thus he returned the silver to his mother. Then his mother took two hundred *shekels* of silver and gave them to the silversmith, and he made it into a carved image and a molded image; and they were in the house of Micah.

[5]The man Micah had a shrine, and made an ephod and household idols; and he consecrated one of his sons, who became his priest.

[6]In those days *there was* no king in Israel; everyone did *what was* right in his own eyes.

[7]Now there was a young man from Bethlehem in Judah, of the family of Judah; he *was* a Levite, and was staying there.

[8]The man departed from the city of Bethlehem in Judah to stay wherever he could find *a place*. Then he came to the mountains of Ephraim, to the house of Micah, as he journeyed.

[9]And Micah said to him, "Where do you come from?" So he said to him, "I *am* a Levite from Bethlehem in Judah, and I am on my way to find *a place* to stay."

[10]Micah said to him, "Dwell with me, and be a father and a priest to me, and I will give you ten *shekels* of silver per year, a suit of clothes, and your sustenance." So the Levite went in.

[11]Then the Levite was content to dwell with the man; and the young man became like one of his sons to him.

[12]So Micah consecrated the Levite, and the young man became his priest, and lived in the house of Micah.

[13]Then Micah said, “Now I know that the LORD will be good to me, since I have a Levite as priest!”

Judges 18

The Danites Adopt Micah's Idolatry

[1]In those days *there was* no king in Israel. And in those days the tribe of the Danites was seeking an inheritance for itself to dwell in; for until that day *their* inheritance among the tribes of Israel had not fallen to them.

[2]So the children of Dan sent five men of their family from their territory, men of valor from Zorah and Eshtaol, to spy out the land and search it. They said to them, "Go, search the land." So they went to the mountains of Ephraim, to the house of Micah, and lodged there.

[3]While they *were* at the house of Micah, they recognized the voice of the young Levite. They turned aside and said to him, "Who brought you here? What are you doing in this *place?* What do you have here?"

[4]He said to them, "Thus and so Micah did for me. He has hired me, and I have become his priest."

[5]So they said to him, "Please inquire of God, that we may know whether the journey on which we go will be prosperous."

[6]And the priest said to them, "Go in peace. The presence of the LORD *be* with you on your way."

[7]So the five men departed and went to Laish. They saw the people who *were* there, how they dwelt safely, in the manner of the Sidonians, quiet and secure. *There were* no rulers in the land who might put *them* to shame for anything. They *were* far from the Sidonians, and they had no ties with anyone.

[8]Then *the spies* came back to their brethren at Zorah and Eshtaol, and their brethren said to them, "What *is* your *report?*"

[9]So they said, "Arise, let us go up against them. For we have seen the land, and indeed it *is* very good. *Would* you *do* nothing? Do not hesitate to go, *and* enter to possess the land.

[10]"When you go, you will come to a secure people and a large land. For God has given it into your hands, a place where *there is* no lack of anything that *is* on the earth."

[11]And six hundred men of the family of the Danites went from there, from Zorah and Eshtaol, armed with weapons of war.

[12]Then they went up and encamped in Kirjath Jearim in Judah. (Therefore they call that place Mahaneh Dan to this day. There *it is,* west of Kirjath Jearim.)

[13]And they passed from there to the mountains of Ephraim, and came to the house of Micah.

[14]Then the five men who had gone to spy out the country of Laish answered and said to their brethren, “Do you know that there are in these houses an ephod, household idols, a carved image, and a molded image? Now therefore, consider what you should do.”

[15]So they turned aside there, and came to the house of the young Levite man—to the house of Micah—and greeted him.

[16]The six hundred men armed with their weapons of war, who *were* of the children of Dan, stood by the entrance of the gate.

[17]Then the five men who had gone to spy out the land went up. Entering there, they took the carved image, the ephod, the household idols, and the molded image. The priest stood at the entrance of the gate with the six hundred men *who were* armed with weapons of war.

[18]When these went into Micah’s house and took the carved image, the ephod, the household idols, and the molded image, the priest said to them, “What are you doing?”

[19]And they said to him, “Be quiet, put your hand over your mouth, and come with us; be a father and a priest to us. *Is it* better for you to be a priest to the household of one man, or that you be a priest to a tribe and a family in Israel?”

[20]So the priest’s heart was glad; and he took the ephod, the household idols, and the carved image, and took his place among the people.

[21]Then they turned and departed, and put the little ones, the livestock, and the goods in front of them.

[22]When they were a good way from the house of Micah, the men who *were* in the houses near Micah’s house gathered together and overtook the children of Dan.

[23]And they called out to the children of Dan. So they turned around and said to Micah, “What ails you, that you have gathered such a

company?”

[24]So he said, “You have taken away my gods which I made, and the priest, and you have gone away. Now what more do I have? How can you say to me, ‘What ails you?’ ”

[25]And the children of Dan said to him, “Do not let your voice be heard among us, lest angry men fall upon you, and you lose your life, with the lives of your household!”

[26]Then the children of Dan went their way. And when Micah saw that they *were* too strong for him, he turned and went back to his house.

Danites Settle in Laish

[27]So they took *the things* Micah had made, and the priest who had belonged to him, and went to Laish, to a people quiet and secure; and they struck them with the edge of the sword and burned the city with fire.

[28]*There was* no deliverer, because it *was* far from Sidon, and they had no ties with anyone. It was in the valley that belongs to Beth Rehob. So they rebuilt the city and dwelt there.

[29]And they called the name of the city Dan, after the name of Dan their father, who was born to Israel. However, the name of the city formerly *was* Laish.

[30]Then the children of Dan set up for themselves the carved image; and Jonathan the son of Gershom, the son of Manasseh, and his sons were priests to the tribe of Dan until the day of the captivity of the land.

[31]So they set up for themselves Micah’s carved image which he made, all the time that the house of God was in Shiloh.

Judges 19

The Levite's Concubine

[1]And it came to pass in those days, when *there was* no king in Israel, that there was a certain Levite staying in the remote mountains of Ephraim. He took for himself a concubine from Bethlehem in Judah.

[2]But his concubine played the harlot against him, and went away from him to her father's house at Bethlehem in Judah, and was there four whole months.

[3]Then her husband arose and went after her, to speak kindly to her *and* bring her back, having his servant and a couple of donkeys with him. So she brought him into her father's house; and when the father of the young woman saw him, he was glad to meet him.

[4]Now his father-in-law, the young woman's father, detained him; and he stayed with him three days. So they ate and drank and lodged there.

[5]Then it came to pass on the fourth day that they arose early in the morning, and he stood to depart; but the young woman's father said to his son-in-law, "Refresh your heart with a morsel of bread, and afterward go your way."

[6]So they sat down, and the two of them ate and drank together. Then the young woman's father said to the man, "Please be content to stay all night, and let your heart be merry."

[7]And when the man stood to depart, his father-in-law urged him; so he lodged there again.

[8]Then he arose early in the morning on the fifth day to depart, but the young woman's father said, "Please refresh your heart." So they delayed until afternoon; and both of them ate.

[9]And when the man stood to depart—he and his concubine and his servant—his father-in-law, the young woman's father, said to him, "Look, the day is now drawing toward evening; please spend the night. See, the day is coming to an end; lodge here, that your heart may be merry. Tomorrow go your way early, so that you may get home."

[10]However, the man was not willing to spend that night; so he rose and departed, and came to opposite Jebus (that *is,* Jerusalem). With him were the two saddled donkeys; his concubine *was* also with him.

[11]They *were* near Jebus, and the day was far spent; and the servant said to his master, “Come, please, and let us turn aside into this city of the Jebusites and lodge in it.”

[12]But his master said to him, “We will not turn aside here into a city of foreigners, who *are* not of the children of Israel; we will go on to Gibeah.”

[13]So he said to his servant, “Come, let us draw near to one of these places, and spend the night in Gibeah or in Ramah.”

[14]And they passed by and went their way; and the sun went down on them near Gibeah, which belongs to Benjamin.

[15]They turned aside there to go in to lodge in Gibeah. And when he went in, he sat down in the open square of the city, for no one would take them into *his* house to spend the night.

[16]Just then an old man came in from his work in the field at evening, who also *was* from the mountains of Ephraim; he was staying in Gibeah, whereas the men of the place *were* Benjamites.

[17]And when he raised his eyes, he saw the traveler in the open square of the city; and the old man said, “Where are you going, and where do you come from?”

[18]So he said to him, “We *are* passing from Bethlehem in Judah toward the remote mountains of Ephraim; I *am* from there. I went to Bethlehem in Judah; *now* I am going to the house of the LORD. But there *is* no one who will take me into his house,

[19]“although we have both straw and fodder for our donkeys, and bread and wine for myself, for your female servant, and for the young man *who is* with your servant; *there is* no lack of anything.”

[20]And the old man said, “Peace *be* with you! However, *let* all your needs *be* my responsibility; only do not spend the night in the open square.”

[21]So he brought him into his house, and gave fodder to the donkeys. And they washed their feet, and ate and drank.

Gibeah’s Crime

22As they were enjoying themselves, suddenly certain men of the city, perverted men, surrounded the house *and* beat on the door. They spoke to the master of the house, the old man, saying, "Bring out the man who came to your house, that we may know him *carnally!"*

23But the man, the master of the house, went out to them and said to them, "No, my brethren! I beg you, do not act *so* wickedly! Seeing this man has come into my house, do not commit this outrage.

24"Look, *here is* my virgin daughter and *the man's* concubine; let me bring them out now. Humble them, and do with them as you please; but to this man do not do such a vile thing!"

25But the men would not heed him. So the man took his concubine and brought *her* out to them. And they knew her and abused her all night until morning; and when the day began to break, they let her go.

26Then the woman came as the day was dawning, and fell down at the door of the man's house where her master *was,* till it was light.

27When her master arose in the morning, and opened the doors of the house and went out to go his way, there was his concubine, fallen *at* the door of the house with her hands on the threshold.

28And he said to her, "Get up and let us be going." But there was no answer. So the man lifted her onto the donkey; and the man got up and went to his place.

29When he entered his house he took a knife, laid hold of his concubine, and divided her into twelve pieces, limb by limb, and sent her throughout all the territory of Israel.

30And so it was that all who saw it said, "No such deed has been done or seen from the day that the children of Israel came up from the land of Egypt until this day. Consider it, confer, and speak up!"

Judges 20

Israel's War with the Benjamites

[1]So all the children of Israel came out, from Dan to Beersheba, as well as from the land of Gilead, and the congregation gathered together as one man before the LORD at Mizpah.

[2]And the leaders of all the people, all the tribes of Israel, presented themselves in the assembly of the people of God, four hundred thousand foot soldiers who drew the sword.

[3](Now the children of Benjamin heard that the children of Israel had gone up to Mizpah.) Then the children of Israel said, "Tell *us,* how did this wicked deed happen?"

[4]So the Levite, the husband of the woman who was murdered, answered and said, "My concubine and I went into Gibeah, which belongs to Benjamin, to spend the night.

[5]"And the men of Gibeah rose against me, and surrounded the house at night because of me. They intended to kill me, but instead they ravished my concubine so that she died.

[6]"So I took hold of my concubine, cut her in pieces, and sent her throughout all the territory of the inheritance of Israel, because they committed lewdness and outrage in Israel.

[7]"Look! All of you *are* children of Israel; give your advice and counsel here and now!"

8So all the people arose as one man, saying, "None *of us* will go to his tent, nor will any turn back to his house;

[9]"but now this *is* the thing which we will do to Gibeah: *We will go up* against it by lot.

[10]"We will take ten men out of *every* hundred throughout all the tribes of Israel, a hundred out of *every* thousand, and a thousand out of *every* ten thousand, to make provisions for the people, that when they come to Gibeah in Benjamin, they may repay all the vileness that they have done in Israel."

[11]So all the men of Israel were gathered against the city, united together as one man.

12Then the tribes of Israel sent men through all the tribe of Benjamin, saying, “What *is* this wickedness that has occurred among you?

13“Now therefore, deliver up the men, the perverted men who *are* in Gibeah, that we may put them to death and remove the evil from Israel!” But the children of Benjamin would not listen to the voice of their brethren, the children of Israel.

14Instead, the children of Benjamin gathered together from their cities to Gibeah, to go to battle against the children of Israel.

15And from their cities at that time the children of Benjamin numbered twenty-six thousand men who drew the sword, besides the inhabitants of Gibeah, who numbered seven hundred select men.

16Among all this people *were* seven hundred select men *who were* left-handed; every one could sling a stone at a hair’s *breadth* and not miss.

17Now besides Benjamin, the men of Israel numbered four hundred thousand men who drew the sword; all of these *were* men of war.

18Then the children of Israel arose and went up to the house of God to inquire of God. They said, “Which of us shall go up first to battle against the children of Benjamin?” The LORD said, “Judah first!”

19So the children of Israel rose in the morning and encamped against Gibeah.

20And the men of Israel went out to battle against Benjamin, and the men of Israel put themselves in battle array to fight against them at Gibeah.

21Then the children of Benjamin came out of Gibeah, and on that day cut down to the ground twenty-two thousand men of the Israelites.

22And the people, that is, the men of Israel, encouraged themselves and again formed the battle line at the place where they had put themselves in array on the first day.

23Then the children of Israel went up and wept before the LORD until evening, and asked counsel of the LORD, saying, “Shall I again draw near for battle against the children of my brother Benjamin?” And the LORD said, “Go up against him.”

24So the children of Israel approached the children of Benjamin on the second day.

[25]And Benjamin went out against them from Gibeah on the second day, and cut down to the ground eighteen thousand more of the children of Israel; all these drew the sword.

[26]Then all the children of Israel, that is, all the people, went up and came to the house of God and wept. They sat there before the LORD and fasted that day until evening; and they offered burnt offerings and peace offerings before the LORD.

[27]So the children of Israel inquired of the LORD (the ark of the covenant of God *was* there in those days,

[28]and Phinehas the son of Eleazar, the son of Aaron, stood before it in those days), saying, “Shall I yet again go out to battle against the children of my brother Benjamin, or shall I cease?” And the LORD said, “Go up, for tomorrow I will deliver them into your hand.”

[29]Then Israel set men in ambush all around Gibeah.

[30]And the children of Israel went up against the children of Benjamin on the third day, and put themselves in battle array against Gibeah as at the other times.

[31]So the children of Benjamin went out against the people, *and* were drawn away from the city. They began to strike down *and* kill some of the people, as at the other times, in the highways (one of which goes up to Bethel and the other to Gibeah) and in the field, about thirty men of Israel.

[32]And the children of Benjamin said, “They *are* defeated before us, as at first.” But the children of Israel said, “Let us flee and draw them away from the city to the highways.”

[33]So all the men of Israel rose from their place and put themselves in battle array at Baal Tamar. Then Israel’s men in ambush burst forth from their position in the plain of Geba.

[34]And ten thousand select men from all Israel came against Gibeah, and the battle was fierce. But *the Benjamites* did not know that disaster *was* upon them.

[35]The LORD defeated Benjamin before Israel. And the children of Israel destroyed that day twenty-five thousand one hundred Benjamites; all these drew the sword.

36So the children of Benjamin saw that they were defeated. The men of Israel had given ground to the Benjamites, because they relied on the men in ambush whom they had set against Gibeah.

[37]And the men in ambush quickly rushed upon Gibeah; the men in ambush spread out and struck the whole city with the edge of the sword.

[38]Now the appointed signal between the men of Israel and the men in ambush was that they would make a great cloud of smoke rise up from the city,

[39]whereupon the men of Israel would turn in battle. Now Benjamin had begun to strike *and* kill about thirty of the men of Israel. For they said, "Surely they are defeated before us, as *in* the first battle."

[40]But when the cloud began to rise from the city in a column of smoke, the Benjamites looked behind them, and there was the whole city going up *in smoke* to heaven.

[41]And when the men of Israel turned back, the men of Benjamin panicked, for they saw that disaster had come upon them.

[42]Therefore they turned *their backs* before the men of Israel in the direction of the wilderness; but the battle overtook them, and whoever *came* out of the cities they destroyed in their midst.

[43]They surrounded the Benjamites, chased them, *and* easily trampled them down as far as the front of Gibeah toward the east.

[44]And eighteen thousand men of Benjamin fell; all these *were* men of valor.

[45]Then they turned and fled toward the wilderness to the rock of Rimmon; and they cut down five thousand of them on the highways. Then they pursued them relentlessly up to Gidom, and killed two thousand of them.

[46]So all who fell of Benjamin that day were twenty-five thousand men who drew the sword; all these *were* men of valor.

[47]But six hundred men turned and fled toward the wilderness to the rock of Rimmon, and they stayed at the rock of Rimmon for four months.

[48]And the men of Israel turned back against the children of Benjamin, and struck them down with the edge of the sword—from *every* city,

men and beasts, all who were found. They also set fire to all the cities they came to.

Judges 21

Wives Provided for the Benjamites

[1]Now the men of Israel had sworn an oath at Mizpah, saying, “None of us shall give his daughter to Benjamin as a wife.”

[2]Then the people came to the house of God, and remained there before God till evening. They lifted up their voices and wept bitterly,

[3]and said, “O LORD God of Israel, why has this come to pass in Israel, that today there should be one tribe *missing* in Israel?”

[4]So it was, on the next morning, that the people rose early and built an altar there, and offered burnt offerings and peace offerings.

[5]The children of Israel said, “Who *is there* among all the tribes of Israel who did not come up with the assembly to the LORD?” For they had made a great oath concerning anyone who had not come up to the LORD at Mizpah, saying, “He shall surely be put to death.”

[6]And the children of Israel grieved for Benjamin their brother, and said, “One tribe is cut off from Israel today.

[7]“What shall we do for wives for those who remain, seeing we have sworn by the LORD that we will not give them our daughters as wives?”

[8]And they said, “What one *is there* from the tribes of Israel who did not come up to Mizpah to the LORD?” And, in fact, no one had come to the camp from Jabesh Gilead to the assembly.

[9]For when the people were counted, indeed, not one of the inhabitants of Jabesh Gilead *was* there.

[10]So the congregation sent out there twelve thousand of their most valiant men, and commanded them, saying, “Go and strike the inhabitants of Jabesh Gilead with the edge of the sword, including the women and children.

[11]“And this *is* the thing that you shall do: You shall utterly destroy every male, and every woman who has known a man intimately.”

[12]So they found among the inhabitants of Jabesh Gilead four hundred young virgins who had not known a man intimately; and they brought them to the camp at Shiloh, which is in the land of Canaan.

[13]Then the whole congregation sent *word* to the children of Benjamin who *were* at the rock of Rimmon, and announced peace to them.

[14]So Benjamin came back at that time, and they gave them the women whom they had saved alive of the women of Jabesh Gilead; and yet they had not found enough for them.

[15]And the people grieved for Benjamin, because the LORD had made a void in the tribes of Israel.

[16]Then the elders of the congregation said, "What shall we do for wives for those who remain, since the women of Benjamin have been destroyed?"

[17]And they said, "*There must be* an inheritance for the survivors of Benjamin, that a tribe may not be destroyed from Israel.

[18]"However, we cannot give them wives from our daughters, for the children of Israel have sworn an oath, saying, 'Cursed *be* the one who gives a wife to Benjamin.' "

[19]Then they said, "In fact, *there is* a yearly feast of the LORD in Shiloh, which *is* north of Bethel, on the east side of the highway that goes up from Bethel to Shechem, and south of Lebonah."

[20]Therefore they instructed the children of Benjamin, saying, "Go, lie in wait in the vineyards,

[21]"and watch; and just when the daughters of Shiloh come out to perform their dances, then come out from the vineyards, and every man catch a wife for himself from the daughters of Shiloh; then go to the land of Benjamin.

[22]"Then it shall be, when their fathers or their brothers come to us to complain, that we will say to them, 'Be kind to them for our sakes, because we did not take a wife for any of them in the war; for *it is* not *as though* you have given the *women* to them at this time, making yourselves guilty of your oath.' "

[23]And the children of Benjamin did so; they took enough wives for their number from those who danced, whom they caught. Then they went and returned to their inheritance, and they rebuilt the cities and dwelt in them.

[24]So the children of Israel departed from there at that time, every man to his tribe and family; they went out from there, every man to his

inheritance.

[25]In those days *there was* no king in Israel; everyone did *what was* right in his own eyes.

The Book of

Ruth

Ruth 1

Elimelech's Family Goes to Moab

[1]Now it came to pass, in the days when the judges ruled, that there was a famine in the land. And a certain man of Bethlehem, Judah, went to dwell in the country of Moab, he and his wife and his two sons.

[2]The name of the man *was* Elimelech, the name of his wife *was* Naomi, and the names of his two sons *were* Mahlon and Chilion—Ephrathites of Bethlehem, Judah. And they went to the country of Moab and remained there.

[3]Then Elimelech, Naomi's husband, died; and she was left, and her two sons.

[4]Now they took wives of the women of Moab: the name of the one *was* Orpah, and the name of the other Ruth. And they dwelt there about ten years.

[5]Then both Mahlon and Chilion also died; so the woman survived her two sons and her husband.

Naomi Returns with Ruth

[6]Then she arose with her daughters-in-law that she might return from the country of Moab, for she had heard in the country of Moab that the LORD had visited His people by giving them bread.

[7]Therefore she went out from the place where she was, and her two daughters-in-law with her; and they went on the way to return to the land of Judah.

[8]And Naomi said to her two daughters-in-law, "Go, return each to her mother's house. The LORD deal kindly with you, as you have dealt with the dead and with me.

[9]"The LORD grant that you may find rest, each in the house of her husband." So she kissed them, and they lifted up their voices and wept.

[10]And they said to her, "Surely we will return with you to your people."

[11]But Naomi said, "Turn back, my daughters; why will you go with me? *Are* there still sons in my womb, that they may be your husbands?

[12]"Turn back, my daughters, go—for I am too old to have a husband. If I should say I have hope, *if* I should have a husband tonight and should also bear sons,

[13]"would you wait for them till they were grown? Would you restrain yourselves from having husbands? No, my daughters; for it grieves me very much for your sakes that the hand of the LORD has gone out against me!"

[14]Then they lifted up their voices and wept again; and Orpah kissed her mother-in-law, but Ruth clung to her.

15And she said, "Look, your sister-in-law has gone back to her people and to her gods; return after your sister-in-law."

[16]But Ruth said:

"Entreat me not to leave you,
Or to turn back from following after you;
For wherever you go, I will go;
And wherever you lodge, I will lodge;
Your people *shall be* my people,
And your God, my God.
[17]Where you die, I will die,
And there will I be buried.
The LORD do so to me, and more also,
If *anything but* death parts you and me."

[18]When she saw that she was determined to go with her, she stopped speaking to her.

19Now the two of them went until they came to Bethlehem. And it happened, when they had come to Bethlehem, that all the city was excited because of them; and the women said, "*Is* this Naomi?"

[20]But she said to them, "Do not call me Naomi; call me Mara, for the Almighty has dealt very bitterly with me.

[21]"I went out full, and the LORD has brought me home again empty. Why do you call me Naomi, since the LORD has testified against me, and the Almighty has afflicted me?"

22So Naomi returned, and Ruth the Moabitess her daughter-in-law with her, who returned from the country of Moab. Now they came to

Bethlehem at the beginning of barley harvest.

Ruth 2

Ruth Meets Boaz

[1]There was a relative of Naomi's husband, a man of great wealth, of the family of Elimelech. His name *was* Boaz.

[2]So Ruth the Moabitess said to Naomi, "Please let me go to the field, and glean heads of grain after *him* in whose sight I may find favor." And she said to her, "Go, my daughter."

[3]Then she left, and went and gleaned in the field after the reapers. And she happened to come to the part of the field *belonging* to Boaz, who *was* of the family of Elimelech.

[4]Now behold, Boaz came from Bethlehem, and said to the reapers, "The LORD *be* with you!" And they answered him, "The LORD bless you!"

[5]Then Boaz said to his servant who was in charge of the reapers, "Whose young woman *is* this?"

[6]So the servant who was in charge of the reapers answered and said, "It *is* the young Moabite woman who came back with Naomi from the country of Moab.

[7]"And she said, 'Please let me glean and gather after the reapers among the sheaves.' So she came and has continued from morning until now, though she rested a little in the house."

[8]Then Boaz said to Ruth, "You will listen, my daughter, will you not? Do not go to glean in another field, nor go from here, but stay close by my young women.

[9]"*Let* your eyes *be* on the field which they reap, and go after them. Have I not commanded the young men not to touch you? And when you are thirsty, go to the vessels and drink from what the young men have drawn."

[10]So she fell on her face, bowed down to the ground, and said to him, "Why have I found favor in your eyes, that you should take notice of me, since I *am* a foreigner?"

[11]And Boaz answered and said to her, "It has been fully reported to me, all that you have done for your mother-in-law since the death of

your husband, and *how* you have left your father and your mother and the land of your birth, and have come to a people whom you did not know before.

[12]"The LORD repay your work, and a full reward be given you by the LORD God of Israel, under whose wings you have come for refuge."

[13]Then she said, "Let me find favor in your sight, my lord; for you have comforted me, and have spoken kindly to your maidservant, though I am not like one of your maidservants."

14Now Boaz said to her at mealtime, "Come here, and eat of the bread, and dip your piece of bread in the vinegar." So she sat beside the reapers, and he passed parched *grain* to her; and she ate and was satisfied, and kept some back.

[15]And when she rose up to glean, Boaz commanded his young men, saying, "Let her glean even among the sheaves, and do not reproach her.

[16]"Also let *grain* from the bundles fall purposely for her; leave *it* that she may glean, and do not rebuke her."

17So she gleaned in the field until evening, and beat out what she had gleaned, and it was about an ephah of barley.

[18]Then she took *it* up and went into the city, and her mother-in-law saw what she had gleaned. So she brought out and gave to her what she had kept back after she had been satisfied.

[19]And her mother-in-law said to her, "Where have you gleaned today? And where did you work? Blessed be the one who took notice of you." So she told her mother-in-law with whom she had worked, and said, "The man's name with whom I worked today *is* Boaz."

[20]Then Naomi said to her daughter-in-law, "Blessed *be* he of the LORD, who has not forsaken His kindness to the living and the dead!" And Naomi said to her, "This man *is* a relation of ours, one of our close relatives."

[21]Ruth the Moabitess said, "He also said to me, 'You shall stay close by my young men until they have finished all my harvest.' "

[22]And Naomi said to Ruth her daughter-in-law, "*It is* good, my daughter, that you go out with his young women, and that people do not meet you in any other field."

[23]So she stayed close by the young women of Boaz, to glean until the end of barley harvest and wheat harvest; and she dwelt with her mother-in-law.

Ruth 3

Ruth's Redemption Assured

[1]Then Naomi her mother-in-law said to her, "My daughter, shall I not seek security for you, that it may be well with you?

[2]"Now Boaz, whose young women you were with, *is he* not our relative? In fact, he is winnowing barley tonight at the threshing floor.

[3]"Therefore wash yourself and anoint yourself, put on your *best* garment and go down to the threshing floor; *but* do not make yourself known to the man until he has finished eating and drinking.

[4]"Then it shall be, when he lies down, that you shall notice the place where he lies; and you shall go in, uncover his feet, and lie down; and he will tell you what you should do."

[5]And she said to her, "All that you say to me I will do."

[6]So she went down to the threshing floor and did according to all that her mother-in-law instructed her.

[7]And after Boaz had eaten and drunk, and his heart was cheerful, he went to lie down at the end of the heap of grain; and she came softly, uncovered his feet, and lay down.

[8]Now it happened at midnight that the man was startled, and turned himself; and there, a woman was lying at his feet.

[9]And he said, "Who *are* you?" So she answered, "I *am* Ruth, your maidservant. Take your maidservant under your wing, for you are a close relative."

[10]Then he said, "Blessed *are* you of the LORD, my daughter! For you have shown more kindness at the end than at the beginning, in that you did not go after young men, whether poor or rich.

[11]"And now, my daughter, do not fear. I will do for you all that you request, for all the people of my town know that you *are* a virtuous woman.

[12]"Now it is true that I *am* a close relative; however, there is a relative closer than I.

[13]"Stay this night, and in the morning it shall be *that* if he will perform the duty of a close relative for you—good; let him do it. But if

he does not want to perform the duty for you, then I will perform the duty for you, *as* the LORD lives! Lie down until morning."

[14]So she lay at his feet until morning, and she arose before one could recognize another. Then he said, "Do not let it be known that the woman came to the threshing floor."

[15]Also he said, "Bring the shawl that *is* on you and hold it." And when she held it, he measured six *ephahs* of barley, and laid *it* on her. Then she went into the city.

[16]When she came to her mother-in-law, she said, "*Is* that you, my daughter?" Then she told her all that the man had done for her.

[17]And she said, "These six *ephahs* of barley he gave me; for he said to me, 'Do not go empty-handed to your mother-in-law.' "

[18]Then she said, "Sit still, my daughter, until you know how the matter will turn out; for the man will not rest until he has concluded the matter this day."

Ruth 4

Boaz Redeems Ruth

[1]Now Boaz went up to the gate and sat down there; and behold, the close relative of whom Boaz had spoken came by. So Boaz said, “Come aside, friend, sit down here.” So he came aside and sat down.

[2]And he took ten men of the elders of the city, and said, “Sit down here.” So they sat down.

[3]Then he said to the close relative, “Naomi, who has come back from the country of Moab, sold the piece of land which *belonged* to our brother Elimelech.

[4]“And I thought to inform you, saying, ‘Buy *it* back in the presence of the inhabitants and the elders of my people. If you will redeem *it,* redeem *it;* but if you will not redeem *it, then* tell me, that I may know; for *there is* no one but you to redeem *it,* and I *am* next after you.’ ” And he said, “I will redeem *it*.”

[5]Then Boaz said, “On the day you buy the field from the hand of Naomi, you must also buy *it* from Ruth the Moabitess, the wife of the dead, to perpetuate the name of the dead through his inheritance.”

[6]And the close relative said, “I cannot redeem *it* for myself, lest I ruin my own inheritance. You redeem my right of redemption for yourself, for I cannot redeem *it*.”

[7]Now this *was the custom* in former times in Israel concerning redeeming and exchanging, to confirm anything: one man took off his sandal and gave *it* to the other, and this *was* a confirmation in Israel.

[8]Therefore the close relative said to Boaz, “Buy *it* for yourself.” So he took off his sandal.

[9]And Boaz said to the elders and all the people, “You *are* witnesses this day that I have bought all that was Elimelech’s, and all that *was* Chilion’s and Mahlon’s, from the hand of Naomi.

[10]“Moreover, Ruth the Moabitess, the widow of Mahlon, I have acquired as my wife, to perpetuate the name of the dead through his inheritance, that the name of the dead may not be cut off from among

his brethren and from his position at the gate. You *are* witnesses this day."

[11]And all the people who *were* at the gate, and the elders, said, "*We are* witnesses. The LORD make the woman who is coming to your house like Rachel and Leah, the two who built the house of Israel; and may you prosper in Ephrathah and be famous in Bethlehem.

[12]"May your house be like the house of Perez, whom Tamar bore to Judah, because of the offspring which the LORD will give you from this young woman."

Descendants of Boaz and Ruth

13So Boaz took Ruth and she became his wife; and when he went in to her, the LORD gave her conception, and she bore a son.

[14]Then the women said to Naomi, "Blessed *be* the LORD, who has not left you this day without a close relative; and may his name be famous in Israel!

[15]"And may he be to you a restorer of life and a nourisher of your old age; for your daughter-in-law, who loves you, who is better to you than seven sons, has borne him."

[16]Then Naomi took the child and laid him on her bosom, and became a nurse to him.

[17]Also the neighbor women gave him a name, saying, "There is a son born to Naomi." And they called his name Obed. He *is* the father of Jesse, the father of David.

18Now this *is* the genealogy of Perez: Perez begot Hezron;

[19]Hezron begot Ram, and Ram begot Amminadab;

[20]Amminadab begot Nahshon, and Nahshon begot Salmon;

[21]Salmon begot Boaz, and Boaz begot Obed;

[22]Obed begot Jesse, and Jesse begot David.

The First Book of
Samuel

1 Samuel 1

The Family of Elkanah

[1]Now there was a certain man of Ramathaim Zophim, of the mountains of Ephraim, and his name *was* Elkanah the son of Jeroham, the son of Elihu, the son of Tohu, the son of Zuph, an Ephraimite.

[2]And he had two wives: the name of one *was* Hannah, and the name of the other Peninnah. Peninnah had children, but Hannah had no children.

[3]This man went up from his city yearly to worship and sacrifice to the LORD of hosts in Shiloh. Also the two sons of Eli, Hophni and Phinehas, the priests of the LORD, *were* there.

[4]And whenever the time came for Elkanah to make an offering, he would give portions to Peninnah his wife and to all her sons and daughters.

[5]But to Hannah he would give a double portion, for he loved Hannah, although the LORD had closed her womb.

[6]And her rival also provoked her severely, to make her miserable, because the LORD had closed her womb.

[7]So it was, year by year, when she went up to the house of the LORD, that she provoked her; therefore she wept and did not eat.

Hannah's Vow

[8]Then Elkanah her husband said to her, “Hannah, why do you weep? Why do you not eat? And why is your heart grieved? *Am* I not better to you than ten sons?”

[9]So Hannah arose after they had finished eating and drinking in Shiloh. Now Eli the priest was sitting on the seat by the doorpost of the tabernacle of the LORD.

[10]And she *was* in bitterness of soul, and prayed to the LORD and wept in anguish.

[11]Then she made a vow and said, “O LORD of hosts, if You will indeed look on the affliction of Your maidservant and remember me, and not forget Your maidservant, but will give Your maidservant a male

child, then I will give him to the LORD all the days of his life, and no razor shall come upon his head."

12And it happened, as she continued praying before the LORD, that Eli watched her mouth.

13Now Hannah spoke in her heart; only her lips moved, but her voice was not heard. Therefore Eli thought she was drunk.

14So Eli said to her, "How long will you be drunk? Put your wine away from you!"

15But Hannah answered and said, "No, my lord, I *am* a woman of sorrowful spirit. I have drunk neither wine nor intoxicating drink, but have poured out my soul before the LORD.

16"Do not consider your maidservant a wicked woman, for out of the abundance of my complaint and grief I have spoken until now."

17Then Eli answered and said, "Go in peace, and the God of Israel grant your petition which you have asked of Him."

18And she said, "Let your maidservant find favor in your sight." So the woman went her way and ate, and her face was no longer *sad*.

Samuel Is Born and Dedicated

19Then they rose early in the morning and worshiped before the LORD, and returned and came to their house at Ramah. And Elkanah knew Hannah his wife, and the LORD remembered her.

20So it came to pass in the process of time that Hannah conceived and bore a son, and called his name Samuel, *saying,* "Because I have asked for him from the LORD."

21Now the man Elkanah and all his house went up to offer to the LORD the yearly sacrifice and his vow.

22But Hannah did not go up, for she said to her husband, "*Not* until the child is weaned; then I will take him, that he may appear before the LORD and remain there forever."

23So Elkanah her husband said to her, "Do what seems best to you; wait until you have weaned him. Only let the LORD establish His word." Then the woman stayed and nursed her son until she had weaned him.

[24]Now when she had weaned him, she took him up with her, with three bulls, one ephah of flour, and a skin of wine, and brought him to the house of the LORD in Shiloh. And the child *was* young.

[25]Then they slaughtered a bull, and brought the child to Eli.

[26]And she said, “O my lord! As your soul lives, my lord, I *am* the woman who stood by you here, praying to the LORD.

[27]“For this child I prayed, and the LORD has granted me my petition which I asked of Him.

[28]“Therefore I also have lent him to the LORD; as long as he lives he shall be lent to the LORD.” So they worshiped the LORD there.

1 Samuel 2

Hannah's Prayer

[1] And Hannah prayed and said:

"My heart rejoices in the LORD;
My horn is exalted in the LORD.
I smile at my enemies,
Because I rejoice in Your salvation.

[2] "No one is holy like the LORD,
For *there is* none besides You,
Nor *is there* any rock like our God.

[3] "Talk no more so very proudly;
Let no arrogance come from your mouth,
For the LORD *is* the God of knowledge;
And by Him actions are weighed.

[4] "The bows of the mighty men *are* broken,
And those who stumbled are girded with strength.
[5] *Those who were* full have hired themselves out for bread,
And the hungry have ceased *to hunger*.
Even the barren has borne seven,
And she who has many children has become feeble.

[6] "The LORD kills and makes alive;
He brings down to the grave and brings up.
[7] The LORD makes poor and makes rich;
He brings low and lifts up.
[8] He raises the poor from the dust
And lifts the beggar from the ash heap,
To set *them* among princes
And make them inherit the throne of glory.

"For the pillars of the earth *are* the LORD's,
And He has set the world upon them.

[9]He will guard the feet of His saints,
But the wicked shall be silent in darkness.

“For by strength no man shall prevail.
[10]The adversaries of the LORD shall be broken in pieces;
From heaven He will thunder against them.
The LORD will judge the ends of the earth.

“He will give strength to His king,
And exalt the horn of His anointed.”

[11]Then Elkanah went to his house at Ramah. But the child ministered to the LORD before Eli the priest.

The Wicked Sons of Eli

[12]Now the sons of Eli *were* corrupt; they did not know the LORD.

[13]And the priests’ custom with the people *was that* when any man offered a sacrifice, the priest’s servant would come with a three-pronged fleshhook in his hand while the meat was boiling.

[14]Then he would thrust *it* into the pan, or kettle, or caldron, or pot; and the priest would take for himself all that the fleshhook brought up. So they did in Shiloh to all the Israelites who came there.

[15]Also, before they burned the fat, the priest’s servant would come and say to the man who sacrificed, “Give meat for roasting to the priest, for he will not take boiled meat from you, but raw.”

[16]And *if* the man said to him, “They should really burn the fat first; *then* you may take *as much* as your heart desires,” he would then answer him, “*No,* but you must give *it* now; and if not, I will take *it* by force.”

[17]Therefore the sin of the young men was very great before the LORD, for men abhorred the offering of the LORD.

Samuel’s Childhood Ministry

[18]But Samuel ministered before the LORD, *even as* a child, wearing a linen ephod.

[19]Moreover his mother used to make him a little robe, and bring *it* to him year by year when she came up with her husband to offer the yearly

sacrifice.

[20]And Eli would bless Elkanah and his wife, and say, “The LORD give you descendants from this woman for the loan that was given to the LORD.” Then they would go to their own home.

[21]And the LORD visited Hannah, so that she conceived and bore three sons and two daughters. Meanwhile the child Samuel grew before the LORD.

Prophecy Against Eli’s Household

[22]Now Eli was very old; and he heard everything his sons did to all Israel, and how they lay with the women who assembled at the door of the tabernacle of meeting.

[23]So he said to them, “Why do you do such things? For I hear of your evil dealings from all the people.

[24]“No, my sons! For *it is* not a good report that I hear. You make the LORD’s people transgress.

[25]“If one man sins against another, God will judge him. But if a man sins against the LORD, who will intercede for him?” Nevertheless they did not heed the voice of their father, because the LORD desired to kill them.

[26]And the child Samuel grew in stature, and in favor both with the LORD and men.

[27]Then a man of God came to Eli and said to him, “Thus says the LORD: ‘Did I not clearly reveal Myself to the house of your father when they were in Egypt in Pharaoh’s house?

[28]‘Did I not choose him out of all the tribes of Israel *to be* My priest, to offer upon My altar, to burn incense, and to wear an ephod before Me? And did I not give to the house of your father all the offerings of the children of Israel made by fire?

[29]‘Why do you kick at My sacrifice and My offering which I have commanded *in My* dwelling place, and honor your sons more than Me, to make yourselves fat with the best of all the offerings of Israel My people?’

[30]“Therefore the LORD God of Israel says: ‘I said indeed *that* your house and the house of your father would walk before Me forever.’ But

now the LORD says: ‘Far be it from Me; for those who honor Me I will honor, and those who despise Me shall be lightly esteemed.

[31]‘Behold, the days are coming that I will cut off your arm and the arm of your father’s house, so that there will not be an old man in your house.

[32]‘And you will see an enemy *in My* dwelling place, *despite* all the good which God does for Israel. And there shall not be an old man in your house forever.

[33]‘But any of your men *whom* I do not cut off from My altar shall consume your eyes and grieve your heart. And all the descendants of your house shall die in the flower of their age.

[34]‘Now this *shall be* a sign to you that will come upon your two sons, on Hophni and Phinehas: in one day they shall die, both of them.

[35]‘Then I will raise up for Myself a faithful priest *who* shall do according to what *is* in My heart and in My mind. I will build him a sure house, and he shall walk before My anointed forever.

[36]‘And it shall come to pass that everyone who is left in your house will come *and* bow down to him for a piece of silver and a morsel of bread, and say, “Please, put me in one of the priestly positions, that I may eat a piece of bread.” ’ ”

1 Samuel 3

Samuel's First Prophecy

[1]Now the boy Samuel ministered to the LORD before Eli. And the word of the LORD was rare in those days; *there was* no widespread revelation.

[2]And it came to pass at that time, while Eli *was* lying down in his place, and when his eyes had begun to grow so dim that he could not see,

[3]and before the lamp of God went out in the tabernacle of the LORD where the ark of God *was,* and while Samuel was lying down,

[4]that the LORD called Samuel. And he answered, "Here I am!"

[5]So he ran to Eli and said, "Here I am, for you called me." And he said, "I did not call; lie down again." And he went and lay down.

[6]Then the LORD called yet again, "Samuel!" So Samuel arose and went to Eli, and said, "Here I am, for you called me." He answered, "I did not call, my son; lie down again."

[7](Now Samuel did not yet know the LORD, nor was the word of the LORD yet revealed to him.)

[8]And the LORD called Samuel again the third time. So he arose and went to Eli, and said, "Here I am, for you did call me." Then Eli perceived that the LORD had called the boy.

[9]Therefore Eli said to Samuel, "Go, lie down; and it shall be, if He calls you, that you must say, 'Speak, LORD, for Your servant hears.' " So Samuel went and lay down in his place.

[10]Now the LORD came and stood and called as at other times, "Samuel! Samuel!" And Samuel answered, "Speak, for Your servant hears."

[11]Then the LORD said to Samuel: "Behold, I will do something in Israel at which both ears of everyone who hears it will tingle.

[12]"In that day I will perform against Eli all that I have spoken concerning his house, from beginning to end.

[13]"For I have told him that I will judge his house forever for the iniquity which he knows, because his sons made themselves vile, and

he did not restrain them.

[14]"And therefore I have sworn to the house of Eli that the iniquity of Eli's house shall not be atoned for by sacrifice or offering forever."

[15]So Samuel lay down until morning, and opened the doors of the house of the LORD. And Samuel was afraid to tell Eli the vision.

[16]Then Eli called Samuel and said, "Samuel, my son!" He answered, "Here I am."

[17]And he said, "What *is* the word that *the LORD* spoke to you? Please do not hide *it* from me. God do so to you, and more also, if you hide anything from me of all the things that He said to you."

[18]Then Samuel told him everything, and hid nothing from him. And he said, "It *is* the LORD. Let Him do what seems good to Him."

[19]So Samuel grew, and the LORD was with him and let none of his words fall to the ground.

[20]And all Israel from Dan to Beersheba knew that Samuel *had been* established as a prophet of the LORD.

[21]Then the LORD appeared again in Shiloh. For the LORD revealed Himself to Samuel in Shiloh by the word of the LORD.

1 Samuel 4

[1]And the word of Samuel came to all Israel.

The Ark of God Captured

Now Israel went out to battle against the Philistines, and encamped beside Ebenezer; and the Philistines encamped in Aphek.

[2]Then the Philistines put themselves in battle array against Israel. And when they joined battle, Israel was defeated by the Philistines, who killed about four thousand men of the army in the field.

[3]And when the people had come into the camp, the elders of Israel said, “Why has the LORD defeated us today before the Philistines? Let us bring the ark of the covenant of the LORD from Shiloh to us, that when it comes among us it may save us from the hand of our enemies.”

[4]So the people sent to Shiloh, that they might bring from there the ark of the covenant of the LORD of hosts, who dwells *between* the cherubim. And the two sons of Eli, Hophni and Phinehas, *were* there with the ark of the covenant of God.

[5]And when the ark of the covenant of the LORD came into the camp, all Israel shouted so loudly that the earth shook.

[6]Now when the Philistines heard the noise of the shout, they said, “What *does* the sound of this great shout in the camp of the Hebrews *mean?*” Then they understood that the ark of the LORD had come into the camp.

[7]So the Philistines were afraid, for they said, “God has come into the camp!” And they said, “Woe to us! For such a thing has never happened before.

[8]“Woe to us! Who will deliver us from the hand of these mighty gods? These *are* the gods who struck the Egyptians with all the plagues in the wilderness.

[9]“Be strong and conduct yourselves like men, you Philistines, that you do not become servants of the Hebrews, as they have been to you. Conduct yourselves like men, and fight!”

[10]So the Philistines fought, and Israel was defeated, and every man fled to his tent. There was a very great slaughter, and there fell of Israel

thirty thousand foot soldiers.

[11]Also the ark of God was captured; and the two sons of Eli, Hophni and Phinehas, died.

Death of Eli

[12]Then a man of Benjamin ran from the battle line the same day, and came to Shiloh with his clothes torn and dirt on his head.

[13]Now when he came, there was Eli, sitting on a seat by the wayside watching, for his heart trembled for the ark of God. And when the man came into the city and told *it,* all the city cried out.

[14]When Eli heard the noise of the outcry, he said, “What *does* the sound of this tumult *mean?*” And the man came quickly and told Eli.

[15]Eli was ninety-eight years old, and his eyes were so dim that he could not see.

[16]Then the man said to Eli, “I *am* he who came from the battle. And I fled today from the battle line.” And he said, “What happened, my son?”

[17]So the messenger answered and said, “Israel has fled before the Philistines, and there has been a great slaughter among the people. Also your two sons, Hophni and Phinehas, are dead; and the ark of God has been captured.”

[18]Then it happened, when he made mention of the ark of God, that Eli fell off the seat backward by the side of the gate; and his neck was broken and he died, for the man was old and heavy. And he had judged Israel forty years.

Ichabod

[19]Now his daughter-in-law, Phinehas’ wife, was with child, *due* to be delivered; and when she heard the news that the ark of God was captured, and that her father-in-law and her husband were dead, she bowed herself and gave birth, for her labor pains came upon her.

[20]And about the time of her death the women who stood by her said to her, “Do not fear, for you have borne a son.” But she did not answer, nor did she regard *it*.

[21]Then she named the child Ichabod, saying, “The glory has departed from Israel!” because the ark of God had been captured and because of

her father-in-law and her husband.

[22]And she said, “The glory has departed from Israel, for the ark of God has been captured.”

1 Samuel 5

The Philistines and the Ark

[1]Then the Philistines took the ark of God and brought it from Ebenezer to Ashdod.

[2]When the Philistines took the ark of God, they brought it into the house of Dagon and set it by Dagon.

[3]And when the people of Ashdod arose early in the morning, there was Dagon, fallen on its face to the earth before the ark of the LORD. So they took Dagon and set it in its place again.

[4]And when they arose early the next morning, there was Dagon, fallen on its face to the ground before the ark of the LORD. The head of Dagon and both the palms of its hands *were* broken off on the threshold; only Dagon's torso was left of it.

[5]Therefore neither the priests of Dagon nor any who come into Dagon's house tread on the threshold of Dagon in Ashdod to this day.

[6]But the hand of the LORD was heavy on the people of Ashdod, and He ravaged them and struck them with tumors, *both* Ashdod and its territory.

[7]And when the men of Ashdod saw how *it was,* they said, "The ark of the God of Israel must not remain with us, for His hand is harsh toward us and Dagon our god."

[8]Therefore they sent and gathered to themselves all the lords of the Philistines, and said, "What shall we do with the ark of the God of Israel?" And they answered, "Let the ark of the God of Israel be carried away to Gath." So they carried the ark of the God of Israel away.

[9]So it was, after they had carried it away, that the hand of the LORD was against the city with a very great destruction; and He struck the men of the city, both small and great, and tumors broke out on them.

[10]Therefore they sent the ark of God to Ekron. So it was, as the ark of God came to Ekron, that the Ekronites cried out, saying, "They have brought the ark of the God of Israel to us, to kill us and our people!"

[11]So they sent and gathered together all the lords of the Philistines, and said, "Send away the ark of the God of Israel, and let it go back to

its own place, so that it does not kill us and our people.” For there was a deadly destruction throughout all the city; the hand of God was very heavy there.

[12]And the men who did not die were stricken with the tumors, and the cry of the city went up to heaven.

1 Samuel 6

The Ark Returned to Israel

[1]Now the ark of the LORD was in the country of the Philistines seven months.

[2]And the Philistines called for the priests and the diviners, saying, “What shall we do with the ark of the LORD? Tell us how we should send it to its place.”

[3]So they said, “If you send away the ark of the God of Israel, do not send it empty; but by all means return *it* to Him *with* a trespass offering. Then you will be healed, and it will be known to you why His hand is not removed from you.”

[4]Then they said, “What *is* the trespass offering which we shall return to Him?” They answered, “Five golden tumors and five golden rats, *according to* the number of the lords of the Philistines. For the same plague *was* on all of you and on your lords.

[5]“Therefore you shall make images of your tumors and images of your rats that ravage the land, and you shall give glory to the God of Israel; perhaps He will lighten His hand from you, from your gods, and from your land.

[6]“Why then do you harden your hearts as the Egyptians and Pharaoh hardened their hearts? When He did mighty things among them, did they not let the people go, that they might depart?

[7]“Now therefore, make a new cart, take two milk cows which have never been yoked, and hitch the cows to the cart; and take their calves home, away from them.

[8]“Then take the ark of the LORD and set it on the cart; and put the articles of gold which you are returning to Him *as* a trespass offering in a chest by its side. Then send it away, and let it go.

[9]“And watch: if it goes up the road to its own territory, to Beth Shemesh, *then* He has done us this great evil. But if not, then we shall know that *it is* not His hand *that* struck us—it happened to us by chance.”

10Then the men did so; they took two milk cows and hitched them to the cart, and shut up their calves at home.

11And they set the ark of the LORD on the cart, and the chest with the gold rats and the images of their tumors.

12Then the cows headed straight for the road to Beth Shemesh, *and* went along the highway, lowing as they went, and did not turn aside to the right hand or the left. And the lords of the Philistines went after them to the border of Beth Shemesh.

13Now *the people of* Beth Shemesh *were* reaping their wheat harvest in the valley; and they lifted their eyes and saw the ark, and rejoiced to see *it*.

14Then the cart came into the field of Joshua of Beth Shemesh, and stood there; a large stone *was* there. So they split the wood of the cart and offered the cows as a burnt offering to the LORD.

15The Levites took down the ark of the LORD and the chest that *was* with it, in which *were* the articles of gold, and put *them* on the large stone. Then the men of Beth Shemesh offered burnt offerings and made sacrifices the same day to the LORD.

16So when the five lords of the Philistines had seen *it,* they returned to Ekron the same day.

17These *are* the golden tumors which the Philistines returned *as* a trespass offering to the LORD: one for Ashdod, one for Gaza, one for Ashkelon, one for Gath, one for Ekron;

18and the golden rats, *according to* the number of all the cities of the Philistines *belonging* to the five lords, *both* fortified cities and country villages, even as far as the large *stone of* Abel on which they set the ark of the LORD, *which stone remains* to this day in the field of Joshua of Beth Shemesh.

19Then He struck the men of Beth Shemesh, because they had looked into the ark of the LORD. He struck fifty thousand and seventy men of the people, and the people lamented because the LORD had struck the people with a great slaughter.

The Ark at Kirjath Jearim

20And the men of Beth Shemesh said, “Who is able to stand before this holy LORD God? And to whom shall it go up from us?”

21So they sent messengers to the inhabitants of Kirjath Jearim, saying, “The Philistines have brought back the ark of the LORD; come down *and* take it up with you.”

1 Samuel 7

[1]Then the men of Kirjath Jearim came and took the ark of the LORD, and brought it into the house of Abinadab on the hill, and consecrated Eleazar his son to keep the ark of the LORD.

Samuel Judges Israel

[2]So it was that the ark remained in Kirjath Jearim a long time; it was there twenty years. And all the house of Israel lamented after the LORD.

[3]Then Samuel spoke to all the house of Israel, saying, “If you return to the LORD with all your hearts, *then* put away the foreign gods and the Ashtoreths from among you, and prepare your hearts for the LORD, and serve Him only; and He will deliver you from the hand of the Philistines.”

[4]So the children of Israel put away the Baals and the Ashtoreths, and served the LORD only.

[5]And Samuel said, “Gather all Israel to Mizpah, and I will pray to the LORD for you.”

[6]So they gathered together at Mizpah, drew water, and poured *it* out before the LORD. And they fasted that day, and said there, “We have sinned against the LORD.” And Samuel judged the children of Israel at Mizpah.

[7]Now when the Philistines heard that the children of Israel had gathered together at Mizpah, the lords of the Philistines went up against Israel. And when the children of Israel heard *of it,* they were afraid of the Philistines.

[8]So the children of Israel said to Samuel, “Do not cease to cry out to the LORD our God for us, that He may save us from the hand of the Philistines.”

[9]And Samuel took a suckling lamb and offered *it as* a whole burnt offering to the LORD. Then Samuel cried out to the LORD for Israel, and the LORD answered him.

[10]Now as Samuel was offering up the burnt offering, the Philistines drew near to battle against Israel. But the LORD thundered with a loud

thunder upon the Philistines that day, and so confused them that they were overcome before Israel.

[11]And the men of Israel went out of Mizpah and pursued the Philistines, and drove them back as far as below Beth Car.

[12]Then Samuel took a stone and set *it* up between Mizpah and Shen, and called its name Ebenezer, saying, “Thus far the LORD has helped us.”

[13]So the Philistines were subdued, and they did not come anymore into the territory of Israel. And the hand of the LORD was against the Philistines all the days of Samuel.

[14]Then the cities which the Philistines had taken from Israel were restored to Israel, from Ekron to Gath; and Israel recovered its territory from the hands of the Philistines. Also there was peace between Israel and the Amorites.

[15]And Samuel judged Israel all the days of his life.

[16]He went from year to year on a circuit to Bethel, Gilgal, and Mizpah, and judged Israel in all those places.

[17]But he always returned to Ramah, for his home *was* there. There he judged Israel, and there he built an altar to the LORD.

1 Samuel 8

Israel Demands a King

[1]Now it came to pass when Samuel was old that he made his sons judges over Israel.

[2]The name of his firstborn was Joel, and the name of his second, Abijah; *they were* judges in Beersheba.

[3]But his sons did not walk in his ways; they turned aside after dishonest gain, took bribes, and perverted justice.

[4]Then all the elders of Israel gathered together and came to Samuel at Ramah,

[5]and said to him, “Look, you are old, and your sons do not walk in your ways. Now make us a king to judge us like all the nations.”

[6]But the thing displeased Samuel when they said, “Give us a king to judge us.” So Samuel prayed to the LORD.

[7]And the LORD said to Samuel, “Heed the voice of the people in all that they say to you; for they have not rejected you, but they have rejected Me, that I should not reign over them.

[8]“According to all the works which they have done since the day that I brought them up out of Egypt, even to this day—with which they have forsaken Me and served other gods—so they are doing to you also.

[9]“Now therefore, heed their voice. However, you shall solemnly forewarn them, and show them the behavior of the king who will reign over them.”

[10]So Samuel told all the words of the LORD to the people who asked him for a king.

[11]And he said, “This will be the behavior of the king who will reign over you: He will take your sons and appoint *them* for his own chariots and *to be* his horsemen, and *some* will run before his chariots.

[12]“He will appoint captains over his thousands and captains over his fifties, *will set some* to plow his ground and reap his harvest, and *some* to make his weapons of war and equipment for his chariots.

[13]“He will take your daughters *to be* perfumers, cooks, and bakers.

[14]“And he will take the best of your fields, your vineyards, and your olive groves, and give *them* to his servants.

[15]“He will take a tenth of your grain and your vintage, and give it to his officers and servants.

[16]“And he will take your male servants, your female servants, your finest young men, and your donkeys, and put *them* to his work.

[17]“He will take a tenth of your sheep. And you will be his servants.

[18]“And you will cry out in that day because of your king whom you have chosen for yourselves, and the LORD will not hear you in that day.”

[19]Nevertheless the people refused to obey the voice of Samuel; and they said, “No, but we will have a king over us,

[20]“that we also may be like all the nations, and that our king may judge us and go out before us and fight our battles.”

[21]And Samuel heard all the words of the people, and he repeated them in the hearing of the LORD.

[22]So the LORD said to Samuel, “Heed their voice, and make them a king.” And Samuel said to the men of Israel, “Every man go to his city.”

1 Samuel 9

Saul Chosen to Be King

[1]There was a man of Benjamin whose name *was* Kish the son of Abiel, the son of Zeror, the son of Bechorath, the son of Aphiah, a Benjamite, a mighty man of power.

[2]And he had a choice and handsome son whose name *was* Saul. *There was* not a more handsome person than he among the children of Israel. From his shoulders upward *he was* taller than any of the people.

[3]Now the donkeys of Kish, Saul's father, were lost. And Kish said to his son Saul, "Please take one of the servants with you, and arise, go and look for the donkeys."

[4]So he passed through the mountains of Ephraim and through the land of Shalisha, but they did not find *them*. Then they passed through the land of Shaalim, and *they were* not *there*. Then he passed through the land of the Benjamites, but they did not find *them*.

[5]When they had come to the land of Zuph, Saul said to his servant who *was* with him, "Come, let us return, lest my father cease *caring* about the donkeys and become worried about us."

[6]And he said to him, "Look now, *there is* in this city a man of God, and *he is* an honorable man; all that he says surely comes to pass. So let us go there; perhaps he can show us the way that we should go."

[7]Then Saul said to his servant, "But look, *if* we go, what shall we bring the man? For the bread in our vessels is all gone, and *there is* no present to bring to the man of God. What do we have?"

[8]And the servant answered Saul again and said, "Look, I have here at hand one-fourth of a shekel of silver. I will give *that* to the man of God, to tell us our way."

[9](Formerly in Israel, when a man went to inquire of God, he spoke thus: "Come, let us go to the seer"; for *he who is* now *called* a prophet was formerly called a seer.)

[10]Then Saul said to his servant, "Well said; come, let us go." So they went to the city where the man of God *was*.

11As they went up the hill to the city, they met some young women going out to draw water, and said to them, “Is the seer here?”

12And they answered them and said, “Yes, there he is, just ahead of you. Hurry now; for today he came to this city, because there is a sacrifice of the people today on the high place.

13“As soon as you come into the city, you will surely find him before he goes up to the high place to eat. For the people will not eat until he comes, because he must bless the sacrifice; afterward those who are invited will eat. Now therefore, go up, for about this time you will find him.”

14So they went up to the city. As they were coming into the city, there was Samuel, coming out toward them on his way up to the high place.

15Now the LORD had told Samuel in his ear the day before Saul came, saying,

16“Tomorrow about this time I will send you a man from the land of Benjamin, and you shall anoint him commander over My people Israel, that he may save My people from the hand of the Philistines; for I have looked upon My people, because their cry has come to Me.”

17So when Samuel saw Saul, the LORD said to him, “There he is, the man of whom I spoke to you. This one shall reign over My people.”

18Then Saul drew near to Samuel in the gate, and said, “Please tell me, where *is* the seer’s house?”

19Samuel answered Saul and said, “I *am* the seer. Go up before me to the high place, for you shall eat with me today; and tomorrow I will let you go and will tell you all that *is* in your heart.

20“But as for your donkeys that were lost three days ago, do not be anxious about them, for they have been found. And on whom *is* all the desire of Israel? *Is it* not on you and on all your father’s house?”

21And Saul answered and said, “*Am* I not a Benjamite, of the smallest of the tribes of Israel, and my family the least of all the families of the tribe of Benjamin? Why then do you speak like this to me?”

22Now Samuel took Saul and his servant and brought them into the hall, and had them sit in the place of honor among those who were invited; there *were* about thirty persons.

[23]And Samuel said to the cook, “Bring the portion which I gave you, of which I said to you, ‘Set it apart.’ ”

[24]So the cook took up the thigh with its upper part and set *it* before Saul. And *Samuel* said, “Here it is, what was kept back. *It* was set apart for you. Eat; for until this time it has been kept for you, since I said I invited the people.” So Saul ate with Samuel that day.

[25]When they had come down from the high place into the city, *Samuel* spoke with Saul on the top of the house.

[26]They arose early; and it was about the dawning of the day that Samuel called to Saul on the top of the house, saying, “Get up, that I may send you on your way.” And Saul arose, and both of them went outside, he and Samuel.

Saul Anointed King

[27]As they were going down to the outskirts of the city, Samuel said to Saul, “Tell the servant to go on ahead of us.” And he went on. “But you stand here awhile, that I may announce to you the word of God.”

1 Samuel 10

[1]Then Samuel took a flask of oil and poured *it* on his head, and kissed him and said: "*Is it* not because the LORD has anointed you commander over His inheritance?

[2]"When you have departed from me today, you will find two men by Rachel's tomb in the territory of Benjamin at Zelzah; and they will say to you, 'The donkeys which you went to look for have been found. And now your father has ceased caring about the donkeys and is worrying about you, saying, "What shall I do about my son?" '

[3]"Then you shall go on forward from there and come to the terebinth tree of Tabor. There three men going up to God at Bethel will meet you, one carrying three young goats, another carrying three loaves of bread, and another carrying a skin of wine.

[4]"And they will greet you and give you two *loaves* of bread, which you shall receive from their hands.

[5]"After that you shall come to the hill of God where the Philistine garrison *is*. And it will happen, when you have come there to the city, that you will meet a group of prophets coming down from the high place with a stringed instrument, a tambourine, a flute, and a harp before them; and they will be prophesying.

[6]"Then the Spirit of the LORD will come upon you, and you will prophesy with them and be turned into another man.

[7]"And let it be, when these signs come to you, *that* you do as the occasion demands; for God *is* with you.

[8]"You shall go down before me to Gilgal; and surely I will come down to you to offer burnt offerings *and* make sacrifices of peace offerings. Seven days you shall wait, till I come to you and show you what you should do."

[9]So it was, when he had turned his back to go from Samuel, that God gave him another heart; and all those signs came to pass that day.

[10]When they came there to the hill, there was a group of prophets to meet him; then the Spirit of God came upon him, and he prophesied among them.

[11]And it happened, when all who knew him formerly saw that he indeed prophesied among the prophets, that the people said to one another, “What *is* this *that* has come upon the son of Kish? *Is* Saul also among the prophets?”

[12]Then a man from there answered and said, “But who *is* their father?” Therefore it became a proverb: “*Is* Saul also among the prophets?”

[13]And when he had finished prophesying, he went to the high place.

14Then Saul’s uncle said to him and his servant, “Where did you go?” So he said, “To look for the donkeys. When we saw that *they were* nowhere *to be found,* we went to Samuel.”

[15]And Saul’s uncle said, “Tell me, please, what Samuel said to you.”

[16]So Saul said to his uncle, “He told us plainly that the donkeys had been found.” But about the matter of the kingdom, he did not tell him what Samuel had said.

Saul Proclaimed King

17Then Samuel called the people together to the LORD at Mizpah,

[18]and said to the children of Israel, “Thus says the LORD God of Israel: ‘I brought up Israel out of Egypt, and delivered you from the hand of the Egyptians *and* from the hand of all kingdoms and from those who oppressed you.’

[19]“But you have today rejected your God, who Himself saved you from all your adversities and your tribulations; and you have said to Him, ‘No, set a king over us!’ Now therefore, present yourselves before the LORD by your tribes and by your clans.”

[20]And when Samuel had caused all the tribes of Israel to come near, the tribe of Benjamin was chosen.

[21]When he had caused the tribe of Benjamin to come near by their families, the family of Matri was chosen. And Saul the son of Kish was chosen. But when they sought him, he could not be found.

[22]Therefore they inquired of the LORD further, “Has the man come here yet?” And the LORD answered, “There he is, hidden among the equipment.”

[23]So they ran and brought him from there; and when he stood among the people, he was taller than any of the people from his shoulders upward.

[24]And Samuel said to all the people, “Do you see him whom the LORD has chosen, that *there is* no one like him among all the people?” So all the people shouted and said, “Long live the king!”

[25]Then Samuel explained to the people the behavior of royalty, and wrote *it* in a book and laid *it* up before the LORD. And Samuel sent all the people away, every man to his house.

[26]And Saul also went home to Gibeah; and valiant *men* went with him, whose hearts God had touched.

[27]But some rebels said, “How can this man save us?” So they despised him, and brought him no presents. But he held his peace.

1 Samuel 11

Saul Saves Jabesh Gilead

[1]Then Nahash the Ammonite came up and encamped against Jabesh Gilead; and all the men of Jabesh said to Nahash, “Make a covenant with us, and we will serve you.”

[2]And Nahash the Ammonite answered them, “On this *condition* I will make *a covenant* with you, that I may put out all your right eyes, and bring reproach on all Israel.”

[3]Then the elders of Jabesh said to him, “Hold off for seven days, that we may send messengers to all the territory of Israel. And then, if *there is* no one to save us, we will come out to you.”

[4]So the messengers came to Gibeah of Saul and told the news in the hearing of the people. And all the people lifted up their voices and wept.

[5]Now there was Saul, coming behind the herd from the field; and Saul said, “What *troubles* the people, that they weep?” And they told him the words of the men of Jabesh.

[6]Then the Spirit of God came upon Saul when he heard this news, and his anger was greatly aroused.

[7]So he took a yoke of oxen and cut them in pieces, and sent *them* throughout all the territory of Israel by the hands of messengers, saying, “Whoever does not go out with Saul and Samuel to battle, so it shall be done to his oxen.” And the fear of the LORD fell on the people, and they came out with one consent.

[8]When he numbered them in Bezek, the children of Israel were three hundred thousand, and the men of Judah thirty thousand.

[9]And they said to the messengers who came, “Thus you shall say to the men of Jabesh Gilead: ‘Tomorrow, by *the time* the sun is hot, you shall have help.’ ” Then the messengers came and reported *it* to the men of Jabesh, and they were glad.

[10]Therefore the men of Jabesh said, “Tomorrow we will come out to you, and you may do with us whatever seems good to you.”

[11]So it was, on the next day, that Saul put the people in three companies; and they came into the midst of the camp in the morning watch, and killed Ammonites until the heat of the day. And it happened that those who survived were scattered, so that no two of them were left together.

[12]Then the people said to Samuel, “Who *is* he who said, ‘Shall Saul reign over us?’ Bring the men, that we may put them to death.”

[13]But Saul said, “Not a man shall be put to death this day, for today the LORD has accomplished salvation in Israel.”

[14]Then Samuel said to the people, “Come, let us go to Gilgal and renew the kingdom there.”

[15]So all the people went to Gilgal, and there they made Saul king before the LORD in Gilgal. There they made sacrifices of peace offerings before the LORD, and there Saul and all the men of Israel rejoiced greatly.

1 Samuel 12

Samuel's Address at Saul's Coronation

[1]Now Samuel said to all Israel: "Indeed I have heeded your voice in all that you said to me, and have made a king over you.

[2]"And now here is the king, walking before you; and I am old and grayheaded, and look, my sons *are* with you. I have walked before you from my childhood to this day.

[3]"Here I am. Witness against me before the LORD and before His anointed: Whose ox have I taken, or whose donkey have I taken, or whom have I cheated? Whom have I oppressed, or from whose hand have I received *any* bribe with which to blind my eyes? I will restore *it* to you."

[4]And they said, "You have not cheated us or oppressed us, nor have you taken anything from any man's hand."

[5]Then he said to them, "The LORD *is* witness against you, and His anointed *is* witness this day, that you have not found anything in my hand." And they answered, "*He is* witness."

[6]Then Samuel said to the people, "*It is* the LORD who raised up Moses and Aaron, and who brought your fathers up from the land of Egypt.

[7]"Now therefore, stand still, that I may reason with you before the LORD concerning all the righteous acts of the LORD which He did to you and your fathers:

[8]"When Jacob had gone into Egypt, and your fathers cried out to the LORD, then the LORD sent Moses and Aaron, who brought your fathers out of Egypt and made them dwell in this place.

[9]"And when they forgot the LORD their God, He sold them into the hand of Sisera, commander of the army of Hazor, into the hand of the Philistines, and into the hand of the king of Moab; and they fought against them.

[10]"Then they cried out to the LORD, and said, 'We have sinned, because we have forsaken the LORD and served the Baals and

Ashtoreths; but now deliver us from the hand of our enemies, and we will serve You.'

[11]"And the LORD sent Jerubbaal, Bedan, Jephthah, and Samuel, and delivered you out of the hand of your enemies on every side; and you dwelt in safety.

[12]"And when you saw that Nahash king of the Ammonites came against you, you said to me, 'No, but a king shall reign over us,' when the LORD your God *was* your king.

[13]"Now therefore, here is the king whom you have chosen *and* whom you have desired. And take note, the LORD has set a king over you.

[14]"If you fear the LORD and serve Him and obey His voice, and do not rebel against the commandment of the LORD, then both you and the king who reigns over you will continue following the LORD your God.

[15]"However, if you do not obey the voice of the LORD, but rebel against the commandment of the LORD, then the hand of the LORD will be against you, as *it was* against your fathers.

[16]"Now therefore, stand and see this great thing which the LORD will do before your eyes:

[17]"*Is* today not the wheat harvest? I will call to the LORD, and He will send thunder and rain, that you may perceive and see that your wickedness *is* great, which you have done in the sight of the LORD, in asking a king for yourselves."

[18]So Samuel called to the LORD, and the LORD sent thunder and rain that day; and all the people greatly feared the LORD and Samuel.

[19]And all the people said to Samuel, "Pray for your servants to the LORD your God, that we may not die; for we have added to all our sins the evil of asking a king for ourselves."

[20]Then Samuel said to the people, "Do not fear. You have done all this wickedness; yet do not turn aside from following the LORD, but serve the LORD with all your heart.

[21]"And do not turn aside; for *then you would go* after empty things which cannot profit or deliver, for they *are* nothing.

[22]"For the LORD will not forsake His people, for His great name's sake, because it has pleased the LORD to make you His people.

[23]“Moreover, as for me, far be it from me that I should sin against the LORD in ceasing to pray for you; but I will teach you the good and the right way.

[24]“Only fear the LORD, and serve Him in truth with all your heart; for consider what great things He has done for you.

[25]“But if you still do wickedly, you shall be swept away, both you and your king.”

1 Samuel 13

Saul's Unlawful Sacrifice

[1]Saul reigned one year; and when he had reigned two years over Israel,

[2]Saul chose for himself three thousand *men* of Israel. Two thousand were with Saul in Michmash and in the mountains of Bethel, and a thousand were with Jonathan in Gibeah of Benjamin. The rest of the people he sent away, every man to his tent.

[3]And Jonathan attacked the garrison of the Philistines that *was* in Geba, and the Philistines heard *of it*. Then Saul blew the trumpet throughout all the land, saying, "Let the Hebrews hear!"

[4]Now all Israel heard it said *that* Saul had attacked a garrison of the Philistines, and *that* Israel had also become an abomination to the Philistines. And the people were called together to Saul at Gilgal.

[5]Then the Philistines gathered together to fight with Israel, thirty thousand chariots and six thousand horsemen, and people as the sand which *is* on the seashore in multitude. And they came up and encamped in Michmash, to the east of Beth Aven.

[6]When the men of Israel saw that they were in danger (for the people were distressed), then the people hid in caves, in thickets, in rocks, in holes, and in pits.

[7]And *some of* the Hebrews crossed over the Jordan to the land of Gad and Gilead. As for Saul, he *was* still in Gilgal, and all the people followed him trembling.

[8]Then he waited seven days, according to the time set by Samuel. But Samuel did not come to Gilgal; and the people were scattered from him.

[9]So Saul said, "Bring a burnt offering and peace offerings here to me." And he offered the burnt offering.

[10]Now it happened, as soon as he had finished presenting the burnt offering, that Samuel came; and Saul went out to meet him, that he might greet him.

[11]And Samuel said, "What have you done?" Saul said, "When I saw that the people were scattered from me, and *that* you did not come within the days appointed, and *that* the Philistines gathered together at Michmash,

[12]"then I said, 'The Philistines will now come down on me at Gilgal, and I have not made supplication to the LORD.' Therefore I felt compelled, and offered a burnt offering."

[13]And Samuel said to Saul, "You have done foolishly. You have not kept the commandment of the LORD your God, which He commanded you. For now the LORD would have established your kingdom over Israel forever.

[14]"But now your kingdom shall not continue. The LORD has sought for Himself a man after His own heart, and the LORD has commanded him *to be* commander over His people, because you have not kept what the LORD commanded you."

[15]Then Samuel arose and went up from Gilgal to Gibeah of Benjamin. And Saul numbered the people present with him, about six hundred men.

No Weapons for the Army

[16]Saul, Jonathan his son, and the people present with them remained in Gibeah of Benjamin. But the Philistines encamped in Michmash.

[17]Then raiders came out of the camp of the Philistines in three companies. One company turned onto the road to Ophrah, to the land of Shual,

[18]another company turned to the road *to* Beth Horon, and another company turned *to* the road of the border that overlooks the Valley of Zeboim toward the wilderness.

[19]Now there was no blacksmith to be found throughout all the land of Israel, for the Philistines said, "Lest the Hebrews make swords or spears."

[20]But all the Israelites would go down to the Philistines to sharpen each man's plowshare, his mattock, his ax, and his sickle;

[21]and the charge for a sharpening was a pim for the plowshares, the mattocks, the forks, and the axes, and to set the points of the goads.

[22]So it came about, on the day of battle, that there was neither sword nor spear found in the hand of any of the people who *were* with Saul and Jonathan. But they were found with Saul and Jonathan his son.

[23]And the garrison of the Philistines went out to the pass of Michmash.

1 Samuel 14

Jonathan Defeats the Philistines

[1]Now it happened one day that Jonathan the son of Saul said to the young man who bore his armor, “Come, let us go over to the Philistines’ garrison that *is* on the other side.” But he did not tell his father.

[2]And Saul was sitting in the outskirts of Gibeah under a pomegranate tree which *is* in Migron. The people who *were* with him *were* about six hundred men.

[3]Ahijah the son of Ahitub, Ichabod’s brother, the son of Phinehas, the son of Eli, the LORD’s priest in Shiloh, was wearing an ephod. But the people did not know that Jonathan had gone.

[4]Between the passes, by which Jonathan sought to go over to the Philistines’ garrison, *there was* a sharp rock on one side and a sharp rock on the other side. And the name of one *was* Bozez, and the name of the other Seneh.

[5]The front of one faced northward opposite Michmash, and the other southward opposite Gibeah.

[6]Then Jonathan said to the young man who bore his armor, “Come, let us go over to the garrison of these uncircumcised; it may be that the LORD will work for us. For nothing restrains the LORD from saving by many or by few.”

[7]So his armorbearer said to him, “Do all that is in your heart. Go then; here I am with you, according to your heart.”

[8]Then Jonathan said, “Very well, let us cross over to *these* men, and we will show ourselves to them.

[9]“If they say thus to us, ‘Wait until we come to you,’ then we will stand still in our place and not go up to them.

[10]“But if they say thus, ‘Come up to us,’ then we will go up. For the LORD has delivered them into our hand, and this *will be* a sign to us.”

[11]So both of them showed themselves to the garrison of the Philistines. And the Philistines said, “Look, the Hebrews are coming out of the holes where they have hidden.”

[12]Then the men of the garrison called to Jonathan and his armorbearer, and said, “Come up to us, and we will show you something.” Jonathan said to his armorbearer, “Come up after me, for the LORD has delivered them into the hand of Israel.”

[13]And Jonathan climbed up on his hands and knees with his armorbearer after him; and they fell before Jonathan. And as he came after him, his armorbearer killed them.

[14]That first slaughter which Jonathan and his armorbearer made was about twenty men within about half an acre of land.

[15]And there was trembling in the camp, in the field, and among all the people. The garrison and the raiders also trembled; and the earth quaked, so that it was a very great trembling.

[16]Now the watchmen of Saul in Gibeah of Benjamin looked, and *there* was the multitude, melting away; and they went here and there.

[17]Then Saul said to the people who *were* with him, “Now call the roll and see who has gone from us.” And when they had called the roll, surprisingly, Jonathan and his armorbearer *were* not *there*.

[18]And Saul said to Ahijah, “Bring the ark of God here” (for at that time the ark of God was with the children of Israel).

[19]Now it happened, while Saul talked to the priest, that the noise which *was* in the camp of the Philistines continued to increase; so Saul said to the priest, “Withdraw your hand.”

[20]Then Saul and all the people who *were* with him assembled, and they went to the battle; and indeed every man’s sword was against his neighbor, *and there was* very great confusion.

[21]Moreover the Hebrews *who* were with the Philistines before that time, who went up with them into the camp *from the* surrounding *country,* they also joined the Israelites who *were* with Saul and Jonathan.

[22]Likewise all the men of Israel who had hidden in the mountains of Ephraim, *when* they heard that the Philistines fled, they also followed hard after them in the battle.

[23]So the LORD saved Israel that day, and the battle shifted to Beth Aven.

Saul’s Rash Oath

24And the men of Israel were distressed that day, for Saul had placed the people under oath, saying, “Cursed *is* the man who eats *any* food until evening, before I have taken vengeance on my enemies.” So none of the people tasted food.

25Now all *the people* of the land came to a forest; and there was honey on the ground.

26And when the people had come into the woods, there was the honey, dripping; but no one put his hand to his mouth, for the people feared the oath.

27But Jonathan had not heard his father charge the people with the oath; therefore he stretched out the end of the rod that *was* in his hand and dipped it in a honeycomb, and put his hand to his mouth; and his countenance brightened.

28Then one of the people said, “Your father strictly charged the people with an oath, saying, ‘Cursed *is* the man who eats food this day.’ ” And the people were faint.

29But Jonathan said, “My father has troubled the land. Look now, how my countenance has brightened because I tasted a little of this honey.

30“How much better if the people had eaten freely today of the spoil of their enemies which they found! For now would there not have been a much greater slaughter among the Philistines?”

31Now they had driven back the Philistines that day from Michmash to Aijalon. So the people were very faint.

32And the people rushed on the spoil, and took sheep, oxen, and calves, and slaughtered *them* on the ground; and the people ate *them* with the blood.

33Then they told Saul, saying, “Look, the people are sinning against the LORD by eating with the blood!” So he said, “You have dealt treacherously; roll a large stone to me this day.”

34Then Saul said, “Disperse yourselves among the people, and say to them, ‘Bring me here every man’s ox and every man’s sheep, slaughter *them* here, and eat; and do not sin against the LORD by eating with the blood.’ ” So every one of the people brought his ox with him that night, and slaughtered *it* there.

[35]Then Saul built an altar to the LORD. This was the first altar that he built to the LORD.

[36]Now Saul said, “Let us go down after the Philistines by night, and plunder them until the morning light; and let us not leave a man of them.” And they said, “Do whatever seems good to you.” Then the priest said, “Let us draw near to God here.”

[37]So Saul asked counsel of God, “Shall I go down after the Philistines? Will You deliver them into the hand of Israel?” But He did not answer him that day.

[38]And Saul said, “Come over here, all you chiefs of the people, and know and see what this sin was today.

[39]“For *as* the LORD lives, who saves Israel, though it be in Jonathan my son, he shall surely die.” But not a man among all the people answered him.

[40]Then he said to all Israel, “You be on one side, and my son Jonathan and I will be on the other side.” And the people said to Saul, “Do what seems good to you.”

[41]Therefore Saul said to the LORD God of Israel, “Give a perfect *lot*.” So Saul and Jonathan were taken, but the people escaped.

[42]And Saul said, “Cast *lots* between my son Jonathan and me.” So Jonathan was taken.

[43]Then Saul said to Jonathan, “Tell me what you have done.” And Jonathan told him, and said, “I only tasted a little honey with the end of the rod that *was* in my hand. So now I must die!”

[44]Saul answered, “God do so and more also; for you shall surely die, Jonathan.”

[45]But the people said to Saul, “Shall Jonathan die, who has accomplished this great deliverance in Israel? Certainly not! *As* the LORD lives, not one hair of his head shall fall to the ground, for he has worked with God this day.” So the people rescued Jonathan, and he did not die.

[46]Then Saul returned from pursuing the Philistines, and the Philistines went to their own place.

Saul’s Continuing Wars

[47]So Saul established his sovereignty over Israel, and fought against all his enemies on every side, against Moab, against the people of Ammon, against Edom, against the kings of Zobah, and against the Philistines. Wherever he turned, he harassed *them.*

[48]And he gathered an army and attacked the Amalekites, and delivered Israel from the hands of those who plundered them.

[49]The sons of Saul were Jonathan, Jishui, and Malchishua. And the names of his two daughters *were these:* the name of the firstborn Merab, and the name of the younger Michal.

[50]The name of Saul's wife *was* Ahinoam the daughter of Ahimaaz. And the name of the commander of his army *was* Abner the son of Ner, Saul's uncle.

[51]Kish *was* the father of Saul, and Ner the father of Abner *was* the son of Abiel.

[52]Now there was fierce war with the Philistines all the days of Saul. And when Saul saw any strong man or any valiant man, he took him for himself.

1 Samuel 15

Saul Spares King Agag

[1]Samuel also said to Saul, “The LORD sent me to anoint you king over His people, over Israel. Now therefore, heed the voice of the words of the LORD.

[2]“Thus says the LORD of hosts: ‘I will punish Amalek *for* what he did to Israel, how he ambushed him on the way when he came up from Egypt.

[3]‘Now go and attack Amalek, and utterly destroy all that they have, and do not spare them. But kill both man and woman, infant and nursing child, ox and sheep, camel and donkey.’ ”

[4]So Saul gathered the people together and numbered them in Telaim, two hundred thousand foot soldiers and ten thousand men of Judah.

[5]And Saul came to a city of Amalek, and lay in wait in the valley.

[6]Then Saul said to the Kenites, “Go, depart, get down from among the Amalekites, lest I destroy you with them. For you showed kindness to all the children of Israel when they came up out of Egypt.” So the Kenites departed from among the Amalekites.

[7]And Saul attacked the Amalekites, from Havilah all the way to Shur, which is east of Egypt.

[8]He also took Agag king of the Amalekites alive, and utterly destroyed all the people with the edge of the sword.

[9]But Saul and the people spared Agag and the best of the sheep, the oxen, the fatlings, the lambs, and all *that was* good, and were unwilling to utterly destroy them. But everything despised and worthless, that they utterly destroyed.

Saul Rejected as King

[10]Now the word of the LORD came to Samuel, saying,

[11]“I greatly regret that I have set up Saul *as* king, for he has turned back from following Me, and has not performed My commandments.” And it grieved Samuel, and he cried out to the LORD all night.

[12]So when Samuel rose early in the morning to meet Saul, it was told Samuel, saying, "Saul went to Carmel, and indeed, he set up a monument for himself; and he has gone on around, passed by, and gone down to Gilgal."

[13]Then Samuel went to Saul, and Saul said to him, "Blessed *are* you of the LORD! I have performed the commandment of the LORD."

[14]But Samuel said, "What then *is* this bleating of the sheep in my ears, and the lowing of the oxen which I hear?"

[15]And Saul said, "They have brought them from the Amalekites; for the people spared the best of the sheep and the oxen, to sacrifice to the LORD your God; and the rest we have utterly destroyed."

[16]Then Samuel said to Saul, "Be quiet! And I will tell you what the LORD said to me last night." And he said to him, "Speak on."

[17]So Samuel said, "When you *were* little in your own eyes, *were* you not head of the tribes of Israel? And did not the LORD anoint you king over Israel?

[18]"Now the LORD sent you on a mission, and said, 'Go, and utterly destroy the sinners, the Amalekites, and fight against them until they are consumed.'

[19]"Why then did you not obey the voice of the LORD? Why did you swoop down on the spoil, and do evil in the sight of the LORD?"

[20]And Saul said to Samuel, "But I have obeyed the voice of the LORD, and gone on the mission on which the LORD sent me, and brought back Agag king of Amalek; I have utterly destroyed the Amalekites.

[21]"But the people took of the plunder, sheep and oxen, the best of the things which should have been utterly destroyed, to sacrifice to the LORD your God in Gilgal."

[22]So Samuel said:

"Has the LORD *as great* delight in burnt offerings and sacrifices,
As in obeying the voice of the LORD?
Behold, to obey is better than sacrifice,
And to heed than the fat of rams.
[23]For rebellion *is as* the sin of witchcraft,

And stubbornness is *as* iniquity and idolatry.
Because you have rejected the word of the LORD,
He also has rejected you from *being* king."

24Then Saul said to Samuel, "I have sinned, for I have transgressed the commandment of the LORD and your words, because I feared the people and obeyed their voice.

25"Now therefore, please pardon my sin, and return with me, that I may worship the LORD."

26But Samuel said to Saul, "I will not return with you, for you have rejected the word of the LORD, and the LORD has rejected you from being king over Israel."

27And as Samuel turned around to go away, *Saul* seized the edge of his robe, and it tore.

28So Samuel said to him, "The LORD has torn the kingdom of Israel from you today, and has given it to a neighbor of yours, *who is* better than you.

29"And also the Strength of Israel will not lie nor relent. For He *is* not a man, that He should relent."

30Then he said, "I have sinned; *yet* honor me now, please, before the elders of my people and before Israel, and return with me, that I may worship the LORD your God."

31So Samuel turned back after Saul, and Saul worshiped the LORD.

32Then Samuel said, "Bring Agag king of the Amalekites here to me." So Agag came to him cautiously. And Agag said, "Surely the bitterness of death is past."

33But Samuel said, "As your sword has made women childless, so shall your mother be childless among women." And Samuel hacked Agag in pieces before the LORD in Gilgal.

34Then Samuel went to Ramah, and Saul went up to his house at Gibeah of Saul.

35And Samuel went no more to see Saul until the day of his death. Nevertheless Samuel mourned for Saul, and the LORD regretted that He had made Saul king over Israel.

1 Samuel 16

David Anointed King

[1]Now the LORD said to Samuel, “How long will you mourn for Saul, seeing I have rejected him from reigning over Israel? Fill your horn with oil, and go; I am sending you to Jesse the Bethlehemite. For I have provided Myself a king among his sons.”

[2]And Samuel said, “How can I go? If Saul hears *it,* he will kill me.” But the LORD said, “Take a heifer with you, and say, ‘I have come to sacrifice to the LORD.’

[3]“Then invite Jesse to the sacrifice, and I will show you what you shall do; you shall anoint for Me the one I name to you.”

[4]So Samuel did what the LORD said, and went to Bethlehem. And the elders of the town trembled at his coming, and said, “Do you come peaceably?”

[5]And he said, “Peaceably; I have come to sacrifice to the LORD. Sanctify yourselves, and come with me to the sacrifice.” Then he consecrated Jesse and his sons, and invited them to the sacrifice.

[6]So it was, when they came, that he looked at Eliab and said, “Surely the LORD’s anointed *is* before Him!”

[7]But the LORD said to Samuel, “Do not look at his appearance or at his physical stature, because I have refused him. For *the LORD does* not *see* as man sees; for man looks at the outward appearance, but the LORD looks at the heart.”

[8]So Jesse called Abinadab, and made him pass before Samuel. And he said, “Neither has the LORD chosen this one.”

[9]Then Jesse made Shammah pass by. And he said, “Neither has the LORD chosen this one.”

[10]Thus Jesse made seven of his sons pass before Samuel. And Samuel said to Jesse, “The LORD has not chosen these.”

[11]And Samuel said to Jesse, “Are all the young men here?” Then he said, “There remains yet the youngest, and there he is, keeping the sheep.” And Samuel said to Jesse, “Send and bring him. For we will not sit down till he comes here.”

[12]So he sent and brought him in. Now he *was* ruddy, with bright eyes, and good-looking. And the LORD said, “Arise, anoint him; for this *is* the one!”

[13]Then Samuel took the horn of oil and anointed him in the midst of his brothers; and the Spirit of the LORD came upon David from that day forward. So Samuel arose and went to Ramah.

A Distressing Spirit Troubles Saul

14But the Spirit of the LORD departed from Saul, and a distressing spirit from the LORD troubled him.

[15]And Saul’s servants said to him, “Surely, a distressing spirit from God is troubling you.

[16]“Let our master now command your servants, *who are* before you, to seek out a man *who is* a skillful player on the harp. And it shall be that he will play it with his hand when the distressing spirit from God is upon you, and you shall be well.”

[17]So Saul said to his servants, “Provide me now a man who can play well, and bring *him* to me.”

[18]Then one of the servants answered and said, “Look, I have seen a son of Jesse the Bethlehemite, *who is* skillful in playing, a mighty man of valor, a man of war, prudent in speech, and a handsome person; and the LORD *is* with him.”

19Therefore Saul sent messengers to Jesse, and said, “Send me your son David, who *is* with the sheep.”

[20]And Jesse took a donkey *loaded with* bread, a skin of wine, and a young goat, and sent *them* by his son David to Saul.

[21]So David came to Saul and stood before him. And he loved him greatly, and he became his armorbearer.

[22]Then Saul sent to Jesse, saying, “Please let David stand before me, for he has found favor in my sight.”

[23]And so it was, whenever the spirit from God was upon Saul, that David would take a harp and play *it* with his hand. Then Saul would become refreshed and well, and the distressing spirit would depart from him.

1 Samuel 17

David and Goliath

[1]Now the Philistines gathered their armies together to battle, and were gathered at Sochoh, which *belongs* to Judah; they encamped between Sochoh and Azekah, in Ephes Dammim.

[2]And Saul and the men of Israel were gathered together, and they encamped in the Valley of Elah, and drew up in battle array against the Philistines.

[3]The Philistines stood on a mountain on one side, and Israel stood on a mountain on the other side, with a valley between them.

[4]And a champion went out from the camp of the Philistines, named Goliath, from Gath, whose height *was* six cubits and a span.

[5]*He had* a bronze helmet on his head, and he *was* armed with a coat of mail, and the weight of the coat *was* five thousand shekels of bronze.

[6]And *he had* bronze armor on his legs and a bronze javelin between his shoulders.

[7]Now the staff of his spear *was* like a weaver’s beam, and his iron spearhead *weighed* six hundred shekels; and a shield-bearer went before him.

[8]Then he stood and cried out to the armies of Israel, and said to them, “Why have you come out to line up for battle? *Am* I not a Philistine, and you the servants of Saul? Choose a man for yourselves, and let him come down to me.

[9]“If he is able to fight with me and kill me, then we will be your servants. But if I prevail against him and kill him, then you shall be our servants and serve us.”

[10]And the Philistine said, “I defy the armies of Israel this day; give me a man, that we may fight together.”

[11]When Saul and all Israel heard these words of the Philistine, they were dismayed and greatly afraid.

[12]Now David *was* the son of that Ephrathite of Bethlehem Judah, whose name *was* Jesse, and who had eight sons. And the man was old, advanced *in years,* in the days of Saul.

[13]The three oldest sons of Jesse had gone to follow Saul to the battle. The names of his three sons who went to the battle *were* Eliab the firstborn, next to him Abinadab, and the third Shammah.

[14]David *was* the youngest. And the three oldest followed Saul.

[15]But David occasionally went and returned from Saul to feed his father's sheep at Bethlehem.

[16]And the Philistine drew near and presented himself forty days, morning and evening.

[17]Then Jesse said to his son David, "Take now for your brothers an ephah of this dried *grain* and these ten loaves, and run to your brothers at the camp.

[18]"And carry these ten cheeses to the captain of *their* thousand, and see how your brothers fare, and bring back news of them."

[19]Now Saul and they and all the men of Israel *were* in the Valley of Elah, fighting with the Philistines.

[20]So David rose early in the morning, left the sheep with a keeper, and took *the things* and went as Jesse had commanded him. And he came to the camp as the army was going out to the fight and shouting for the battle.

[21]For Israel and the Philistines had drawn up in battle array, army against army.

[22]And David left his supplies in the hand of the supply keeper, ran to the army, and came and greeted his brothers.

[23]Then as he talked with them, there was the champion, the Philistine of Gath, Goliath by name, coming up from the armies of the Philistines; and he spoke according to the same words. So David heard *them*.

[24]And all the men of Israel, when they saw the man, fled from him and were dreadfully afraid.

[25]So the men of Israel said, "Have you seen this man who has come up? Surely he has come up to defy Israel; and it shall be *that* the man who kills him the king will enrich with great riches, will give him his daughter, and give his father's house exemption *from taxes* in Israel."

[26]Then David spoke to the men who stood by him, saying, "What shall be done for the man who kills this Philistine and takes away the

reproach from Israel? For who *is* this uncircumcised Philistine, that he should defy the armies of the living God?”

[27]And the people answered him in this manner, saying, “So shall it be done for the man who kills him.”

[28]Now Eliab his oldest brother heard when he spoke to the men; and Eliab’s anger was aroused against David, and he said, “Why did you come down here? And with whom have you left those few sheep in the wilderness? I know your pride and the insolence of your heart, for you have come down to see the battle.”

[29]And David said, “What have I done now? *Is there* not a cause?”

[30]Then he turned from him toward another and said the same thing; and these people answered him as the first ones *did*.

[31]Now when the words which David spoke were heard, they reported *them* to Saul; and he sent for him.

[32]Then David said to Saul, “Let no man’s heart fail because of him; your servant will go and fight with this Philistine.”

[33]And Saul said to David, “You are not able to go against this Philistine to fight with him; for you *are* a youth, and he a man of war from his youth.”

[34]But David said to Saul, “Your servant used to keep his father’s sheep, and when a lion or a bear came and took a lamb out of the flock,

[35]“I went out after it and struck it, and delivered *the lamb* from its mouth; and when it arose against me, I caught *it* by its beard, and struck and killed it.

[36]“Your servant has killed both lion and bear; and this uncircumcised Philistine will be like one of them, seeing he has defied the armies of the living God.”

[37]Moreover David said, “The LORD, who delivered me from the paw of the lion and from the paw of the bear, He will deliver me from the hand of this Philistine.” And Saul said to David, “Go, and the LORD be with you!”

[38]So Saul clothed David with his armor, and he put a bronze helmet on his head; he also clothed him with a coat of mail.

[39]David fastened his sword to his armor and tried to walk, for he had not tested *them*. And David said to Saul, “I cannot walk with these, for I

have not tested *them*.” So David took them off.

40Then he took his staff in his hand; and he chose for himself five smooth stones from the brook, and put them in a shepherd’s bag, in a pouch which he had, and his sling was in his hand. And he drew near to the Philistine.

41So the Philistine came, and began drawing near to David, and the man who bore the shield *went* before him.

42And when the Philistine looked about and saw David, he disdained him; for he was *only* a youth, ruddy and good-looking.

43So the Philistine said to David, “*Am* I a dog, that you come to me with sticks?” And the Philistine cursed David by his gods.

44And the Philistine said to David, “Come to me, and I will give your flesh to the birds of the air and the beasts of the field!”

45Then David said to the Philistine, “You come to me with a sword, with a spear, and with a javelin. But I come to you in the name of the LORD of hosts, the God of the armies of Israel, whom you have defied.

46“This day the LORD will deliver you into my hand, and I will strike you and take your head from you. And this day I will give the carcasses of the camp of the Philistines to the birds of the air and the wild beasts of the earth, that all the earth may know that there is a God in Israel.

47“Then all this assembly shall know that the LORD does not save with sword and spear; for the battle *is* the LORD’s, and He will give you into our hands.”

48So it was, when the Philistine arose and came and drew near to meet David, that David hurried and ran toward the army to meet the Philistine.

49Then David put his hand in his bag and took out a stone; and he slung *it* and struck the Philistine in his forehead, so that the stone sank into his forehead, and he fell on his face to the earth.

50So David prevailed over the Philistine with a sling and a stone, and struck the Philistine and killed him. But *there was* no sword in the hand of David.

51Therefore David ran and stood over the Philistine, took his sword and drew it out of its sheath and killed him, and cut off his head with it. And when the Philistines saw that their champion was dead, they fled.

[52]Now the men of Israel and Judah arose and shouted, and pursued the Philistines as far as the entrance of the valley and to the gates of Ekron. And the wounded of the Philistines fell along the road to Shaaraim, even as far as Gath and Ekron.

[53]Then the children of Israel returned from chasing the Philistines, and they plundered their tents.

[54]And David took the head of the Philistine and brought it to Jerusalem, but he put his armor in his tent.

[55]When Saul saw David going out against the Philistine, he said to Abner, the commander of the army, “Abner, whose son *is* this youth?” And Abner said, “As your soul lives, O king, I do not know.”

[56]So the king said, “Inquire whose son this young man *is*.”

[57]Then, as David returned from the slaughter of the Philistine, Abner took him and brought him before Saul with the head of the Philistine in his hand.

[58]And Saul said to him, “Whose son *are* you, young man?” So David answered, “*I am* the son of your servant Jesse the Bethlehemite.”

1 Samuel 18

Saul Resents David

[1]Now when he had finished speaking to Saul, the soul of Jonathan was knit to the soul of David, and Jonathan loved him as his own soul.

[2]Saul took him that day, and would not let him go home to his father's house anymore.

[3]Then Jonathan and David made a covenant, because he loved him as his own soul.

[4]And Jonathan took off the robe that *was* on him and gave it to David, with his armor, even to his sword and his bow and his belt.

5So David went out wherever Saul sent him, *and* behaved wisely. And Saul set him over the men of war, and he was accepted in the sight of all the people and also in the sight of Saul's servants.

[6]Now it had happened as they were coming *home,* when David was returning from the slaughter of the Philistine, that the women had come out of all the cities of Israel, singing and dancing, to meet King Saul, with tambourines, with joy, and with musical instruments.

[7]So the women sang as they danced, and said:

> "Saul has slain his thousands,
> And David his ten thousands."

[8]Then Saul was very angry, and the saying displeased him; and he said, "They have ascribed to David ten thousands, and to me they have ascribed *only* thousands. Now *what* more can he have but the kingdom?"

[9]So Saul eyed David from that day forward.

10And it happened on the next day that the distressing spirit from God came upon Saul, and he prophesied inside the house. So David played *music* with his hand, as at other times; but *there was* a spear in Saul's hand.

[11]And Saul cast the spear, for he said, "I will pin David to the wall!" But David escaped his presence twice.

12Now Saul was afraid of David, because the LORD was with him, but had departed from Saul.

13Therefore Saul removed him from his presence, and made him his captain over a thousand; and he went out and came in before the people.

14And David behaved wisely in all his ways, and the LORD *was* with him.

15Therefore, when Saul saw that he behaved very wisely, he was afraid of him.

16But all Israel and Judah loved David, because he went out and came in before them.

David Marries Michal

17Then Saul said to David, “Here is my older daughter Merab; I will give her to you as a wife. Only be valiant for me, and fight the LORD’s battles.” For Saul thought, “Let my hand not be against him, but let the hand of the Philistines be against him.”

18So David said to Saul, “Who *am* I, and what *is* my life *or* my father’s family in Israel, that I should be son-in-law to the king?”

19But it happened at the time when Merab, Saul’s daughter, should have been given to David, that she was given to Adriel the Meholathite as a wife.

20Now Michal, Saul’s daughter, loved David. And they told Saul, and the thing pleased him.

21So Saul said, “I will give her to him, that she may be a snare to him, and that the hand of the Philistines may be against him.” Therefore Saul said to David a second time, “You shall be my son-in-law today.”

22And Saul commanded his servants, “Communicate with David secretly, and say, ‘Look, the king has delight in you, and all his servants love you. Now therefore, become the king’s son-in-law.’ ”

23So Saul’s servants spoke those words in the hearing of David. And David said, “Does it seem to you *a* light *thing* to be a king’s son-in-law, seeing I *am* a poor and lightly esteemed man?”

24And the servants of Saul told him, saying, “In this manner David spoke.”

[25]Then Saul said, “Thus you shall say to David: ‘The king does not desire any dowry but one hundred foreskins of the Philistines, to take vengeance on the king’s enemies.’ ” But Saul thought to make David fall by the hand of the Philistines.

[26]So when his servants told David these words, it pleased David well to become the king’s son-in-law. Now the days had not expired;

[27]therefore David arose and went, he and his men, and killed two hundred men of the Philistines. And David brought their foreskins, and they gave them in full count to the king, that he might become the king’s son-in-law. Then Saul gave him Michal his daughter as a wife.

[28]Thus Saul saw and knew that the LORD *was* with David, and *that* Michal, Saul’s daughter, loved him;

[29]and Saul was still more afraid of David. So Saul became David’s enemy continually.

[30]Then the princes of the Philistines went out *to war*. And so it was, whenever they went out, *that* David behaved more wisely than all the servants of Saul, so that his name became highly esteemed.

1 Samuel 19

Saul Persecutes David

[1]Now Saul spoke to Jonathan his son and to all his servants, that they should kill David; but Jonathan, Saul's son, delighted greatly in David.

[2]So Jonathan told David, saying, "My father Saul seeks to kill you. Therefore please be on your guard until morning, and stay in a secret *place* and hide.

[3]"And I will go out and stand beside my father in the field where you *are,* and I will speak with my father about you. Then what I observe, I will tell you."

[4]Thus Jonathan spoke well of David to Saul his father, and said to him, "Let not the king sin against his servant, against David, because he has not sinned against you, and because his works *have been* very good toward you.

[5]"For he took his life in his hands and killed the Philistine, and the LORD brought about a great deliverance for all Israel. You saw *it* and rejoiced. Why then will you sin against innocent blood, to kill David without a cause?"

[6]So Saul heeded the voice of Jonathan, and Saul swore, "*As* the LORD lives, he shall not be killed."

[7]Then Jonathan called David, and Jonathan told him all these things. So Jonathan brought David to Saul, and he was in his presence as in times past.

[8]And there was war again; and David went out and fought with the Philistines, and struck them with a mighty blow, and they fled from him.

[9]Now the distressing spirit from the LORD came upon Saul as he sat in his house with his spear in his hand. And David was playing *music* with *his* hand.

[10]Then Saul sought to pin David to the wall with the spear, but he slipped away from Saul's presence; and he drove the spear into the wall. So David fled and escaped that night.

[11]Saul also sent messengers to David’s house to watch him and to kill him in the morning. And Michal, David’s wife, told him, saying, “If you do not save your life tonight, tomorrow you will be killed.”

[12]So Michal let David down through a window. And he went and fled and escaped.

[13]And Michal took an image and laid *it* in the bed, put a cover of goats’ *hair* for his head, and covered *it* with clothes.

[14]So when Saul sent messengers to take David, she said, “He *is* sick.”

[15]Then Saul sent the messengers *back* to see David, saying, “Bring him up to me in the bed, that I may kill him.”

[16]And when the messengers had come in, there was the image in the bed, with a cover of goats’ *hair* for his head.

[17]Then Saul said to Michal, “Why have you deceived me like this, and sent my enemy away, so that he has escaped?” And Michal answered Saul, “He said to me, ‘Let me go! Why should I kill you?’ ”

[18]So David fled and escaped, and went to Samuel at Ramah, and told him all that Saul had done to him. And he and Samuel went and stayed in Naioth.

[19]Now it was told Saul, saying, “Take note, David *is* at Naioth in Ramah!”

[20]Then Saul sent messengers to take David. And when they saw the group of prophets prophesying, and Samuel standing *as* leader over them, the Spirit of God came upon the messengers of Saul, and they also prophesied.

[21]And when Saul was told, he sent other messengers, and they prophesied likewise. Then Saul sent messengers again the third time, and they prophesied also.

[22]Then he also went to Ramah, and came to the great well that *is* at Sechu. So he asked, and said, “Where *are* Samuel and David?” And *someone* said, “Indeed *they are* at Naioth in Ramah.”

[23]So he went there to Naioth in Ramah. Then the Spirit of God was upon him also, and he went on and prophesied until he came to Naioth in Ramah.

[24]And he also stripped off his clothes and prophesied before Samuel in like manner, and lay down naked all that day and all that night.

Therefore they say, “*Is* Saul also among the prophets?”

1 Samuel 20

Jonathan's Loyalty to David

[1]Then David fled from Naioth in Ramah, and went and said to Jonathan, "What have I done? What *is* my iniquity, and what *is* my sin before your father, that he seeks my life?"

[2]So Jonathan said to him, "By no means! You shall not die! Indeed, my father will do nothing either great or small without first telling me. And why should my father hide this thing from me? It *is* not *so!"*

[3]Then David took an oath again, and said, "Your father certainly knows that I have found favor in your eyes, and he has said, 'Do not let Jonathan know this, lest he be grieved.' But truly, *as* the LORD lives and *as* your soul lives, *there is* but a step between me and death."

[4]So Jonathan said to David, "Whatever you yourself desire, I will do *it* for you."

[5]And David said to Jonathan, "Indeed tomorrow *is* the New Moon, and I should not fail to sit with the king to eat. But let me go, that I may hide in the field until the third *day* at evening.

[6]"If your father misses me at all, then say, 'David earnestly asked *permission* of me that he might run over to Bethlehem, his city, for *there is* a yearly sacrifice there for all the family.'

[7]"If he says thus: '*It is* well,' your servant will be safe. But if he is very angry, be sure that evil is determined by him.

[8]"Therefore you shall deal kindly with your servant, for you have brought your servant into a covenant of the LORD with you. Nevertheless, if there is iniquity in me, kill me yourself, for why should you bring me to your father?"

[9]But Jonathan said, "Far be it from you! For if I knew certainly that evil was determined by my father to come upon you, then would I not tell you?"

[10]Then David said to Jonathan, "Who will tell me, or what *if* your father answers you roughly?"

[11]And Jonathan said to David, "Come, let us go out into the field." So both of them went out into the field.

12Then Jonathan said to David: "The LORD God of Israel *is witness!* When I have sounded out my father sometime tomorrow, *or* the third *day,* and indeed *there is* good toward David, and I do not send to you and tell you,

13"may the LORD do so and much more to Jonathan. But if it pleases my father *to do* you evil, then I will report it to you and send you away, that you may go in safety. And the LORD be with you as He has been with my father.

14"And you shall not only show me the kindness of the LORD while I still live, that I may not die;

15"but you shall not cut off your kindness from my house forever, no, not when the LORD has cut off every one of the enemies of David from the face of the earth."

16So Jonathan made *a covenant* with the house of David, *saying,* "Let the LORD require *it* at the hand of David's enemies."

17Now Jonathan again caused David to vow, because he loved him; for he loved him as he loved his own soul.

18Then Jonathan said to David, "Tomorrow *is* the New Moon; and you will be missed, because your seat will be empty.

19"And *when* you have stayed three days, go down quickly and come to the place where you hid on the day of the deed; and remain by the stone Ezel.

20"Then I will shoot three arrows to the side, as though I shot at a target;

21"and there I will send a lad, *saying,* 'Go, find the arrows.' If I expressly say to the lad, 'Look, the arrows *are* on this side of you; get them and come'—then, as the LORD lives, *there is* safety for you and no harm.

22"But if I say thus to the young man, 'Look, the arrows *are* beyond you'—go your way, for the LORD has sent you away.

23"And as for the matter which you and I have spoken of, indeed the LORD *be* between you and me forever."

24Then David hid in the field. And when the New Moon had come, the king sat down to eat the feast.

[25]Now the king sat on his seat, as at other times, on a seat by the wall. And Jonathan arose, and Abner sat by Saul's side, but David's place was empty.

[26]Nevertheless Saul did not say anything that day, for he thought, "Something has happened to him; he *is* unclean, surely he *is* unclean."

[27]And it happened the next day, the second *day* of the month, that David's place was empty. And Saul said to Jonathan his son, "Why has the son of Jesse not come to eat, either yesterday or today?"

[28]So Jonathan answered Saul, "David earnestly asked *permission* of me *to go* to Bethlehem.

[29]"And he said, 'Please let me go, for our family has a sacrifice in the city, and my brother has commanded me *to be there*. And now, if I have found favor in your eyes, please let me get away and see my brothers.' Therefore he has not come to the king's table."

[30]Then Saul's anger was aroused against Jonathan, and he said to him, "You son of a perverse, rebellious *woman!* Do I not know that you have chosen the son of Jesse to your own shame and to the shame of your mother's nakedness?

[31]"For as long as the son of Jesse lives on the earth, you shall not be established, nor your kingdom. Now therefore, send and bring him to me, for he shall surely die."

[32]And Jonathan answered Saul his father, and said to him, "Why should he be killed? What has he done?"

[33]Then Saul cast a spear at him to kill him, by which Jonathan knew that it was determined by his father to kill David.

[34]So Jonathan arose from the table in fierce anger, and ate no food the second day of the month, for he was grieved for David, because his father had treated him shamefully.

[35]And so it was, in the morning, that Jonathan went out into the field at the time appointed with David, and a little lad *was* with him.

[36]Then he said to his lad, "Now run, find the arrows which I shoot." As the lad ran, he shot an arrow beyond him.

[37]When the lad had come to the place where the arrow was which Jonathan had shot, Jonathan cried out after the lad and said, "*Is* not the arrow beyond you?"

[38]And Jonathan cried out after the lad, “Make haste, hurry, do not delay!” So Jonathan’s lad gathered up the arrows and came back to his master.

[39]But the lad did not know anything. Only Jonathan and David knew of the matter.

[40]Then Jonathan gave his weapons to his lad, and said to him, “Go, carry *them* to the city.”

[41]As soon as the lad had gone, David arose from *a place* toward the south, fell on his face to the ground, and bowed down three times. And they kissed one another; and they wept together, but David more so.

[42]Then Jonathan said to David, “Go in peace, since we have both sworn in the name of the LORD, saying, ‘May the LORD be between you and me, and between your descendants and my descendants, forever.’ ” So he arose and departed, and Jonathan went into the city.

1 Samuel 21

David and the Holy Bread

[1]Now David came to Nob, to Ahimelech the priest. And Ahimelech was afraid when he met David, and said to him, “Why *are* you alone, and no one is with you?”

[2]So David said to Ahimelech the priest, “The king has ordered me on some business, and said to me, ‘Do not let anyone know anything about the business on which I send you, or what I have commanded you.’ And I have directed *my* young men to such and such a place.

[3]“Now therefore, what have you on hand? Give *me* five *loaves of* bread in my hand, or whatever can be found.”

[4]And the priest answered David and said, “*There is* no common bread on hand; but there is holy bread, if the young men have at least kept themselves from women.”

[5]Then David answered the priest, and said to him, “Truly, women *have been* kept from us about three days since I came out. And the vessels of the young men are holy, and *the bread is* in effect common, even though it was consecrated in the vessel this day.”

[6]So the priest gave him holy *bread;* for there was no bread there but the showbread which had been taken from before the LORD, in order to put hot bread *in its place* on the day when it was taken away.

[7]Now a certain man of the servants of Saul *was* there that day, detained before the LORD. And his name *was* Doeg, an Edomite, the chief of the herdsmen who *belonged* to Saul.

[8]And David said to Ahimelech, “Is there not here on hand a spear or a sword? For I have brought neither my sword nor my weapons with me, because the king’s business required haste.”

[9]So the priest said, “The sword of Goliath the Philistine, whom you killed in the Valley of Elah, there it is, wrapped in a cloth behind the ephod. If you will take that, take *it*. For *there is* no other except that one here.” And David said, “*There is* none like it; give it to me.”

David Flees to Gath

10Then David arose and fled that day from before Saul, and went to Achish the king of Gath.

11And the servants of Achish said to him, "*Is* this not David the king of the land? Did they not sing of him to one another in dances, saying:

> 'Saul has slain his thousands,
> And David his ten thousands'?"

12Now David took these words to heart, and was very much afraid of Achish the king of Gath.

13So he changed his behavior before them, pretended madness in their hands, scratched on the doors of the gate, and let his saliva fall down on his beard.

14Then Achish said to his servants, "Look, you see the man is insane. Why have you brought him to me?

15"Have I need of madmen, that you have brought this *fellow* to play the madman in my presence? Shall this *fellow* come into my house?"

1 Samuel 22

David's Four Hundred Men

[1]David therefore departed from there and escaped to the cave of Adullam. So when his brothers and all his father's house heard *it,* they went down there to him.

[2]And everyone *who was* in distress, everyone who *was* in debt, and everyone *who was* discontented gathered to him. So he became captain over them. And there were about four hundred men with him.

[3]Then David went from there to Mizpah of Moab; and he said to the king of Moab, "Please let my father and mother come here with you, till I know what God will do for me."

[4]So he brought them before the king of Moab, and they dwelt with him all the time that David was in the stronghold.

[5]Now the prophet Gad said to David, "Do not stay in the stronghold; depart, and go to the land of Judah." So David departed and went into the forest of Hereth.

Saul Murders the Priests

[6]When Saul heard that David and the men who *were* with him had been discovered—now Saul was staying in Gibeah under a tamarisk tree in Ramah, with his spear in his hand, and all his servants standing about him—

[7]then Saul said to his servants who stood about him, "Hear now, you Benjamites! Will the son of Jesse give every one of you fields and vineyards, *and* make you all captains of thousands and captains of hundreds?

[8]"All of you have conspired against me, and *there is* no one who reveals to me that my son has made a covenant with the son of Jesse; and *there is* not one of you who is sorry for me or reveals to me that my son has stirred up my servant against me, to lie in wait, as *it is* this day."

[9]Then answered Doeg the Edomite, who was set over the servants of Saul, and said, "I saw the son of Jesse going to Nob, to Ahimelech the son of Ahitub.

[10]"And he inquired of the LORD for him, gave him provisions, and gave him the sword of Goliath the Philistine."

[11]So the king sent to call Ahimelech the priest, the son of Ahitub, and all his father's house, the priests who *were* in Nob. And they all came to the king.

[12]And Saul said, "Hear now, son of Ahitub!" He answered, "Here I am, my lord."

[13]Then Saul said to him, "Why have you conspired against me, you and the son of Jesse, in that you have given him bread and a sword, and have inquired of God for him, that he should rise against me, to lie in wait, as it is this day?"

[14]So Ahimelech answered the king and said, "And who among all your servants *is as* faithful as David, who is the king's son-in-law, who goes at your bidding, and is honorable in your house?

[15]"Did I then begin to inquire of God for him? Far be it from me! Let not the king impute anything to his servant, *or* to any in the house of my father. For your servant knew nothing of all this, little or much."

[16]And the king said, "You shall surely die, Ahimelech, you and all your father's house!"

[17]Then the king said to the guards who stood about him, "Turn and kill the priests of the LORD, because their hand also *is* with David, and because they knew when he fled and did not tell it to me." But the servants of the king would not lift their hands to strike the priests of the LORD.

[18]And the king said to Doeg, "You turn and kill the priests!" So Doeg the Edomite turned and struck the priests, and killed on that day eighty-five men who wore a linen ephod.

[19]Also Nob, the city of the priests, he struck with the edge of the sword, both men and women, children and nursing infants, oxen and donkeys and sheep—with the edge of the sword.

[20]Now one of the sons of Ahimelech the son of Ahitub, named Abiathar, escaped and fled after David.

[21]And Abiathar told David that Saul had killed the LORD's priests.

[22]So David said to Abiathar, “I knew that day, when Doeg the Edomite *was* there, that he would surely tell Saul. I have caused *the death* of all the persons of your father’s house.

[23]“Stay with me; do not fear. For he who seeks my life seeks your life, but with me you *shall be* safe.”

1 Samuel 23

David Saves the City of Keilah

[1]Then they told David, saying, “Look, the Philistines are fighting against Keilah, and they are robbing the threshing floors.”

[2]Therefore David inquired of the LORD, saying, “Shall I go and attack these Philistines?” And the LORD said to David, “Go and attack the Philistines, and save Keilah.”

[3]But David’s men said to him, “Look, we are afraid here in Judah. How much more then if we go to Keilah against the armies of the Philistines?”

[4]Then David inquired of the LORD once again. And the LORD answered him and said, “Arise, go down to Keilah. For I will deliver the Philistines into your hand.”

[5]And David and his men went to Keilah and fought with the Philistines, struck them with a mighty blow, and took away their livestock. So David saved the inhabitants of Keilah.

[6]Now it happened, when Abiathar the son of Ahimelech fled to David at Keilah, *that* he went down *with* an ephod in his hand.

[7]And Saul was told that David had gone to Keilah. So Saul said, “God has delivered him into my hand, for he has shut himself in by entering a town that has gates and bars.”

[8]Then Saul called all the people together for war, to go down to Keilah to besiege David and his men.

[9]When David knew that Saul plotted evil against him, he said to Abiathar the priest, “Bring the ephod here.”

[10]Then David said, “O LORD God of Israel, Your servant has certainly heard that Saul seeks to come to Keilah to destroy the city for my sake.

[11]“Will the men of Keilah deliver me into his hand? Will Saul come down, as Your servant has heard? O LORD God of Israel, I pray, tell Your servant.” And the LORD said, “He will come down.”

[12]Then David said, “Will the men of Keilah deliver me and my men into the hand of Saul?” And the LORD said, “They will deliver *you*.”

[13]So David and his men, about six hundred, arose and departed from Keilah and went wherever they could go. Then it was told Saul that David had escaped from Keilah; so he halted the expedition.

David in Wilderness Strongholds

[14]And David stayed in strongholds in the wilderness, and remained in the mountains in the Wilderness of Ziph. Saul sought him every day, but God did not deliver him into his hand.

[15]So David saw that Saul had come out to seek his life. And David *was* in the Wilderness of Ziph in a forest.

[16]Then Jonathan, Saul's son, arose and went to David in the woods and strengthened his hand in God.

[17]And he said to him, "Do not fear, for the hand of Saul my father shall not find you. You shall be king over Israel, and I shall be next to you. Even my father Saul knows that."

[18]So the two of them made a covenant before the LORD. And David stayed in the woods, and Jonathan went to his own house.

[19]Then the Ziphites came up to Saul at Gibeah, saying, "Is David not hiding with us in strongholds in the woods, in the hill of Hachilah, which *is* on the south of Jeshimon?

[20]"Now therefore, O king, come down according to all the desire of your soul to come down; and our part *shall be* to deliver him into the king's hand."

[21]And Saul said, "Blessed *are* you of the LORD, for you have compassion on me.

[22]"Please go and find out for sure, and see the place where his hideout is, *and* who has seen him there. For I am told he is very crafty.

[23]"See therefore, and take knowledge of all the lurking places where he hides; and come back to me with certainty, and I will go with you. And it shall be, if he is in the land, that I will search for him throughout all the clans of Judah."

[24]So they arose and went to Ziph before Saul. But David and his men *were* in the Wilderness of Maon, in the plain on the south of Jeshimon.

[25]When Saul and his men went to seek *him,* they told David. Therefore he went down to the rock, and stayed in the Wilderness of

Maon. And when Saul heard *that,* he pursued David in the Wilderness of Maon.

[26]Then Saul went on one side of the mountain, and David and his men on the other side of the mountain. So David made haste to get away from Saul, for Saul and his men were encircling David and his men to take them.

[27]But a messenger came to Saul, saying, “Hurry and come, for the Philistines have invaded the land!”

[28]Therefore Saul returned from pursuing David, and went against the Philistines; so they called that place the Rock of Escape.

[29]Then David went up from there and dwelt in strongholds at En Gedi.

1 Samuel 24

David Spares Saul

[1]Now it happened, when Saul had returned from following the Philistines, that it was told him, saying, “Take note! David *is* in the Wilderness of En Gedi.”

[2]Then Saul took three thousand chosen men from all Israel, and went to seek David and his men on the Rocks of the Wild Goats.

[3]So he came to the sheepfolds by the road, where there *was* a cave; and Saul went in to attend to his needs. (David and his men were staying in the recesses of the cave.)

[4]Then the men of David said to him, “This is the day of which the LORD said to you, ‘Behold, I will deliver your enemy into your hand, that you may do to him as it seems good to you.’ ” And David arose and secretly cut off a corner of Saul’s robe.

[5]Now it happened afterward that David’s heart troubled him because he had cut Saul’s *robe*.

[6]And he said to his men, “The LORD forbid that I should do this thing to my master, the LORD’s anointed, to stretch out my hand against him, seeing he *is* the anointed of the LORD.”

[7]So David restrained his servants with *these* words, and did not allow them to rise against Saul. And Saul got up from the cave and went on *his* way.

[8]David also arose afterward, went out of the cave, and called out to Saul, saying, “My lord the king!” And when Saul looked behind him, David stooped with his face to the earth, and bowed down.

[9]And David said to Saul: “Why do you listen to the words of men who say, ‘Indeed David seeks your harm’?

[10]“Look, this day your eyes have seen that the LORD delivered you today into my hand in the cave, and *someone* urged *me* to kill you. But *my eye* spared you, and I said, ‘I will not stretch out my hand against my lord, for he *is* the LORD’s anointed.’

[11]“Moreover, my father, see! Yes, see the corner of your robe in my hand! For in that I cut off the corner of your robe, and did not kill you,

know and see that *there is* neither evil nor rebellion in my hand, and I have not sinned against you. Yet you hunt my life to take it.

[12]“Let the LORD judge between you and me, and let the LORD avenge me on you. But my hand shall not be against you.

[13]“As the proverb of the ancients says, ‘Wickedness proceeds from the wicked.’ But my hand shall not be against you.

[14]“After whom has the king of Israel come out? Whom do you pursue? A dead dog? A flea?

[15]“Therefore let the LORD be judge, and judge between you and me, and see and plead my case, and deliver me out of your hand.”

[16]So it was, when David had finished speaking these words to Saul, that Saul said, “*Is* this your voice, my son David?” And Saul lifted up his voice and wept.

[17]Then he said to David: “You *are* more righteous than I; for you have rewarded me with good, whereas I have rewarded you with evil.

[18]“And you have shown this day how you have dealt well with me; for when the LORD delivered me into your hand, you did not kill me.

[19]“For if a man finds his enemy, will he let him get away safely? Therefore may the LORD reward you with good for what you have done to me this day.

[20]“And now I know indeed that you shall surely be king, and that the kingdom of Israel shall be established in your hand.

[21]“Therefore swear now to me by the LORD that you will not cut off my descendants after me, and that you will not destroy my name from my father’s house.”

[22]So David swore to Saul. And Saul went home, but David and his men went up to the stronghold.

1 Samuel 25

Death of Samuel

[1]Then Samuel died; and the Israelites gathered together and lamented for him, and buried him at his home in Ramah. And David arose and went down to the Wilderness of Paran.

David and the Wife of Nabal

[2]Now *there was* a man in Maon whose business *was* in Carmel, and the man *was* very rich. He had three thousand sheep and a thousand goats. And he was shearing his sheep in Carmel.

[3]The name of the man *was* Nabal, and the name of his wife Abigail. And *she was* a woman of good understanding and beautiful appearance; but the man *was* harsh and evil in *his* doings. He *was of the house of* Caleb.

[4]When David heard in the wilderness that Nabal was shearing his sheep,

[5]David sent ten young men; and David said to the young men, "Go up to Carmel, go to Nabal, and greet him in my name.

[6]"And thus you shall say to him who lives *in prosperity:* 'Peace *be* to you, peace to your house, and peace to all that you have!

[7]'Now I have heard that you have shearers. Your shepherds were with us, and we did not hurt them, nor was there anything missing from them all the while they were in Carmel.

[8]'Ask your young men, and they will tell you. Therefore let *my* young men find favor in your eyes, for we come on a feast day. Please give whatever comes to your hand to your servants and to your son David.' "

[9]So when David's young men came, they spoke to Nabal according to all these words in the name of David, and waited.

[10]Then Nabal answered David's servants, and said, "Who *is* David, and who *is* the son of Jesse? There are many servants nowadays who break away each one from his master.

[11]"Shall I then take my bread and my water and my meat that I have killed for my shearers, and give *it* to men when I do not know where

they *are* from?”

[12]So David’s young men turned on their heels and went back; and they came and told him all these words.

[13]Then David said to his men, “Every man gird on his sword.” So every man girded on his sword, and David also girded on his sword. And about four hundred men went with David, and two hundred stayed with the supplies.

[14]Now one of the young men told Abigail, Nabal’s wife, saying, “Look, David sent messengers from the wilderness to greet our master; and he reviled them.

[15]“But the men *were* very good to us, and we were not hurt, nor did we miss anything as long as we accompanied them, when we were in the fields.

[16]“They were a wall to us both by night and day, all the time we were with them keeping the sheep.

[17]“Now therefore, know and consider what you will do, for harm is determined against our master and against all his household. For he *is such* a scoundrel that *one* cannot speak to him.”

[18]Then Abigail made haste and took two hundred *loaves* of bread, two skins of wine, five sheep already dressed, five seahs of roasted *grain,* one hundred clusters of raisins, and two hundred cakes of figs, and loaded *them* on donkeys.

[19]And she said to her servants, “Go on before me; see, I am coming after you.” But she did not tell her husband Nabal.

[20]So it was, *as* she rode on the donkey, that she went down under cover of the hill; and there were David and his men, coming down toward her, and she met them.

[21]Now David had said, “Surely in vain I have protected all that this *fellow* has in the wilderness, so that nothing was missed of all that *belongs* to him. And he has repaid me evil for good.

[22]“May God do so, and more also, to the enemies of David, if I leave one male of all who *belong* to him by morning light.”

[23]Now when Abigail saw David, she dismounted quickly from the donkey, fell on her face before David, and bowed down to the ground.

[24]So she fell at his feet and said: “On me, my lord, *on* me *let* this iniquity *be!* And please let your maidservant speak in your ears, and hear the words of your maidservant.

[25]“Please, let not my lord regard this scoundrel Nabal. For as his name *is,* so *is* he: Nabal *is* his name, and folly *is* with him! But I, your maidservant, did not see the young men of my lord whom you sent.

[26]“Now therefore, my lord, *as* the LORD lives and *as* your soul lives, since the LORD has held you back from coming to bloodshed and from avenging yourself with your own hand, now then, let your enemies and those who seek harm for my lord be as Nabal.

[27]“And now this present which your maidservant has brought to my lord, let it be given to the young men who follow my lord.

[28]“Please forgive the trespass of your maidservant. For the LORD will certainly make for my lord an enduring house, because my lord fights the battles of the LORD, and evil is not found in you throughout your days.

[29]“Yet a man has risen to pursue you and seek your life, but the life of my lord shall be bound in the bundle of the living with the LORD your God; and the lives of your enemies He shall sling out, *as from* the pocket of a sling.

[30]“And it shall come to pass, when the LORD has done for my lord according to all the good that He has spoken concerning you, and has appointed you ruler over Israel,

[31]“that this will be no grief to you, nor offense of heart to my lord, either that you have shed blood without cause, or that my lord has avenged himself. But when the LORD has dealt well with my lord, then remember your maidservant.”

[32]Then David said to Abigail: “Blessed *is* the LORD God of Israel, who sent you this day to meet me!

[33]“And blessed *is* your advice and blessed *are* you, because you have kept me this day from coming to bloodshed and from avenging myself with my own hand.

[34]“For indeed, *as* the LORD God of Israel lives, who has kept me back from hurting you, unless you had hurried and come to meet me, surely by morning light no males would have been left to Nabal!”

[35]So David received from her hand what she had brought him, and said to her, “Go up in peace to your house. See, I have heeded your voice and respected your person.”

[36]Now Abigail went to Nabal, and there he was, holding a feast in his house, like the feast of a king. And Nabal’s heart *was* merry within him, for he *was* very drunk; therefore she told him nothing, little or much, until morning light.

[37]So it was, in the morning, when the wine had gone from Nabal, and his wife had told him these things, that his heart died within him, and he became *like* a stone.

[38]Then it happened, *after* about ten days, that the LORD struck Nabal, and he died.

[39]So when David heard that Nabal was dead, he said, “Blessed *be* the LORD, who has pleaded the cause of my reproach from the hand of Nabal, and has kept His servant from evil! For the LORD has returned the wickedness of Nabal on his own head.” And David sent and proposed to Abigail, to take her as his wife.

[40]When the servants of David had come to Abigail at Carmel, they spoke to her saying, “David sent us to you, to ask you to become his wife.”

[41]Then she arose, bowed her face to the earth, and said, “Here is your maidservant, a servant to wash the feet of the servants of my lord.”

[42]So Abigail rose in haste and rode on a donkey, attended by five of her maidens; and she followed the messengers of David, and became his wife.

[43]David also took Ahinoam of Jezreel, and so both of them were his wives.

[44]But Saul had given Michal his daughter, David’s wife, to Palti the son of Laish, who *was* from Gallim.

1 Samuel 26

David Spares Saul a Second Time

[1]Now the Ziphites came to Saul at Gibeah, saying, “Is David not hiding in the hill of Hachilah, opposite Jeshimon?”

[2]Then Saul arose and went down to the Wilderness of Ziph, having three thousand chosen men of Israel with him, to seek David in the Wilderness of Ziph.

[3]And Saul encamped in the hill of Hachilah, which *is* opposite Jeshimon, by the road. But David stayed in the wilderness, and he saw that Saul came after him into the wilderness.

[4]David therefore sent out spies, and understood that Saul had indeed come.

[5]So David arose and came to the place where Saul had encamped. And David saw the place where Saul lay, and Abner the son of Ner, the commander of his army. Now Saul lay within the camp, with the people encamped all around him.

[6]Then David answered, and said to Ahimelech the Hittite and to Abishai the son of Zeruiah, brother of Joab, saying, “Who will go down with me to Saul in the camp?” And Abishai said, “I will go down with you.”

[7]So David and Abishai came to the people by night; and there Saul lay sleeping within the camp, with his spear stuck in the ground by his head. And Abner and the people lay all around him.

[8]Then Abishai said to David, “God has delivered your enemy into your hand this day. Now therefore, please, let me strike him at once with the spear, right to the earth; and I will not *have to strike* him a second time!”

[9]But David said to Abishai, “Do not destroy him; for who can stretch out his hand against the LORD’s anointed, and be guiltless?”

[10]David said furthermore, “*As* the LORD lives, the LORD shall strike him, or his day shall come to die, or he shall go out to battle and perish.

[11]“The LORD forbid that I should stretch out my hand against the LORD’s anointed. But please, take now the spear and the jug of water

that *are* by his head, and let us go."

[12]So David took the spear and the jug of water *by* Saul's head, and they got away; and no man saw or knew *it* or awoke. For they *were* all asleep, because a deep sleep from the LORD had fallen on them.

[13]Now David went over to the other side, and stood on the top of a hill afar off, a great distance *being* between them.

[14]And David called out to the people and to Abner the son of Ner, saying, "Do you not answer, Abner?" Then Abner answered and said, "Who *are* you, calling out to the king?"

[15]So David said to Abner, "*Are* you not a man? And who *is* like you in Israel? Why then have you not guarded your lord the king? For one of the people came in to destroy your lord the king.

[16]"This thing that you have done *is* not good. *As* the LORD lives, you deserve to die, because you have not guarded your master, the LORD's anointed. And now see where the king's spear *is,* and the jug of water that *was* by his head."

[17]Then Saul knew David's voice, and said, "*Is* that your voice, my son David?" David said, "*It is* my voice, my lord, O king."

[18]And he said, "Why does my lord thus pursue his servant? For what have I done, or what evil *is* in my hand?

[19]"Now therefore, please, let my lord the king hear the words of his servant: If the LORD has stirred you up against me, let Him accept an offering. But if *it is* the children of men, *may* they *be* cursed before the LORD, for they have driven me out this day from sharing in the inheritance of the LORD, saying, 'Go, serve other gods.'

[20]"So now, do not let my blood fall to the earth before the face of the LORD. For the king of Israel has come out to seek a flea, as when one hunts a partridge in the mountains."

[21]Then Saul said, "I have sinned. Return, my son David. For I will harm you no more, because my life was precious in your eyes this day. Indeed I have played the fool and erred exceedingly."

[22]And David answered and said, "Here is the king's spear. Let one of the young men come over and get it.

[23]"May the LORD repay every man *for* his righteousness and his faithfulness; for the LORD delivered you into *my* hand today, but I

would not stretch out my hand against the LORD’s anointed.

[24]“And indeed, as your life was valued much this day in my eyes, so let my life be valued much in the eyes of the LORD, and let Him deliver me out of all tribulation.”

[25]Then Saul said to David, “*May* you *be* blessed, my son David! You shall both do great things and also still prevail.” So David went on his way, and Saul returned to his place.

1 Samuel 27

David Allied with the Philistines

[1]And David said in his heart, "Now I shall perish someday by the hand of Saul. *There is* nothing better for me than that I should speedily escape to the land of the Philistines; and Saul will despair of me, to seek me anymore in any part of Israel. So I shall escape out of his hand."

[2]Then David arose and went over with the six hundred men who *were* with him to Achish the son of Maoch, king of Gath.

[3]So David dwelt with Achish at Gath, he and his men, each man with his household, *and* David with his two wives, Ahinoam the Jezreelitess, and Abigail the Carmelitess, Nabal's widow.

[4]And it was told Saul that David had fled to Gath; so he sought him no more.

[5]Then David said to Achish, "If I have now found favor in your eyes, let them give me a place in some town in the country, that I may dwell there. For why should your servant dwell in the royal city with you?"

[6]So Achish gave him Ziklag that day. Therefore Ziklag has belonged to the kings of Judah to this day.

[7]Now the time that David dwelt in the country of the Philistines was one full year and four months.

[8]And David and his men went up and raided the Geshurites, the Girzites, and the Amalekites. For those nations were the inhabitants of the land from of old, as you go to Shur, even as far as the land of Egypt.

[9]Whenever David attacked the land, he left neither man nor woman alive, but took away the sheep, the oxen, the donkeys, the camels, and the apparel, and returned and came to Achish.

[10]Then Achish would say, "Where have you made a raid today?" And David would say, "Against the southern *area* of Judah, or against the southern *area* of the Jerahmeelites, or against the southern *area* of the Kenites."

[11]David would save neither man nor woman alive, to bring *news* to Gath, saying, "Lest they should inform on us, saying, 'Thus David

did.’ ” And thus *was* his behavior all the time he dwelt in the country of the Philistines.

[12]So Achish believed David, saying, “He has made his people Israel utterly abhor him; therefore he will be my servant forever.”

1 Samuel 28

[1]Now it happened in those days that the Philistines gathered their armies together for war, to fight with Israel. And Achish said to David, “You assuredly know that you will go out with me to battle, you and your men.”

[2]So David said to Achish, “Surely you know what your servant can do.” And Achish said to David, “Therefore I will make you one of my chief guardians forever.”

Saul Consults a Medium

[3]Now Samuel had died, and all Israel had lamented for him and buried him in Ramah, in his own city. And Saul had put the mediums and the spiritists out of the land.

[4]Then the Philistines gathered together, and came and encamped at Shunem. So Saul gathered all Israel together, and they encamped at Gilboa.

[5]When Saul saw the army of the Philistines, he was afraid, and his heart trembled greatly.

[6]And when Saul inquired of the LORD, the LORD did not answer him, either by dreams or by Urim or by the prophets.

[7]Then Saul said to his servants, “Find me a woman who is a medium, that I may go to her and inquire of her.” And his servants said to him, “In fact, *there is* a woman who is a medium at En Dor.”

[8]So Saul disguised himself and put on other clothes, and he went, and two men with him; and they came to the woman by night. And he said, “Please conduct a séance for me, and bring up for me the one I shall name to you.”

[9]Then the woman said to him, “Look, you know what Saul has done, how he has cut off the mediums and the spiritists from the land. Why then do you lay a snare for my life, to cause me to die?”

[10]And Saul swore to her by the LORD, saying, “*As* the LORD lives, no punishment shall come upon you for this thing.”

[11]Then the woman said, “Whom shall I bring up for you?” And he said, “Bring up Samuel for me.”

[12]When the woman saw Samuel, she cried out with a loud voice. And the woman spoke to Saul, saying, “Why have you deceived me? For you *are* Saul!”

[13]And the king said to her, “Do not be afraid. What did you see?” And the woman said to Saul, “I saw a spirit ascending out of the earth.”

[14]So he said to her, “What *is* his form?” And she said, “An old man is coming up, and he *is* covered with a mantle.” And Saul perceived that it *was* Samuel, and he stooped with *his* face to the ground and bowed down.

[15]Now Samuel said to Saul, “Why have you disturbed me by bringing me up?” And Saul answered, “I am deeply distressed; for the Philistines make war against me, and God has departed from me and does not answer me anymore, neither by prophets nor by dreams. Therefore I have called you, that you may reveal to me what I should do.”

[16]Then Samuel said: “So why do you ask me, seeing the LORD has departed from you and has become your enemy?

[17]“And the LORD has done for Himself as He spoke by me. For the LORD has torn the kingdom out of your hand and given it to your neighbor, David.

[18]“Because you did not obey the voice of the LORD nor execute His fierce wrath upon Amalek, therefore the LORD has done this thing to you this day.

[19]“Moreover the LORD will also deliver Israel with you into the hand of the Philistines. And tomorrow you and your sons *will be* with me. The LORD will also deliver the army of Israel into the hand of the Philistines.”

[20]Immediately Saul fell full length on the ground, and was dreadfully afraid because of the words of Samuel. And there was no strength in him, for he had eaten no food all day or all night.

[21]And the woman came to Saul and saw that he was severely troubled, and said to him, “Look, your maidservant has obeyed your voice, and I have put my life in my hands and heeded the words which you spoke to me.

[22]“Now therefore, please, heed also the voice of your maidservant, and let me set a piece of bread before you; and eat, that you may have strength when you go on *your* way.”

[23]But he refused and said, “I will not eat.” So his servants, together with the woman, urged him; and he heeded their voice. Then he arose from the ground and sat on the bed.

[24]Now the woman had a fatted calf in the house, and she hastened to kill it. And she took flour and kneaded *it,* and baked unleavened bread from it.

[25]So she brought *it* before Saul and his servants, and they ate. Then they rose and went away that night.

1 Samuel 29

The Philistines Reject David

[1]Then the Philistines gathered together all their armies at Aphek, and the Israelites encamped by a fountain which *is* in Jezreel.

[2]And the lords of the Philistines passed in review by hundreds and by thousands, but David and his men passed in review at the rear with Achish.

[3]Then the princes of the Philistines said, "What *are* these Hebrews *doing here?*" And Achish said to the princes of the Philistines, "*Is* this not David, the servant of Saul king of Israel, who has been with me these days, or these years? And to this day I have found no fault in him since he defected *to me*."

[4]But the princes of the Philistines were angry with him; so the princes of the Philistines said to him, "Make this fellow return, that he may go back to the place which you have appointed for him, and do not let him go down with us to battle, lest in the battle he become our adversary. For with what could he reconcile himself to his master, if not with the heads of these men?

[5]"*Is* this not David, of whom they sang to one another in dances, saying:

> 'Saul has slain his thousands,
> And David his ten thousands'?"

[6]Then Achish called David and said to him, "Surely, *as* the LORD lives, you have been upright, and your going out and your coming in with me in the army *is* good in my sight. For to this day I have not found evil in you since the day of your coming to me. Nevertheless the lords do not favor you.

[7]"Therefore return now, and go in peace, that you may not displease the lords of the Philistines."

[8]So David said to Achish, "But what have I done? And to this day what have you found in your servant as long as I have been with you, that I may not go and fight against the enemies of my lord the king?"

[9]Then Achish answered and said to David, “I know that you *are* as good in my sight as an angel of God; nevertheless the princes of the Philistines have said, ‘He shall not go up with us to the battle.’

[10]“Now therefore, rise early in the morning with your master’s servants who have come with you. And as soon as you are up early in the morning and have light, depart.”

[11]So David and his men rose early to depart in the morning, to return to the land of the Philistines. And the Philistines went up to Jezreel.

1 Samuel 30

David's Conflict with the Amalekites

[1]Now it happened, when David and his men came to Ziklag, on the third day, that the Amalekites had invaded the South and Ziklag, attacked Ziklag and burned it with fire,

[2]and had taken captive the women and those who *were* there, from small to great; they did not kill anyone, but carried *them* away and went their way.

[3]So David and his men came to the city, and there it was, burned with fire; and their wives, their sons, and their daughters had been taken captive.

[4]Then David and the people who *were* with him lifted up their voices and wept, until they had no more power to weep.

[5]And David's two wives, Ahinoam the Jezreelitess, and Abigail the widow of Nabal the Carmelite, had been taken captive.

[6]Now David was greatly distressed, for the people spoke of stoning him, because the soul of all the people was grieved, every man for his sons and his daughters. But David strengthened himself in the LORD his God.

[7]Then David said to Abiathar the priest, Ahimelech's son, "Please bring the ephod here to me." And Abiathar brought the ephod to David.

[8]So David inquired of the LORD, saying, "Shall I pursue this troop? Shall I overtake them?" And He answered him, "Pursue, for you shall surely overtake *them* and without fail recover *all*."

[9]So David went, he and the six hundred men who *were* with him, and came to the Brook Besor, where those stayed who were left behind.

[10]But David pursued, he and four hundred men; for two hundred stayed *behind,* who were so weary that they could not cross the Brook Besor.

[11]Then they found an Egyptian in the field, and brought him to David; and they gave him bread and he ate, and they let him drink water.

[12]And they gave him a piece of a cake of figs and two clusters of raisins. So when he had eaten, his strength came back to him; for he had

eaten no bread nor drunk water for three days and three nights.

[13]Then David said to him, “To whom do you *belong,* and where *are* you from?” And he said, “I *am* a young man from Egypt, servant of an Amalekite; and my master left me behind, because three days ago I fell sick.

[14]“We made an invasion of the southern *area* of the Cherethites, in the *territory* which *belongs* to Judah, and of the southern *area* of Caleb; and we burned Ziklag with fire.”

[15]And David said to him, “Can you take me down to this troop?” So he said, “Swear to me by God that you will neither kill me nor deliver me into the hands of my master, and I will take you down to this troop.”

[16]And when he had brought him down, there they were, spread out over all the land, eating and drinking and dancing, because of all the great spoil which they had taken from the land of the Philistines and from the land of Judah.

[17]Then David attacked them from twilight until the evening of the next day. Not a man of them escaped, except four hundred young men who rode on camels and fled.

[18]So David recovered all that the Amalekites had carried away, and David rescued his two wives.

[19]And nothing of theirs was lacking, either small or great, sons or daughters, spoil or anything which they had taken from them; David recovered all.

[20]Then David took all the flocks and herds they had driven before those *other* livestock, and said, “This *is* David’s spoil.”

[21]Now David came to the two hundred men who had been so weary that they could not follow David, whom they also had made to stay at the Brook Besor. So they went out to meet David and to meet the people who *were* with him. And when David came near the people, he greeted them.

[22]Then all the wicked and worthless men of those who went with David answered and said, “Because they did not go with us, we will not give them *any* of the spoil that we have recovered, except for every man’s wife and children, that they may lead *them* away and depart.”

[23]But David said, “My brethren, you shall not do so with what the LORD has given us, who has preserved us and delivered into our hand

the troop that came against us.

[24]“For who will heed you in this matter? But as his part *is* who goes down to the battle, so *shall* his part *be* who stays by the supplies; they shall share alike.”

[25]So it was, from that day forward; he made it a statute and an ordinance for Israel to this day.

[26]Now when David came to Ziklag, he sent *some* of the spoil to the elders of Judah, to his friends, saying, “Here is a present for you from the spoil of the enemies of the LORD”—

[27]to *those* who *were* in Bethel, *those* who *were* in Ramoth of the South, *those* who *were* in Jattir,

[28]*those* who *were* in Aroer, *those* who *were* in Siphmoth, *those* who *were* in Eshtemoa,

[29]*those* who *were* in Rachal, *those* who *were* in the cities of the Jerahmeelites, *those* who *were* in the cities of the Kenites,

[30]*those* who *were* in Hormah, *those* who *were* in Chorashan, *those* who *were* in Athach,

[31]*those* who *were* in Hebron, and to all the places where David himself and his men were accustomed to rove.

1 Samuel 31

The Tragic End of Saul and His Sons

[1]Now the Philistines fought against Israel; and the men of Israel fled from before the Philistines, and fell slain on Mount Gilboa.

[2]Then the Philistines followed hard after Saul and his sons. And the Philistines killed Jonathan, Abinadab, and Malchishua, Saul's sons.

[3]The battle became fierce against Saul. The archers hit him, and he was severely wounded by the archers.

[4]Then Saul said to his armorbearer, "Draw your sword, and thrust me through with it, lest these uncircumcised men come and thrust me through and abuse me." But his armorbearer would not, for he was greatly afraid. Therefore Saul took a sword and fell on it.

[5]And when his armorbearer saw that Saul was dead, he also fell on his sword, and died with him.

[6]So Saul, his three sons, his armorbearer, and all his men died together that same day.

[7]And when the men of Israel who *were* on the other side of the valley, and *those* who *were* on the other side of the Jordan, saw that the men of Israel had fled and that Saul and his sons were dead, they forsook the cities and fled; and the Philistines came and dwelt in them.

[8]So it happened the next day, when the Philistines came to strip the slain, that they found Saul and his three sons fallen on Mount Gilboa.

[9]And they cut off his head and stripped off his armor, and sent *word* throughout the land of the Philistines, to proclaim *it in* the temple of their idols and among the people.

[10]Then they put his armor in the temple of the Ashtoreths, and they fastened his body to the wall of Beth Shan.

[11]Now when the inhabitants of Jabesh Gilead heard what the Philistines had done to Saul,

[12]all the valiant men arose and traveled all night, and took the body of Saul and the bodies of his sons from the wall of Beth Shan; and they came to Jabesh and burned them there.

[13]Then they took their bones and buried *them* under the tamarisk tree at Jabesh, and fasted seven days.

The Second Book of

Samuel

2 Samuel 1

The Report of Saul's Death

[1]Now it came to pass after the death of Saul, when David had returned from the slaughter of the Amalekites, and David had stayed two days in Ziklag,

[2]on the third day, behold, it happened that a man came from Saul's camp with his clothes torn and dust on his head. So it was, when he came to David, that he fell to the ground and prostrated himself.

[3]And David said to him, "Where have you come from?" So he said to him, "I have escaped from the camp of Israel."

[4]Then David said to him, "How did the matter go? Please tell me." And he answered, "The people have fled from the battle, many of the people are fallen and dead, and Saul and Jonathan his son are dead also."

[5]So David said to the young man who told him, "How do you know that Saul and Jonathan his son are dead?"

[6]Then the young man who told him said, "As I happened by chance *to be* on Mount Gilboa, there was Saul, leaning on his spear; and indeed the chariots and horsemen followed hard after him.

[7]"Now when he looked behind him, he saw me and called to me. And I answered, 'Here I am.'

[8]"And he said to me, 'Who *are* you?' So I answered him, 'I *am* an Amalekite.'

[9]"He said to me again, 'Please stand over me and kill me, for anguish has come upon me, but my life still *remains* in me.'

[10]"So I stood over him and killed him, because I was sure that he could not live after he had fallen. And I took the crown that *was* on his head and the bracelet that *was* on his arm, and have brought them here to my lord."

[11]Therefore David took hold of his own clothes and tore them, and *so did* all the men who *were* with him.

[12]And they mourned and wept and fasted until evening for Saul and for Jonathan his son, for the people of the LORD and for the house of

Israel, because they had fallen by the sword.

[13]Then David said to the young man who told him, “Where *are* you from?” And he answered, “I *am* the son of an alien, an Amalekite.”

[14]So David said to him, “How was it you were not afraid to put forth your hand to destroy the LORD’s anointed?”

[15]Then David called one of the young men and said, “Go near, *and* execute him!” And he struck him so that he died.

[16]So David said to him, “Your blood *is* on your own head, for your own mouth has testified against you, saying, ‘I have killed the LORD’s anointed.’ ”

The Song of the Bow

17Then David lamented with this lamentation over Saul and over Jonathan his son,

[18]and he told *them* to teach the children of Judah *the Song of* the Bow; indeed *it is* written in the Book of Jasher:

[19]“The beauty of Israel is slain on your high places!
How the mighty have fallen!
[20]Tell *it* not in Gath,
Proclaim *it* not in the streets of Ashkelon—
Lest the daughters of the Philistines rejoice,
Lest the daughters of the uncircumcised triumph.

[21]“O mountains of Gilboa,
Let there be no dew nor rain upon you,
Nor fields of offerings.
For the shield of the mighty is cast away there!
The shield of Saul, not anointed with oil.
[22]From the blood of the slain,
From the fat of the mighty,
The bow of Jonathan did not turn back,
And the sword of Saul did not return empty.

[23]“Saul and Jonathan *were* beloved and pleasant in their lives,
And in their death they were not divided;

They were swifter than eagles,
They were stronger than lions.

[24]“O daughters of Israel, weep over Saul,
Who clothed you in scarlet, with luxury;
Who put ornaments of gold on your apparel.

[25]“How the mighty have fallen in the midst of the battle!
Jonathan *was* slain in your high places.
[26]I am distressed for you, my brother Jonathan;
You have been very pleasant to me;
Your love to me was wonderful,
Surpassing the love of women.

[27]“How the mighty have fallen,
And the weapons of war perished!”

2 Samuel 2

David Anointed King of Judah

[1]It happened after this that David inquired of the LORD, saying, "Shall I go up to any of the cities of Judah?" And the LORD said to him, "Go up." David said, "Where shall I go up?" And He said, "To Hebron."

[2]So David went up there, and his two wives also, Ahinoam the Jezreelitess, and Abigail the widow of Nabal the Carmelite.

[3]And David brought up the men who *were* with him, every man with his household. So they dwelt in the cities of Hebron.

[4]Then the men of Judah came, and there they anointed David king over the house of Judah. And they told David, saying, "The men of Jabesh Gilead *were the ones* who buried Saul."

[5]So David sent messengers to the men of Jabesh Gilead, and said to them, "You *are* blessed of the LORD, for you have shown this kindness to your lord, to Saul, and have buried him.

[6]"And now may the LORD show kindness and truth to you. I also will repay you this kindness, because you have done this thing.

[7]"Now therefore, let your hands be strengthened, and be valiant; for your master Saul is dead, and also the house of Judah has anointed me king over them."

Ishbosheth Made King of Israel

[8]But Abner the son of Ner, commander of Saul's army, took Ishbosheth the son of Saul and brought him over to Mahanaim;

[9]and he made him king over Gilead, over the Ashurites, over Jezreel, over Ephraim, over Benjamin, and over all Israel.

[10]Ishbosheth, Saul's son, *was* forty years old when he began to reign over Israel, and he reigned two years. Only the house of Judah followed David.

[11]And the time that David was king in Hebron over the house of Judah was seven years and six months.

Israel and Judah at War

12Now Abner the son of Ner, and the servants of Ishbosheth the son of Saul, went out from Mahanaim to Gibeon.

13And Joab the son of Zeruiah, and the servants of David, went out and met them by the pool of Gibeon. So they sat down, one on one side of the pool and the other on the other side of the pool.

14Then Abner said to Joab, “Let the young men now arise and compete before us.” And Joab said, “Let them arise.”

15So they arose and went over by number, twelve from Benjamin, *followers* of Ishbosheth the son of Saul, and twelve from the servants of David.

16And each one grasped his opponent by the head and *thrust* his sword in his opponent’s side; so they fell down together. Therefore that place was called the Field of Sharp Swords, which *is* in Gibeon.

17So there was a very fierce battle that day, and Abner and the men of Israel were beaten before the servants of David.

18Now the three sons of Zeruiah were there: Joab and Abishai and Asahel. And Asahel *was as* fleet of foot as a wild gazelle.

19So Asahel pursued Abner, and in going he did not turn to the right hand or to the left from following Abner.

20Then Abner looked behind him and said, “*Are* you Asahel?” He answered, “I *am.*”

21And Abner said to him, “Turn aside to your right hand or to your left, and lay hold on one of the young men and take his armor for yourself.” But Asahel would not turn aside from following him.

22So Abner said again to Asahel, “Turn aside from following me. Why should I strike you to the ground? How then could I face your brother Joab?”

23However, he refused to turn aside. Therefore Abner struck him in the stomach with the blunt end of the spear, so that the spear came out of his back; and he fell down there and died on the spot. So it was *that* as many as came to the place where Asahel fell down and died, stood still.

24Joab and Abishai also pursued Abner. And the sun was going down when they came to the hill of Ammah, which *is* before Giah by the road to the Wilderness of Gibeon.

[25]Now the children of Benjamin gathered together behind Abner and became a unit, and took their stand on top of a hill.

[26]Then Abner called to Joab and said, “Shall the sword devour forever? Do you not know that it will be bitter in the latter end? How long will it be then until you tell the people to return from pursuing their brethren?”

[27]And Joab said, “*As* God lives, unless you had spoken, surely then by morning all the people would have given up pursuing their brethren.”

[28]So Joab blew a trumpet; and all the people stood still and did not pursue Israel anymore, nor did they fight anymore.

[29]Then Abner and his men went on all that night through the plain, crossed over the Jordan, and went through all Bithron; and they came to Mahanaim.

[30]So Joab returned from pursuing Abner. And when he had gathered all the people together, there were missing of David’s servants nineteen men and Asahel.

[31]But the servants of David had struck down, of Benjamin and Abner’s men, three hundred and sixty men who died.

[32]Then they took up Asahel and buried him in his father’s tomb, which *was in* Bethlehem. And Joab and his men went all night, and they came to Hebron at daybreak.

2 Samuel 3

[1]Now there was a long war between the house of Saul and the house of David. But David grew stronger and stronger, and the house of Saul grew weaker and weaker.

Sons of David

[2]Sons were born to David in Hebron: His firstborn was Amnon by Ahinoam the Jezreelitess;

[3]his second, Chileab, by Abigail the widow of Nabal the Carmelite; the third, Absalom the son of Maacah, the daughter of Talmai, king of Geshur;

[4]the fourth, Adonijah the son of Haggith; the fifth, Shephatiah the son of Abital;

[5]and the sixth, Ithream, by David's wife Eglah. These were born to David in Hebron.

Abner Joins Forces with David

[6]Now it was so, while there was war between the house of Saul and the house of David, that Abner was strengthening *his hold* on the house of Saul.

[7]And Saul had a concubine, whose name *was* Rizpah, the daughter of Aiah. So *Ishbosheth* said to Abner, "Why have you gone in to my father's concubine?"

[8]Then Abner became very angry at the words of Ishbosheth, and said, "*Am* I a dog's head that belongs to Judah? Today I show loyalty to the house of Saul your father, to his brothers, and to his friends, and have not delivered you into the hand of David; and you charge me today with a fault concerning this woman?

[9]"May God do so to Abner, and more also, if I do not do for David as the LORD has sworn to him—

[10]"to transfer the kingdom from the house of Saul, and set up the throne of David over Israel and over Judah, from Dan to Beersheba."

[11]And he could not answer Abner another word, because he feared him.

[12]Then Abner sent messengers on his behalf to David, saying, “Whose *is* the land?” saying *also,* “Make your covenant with me, and indeed my hand *shall be* with you to bring all Israel to you.”

[13]And *David* said, “Good, I will make a covenant with you. But one thing I require of you: you shall not see my face unless you first bring Michal, Saul’s daughter, when you come to see my face.”

[14]So David sent messengers to Ishbosheth, Saul’s son, saying, “Give *me* my wife Michal, whom I betrothed to myself for a hundred foreskins of the Philistines.”

[15]And Ishbosheth sent and took her from *her* husband, from Paltiel the son of Laish.

[16]Then her husband went along with her to Bahurim, weeping behind her. So Abner said to him, “Go, return!” And he returned.

[17]Now Abner had communicated with the elders of Israel, saying, “In time past you were seeking for David *to be* king over you.

[18]“Now then, do *it!* For the LORD has spoken of David, saying, ‘By the hand of My servant David, I will save My people Israel from the hand of the Philistines and the hand of all their enemies.’ ”

[19]And Abner also spoke in the hearing of Benjamin. Then Abner also went to speak in the hearing of David in Hebron all that seemed good to Israel and the whole house of Benjamin.

[20]So Abner and twenty men with him came to David at Hebron. And David made a feast for Abner and the men who *were* with him.

[21]Then Abner said to David, “I will arise and go, and gather all Israel to my lord the king, that they may make a covenant with you, and that you may reign over all that your heart desires.” So David sent Abner away, and he went in peace.

Joab Murders Abner

[22]At that moment the servants of David and Joab came from a raid and brought much spoil with them. But Abner *was* not with David in Hebron, for he had sent him away, and he had gone in peace.

[23]When Joab and all the troops that *were* with him had come, they told Joab, saying, "Abner the son of Ner came to the king, and he sent him away, and he has gone in peace."

[24]Then Joab came to the king and said, "What have you done? Look, Abner came to you; why *is* it *that* you sent him away, and he has already gone?

[25]"Surely you realize that Abner the son of Ner came to deceive you, to know your going out and your coming in, and to know all that you are doing."

[26]And when Joab had gone from David's presence, he sent messengers after Abner, who brought him back from the well of Sirah. But David did not know *it*.

[27]Now when Abner had returned to Hebron, Joab took him aside in the gate to speak with him privately, and there stabbed him in the stomach, so that he died for the blood of Asahel his brother.

[28]Afterward, when David heard *it,* he said, "My kingdom and I *are* guiltless before the LORD forever of the blood of Abner the son of Ner.

[29]"Let it rest on the head of Joab and on all his father's house; and let there never fail to be in the house of Joab one who has a discharge or is a leper, who leans on a staff or falls by the sword, or who lacks bread."

[30]So Joab and Abishai his brother killed Abner, because he had killed their brother Asahel at Gibeon in the battle.

David's Mourning for Abner

[31]Then David said to Joab and to all the people who were with him, "Tear your clothes, gird yourselves with sackcloth, and mourn for Abner." And King David followed the coffin.

[32]So they buried Abner in Hebron; and the king lifted up his voice and wept at the grave of Abner, and all the people wept.

[33]And the king sang *a lament* over Abner and said:

> "Should Abner die as a fool dies?
> [34]Your hands were not bound
> Nor your feet put into fetters;
> As a man falls before wicked men, *so* you fell."

Then all the people wept over him again.

[35]And when all the people came to persuade David to eat food while it was still day, David took an oath, saying, “God do so to me, and more also, if I taste bread or anything else till the sun goes down!”

[36]Now all the people took note *of it,* and it pleased them, since whatever the king did pleased all the people.

[37]For all the people and all Israel understood that day that it had not been the king’s *intent* to kill Abner the son of Ner.

[38]Then the king said to his servants, “Do you not know that a prince and a great man has fallen this day in Israel?

[39]“And I *am* weak today, though anointed king; and these men, the sons of Zeruiah, *are* too harsh for me. The LORD shall repay the evildoer according to his wickedness.”

2 Samuel 4

Ishbosheth Is Murdered

[1]When Saul’s son heard that Abner had died in Hebron, he lost heart, and all Israel was troubled.

[2]Now Saul’s son *had* two men *who were* captains of troops. The name of one *was* Baanah and the name of the other Rechab, the sons of Rimmon the Beerothite, of the children of Benjamin. (For Beeroth also was *part* of Benjamin,

[3]because the Beerothites fled to Gittaim and have been sojourners there until this day.)

[4]Jonathan, Saul’s son, had a son *who was* lame in *his* feet. He was five years old when the news about Saul and Jonathan came from Jezreel; and his nurse took him up and fled. And it happened, as she made haste to flee, that he fell and became lame. His name *was* Mephibosheth.

[5]Then the sons of Rimmon the Beerothite, Rechab and Baanah, set out and came at about the heat of the day to the house of Ishbosheth, who was lying on his bed at noon.

[6]And they came there, all the way into the house, *as though* to get wheat, and they stabbed him in the stomach. Then Rechab and Baanah his brother escaped.

[7]For when they came into the house, he was lying on his bed in his bedroom; then they struck him and killed him, beheaded him and took his head, and were all night escaping through the plain.

[8]And they brought the head of Ishbosheth to David at Hebron, and said to the king, “Here is the head of Ishbosheth, the son of Saul your enemy, who sought your life; and the LORD has avenged my lord the king this day of Saul and his descendants.”

[9]But David answered Rechab and Baanah his brother, the sons of Rimmon the Beerothite, and said to them, “*As* the LORD lives, who has redeemed my life from all adversity,

[10]“when someone told me, saying, ‘Look, Saul is dead,’ thinking to have brought good news, I arrested him and had him executed in Ziklag—the one who *thought* I would give him a reward for *his* news.

[11]"How much more, when wicked men have killed a righteous person in his own house on his bed? Therefore, shall I not now require his blood at your hand and remove you from the earth?"

[12]So David commanded his young men, and they executed them, cut off their hands and feet, and hanged *them* by the pool in Hebron. But they took the head of Ishbosheth and buried *it* in the tomb of Abner in Hebron.

2 Samuel 5

David Reigns over All Israel

[1]Then all the tribes of Israel came to David at Hebron and spoke, saying, "Indeed we *are* your bone and your flesh.

[2]"Also, in time past, when Saul was king over us, you were the one who led Israel out and brought them in; and the LORD said to you, 'You shall shepherd My people Israel, and be ruler over Israel.' "

[3]Therefore all the elders of Israel came to the king at Hebron, and King David made a covenant with them at Hebron before the LORD. And they anointed David king over Israel.

[4]David *was* thirty years old when he began to reign, *and* he reigned forty years.

[5]In Hebron he reigned over Judah seven years and six months, and in Jerusalem he reigned thirty-three years over all Israel and Judah.

The Conquest of Jerusalem

[6]And the king and his men went to Jerusalem against the Jebusites, the inhabitants of the land, who spoke to David, saying, "You shall not come in here; but the blind and the lame will repel you," thinking, "David cannot come in here."

[7]Nevertheless David took the stronghold of Zion (that *is,* the City of David).

[8]Now David said on that day, "Whoever climbs up by way of the water shaft and defeats the Jebusites (the lame and the blind, *who are* hated by David's soul), *he shall be chief and captain*." Therefore they say, "The blind and the lame shall not come into the house."

[9]Then David dwelt in the stronghold, and called it the City of David. And David built all around from the Millo and inward.

[10]So David went on and became great, and the LORD God of hosts *was* with him.

[11]Then Hiram king of Tyre sent messengers to David, and cedar trees, and carpenters and masons. And they built David a house.

[12]So David knew that the LORD had established him as king over Israel, and that He had exalted His kingdom for the sake of His people Israel.

[13]And David took more concubines and wives from Jerusalem, after he had come from Hebron. Also more sons and daughters were born to David.

[14]Now these *are* the names of those who were born to him in Jerusalem: Shammua, Shobab, Nathan, Solomon,

[15]Ibhar, Elishua, Nepheg, Japhia,

[16]Elishama, Eliada, and Eliphelet.

The Philistines Defeated

[17]Now when the Philistines heard that they had anointed David king over Israel, all the Philistines went up to search for David. And David heard *of it* and went down to the stronghold.

[18]The Philistines also went and deployed themselves in the Valley of Rephaim.

[19]So David inquired of the LORD, saying, “Shall I go up against the Philistines? Will You deliver them into my hand?” And the LORD said to David, “Go up, for I will doubtless deliver the Philistines into your hand.”

[20]So David went to Baal Perazim, and David defeated them there; and he said, “The LORD has broken through my enemies before me, like a breakthrough of water.” Therefore he called the name of that place Baal Perazim.

[21]And they left their images there, and David and his men carried them away.

[22]Then the Philistines went up once again and deployed themselves in the Valley of Rephaim.

[23]Therefore David inquired of the LORD, and He said, “You shall not go up; circle around behind them, and come upon them in front of the mulberry trees.

[24]“And it shall be, when you hear the sound of marching in the tops of the mulberry trees, then you shall advance quickly. For then the LORD will go out before you to strike the camp of the Philistines.”

[25]And David did so, as the LORD commanded him; and he drove back the Philistines from Geba as far as Gezer.

2 Samuel 6

The Ark Brought to Jerusalem

[1]Again David gathered all *the* choice *men* of Israel, thirty thousand.

[2]And David arose and went with all the people who *were* with him from Baale Judah to bring up from there the ark of God, whose name is called by the Name, the LORD of Hosts, who dwells *between* the cherubim.

[3]So they set the ark of God on a new cart, and brought it out of the house of Abinadab, which *was* on the hill; and Uzzah and Ahio, the sons of Abinadab, drove the new cart.

[4]And they brought it out of the house of Abinadab, which *was* on the hill, accompanying the ark of God; and Ahio went before the ark.

[5]Then David and all the house of Israel played *music* before the LORD on all kinds of *instruments of* fir wood, on harps, on stringed instruments, on tambourines, on sistrums, and on cymbals.

[6]And when they came to Nachon's threshing floor, Uzzah put out *his hand* to the ark of God and took hold of it, for the oxen stumbled.

[7]Then the anger of the LORD was aroused against Uzzah, and God struck him there for *his* error; and he died there by the ark of God.

[8]And David became angry because of the LORD's outbreak against Uzzah; and he called the name of the place Perez Uzzah to this day.

[9]David was afraid of the LORD that day; and he said, "How can the ark of the LORD come to me?"

[10]So David would not move the ark of the LORD with him into the City of David; but David took it aside into the house of Obed-Edom the Gittite.

[11]The ark of the LORD remained in the house of Obed-Edom the Gittite three months. And the LORD blessed Obed-Edom and all his household.

[12]Now it was told King David, saying, "The LORD has blessed the house of Obed-Edom and all that *belongs* to him, because of the ark of God." So David went and brought up the ark of God from the house of Obed-Edom to the City of David with gladness.

[13]And so it was, when those bearing the ark of the LORD had gone six paces, that he sacrificed oxen and fatted sheep.

[14]Then David danced before the LORD with all *his* might; and David *was* wearing a linen ephod.

[15]So David and all the house of Israel brought up the ark of the LORD with shouting and with the sound of the trumpet.

[16]Now as the ark of the LORD came into the City of David, Michal, Saul's daughter, looked through a window and saw King David leaping and whirling before the LORD; and she despised him in her heart.

[17]So they brought the ark of the LORD, and set it in its place in the midst of the tabernacle that David had erected for it. Then David offered burnt offerings and peace offerings before the LORD.

[18]And when David had finished offering burnt offerings and peace offerings, he blessed the people in the name of the LORD of hosts.

[19]Then he distributed among all the people, among the whole multitude of Israel, both the women and the men, to everyone a loaf of bread, a piece *of meat,* and a cake of raisins. So all the people departed, everyone to his house.

[20]Then David returned to bless his household. And Michal the daughter of Saul came out to meet David, and said, "How glorious was the king of Israel today, uncovering himself today in the eyes of the maids of his servants, as one of the base fellows shamelessly uncovers himself!"

[21]So David said to Michal, "*It was* before the LORD, who chose me instead of your father and all his house, to appoint me ruler over the people of the LORD, over Israel. Therefore I will play *music* before the LORD.

[22]"And I will be even more undignified than this, and will be humble in my own sight. But as for the maidservants of whom you have spoken, by them I will be held in honor."

[23]Therefore Michal the daughter of Saul had no children to the day of her death.

2 Samuel 7

God’s Covenant with David

[1]Now it came to pass when the king was dwelling in his house, and the LORD had given him rest from all his enemies all around,

[2]that the king said to Nathan the prophet, “See now, I dwell in a house of cedar, but the ark of God dwells inside tent curtains.”

[3]Then Nathan said to the king, “Go, do all that *is* in your heart, for the LORD *is* with you.”

[4]But it happened that night that the word of the LORD came to Nathan, saying,

[5]“Go and tell My servant David, ‘Thus says the LORD: “Would you build a house for Me to dwell in?

[6]“For I have not dwelt in a house since the time that I brought the children of Israel up from Egypt, even to this day, but have moved about in a tent and in a tabernacle.

[7]“Wherever I have moved about with all the children of Israel, have I ever spoken a word to anyone from the tribes of Israel, whom I commanded to shepherd My people Israel, saying, ‘Why have you not built Me a house of cedar?’ ” ’

[8]“Now therefore, thus shall you say to My servant David, ‘Thus says the LORD of hosts: “I took you from the sheepfold, from following the sheep, to be ruler over My people, over Israel.

[9]“And I have been with you wherever you have gone, and have cut off all your enemies from before you, and have made you a great name, like the name of the great men who *are* on the earth.

[10]“Moreover I will appoint a place for My people Israel, and will plant them, that they may dwell in a place of their own and move no more; nor shall the sons of wickedness oppress them anymore, as previously,

[11]“since the time that I commanded judges *to be* over My people Israel, and have caused you to rest from all your enemies. Also the LORD tells you that He will make you a house.

12“When your days are fulfilled and you rest with your fathers, I will set up your seed after you, who will come from your body, and I will establish his kingdom.

13“He shall build a house for My name, and I will establish the throne of his kingdom forever.

14“I will be his Father, and he shall be My son. If he commits iniquity, I will chasten him with the rod of men and with the blows of the sons of men.

15“But My mercy shall not depart from him, as I took *it* from Saul, whom I removed from before you.

16“And your house and your kingdom shall be established forever before you. Your throne shall be established forever.” ’ ”

17According to all these words and according to all this vision, so Nathan spoke to David.

David’s Thanksgiving to God

18Then King David went in and sat before the LORD; and he said: “Who *am* I, O Lord GOD? And what is my house, that You have brought me this far?

19“And yet this was a small thing in Your sight, O Lord GOD; and You have also spoken of Your servant’s house for a great while to come. *Is* this the manner of man, O Lord GOD?

20“Now what more can David say to You? For You, Lord GOD, know Your servant.

21“For Your word’s sake, and according to Your own heart, You have done all these great things, to make Your servant know *them*.

22“Therefore You are great, O Lord GOD. For *there is* none like You, nor *is there any* God besides You, according to all that we have heard with our ears.

23“And who *is* like Your people, like Israel, the one nation on the earth whom God went to redeem for Himself as a people, to make for Himself a name—and to do for Yourself great and awesome deeds for Your land—before Your people whom You redeemed for Yourself from Egypt, the nations, and their gods?

[24]“For You have made Your people Israel Your very own people forever; and You, LORD, have become their God.

[25]“Now, O LORD God, the word which You have spoken concerning Your servant and concerning his house, establish *it* forever and do as You have said.

[26]“So let Your name be magnified forever, saying, ‘The LORD of hosts *is* the God over Israel.’ And let the house of Your servant David be established before You.

[27]“For You, O LORD of hosts, God of Israel, have revealed *this* to Your servant, saying, ‘I will build you a house.’ Therefore Your servant has found it in his heart to pray this prayer to You.

[28]“And now, O Lord GOD, You are God, and Your words are true, and You have promised this goodness to Your servant.

[29]“Now therefore, let it please You to bless the house of Your servant, that it may continue before You forever; for You, O Lord GOD, have spoken *it,* and with Your blessing let the house of Your servant be blessed forever.”

2 Samuel 8

David's Further Conquests

[1]After this it came to pass that David attacked the Philistines and subdued them. And David took Metheg Ammah from the hand of the Philistines.

[2]Then he defeated Moab. Forcing them down to the ground, he measured them off with a line. With two lines he measured off those to be put to death, and with one full line those to be kept alive. So the Moabites became David's servants, *and* brought tribute.

[3]David also defeated Hadadezer the son of Rehob, king of Zobah, as he went to recover his territory at the River Euphrates.

[4]David took from him one thousand *chariots,* seven hundred horsemen, and twenty thousand foot soldiers. Also David hamstrung all the chariot horses, except that he spared *enough* of them for one hundred chariots.

[5]When the Syrians of Damascus came to help Hadadezer king of Zobah, David killed twenty-two thousand of the Syrians.

[6]Then David put garrisons in Syria of Damascus; and the Syrians became David's servants, *and* brought tribute. So the LORD preserved David wherever he went.

[7]And David took the shields of gold that had belonged to the servants of Hadadezer, and brought them to Jerusalem.

[8]Also from Betah and from Berothai, cities of Hadadezer, King David took a large amount of bronze.

[9]When Toi king of Hamath heard that David had defeated all the army of Hadadezer,

[10]then Toi sent Joram his son to King David, to greet him and bless him, because he had fought against Hadadezer and defeated him (for Hadadezer had been at war with Toi); and *Joram* brought with him articles of silver, articles of gold, and articles of bronze.

[11]King David also dedicated these to the LORD, along with the silver and gold that he had dedicated from all the nations which he had subdued—

[12]from Syria, from Moab, from the people of Ammon, from the Philistines, from Amalek, and from the spoil of Hadadezer the son of Rehob, king of Zobah.

[13]And David made *himself* a name when he returned from killing eighteen thousand Syrians in the Valley of Salt.

[14]He also put garrisons in Edom; throughout all Edom he put garrisons, and all the Edomites became David's servants. And the LORD preserved David wherever he went.

David's Administration

[15]So David reigned over all Israel; and David administered judgment and justice to all his people.

[16]Joab the son of Zeruiah *was* over the army; Jehoshaphat the son of Ahilud *was* recorder;

[17]Zadok the son of Ahitub and Ahimelech the son of Abiathar *were* the priests; Seraiah *was* the scribe;

[18]Benaiah the son of Jehoiada *was over* both the Cherethites and the Pelethites; and David's sons were chief ministers.

2 Samuel 9

David's Kindness to Mephibosheth

[1]Now David said, "Is there still anyone who is left of the house of Saul, that I may show him kindness for Jonathan's sake?"

[2]And *there was* a servant of the house of Saul whose name *was* Ziba. So when they had called him to David, the king said to him, "*Are* you Ziba?" He said, "At your service!"

[3]Then the king said, "*Is* there not still someone of the house of Saul, to whom I may show the kindness of God?" And Ziba said to the king, "There is still a son of Jonathan *who is* lame in *his* feet."

[4]So the king said to him, "Where *is* he?" And Ziba said to the king, "Indeed he *is* in the house of Machir the son of Ammiel, in Lo Debar."

[5]Then King David sent and brought him out of the house of Machir the son of Ammiel, from Lo Debar.

[6]Now when Mephibosheth the son of Jonathan, the son of Saul, had come to David, he fell on his face and prostrated himself. Then David said, "Mephibosheth?" And he answered, "Here is your servant!"

[7]So David said to him, "Do not fear, for I will surely show you kindness for Jonathan your father's sake, and will restore to you all the land of Saul your grandfather; and you shall eat bread at my table continually."

[8]Then he bowed himself, and said, "What *is* your servant, that you should look upon such a dead dog as I?"

[9]And the king called to Ziba, Saul's servant, and said to him, "I have given to your master's son all that belonged to Saul and to all his house.

[10]"You therefore, and your sons and your servants, shall work the land for him, and you shall bring in *the harvest,* that your master's son may have food to eat. But Mephibosheth your master's son shall eat bread at my table always." Now Ziba had fifteen sons and twenty servants.

[11]Then Ziba said to the king, "According to all that my lord the king has commanded his servant, so will your servant do." "As for Mephibosheth," *said the king,* "he shall eat at my table like one of the king's sons."

[12]Mephibosheth had a young son whose name *was* Micha. And all who dwelt in the house of Ziba *were* servants of Mephibosheth.

[13]So Mephibosheth dwelt in Jerusalem, for he ate continually at the king's table. And he was lame in both his feet.

2 Samuel 10

The Ammonites and Syrians Defeated

[1]It happened after this that the king of the people of Ammon died, and Hanun his son reigned in his place.

[2]Then David said, “I will show kindness to Hanun the son of Nahash, as his father showed kindness to me.” So David sent by the hand of his servants to comfort him concerning his father. And David’s servants came into the land of the people of Ammon.

[3]And the princes of the people of Ammon said to Hanun their lord, “Do you think that David really honors your father because he has sent comforters to you? Has David not *rather* sent his servants to you to search the city, to spy it out, and to overthrow it?”

[4]Therefore Hanun took David’s servants, shaved off half of their beards, cut off their garments in the middle, at their buttocks, and sent them away.

[5]When they told David, he sent to meet them, because the men were greatly ashamed. And the king said, “Wait at Jericho until your beards have grown, and *then* return.”

[6]When the people of Ammon saw that they had made themselves repulsive to David, the people of Ammon sent and hired the Syrians of Beth Rehob and the Syrians of Zoba, twenty thousand foot soldiers; and from the king of Maacah one thousand men, and from Ish-Tob twelve thousand men.

[7]Now when David heard *of it,* he sent Joab and all the army of the mighty men.

[8]Then the people of Ammon came out and put themselves in battle array at the entrance of the gate. And the Syrians of Zoba, Beth Rehob, Ish-Tob, and Maacah *were* by themselves in the field.

[9]When Joab saw that the battle line was against him before and behind, he chose some of Israel’s best and put *them* in battle array against the Syrians.

[10]And the rest of the people he put under the command of Abishai his brother, that he might set *them* in battle array against the people of

Ammon.

[11]Then he said, “If the Syrians are too strong for me, then you shall help me; but if the people of Ammon are too strong for you, then I will come and help you.

[12]“Be of good courage, and let us be strong for our people and for the cities of our God. And may the LORD do *what is* good in His sight.”

[13]So Joab and the people who *were* with him drew near for the battle against the Syrians, and they fled before him.

[14]When the people of Ammon saw that the Syrians were fleeing, they also fled before Abishai, and entered the city. So Joab returned from the people of Ammon and went to Jerusalem.

[15]When the Syrians saw that they had been defeated by Israel, they gathered together.

[16]Then Hadadezer sent and brought out the Syrians who *were* beyond the River, and they came to Helam. And Shobach the commander of Hadadezer’s army *went* before them.

[17]When it was told David, he gathered all Israel, crossed over the Jordan, and came to Helam. And the Syrians set themselves in battle array against David and fought with him.

[18]Then the Syrians fled before Israel; and David killed seven hundred charioteers and forty thousand horsemen of the Syrians, and struck Shobach the commander of their army, who died there.

[19]And when all the kings *who were* servants to Hadadezer saw that they were defeated by Israel, they made peace with Israel and served them. So the Syrians were afraid to help the people of Ammon anymore.

2 Samuel 11

David, Bathsheba, and Uriah

[1]It happened in the spring of the year, at the time when kings go out *to battle,* that David sent Joab and his servants with him, and all Israel; and they destroyed the people of Ammon and besieged Rabbah. But David remained at Jerusalem.

[2]Then it happened one evening that David arose from his bed and walked on the roof of the king's house. And from the roof he saw a woman bathing, and the woman *was* very beautiful to behold.

[3]So David sent and inquired about the woman. And *someone* said, "*Is* this not Bathsheba, the daughter of Eliam, the wife of Uriah the Hittite?"

[4]Then David sent messengers, and took her; and she came to him, and he lay with her, for she was cleansed from her impurity; and she returned to her house.

[5]And the woman conceived; so she sent and told David, and said, "I *am* with child."

[6]Then David sent to Joab, *saying,* "Send me Uriah the Hittite." And Joab sent Uriah to David.

[7]When Uriah had come to him, David asked how Joab was doing, and how the people were doing, and how the war prospered.

[8]And David said to Uriah, "Go down to your house and wash your feet." So Uriah departed from the king's house, and a gift *of food* from the king followed him.

[9]But Uriah slept at the door of the king's house with all the servants of his lord, and did not go down to his house.

[10]So when they told David, saying, "Uriah did not go down to his house," David said to Uriah, "Did you not come from a journey? Why did you not go down to your house?"

[11]And Uriah said to David, "The ark and Israel and Judah are dwelling in tents, and my lord Joab and the servants of my lord are encamped in the open fields. Shall I then go to my house to eat and

drink, and to lie with my wife? *As* you live, and *as* your soul lives, I will not do this thing."

[12]Then David said to Uriah, "Wait here today also, and tomorrow I will let you depart." So Uriah remained in Jerusalem that day and the next.

[13]Now when David called him, he ate and drank before him; and he made him drunk. And at evening he went out to lie on his bed with the servants of his lord, but he did not go down to his house.

14In the morning it happened that David wrote a letter to Joab and sent *it* by the hand of Uriah.

[15]And he wrote in the letter, saying, "Set Uriah in the forefront of the hottest battle, and retreat from him, that he may be struck down and die."

[16]So it was, while Joab besieged the city, that he assigned Uriah to a place where he knew there *were* valiant men.

[17]Then the men of the city came out and fought with Joab. And *some* of the people of the servants of David fell; and Uriah the Hittite died also.

18Then Joab sent and told David all the things concerning the war,

[19]and charged the messenger, saying, "When you have finished telling the matters of the war to the king,

[20]"if it happens that the king's wrath rises, and he says to you: 'Why did you approach so near to the city when you fought? Did you not know that they would shoot from the wall?

[21]'Who struck Abimelech the son of Jerubbesheth? Was it not a woman who cast a piece of a millstone on him from the wall, so that he died in Thebez? Why did you go near the wall?'—then you shall say, 'Your servant Uriah the Hittite is dead also.' "

22So the messenger went, and came and told David all that Joab had sent by him.

[23]And the messenger said to David, "Surely the men prevailed against us and came out to us in the field; then we drove them back as far as the entrance of the gate.

[24]"The archers shot from the wall at your servants; and *some* of the king's servants are dead, and your servant Uriah the Hittite is dead

also.”

[25]Then David said to the messenger, “Thus you shall say to Joab: ‘Do not let this thing displease you, for the sword devours one as well as another. Strengthen your attack against the city, and overthrow it.’ So encourage him.”

[26]When the wife of Uriah heard that Uriah her husband was dead, she mourned for her husband.

[27]And when her mourning was over, David sent and brought her to his house, and she became his wife and bore him a son. But the thing that David had done displeased the LORD.

2 Samuel 12

Nathan's Parable and David's Confession

[1]Then the LORD sent Nathan to David. And he came to him, and said to him: "There were two men in one city, one rich and the other poor.

[2]"The rich *man* had exceedingly many flocks and herds.

[3]"But the poor *man* had nothing, except one little ewe lamb which he had bought and nourished; and it grew up together with him and with his children. It ate of his own food and drank from his own cup and lay in his bosom; and it was like a daughter to him.

[4]"And a traveler came to the rich man, who refused to take from his own flock and from his own herd to prepare one for the wayfaring man who had come to him; but he took the poor man's lamb and prepared it for the man who had come to him."

[5]So David's anger was greatly aroused against the man, and he said to Nathan, "*As* the LORD lives, the man who has done this shall surely die!

[6]"And he shall restore fourfold for the lamb, because he did this thing and because he had no pity."

[7]Then Nathan said to David, "You *are* the man! Thus says the LORD God of Israel: 'I anointed you king over Israel, and I delivered you from the hand of Saul.

[8]'I gave you your master's house and your master's wives into your keeping, and gave you the house of Israel and Judah. And if *that had been* too little, I also would have given you much more!

[9]'Why have you despised the commandment of the LORD, to do evil in His sight? You have killed Uriah the Hittite with the sword; you have taken his wife *to be* your wife, and have killed him with the sword of the people of Ammon.

[10]'Now therefore, the sword shall never depart from your house, because you have despised Me, and have taken the wife of Uriah the Hittite to be your wife.'

[11]"Thus says the LORD: 'Behold, I will raise up adversity against you from your own house; and I will take your wives before your eyes and

give *them* to your neighbor, and he shall lie with your wives in the sight of this sun.

[12]'For you did *it* secretly, but I will do this thing before all Israel, before the sun.' "

[13]So David said to Nathan, "I have sinned against the LORD." And Nathan said to David, "The LORD also has put away your sin; you shall not die.

[14]"However, because by this deed you have given great occasion to the enemies of the LORD to blaspheme, the child also *who is* born to you shall surely die."

[15]Then Nathan departed to his house.

The Death of David's Son

And the LORD struck the child that Uriah's wife bore to David, and it became ill.

[16]David therefore pleaded with God for the child, and David fasted and went in and lay all night on the ground.

[17]So the elders of his house arose *and went* to him, to raise him up from the ground. But he would not, nor did he eat food with them.

[18]Then on the seventh day it came to pass that the child died. And the servants of David were afraid to tell him that the child was dead. For they said, "Indeed, while the child was alive, we spoke to him, and he would not heed our voice. How can we tell him that the child is dead? He may do some harm!"

[19]When David saw that his servants were whispering, David perceived that the child was dead. Therefore David said to his servants, "Is the child dead?" And they said, "He is dead."

[20]So David arose from the ground, washed and anointed himself, and changed his clothes; and he went into the house of the LORD and worshiped. Then he went to his own house; and when he requested, they set food before him, and he ate.

[21]Then his servants said to him, "What *is* this that you have done? You fasted and wept for the child *while he was* alive, but when the child died, you arose and ate food."

[22]And he said, "While the child was alive, I fasted and wept; for I said, 'Who can tell *whether* the LORD will be gracious to me, that the

child may live?’

[23]“But now he is dead; why should I fast? Can I bring him back again? I shall go to him, but he shall not return to me.”

Solomon Is Born

[24]Then David comforted Bathsheba his wife, and went in to her and lay with her. So she bore a son, and he called his name Solomon. Now the LORD loved him,

[25]and He sent *word* by the hand of Nathan the prophet: So he called his name Jedidiah, because of the LORD.

Rabbah Is Captured

[26]Now Joab fought against Rabbah of the people of Ammon, and took the royal city.

[27]And Joab sent messengers to David, and said, “I have fought against Rabbah, and I have taken the city’s water *supply*.

[28]“Now therefore, gather the rest of the people together and encamp against the city and take it, lest I take the city and it be called after my name.”

[29]So David gathered all the people together and went to Rabbah, fought against it, and took it.

[30]Then he took their king’s crown from his head. Its weight *was* a talent of gold, with precious stones. And it was *set* on David’s head. Also he brought out the spoil of the city in great abundance.

[31]And he brought out the people who *were* in it, and put *them to work* with saws and iron picks and iron axes, and made them cross over to the brick works. So he did to all the cities of the people of Ammon. Then David and all the people returned to Jerusalem.

2 Samuel 13

Amnon and Tamar

[1]After this Absalom the son of David had a lovely sister, whose name *was* Tamar; and Amnon the son of David loved her.

[2]Amnon was so distressed over his sister Tamar that he became sick; for she *was* a virgin. And it was improper for Amnon to do anything to her.

[3]But Amnon had a friend whose name *was* Jonadab the son of Shimeah, David's brother. Now Jonadab *was* a very crafty man.

[4]And he said to him, "Why *are* you, the king's son, becoming thinner day after day? Will you not tell me?" Amnon said to him, "I love Tamar, my brother Absalom's sister."

[5]So Jonadab said to him, "Lie down on your bed and pretend to be ill. And when your father comes to see you, say to him, 'Please let my sister Tamar come and give me food, and prepare the food in my sight, that I may see *it* and eat it from her hand.' "

[6]Then Amnon lay down and pretended to be ill; and when the king came to see him, Amnon said to the king, "Please let Tamar my sister come and make a couple of cakes for me in my sight, that I may eat from her hand."

[7]And David sent home to Tamar, saying, "Now go to your brother Amnon's house, and prepare food for him."

[8]So Tamar went to her brother Amnon's house; and he was lying down. Then she took flour and kneaded *it,* made cakes in his sight, and baked the cakes.

[9]And she took the pan and placed *them* out before him, but he refused to eat. Then Amnon said, "Have everyone go out from me." And they all went out from him.

[10]Then Amnon said to Tamar, "Bring the food into the bedroom, that I may eat from your hand." And Tamar took the cakes which she had made, and brought *them* to Amnon her brother in the bedroom.

[11]Now when she had brought *them* to him to eat, he took hold of her and said to her, "Come, lie with me, my sister."

[12]But she answered him, “No, my brother, do not force me, for no such thing should be done in Israel. Do not do this disgraceful thing!

[13]“And I, where could I take my shame? And as for you, you would be like one of the fools in Israel. Now therefore, please speak to the king; for he will not withhold me from you.”

[14]However, he would not heed her voice; and being stronger than she, he forced her and lay with her.

[15]Then Amnon hated her exceedingly, so that the hatred with which he hated her *was* greater than the love with which he had loved her. And Amnon said to her, “Arise, be gone!”

[16]So she said to him, “No, indeed! This evil of sending me away *is* worse than the other that you did to me.” But he would not listen to her.

[17]Then he called his servant who attended him, and said, “Here! Put this *woman* out, away from me, and bolt the door behind her.”

[18]Now she had on a robe of many colors, for the king’s virgin daughters wore such apparel. And his servant put her out and bolted the door behind her.

[19]Then Tamar put ashes on her head, and tore her robe of many colors that *was* on her, and laid her hand on her head and went away crying bitterly.

[20]And Absalom her brother said to her, “Has Amnon your brother been with you? But now hold your peace, my sister. He *is* your brother; do not take this thing to heart.” So Tamar remained desolate in her brother Absalom’s house.

[21]But when King David heard of all these things, he was very angry.

[22]And Absalom spoke to his brother Amnon neither good nor bad. For Absalom hated Amnon, because he had forced his sister Tamar.

Absalom Murders Amnon

[23]And it came to pass, after two full years, that Absalom had sheepshearers in Baal Hazor, which *is* near Ephraim; so Absalom invited all the king’s sons.

[24]Then Absalom came to the king and said, “Kindly note, your servant has sheepshearers; please, let the king and his servants go with your servant.”

[25]But the king said to Absalom, “No, my son, let us not all go now, lest we be a burden to you.” Then he urged him, but he would not go; and he blessed him.

[26]Then Absalom said, “If not, please let my brother Amnon go with us.” And the king said to him, “Why should he go with you?”

[27]But Absalom urged him; so he let Amnon and all the king’s sons go with him.

[28]Now Absalom had commanded his servants, saying, “Watch now, when Amnon’s heart is merry with wine, and when I say to you, ‘Strike Amnon!’ then kill him. Do not be afraid. Have I not commanded you? Be courageous and valiant.”

[29]So the servants of Absalom did to Amnon as Absalom had commanded. Then all the king’s sons arose, and each one got on his mule and fled.

[30]And it came to pass, while they were on the way, that news came to David, saying, “Absalom has killed all the king’s sons, and not one of them is left!”

[31]So the king arose and tore his garments and lay on the ground, and all his servants stood by with their clothes torn.

[32]Then Jonadab the son of Shimeah, David’s brother, answered and said, “Let not my lord suppose they have killed all the young men, the king’s sons, for only Amnon is dead. For by the command of Absalom this has been determined from the day that he forced his sister Tamar.

[33]“Now therefore, let not my lord the king take the thing to his heart, to think that all the king’s sons are dead. For only Amnon is dead.”

Absalom Flees to Geshur

[34]Then Absalom fled. And the young man who was keeping watch lifted his eyes and looked, and there, many people were coming from the road on the hillside behind him.

[35]And Jonadab said to the king, “Look, the king’s sons are coming; as your servant said, so it is.”

[36]So it was, as soon as he had finished speaking, that the king’s sons indeed came, and they lifted up their voice and wept. Also the king and all his servants wept very bitterly.

[37]But Absalom fled and went to Talmai the son of Ammihud, king of Geshur. And *David* mourned for his son every day.

[38]So Absalom fled and went to Geshur, and was there three years.

[39]And King David longed to go to Absalom. For he had been comforted concerning Amnon, because he was dead.

2 Samuel 14

Absalom Returns to Jerusalem

[1]So Joab the son of Zeruiah perceived that the king’s heart *was* concerned about Absalom.

[2]And Joab sent to Tekoa and brought from there a wise woman, and said to her, “Please pretend to be a mourner, and put on mourning apparel; do not anoint yourself with oil, but act like a woman who has been mourning a long time for the dead.

[3]“Go to the king and speak to him in this manner.” So Joab put the words in her mouth.

[4]And when the woman of Tekoa spoke to the king, she fell on her face to the ground and prostrated herself, and said, “Help, O king!”

[5]Then the king said to her, “What troubles you?” And she answered, “Indeed I *am* a widow, my husband is dead.

[6]“Now your maidservant had two sons; and the two fought with each other in the field, and *there was* no one to part them, but the one struck the other and killed him.

[7]“And now the whole family has risen up against your maidservant, and they said, ‘Deliver him who struck his brother, that we may execute him for the life of his brother whom he killed; and we will destroy the heir also.’ So they would extinguish my ember that is left, and leave to my husband *neither* name nor remnant on the earth.”

[8]Then the king said to the woman, “Go to your house, and I will give orders concerning you.”

[9]And the woman of Tekoa said to the king, “My lord, O king, *let* the iniquity *be* on me and on my father’s house, and the king and his throne *be* guiltless.”

[10]So the king said, “Whoever says *anything* to you, bring him to me, and he shall not touch you anymore.”

[11]Then she said, “Please let the king remember the LORD your God, and do not permit the avenger of blood to destroy anymore, lest they destroy my son.” And he said, “*As* the LORD lives, not one hair of your son shall fall to the ground.”

12Therefore the woman said, “Please, let your maidservant speak *another* word to my lord the king.” And he said, “Say on.”

13So the woman said: “Why then have you schemed such a thing against the people of God? For the king speaks this thing as one who is guilty, *in that* the king does not bring his banished one home again.

14“For we will surely die and *become* like water spilled on the ground, which cannot be gathered up again. Yet God does not take away a life; but He devises means, so that His banished ones are not expelled from Him.

15“Now therefore, I have come to speak of this thing to my lord the king because the people have made me afraid. And your maidservant said, ‘I will now speak to the king; it may be that the king will perform the request of his maidservant.

16‘For the king will hear and deliver his maidservant from the hand of the man *who would* destroy me and my son together from the inheritance of God.’

17“Your maidservant said, ‘The word of my lord the king will now be comforting; for as the angel of God, so *is* my lord the king in discerning good and evil. And may the LORD your God be with you.’ ”

18Then the king answered and said to the woman, “Please do not hide from me anything that I ask you.” And the woman said, “Please, let my lord the king speak.”

19So the king said, “*Is* the hand of Joab with you in all this?” And the woman answered and said, “*As* you live, my lord the king, no one can turn to the right hand or to the left from anything that my lord the king has spoken. For your servant Joab commanded me, and he put all these words in the mouth of your maidservant.

20“To bring about this change of affairs your servant Joab has done this thing; but my lord *is* wise, according to the wisdom of the angel of God, to know everything that *is* in the earth.”

21And the king said to Joab, “All right, I have granted this thing. Go therefore, bring back the young man Absalom.”

22Then Joab fell to the ground on his face and bowed himself, and thanked the king. And Joab said, “Today your servant knows that I have found favor in your sight, my lord, O king, in that the king has fulfilled the request of his servant.”

[23]So Joab arose and went to Geshur, and brought Absalom to Jerusalem.

[24]And the king said, “Let him return to his own house, but do not let him see my face.” So Absalom returned to his own house, but did not see the king’s face.

David Forgives Absalom

[25]Now in all Israel there was no one who was praised as much as Absalom for his good looks. From the sole of his foot to the crown of his head there was no blemish in him.

[26]And when he cut the hair of his head—at the end of every year he cut *it* because it was heavy on him—when he cut it, he weighed the hair of his head at two hundred shekels according to the king’s standard.

[27]To Absalom were born three sons, and one daughter whose name *was* Tamar. She was a woman of beautiful appearance.

[28]And Absalom dwelt two full years in Jerusalem, but did not see the king’s face.

[29]Therefore Absalom sent for Joab, to send him to the king, but he would not come to him. And when he sent again the second time, he would not come.

[30]So he said to his servants, “See, Joab’s field is near mine, and he has barley there; go and set it on fire.” And Absalom’s servants set the field on fire.

[31]Then Joab arose and came to Absalom’s house, and said to him, “Why have your servants set my field on fire?”

[32]And Absalom answered Joab, “Look, I sent to you, saying, ‘Come here, so that I may send you to the king, to say, “Why have I come from Geshur? *It would be* better for me *to be* there still.” ’ Now therefore, let me see the king’s face; but if there is iniquity in me, let him execute me.”

[33]So Joab went to the king and told him. And when he had called for Absalom, he came to the king and bowed himself on his face to the ground before the king. Then the king kissed Absalom.

2 Samuel 15

Absalom's Treason

[1]After this it happened that Absalom provided himself with chariots and horses, and fifty men to run before him.

[2]Now Absalom would rise early and stand beside the way to the gate. *So* it was, whenever anyone who had a lawsuit came to the king for a decision, that Absalom would call to him and say, "What city *are* you from?" And he would say, "Your servant *is* from such and such a tribe of Israel."

[3]Then Absalom would say to him, "Look, your case *is* good and right; but *there is* no deputy of the king to hear you."

[4]Moreover Absalom would say, "Oh, that I were made judge in the land, and everyone who has any suit or cause would come to me; then I would give him justice."

[5]And *so* it was, whenever anyone came near to bow down to him, that he would put out his hand and take him and kiss him.

[6]In this manner Absalom acted toward all Israel who came to the king for judgment. So Absalom stole the hearts of the men of Israel.

[7]Now it came to pass after forty years that Absalom said to the king, "Please, let me go to Hebron and pay the vow which I made to the LORD.

[8]"For your servant took a vow while I dwelt at Geshur in Syria, saying, 'If the LORD indeed brings me back to Jerusalem, then I will serve the LORD.' "

[9]And the king said to him, "Go in peace." So he arose and went to Hebron.

[10]Then Absalom sent spies throughout all the tribes of Israel, saying, "As soon as you hear the sound of the trumpet, then you shall say, 'Absalom reigns in Hebron!' "

[11]And with Absalom went two hundred men invited from Jerusalem, and they went along innocently and did not know anything.

[12]Then Absalom sent for Ahithophel the Gilonite, David's counselor, from his city—from Giloh—while he offered sacrifices. And the

conspiracy grew strong, for the people with Absalom continually increased in number.

David Escapes from Jerusalem

[13]Now a messenger came to David, saying, “The hearts of the men of Israel are with Absalom.”

[14]So David said to all his servants who *were* with him at Jerusalem, “Arise, and let us flee, or we shall not escape from Absalom. Make haste to depart, lest he overtake us suddenly and bring disaster upon us, and strike the city with the edge of the sword.”

[15]And the king’s servants said to the king, “We *are* your servants, *ready to do* whatever my lord the king commands.”

[16]Then the king went out with all his household after him. But the king left ten women, concubines, to keep the house.

[17]And the king went out with all the people after him, and stopped at the outskirts.

[18]Then all his servants passed before him; and all the Cherethites, all the Pelethites, and all the Gittites, six hundred men who had followed him from Gath, passed before the king.

[19]Then the king said to Ittai the Gittite, “Why are you also going with us? Return and remain with the king. For you *are* a foreigner and also an exile from your own place.

[20]“In fact, you came *only* yesterday. Should I make you wander up and down with us today, since I go I know not where? Return, and take your brethren back. Mercy and truth *be* with you.”

[21]But Ittai answered the king and said, “*As* the LORD lives, and *as* my lord the king lives, surely in whatever place my lord the king shall be, whether in death or life, even there also your servant will be.”

[22]So David said to Ittai, “Go, and cross over.” Then Ittai the Gittite and all his men and all the little ones who *were* with him crossed over.

[23]And all the country wept with a loud voice, and all the people crossed over. The king himself also crossed over the Brook Kidron, and all the people crossed over toward the way of the wilderness.

[24]There was Zadok also, and all the Levites with him, bearing the ark of the covenant of God. And they set down the ark of God, and Abiathar went up until all the people had finished crossing over from the city.

[25]Then the king said to Zadok, “Carry the ark of God back into the city. If I find favor in the eyes of the LORD, He will bring me back and show me *both* it and His dwelling place.

[26]“But if He says thus: ‘I have no delight in you,’ here I am, let Him do to me as seems good to Him.”

[27]The king also said to Zadok the priest, “*Are* you *not* a seer? Return to the city in peace, and your two sons with you, Ahimaaz your son, and Jonathan the son of Abiathar.

[28]“See, I will wait in the plains of the wilderness until word comes from you to inform me.”

[29]Therefore Zadok and Abiathar carried the ark of God back to Jerusalem. And they remained there.

[30]So David went up by the Ascent of the *Mount of* Olives, and wept as he went up; and he had his head covered and went barefoot. And all the people who *were* with him covered their heads and went up, weeping as they went up.

[31]Then *someone* told David, saying, “Ahithophel *is* among the conspirators with Absalom.” And David said, “O LORD, I pray, turn the counsel of Ahithophel into foolishness!”

[32]Now it happened when David had come to the top *of the mountain,* where he worshiped God—there was Hushai the Archite coming to meet him with his robe torn and dust on his head.

[33]David said to him, “If you go on with me, then you will become a burden to me.

[34]“But if you return to the city, and say to Absalom, ‘I will be your servant, O king; *as* I *was* your father’s servant previously, so I *will* now also *be* your servant,’ then you may defeat the counsel of Ahithophel for me.

[35]“And *do* you not *have* Zadok and Abiathar the priests with you there? Therefore it will be *that* whatever you hear from the king’s house, you shall tell to Zadok and Abiathar the priests.

[36]“Indeed *they have* there with them their two sons, Ahimaaz, Zadok’s *son,* and Jonathan, Abiathar’s *son;* and by them you shall send me everything you hear.”

[37]So Hushai, David’s friend, went into the city. And Absalom came into Jerusalem.

2 Samuel 16

Mephibosheth's Servant

[1]When David was a little past the top *of the mountain,* there was Ziba the servant of Mephibosheth, who met him with a couple of saddled donkeys, and on them two hundred *loaves* of bread, one hundred clusters of raisins, one hundred summer fruits, and a skin of wine.

[2]And the king said to Ziba, "What do you mean to do with these?" So Ziba said, "The donkeys *are* for the king's household to ride on, the bread and summer fruit for the young men to eat, and the wine for those who are faint in the wilderness to drink."

[3]Then the king said, "And where *is* your master's son?" And Ziba said to the king, "Indeed he is staying in Jerusalem, for he said, 'Today the house of Israel will restore the kingdom of my father to me.' "

[4]So the king said to Ziba, "Here, all that *belongs* to Mephibosheth *is* yours." And Ziba said, "I humbly bow before you, *that* I may find favor in your sight, my lord, O king!"

Shimei Curses David

[5]Now when King David came to Bahurim, there was a man from the family of the house of Saul, whose name *was* Shimei the son of Gera, coming from there. He came out, cursing continuously as he came.

[6]And he threw stones at David and at all the servants of King David. And all the people and all the mighty men *were* on his right hand and on his left.

[7]Also Shimei said thus when he cursed: "Come out! Come out! You bloodthirsty man, you rogue!

[8]"The LORD has brought upon you all the blood of the house of Saul, in whose place you have reigned; and the LORD has delivered the kingdom into the hand of Absalom your son. So now you *are caught* in your own evil, because you are a bloodthirsty man!"

[9]Then Abishai the son of Zeruiah said to the king, "Why should this dead dog curse my lord the king? Please, let me go over and take off his head!"

[10]But the king said, “What have I to do with you, you sons of Zeruiah? So let him curse, because the LORD has said to him, ‘Curse David.’ Who then shall say, ‘Why have you done so?’ ”

[11]And David said to Abishai and all his servants, “See how my son who came from my own body seeks my life. How much more now *may this* Benjamite? Let him alone, and let him curse; for so the LORD has ordered him.

[12]“It may be that the LORD will look on my affliction, and that the LORD will repay me with good for his cursing this day.”

[13]And as David and his men went along the road, Shimei went along the hillside opposite him and cursed as he went, threw stones at him and kicked up dust.

[14]Now the king and all the people who *were* with him became weary; so they refreshed themselves there.

The Advice of Ahithophel

[15]Meanwhile Absalom and all the people, the men of Israel, came to Jerusalem; and Ahithophel *was* with him.

[16]And so it was, when Hushai the Archite, David’s friend, came to Absalom, that Hushai said to Absalom, “*Long* live the king! *Long* live the king!”

[17]So Absalom said to Hushai, “*Is* this your loyalty to your friend? Why did you not go with your friend?”

[18]And Hushai said to Absalom, “No, but whom the LORD and this people and all the men of Israel choose, his I will be, and with him I will remain.

[19]“Furthermore, whom should I serve? *Should I* not *serve* in the presence of his son? As I have served in your father’s presence, so will I be in your presence.”

[20]Then Absalom said to Ahithophel, “Give advice as to what we should do.”

[21]And Ahithophel said to Absalom, “Go in to your father’s concubines, whom he has left to keep the house; and all Israel will hear that you are abhorred by your father. Then the hands of all who are with you will be strong.”

[22]So they pitched a tent for Absalom on the top of the house, and Absalom went in to his father's concubines in the sight of all Israel.

[23]Now the advice of Ahithophel, which he gave in those days, *was* as if one had inquired at the oracle of God. So *was* all the advice of Ahithophel both with David and with Absalom.

2 Samuel 17

[1]Moreover Ahithophel said to Absalom, “Now let me choose twelve thousand men, and I will arise and pursue David tonight.

[2]“I will come upon him while he *is* weary and weak, and make him afraid. And all the people who *are* with him will flee, and I will strike only the king.

[3]“Then I will bring back all the people to you. When all return except the man whom you seek, all the people will be at peace.”

[4]And the saying pleased Absalom and all the elders of Israel.

The Advice of Hushai

[5]Then Absalom said, “Now call Hushai the Archite also, and let us hear what he says too.”

[6]And when Hushai came to Absalom, Absalom spoke to him, saying, “Ahithophel has spoken in this manner. Shall we do as he says? If not, speak up.”

[7]So Hushai said to Absalom: “The advice that Ahithophel has given *is* not good at this time.

[8]“For,” said Hushai, “you know your father and his men, that they *are* mighty men, and they *are* enraged in their minds, like a bear robbed of her cubs in the field; and your father *is* a man of war, and will not camp with the people.

[9]“Surely by now he is hidden in some pit, or in some *other* place. And it will be, when some of them are overthrown at the first, that whoever hears *it* will say, ‘There is a slaughter among the people who follow Absalom.’

[10]“And even he *who is* valiant, whose heart *is* like the heart of a lion, will melt completely. For all Israel knows that your father *is* a mighty man, and *those* who *are* with him *are* valiant men.

[11]“Therefore I advise that all Israel be fully gathered to you, from Dan to Beersheba, like the sand that *is* by the sea for multitude, and that you go to battle in person.

[12]“So we will come upon him in some place where he may be found, and we will fall on him as the dew falls on the ground. And of him and all the men who *are* with him there shall not be left so much as one.

[13]“Moreover, if he has withdrawn into a city, then all Israel shall bring ropes to that city; and we will pull it into the river, until there is not one small stone found there.”

[14]So Absalom and all the men of Israel said, “The advice of Hushai the Archite *is* better than the advice of Ahithophel.” For the LORD had purposed to defeat the good advice of Ahithophel, to the intent that the LORD might bring disaster on Absalom.

Hushai Warns David to Escape

[15]Then Hushai said to Zadok and Abiathar the priests, “Thus and so Ahithophel advised Absalom and the elders of Israel, and thus and so I have advised.

[16]“Now therefore, send quickly and tell David, saying, ‘Do not spend this night in the plains of the wilderness, but speedily cross over, lest the king and all the people who *are* with him be swallowed up.’ ”

[17]Now Jonathan and Ahimaaz stayed at En Rogel, for they dared not be seen coming into the city; so a female servant would come and tell them, and they would go and tell King David.

[18]Nevertheless a lad saw them, and told Absalom. But both of them went away quickly and came to a man’s house in Bahurim, who had a well in his court; and they went down into it.

[19]Then the woman took and spread a covering over the well’s mouth, and spread ground grain on it; and the thing was not known.

[20]And when Absalom’s servants came to the woman at the house, they said, “Where *are* Ahimaaz and Jonathan?” So the woman said to them, “They have gone over the water brook.” And when they had searched and could not find *them,* they returned to Jerusalem.

[21]Now it came to pass, after they had departed, that they came up out of the well and went and told King David, and said to David, “Arise and cross over the water quickly. For thus has Ahithophel advised against you.”

[22]So David and all the people who *were* with him arose and crossed over the Jordan. By morning light not one of them was left who had not

gone over the Jordan.

[23]Now when Ahithophel saw that his advice was not followed, he saddled a donkey, and arose and went home to his house, to his city. Then he put his household in order, and hanged himself, and died; and he was buried in his father's tomb.

[24]Then David went to Mahanaim. And Absalom crossed over the Jordan, he and all the men of Israel with him.

[25]And Absalom made Amasa captain of the army instead of Joab. This Amasa *was* the son of a man whose name *was* Jithra, an Israelite, who had gone in to Abigail the daughter of Nahash, sister of Zeruiah, Joab's mother.

[26]So Israel and Absalom encamped in the land of Gilead.

[27]Now it happened, when David had come to Mahanaim, that Shobi the son of Nahash from Rabbah of the people of Ammon, Machir the son of Ammiel from Lo Debar, and Barzillai the Gileadite from Rogelim,

[28]brought beds and basins, earthen vessels and wheat, barley and flour, parched *grain* and beans, lentils and parched *seeds,*

[29]honey and curds, sheep and cheese of the herd, for David and the people who *were* with him to eat. For they said, "The people are hungry and weary and thirsty in the wilderness."

2 Samuel 18

Absalom's Defeat and Death

[1]And David numbered the people who *were* with him, and set captains of thousands and captains of hundreds over them.

[2]Then David sent out one third of the people under the hand of Joab, one third under the hand of Abishai the son of Zeruiah, Joab's brother, and one third under the hand of Ittai the Gittite. And the king said to the people, "I also will surely go out with you myself."

[3]But the people answered, "You shall not go out! For if we flee away, they will not care about us; nor if half of us die, will they care about us. But *you are* worth ten thousand of us now. For you are now more help to us in the city."

[4]Then the king said to them, "Whatever seems best to you I will do." So the king stood beside the gate, and all the people went out by hundreds and by thousands.

[5]Now the king had commanded Joab, Abishai, and Ittai, saying, "*Deal* gently for my sake with the young man Absalom." And all the people heard when the king gave all the captains orders concerning Absalom.

[6]So the people went out into the field of battle against Israel. And the battle was in the woods of Ephraim.

[7]The people of Israel were overthrown there before the servants of David, and a great slaughter of twenty thousand took place there that day.

[8]For the battle there was scattered over the face of the whole countryside, and the woods devoured more people that day than the sword devoured.

[9]Then Absalom met the servants of David. Absalom rode on a mule. The mule went under the thick boughs of a great terebinth tree, and his head caught in the terebinth; so he was left hanging between heaven and earth. And the mule which *was* under him went on.

[10]Now a certain man saw *it* and told Joab, and said, "I just saw Absalom hanging in a terebinth tree!"

[11]So Joab said to the man who told him, “You just saw *him!* And why did you not strike him there to the ground? I would have given you ten *shekels* of silver and a belt.”

[12]But the man said to Joab, “Though I were to receive a thousand *shekels* of silver in my hand, I would not raise my hand against the king’s son. For in our hearing the king commanded you and Abishai and Ittai, saying, ‘Beware lest anyone *touch* the young man Absalom!’

[13]“Otherwise I would have dealt falsely against my own life. For there is nothing hidden from the king, and you yourself would have set yourself against *me*.”

[14]Then Joab said, “I cannot linger with you.” And he took three spears in his hand and thrust them through Absalom’s heart, while he was *still* alive in the midst of the terebinth tree.

[15]And ten young men who bore Joab’s armor surrounded Absalom, and struck and killed him.

[16]So Joab blew the trumpet, and the people returned from pursuing Israel. For Joab held back the people.

[17]And they took Absalom and cast him into a large pit in the woods, and laid a very large heap of stones over him. Then all Israel fled, everyone to his tent.

[18]Now Absalom in his lifetime had taken and set up a pillar for himself, which *is* in the King’s Valley. For he said, “I have no son to keep my name in remembrance.” He called the pillar after his own name. And to this day it is called Absalom’s Monument.

David Hears of Absalom’s Death

[19]Then Ahimaaz the son of Zadok said, “Let me run now and take the news to the king, how the LORD has avenged him of his enemies.”

[20]And Joab said to him, “You shall not take the news this day, for you shall take the news another day. But today you shall take no news, because the king’s son is dead.”

[21]Then Joab said to the Cushite, “Go, tell the king what you have seen.” So the Cushite bowed himself to Joab and ran.

[22]And Ahimaaz the son of Zadok said again to Joab, “But whatever happens, please let me also run after the Cushite.” So Joab said, “Why

will you run, my son, since you have no news ready?”

[23]“But whatever happens,” *he said,* “let me run.” So he said to him, “Run.” Then Ahimaaz ran by way of the plain, and outran the Cushite.

[24]Now David was sitting between the two gates. And the watchman went up to the roof over the gate, to the wall, lifted his eyes and looked, and there was a man, running alone.

[25]Then the watchman cried out and told the king. And the king said, “If he *is* alone, *there is* news in his mouth.” And he came rapidly and drew near.

[26]Then the watchman saw *another* man running, and the watchman called to the gatekeeper and said, “There is *another* man, running alone!” And the king said, “He also brings news.”

[27]So the watchman said, “I think the running of the first is like the running of Ahimaaz the son of Zadok.” And the king said, “He *is* a good man, and comes with good news.”

[28]So Ahimaaz called out and said to the king, “All is well!” Then he bowed down with his face to the earth before the king, and said, “Blessed *be* the LORD your God, who has delivered up the men who raised their hand against my lord the king!”

[29]The king said, “Is the young man Absalom safe?” Ahimaaz answered, “When Joab sent the king’s servant and *me* your servant, I saw a great tumult, but I did not know what *it was about*.”

[30]And the king said, “Turn aside *and* stand here.” So he turned aside and stood still.

[31]Just then the Cushite came, and the Cushite said, “There is good news, my lord the king! For the LORD has avenged you this day of all those who rose against you.”

[32]And the king said to the Cushite, “Is the young man Absalom safe?” So the Cushite answered, “May the enemies of my lord the king, and all who rise against you to do harm, be like *that* young man!”

David’s Mourning for Absalom

[33]Then the king was deeply moved, and went up to the chamber over the gate, and wept. And as he went, he said thus: “O my son Absalom—my son, my son Absalom—if only I had died in your place! O Absalom my son, my son!”

2 Samuel 19

[1]And Joab was told, “Behold, the king is weeping and mourning for Absalom.”

[2]So the victory that day was *turned* into mourning for all the people. For the people heard it said that day, “The king is grieved for his son.”

[3]And the people stole back into the city that day, as people who are ashamed steal away when they flee in battle.

[4]But the king covered his face, and the king cried out with a loud voice, “O my son Absalom! O Absalom, my son, my son!”

[5]Then Joab came into the house to the king, and said, “Today you have disgraced all your servants who today have saved your life, the lives of your sons and daughters, the lives of your wives and the lives of your concubines,

[6]“in that you love your enemies and hate your friends. For you have declared today that you regard neither princes nor servants; for today I perceive that if Absalom had lived and all of us had died today, then it would have pleased you well.

[7]“Now therefore, arise, go out and speak comfort to your servants. For I swear by the LORD, if you do not go out, not one will stay with you this night. And that will be worse for you than all the evil that has befallen you from your youth until now.”

[8]Then the king arose and sat in the gate. And they told all the people, saying, “There is the king, sitting in the gate.” So all the people came before the king. For everyone of Israel had fled to his tent.

David Returns to Jerusalem

[9]Now all the people were in a dispute throughout all the tribes of Israel, saying, “The king saved us from the hand of our enemies, he delivered us from the hand of the Philistines, and now he has fled from the land because of Absalom.

[10]“But Absalom, whom we anointed over us, has died in battle. Now therefore, why do you say nothing about bringing back the king?”

11So King David sent to Zadok and Abiathar the priests, saying, "Speak to the elders of Judah, saying, 'Why are you the last to bring the king back to his house, since the words of all Israel have come to the king, to his *very* house?

[12]'You *are* my brethren, you *are* my bone and my flesh. Why then are you the last to bring back the king?'

[13]"And say to Amasa, '*Are* you not my bone and my flesh? God do so to me, and more also, if you are not commander of the army before me continually in place of Joab.' "

[14]So he swayed the hearts of all the men of Judah, just as *the heart of* one man, so that they sent *this word* to the king: "Return, you and all your servants!"

[15]Then the king returned and came to the Jordan. And Judah came to Gilgal, to go to meet the king, to escort the king across the Jordan.

[16]And Shimei the son of Gera, a Benjamite, who *was* from Bahurim, hurried and came down with the men of Judah to meet King David.

[17]*There were* a thousand men of Benjamin with him, and Ziba the servant of the house of Saul, and his fifteen sons and his twenty servants with him; and they went over the Jordan before the king.

[18]Then a ferryboat went across to carry over the king's household, and to do what he thought good.

David's Mercy to Shimei

Now Shimei the son of Gera fell down before the king when he had crossed the Jordan.

[19]Then he said to the king, "Do not let my lord impute iniquity to me, or remember what wrong your servant did on the day that my lord the king left Jerusalem, that the king should take *it* to heart.

[20]"For I, your servant, know that I have sinned. Therefore here I am, the first to come today of all the house of Joseph to go down to meet my lord the king."

[21]But Abishai the son of Zeruiah answered and said, "Shall not Shimei be put to death for this, because he cursed the LORD's anointed?"

[22]And David said, “What have I to do with you, you sons of Zeruiah, that you should be adversaries to me today? Shall any man be put to death today in Israel? For do I not know that today I *am* king over Israel?”

[23]Therefore the king said to Shimei, “You shall not die.” And the king swore to him.

David and Mephibosheth Meet

[24]Now Mephibosheth the son of Saul came down to meet the king. And he had not cared for his feet, nor trimmed his mustache, nor washed his clothes, from the day the king departed until the day he returned in peace.

[25]So it was, when he had come to Jerusalem to meet the king, that the king said to him, “Why did you not go with me, Mephibosheth?”

[26]And he answered, “My lord, O king, my servant deceived me. For your servant said, ‘I will saddle a donkey for myself, that I may ride on it and go to the king,’ because your servant *is* lame.

[27]“And he has slandered your servant to my lord the king, but my lord the king *is* like the angel of God. Therefore do *what is* good in your eyes.

[28]“For all my father’s house were but dead men before my lord the king. Yet you set your servant among those who eat at your own table. Therefore what right have I still to cry out anymore to the king?”

[29]So the king said to him, “Why do you speak anymore of your matters? I have said, ‘You and Ziba divide the land.’ ”

[30]Then Mephibosheth said to the king, “Rather, let him take it all, inasmuch as my lord the king has come back in peace to his own house.”

David’s Kindness to Barzillai

[31]And Barzillai the Gileadite came down from Rogelim and went across the Jordan with the king, to escort him across the Jordan.

[32]Now Barzillai was a very aged man, eighty years old. And he had provided the king with supplies while he stayed at Mahanaim, for he *was* a very rich man.

[33]And the king said to Barzillai, "Come across with me, and I will provide for you while you are with me in Jerusalem."

[34]But Barzillai said to the king, "How long have I to live, that I should go up with the king to Jerusalem?

[35]"I *am* today eighty years old. Can I discern between the good and bad? Can your servant taste what I eat or what I drink? Can I hear any longer the voice of singing men and singing women? Why then should your servant be a further burden to my lord the king?

[36]"Your servant will go a little way across the Jordan with the king. And why should the king repay me *with* such a reward?

[37]"Please let your servant turn back again, that I may die in my own city, near the grave of my father and mother. But here is your servant Chimham; let him cross over with my lord the king, and do for him what seems good to you."

[38]And the king answered, "Chimham shall cross over with me, and I will do for him what seems good to you. Now whatever you request of me, I will do for you."

[39]Then all the people went over the Jordan. And when the king had crossed over, the king kissed Barzillai and blessed him, and he returned to his own place.

The Quarrel About the King

[40]Now the king went on to Gilgal, and Chimham went on with him. And all the people of Judah escorted the king, and also half the people of Israel.

[41]Just then all the men of Israel came to the king, and said to the king, "Why have our brethren, the men of Judah, stolen you away and brought the king, his household, and all David's men with him across the Jordan?"

[42]So all the men of Judah answered the men of Israel, "Because the king *is* a close relative of ours. Why then are you angry over this matter? Have we ever eaten at the king's *expense?* Or has he given us any gift?"

[43]And the men of Israel answered the men of Judah, and said, "We have ten shares in the king; therefore we also have more *right* to David than you. Why then do you despise us—were we not the first to advise

bringing back our king?” Yet the words of the men of Judah were fiercer than the words of the men of Israel.

2 Samuel 20

The Rebellion of Sheba

[1]And there happened to be there a rebel, whose name *was* Sheba the son of Bichri, a Benjamite. And he blew a trumpet, and said:

> "We have no share in David,
> Nor do we have inheritance in the son of Jesse;
> Every man to his tents, O Israel!"

[2]So every man of Israel deserted David, *and* followed Sheba the son of Bichri. But the men of Judah, from the Jordan as far as Jerusalem, remained loyal to their king.

[3]Now David came to his house at Jerusalem. And the king took the ten women, his concubines whom he had left to keep the house, and put them in seclusion and supported them, but did not go in to them. So they were shut up to the day of their death, living in widowhood.

[4]And the king said to Amasa, "Assemble the men of Judah for me within three days, and be present here yourself."

[5]So Amasa went to assemble *the men of* Judah. But he delayed longer than the set time which David had appointed him.

[6]And David said to Abishai, "Now Sheba the son of Bichri will do us more harm than Absalom. Take your lord's servants and pursue him, lest he find for himself fortified cities, and escape us."

[7]So Joab's men, with the Cherethites, the Pelethites, and all the mighty men, went out after him. And they went out of Jerusalem to pursue Sheba the son of Bichri.

[8]When they *were* at the large stone which *is* in Gibeon, Amasa came before them. Now Joab was dressed in battle armor; on it was a belt *with* a sword fastened in its sheath at his hips; and as he was going forward, it fell out.

[9]Then Joab said to Amasa, "*Are* you in health, my brother?" And Joab took Amasa by the beard with his right hand to kiss him.

[10]But Amasa did not notice the sword that *was* in Joab's hand. And he struck him with it in the stomach, and his entrails poured out on the

ground; and he did not *strike* him again. Thus he died. Then Joab and Abishai his brother pursued Sheba the son of Bichri.

[11]Meanwhile one of Joab's men stood near Amasa, and said, "Whoever favors Joab and whoever *is* for David—follow Joab!"

[12]But Amasa wallowed in *his* blood in the middle of the highway. And when the man saw that all the people stood still, he moved Amasa from the highway to the field and threw a garment over him, when he saw that everyone who came upon him halted.

[13]When he was removed from the highway, all the people went on after Joab to pursue Sheba the son of Bichri.

[14]And he went through all the tribes of Israel to Abel and Beth Maachah and all the Berites. So they were gathered together and also went after *Sheba*.

[15]Then they came and besieged him in Abel of Beth Maachah; and they cast up a siege mound against the city, and it stood by the rampart. And all the people who *were* with Joab battered the wall to throw it down.

[16]Then a wise woman cried out from the city, "Hear, hear! Please say to Joab, 'Come nearby, that I may speak with you.' "

[17]When he had come near to her, the woman said, "*Are* you Joab?" He answered, "I *am*." Then she said to him, "Hear the words of your maidservant." And he answered, "I am listening."

[18]So she spoke, saying, "They used to talk in former times, saying, 'They shall surely seek *guidance* at Abel,' and so they would end *disputes*.

[19]"I *am among the* peaceable *and* faithful in Israel. You seek to destroy a city and a mother in Israel. Why would you swallow up the inheritance of the LORD?"

[20]And Joab answered and said, "Far be it, far be it from me, that I should swallow up or destroy!

[21]"That *is* not so. But a man from the mountains of Ephraim, Sheba the son of Bichri by name, has raised his hand against the king, against David. Deliver him only, and I will depart from the city." So the woman said to Joab, "Watch, his head will be thrown to you over the wall."

[22]Then the woman in her wisdom went to all the people. And they cut off the head of Sheba the son of Bichri, and threw *it* out to Joab. Then he blew a trumpet, and they withdrew from the city, every man to his tent. So Joab returned to the king at Jerusalem.

David's Government Officers

[23]And Joab *was* over all the army of Israel; Benaiah the son of Jehoiada *was* over the Cherethites and the Pelethites;

[24]Adoram *was* in charge of revenue; Jehoshaphat the son of Ahilud *was* recorder;

[25]Sheva *was* scribe; Zadok and Abiathar *were* the priests;

[26]and Ira the Jairite was a chief minister under David.

2 Samuel 21

David Avenges the Gibeonites

[1]Now there was a famine in the days of David for three years, year after year; and David inquired of the LORD. And the LORD answered, "*It is* because of Saul and *his* bloodthirsty house, because he killed the Gibeonites."

[2]So the king called the Gibeonites and spoke to them. Now the Gibeonites *were* not of the children of Israel, but of the remnant of the Amorites; the children of Israel had sworn protection to them, but Saul had sought to kill them in his zeal for the children of Israel and Judah.

[3]Therefore David said to the Gibeonites, "What shall I do for you? And with what shall I make atonement, that you may bless the inheritance of the LORD?"

[4]And the Gibeonites said to him, "We will have no silver or gold from Saul or from his house, nor shall you kill any man in Israel for us." So he said, "Whatever you say, I will do for you."

[5]Then they answered the king, "As for the man who consumed us and plotted against us, *that* we should be destroyed from remaining in any of the territories of Israel,

[6]"let seven men of his descendants be delivered to us, and we will hang them before the LORD in Gibeah of Saul, *whom* the LORD chose." And the king said, "I will give *them*."

[7]But the king spared Mephibosheth the son of Jonathan, the son of Saul, because of the LORD's oath that *was* between them, between David and Jonathan the son of Saul.

[8]So the king took Armoni and Mephibosheth, the two sons of Rizpah the daughter of Aiah, whom she bore to Saul, and the five sons of Michal the daughter of Saul, whom she brought up for Adriel the son of Barzillai the Meholathite;

[9]and he delivered them into the hands of the Gibeonites, and they hanged them on the hill before the LORD. So they fell, *all* seven together, and were put to death in the days of harvest, in the first *days,* in the beginning of barley harvest.

[10]Now Rizpah the daughter of Aiah took sackcloth and spread it for herself on the rock, from the beginning of harvest until the late rains poured on them from heaven. And she did not allow the birds of the air to rest on them by day nor the beasts of the field by night.

[11]And David was told what Rizpah the daughter of Aiah, the concubine of Saul, had done.

[12]Then David went and took the bones of Saul, and the bones of Jonathan his son, from the men of Jabesh Gilead who had stolen them from the street of Beth Shan, where the Philistines had hung them up, after the Philistines had struck down Saul in Gilboa.

[13]So he brought up the bones of Saul and the bones of Jonathan his son from there; and they gathered the bones of those who had been hanged.

[14]They buried the bones of Saul and Jonathan his son in the country of Benjamin in Zelah, in the tomb of Kish his father. So they performed all that the king commanded. And after that God heeded the prayer for the land.

Philistine Giants Destroyed

[15]When the Philistines were at war again with Israel, David and his servants with him went down and fought against the Philistines; and David grew faint.

[16]Then Ishbi-Benob, who *was* one of the sons of the giant, the weight of whose bronze spear *was* three hundred *shekels,* who was bearing a new *sword,* thought he could kill David.

[17]But Abishai the son of Zeruiah came to his aid, and struck the Philistine and killed him. Then the men of David swore to him, saying, “You shall go out no more with us to battle, lest you quench the lamp of Israel.”

[18]Now it happened afterward that there was again a battle with the Philistines at Gob. Then Sibbechai the Hushathite killed Saph, who *was* one of the sons of the giant.

[19]Again there was war at Gob with the Philistines, where Elhanan the son of Jaare-Oregim the Bethlehemite killed *the brother of* Goliath the Gittite, the shaft of whose spear *was* like a weaver’s beam.

[20]Yet again there was war at Gath, where there was a man of *great* stature, who had six fingers on each hand and six toes on each foot, twenty-four in number; and he also was born to the giant.

[21]So when he defied Israel, Jonathan the son of Shimea, David’s brother, killed him.

[22]These four were born to the giant in Gath, and fell by the hand of David and by the hand of his servants.

2 Samuel 22

Praise for God's Deliverance

[1]Then David spoke to the LORD the words of this song, on the day when the LORD had delivered him from the hand of all his enemies, and from the hand of Saul.

[2]And he said:

"The LORD *is* my rock and my fortress and my deliverer;
[3]The God of my strength, in whom I will trust;
My shield and the horn of my salvation,
My stronghold and my refuge;
My Savior, You save me from violence.
[4]I will call upon the LORD, *who is worthy* to be praised;
So shall I be saved from my enemies.

[5]"When the waves of death surrounded me,
The floods of ungodliness made me afraid.
[6]The sorrows of Sheol surrounded me;
The snares of death confronted me.
[7]In my distress I called upon the LORD,
And cried out to my God;
He heard my voice from His temple,
And my cry *entered* His ears.

[8]"Then the earth shook and trembled;
The foundations of heaven quaked and were shaken,
Because He was angry.
[9]Smoke went up from His nostrils,
And devouring fire from His mouth;
Coals were kindled by it.
[10]He bowed the heavens also, and came down
With darkness under His feet.
[11]He rode upon a cherub, and flew;
And He was seen upon the wings of the wind.

[12]He made darkness canopies around Him,
Dark waters *and* thick clouds of the skies.
[13]From the brightness before Him
Coals of fire were kindled.

[14]"The LORD thundered from heaven,
And the Most High uttered His voice.
[15]He sent out arrows and scattered them;
Lightning bolts, and He vanquished them.
[16]Then the channels of the sea were seen,
The foundations of the world were uncovered,
At the rebuke of the LORD,
At the blast of the breath of His nostrils.

[17]"He sent from above, He took me,
He drew me out of many waters.
[18]He delivered me from my strong enemy,
From those who hated me;
For they were too strong for me.
[19]They confronted me in the day of my calamity,
But the LORD was my support.
[20]He also brought me out into a broad place;
He delivered me because He delighted in me.

[21]"The LORD rewarded me according to my righteousness;
According to the cleanness of my hands
He has recompensed me.
[22]For I have kept the ways of the LORD,
And have not wickedly departed from my God.
[23]For all His judgments *were* before me;
And *as for* His statutes, I did not depart from them.
[24]I was also blameless before Him,
And I kept myself from my iniquity.
[25]Therefore the LORD has recompensed me according to my righteousness,
According to my cleanness in His eyes.

[26]"With the merciful You will show Yourself merciful;
With a blameless man You will show Yourself blameless;
[27]With the pure You will show Yourself pure;
And with the devious You will show Yourself shrewd.
[28]You will save the humble people;
But Your eyes *are* on the haughty, *that* You may bring *them* down.

[29]"For You *are* my lamp, O LORD;
The LORD shall enlighten my darkness.
[30]For by You I can run against a troop;
By my God I can leap over a wall.
[31]*As for* God, His way *is* perfect;
The word of the LORD *is* proven;
He *is* a shield to all who trust in Him.

[32]"For who *is* God, except the LORD?
And who *is* a rock, except our God?
[33]God *is* my strength *and* power,
And He makes my way perfect.
[34]He makes my feet like the *feet* of deer,
And sets me on my high places.
[35]He teaches my hands to make war,
So that my arms can bend a bow of bronze.

[36]"You have also given me the shield of Your salvation;
Your gentleness has made me great.
[37]You enlarged my path under me;
So my feet did not slip.

[38]"I have pursued my enemies and destroyed them;
Neither did I turn back again till they were destroyed.
[39]And I have destroyed them and wounded them,
So that they could not rise;
They have fallen under my feet.
[40]For You have armed me with strength for the battle;
You have subdued under me those who rose against me.

[41]You have also given me the necks of my enemies,
So that I destroyed those who hated me.
[42]They looked, but *there was* none to save;
Even to the LORD, but He did not answer them.
[43]Then I beat them as fine as the dust of the earth;
I trod them like dirt in the streets,
And I spread them out.

[44]"You have also delivered me from the strivings of my people;
You have kept me as the head of the nations.
A people I have not known shall serve me.
[45]The foreigners submit to me;
As soon as they hear, they obey me.
[46]The foreigners fade away,
And come frightened from their hideouts.

[47]"The LORD lives!
Blessed *be* my Rock!
Let God be exalted,
The Rock of my salvation!
[48]*It is* God who avenges me,
And subdues the peoples under me;
[49]He delivers me from my enemies.
You also lift me up above those who rise against me;
You have delivered me from the violent man.
[50]Therefore I will give thanks to You, O LORD, among the Gentiles,
And sing praises to Your name.

[51]"*He is* the tower of salvation to His king,
And shows mercy to His anointed,
To David and his descendants forevermore."

2 Samuel 23

David's Last Words

[1]Now these *are* the last words of David.

Thus says David the son of Jesse;
Thus says the man raised up on high,
The anointed of the God of Jacob,
And the sweet psalmist of Israel:

[2]"The Spirit of the LORD spoke by me,
And His word *was* on my tongue.
[3]The God of Israel said,
The Rock of Israel spoke to me:
'He who rules over men *must be* just,
Ruling in the fear of God.
[4]And *he shall be* like the light of the morning *when* the sun rises,
A morning without clouds,
Like the tender grass *springing* out of the earth,
By clear shining after rain.'

[5]"Although my house *is* not so with God,
Yet He has made with me an everlasting covenant,
Ordered in all *things* and secure.
For *this is* all my salvation and all *my* desire;
Will He not make *it* increase?
[6]But *the sons* of rebellion *shall* all *be* as thorns thrust away,
Because they cannot be taken with hands.
[7]But the man *who* touches them
Must be armed with iron and the shaft of a spear,
And they shall be utterly burned with fire in *their* place."

David's Mighty Men

8These *are* the names of the mighty men whom David had: Josheb-Basshebeth the Tachmonite, chief among the captains. He was called Adino the Eznite, because he had killed eight hundred men at one time.

9And after him *was* Eleazar the son of Dodo, the Ahohite, *one* of the three mighty men with David when they defied the Philistines *who* were gathered there for battle, and the men of Israel had retreated.

10He arose and attacked the Philistines until his hand was weary, and his hand stuck to the sword. The LORD brought about a great victory that day; and the people returned after him only to plunder.

11And after him *was* Shammah the son of Agee the Hararite. The Philistines had gathered together into a troop where there was a piece of ground full of lentils. So the people fled from the Philistines.

12But he stationed himself in the middle of the field, defended it, and killed the Philistines. So the LORD brought about a great victory.

13Then three of the thirty chief men went down at harvest time and came to David at the cave of Adullam. And the troop of Philistines encamped in the Valley of Rephaim.

14David *was* then in the stronghold, and the garrison of the Philistines *was* then *in* Bethlehem.

15And David said with longing, “Oh, that someone would give me a drink of the water from the well of Bethlehem, which *is* by the gate!”

16So the three mighty men broke through the camp of the Philistines, drew water from the well of Bethlehem that *was* by the gate, and took it and brought *it* to David. Nevertheless he would not drink it, but poured it out to the LORD.

17And he said, “Far be it from me, O LORD, that I should do this! Is *this not* the blood of the men who went in *jeopardy of* their lives?” Therefore he would not drink it. These things were done by the three mighty men.

18Now Abishai the brother of Joab, the son of Zeruiah, was chief of *another* three. He lifted his spear against three hundred *men,* killed *them,* and won a name among *these* three.

19Was he not the most honored of three? Therefore he became their captain. However, he did not attain to the *first* three.

20Benaiah *was* the son of Jehoiada, the son of a valiant man from Kabzeel, who had done many deeds. He had killed two lion-like heroes of Moab. He also had gone down and killed a lion in the midst of a pit on a snowy day.

[21]And he killed an Egyptian, a spectacular man. The Egyptian *had* a spear in his hand; so he went down to him with a staff, wrested the spear out of the Egyptian's hand, and killed him with his own spear.

[22]These *things* Benaiah the son of Jehoiada did, and won a name among three mighty men.

[23]He was more honored than the thirty, but he did not attain to the *first* three. And David appointed him over his guard.

24Asahel the brother of Joab *was* one of the thirty; Elhanan the son of Dodo of Bethlehem,

[25]Shammah the Harodite, Elika the Harodite,

[26]Helez the Paltite, Ira the son of Ikkesh the Tekoite,

[27]Abiezer the Anathothite, Mebunnai the Hushathite,

[28]Zalmon the Ahohite, Maharai the Netophathite,

[29]Heleb the son of Baanah (the Netophathite), Ittai the son of Ribai from Gibeah of the children of Benjamin,

[30]Benaiah a Pirathonite, Hiddai from the brooks of Gaash,

[31]Abi-Albon the Arbathite, Azmaveth the Barhumite,

[32]Eliahba the Shaalbonite (of the sons of Jashen), Jonathan,

[33]Shammah the Hararite, Ahiam the son of Sharar the Hararite,

[34]Eliphelet the son of Ahasbai, the son of the Maachathite, Eliam the son of Ahithophel the Gilonite,

[35]Hezrai the Carmelite, Paarai the Arbite,

[36]Igal the son of Nathan of Zobah, Bani the Gadite,

[37]Zelek the Ammonite, Naharai the Beerothite (armorbearer of Joab the son of Zeruiah),

[38]Ira the Ithrite, Gareb the Ithrite,

[39]*and* Uriah the Hittite: thirty-seven in all.

2 Samuel 24

David's Census of Israel and Judah

[1]Again the anger of the LORD was aroused against Israel, and He moved David against them to say, "Go, number Israel and Judah."

[2]So the king said to Joab the commander of the army who *was* with him, "Now go throughout all the tribes of Israel, from Dan to Beersheba, and count the people, that I may know the number of the people."

[3]And Joab said to the king, "Now may the LORD your God add to the people a hundred times more than there are, and may the eyes of my lord the king see *it*. But why does my lord the king desire this thing?"

[4]Nevertheless the king's word prevailed against Joab and against the captains of the army. Therefore Joab and the captains of the army went out from the presence of the king to count the people of Israel.

[5]And they crossed over the Jordan and camped in Aroer, on the right side of the town which *is* in the midst of the ravine of Gad, and toward Jazer.

[6]Then they came to Gilead and to the land of Tahtim Hodshi; they came to Dan Jaan and around to Sidon;

[7]and they came to the stronghold of Tyre and to all the cities of the Hivites and the Canaanites. Then they went out to South Judah *as far as* Beersheba.

[8]So when they had gone through all the land, they came to Jerusalem at the end of nine months and twenty days.

[9]Then Joab gave the sum of the number of the people to the king. And there were in Israel eight hundred thousand valiant men who drew the sword, and the men of Judah were five hundred thousand men.

The Judgment on David's Sin

[10]And David's heart condemned him after he had numbered the people. So David said to the LORD, "I have sinned greatly in what I have done; but now, I pray, O LORD, take away the iniquity of Your servant, for I have done very foolishly."

[11]Now when David arose in the morning, the word of the LORD came to the prophet Gad, David’s seer, saying,

[12]“Go and tell David, ‘Thus says the LORD: “I offer you three *things;* choose one of them for yourself, that I may do *it* to you.” ’ ”

[13]So Gad came to David and told him; and he said to him, “Shall seven years of famine come to you in your land? Or shall you flee three months before your enemies, while they pursue you? Or shall there be three days’ plague in your land? Now consider and see what answer I should take back to Him who sent me.”

[14]And David said to Gad, “I am in great distress. Please let us fall into the hand of the LORD, for His mercies *are* great; but do not let me fall into the hand of man.”

[15]So the LORD sent a plague upon Israel from the morning till the appointed time. From Dan to Beersheba seventy thousand men of the people died.

[16]And when the angel stretched out His hand over Jerusalem to destroy it, the LORD relented from the destruction, and said to the angel who was destroying the people, “It is enough; now restrain your hand.” And the angel of the LORD was by the threshing floor of Araunah the Jebusite.

[17]Then David spoke to the LORD when he saw the angel who was striking the people, and said, “Surely I have sinned, and I have done wickedly; but these sheep, what have they done? Let Your hand, I pray, be against me and against my father’s house.”

The Altar on the Threshing Floor

[18]And Gad came that day to David and said to him, “Go up, erect an altar to the LORD on the threshing floor of Araunah the Jebusite.”

[19]So David, according to the word of Gad, went up as the LORD commanded.

[20]Now Araunah looked, and saw the king and his servants coming toward him. So Araunah went out and bowed before the king with his face to the ground.

[21]Then Araunah said, “Why has my lord the king come to his servant?” And David said, “To buy the threshing floor from you, to

build an altar to the LORD, that the plague may be withdrawn from the people.”

[22]Now Araunah said to David, “Let my lord the king take and offer up whatever *seems* good to him. Look, *here are* oxen for burnt sacrifice, and threshing implements and the yokes of the oxen for wood.

[23]“All these, O king, Araunah has given to the king.” And Araunah said to the king, “May the LORD your God accept you.”

[24]Then the king said to Araunah, “No, but I will surely buy *it* from you for a price; nor will I offer burnt offerings to the LORD my God with that which costs me nothing.” So David bought the threshing floor and the oxen for fifty shekels of silver.

[25]And David built there an altar to the LORD, and offered burnt offerings and peace offerings. So the LORD heeded the prayers for the land, and the plague was withdrawn from Israel.

The First Book of the

Kings

1 Kings 1

Adonijah Presumes to Be King

[1]Now King David was old, advanced in years; and they put covers on him, but he could not get warm.

[2]Therefore his servants said to him, “Let a young woman, a virgin, be sought for our lord the king, and let her stand before the king, and let her care for him; and let her lie in your bosom, that our lord the king may be warm.”

[3]So they sought for a lovely young woman throughout all the territory of Israel, and found Abishag the Shunammite, and brought her to the king.

[4]The young woman *was* very lovely; and she cared for the king, and served him; but the king did not know her.

[5]Then Adonijah the son of Haggith exalted himself, saying, “I will be king”; and he prepared for himself chariots and horsemen, and fifty men to run before him.

[6](And his father had not rebuked him at any time by saying, “Why have you done so?” He *was* also very good-looking. *His mother* had borne him after Absalom.)

[7]Then he conferred with Joab the son of Zeruiah and with Abiathar the priest, and they followed and helped Adonijah.

[8]But Zadok the priest, Benaiah the son of Jehoiada, Nathan the prophet, Shimei, Rei, and the mighty men who *belonged* to David were not with Adonijah.

[9]And Adonijah sacrificed sheep and oxen and fattened cattle by the stone of Zoheleth, which *is* by En Rogel; he also invited all his brothers, the king’s sons, and all the men of Judah, the king’s servants.

[10]But he did not invite Nathan the prophet, Benaiah, the mighty men, or Solomon his brother.

[11]So Nathan spoke to Bathsheba the mother of Solomon, saying, “Have you not heard that Adonijah the son of Haggith has become king, and David our lord does not know *it?*

[12]“Come, please, let me now give you advice, that you may save your own life and the life of your son Solomon.

[13]“Go immediately to King David and say to him, ��Did you not, my lord, O king, swear to your maidservant, saying, “Assuredly your son Solomon shall reign after me, and he shall sit on my throne”? Why then has Adonijah become king?’

[14]“Then, while you are still talking there with the king, I also will come in after you and confirm your words.”

[15]So Bathsheba went into the chamber to the king. (Now the king was very old, and Abishag the Shunammite was serving the king.)

[16]And Bathsheba bowed and did homage to the king. Then the king said, “What is your wish?”

[17]Then she said to him, “My lord, you swore by the LORD your God to your maidservant, *saying,* ‘Assuredly Solomon your son shall reign after me, and he shall sit on my throne.’

[18]“So now, look! Adonijah has become king; and now, my lord the king, you do not know about *it*.

[19]“He has sacrificed oxen and fattened cattle and sheep in abundance, and has invited all the sons of the king, Abiathar the priest, and Joab the commander of the army; but Solomon your servant he has not invited.

[20]“And as for you, my lord, O king, the eyes of all Israel *are* on you, that you should tell them who will sit on the throne of my lord the king after him.

[21]“Otherwise it will happen, when my lord the king rests with his fathers, that I and my son Solomon will be counted as offenders.”

[22]And just then, while she was still talking with the king, Nathan the prophet also came in.

[23]So they told the king, saying, “Here is Nathan the prophet.” And when he came in before the king, he bowed down before the king with his face to the ground.

[24]And Nathan said, “My lord, O king, have you said, ‘Adonijah shall reign after me, and he shall sit on my throne’?

[25]“For he has gone down today, and has sacrificed oxen and fattened cattle and sheep in abundance, and has invited all the king’s sons, and the commanders of the army, and Abiathar the priest; and look! They

are eating and drinking before him; and they say, ‘*Long* live King Adonijah!’

[26]“But he has not invited me—me your servant—nor Zadok the priest, nor Benaiah the son of Jehoiada, nor your servant Solomon.

[27]“Has this thing been done by my lord the king, and you have not told your servant who should sit on the throne of my lord the king after him?”

David Proclaims Solomon King

[28]Then King David answered and said, “Call Bathsheba to me.” So she came into the king’s presence and stood before the king.

[29]And the king took an oath and said, “*As* the LORD lives, who has redeemed my life from every distress,

[30]“just as I swore to you by the LORD God of Israel, saying, ‘Assuredly Solomon your son shall be king after me, and he shall sit on my throne in my place,’ so I certainly will do this day.”

[31]Then Bathsheba bowed with *her* face to the earth, and paid homage to the king, and said, “Let my lord King David live forever!”

[32]And King David said, “Call to me Zadok the priest, Nathan the prophet, and Benaiah the son of Jehoiada.” So they came before the king.

[33]The king also said to them, “Take with you the servants of your lord, and have Solomon my son ride on my own mule, and take him down to Gihon.

[34]“There let Zadok the priest and Nathan the prophet anoint him king over Israel; and blow the horn, and say, ‘*Long* live King Solomon!’

[35]“Then you shall come up after him, and he shall come and sit on my throne, and he shall be king in my place. For I have appointed him to be ruler over Israel and Judah.”

[36]Benaiah the son of Jehoiada answered the king and said, “Amen! May the LORD God of my lord the king say so *too*.

[37]“As the LORD has been with my lord the king, even so may He be with Solomon, and make his throne greater than the throne of my lord King David.”

[38]So Zadok the priest, Nathan the prophet, Benaiah the son of Jehoiada, the Cherethites, and the Pelethites went down and had Solomon ride on King David’s mule, and took him to Gihon.

[39]Then Zadok the priest took a horn of oil from the tabernacle and anointed Solomon. And they blew the horn, and all the people said, “*Long* live King Solomon!”

[40]And all the people went up after him; and the people played the flutes and rejoiced with great joy, so that the earth *seemed to* split with their sound.

[41]Now Adonijah and all the guests who *were* with him heard *it* as they finished eating. And when Joab heard the sound of the horn, he said, “Why *is* the city in such a noisy uproar?”

[42]While he was still speaking, there came Jonathan, the son of Abiathar the priest. And Adonijah said to him, “Come in, for you *are* a prominent man, and bring good news.”

[43]Then Jonathan answered and said to Adonijah, “No! Our lord King David has made Solomon king.

[44]“The king has sent with him Zadok the priest, Nathan the prophet, Benaiah the son of Jehoiada, the Cherethites, and the Pelethites; and they have made him ride on the king’s mule.

[45]“So Zadok the priest and Nathan the prophet have anointed him king at Gihon; and they have gone up from there rejoicing, so that the city is in an uproar. This *is* the noise that you have heard.

[46]“Also Solomon sits on the throne of the kingdom.

[47]“And moreover the king’s servants have gone to bless our lord King David, saying, ‘May God make the name of Solomon better than your name, and may He make his throne greater than your throne.’ Then the king bowed himself on the bed.

[48]“Also the king said thus, ‘Blessed *be* the LORD God of Israel, who has given *one* to sit on my throne this day, while my eyes see *it!’ ”*

[49]So all the guests who were with Adonijah were afraid, and arose, and each one went his way.

[50]Now Adonijah was afraid of Solomon; so he arose, and went and took hold of the horns of the altar.

[51]And it was told Solomon, saying, “Indeed Adonijah is afraid of King Solomon; for look, he has taken hold of the horns of the altar, saying, ‘Let King Solomon swear to me today that he will not put his servant to death with the sword.’ ”

[52]Then Solomon said, “If he proves himself a worthy man, not one hair of him shall fall to the earth; but if wickedness is found in him, he shall die.”

[53]So King Solomon sent them to bring him down from the altar. And he came and fell down before King Solomon; and Solomon said to him, “Go to your house.”

1 Kings 2

David's Instructions to Solomon

[1]Now the days of David drew near that he should die, and he charged Solomon his son, saying:

[2]"I go the way of all the earth; be strong, therefore, and prove yourself a man.

[3]"And keep the charge of the LORD your God: to walk in His ways, to keep His statutes, His commandments, His judgments, and His testimonies, as it is written in the Law of Moses, that you may prosper in all that you do and wherever you turn;

[4]"that the LORD may fulfill His word which He spoke concerning me, saying, 'If your sons take heed to their way, to walk before Me in truth with all their heart and with all their soul,' He said, 'you shall not lack a man on the throne of Israel.'

[5]"Moreover you know also what Joab the son of Zeruiah did to me, *and* what he did to the two commanders of the armies of Israel, to Abner the son of Ner and Amasa the son of Jether, whom he killed. And he shed the blood of war in peacetime, and put the blood of war on his belt that *was* around his waist, and on his sandals that *were* on his feet.

[6]"Therefore do according to your wisdom, and do not let his gray hair go down to the grave in peace.

[7]"But show kindness to the sons of Barzillai the Gileadite, and let them be among those who eat at your table, for so they came to me when I fled from Absalom your brother.

[8]"And see, *you have* with you Shimei the son of Gera, a Benjamite from Bahurim, who cursed me with a malicious curse in the day when I went to Mahanaim. But he came down to meet me at the Jordan, and I swore to him by the LORD, saying, 'I will not put you to death with the sword.'

[9]"Now therefore, do not hold him guiltless, for you *are* a wise man and know what you ought to do to him; but bring his gray hair down to the grave with blood."

Death of David

10So David rested with his fathers, and was buried in the City of David.

11The period that David reigned over Israel *was* forty years; seven years he reigned in Hebron, and in Jerusalem he reigned thirty-three years.

12Then Solomon sat on the throne of his father David; and his kingdom was firmly established.

Solomon Executes Adonijah

13Now Adonijah the son of Haggith came to Bathsheba the mother of Solomon. So she said, “Do you come peaceably?” And he said, “Peaceably.”

14Moreover he said, “I have something *to say* to you.” And she said, “Say it.”

15Then he said, “You know that the kingdom was mine, and all Israel had set their expectations on me, that I should reign. However, the kingdom has been turned over, and has become my brother’s; for it was his from the LORD.

16“Now I ask one petition of you; do not deny me.” And she said to him, “Say it.”

17Then he said, “Please speak to King Solomon, for he will not refuse you, that he may give me Abishag the Shunammite as wife.”

18So Bathsheba said, “Very well, I will speak for you to the king.”

19Bathsheba therefore went to King Solomon, to speak to him for Adonijah. And the king rose up to meet her and bowed down to her, and sat down on his throne and had a throne set for the king’s mother; so she sat at his right hand.

20Then she said, “I desire one small petition of you; do not refuse me.” And the king said to her, “Ask it, my mother, for I will not refuse you.”

21So she said, “Let Abishag the Shunammite be given to Adonijah your brother as wife.”

22And King Solomon answered and said to his mother, “Now why do you ask Abishag the Shunammite for Adonijah? Ask for him the kingdom also—for he *is* my older brother—for him, and for Abiathar the priest, and for Joab the son of Zeruiah."

[23]Then King Solomon swore by the LORD, saying, "May God do so to me, and more also, if Adonijah has not spoken this word against his own life!

[24]"Now therefore, *as* the LORD lives, who has confirmed me and set me on the throne of David my father, and who has established a house for me, as He promised, Adonijah shall be put to death today!"

[25]So King Solomon sent by the hand of Benaiah the son of Jehoiada; and he struck him down, and he died.

Abiathar Exiled, Joab Executed

26And to Abiathar the priest the king said, "Go to Anathoth, to your own fields, for you *are* deserving of death; but I will not put you to death at this time, because you carried the ark of the Lord GOD before my father David, and because you were afflicted every time my father was afflicted."

[27]So Solomon removed Abiathar from being priest to the LORD, that he might fulfill the word of the LORD which He spoke concerning the house of Eli at Shiloh.

28Then news came to Joab, for Joab had defected to Adonijah, though he had not defected to Absalom. So Joab fled to the tabernacle of the LORD, and took hold of the horns of the altar.

[29]And King Solomon was told, "Joab has fled to the tabernacle of the LORD; there *he is,* by the altar." Then Solomon sent Benaiah the son of Jehoiada, saying, "Go, strike him down."

[30]So Benaiah went to the tabernacle of the LORD, and said to him, "Thus says the king, 'Come out!' " And he said, "No, but I will die here." And Benaiah brought back word to the king, saying, "Thus said Joab, and thus he answered me."

[31]Then the king said to him, "Do as he has said, and strike him down and bury him, that you may take away from me and from the house of my father the innocent blood which Joab shed.

[32]"So the LORD will return his blood on his head, because he struck down two men more righteous and better than he, and killed them with the sword—Abner the son of Ner, the commander of the army of Israel,

and Amasa the son of Jether, the commander of the army of Judah—though my father David did not know *it*.

[33]"Their blood shall therefore return upon the head of Joab and upon the head of his descendants forever. But upon David and his descendants, upon his house and his throne, there shall be peace forever from the LORD."

[34]So Benaiah the son of Jehoiada went up and struck and killed him; and he was buried in his own house in the wilderness.

[35]The king put Benaiah the son of Jehoiada in his place over the army, and the king put Zadok the priest in the place of Abiathar.

Shimei Executed

[36]Then the king sent and called for Shimei, and said to him, "Build yourself a house in Jerusalem and dwell there, and do not go out from there anywhere.

[37]"For it shall be, on the day you go out and cross the Brook Kidron, know for certain you shall surely die; your blood shall be on your own head."

[38]And Shimei said to the king, "The saying *is* good. As my lord the king has said, so your servant will do." So Shimei dwelt in Jerusalem many days.

[39]Now it happened at the end of three years, that two slaves of Shimei ran away to Achish the son of Maachah, king of Gath. And they told Shimei, saying, "Look, your slaves *are* in Gath!"

[40]So Shimei arose, saddled his donkey, and went to Achish at Gath to seek his slaves. And Shimei went and brought his slaves from Gath.

[41]And Solomon was told that Shimei had gone from Jerusalem to Gath and had come back.

[42]Then the king sent and called for Shimei, and said to him, "Did I not make you swear by the LORD, and warn you, saying, 'Know for certain that on the day you go out and travel anywhere, you shall surely die'? And you said to me, 'The word I have heard *is* good.'

[43]"Why then have you not kept the oath of the LORD and the commandment that I gave you?"

[44]The king said moreover to Shimei, “You know, as your heart acknowledges, all the wickedness that you did to my father David; therefore the LORD will return your wickedness on your own head.

[45]“But King Solomon *shall be* blessed, and the throne of David shall be established before the LORD forever.”

[46]So the king commanded Benaiah the son of Jehoiada; and he went out and struck him down, and he died. Thus the kingdom was established in the hand of Solomon.

1 Kings 3

Solomon Requests Wisdom

[1]Now Solomon made a treaty with Pharaoh king of Egypt, and married Pharaoh's daughter; then he brought her to the City of David until he had finished building his own house, and the house of the LORD, and the wall all around Jerusalem.

[2]Meanwhile the people sacrificed at the high places, because there was no house built for the name of the LORD until those days.

[3]And Solomon loved the LORD, walking in the statutes of his father David, except that he sacrificed and burned incense at the high places.

[4]Now the king went to Gibeon to sacrifice there, for that *was* the great high place: Solomon offered a thousand burnt offerings on that altar.

[5]At Gibeon the LORD appeared to Solomon in a dream by night; and God said, "Ask! What shall I give you?"

[6]And Solomon said: "You have shown great mercy to Your servant David my father, because he walked before You in truth, in righteousness, and in uprightness of heart with You; You have continued this great kindness for him, and You have given him a son to sit on his throne, as *it is* this day.

[7]"Now, O LORD my God, You have made Your servant king instead of my father David, but I *am* a little child; I do not know *how* to go out or come in.

[8]"And Your servant *is* in the midst of Your people whom You have chosen, a great people, too numerous to be numbered or counted.

[9]"Therefore give to Your servant an understanding heart to judge Your people, that I may discern between good and evil. For who is able to judge this great people of Yours?"

[10]The speech pleased the LORD, that Solomon had asked this thing.

[11]Then God said to him: "Because you have asked this thing, and have not asked long life for yourself, nor have asked riches for yourself, nor have asked the life of your enemies, but have asked for yourself understanding to discern justice,

[12]“behold, I have done according to your words; see, I have given you a wise and understanding heart, so that there has not been anyone like you before you, nor shall any like you arise after you.

[13]“And I have also given you what you have not asked: both riches and honor, so that there shall not be anyone like you among the kings all your days.

[14]“So if you walk in My ways, to keep My statutes and My commandments, as your father David walked, then I will lengthen your days.”

[15]Then Solomon awoke; and indeed it had been a dream. And he came to Jerusalem and stood before the ark of the covenant of the LORD, offered up burnt offerings, offered peace offerings, and made a feast for all his servants.

Solomon’s Wise Judgment

[16]Now two women *who were* harlots came to the king, and stood before him.

[17]And one woman said, “O my lord, this woman and I dwell in the same house; and I gave birth while she *was* in the house.

[18]“Then it happened, the third day after I had given birth, that this woman also gave birth. And we *were* together; no one *was* with us in the house, except the two of us in the house.

[19]“And this woman’s son died in the night, because she lay on him.

[20]“So she arose in the middle of the night and took my son from my side, while your maidservant slept, and laid him in her bosom, and laid her dead child in my bosom.

[21]“And when I rose in the morning to nurse my son, there he was, dead. But when I had examined him in the morning, indeed, he was not my son whom I had borne.”

[22]Then the other woman said, “No! But the living one *is* my son, and the dead one *is* your son.” And the first woman said, “No! But the dead one *is* your son, and the living one *is* my son.” Thus they spoke before the king.

[23]And the king said, “The one says, ‘This *is* my son, who lives, and your son *is* the dead one’; and the other says, ‘No! But your son *is* the dead one, and my son *is* the living one.' "

[24]Then the king said, "Bring me a sword." So they brought a sword before the king.

[25]And the king said, "Divide the living child in two, and give half to one, and half to the other."

[26]Then the woman whose son *was* living spoke to the king, for she yearned with compassion for her son; and she said, "O my lord, give her the living child, and by no means kill him!" But the other said, "Let him be neither mine nor yours, *but* divide *him*."

[27]So the king answered and said, "Give the first woman the living child, and by no means kill him; she *is* his mother."

[28]And all Israel heard of the judgment which the king had rendered; and they feared the king, for they saw that the wisdom of God *was* in him to administer justice.

1 Kings 4

Solomon's Administration

[1]So King Solomon was king over all Israel.

[2]And these *were* his officials: Azariah the son of Zadok, the priest;

[3]Elihoreph and Ahijah, the sons of Shisha, scribes; Jehoshaphat the son of Ahilud, the recorder;

[4]Benaiah the son of Jehoiada, over the army; Zadok and Abiathar, the priests;

[5]Azariah the son of Nathan, over the officers; Zabud the son of Nathan, a priest *and* the king's friend;

[6]Ahishar, over the household; and Adoniram the son of Abda, over the labor force.

[7]And Solomon had twelve governors over all Israel, who provided food for the king and his household; each one made provision for one month of the year.

[8]These *are* their names: Ben-Hur, in the mountains of Ephraim;

[9]Ben-Deker, in Makaz, Shaalbim, Beth Shemesh, and Elon Beth Hanan;

[10]Ben-Hesed, in Arubboth; to him *belonged* Sochoh and all the land of Hepher;

[11]Ben-Abinadab, *in* all the regions of Dor; he had Taphath the daughter of Solomon as wife;

[12]Baana the son of Ahilud, *in* Taanach, Megiddo, and all Beth Shean, which *is* beside Zaretan below Jezreel, from Beth Shean to Abel Meholah, as far as the other side of Jokneam;

[13]Ben-Geber, in Ramoth Gilead; to him *belonged* the towns of Jair the son of Manasseh, in Gilead; to him *also belonged* the region of Argob in Bashan—sixty large cities with walls and bronze gate-bars;

[14]Ahinadab the son of Iddo, *in* Mahanaim;

[15]Ahimaaz, in Naphtali; he also took Basemath the daughter of Solomon as wife;

[16]Baanah the son of Hushai, in Asher and Aloth;

[17]Jehoshaphat the son of Paruah, in Issachar;

[18]Shimei the son of Elah, in Benjamin;

[19]Geber the son of Uri, in the land of Gilead, *in* the country of Sihon king of the Amorites, and of Og king of Bashan. *He was* the only governor who *was* in the land.

Prosperity and Wisdom of Solomon's Reign

[20]Judah and Israel *were* as numerous as the sand by the sea in multitude, eating and drinking and rejoicing.

[21]So Solomon reigned over all kingdoms from the River *to* the land of the Philistines, as far as the border of Egypt. *They* brought tribute and served Solomon all the days of his life.

[22]Now Solomon's provision for one day was thirty kors of fine flour, sixty kors of meal,

[23]ten fatted oxen, twenty oxen from the pastures, and one hundred sheep, besides deer, gazelles, roebucks, and fatted fowl.

[24]For he had dominion over all *the region* on this side of the River from Tiphsah even to Gaza, namely over all the kings on this side of the River; and he had peace on every side all around him.

[25]And Judah and Israel dwelt safely, each man under his vine and his fig tree, from Dan as far as Beersheba, all the days of Solomon.

[26]Solomon had forty thousand stalls of horses for his chariots, and twelve thousand horsemen.

[27]And these governors, each man in his month, provided food for King Solomon and for all who came to King Solomon's table. There was no lack in their supply.

[28]They also brought barley and straw to the proper place, for the horses and steeds, each man according to his charge.

[29]And God gave Solomon wisdom and exceedingly great understanding, and largeness of heart like the sand on the seashore.

[30]Thus Solomon's wisdom excelled the wisdom of all the men of the East and all the wisdom of Egypt.

[31]For he was wiser than all men—than Ethan the Ezrahite, and Heman, Chalcol, and Darda, the sons of Mahol; and his fame was in all the surrounding nations.

[32]He spoke three thousand proverbs, and his songs were one thousand and five.

[33]Also he spoke of trees, from the cedar tree of Lebanon even to the hyssop that springs out of the wall; he spoke also of animals, of birds, of creeping things, and of fish.

[34]And men of all nations, from all the kings of the earth who had heard of his wisdom, came to hear the wisdom of Solomon.

1 Kings 5

Solomon Prepares to Build the Temple

[1]Now Hiram king of Tyre sent his servants to Solomon, because he heard that they had anointed him king in place of his father, for Hiram had always loved David.

[2]Then Solomon sent to Hiram, saying:

> [3]You know how my father David could not build a house for the name of the LORD his God because of the wars which were fought against him on every side, until the LORD put *his foes* under the soles of his feet.
>
> [4]But now the LORD my God has given me rest on every side; *there is* neither adversary nor evil occurrence.
>
> [5]And behold, I propose to build a house for the name of the LORD my God, as the LORD spoke to my father David, saying, "Your son, whom I will set on your throne in your place, he shall build the house for My name."
>
> [6]Now therefore, command that they cut down cedars for me from Lebanon; and my servants will be with your servants, and I will pay you wages for your servants according to whatever you say. For you know *there is* none among us who has skill to cut timber like the Sidonians.

[7]So it was, when Hiram heard the words of Solomon, that he rejoiced greatly and said,

> Blessed *be* the LORD this day, for He has given David a wise son over this great people!

[8]Then Hiram sent to Solomon, saying:

> I have considered *the message* which you sent me, *and* I will do all you desire concerning the cedar and cypress logs.
>
> [9]My servants shall bring *them* down from Lebanon to the sea; I will float them in rafts by sea to the place you indicate to me, and will

have them broken apart there; then you can take *them* away. And you shall fulfill my desire by giving food for my household.

[10]Then Hiram gave Solomon cedar and cypress logs *according to* all his desire.

[11]And Solomon gave Hiram twenty thousand kors of wheat *as* food for his household, and twenty kors of pressed oil. Thus Solomon gave to Hiram year by year.

[12]So the LORD gave Solomon wisdom, as He had promised him; and there was peace between Hiram and Solomon, and the two of them made a treaty together.

[13]Then King Solomon raised up a labor force out of all Israel; and the labor force was thirty thousand men.

[14]And he sent them to Lebanon, ten thousand a month in shifts: they were one month in Lebanon *and* two months at home; Adoniram *was* in charge of the labor force.

[15]Solomon had seventy thousand who carried burdens, and eighty thousand who quarried *stone* in the mountains,

[16]besides three thousand three hundred from the chiefs of Solomon’s deputies, who supervised the people who labored in the work.

[17]And the king commanded them to quarry large stones, costly stones, *and* hewn stones, to lay the foundation of the temple.

[18]So Solomon’s builders, Hiram’s builders, and the Gebalites quarried *them;* and they prepared timber and stones to build the temple.

1 Kings 6

Solomon Builds the Temple

[1]And it came to pass in the four hundred and eightieth year after the children of Israel had come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month of Ziv, which *is* the second month, that he began to build the house of the LORD.

[2]Now the house which King Solomon built for the LORD, its length *was* sixty cubits, its width twenty, and its height thirty cubits.

[3]The vestibule in front of the sanctuary of the house *was* twenty cubits long across the width of the house, *and* the width of *the vestibule extended* ten cubits from the front of the house.

[4]And he made for the house windows with beveled frames.

[5]Against the wall of the temple he built chambers all around, *against* the walls of the temple, all around the sanctuary and the inner sanctuary. Thus he made side chambers all around it.

[6]The lowest chamber *was* five cubits wide, the middle *was* six cubits wide, and the third *was* seven cubits wide; for he made narrow ledges around the outside of the temple, so that *the support beams* would not be fastened into the walls of the temple.

[7]And the temple, when it was being built, was built with stone finished at the quarry, so that no hammer or chisel *or* any iron tool was heard in the temple while it was being built.

[8]The doorway for the middle story *was* on the right side of the temple. They went up by stairs to the middle *story,* and from the middle to the third.

[9]So he built the temple and finished it, and he paneled the temple with beams and boards of cedar.

[10]And he built side chambers against the entire temple, each five cubits high; they were attached to the temple with cedar beams.

[11]Then the word of the LORD came to Solomon, saying:

[12]"*Concerning* this temple which you are building, if you walk in My statutes, execute My judgments, keep all My commandments, and walk

in them, then I will perform My word with you, which I spoke to your father David.

[13]"And I will dwell among the children of Israel, and will not forsake My people Israel."

14So Solomon built the temple and finished it.

[15]And he built the inside walls of the temple with cedar boards; from the floor of the temple to the ceiling he paneled the inside with wood; and he covered the floor of the temple with planks of cypress.

[16]Then he built the twenty-cubit room at the rear of the temple, from floor to ceiling, with cedar boards; he built *it* inside as the inner sanctuary, as the Most Holy *Place*.

[17]And in front of it the temple sanctuary was forty cubits *long*.

[18]The inside of the temple was cedar, carved with ornamental buds and open flowers. All *was* cedar; there was no stone *to be* seen.

[19]And he prepared the inner sanctuary inside the temple, to set the ark of the covenant of the LORD there.

[20]The inner sanctuary *was* twenty cubits long, twenty cubits wide, and twenty cubits high. He overlaid it with pure gold, and overlaid the altar of cedar.

[21]So Solomon overlaid the inside of the temple with pure gold. He stretched gold chains across the front of the inner sanctuary, and overlaid it with gold.

[22]The whole temple he overlaid with gold, until he had finished all the temple; also he overlaid with gold the entire altar that *was* by the inner sanctuary.

23Inside the inner sanctuary he made two cherubim *of* olive wood, *each* ten cubits high.

[24]One wing of the cherub *was* five cubits, and the other wing of the cherub five cubits: ten cubits from the tip of one wing to the tip of the other.

[25]And the other cherub *was* ten cubits; both cherubim *were* of the same size and shape.

[26]The height of one cherub *was* ten cubits, and so *was* the other cherub.

[27]Then he set the cherubim inside the inner room; and they stretched out the wings of the cherubim so that the wing of the one touched *one* wall, and the wing of the other cherub touched the other wall. And their wings touched each other in the middle of the room.

[28]Also he overlaid the cherubim with gold.

[29]Then he carved all the walls of the temple all around, both the inner and outer *sanctuaries,* with carved figures of cherubim, palm trees, and open flowers.

[30]And the floor of the temple he overlaid with gold, both the inner and outer *sanctuaries*.

[31]For the entrance of the inner sanctuary he made doors *of* olive wood; the lintel *and* doorposts *were* one-fifth *of the wall*.

[32]The two doors *were of* olive wood; and he carved on them figures of cherubim, palm trees, and open flowers, and overlaid *them* with gold; and he spread gold on the cherubim and on the palm trees.

[33]So for the door of the sanctuary he also made doorposts *of* olive wood, one-fourth *of the wall*.

[34]And the two doors *were of* cypress wood; two panels *comprised* one folding door, and two panels *comprised* the other folding door.

[35]Then he carved cherubim, palm trees, and open flowers *on them,* and overlaid *them* with gold applied evenly on the carved work.

[36]And he built the inner court with three rows of hewn stone and a row of cedar beams.

[37]In the fourth year the foundation of the house of the LORD was laid, in the month of Ziv.

[38]And in the eleventh year, in the month of Bul, which is the eighth month, the house was finished in all its details and according to all its plans. So he was seven years in building it.

1 Kings 7

Solomon's Other Buildings

[1]But Solomon took thirteen years to build his own house; so he finished all his house.

[2]He also built the House of the Forest of Lebanon; its length *was* one hundred cubits, its width fifty cubits, and its height thirty cubits, with four rows of cedar pillars, and cedar beams on the pillars.

[3]And *it was* paneled with cedar above the beams that *were* on forty-five pillars, fifteen *to* a row.

[4]*There were* windows *with beveled frames in* three rows, and window *was* opposite window *in* three tiers.

[5]And all the doorways and doorposts *had* rectangular frames; and window *was* opposite window *in* three tiers.

[6]He also made the Hall of Pillars: its length *was* fifty cubits, and its width thirty cubits; and in front of them *was* a portico with pillars, and a canopy *was* in front of them.

[7]Then he made a hall for the throne, the Hall of Judgment, where he might judge; and *it was* paneled with cedar from floor to ceiling.

[8]And the house where he dwelt *had* another court inside the hall, of like workmanship. Solomon also made a house like this hall for Pharaoh's daughter, whom he had taken *as wife*.

[9]All these *were of* costly stones cut to size, trimmed with saws, inside and out, from the foundation to the eaves, and also on the outside to the great court.

[10]The foundation *was of* costly stones, large stones, some ten cubits and some eight cubits.

[11]And above *were* costly stones, hewn to size, and cedar wood.

[12]The great court *was* enclosed with three rows of hewn stones and a row of cedar beams. So were the inner court of the house of the LORD and the vestibule of the temple.

Hiram the Craftsman

[13]Now King Solomon sent and brought Huram from Tyre.

[14]He *was* the son of a widow from the tribe of Naphtali, and his father *was* a man of Tyre, a bronze worker; he was filled with wisdom and understanding and skill in working with all kinds of bronze work. So he came to King Solomon and did all his work.

The Bronze Pillars for the Temple

[15]And he cast two pillars of bronze, each one eighteen cubits high, and a line of twelve cubits measured the circumference of each.

[16]Then he made two capitals *of* cast bronze, to set on the tops of the pillars. The height of one capital *was* five cubits, and the height of the other capital *was* five cubits.

[17]*He made* a lattice network, with wreaths of chainwork, for the capitals which *were* on top of the pillars: seven chains for one capital and seven for the other capital.

[18]So he made the pillars, and two rows of pomegranates above the network all around to cover the capitals that *were* on top; and thus he did for the other capital.

[19]The capitals which *were* on top of the pillars in the hall *were* in the shape of lilies, four cubits.

[20]The capitals on the two pillars also *had pomegranates* above, by the convex surface which *was* next to the network; and there *were* two hundred such pomegranates in rows on each of the capitals all around.

[21]Then he set up the pillars by the vestibule of the temple; he set up the pillar on the right and called its name Jachin, and he set up the pillar on the left and called its name Boaz.

[22]The tops of the pillars were in the shape of lilies. So the work of the pillars was finished.

The Sea and the Oxen

[23]And he made the Sea of cast bronze, ten cubits from one brim to the other; *it was* completely round. Its height *was* five cubits, and a line of thirty cubits measured its circumference.

[24]Below its brim *were* ornamental buds encircling it all around, ten to a cubit, all the way around the Sea. The ornamental buds *were* cast in two rows when it was cast.

[25]It stood on twelve oxen: three looking toward the north, three looking toward the west, three looking toward the south, and three looking toward the east; the Sea *was set* upon them, and all their back parts *pointed* inward.

[26]It *was* a handbreadth thick; and its brim was shaped like the brim of a cup, *like* a lily blossom. It contained two thousand baths.

The Carts and the Lavers

[27]He also made ten carts of bronze; four cubits *was* the length of each cart, four cubits its width, and three cubits its height.

[28]And this *was* the design of the carts: They had panels, and the panels *were* between frames;

[29]on the panels that *were* between the frames *were* lions, oxen, and cherubim. And on the frames *was* a pedestal on top. Below the lions and oxen *were* wreaths of plaited work.

[30]Every cart had four bronze wheels and axles of bronze, and its four feet had supports. Under the laver *were* supports of cast *bronze* beside each wreath.

[31]Its opening inside the crown at the top *was* one cubit in diameter; and the opening *was* round, shaped *like* a pedestal, one and a half cubits in outside diameter; and also on the opening *were* engravings, but the panels were square, not round.

[32]Under the panels *were* the four wheels, and the axles of the wheels *were joined* to the cart. The height of a wheel *was* one and a half cubits.

[33]The workmanship of the wheels *was* like the workmanship of a chariot wheel; their axle pins, their rims, their spokes, and their hubs *were* all of cast *bronze*.

[34]And *there were* four supports at the four corners of each cart; its supports *were* part of the cart itself.

[35]On the top of the cart, at the height of half a cubit, *it was* perfectly round. And on the top of the cart, its flanges and its panels *were* of the same casting.

[36]On the plates of its flanges and on its panels he engraved cherubim, lions, and palm trees, wherever there was a clear space on each, with wreaths all around.

[37]Thus he made the ten carts. All of them were of the same mold, one measure, *and* one shape.

[38]Then he made ten lavers of bronze; each laver contained forty baths, *and* each laver *was* four cubits. On each of the ten carts *was* a laver.

[39]And he put five carts on the right side of the house, and five on the left side of the house. He set the Sea on the right side of the house, toward the southeast.

Furnishings of the Temple

[40]Huram made the lavers and the shovels and the bowls. So Huram finished doing all the work that he was to do for King Solomon *for* the house of the LORD:

[41]the two pillars, the *two* bowl-shaped capitals that *were* on top of the two pillars; the two networks covering the two bowl-shaped capitals which *were* on top of the pillars;

[42]four hundred pomegranates for the two networks (two rows of pomegranates for each network, to cover the two bowl-shaped capitals that *were* on top of the pillars);

[43]the ten carts, and ten lavers on the carts;

[44]one Sea, and twelve oxen under the Sea;

[45]the pots, the shovels, and the bowls. All these articles which Huram made for King Solomon *for* the house of the LORD *were of* burnished bronze.

[46]In the plain of Jordan the king had them cast in clay molds, between Succoth and Zaretan.

[47]And Solomon did not weigh all the articles, because *there were* so many; the weight of the bronze was not determined.

[48]Thus Solomon had all the furnishings made for the house of the LORD: the altar of gold, and the table of gold on which *was* the showbread;

[49]the lampstands of pure gold, five on the right *side* and five on the left in front of the inner sanctuary, with the flowers and the lamps and the wick-trimmers of gold;

[50]the basins, the trimmers, the bowls, the ladles, and the censers of pure gold; and the hinges of gold, *both* for the doors of the inner room (the Most Holy *Place*) *and* for the doors of the main hall of the temple.

[51]So all the work that King Solomon had done for the house of the LORD was finished; and Solomon brought in the things which his father David had dedicated: the silver and the gold and the furnishings. He put them in the treasuries of the house of the LORD.

1 Kings 8

The Ark Brought into the Temple

[1]Now Solomon assembled the elders of Israel and all the heads of the tribes, the chief fathers of the children of Israel, to King Solomon in Jerusalem, that they might bring up the ark of the covenant of the LORD from the City of David, which *is* Zion.

[2]Therefore all the men of Israel assembled with King Solomon at the feast in the month of Ethanim, which *is* the seventh month.

[3]So all the elders of Israel came, and the priests took up the ark.

[4]Then they brought up the ark of the LORD, the tabernacle of meeting, and all the holy furnishings that *were* in the tabernacle. The priests and the Levites brought them up.

[5]Also King Solomon, and all the congregation of Israel who were assembled with him, *were* with him before the ark, sacrificing sheep and oxen that could not be counted or numbered for multitude.

[6]Then the priests brought in the ark of the covenant of the LORD to its place, into the inner sanctuary of the temple, to the Most Holy *Place,* under the wings of the cherubim.

[7]For the cherubim spread *their* two wings over the place of the ark, and the cherubim overshadowed the ark and its poles.

[8]The poles extended so that the ends of the poles could be seen from the holy *place,* in front of the inner sanctuary; but they could not be seen from outside. And they are there to this day.

[9]Nothing *was* in the ark except the two tablets of stone which Moses put there at Horeb, when the LORD made *a covenant* with the children of Israel, when they came out of the land of Egypt.

[10]And it came to pass, when the priests came out of the holy *place,* that the cloud filled the house of the LORD,

[11]so that the priests could not continue ministering because of the cloud; for the glory of the LORD filled the house of the LORD.

[12]Then Solomon spoke:

“The LORD said He would dwell in the dark cloud.

[13]I have surely built You an exalted house,
And a place for You to dwell in forever."

Solomon's Speech at Completion of the Work

14Then the king turned around and blessed the whole assembly of Israel, while all the assembly of Israel was standing.

[15]And he said: "Blessed *be* the LORD God of Israel, who spoke with His mouth to my father David, and with His hand has fulfilled *it,* saying,

[16]'Since the day that I brought My people Israel out of Egypt, I have chosen no city from any tribe of Israel *in which* to build a house, that My name might be there; but I chose David to be over My people Israel.'

[17]"Now it was in the heart of my father David to build a temple for the name of the LORD God of Israel.

[18]"But the LORD said to my father David, 'Whereas it was in your heart to build a temple for My name, you did well that it was in your heart.

[19]'Nevertheless you shall not build the temple, but your son who will come from your body, he shall build the temple for My name.'

[20]"So the LORD has fulfilled His word which He spoke; and I have filled the position of my father David, and sit on the throne of Israel, as the LORD promised; and I have built a temple for the name of the LORD God of Israel.

[21]"And there I have made a place for the ark, in which *is* the covenant of the LORD which He made with our fathers, when He brought them out of the land of Egypt."

Solomon's Prayer of Dedication

22Then Solomon stood before the altar of the LORD in the presence of all the assembly of Israel, and spread out his hands toward heaven;

[23]and he said: "LORD God of Israel, *there is* no God in heaven above or on earth below like You, who keep *Your* covenant and mercy with Your servants who walk before You with all their hearts.

[24]"You have kept what You promised Your servant David my father; You have both spoken with Your mouth and fulfilled *it* with Your hand, as *it is* this day.

[25]"Therefore, LORD God of Israel, now keep what You promised Your servant David my father, saying, 'You shall not fail to have a man sit before Me on the throne of Israel, only if your sons take heed to their way, that they walk before Me as you have walked before Me.'

[26]"And now I pray, O God of Israel, let Your word come true, which You have spoken to Your servant David my father.

[27]"But will God indeed dwell on the earth? Behold, heaven and the heaven of heavens cannot contain You. How much less this temple which I have built!

[28]"Yet regard the prayer of Your servant and his supplication, O LORD my God, and listen to the cry and the prayer which Your servant is praying before You today:

[29]"that Your eyes may be open toward this temple night and day, toward the place of which You said, 'My name shall be there,' that You may hear the prayer which Your servant makes toward this place.

[30]"And may You hear the supplication of Your servant and of Your people Israel, when they pray toward this place. Hear in heaven Your dwelling place; and when You hear, forgive.

[31]"When anyone sins against his neighbor, and is forced to take an oath, and comes *and* takes an oath before Your altar in this temple,

[32]"then hear in heaven, and act, and judge Your servants, condemning the wicked, bringing his way on his head, and justifying the righteous by giving him according to his righteousness.

[33]"When Your people Israel are defeated before an enemy because they have sinned against You, and when they turn back to You and confess Your name, and pray and make supplication to You in this temple,

[34]"then hear in heaven, and forgive the sin of Your people Israel, and bring them back to the land which You gave to their fathers.

[35]"When the heavens are shut up and there is no rain because they have sinned against You, when they pray toward this place and confess Your name, and turn from their sin because You afflict them,

[36]“then hear in heaven, and forgive the sin of Your servants, Your people Israel, that You may teach them the good way in which they should walk; and send rain on Your land which You have given to Your people as an inheritance.

[37]“When there is famine in the land, pestilence *or* blight *or* mildew, locusts *or* grasshoppers; when their enemy besieges them in the land of their cities; whatever plague or whatever sickness *there is;*

[38]“whatever prayer, whatever supplication is made by anyone, *or* by all Your people Israel, when each one knows the plague of his own heart, and spreads out his hands toward this temple:

[39]“then hear in heaven Your dwelling place, and forgive, and act, and give to everyone according to all his ways, whose heart You know (for You alone know the hearts of all the sons of men),

[40]“that they may fear You all the days that they live in the land which You gave to our fathers.

[41]“Moreover, concerning a foreigner, who *is* not of Your people Israel, but has come from a far country for Your name’s sake

[42]“(for they will hear of Your great name and Your strong hand and Your outstretched arm), when he comes and prays toward this temple,

[43]“hear in heaven Your dwelling place, and do according to all for which the foreigner calls to You, that all peoples of the earth may know Your name and fear You, as *do* Your people Israel, and that they may know that this temple which I have built is called by Your name.

[44]“When Your people go out to battle against their enemy, wherever You send them, and when they pray to the LORD toward the city which You have chosen and the temple which I have built for Your name,

[45]“then hear in heaven their prayer and their supplication, and maintain their cause.

[46]“When they sin against You (for *there is* no one who does not sin), and You become angry with them and deliver them to the enemy, and they take them captive to the land of the enemy, far or near;

[47]“*yet* when they come to themselves in the land where they were carried captive, and repent, and make supplication to You in the land of those who took them captive, saying, ‘We have sinned and done wrong, we have committed wickedness’;

[48]“and *when* they return to You with all their heart and with all their soul in the land of their enemies who led them away captive, and pray to You toward their land which You gave to their fathers, the city which You have chosen and the temple which I have built for Your name:

[49]“then hear in heaven Your dwelling place their prayer and their supplication, and maintain their cause,

[50]“and forgive Your people who have sinned against You, and all their transgressions which they have transgressed against You; and grant them compassion before those who took them captive, that they may have compassion on them

[51]“(for they *are* Your people and Your inheritance, whom You brought out of Egypt, out of the iron furnace),

[52]“that Your eyes may be open to the supplication of Your servant and the supplication of Your people Israel, to listen to them whenever they call to You.

[53]“For You separated them from among all the peoples of the earth *to be* Your inheritance, as You spoke by Your servant Moses, when You brought our fathers out of Egypt, O Lord GOD.”

Solomon Blesses the Assembly

[54]And so it was, when Solomon had finished praying all this prayer and supplication to the LORD, that he arose from before the altar of the LORD, from kneeling on his knees with his hands spread up to heaven.

[55]Then he stood and blessed all the assembly of Israel with a loud voice, saying:

[56]“Blessed *be* the LORD, who has given rest to His people Israel, according to all that He promised. There has not failed one word of all His good promise, which He promised through His servant Moses.

[57]“May the LORD our God be with us, as He was with our fathers. May He not leave us nor forsake us,

[58]“that He may incline our hearts to Himself, to walk in all His ways, and to keep His commandments and His statutes and His judgments, which He commanded our fathers.

[59]“And may these words of mine, with which I have made supplication before the LORD, be near the LORD our God day and

night, that He may maintain the cause of His servant and the cause of His people Israel, as each day may require,

[60]"that all the peoples of the earth may know that the LORD *is* God; *there is* no other.

[61]"Let your heart therefore be loyal to the LORD our God, to walk in His statutes and keep His commandments, as at this day."

Solomon Dedicates the Temple

[62]Then the king and all Israel with him offered sacrifices before the LORD.

[63]And Solomon offered a sacrifice of peace offerings, which he offered to the LORD, twenty-two thousand bulls and one hundred and twenty thousand sheep. So the king and all the children of Israel dedicated the house of the LORD.

[64]On the same day the king consecrated the middle of the court that *was* in front of the house of the LORD; for there he offered burnt offerings, grain offerings, and the fat of the peace offerings, because the bronze altar that *was* before the LORD *was* too small to receive the burnt offerings, the grain offerings, and the fat of the peace offerings.

[65]At that time Solomon held a feast, and all Israel with him, a great assembly from the entrance of Hamath to the Brook of Egypt, before the LORD our God, seven days and seven *more* days—fourteen days.

[66]On the eighth day he sent the people away; and they blessed the king, and went to their tents joyful and glad of heart for all the good that the LORD had done for His servant David, and for Israel His people.

1 Kings 9

God’s Second Appearance to Solomon

[1]And it came to pass, when Solomon had finished building the house of the LORD and the king’s house, and all Solomon’s desire which he wanted to do,

[2]that the LORD appeared to Solomon the second time, as He had appeared to him at Gibeon.

[3]And the LORD said to him: “I have heard your prayer and your supplication that you have made before Me; I have consecrated this house which you have built to put My name there forever, and My eyes and My heart will be there perpetually.

[4]“Now if you walk before Me as your father David walked, in integrity of heart and in uprightness, to do according to all that I have commanded you, *and* if you keep My statutes and My judgments,

[5]“then I will establish the throne of your kingdom over Israel forever, as I promised David your father, saying, ‘You shall not fail to have a man on the throne of Israel.’

[6]*“But* if you or your sons at all turn from following Me, and do not keep My commandments *and* My statutes which I have set before you, but go and serve other gods and worship them,

[7]“then I will cut off Israel from the land which I have given them; and this house which I have consecrated for My name I will cast out of My sight. Israel will be a proverb and a byword among all peoples.

[8]“And *as for* this house, *which* is exalted, everyone who passes by it will be astonished and will hiss, and say, ‘Why has the LORD done thus to this land and to this house?’

[9]“Then they will answer, ‘Because they forsook the LORD their God, who brought their fathers out of the land of Egypt, and have embraced other gods, and worshiped them and served them; therefore the LORD has brought all this calamity on them.’ ”

Solomon and Hiram Exchange Gifts

10Now it happened at the end of twenty years, when Solomon had built the two houses, the house of the LORD and the king's house

11(Hiram the king of Tyre had supplied Solomon with cedar and cypress and gold, as much as he desired), *that* King Solomon then gave Hiram twenty cities in the land of Galilee.

12Then Hiram went from Tyre to see the cities which Solomon had given him, but they did not please him.

13So he said, "What *kind of* cities *are* these which you have given me, my brother?" And he called them the land of Cabul, as they are to this day.

14Then Hiram sent the king one hundred and twenty talents of gold.

Solomon's Additional Achievements

15And this *is* the reason for the labor force which King Solomon raised: to build the house of the LORD, his own house, the Millo, the wall of Jerusalem, Hazor, Megiddo, and Gezer.

16(Pharaoh king of Egypt had gone up and taken Gezer and burned it with fire, had killed the Canaanites who dwelt in the city, and had given it *as* a dowry to his daughter, Solomon's wife.)

17And Solomon built Gezer, Lower Beth Horon,

18Baalath, and Tadmor in the wilderness, in the land *of Judah,*

19all the storage cities that Solomon had, cities for his chariots and cities for his cavalry, and whatever Solomon desired to build in Jerusalem, in Lebanon, and in all the land of his dominion.

20All the people *who were* left of the Amorites, Hittites, Perizzites, Hivites, and Jebusites, who *were* not of the children of Israel—

21that is, their descendants who were left in the land after them, whom the children of Israel had not been able to destroy completely—from these Solomon raised forced labor, as it is to this day.

22But of the children of Israel Solomon made no forced laborers, because they *were* men of war and his servants: his officers, his captains, commanders of his chariots, and his cavalry.

23Others *were* chiefs of the officials who *were* over Solomon's work: five hundred and fifty, who ruled over the people who did the work.

[24]But Pharaoh’s daughter came up from the City of David to her house which *Solomon* had built for her. Then he built the Millo.

[25]Now three times a year Solomon offered burnt offerings and peace offerings on the altar which he had built for the LORD, and he burned incense with them *on the altar* that *was* before the LORD. So he finished the temple.

[26]King Solomon also built a fleet of ships at Ezion Geber, which *is* near Elath on the shore of the Red Sea, in the land of Edom.

[27]Then Hiram sent his servants with the fleet, seamen who knew the sea, to work with the servants of Solomon.

[28]And they went to Ophir, and acquired four hundred and twenty talents of gold from there, and brought *it* to King Solomon.

1 Kings 10

The Queen of Sheba's Praise of Solomon

[1]Now when the queen of Sheba heard of the fame of Solomon concerning the name of the LORD, she came to test him with hard questions.

[2]She came to Jerusalem with a very great retinue, with camels that bore spices, very much gold, and precious stones; and when she came to Solomon, she spoke with him about all that was in her heart.

[3]So Solomon answered all her questions; there was nothing so difficult for the king that he could not explain *it* to her.

[4]And when the queen of Sheba had seen all the wisdom of Solomon, the house that he had built,

[5]the food on his table, the seating of his servants, the service of his waiters and their apparel, his cupbearers, and his entryway by which he went up to the house of the LORD, there was no more spirit in her.

[6]Then she said to the king: "It was a true report which I heard in my own land about your words and your wisdom.

[7]"However I did not believe the words until I came and saw with my own eyes; and indeed the half was not told me. Your wisdom and prosperity exceed the fame of which I heard.

[8]"Happy *are* your men and happy *are* these your servants, who stand continually before you *and* hear your wisdom!

[9]"Blessed be the LORD your God, who delighted in you, setting you on the throne of Israel! Because the LORD has loved Israel forever, therefore He made you king, to do justice and righteousness."

[10]Then she gave the king one hundred and twenty talents of gold, spices in great quantity, and precious stones. There never again came such abundance of spices as the queen of Sheba gave to King Solomon.

[11]Also, the ships of Hiram, which brought gold from Ophir, brought great *quantities* of almug wood and precious stones from Ophir.

[12]And the king made steps of the almug wood for the house of the LORD and for the king's house, also harps and stringed instruments for

singers. There never again came such almug wood, nor has the like been seen to this day.

[13]Now King Solomon gave the queen of Sheba all she desired, whatever she asked, besides what Solomon had given her according to the royal generosity. So she turned and went to her own country, she and her servants.

Solomon's Great Wealth

[14]The weight of gold that came to Solomon yearly was six hundred and sixty-six talents of gold,

[15]besides *that* from the traveling merchants, from the income of traders, from all the kings of Arabia, and from the governors of the country.

[16]And King Solomon made two hundred large shields *of* hammered gold; six hundred *shekels* of gold went into each shield.

[17]He also *made* three hundred shields *of* hammered gold; three minas of gold went into each shield. The king put them in the House of the Forest of Lebanon.

[18]Moreover the king made a great throne of ivory, and overlaid it with pure gold.

[19]The throne had six steps, and the top of the throne *was* round at the back; *there were* armrests on either side of the place of the seat, and two lions stood beside the armrests.

[20]Twelve lions stood there, one on each side of the six steps; nothing like *this* had been made for any *other* kingdom.

[21]All King Solomon's drinking vessels *were* gold, and all the vessels of the House of the Forest of Lebanon *were* pure gold. Not *one was* silver, for this was accounted as nothing in the days of Solomon.

[22]For the king had merchant ships at sea with the fleet of Hiram. Once every three years the merchant ships came bringing gold, silver, ivory, apes, and monkeys.

[23]So King Solomon surpassed all the kings of the earth in riches and wisdom.

[24]Now all the earth sought the presence of Solomon to hear his wisdom, which God had put in his heart.

[25]Each man brought his present: articles of silver and gold, garments, armor, spices, horses, and mules, at a set rate year by year.

[26]And Solomon gathered chariots and horsemen; he had one thousand four hundred chariots and twelve thousand horsemen, whom he stationed in the chariot cities and with the king at Jerusalem.

[27]The king made silver *as common* in Jerusalem as stones, and he made cedar trees as abundant as the sycamores which *are* in the lowland.

[28]Also Solomon had horses imported from Egypt and Keveh; the king’s merchants bought them in Keveh at the *current* price.

[29]Now a chariot that was imported from Egypt cost six hundred *shekels* of silver, and a horse one hundred and fifty; and thus, through their agents, they exported *them* to all the kings of the Hittites and the kings of Syria.

1 Kings 11

Solomon's Heart Turns from the LORD

[1]But King Solomon loved many foreign women, as well as the daughter of Pharaoh: women of the Moabites, Ammonites, Edomites, Sidonians, *and* Hittites—

[2]from the nations of whom the LORD had said to the children of Israel, "You shall not intermarry with them, nor they with you. Surely they will turn away your hearts after their gods." Solomon clung to these in love.

[3]And he had seven hundred wives, princesses, and three hundred concubines; and his wives turned away his heart.

[4]For it was so, when Solomon was old, that his wives turned his heart after other gods; and his heart was not loyal to the LORD his God, as *was* the heart of his father David.

[5]For Solomon went after Ashtoreth the goddess of the Sidonians, and after Milcom the abomination of the Ammonites.

[6]Solomon did evil in the sight of the LORD, and did not fully follow the LORD, as *did* his father David.

[7]Then Solomon built a high place for Chemosh the abomination of Moab, on the hill that *is* east of Jerusalem, and for Molech the abomination of the people of Ammon.

[8]And he did likewise for all his foreign wives, who burned incense and sacrificed to their gods.

[9]So the LORD became angry with Solomon, because his heart had turned from the LORD God of Israel, who had appeared to him twice,

[10]and had commanded him concerning this thing, that he should not go after other gods; but he did not keep what the LORD had commanded.

[11]Therefore the LORD said to Solomon, "Because you have done this, and have not kept My covenant and My statutes, which I have commanded you, I will surely tear the kingdom away from you and give it to your servant.

[12]"Nevertheless I will not do it in your days, for the sake of your father David; I will tear it out of the hand of your son.

[13]"However I will not tear away the whole kingdom; I will give one tribe to your son for the sake of My servant David, and for the sake of Jerusalem which I have chosen."

Adversaries of Solomon

[14]Now the LORD raised up an adversary against Solomon, Hadad the Edomite; he *was* a descendant of the king in Edom.

[15]For it happened, when David was in Edom, and Joab the commander of the army had gone up to bury the slain, after he had killed every male in Edom

[16](because for six months Joab remained there with all Israel, until he had cut down every male in Edom),

[17]that Hadad fled to go to Egypt, he and certain Edomites of his father's servants with him. Hadad *was* still a little child.

[18]Then they arose from Midian and came to Paran; and they took men with them from Paran and came to Egypt, to Pharaoh king of Egypt, who gave him a house, apportioned food for him, and gave him land.

[19]And Hadad found great favor in the sight of Pharaoh, so that he gave him as wife the sister of his own wife, that is, the sister of Queen Tahpenes.

[20]Then the sister of Tahpenes bore him Genubath his son, whom Tahpenes weaned in Pharaoh's house. And Genubath was in Pharaoh's household among the sons of Pharaoh.

[21]So when Hadad heard in Egypt that David rested with his fathers, and that Joab the commander of the army was dead, Hadad said to Pharaoh, "Let me depart, that I may go to my own country."

[22]Then Pharaoh said to him, "But what have you lacked with me, that suddenly you seek to go to your own country?" So he answered, "Nothing, but do let me go anyway."

[23]And God raised up *another* adversary against him, Rezon the son of Eliadah, who had fled from his lord, Hadadezer king of Zobah.

[24]So he gathered men to him and became captain over a band *of raiders,* when David killed those *of Zobah*. And they went to Damascus

and dwelt there, and reigned in Damascus.

[25]He was an adversary of Israel all the days of Solomon (besides the trouble that Hadad *caused*); and he abhorred Israel, and reigned over Syria.

Jeroboam's Rebellion

[26]Then Solomon's servant, Jeroboam the son of Nebat, an Ephraimite from Zereda, whose mother's name *was* Zeruah, a widow, also rebelled against the king.

[27]And this *is* what caused him to rebel against the king: Solomon had built the Millo *and* repaired the damages to the City of David his father.

[28]The man Jeroboam *was* a mighty man of valor; and Solomon, seeing that the young man was industrious, made him the officer over all the labor force of the house of Joseph.

[29]Now it happened at that time, when Jeroboam went out of Jerusalem, that the prophet Ahijah the Shilonite met him on the way; and he had clothed himself with a new garment, and the two *were* alone in the field.

[30]Then Ahijah took hold of the new garment that *was* on him, and tore it *into* twelve pieces.

[31]And he said to Jeroboam, "Take for yourself ten pieces, for thus says the LORD, the God of Israel: 'Behold, I will tear the kingdom out of the hand of Solomon and will give ten tribes to you

[32]'(but he shall have one tribe for the sake of My servant David, and for the sake of Jerusalem, the city which I have chosen out of all the tribes of Israel),

[33]'because they have forsaken Me, and worshiped Ashtoreth the goddess of the Sidonians, Chemosh the god of the Moabites, and Milcom the god of the people of Ammon, and have not walked in My ways to do *what is* right in My eyes and *keep* My statutes and My judgments, as *did* his father David.

[34]'However I will not take the whole kingdom out of his hand, because I have made him ruler all the days of his life for the sake of My servant David, whom I chose because he kept My commandments and My statutes.

[35]‘But I will take the kingdom out of his son’s hand and give it to you —ten tribes.

[36]‘And to his son I will give one tribe, that My servant David may always have a lamp before Me in Jerusalem, the city which I have chosen for Myself, to put My name there.

[37]‘So I will take you, and you shall reign over all your heart desires, and you shall be king over Israel.

[38]‘Then it shall be, if you heed all that I command you, walk in My ways, and do *what is* right in My sight, to keep My statutes and My commandments, as My servant David did, then I will be with you and build for you an enduring house, as I built for David, and will give Israel to you.

[39]‘And I will afflict the descendants of David because of this, but not forever.’ ”

[40]Solomon therefore sought to kill Jeroboam. But Jeroboam arose and fled to Egypt, to Shishak king of Egypt, and was in Egypt until the death of Solomon.

Death of Solomon

[41]Now the rest of the acts of Solomon, all that he did, and his wisdom, *are* they not written in the book of the acts of Solomon?

[42]And the period that Solomon reigned in Jerusalem over all Israel *was* forty years.

[43]Then Solomon rested with his fathers, and was buried in the City of David his father. And Rehoboam his son reigned in his place.

1 Kings 12

The Revolt Against Rehoboam

[1]And Rehoboam went to Shechem, for all Israel had gone to Shechem to make him king.

[2]So it happened, when Jeroboam the son of Nebat heard *it* (he was still in Egypt, for he had fled from the presence of King Solomon and had been dwelling in Egypt),

[3]that they sent and called him. Then Jeroboam and the whole assembly of Israel came and spoke to Rehoboam, saying,

[4]“Your father made our yoke heavy; now therefore, lighten the burdensome service of your father, and his heavy yoke which he put on us, and we will serve you.”

[5]So he said to them, “Depart *for* three days, then come back to me.” And the people departed.

[6]Then King Rehoboam consulted the elders who stood before his father Solomon while he still lived, and he said, “How do you advise *me* to answer these people?”

[7]And they spoke to him, saying, “If you will be a servant to these people today, and serve them, and answer them, and speak good words to them, then they will be your servants forever.”

[8]But he rejected the advice which the elders had given him, and consulted the young men who had grown up with him, who stood before him.

[9]And he said to them, “What advice do you give? How should we answer this people who have spoken to me, saying, ‘Lighten the yoke which your father put on us’?”

[10]Then the young men who had grown up with him spoke to him, saying, “Thus you should speak to this people who have spoken to you, saying, ‘Your father made our yoke heavy, but you make *it* lighter on us’—thus you shall say to them: ‘My little *finger* shall be thicker than my father’s waist!

[11]‘And now, whereas my father put a heavy yoke on you, I will add to your yoke; my father chastised you with whips, but I will chastise you

with scourges!' "

12So Jeroboam and all the people came to Rehoboam the third day, as the king had directed, saying, "Come back to me the third day."

13Then the king answered the people roughly, and rejected the advice which the elders had given him;

14and he spoke to them according to the advice of the young men, saying, "My father made your yoke heavy, but I will add to your yoke; my father chastised you with whips, but I will chastise you with scourges!"

15So the king did not listen to the people; for the turn *of events* was from the LORD, that He might fulfill His word, which the LORD had spoken by Ahijah the Shilonite to Jeroboam the son of Nebat.

16Now when all Israel saw that the king did not listen to them, the people answered the king, saying:

"What share have we in David?
We have no inheritance in the son of Jesse.
To your tents, O Israel!
Now, see to your own house, O David!"

So Israel departed to their tents.

17But Rehoboam reigned over the children of Israel who dwelt in the cities of Judah.

18Then King Rehoboam sent Adoram, who *was* in charge of the revenue; but all Israel stoned him with stones, and he died. Therefore King Rehoboam mounted his chariot in haste to flee to Jerusalem.

19So Israel has been in rebellion against the house of David to this day.

20Now it came to pass when all Israel heard that Jeroboam had come back, they sent for him and called him to the congregation, and made him king over all Israel. There was none who followed the house of David, but the tribe of Judah only.

21And when Rehoboam came to Jerusalem, he assembled all the house of Judah with the tribe of Benjamin, one hundred and eighty thousand chosen *men* who were warriors, to fight against the house of

Israel, that he might restore the kingdom to Rehoboam the son of Solomon.

[22]But the word of God came to Shemaiah the man of God, saying,

[23]“Speak to Rehoboam the son of Solomon, king of Judah, to all the house of Judah and Benjamin, and to the rest of the people, saying,

[24]‘Thus says the LORD: “You shall not go up nor fight against your brethren the children of Israel. Let every man return to his house, for this thing is from Me.” ’ ” Therefore they obeyed the word of the LORD, and turned back, according to the word of the LORD.

Jeroboam’s Gold Calves

[25]Then Jeroboam built Shechem in the mountains of Ephraim, and dwelt there. Also he went out from there and built Penuel.

[26]And Jeroboam said in his heart, “Now the kingdom may return to the house of David:

[27]“If these people go up to offer sacrifices in the house of the LORD at Jerusalem, then the heart of this people will turn back to their lord, Rehoboam king of Judah, and they will kill me and go back to Rehoboam king of Judah.”

[28]Therefore the king asked advice, made two calves of gold, and said to the people, “It is too much for you to go up to Jerusalem. Here are your gods, O Israel, which brought you up from the land of Egypt!”

[29]And he set up one in Bethel, and the other he put in Dan.

[30]Now this thing became a sin, for the people went *to worship* before the one as far as Dan.

[31]He made shrines on the high places, and made priests from every class of people, who were not of the sons of Levi.

[32]Jeroboam ordained a feast on the fifteenth day of the eighth month, like the feast that *was* in Judah, and offered sacrifices on the altar. So he did at Bethel, sacrificing to the calves that he had made. And at Bethel he installed the priests of the high places which he had made.

[33]So he made offerings on the altar which he had made at Bethel on the fifteenth day of the eighth month, in the month which he had devised in his own heart. And he ordained a feast for the children of Israel, and offered sacrifices on the altar and burned incense.

1 Kings 13

The Message of the Man of God

[1]And behold, a man of God went from Judah to Bethel by the word of the LORD, and Jeroboam stood by the altar to burn incense.

[2]Then he cried out against the altar by the word of the LORD, and said, "O altar, altar! Thus says the LORD: 'Behold, a child, Josiah by name, shall be born to the house of David; and on you he shall sacrifice the priests of the high places who burn incense on you, and men's bones shall be burned on you.' "

[3]And he gave a sign the same day, saying, "This *is* the sign which the LORD has spoken: Surely the altar shall split apart, and the ashes on it shall be poured out."

[4]So it came to pass when King Jeroboam heard the saying of the man of God, who cried out against the altar in Bethel, that he stretched out his hand from the altar, saying, "Arrest him!" Then his hand, which he stretched out toward him, withered, so that he could not pull it back to himself.

[5]The altar also was split apart, and the ashes poured out from the altar, according to the sign which the man of God had given by the word of the LORD.

[6]Then the king answered and said to the man of God, "Please entreat the favor of the LORD your God, and pray for me, that my hand may be restored to me." So the man of God entreated the LORD, and the king's hand was restored to him, and became as before.

[7]Then the king said to the man of God, "Come home with me and refresh yourself, and I will give you a reward."

[8]But the man of God said to the king, "If you were to give me half your house, I would not go in with you; nor would I eat bread nor drink water in this place.

[9]"For so it was commanded me by the word of the LORD, saying, 'You shall not eat bread, nor drink water, nor return by the same way you came.' "

[10]So he went another way and did not return by the way he came to Bethel.

Death of the Man of God

[11]Now an old prophet dwelt in Bethel, and his sons came and told him all the works that the man of God had done that day in Bethel; they also told their father the words which he had spoken to the king.

[12]And their father said to them, “Which way did he go?” For his sons had seen which way the man of God went who came from Judah.

[13]Then he said to his sons, “Saddle the donkey for me.” So they saddled the donkey for him; and he rode on it,

[14]and went after the man of God, and found him sitting under an oak. Then he said to him, “*Are* you the man of God who came from Judah?” And he said, “I *am.*”

[15]Then he said to him, “Come home with me and eat bread.”

[16]And he said, “I cannot return with you nor go in with you; neither can I eat bread nor drink water with you in this place.

[17]“For I have been told by the word of the LORD, ‘You shall not eat bread nor drink water there, nor return by going the way you came.’ ”

[18]He said to him, “I too *am* a prophet as you *are,* and an angel spoke to me by the word of the LORD, saying, ‘Bring him back with you to your house, that he may eat bread and drink water.’ ” (He was lying to him.)

[19]So he went back with him, and ate bread in his house, and drank water.

[20]Now it happened, as they sat at the table, that the word of the LORD came to the prophet who had brought him back;

[21]and he cried out to the man of God who came from Judah, saying, “Thus says the LORD: ‘Because you have disobeyed the word of the LORD, and have not kept the commandment which the LORD your God commanded you,

[22]‘but you came back, ate bread, and drank water in the place of which *the LORD* said to you, “Eat no bread and drink no water,” your corpse shall not come to the tomb of your fathers.’ ”

23So it was, after he had eaten bread and after he had drunk, that he saddled the donkey for him, the prophet whom he had brought back.

24When he was gone, a lion met him on the road and killed him. And his corpse was thrown on the road, and the donkey stood by it. The lion also stood by the corpse.

25And there, men passed by and saw the corpse thrown on the road, and the lion standing by the corpse. Then they went and told *it* in the city where the old prophet dwelt.

26Now when the prophet who had brought him back from the way heard *it,* he said, “It *is* the man of God who was disobedient to the word of the LORD. Therefore the LORD has delivered him to the lion, which has torn him and killed him, according to the word of the LORD which He spoke to him.”

27And he spoke to his sons, saying, “Saddle the donkey for me.” So they saddled *it*.

28Then he went and found his corpse thrown on the road, and the donkey and the lion standing by the corpse. The lion had not eaten the corpse nor torn the donkey.

29And the prophet took up the corpse of the man of God, laid it on the donkey, and brought it back. So the old prophet came to the city to mourn, and to bury him.

30Then he laid the corpse in his own tomb; and they mourned over him, *saying,* “Alas, my brother!”

31So it was, after he had buried him, that he spoke to his sons, saying, “When I am dead, then bury me in the tomb where the man of God *is* buried; lay my bones beside his bones.

32“For the saying which he cried out by the word of the LORD against the altar in Bethel, and against all the shrines on the high places which *are* in the cities of Samaria, will surely come to pass.”

33After this event Jeroboam did not turn from his evil way, but again he made priests from every class of people for the high places; whoever wished, he consecrated him, and he became *one* of the priests of the high places.

34And this thing was the sin of the house of Jeroboam, so as to exterminate and destroy *it* from the face of the earth.

1 Kings 14

Judgment on the House of Jeroboam

[1]At that time Abijah the son of Jeroboam became sick.

[2]And Jeroboam said to his wife, “Please arise, and disguise yourself, that they may not recognize you as the wife of Jeroboam, and go to Shiloh. Indeed, Ahijah the prophet *is* there, who told me that *I would be* king over this people.

[3]“Also take with you ten loaves, *some* cakes, and a jar of honey, and go to him; he will tell you what will become of the child.”

[4]And Jeroboam’s wife did so; she arose and went to Shiloh, and came to the house of Ahijah. But Ahijah could not see, for his eyes were glazed by reason of his age.

[5]Now the LORD had said to Ahijah, “Here is the wife of Jeroboam, coming to ask you something about her son, for he *is* sick. Thus and thus you shall say to her; for it will be, when she comes in, that she will pretend *to be* another *woman*.”

[6]And so it was, when Ahijah heard the sound of her footsteps as she came through the door, he said, “Come in, wife of Jeroboam. Why do you pretend *to be* another *person?* For I *have been* sent to you *with* bad *news*.

[7]“Go, tell Jeroboam, ‘Thus says the LORD God of Israel: “Because I exalted you from among the people, and made you ruler over My people Israel,

[8]“and tore the kingdom away from the house of David, and gave it to you; and *yet* you have not been as My servant David, who kept My commandments and who followed Me with all his heart, to do only *what was* right in My eyes;

[9]“but you have done more evil than all who were before you, for you have gone and made for yourself other gods and molded images to provoke Me to anger, and have cast Me behind your back—

[10]“therefore behold! I will bring disaster on the house of Jeroboam, and will cut off from Jeroboam every male in Israel, bond and free; I

will take away the remnant of the house of Jeroboam, as one takes away refuse until it is all gone.

[11]“The dogs shall eat whoever belongs to Jeroboam and dies in the city, and the birds of the air shall eat whoever dies in the field; for the LORD has spoken!” ’

[12]“Arise therefore, go to your own house. When your feet enter the city, the child shall die.

[13]“And all Israel shall mourn for him and bury him, for he is the only one of Jeroboam who shall come to the grave, because in him there is found something good toward the LORD God of Israel in the house of Jeroboam.

[14]“Moreover the LORD will raise up for Himself a king over Israel who shall cut off the house of Jeroboam; this is the day. What? Even now!

[15]“For the LORD will strike Israel, as a reed is shaken in the water. He will uproot Israel from this good land which He gave to their fathers, and will scatter them beyond the River, because they have made their wooden images, provoking the LORD to anger.

[16]“And He will give Israel up because of the sins of Jeroboam, who sinned and who made Israel sin.”

[17]Then Jeroboam’s wife arose and departed, and came to Tirzah. When she came to the threshold of the house, the child died.

[18]And they buried him; and all Israel mourned for him, according to the word of the LORD which He spoke through His servant Ahijah the prophet.

Death of Jeroboam

[19]Now the rest of the acts of Jeroboam, how he made war and how he reigned, indeed they *are* written in the book of the chronicles of the kings of Israel.

[20]The period that Jeroboam reigned *was* twenty-two years. So he rested with his fathers. Then Nadab his son reigned in his place.

Rehoboam Reigns in Judah

21And Rehoboam the son of Solomon reigned in Judah. Rehoboam *was* forty-one years old when he became king. He reigned seventeen years in Jerusalem, the city which the LORD had chosen out of all the tribes of Israel, to put His name there. His mother’s name *was* Naamah, an Ammonitess.

22Now Judah did evil in the sight of the LORD, and they provoked Him to jealousy with their sins which they committed, more than all that their fathers had done.

23For they also built for themselves high places, *sacred* pillars, and wooden images on every high hill and under every green tree.

24And there were also perverted persons in the land. They did according to all the abominations of the nations which the LORD had cast out before the children of Israel.

25It happened in the fifth year of King Rehoboam *that* Shishak king of Egypt came up against Jerusalem.

26And he took away the treasures of the house of the LORD and the treasures of the king’s house; he took away everything. He also took away all the gold shields which Solomon had made.

27Then King Rehoboam made bronze shields in their place, and committed *them* to the hands of the captains of the guard, who guarded the doorway of the king’s house.

28And whenever the king entered the house of the LORD, the guards carried them, then brought them back into the guardroom.

29Now the rest of the acts of Rehoboam, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

30And there was war between Rehoboam and Jeroboam all *their* days.

31So Rehoboam rested with his fathers, and was buried with his fathers in the City of David. His mother’s name *was* Naamah, an Ammonitess. Then Abijam his son reigned in his place.

1 Kings 15

Abijam Reigns in Judah

[1]In the eighteenth year of King Jeroboam the son of Nebat, Abijam became king over Judah.

[2]He reigned three years in Jerusalem. His mother's name *was* Maachah the granddaughter of Abishalom.

[3]And he walked in all the sins of his father, which he had done before him; his heart was not loyal to the LORD his God, as was the heart of his father David.

[4]Nevertheless for David's sake the LORD his God gave him a lamp in Jerusalem, by setting up his son after him and by establishing Jerusalem;

[5]because David did *what was* right in the eyes of the LORD, and had not turned aside from anything that He commanded him all the days of his life, except in the matter of Uriah the Hittite.

[6]And there was war between Rehoboam and Jeroboam all the days of his life.

[7]Now the rest of the acts of Abijam, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah? And there was war between Abijam and Jeroboam.

[8]So Abijam rested with his fathers, and they buried him in the City of David. Then Asa his son reigned in his place.

Asa Reigns in Judah

[9]In the twentieth year of Jeroboam king of Israel, Asa became king over Judah.

[10]And he reigned forty-one years in Jerusalem. His grandmother's name *was* Maachah the granddaughter of Abishalom.

[11]Asa did *what was* right in the eyes of the LORD, as *did* his father David.

[12]And he banished the perverted persons from the land, and removed all the idols that his fathers had made.

[13]Also he removed Maachah his grandmother from *being* queen mother, because she had made an obscene image of Asherah. And Asa cut down her obscene image and burned *it* by the Brook Kidron.

[14]But the high places were not removed. Nevertheless Asa's heart was loyal to the LORD all his days.

[15]He also brought into the house of the LORD the things which his father had dedicated, and the things which he himself had dedicated: silver and gold and utensils.

[16]Now there was war between Asa and Baasha king of Israel all their days.

[17]And Baasha king of Israel came up against Judah, and built Ramah, that he might let none go out or come in to Asa king of Judah.

[18]Then Asa took all the silver and gold *that was* left in the treasuries of the house of the LORD and the treasuries of the king's house, and delivered them into the hand of his servants. And King Asa sent them to Ben-Hadad the son of Tabrimmon, the son of Hezion, king of Syria, who dwelt in Damascus, saying,

[19]"*Let there be* a treaty between you and me, as there was between my father and your father. See, I have sent you a present of silver and gold. Come and break your treaty with Baasha king of Israel, so that he will withdraw from me."

[20]So Ben-Hadad heeded King Asa, and sent the captains of his armies against the cities of Israel. He attacked Ijon, Dan, Abel Beth Maachah, and all Chinneroth, with all the land of Naphtali.

[21]Now it happened, when Baasha heard *it,* that he stopped building Ramah, and remained in Tirzah.

[22]Then King Asa made a proclamation throughout all Judah; none *was* exempted. And they took away the stones and timber of Ramah, which Baasha had used for building; and with them King Asa built Geba of Benjamin, and Mizpah.

[23]The rest of all the acts of Asa, all his might, all that he did, and the cities which he built, *are* they not written in the book of the chronicles of the kings of Judah? But in the time of his old age he was diseased in his feet.

[24]So Asa rested with his fathers, and was buried with his fathers in the City of David his father. Then Jehoshaphat his son reigned in his place.

Nadab Reigns in Israel

[25]Now Nadab the son of Jeroboam became king over Israel in the second year of Asa king of Judah, and he reigned over Israel two years.

[26]And he did evil in the sight of the LORD, and walked in the way of his father, and in his sin by which he had made Israel sin.

[27]Then Baasha the son of Ahijah, of the house of Issachar, conspired against him. And Baasha killed him at Gibbethon, which *belonged* to the Philistines, while Nadab and all Israel laid siege to Gibbethon.

[28]Baasha killed him in the third year of Asa king of Judah, and reigned in his place.

[29]And it was so, when he became king, *that* he killed all the house of Jeroboam. He did not leave to Jeroboam anyone that breathed, until he had destroyed him, according to the word of the LORD which He had spoken by His servant Ahijah the Shilonite,

[30]because of the sins of Jeroboam, which he had sinned and by which he had made Israel sin, because of his provocation with which he had provoked the LORD God of Israel to anger.

[31]Now the rest of the acts of Nadab, and all that he did, *are* they not written in the book of the chronicles of the kings of Israel?

[32]And there was war between Asa and Baasha king of Israel all their days.

Baasha Reigns in Israel

[33]In the third year of Asa king of Judah, Baasha the son of Ahijah became king over all Israel in Tirzah, and *reigned* twenty-four years.

[34]He did evil in the sight of the LORD, and walked in the way of Jeroboam, and in his sin by which he had made Israel sin.

1 Kings 16

[1]Then the word of the LORD came to Jehu the son of Hanani, against Baasha, saying:

[2]"Inasmuch as I lifted you out of the dust and made you ruler over My people Israel, and you have walked in the way of Jeroboam, and have made My people Israel sin, to provoke Me to anger with their sins,

[3]"surely I will take away the posterity of Baasha and the posterity of his house, and I will make your house like the house of Jeroboam the son of Nebat.

[4]"The dogs shall eat whoever belongs to Baasha and dies in the city, and the birds of the air shall eat whoever dies in the fields."

[5]Now the rest of the acts of Baasha, what he did, and his might, *are* they not written in the book of the chronicles of the kings of Israel?

[6]So Baasha rested with his fathers and was buried in Tirzah. Then Elah his son reigned in his place.

[7]And also the word of the LORD came by the prophet Jehu the son of Hanani against Baasha and his house, because of all the evil that he did in the sight of the LORD in provoking Him to anger with the work of his hands, in being like the house of Jeroboam, and because he killed them.

Elah Reigns in Israel

[8]In the twenty-sixth year of Asa king of Judah, Elah the son of Baasha became king over Israel, *and reigned* two years in Tirzah.

[9]Now his servant Zimri, commander of half *his* chariots, conspired against him as he was in Tirzah drinking himself drunk in the house of Arza, steward of *his* house in Tirzah.

[10]And Zimri went in and struck him and killed him in the twenty-seventh year of Asa king of Judah, and reigned in his place.

[11]Then it came to pass, when he began to reign, as soon as he was seated on his throne, *that* he killed all the household of Baasha; he did not leave him one male, neither of his relatives nor of his friends.

[12]Thus Zimri destroyed all the household of Baasha, according to the word of the LORD, which He spoke against Baasha by Jehu the prophet,

[13]for all the sins of Baasha and the sins of Elah his son, by which they had sinned and by which they had made Israel sin, in provoking the LORD God of Israel to anger with their idols.

[14]Now the rest of the acts of Elah, and all that he did, *are* they not written in the book of the chronicles of the kings of Israel?

Zimri Reigns in Israel

[15]In the twenty-seventh year of Asa king of Judah, Zimri had reigned in Tirzah seven days. And the people *were* encamped against Gibbethon, which *belonged* to the Philistines.

[16]Now the people *who were* encamped heard it said, “Zimri has conspired and also has killed the king.” So all Israel made Omri, the commander of the army, king over Israel that day in the camp.

[17]Then Omri and all Israel with him went up from Gibbethon, and they besieged Tirzah.

[18]And it happened, when Zimri saw that the city was taken, that he went into the citadel of the king’s house and burned the king’s house down upon himself with fire, and died,

[19]because of the sins which he had committed in doing evil in the sight of the LORD, in walking in the way of Jeroboam, and in his sin which he had committed to make Israel sin.

[20]Now the rest of the acts of Zimri, and the treason he committed, *are* they not written in the book of the chronicles of the kings of Israel?

Omri Reigns in Israel

[21]Then the people of Israel were divided into two parts: half of the people followed Tibni the son of Ginath, to make him king, and half followed Omri.

[22]But the people who followed Omri prevailed over the people who followed Tibni the son of Ginath. So Tibni died and Omri reigned.

[23]In the thirty-first year of Asa king of Judah, Omri became king over Israel, *and reigned* twelve years. Six years he reigned in Tirzah.

[24]And he bought the hill of Samaria from Shemer for two talents of silver; then he built on the hill, and called the name of the city which he built, Samaria, after the name of Shemer, owner of the hill.

[25]Omri did evil in the eyes of the LORD, and did worse than all who *were* before him.

[26]For he walked in all the ways of Jeroboam the son of Nebat, and in his sin by which he had made Israel sin, provoking the LORD God of Israel to anger with their idols.

[27]Now the rest of the acts of Omri which he did, and the might that he showed, *are* they not written in the book of the chronicles of the kings of Israel?

[28]So Omri rested with his fathers and was buried in Samaria. Then Ahab his son reigned in his place.

Ahab Reigns in Israel

[29]In the thirty-eighth year of Asa king of Judah, Ahab the son of Omri became king over Israel; and Ahab the son of Omri reigned over Israel in Samaria twenty-two years.

[30]Now Ahab the son of Omri did evil in the sight of the LORD, more than all who *were* before him.

[31]And it came to pass, as though it had been a trivial thing for him to walk in the sins of Jeroboam the son of Nebat, that he took as wife Jezebel the daughter of Ethbaal, king of the Sidonians; and he went and served Baal and worshiped him.

[32]Then he set up an altar for Baal in the temple of Baal, which he had built in Samaria.

[33]And Ahab made a wooden image. Ahab did more to provoke the LORD God of Israel to anger than all the kings of Israel who were before him.

[34]In his days Hiel of Bethel built Jericho. He laid its foundation with Abiram his firstborn, and with his youngest *son* Segub he set up its gates, according to the word of the LORD, which He had spoken through Joshua the son of Nun.

1 Kings 17

Elijah Proclaims a Drought

[1]And Elijah the Tishbite, of the inhabitants of Gilead, said to Ahab, "*As* the LORD God of Israel lives, before whom I stand, there shall not be dew nor rain these years, except at my word."

[2]Then the word of the LORD came to him, saying,

[3]"Get away from here and turn eastward, and hide by the Brook Cherith, which flows into the Jordan.

[4]"And it will be *that* you shall drink from the brook, and I have commanded the ravens to feed you there."

[5]So he went and did according to the word of the LORD, for he went and stayed by the Brook Cherith, which flows into the Jordan.

[6]The ravens brought him bread and meat in the morning, and bread and meat in the evening; and he drank from the brook.

[7]And it happened after a while that the brook dried up, because there had been no rain in the land.

Elijah and the Widow

[8]Then the word of the LORD came to him, saying,

[9]"Arise, go to Zarephath, which *belongs* to Sidon, and dwell there. See, I have commanded a widow there to provide for you."

[10]So he arose and went to Zarephath. And when he came to the gate of the city, indeed a widow *was* there gathering sticks. And he called to her and said, "Please bring me a little water in a cup, that I may drink."

[11]And as she was going to get *it,* he called to her and said, "Please bring me a morsel of bread in your hand."

[12]So she said, "As the LORD your God lives, I do not have bread, only a handful of flour in a bin, and a little oil in a jar; and see, I *am* gathering a couple of sticks that I may go in and prepare it for myself and my son, that we may eat it, and die."

[13]And Elijah said to her, "Do not fear; go *and* do as you have said, but make me a small cake from it first, and bring *it* to me; and afterward make *some* for yourself and your son.

[14]"For thus says the LORD God of Israel: 'The bin of flour shall not be used up, nor shall the jar of oil run dry, until the day the LORD sends rain on the earth.' "

[15]So she went away and did according to the word of Elijah; and she and he and her household ate for *many* days.

[16]The bin of flour was not used up, nor did the jar of oil run dry, according to the word of the LORD which He spoke by Elijah.

Elijah Revives the Widow's Son

[17]Now it happened after these things *that* the son of the woman who owned the house became sick. And his sickness was so serious that there was no breath left in him.

[18]So she said to Elijah, "What have I to do with you, O man of God? Have you come to me to bring my sin to remembrance, and to kill my son?"

[19]And he said to her, "Give me your son." So he took him out of her arms and carried him to the upper room where he was staying, and laid him on his own bed.

[20]Then he cried out to the LORD and said, "O LORD my God, have You also brought tragedy on the widow with whom I lodge, by killing her son?"

[21]And he stretched himself out on the child three times, and cried out to the LORD and said, "O LORD my God, I pray, let this child's soul come back to him."

[22]Then the LORD heard the voice of Elijah; and the soul of the child came back to him, and he revived.

[23]And Elijah took the child and brought him down from the upper room into the house, and gave him to his mother. And Elijah said, "See, your son lives!"

[24]Then the woman said to Elijah, "Now by this I know that you *are* a man of God, *and* that the word of the LORD in your mouth *is* the truth."

1 Kings 18

Elijah's Message to Ahab

[1]And it came to pass *after* many days that the word of the LORD came to Elijah, in the third year, saying, "Go, present yourself to Ahab, and I will send rain on the earth."

[2]So Elijah went to present himself to Ahab; and *there was* a severe famine in Samaria.

[3]And Ahab had called Obadiah, who *was* in charge of *his* house. (Now Obadiah feared the LORD greatly.

[4]For so it was, while Jezebel massacred the prophets of the LORD, that Obadiah had taken one hundred prophets and hidden them, fifty to a cave, and had fed them with bread and water.)

[5]And Ahab had said to Obadiah, "Go into the land to all the springs of water and to all the brooks; perhaps we may find grass to keep the horses and mules alive, so that we will not have to kill any livestock."

[6]So they divided the land between them to explore it; Ahab went one way by himself, and Obadiah went another way by himself.

[7]Now as Obadiah was on his way, suddenly Elijah met him; and he recognized him, and fell on his face, and said, "*Is* that you, my lord Elijah?"

[8]And he answered him, "*It is* I. Go, tell your master, 'Elijah *is here*.' "

[9]So he said, "How have I sinned, that you are delivering your servant into the hand of Ahab, to kill me?

[10]"*As* the LORD your God lives, there is no nation or kingdom where my master has not sent someone to hunt for you; and when they said, '*He is* not *here,*' he took an oath from the kingdom or nation that they could not find you.

[11]"And now you say, 'Go, tell your master, "Elijah *is here*" '!

[12]"And it shall come to pass, *as soon as* I am gone from you, that the Spirit of the LORD will carry you to a place I do not know; so when I go and tell Ahab, and he cannot find you, he will kill me. But I your servant have feared the LORD from my youth.

[13]"Was it not reported to my lord what I did when Jezebel killed the prophets of the LORD, how I hid one hundred men of the LORD's prophets, fifty to a cave, and fed them with bread and water?

[14]"And now you say, 'Go, tell your master, "Elijah *is here*." ' He will kill me!"

[15]Then Elijah said, "*As* the LORD of hosts lives, before whom I stand, I will surely present myself to him today."

[16]So Obadiah went to meet Ahab, and told him; and Ahab went to meet Elijah.

[17]Then it happened, when Ahab saw Elijah, that Ahab said to him, "*Is that* you, O troubler of Israel?"

[18]And he answered, "I have not troubled Israel, but you and your father's house *have,* in that you have forsaken the commandments of the LORD and have followed the Baals.

[19]"Now therefore, send *and* gather all Israel to me on Mount Carmel, the four hundred and fifty prophets of Baal, and the four hundred prophets of Asherah, who eat at Jezebel's table."

Elijah's Mount Carmel Victory

[20]So Ahab sent for all the children of Israel, and gathered the prophets together on Mount Carmel.

[21]And Elijah came to all the people, and said, "How long will you falter between two opinions? If the LORD *is* God, follow Him; but if Baal, follow him." But the people answered him not a word.

[22]Then Elijah said to the people, "I alone am left a prophet of the LORD; but Baal's prophets *are* four hundred and fifty men.

[23]"Therefore let them give us two bulls; and let them choose one bull for themselves, cut it in pieces, and lay *it* on the wood, but put no fire *under it;* and I will prepare the other bull, and lay *it* on the wood, but put no fire *under it*.

[24]"Then you call on the name of your gods, and I will call on the name of the LORD; and the God who answers by fire, He is God." So all the people answered and said, "It is well spoken."

[25]Now Elijah said to the prophets of Baal, "Choose one bull for yourselves and prepare *it* first, for you *are* many; and call on the name of your god, but put no fire *under it*."

[26]So they took the bull which was given them, and they prepared *it,* and called on the name of Baal from morning even till noon, saying, "O Baal, hear us!" But *there was* no voice; no one answered. Then they leaped about the altar which they had made.

[27]And so it was, at noon, that Elijah mocked them and said, "Cry aloud, for he *is* a god; either he is meditating, or he is busy, or he is on a journey, *or* perhaps he is sleeping and must be awakened."

[28]So they cried aloud, and cut themselves, as was their custom, with knives and lances, until the blood gushed out on them.

[29]And when midday was past, they prophesied until the *time* of the offering of the *evening* sacrifice. But *there was* no voice; no one answered, no one paid attention.

[30]Then Elijah said to all the people, "Come near to me." So all the people came near to him. And he repaired the altar of the LORD *that was* broken down.

[31]And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, to whom the word of the LORD had come, saying, "Israel shall be your name."

[32]Then with the stones he built an altar in the name of the LORD; and he made a trench around the altar large enough to hold two seahs of seed.

[33]And he put the wood in order, cut the bull in pieces, and laid *it* on the wood, and said, "Fill four waterpots with water, and pour *it* on the burnt sacrifice and on the wood."

[34]Then he said, "Do *it* a second time," and they did *it* a second time; and he said, "Do *it* a third time," and they did *it* a third time.

[35]So the water ran all around the altar; and he also filled the trench with water.

[36]And it came to pass, at *the time of* the offering of the *evening* sacrifice, that Elijah the prophet came near and said, "LORD God of Abraham, Isaac, and Israel, let it be known this day that You *are* God in Israel and I *am* Your servant, and *that* I have done all these things at Your word.

[37]“Hear me, O LORD, hear me, that this people may know that You *are* the LORD God, and *that* You have turned their hearts back *to You* again.”

[38]Then the fire of the LORD fell and consumed the burnt sacrifice, and the wood and the stones and the dust, and it licked up the water that *was* in the trench.

[39]Now when all the people saw *it,* they fell on their faces; and they said, “The LORD, He *is* God! The LORD, He *is* God!”

[40]And Elijah said to them, “Seize the prophets of Baal! Do not let one of them escape!” So they seized them; and Elijah brought them down to the Brook Kishon and executed them there.

The Drought Ends

[41]Then Elijah said to Ahab, “Go up, eat and drink; for *there is* the sound of abundance of rain.”

[42]So Ahab went up to eat and drink. And Elijah went up to the top of Carmel; then he bowed down on the ground, and put his face between his knees,

[43]and said to his servant, “Go up now, look toward the sea.” So he went up and looked, and said, “*There is* nothing.” And seven times he said, “Go again.”

[44]Then it came to pass the seventh *time,* that he said, “There is a cloud, as small as a man’s hand, rising out of the sea!” So he said, “Go up, say to Ahab, ‘Prepare *your chariot,* and go down before the rain stops you.’ ”

[45]Now it happened in the meantime that the sky became black with clouds and wind, and there was a heavy rain. So Ahab rode away and went to Jezreel.

[46]Then the hand of the LORD came upon Elijah; and he girded up his loins and ran ahead of Ahab to the entrance of Jezreel.

1 Kings 19

Elijah Escapes from Jezebel

[1]And Ahab told Jezebel all that Elijah had done, also how he had executed all the prophets with the sword.

[2]Then Jezebel sent a messenger to Elijah, saying, ���So let the gods do *to me,* and more also, if I do not make your life as the life of one of them by tomorrow about this time.”

[3]And when he saw *that,* he arose and ran for his life, and went to Beersheba, which *belongs* to Judah, and left his servant there.

[4]But he himself went a day’s journey into the wilderness, and came and sat down under a broom tree. And he prayed that he might die, and said, “It is enough! Now, LORD, take my life, for I *am* no better than my fathers!”

[5]Then as he lay and slept under a broom tree, suddenly an angel touched him, and said to him, “Arise *and* eat.”

[6]Then he looked, and there by his head *was* a cake baked on coals, and a jar of water. So he ate and drank, and lay down again.

[7]And the angel of the LORD came back the second time, and touched him, and said, “Arise *and* eat, because the journey *is* too great for you.”

[8]So he arose, and ate and drank; and he went in the strength of that food forty days and forty nights as far as Horeb, the mountain of God.

[9]And there he went into a cave, and spent the night in that place; and behold, the word of the LORD *came* to him, and He said to him, “What are you doing here, Elijah?”

[10]So he said, “I have been very zealous for the LORD God of hosts; for the children of Israel have forsaken Your covenant, torn down Your altars, and killed Your prophets with the sword. I alone am left; and they seek to take my life.”

God’s Revelation to Elijah

[11]Then He said, “Go out, and stand on the mountain before the LORD.” And behold, the LORD passed by, and a great and strong wind tore into the mountains and broke the rocks in pieces before the LORD,

but the LORD *was* not in the wind; and after the wind an earthquake, *but* the LORD *was* not in the earthquake;

[12]and after the earthquake a fire, *but* the LORD *was* not in the fire; and after the fire a still small voice.

[13]So it was, when Elijah heard *it,* that he wrapped his face in his mantle and went out and stood in the entrance of the cave. Suddenly a voice *came* to him, and said, “What are you doing here, Elijah?”

[14]And he said, “I have been very zealous for the LORD God of hosts; because the children of Israel have forsaken Your covenant, torn down Your altars, and killed Your prophets with the sword. I alone am left; and they seek to take my life.”

[15]Then the LORD said to him: “Go, return on your way to the Wilderness of Damascus; and when you arrive, anoint Hazael *as* king over Syria.

[16]“Also you shall anoint Jehu the son of Nimshi *as* king over Israel. And Elisha the son of Shaphat of Abel Meholah you shall anoint *as* prophet in your place.

[17]“It shall be *that* whoever escapes the sword of Hazael, Jehu will kill; and whoever escapes the sword of Jehu, Elisha will kill.

[18]“Yet I have reserved seven thousand in Israel, all whose knees have not bowed to Baal, and every mouth that has not kissed him.”

Elisha Follows Elijah

[19]So he departed from there, and found Elisha the son of Shaphat, who *was* plowing *with* twelve yoke *of oxen* before him, and he was with the twelfth. Then Elijah passed by him and threw his mantle on him.

[20]And he left the oxen and ran after Elijah, and said, “Please let me kiss my father and my mother, and *then* I will follow you.” And he said to him, “Go back again, for what have I done to you?”

[21]So Elisha turned back from him, and took a yoke of oxen and slaughtered them and boiled their flesh, using the oxen’s equipment, and gave it to the people, and they ate. Then he arose and followed Elijah, and became his servant.

1 Kings 20

Ahab Defeats the Syrians

[1]Now Ben-Hadad the king of Syria gathered all his forces together; thirty-two kings *were* with him, with horses and chariots. And he went up and besieged Samaria, and made war against it.

[2]Then he sent messengers into the city to Ahab king of Israel, and said to him, “Thus says Ben-Hadad:

[3]‘Your silver and your gold *are* mine; your loveliest wives and children are mine.’ ”

[4]And the king of Israel answered and said, “My lord, O king, just as you say, I and all that I have *are* yours.”

[5]Then the messengers came back and said, “Thus speaks Ben-Hadad, saying, ‘Indeed I have sent to you, saying, “You shall deliver to me your silver and your gold, your wives and your children”;

[6]‘but I will send my servants to you tomorrow about this time, and they shall search your house and the houses of your servants. And it shall be, *that* whatever is pleasant in your eyes, they will put in their hands and take *it*.’ ”

[7]So the king of Israel called all the elders of the land, and said, “Notice, please, and see how this *man* seeks trouble, for he sent to me for my wives, my children, my silver, and my gold; and I did not deny him.”

[8]And all the elders and all the people said to him, “Do not listen or consent.”

[9]Therefore he said to the messengers of Ben-Hadad, “Tell my lord the king, ‘All that you sent for to your servant the first time I will do, but this thing I cannot do.’ ” And the messengers departed and brought back word to him.

[10]Then Ben-Hadad sent to him and said, “The gods do so to me, and more also, if enough dust is left of Samaria for a handful for each of the people who follow me.”

[11]So the king of Israel answered and said, “Tell *him,* ‘Let not the one who puts on *his armor* boast like the one who takes *it off*.’ ”

[12]And it happened when *Ben-Hadad* heard this message, as he and the kings *were* drinking at the command post, that he said to his servants, “Get ready.” And they got ready to attack the city.

[13]Suddenly a prophet approached Ahab king of Israel, saying, “Thus says the LORD: ‘Have you seen all this great multitude? Behold, I will deliver it into your hand today, and you shall know that I *am* the LORD.’ ”

[14]So Ahab said, “By whom?” And he said, “Thus says the LORD: ‘By the young leaders of the provinces.’ ” Then he said, “Who will set the battle in order?” And he answered, “You.”

[15]Then he mustered the young leaders of the provinces, and there were two hundred and thirty-two; and after them he mustered all the people, all the children of Israel—seven thousand.

[16]So they went out at noon. Meanwhile Ben-Hadad and the thirty-two kings helping him were getting drunk at the command post.

[17]The young leaders of the provinces went out first. And Ben-Hadad sent out *a patrol,* and they told him, saying, “Men are coming out of Samaria!”

[18]So he said, “If they have come out for peace, take them alive; and if they have come out for war, take them alive.”

[19]Then these young leaders of the provinces went out of the city with the army which followed them.

[20]And each one killed his man; so the Syrians fled, and Israel pursued them; and Ben-Hadad the king of Syria escaped on a horse with the cavalry.

[21]Then the king of Israel went out and attacked the horses and chariots, and killed the Syrians with a great slaughter.

[22]And the prophet came to the king of Israel and said to him, “Go, strengthen yourself; take note, and see what you should do, for in the spring of the year the king of Syria will come up against you.”

The Syrians Again Defeated

[23]Then the servants of the king of Syria said to him, “Their gods *are* gods of the hills. Therefore they were stronger than we; but if we fight against them in the plain, surely we will be stronger than they.

[24]“So do this thing: Dismiss the kings, each from his position, and put captains in their places;

[25]“and you shall muster an army like the army that you have lost, horse for horse and chariot for chariot. Then we will fight against them in the plain; surely we will be stronger than they.” And he listened to their voice and did so.

[26]So it was, in the spring of the year, that Ben-Hadad mustered the Syrians and went up to Aphek to fight against Israel.

[27]And the children of Israel were mustered and given provisions, and they went against them. Now the children of Israel encamped before them like two little flocks of goats, while the Syrians filled the countryside.

[28]Then a man of God came and spoke to the king of Israel, and said, “Thus says the LORD: ‘Because the Syrians have said, “The LORD *is* God of the hills, but He *is* not God of the valleys,” therefore I will deliver all this great multitude into your hand, and you shall know that I *am* the LORD.’ ”

[29]And they encamped opposite each other for seven days. So it was that on the seventh day the battle was joined; and the children of Israel killed one hundred thousand foot soldiers *of* the Syrians in one day.

[30]But the rest fled to Aphek, into the city; then a wall fell on twenty-seven thousand of the men *who were* left. And Ben-Hadad fled and went into the city, into an inner chamber.

Ahab’s Treaty with Ben-Hadad

[31]Then his servants said to him, “Look now, we have heard that the kings of the house of Israel *are* merciful kings. Please, let us put sackcloth around our waists and ropes around our heads, and go out to the king of Israel; perhaps he will spare your life.”

[32]So they wore sackcloth around their waists and *put* ropes around their heads, and came to the king of Israel and said, “Your servant Ben-Hadad says, ‘Please let me live.’ ” And he said, “*Is* he still alive? He *is* my brother.”

[33]Now the men were watching closely to see whether *any sign of mercy would come* from him; and they quickly grasped *at this word* and

said, “Your brother Ben-Hadad.” So he said, “Go, bring him.” Then Ben-Hadad came out to him; and he had him come up into the chariot.

[34]So *Ben-Hadad* said to him, “The cities which my father took from your father I will restore; and you may set up marketplaces for yourself in Damascus, as my father did in Samaria.” Then *Ahab said,* “I will send you away with this treaty.” So he made a treaty with him and sent him away.

Ahab Condemned

[35]Now a certain man of the sons of the prophets said to his neighbor by the word of the LORD, “Strike me, please.” And the man refused to strike him.

[36]Then he said to him, “Because you have not obeyed the voice of the LORD, surely, as soon as you depart from me, a lion shall kill you.” And as soon as he left him, a lion found him and killed him.

[37]And he found another man, and said, “Strike me, please.” So the man struck him, inflicting a wound.

[38]Then the prophet departed and waited for the king by the road, and disguised himself with a bandage over his eyes.

[39]Now as the king passed by, he cried out to the king and said, “Your servant went out into the midst of the battle; and there, a man came over and brought a man to me, and said, ‘Guard this man; if by any means he is missing, your life shall be for his life, or else you shall pay a talent of silver.’

[40]“While your servant was busy here and there, he was gone.” Then the king of Israel said to him, “So *shall* your judgment *be;* you yourself have decided *it*.”

[41]And he hastened to take the bandage away from his eyes; and the king of Israel recognized him as one of the prophets.

[42]Then he said to him, “Thus says the LORD: ‘Because you have let slip out of *your* hand a man whom I appointed to utter destruction, therefore your life shall go for his life, and your people for his people.’ ”

[43]So the king of Israel went to his house sullen and displeased, and came to Samaria.

1 Kings 21

Naboth Is Murdered for His Vineyard

[1]And it came to pass after these things *that* Naboth the Jezreelite had a vineyard which *was* in Jezreel, next to the palace of Ahab king of Samaria.

[2]So Ahab spoke to Naboth, saying, "Give me your vineyard, that I may have it for a vegetable garden, because it *is* near, next to my house; and for it I will give you a vineyard better than it. *Or,* if it seems good to you, I will give you its worth in money."

[3]But Naboth said to Ahab, "The LORD forbid that I should give the inheritance of my fathers to you!"

[4]So Ahab went into his house sullen and displeased because of the word which Naboth the Jezreelite had spoken to him; for he had said, "I will not give you the inheritance of my fathers." And he lay down on his bed, and turned away his face, and would eat no food.

[5]But Jezebel his wife came to him, and said to him, "Why is your spirit so sullen that you eat no food?"

[6]He said to her, "Because I spoke to Naboth the Jezreelite, and said to him, 'Give me your vineyard for money; or else, if it pleases you, I will give you *another* vineyard for it.' And he answered, 'I will not give you my vineyard.' "

[7]Then Jezebel his wife said to him, "You now exercise authority over Israel! Arise, eat food, and let your heart be cheerful; I will give you the vineyard of Naboth the Jezreelite."

[8]And she wrote letters in Ahab's name, sealed *them* with his seal, and sent the letters to the elders and the nobles who *were* dwelling in the city with Naboth.

[9]She wrote in the letters, saying,

> Proclaim a fast, and seat Naboth with high honor among the people; [10]and seat two men, scoundrels, before him to bear witness against him, saying, "You have blasphemed God and the king." *Then* take him out, and stone him, that he may die.

11So the men of his city, the elders and nobles who were inhabitants of his city, did as Jezebel had sent to them, as it *was* written in the letters which she had sent to them.

12They proclaimed a fast, and seated Naboth with high honor among the people.

13And two men, scoundrels, came in and sat before him; and the scoundrels witnessed against him, against Naboth, in the presence of the people, saying, "Naboth has blasphemed God and the king!" Then they took him outside the city and stoned him with stones, so that he died.

14Then they sent to Jezebel, saying, "Naboth has been stoned and is dead."

15And it came to pass, when Jezebel heard that Naboth had been stoned and was dead, that Jezebel said to Ahab, "Arise, take possession of the vineyard of Naboth the Jezreelite, which he refused to give you for money; for Naboth is not alive, but dead."

16So it was, when Ahab heard that Naboth was dead, that Ahab got up and went down to take possession of the vineyard of Naboth the Jezreelite.

The LORD Condemns Ahab

17Then the word of the LORD came to Elijah the Tishbite, saying,

18"Arise, go down to meet Ahab king of Israel, who *lives* in Samaria. There *he is,* in the vineyard of Naboth, where he has gone down to take possession of it.

19"You shall speak to him, saying, 'Thus says the LORD: "Have you murdered and also taken possession?" ' And you shall speak to him, saying, 'Thus says the LORD: "In the place where dogs licked the blood of Naboth, dogs shall lick your blood, even yours." ' "

20So Ahab said to Elijah, "Have you found me, O my enemy?" And he answered, "I have found *you,* because you have sold yourself to do evil in the sight of the LORD:

21'Behold, I will bring calamity on you. I will take away your posterity, and will cut off from Ahab every male in Israel, both bond and free.

[22]‘I will make your house like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah, because of the provocation with which you have provoked *Me* to anger, and made Israel sin.’

[23]“And concerning Jezebel the LORD also spoke, saying, ‘The dogs shall eat Jezebel by the wall of Jezreel.’

[24]“The dogs shall eat whoever belongs to Ahab and dies in the city, and the birds of the air shall eat whoever dies in the field.”

[25]But there was no one like Ahab who sold himself to do wickedness in the sight of the LORD, because Jezebel his wife stirred him up.

[26]And he behaved very abominably in following idols, according to all *that* the Amorites had done, whom the LORD had cast out before the children of Israel.

[27]So it was, when Ahab heard those words, that he tore his clothes and put sackcloth on his body, and fasted and lay in sackcloth, and went about mourning.

[28]And the word of the LORD came to Elijah the Tishbite, saying,

[29]“See how Ahab has humbled himself before Me? Because he has humbled himself before Me, I will not bring the calamity in his days. In the days of his son I will bring the calamity on his house.”

1 Kings 22

Micaiah Warns Ahab

[1]Now three years passed without war between Syria and Israel.

[2]Then it came to pass, in the third year, that Jehoshaphat the king of Judah went down to *visit* the king of Israel.

[3]And the king of Israel said to his servants, “Do you know that Ramoth in Gilead *is* ours, but we hesitate to take it out of the hand of the king of Syria?”

[4]So he said to Jehoshaphat, “Will you go with me to fight at Ramoth Gilead?” Jehoshaphat said to the king of Israel, “I *am* as you *are,* my people as your people, my horses as your horses.”

[5]Also Jehoshaphat said to the king of Israel, “Please inquire for the word of the LORD today.”

[6]Then the king of Israel gathered the prophets together, about four hundred men, and said to them, “Shall I go against Ramoth Gilead to fight, or shall I refrain?” So they said, “Go up, for the Lord will deliver *it* into the hand of the king.”

[7]And Jehoshaphat said, “*Is there* not still a prophet of the LORD here, that we may inquire of Him?”

[8]So the king of Israel said to Jehoshaphat, “*There is* still one man, Micaiah the son of Imlah, by whom we may inquire of the LORD; but I hate him, because he does not prophesy good concerning me, but evil.” And Jehoshaphat said, “Let not the king say such things!”

[9]Then the king of Israel called an officer and said, “Bring Micaiah the son of Imlah quickly!”

[10]The king of Israel and Jehoshaphat the king of Judah, having put on *their* robes, sat each on his throne, at a threshing floor at the entrance of the gate of Samaria; and all the prophets prophesied before them.

[11]Now Zedekiah the son of Chenaanah had made horns of iron for himself; and he said, “Thus says the LORD: ‘With these you shall gore the Syrians until they are destroyed.’ ”

[12]And all the prophets prophesied so, saying, “Go up to Ramoth Gilead and prosper, for the LORD will deliver *it* into the king’s hand.”

[13]Then the messenger who had gone to call Micaiah spoke to him, saying, “Now listen, the words of the prophets with one accord encourage the king. Please, let your word be like the word of one of them, and speak encouragement.”

[14]And Micaiah said, “*As* the LORD lives, whatever the LORD says to me, that I will speak.”

[15]Then he came to the king; and the king said to him, “Micaiah, shall we go to war against Ramoth Gilead, or shall we refrain?” And he answered him, “Go and prosper, for the LORD will deliver *it* into the hand of the king!”

[16]So the king said to him, “How many times shall I make you swear that you tell me nothing but the truth in the name of the LORD?”

[17]Then he said, “I saw all Israel scattered on the mountains, as sheep that have no shepherd. And the LORD said, ‘These have no master. Let each return to his house in peace.’ ”

[18]And the king of Israel said to Jehoshaphat, “Did I not tell you he would not prophesy good concerning me, but evil?”

[19]Then Micaiah said, “Therefore hear the word of the LORD: I saw the LORD sitting on His throne, and all the host of heaven standing by, on His right hand and on His left.

[20]“And the LORD said, ‘Who will persuade Ahab to go up, that he may fall at Ramoth Gilead?’ So one spoke in this manner, and another spoke in that manner.

[21]“Then a spirit came forward and stood before the LORD, and said, ‘I will persuade him.’

[22]“The LORD said to him, ‘In what way?’ So he said, ‘I will go out and be a lying spirit in the mouth of all his prophets.’ And the LORD said, ‘You shall persuade *him,* and also prevail. Go out and do so.’

[23]“Therefore look! The LORD has put a lying spirit in the mouth of all these prophets of yours, and the LORD has declared disaster against you.”

[24]Now Zedekiah the son of Chenaanah went near and struck Micaiah on the cheek, and said, “Which way did the spirit from the LORD go from me to speak to you?”

[25]And Micaiah said, "Indeed, you shall see on that day when you go into an inner chamber to hide!"

[26]So the king of Israel said, "Take Micaiah, and return him to Amon the governor of the city and to Joash the king's son;

[27]"and say, 'Thus says the king: "Put this *fellow* in prison, and feed him with bread of affliction and water of affliction, until I come in peace." ' "

[28]But Micaiah said, "If you ever return in peace, the LORD has not spoken by me." And he said, "Take heed, all you people!"

Ahab Dies in Battle

[29]So the king of Israel and Jehoshaphat the king of Judah went up to Ramoth Gilead.

[30]And the king of Israel said to Jehoshaphat, "I will disguise myself and go into battle; but you put on your robes." So the king of Israel disguised himself and went into battle.

[31]Now the king of Syria had commanded the thirty-two captains of his chariots, saying, "Fight with no one small or great, but only with the king of Israel."

[32]So it was, when the captains of the chariots saw Jehoshaphat, that they said, "Surely it *is* the king of Israel!" Therefore they turned aside to fight against him, and Jehoshaphat cried out.

[33]And it happened, when the captains of the chariots saw that it *was* not the king of Israel, that they turned back from pursuing him.

[34]Now a *certain* man drew a bow at random, and struck the king of Israel between the joints of his armor. So he said to the driver of his chariot, "Turn around and take me out of the battle, for I am wounded."

[35]The battle increased that day; and the king was propped up in his chariot, facing the Syrians, and died at evening. The blood ran out from the wound onto the floor of the chariot.

[36]Then, as the sun was going down, a shout went throughout the army, saying, "Every man to his city, and every man to his own country!"

[37]So the king died, and was brought to Samaria. And they buried the king in Samaria.

[38]Then *someone* washed the chariot at a pool in Samaria, and the dogs licked up his blood while the harlots bathed, according to the word of the LORD which He had spoken.

[39]Now the rest of the acts of Ahab, and all that he did, the ivory house which he built and all the cities that he built, *are* they not written in the book of the chronicles of the kings of Israel?

[40]So Ahab rested with his fathers. Then Ahaziah his son reigned in his place.

Jehoshaphat Reigns in Judah

[41]Jehoshaphat the son of Asa had become king over Judah in the fourth year of Ahab king of Israel.

[42]Jehoshaphat *was* thirty-five years old when he became king, and he reigned twenty-five years in Jerusalem. His mother's name *was* Azubah the daughter of Shilhi.

[43]And he walked in all the ways of his father Asa. He did not turn aside from them, doing *what was* right in the eyes of the LORD. Nevertheless the high places were not taken away, *for* the people offered sacrifices and burned incense on the high places.

[44]Also Jehoshaphat made peace with the king of Israel.

[45]Now the rest of the acts of Jehoshaphat, the might that he showed, and how he made war, *are* they not written in the book of the chronicles of the kings of Judah?

[46]And the rest of the perverted persons, who remained in the days of his father Asa, he banished from the land.

[47]*There was* then no king in Edom, only a deputy of the king.

[48]Jehoshaphat made merchant ships to go to Ophir for gold; but they never sailed, for the ships were wrecked at Ezion Geber.

[49]Then Ahaziah the son of Ahab said to Jehoshaphat, "Let my servants go with your servants in the ships." But Jehoshaphat would not.

[50]And Jehoshaphat rested with his fathers, and was buried with his fathers in the City of David his father. Then Jehoram his son reigned in his place.

Ahaziah Reigns in Israel

51Ahaziah the son of Ahab became king over Israel in Samaria in the seventeenth year of Jehoshaphat king of Judah, and reigned two years over Israel.

52He did evil in the sight of the LORD, and walked in the way of his father and in the way of his mother and in the way of Jeroboam the son of Nebat, who had made Israel sin;

53for he served Baal and worshiped him, and provoked the LORD God of Israel to anger, according to all that his father had done.

The Second Book of the
Kings

2 Kings 1

God Judges Ahaziah

[1]Moab rebelled against Israel after the death of Ahab.

[2]Now Ahaziah fell through the lattice of his upper room in Samaria, and was injured; so he sent messengers and said to them, “Go, inquire of Baal-Zebub, the god of Ekron, whether I shall recover from this injury.”

[3]But the angel of the LORD said to Elijah the Tishbite, “Arise, go up to meet the messengers of the king of Samaria, and say to them, ‘*Is it* because *there is* no God in Israel *that* you are going to inquire of Baal-Zebub, the god of Ekron?’

[4]“Now therefore, thus says the LORD: ‘You shall not come down from the bed to which you have gone up, but you shall surely die.’ ” So Elijah departed.

5And when the messengers returned to him, he said to them, “Why have you come back?”

[6]So they said to him, “A man came up to meet us, and said to us, ‘Go, return to the king who sent you, and say to him, “Thus says the LORD: ‘*Is it* because *there is* no God in Israel *that* you are sending to inquire of Baal-Zebub, the god of Ekron? Therefore you shall not come down from the bed to which you have gone up, but you shall surely die.’ ” ’ ”

[7]Then he said to them, “What kind of man *was it* who came up to meet you and told you these words?”

[8]So they answered him, “A hairy man wearing a leather belt around his waist.” And he said, “It *is* Elijah the Tishbite.”

9Then the king sent to him a captain of fifty with his fifty men. So he went up to him; and there he was, sitting on the top of a hill. And he spoke to him: “Man of God, the king has said, ‘Come down!’ ”

[10]So Elijah answered and said to the captain of fifty, “If I *am* a man of God, then let fire come down from heaven and consume you and your fifty men.” And fire came down from heaven and consumed him and his fifty.

[11]Then he sent to him another captain of fifty with his fifty men. And he answered and said to him: “Man of God, thus has the king said, ‘Come down quickly!’ ”

[12]So Elijah answered and said to them, “If I *am* a man of God, let fire come down from heaven and consume you and your fifty men.” And the fire of God came down from heaven and consumed him and his fifty.

[13]Again, he sent a third captain of fifty with his fifty men. And the third captain of fifty went up, and came and fell on his knees before Elijah, and pleaded with him, and said to him: “Man of God, please let my life and the life of these fifty servants of yours be precious in your sight.

[14]“Look, fire has come down from heaven and burned up the first two captains of fifties with their fifties. But let my life now be precious in your sight.”

[15]And the angel of the LORD said to Elijah, “Go down with him; do not be afraid of him.” So he arose and went down with him to the king.

[16]Then he said to him, “Thus says the LORD: ‘Because you have sent messengers to inquire of Baal-Zebub, the god of Ekron, *is it* because *there is* no God in Israel to inquire of His word? Therefore you shall not come down from the bed to which you have gone up, but you shall surely die.’ ”

[17]So Ahaziah died according to the word of the LORD which Elijah had spoken. Because he had no son, Jehoram became king in his place, in the second year of Jehoram the son of Jehoshaphat, king of Judah.

[18]Now the rest of the acts of Ahaziah which he did, *are* they not written in the book of the chronicles of the kings of Israel?

2 Kings 2

Elijah Ascends to Heaven

[1]And it came to pass, when the LORD was about to take up Elijah into heaven by a whirlwind, that Elijah went with Elisha from Gilgal.

[2]Then Elijah said to Elisha, “Stay here, please, for the LORD has sent me on to Bethel.” But Elisha said, “*As* the LORD lives, and *as* your soul lives, I will not leave you!” So they went down to Bethel.

[3]Now the sons of the prophets who *were* at Bethel came out to Elisha, and said to him, “Do you know that the LORD will take away your master from over you today?” And he said, “Yes, I know; keep silent!”

[4]Then Elijah said to him, “Elisha, stay here, please, for the LORD has sent me on to Jericho.” But he said, “*As* the LORD lives, and *as* your soul lives, I will not leave you!” So they came to Jericho.

[5]Now the sons of the prophets who *were* at Jericho came to Elisha and said to him, “Do you know that the LORD will take away your master from over you today?” So he answered, “Yes, I know; keep silent!”

[6]Then Elijah said to him, “Stay here, please, for the LORD has sent me on to the Jordan.” But he said, “*As* the LORD lives, and *as* your soul lives, I will not leave you!” So the two of them went on.

[7]And fifty men of the sons of the prophets went and stood facing *them* at a distance, while the two of them stood by the Jordan.

[8]Now Elijah took his mantle, rolled *it* up, and struck the water; and it was divided this way and that, so that the two of them crossed over on dry ground.

[9]And so it was, when they had crossed over, that Elijah said to Elisha, “Ask! What may I do for you, before I am taken away from you?” Elisha said, “Please let a double portion of your spirit be upon me.”

[10]So he said, “You have asked a hard thing. *Nevertheless,* if you see me *when I am* taken from you, it shall be so for you; but if not, it shall not be *so*.”

[11]Then it happened, as they continued on and talked, that suddenly a chariot of fire *appeared* with horses of fire, and separated the two of them; and Elijah went up by a whirlwind into heaven.

[12]And Elisha saw *it,* and he cried out, “My father, my father, the chariot of Israel and its horsemen!” So he saw him no more. And he took hold of his own clothes and tore them into two pieces.

[13]He also took up the mantle of Elijah that had fallen from him, and went back and stood by the bank of the Jordan.

[14]Then he took the mantle of Elijah that had fallen from him, and struck the water, and said, “Where *is* the LORD God of Elijah?” And when he also had struck the water, it was divided this way and that; and Elisha crossed over.

[15]Now when the sons of the prophets who *were* from Jericho saw him, they said, “The spirit of Elijah rests on Elisha.” And they came to meet him, and bowed to the ground before him.

[16]Then they said to him, “Look now, there are fifty strong men with your servants. Please let them go and search for your master, lest perhaps the Spirit of the LORD has taken him up and cast him upon some mountain or into some valley.” And he said, “You shall not send anyone.”

[17]But when they urged him till he was ashamed, he said, “Send *them!” Therefore they sent fifty men, and they searched for three days but did not find him.*

[18]And when they came back to him, for he had stayed in Jericho, he said to them, “Did I not say to you, ‘Do not go’?”

Elisha Performs Miracles

[19]Then the men of the city said to Elisha, “Please notice, the situation of this city *is* pleasant, as my lord sees; but the water *is* bad, and the ground barren.”

[20]And he said, “Bring me a new bowl, and put salt in it.” So they brought *it* to him.

[21]Then he went out to the source of the water, and cast in the salt there, and said, “Thus says the LORD: ‘I have healed this water; from it there shall be no more death or barrenness.’ ”

[22]So the water remains healed to this day, according to the word of Elisha which he spoke.

[23]Then he went up from there to Bethel; and as he was going up the road, some youths came from the city and mocked him, and said to him, “Go up, you baldhead! Go up, you baldhead!”

[24]So he turned around and looked at them, and pronounced a curse on them in the name of the LORD. And two female bears came out of the woods and mauled forty-two of the youths.

[25]Then he went from there to Mount Carmel, and from there he returned to Samaria.

2 Kings 3

Moab Rebels Against Israel

[1]Now Jehoram the son of Ahab became king over Israel at Samaria in the eighteenth year of Jehoshaphat king of Judah, and reigned twelve years.

[2]And he did evil in the sight of the LORD, but not like his father and mother; for he put away the *sacred* pillar of Baal that his father had made.

[3]Nevertheless he persisted in the sins of Jeroboam the son of Nebat, who had made Israel sin; he did not depart from them.

[4]Now Mesha king of Moab was a sheepbreeder, and he regularly paid the king of Israel one hundred thousand lambs and the wool of one hundred thousand rams.

[5]But it happened, when Ahab died, that the king of Moab rebelled against the king of Israel.

[6]So King Jehoram went out of Samaria at that time and mustered all Israel.

[7]Then he went and sent to Jehoshaphat king of Judah, saying, “The king of Moab has rebelled against me. Will you go with me to fight against Moab?” And he said, “I will go up; I *am* as you *are,* my people as your people, my horses as your horses.”

[8]Then he said, “Which way shall we go up?” And he answered, “By way of the Wilderness of Edom.”

[9]So the king of Israel went with the king of Judah and the king of Edom, and they marched on that roundabout route seven days; and there was no water for the army, nor for the animals that followed them.

[10]And the king of Israel said, “Alas! For the LORD has called these three kings together to deliver them into the hand of Moab.”

[11]But Jehoshaphat said, “*Is there* no prophet of the LORD here, that we may inquire of the LORD by him?” So one of the servants of the king of Israel answered and said, “Elisha the son of Shaphat *is* here, who poured water on the hands of Elijah.”

[12]And Jehoshaphat said, “The word of the LORD is with him.” So the king of Israel and Jehoshaphat and the king of Edom went down to him.

[13]Then Elisha said to the king of Israel, “What have I to do with you? Go to the prophets of your father and the prophets of your mother.” But the king of Israel said to him, “No, for the LORD has called these three kings *together* to deliver them into the hand of Moab.”

[14]And Elisha said, “*As* the LORD of hosts lives, before whom I stand, surely were it not that I regard the presence of Jehoshaphat king of Judah, I would not look at you, nor see you.

[15]“But now bring me a musician.” Then it happened, when the musician played, that the hand of the LORD came upon him.

[16]And he said, “Thus says the LORD: ‘Make this valley full of ditches.’

[17]“For thus says the LORD: ‘You shall not see wind, nor shall you see rain; yet that valley shall be filled with water, so that you, your cattle, and your animals may drink.’

[18]“And this is a simple matter in the sight of the LORD; He will also deliver the Moabites into your hand.

[19]“Also you shall attack every fortified city and every choice city, and shall cut down every good tree, and stop up every spring of water, and ruin every good piece of land with stones.”

[20]Now it happened in the morning, when the grain offering was offered, that suddenly water came by way of Edom, and the land was filled with water.

[21]And when all the Moabites heard that the kings had come up to fight against them, all who were able to bear arms and older were gathered; and they stood at the border.

[22]Then they rose up early in the morning, and the sun was shining on the water; and the Moabites saw the water on the other side *as* red as blood.

[23]And they said, “This is blood; the kings have surely struck swords and have killed one another; now therefore, Moab, to the spoil!”

[24]So when they came to the camp of Israel, Israel rose up and attacked the Moabites, so that they fled before them; and they entered *their* land, killing the Moabites.

[25]Then they destroyed the cities, and each man threw a stone on every good piece of land and filled it; and they stopped up all the springs of water and cut down all the good trees. But they left the stones of Kir Haraseth *intact*. However the slingers surrounded and attacked it.

[26]And when the king of Moab saw that the battle was too fierce for him, he took with him seven hundred men who drew swords, to break through to the king of Edom, but they could not.

[27]Then he took his eldest son who would have reigned in his place, and offered him *as* a burnt offering upon the wall; and there was great indignation against Israel. So they departed from him and returned to *their own* land.

2 Kings 4

Elisha and the Widow's Oil

[1]A certain woman of the wives of the sons of the prophets cried out to Elisha, saying, "Your servant my husband is dead, and you know that your servant feared the LORD. And the creditor is coming to take my two sons to be his slaves."

[2]So Elisha said to her, "What shall I do for you? Tell me, what do you have in the house?" And she said, "Your maidservant has nothing in the house but a jar of oil."

[3]Then he said, "Go, borrow vessels from everywhere, from all your neighbors—empty vessels; do not gather just a few.

[4]"And when you have come in, you shall shut the door behind you and your sons; then pour it into all those vessels, and set aside the full ones."

[5]So she went from him and shut the door behind her and her sons, who brought *the vessels* to her; and she poured *it* out.

[6]Now it came to pass, when the vessels were full, that she said to her son, "Bring me another vessel." And he said to her, "*There is* not another vessel." So the oil ceased.

[7]Then she came and told the man of God. And he said, "Go, sell the oil and pay your debt; and you *and* your sons live on the rest."

Elisha Raises the Shunammite's Son

[8]Now it happened one day that Elisha went to Shunem, where there *was* a notable woman, and she persuaded him to eat some food. So it was, as often as he passed by, he would turn in there to eat some food.

[9]And she said to her husband, "Look now, I know that this *is* a holy man of God, who passes by us regularly.

[10]"Please, let us make a small upper room on the wall; and let us put a bed for him there, and a table and a chair and a lampstand; so it will be, whenever he comes to us, he can turn in there."

[11]And it happened one day that he came there, and he turned in to the upper room and lay down there.

[12]Then he said to Gehazi his servant, “Call this Shunammite woman.” When he had called her, she stood before him.

[13]And he said to him, “Say now to her, ‘Look, you have been concerned for us with all this care. What *can I* do for you? Do you want me to speak on your behalf to the king or to the commander of the army?’ ” She answered, “I dwell among my own people.”

[14]So he said, “What then *is* to be done for her?” And Gehazi answered, “Actually, she has no son, and her husband is old.”

[15]So he said, “Call her.” When he had called her, she stood in the doorway.

[16]Then he said, “About this time next year you shall embrace a son.” And she said, “No, my lord. Man of God, do not lie to your maidservant!”

[17]But the woman conceived, and bore a son when the appointed time had come, of which Elisha had told her.

[18]And the child grew. Now it happened one day that he went out to his father, to the reapers.

[19]And he said to his father, “My head, my head!” So he said to a servant, “Carry him to his mother.”

[20]When he had taken him and brought him to his mother, he sat on her knees till noon, and *then* died.

[21]And she went up and laid him on the bed of the man of God, shut *the door* upon him, and went out.

[22]Then she called to her husband, and said, “Please send me one of the young men and one of the donkeys, that I may run to the man of God and come back.”

[23]So he said, “Why are you going to him today? *It is* neither the New Moon nor the Sabbath.” And she said, “*It is* well.”

[24]Then she saddled a donkey, and said to her servant, “Drive, and go forward; do not slacken the pace for me unless I tell you.”

[25]And so she departed, and went to the man of God at Mount Carmel.

So it was, when the man of God saw her afar off, that he said to his servant Gehazi, “Look, the Shunammite woman!

[26]“Please run now to meet her, and say to her, ‘*Is it* well with you? *Is it* well with your husband? *Is it* well with the child?’ ” And she

answered, “*It is* well.”

[27]Now when she came to the man of God at the hill, she caught him by the feet, but Gehazi came near to push her away. But the man of God said, “Let her alone; for her soul *is* in deep distress, and the LORD has hidden *it* from me, and has not told me.”

[28]So she said, “Did I ask a son of my lord? Did I not say, ‘Do not deceive me’?”

[29]Then he said to Gehazi, “Get yourself ready, and take my staff in your hand, and be on your way. If you meet anyone, do not greet him; and if anyone greets you, do not answer him; but lay my staff on the face of the child.”

[30]And the mother of the child said, “*As* the LORD lives, and *as* your soul lives, I will not leave you.” So he arose and followed her.

[31]Now Gehazi went on ahead of them, and laid the staff on the face of the child; but *there was* neither voice nor hearing. Therefore he went back to meet him, and told him, saying, “The child has not awakened.”

[32]When Elisha came into the house, there was the child, lying dead on his bed.

[33]He went in therefore, shut the door behind the two of them, and prayed to the LORD.

[34]And he went up and lay on the child, and put his mouth on his mouth, his eyes on his eyes, and his hands on his hands; and he stretched himself out on the child, and the flesh of the child became warm.

[35]He returned and walked back and forth in the house, and again went up and stretched himself out on him; then the child sneezed seven times, and the child opened his eyes.

[36]And he called Gehazi and said, “Call this Shunammite woman.” So he called her. And when she came in to him, he said, “Pick up your son.”

[37]So she went in, fell at his feet, and bowed to the ground; then she picked up her son and went out.

Elisha Purifies the Pot of Stew

38And Elisha returned to Gilgal, and *there was* a famine in the land. Now the sons of the prophets *were* sitting before him; and he said to his servant, “Put on the large pot, and boil stew for the sons of the prophets.”

39So one went out into the field to gather herbs, and found a wild vine, and gathered from it a lapful of wild gourds, and came and sliced *them* into the pot of stew, though they did not know *what they were*.

40Then they served it to the men to eat. Now it happened, as they were eating the stew, that they cried out and said, “Man of God, *there is* death in the pot!” And they could not eat *it*.

41So he said, “Then bring some flour.” And he put *it* into the pot, and said, “Serve *it* to the people, that they may eat.” And there was nothing harmful in the pot.

Elisha Feeds One Hundred Men

42Then a man came from Baal Shalisha, and brought the man of God bread of the firstfruits, twenty loaves of barley bread, and newly ripened grain in his knapsack. And he said, “Give *it* to the people, that they may eat.”

43But his servant said, “What? Shall I set this before one hundred men?” He said again, “Give it to the people, that they may eat; for thus says the LORD: ‘They shall eat and have *some* left over.’ ”

44So he set *it* before them; and they ate and had *some* left over, according to the word of the LORD.

2 Kings 5

Naaman's Leprosy Healed

[1]Now Naaman, commander of the army of the king of Syria, was a great and honorable man in the eyes of his master, because by him the LORD had given victory to Syria. He was also a mighty man of valor, *but* a leper.

[2]And the Syrians had gone out on raids, and had brought back captive a young girl from the land of Israel. She waited on Naaman's wife.

[3]Then she said to her mistress, "If only my master *were* with the prophet who *is* in Samaria! For he would heal him of his leprosy."

[4]And *Naaman* went in and told his master, saying, "Thus and thus said the girl who *is* from the land of Israel."

5Then the king of Syria said, "Go now, and I will send a letter to the king of Israel." So he departed and took with him ten talents of silver, six thousand *shekels* of gold, and ten changes of clothing.

[6]Then he brought the letter to the king of Israel, which said,

> Now be advised, when this letter comes to you, that I have sent Naaman my servant to you, that you may heal him of his leprosy.

[7]And it happened, when the king of Israel read the letter, that he tore his clothes and said, "*Am* I God, to kill and make alive, that this man sends a man to me to heal him of his leprosy? Therefore please consider, and see how he seeks a quarrel with me."

8So it was, when Elisha the man of God heard that the king of Israel had torn his clothes, that he sent to the king, saying, "Why have you torn your clothes? Please let him come to me, and he shall know that there is a prophet in Israel."

[9]Then Naaman went with his horses and chariot, and he stood at the door of Elisha's house.

[10]And Elisha sent a messenger to him, saying, "Go and wash in the Jordan seven times, and your flesh shall be restored to you, and *you shall* be clean."

[11]But Naaman became furious, and went away and said, “Indeed, I said to myself, ‘He will surely come out *to me,* and stand and call on the name of the LORD his God, and wave his hand over the place, and heal the leprosy.’

[12]“*Are* not the Abanah and the Pharpar, the rivers of Damascus, better than all the waters of Israel? Could I not wash in them and be clean?” So he turned and went away in a rage.

[13]And his servants came near and spoke to him, and said, “My father, *if* the prophet had told you *to do* something great, would you not have done *it?* How much more then, when he says to you, ‘Wash, and be clean’?”

[14]So he went down and dipped seven times in the Jordan, according to the saying of the man of God; and his flesh was restored like the flesh of a little child, and he was clean.

[15]And he returned to the man of God, he and all his aides, and came and stood before him; and he said, “Indeed, now I know that *there is* no God in all the earth, except in Israel; now therefore, please take a gift from your servant.”

[16]But he said, “*As* the LORD lives, before whom I stand, I will receive nothing.” And he urged him to take *it,* but he refused.

[17]So Naaman said, “Then, if not, please let your servant be given two mule-loads of earth; for your servant will no longer offer either burnt offering or sacrifice to other gods, but to the LORD.

[18]“Yet in this thing may the LORD pardon your servant: when my master goes into the temple of Rimmon to worship there, and he leans on my hand, and I bow down in the temple of Rimmon—when I bow down in the temple of Rimmon, may the LORD please pardon your servant in this thing.”

[19]Then he said to him, “Go in peace.” So he departed from him a short distance.

Gehazi’s Greed

[20]But Gehazi, the servant of Elisha the man of God, said, “Look, my master has spared Naaman this Syrian, while not receiving from his hands what he brought; but *as* the LORD lives, I will run after him and take something from him.”

[21]So Gehazi pursued Naaman. When Naaman saw *him* running after him, he got down from the chariot to meet him, and said, "*Is* all well?"

[22]And he said, "All *is* well. My master has sent me, saying, 'Indeed, just now two young men of the sons of the prophets have come to me from the mountains of Ephraim. Please give them a talent of silver and two changes of garments.' "

[23]So Naaman said, "Please, take two talents." And he urged him, and bound two talents of silver in two bags, with two changes of garments, and handed *them* to two of his servants; and they carried *them* on ahead of him.

[24]When he came to the citadel, he took *them* from their hand, and stored *them* away in the house; then he let the men go, and they departed.

[25]Now he went in and stood before his master. Elisha said to him, "Where *did you go,* Gehazi?" And he said, "Your servant did not go anywhere."

[26]Then he said to him, "Did not my heart go *with you* when the man turned back from his chariot to meet you? *Is it* time to receive money and to receive clothing, olive groves and vineyards, sheep and oxen, male and female servants?

[27]"Therefore the leprosy of Naaman shall cling to you and your descendants forever." And he went out from his presence leprous, *as white* as snow.

2 Kings 6

The Floating Ax Head

[1]And the sons of the prophets said to Elisha, “See now, the place where we dwell with you is too small for us.

[2]“Please, let us go to the Jordan, and let every man take a beam from there, and let us make there a place where we may dwell.” So he answered, “Go.”

[3]Then one said, “Please consent to go with your servants.” And he answered, “I will go.”

[4]So he went with them. And when they came to the Jordan, they cut down trees.

[5]But as one was cutting down a tree, the iron *ax head* fell into the water; and he cried out and said, “Alas, master! For it was borrowed.”

[6]So the man of God said, “Where did it fall?” And he showed him the place. So he cut off a stick, and threw *it* in there; and he made the iron float.

[7]Therefore he said, “Pick *it* up for yourself.” So he reached out his hand and took it.

The Blinded Syrians Captured

[8]Now the king of Syria was making war against Israel; and he consulted with his servants, saying, “My camp *will be* in such and such a place.”

[9]And the man of God sent to the king of Israel, saying, “Beware that you do not pass this place, for the Syrians are coming down there.”

[10]Then the king of Israel sent *someone* to the place of which the man of God had told him. Thus he warned him, and he was watchful there, not just once or twice.

[11]Therefore the heart of the king of Syria was greatly troubled by this thing; and he called his servants and said to them, “Will you not show me which of us *is* for the king of Israel?”

[12]And one of his servants said, “None, my lord, O king; but Elisha, the prophet who *is* in Israel, tells the king of Israel the words that you

speak in your bedroom."

13So he said, "Go and see where he *is,* that I may send and get him." And it was told him, saying, "Surely *he is* in Dothan."

14Therefore he sent horses and chariots and a great army there, and they came by night and surrounded the city.

15And when the servant of the man of God arose early and went out, there was an army, surrounding the city with horses and chariots. And his servant said to him, "Alas, my master! What shall we do?"

16So he answered, "Do not fear, for those who *are* with us *are* more than those who *are* with them."

17And Elisha prayed, and said, "LORD, I pray, open his eyes that he may see." Then the LORD opened the eyes of the young man, and he saw. And behold, the mountain *was* full of horses and chariots of fire all around Elisha.

18So when *the Syrians* came down to him, Elisha prayed to the LORD, and said, "Strike this people, I pray, with blindness." And He struck them with blindness according to the word of Elisha.

19Now Elisha said to them, "This *is* not the way, nor *is* this the city. Follow me, and I will bring you to the man whom you seek." But he led them to Samaria.

20So it was, when they had come to Samaria, that Elisha said, "LORD, open the eyes of these *men,* that they may see." And the LORD opened their eyes, and they saw; and there *they were,* inside Samaria!

21Now when the king of Israel saw them, he said to Elisha, "My father, shall I kill *them?* Shall I kill *them?*"

22But he answered, "You shall not kill *them.* Would you kill those whom you have taken captive with your sword and your bow? Set food and water before them, that they may eat and drink and go to their master."

23Then he prepared a great feast for them; and after they ate and drank, he sent them away and they went to their master. So the bands of Syrian *raiders* came no more into the land of Israel.

Syria Besieges Samaria in Famine

24And it happened after this that Ben-Hadad king of Syria gathered all his army, and went up and besieged Samaria.

25And there was a great famine in Samaria; and indeed they besieged it until a donkey's head was *sold* for eighty *shekels* of silver, and one-fourth of a kab of dove droppings for five *shekels* of silver.

26Then, as the king of Israel was passing by on the wall, a woman cried out to him, saying, "Help, my lord, O king!"

27And he said, "If the LORD does not help you, where can I find help for you? From the threshing floor or from the winepress?"

28Then the king said to her, "What is troubling you?" And she answered, "This woman said to me, 'Give your son, that we may eat him today, and we will eat my son tomorrow.'

29"So we boiled my son, and ate him. And I said to her on the next day, 'Give your son, that we may eat him'; but she has hidden her son."

30Now it happened, when the king heard the words of the woman, that he tore his clothes; and as he passed by on the wall, the people looked, and there underneath *he had* sackcloth on his body.

31Then he said, "God do so to me and more also, if the head of Elisha the son of Shaphat remains on him today!"

32But Elisha was sitting in his house, and the elders were sitting with him. And *the king* sent a man ahead of him, but before the messenger came to him, he said to the elders, "Do you see how this son of a murderer has sent someone to take away my head? Look, when the messenger comes, shut the door, and hold him fast at the door. *Is* not the sound of his master's feet behind him?"

33And while he was still talking with them, there was the messenger, coming down to him; and then *the king* said, "Surely this calamity *is* from the LORD; why should I wait for the LORD any longer?"

2 Kings 7

[1]Then Elisha said, “Hear the word of the LORD. Thus says the LORD: ‘Tomorrow about this time a seah of fine flour *shall be sold* for a shekel, and two seahs of barley for a shekel, at the gate of Samaria.’ ”

[2]So an officer on whose hand the king leaned answered the man of God and said, “Look, *if* the LORD would make windows in heaven, could this thing be?” And he said, “In fact, you shall see *it* with your eyes, but you shall not eat of it.”

The Syrians Flee

[3]Now there were four leprous men at the entrance of the gate; and they said to one another, “Why are we sitting here until we die?

[4]“If we say, ‘We will enter the city,’ the famine *is* in the city, and we shall die there. And if we sit here, we die also. Now therefore, come, let us surrender to the army of the Syrians. If they keep us alive, we shall live; and if they kill us, we shall only die.”

[5]And they rose at twilight to go to the camp of the Syrians; and when they had come to the outskirts of the Syrian camp, to their surprise no one *was* there.

[6]For the LORD had caused the army of the Syrians to hear the noise of chariots and the noise of horses—the noise of a great army; so they said to one another, “Look, the king of Israel has hired against us the kings of the Hittites and the kings of the Egyptians to attack us!”

[7]Therefore they arose and fled at twilight, and left the camp intact—their tents, their horses, and their donkeys—and they fled for their lives.

[8]And when these lepers came to the outskirts of the camp, they went into one tent and ate and drank, and carried from it silver and gold and clothing, and went and hid *them;* then they came back and entered another tent, and carried *some* from there *also,* and went and hid *it*.

[9]Then they said to one another, “We are not doing right. This day *is* a day of good news, and we remain silent. If we wait until morning light, some punishment will come upon us. Now therefore, come, let us go and tell the king’s household.”

[10]So they went and called to the gatekeepers of the city, and told them, saying, “We went to the Syrian camp, and surprisingly no one *was* there, not a human sound—only horses and donkeys tied, and the tents intact.”

[11]And the gatekeepers called out, and they told *it* to the king’s household inside.

[12]So the king arose in the night and said to his servants, “Let me now tell you what the Syrians have done to us. They know that we *are* hungry; therefore they have gone out of the camp to hide themselves in the field, saying, ‘When they come out of the city, we shall catch them alive, and get into the city.’ ”

[13]And one of his servants answered and said, “Please, let several *men* take five of the remaining horses which are left in the city. Look, they *may either become* like all the multitude of Israel that are left in it; or indeed, *I say,* they *may become* like all the multitude of Israel left from those who are consumed; so let us send them and see.”

[14]Therefore they took two chariots with horses; and the king sent them in the direction of the Syrian army, saying, “Go and see.”

[15]And they went after them to the Jordan; and indeed all the road *was* full of garments and weapons which the Syrians had thrown away in their haste. So the messengers returned and told the king.

[16]Then the people went out and plundered the tents of the Syrians. So a seah of fine flour was *sold* for a shekel, and two seahs of barley for a shekel, according to the word of the LORD.

[17]Now the king had appointed the officer on whose hand he leaned to have charge of the gate. But the people trampled him in the gate, and he died, just as the man of God had said, who spoke when the king came down to him.

[18]So it happened just as the man of God had spoken to the king, saying, “Two seahs of barley for a shekel, and a seah of fine flour for a shekel, shall be *sold* tomorrow about this time in the gate of Samaria.”

[19]Then that officer had answered the man of God, and said, “Now look, *if* the LORD would make windows in heaven, could such a thing be?” And he had said, “In fact, you shall see *it* with your eyes, but you shall not eat of it.”

[20]And so it happened to him, for the people trampled him in the gate, and he died.

2 Kings 8

The King Restores the Shunammite's Land

[1]Then Elisha spoke to the woman whose son he had restored to life, saying, "Arise and go, you and your household, and stay wherever you can; for the LORD has called for a famine, and furthermore, it will come upon the land for seven years."

[2]So the woman arose and did according to the saying of the man of God, and she went with her household and dwelt in the land of the Philistines seven years.

[3]It came to pass, at the end of seven years, that the woman returned from the land of the Philistines; and she went to make an appeal to the king for her house and for her land.

[4]Then the king talked with Gehazi, the servant of the man of God, saying, "Tell me, please, all the great things Elisha has done."

[5]Now it happened, as he was telling the king how he had restored the dead to life, that there was the woman whose son he had restored to life, appealing to the king for her house and for her land. And Gehazi said, "My lord, O king, this *is* the woman, and this *is* her son whom Elisha restored to life."

[6]And when the king asked the woman, she told him. So the king appointed a certain officer for her, saying, "Restore all that *was* hers, and all the proceeds of the field from the day that she left the land until now."

Death of Ben-Hadad

[7]Then Elisha went to Damascus, and Ben-Hadad king of Syria was sick; and it was told him, saying, "The man of God has come here."

[8]And the king said to Hazael, "Take a present in your hand, and go to meet the man of God, and inquire of the LORD by him, saying, 'Shall I recover from this disease?' "

[9]So Hazael went to meet him and took a present with him, of every good thing of Damascus, forty camel-loads; and he came and stood

before him, and said, “Your son Ben-Hadad king of Syria has sent me to you, saying, ‘Shall I recover from this disease?’ ”

[10]And Elisha said to him, “Go, say to him, ‘You shall certainly recover.’ However the LORD has shown me that he will really die.”

[11]Then he set his countenance in a stare until he was ashamed; and the man of God wept.

[12]And Hazael said, “Why is my lord weeping?” He answered, “Because I know the evil that you will do to the children of Israel: Their strongholds you will set on fire, and their young men you will kill with the sword; and you will dash their children, and rip open their women with child.”

[13]So Hazael said, “But what *is* your servant—a dog, that he should do this gross thing?” And Elisha answered, “The LORD has shown me that you *will become* king over Syria.”

[14]Then he departed from Elisha, and came to his master, who said to him, “What did Elisha say to you?” And he answered, “He told me you would surely recover.”

[15]But it happened on the next day that he took a thick cloth and dipped *it* in water, and spread *it* over his face so that he died; and Hazael reigned in his place.

Jehoram Reigns in Judah

[16]Now in the fifth year of Joram the son of Ahab, king of Israel, Jehoshaphat *having been* king of Judah, Jehoram the son of Jehoshaphat began to reign as king of Judah.

[17]He was thirty-two years old when he became king, and he reigned eight years in Jerusalem.

[18]And he walked in the way of the kings of Israel, just as the house of Ahab had done, for the daughter of Ahab was his wife; and he did evil in the sight of the LORD.

[19]Yet the LORD would not destroy Judah, for the sake of His servant David, as He promised him to give a lamp to him *and* his sons forever.

[20]In his days Edom revolted against Judah’s authority, and made a king over themselves.

[21]So Joram went to Zair, and all his chariots with him. Then he rose by night and attacked the Edomites who had surrounded him and the captains of the chariots; and the troops fled to their tents.

[22]Thus Edom has been in revolt against Judah's authority to this day. And Libnah revolted at that time.

[23]Now the rest of the acts of Joram, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

[24]So Joram rested with his fathers, and was buried with his fathers in the City of David. Then Ahaziah his son reigned in his place.

Ahaziah Reigns in Judah

[25]In the twelfth year of Joram the son of Ahab, king of Israel, Ahaziah the son of Jehoram, king of Judah, began to reign.

[26]Ahaziah *was* twenty-two years old when he became king, and he reigned one year in Jerusalem. His mother's name *was* Athaliah the granddaughter of Omri, king of Israel.

[27]And he walked in the way of the house of Ahab, and did evil in the sight of the LORD, like the house of Ahab, for he *was* the son-in-law of the house of Ahab.

[28]Now he went with Joram the son of Ahab to war against Hazael king of Syria at Ramoth Gilead; and the Syrians wounded Joram.

[29]Then King Joram went back to Jezreel to recover from the wounds which the Syrians had inflicted on him at Ramah, when he fought against Hazael king of Syria. And Ahaziah the son of Jehoram, king of Judah, went down to see Joram the son of Ahab in Jezreel, because he was sick.

2 Kings 9

Jehu Anointed King of Israel

[1]And Elisha the prophet called one of the sons of the prophets, and said to him, “Get yourself ready, take this flask of oil in your hand, and go to Ramoth Gilead.

[2]“Now when you arrive at that place, look there for Jehu the son of Jehoshaphat, the son of Nimshi, and go in and make him rise up from among his associates, and take him to an inner room.

[3]“Then take the flask of oil, and pour *it* on his head, and say, ‘Thus says the LORD: “I have anointed you king over Israel.” ’ Then open the door and flee, and do not delay.”

4So the young man, the servant of the prophet, went to Ramoth Gilead.

[5]And when he arrived, there *were* the captains of the army sitting; and he said, “I have a message for you, Commander.” Jehu said, “For which *one* of us?” And he said, “For you, Commander.”

[6]Then he arose and went into the house. And he poured the oil on his head, and said to him, “Thus says the LORD God of Israel: ‘I have anointed you king over the people of the LORD, over Israel.

[7]‘You shall strike down the house of Ahab your master, that I may avenge the blood of My servants the prophets, and the blood of all the servants of the LORD, at the hand of Jezebel.

[8]‘For the whole house of Ahab shall perish; and I will cut off from Ahab all the males in Israel, both bond and free.

[9]‘So I will make the house of Ahab like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah.

[10]‘The dogs shall eat Jezebel on the plot *of ground* at Jezreel, and *there shall be* none to bury *her*.’ ” And he opened the door and fled.

11Then Jehu came out to the servants of his master, and *one* said to him, “*Is* all well? Why did this madman come to you?” And he said to them, “You know the man and his babble.”

[12]And they said, “A lie! Tell us now.” So he said, “Thus and thus he spoke to me, saying, ‘Thus says the LORD: “I have anointed you king

over Israel.” ’ ”

[13]Then each man hastened to take his garment and put *it* under him on the top of the steps; and they blew trumpets, saying, “Jehu is king!”

Joram of Israel Killed

[14]So Jehu the son of Jehoshaphat, the son of Nimshi, conspired against Joram. (Now Joram had been defending Ramoth Gilead, he and all Israel, against Hazael king of Syria.

[15]But King Joram had returned to Jezreel to recover from the wounds which the Syrians had inflicted on him when he fought with Hazael king of Syria.) And Jehu said, “If you are so minded, let no one leave *or* escape from the city to go and tell *it* in Jezreel.”

[16]So Jehu rode in a chariot and went to Jezreel, for Joram was laid up there; and Ahaziah king of Judah had come down to see Joram.

[17]Now a watchman stood on the tower in Jezreel, and he saw the company of Jehu as he came, and said, “I see a company of men.” And Joram said, “Get a horseman and send him to meet them, and let him say, ‘*Is it* peace?’ ”

[18]So the horseman went to meet him, and said, “Thus says the king: ‘*Is it* peace?’ ” And Jehu said, “What have you to do with peace? Turn around and follow me.” So the watchman reported, saying, “The messenger went to them, but is not coming back.”

[19]Then he sent out a second horseman who came to them, and said, “Thus says the king: ‘*Is it* peace?’ ” And Jehu answered, “What have you to do with peace? Turn around and follow me.”

[20]So the watchman reported, saying, “He went up to them and is not coming back; and the driving *is* like the driving of Jehu the son of Nimshi, for he drives furiously!”

[21]Then Joram said, “Make ready.” And his chariot was made ready. Then Joram king of Israel and Ahaziah king of Judah went out, each in his chariot; and they went out to meet Jehu, and met him on the property of Naboth the Jezreelite.

[22]Now it happened, when Joram saw Jehu, that he said, “*Is it* peace, Jehu?” So he answered, “What peace, as long as the harlotries of your mother Jezebel and her witchcraft *are so* many?”

[23]Then Joram turned around and fled, and said to Ahaziah, “Treachery, Ahaziah!”

[24]Now Jehu drew his bow with full strength and shot Jehoram between his arms; and the arrow came out at his heart, and he sank down in his chariot.

[25]Then *Jehu* said to Bidkar his captain, “Pick *him* up, *and* throw him into the tract of the field of Naboth the Jezreelite; for remember, when you and I were riding together behind Ahab his father, that the LORD laid this burden upon him:

[26]‘Surely I saw yesterday the blood of Naboth and the blood of his sons,’ says the LORD, ‘and I will repay you in this plot,’ says the LORD. Now therefore, take *and* throw him on the plot *of ground,* according to the word of the LORD.”

Ahaziah of Judah Killed

[27]But when Ahaziah king of Judah saw *this,* he fled by the road to Beth Haggan. So Jehu pursued him, and said, “Shoot him also in the chariot.” *And they shot him* at the Ascent of Gur, which is by Ibleam. Then he fled to Megiddo, and died there.

[28]And his servants carried him in the chariot to Jerusalem, and buried him in his tomb with his fathers in the City of David.

[29]In the eleventh year of Joram the son of Ahab, Ahaziah had become king over Judah.

Jezebel’s Violent Death

[30]Now when Jehu had come to Jezreel, Jezebel heard *of it;* and she put paint on her eyes and adorned her head, and looked through a window.

[31]Then, as Jehu entered at the gate, she said, “*Is it* peace, Zimri, murderer of your master?”

[32]And he looked up at the window, and said, “Who *is* on my side? Who?” So two *or* three eunuchs looked out at him.

[33]Then he said, “Throw her down.” So they threw her down, and *some* of her blood spattered on the wall and on the horses; and he trampled her underfoot.

[34]And when he had gone in, he ate and drank. Then he said, “Go now, see to this accursed *woman,* and bury her, for she was a king’s daughter.”

[35]So they went to bury her, but they found no more of her than the skull and the feet and the palms of *her* hands.

[36]Therefore they came back and told him. And he said, “This *is* the word of the LORD, which He spoke by His servant Elijah the Tishbite, saying, ‘On the plot *of ground* at Jezreel dogs shall eat the flesh of Jezebel;

[37]‘and the corpse of Jezebel shall be as refuse on the surface of the field, in the plot at Jezreel, so that they shall not say, “Here *lies* Jezebel.” ’ ”

2 Kings 10

Ahab's Seventy Sons Killed

[1]Now Ahab had seventy sons in Samaria. And Jehu wrote and sent letters to Samaria, to the rulers of Jezreel, to the elders, and to those who reared Ahab's *sons,* saying:

> [2]Now as soon as this letter comes to you, since your master's sons *are* with you, and you have chariots and horses, a fortified city also, and weapons,
>
> [3]choose the best qualified of your master's sons, set *him* on his father's throne, and fight for your master's house.

[4]But they were exceedingly afraid, and said, "Look, two kings could not stand up to him; how then can we stand?"

[5]And he who *was* in charge of the house, and he who *was* in charge of the city, the elders also, and those who reared *the sons,* sent to Jehu, saying, "We *are* your servants, we will do all you tell us; but we will not make anyone king. Do *what is* good in your sight."

[6]Then he wrote a second letter to them, saying:

> If you *are* for me and will obey my voice, take the heads of the men, your master's sons, and come to me at Jezreel by this time tomorrow.

Now the king's sons, seventy persons, *were* with the great men of the city, *who* were rearing them.

[7]So it was, when the letter came to them, that they took the king's sons and slaughtered seventy persons, put their heads in baskets and sent *them* to him at Jezreel.

[8]Then a messenger came and told him, saying, "They have brought the heads of the king's sons." And he said, "Lay them in two heaps at the entrance of the gate until morning."

[9]So it was, in the morning, that he went out and stood, and said to all the people, "You *are* righteous. Indeed I conspired against my master and killed him; but who killed all these?

[10]"Know now that nothing shall fall to the earth of the word of the LORD which the LORD spoke concerning the house of Ahab; for the LORD has done what He spoke by His servant Elijah."

[11]So Jehu killed all who remained of the house of Ahab in Jezreel, and all his great men and his close acquaintances and his priests, until he left him none remaining.

Ahaziah's Forty-two Brothers Killed

[12]And he arose and departed and went to Samaria. On the way, at Beth Eked of the Shepherds,

[13]Jehu met with the brothers of Ahaziah king of Judah, and said, "Who *are* you?" So they answered, "We *are* the brothers of Ahaziah; we have come down to greet the sons of the king and the sons of the queen mother."

[14]And he said, "Take them alive!" So they took them alive, and killed them at the well of Beth Eked, forty-two men; and he left none of them.

The Rest of Ahab's Family Killed

[15]Now when he departed from there, he met Jehonadab the son of Rechab, *coming* to meet him; and he greeted him and said to him, "Is your heart right, as my heart *is* toward your heart?" And Jehonadab answered, "It is." *Jehu said,* "If it is, give *me* your hand." So he gave *him* his hand, and he took him up to him into the chariot.

[16]Then he said, "Come with me, and see my zeal for the LORD." So they had him ride in his chariot.

[17]And when he came to Samaria, he killed all who remained to Ahab in Samaria, till he had destroyed them, according to the word of the LORD which He spoke to Elijah.

Worshipers of Baal Killed

[18]Then Jehu gathered all the people together, and said to them, "Ahab served Baal a little, Jehu will serve him much.

[19]"Now therefore, call to me all the prophets of Baal, all his servants, and all his priests. Let no one be missing, for I have a great sacrifice for Baal. Whoever is missing shall not live." But Jehu acted deceptively, with the intent of destroying the worshipers of Baal.

[20]And Jehu said, “Proclaim a solemn assembly for Baal.” So they proclaimed *it*.

[21]Then Jehu sent throughout all Israel; and all the worshipers of Baal came, so that there was not a man left who did not come. So they came into the temple of Baal, and the temple of Baal was full from one end to the other.

[22]And he said to the one in charge of the wardrobe, “Bring out vestments for all the worshipers of Baal.” So he brought out vestments for them.

[23]Then Jehu and Jehonadab the son of Rechab went into the temple of Baal, and said to the worshipers of Baal, “Search and see that no servants of the LORD are here with you, but only the worshipers of Baal.”

[24]So they went in to offer sacrifices and burnt offerings. Now Jehu had appointed for himself eighty men on the outside, and had said, “*If* any of the men whom I have brought into your hands escapes, *whoever lets him escape, it shall be* his life for the life of the other.”

[25]Now it happened, as soon as he had made an end of offering the burnt offering, that Jehu said to the guard and to the captains, “Go in *and* kill them; let no one come out!” And they killed them with the edge of the sword; then the guards and the officers threw *them* out, and went into the inner room of the temple of Baal.

[26]And they brought the *sacred* pillars out of the temple of Baal and burned them.

[27]Then they broke down the *sacred* pillar of Baal, and tore down the temple of Baal and made it a refuse dump to this day.

[28]Thus Jehu destroyed Baal from Israel.

[29]However Jehu did not turn away from the sins of Jeroboam the son of Nebat, who had made Israel sin, *that is,* from the golden calves that *were* at Bethel and Dan.

[30]And the LORD said to Jehu, “Because you have done well in doing *what is* right in My sight, *and* have done to the house of Ahab all that *was* in My heart, your sons shall sit on the throne of Israel to the fourth *generation*.”

[31]But Jehu took no heed to walk in the law of the LORD God of Israel with all his heart; for he did not depart from the sins of Jeroboam, who had made Israel sin.

Death of Jehu

[32]In those days the LORD began to cut off *parts* of Israel; and Hazael conquered them in all the territory of Israel

[33]from the Jordan eastward: all the land of Gilead—Gad, Reuben, and Manasseh—from Aroer, which *is* by the River Arnon, including Gilead and Bashan.

[34]Now the rest of the acts of Jehu, all that he did, and all his might, *are* they not written in the book of the chronicles of the kings of Israel?

[35]So Jehu rested with his fathers, and they buried him in Samaria. Then Jehoahaz his son reigned in his place.

[36]And the period that Jehu reigned over Israel in Samaria *was* twenty-eight years.

2 Kings 11

Athaliah Reigns in Judah

[1]When Athaliah the mother of Ahaziah saw that her son was dead, she arose and destroyed all the royal heirs.

[2]But Jehosheba, the daughter of King Joram, sister of Ahaziah, took Joash the son of Ahaziah, and stole him away from among the king's sons *who were* being murdered; and they hid him and his nurse in the bedroom, from Athaliah, so that he was not killed.

[3]So he was hidden with her in the house of the LORD for six years, while Athaliah reigned over the land.

Joash Crowned King of Judah

4In the seventh year Jehoiada sent and brought the captains of hundreds—of the bodyguards and the escorts—and brought them into the house of the LORD to him. And he made a covenant with them and took an oath from them in the house of the LORD, and showed them the king's son.

[5]Then he commanded them, saying, "This *is* what you shall do: One-third of you who come on duty on the Sabbath shall be keeping watch over the king's house,

[6]"one-third *shall be* at the gate of Sur, and one-third at the gate behind the escorts. You shall keep the watch of the house, lest it be broken down.

[7]"The two contingents of you who go off duty on the Sabbath shall keep the watch of the house of the LORD for the king.

[8]"But you shall surround the king on all sides, every man with his weapons in his hand; and whoever comes within range, let him be put to death. You are to be with the king as he goes out and as he comes in."

9So the captains of the hundreds did according to all that Jehoiada the priest commanded. Each of them took his men who were to be on duty on the Sabbath, with those who were going off duty on the Sabbath, and came to Jehoiada the priest.

[10]And the priest gave the captains of hundreds the spears and shields which *had belonged* to King David, that were in the temple of the LORD.

[11]Then the escorts stood, every man with his weapons in his hand, all around the king, from the right side of the temple to the left side of the temple, by the altar and the house.

[12]And he brought out the king’s son, put the crown on him, and *gave him* the Testimony; they made him king and anointed him, and they clapped their hands and said, “Long live the king!”

Death of Athaliah

[13]Now when Athaliah heard the noise of the escorts *and* the people, she came to the people *in* the temple of the LORD.

[14]When she looked, there was the king standing by a pillar according to custom; and the leaders and the trumpeters were by the king. All the people of the land were rejoicing and blowing trumpets. So Athaliah tore her clothes and cried out, “Treason! Treason!”

[15]And Jehoiada the priest commanded the captains of the hundreds, the officers of the army, and said to them, “Take her outside under guard, and slay with the sword whoever follows her.” For the priest had said, “Do not let her be killed in the house of the LORD.”

[16]So they seized her; and she went by way of the horses’ entrance *into* the king’s house, and there she was killed.

[17]Then Jehoiada made a covenant between the LORD, the king, and the people, that they should be the LORD’s people, and *also* between the king and the people.

[18]And all the people of the land went to the temple of Baal, and tore it down. They thoroughly broke in pieces its altars and images, and killed Mattan the priest of Baal before the altars. And the priest appointed officers over the house of the LORD.

[19]Then he took the captains of hundreds, the bodyguards, the escorts, and all the people of the land; and they brought the king down from the house of the LORD, and went by way of the gate of the escorts to the king’s house. Then he sat on the throne of the kings.

[20]So all the people of the land rejoiced; and the city was quiet, for they had slain Athaliah with the sword *in* the king’s house.

[21] Jehoash *was* seven years old when he became king.

2 Kings 12

Jehoash Repairs the Temple

[1]In the seventh year of Jehu, Jehoash became king, and he reigned forty years in Jerusalem. His mother's name *was* Zibiah of Beersheba.

[2]Jehoash did *what was* right in the sight of the LORD all the days in which Jehoiada the priest instructed him.

[3]But the high places were not taken away; the people still sacrificed and burned incense on the high places.

[4]And Jehoash said to the priests, "All the money of the dedicated gifts that are brought into the house of the LORD—each man's census money, each man's assessment money—*and* all the money that a man purposes in his heart to bring into the house of the LORD,

[5]"let the priests take *it* themselves, each from his constituency; and let them repair the damages of the temple, wherever any dilapidation is found."

[6]Now it was so, by the twenty-third year of King Jehoash, *that* the priests had not repaired the damages of the temple.

[7]So King Jehoash called Jehoiada the priest and the *other* priests, and said to them, "Why have you not repaired the damages of the temple? Now therefore, do not take *more* money from your constituency, but deliver it for repairing the damages of the temple."

[8]And the priests agreed that they would neither receive *more* money from the people, nor repair the damages of the temple.

[9]Then Jehoiada the priest took a chest, bored a hole in its lid, and set it beside the altar, on the right side as one comes into the house of the LORD; and the priests who kept the door put there all the money brought into the house of the LORD.

[10]So it was, whenever they saw that *there was* much money in the chest, that the king's scribe and the high priest came up and put it in bags, and counted the money that was found in the house of the LORD.

[11]Then they gave the money, which had been apportioned, into the hands of those who did the work, who had the oversight of the house of

the LORD; and they paid it out to the carpenters and builders who worked on the house of the LORD,

[12]and to masons and stonecutters, and for buying timber and hewn stone, to repair the damage of the house of the LORD, and for all that was paid out to repair the temple.

[13]However there were not made for the house of the LORD basins of silver, trimmers, sprinkling-bowls, trumpets, any articles of gold or articles of silver, from the money brought into the house of the LORD.

[14]But they gave that to the workmen, and they repaired the house of the LORD with it.

[15]Moreover they did not require an account from the men into whose hand they delivered the money to be paid to workmen, for they dealt faithfully.

[16]The money from the trespass offerings and the money from the sin offerings was not brought into the house of the LORD. It belonged to the priests.

Hazael Threatens Jerusalem

[17]Hazael king of Syria went up and fought against Gath, and took it; then Hazael set his face to go up to Jerusalem.

[18]And Jehoash king of Judah took all the sacred things that his fathers, Jehoshaphat and Jehoram and Ahaziah, kings of Judah, had dedicated, and his own sacred things, and all the gold found in the treasuries of the house of the LORD and in the king’s house, and sent *them* to Hazael king of Syria. Then he went away from Jerusalem.

Death of Joash

[19]Now the rest of the acts of Joash, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

[20]And his servants arose and formed a conspiracy, and killed Joash in the house of the Millo, which goes down to Silla.

[21]For Jozachar the son of Shimeath and Jehozabad the son of Shomer, his servants, struck him. So he died, and they buried him with his fathers in the City of David. Then Amaziah his son reigned in his place.

2 Kings 13

Jehoahaz Reigns in Israel

[1]In the twenty-third year of Joash the son of Ahaziah, king of Judah, Jehoahaz the son of Jehu became king over Israel in Samaria, *and reigned* seventeen years.

[2]And he did evil in the sight of the LORD, and followed the sins of Jeroboam the son of Nebat, who had made Israel sin. He did not depart from them.

[3]Then the anger of the LORD was aroused against Israel, and He delivered them into the hand of Hazael king of Syria, and into the hand of Ben-Hadad the son of Hazael, all *their* days.

[4]So Jehoahaz pleaded with the LORD, and the LORD listened to him; for He saw the oppression of Israel, because the king of Syria oppressed them.

[5]Then the LORD gave Israel a deliverer, so that they escaped from under the hand of the Syrians; and the children of Israel dwelt in their tents as before.

[6]Nevertheless they did not depart from the sins of the house of Jeroboam, who had made Israel sin, *but* walked in them; and the wooden image also remained in Samaria.

[7]For He left of the army of Jehoahaz only fifty horsemen, ten chariots, and ten thousand foot soldiers; for the king of Syria had destroyed them and made them like the dust at threshing.

[8]Now the rest of the acts of Jehoahaz, all that he did, and his might, *are* they not written in the book of the chronicles of the kings of Israel?

[9]So Jehoahaz rested with his fathers, and they buried him in Samaria. Then Joash his son reigned in his place.

Jehoash Reigns in Israel

[10]In the thirty-seventh year of Joash king of Judah, Jehoash the son of Jehoahaz became king over Israel in Samaria, *and reigned* sixteen years.

[11]And he did evil in the sight of the LORD. He did not depart from all the sins of Jeroboam the son of Nebat, who made Israel sin, *but* walked in them.

[12]Now the rest of the acts of Joash, all that he did, and his might with which he fought against Amaziah king of Judah, *are* they not written in the book of the chronicles of the kings of Israel?

[13]So Joash rested with his fathers. Then Jeroboam sat on his throne. And Joash was buried in Samaria with the kings of Israel.

Death of Elisha

[14]Elisha had become sick with the illness of which he would die. Then Joash the king of Israel came down to him, and wept over his face, and said, “O my father, my father, the chariots of Israel and their horsemen!”

[15]And Elisha said to him, “Take a bow and some arrows.” So he took himself a bow and some arrows.

[16]Then he said to the king of Israel, “Put your hand on the bow.” So he put his hand *on it,* and Elisha put his hands on the king’s hands.

[17]And he said, “Open the east window”; and he opened *it*. Then Elisha said, “Shoot”; and he shot. And he said, “The arrow of the LORD’s deliverance and the arrow of deliverance from Syria; for you must strike the Syrians at Aphek till you have destroyed *them*.”

[18]Then he said, “Take the arrows”; so he took *them*. And he said to the king of Israel, “Strike the ground”; so he struck three times, and stopped.

[19]And the man of God was angry with him, and said, “You should have struck five or six times; then you would have struck Syria till you had destroyed *it!* But now you will strike Syria *only* three times.”

[20]Then Elisha died, and they buried him. And the *raiding* bands from Moab invaded the land in the spring of the year.

[21]So it was, as they were burying a man, that suddenly they spied a band *of raiders;* and they put the man in the tomb of Elisha; and when the man was let down and touched the bones of Elisha, he revived and stood on his feet.

Israel Recaptures Cities from Syria

[22]And Hazael king of Syria oppressed Israel all the days of Jehoahaz.

[23]But the LORD was gracious to them, had compassion on them, and regarded them, because of His covenant with Abraham, Isaac, and Jacob, and would not yet destroy them or cast them from His presence.

[24]Now Hazael king of Syria died. Then Ben-Hadad his son reigned in his place.

[25]And Jehoash the son of Jehoahaz recaptured from the hand of Ben-Hadad, the son of Hazael, the cities which he had taken out of the hand of Jehoahaz his father by war. Three times Joash defeated him and recaptured the cities of Israel.

2 Kings 14

Amaziah Reigns in Judah

[1]In the second year of Joash the son of Jehoahaz, king of Israel, Amaziah the son of Joash, king of Judah, became king.

[2]He was twenty-five years old when he became king, and he reigned twenty-nine years in Jerusalem. His mother's name was Jehoaddan of Jerusalem.

[3]And he did *what was* right in the sight of the LORD, yet not like his father David; he did everything as his father Joash had done.

[4]However the high places were not taken away, and the people still sacrificed and burned incense on the high places.

[5]Now it happened, as soon as the kingdom was established in his hand, that he executed his servants who had murdered his father the king.

[6]But the children of the murderers he did not execute, according to what is written in the Book of the Law of Moses, in which the LORD commanded, saying, "Fathers shall not be put to death for their children, nor shall children be put to death for their fathers; but a person shall be put to death for his own sin."

[7]He killed ten thousand Edomites in the Valley of Salt, and took Sela by war, and called its name Joktheel to this day.

[8]Then Amaziah sent messengers to Jehoash the son of Jehoahaz, the son of Jehu, king of Israel, saying, "Come, let us face one another *in battle*."

[9]And Jehoash king of Israel sent to Amaziah king of Judah, saying, "The thistle that *was* in Lebanon sent to the cedar that *was* in Lebanon, saying, 'Give your daughter to my son as wife'; and a wild beast that *was* in Lebanon passed by and trampled the thistle.

[10]"You have indeed defeated Edom, and your heart has lifted you up. Glory *in that,* and stay at home; for why should you meddle with trouble so that you fall—you and Judah with you?"

[11]But Amaziah would not heed. Therefore Jehoash king of Israel went out; so he and Amaziah king of Judah faced one another at Beth

Shemesh, which *belongs* to Judah.

[12]And Judah was defeated by Israel, and every man fled to his tent.

[13]Then Jehoash king of Israel captured Amaziah king of Judah, the son of Jehoash, the son of Ahaziah, at Beth Shemesh; and he went to Jerusalem, and broke down the wall of Jerusalem from the Gate of Ephraim to the Corner Gate—four hundred cubits.

[14]And he took all the gold and silver, all the articles that were found in the house of the LORD and in the treasuries of the king's house, and hostages, and returned to Samaria.

[15]Now the rest of the acts of Jehoash which he did—his might, and how he fought with Amaziah king of Judah—*are* they not written in the book of the chronicles of the kings of Israel?

[16]So Jehoash rested with his fathers, and was buried in Samaria with the kings of Israel. Then Jeroboam his son reigned in his place.

[17]Amaziah the son of Joash, king of Judah, lived fifteen years after the death of Jehoash the son of Jehoahaz, king of Israel.

[18]Now the rest of the acts of Amaziah, *are* they not written in the book of the chronicles of the kings of Judah?

[19]And they formed a conspiracy against him in Jerusalem, and he fled to Lachish; but they sent after him to Lachish and killed him there.

[20]Then they brought him on horses, and he was buried at Jerusalem with his fathers in the City of David.

[21]And all the people of Judah took Azariah, who *was* sixteen years old, and made him king instead of his father Amaziah.

[22]He built Elath and restored it to Judah, after the king rested with his fathers.

Jeroboam II Reigns in Israel

[23]In the fifteenth year of Amaziah the son of Joash, king of Judah, Jeroboam the son of Joash, king of Israel, became king in Samaria, *and reigned* forty-one years.

[24]And he did evil in the sight of the LORD; he did not depart from all the sins of Jeroboam the son of Nebat, who had made Israel sin.

[25]He restored the territory of Israel from the entrance of Hamath to the Sea of the Arabah, according to the word of the LORD God of

Israel, which He had spoken through His servant Jonah the son of Amittai, the prophet who *was* from Gath Hepher.

[26]For the LORD saw *that* the affliction of Israel *was* very bitter; and whether bond or free, there was no helper for Israel.

[27]And the LORD did not say that He would blot out the name of Israel from under heaven; but He saved them by the hand of Jeroboam the son of Joash.

[28]Now the rest of the acts of Jeroboam, and all that he did—his might, how he made war, and how he recaptured for Israel, from Damascus and Hamath, *what had belonged* to Judah—*are* they not written in the book of the chronicles of the kings of Israel?

[29]So Jeroboam rested with his fathers, the kings of Israel. Then Zechariah his son reigned in his place.

2 Kings 15

Azariah Reigns in Judah

[1]In the twenty-seventh year of Jeroboam king of Israel, Azariah the son of Amaziah, king of Judah, became king.

[2]He was sixteen years old when he became king, and he reigned fifty-two years in Jerusalem. His mother's name *was* Jecholiah of Jerusalem.

[3]And he did *what was* right in the sight of the LORD, according to all that his father Amaziah had done,

[4]except that the high places were not removed; the people still sacrificed and burned incense on the high places.

[5]Then the LORD struck the king, so that he was a leper until the day of his death; so he dwelt in an isolated house. And Jotham the king's son *was* over the *royal* house, judging the people of the land.

[6]Now the rest of the acts of Azariah, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

[7]So Azariah rested with his fathers, and they buried him with his fathers in the City of David. Then Jotham his son reigned in his place.

Zechariah Reigns in Israel

[8]In the thirty-eighth year of Azariah king of Judah, Zechariah the son of Jeroboam reigned over Israel in Samaria six months.

[9]And he did evil in the sight of the LORD, as his fathers had done; he did not depart from the sins of Jeroboam the son of Nebat, who had made Israel sin.

[10]Then Shallum the son of Jabesh conspired against him, and struck and killed him in front of the people; and he reigned in his place.

[11]Now the rest of the acts of Zechariah, indeed they *are* written in the book of the chronicles of the kings of Israel.

[12]This *was* the word of the LORD which He spoke to Jehu, saying, "Your sons shall sit on the throne of Israel to the fourth *generation*." And so it was.

Shallum Reigns in Israel

[13]Shallum the son of Jabesh became king in the thirty-ninth year of Uzziah king of Judah; and he reigned a full month in Samaria.

[14]For Menahem the son of Gadi went up from Tirzah, came to Samaria, and struck Shallum the son of Jabesh in Samaria and killed him; and he reigned in his place.

[15]Now the rest of the acts of Shallum, and the conspiracy which he led, indeed they *are* written in the book of the chronicles of the kings of Israel.

[16]Then from Tirzah, Menahem attacked Tiphsah, all who *were* there, and its territory. Because they did not surrender, therefore he attacked *it*. All the women there who were with child he ripped open.

Menahem Reigns in Israel

[17]In the thirty-ninth year of Azariah king of Judah, Menahem the son of Gadi became king over Israel, *and reigned* ten years in Samaria.

[18]And he did evil in the sight of the LORD; he did not depart all his days from the sins of Jeroboam the son of Nebat, who had made Israel sin.

[19]Pul king of Assyria came against the land; and Menahem gave Pul a thousand talents of silver, that his hand might be with him to strengthen the kingdom under his control.

[20]And Menahem exacted the money from Israel, from all the very wealthy, from each man fifty shekels of silver, to give to the king of Assyria. So the king of Assyria turned back, and did not stay there in the land.

[21]Now the rest of the acts of Menahem, and all that he did, *are* they not written in the book of the chronicles of the kings of Israel?

[22]So Menahem rested with his fathers. Then Pekahiah his son reigned in his place.

Pekahiah Reigns in Israel

[23]In the fiftieth year of Azariah king of Judah, Pekahiah the son of Menahem became king over Israel in Samaria, *and reigned* two years.

[24]And he did evil in the sight of the LORD; he did not depart from the sins of Jeroboam the son of Nebat, who had made Israel sin.

[25]Then Pekah the son of Remaliah, an officer of his, conspired against him and killed him in Samaria, in the citadel of the king's house, along with Argob and Arieh; and with him were fifty men of Gilead. He killed him and reigned in his place.

[26]Now the rest of the acts of Pekahiah, and all that he did, indeed they *are* written in the book of the chronicles of the kings of Israel.

Pekah Reigns in Israel

[27]In the fifty-second year of Azariah king of Judah, Pekah the son of Remaliah became king over Israel in Samaria, *and reigned* twenty years.

[28]And he did evil in the sight of the LORD; he did not depart from the sins of Jeroboam the son of Nebat, who had made Israel sin.

[29]In the days of Pekah king of Israel, Tiglath-Pileser king of Assyria came and took Ijon, Abel Beth Maachah, Janoah, Kedesh, Hazor, Gilead, and Galilee, all the land of Naphtali; and he carried them captive to Assyria.

[30]Then Hoshea the son of Elah led a conspiracy against Pekah the son of Remaliah, and struck and killed him; so he reigned in his place in the twentieth year of Jotham the son of Uzziah.

[31]Now the rest of the acts of Pekah, and all that he did, indeed they *are* written in the book of the chronicles of the kings of Israel.

Jotham Reigns in Judah

[32]In the second year of Pekah the son of Remaliah, king of Israel, Jotham the son of Uzziah, king of Judah, began to reign.

[33]He was twenty-five years old when he became king, and he reigned sixteen years in Jerusalem. His mother's name *was* Jerusha the daughter of Zadok.

[34]And he did *what was* right in the sight of the LORD; he did according to all that his father Uzziah had done.

[35]However the high places were not removed; the people still sacrificed and burned incense on the high places. He built the Upper Gate of the house of the LORD.

36Now the rest of the acts of Jotham, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

[37]In those days the LORD began to send Rezin king of Syria and Pekah the son of Remaliah against Judah.

[38]So Jotham rested with his fathers, and was buried with his fathers in the City of David his father. Then Ahaz his son reigned in his place.

2 Kings 16

Ahaz Reigns in Judah

[1]In the seventeenth year of Pekah the son of Remaliah, Ahaz the son of Jotham, king of Judah, began to reign.

[2]Ahaz *was* twenty years old when he became king, and he reigned sixteen years in Jerusalem; and he did not do *what was* right in the sight of the LORD his God, as his father David *had done*.

[3]But he walked in the way of the kings of Israel; indeed he made his son pass through the fire, according to the abominations of the nations whom the LORD had cast out from before the children of Israel.

[4]And he sacrificed and burned incense on the high places, on the hills, and under every green tree.

[5]Then Rezin king of Syria and Pekah the son of Remaliah, king of Israel, came up to Jerusalem to *make* war; and they besieged Ahaz but could not overcome *him*.

[6]At that time Rezin king of Syria captured Elath for Syria, and drove the men of Judah from Elath. Then the Edomites went to Elath, and dwell there to this day.

[7]So Ahaz sent messengers to Tiglath-Pileser king of Assyria, saying, “I *am* your servant and your son. Come up and save me from the hand of the king of Syria and from the hand of the king of Israel, who rise up against me.”

[8]And Ahaz took the silver and gold that was found in the house of the LORD, and in the treasuries of the king’s house, and sent *it as* a present to the king of Assyria.

[9]So the king of Assyria heeded him; for the king of Assyria went up against Damascus and took it, carried *its people* captive to Kir, and killed Rezin.

[10]Now King Ahaz went to Damascus to meet Tiglath-Pileser king of Assyria, and saw an altar that *was* at Damascus; and King Ahaz sent to Urijah the priest the design of the altar and its pattern, according to all its workmanship.

[11]Then Urijah the priest built an altar according to all that King Ahaz had sent from Damascus. So Urijah the priest made *it* before King Ahaz came back from Damascus.

[12]And when the king came back from Damascus, the king saw the altar; and the king approached the altar and made offerings on it.

[13]So he burned his burnt offering and his grain offering; and he poured his drink offering and sprinkled the blood of his peace offerings on the altar.

[14]He also brought the bronze altar which *was* before the LORD, from the front of the temple—from between the *new* altar and the house of the LORD—and put it on the north side of the *new* altar.

[15]Then King Ahaz commanded Urijah the priest, saying, "On the great *new* altar burn the morning burnt offering, the evening grain offering, the king's burnt sacrifice, and his grain offering, with the burnt offering of all the people of the land, their grain offering, and their drink offerings; and sprinkle on it all the blood of the burnt offering and all the blood of the sacrifice. And the bronze altar shall be for me to inquire *by*."

[16]Thus did Urijah the priest, according to all that King Ahaz commanded.

[17]And King Ahaz cut off the panels of the carts, and removed the lavers from them; and he took down the Sea from the bronze oxen that *were* under it, and put it on a pavement of stones.

[18]Also he removed the Sabbath pavilion which they had built in the temple, and he removed the king's outer entrance from the house of the LORD, on account of the king of Assyria.

[19]Now the rest of the acts of Ahaz which he did, *are* they not written in the book of the chronicles of the kings of Judah?

[20]So Ahaz rested with his fathers, and was buried with his fathers in the City of David. Then Hezekiah his son reigned in his place.

2 Kings 17

Hoshea Reigns in Israel

[1]In the twelfth year of Ahaz king of Judah, Hoshea the son of Elah became king of Israel in Samaria, *and he reigned* nine years.

[2]And he did evil in the sight of the LORD, but not as the kings of Israel who were before him.

[3]Shalmaneser king of Assyria came up against him; and Hoshea became his vassal, and paid him tribute money.

[4]And the king of Assyria uncovered a conspiracy by Hoshea; for he had sent messengers to So, king of Egypt, and brought no tribute to the king of Assyria, as *he had done* year by year. Therefore the king of Assyria shut him up, and bound him in prison.

Israel Carried Captive to Assyria

[5]Now the king of Assyria went throughout all the land, and went up to Samaria and besieged it for three years.

[6]In the ninth year of Hoshea, the king of Assyria took Samaria and carried Israel away to Assyria, and placed them in Halah and by the Habor, the River of Gozan, and in the cities of the Medes.

[7]For so it was that the children of Israel had sinned against the LORD their God, who had brought them up out of the land of Egypt, from under the hand of Pharaoh king of Egypt; and they had feared other gods,

[8]and had walked in the statutes of the nations whom the LORD had cast out from before the children of Israel, and of the kings of Israel, which they had made.

[9]Also the children of Israel secretly did against the LORD their God things that *were* not right, and they built for themselves high places in all their cities, from watchtower to fortified city.

[10]They set up for themselves *sacred* pillars and wooden images on every high hill and under every green tree.

[11]There they burned incense on all the high places, like the nations whom the LORD had carried away before them; and they did wicked

things to provoke the LORD to anger,

[12]for they served idols, of which the LORD had said to them, “You shall not do this thing.”

[13]Yet the LORD testified against Israel and against Judah, by all of His prophets, every seer, saying, “Turn from your evil ways, and keep My commandments *and* My statutes, according to all the law which I commanded your fathers, and which I sent to you by My servants the prophets.”

[14]Nevertheless they would not hear, but stiffened their necks, like the necks of their fathers, who did not believe in the LORD their God.

[15]And they rejected His statutes and His covenant that He had made with their fathers, and His testimonies which He had testified against them; they followed idols, became idolaters, and *went* after the nations who *were* all around them, *concerning* whom the LORD had charged them that they should not do like them.

[16]So they left all the commandments of the LORD their God, made for themselves a molded image *and* two calves, made a wooden image and worshiped all the host of heaven, and served Baal.

[17]And they caused their sons and daughters to pass through the fire, practiced witchcraft and soothsaying, and sold themselves to do evil in the sight of the LORD, to provoke Him to anger.

[18]Therefore the LORD was very angry with Israel, and removed them from His sight; there was none left but the tribe of Judah alone.

[19]Also Judah did not keep the commandments of the LORD their God, but walked in the statutes of Israel which they made.

[20]And the LORD rejected all the descendants of Israel, afflicted them, and delivered them into the hand of plunderers, until He had cast them from His sight.

[21]For He tore Israel from the house of David, and they made Jeroboam the son of Nebat king. Then Jeroboam drove Israel from following the LORD, and made them commit a great sin.

[22]For the children of Israel walked in all the sins of Jeroboam which he did; they did not depart from them,

[23]until the LORD removed Israel out of His sight, as He had said by all His servants the prophets. So Israel was carried away from their own

land to Assyria, *as it is* to this day.

Assyria Resettles Samaria

24Then the king of Assyria brought *people* from Babylon, Cuthah, Ava, Hamath, and from Sepharvaim, and placed *them* in the cities of Samaria instead of the children of Israel; and they took possession of Samaria and dwelt in its cities.

25And it was so, at the beginning of their dwelling there, *that* they did not fear the LORD; therefore the LORD sent lions among them, which killed *some* of them.

26So they spoke to the king of Assyria, saying, "The nations whom you have removed and placed in the cities of Samaria do not know the rituals of the God of the land; therefore He has sent lions among them, and indeed, they are killing them because they do not know the rituals of the God of the land."

27Then the king of Assyria commanded, saying, "Send there one of the priests whom you brought from there; let him go and dwell there, and let him teach them the rituals of the God of the land."

28Then one of the priests whom they had carried away from Samaria came and dwelt in Bethel, and taught them how they should fear the LORD.

29However every nation continued to make gods of its own, and put *them* in the shrines on the high places which the Samaritans had made, *every* nation in the cities where they dwelt.

30The men of Babylon made Succoth Benoth, the men of Cuth made Nergal, the men of Hamath made Ashima,

31and the Avites made Nibhaz and Tartak; and the Sepharvites burned their children in fire to Adrammelech and Anammelech, the gods of Sepharvaim.

32So they feared the LORD, and from every class they appointed for themselves priests of the high places, who sacrificed for them in the shrines of the high places.

33They feared the LORD, yet served their own gods—according to the rituals of the nations from among whom they were carried away.

34To this day they continue practicing the former rituals; they do not fear the LORD, nor do they follow their statutes or their ordinances, or the law and commandment which the LORD had commanded the children of Jacob, whom He named Israel,

[35]with whom the LORD had made a covenant and charged them, saying: “You shall not fear other gods, nor bow down to them nor serve them nor sacrifice to them;

[36]“but the LORD, who brought you up from the land of Egypt with great power and an outstretched arm, Him you shall fear, Him you shall worship, and to Him you shall offer sacrifice.

[37]“And the statutes, the ordinances, the law, and the commandment which He wrote for you, you shall be careful to observe forever; you shall not fear other gods.

[38]“And the covenant that I have made with you, you shall not forget, nor shall you fear other gods.

[39]“But the LORD your God you shall fear; and He will deliver you from the hand of all your enemies.”

[40]However they did not obey, but they followed their former rituals.

[41]So these nations feared the LORD, yet served their carved images; also their children and their children’s children have continued doing as their fathers did, even to this day.

2 Kings 18

Hezekiah Reigns in Judah

[1]Now it came to pass in the third year of Hoshea the son of Elah, king of Israel, *that* Hezekiah the son of Ahaz, king of Judah, began to reign.

[2]He was twenty-five years old when he became king, and he reigned twenty-nine years in Jerusalem. His mother's name *was* Abi the daughter of Zechariah.

[3]And he did *what was* right in the sight of the LORD, according to all that his father David had done.

[4]He removed the high places and broke the *sacred* pillars, cut down the wooden image and broke in pieces the bronze serpent that Moses had made; for until those days the children of Israel burned incense to it, and called it Nehushtan.

[5]He trusted in the LORD God of Israel, so that after him was none like him among all the kings of Judah, nor who were before him.

[6]For he held fast to the LORD; he did not depart from following Him, but kept His commandments, which the LORD had commanded Moses.

[7]The LORD was with him; he prospered wherever he went. And he rebelled against the king of Assyria and did not serve him.

[8]He subdued the Philistines, as far as Gaza and its territory, from watchtower to fortified city.

[9]Now it came to pass in the fourth year of King Hezekiah, which *was* the seventh year of Hoshea the son of Elah, king of Israel, *that* Shalmaneser king of Assyria came up against Samaria and besieged it.

[10]And at the end of three years they took it. In the sixth year of Hezekiah, that *is,* the ninth year of Hoshea king of Israel, Samaria was taken.

[11]Then the king of Assyria carried Israel away captive to Assyria, and put them in Halah and by the Habor, the River of Gozan, and in the cities of the Medes,

[12]because they did not obey the voice of the LORD their God, but transgressed His covenant *and* all that Moses the servant of the LORD had commanded; and they would neither hear nor do *them.*

13And in the fourteenth year of King Hezekiah, Sennacherib king of Assyria came up against all the fortified cities of Judah and took them.

14Then Hezekiah king of Judah sent to the king of Assyria at Lachish, saying, “I have done wrong; turn away from me; whatever you impose on me I will pay.” And the king of Assyria assessed Hezekiah king of Judah three hundred talents of silver and thirty talents of gold.

15So Hezekiah gave *him* all the silver that was found in the house of the LORD and in the treasuries of the king’s house.

16At that time Hezekiah stripped *the gold from* the doors of the temple of the LORD, and *from* the pillars which Hezekiah king of Judah had overlaid, and gave it to the king of Assyria.

Sennacherib Boasts Against the LORD

17Then the king of Assyria sent *the* Tartan, *the* Rabsaris, *and the* Rabshakeh from Lachish, with a great army against Jerusalem, to King Hezekiah. And they went up and came to Jerusalem. When they had come up, they went and stood by the aqueduct from the upper pool, which *was* on the highway to the Fuller’s Field.

18And when they had called to the king, Eliakim the son of Hilkiah, who *was* over the household, Shebna the scribe, and Joah the son of Asaph, the recorder, came out to them.

19Then *the* Rabshakeh said to them, “Say now to Hezekiah, ‘Thus says the great king, the king of Assyria: “What confidence *is* this in which you trust?

20“You speak of *having* plans and power for war; but *they are* mere words. And in whom do you trust, that you rebel against me?

21“Now look! You are trusting in the staff of this broken reed, Egypt, on which if a man leans, it will go into his hand and pierce it. So *is* Pharaoh king of Egypt to all who trust in him.

22“But if you say to me, ‘We trust in the LORD our God,’ *is* it not He whose high places and whose altars Hezekiah has taken away, and said to Judah and Jerusalem, ‘You shall worship before this altar in Jerusalem’?” ’

23“Now therefore, I urge you, give a pledge to my master the king of Assyria, and I will give you two thousand horses—if you are able on your part to put riders on them!

[24]"How then will you repel one captain of the least of my master's servants, and put your trust in Egypt for chariots and horsemen?

[25]"Have I now come up without the LORD against this place to destroy it? The LORD said to me, 'Go up against this land, and destroy it.' "

[26]Then Eliakim the son of Hilkiah, Shebna, and Joah said to *the* Rabshakeh, "Please speak to your servants in Aramaic, for we understand *it;* and do not speak to us in Hebrew in the hearing of the people who *are* on the wall."

[27]But *the* Rabshakeh said to them, "Has my master sent me to your master and to you to speak these words, and not to the men who sit on the wall, who will eat and drink their own waste with you?"

[28]Then *the* Rabshakeh stood and called out with a loud voice in Hebrew, and spoke, saying, "Hear the word of the great king, the king of Assyria!

[29]"Thus says the king: 'Do not let Hezekiah deceive you, for he shall not be able to deliver you from his hand;

[30]'nor let Hezekiah make you trust in the LORD, saying, "The LORD will surely deliver us; this city shall not be given into the hand of the king of Assyria." '

[31]"Do not listen to Hezekiah; for thus says the king of Assyria: 'Make *peace* with me by a present and come out to me; and every one of you eat from his own vine and every one from his own fig tree, and every one of you drink the waters of his own cistern;

[32]'until I come and take you away to a land like your own land, a land of grain and new wine, a land of bread and vineyards, a land of olive groves and honey, that you may live and not die. But do not listen to Hezekiah, lest he persuade you, saying, "The LORD will deliver us."

[33]'Has any of the gods of the nations at all delivered its land from the hand of the king of Assyria?

[34]'Where *are* the gods of Hamath and Arpad? Where *are* the gods of Sepharvaim and Hena and Ivah? Indeed, have they delivered Samaria from my hand?

[35]'Who among all the gods of the lands have delivered their countries from my hand, that the LORD should deliver Jerusalem from my

hand?' "

[36]But the people held their peace and answered him not a word; for the king's commandment was, "Do not answer him."

[37]Then Eliakim the son of Hilkiah, who *was* over the household, Shebna the scribe, and Joah the son of Asaph, the recorder, came to Hezekiah with *their* clothes torn, and told him the words of *the* Rabshakeh.

2 Kings 19

Isaiah Assures Deliverance

[1]And so it was, when King Hezekiah heard *it,* that he tore his clothes, covered himself with sackcloth, and went into the house of the LORD.

[2]Then he sent Eliakim, who *was* over the household, Shebna the scribe, and the elders of the priests, covered with sackcloth, to Isaiah the prophet, the son of Amoz.

[3]And they said to him, "Thus says Hezekiah: 'This day *is* a day of trouble, and rebuke, and blasphemy; for the children have come to birth, but *there is* no strength to bring them forth.

[4]'It may be that the LORD your God will hear all the words of *the* Rabshakeh, whom his master the king of Assyria has sent to reproach the living God, and will rebuke the words which the LORD your God has heard. Therefore lift up *your* prayer for the remnant that is left.' "

5So the servants of King Hezekiah came to Isaiah.

[6]And Isaiah said to them, "Thus you shall say to your master, 'Thus says the LORD: "Do not be afraid of the words which you have heard, with which the servants of the king of Assyria have blasphemed Me.

[7]"Surely I will send a spirit upon him, and he shall hear a rumor and return to his own land; and I will cause him to fall by the sword in his own land." ' "

Sennacherib's Threat and Hezekiah's Prayer

8Then *the* Rabshakeh returned and found the king of Assyria warring against Libnah, for he heard that he had departed from Lachish.

[9]And the king heard concerning Tirhakah king of Ethiopia, "Look, he has come out to make war with you." So he again sent messengers to Hezekiah, saying,

[10]"Thus you shall speak to Hezekiah king of Judah, saying: 'Do not let your God in whom you trust deceive you, saying, "Jerusalem shall not be given into the hand of the king of Assyria."

[11]'Look! You have heard what the kings of Assyria have done to all lands by utterly destroying them; and shall you be delivered?

[12]‘Have the gods of the nations delivered those whom my fathers have destroyed, Gozan and Haran and Rezeph, and the people of Eden who *were* in Telassar?

[13]‘Where *is* the king of Hamath, the king of Arpad, and the king of the city of Sepharvaim, Hena, and Ivah?’ ”

14And Hezekiah received the letter from the hand of the messengers, and read it; and Hezekiah went up to the house of the LORD, and spread it before the LORD.

[15]Then Hezekiah prayed before the LORD, and said: “O LORD God of Israel, *the One* who dwells *between* the cherubim, You are God, You alone, of all the kingdoms of the earth. You have made heaven and earth.

[16]“Incline Your ear, O LORD, and hear; open Your eyes, O LORD, and see; and hear the words of Sennacherib, which he has sent to reproach the living God.

[17]“Truly, LORD, the kings of Assyria have laid waste the nations and their lands,

[18]“and have cast their gods into the fire; for they *were* not gods, but the work of men’s hands—wood and stone. Therefore they destroyed them.

[19]“Now therefore, O LORD our God, I pray, save us from his hand, that all the kingdoms of the earth may know that You *are* the LORD God, You alone.”

The Word of the LORD Concerning Sennacherib

20Then Isaiah the son of Amoz sent to Hezekiah, saying, “Thus says the LORD God of Israel: ‘Because you have prayed to Me against Sennacherib king of Assyria, I have heard.’

[21]“This *is* the word which the LORD has spoken concerning him:

‘The virgin, the daughter of Zion,
Has despised you, laughed you to scorn;
The daughter of Jerusalem
Has shaken *her* head behind your back!

22‘Whom have you reproached and blasphemed?

Against whom have you raised *your* voice,
And lifted up your eyes on high?
Against the Holy *One* of Israel.
[23]By your messengers you have reproached the Lord,
And said: “By the multitude of my chariots
I have come up to the height of the mountains,
To the limits of Lebanon;
I will cut down its tall cedars
And its choice cypress trees;
I will enter the extremity of its borders,
To its fruitful forest.
[24]I have dug and drunk strange water,
And with the soles of my feet I have dried up
All the brooks of defense.”

25‘Did you not hear long ago
How I made it,
From ancient times that I formed it?
Now I have brought it to pass,
That you should be
For crushing fortified cities *into* heaps of ruins.
[26]Therefore their inhabitants had little power;
They were dismayed and confounded;
They were *as* the grass of the field
And the green herb,
As the grass on the housetops
And *grain* blighted before it is grown.

27‘But I know your dwelling place,
Your going out and your coming in,
And your rage against Me.
[28]Because your rage against Me and your tumult
Have come up to My ears,
Therefore I will put My hook in your nose
And My bridle in your lips,
And I will turn you back
By the way which you came.

[29]‘This *shall be* a sign to you:

You shall eat this year such as grows of itself,
And in the second year what springs from the same;
Also in the third year sow and reap,
Plant vineyards and eat the fruit of them.
[30]And the remnant who have escaped of the house of Judah
Shall again take root downward,
And bear fruit upward.
[31]For out of Jerusalem shall go a remnant,
And those who escape from Mount Zion.
The zeal of the LORD of hosts will do this.’

[32]“Therefore thus says the LORD concerning the king of Assyria:

‘He shall not come into this city,
Nor shoot an arrow there,
Nor come before it with shield,
Nor build a siege mound against it.
[33]By the way that he came,
By the same shall he return;
And he shall not come into this city,’
Says the LORD.
[34]‘For I will defend this city, to save it
For My own sake and for My servant David’s sake.’ ”

Sennacherib’s Defeat and Death

[35]And it came to pass on a certain night that the angel of the LORD went out, and killed in the camp of the Assyrians one hundred and eighty-five thousand; and when *people* arose early in the morning, there were the corpses—all dead.

[36]So Sennacherib king of Assyria departed and went away, returned *home,* and remained at Nineveh.

[37]Now it came to pass, as he was worshiping in the temple of Nisroch his god, that his sons Adrammelech and Sharezer struck him down with the sword; and they escaped into the land of Ararat. Then Esarhaddon his son reigned in his place.

2 Kings 20

Hezekiah's Life Extended

[1]In those days Hezekiah was sick and near death. And Isaiah the prophet, the son of Amoz, went to him and said to him, “Thus says the LORD: ‘Set your house in order, for you shall die, and not live.’ ”

[2]Then he turned his face toward the wall, and prayed to the LORD, saying,

[3]“Remember now, O LORD, I pray, how I have walked before You in truth and with a loyal heart, and have done *what was* good in Your sight.” And Hezekiah wept bitterly.

[4]And it happened, before Isaiah had gone out into the middle court, that the word of the LORD came to him, saying,

[5]“Return and tell Hezekiah the leader of My people, ‘Thus says the LORD, the God of David your father: “I have heard your prayer, I have seen your tears; surely I will heal you. On the third day you shall go up to the house of the LORD.

[6]“And I will add to your days fifteen years. I will deliver you and this city from the hand of the king of Assyria; and I will defend this city for My own sake, and for the sake of My servant David.” ’ ”

[7]Then Isaiah said, “Take a lump of figs.” So they took and laid *it* on the boil, and he recovered.

[8]And Hezekiah said to Isaiah, “What *is* the sign that the LORD will heal me, and that I shall go up to the house of the LORD the third day?”

[9]Then Isaiah said, “This is the sign to you from the LORD, that the LORD will do the thing which He has spoken: *shall* the shadow go forward ten degrees or go backward ten degrees?”

[10]And Hezekiah answered, “It is an easy thing for the shadow to go down ten degrees; no, but let the shadow go backward ten degrees.”

[11]So Isaiah the prophet cried out to the LORD, and He brought the shadow ten degrees backward, by which it had gone down on the sundial of Ahaz.

The Babylonian Envoys

12At that time Berodach-Baladan the son of Baladan, king of Babylon, sent letters and a present to Hezekiah, for he heard that Hezekiah had been sick.

13And Hezekiah was attentive to them, and showed them all the house of his treasures—the silver and gold, the spices and precious ointment, and all his armory—all that was found among his treasures. There was nothing in his house or in all his dominion that Hezekiah did not show them.

14Then Isaiah the prophet went to King Hezekiah, and said to him, "What did these men say, and from where did they come to you?" So Hezekiah said, "They came from a far country, from Babylon."

15And he said, "What have they seen in your house?" So Hezekiah answered, "They have seen all that *is* in my house; there is nothing among my treasures that I have not shown them."

16Then Isaiah said to Hezekiah, "Hear the word of the LORD:

17'Behold, the days are coming when all that *is* in your house, and what your fathers have accumulated until this day, shall be carried to Babylon; nothing shall be left,' says the LORD.

18'And they shall take away some of your sons who will descend from you, whom you will beget; and they shall be eunuchs in the palace of the king of Babylon.' "

19So Hezekiah said to Isaiah, "The word of the LORD which you have spoken *is* good!" For he said, "Will there not be peace and truth at least in my days?"

Death of Hezekiah

20Now the rest of the acts of Hezekiah—all his might, and how he made a pool and a tunnel and brought water into the city—*are* they not written in the book of the chronicles of the kings of Judah?

21So Hezekiah rested with his fathers. Then Manasseh his son reigned in his place.

2 Kings 21

Manasseh Reigns in Judah

[1]Manasseh *was* twelve years old when he became king, and he reigned fifty-five years in Jerusalem. His mother's name *was* Hephzibah.

[2]And he did evil in the sight of the LORD, according to the abominations of the nations whom the LORD had cast out before the children of Israel.

[3]For he rebuilt the high places which Hezekiah his father had destroyed; he raised up altars for Baal, and made a wooden image, as Ahab king of Israel had done; and he worshiped all the host of heaven and served them.

[4]He also built altars in the house of the LORD, of which the LORD had said, "In Jerusalem I will put My name."

[5]And he built altars for all the host of heaven in the two courts of the house of the LORD.

[6]Also he made his son pass through the fire, practiced soothsaying, used witchcraft, and consulted spiritists and mediums. He did much evil in the sight of the LORD, to provoke *Him* to anger.

[7]He even set a carved image of Asherah that he had made, in the house of which the LORD had said to David and to Solomon his son, "In this house and in Jerusalem, which I have chosen out of all the tribes of Israel, I will put My name forever;

[8]"and I will not make the feet of Israel wander anymore from the land which I gave their fathers—only if they are careful to do according to all that I have commanded them, and according to all the law that My servant Moses commanded them."

[9]But they paid no attention, and Manasseh seduced them to do more evil than the nations whom the LORD had destroyed before the children of Israel.

[10]And the LORD spoke by His servants the prophets, saying,

[11]"Because Manasseh king of Judah has done these abominations (he has acted more wickedly than all the Amorites who *were* before him, and has also made Judah sin with his idols),

[12]“therefore thus says the LORD God of Israel: ‘Behold, *I* am bringing *such* calamity upon Jerusalem and Judah, that whoever hears of it, both his ears will tingle.

[13]‘And I will stretch over Jerusalem the measuring line of Samaria and the plummet of the house of Ahab; I will wipe Jerusalem as *one* wipes a dish, wiping *it* and turning *it* upside down.

[14]‘So I will forsake the remnant of My inheritance and deliver them into the hand of their enemies; and they shall become victims of plunder to all their enemies,

[15]‘because they have done evil in My sight, and have provoked Me to anger since the day their fathers came out of Egypt, even to this day.’ ”

[16]Moreover Manasseh shed very much innocent blood, till he had filled Jerusalem from one end to another, besides his sin by which he made Judah sin, in doing evil in the sight of the LORD.

[17]Now the rest of the acts of Manasseh—all that he did, and the sin that he committed—*are* they not written in the book of the chronicles of the kings of Judah?

[18]So Manasseh rested with his fathers, and was buried in the garden of his own house, in the garden of Uzza. Then his son Amon reigned in his place.

Amon’s Reign and Death

[19]Amon *was* twenty-two years old when he became king, and he reigned two years in Jerusalem. His mother’s name *was* Meshullemeth the daughter of Haruz of Jotbah.

[20]And he did evil in the sight of the LORD, as his father Manasseh had done.

[21]So he walked in all the ways that his father had walked; and he served the idols that his father had served, and worshiped them.

[22]He forsook the LORD God of his fathers, and did not walk in the way of the LORD.

[23]Then the servants of Amon conspired against him, and killed the king in his own house.

[24]But the people of the land executed all those who had conspired against King Amon. Then the people of the land made his son Josiah

king in his place.

[25]Now the rest of the acts of Amon which he did, *are* they not written in the book of the chronicles of the kings of Judah?

[26]And he was buried in his tomb in the garden of Uzza. Then Josiah his son reigned in his place.

2 Kings 22

Josiah Reigns in Judah

[1]Josiah *was* eight years old when he became king, and he reigned thirty-one years in Jerusalem. His mother's name *was* Jedidah the daughter of Adaiah of Bozkath.

[2]And he did *what was* right in the sight of the LORD, and walked in all the ways of his father David; he did not turn aside to the right hand or to the left.

Hilkiah Finds the Book of the Law

[3]Now it came to pass, in the eighteenth year of King Josiah, *that* the king sent Shaphan the scribe, the son of Azaliah, the son of Meshullam, to the house of the LORD, saying:

[4]"Go up to Hilkiah the high priest, that he may count the money which has been brought into the house of the LORD, which the doorkeepers have gathered from the people.

[5]"And let them deliver it into the hand of those doing the work, who are the overseers in the house of the LORD; let them give it to those who *are* in the house of the LORD doing the work, to repair the damages of the house—

[6]"to carpenters and builders and masons—and to buy timber and hewn stone to repair the house.

[7]"However there need be no accounting made with them of the money delivered into their hand, because they deal faithfully."

[8]Then Hilkiah the high priest said to Shaphan the scribe, "I have found the Book of the Law in the house of the LORD." And Hilkiah gave the book to Shaphan, and he read it.

[9]So Shaphan the scribe went to the king, bringing the king word, saying, "Your servants have gathered the money that was found in the house, and have delivered it into the hand of those who do the work, who oversee the house of the LORD."

[10]Then Shaphan the scribe showed the king, saying, "Hilkiah the priest has given me a book." And Shaphan read it before the king.

[11]Now it happened, when the king heard the words of the Book of the Law, that he tore his clothes.

[12]Then the king commanded Hilkiah the priest, Ahikam the son of Shaphan, Achbor the son of Michaiah, Shaphan the scribe, and Asaiah a servant of the king, saying,

[13]"Go, inquire of the LORD for me, for the people and for all Judah, concerning the words of this book that has been found; for great *is* the wrath of the LORD that is aroused against us, because our fathers have not obeyed the words of this book, to do according to all that is written concerning us."

[14]So Hilkiah the priest, Ahikam, Achbor, Shaphan, and Asaiah went to Huldah the prophetess, the wife of Shallum the son of Tikvah, the son of Harhas, keeper of the wardrobe. (She dwelt in Jerusalem in the Second Quarter.) And they spoke with her.

[15]Then she said to them, "Thus says the LORD God of Israel, 'Tell the man who sent you to Me,

[16]"Thus says the LORD: 'Behold, I will bring calamity on this place and on its inhabitants—all the words of the book which the king of Judah has read—

[17]'because they have forsaken Me and burned incense to other gods, that they might provoke Me to anger with all the works of their hands. Therefore My wrath shall be aroused against this place and shall not be quenched.' " '

[18]"But as for the king of Judah, who sent you to inquire of the LORD, in this manner you shall speak to him, 'Thus says the LORD God of Israel: "*Concerning* the words which you have heard—

[19]"because your heart was tender, and you humbled yourself before the LORD when you heard what I spoke against this place and against its inhabitants, that they would become a desolation and a curse, and you tore your clothes and wept before Me, I also have heard *you,*" says the LORD.

[20]"Surely, therefore, I will gather you to your fathers, and you shall be gathered to your grave in peace; and your eyes shall not see all the calamity which I will bring on this place." ' " So they brought back word to the king.

2 Kings 23

Josiah Restores True Worship

[1]Now the king sent them to gather all the elders of Judah and Jerusalem to him.

[2]The king went up to the house of the LORD with all the men of Judah, and with him all the inhabitants of Jerusalem—the priests and the prophets and all the people, both small and great. And he read in their hearing all the words of the Book of the Covenant which had been found in the house of the LORD.

[3]Then the king stood by a pillar and made a covenant before the LORD, to follow the LORD and to keep His commandments and His testimonies and His statutes, with all *his* heart and all *his* soul, to perform the words of this covenant that were written in this book. And all the people took a stand for the covenant.

[4]And the king commanded Hilkiah the high priest, the priests of the second order, and the doorkeepers, to bring out of the temple of the LORD all the articles that were made for Baal, for Asherah, and for all the host of heaven; and he burned them outside Jerusalem in the fields of Kidron, and carried their ashes to Bethel.

[5]Then he removed the idolatrous priests whom the kings of Judah had ordained to burn incense on the high places in the cities of Judah and in the places all around Jerusalem, and those who burned incense to Baal, to the sun, to the moon, to the constellations, and to all the host of heaven.

[6]And he brought out the wooden image from the house of the LORD, to the Brook Kidron outside Jerusalem, burned it at the Brook Kidron and ground *it* to ashes, and threw its ashes on the graves of the common people.

[7]Then he tore down the *ritual* booths of the perverted persons that *were* in the house of the LORD, where the women wove hangings for the wooden image.

[8]And he brought all the priests from the cities of Judah, and defiled the high places where the priests had burned incense, from Geba to

Beersheba; also he broke down the high places at the gates which *were* at the entrance of the Gate of Joshua the governor of the city, which *were* to the left of the city gate.

[9]Nevertheless the priests of the high places did not come up to the altar of the LORD in Jerusalem, but they ate unleavened bread among their brethren.

[10]And he defiled Topheth, which *is* in the Valley of the Son of Hinnom, that no man might make his son or his daughter pass through the fire to Molech.

[11]Then he removed the horses that the kings of Judah had dedicated to the sun, at the entrance to the house of the LORD, by the chamber of Nathan-Melech, the officer who *was* in the court; and he burned the chariots of the sun with fire.

[12]The altars that *were* on the roof, the upper chamber of Ahaz, which the kings of Judah had made, and the altars which Manasseh had made in the two courts of the house of the LORD, the king broke down and pulverized there, and threw their dust into the Brook Kidron.

[13]Then the king defiled the high places that *were* east of Jerusalem, which *were* on the south of the Mount of Corruption, which Solomon king of Israel had built for Ashtoreth the abomination of the Sidonians, for Chemosh the abomination of the Moabites, and for Milcom the abomination of the people of Ammon.

[14]And he broke in pieces the *sacred* pillars and cut down the wooden images, and filled their places with the bones of men.

[15]Moreover the altar that *was* at Bethel, *and* the high place which Jeroboam the son of Nebat, who made Israel sin, had made, both that altar and the high place he broke down; and he burned the high place *and* crushed *it* to powder, and burned the wooden image.

[16]As Josiah turned, he saw the tombs that *were* there on the mountain. And he sent and took the bones out of the tombs and burned *them* on the altar, and defiled it according to the word of the LORD which the man of God proclaimed, who proclaimed these words.

[17]Then he said, “What gravestone *is* this that I see?” So the men of the city told him, “*It is* the tomb of the man of God who came from Judah and proclaimed these things which you have done against the altar of Bethel.”

[18]And he said, "Let him alone; let no one move his bones." So they let his bones alone, with the bones of the prophet who came from Samaria.

[19]Now Josiah also took away all the shrines of the high places that *were* in the cities of Samaria, which the kings of Israel had made to provoke the LORD to anger; and he did to them according to all the deeds he had done in Bethel.

[20]He executed all the priests of the high places who *were* there, on the altars, and burned men's bones on them; and he returned to Jerusalem.

[21]Then the king commanded all the people, saying, "Keep the Passover to the LORD your God, as *it is* written in this Book of the Covenant."

[22]Such a Passover surely had never been held since the days of the judges who judged Israel, nor in all the days of the kings of Israel and the kings of Judah.

[23]But in the eighteenth year of King Josiah this Passover was held before the LORD in Jerusalem.

[24]Moreover Josiah put away those who consulted mediums and spiritists, the household gods and idols, all the abominations that were seen in the land of Judah and in Jerusalem, that he might perform the words of the law which were written in the book that Hilkiah the priest found in the house of the LORD.

[25]Now before him there was no king like him, who turned to the LORD with all his heart, with all his soul, and with all his might, according to all the Law of Moses; nor after him did *any* arise like him.

Impending Judgment on Judah

[26]Nevertheless the LORD did not turn from the fierceness of His great wrath, with which His anger was aroused against Judah, because of all the provocations with which Manasseh had provoked Him.

[27]And the LORD said, "I will also remove Judah from My sight, as I have removed Israel, and will cast off this city Jerusalem which I have chosen, and the house of which I said, 'My name shall be there.' "

Josiah Dies in Battle

28Now the rest of the acts of Josiah, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

29In his days Pharaoh Necho king of Egypt went to the aid of the king of Assyria, to the River Euphrates; and King Josiah went against him. And *Pharaoh Necho* killed him at Megiddo when he confronted him.

30Then his servants moved his body in a chariot from Megiddo, brought him to Jerusalem, and buried him in his own tomb. And the people of the land took Jehoahaz the son of Josiah, anointed him, and made him king in his father's place.

The Reign and Captivity of Jehoahaz

31Jehoahaz *was* twenty-three years old when he became king, and he reigned three months in Jerusalem. His mother's name *was* Hamutal the daughter of Jeremiah of Libnah.

32And he did evil in the sight of the LORD, according to all that his fathers had done.

33Now Pharaoh Necho put him in prison at Riblah in the land of Hamath, that he might not reign in Jerusalem; and he imposed on the land a tribute of one hundred talents of silver and a talent of gold.

34Then Pharaoh Necho made Eliakim the son of Josiah king in place of his father Josiah, and changed his name to Jehoiakim. And *Pharaoh* took Jehoahaz and went to Egypt, and he died there.

Jehoiakim Reigns in Judah

35So Jehoiakim gave the silver and gold to Pharaoh; but he taxed the land to give money according to the command of Pharaoh; he exacted the silver and gold from the people of the land, from every one according to his assessment, to give *it* to Pharaoh Necho.

36Jehoiakim *was* twenty-five years old when he became king, and he reigned eleven years in Jerusalem. His mother's name *was* Zebudah the daughter of Pedaiah of Rumah.

37And he did evil in the sight of the LORD, according to all that his fathers had done.

2 Kings 24

Judah Overrun by Enemies

[1]In his days Nebuchadnezzar king of Babylon came up, and Jehoiakim became his vassal *for* three years. Then he turned and rebelled against him.

[2]And the LORD sent against him *raiding* bands of Chaldeans, bands of Syrians, bands of Moabites, and bands of the people of Ammon; He sent them against Judah to destroy it, according to the word of the LORD which He had spoken by His servants the prophets.

[3]Surely at the commandment of the LORD *this* came upon Judah, to remove *them* from His sight because of the sins of Manasseh, according to all that he had done,

[4]and also because of the innocent blood that he had shed; for he had filled Jerusalem with innocent blood, which the LORD would not pardon.

[5]Now the rest of the acts of Jehoiakim, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

[6]So Jehoiakim rested with his fathers. Then Jehoiachin his son reigned in his place.

[7]And the king of Egypt did not come out of his land anymore, for the king of Babylon had taken all that belonged to the king of Egypt from the Brook of Egypt to the River Euphrates.

The Reign and Captivity of Jehoiachin

[8]Jehoiachin *was* eighteen years old when he became king, and he reigned in Jerusalem three months. His mother's name *was* Nehushta the daughter of Elnathan of Jerusalem.

[9]And he did evil in the sight of the LORD, according to all that his father had done.

[10]At that time the servants of Nebuchadnezzar king of Babylon came up against Jerusalem, and the city was besieged.

[11]And Nebuchadnezzar king of Babylon came against the city, as his servants were besieging it.

[12]Then Jehoiachin king of Judah, his mother, his servants, his princes, and his officers went out to the king of Babylon; and the king of Babylon, in the eighth year of his reign, took him prisoner.

The Captivity of Jerusalem

[13]And he carried out from there all the treasures of the house of the LORD and the treasures of the king's house, and he cut in pieces all the articles of gold which Solomon king of Israel had made in the temple of the LORD, as the LORD had said.

[14]Also he carried into captivity all Jerusalem: all the captains and all the mighty men of valor, ten thousand captives, and all the craftsmen and smiths. None remained except the poorest people of the land.

[15]And he carried Jehoiachin captive to Babylon. The king's mother, the king's wives, his officers, and the mighty of the land he carried into captivity from Jerusalem to Babylon.

[16]All the valiant men, seven thousand, and craftsmen and smiths, one thousand, all *who were* strong *and* fit for war, these the king of Babylon brought captive to Babylon.

Zedekiah Reigns in Judah

[17]Then the king of Babylon made Mattaniah, *Jehoiachin's* uncle, king in his place, and changed his name to Zedekiah.

[18]Zedekiah *was* twenty-one years old when he became king, and he reigned eleven years in Jerusalem. His mother's name *was* Hamutal the daughter of Jeremiah of Libnah.

[19]He also did evil in the sight of the LORD, according to all that Jehoiakim had done.

[20]For because of the anger of the LORD *this* happened in Jerusalem and Judah, that He finally cast them out from His presence. Then Zedekiah rebelled against the king of Babylon.

2 Kings 25

The Fall and Captivity of Judah

[1]Now it came to pass in the ninth year of his reign, in the tenth month, on the tenth *day* of the month, *that* Nebuchadnezzar king of Babylon and all his army came against Jerusalem and encamped against it; and they built a siege wall against it all around.

[2]So the city was besieged until the eleventh year of King Zedekiah.

[3]By the ninth *day* of the *fourth* month the famine had become so severe in the city that there was no food for the people of the land.

[4]Then the city wall was broken through, and all the men of war *fled* at night by way of the gate between two walls, which was by the king's garden, even though the Chaldeans *were* still encamped all around against the city. And *the king* went by way of the plain.

[5]But the army of the Chaldeans pursued the king, and they overtook him in the plains of Jericho. All his army was scattered from him.

[6]So they took the king and brought him up to the king of Babylon at Riblah, and they pronounced judgment on him.

[7]Then they killed the sons of Zedekiah before his eyes, put out the eyes of Zedekiah, bound him with bronze fetters, and took him to Babylon.

[8]And in the fifth month, on the seventh *day* of the month (which *was* the nineteenth year of King Nebuchadnezzar king of Babylon), Nebuzaradan the captain of the guard, a servant of the king of Babylon, came to Jerusalem.

[9]He burned the house of the LORD and the king's house; all the houses of Jerusalem, that is, all the houses of the great, he burned with fire.

[10]And all the army of the Chaldeans who *were with* the captain of the guard broke down the walls of Jerusalem all around.

[11]Then Nebuzaradan the captain of the guard carried away captive the rest of the people *who* remained in the city and the defectors who had deserted to the king of Babylon, with the rest of the multitude.

[12]But the captain of the guard left *some* of the poor of the land as vinedressers and farmers.

[13]The bronze pillars that *were* in the house of the LORD, and the carts and the bronze Sea that *were* in the house of the LORD, the Chaldeans broke in pieces, and carried their bronze to Babylon.

[14]They also took away the pots, the shovels, the trimmers, the spoons, and all the bronze utensils with which the priests ministered.

[15]The firepans and the basins, the things of solid gold and solid silver, the captain of the guard took away.

[16]The two pillars, one Sea, and the carts, which Solomon had made for the house of the LORD, the bronze of all these articles was beyond measure.

[17]The height of one pillar *was* eighteen cubits, and the capital on it *was* of bronze. The height of the capital was three cubits, and the network and pomegranates all around the capital were all of bronze. The second pillar was the same, with a network.

[18]And the captain of the guard took Seraiah the chief priest, Zephaniah the second priest, and the three doorkeepers.

[19]He also took out of the city an officer who had charge of the men of war, five men of the king’s close associates who were found in the city, the chief recruiting officer of the army, who mustered the people of the land, and sixty men of the people of the land *who were* found in the city.

[20]So Nebuzaradan, captain of the guard, took these and brought them to the king of Babylon at Riblah.

[21]Then the king of Babylon struck them and put them to death at Riblah in the land of Hamath. Thus Judah was carried away captive from its own land.

Gedaliah Made Governor of Judah

[22]Then he made Gedaliah the son of Ahikam, the son of Shaphan, governor over the people who remained in the land of Judah, whom Nebuchadnezzar king of Babylon had left.

[23]Now when all the captains of the armies, they and *their* men, heard that the king of Babylon had made Gedaliah governor, they came to Gedaliah at Mizpah—Ishmael the son of Nethaniah, Johanan the son of

Careah, Seraiah the son of Tanhumeth the Netophathite, and Jaazaniah the son of a Maachathite, they and their men.

[24]And Gedaliah took an oath before them and their men, and said to them, “Do not be afraid of the servants of the Chaldeans. Dwell in the land and serve the king of Babylon, and it shall be well with you.”

[25]But it happened in the seventh month that Ishmael the son of Nethaniah, the son of Elishama, of the royal family, came with ten men and struck and killed Gedaliah, the Jews, as well as the Chaldeans who were with him at Mizpah.

[26]And all the people, small and great, and the captains of the armies, arose and went to Egypt; for they were afraid of the Chaldeans.

Jehoiachin Released from Prison

[27]Now it came to pass in the thirty-seventh year of the captivity of Jehoiachin king of Judah, in the twelfth month, on the twenty-seventh *day* of the month, *that* Evil-Merodach king of Babylon, in the year that he began to reign, released Jehoiachin king of Judah from prison.

[28]He spoke kindly to him, and gave him a more prominent seat than those of the kings who *were* with him in Babylon.

[29]So Jehoiachin changed from his prison garments, and he ate bread regularly before the king all the days of his life.

[30]And as for his provisions, *there was* a regular ration given him by the king, a portion for each day, all the days of his life.

The First Book of the

Chronicles

1 Chronicles 1

The Family of Adam—Seth to Abraham

[1]Adam, Seth, Enosh,

[2]Cainan, Mahalalel, Jared,

[3]Enoch, Methuselah, Lamech,

[4]Noah, Shem, Ham, and Japheth.

[5]The sons of Japheth *were* Gomer, Magog, Madai, Javan, Tubal, Meshech, and Tiras.

[6]The sons of Gomer *were* Ashkenaz, Diphath, and Togarmah.

[7]The sons of Javan *were* Elishah, Tarshishah, Kittim, and Rodanim.

[8]The sons of Ham *were* Cush, Mizraim, Put, and Canaan.

[9]The sons of Cush *were* Seba, Havilah, Sabta, Raama, and Sabtecha. The sons of Raama *were* Sheba and Dedan.

[10]Cush begot Nimrod; he began to be a mighty one on the earth.

[11]Mizraim begot Ludim, Anamim, Lehabim, Naphtuhim,

[12]Pathrusim, Casluhim (from whom came the Philistines and the Caphtorim).

[13]Canaan begot Sidon, his firstborn, and Heth;

[14]the Jebusite, the Amorite, and the Girgashite;

[15]the Hivite, the Arkite, and the Sinite;

[16]the Arvadite, the Zemarite, and the Hamathite.

[17]The sons of Shem *were* Elam, Asshur, Arphaxad, Lud, Aram, Uz, Hul, Gether, and Meshech.

[18]Arphaxad begot Shelah, and Shelah begot Eber.

[19]To Eber were born two sons: the name of one *was* Peleg, for in his days the earth was divided; and his brother's name *was* Joktan.

[20]Joktan begot Almodad, Sheleph, Hazarmaveth, Jerah,

[21]Hadoram, Uzal, Diklah,

[22]Ebal, Abimael, Sheba,

[23]Ophir, Havilah, and Jobab. All these *were* the sons of Joktan.

[24]Shem, Arphaxad, Shelah,

[25]Eber, Peleg, Reu,
[26]Serug, Nahor, Terah,
[27]and Abram, who *is* Abraham.
[28]The sons of Abraham *were* Isaac and Ishmael.

The Family of Ishmael

29These *are* their genealogies: The firstborn of Ishmael *was* Nebajoth; then Kedar, Adbeel, Mibsam,
[30]Mishma, Dumah, Massa, Hadad, Tema,
[31]Jetur, Naphish, and Kedemah. These *were* the sons of Ishmael.

The Family of Keturah

32Now the sons born to Keturah, Abraham's concubine, *were* Zimran, Jokshan, Medan, Midian, Ishbak, and Shuah. The sons of Jokshan *were* Sheba and Dedan.
[33]The sons of Midian *were* Ephah, Epher, Hanoch, Abida, and Eldaah. All these were the children of Keturah.

The Family of Isaac

34And Abraham begot Isaac. The sons of Isaac *were* Esau and Israel.
[35]The sons of Esau *were* Eliphaz, Reuel, Jeush, Jaalam, and Korah.
[36]And the sons of Eliphaz *were* Teman, Omar, Zephi, Gatam, *and* Kenaz; and *by* Timna, Amalek.
[37]The sons of Reuel *were* Nahath, Zerah, Shammah, and Mizzah.

The Family of Seir

38The sons of Seir *were* Lotan, Shobal, Zibeon, Anah, Dishon, Ezer, and Dishan.
[39]And the sons of Lotan *were* Hori and Homam; Lotan's sister *was* Timna.
[40]The sons of Shobal *were* Alian, Manahath, Ebal, Shephi, and Onam. The sons of Zibeon *were* Ajah and Anah.
[41]The son of Anah *was* Dishon. The sons of Dishon *were* Hamran, Eshban, Ithran, and Cheran.

[42]The sons of Ezer *were* Bilhan, Zaavan, *and* Jaakan. The sons of Dishan *were* Uz and Aran.

The Kings of Edom

[43]Now these *were* the kings who reigned in the land of Edom before a king reigned over the children of Israel: Bela the son of Beor, and the name of his city was Dinhabah.

[44]And when Bela died, Jobab the son of Zerah of Bozrah reigned in his place.

[45]When Jobab died, Husham of the land of the Temanites reigned in his place.

[46]And when Husham died, Hadad the son of Bedad, who attacked Midian in the field of Moab, reigned in his place. The name of his city *was* Avith.

[47]When Hadad died, Samlah of Masrekah reigned in his place.

[48]And when Samlah died, Saul of Rehoboth-by-the-River reigned in his place.

[49]When Saul died, Baal-Hanan the son of Achbor reigned in his place.

[50]And when Baal-Hanan died, Hadad reigned in his place; and the name of his city was Pai. His wife's name was Mehetabel the daughter of Matred, the daughter of Mezahab.

[51]Hadad died also. And the chiefs of Edom were Chief Timnah, Chief Aliah, Chief Jetheth,

[52]Chief Aholibamah, Chief Elah, Chief Pinon,

[53]Chief Kenaz, Chief Teman, Chief Mibzar,

[54]Chief Magdiel, and Chief Iram. These *were* the chiefs of Edom.

1 Chronicles 2

The Family of Israel

[1]These *were* the sons of Israel: Reuben, Simeon, Levi, Judah, Issachar, Zebulun,

[2]Dan, Joseph, Benjamin, Naphtali, Gad, and Asher.

From Judah to David

[3]The sons of Judah *were* Er, Onan, and Shelah. *These* three were born to him by the daughter of Shua, the Canaanitess. Er, the firstborn of Judah, was wicked in the sight of the LORD; so He killed him.

[4]And Tamar, his daughter-in-law, bore him Perez and Zerah. All the sons of Judah *were* five.

[5]The sons of Perez *were* Hezron and Hamul.

[6]The sons of Zerah *were* Zimri, Ethan, Heman, Calcol, and Dara—five of them in all.

[7]The son of Carmi *was* Achar, the troubler of Israel, who transgressed in the accursed thing.

[8]The son of Ethan *was* Azariah.

[9]Also the sons of Hezron who were born to him *were* Jerahmeel, Ram, and Chelubai.

[10]Ram begot Amminadab, and Amminadab begot Nahshon, leader of the children of Judah;

[11]Nahshon begot Salma, and Salma begot Boaz;

[12]Boaz begot Obed, and Obed begot Jesse;

[13]Jesse begot Eliab his firstborn, Abinadab the second, Shimea the third,

[14]Nethanel the fourth, Raddai the fifth,

[15]Ozem the sixth, *and* David the seventh.

[16]Now their sisters *were* Zeruiah and Abigail. And the sons of Zeruiah *were* Abishai, Joab, and Asahel—three.

[17]Abigail bore Amasa; and the father of Amasa *was* Jether the Ishmaelite.

The Family of Hezron

18Caleb the son of Hezron had children by Azubah, *his* wife, and by Jerioth. Now these were her sons: Jesher, Shobab, and Ardon.

19When Azubah died, Caleb took Ephrath as his wife, who bore him Hur.

20And Hur begot Uri, and Uri begot Bezalel.

21Now afterward Hezron went in to the daughter of Machir the father of Gilead, whom he married when he *was* sixty years old; and she bore him Segub.

22Segub begot Jair, who had twenty-three cities in the land of Gilead.

23(Geshur and Syria took from them the towns of Jair, with Kenath and its towns—sixty towns.) All these *belonged to* the sons of Machir the father of Gilead.

24After Hezron died in Caleb Ephrathah, Hezron's wife Abijah bore him Ashhur the father of Tekoa.

The Family of Jerahmeel

25The sons of Jerahmeel, the firstborn of Hezron, *were* Ram, the firstborn, and Bunah, Oren, Ozem, *and* Ahijah.

26Jerahmeel had another wife, whose name was Atarah; she was the mother of Onam.

27The sons of Ram, the firstborn of Jerahmeel, were Maaz, Jamin, and Eker.

28The sons of Onam were Shammai and Jada. The sons of Shammai *were* Nadab and Abishur.

29And the name of the wife of Abishur *was* Abihail, and she bore him Ahban and Molid.

30The sons of Nadab *were* Seled and Appaim; Seled died without children.

31The son of Appaim *was* Ishi, the son of Ishi *was* Sheshan, and Sheshan's son *was* Ahlai.

32The sons of Jada, the brother of Shammai, *were* Jether and Jonathan; Jether died without children.

[33]The sons of Jonathan *were* Peleth and Zaza. These were the sons of Jerahmeel.

[34]Now Sheshan had no sons, only daughters. And Sheshan had an Egyptian servant whose name *was* Jarha.

[35]Sheshan gave his daughter to Jarha his servant as wife, and she bore him Attai.

[36]Attai begot Nathan, and Nathan begot Zabad;

[37]Zabad begot Ephlal, and Ephlal begot Obed;

[38]Obed begot Jehu, and Jehu begot Azariah;

[39]Azariah begot Helez, and Helez begot Eleasah;

[40]Eleasah begot Sismai, and Sismai begot Shallum;

[41]Shallum begot Jekamiah, and Jekamiah begot Elishama.

The Family of Caleb

[42]The descendants of Caleb the brother of Jerahmeel *were* Mesha, his firstborn, who was the father of Ziph, and the sons of Mareshah the father of Hebron.

[43]The sons of Hebron *were* Korah, Tappuah, Rekem, and Shema.

[44]Shema begot Raham the father of Jorkoam, and Rekem begot Shammai.

[45]And the son of Shammai *was* Maon, and Maon *was* the father of Beth Zur.

[46]Ephah, Caleb’s concubine, bore Haran, Moza, and Gazez; and Haran begot Gazez.

[47]And the sons of Jahdai *were* Regem, Jotham, Geshan, Pelet, Ephah, and Shaaph.

[48]Maachah, Caleb’s concubine, bore Sheber and Tirhanah.

[49]She also bore Shaaph the father of Madmannah, Sheva the father of Machbenah and the father of Gibea. And the daughter of Caleb *was* Achsah.

[50]These were the descendants of Caleb: The sons of Hur, the firstborn of Ephrathah, *were* Shobal the father of Kirjath Jearim,

[51]Salma the father of Bethlehem, *and* Hareph the father of Beth Gader.

[52]And Shobal the father of Kirjath Jearim had descendants: Haroeh, *and* half of the *families of* Manuhoth.

[53]The families of Kirjath Jearim *were* the Ithrites, the Puthites, the Shumathites, and the Mishraites. From these came the Zorathites and the Eshtaolites.

[54]The sons of Salma *were* Bethlehem, the Netophathites, Atroth Beth Joab, half of the Manahethites, and the Zorites.

[55]And the families of the scribes who dwelt at Jabez *were* the Tirathites, the Shimeathites, *and* the Suchathites. These *were* the Kenites who came from Hammath, the father of the house of Rechab.

1 Chronicles 3

The Family of David

[1]Now these were the sons of David who were born to him in Hebron: The firstborn *was* Amnon, by Ahinoam the Jezreelitess; the second, Daniel, by Abigail the Carmelitess;

[2]the third, Absalom the son of Maacah, the daughter of Talmai, king of Geshur; the fourth, Adonijah the son of Haggith;

[3]the fifth, Shephatiah, by Abital; the sixth, Ithream, by his wife Eglah.

[4]*These* six were born to him in Hebron. There he reigned seven years and six months, and in Jerusalem he reigned thirty-three years.

[5]And these were born to him in Jerusalem: Shimea, Shobab, Nathan, and Solomon—four by Bathshua the daughter of Ammiel.

[6]Also *there* were Ibhar, Elishama, Eliphelet,

[7]Nogah, Nepheg, Japhia,

[8]Elishama, Eliada, and Eliphelet—nine *in all*.

[9]*These were* all the sons of David, besides the sons of the concubines, and Tamar their sister.

The Family of Solomon

[10]Solomon's son *was* Rehoboam; Abijah *was* his son, Asa his son, Jehoshaphat his son,

[11]Joram his son, Ahaziah his son, Joash his son,

[12]Amaziah his son, Azariah his son, Jotham his son,

[13]Ahaz his son, Hezekiah his son, Manasseh his son,

[14]Amon his son, *and* Josiah his son.

[15]The sons of Josiah *were* Johanan the firstborn, the second Jehoiakim, the third Zedekiah, and the fourth Shallum.

[16]The sons of Jehoiakim *were* Jeconiah his son *and* Zedekiah his son.

The Family of Jeconiah

[17]And the sons of Jeconiah *were* Assir, Shealtiel his son,

[18]*and* Malchiram, Pedaiah, Shenazzar, Jecamiah, Hoshama, and Nedabiah.

[19]The sons of Pedaiah *were* Zerubbabel and Shimei. The sons of Zerubbabel *were* Meshullam, Hananiah, Shelomith their sister,

[20]and Hashubah, Ohel, Berechiah, Hasadiah, and Jushab-Hesed—five *in all*.

[21]The sons of Hananiah *were* Pelatiah and Jeshaiah, the sons of Rephaiah, the sons of Arnan, the sons of Obadiah, and the sons of Shechaniah.

[22]The son of Shechaniah was Shemaiah. The sons of Shemaiah *were* Hattush, Igal, Bariah, Neariah, and Shaphat—six *in all*.

[23]The sons of Neariah *were* Elioenai, Hezekiah, and Azrikam—three *in all*.

[24]The sons of Elioenai *were* Hodaviah, Eliashib, Pelaiah, Akkub, Johanan, Delaiah, and Anani—seven *in all*.

1 Chronicles 4

The Family of Judah

[1]The sons of Judah *were* Perez, Hezron, Carmi, Hur, and Shobal.

[2]And Reaiah the son of Shobal begot Jahath, and Jahath begot Ahumai and Lahad. These *were* the families of the Zorathites.

[3]These *were* the sons *of the father* of Etam: Jezreel, Ishma, and Idbash; and the name of their sister *was* Hazelelponi;

[4]and Penuel *was* the father of Gedor, and Ezer *was the* father of Hushah. These *were* the sons of Hur, the firstborn of Ephrathah the father of Bethlehem.

[5]And Ashhur the father of Tekoa had two wives, Helah and Naarah.

[6]Naarah bore him Ahuzzam, Hepher, Temeni, and Haahashtari. These *were* the sons of Naarah.

[7]The sons of Helah *were* Zereth, Zohar, and Ethnan;

[8]and Koz begot Anub, Zobebah, and the families of Aharhel the son of Harum.

[9]Now Jabez was more honorable than his brothers, and his mother called his name Jabez, saying, “Because I bore *him* in pain.”

[10]And Jabez called on the God of Israel saying, “Oh, that You would bless me indeed, and enlarge my territory, that Your hand would be with me, and that You would keep *me* from evil, that I may not cause pain!” So God granted him what he requested.

[11]Chelub the brother of Shuhah begot Mehir, who *was* the father of Eshton.

[12]And Eshton begot Beth-Rapha, Paseah, and Tehinnah the father of Ir-Nahash. These *were* the men of Rechah.

[13]The sons of Kenaz *were* Othniel and Seraiah. The sons of Othniel *were* Hathath,

[14]and Meonothai *who* begot Ophrah. Seraiah begot Joab the father of Ge Harashim, for they were craftsmen.

[15]The sons of Caleb the son of Jephunneh *were* Iru, Elah, and Naam. The son of Elah *was* Kenaz.

[16]The sons of Jehallelel *were* Ziph, Ziphah, Tiria, and Asarel.

[17]The sons of Ezrah *were* Jether, Mered, Epher, and Jalon. And *Mered's wife bore* Miriam, Shammai, and Ishbah the father of Eshtemoa.

[18](His wife Jehudijah bore Jered the father of Gedor, Heber the father of Sochoh, and Jekuthiel the father of Zanoah.) And these were the sons of Bithiah the daughter of Pharaoh, whom Mered took.

[19]The sons of Hodiah's wife, the sister of Naham, *were* the fathers of Keilah the Garmite and of Eshtemoa the Maachathite.

[20]And the sons of Shimon *were* Amnon, Rinnah, Ben-Hanan, and Tilon. And the sons of Ishi *were* Zoheth and Ben-Zoheth.

[21]The sons of Shelah the son of Judah *were* Er the father of Lecah, Laadah the father of Mareshah, and the families of the house of the linen workers of the house of Ashbea;

[22]also Jokim, the men of Chozeba, and Joash; Saraph, who ruled in Moab, and Jashubi-Lehem. Now the records are ancient.

[23]These *were* the potters and those who dwell at Netaim and Gederah; there they dwelt with the king for his work.

The Family of Simeon

[24]The sons of Simeon *were* Nemuel, Jamin, Jarib, Zerah, *and* Shaul,

[25]Shallum his son, Mibsam his son, and Mishma his son.

[26]And the sons of Mishma *were* Hamuel his son, Zacchur his son, and Shimei his son.

[27]Shimei had sixteen sons and six daughters; but his brothers did not have many children, nor did any of their families multiply as much as the children of Judah.

[28]They dwelt at Beersheba, Moladah, Hazar Shual,

[29]Bilhah, Ezem, Tolad,

[30]Bethuel, Hormah, Ziklag,

[31]Beth Marcaboth, Hazar Susim, Beth Biri, and at Shaaraim. These *were* their cities until the reign of David.

[32]And their villages *were* Etam, Ain, Rimmon, Tochen, and Ashan—five cities—

[33]and all the villages that *were* around these cities as far as Baal. These *were* their dwelling places, and they maintained their genealogy:

[34]Meshobab, Jamlech, and Joshah the son of Amaziah;

[35]Joel, and Jehu the son of Joshibiah, the son of Seraiah, the son of Asiel;

[36]Elioenai, Jaakobah, Jeshohaiah, Asaiah, Adiel, Jesimiel, and Benaiah;

[37]Ziza the son of Shiphi, the son of Allon, the son of Jedaiah, the son of Shimri, the son of Shemaiah—

[38]these mentioned by name *were* leaders in their families, and their father’s house increased greatly.

[39]So they went to the entrance of Gedor, as far as the east side of the valley, to seek pasture for their flocks.

[40]And they found rich, good pasture, and the land *was* broad, quiet, and peaceful; for some Hamites formerly lived there.

[41]These recorded by name came in the days of Hezekiah king of Judah; and they attacked their tents and the Meunites who were found there, and utterly destroyed them, as it is to this day. So they dwelt in their place, because *there was* pasture for their flocks there.

[42]Now *some* of them, five hundred men of the sons of Simeon, went to Mount Seir, having as their captains Pelatiah, Neariah, Rephaiah, and Uzziel, the sons of Ishi.

[43]And they defeated the rest of the Amalekites who had escaped. They have dwelt there to this day.

1 Chronicles 5

The Family of Reuben

[1]Now the sons of Reuben the firstborn of Israel—he *was* indeed the firstborn, but because he defiled his father's bed, his birthright was given to the sons of Joseph, the son of Israel, so that the genealogy is not listed according to the birthright;

[2]yet Judah prevailed over his brothers, and from him *came* a ruler, although the birthright was Joseph's—

[3]the sons of Reuben the firstborn of Israel were Hanoch, Pallu, Hezron, and Carmi.

[4]The sons of Joel *were* Shemaiah his son, Gog his son, Shimei his son,

[5]Micah his son, Reaiah his son, Baal his son,

[6]and Beerah his son, whom Tiglath-Pileser king of Assyria carried into captivity. He *was* leader of the Reubenites.

[7]And his brethren by their families, when the genealogy of their generations was registered: the chief, Jeiel, and Zechariah,

[8]and Bela the son of Azaz, the son of Shema, the son of Joel, who dwelt in Aroer, as far as Nebo and Baal Meon.

[9]Eastward they settled as far as the entrance of the wilderness this side of the River Euphrates, because their cattle had multiplied in the land of Gilead.

[10]Now in the days of Saul they made war with the Hagrites, who fell by their hand; and they dwelt in their tents throughout the entire *area* east of Gilead.

The Family of Gad

[11]And the children of Gad dwelt next to them in the land of Bashan as far as Salcah:

[12]Joel *was* the chief, Shapham the next, then Jaanai and Shaphat in Bashan,

[13]and their brethren of their father's house: Michael, Meshullam, Sheba, Jorai, Jachan, Zia, and Eber—seven *in all*.

[14]These *were* the children of Abihail the son of Huri, the son of Jaroah, the son of Gilead, the son of Michael, the son of Jeshishai, the son of Jahdo, the son of Buz;

[15]Ahi the son of Abdiel, the son of Guni, *was* chief of their father's house.

[16]And *the* Gadites dwelt in Gilead, in Bashan and in its villages, and in all the common-lands of Sharon within their borders.

[17]All these were registered by genealogies in the days of Jotham king of Judah, and in the days of Jeroboam king of Israel.

[18]The sons of Reuben, the Gadites, and half the tribe of Manasseh *had* forty-four thousand seven hundred and sixty valiant men, men able to bear shield and sword, to shoot with the bow, and skillful in war, who went to war.

[19]They made war with the Hagrites, Jetur, Naphish, and Nodab.

[20]And they were helped against them, and the Hagrites were delivered into their hand, and all who *were* with them, for they cried out to God in the battle. He heeded their prayer, because they put their trust in Him.

[21]Then they took away their livestock—fifty thousand of their camels, two hundred and fifty thousand of their sheep, and two thousand of their donkeys—also one hundred thousand of their men;

[22]for many fell dead, because the war *was* God's. And they dwelt in their place until the captivity.

The Family of Manasseh (East)

[23]So the children of the half-tribe of Manasseh dwelt in the land. Their *numbers* increased from Bashan to Baal Hermon, that is, to Senir, or Mount Hermon.

[24]These *were* the heads of their fathers' houses: Epher, Ishi, Eliel, Azriel, Jeremiah, Hodaviah, and Jahdiel. They were mighty men of valor, famous men, *and* heads of their fathers' houses.

[25]And they were unfaithful to the God of their fathers, and played the harlot after the gods of the peoples of the land, whom God had destroyed before them.

[26]So the God of Israel stirred up the spirit of Pul king of Assyria, that is, Tiglath-Pileser king of Assyria. He carried the Reubenites, the

Gadites, and the half-tribe of Manasseh into captivity. He took them to Halah, Habor, Hara, and the river of Gozan to this day.

1 Chronicles 6

The Family of Levi

[1]The sons of Levi *were* Gershon, Kohath, and Merari.

[2]The sons of Kohath *were* Amram, Izhar, Hebron, and Uzziel.

[3]The children of Amram *were* Aaron, Moses, and Miriam. And the sons of Aaron *were* Nadab, Abihu, Eleazar, and Ithamar.

[4]Eleazar begot Phinehas, *and* Phinehas begot Abishua;

[5]Abishua begot Bukki, and Bukki begot Uzzi;

[6]Uzzi begot Zerahiah, and Zerahiah begot Meraioth;

[7]Meraioth begot Amariah, and Amariah begot Ahitub;

[8]Ahitub begot Zadok, and Zadok begot Ahimaaz;

[9]Ahimaaz begot Azariah, and Azariah begot Johanan;

[10]Johanan begot Azariah (it was he who ministered as priest in the temple that Solomon built in Jerusalem);

[11]Azariah begot Amariah, and Amariah begot Ahitub;

[12]Ahitub begot Zadok, and Zadok begot Shallum;

[13]Shallum begot Hilkiah, and Hilkiah begot Azariah;

[14]Azariah begot Seraiah, and Seraiah begot Jehozadak.

[15]Jehozadak went *into captivity* when the LORD carried Judah and Jerusalem into captivity by the hand of Nebuchadnezzar.

[16]The sons of Levi *were* Gershon, Kohath, and Merari.

[17]These are the names of the sons of Gershon: Libni and Shimei.

[18]The sons of Kohath *were* Amram, Izhar, Hebron, and Uzziel.

[19]The sons of Merari *were* Mahli and Mushi. Now these *are* the families of the Levites according to their fathers:

[20]Of Gershon *were* Libni his son, Jahath his son, Zimmah his son,

[21]Joah his son, Iddo his son, Zerah his son, *and* Jeatherai his son.

[22]The sons of Kohath *were* Amminadab his son, Korah his son, Assir his son,

[23]Elkanah his son, Ebiasaph his son, Assir his son,

[24]Tahath his son, Uriel his son, Uzziah his son, and Shaul his son.

[25]The sons of Elkanah *were* Amasai and Ahimoth.

[26]*As for* Elkanah, the sons of Elkanah *were* Zophai his son, Nahath his son,

[27]Eliab his son, Jeroham his son, *and* Elkanah his son.

[28]The sons of Samuel *were Joel* the firstborn, and Abijah the second.

[29]The sons of Merari *were* Mahli, Libni his son, Shimei his son, Uzzah his son,

[30]Shimea his son, Haggiah his son, *and* Asaiah his son.

Musicians in the House of the LORD

[31]Now these are the men whom David appointed over the service of song in the house of the LORD, after the ark came to rest.

[32]They were ministering with music before the dwelling place of the tabernacle of meeting, until Solomon had built the house of the LORD in Jerusalem, and they served in their office according to their order.

[33]And these *are* the ones who ministered with their sons: Of the sons of the Kohathites *were* Heman the singer, the son of Joel, the son of Samuel,

[34]the son of Elkanah, the son of Jeroham, the son of Eliel, the son of Toah,

[35]the son of Zuph, the son of Elkanah, the son of Mahath, the son of Amasai,

[36]the son of Elkanah, the son of Joel, the son of Azariah, the son of Zephaniah,

[37]the son of Tahath, the son of Assir, the son of Ebiasaph, the son of Korah,

[38]the son of Izhar, the son of Kohath, the son of Levi, the son of Israel.

[39]And his brother Asaph, who stood at his right hand, *was* Asaph the son of Berachiah, the son of Shimea,

[40]the son of Michael, the son of Baaseiah, the son of Malchijah,

[41]the son of Ethni, the son of Zerah, the son of Adaiah,

[42]the son of Ethan, the son of Zimmah, the son of Shimei,

[43]the son of Jahath, the son of Gershon, the son of Levi.

44Their brethren, the sons of Merari, on the left hand, *were* Ethan the son of Kishi, the son of Abdi, the son of Malluch,

45the son of Hashabiah, the son of Amaziah, the son of Hilkiah,

46the son of Amzi, the son of Bani, the son of Shamer,

47the son of Mahli, the son of Mushi, the son of Merari, the son of Levi.

48And their brethren, the Levites, *were* appointed to every kind of service of the tabernacle of the house of God.

The Family of Aaron

49But Aaron and his sons offered sacrifices on the altar of burnt offering and on the altar of incense, for all the work of the Most Holy *Place,* and to make atonement for Israel, according to all that Moses the servant of God had commanded.

50Now these *are* the sons of Aaron: Eleazar his son, Phinehas his son, Abishua his son,

51Bukki his son, Uzzi his son, Zerahiah his son,

52Meraioth his son, Amariah his son, Ahitub his son,

53Zadok his son, *and* Ahimaaz his son.

Dwelling Places of the Levites

54Now these *are* their dwelling places throughout their settlements in their territory, for they were *given* by lot to the sons of Aaron, of the family of the Kohathites:

55They gave them Hebron in the land of Judah, with its surrounding common-lands.

56But the fields of the city and its villages they gave to Caleb the son of Jephunneh.

57And to the sons of Aaron they gave *one of* the cities of refuge, Hebron; also Libnah with its common-lands, Jattir, Eshtemoa with its common-lands,

58Hilen with its common-lands, Debir with its common-lands,

59Ashan with its common-lands, and Beth Shemesh with its common-lands.

[60]And from the tribe of Benjamin: Geba with its common-lands, Alemeth with its common-lands, and Anathoth with its common-lands. All their cities among their families *were* thirteen.

[61]To the rest of the family of the tribe of the Kohathites *they gave* by lot ten cities from half the tribe of Manasseh.

[62]And to the sons of Gershon, throughout their families, *they gave* thirteen cities from the tribe of Issachar, from the tribe of Asher, from the tribe of Naphtali, and from the tribe of Manasseh in Bashan.

[63]To the sons of Merari, throughout their families, *they gave* twelve cities from the tribe of Reuben, from the tribe of Gad, and from the tribe of Zebulun.

[64]So the children of Israel gave *these* cities with their common-lands to the Levites.

[65]And they gave by lot from the tribe of the children of Judah, from the tribe of the children of Simeon, and from the tribe of the children of Benjamin these cities which are called by *their* names.

[66]Now some of the families of the sons of Kohath *were given* cities as their territory from the tribe of Ephraim.

[67]And they gave them *one of* the cities of refuge, Shechem with its common-lands, in the mountains of Ephraim, also Gezer with its common-lands,

[68]Jokmeam with its common-lands, Beth Horon with its common-lands,

[69]Aijalon with its common-lands, and Gath Rimmon with its common-lands.

[70]And from the half-tribe of Manasseh: Aner with its common-lands and Bileam with its common-lands, for the rest of the family of the sons of Kohath.

[71]From the family of the half-tribe of Manasseh the sons of Gershon *were given* Golan in Bashan with its common-lands and Ashtaroth with its common-lands.

[72]And from the tribe of Issachar: Kedesh with its common-lands, Daberath with its common-lands,

[73]Ramoth with its common-lands, and Anem with its common-lands.

[74]And from the tribe of Asher: Mashal with its common-lands, Abdon with its common-lands,

[75]Hukok with its common-lands, and Rehob with its common-lands.

[76]And from the tribe of Naphtali: Kedesh in Galilee with its common-lands, Hammon with its common-lands, and Kirjathaim with its common-lands.

[77]From the tribe of Zebulun the rest of the children of Merari *were given* Rimmon with its common-lands and Tabor with its common-lands.

[78]And on the other side of the Jordan, across from Jericho, on the east side of the Jordan, *they were given* from the tribe of Reuben: Bezer in the wilderness with its common-lands, Jahzah with its common-lands,

[79]Kedemoth with its common-lands, and Mephaath with its common-lands.

[80]And from the tribe of Gad: Ramoth in Gilead with its common-lands, Mahanaim with its common-lands,

[81]Heshbon with its common-lands, and Jazer with its common-lands.

1 Chronicles 7

The Family of Issachar

[1]The sons of Issachar *were* Tola, Puah, Jashub, and Shimron—four *in all*.

[2]The sons of Tola *were* Uzzi, Rephaiah, Jeriel, Jahmai, Jibsam, and Shemuel, heads of their father's house. *The sons* of Tola *were* mighty men of valor in their generations; their number in the days of David *was* twenty-two thousand six hundred.

[3]The son of Uzzi *was* Izrahiah, and the sons of Izrahiah *were* Michael, Obadiah, Joel, and Ishiah. All five of them *were* chief men.

[4]And with them, by their generations, according to their fathers' houses, *were* thirty-six thousand troops ready for war; for they had many wives and sons.

[5]Now their brethren among all the families of Issachar *were* mighty men of valor, listed by their genealogies, eighty-seven thousand in all.

The Family of Benjamin

[6]*The sons* of Benjamin *were* Bela, Becher, and Jediael—three *in all*.

[7]The sons of Bela were Ezbon, Uzzi, Uzziel, Jerimoth, and Iri—five *in all*. They *were* heads of *their* fathers' houses, and they were listed by their genealogies, twenty-two thousand and thirty-four mighty men of valor.

[8]The sons of Becher *were* Zemirah, Joash, Eliezer, Elioenai, Omri, Jerimoth, Abijah, Anathoth, and Alemeth. All these *are* the sons of Becher.

[9]And they were recorded by genealogy according to their generations, heads of their fathers' houses, twenty thousand two hundred mighty men of valor.

[10]The son of Jediael *was* Bilhan, and the sons of Bilhan *were* Jeush, Benjamin, Ehud, Chenaanah, Zethan, Tharshish, and Ahishahar.

[11]All these sons of Jediael *were* heads of their fathers' houses; *there were* seventeen thousand two hundred mighty men of valor fit to go out for war *and* battle.

[12]Shuppim and Huppim *were* the sons of Ir, *and* Hushim *was* the son of Aher.

The Family of Naphtali

[13]The sons of Naphtali *were* Jahziel, Guni, Jezer, and Shallum, the sons of Bilhah.

The Family of Manasseh (West)

[14]The descendants of Manasseh: his Syrian concubine bore him Machir the father of Gilead, the father of Asriel.

[15]Machir took as his wife *the sister* of Huppim and Shuppim, whose name *was* Maachah. The name of *Gilead's* grandson *was* Zelophehad, but Zelophehad begot only daughters.

[16](Maachah the wife of Machir bore a son, and she called his name Peresh. The name of his brother *was* Sheresh, and his sons *were* Ulam and Rakem.

[17]The son of Ulam *was* Bedan.) These *were* the descendants of Gilead the son of Machir, the son of Manasseh.

[18]His sister Hammoleketh bore Ishhod, Abiezer, and Mahlah.

[19]And the sons of Shemida were Ahian, Shechem, Likhi, and Aniam.

The Family of Ephraim

[20]The sons of Ephraim *were* Shuthelah, Bered his son, Tahath his son, Eladah his son, Tahath his son,

[21]Zabad his son, Shuthelah his son, and Ezer and Elead. The men of Gath who were born in *that* land killed *them* because they came down to take away their cattle.

[22]Then Ephraim their father mourned many days, and his brethren came to comfort him.

[23]And when he went in to his wife, she conceived and bore a son; and he called his name Beriah, because tragedy had come upon his house.

[24]Now his daughter *was* Sheerah, who built Lower and Upper Beth Horon and Uzzen Sheerah;

[25]and Rephah *was* his son, *as well* as Resheph, and Telah his son, Tahan his son,

[26]Laadan his son, Ammihud his son, Elishama his son,

[27]Nun his son, and Joshua his son.

[28]Now their possessions and dwelling places *were* Bethel and its towns: to the east Naaran, to the west Gezer and its towns, and Shechem and its towns, as far as Ayyah and its towns;

[29]and by the borders of the children of Manasseh *were* Beth Shean and its towns, Taanach and its towns, Megiddo and its towns, Dor and its towns. In these dwelt the children of Joseph, the son of Israel.

The Family of Asher

[30]The sons of Asher *were* Imnah, Ishvah, Ishvi, Beriah, and their sister Serah.

[31]The sons of Beriah *were* Heber and Malchiel, who was the father of Birzaith.

[32]And Heber begot Japhlet, Shomer, Hotham, and their sister Shua.

[33]The sons of Japhlet *were* Pasach, Bimhal, and Ashvath. These *were* the children of Japhlet.

[34]The sons of Shemer *were* Ahi, Rohgah, Jehubbah, and Aram.

[35]And the sons of his brother Helem *were* Zophah, Imna, Shelesh, and Amal.

[36]The sons of Zophah *were* Suah, Harnepher, Shual, Beri, Imrah,

[37]Bezer, Hod, Shamma, Shilshah, Jithran, and Beera.

[38]The sons of Jether *were* Jephunneh, Pispah, and Ara.

[39]The sons of Ulla *were* Arah, Haniel, and Rizia.

[40]All these *were* the children of Asher, heads of *their* fathers' houses, choice men, mighty men of valor, chief leaders. And they were recorded by genealogies among the army fit for battle; their number *was* twenty-six thousand.

1 Chronicles 8

The Family Tree of King Saul of Benjamin

[1]Now Benjamin begot Bela his firstborn, Ashbel the second, Aharah the third,

[2]Nohah the fourth, and Rapha the fifth.

[3]The sons of Bela *were* Addar, Gera, Abihud,

[4]Abishua, Naaman, Ahoah,

[5]Gera, Shephuphan, and Huram.

[6]These *are* the sons of Ehud, who were the heads of the fathers' *houses* of the inhabitants of Geba, and who forced them to move to Manahath:

[7]Naaman, Ahijah, and Gera who forced them to move. He begot Uzza and Ahihud.

[8]Also Shaharaim had children in the country of Moab, after he had sent away Hushim and Baara his wives.

[9]By Hodesh his wife he begot Jobab, Zibia, Mesha, Malcam,

[10]Jeuz, Sachiah, and Mirmah. These *were* his sons, heads of their fathers' *houses*.

[11]And by Hushim he begot Abitub and Elpaal.

[12]The sons of Elpaal *were* Eber, Misham, and Shemed, who built Ono and Lod with its towns;

[13]and Beriah and Shema, who *were* heads of their fathers' *houses* of the inhabitants of Aijalon, who drove out the inhabitants of Gath.

[14]Ahio, Shashak, Jeremoth,

[15]Zebadiah, Arad, Eder,

[16]Michael, Ispah, and Joha *were* the sons of Beriah.

[17]Zebadiah, Meshullam, Hizki, Heber,

[18]Ishmerai, Jizliah, and Jobab *were* the sons of Elpaal.

[19]Jakim, Zichri, Zabdi,

[20]Elienai, Zillethai, Eliel,

[21]Adaiah, Beraiah, and Shimrath *were* the sons of Shimei.

[22]Ishpan, Eber, Eliel,

[23]Abdon, Zichri, Hanan,

[24]Hananiah, Elam, Antothijah,

[25]Iphdeiah, and Penuel *were* the sons of Shashak.

[26]Shamsherai, Shehariah, Athaliah,

[27]Jaareshiah, Elijah, and Zichri *were* the sons of Jeroham.

[28]These *were* heads of the fathers' *houses* by their generations, chief men. These dwelt in Jerusalem.

[29]Now the father of Gibeon, whose wife's name *was* Maacah, dwelt at Gibeon.

[30]And his firstborn son *was* Abdon, then Zur, Kish, Baal, Nadab,

[31]Gedor, Ahio, Zecher,

[32]and Mikloth, *who* begot Shimeah. They also dwelt alongside their relatives in Jerusalem, with their brethren.

[33]Ner begot Kish, Kish begot Saul, and Saul begot Jonathan, Malchishua, Abinadab, and Esh-Baal.

[34]The son of Jonathan *was* Merib-Baal, and Merib-Baal begot Micah.

[35]The sons of Micah *were* Pithon, Melech, Tarea, and Ahaz.

[36]And Ahaz begot Jehoaddah; Jehoaddah begot Alemeth, Azmaveth, and Zimri; and Zimri begot Moza.

[37]Moza begot Binea, Raphah his son, Eleasah his son, *and* Azel his son.

[38]Azel had six sons whose names *were* these: Azrikam, Bocheru, Ishmael, Sheariah, Obadiah, and Hanan. All these *were* the sons of Azel.

[39]And the sons of Eshek his brother *were* Ulam his firstborn, Jeush the second, and Eliphelet the third.

[40]The sons of Ulam were mighty men of valor—archers. *They* had many sons and grandsons, one hundred and fifty *in all*. These *were* all sons of Benjamin.

1 Chronicles 9

[1]So all Israel was recorded by genealogies, and indeed, they *were* inscribed in the book of the kings of Israel. But Judah was carried away captive to Babylon because of their unfaithfulness.

[2]And the first inhabitants who *dwelt* in their possessions in their cities *were* Israelites, priests, Levites, and the Nethinim.

Dwellers in Jerusalem

[3]Now in Jerusalem the children of Judah dwelt, and some of the children of Benjamin, and of the children of Ephraim and Manasseh:

[4]Uthai the son of Ammihud, the son of Omri, the son of Imri, the son of Bani, of the descendants of Perez, the son of Judah.

[5]Of the Shilonites: Asaiah the firstborn and his sons.

[6]Of the sons of Zerah: Jeuel, and their brethren—six hundred and ninety.

[7]Of the sons of Benjamin: Sallu the son of Meshullam, the son of Hodaviah, the son of Hassenuah;

[8]Ibneiah the son of Jeroham; Elah the son of Uzzi, the son of Michri; Meshullam the son of Shephatiah, the son of Reuel, the son of Ibnijah;

[9]and their brethren, according to their generations—nine hundred and fifty-six. All these men *were* heads of a father's *house* in their fathers' houses.

The Priests at Jerusalem

[10]Of the priests: Jedaiah, Jehoiarib, and Jachin;

[11]Azariah the son of Hilkiah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of Ahitub, the officer over the house of God;

[12]Adaiah the son of Jeroham, the son of Pashur, the son of Malchijah; Maasai the son of Adiel, the son of Jahzerah, the son of Meshullam, the son of Meshillemith, the son of Immer;

[13]and their brethren, heads of their fathers' *houses*—one thousand seven hundred and sixty. *They were* very able men for the work of the

service of the house of God.

The Levites at Jerusalem

14Of the Levites: Shemaiah the son of Hasshub, the son of Azrikam, the son of Hashabiah, of the sons of Merari;

15Bakbakkar, Heresh, Galal, and Mattaniah the son of Micah, the son of Zichri, the son of Asaph;

16Obadiah the son of Shemaiah, the son of Galal, the son of Jeduthun; and Berechiah the son of Asa, the son of Elkanah, who lived in the villages of the Netophathites.

The Levite Gatekeepers

17And the gatekeepers *were* Shallum, Akkub, Talmon, Ahiman, and their brethren. Shallum *was* the chief.

18Until then *they had been* gatekeepers for the camps of the children of Levi at the King's Gate on the east.

19Shallum the son of Kore, the son of Ebiasaph, the son of Korah, and his brethren, from his father's house, the Korahites, *were* in charge of the work of the service, gatekeepers of the tabernacle. Their fathers had been keepers of the entrance to the camp of the LORD.

20And Phinehas the son of Eleazar had been the officer over them in time past; the LORD *was* with him.

21Zechariah the son of Meshelemiah *was* keeper of the door of the tabernacle of meeting.

22All those chosen as gatekeepers *were* two hundred and twelve. They were recorded by their genealogy, in their villages. David and Samuel the seer had appointed them to their trusted office.

23So they and their children *were* in charge of the gates of the house of the LORD, the house of the tabernacle, by assignment.

24The gatekeepers were assigned to the four directions: the east, west, north, and south.

25And their brethren in their villages *had* to come with them from time to time for seven days.

26For in this trusted office *were* four chief gatekeepers; they were Levites. And they had charge over the chambers and treasuries of the house of God.

[27]And they lodged *all* around the house of God because they *had* the responsibility, and they *were* in charge of opening *it* every morning.

Other Levite Responsibilities

[28]Now *some* of them were in charge of the serving vessels, for they brought them in and took them out by count.

[29]*Some* of them *were* appointed over the furnishings and over all the implements of the sanctuary, and over the fine flour and the wine and the oil and the incense and the spices.

[30]And *some* of the sons of the priests made the ointment of the spices.

[31]Mattithiah of the Levites, the firstborn of Shallum the Korahite, had the trusted office over the things that were baked in the pans.

[32]And some of their brethren of the sons of the Kohathites *were* in charge of preparing the showbread for every Sabbath.

[33]These are the singers, heads of the fathers' *houses* of the Levites, *who lodged* in the chambers, *and were* free *from other duties;* for they were employed in *that* work day and night.

[34]These heads of the fathers' *houses* of the Levites *were* heads throughout their generations. They dwelt at Jerusalem.

The Family of King Saul

[35]Jeiel the father of Gibeon, whose wife's name *was* Maacah, dwelt at Gibeon.

[36]His firstborn son *was* Abdon, then Zur, Kish, Baal, Ner, Nadab,

[37]Gedor, Ahio, Zechariah, and Mikloth.

[38]And Mikloth begot Shimeam. They also dwelt alongside their relatives in Jerusalem, with their brethren.

[39]Ner begot Kish, Kish begot Saul, and Saul begot Jonathan, Malchishua, Abinadab, and Esh-Baal.

[40]The son of Jonathan *was* Merib-Baal, and Merib-Baal begot Micah.

[41]The sons of Micah *were* Pithon, Melech, Tahrea, *and* Ahaz.

[42]And Ahaz begot Jarah; Jarah begot Alemeth, Azmaveth, and Zimri; and Zimri begot Moza;

[43]Moza begot Binea, Rephaiah his son, Eleasah his son, and Azel his son.

[44]And Azel had six sons whose names *were* these: Azrikam, Bocheru, Ishmael, Sheariah, Obadiah, and Hanan; these *were* the sons of Azel.

1 Chronicles 10

Tragic End of Saul and His Sons

[1]Now the Philistines fought against Israel; and the men of Israel fled from before the Philistines, and fell slain on Mount Gilboa.

[2]Then the Philistines followed hard after Saul and his sons. And the Philistines killed Jonathan, Abinadab, and Malchishua, Saul's sons.

[3]The battle became fierce against Saul. The archers hit him, and he was wounded by the archers.

[4]Then Saul said to his armorbearer, "Draw your sword, and thrust me through with it, lest these uncircumcised men come and abuse me." But his armorbearer would not, for he was greatly afraid. Therefore Saul took a sword and fell on it.

[5]And when his armorbearer saw that Saul was dead, he also fell on his sword and died.

[6]So Saul and his three sons died, and all his house died together.

[7]And when all the men of Israel who *were* in the valley saw that they had fled and that Saul and his sons were dead, they forsook their cities and fled; then the Philistines came and dwelt in them.

[8]So it happened the next day, when the Philistines came to strip the slain, that they found Saul and his sons fallen on Mount Gilboa.

[9]And they stripped him and took his head and his armor, and sent word *throughout* the land of the Philistines to proclaim the news *in the temple* of their idols and among the people.

[10]Then they put his armor in the temple of their gods, and fastened his head in the temple of Dagon.

[11]And when all Jabesh Gilead heard all that the Philistines had done to Saul,

[12]all the valiant men arose and took the body of Saul and the bodies of his sons; and they brought them to Jabesh, and buried their bones under the tamarisk tree at Jabesh, and fasted seven days.

[13]So Saul died for his unfaithfulness which he had committed against the LORD, because he did not keep the word of the LORD, and also because he consulted a medium for guidance.

[14]But *he* did not inquire of the LORD; therefore He killed him, and turned the kingdom over to David the son of Jesse.

1 Chronicles 11

David Made King over All Israel

[1]Then all Israel came together to David at Hebron, saying, “Indeed we *are* your bone and your flesh.

[2]“Also, in time past, even when Saul was king, you *were* the one who led Israel out and brought them in; and the LORD your God said to you, ‘You shall shepherd My people Israel, and be ruler over My people Israel.’ ”

[3]Therefore all the elders of Israel came to the king at Hebron, and David made a covenant with them at Hebron before the LORD. And they anointed David king over Israel, according to the word of the LORD by Samuel.

The City of David

[4]And David and all Israel went to Jerusalem, which is Jebus, where the Jebusites *were,* the inhabitants of the land.

[5]But the inhabitants of Jebus said to David, “You shall not come in here!” Nevertheless David took the stronghold of Zion (that is, the City of David).

[6]Now David said, “Whoever attacks the Jebusites first shall be chief and captain.” And Joab the son of Zeruiah went up first, and became chief.

[7]Then David dwelt in the stronghold; therefore they called it the City of David.

[8]And he built the city around it, from the Millo to the surrounding area. Joab repaired the rest of the city.

[9]So David went on and became great, and the LORD of hosts *was* with him.

The Mighty Men of David

[10]Now these *were* the heads of the mighty men whom David had, who strengthened themselves with him in his kingdom, with all Israel, to make him king, according to the word of the LORD concerning Israel.

[11]And this *is* the number of the mighty men whom David had: Jashobeam the son of a Hachmonite, chief of the captains; he had lifted up his spear against three hundred, killed *by him* at one time.

[12]After him *was* Eleazar the son of Dodo, the Ahohite, who *was one* of the three mighty men.

[13]He was with David at Pasdammim. Now there the Philistines were gathered for battle, and there was a piece of ground full of barley. So the people fled from the Philistines.

[14]But they stationed themselves in the middle of *that* field, defended it, and killed the Philistines. So the LORD brought about a great victory.

[15]Now three of the thirty chief men went down to the rock to David, into the cave of Adullam; and the army of the Philistines encamped in the Valley of Rephaim.

[16]David *was* then in the stronghold, and the garrison of the Philistines *was* then in Bethlehem.

[17]And David said with longing, “Oh, that someone would give me a drink of water from the well of Bethlehem, which is by the gate!”

[18]So the three broke through the camp of the Philistines, drew water from the well of Bethlehem that *was* by the gate, and took *it* and brought *it* to David. Nevertheless David would not drink it, but poured it out to the LORD.

[19]And he said, “Far be it from me, O my God, that I should do this! Shall I drink the blood of these men *who have put* their lives *in jeopardy?* For at the risk of their lives they brought it.” Therefore he would not drink it. These things were done by the three mighty men.

[20]Abishai the brother of Joab was chief of *another* three. He had lifted up his spear against three hundred *men,* killed *them,* and won a name among *these* three.

[21]Of the three he was more honored than the other two men. Therefore he became their captain. However he did not attain to the *first* three.

[22]Benaiah was the son of Jehoiada, the son of a valiant man from Kabzeel, who had done many deeds. He had killed two lion-like heroes of Moab. He also had gone down and killed a lion in the midst of a pit on a snowy day.

[23]And he killed an Egyptian, a man of *great* height, five cubits tall. In the Egyptian's hand *there was* a spear like a weaver's beam; and he went down to him with a staff, wrested the spear out of the Egyptian's hand, and killed him with his own spear.

[24]These *things* Benaiah the son of Jehoiada did, and won a name among three mighty men.

[25]Indeed he was more honored than the thirty, but he did not attain to the *first* three. And David appointed him over his guard.

[26]Also the mighty warriors *were* Asahel the brother of Joab, Elhanan the son of Dodo of Bethlehem,

[27]Shammoth the Harorite, Helez the Pelonite,

[28]Ira the son of Ikkesh the Tekoite, Abiezer the Anathothite,

[29]Sibbechai the Hushathite, Ilai the Ahohite,

[30]Maharai the Netophathite, Heled the son of Baanah the Netophathite,

[31]Ithai the son of Ribai of Gibeah, of the sons of Benjamin, Benaiah the Pirathonite,

[32]Hurai of the brooks of Gaash, Abiel the Arbathite,

[33]Azmaveth the Baharumite, Eliahba the Shaalbonite,

[34]the sons of Hashem the Gizonite, Jonathan the son of Shageh the Hararite,

[35]Ahiam the son of Sacar the Hararite, Eliphal the son of Ur,

[36]Hepher the Mecherathite, Ahijah the Pelonite,

[37]Hezro the Carmelite, Naarai the son of Ezbai,

[38]Joel the brother of Nathan, Mibhar the son of Hagri,

[39]Zelek the Ammonite, Naharai the Berothite (the armorbearer of Joab the son of Zeruiah),

[40]Ira the Ithrite, Gareb the Ithrite,

[41]Uriah the Hittite, Zabad the son of Ahlai,

[42]Adina the son of Shiza the Reubenite (a chief of the Reubenites) and thirty with him,

[43]Hanan the son of Maachah, Joshaphat the Mithnite,

[44]Uzzia the Ashterathite, Shama and Jeiel the sons of Hotham the Aroerite,

[45]Jediael the son of Shimri, and Joha his brother, the Tizite,

[46]Eliel the Mahavite, Jeribai and Joshaviah the sons of Elnaam, Ithmah the Moabite,

[47]Eliel, Obed, and Jaasiel the Mezobaite.

1 Chronicles 12

The Growth of David's Army

[1]Now these *were* the men who came to David at Ziklag while he was still a fugitive from Saul the son of Kish; and they *were* among the mighty men, helpers in the war,

[2]armed with bows, using both the right hand and the left in *hurling* stones and *shooting* arrows with the bow. *They were* of Benjamin, Saul's brethren.

[3]The chief *was* Ahiezer, then Joash, the sons of Shemaah the Gibeathite; Jeziel and Pelet the sons of Azmaveth; Berachah, and Jehu the Anathothite;

[4]Ishmaiah the Gibeonite, a mighty man among the thirty, and over the thirty; Jeremiah, Jahaziel, Johanan, and Jozabad the Gederathite;

[5]Eluzai, Jerimoth, Bealiah, Shemariah, and Shephatiah the Haruphite;

[6]Elkanah, Jisshiah, Azarel, Joezer, and Jashobeam, the Korahites;

[7]and Joelah and Zebadiah the sons of Jeroham of Gedor.

[8]*Some* Gadites joined David at the stronghold in the wilderness, mighty men of valor, men trained for battle, who could handle shield and spear, whose faces *were like* the faces of lions, and *were* as swift as gazelles on the mountains:

[9]Ezer the first, Obadiah the second, Eliab the third,

[10]Mishmannah the fourth, Jeremiah the fifth,

[11]Attai the sixth, Eliel the seventh,

[12]Johanan the eighth, Elzabad the ninth,

[13]Jeremiah the tenth, and Machbanai the eleventh.

[14]These *were* from the sons of Gad, captains of the army; the least was over a hundred, and the greatest was over a thousand.

[15]These *are* the ones who crossed the Jordan in the first month, when it had overflowed all its banks; and they put to flight all *those* in the valleys, to the east and to the west.

[16]Then some of the sons of Benjamin and Judah came to David at the stronghold.

[17]And David went out to meet them, and answered and said to them, “If you have come peaceably to me to help me, my heart will be united with you; but if to betray me to my enemies, since *there is* no wrong in my hands, may the God of our fathers look and bring judgment.”

[18]Then the Spirit came upon Amasai, chief of the captains, *and he said:*

“*We are* yours, O David;
We *are* on your side, O son of Jesse!
Peace, peace to you,
And peace to your helpers!
For your God helps you.”

So David received them, and made them captains of the troop.

[19]And *some* from Manasseh defected to David when he was going with the Philistines to battle against Saul; but they did not help them, for the lords of the Philistines sent him away by agreement, saying, “He may defect to his master Saul *and endanger* our heads.”

[20]When he went to Ziklag, those of Manasseh who defected to him were Adnah, Jozabad, Jediael, Michael, Jozabad, Elihu, and Zillethai, captains of the thousands who *were* from Manasseh.

[21]And they helped David against the bands *of raiders,* for they *were* all mighty men of valor, and they were captains in the army.

[22]For at *that* time they came to David day by day to help him, until *it was* a great army, like the army of God.

David’s Army at Hebron

[23]Now these *were* the numbers of the divisions *that were* equipped for war, *and* came to David at Hebron to turn *over* the kingdom of Saul to him, according to the word of the LORD:

[24]of the sons of Judah bearing shield and spear, six thousand eight hundred armed for war;

[25]of the sons of Simeon, mighty men of valor fit for war, seven thousand one hundred;

[26]of the sons of Levi four thousand six hundred;

[27]Jehoiada, the leader of the Aaronites, and with him three thousand seven hundred;

[28]Zadok, a young man, a valiant warrior, and from his father's house twenty-two captains;

[29]of the sons of Benjamin, relatives of Saul, three thousand (until then the greatest part of them had remained loyal to the house of Saul);

[30]of the sons of Ephraim twenty thousand eight hundred, mighty men of valor, famous men throughout their father's house;

[31]of the half-tribe of Manasseh eighteen thousand, who were designated by name to come and make David king;

[32]of the sons of Issachar who had understanding of the times, to know what Israel ought to do, their chiefs were two hundred; and all their brethren were at their command;

[33]of Zebulun there were fifty thousand who went out to battle, expert in war with all weapons of war, stouthearted men who could keep ranks;

[34]of Naphtali one thousand captains, and with them thirty-seven thousand with shield and spear;

[35]of the Danites who could keep battle formation, twenty-eight thousand six hundred;

[36]of Asher, those who could go out to war, able to keep battle formation, forty thousand;

[37]of the Reubenites and the Gadites and the half-tribe of Manasseh, from the other side of the Jordan, one hundred and twenty thousand armed for battle with every *kind* of weapon of war.

[38]All these men of war, who could keep ranks, came to Hebron with a loyal heart, to make David king over all Israel; and all the rest of Israel *were* of one mind to make David king.

[39]And they were there with David three days, eating and drinking, for their brethren had prepared for them.

[40]Moreover those who were near to them, from as far away as Issachar and Zebulun and Naphtali, were bringing food on donkeys and camels, on mules and oxen—provisions of flour and cakes of figs and cakes of raisins, wine and oil and oxen and sheep abundantly, for *there was* joy in Israel.

1 Chronicles 13

The Ark Brought from Kirjath Jearim

[1]Then David consulted with the captains of thousands and hundreds, *and* with every leader.

[2]And David said to all the assembly of Israel, “If *it seems* good to you, and if it is of the LORD our God, let us send out to our brethren everywhere *who are* left in all the land of Israel, and with them to the priests and Levites *who are* in their cities *and* their common-lands, that they may gather together to us;

[3]“and let us bring the ark of our God back to us, for we have not inquired at it since the days of Saul.”

[4]Then all the assembly said that they would do so, for the thing was right in the eyes of all the people.

[5]So David gathered all Israel together, from Shihor in Egypt to as far as the entrance of Hamath, to bring the ark of God from Kirjath Jearim.

[6]And David and all Israel went up to Baalah, to Kirjath Jearim, which belonged to Judah, to bring up from there the ark of God the LORD, who dwells *between* the cherubim, where *His* name is proclaimed.

[7]So they carried the ark of God on a new cart from the house of Abinadab, and Uzza and Ahio drove the cart.

[8]Then David and all Israel played *music* before God with all *their* might, with singing, on harps, on stringed instruments, on tambourines, on cymbals, and with trumpets.

[9]And when they came to Chidon’s threshing floor, Uzza put out his hand to hold the ark, for the oxen stumbled.

[10]Then the anger of the LORD was aroused against Uzza, and He struck him because he put his hand to the ark; and he died there before God.

[11]And David became angry because of the LORD’s outbreak against Uzza; therefore that place is called Perez Uzza to this day.

[12]David was afraid of God that day, saying, “How can I bring the ark of God to me?”

13So David would not move the ark with him into the City of David, but took it aside into the house of Obed-Edom the Gittite.

14The ark of God remained with the family of Obed-Edom in his house three months. And the LORD blessed the house of Obed-Edom and all that he had.

1 Chronicles 14

David Established at Jerusalem

[1]Now Hiram king of Tyre sent messengers to David, and cedar trees, with masons and carpenters, to build him a house.

[2]So David knew that the LORD had established him as king over Israel, for his kingdom was highly exalted for the sake of His people Israel.

[3]Then David took more wives in Jerusalem, and David begot more sons and daughters.

[4]And these are the names of his children whom he had in Jerusalem: Shammua, Shobab, Nathan, Solomon,

[5]Ibhar, Elishua, Elpelet,

[6]Nogah, Nepheg, Japhia,

[7]Elishama, Beeliada, and Eliphelet.

The Philistines Defeated

[8]Now when the Philistines heard that David had been anointed king over all Israel, all the Philistines went up to search for David. And David heard *of it* and went out against them.

[9]Then the Philistines went and made a raid on the Valley of Rephaim.

[10]And David inquired of God, saying, “Shall I go up against the Philistines? Will You deliver them into my hand?” The LORD said to him, “Go up, for I will deliver them into your hand.”

[11]So they went up to Baal Perazim, and David defeated them there. Then David said, “God has broken through my enemies by my hand like a breakthrough of water.” Therefore they called the name of that place Baal Perazim.

[12]And when they left their gods there, David gave a commandment, and they were burned with fire.

[13]Then the Philistines once again made a raid on the valley.

[14]Therefore David inquired again of God, and God said to him, “You shall not go up after them; circle around them, and come upon them in front of the mulberry trees.

[15]“And it shall be, when you hear a sound of marching in the tops of the mulberry trees, then you shall go out to battle, for God has gone out before you to strike the camp of the Philistines.”

[16]So David did as God commanded him, and they drove back the army of the Philistines from Gibeon as far as Gezer.

[17]Then the fame of David went out into all lands, and the LORD brought the fear of him upon all nations.

1 Chronicles 15

The Ark Brought to Jerusalem

[1]*David* built houses for himself in the City of David; and he prepared a place for the ark of God, and pitched a tent for it.

[2]Then David said, “No one may carry the ark of God but the Levites, for the LORD has chosen them to carry the ark of God and to minister before Him forever.”

[3]And David gathered all Israel together at Jerusalem, to bring up the ark of the LORD to its place, which he had prepared for it.

[4]Then David assembled the children of Aaron and the Levites:

[5]of the sons of Kohath, Uriel the chief, and one hundred and twenty of his brethren;

[6]of the sons of Merari, Asaiah the chief, and two hundred and twenty of his brethren;

[7]of the sons of Gershom, Joel the chief, and one hundred and thirty of his brethren;

[8]of the sons of Elizaphan, Shemaiah the chief, and two hundred of his brethren;

[9]of the sons of Hebron, Eliel the chief, and eighty of his brethren;

[10]of the sons of Uzziel, Amminadab the chief, and one hundred and twelve of his brethren.

[11]And David called for Zadok and Abiathar the priests, and for the Levites: for Uriel, Asaiah, Joel, Shemaiah, Eliel, and Amminadab.

[12]He said to them, “You *are* the heads of the fathers’ *houses* of the Levites; sanctify yourselves, you and your brethren, that you may bring up the ark of the LORD God of Israel to *the place* I have prepared for it.

[13]“For because you *did* not *do it* the first *time,* the LORD our God broke out against us, because we did not consult Him about the proper order.”

[14]So the priests and the Levites sanctified themselves to bring up the ark of the LORD God of Israel.

[15]And the children of the Levites bore the ark of God on their shoulders, by its poles, as Moses had commanded according to the word

of the LORD.

16Then David spoke to the leaders of the Levites to appoint their brethren *to be* the singers accompanied by instruments of music, stringed instruments, harps, and cymbals, by raising the voice with resounding joy.

17So the Levites appointed Heman the son of Joel; and of his brethren, Asaph the son of Berechiah; and of their brethren, the sons of Merari, Ethan the son of Kushaiah;

18and with them their brethren of the second *rank:* Zechariah, Ben, Jaaziel, Shemiramoth, Jehiel, Unni, Eliab, Benaiah, Maaseiah, Mattithiah, Elipheleh, Mikneiah, Obed-Edom, and Jeiel, the gatekeepers;

19the singers, Heman, Asaph, and Ethan, *were* to sound the cymbals of bronze;

20Zechariah, Aziel, Shemiramoth, Jehiel, Unni, Eliab, Maaseiah, and Benaiah, with strings according to Alamoth;

21Mattithiah, Elipheleh, Mikneiah, Obed-Edom, Jeiel, and Azaziah, to direct with harps on the Sheminith;

22Chenaniah, leader of the Levites, was instructor *in charge of* the music, because he *was* skillful;

23Berechiah and Elkanah *were* doorkeepers for the ark;

24Shebaniah, Joshaphat, Nethanel, Amasai, Zechariah, Benaiah, and Eliezer, the priests, were to blow the trumpets before the ark of God; and Obed-Edom and Jehiah, doorkeepers for the ark.

25So David, the elders of Israel, and the captains over thousands went to bring up the ark of the covenant of the LORD from the house of Obed-Edom with joy.

26And so it was, when God helped the Levites who bore the ark of the covenant of the LORD, that they offered seven bulls and seven rams.

27David was clothed with a robe of fine linen, as were all the Levites who bore the ark, the singers, and Chenaniah the music master *with* the singers. David also wore a linen ephod.

28Thus all Israel brought up the ark of the covenant of the LORD with shouting and with the sound of the horn, with trumpets and with cymbals, making music with stringed instruments and harps.

[29]And it happened, *as* the ark of the covenant of the LORD came to the City of David, that Michal, Saul’s daughter, looked through a window and saw King David whirling and playing music; and she despised him in her heart.

1 Chronicles 16

The Ark Placed in the Tabernacle

[1]So they brought the ark of God, and set it in the midst of the tabernacle that David had erected for it. Then they offered burnt offerings and peace offerings before God.

[2]And when David had finished offering the burnt offerings and the peace offerings, he blessed the people in the name of the LORD.

[3]Then he distributed to everyone of Israel, both man and woman, to everyone a loaf of bread, a piece *of meat,* and a cake of raisins.

4And he appointed some of the Levites to minister before the ark of the LORD, to commemorate, to thank, and to praise the LORD God of Israel:

[5]Asaph the chief, and next to him Zechariah, *then* Jeiel, Shemiramoth, Jehiel, Mattithiah, Eliab, Benaiah, and Obed-Edom: Jeiel with stringed instruments and harps, but Asaph made music with cymbals;

[6]Benaiah and Jahaziel the priests regularly *blew* the trumpets before the ark of the covenant of God.

David's Song of Thanksgiving

7On that day David first delivered *this psalm* into the hand of Asaph and his brethren, to thank the LORD:

[8]Oh, give thanks to the LORD!
Call upon His name;
Make known His deeds among the peoples!
[9]Sing to Him, sing psalms to Him;
Talk of all His wondrous works!
[10]Glory in His holy name;
Let the hearts of those rejoice who seek the LORD!
[11]Seek the LORD and His strength;
Seek His face evermore!
[12]Remember His marvelous works which He has done,
His wonders, and the judgments of His mouth,

[13]O seed of Israel His servant,
You children of Jacob, His chosen ones!
[14]He *is* the LORD our God;
His judgments *are* in all the earth.
[15]Remember His covenant forever,
The word which He commanded, for a thousand generations,
[16]*The covenant which* He made with Abraham,
And His oath to Isaac,
[17]And confirmed it to Jacob for a statute,
To Israel *for* an everlasting covenant,
[18]Saying, “To you I will give the land of Canaan
As the allotment of your inheritance,”
[19]When you were few in number,
Indeed very few, and strangers in it.
[20]When they went from one nation to another,
And from *one* kingdom to another people,
[21]He permitted no man to do them wrong;
Yes, He rebuked kings for their sakes,
[22]*Saying,* “Do not touch My anointed ones,
And do My prophets no harm.”
[23]Sing to the LORD, all the earth;
Proclaim the good news of His salvation from day to day.
[24]Declare His glory among the nations,
His wonders among all peoples.
[25]For the LORD *is* great and greatly to be praised;
He *is* also to be feared above all gods.
[26]For all the gods of the peoples *are* idols,
But the LORD made the heavens.
[27]Honor and majesty *are* before Him;
Strength and gladness are in His place.
[28]Give to the LORD, O families of the peoples,
Give to the LORD glory and strength.
[29]Give to the LORD the glory *due* His name;
Bring an offering, and come before Him.
Oh, worship the LORD in the beauty of holiness!

[30]Tremble before Him, all the earth.
The world also is firmly established,
It shall not be moved.
[31]Let the heavens rejoice, and let the earth be glad;
And let them say among the nations, “The LORD reigns.”
[32]Let the sea roar, and all its fullness;
Let the field rejoice, and all that *is* in it.
[33]Then the trees of the woods shall rejoice before the LORD,
For He is coming to judge the earth.
[34]Oh, give thanks to the LORD, for *He is* good!
For His mercy *endures* forever.
[35]And say, “Save us, O God of our salvation;
Gather us together, and deliver us from the Gentiles,
To give thanks to Your holy name,
To triumph in Your praise.”
[36]Blessed *be* the LORD God of Israel
From everlasting to everlasting!

And all the people said, “Amen!” and praised the LORD.

Regular Worship Maintained

[37]So he left Asaph and his brothers there before the ark of the covenant of the LORD to minister before the ark regularly, as every day’s work required;

[38]and Obed-Edom with his sixty-eight brethren, including Obed-Edom the son of Jeduthun, and Hosah, *to be* gatekeepers;

[39]and Zadok the priest and his brethren the priests, before the tabernacle of the LORD at the high place that *was* at Gibeon,

[40]to offer burnt offerings to the LORD on the altar of burnt offering regularly morning and evening, and *to do* according to all that is written in the Law of the LORD which He commanded Israel;

[41]and with them Heman and Jeduthun and the rest who were chosen, who were designated by name, to give thanks to the LORD, because His mercy *endures* forever;

[42]and with them Heman and Jeduthun, to sound aloud with trumpets and cymbals and the musical instruments of God. Now the sons of Jeduthun *were* gatekeepers.

[43]Then all the people departed, every man to his house; and David returned to bless his house.

1 Chronicles 17

God’s Covenant with David

[1]Now it came to pass, when David was dwelling in his house, that David said to Nathan the prophet, “See now, I dwell in a house of cedar, but the ark of the covenant of the LORD *is* under tent curtains.”

[2]Then Nathan said to David, “Do all that *is* in your heart, for God *is* with you.”

[3]But it happened that night that the word of God came to Nathan, saying,

[4]“Go and tell My servant David, ‘Thus says the LORD: “You shall not build Me a house to dwell in.

[5]“For I have not dwelt in a house since the time that I brought up Israel, even to this day, but have gone from tent to tent, and from *one* tabernacle *to another*.

[6]“Wherever I have moved about with all Israel, have I ever spoken a word to any of the judges of Israel, whom I commanded to shepherd My people, saying, ‘Why have you not built Me a house of cedar?’��” ’

[7]“Now therefore, thus shall you say to My servant David, ‘Thus says the LORD of hosts: “I took you from the sheepfold, from following the sheep, to be ruler over My people Israel.

[8]“And I have been with you wherever you have gone, and have cut off all your enemies from before you, and have made you a name like the name of the great men who *are* on the earth.

[9]“Moreover I will appoint a place for My people Israel, and will plant them, that they may dwell in a place of their own and move no more; nor shall the sons of wickedness oppress them anymore, as previously,

[10]“since the time that I commanded judges *to be* over My people Israel. Also I will subdue all your enemies. Furthermore I tell you that the LORD will build you a house.

[11]“And it shall be, when your days are fulfilled, when you must go *to be* with your fathers, that I will set up your seed after you, who will be of your sons; and I will establish his kingdom.

[12]“He shall build Me a house, and I will establish his throne forever.

[13]“I will be his Father, and he shall be My son; and I will not take My mercy away from him, as I took *it* from *him* who was before you.

[14]“And I will establish him in My house and in My kingdom forever; and his throne shall be established forever.” ’ ”

[15]According to all these words and according to all this vision, so Nathan spoke to David.

16Then King David went in and sat before the LORD; and he said: “Who *am* I, O LORD God? And what is my house, that You have brought me this far?

[17]“And *yet* this was a small thing in Your sight, O God; and You have *also* spoken of Your servant’s house for a great while to come, and have regarded me according to the rank of a man of high degree, O LORD God.

[18]“What more can David *say* to You for the honor of Your servant? For You know Your servant.

[19]“O LORD, for Your servant’s sake, and according to Your own heart, You have done all this greatness, in making known all these great things.

[20]“O LORD, *there is* none like You, nor *is there any* God besides You, according to all that we have heard with our ears.

[21]“And who *is* like Your people Israel, the one nation on the earth whom God went to redeem for Himself *as* a people—to make for Yourself a name by great and awesome deeds, by driving out nations from before Your people whom You redeemed from Egypt?

[22]“For You have made Your people Israel Your very own people forever; and You, LORD, have become their God.

23“And now, O LORD, the word which You have spoken concerning Your servant and concerning his house, *let it* be established forever, and do as You have said.

[24]“So let it be established, that Your name may be magnified forever, saying, ‘The LORD of hosts, the God of Israel, *is* Israel’s God.’ And let the house of Your servant David be established before You.

[25]“For You, O my God, have revealed to Your servant that You will build him a house. Therefore Your servant has found it *in his heart* to

pray before You.

[26]“And now, LORD, You are God, and have promised this goodness to Your servant.

[27]“Now You have been pleased to bless the house of Your servant, that it may continue before You forever; for You have blessed it, O LORD, and *it shall be* blessed forever.”

1 Chronicles 18

David's Further Conquests

[1]After this it came to pass that David attacked the Philistines, subdued them, and took Gath and its towns from the hand of the Philistines.

[2]Then he defeated Moab, and the Moabites became David's servants, *and* brought tribute.

[3]And David defeated Hadadezer king of Zobah *as far as* Hamath, as he went to establish his power by the River Euphrates.

[4]David took from him one thousand chariots, seven thousand horsemen, and twenty thousand foot soldiers. Also David hamstrung all the chariot *horses,* except that he spared enough of them for one hundred chariots.

[5]When the Syrians of Damascus came to help Hadadezer king of Zobah, David killed twenty-two thousand of the Syrians.

[6]Then David put *garrisons* in Syria of Damascus; and the Syrians became David's servants, *and* brought tribute. So the LORD preserved David wherever he went.

[7]And David took the shields of gold that were on the servants of Hadadezer, and brought them to Jerusalem.

[8]Also from Tibhath and from Chun, cities of Hadadezer, David brought a large amount of bronze, with which Solomon made the bronze Sea, the pillars, and the articles of bronze.

[9]Now when Tou king of Hamath heard that David had defeated all the army of Hadadezer king of Zobah,

[10]he sent Hadoram his son to King David, to greet him and bless him, because he had fought against Hadadezer and defeated him (for Hadadezer had been at war with Tou); and *Hadoram brought with him* all kinds of articles of gold, silver, and bronze.

[11]King David also dedicated these to the LORD, along with the silver and gold that he had brought from all *these* nations—from Edom, from Moab, from the people of Ammon, from the Philistines, and from Amalek.

12Moreover Abishai the son of Zeruiah killed eighteen thousand Edomites in the Valley of Salt.

13He also put garrisons in Edom, and all the Edomites became David's servants. And the LORD preserved David wherever he went.

David's Administration

14So David reigned over all Israel, and administered judgment and justice to all his people.

15Joab the son of Zeruiah *was* over the army; Jehoshaphat the son of Ahilud *was* recorder;

16Zadok the son of Ahitub and Abimelech the son of Abiathar *were* the priests; Shavsha *was* the scribe;

17Benaiah the son of Jehoiada *was* over the Cherethites and the Pelethites; and David's sons *were* chief ministers at the king's side.

1 Chronicles 19

The Ammonites and Syrians Defeated

[1]It happened after this that Nahash the king of the people of Ammon died, and his son reigned in his place.

[2]Then David said, “I will show kindness to Hanun the son of Nahash, because his father showed kindness to me.” So David sent messengers to comfort him concerning his father. And David’s servants came to Hanun in the land of the people of Ammon to comfort him.

[3]And the princes of the people of Ammon said to Hanun, “Do you think that David really honors your father because he has sent comforters to you? Did his servants not come to you to search and to overthrow and to spy out the land?”

[4]Therefore Hanun took David’s servants, shaved them, and cut off their garments in the middle, at their buttocks, and sent them away.

[5]Then *some* went and told David about the men; and he sent to meet them, because the men were greatly ashamed. And the king said, “Wait at Jericho until your beards have grown, and *then* return.”

[6]When the people of Ammon saw that they had made themselves repulsive to David, Hanun and the people of Ammon sent a thousand talents of silver to hire for themselves chariots and horsemen from Mesopotamia, from Syrian Maacah, and from Zobah.

[7]So they hired for themselves thirty-two thousand chariots, with the king of Maacah and his people, who came and encamped before Medeba. Also the people of Ammon gathered together from their cities, and came to battle.

[8]Now when David heard *of it,* he sent Joab and all the army of the mighty men.

[9]Then the people of Ammon came out and put themselves in battle array before the gate of the city, and the kings who had come *were* by themselves in the field.

[10]When Joab saw that the battle line was against him before and behind, he chose some of Israel’s best and put *them* in battle array against the Syrians.

[11]And the rest of the people he put under the command of Abishai his brother, and they set *themselves* in battle array against the people of Ammon.

[12]Then he said, “If the Syrians are too strong for me, then you shall help me; but if the people of Ammon are too strong for you, then I will help you.

[13]“Be of good courage, and let us be strong for our people and for the cities of our God. And may the LORD do *what is* good in His sight.”

[14]So Joab and the people who *were* with him drew near for the battle against the Syrians, and they fled before him.

[15]When the people of Ammon saw that the Syrians were fleeing, they also fled before Abishai his brother, and entered the city. So Joab went to Jerusalem.

[16]Now when the Syrians saw that they had been defeated by Israel, they sent messengers and brought the Syrians who were beyond the River, and Shophach the commander of Hadadezer’s army *went* before them.

[17]When it was told David, he gathered all Israel, crossed over the Jordan and came upon them, and set up in battle array against them. So when David had set up in *battle* array against the Syrians, they fought with him.

[18]Then the Syrians fled before Israel; and David killed seven thousand charioteers and forty thousand foot soldiers of the Syrians, and killed Shophach the commander of the army.

[19]And when the servants of Hadadezer saw that they were defeated by Israel, they made peace with David and became his servants. So the Syrians were not willing to help the people of Ammon anymore.

1 Chronicles 20

Rabbah Is Conquered

[1]It happened in the spring of the year, at the time kings go out *to battle,* that Joab led out the armed forces and ravaged the country of the people of Ammon, and came and besieged Rabbah. But David stayed at Jerusalem. And Joab defeated Rabbah and overthrew it.

[2]Then David took their king's crown from his head, and found it to weigh a talent of gold, and *there were* precious stones in it. And it was set on David's head. Also he brought out the spoil of the city in great abundance.

[3]And he brought out the people who *were* in it, and put *them* to work with saws, with iron picks, and with axes. So David did to all the cities of the people of Ammon. Then David and all the people returned *to* Jerusalem.

Philistine Giants Destroyed

[4]Now it happened afterward that war broke out at Gezer with the Philistines, at which time Sibbechai the Hushathite killed Sippai, *who was one* of the sons of the giant. And they were subdued.

[5]Again there was war with the Philistines, and Elhanan the son of Jair killed Lahmi the brother of Goliath the Gittite, the shaft of whose spear *was* like a weaver's beam.

[6]Yet again there was war at Gath, where there was a man of *great* stature, with twenty-four fingers and toes, six *on each hand* and six *on each foot;* and he also was born to the giant.

[7]So when he defied Israel, Jonathan the son of Shimea, David's brother, killed him.

[8]These were born to the giant in Gath, and they fell by the hand of David and by the hand of his servants.

1 Chronicles 21

The Census of Israel and Judah

[1]Now Satan stood up against Israel, and moved David to number Israel.

[2]So David said to Joab and to the leaders of the people, “Go, number Israel from Beersheba to Dan, and bring the number of them to me that I may know *it*.”

[3]And Joab answered, “May the LORD make His people a hundred times more than they are. But, my lord the king, *are* they not all my lord’s servants? Why then does my lord require this thing? Why should he be a cause of guilt in Israel?”

[4]Nevertheless the king’s word prevailed against Joab. Therefore Joab departed and went throughout all Israel and came to Jerusalem.

[5]Then Joab gave the sum of the number of the people to David. All Israel *had* one million one hundred thousand men who drew the sword, and Judah *had* four hundred and seventy thousand men who drew the sword.

[6]But he did not count Levi and Benjamin among them, for the king’s word was abominable to Joab.

[7]And God was displeased with this thing; therefore He struck Israel.

[8]So David said to God, “I have sinned greatly, because I have done this thing; but now, I pray, take away the iniquity of Your servant, for I have done very foolishly.”

[9]Then the LORD spoke to Gad, David’s seer, saying,

[10]“Go and tell David, saying, ‘Thus says the LORD: “I offer you three *things;* choose one of them for yourself, that I may do *it* to you.” ’ ”

[11]So Gad came to David and said to him, “Thus says the LORD: ‘Choose for yourself,

[12]‘either three years of famine, or three months to be defeated by your foes with the sword of your enemies overtaking *you,* or else for three days the sword of the LORD—the plague in the land, with the angel of the LORD destroying throughout all the territory of Israel.’ Now consider what answer I should take back to Him who sent me.”

[13]And David said to Gad, “I am in great distress. Please let me fall into the hand of the LORD, for His mercies *are* very great; but do not let me fall into the hand of man.”

[14]So the LORD sent a plague upon Israel, and seventy thousand men of Israel fell.

[15]And God sent an angel to Jerusalem to destroy it. As he was destroying, the LORD looked and relented of the disaster, and said to the angel who was destroying, “It is enough; now restrain your hand.” And the angel of the LORD stood by the threshing floor of Ornan the Jebusite.

[16]Then David lifted his eyes and saw the angel of the LORD standing between earth and heaven, having in his hand a drawn sword stretched out over Jerusalem. So David and the elders, clothed in sackcloth, fell on their faces.

[17]And David said to God, “Was it not I who commanded the people to be numbered? I am the one who has sinned and done evil indeed; but these sheep, what have they done? Let Your hand, I pray, O LORD my God, be against me and my father’s house, but not against Your people that they should be plagued.”

[18]Therefore, the angel of the LORD commanded Gad to say to David that David should go and erect an altar to the LORD on the threshing floor of Ornan the Jebusite.

[19]So David went up at the word of Gad, which he had spoken in the name of the LORD.

[20]Now Ornan turned and saw the angel; and his four sons *who were* with him hid themselves, but Ornan continued threshing wheat.

[21]So David came to Ornan, and Ornan looked and saw David. And he went out from the threshing floor, and bowed before David with *his* face to the ground.

[22]Then David said to Ornan, “Grant me the place of *this* threshing floor, that I may build an altar on it to the LORD. You shall grant it to me at the full price, that the plague may be withdrawn from the people.”

[23]But Ornan said to David, “Take *it* to yourself, and let my lord the king do *what is* good in his eyes. Look, I *also* give *you* the oxen for

burnt offerings, the threshing implements for wood, and the wheat for the grain offering; I give *it* all.”

[24]Then King David said to Ornan, “No, but I will surely buy *it* for the full price, for I will not take what is yours for the LORD, nor offer burnt offerings with *that which* costs *me* nothing.”

[25]So David gave Ornan six hundred shekels of gold by weight for the place.

[26]And David built there an altar to the LORD, and offered burnt offerings and peace offerings, and called on the LORD; and He answered him from heaven by fire on the altar of burnt offering.

[27]So the LORD commanded the angel, and he returned his sword to its sheath.

[28]At that time, when David saw that the LORD had answered him on the threshing floor of Ornan the Jebusite, he sacrificed there.

[29]For the tabernacle of the LORD and the altar of the burnt offering, which Moses had made in the wilderness, *were* at that time at the high place in Gibeon.

[30]But David could not go before it to inquire of God, for he was afraid of the sword of the angel of the LORD.

1 Chronicles 22

David Prepares to Build the Temple

[1]Then David said, “This *is* the house of the LORD God, and this *is* the altar of burnt offering for Israel.”

[2]So David commanded to gather the aliens who *were* in the land of Israel; and he appointed masons to cut hewn stones to build the house of God.

[3]And David prepared iron in abundance for the nails of the doors of the gates and for the joints, and bronze in abundance beyond measure,

[4]and cedar trees in abundance; for the Sidonians and those from Tyre brought much cedar wood to David.

[5]Now David said, “Solomon my son *is* young and inexperienced, and the house to be built for the LORD *must be* exceedingly magnificent, famous and glorious throughout all countries. I will now make preparation for it.” So David made abundant preparations before his death.

[6]Then he called for his son Solomon, and charged him to build a house for the LORD God of Israel.

[7]And David said to Solomon: “My son, as for me, it was in my mind to build a house to the name of the LORD my God;

[8]“but the word of the LORD came to me, saying, ‘You have shed much blood and have made great wars; you shall not build a house for My name, because you have shed much blood on the earth in My sight.

[9]‘Behold, a son shall be born to you, who shall be a man of rest; and I will give him rest from all his enemies all around. His name shall be Solomon, for I will give peace and quietness to Israel in his days.

[10]‘He shall build a house for My name, and he shall be My son, and I *will be* his Father; and I will establish the throne of his kingdom over Israel forever.’

[11]“Now, my son, may the LORD be with you; and may you prosper, and build the house of the LORD your God, as He has said to you.

[12]“Only may the LORD give you wisdom and understanding, and give you charge concerning Israel, that you may keep the law of the LORD

your God.

[13]"Then you will prosper, if you take care to fulfill the statutes and judgments with which the LORD charged Moses concerning Israel. Be strong and of good courage; do not fear nor be dismayed.

[14]"Indeed I have taken much trouble to prepare for the house of the LORD one hundred thousand talents of gold and one million talents of silver, and bronze and iron beyond measure, for it is so abundant. I have prepared timber and stone also, and you may add to them.

[15]"Moreover *there are* workmen with you in abundance: woodsmen and stonecutters, and all types of skillful men for every kind of work.

[16]"Of gold and silver and bronze and iron *there is* no limit. Arise and begin working, and the LORD be with you."

[17]David also commanded all the leaders of Israel to help Solomon his son, *saying,*

[18]"*Is* not the LORD your God with you? And has He *not* given you rest on every side? For He has given the inhabitants of the land into my hand, and the land is subdued before the LORD and before His people.

[19]"Now set your heart and your soul to seek the LORD your God. Therefore arise and build the sanctuary of the LORD God, to bring the ark of the covenant of the LORD and the holy articles of God into the house that is to be built for the name of the LORD."

1 Chronicles 23

The Divisions of the Levites

[1]So when David was old and full of days, he made his son Solomon king over Israel.

[2]And he gathered together all the leaders of Israel, with the priests and the Levites.

[3]Now the Levites were numbered from the age of thirty years and above; and the number of individual males was thirty-eight thousand.

[4]Of these, twenty-four thousand *were* to look after the work of the house of the LORD, six thousand *were* officers and judges,

[5]four thousand *were* gatekeepers, and four thousand praised the LORD with *musical* instruments, “which I made,” *said David,* “for giving praise.”

[6]Also David separated them into divisions among the sons of Levi: Gershon, Kohath, and Merari.

[7]Of the Gershonites: Laadan and Shimei.

[8]The sons of Laadan: the first Jehiel, then Zetham and Joel—three *in all*.

[9]The sons of Shimei: Shelomith, Haziel, and Haran—three *in all*. These were the heads of the fathers’ *houses* of Laadan.

[10]And the sons of Shimei: Jahath, Zina, Jeush, and Beriah. These *were* the four sons of Shimei.

[11]Jahath was the first and Zizah the second. But Jeush and Beriah did not have many sons; therefore they were assigned as one father’s house.

[12]The sons of Kohath: Amram, Izhar, Hebron, and Uzziel—four *in all*.

[13]The sons of Amram: Aaron and Moses; and Aaron was set apart, he and his sons forever, that he should sanctify the most holy things, to burn incense before the LORD, to minister to Him, and to give the blessing in His name forever.

[14]Now the sons of Moses the man of God were reckoned to the tribe of Levi.

[15]The sons of Moses *were* Gershon and Eliezer.

[16]Of the sons of Gershon, Shebuel *was* the first.

[17]Of the descendants of Eliezer, Rehabiah was the first. And Eliezer had no other sons, but the sons of Rehabiah were very many.

[18]Of the sons of Izhar, Shelomith *was* the first.

[19]Of the sons of Hebron, Jeriah *was* the first, Amariah the second, Jahaziel the third, and Jekameam the fourth.

[20]Of the sons of Uzziel, Michah *was* the first and Jesshiah the second.

[21]The sons of Merari *were* Mahli and Mushi. The sons of Mahli *were* Eleazar and Kish.

[22]And Eleazar died, and had no sons, but only daughters; and their brethren, the sons of Kish, took them *as wives*.

[23]The sons of Mushi *were* Mahli, Eder, and Jeremoth—three *in all*.

[24]These *were* the sons of Levi by their fathers' houses—the heads of the fathers' *houses* as they were counted individually by the number of their names, who did the work for the service of the house of the LORD, from the age of twenty years and above.

[25]For David said, "The LORD God of Israel has given rest to His people, that they may dwell in Jerusalem forever";

[26]and also to the Levites, "They shall no longer carry the tabernacle, or any of the articles for its service."

[27]For by the last words of David the Levites *were* numbered from twenty years old and above;

[28]because their duty *was* to help the sons of Aaron in the service of the house of the LORD, in the courts and in the chambers, in the purifying of all holy things and the work of the service of the house of God,

[29]both with the showbread and the fine flour for the grain offering, with the unleavened cakes and *what is baked in* the pan, with what is mixed and with all kinds of measures and sizes;

[30]to stand every morning to thank and praise the LORD, and likewise at evening;

[31]and at every presentation of a burnt offering to the LORD on the Sabbaths and on the New Moons and on the set feasts, by number according to the ordinance governing them, regularly before the LORD;

[32]and that they should attend to the needs of the tabernacle of meeting, the needs of the holy *place,* and the needs of the sons of Aaron their brethren in the work of the house of the LORD.

1 Chronicles 24

The Divisions of the Priests

[1]Now *these are* the divisions of the sons of Aaron. The sons of Aaron *were* Nadab, Abihu, Eleazar, and Ithamar.

[2]And Nadab and Abihu died before their father, and had no children; therefore Eleazar and Ithamar ministered as priests.

[3]Then David with Zadok of the sons of Eleazar, and Ahimelech of the sons of Ithamar, divided them according to the schedule of their service.

[4]There were more leaders found of the sons of Eleazar than of the sons of Ithamar, and *thus* they were divided. Among the sons of Eleazar *were* sixteen heads of *their* fathers' houses, and eight heads of their fathers' houses among the sons of Ithamar.

[5]Thus they were divided by lot, one group as another, for there were officials of the sanctuary and officials *of the house* of God, from the sons of Eleazar and from the sons of Ithamar.

[6]And the scribe, Shemaiah the son of Nethanel, *one of* the Levites, wrote them down before the king, the leaders, Zadok the priest, Ahimelech the son of Abiathar, and the heads of the fathers' *houses* of the priests and Levites, one father's house taken for Eleazar and *one* for Ithamar.

[7]Now the first lot fell to Jehoiarib, the second to Jedaiah,
[8]the third to Harim, the fourth to Seorim,
[9]the fifth to Malchijah, the sixth to Mijamin,
[10]the seventh to Hakkoz, the eighth to Abijah,
[11]the ninth to Jeshua, the tenth to Shecaniah,
[12]the eleventh to Eliashib, the twelfth to Jakim,
[13]the thirteenth to Huppah, the fourteenth to Jeshebeab,
[14]the fifteenth to Bilgah, the sixteenth to Immer,
[15]the seventeenth to Hezir, the eighteenth to Happizzez,
[16]the nineteenth to Pethahiah, the twentieth to Jehezekel,
[17]the twenty-first to Jachin, the twenty-second to Gamul,

[18]the twenty-third to Delaiah, the twenty-fourth to Maaziah.

[19]This *was* the schedule of their service for coming into the house of the LORD according to their ordinance by the hand of Aaron their father, as the LORD God of Israel had commanded him.

Other Levites

[20]And the rest of the sons of Levi: of the sons of Amram, Shubael; of the sons of Shubael, Jehdeiah.

[21]Concerning Rehabiah, of the sons of Rehabiah, the first *was* Isshiah.

[22]Of the Izharites, Shelomoth; of the sons of Shelomoth, Jahath.

[23]Of the sons *of Hebron,* Jeriah *was the first,* Amariah the second, Jahaziel the third, *and* Jekameam the fourth.

[24]*Of* the sons of Uzziel, Michah; of the sons of Michah, Shamir.

[25]The brother of Michah, Isshiah; of the sons of Isshiah, Zechariah.

[26]The sons of Merari *were* Mahli and Mushi; the son of Jaaziah, Beno.

[27]The sons of Merari by Jaaziah *were* Beno, Shoham, Zaccur, and Ibri.

[28]Of Mahli: Eleazar, who had no sons.

[29]Of Kish: the son of Kish, Jerahmeel.

[30]Also the sons of Mushi *were* Mahli, Eder, and Jerimoth. These *were* the sons of the Levites according to their fathers’ houses.

[31]These also cast lots just as their brothers the sons of Aaron did, in the presence of King David, Zadok, Ahimelech, and the heads of the fathers’ *houses* of the priests and Levites. The chief fathers *did* just as their younger brethren.

1 Chronicles 25

The Musicians

[1]Moreover David and the captains of the army separated for the service *some* of the sons of Asaph, of Heman, and of Jeduthun, who *should* prophesy with harps, stringed instruments, and cymbals. And the number of the skilled men performing their service was:

[2]Of the sons of Asaph: Zaccur, Joseph, Nethaniah, and Asharelah; the sons of Asaph *were* under the direction of Asaph, who prophesied according to the order of the king.

[3]Of Jeduthun, the sons of Jeduthun: Gedaliah, Zeri, Jeshaiah, Shimei, Hashabiah, and Mattithiah, six, under the direction of their father Jeduthun, who prophesied with a harp to give thanks and to praise the LORD.

[4]Of Heman, the sons of Heman: Bukkiah, Mattaniah, Uzziel, Shebuel, Jerimoth, Hananiah, Hanani, Eliathah, Giddalti, Romamti-Ezer, Joshbekashah, Mallothi, Hothir, *and* Mahazioth.

[5]All these *were* the sons of Heman the king's seer in the words of God, to exalt his horn. For God gave Heman fourteen sons and three daughters.

[6]All these *were* under the direction of their father for the music *in* the house of the LORD, with cymbals, stringed instruments, and harps, for the service of the house of God. Asaph, Jeduthun, and Heman *were* under the authority of the king.

[7]So the number of them, with their brethren who were instructed in the songs of the LORD, all who were skillful, *was* two hundred and eighty-eight.

[8]And they cast lots for their duty, the small as well as the great, the teacher with the student.

[9]Now the first lot for Asaph came out for Joseph; the second for Gedaliah, him with his brethren and sons, twelve;

[10]the third for Zaccur, his sons and his brethren, twelve;

[11]the fourth for Jizri, his sons and his brethren, twelve;

[12]the fifth for Nethaniah, his sons and his brethren, twelve;

[13]the sixth for Bukkiah, his sons and his brethren, twelve;
[14]the seventh for Jesharelah, his sons and his brethren, twelve;
[15]the eighth for Jeshaiah, his sons and his brethren, twelve;
[16]the ninth for Mattaniah, his sons and his brethren, twelve;
[17]the tenth for Shimei, his sons and his brethren, twelve;
[18]the eleventh for Azarel, his sons and his brethren, twelve;
[19]the twelfth for Hashabiah, his sons and his brethren, twelve;
[20]the thirteenth for Shubael, his sons and his brethren, twelve;
[21]the fourteenth for Mattithiah, his sons and his brethren, twelve;
[22]the fifteenth for Jeremoth, his sons and his brethren, twelve;
[23]the sixteenth for Hananiah, his sons and his brethren, twelve;
[24]the seventeenth for Joshbekashah, his sons and his brethren, twelve;
[25]the eighteenth for Hanani, his sons and his brethren, twelve;
[26]the nineteenth for Mallothi, his sons and his brethren, twelve;
[27]the twentieth for Eliathah, his sons and his brethren, twelve;
[28]the twenty-first for Hothir, his sons and his brethren, twelve;
[29]the twenty-second for Giddalti, his sons and his brethren, twelve;
[30]the twenty-third for Mahazioth, his sons and his brethren, twelve;
[31]the twenty-fourth for Romamti-Ezer, his sons and his brethren, twelve.

1 Chronicles 26

The Gatekeepers

[1]Concerning the divisions of the gatekeepers: of the Korahites, Meshelemiah the son of Kore, of the sons of Asaph.

[2]And the sons of Meshelemiah *were* Zechariah the firstborn, Jediael the second, Zebadiah the third, Jathniel the fourth,

[3]Elam the fifth, Jehohanan the sixth, Eliehoenai the seventh.

[4]Moreover the sons of Obed-Edom *were* Shemaiah the firstborn, Jehozabad the second, Joah the third, Sacar the fourth, Nethanel the fifth,

[5]Ammiel the sixth, Issachar the seventh, Peulthai the eighth; for God blessed him.

[6]Also to Shemaiah his son were sons born who governed their fathers' houses, because they *were* men of great ability.

[7]The sons of Shemaiah *were* Othni, Rephael, Obed, and Elzabad, whose brothers Elihu and Semachiah *were* able men.

[8]All these *were* of the sons of Obed-Edom, they and their sons and their brethren, able men with strength for the work: sixty-two of Obed-Edom.

[9]And Meshelemiah had sons and brethren, eighteen able men.

[10]Also Hosah, of the children of Merari, had sons: Shimri the first (for *though* he was not the firstborn, his father made him the first),

[11]Hilkiah the second, Tebaliah the third, Zechariah the fourth; all the sons and brethren of Hosah *were* thirteen.

[12]Among these *were* the divisions of the gatekeepers, among the chief men, *having* duties just like their brethren, to serve in the house of the LORD.

[13]And they cast lots for each gate, the small as well as the great, according to their father's house.

[14]The lot for the East *Gate* fell to Shelemiah. Then they cast lots *for* his son Zechariah, a wise counselor, and his lot came out for the North Gate;

[15]to Obed-Edom the South Gate, and to his sons the storehouse.

[16]To Shuppim and Hosah *the lot came out* for the West Gate, with the Shallecheth Gate on the ascending highway—watchman opposite watchman.

[17]On the east were *six* Levites, on the north four each day, on the south four each day, and for the storehouse two by two.

[18]As for the Parbar on the west, *there were* four on the highway *and* two at the Parbar.

[19]These were the divisions of the gatekeepers among the sons of Korah and among the sons of Merari.

The Treasuries and Other Duties

20Of the Levites, Ahijah *was* over the treasuries of the house of God and over the treasuries of the dedicated things.

[21]The sons of Laadan, the descendants of the Gershonites of Laadan, heads of their fathers' *houses,* of Laadan the Gershonite: Jehieli.

[22]The sons of Jehieli, Zetham and Joel his brother, *were* over the treasuries of the house of the LORD.

[23]Of the Amramites, the Izharites, the Hebronites, and the Uzzielites:

[24]Shebuel the son of Gershom, the son of Moses, *was* overseer of the treasuries.

[25]And his brethren by Eliezer *were* Rehabiah his son, Jeshaiah his son, Joram his son, Zichri his son, and Shelomith his son.

[26]This Shelomith and his brethren *were* over all the treasuries of the dedicated things which King David and the heads of fathers' *houses,* the captains over thousands and hundreds, and the captains of the army, had dedicated.

[27]Some of the spoils won in battles they dedicated to maintain the house of the LORD.

[28]And all that Samuel the seer, Saul the son of Kish, Abner the son of Ner, and Joab the son of Zeruiah had dedicated, every dedicated *thing,* was under the hand of Shelomith and his brethren.

29Of the Izharites, Chenaniah and his sons *performed* duties as officials and judges over Israel outside Jerusalem.

[30]Of the Hebronites, Hashabiah and his brethren, one thousand seven hundred able men, had the oversight of Israel on the west side of the

Jordan for all the business of the LORD, and in the service of the king.

[31]Among the Hebronites, Jerijah *was* head of the Hebronites according to his genealogy of the fathers. In the fortieth year of the reign of David they were sought, and there were found among them capable men at Jazer of Gilead.

[32]And his brethren *were* two thousand seven hundred able men, heads of fathers' *houses,* whom King David made officials over the Reubenites, the Gadites, and the half-tribe of Manasseh, for every matter pertaining to God and the affairs of the king.

1 Chronicles 27

The Military Divisions

[1]And the children of Israel, according to their number, the heads of fathers' *houses,* the captains of thousands and hundreds and their officers, served the king in every matter of the *military* divisions. *These divisions* came in and went out month by month throughout all the months of the year, each division *having* twenty-four thousand.

[2]Over the first division for the first month *was* Jashobeam the son of Zabdiel, and in his division *were* twenty-four thousand;

[3]*he was* of the children of Perez, and the chief of all the captains of the army for the first month.

[4]Over the division of the second month *was* Dodai an Ahohite, and of his division Mikloth also *was* the leader; in his division *were* twenty-four thousand.

[5]The third captain of the army for the third month *was* Benaiah, the son of Jehoiada the priest, who was chief; in his division *were* twenty-four thousand.

[6]This was the Benaiah *who was* mighty *among* the thirty, and was over the thirty; in his division *was* Ammizabad his son.

[7]The fourth *captain* for the fourth month *was* Asahel the brother of Joab, and Zebadiah his son after him; in his division *were* twenty-four thousand.

[8]The fifth *captain* for the fifth month *was* Shamhuth the Izrahite; in his division were twenty-four thousand.

[9]The sixth *captain* for the sixth month *was* Ira the son of Ikkesh the Tekoite; in his division *were* twenty-four thousand.

[10]The seventh *captain* for the seventh month *was* Helez the Pelonite, of the children of Ephraim; in his division *were* twenty-four thousand.

[11]The eighth *captain* for the eighth month *was* Sibbechai the Hushathite, of the Zarhites; in his division *were* twenty-four thousand.

[12]The ninth *captain* for the ninth month *was* Abiezer the Anathothite, of the Benjamites; in his division *were* twenty-four thousand.

[13]The tenth *captain* for the tenth month *was* Maharai the Netophathite, of the Zarhites; in his division *were* twenty-four thousand.

[14]The eleventh *captain* for the eleventh month *was* Benaiah the Pirathonite, of the children of Ephraim; in his division *were* twenty-four thousand.

[15]The twelfth *captain* for the twelfth month *was* Heldai the Netophathite, of Othniel; in his division *were* twenty-four thousand.

Leaders of Tribes

16Furthermore, over the tribes of Israel: the officer over the Reubenites *was* Eliezer the son of Zichri; over the Simeonites, Shephatiah the son of Maachah;

[17]*over* the Levites, Hashabiah the son of Kemuel; over the Aaronites, Zadok;

[18]*over* Judah, Elihu, *one* of David’s brothers; *over* Issachar, Omri the son of Michael;

[19]*over* Zebulun, Ishmaiah the son of Obadiah; *over* Naphtali, Jerimoth the son of Azriel;

[20]*over* the children of Ephraim, Hoshea the son of Azaziah; *over* the half-tribe of Manasseh, Joel the son of Pedaiah;

[21]*over* the half-*tribe* of Manasseh in Gilead, Iddo the son of Zechariah; *over* Benjamin, Jaasiel the son of Abner;

[22]*over* Dan, Azarel the son of Jeroham. These *were* the leaders of the tribes of Israel.

23But David did not take the number of those twenty years old and under, because the LORD had said He would multiply Israel like the stars of the heavens.

[24]Joab the son of Zeruiah began a census, but he did not finish, for wrath came upon Israel because of this census; nor was the number recorded in the account of the chronicles of King David.

Other State Officials

25And Azmaveth the son of Adiel *was* over the king’s treasuries; and Jehonathan the son of Uzziah was over the storehouses in the field, in the cities, in the villages, and in the fortresses.

[26]Ezri the son of Chelub was over those who did the work of the field for tilling the ground.

[27]And Shimei the Ramathite *was* over the vineyards, and Zabdi the Shiphmite was over the produce of the vineyards for the supply of wine.

[28]Baal-Hanan the Gederite was over the olive trees and the sycamore trees that *were* in the lowlands, and Joash *was* over the store of oil.

[29]And Shitrai the Sharonite *was* over the herds that fed in Sharon, and Shaphat the son of Adlai was over the herds *that were* in the valleys.

[30]Obil the Ishmaelite *was* over the camels, Jehdeiah the Meronothite *was* over the donkeys,

[31]and Jaziz the Hagrite *was* over the flocks. All these *were* the officials over King David’s property.

[32]Also Jehonathan, David’s uncle, *was* a counselor, a wise man, and a scribe; and Jehiel the son of Hachmoni *was* with the king’s sons.

[33]Ahithophel *was* the king’s counselor, and Hushai the Archite *was* the king’s companion.

[34]After Ahithophel *was* Jehoiada the son of Benaiah, then Abiathar. And the general of the king’s army *was* Joab.

1 Chronicles 28

Solomon Instructed to Build the Temple

[1]Now David assembled at Jerusalem all the leaders of Israel: the officers of the tribes and the captains of the divisions who served the king, the captains over thousands and captains over hundreds, and the stewards over all the substance and possessions of the king and of his sons, with the officials, the valiant men, and all the mighty men of valor.

[2]Then King David rose to his feet and said, “Hear me, my brethren and my people: I *had* it in my heart to build a house of rest for the ark of the covenant of the LORD, and for the footstool of our God, and had made preparations to build it.

[3]“But God said to me, ‘You shall not build a house for My name, because you *have been* a man of war and have shed blood.’

[4]“However the LORD God of Israel chose me above all the house of my father to be king over Israel forever, for He has chosen Judah *to be* the ruler. And of the house of Judah, the house of my father, and among the sons of my father, He was pleased with me to make *me* king over all Israel.

[5]“And of all my sons (for the LORD has given me many sons) He has chosen my son Solomon to sit on the throne of the kingdom of the LORD over Israel.

[6]“Now He said to me, ‘It is your son Solomon *who* shall build My house and My courts; for I have chosen him *to be* My son, and I will be his Father.

[7]‘Moreover I will establish his kingdom forever, if he is steadfast to observe My commandments and My judgments, as it is this day.’

[8]“Now therefore, in the sight of all Israel, the assembly of the LORD, and in the hearing of our God, be careful to seek out all the commandments of the LORD your God, that you may possess this good land, and leave *it* as an inheritance for your children after you forever.

[9]“As for you, my son Solomon, know the God of your father, and serve Him with a loyal heart and with a willing mind; for the LORD searches all hearts and understands all the intent of the thoughts. If you seek Him, He will be found by you; but if you forsake Him, He will cast you off forever.

[10]"Consider now, for the LORD has chosen you to build a house for the sanctuary; be strong, and do it."

11Then David gave his son Solomon the plans for the vestibule, its houses, its treasuries, its upper chambers, its inner chambers, and the place of the mercy seat;

[12]and the plans for all that he had by the Spirit, of the courts of the house of the LORD, of all the chambers all around, of the treasuries of the house of God, and of the treasuries for the dedicated things;

[13]also for the division of the priests and the Levites, for all the work of the service of the house of the LORD, and for all the articles of service in the house of the LORD.

[14]*He gave* gold by weight for *things* of gold, for all articles used in every kind of service; also *silver* for all articles of silver by weight, for all articles used in every kind of service;

[15]the weight for the lampstands of gold, and their lamps of gold, by weight for each lampstand and its lamps; for the lampstands of silver by weight, for the lampstand and its lamps, according to the use of each lampstand.

[16]And by weight *he gave* gold for the tables of the showbread, for each table, and silver for the tables of silver;

[17]also pure gold for the forks, the basins, the pitchers of pure gold, and the golden bowls—*he gave gold* by weight for every bowl; and for the silver bowls, *silver* by weight for every bowl;

[18]and refined gold by weight for the altar of incense, and for the construction of the chariot, that is, the gold cherubim that spread *their wings* and overshadowed the ark of the covenant of the LORD.

[19]"All *this,*" *said David,* "the LORD made me understand in writing, by *His* hand upon me, all the works of these plans."

20And David said to his son Solomon, "Be strong and of good courage, and do *it;* do not fear nor be dismayed, for the LORD God—my God—*will be* with you. He will not leave you nor forsake you, until you have finished all the work for the service of the house of the LORD.

[21]“*Here are* the divisions of the priests and the Levites for all the service of the house of God; and every willing craftsman *will be* with you for all manner of workmanship, for every kind of service; also the leaders and all the people *will be* completely at your command.”

1 Chronicles 29

Offerings for Building the Temple

[1]Furthermore King David said to all the assembly: “My son Solomon, whom alone God has chosen, *is* young and inexperienced; and the work *is* great, because the temple *is* not for man but for the LORD God.

[2]“Now for the house of my God I have prepared with all my might: gold for *things to be made of* gold, silver for *things of* silver, bronze for *things of* bronze, iron for *things of* iron, wood for *things of* wood, onyx stones, *stones* to be set, glistening stones of various colors, all kinds of precious stones, and marble slabs in abundance.

[3]“Moreover, because I have set my affection on the house of my God, I have given to the house of my God, over and above all that I have prepared for the holy house, my own special treasure of gold and silver:

[4]“three thousand talents of gold, of the gold of Ophir, and seven thousand talents of refined silver, to overlay the walls of the houses;

[5]“the gold for *things of* gold and the silver for *things of* silver, and for all kinds of work *to be done* by the hands of craftsmen. Who *then* is willing to consecrate himself this day to the LORD?”

[6]Then the leaders of the fathers’ *houses,* leaders of the tribes of Israel, the captains of thousands and of hundreds, with the officers over the king’s work, offered willingly.

[7]They gave for the work of the house of God five thousand talents and ten thousand darics of gold, ten thousand talents of silver, eighteen thousand talents of bronze, and one hundred thousand talents of iron.

[8]And whoever had *precious* stones gave *them* to the treasury of the house of the LORD, into the hand of Jehiel the Gershonite.

[9]Then the people rejoiced, for they had offered willingly, because with a loyal heart they had offered willingly to the LORD; and King David also rejoiced greatly.

David’s Praise to God

[10]Therefore David blessed the LORD before all the assembly; and David said:

"Blessed are You, LORD God of Israel, our Father, forever and ever.
[11]Yours, O LORD, *is* the greatness,
The power and the glory,
The victory and the majesty;
For all *that is* in heaven and in earth *is Yours;*
Yours *is* the kingdom, O LORD,
And You are exalted as head over all.
[12]Both riches and honor *come* from You,
And You reign over all.
In Your hand *is* power and might;
In Your hand *it is* to make great
And to give strength to all.
[13]"Now therefore, our God,
We thank You
And praise Your glorious name.
[14]But who *am* I, and who *are* my people,
That we should be able to offer so willingly as this?
For all things *come* from You,
And of Your own we have given You.
[15]For we *are* aliens and pilgrims before You,
As *were* all our fathers;
Our days on earth *are* as a shadow,
And without hope.

[16]"O LORD our God, all this abundance that we have prepared to build You a house for Your holy name is from Your hand, and *is* all Your own.

[17]"I know also, my God, that You test the heart and have pleasure in uprightness. As for me, in the uprightness of my heart I have willingly offered all these *things;* and now with joy I have seen Your people, who are present here to offer willingly to You.

[18]"O LORD God of Abraham, Isaac, and Israel, our fathers, keep this forever in the intent of the thoughts of the heart of Your people, and fix their heart toward You.

[19]“And give my son Solomon a loyal heart to keep Your commandments and Your testimonies and Your statutes, to do all *these things,* and to build the temple for which I have made provision.”

[20]Then David said to all the assembly, “Now bless the LORD your God.” So all the assembly blessed the LORD God of their fathers, and bowed their heads and prostrated themselves before the LORD and the king.

Solomon Anointed King

[21]And they made sacrifices to the LORD and offered burnt offerings to the LORD on the next day: a thousand bulls, a thousand rams, a thousand lambs, with their drink offerings, and sacrifices in abundance for all Israel.

[22]So they ate and drank before the LORD with great gladness on that day. And they made Solomon the son of David king the second time, and anointed *him* before the LORD *to be* the leader, and Zadok *to be* priest.

[23]Then Solomon sat on the throne of the LORD as king instead of David his father, and prospered; and all Israel obeyed him.

[24]All the leaders and the mighty men, and also all the sons of King David, submitted themselves to King Solomon.

[25]So the LORD exalted Solomon exceedingly in the sight of all Israel, and bestowed on him *such* royal majesty as had not been on any king before him in Israel.

The Close of David’s Reign

[26]Thus David the son of Jesse reigned over all Israel.

[27]And the period that he reigned over Israel *was* forty years; seven years he reigned in Hebron, and thirty-three *years* he reigned in Jerusalem.

[28]So he died in a good old age, full of days and riches and honor; and Solomon his son reigned in his place.

[29]Now the acts of King David, first and last, indeed they *are* written in the book of Samuel the seer, in the book of Nathan the prophet, and in the book of Gad the seer,

[30]with all his reign and his might, and the events that happened to him, to Israel, and to all the kingdoms of the lands.

The Second Book of the

Chronicles

2 Chronicles 1

Solomon Requests Wisdom

[1]Now Solomon the son of David was strengthened in his kingdom, and the LORD his God *was* with him and exalted him exceedingly.

[2]And Solomon spoke to all Israel, to the captains of thousands and of hundreds, to the judges, and to every leader in all Israel, the heads of the fathers' *houses*.

[3]Then Solomon, and all the assembly with him, went to the high place that *was* at Gibeon; for the tabernacle of meeting with God was there, which Moses the servant of the LORD had made in the wilderness.

[4]But David had brought up the ark of God from Kirjath Jearim to *the place* David had prepared for it, for he had pitched a tent for it at Jerusalem.

[5]Now the bronze altar that Bezalel the son of Uri, the son of Hur, had made, he put before the tabernacle of the LORD; Solomon and the assembly sought Him *there*.

[6]And Solomon went up there to the bronze altar before the LORD, which *was* at the tabernacle of meeting, and offered a thousand burnt offerings on it.

[7]On that night God appeared to Solomon, and said to him, "Ask! What shall I give you?"

[8]And Solomon said to God: "You have shown great mercy to David my father, and have made me king in his place.

[9]"Now, O LORD God, let Your promise to David my father be established, for You have made me king over a people like the dust of the earth in multitude.

[10]"Now give me wisdom and knowledge, that I may go out and come in before this people; for who can judge this great people of Yours?"

[11]Then God said to Solomon: "Because this was in your heart, and you have not asked riches or wealth or honor or the life of your enemies, nor have you asked long life—but have asked wisdom and knowledge for yourself, that you may judge My people over whom I have made you king—

[12]"wisdom and knowledge *are* granted to you; and I will give you riches and wealth and honor, such as none of the kings have had who *were* before you, nor shall any after you have the like."

Solomon's Military and Economic Power

[13]So Solomon came to Jerusalem from the high place that *was* at Gibeon, from before the tabernacle of meeting, and reigned over Israel.

[14]And Solomon gathered chariots and horsemen; he had one thousand four hundred chariots and twelve thousand horsemen, whom he stationed in the chariot cities and with the king in Jerusalem.

[15]Also the king made silver and gold as common in Jerusalem as stones, and he made cedars as abundant as the sycamores which *are* in the lowland.

[16]And Solomon had horses imported from Egypt and Keveh; the king's merchants bought them in Keveh at the *current* price.

[17]They also acquired and imported from Egypt a chariot for six hundred *shekels* of silver, and a horse for one hundred and fifty; thus, through their agents, they exported them to all the kings of the Hittites and the kings of Syria.

2 Chronicles 2

Solomon Prepares to Build the Temple

[1]Then Solomon determined to build a temple for the name of the LORD, and a royal house for himself.

[2]Solomon selected seventy thousand men to bear burdens, eighty thousand to quarry *stone* in the mountains, and three thousand six hundred to oversee them.

[3]Then Solomon sent to Hiram king of Tyre, saying:

> As you have dealt with David my father, and sent him cedars to build himself a house to dwell in, *so deal with me*.
>
> [4]Behold, I am building a temple for the name of the LORD my God, to dedicate *it* to Him, to burn before Him sweet incense, for the continual showbread, for the burnt offerings morning and evening, on the Sabbaths, on the New Moons, and on the set feasts of the LORD our God. This *is an ordinance* forever to Israel.
>
> [5]And the temple which I build *will be* great, for our God is greater than all gods.
>
> [6]But who is able to build Him a temple, since heaven and the heaven of heavens cannot contain Him? Who *am* I then, that I should build Him a temple, except to burn sacrifice before Him?
>
> [7]Therefore send me at once a man skillful to work in gold and silver, in bronze and iron, in purple and crimson and blue, who has skill to engrave with the skillful men who are with me in Judah and Jerusalem, whom David my father provided.
>
> [8]Also send me cedar and cypress and algum logs from Lebanon, for I know that your servants have skill to cut timber in Lebanon; and indeed my servants *will be* with your servants,
>
> [9]to prepare timber for me in abundance, for the temple which I am about to build *shall be* great and wonderful.
>
> [10]And indeed I will give to your servants, the woodsmen who cut timber, twenty thousand kors of ground wheat, twenty thousand kors of barley, twenty thousand baths of wine, and twenty thousand baths of oil.

11Then Hiram king of Tyre answered in writing, which he sent to Solomon:

> Because the LORD loves His people, He has made you king over them.

[12]Hiram also said:

> Blessed *be* the LORD God of Israel, who made heaven and earth, for He has given King David a wise son, endowed with prudence and understanding, who will build a temple for the LORD and a royal house for himself!
> [13]And now I have sent a skillful man, endowed with understanding, Huram my master *craftsman*
> [14](the son of a woman of the daughters of Dan, and his father was a man of Tyre), skilled to work in gold and silver, bronze and iron, stone and wood, purple and blue, fine linen and crimson, and to make any engraving and to accomplish any plan which may be given to him, with your skillful men and with the skillful men of my lord David your father.
> [15]Now therefore, the wheat, the barley, the oil, and the wine which my lord has spoken of, let him send to his servants.
> [16]And we will cut wood from Lebanon, as much as you need; we will bring it to you in rafts by sea to Joppa, and you will carry it up to Jerusalem.

17Then Solomon numbered all the aliens who *were* in the land of Israel, after the census in which David his father had numbered them; and there were found to be one hundred and fifty-three thousand six hundred.
[18]And he made seventy thousand of them bearers of burdens, eighty thousand stonecutters in the mountain, and three thousand six hundred overseers to make the people work.

2 Chronicles 3

Solomon Builds the Temple

[1]Now Solomon began to build the house of the LORD at Jerusalem on Mount Moriah, where *the LORD* had appeared to his father David, at the place that David had prepared on the threshing floor of Ornan the Jebusite.

[2]And he began to build on the second *day* of the second month in the fourth year of his reign.

[3]This is the foundation which Solomon laid for building the house of God: The length *was* sixty cubits (by cubits according to the former measure) and the width twenty cubits.

[4]And the vestibule that *was* in front *of the sanctuary* was twenty cubits long across the width of the house, and the height *was* one hundred and twenty. He overlaid the inside with pure gold.

[5]The larger room he paneled with cypress which he overlaid with fine gold, and he carved palm trees and chainwork on it.

[6]And he decorated the house with precious stones for beauty, and the gold *was* gold from Parvaim.

[7]He also overlaid the house—the beams and doorposts, its walls and doors—with gold; and he carved cherubim on the walls.

[8]And he made the Most Holy Place. Its length was according to the width of the house, twenty cubits, and its width twenty cubits. He overlaid it with six hundred talents of fine gold.

[9]The weight of the nails *was* fifty shekels of gold; and he overlaid the upper area with gold.

[10]In the Most Holy Place he made two cherubim, fashioned by carving, and overlaid them with gold.

[11]The wings of the cherubim *were* twenty cubits in *overall* length: one wing *of the one cherub was* five cubits, touching the wall of the room, and the other wing *was* five cubits, touching the wing of the other cherub;

[12]*one* wing of the other cherub *was* five cubits, touching the wall of the room, and the other wing *also was* five cubits, touching the wing of

the other cherub.

[13]The wings of these cherubim spanned twenty cubits overall. They stood on their feet, and they faced inward.

[14]And he made the veil of blue, purple, crimson, and fine linen, and wove cherubim into it.

[15]Also he made in front of the temple two pillars thirty-five cubits high, and the capital that *was* on the top of each of *them* was five cubits.

[16]He made wreaths of chainwork, as in the inner sanctuary, and put *them* on top of the pillars; and he made one hundred pomegranates, and put *them* on the wreaths of chainwork.

[17]Then he set up the pillars before the temple, one on the right hand and the other on the left; he called the name of the one on the right hand Jachin, and the name of the one on the left Boaz.

2 Chronicles 4

Furnishings of the Temple

[1]Moreover he made a bronze altar: twenty cubits was its length, twenty cubits its width, and ten cubits its height.

[2]Then he made the Sea of cast *bronze,* ten cubits from one brim to the other; *it was* completely round. Its height *was* five cubits, and a line of thirty cubits measured its circumference.

[3]And under it *was* the likeness of oxen encircling it all around, ten to a cubit, all the way around the Sea. The oxen *were* cast in two rows, when it was cast.

[4]It stood on twelve oxen: three looking toward the north, three looking toward the west, three looking toward the south, and three looking toward the east; the Sea *was set* upon them, and all their back parts *pointed* inward.

[5]It *was* a handbreadth thick; and its brim was shaped like the brim of a cup, *like* a lily blossom. It contained three thousand baths.

[6]He also made ten lavers, and put five on the right side and five on the left, to wash in them; such things as they offered for the burnt offering they would wash in them, but the Sea *was* for the priests to wash in.

[7]And he made ten lampstands of gold according to their design, and set *them* in the temple, five on the right side and five on the left.

[8]He also made ten tables, and placed *them* in the temple, five on the right side and five on the left. And he made one hundred bowls of gold.

[9]Furthermore he made the court of the priests, and the great court and doors for the court; and he overlaid these doors with bronze.

[10]He set the Sea on the right side, toward the southeast.

[11]Then Huram made the pots and the shovels and the bowls. So Huram finished doing the work that he was to do for King Solomon for the house of God:

[12]the two pillars and the bowl-shaped capitals *that were* on top of the two pillars; the two networks covering the two bowl-shaped capitals which *were* on top of the pillars;

[13]four hundred pomegranates for the two networks (two rows of pomegranates for each network, to cover the two bowl-shaped capitals that *were* on the pillars);

[14]he also made carts and the lavers on the carts;

[15]one Sea and twelve oxen under it;

[16]also the pots, the shovels, the forks—and all their articles Huram his master *craftsman* made of burnished bronze for King Solomon for the house of the LORD.

[17]In the plain of Jordan the king had them cast in clay molds, between Succoth and Zeredah.

[18]And Solomon had all these articles made in such great abundance that the weight of the bronze was not determined.

[19]Thus Solomon had all the furnishings made for the house of God: the altar of gold and the tables on which *was* the showbread;

[20]the lampstands with their lamps of pure gold, to burn in the prescribed manner in front of the inner sanctuary,

[21]with the flowers and the lamps and the wick-trimmers of gold, of purest gold;

[22]the trimmers, the bowls, the ladles, and the censers of pure gold. As for the entry of the sanctuary, its inner doors to the Most Holy *Place,* and the doors of the main hall of the temple, *were* gold.

2 Chronicles 5

[1]So all the work that Solomon had done for the house of the LORD was finished; and Solomon brought in the things which his father David had dedicated: the silver and the gold and all the furnishings. And he put *them* in the treasuries of the house of God.

The Ark Brought into the Temple

[2]Now Solomon assembled the elders of Israel and all the heads of the tribes, the chief fathers of the children of Israel, in Jerusalem, that they might bring the ark of the covenant of the LORD up from the City of David, which *is* Zion.

[3]Therefore all the men of Israel assembled with the king at the feast, which *was* in the seventh month.

[4]So all the elders of Israel came, and the Levites took up the ark.

[5]Then they brought up the ark, the tabernacle of meeting, and all the holy furnishings that *were* in the tabernacle. The priests and the Levites brought them up.

[6]Also King Solomon, and all the congregation of Israel who were assembled with him before the ark, were sacrificing sheep and oxen that could not be counted or numbered for multitude.

[7]Then the priests brought in the ark of the covenant of the LORD to its place, into the inner sanctuary of the temple, to the Most Holy *Place,* under the wings of the cherubim.

[8]For the cherubim spread *their* wings over the place of the ark, and the cherubim overshadowed the ark and its poles.

[9]The poles extended so that the ends of the poles of the ark could be seen from *the holy place,* in front of the inner sanctuary; but they could not be seen from outside. And they are there to this day.

[10]Nothing was in the ark except the two tablets which Moses put *there* at Horeb, when the LORD made *a covenant* with the children of Israel, when they had come out of Egypt.

[11]And it came to pass when the priests came out of the *Most* Holy *Place* (for all the priests who *were* present had sanctified themselves, without keeping to their divisions),

[12]and the Levites *who were* the singers, all those of Asaph and Heman and Jeduthun, with their sons and their brethren, stood at the east end of the altar, clothed in white linen, having cymbals, stringed instruments and harps, and with them one hundred and twenty priests sounding with trumpets—

[13]indeed it came to pass, when the trumpeters and singers *were* as one, to make one sound to be heard in praising and thanking the LORD, and when they lifted up their voice with the trumpets and cymbals and instruments of music, and praised the LORD, *saying:*

> “*For He is* good,
> For His mercy *endures* forever,”

that the house, the house of the LORD, was filled with a cloud,

[14]so that the priests could not continue ministering because of the cloud; for the glory of the LORD filled the house of God.

2 Chronicles 6

[1]Then Solomon spoke:

> “The LORD said He would dwell in the dark cloud.
> [2]I have surely built You an exalted house,
> And a place for You to dwell in forever.”

Solomon’s Speech upon Completion of the Work

[3]Then the king turned around and blessed the whole assembly of Israel, while all the assembly of Israel was standing.

[4]And he said: “Blessed *be* the LORD God of Israel, who has fulfilled with His hands *what* He spoke with His mouth to my father David, saying,

[5]‘Since the day that I brought My people out of the land of Egypt, I have chosen no city from any tribe of Israel *in which* to build a house, that My name might be there, nor did I choose any man to be a ruler over My people Israel.

[6]‘Yet I have chosen Jerusalem, that My name may be there, and I have chosen David to be over My people Israel.’

[7]“Now it was in the heart of my father David to build a temple for the name of the LORD God of Israel.

[8]“But the LORD said to my father David, ‘Whereas it was in your heart to build a temple for My name, you did well in that it was in your heart.

[9]‘Nevertheless you shall not build the temple, but your son who will come from your body, he shall build the temple for My name.’

[10]“So the LORD has fulfilled His word which He spoke, and I have filled the position of my father David, and sit on the throne of Israel, as the LORD promised; and I have built the temple for the name of the LORD God of Israel.

[11]“And there I have put the ark, in which *is* the covenant of the LORD which He made with the children of Israel.”

Solomon’s Prayer of Dedication

12Then *Solomon* stood before the altar of the LORD in the presence of all the assembly of Israel, and spread out his hands

13(for Solomon had made a bronze platform five cubits long, five cubits wide, and three cubits high, and had set it in the midst of the court; and he stood on it, knelt down on his knees before all the assembly of Israel, and spread out his hands toward heaven);

14and he said: "LORD God of Israel, *there is* no God in heaven or on earth like You, who keep *Your* covenant and mercy with Your servants who walk before You with all their hearts.

15"You have kept what You promised Your servant David my father; You have both spoken with Your mouth and fulfilled *it* with Your hand, as *it is* this day.

16"Therefore, LORD God of Israel, now keep what You promised Your servant David my father, saying, 'You shall not fail to have a man sit before Me on the throne of Israel, only if your sons take heed to their way, that they walk in My law as you have walked before Me.'

17"And now, O LORD God of Israel, let Your word come true, which You have spoken to Your servant David.

18"But will God indeed dwell with men on the earth? Behold, heaven and the heaven of heavens cannot contain You. How much less this temple which I have built!

19"Yet regard the prayer of Your servant and his supplication, O LORD my God, and listen to the cry and the prayer which Your servant is praying before You:

20"that Your eyes may be open toward this temple day and night, toward the place where *You* said *You would* put Your name, that You may hear the prayer which Your servant makes toward this place.

21"And may You hear the supplications of Your servant and of Your people Israel, when they pray toward this place. Hear from heaven Your dwelling place, and when You hear, forgive.

22"If anyone sins against his neighbor, and is forced to take an oath, and comes *and* takes an oath before Your altar in this temple,

23"then hear from heaven, and act, and judge Your servants, bringing retribution on the wicked by bringing his way on his own head, and justifying the righteous by giving him according to his righteousness.

[24]“Or if Your people Israel are defeated before an enemy because they have sinned against You, and return and confess Your name, and pray and make supplication before You in this temple,

[25]“then hear from heaven and forgive the sin of Your people Israel, and bring them back to the land which You gave to them and their fathers.

[26]“When the heavens are shut up and there is no rain because they have sinned against You, when they pray toward this place and confess Your name, and turn from their sin because You afflict them,

[27]“then hear *in* heaven, and forgive the sin of Your servants, Your people Israel, that You may teach them the good way in which they should walk; and send rain on Your land which You have given to Your people as an inheritance.

[28]“When there is famine in the land, pestilence or blight or mildew, locusts or grasshoppers; when their enemies besiege them in the land of their cities; whatever plague or whatever sickness *there is;*

[29]“whatever prayer, whatever supplication is *made* by anyone, or by all Your people Israel, when each one knows his own burden and his own grief, and spreads out his hands to this temple:

[30]“then hear from heaven Your dwelling place, and forgive, and give to everyone according to all his ways, whose heart You know (for You alone know the hearts of the sons of men),

[31]“that they may fear You, to walk in Your ways as long as they live in the land which You gave to our fathers.

[32]“Moreover, concerning a foreigner, who is not of Your people Israel, but has come from a far country for the sake of Your great name and Your mighty hand and Your outstretched arm, when they come and pray in this temple;

[33]“then hear from heaven Your dwelling place, and do according to all for which the foreigner calls to You, that all peoples of the earth may know Your name and fear You, as *do* Your people Israel, and that they may know that this temple which I have built is called by Your name.

[34]“When Your people go out to battle against their enemies, wherever You send them, and when they pray to You toward this city which You have chosen and the temple which I have built for Your name,

[35]“then hear from heaven their prayer and their supplication, and maintain their cause.

[36]“When they sin against You (for *there is* no one who does not sin), and You become angry with them and deliver them to the enemy, and they take them captive to a land far or near;

[37]“*yet* when they come to themselves in the land where they were carried captive, and repent, and make supplication to You in the land of their captivity, saying, ‘We have sinned, we have done wrong, and have committed wickedness’;

[38]“and *when* they return to You with all their heart and with all their soul in the land of their captivity, where they have been carried captive, and pray toward their land which You gave to their fathers, the city which You have chosen, and toward the temple which I have built for Your name:

[39]“then hear from heaven Your dwelling place their prayer and their supplications, and maintain their cause, and forgive Your people who have sinned against You.

[40]“Now, my God, I pray, let Your eyes be open and *let* Your ears *be* attentive to the prayer *made* in this place.

[41]“Now therefore,
Arise, O LORD God, to Your resting place,
You and the ark of Your strength.
Let Your priests, O LORD God, be clothed with salvation,
And let Your saints rejoice in goodness.
[42]“O LORD God, do not turn away the face of Your Anointed;
Remember the mercies of Your servant David.”

2 Chronicles 7

Solomon Dedicates the Temple

[1]When Solomon had finished praying, fire came down from heaven and consumed the burnt offering and the sacrifices; and the glory of the LORD filled the temple.

[2]And the priests could not enter the house of the LORD, because the glory of the LORD had filled the LORD's house.

[3]When all the children of Israel saw how the fire came down, and the glory of the LORD on the temple, they bowed their faces to the ground on the pavement, and worshiped and praised the LORD, *saying:*

> "For *He is* good,
> For His mercy *endures* forever."

[4]Then the king and all the people offered sacrifices before the LORD.

[5]King Solomon offered a sacrifice of twenty-two thousand bulls and one hundred and twenty thousand sheep. So the king and all the people dedicated the house of God.

[6]And the priests attended to their services; the Levites also with instruments of the music of the LORD, which King David had made to praise the LORD, saying, "For His mercy *endures* forever," whenever David offered praise by their ministry. The priests sounded trumpets opposite them, while all Israel stood.

[7]Furthermore Solomon consecrated the middle of the court that *was* in front of the house of the LORD; for there he offered burnt offerings and the fat of the peace offerings, because the bronze altar which Solomon had made was not able to receive the burnt offerings, the grain offerings, and the fat.

[8]At that time Solomon kept the feast seven days, and all Israel with him, a very great assembly from the entrance of Hamath to the Brook of Egypt.

[9]And on the eighth day they held a sacred assembly, for they observed the dedication of the altar seven days, and the feast seven days.

[10]On the twenty-third day of the seventh month he sent the people away to their tents, joyful and glad of heart for the good that the LORD had done for David, for Solomon, and for His people Israel.

[11]Thus Solomon finished the house of the LORD and the king's house; and Solomon successfully accomplished all that came into his heart to make in the house of the LORD and in his own house.

God's Second Appearance to Solomon

[12]Then the LORD appeared to Solomon by night, and said to him: "I have heard your prayer, and have chosen this place for Myself as a house of sacrifice.

[13]"When I shut up heaven and there is no rain, or command the locusts to devour the land, or send pestilence among My people,

[14]"if My people who are called by My name will humble themselves, and pray and seek My face, and turn from their wicked ways, then I will hear from heaven, and will forgive their sin and heal their land.

[15]"Now My eyes will be open and My ears attentive to prayer *made* in this place.

[16]"For now I have chosen and sanctified this house, that My name may be there forever; and My eyes and My heart will be there perpetually.

[17]"As for you, if you walk before Me as your father David walked, and do according to all that I have commanded you, and if you keep My statutes and My judgments,

[18]"then I will establish the throne of your kingdom, as I covenanted with David your father, saying, 'You shall not fail *to have* a man as ruler in Israel.'

[19]"But if you turn away and forsake My statutes and My commandments which I have set before you, and go and serve other gods, and worship them,

[20]"then I will uproot them from My land which I have given them; and this house which I have sanctified for My name I will cast out of My sight, and will make it a proverb and a byword among all peoples.

[21]"And *as for* this house, which is exalted, everyone who passes by it will be astonished and say, 'Why has the LORD done thus to this land

and this house?’

[22]“Then they will answer, ‘Because they forsook the LORD God of their fathers, who brought them out of the land of Egypt, and embraced other gods, and worshiped them and served them; therefore He has brought all this calamity on them.’ ”

2 Chronicles 8

Solomon's Additional Achievements

[1]It came to pass at the end of twenty years, when Solomon had built the house of the LORD and his own house,

[2]that the cities which Hiram had given to Solomon, Solomon built them; and he settled the children of Israel there.

[3]And Solomon went to Hamath Zobah and seized it.

[4]He also built Tadmor in the wilderness, and all the storage cities which he built in Hamath.

[5]He built Upper Beth Horon and Lower Beth Horon, fortified cities *with* walls, gates, and bars,

[6]also Baalath and all the storage cities that Solomon had, and all the chariot cities and the cities of the cavalry, and all that Solomon desired to build in Jerusalem, in Lebanon, and in all the land of his dominion.

[7]All the people *who were* left of the Hittites, Amorites, Perizzites, Hivites, and Jebusites, who *were* not of Israel—

[8]that is, their descendants who were left in the land after them, whom the children of Israel did not destroy—from these Solomon raised forced labor, as it is to this day.

[9]But Solomon did not make the children of Israel servants for his work. Some *were* men of war, captains of his officers, captains of his chariots, and his cavalry.

[10]And others *were* chiefs of the officials of King Solomon: two hundred and fifty, who ruled over the people.

[11]Now Solomon brought the daughter of Pharaoh up from the City of David to the house he had built for her, for he said, "My wife shall not dwell in the house of David king of Israel, because *the places* to which the ark of the LORD has come are holy."

[12]Then Solomon offered burnt offerings to the LORD on the altar of the LORD which he had built before the vestibule,

[13]according to the daily rate, offering according to the commandment of Moses, for the Sabbaths, the New Moons, and the three appointed

yearly feasts—the Feast of Unleavened Bread, the Feast of Weeks, and the Feast of Tabernacles.

[14]And, according to the order of David his father, he appointed the divisions of the priests for their service, the Levites for their duties (to praise and serve before the priests) as the duty of each day required, and the gatekeepers by their divisions at each gate; for so David the man of God had commanded.

[15]They did not depart from the command of the king to the priests and Levites concerning any matter or concerning the treasuries.

[16]Now all the work of Solomon was well-ordered from the day of the foundation of the house of the LORD until it was finished. So the house of the LORD was completed.

[17]Then Solomon went to Ezion Geber and Elath on the seacoast, in the land of Edom.

[18]And Hiram sent him ships by the hand of his servants, and servants who knew the sea. They went with the servants of Solomon to Ophir, and acquired four hundred and fifty talents of gold from there, and brought it to King Solomon.

2 Chronicles 9

The Queen of Sheba’s Praise of Solomon

[1]Now when the queen of Sheba heard of the fame of Solomon, she came to Jerusalem to test Solomon with hard questions, *having* a very great retinue, camels that bore spices, gold in abundance, and precious stones; and when she came to Solomon, she spoke with him about all that was in her heart.

[2]So Solomon answered all her questions; there was nothing so difficult for Solomon that he could not explain it to her.

[3]And when the queen of Sheba had seen the wisdom of Solomon, the house that he had built,

[4]the food on his table, the seating of his servants, the service of his waiters and their apparel, his cupbearers and their apparel, and his entryway by which he went up to the house of the LORD, there was no more spirit in her.

[5]Then she said to the king: “*It was* a true report which I heard in my own land about your words and your wisdom.

[6]“However I did not believe their words until I came and saw with my own eyes; and indeed the half of the greatness of your wisdom was not told me. You exceed the fame of which I heard.

[7]“Happy *are* your men and happy *are* these your servants, who stand continually before you and hear your wisdom!

[8]“Blessed be the LORD your God, who delighted in you, setting you on His throne *to be* king for the LORD your God! Because your God has loved Israel, to establish them forever, therefore He made you king over them, to do justice and righteousness.”

[9]And she gave the king one hundred and twenty talents of gold, spices in great abundance, and precious stones; there never were any spices such as those the queen of Sheba gave to King Solomon.

[10]Also, the servants of Hiram and the servants of Solomon, who brought gold from Ophir, brought algum wood and precious stones.

[11]And the king made walkways *of* the algum wood for the house of the LORD and for the king’s house, also harps and stringed instruments

for singers; and there were none such *as these* seen before in the land of Judah.

12Now King Solomon gave to the queen of Sheba all she desired, whatever she asked, *much more* than she had brought to the king. So she turned and went to her own country, she and her servants.

Solomon's Great Wealth

13The weight of gold that came to Solomon yearly was six hundred and sixty-six talents of gold,

14besides *what* the traveling merchants and traders brought. And all the kings of Arabia and governors of the country brought gold and silver to Solomon.

15And King Solomon made two hundred large shields of hammered gold; six hundred *shekels* of hammered gold went into each shield.

16*He* also *made* three hundred shields of hammered gold; three hundred *shekels* of gold went into each shield. The king put them in the House of the Forest of Lebanon.

17Moreover the king made a great throne of ivory, and overlaid it with pure gold.

18The throne *had* six steps, with a footstool of gold, *which were* fastened to the throne; there were armrests on either side of the place of the seat, and two lions stood beside the armrests.

19Twelve lions stood there, one on each side of the six steps; nothing like *this* had been made for any *other* kingdom.

20All King Solomon's drinking vessels *were* gold, and all the vessels of the House of the Forest of Lebanon *were* pure gold. Not *one was* silver, for this was accounted as nothing in the days of Solomon.

21For the king's ships went to Tarshish with the servants of Hiram. Once every three years the merchant ships came, bringing gold, silver, ivory, apes, and monkeys.

22So King Solomon surpassed all the kings of the earth in riches and wisdom.

23And all the kings of the earth sought the presence of Solomon to hear his wisdom, which God had put in his heart.

[24]Each man brought his present: articles of silver and gold, garments, armor, spices, horses, and mules, at a set rate year by year.

[25]Solomon had four thousand stalls for horses and chariots, and twelve thousand horsemen whom he stationed in the chariot cities and with the king at Jerusalem.

[26]So he reigned over all the kings from the River to the land of the Philistines, as far as the border of Egypt.

[27]The king made silver *as common* in Jerusalem as stones, and he made cedar trees as abundant as the sycamores which *are* in the lowland.

[28]And they brought horses to Solomon from Egypt and from all lands.

Death of Solomon

[29]Now the rest of the acts of Solomon, first and last, *are* they not written in the book of Nathan the prophet, in the prophecy of Ahijah the Shilonite, and in the visions of Iddo the seer concerning Jeroboam the son of Nebat?

[30]Solomon reigned in Jerusalem over all Israel forty years.

[31]Then Solomon rested with his fathers, and was buried in the City of David his father. And Rehoboam his son reigned in his place.

2 Chronicles 10

The Revolt Against Rehoboam

[1]And Rehoboam went to Shechem, for all Israel had gone to Shechem to make him king.

[2]So it happened, when Jeroboam the son of Nebat heard *it* (he was in Egypt, where he had fled from the presence of King Solomon), that Jeroboam returned from Egypt.

[3]Then they sent for him and called him. And Jeroboam and all Israel came and spoke to Rehoboam, saying,

[4]"Your father made our yoke heavy; now therefore, lighten the burdensome service of your father and his heavy yoke which he put on us, and we will serve you."

[5]So he said to them, "Come back to me after three days." And the people departed.

[6]Then King Rehoboam consulted the elders who stood before his father Solomon while he still lived, saying, "How do you advise *me* to answer these people?"

[7]And they spoke to him, saying, "If you are kind to these people, and please them, and speak good words to them, they will be your servants forever."

[8]But he rejected the advice which the elders had given him, and consulted the young men who had grown up with him, who stood before him.

[9]And he said to them, "What advice do you give? How should we answer this people who have spoken to me, saying, 'Lighten the yoke which your father put on us'?"

[10]Then the young men who had grown up with him spoke to him, saying, "Thus you should speak to the people who have spoken to you, saying, 'Your father made our yoke heavy, but you make *it* lighter on us'—thus you shall say to them: 'My little *finger* shall be thicker than my father's waist!

[11]'And now, whereas my father put a heavy yoke on you, I will add to your yoke; my father chastised you with whips, but I *will chastise you*

with scourges!' "

12So Jeroboam and all the people came to Rehoboam on the third day, as the king had directed, saying, "Come back to me the third day."

13Then the king answered them roughly. King Rehoboam rejected the advice of the elders,

14and he spoke to them according to the advice of the young men, saying, "My father made your yoke heavy, but I will add to it; my father chastised you with whips, but I *will chastise you* with scourges!"

15So the king did not listen to the people; for the turn *of events* was from God, that the LORD might fulfill His word, which He had spoken by the hand of Ahijah the Shilonite to Jeroboam the son of Nebat.

16Now when all Israel *saw* that the king did not listen to them, the people answered the king, saying:

> "What share have we in David?
> *We have* no inheritance in the son of Jesse.
> Every man to your tents, O Israel!
> Now see to your own house, O David!"

So all Israel departed to their tents.

17But Rehoboam reigned over the children of Israel who dwelt in the cities of Judah.

18Then King Rehoboam sent Hadoram, who *was* in charge of revenue; but the children of Israel stoned him with stones, and he died. Therefore King Rehoboam mounted *his* chariot in haste to flee to Jerusalem.

19So Israel has been in rebellion against the house of David to this day.

2 Chronicles 11

[1]Now when Rehoboam came to Jerusalem, he assembled from the house of Judah and Benjamin one hundred and eighty thousand chosen *men* who were warriors, to fight against Israel, that he might restore the kingdom to Rehoboam.

[2]But the word of the LORD came to Shemaiah the man of God, saying,

[3]"Speak to Rehoboam the son of Solomon, king of Judah, and to all Israel in Judah and Benjamin, saying,

[4]'Thus says the LORD: "You shall not go up or fight against your brethren! Let every man return to his house, for this thing is from Me." ' " Therefore they obeyed the words of the LORD, and turned back from attacking Jeroboam.

Rehoboam Fortifies the Cities

[5]So Rehoboam dwelt in Jerusalem, and built cities for defense in Judah.

[6]And he built Bethlehem, Etam, Tekoa,

[7]Beth Zur, Sochoh, Adullam,

[8]Gath, Mareshah, Ziph,

[9]Adoraim, Lachish, Azekah,

[10]Zorah, Aijalon, and Hebron, which are in Judah and Benjamin, fortified cities.

[11]And he fortified the strongholds, and put captains in them, and stores of food, oil, and wine.

[12]Also in every city *he put* shields and spears, and made them very strong, having Judah and Benjamin on his side.

Priests and Levites Move to Judah

[13]And from all their territories the priests and the Levites who *were* in all Israel took their stand with him.

[14]For the Levites left their common-lands and their possessions and came to Judah and Jerusalem, for Jeroboam and his sons had rejected

them from serving as priests to the LORD.

[15]Then he appointed for himself priests for the high places, for the demons, and the calf idols which he had made.

[16]And after *the* Levites *left,* those from all the tribes of Israel, such as set their heart to seek the LORD God of Israel, came to Jerusalem to sacrifice to the LORD God of their fathers.

[17]So they strengthened the kingdom of Judah, and made Rehoboam the son of Solomon strong for three years, because they walked in the way of David and Solomon for three years.

The Family of Rehoboam

[18]Then Rehoboam took for himself as wife Mahalath the daughter of Jerimoth the son of David, *and of* Abihail the daughter of Eliah the son of Jesse.

[19]And she bore him children: Jeush, Shamariah, and Zaham.

[20]After her he took Maachah the granddaughter of Absalom; and she bore him Abijah, Attai, Ziza, and Shelomith.

[21]Now Rehoboam loved Maachah the granddaughter of Absalom more than all his wives and his concubines; for he took eighteen wives and sixty concubines, and begot twenty-eight sons and sixty daughters.

[22]And Rehoboam appointed Abijah the son of Maachah as chief, *to be* leader among his brothers; for he *intended* to make him king.

[23]He dealt wisely, and dispersed some of his sons throughout all the territories of Judah and Benjamin, to every fortified city; and he gave them provisions in abundance. He also sought many wives *for them.*

2 Chronicles 12

Egypt Attacks Judah

[1]Now it came to pass, when Rehoboam had established the kingdom and had strengthened himself, that he forsook the law of the LORD, and all Israel along with him.

[2]And it happened in the fifth year of King Rehoboam *that* Shishak king of Egypt came up against Jerusalem, because they had transgressed against the LORD,

[3]with twelve hundred chariots, sixty thousand horsemen, and people without number who came with him out of Egypt—the Lubim and the Sukkiim and the Ethiopians.

[4]And he took the fortified cities of Judah and came to Jerusalem.

[5]Then Shemaiah the prophet came to Rehoboam and the leaders of Judah, who were gathered together in Jerusalem because of Shishak, and said to them, “Thus says the LORD: ‘You have forsaken Me, and therefore I also have left you in the hand of Shishak.’ ”

[6]So the leaders of Israel and the king humbled themselves; and they said, “The LORD *is* righteous.”

[7]Now when the LORD saw that they humbled themselves, the word of the LORD came to Shemaiah, saying, “They have humbled themselves; *therefore* I will not destroy them, but I will grant them some deliverance. My wrath shall not be poured out on Jerusalem by the hand of Shishak.

[8]“Nevertheless they will be his servants, that they may distinguish My service from the service of the kingdoms of the nations.”

[9]So Shishak king of Egypt came up against Jerusalem, and took away the treasures of the house of the LORD and the treasures of the king’s house; he took everything. He also carried away the gold shields which Solomon had made.

[10]Then King Rehoboam made bronze shields in their place, and committed *them* to the hands of the captains of the guard, who guarded the doorway of the king’s house.

[11]And whenever the king entered the house of the LORD, the guard would go and bring them out; then they would take them back into the guardroom.

[12]When he humbled himself, the wrath of the LORD turned from him, so as not to destroy *him* completely; and things also went well in Judah.

The End of Rehoboam's Reign

[13]Thus King Rehoboam strengthened himself in Jerusalem and reigned. Now Rehoboam *was* forty-one years old when he became king; and he reigned seventeen years in Jerusalem, the city which the LORD had chosen out of all the tribes of Israel, to put His name there. His mother's name *was* Naamah, an Ammonitess.

[14]And he did evil, because he did not prepare his heart to seek the LORD.

[15]The acts of Rehoboam, first and last, *are* they not written in the book of Shemaiah the prophet, and of Iddo the seer concerning genealogies? And *there were* wars between Rehoboam and Jeroboam all their days.

[16]So Rehoboam rested with his fathers, and was buried in the City of David. Then Abijah his son reigned in his place.

2 Chronicles 13

Abijah Reigns in Judah

[1]In the eighteenth year of King Jeroboam, Abijah became king over Judah.

[2]He reigned three years in Jerusalem. His mother's name *was* Michaiah the daughter of Uriel of Gibeah. And there was war between Abijah and Jeroboam.

[3]Abijah set the battle in order with an army of valiant warriors, four hundred thousand choice men. Jeroboam also drew up in battle formation against him with eight hundred thousand choice men, mighty men of valor.

[4]Then Abijah stood on Mount Zemaraim, which *is* in the mountains of Ephraim, and said, "Hear me, Jeroboam and all Israel:

[5]"Should you not know that the LORD God of Israel gave the dominion over Israel to David forever, to him and his sons, by a covenant of salt?

[6]"Yet Jeroboam the son of Nebat, the servant of Solomon the son of David, rose up and rebelled against his lord.

[7]"Then worthless rogues gathered to him, and strengthened themselves against Rehoboam the son of Solomon, when Rehoboam was young and inexperienced and could not withstand them.

[8]"And now you think to withstand the kingdom of the LORD, which is in the hand of the sons of David; and you *are* a great multitude, and with you are the gold calves which Jeroboam made for you as gods.

[9]"Have you not cast out the priests of the LORD, the sons of Aaron, and the Levites, and made for yourselves priests, like the peoples of *other* lands, so that whoever comes to consecrate himself with a young bull and seven rams may be a priest of *things that are* not gods?

[10]"But as for us, the LORD *is* our God, and we have not forsaken Him; and the priests who minister to the LORD *are* the sons of Aaron, and the Levites *attend* to *their* duties.

[11]"And they burn to the LORD every morning and every evening burnt sacrifices and sweet incense; *they* also *set* the showbread *in order*

on the pure *gold* table, and the lampstand of gold with its lamps to burn every evening; for we keep the command of the LORD our God, but you have forsaken Him.

[12]“Now look, God Himself is with us as *our* head, and His priests with sounding trumpets to sound the alarm against you. O children of Israel, do not fight against the LORD God of your fathers, for you shall not prosper!”

[13]But Jeroboam caused an ambush to go around behind them; so they were in front of Judah, and the ambush *was* behind them.

[14]And when Judah looked around, to their surprise the battle line *was* at both front and rear; and they cried out to the LORD, and the priests sounded the trumpets.

[15]Then the men of Judah gave a shout; and as the men of Judah shouted, it happened that God struck Jeroboam and all Israel before Abijah and Judah.

[16]And the children of Israel fled before Judah, and God delivered them into their hand.

[17]Then Abijah and his people struck them with a great slaughter; so five hundred thousand choice men of Israel fell slain.

[18]Thus the children of Israel were subdued at that time; and the children of Judah prevailed, because they relied on the LORD God of their fathers.

[19]And Abijah pursued Jeroboam and took cities from him: Bethel with its villages, Jeshanah with its villages, and Ephrain with its villages.

[20]So Jeroboam did not recover strength again in the days of Abijah; and the LORD struck him, and he died.

[21]But Abijah grew mighty, married fourteen wives, and begot twenty-two sons and sixteen daughters.

[22]Now the rest of the acts of Abijah, his ways, and his sayings *are* written in the annals of the prophet Iddo.

2 Chronicles 14

[1]So Abijah rested with his fathers, and they buried him in the City of David. Then Asa his son reigned in his place. In his days the land was quiet for ten years.

Asa Reigns in Judah

[2]Asa did *what was* good and right in the eyes of the LORD his God,

[3]for he removed the altars of the foreign *gods* and the high places, and broke down the *sacred* pillars and cut down the wooden images.

[4]He commanded Judah to seek the LORD God of their fathers, and to observe the law and the commandment.

[5]He also removed the high places and the incense altars from all the cities of Judah, and the kingdom was quiet under him.

[6]And he built fortified cities in Judah, for the land had rest; he had no war in those years, because the LORD had given him rest.

[7]Therefore he said to Judah, “Let us build these cities and make walls around *them,* and towers, gates, and bars, *while* the land *is* yet before us, because we have sought the LORD our God; we have sought *Him,* and He has given us rest on every side.” So they built and prospered.

[8]And Asa had an army of three hundred thousand from Judah who carried shields and spears, and from Benjamin two hundred and eighty thousand men who carried shields and drew bows; all these *were* mighty men of valor.

[9]Then Zerah the Ethiopian came out against them with an army of a million men and three hundred chariots, and he came to Mareshah.

[10]So Asa went out against him, and they set the troops in battle array in the Valley of Zephathah at Mareshah.

[11]And Asa cried out to the LORD his God, and said, “LORD, *it is* nothing for You to help, whether with many or with those who have no power; help us, O LORD our God, for we rest on You, and in Your name we go against this multitude. O LORD, You *are* our God; do not let man prevail against You!”

[12]So the LORD struck the Ethiopians before Asa and Judah, and the Ethiopians fled.

[13]And Asa and the people who *were* with him pursued them to Gerar. So the Ethiopians were overthrown, and they could not recover, for they were broken before the LORD and His army. And they carried away very much spoil.

[14]Then they defeated all the cities around Gerar, for the fear of the LORD came upon them; and they plundered all the cities, for there was exceedingly much spoil in them.

[15]They also attacked the livestock enclosures, and carried off sheep and camels in abundance, and returned to Jerusalem.

2 Chronicles 15

The Reforms of Asa

[1]Now the Spirit of God came upon Azariah the son of Oded.

[2]And he went out to meet Asa, and said to him: “Hear me, Asa, and all Judah and Benjamin. The LORD *is* with you while you are with Him. If you seek Him, He will be found by you; but if you forsake Him, He will forsake you.

[3]“For a long time Israel *has been* without the true God, without a teaching priest, and without law;

[4]“but when in their trouble they turned to the LORD God of Israel, and sought Him, He was found by them.

[5]“And in those times *there was* no peace to the one who went out, nor to the one who came in, but great turmoil *was* on all the inhabitants of the lands.

[6]“So nation was destroyed by nation, and city by city, for God troubled them with every adversity.

[7]“But you, be strong and do not let your hands be weak, for your work shall be rewarded!”

[8]And when Asa heard these words and the prophecy of Oded the prophet, he took courage, and removed the abominable idols from all the land of Judah and Benjamin and from the cities which he had taken in the mountains of Ephraim; and he restored the altar of the LORD that *was* before the vestibule of the LORD.

[9]Then he gathered all Judah and Benjamin, and those who dwelt with them from Ephraim, Manasseh, and Simeon, for they came over to him in great numbers from Israel when they saw that the LORD his God was with him.

[10]So they gathered together at Jerusalem in the third month, in the fifteenth year of the reign of Asa.

[11]And they offered to the LORD at that time seven hundred bulls and seven thousand sheep from the spoil they had brought.

[12]Then they entered into a covenant to seek the LORD God of their fathers with all their heart and with all their soul;

[13]and whoever would not seek the LORD God of Israel was to be put to death, whether small or great, whether man or woman.

[14]Then they took an oath before the LORD with a loud voice, with shouting and trumpets and rams' horns.

[15]And all Judah rejoiced at the oath, for they had sworn with all their heart and sought Him with all their soul; and He was found by them, and the LORD gave them rest all around.

[16]Also he removed Maachah, the mother of Asa the king, from *being* queen mother, because she had made an obscene image of Asherah; and Asa cut down her obscene image, then crushed and burned *it* by the Brook Kidron.

[17]But the high places were not removed from Israel. Nevertheless the heart of Asa was loyal all his days.

[18]He also brought into the house of God the things that his father had dedicated and that he himself had dedicated: silver and gold and utensils.

[19]And there was no war until the thirty-fifth year of the reign of Asa.

2 Chronicles 16

Asa's Treaty with Syria

[1]In the thirty-sixth year of the reign of Asa, Baasha king of Israel came up against Judah and built Ramah, that he might let none go out or come in to Asa king of Judah.

[2]Then Asa brought silver and gold from the treasuries of the house of the LORD and of the king's house, and sent to Ben-Hadad king of Syria, who dwelt in Damascus, saying,

[3]"*Let there be* a treaty between you and me, as there was between my father and your father. See, I have sent you silver and gold; come, break your treaty with Baasha king of Israel, so that he will withdraw from me."

[4]So Ben-Hadad heeded King Asa, and sent the captains of his armies against the cities of Israel. They attacked Ijon, Dan, Abel Maim, and all the storage cities of Naphtali.

[5]Now it happened, when Baasha heard *it,* that he stopped building Ramah and ceased his work.

[6]Then King Asa took all Judah, and they carried away the stones and timber of Ramah, which Baasha had used for building; and with them he built Geba and Mizpah.

Hanani's Message to Asa

[7]And at that time Hanani the seer came to Asa king of Judah, and said to him: "Because you have relied on the king of Syria, and have not relied on the LORD your God, therefore the army of the king of Syria has escaped from your hand.

[8]"Were the Ethiopians and the Lubim not a huge army with very many chariots and horsemen? Yet, because you relied on the LORD, He delivered them into your hand.

[9]"For the eyes of the LORD run to and fro throughout the whole earth, to show Himself strong on behalf of *those* whose heart *is* loyal to Him. In this you have done foolishly; therefore from now on you shall have wars."

[10]Then Asa was angry with the seer, and put him in prison, for *he was* enraged at him because of this. And Asa oppressed *some* of the people at that time.

Illness and Death of Asa

[11]Note that the acts of Asa, first and last, are indeed written in the book of the kings of Judah and Israel.

[12]And in the thirty-ninth year of his reign, Asa became diseased in his feet, and his malady was severe; yet in his disease he did not seek the LORD, but the physicians.

[13]So Asa rested with his fathers; he died in the forty-first year of his reign.

[14]They buried him in his own tomb, which he had made for himself in the City of David; and they laid him in the bed which was filled with spices and various ingredients prepared in a mixture of ointments. They made a very great burning for him.

2 Chronicles 17

Jehoshaphat Reigns in Judah

[1]Then Jehoshaphat his son reigned in his place, and strengthened himself against Israel.

[2]And he placed troops in all the fortified cities of Judah, and set garrisons in the land of Judah and in the cities of Ephraim which Asa his father had taken.

[3]Now the LORD was with Jehoshaphat, because he walked in the former ways of his father David; he did not seek the Baals,

[4]but sought the God of his father, and walked in His commandments and not according to the acts of Israel.

[5]Therefore the LORD established the kingdom in his hand; and all Judah gave presents to Jehoshaphat, and he had riches and honor in abundance.

[6]And his heart took delight in the ways of the LORD; moreover he removed the high places and wooden images from Judah.

[7]Also in the third year of his reign he sent his leaders, Ben-Hail, Obadiah, Zechariah, Nethanel, and Michaiah, to teach in the cities of Judah.

[8]And with them *he sent* Levites: Shemaiah, Nethaniah, Zebadiah, Asahel, Shemiramoth, Jehonathan, Adonijah, Tobijah, and Tobadonijah—the Levites; and with them Elishama and Jehoram, the priests.

[9]So they taught in Judah, and *had* the Book of the Law of the LORD with them; they went throughout all the cities of Judah and taught the people.

[10]And the fear of the LORD fell on all the kingdoms of the lands that *were* around Judah, so that they did not make war against Jehoshaphat.

[11]Also *some* of the Philistines brought Jehoshaphat presents and silver as tribute; and the Arabians brought him flocks, seven thousand seven hundred rams and seven thousand seven hundred male goats.

[12]So Jehoshaphat became increasingly powerful, and he built fortresses and storage cities in Judah.

[13]He had much property in the cities of Judah; and the men of war, mighty men of valor, *were* in Jerusalem.

[14]These *are* their numbers, according to their fathers' houses. Of Judah, the captains of thousands: Adnah the captain, and with him three hundred thousand mighty men of valor;

[15]and next to him *was* Jehohanan the captain, and with him two hundred and eighty thousand;

[16]and next to him *was* Amasiah the son of Zichri, who willingly offered himself to the LORD, and with him two hundred thousand mighty men of valor.

[17]Of Benjamin: Eliada a mighty man of valor, and with him two hundred thousand men armed with bow and shield;

[18]and next to him *was* Jehozabad, and with him one hundred and eighty thousand prepared for war.

[19]These served the king, besides those the king put in the fortified cities throughout all Judah.

2 Chronicles 18

Micaiah Warns Ahab

[1]Jehoshaphat had riches and honor in abundance; and by marriage he allied himself with Ahab.

[2]After some years he went down to *visit* Ahab in Samaria; and Ahab killed sheep and oxen in abundance for him and the people who were with him, and persuaded him to go up *with him* to Ramoth Gilead.

[3]So Ahab king of Israel said to Jehoshaphat king of Judah, "Will you go with me *against* Ramoth Gilead?" And he answered him, "I *am* as you *are,* and my people as your people; *we will be* with you in the war."

[4]Also Jehoshaphat said to the king of Israel, "Please inquire for the word of the LORD today."

[5]Then the king of Israel gathered the prophets together, four hundred men, and said to them, "Shall we go to war against Ramoth Gilead, or shall I refrain?" So they said, "Go up, for God will deliver it into the king's hand."

[6]But Jehoshaphat said, "*Is there* not still a prophet of the LORD here, that we may inquire of Him?"

[7]So the king of Israel said to Jehoshaphat, "*There is* still one man by whom we may inquire of the LORD; but I hate him, because he never prophesies good concerning me, but always evil. He *is* Micaiah the son of Imla." And Jehoshaphat said, "Let not the king say such things!"

[8]Then the king of Israel called one *of his* officers and said, "Bring Micaiah the son of Imla quickly!"

[9]The king of Israel and Jehoshaphat king of Judah, clothed in *their* robes, sat each on his throne; and they sat at a threshing floor at the entrance of the gate of Samaria; and all the prophets prophesied before them.

[10]Now Zedekiah the son of Chenaanah had made horns of iron for himself; and he said, "Thus says the LORD: 'With these you shall gore the Syrians until they are destroyed.' "

[11]And all the prophets prophesied so, saying, "Go up to Ramoth Gilead and prosper, for the LORD will deliver *it* into the king's hand."

12Then the messenger who had gone to call Micaiah spoke to him, saying, “Now listen, the words of the prophets with one accord encourage the king. Therefore please let your word be like *the word of* one of them, and speak encouragement.”

13And Micaiah said, “*As* the LORD lives, whatever my God says, that I will speak.”

14Then he came to the king; and the king said to him, “Micaiah, shall we go to war against Ramoth Gilead, or shall I refrain?” And he said, “Go and prosper, and they shall be delivered into your hand!”

15So the king said to him, “How many times shall I make you swear that you tell me nothing but the truth in the name of the LORD?”

16Then he said, “I saw all Israel scattered on the mountains, as sheep that have no shepherd. And the LORD said, ‘These have no master. Let each return to his house in peace.’ ”

17And the king of Israel said to Jehoshaphat, “Did I not tell you he would not prophesy good concerning me, but evil?”

18Then Micaiah said, “Therefore hear the word of the LORD: I saw the LORD sitting on His throne, and all the host of heaven standing on His right hand and His left.

19“And the LORD said, ‘Who will persuade Ahab king of Israel to go up, that he may fall at Ramoth Gilead?’ So one spoke in this manner, and another spoke in that manner.

20“Then a spirit came forward and stood before the LORD, and said, ‘I will persuade him.’ The LORD said to him, ‘In what way?’

21“So he said, ‘I will go out and be a lying spirit in the mouth of all his prophets.’ And *the LORD* said, ‘You shall persuade *him* and also prevail; go out and do so.’

22“Therefore look! The LORD has put a lying spirit in the mouth of these prophets of yours, and the LORD has declared disaster against you.”

23Then Zedekiah the son of Chenaanah went near and struck Micaiah on the cheek, and said, “Which way did the spirit from the LORD go from me to speak to you?”

24And Micaiah said, “Indeed you shall see on that day when you go into an inner chamber to hide!”

[25]Then the king of Israel said, “Take Micaiah, and return him to Amon the governor of the city and to Joash the king’s son;

[26]“and say, ‘Thus says the king: “Put this *fellow* in prison, and feed him with bread of affliction and water of affliction, until I return in peace.” ’ ”

[27]But Micaiah said, “If you ever return in peace, the LORD has not spoken by me.” And he said, “Take heed, all you people!”

Ahab Dies in Battle

[28]So the king of Israel and Jehoshaphat the king of Judah went up to Ramoth Gilead.

[29]And the king of Israel said to Jehoshaphat, “I will disguise myself and go into battle; but you put on your robes.” So the king of Israel disguised himself, and they went into battle.

[30]Now the king of Syria had commanded the captains of the chariots who *were* with him, saying, “Fight with no one small or great, but only with the king of Israel.”

[31]So it was, when the captains of the chariots saw Jehoshaphat, that they said, “It *is* the king of Israel!” Therefore they surrounded him to attack; but Jehoshaphat cried out, and the LORD helped him, and God diverted them from him.

[32]For so it was, when the captains of the chariots saw that it was not the king of Israel, that they turned back from pursuing him.

[33]Now a certain man drew a bow at random, and struck the king of Israel between the joints of his armor. So he said to the driver of his chariot, “Turn around and take me out of the battle, for I am wounded.”

[34]The battle increased that day, and the king of Israel propped *himself* up in *his* chariot facing the Syrians until evening; and about the time of sunset he died.

2 Chronicles 19

[1]Then Jehoshaphat the king of Judah returned safely to his house in Jerusalem.

[2]And Jehu the son of Hanani the seer went out to meet him, and said to King Jehoshaphat, “Should you help the wicked and love those who hate the LORD? Therefore the wrath of the LORD *is* upon you.

[3]“Nevertheless good things are found in you, in that you have removed the wooden images from the land, and have prepared your heart to seek God.”

The Reforms of Jehoshaphat

4So Jehoshaphat dwelt at Jerusalem; and he went out again among the people from Beersheba to the mountains of Ephraim, and brought them back to the LORD God of their fathers.

[5]Then he set judges in the land throughout all the fortified cities of Judah, city by city,

[6]and said to the judges, “Take heed to what you are doing, for you do not judge for man but for the LORD, who *is* with you in the judgment.

[7]“Now therefore, let the fear of the LORD be upon you; take care and do *it,* for *there is* no iniquity with the LORD our God, no partiality, nor taking of bribes.”

8Moreover in Jerusalem, for the judgment of the LORD and for controversies, Jehoshaphat appointed some of the Levites and priests, and some of the chief fathers of Israel, when they returned to Jerusalem.

[9]And he commanded them, saying, “Thus you shall act in the fear of the LORD, faithfully and with a loyal heart:

[10]“Whatever case comes to you from your brethren who dwell in their cities, whether of bloodshed or offenses against law or commandment, against statutes or ordinances, you shall warn them, lest they trespass against the LORD and wrath come upon you and your brethren. Do this, and you will not be guilty.

[11]“And take notice: Amariah the chief priest *is* over you in all matters of the LORD; and Zebadiah the son of Ishmael, the ruler of the house of Judah, for all the king’s matters; also the Levites *will be* officials before you. Behave courageously, and the LORD will be with the good.”

2 Chronicles 20

Ammon, Moab, and Mount Seir Defeated

[1]It happened after this *that* the people of Moab with the people of Ammon, and *others* with them besides the Ammonites, came to battle against Jehoshaphat.

[2]Then some came and told Jehoshaphat, saying, “A great multitude is coming against you from beyond the sea, from Syria; and they are in Hazazon Tamar” (which *is* En Gedi).

[3]And Jehoshaphat feared, and set himself to seek the LORD, and proclaimed a fast throughout all Judah.

[4]So Judah gathered together to ask *help* from the LORD; and from all the cities of Judah they came to seek the LORD.

[5]Then Jehoshaphat stood in the assembly of Judah and Jerusalem, in the house of the LORD, before the new court,

[6]and said: “O LORD God of our fathers, *are* You not God in heaven, and do You *not* rule over all the kingdoms of the nations, and in Your hand *is there not* power and might, so that no one is able to withstand You?

[7]“*Are* You not our God, *who* drove out the inhabitants of this land before Your people Israel, and gave it to the descendants of Abraham Your friend forever?

[8]“And they dwell in it, and have built You a sanctuary in it for Your name, saying,

[9]‘If disaster comes upon us—sword, judgment, pestilence, or famine—we will stand before this temple and in Your presence (for Your name *is* in this temple), and cry out to You in our affliction, and You will hear and save.’

[10]“And now, here are the people of Ammon, Moab, and Mount Seir—whom You would not let Israel invade when they came out of the land of Egypt, but they turned from them and did not destroy them—

[11]“here they are, rewarding us by coming to throw us out of Your possession which You have given us to inherit.

[12]"O our God, will You not judge them? For we have no power against this great multitude that is coming against us; nor do we know what to do, but our eyes *are* upon You."

[13]Now all Judah, with their little ones, their wives, and their children, stood before the LORD.

[14]Then the Spirit of the LORD came upon Jahaziel the son of Zechariah, the son of Benaiah, the son of Jeiel, the son of Mattaniah, a Levite of the sons of Asaph, in the midst of the assembly.

[15]And he said, "Listen, all you of Judah and you inhabitants of Jerusalem, and you, King Jehoshaphat! Thus says the LORD to you: 'Do not be afraid nor dismayed because of this great multitude, for the battle *is* not yours, but God's.

[16]'Tomorrow go down against them. They will surely come up by the Ascent of Ziz, and you will find them at the end of the brook before the Wilderness of Jeruel.

[17]'You will not *need* to fight in this *battle*. Position yourselves, stand still and see the salvation of the LORD, who is with you, O Judah and Jerusalem!' Do not fear or be dismayed; tomorrow go out against them, for the LORD *is* with you."

[18]And Jehoshaphat bowed his head with *his* face to the ground, and all Judah and the inhabitants of Jerusalem bowed before the LORD, worshiping the LORD.

[19]Then the Levites of the children of the Kohathites and of the children of the Korahites stood up to praise the LORD God of Israel with voices loud and high.

[20]So they rose early in the morning and went out into the Wilderness of Tekoa; and as they went out, Jehoshaphat stood and said, "Hear me, O Judah and you inhabitants of Jerusalem: Believe in the LORD your God, and you shall be established; believe His prophets, and you shall prosper."

[21]And when he had consulted with the people, he appointed those who should sing to the LORD, and who should praise the beauty of holiness, as they went out before the army and were saying:

"Praise the LORD,
For His mercy *endures* forever."

22Now when they began to sing and to praise, the LORD set ambushes against the people of Ammon, Moab, and Mount Seir, who had come against Judah; and they were defeated.

23For the people of Ammon and Moab stood up against the inhabitants of Mount Seir to utterly kill and destroy *them*. And when they had made an end of the inhabitants of Seir, they helped to destroy one another.

24So when Judah came to a place overlooking the wilderness, they looked toward the multitude; and there *were* their dead bodies, fallen on the earth. No one had escaped.

25When Jehoshaphat and his people came to take away their spoil, they found among them an abundance of valuables on the dead bodies, and precious jewelry, which they stripped off for themselves, more than they could carry away; and they were three days gathering the spoil because there was so much.

26And on the fourth day they assembled in the Valley of Berachah, for there they blessed the LORD; therefore the name of that place was called The Valley of Berachah until this day.

27Then they returned, every man of Judah and Jerusalem, with Jehoshaphat in front of them, to go back to Jerusalem with joy, for the LORD had made them rejoice over their enemies.

28So they came to Jerusalem, with stringed instruments and harps and trumpets, to the house of the LORD.

29And the fear of God was on all the kingdoms of *those* countries when they heard that the LORD had fought against the enemies of Israel.

30Then the realm of Jehoshaphat was quiet, for his God gave him rest all around.

The End of Jehoshaphat's Reign

31So Jehoshaphat was king over Judah. *He was* thirty-five years old when he became king, and he reigned twenty-five years in Jerusalem. His mother's name *was* Azubah the daughter of Shilhi.

32And he walked in the way of his father Asa, and did not turn aside from it, doing *what was* right in the sight of the LORD.

[33]Nevertheless the high places were not taken away, for as yet the people had not directed their hearts to the God of their fathers.

[34]Now the rest of the acts of Jehoshaphat, first and last, indeed they *are* written in the book of Jehu the son of Hanani, which *is* mentioned in the book of the kings of Israel.

[35]After this Jehoshaphat king of Judah allied himself with Ahaziah king of Israel, who acted very wickedly.

[36]And he allied himself with him to make ships to go to Tarshish, and they made the ships in Ezion Geber.

[37]But Eliezer the son of Dodavah of Mareshah prophesied against Jehoshaphat, saying, “Because you have allied yourself with Ahaziah, the LORD has destroyed your works.” Then the ships were wrecked, so that they were not able to go to Tarshish.

2 Chronicles 21

Jehoram Reigns in Judah

[1]And Jehoshaphat rested with his fathers, and was buried with his fathers in the City of David. Then Jehoram his son reigned in his place.

[2]He had brothers, the sons of Jehoshaphat: Azariah, Jehiel, Zechariah, Azaryahu, Michael, and Shephatiah; all these *were* the sons of Jehoshaphat king of Israel.

[3]Their father gave them great gifts of silver and gold and precious things, with fortified cities in Judah; but he gave the kingdom to Jehoram, because he *was* the firstborn.

[4]Now when Jehoram was established over the kingdom of his father, he strengthened himself and killed all his brothers with the sword, and also *others* of the princes of Israel.

[5]Jehoram *was* thirty-two years old when he became king, and he reigned eight years in Jerusalem.

[6]And he walked in the way of the kings of Israel, just as the house of Ahab had done, for he had the daughter of Ahab as a wife; and he did evil in the sight of the LORD.

[7]Yet the LORD would not destroy the house of David, because of the covenant that He had made with David, and since He had promised to give a lamp to him and to his sons forever.

[8]In his days Edom revolted against Judah’s authority, and made a king over themselves.

[9]So Jehoram went out with his officers, and all his chariots with him. And he rose by night and attacked the Edomites who had surrounded him and the captains of the chariots.

[10]Thus Edom has been in revolt against Judah’s authority to this day. At that time Libnah revolted against his rule, because he had forsaken the LORD God of his fathers.

[11]Moreover he made high places in the mountains of Judah, and caused the inhabitants of Jerusalem to commit harlotry, and led Judah astray.

[12]And a letter came to him from Elijah the prophet, saying,

> Thus says the LORD God of your father David:
> Because you have not walked in the ways of Jehoshaphat your father,
> or in the ways of Asa king of Judah,
> [13]but have walked in the way of the kings of Israel, and have made Judah and the inhabitants of Jerusalem to play the harlot like the harlotry of the house of Ahab, and also have killed your brothers, those of your father's household, *who were* better than yourself,
> [14]behold, the LORD will strike your people with a serious affliction —your children, your wives, and all your possessions;
> [15]and you *will become* very sick with a disease of your intestines, until your intestines come out by reason of the sickness, day by day.

16Moreover the LORD stirred up against Jehoram the spirit of the Philistines and the Arabians who *were* near the Ethiopians.

[17]And they came up into Judah and invaded it, and carried away all the possessions that were found in the king's house, and also his sons and his wives, so that there was not a son left to him except Jehoahaz, the youngest of his sons.

18After all this the LORD struck him in his intestines with an incurable disease.

[19]Then it happened in the course of time, after the end of two years, that his intestines came out because of his sickness; so he died in severe pain. And his people made no burning for him, like the burning for his fathers.

[20]He was thirty-two years old when he became king. He reigned in Jerusalem eight years and, to no one's sorrow, departed. However they buried him in the City of David, but not in the tombs of the kings.

2 Chronicles 22

Ahaziah Reigns in Judah

[1]Then the inhabitants of Jerusalem made Ahaziah his youngest son king in his place, for the raiders who came with the Arabians into the camp had killed all the older *sons*. So Ahaziah the son of Jehoram, king of Judah, reigned.

[2]Ahaziah *was* forty-two years old when he became king, and he reigned one year in Jerusalem. His mother's name *was* Athaliah the granddaughter of Omri.

[3]He also walked in the ways of the house of Ahab, for his mother advised him to do wickedly.

[4]Therefore he did evil in the sight of the LORD, like the house of Ahab; for they were his counselors after the death of his father, to his destruction.

[5]He also followed their advice, and went with Jehoram the son of Ahab king of Israel to war against Hazael king of Syria at Ramoth Gilead; and the Syrians wounded Joram.

[6]Then he returned to Jezreel to recover from the wounds which he had received at Ramah, when he fought against Hazael king of Syria. And Azariah the son of Jehoram, king of Judah, went down to see Jehoram the son of Ahab in Jezreel, because he was sick.

[7]His going to Joram was God's occasion for Ahaziah's downfall; for when he arrived, he went out with Jehoram against Jehu the son of Nimshi, whom the LORD had anointed to cut off the house of Ahab.

[8]And it happened, when Jehu was executing judgment on the house of Ahab, and found the princes of Judah and the sons of Ahaziah's brothers who served Ahaziah, that he killed them.

[9]Then he searched for Ahaziah; and they caught him (he was hiding in Samaria), and brought him to Jehu. When they had killed him, they buried him, "because," they said, "he is the son of Jehoshaphat, who sought the LORD with all his heart." So the house of Ahaziah had no one to assume power over the kingdom.

Athaliah Reigns in Judah

10Now when Athaliah the mother of Ahaziah saw that her son was dead, she arose and destroyed all the royal heirs of the house of Judah.

11But Jehoshabeath, the daughter of the king, took Joash the son of Ahaziah, and stole him away from among the king’s sons who were being murdered, and put him and his nurse in a bedroom. So Jehoshabeath, the daughter of King Jehoram, the wife of Jehoiada the priest (for she was the sister of Ahaziah), hid him from Athaliah so that she did not kill him.

12And he was hidden with them in the house of God for six years, while Athaliah reigned over the land.

2 Chronicles 23

Joash Crowned King of Judah

[1]In the seventh year Jehoiada strengthened himself, *and made a* covenant with the captains of hundreds: Azariah the son of Jeroham, Ishmael the son of Jehohanan, Azariah the son of Obed, Maaseiah the son of Adaiah, and Elishaphat the son of Zichri.

[2]And they went throughout Judah and gathered the Levites from all the cities of Judah, and the chief fathers of Israel, and they came to Jerusalem.

[3]Then all the assembly made a covenant with the king in the house of God. And he said to them, “Behold, the king’s son shall reign, as the LORD has said of the sons of David.

[4]“This *is* what you shall do: One-third of you entering on the Sabbath, of the priests and the Levites, *shall be* keeping watch over the doors;

[5]“one-third *shall be* at the king’s house; and one-third at the Gate of the Foundation. All the people *shall be* in the courts of the house of the LORD.

[6]“But let no one come into the house of the LORD except the priests and those of the Levites who serve. They may go in, for they *are* holy; but all the people shall keep the watch of the LORD.

[7]“And the Levites shall surround the king on all sides, every man with his weapons in his hand; and whoever comes into the house, let him be put to death. You are to be with the king when he comes in and when he goes out.”

[8]So the Levites and all Judah did according to all that Jehoiada the priest commanded. And each man took his men who were to be on duty on the Sabbath, with those who were going *off duty* on the Sabbath; for Jehoiada the priest had not dismissed the divisions.

[9]And Jehoiada the priest gave to the captains of hundreds the spears and the large and small shields which *had belonged* to King David, that *were* in the temple of God.

[10]Then he set all the people, every man with his weapon in his hand, from the right side of the temple to the left side of the temple, along by

the altar and by the temple, all around the king.

[11]And they brought out the king’s son, put the crown on him, *gave him* the Testimony, and made him king. Then Jehoiada and his sons anointed him, and said, “*Long* live the king!”

Death of Athaliah

12Now when Athaliah heard the noise of the people running and praising the king, she came to the people *in* the temple of the LORD.

[13]When she looked, there was the king standing by his pillar at the entrance; and the leaders and the trumpeters *were* by the king. All the people of the land were rejoicing and blowing trumpets, also the singers with musical instruments, and those who led in praise. So Athaliah tore her clothes and said, “Treason! Treason!”

14And Jehoiada the priest brought out the captains of hundreds who were set over the army, and said to them, “Take her outside under guard, and slay with the sword whoever follows her.” For the priest had said, “Do not kill her in the house of the LORD.”

[15]So they seized her; and she went by way of the entrance of the Horse Gate *into* the king’s house, and they killed her there.

16Then Jehoiada made a covenant between himself, the people, and the king, that they should be the LORD’s people.

[17]And all the people went to the temple of Baal, and tore it down. They broke in pieces its altars and images, and killed Mattan the priest of Baal before the altars.

[18]Also Jehoiada appointed the oversight of the house of the LORD to the hand of the priests, the Levites, whom David had assigned in the house of the LORD, to offer the burnt offerings of the LORD, as *it is* written in the Law of Moses, with rejoicing and with singing, *as it was established* by David.

[19]And he set the gatekeepers at the gates of the house of the LORD, so that no one *who was* in any way unclean should enter.

[20]Then he took the captains of hundreds, the nobles, the governors of the people, and all the people of the land, and brought the king down from the house of the LORD; and they went through the Upper Gate to the king’s house, and set the king on the throne of the kingdom.

[21]So all the people of the land rejoiced; and the city was quiet, for they had slain Athaliah with the sword.

2 Chronicles 24

Joash Repairs the Temple

[1]Joash *was* seven years old when he became king, and he reigned forty years in Jerusalem. His mother's name *was* Zibiah of Beersheba.

[2]Joash did *what was* right in the sight of the LORD all the days of Jehoiada the priest.

[3]And Jehoiada took two wives for him, and he had sons and daughters.

[4]Now it happened after this *that* Joash set his heart on repairing the house of the LORD.

[5]Then he gathered the priests and the Levites, and said to them, "Go out to the cities of Judah, and gather from all Israel money to repair the house of your God from year to year, and see that you do it quickly." However the Levites did not do it quickly.

[6]So the king called Jehoiada the chief *priest,* and said to him, "Why have you not required the Levites to bring in from Judah and from Jerusalem the collection, *according to the commandment* of Moses the servant of the LORD and of the assembly of Israel, for the tabernacle of witness?"

[7]For the sons of Athaliah, that wicked woman, had broken into the house of God, and had also presented all the dedicated things of the house of the LORD to the Baals.

[8]Then at the king's command they made a chest, and set it outside at the gate of the house of the LORD.

[9]And they made a proclamation throughout Judah and Jerusalem to bring to the LORD the collection *that* Moses the servant of God *had imposed* on Israel in the wilderness.

[10]Then all the leaders and all the people rejoiced, brought their contributions, and put *them* into the chest until all had given.

[11]So it was, at that time, when the chest was brought to the king's official by the hand of the Levites, and when they saw that *there was* much money, that the king's scribe and the high priest's officer came

and emptied the chest, and took it and returned it to its place. Thus they did day by day, and gathered money in abundance.

[12]The king and Jehoiada gave it to those who did the work of the service of the house of the LORD; and they hired masons and carpenters to repair the house of the LORD, and also those who worked in iron and bronze to restore the house of the LORD.

[13]So the workmen labored, and the work was completed by them; they restored the house of God to its original condition and reinforced it.

[14]When they had finished, they brought the rest of the money before the king and Jehoiada; they made from it articles for the house of the LORD, articles for serving and offering, spoons and vessels of gold and silver. And they offered burnt offerings in the house of the LORD continually all the days of Jehoiada.

Apostasy of Joash

[15]But Jehoiada grew old and was full of days, and he died; *he was* one hundred and thirty years old when he died.

[16]And they buried him in the City of David among the kings, because he had done good in Israel, both toward God and His house.

[17]Now after the death of Jehoiada the leaders of Judah came and bowed down to the king. And the king listened to them.

[18]Therefore they left the house of the LORD God of their fathers, and served wooden images and idols; and wrath came upon Judah and Jerusalem because of their trespass.

[19]Yet He sent prophets to them, to bring them back to the LORD; and they testified against them, but they would not listen.

[20]Then the Spirit of God came upon Zechariah the son of Jehoiada the priest, who stood above the people, and said to them, “Thus says God: ‘Why do you transgress the commandments of the LORD, so that you cannot prosper? Because you have forsaken the LORD, He also has forsaken you.’ ”

[21]So they conspired against him, and at the command of the king they stoned him with stones in the court of the house of the LORD.

[22]Thus Joash the king did not remember the kindness which Jehoiada his father had done to him, but killed his son; and as he died, he said,

“The LORD look on *it,* and repay!”

Death of Joash

23So it happened in the spring of the year *that* the army of Syria came up against him; and they came to Judah and Jerusalem, and destroyed all the leaders of the people from among the people, and sent all their spoil to the king of Damascus.

24For the army of the Syrians came with a small company of men; but the LORD delivered a very great army into their hand, because they had forsaken the LORD God of their fathers. So they executed judgment against Joash.

25And when they had withdrawn from him (for they left him severely wounded), his own servants conspired against him because of the blood of the sons of Jehoiada the priest, and killed him on his bed. So he died. And they buried him in the City of David, but they did not bury him in the tombs of the kings.

26These are the ones who conspired against him: Zabad the son of Shimeath the Ammonitess, and Jehozabad the son of Shimrith the Moabitess.

27Now *concerning* his sons, and the many oracles about him, and the repairing of the house of God, indeed they *are* written in the annals of the book of the kings. Then Amaziah his son reigned in his place.

2 Chronicles 25

Amaziah Reigns in Judah

[1]Amaziah *was* twenty-five years old *when* he became king, and he reigned twenty-nine years in Jerusalem. His mother's name *was* Jehoaddan of Jerusalem.

[2]And he did *what was* right in the sight of the LORD, but not with a loyal heart.

[3]Now it happened, as soon as the kingdom was established for him, that he executed his servants who had murdered his father the king.

[4]However he did not execute their children, but *did* as *it is* written in the Law in the Book of Moses, where the LORD commanded, saying, "The fathers shall not be put to death for their children, nor shall the children be put to death for their fathers; but a person shall die for his own sin."

The War Against Edom

[5]Moreover Amaziah gathered Judah together and set over them captains of thousands and captains of hundreds, according to *their* fathers' houses, throughout all Judah and Benjamin; and he numbered them from twenty years old and above, and found them to be three hundred thousand choice *men, able* to go to war, who could handle spear and shield.

[6]He also hired one hundred thousand mighty men of valor from Israel for one hundred talents of silver.

[7]But a man of God came to him, saying, "O king, do not let the army of Israel go with you, for the LORD *is* not with Israel—*not with* any of the children of Ephraim.

[8]"But if you go, be gone! Be strong in battle! *Even so,* God shall make you fall before the enemy; for God has power to help and to overthrow."

[9]Then Amaziah said to the man of God, "But what *shall we* do about the hundred talents which I have given to the troops of Israel?" And the man of God answered, "The LORD is able to give you much more than this."

[10]So Amaziah discharged the troops that had come to him from Ephraim, to go back home. Therefore their anger was greatly aroused against Judah, and they returned home in great anger.

[11]Then Amaziah strengthened himself, and leading his people, he went to the Valley of Salt and killed ten thousand of the people of Seir.

[12]Also the children of Judah took captive ten thousand alive, brought them to the top of the rock, and cast them down from the top of the rock, so that they all were dashed in pieces.

[13]But as for the soldiers of the army which Amaziah had discharged, so that they would not go with him to battle, they raided the cities of Judah from Samaria to Beth Horon, killed three thousand in them, and took much spoil.

[14]Now it was so, after Amaziah came from the slaughter of the Edomites, that he brought the gods of the people of Seir, set them up *to be* his gods, and bowed down before them and burned incense to them.

[15]Therefore the anger of the LORD was aroused against Amaziah, and He sent him a prophet who said to him, “Why have you sought the gods of the people, which could not rescue their own people from your hand?”

[16]So it was, as he talked with him, that *the king* said to him, “Have we made you the king’s counselor? Cease! Why should you be killed?” Then the prophet ceased, and said, “I know that God has determined to destroy you, because you have done this and have not heeded my advice.”

Israel Defeats Judah

[17]Now Amaziah king of Judah asked advice and sent to Joash the son of Jehoahaz, the son of Jehu, king of Israel, saying, “Come, let us face one another *in battle*.”

[18]And Joash king of Israel sent to Amaziah king of Judah, saying, “The thistle that *was* in Lebanon sent to the cedar that was in Lebanon, saying, ‘Give your daughter to my son as wife’; and a wild beast that *was* in Lebanon passed by and trampled the thistle.

[19]“Indeed you say that you have defeated the Edomites, and your heart is lifted up to boast. Stay at home now; why should you meddle with trouble, that you should fall—you and Judah with you?”

[20]But Amaziah would not heed, for it *came* from God, that He might give them into the hand *of their enemies,* because they sought the gods of Edom.

[21]So Joash king of Israel went out; and he and Amaziah king of Judah faced one another at Beth Shemesh, which *belongs* to Judah.

[22]And Judah was defeated by Israel, and every man fled to his tent.

[23]Then Joash the king of Israel captured Amaziah king of Judah, the son of Joash, the son of Jehoahaz, at Beth Shemesh; and he brought him to Jerusalem, and broke down the wall of Jerusalem from the Gate of Ephraim to the Corner Gate—four hundred cubits.

[24]And *he took* all the gold and silver, all the articles that were found in the house of God with Obed-Edom, the treasures of the king's house, and hostages, and returned to Samaria.

Death of Amaziah

[25]Amaziah the son of Joash, king of Judah, lived fifteen years after the death of Joash the son of Jehoahaz, king of Israel.

[26]Now the rest of the acts of Amaziah, from first to last, indeed *are* they not written in the book of the kings of Judah and Israel?

[27]After the time that Amaziah turned away from following the LORD, they made a conspiracy against him in Jerusalem, and he fled to Lachish; but they sent after him to Lachish and killed him there.

[28]Then they brought him on horses and buried him with his fathers in the City of Judah.

2 Chronicles 26

Uzziah Reigns in Judah

[1]Now all the people of Judah took Uzziah, who *was* sixteen years old, and made him king instead of his father Amaziah.

[2]He built Elath and restored it to Judah, after the king rested with his fathers.

[3]Uzziah *was* sixteen years old when he became king, and he reigned fifty-two years in Jerusalem. His mother's name was Jecholiah of Jerusalem.

[4]And he did *what was* right in the sight of the LORD, according to all that his father Amaziah had done.

[5]He sought God in the days of Zechariah, who had understanding in the visions of God; and as long as he sought the LORD, God made him prosper.

[6]Now he went out and made war against the Philistines, and broke down the wall of Gath, the wall of Jabneh, and the wall of Ashdod; and he built cities *around* Ashdod and among the Philistines.

[7]God helped him against the Philistines, against the Arabians who lived in Gur Baal, and against the Meunites.

[8]Also the Ammonites brought tribute to Uzziah. His fame spread as far as the entrance of Egypt, for he became exceedingly strong.

[9]And Uzziah built towers in Jerusalem at the Corner Gate, at the Valley Gate, and at the corner buttress of the wall; then he fortified them.

[10]Also he built towers in the desert. He dug many wells, for he had much livestock, both in the lowlands and in the plains; *he also had* farmers and vinedressers in the mountains and in Carmel, for he loved the soil.

[11]Moreover Uzziah had an army of fighting men who went out to war by companies, according to the number on their roll as prepared by Jeiel the scribe and Maaseiah the officer, under the hand of Hananiah, *one* of the king's captains.

[12]The total number of chief officers of the mighty men of valor *was* two thousand six hundred.

[13]And under their authority *was* an army of three hundred and seven thousand five hundred, that made war with mighty power, to help the king against the enemy.

[14]Then Uzziah prepared for them, for the entire army, shields, spears, helmets, body armor, bows, and slings *to cast* stones.

[15]And he made devices in Jerusalem, invented by skillful men, to be on the towers and the corners, to shoot arrows and large stones. So his fame spread far and wide, for he was marvelously helped till he became strong.

The Penalty for Uzziah's Pride

[16]But when he was strong his heart was lifted up, to *his* destruction, for he transgressed against the LORD his God by entering the temple of the LORD to burn incense on the altar of incense.

[17]So Azariah the priest went in after him, and with him were eighty priests of the LORD—valiant men.

[18]And they withstood King Uzziah, and said to him, "*It is* not for you, Uzziah, to burn incense to the LORD, but for the priests, the sons of Aaron, who are consecrated to burn incense. Get out of the sanctuary, for you have trespassed! You *shall have* no honor from the LORD God."

[19]Then Uzziah became furious; and he *had* a censer in his hand to burn incense. And while he was angry with the priests, leprosy broke out on his forehead, before the priests in the house of the LORD, beside the incense altar.

[20]And Azariah the chief priest and all the priests looked at him, and there, on his forehead, he *was* leprous; so they thrust him out of that place. Indeed he also hurried to get out, because the LORD had struck him.

[21]King Uzziah was a leper until the day of his death. He dwelt in an isolated house, because he was a leper; for he was cut off from the house of the LORD. Then Jotham his son *was* over the king's house, judging the people of the land.

[22]Now the rest of the acts of Uzziah, from first to last, the prophet Isaiah the son of Amoz wrote.

[23]So Uzziah rested with his fathers, and they buried him with his fathers in the field of burial which *belonged* to the kings, for they said, “He is a leper.” Then Jotham his son reigned in his place.

2 Chronicles 27

Jotham Reigns in Judah

[1]Jotham *was* twenty-five years old when he became king, and he reigned sixteen years in Jerusalem. His mother's name *was* Jerushah the daughter of Zadok.

[2]And he did *what was* right in the sight of the LORD, according to all that his father Uzziah had done (although he did not enter the temple of the LORD). But still the people acted corruptly.

[3]He built the Upper Gate of the house of the LORD, and he built extensively on the wall of Ophel.

[4]Moreover he built cities in the mountains of Judah, and in the forests he built fortresses and towers.

[5]He also fought with the king of the Ammonites and defeated them. And the people of Ammon gave him in that year one hundred talents of silver, ten thousand kors of wheat, and ten thousand of barley. The people of Ammon paid this to him in the second and third years also.

[6]So Jotham became mighty, because he prepared his ways before the LORD his God.

[7]Now the rest of the acts of Jotham, and all his wars and his ways, indeed they *are* written in the book of the kings of Israel and Judah.

[8]He was twenty-five years old when he became king, and he reigned sixteen years in Jerusalem.

[9]So Jotham rested with his fathers, and they buried him in the City of David. Then Ahaz his son reigned in his place.

2 Chronicles 28

Ahaz Reigns in Judah

[1]Ahaz *was* twenty years old when he became king, and he reigned sixteen years in Jerusalem; and he did not do *what was* right in the sight of the LORD, as his father David *had done*.

[2]For he walked in the ways of the kings of Israel, and made molded images for the Baals.

[3]He burned incense in the Valley of the Son of Hinnom, and burned his children in the fire, according to the abominations of the nations whom the LORD had cast out before the children of Israel.

[4]And he sacrificed and burned incense on the high places, on the hills, and under every green tree.

Syria and Israel Defeat Judah

[5]Therefore the LORD his God delivered him into the hand of the king of Syria. They defeated him, and carried away a great multitude of them as captives, and brought *them* to Damascus. Then he was also delivered into the hand of the king of Israel, who defeated him with a great slaughter.

[6]For Pekah the son of Remaliah killed one hundred and twenty thousand in Judah in one day, all valiant men, because they had forsaken the LORD God of their fathers.

[7]Zichri, a mighty man of Ephraim, killed Maaseiah the king's son, Azrikam the officer over the house, and Elkanah *who was* second to the king.

[8]And the children of Israel carried away captive of their brethren two hundred thousand women, sons, and daughters; and they also took away much spoil from them, and brought the spoil to Samaria.

Israel Returns the Captives

[9]But a prophet of the LORD was there, whose name *was* Oded; and he went out before the army that came to Samaria, and said to them: "Look, because the LORD God of your fathers was angry with Judah, He has delivered them into your hand; but you have killed them in a rage *that* reaches up to heaven.

[10]“And now you propose to force the children of Judah and Jerusalem to be your male and female slaves; *but are* you not also guilty before the LORD your God?

[11]“Now hear me, therefore, and return the captives, whom you have taken captive from your brethren, for the fierce wrath of the LORD *is* upon you.”

[12]Then some of the heads of the children of Ephraim, Azariah the son of Johanan, Berechiah the son of Meshillemoth, Jehizkiah the son of Shallum, and Amasa the son of Hadlai, stood up against those who came from the war,

[13]and said to them, “You shall not bring the captives here, for we *already* have offended the LORD. You intend to add to our sins and to our guilt; for our guilt is great, and *there is* fierce wrath against Israel.”

[14]So the armed men left the captives and the spoil before the leaders and all the assembly.

[15]Then the men who were designated by name rose up and took the captives, and from the spoil they clothed all who were naked among them, dressed them and gave them sandals, gave them food and drink, and anointed them; and they let all the feeble ones ride on donkeys. So they brought them to their brethren at Jericho, the city of palm trees. Then they returned to Samaria.

Assyria Refuses to Help Judah

[16]At the same time King Ahaz sent to the kings of Assyria to help him.

[17]For again the Edomites had come, attacked Judah, and carried away captives.

[18]The Philistines also had invaded the cities of the lowland and of the South of Judah, and had taken Beth Shemesh, Aijalon, Gederoth, Sochoh with its villages, Timnah with its villages, and Gimzo with its villages; and they dwelt there.

[19]For the LORD brought Judah low because of Ahaz king of Israel, for he had encouraged moral decline in Judah and had been continually unfaithful to the LORD.

[20]Also Tiglath-Pileser king of Assyria came to him and distressed him, and did not assist him.

[21]For Ahaz took part *of the treasures* from the house of the LORD, from the house of the king, and from the leaders, and he gave *it* to the king of Assyria; but he did not help him.

Apostasy and Death of Ahaz

22Now in the time of his distress King Ahaz became increasingly unfaithful to the LORD. This *is that* King Ahaz.

[23]For he sacrificed to the gods of Damascus which had defeated him, saying, “Because the gods of the kings of Syria help them, I will sacrifice to them that they may help me.” But they were the ruin of him and of all Israel.

[24]So Ahaz gathered the articles of the house of God, cut in pieces the articles of the house of God, shut up the doors of the house of the LORD, and made for himself altars in every corner of Jerusalem.

[25]And in every single city of Judah he made high places to burn incense to other gods, and provoked to anger the LORD God of his fathers.

26Now the rest of his acts and all his ways, from first to last, indeed they *are* written in the book of the kings of Judah and Israel.

[27]So Ahaz rested with his fathers, and they buried him in the city, in Jerusalem; but they did not bring him into the tombs of the kings of Israel. Then Hezekiah his son reigned in his place.

2 Chronicles 29

Hezekiah Reigns in Judah

[1]Hezekiah became king *when he was* twenty-five years old, and he reigned twenty-nine years in Jerusalem. His mother's name *was* Abijah the daughter of Zechariah.

[2]And he did *what was* right in the sight of the LORD, according to all that his father David had done.

Hezekiah Cleanses the Temple

[3]In the first year of his reign, in the first month, he opened the doors of the house of the LORD and repaired them.

[4]Then he brought in the priests and the Levites, and gathered them in the East Square,

[5]and said to them: "Hear me, Levites! Now sanctify yourselves, sanctify the house of the LORD God of your fathers, and carry out the rubbish from the holy *place*.

[6]"For our fathers have trespassed and done evil in the eyes of the LORD our God; they have forsaken Him, have turned their faces away from the dwelling place of the LORD, and turned *their* backs *on Him*.

[7]"They have also shut up the doors of the vestibule, put out the lamps, and have not burned incense or offered burnt offerings in the holy *place* to the God of Israel.

[8]"Therefore the wrath of the LORD fell upon Judah and Jerusalem, and He has given them up to trouble, to desolation, and to jeering, as you see with your eyes.

[9]"For indeed, because of this our fathers have fallen by the sword; and our sons, our daughters, and our wives *are* in captivity.

[10]"Now *it is* in my heart to make a covenant with the LORD God of Israel, that His fierce wrath may turn away from us.

[11]"My sons, do not be negligent now, for the LORD has chosen you to stand before Him, to serve Him, and that you should minister to Him and burn incense."

12Then these Levites arose: Mahath the son of Amasai and Joel the son of Azariah, of the sons of the Kohathites; of the sons of Merari, Kish the son of Abdi and Azariah the son of Jehallelel; of the Gershonites, Joah the son of Zimmah and Eden the son of Joah;

13of the sons of Elizaphan, Shimri and Jeiel; of the sons of Asaph, Zechariah and Mattaniah;

14of the sons of Heman, Jehiel and Shimei; and of the sons of Jeduthun, Shemaiah and Uzziel.

15And they gathered their brethren, sanctified themselves, and went according to the commandment of the king, at the words of the LORD, to cleanse the house of the LORD.

16Then the priests went into the inner part of the house of the LORD to cleanse *it,* and brought out all the debris that they found in the temple of the LORD to the court of the house of the LORD. And the Levites took *it* out and carried *it* to the Brook Kidron.

17Now they began to sanctify on the first *day* of the first month, and on the eighth day of the month they came to the vestibule of the LORD. So they sanctified the house of the LORD in eight days, and on the sixteenth day of the first month they finished.

18Then they went in to King Hezekiah and said, “We have cleansed all the house of the LORD, the altar of burnt offerings with all its articles, and the table of the showbread with all its articles.

19“Moreover all the articles which King Ahaz in his reign had cast aside in his transgression we have prepared and sanctified; and there they *are,* before the altar of the LORD.”

Hezekiah Restores Temple Worship

20Then King Hezekiah rose early, gathered the rulers of the city, and went up to the house of the LORD.

21And they brought seven bulls, seven rams, seven lambs, and seven male goats for a sin offering for the kingdom, for the sanctuary, and for Judah. Then he commanded the priests, the sons of Aaron, to offer *them* on the altar of the LORD.

22So they killed the bulls, and the priests received the blood and sprinkled *it* on the altar. Likewise they killed the rams and sprinkled the blood on the altar. They also killed the lambs and sprinkled the blood on the altar.

[23]Then they brought out the male goats *for* the sin offering before the king and the assembly, and they laid their hands on them.

[24]And the priests killed them; and they presented their blood on the altar as a sin offering to make an atonement for all Israel, for the king commanded *that* the burnt offering and the sin offering *be made* for all Israel.

[25]And he stationed the Levites in the house of the LORD with cymbals, with stringed instruments, and with harps, according to the commandment of David, of Gad the king’s seer, and of Nathan the prophet; for thus *was* the commandment of the LORD by His prophets.

[26]The Levites stood with the instruments of David, and the priests with the trumpets.

[27]Then Hezekiah commanded *them* to offer the burnt offering on the altar. And when the burnt offering began, the song of the LORD *also* began, with the trumpets and with the instruments of David king of Israel.

[28]So all the assembly worshiped, the singers sang, and the trumpeters sounded; all *this continued* until the burnt offering was finished.

[29]And when they had finished offering, the king and all who were present with him bowed and worshiped.

[30]Moreover King Hezekiah and the leaders commanded the Levites to sing praise to the LORD with the words of David and of Asaph the seer. So they sang praises with gladness, and they bowed their heads and worshiped.

[31]Then Hezekiah answered and said, “Now *that* you have consecrated yourselves to the LORD, come near, and bring sacrifices and thank offerings into the house of the LORD.” So the assembly brought in sacrifices and thank offerings, and as many as were of a willing heart *brought* burnt offerings.

[32]And the number of the burnt offerings which the assembly brought was seventy bulls, one hundred rams, *and* two hundred lambs; all these *were* for a burnt offering to the LORD.

[33]The consecrated things *were* six hundred bulls and three thousand sheep.

[34]But the priests were too few, so that they could not skin all the burnt offerings; therefore their brethren the Levites helped them until the work was ended and until the *other* priests had sanctified themselves, for the Levites were more diligent in sanctifying themselves than the priests.

[35]Also the burnt offerings *were* in abundance, with the fat of the peace offerings and *with* the drink offerings for *every* burnt offering. So the service of the house of the LORD was set in order.

[36]Then Hezekiah and all the people rejoiced that God had prepared the people, since the events took place so suddenly.

2 Chronicles 30

Hezekiah Keeps the Passover

[1]And Hezekiah sent to all Israel and Judah, and also wrote letters to Ephraim and Manasseh, that they should come to the house of the LORD at Jerusalem, to keep the Passover to the LORD God of Israel.

[2]For the king and his leaders and all the assembly in Jerusalem had agreed to keep the Passover in the second month.

[3]For they could not keep it at the regular time, because a sufficient number of priests had not consecrated themselves, nor had the people gathered together at Jerusalem.

[4]And the matter pleased the king and all the assembly.

[5]So they resolved to make a proclamation throughout all Israel, from Beersheba to Dan, that they should come to keep the Passover to the LORD God of Israel at Jerusalem, since they had not done *it* for a long *time* in the *prescribed* manner.

[6]Then the runners went throughout all Israel and Judah with the letters from the king and his leaders, and spoke according to the command of the king: "Children of Israel, return to the LORD God of Abraham, Isaac, and Israel; then He will return to the remnant of you who have escaped from the hand of the kings of Assyria.

[7]"And do not be like your fathers and your brethren, who trespassed against the LORD God of their fathers, so that He gave them up to desolation, as you see.

[8]"Now do not be stiff-necked, as your fathers *were, but* yield yourselves to the LORD; and enter His sanctuary, which He has sanctified forever, and serve the LORD your God, that the fierceness of His wrath may turn away from you.

[9]"For if you return to the LORD, your brethren and your children *will be treated* with compassion by those who lead them captive, so that they may come back to this land; for the LORD your God *is* gracious and merciful, and will not turn *His* face from you if you return to Him."

[10]So the runners passed from city to city through the country of Ephraim and Manasseh, as far as Zebulun; but they laughed at them and mocked them.

[11]Nevertheless some from Asher, Manasseh, and Zebulun humbled themselves and came to Jerusalem.

[12]Also the hand of God was on Judah to give them singleness of heart to obey the command of the king and the leaders, at the word of the LORD.

[13]Now many people, a very great assembly, gathered at Jerusalem to keep the Feast of Unleavened Bread in the second month.

[14]They arose and took away the altars that *were* in Jerusalem, and they took away all the incense altars and cast *them* into the Brook Kidron.

[15]Then they slaughtered the Passover *lambs* on the fourteenth *day* of the second month. The priests and the Levites were ashamed, and sanctified themselves, and brought the burnt offerings to the house of the LORD.

[16]They stood in their place according to their custom, according to the Law of Moses the man of God; the priests sprinkled the blood *received* from the hand of the Levites.

[17]For *there were* many in the assembly who had not sanctified themselves; therefore the Levites had charge of the slaughter of the Passover *lambs* for everyone *who was* not clean, to sanctify *them* to the LORD.

[18]For a multitude of the people, many from Ephraim, Manasseh, Issachar, and Zebulun, had not cleansed themselves, yet they ate the Passover contrary to what was written. But Hezekiah prayed for them, saying, “May the good LORD provide atonement for everyone

[19]“*who* prepares his heart to seek God, the LORD God of his fathers, though *he is* not *cleansed* according to the purification of the sanctuary.”

[20]And the LORD listened to Hezekiah and healed the people.

[21]So the children of Israel who were present at Jerusalem kept the Feast of Unleavened Bread seven days with great gladness; and the Levites and the priests praised the LORD day by day, *singing* to the LORD, accompanied by loud instruments.

[22]And Hezekiah gave encouragement to all the Levites who taught the good knowledge of the LORD; and they ate throughout the feast seven days, offering peace offerings and making confession to the LORD God of their fathers.

[23]Then the whole assembly agreed to keep *the feast* another seven days, and they kept it *another* seven days with gladness.

[24]For Hezekiah king of Judah gave to the assembly a thousand bulls and seven thousand sheep, and the leaders gave to the assembly a thousand bulls and ten thousand sheep; and a great number of priests sanctified themselves.

[25]The whole assembly of Judah rejoiced, also the priests and Levites, all the assembly that came from Israel, the sojourners who came from the land of Israel, and those who dwelt in Judah.

[26]So there was great joy in Jerusalem, for since the time of Solomon the son of David, king of Israel, *there had* been nothing like this in Jerusalem.

[27]Then the priests, the Levites, arose and blessed the people, and their voice was heard; and their prayer came *up* to His holy dwelling place, to heaven.

2 Chronicles 31

The Reforms of Hezekiah

[1]Now when all this was finished, all Israel who were present went out to the cities of Judah and broke the sacred pillars in pieces, cut down the wooden images, and threw down the high places and the altars—from all Judah, Benjamin, Ephraim, and Manasseh—until they had utterly destroyed them all. Then all the children of Israel returned to their own cities, every man to his possession.

[2]And Hezekiah appointed the divisions of the priests and the Levites according to their divisions, each man according to his service, the priests and Levites for burnt offerings and peace offerings, to serve, to give thanks, and to praise in the gates of the camp of the LORD.

[3]The king also *appointed* a portion of his possessions for the burnt offerings: for the morning and evening burnt offerings, the burnt offerings for the Sabbaths and the New Moons and the set feasts, as *it is* written in the Law of the LORD.

[4]Moreover he commanded the people who dwelt in Jerusalem to contribute support for the priests and the Levites, that they might devote themselves to the Law of the LORD.

[5]As soon as the commandment was circulated, the children of Israel brought in abundance the firstfruits of grain and wine, oil and honey, and of all the produce of the field; and they brought in abundantly the tithe of everything.

[6]And the children of Israel and Judah, who dwelt in the cities of Judah, brought the tithe of oxen and sheep; also the tithe of holy things which were consecrated to the LORD their God they laid in heaps.

[7]In the third month they began laying them in heaps, and they finished in the seventh month.

[8]And when Hezekiah and the leaders came and saw the heaps, they blessed the LORD and His people Israel.

[9]Then Hezekiah questioned the priests and the Levites concerning the heaps.

[10]And Azariah the chief priest, from the house of Zadok, answered him and said, “Since *the people* began to bring the offerings into the house of the LORD, we have had enough to eat and have plenty left, for the LORD has blessed His people; and what is left *is* this great abundance.”

[11]Now Hezekiah commanded *them* to prepare rooms in the house of the LORD, and they prepared them.

[12]Then they faithfully brought in the offerings, the tithes, and the dedicated things; Cononiah the Levite had charge of them, and Shimei his brother *was* the next.

[13]Jehiel, Azaziah, Nahath, Asahel, Jerimoth, Jozabad, Eliel, Ismachiah, Mahath, and Benaiah *were* overseers under the hand of Cononiah and Shimei his brother, at the commandment of Hezekiah the king and Azariah the ruler of the house of God.

[14]Kore the son of Imnah the Levite, the keeper of the East Gate, *was* over the freewill offerings to God, to distribute the offerings of the LORD and the most holy things.

[15]And under him *were* Eden, Miniamin, Jeshua, Shemaiah, Amariah, and Shecaniah, *his* faithful assistants in the cities of the priests, to distribute allotments to their brethren by divisions, to the great as well as the small.

[16]Besides those males from three years old and up who were written in the genealogy, they distributed to everyone who entered the house of the LORD his daily portion for the work of his service, by his division,

[17]and to the priests who were written in the genealogy according to their father’s house, and to the Levites from twenty years old and up according to their work, by their divisions,

[18]and to all who were written in the genealogy—their little ones and their wives, their sons and daughters, the whole company of them—for in their faithfulness they sanctified themselves in holiness.

[19]Also for the sons of Aaron the priests, *who were* in the fields of the common-lands of their cities, in every single city, *there were* men who were designated by name to distribute portions to all the males among the priests and to all who were listed by genealogies among the Levites.

[20]Thus Hezekiah did throughout all Judah, and he did what *was* good and right and true before the LORD his God.

[21]And in every work that he began in the service of the house of God, in the law and in the commandment, to seek his God, he did *it* with all his heart. So he prospered.

2 Chronicles 32

Sennacherib Boasts Against the LORD

[1]After these deeds of faithfulness, Sennacherib king of Assyria came and entered Judah; he encamped against the fortified cities, thinking to win them over to himself.

[2]And when Hezekiah saw that Sennacherib had come, and that his purpose was to make war against Jerusalem,

[3]he consulted with his leaders and commanders to stop the water from the springs which *were* outside the city; and they helped him.

[4]Thus many people gathered together who stopped all the springs and the brook that ran through the land, saying, “Why should the kings of Assyria come and find much water?”

[5]And he strengthened himself, built up all the wall that was broken, raised *it* up to the towers, and *built* another wall outside; also he repaired the Millo *in* the City of David, and made weapons and shields in abundance.

[6]Then he set military captains over the people, gathered them together to him in the open square of the city gate, and gave them encouragement, saying,

[7]“Be strong and courageous; do not be afraid nor dismayed before the king of Assyria, nor before all the multitude that *is* with him; for *there are* more with us than with him.

[8]“With him *is* an arm of flesh; but with us *is* the LORD our God, to help us and to fight our battles.” And the people were strengthened by the words of Hezekiah king of Judah.

[9]After this Sennacherib king of Assyria sent his servants to Jerusalem (but he and all the forces with him *laid siege* against Lachish), to Hezekiah king of Judah, and to all Judah who *were* in Jerusalem, saying,

[10]“Thus says Sennacherib king of Assyria: ‘In what do you trust, that you remain under siege in Jerusalem?

[11]‘Does not Hezekiah persuade you to give yourselves over to die by famine and by thirst, saying, “The LORD our God will deliver us from

the hand of the king of Assyria"?

[12]'Has not the same Hezekiah taken away His high places and His altars, and commanded Judah and Jerusalem, saying, "You shall worship before one altar and burn incense on it"?

[13]'Do you not know what I and my fathers have done to all the peoples of *other* lands? Were the gods of the nations of those lands in any way able to deliver their lands out of my hand?

[14]'Who *was there* among all the gods of those nations that my fathers utterly destroyed that could deliver his people from my hand, that your God should be able to deliver you from my hand?

[15]'Now therefore, do not let Hezekiah deceive you or persuade you like this, and do not believe him; for no god of any nation or kingdom was able to deliver his people from my hand or the hand of my fathers. How much less will your God deliver you from my hand?' "

[16]Furthermore, his servants spoke against the LORD God and against His servant Hezekiah.

[17]He also wrote letters to revile the LORD God of Israel, and to speak against Him, saying, "As the gods of the nations of *other* lands have not delivered their people from my hand, so the God of Hezekiah will not deliver His people from my hand."

[18]Then they called out with a loud voice in Hebrew to the people of Jerusalem who *were* on the wall, to frighten them and trouble them, that they might take the city.

[19]And they spoke against the God of Jerusalem, as against the gods of the people of the earth—the work of men's hands.

Sennacherib's Defeat and Death

[20]Now because of this King Hezekiah and the prophet Isaiah, the son of Amoz, prayed and cried out to heaven.

[21]Then the LORD sent an angel who cut down every mighty man of valor, leader, and captain in the camp of the king of Assyria. So he returned shamefaced to his own land. And when he had gone into the temple of his god, some of his own offspring struck him down with the sword there.

[22]Thus the LORD saved Hezekiah and the inhabitants of Jerusalem from the hand of Sennacherib the king of Assyria, and from the hand of

all *others,* and guided them on every side.

[23]And many brought gifts to the LORD at Jerusalem, and presents to Hezekiah king of Judah, so that he was exalted in the sight of all nations thereafter.

Hezekiah Humbles Himself

[24]In those days Hezekiah was sick and near death, and he prayed to the LORD; and He spoke to him and gave him a sign.

[25]But Hezekiah did not repay according to the favor *shown* him, for his heart was lifted up; therefore wrath was looming over him and over Judah and Jerusalem.

[26]Then Hezekiah humbled himself for the pride of his heart, he and the inhabitants of Jerusalem, so that the wrath of the LORD did not come upon them in the days of Hezekiah.

Hezekiah's Wealth and Honor

[27]Hezekiah had very great riches and honor. And he made himself treasuries for silver, for gold, for precious stones, for spices, for shields, and for all kinds of desirable items;

[28]storehouses for the harvest of grain, wine, and oil; and stalls for all kinds of livestock, and folds for flocks.

[29]Moreover he provided cities for himself, and possessions of flocks and herds in abundance; for God had given him very much property.

[30]This same Hezekiah also stopped the water outlet of Upper Gihon, and brought the water by tunnel to the west side of the City of David. Hezekiah prospered in all his works.

[31]However, *regarding* the ambassadors of the princes of Babylon, whom they sent to him to inquire about the wonder that was *done* in the land, God withdrew from him, in order to test him, that He might know all *that was* in his heart.

Death of Hezekiah

[32]Now the rest of the acts of Hezekiah, and his goodness, indeed they *are* written in the vision of Isaiah the prophet, the son of Amoz, *and* in the book of the kings of Judah and Israel.

[33]So Hezekiah rested with his fathers, and they buried him in the upper tombs of the sons of David; and all Judah and the inhabitants of Jerusalem honored him at his death. Then Manasseh his son reigned in his place.

2 Chronicles 33

Manasseh Reigns in Judah

[1]Manasseh *was* twelve years old when he became king, and he reigned fifty-five years in Jerusalem.

[2]But he did evil in the sight of the LORD, according to the abominations of the nations whom the LORD had cast out before the children of Israel.

[3]For he rebuilt the high places which Hezekiah his father had broken down; he raised up altars for the Baals, and made wooden images; and he worshiped all the host of heaven and served them.

[4]He also built altars in the house of the LORD, of which the LORD had said, "In Jerusalem shall My name be forever."

[5]And he built altars for all the host of heaven in the two courts of the house of the LORD.

[6]Also he caused his sons to pass through the fire in the Valley of the Son of Hinnom; he practiced soothsaying, used witchcraft and sorcery, and consulted mediums and spiritists. He did much evil in the sight of the LORD, to provoke Him to anger.

[7]He even set a carved image, the idol which he had made, in the house of God, of which God had said to David and to Solomon his son, "In this house and in Jerusalem, which I have chosen out of all the tribes of Israel, I will put My name forever;

[8]"and I will not again remove the foot of Israel from the land which I have appointed for your fathers—only if they are careful to do all that I have commanded them, according to the whole law and the statutes and the ordinances by the hand of Moses."

[9]So Manasseh seduced Judah and the inhabitants of Jerusalem to do more evil than the nations whom the LORD had destroyed before the children of Israel.

Manasseh Restored After Repentance

[10]And the LORD spoke to Manasseh and his people, but they would not listen.

[11]Therefore the LORD brought upon them the captains of the army of the king of Assyria, who took Manasseh with hooks, bound him with bronze *fetters,* and carried him off to Babylon.

[12]Now when he was in affliction, he implored the LORD his God, and humbled himself greatly before the God of his fathers,

[13]and prayed to Him; and He received his entreaty, heard his supplication, and brought him back to Jerusalem into his kingdom. Then Manasseh knew that the LORD *was* God.

[14]After this he built a wall outside the City of David on the west side of Gihon, in the valley, as far as the entrance of the Fish Gate; and *it* enclosed Ophel, and he raised it to a very great height. Then he put military captains in all the fortified cities of Judah.

[15]He took away the foreign gods and the idol from the house of the LORD, and all the altars that he had built in the mount of the house of the LORD and in Jerusalem; and he cast *them* out of the city.

[16]He also repaired the altar of the LORD, sacrificed peace offerings and thank offerings on it, and commanded Judah to serve the LORD God of Israel.

[17]Nevertheless the people still sacrificed on the high places, *but* only to the LORD their God.

Death of Manasseh

[18]Now the rest of the acts of Manasseh, his prayer to his God, and the words of the seers who spoke to him in the name of the LORD God of Israel, indeed they *are written* in the book of the kings of Israel.

[19]Also his prayer and *how God* received his entreaty, and all his sin and trespass, and the sites where he built high places and set up wooden images and carved images, before he was humbled, indeed they *are* written among the sayings of Hozai.

[20]So Manasseh rested with his fathers, and they buried him in his own house. Then his son Amon reigned in his place.

Amon’s Reign and Death

[21]Amon *was* twenty-two years old when he became king, and he reigned two years in Jerusalem.

[22]But he did evil in the sight of the LORD, as his father Manasseh had done; for Amon sacrificed to all the carved images which his father Manasseh had made, and served them.

[23]And he did not humble himself before the LORD, as his father Manasseh had humbled himself; but Amon trespassed more and more.

[24]Then his servants conspired against him, and killed him in his own house.

[25]But the people of the land executed all those who had conspired against King Amon. Then the people of the land made his son Josiah king in his place.

2 Chronicles 34

Josiah Reigns in Judah

[1]Josiah *was* eight years old when he became king, and he reigned thirty-one years in Jerusalem.

[2]And he did *what was* right in the sight of the LORD, and walked in the ways of his father David; *he* did *not* turn aside to the right hand or to the left.

[3]For in the eighth year of his reign, while he was still young, he began to seek the God of his father David; and in the twelfth year he began to purge Judah and Jerusalem of the high places, the wooden images, the carved images, and the molded images.

[4]They broke down the altars of the Baals in his presence, and the incense altars which *were* above them he cut down; and the wooden images, the carved images, and the molded images he broke in pieces, and made dust of them and scattered *it* on the graves of those who had sacrificed to them.

[5]He also burned the bones of the priests on their altars, and cleansed Judah and Jerusalem.

[6]And *so he did* in the cities of Manasseh, Ephraim, and Simeon, as far as Naphtali and all around, with axes.

[7]When he had broken down the altars and the wooden images, had beaten the carved images into powder, and cut down all the incense altars throughout all the land of Israel, he returned to Jerusalem.

Hilkiah Finds the Book of the Law

[8]In the eighteenth year of his reign, when he had purged the land and the temple, he sent Shaphan the son of Azaliah, Maaseiah the governor of the city, and Joah the son of Joahaz the recorder, to repair the house of the LORD his God.

[9]When they came to Hilkiah the high priest, they delivered the money that was brought into the house of God, which the Levites who kept the doors had gathered from the hand of Manasseh and Ephraim, from all

the remnant of Israel, from all Judah and Benjamin, and *which* they had brought back to Jerusalem.

[10]Then they put *it* in the hand of the foremen who had the oversight of the house of the LORD; and they gave it to the workmen who worked in the house of the LORD, to repair and restore the house.

[11]They gave *it* to the craftsmen and builders to buy hewn stone and timber for beams, and to floor the houses which the kings of Judah had destroyed.

[12]And the men did the work faithfully. Their overseers *were* Jahath and Obadiah the Levites, of the sons of Merari, and Zechariah and Meshullam, of the sons of the Kohathites, to supervise. *Others of* the Levites, all of whom were skillful with instruments of music,

[13]*were* over the burden bearers and *were* overseers of all who did work in any kind of service. And *some* of the Levites *were* scribes, officers, and gatekeepers.

[14]Now when they brought out the money that was brought into the house of the LORD, Hilkiah the priest found the Book of the Law of the LORD *given* by Moses.

[15]Then Hilkiah answered and said to Shaphan the scribe, “I have found the Book of the Law in the house of the LORD.” And Hilkiah gave the book to Shaphan.

[16]So Shaphan carried the book to the king, bringing the king word, saying, “All that was committed to your servants they are doing.

[17]“And they have gathered the money that was found in the house of the LORD, and have delivered it into the hand of the overseers and the workmen.”

[18]Then Shaphan the scribe told the king, saying, “Hilkiah the priest has given me a book.” And Shaphan read it before the king.

[19]Thus it happened, when the king heard the words of the Law, that he tore his clothes.

[20]Then the king commanded Hilkiah, Ahikam the son of Shaphan, Abdon the son of Micah, Shaphan the scribe, and Asaiah a servant of the king, saying,

[21]“Go, inquire of the LORD for me, and for those who are left in Israel and Judah, concerning the words of the book that is found; for

great *is* the wrath of the LORD that is poured out on us, because our fathers have not kept the word of the LORD, to do according to all that is written in this book.”

[22]So Hilkiah and those the king *had appointed* went to Huldah the prophetess, the wife of Shallum the son of Tokhath, the son of Hasrah, keeper of the wardrobe. (She dwelt in Jerusalem in the Second Quarter.) And they spoke to her to that *effect*.

[23]Then she answered them, “Thus says the LORD God of Israel, ‘Tell the man who sent you to Me,

[24]“Thus says the LORD: ‘Behold, I will bring calamity on this place and on its inhabitants, all the curses that are written in the book which they have read before the king of Judah,

[25]‘because they have forsaken Me and burned incense to other gods, that they might provoke Me to anger with all the works of their hands. Therefore My wrath will be poured out on this place, and not be quenched.�� ” ’

[26]“But as for the king of Judah, who sent you to inquire of the LORD, in this manner you shall speak to him, ‘Thus says the LORD God of Israel: “*Concerning* the words which you have heard—

[27]“because your heart was tender, and you humbled yourself before God when you heard His words against this place and against its inhabitants, and you humbled yourself before Me, and you tore your clothes and wept before Me, I also have heard *you,*” says the LORD.

[28]“Surely I will gather you to your fathers, and you shall be gathered to your grave in peace; and your eyes shall not see all the calamity which I will bring on this place and its inhabitants.” ’ ” So they brought back word to the king.

Josiah Restores True Worship

[29]Then the king sent and gathered all the elders of Judah and Jerusalem.

[30]The king went up to the house of the LORD, with all the men of Judah and the inhabitants of Jerusalem—the priests and the Levites, and all the people, great and small. And he read in their hearing all the words of the Book of the Covenant which had been found in the house of the LORD.

[31]Then the king stood in his place and made a covenant before the LORD, to follow the LORD, and to keep His commandments and His testimonies and His statutes with all his heart and all his soul, to perform the words of the covenant that were written in this book.

[32]And he made all who were present in Jerusalem and Benjamin take a stand. So the inhabitants of Jerusalem did according to the covenant of God, the God of their fathers.

[33]Thus Josiah removed all the abominations from all the country that *belonged* to the children of Israel, and made all who were present in Israel diligently serve the LORD their God. All his days they did not depart from following the LORD God of their fathers.

2 Chronicles 35

Josiah Keeps the Passover

[1]Now Josiah kept a Passover to the LORD in Jerusalem, and they slaughtered the Passover *lambs* on the fourteenth *day* of the first month.

[2]And he set the priests in their duties and encouraged them for the service of the house of the LORD.

[3]Then he said to the Levites who taught all Israel, who were holy to the LORD: "Put the holy ark in the house which Solomon the son of David, king of Israel, built. *It shall* no longer *be* a burden on *your* shoulders. Now serve the LORD your God and His people Israel.

[4]"Prepare *yourselves* according to your fathers' houses, according to your divisions, following the written instruction of David king of Israel and the written instruction of Solomon his son.

[5]"And stand in the holy *place* according to the divisions of the fathers' houses of your brethren the *lay* people, and *according to* the division of the father's house of the Levites.

[6]"So slaughter the Passover *offerings,* consecrate yourselves, and prepare *them* for your brethren, that *they* may do according to the word of the LORD by the hand of Moses."

[7]Then Josiah gave the *lay* people lambs and young goats from the flock, all for Passover *offerings* for all who were present, to the number of thirty thousand, as well as three thousand cattle; these *were* from the king's possessions.

[8]And his leaders gave willingly to the people, to the priests, and to the Levites. Hilkiah, Zechariah, and Jehiel, rulers of the house of God, gave to the priests for the Passover *offerings* two thousand six hundred *from the flock,* and three hundred cattle.

[9]Also Conaniah, his brothers Shemaiah and Nethanel, and Hashabiah and Jeiel and Jozabad, chief of the Levites, gave to the Levites for Passover *offerings* five thousand *from the flock* and five hundred cattle.

[10]So the service was prepared, and the priests stood in their places, and the Levites in their divisions, according to the king's command.

[11]And they slaughtered the Passover *offerings;* and the priests sprinkled *the blood* with their hands, while the Levites skinned *the animals*.

[12]Then they removed the burnt offerings that *they* might give them to the divisions of the fathers' houses of the *lay* people, to offer to the LORD, as *it is* written in the Book of Moses. And so *they did* with the cattle.

[13]Also they roasted the Passover *offerings* with fire according to the ordinance; but the *other* holy *offerings* they boiled in pots, in caldrons, and in pans, and divided *them* quickly among all the *lay* people.

[14]Then afterward they prepared portions for themselves and for the priests, because the priests, the sons of Aaron, *were busy* in offering burnt offerings and fat until night; therefore the Levites prepared portions for themselves and for the priests, the sons of Aaron.

[15]And the singers, the sons of Asaph, *were* in their places, according to the command of David, Asaph, Heman, and Jeduthun the king's seer. Also the gatekeepers were at each gate; they did not have to leave their position, because their brethren the Levites prepared portions for them.

[16]So all the service of the LORD was prepared the same day, to keep the Passover and to offer burnt offerings on the altar of the LORD, according to the command of King Josiah.

[17]And the children of Israel who were present kept the Passover at that time, and the Feast of Unleavened Bread for seven days.

[18]There had been no Passover kept in Israel like that since the days of Samuel the prophet; and none of the kings of Israel had kept such a Passover as Josiah kept, with the priests and the Levites, all Judah and Israel who were present, and the inhabitants of Jerusalem.

[19]In the eighteenth year of the reign of Josiah this Passover was kept.

Josiah Dies in Battle

[20]After all this, when Josiah had prepared the temple, Necho king of Egypt came up to fight against Carchemish by the Euphrates; and Josiah went out against him.

[21]But he sent messengers to him, saying, "What have I to do with you, king of Judah? *I have* not *come* against you this day, but against the

house with which I have war; for God commanded me to make haste. Refrain *from meddling with* God, who *is* with me, lest He destroy you."

[22]Nevertheless Josiah would not turn his face from him, but disguised himself so that he might fight with him, and did not heed the words of Necho from the mouth of God. So he came to fight in the Valley of Megiddo.

[23]And the archers shot King Josiah; and the king said to his servants, "Take me away, for I am severely wounded."

[24]His servants therefore took him out of that chariot and put him in the second chariot that he had, and they brought him to Jerusalem. So he died, and was buried in *one of* the tombs of his fathers. And all Judah and Jerusalem mourned for Josiah.

[25]Jeremiah also lamented for Josiah. And to this day all the singing men and the singing women speak of Josiah in their lamentations. They made it a custom in Israel; and indeed they *are* written in the Laments.

[26]Now the rest of the acts of Josiah and his goodness, according to *what was* written in the Law of the LORD,

[27]and his deeds from first to last, indeed they *are* written in the book of the kings of Israel and Judah.

2 Chronicles 36

The Reign and Captivity of Jehoahaz

[1]Then the people of the land took Jehoahaz the son of Josiah, and made him king in his father's place in Jerusalem.

[2]Jehoahaz *was* twenty-three years old when he became king, and he reigned three months in Jerusalem.

[3]Now the king of Egypt deposed him at Jerusalem; and he imposed on the land a tribute of one hundred talents of silver and a talent of gold.

[4]Then the king of Egypt made *Jehoahaz's* brother Eliakim king over Judah and Jerusalem, and changed his name to Jehoiakim. And Necho took Jehoahaz his brother and carried him off to Egypt.

The Reign and Captivity of Jehoiakim

[5]Jehoiakim *was* twenty-five years old when he became king, and he reigned eleven years in Jerusalem. And he did evil in the sight of the LORD his God.

[6]Nebuchadnezzar king of Babylon came up against him, and bound him in bronze *fetters* to carry him off to Babylon.

[7]Nebuchadnezzar also carried off *some* of the articles from the house of the LORD to Babylon, and put them in his temple at Babylon.

[8]Now the rest of the acts of Jehoiakim, the abominations which he did, and what was found against him, indeed they *are* written in the book of the kings of Israel and Judah. Then Jehoiachin his son reigned in his place.

The Reign and Captivity of Jehoiachin

[9]Jehoiachin *was* eight years old when he became king, and he reigned in Jerusalem three months and ten days. And he did evil in the sight of the LORD.

[10]At the turn of the year King Nebuchadnezzar summoned *him* and took him to Babylon, with the costly articles from the house of the LORD, and made Zedekiah, *Jehoiakim's* brother, king over Judah and Jerusalem.

Zedekiah Reigns in Judah

11Zedekiah *was* twenty-one years old when he became king, and he reigned eleven years in Jerusalem.

12He did evil in the sight of the LORD his God, *and* did not humble himself before Jeremiah the prophet, *who spoke* from the mouth of the LORD.

13And he also rebelled against King Nebuchadnezzar, who had made him swear *an oath* by God; but he stiffened his neck and hardened his heart against turning to the LORD God of Israel.

14Moreover all the leaders of the priests and the people transgressed more and more, *according* to all the abominations of the nations, and defiled the house of the LORD which He had consecrated in Jerusalem.

The Fall of Jerusalem

15And the LORD God of their fathers sent *warnings* to them by His messengers, rising up early and sending *them,* because He had compassion on His people and on His dwelling place.

16But they mocked the messengers of God, despised His words, and scoffed at His prophets, until the wrath of the LORD arose against His people, till *there was* no remedy.

17Therefore He brought against them the king of the Chaldeans, who killed their young men with the sword in the house of their sanctuary, and had no compassion on young man or virgin, on the aged or the weak; He gave *them* all into his hand.

18And all the articles from the house of God, great and small, the treasures of the house of the LORD, and the treasures of the king and of his leaders, all *these* he took to Babylon.

19Then they burned the house of God, broke down the wall of Jerusalem, burned all its palaces with fire, and destroyed all its precious possessions.

20And those who escaped from the sword he carried away to Babylon, where they became servants to him and his sons until the rule of the kingdom of Persia,

21to fulfill the word of the LORD by the mouth of Jeremiah, until the land had enjoyed her Sabbaths. As long as she lay desolate she kept

Sabbath, to fulfill seventy years.

The Proclamation of Cyrus

22Now in the first year of Cyrus king of Persia, that the word of the LORD by the mouth of Jeremiah might be fulfilled, the LORD stirred up the spirit of Cyrus king of Persia, so that he made a proclamation throughout all his kingdom, and also *put it* in writing, saying,

> 23Thus says Cyrus king of Persia:
> All the kingdoms of the earth the LORD God of heaven has given me. And He has commanded me to build Him a house at Jerusalem which is in Judah. Who *is* among you of all His people? May the LORD his God *be* with him, and let him go up!

The Book of

Ezra

Ezra 1

End of the Babylonian Captivity

[1]Now in the first year of Cyrus king of Persia, that the word of the LORD by the mouth of Jeremiah might be fulfilled, the LORD stirred up the spirit of Cyrus king of Persia, so that he made a proclamation throughout all his kingdom, and also *put it* in writing, saying,

> [2]Thus says Cyrus king of Persia: All the kingdoms of the earth the LORD God of heaven has given me. And He has commanded me to build Him a house at Jerusalem which *is* in Judah.
>
> [3]Who *is* among you of all His people? May his God be with him, and let him go up to Jerusalem which *is* in Judah, and build the house of the LORD God of Israel (He *is* God), which *is* in Jerusalem.
>
> [4]And whoever is left in any place where he dwells, let the men of his place help him with silver and gold, with goods and livestock, besides the freewill offerings for the house of God which *is* in Jerusalem.

[5]Then the heads of the fathers' *houses* of Judah and Benjamin, and the priests and the Levites, with all whose spirits God had moved, arose to go up and build the house of the LORD which *is* in Jerusalem.

[6]And all those who *were* around them encouraged them with articles of silver and gold, with goods and livestock, and with precious things, besides all *that* was willingly offered.

[7]King Cyrus also brought out the articles of the house of the LORD, which Nebuchadnezzar had taken from Jerusalem and put in the temple of his gods;

[8]and Cyrus king of Persia brought them out by the hand of Mithredath the treasurer, and counted them out to Sheshbazzar the prince of Judah.

[9]This *is* the number of them: thirty gold platters, one thousand silver platters, twenty-nine knives,

[10]thirty gold basins, four hundred and ten silver basins of a similar *kind, and* one thousand other articles.

[11] All the articles of gold and silver *were* five thousand four hundred. All *these* Sheshbazzar took with the captives who were brought from Babylon to Jerusalem.

Ezra 2

The Captives Who Returned to Jerusalem

[1]Now these *are* the people of the province who came back from the captivity, of those who had been carried away, whom Nebuchadnezzar the king of Babylon had carried away to Babylon, and who returned to Jerusalem and Judah, everyone to his *own* city.

[2]*Those* who came with Zerubbabel *were* Jeshua, Nehemiah, Seraiah, Reelaiah, Mordecai, Bilshan, Mispar, Bigvai, Rehum, *and* Baanah. The number of the men of the people of Israel:

[3]the people of Parosh, two thousand one hundred and seventy-two;

[4]the people of Shephatiah, three hundred and seventy-two;

[5]the people of Arah, seven hundred and seventy-five;

[6]the people of Pahath-Moab, of the people of Jeshua *and* Joab, two thousand eight hundred and twelve;

[7]the people of Elam, one thousand two hundred and fifty-four;

[8]the people of Zattu, nine hundred and forty-five;

[9]the people of Zaccai, seven hundred and sixty;

[10]the people of Bani, six hundred and forty-two;

[11]the people of Bebai, six hundred and twenty-three;

[12]the people of Azgad, one thousand two hundred and twenty-two;

[13]the people of Adonikam, six hundred and sixty-six;

[14]the people of Bigvai, two thousand and fifty-six;

[15]the people of Adin, four hundred and fifty-four;

[16]the people of Ater of Hezekiah, ninety-eight;

[17]the people of Bezai, three hundred and twenty-three;

[18]the people of Jorah, one hundred and twelve;

[19]the people of Hashum, two hundred and twenty-three;

[20]the people of Gibbar, ninety-five;

[21]the people of Bethlehem, one hundred and twenty-three;

[22]the men of Netophah, fifty-six;

[23]the men of Anathoth, one hundred and twenty-eight;

[24]the people of Azmaveth, forty-two;

[25]the people of Kirjath Arim, Chephirah, and Beeroth, seven hundred and forty-three;

[26]the people of Ramah and Geba, six hundred and twenty-one;

[27]the men of Michmas, one hundred and twenty-two;

[28]the men of Bethel and Ai, two hundred and twenty-three;

[29]the people of Nebo, fifty-two;

[30]the people of Magbish, one hundred and fifty-six;

[31]the people of the other Elam, one thousand two hundred and fifty-four;

[32]the people of Harim, three hundred and twenty;

[33]the people of Lod, Hadid, and Ono, seven hundred and twenty-five;

[34]the people of Jericho, three hundred and forty-five;

[35]the people of Senaah, three thousand six hundred and thirty.

[36]The priests: the sons of Jedaiah, of the house of Jeshua, nine hundred and seventy-three;

[37]the sons of Immer, one thousand and fifty-two;

[38]the sons of Pashhur, one thousand two hundred and forty-seven;

[39]the sons of Harim, one thousand and seventeen.

[40]The Levites: the sons of Jeshua and Kadmiel, of the sons of Hodaviah, seventy-four.

[41]The singers: the sons of Asaph, one hundred and twenty-eight.

[42]The sons of the gatekeepers: the sons of Shallum, the sons of Ater, the sons of Talmon, the sons of Akkub, the sons of Hatita, and the sons of Shobai, one hundred and thirty-nine *in* all.

[43]The Nethinim: the sons of Ziha, the sons of Hasupha, the sons of Tabbaoth,

[44]the sons of Keros, the sons of Siaha, the sons of Padon,

[45]the sons of Lebanah, the sons of Hagabah, the sons of Akkub,

[46]the sons of Hagab, the sons of Shalmai, the sons of Hanan,

[47]the sons of Giddel, the sons of Gahar, the sons of Reaiah,

[48]the sons of Rezin, the sons of Nekoda, the sons of Gazzam,

[49]the sons of Uzza, the sons of Paseah, the sons of Besai,

[50]the sons of Asnah, the sons of Meunim, the sons of Nephusim,

[51]the sons of Bakbuk, the sons of Hakupha, the sons of Harhur,

[52]the sons of Bazluth, the sons of Mehida, the sons of Harsha,

[53]the sons of Barkos, the sons of Sisera, the sons of Tamah,

[54]the sons of Neziah, and the sons of Hatipha.

[55]The sons of Solomon’s servants: the sons of Sotai, the sons of Sophereth, the sons of Peruda,

[56]the sons of Jaala, the sons of Darkon, the sons of Giddel,

[57]the sons of Shephatiah, the sons of Hattil, the sons of Pochereth of Zebaim, and the sons of Ami.

[58]All the Nethinim and the children of Solomon’s servants were three hundred and ninety-two.

[59]And these *were* the ones who came up from Tel Melah, Tel Harsha, Cherub, Addan, and Immer; but they could not identify their father’s house or their genealogy, whether they *were* of Israel:

[60]the sons of Delaiah, the sons of Tobiah, and the sons of Nekoda, six hundred and fifty-two;

[61]and of the sons of the priests: the sons of Habaiah, the sons of Koz, and the sons of Barzillai, who took a wife of the daughters of Barzillai the Gileadite, and was called by their name.

[62]These sought their listing *among* those who were registered by genealogy, but they were not found; therefore they *were excluded* from the priesthood as defiled.

[63]And the governor said to them that they should not eat of the most holy things till a priest could consult with the Urim and Thummim.

[64]The whole assembly together *was* forty-two thousand three hundred *and* sixty,

[65]besides their male and female servants, of whom *there were* seven thousand three hundred and thirty-seven; and they had two hundred men and women singers.

[66]Their horses *were* seven hundred and thirty-six, their mules two hundred and forty-five,

[67]their camels four hundred and thirty-five, and *their* donkeys six thousand seven hundred and twenty.

[68]*Some* of the heads of the fathers’ *houses,* when they came to the house of the LORD which *is* in Jerusalem, offered freely for the house of God, to erect it in its place:

[69]According to their ability, they gave to the treasury for the work sixty-one thousand gold drachmas, five thousand minas of silver, and one hundred priestly garments.

[70]So the priests and the Levites, *some* of the people, the singers, the gatekeepers, and the Nethinim, dwelt in their cities, and all Israel in their cities.

Ezra 3

Worship Restored at Jerusalem

[1]And when the seventh month had come, and the children of Israel *were* in the cities, the people gathered together as one man to Jerusalem.

[2]Then Jeshua the son of Jozadak and his brethren the priests, and Zerubbabel the son of Shealtiel and his brethren, arose and built the altar of the God of Israel, to offer burnt offerings on it, as *it is* written in the Law of Moses the man of God.

[3]Though fear *had come* upon them because of the people of those countries, they set the altar on its bases; and they offered burnt offerings on it to the LORD, *both* the morning and evening burnt offerings.

[4]They also kept the Feast of Tabernacles, as *it is* written, and *offered* the daily burnt offerings in the number required by ordinance for each day.

[5]Afterwards *they offered* the regular burnt offering, and *those* for New Moons and for all the appointed feasts of the LORD that were consecrated, and *those* of everyone who willingly offered a freewill offering to the LORD.

[6]From the first day of the seventh month they began to offer burnt offerings to the LORD, although the foundation of the temple of the LORD had not been laid.

[7]They also gave money to the masons and the carpenters, and food, drink, and oil to the people of Sidon and Tyre to bring cedar logs from Lebanon to the sea, to Joppa, according to the permission which they had from Cyrus king of Persia.

Restoration of the Temple Begins

[8]Now in the second month of the second year of their coming to the house of God at Jerusalem, Zerubbabel the son of Shealtiel, Jeshua the son of Jozadak, and the rest of their brethren the priests and the Levites, and all those who had come out of the captivity to Jerusalem, began *work* and appointed the Levites from twenty years old and above to oversee the work of the house of the LORD.

[9]Then Jeshua *with* his sons and brothers, Kadmiel *with* his sons, and the sons of Judah, arose as one to oversee those working on the house of God: the sons of Henadad *with* their sons and their brethren the Levites.

[10]When the builders laid the foundation of the temple of the LORD, the priests stood in their apparel with trumpets, and the Levites, the sons of Asaph, with cymbals, to praise the LORD, according to the ordinance of David king of Israel.

[11]And they sang responsively, praising and giving thanks to the LORD:

> “For *He is* good,
> For His mercy *endures* forever toward Israel.”

Then all the people shouted with a great shout, when they praised the LORD, because the foundation of the house of the LORD was laid.

[12]But many of the priests and Levites and heads of the fathers’ *houses,* old men who had seen the first temple, wept with a loud voice when the foundation of this temple was laid before their eyes. Yet many shouted aloud for joy,

[13]so that the people could not discern the noise of the shout of joy from the noise of the weeping of the people, for the people shouted with a loud shout, and the sound was heard afar off.

Ezra 4

Resistance to Rebuilding the Temple

[1]Now when the adversaries of Judah and Benjamin heard that the descendants of the captivity were building the temple of the LORD God of Israel,

[2]they came to Zerubbabel and the heads of the fathers' *houses,* and said to them, "Let us build with you, for we seek your God as you *do;* and we have sacrificed to Him since the days of Esarhaddon king of Assyria, who brought us here."

[3]But Zerubbabel and Jeshua and the rest of the heads of the fathers' *houses* of Israel said to them, "You may do nothing with us to build a house for our God; but we alone will build to the LORD God of Israel, as King Cyrus the king of Persia has commanded us."

[4]Then the people of the land tried to discourage the people of Judah. They troubled them in building,

[5]and hired counselors against them to frustrate their purpose all the days of Cyrus king of Persia, even until the reign of Darius king of Persia.

Rebuilding of Jerusalem Opposed

[6]In the reign of Ahasuerus, in the beginning of his reign, they wrote an accusation against the inhabitants of Judah and Jerusalem.

[7]In the days of Artaxerxes also, Bishlam, Mithredath, Tabel, and the rest of their companions wrote to Artaxerxes king of Persia; and the letter *was* written in Aramaic script, and translated into the Aramaic language.

[8]Rehum the commander and Shimshai the scribe wrote a letter against Jerusalem to King Artaxerxes in this fashion:

> [9]From Rehum the commander, Shimshai the scribe, and the rest of their companions—*representatives* of the Dinaites, the Apharsathchites, the Tarpelites, the people of Persia and Erech and Babylon and Shushan, the Dehavites, the Elamites,

[10]and the rest of the nations whom the great and noble Osnapper took captive and settled in the cities of Samaria and the remainder beyond the River—and so forth.

[11](This *is* a copy of the letter that they sent him)

To King Artaxerxes from your servants, the men *of the region* beyond the River, and so forth:

[12]Let it be known to the king that the Jews who came up from you have come to us at Jerusalem, and are building the rebellious and evil city, and are finishing *its* walls and repairing the foundations.
[13]Let it now be known to the king that, if this city is built and the walls completed, they will not pay tax, tribute, or custom, and the king's treasury will be diminished.
[14]Now because we receive support from the palace, it was not proper for us to see the king's dishonor; therefore we have sent and informed the king,
[15]that search may be made in the book of the records of your fathers. And you will find in the book of the records and know that this city *is* a rebellious city, harmful to kings and provinces, and that they have incited sedition within the city in former times, for which cause this city was destroyed.
[16]We inform the king that if this city is rebuilt and its walls are completed, the result will be that you will have no dominion beyond the River.

[17]The king sent an answer:

To Rehum the commander, *to* Shimshai the scribe, *to* the rest of their companions who dwell in Samaria, and *to* the remainder beyond the River:

Peace, and so forth.

[18]The letter which you sent to us has been clearly read before me.
[19]And I gave the command, and a search has been made, and it was found that this city in former times has revolted against kings, and

rebellion and sedition have been fostered in it.

[20]There have also been mighty kings over Jerusalem, who have ruled over all *the region* beyond the River; and tax, tribute, and custom were paid to them.

[21]Now give the command to make these men cease, that this city may not be built until the command is given by me.

[22]Take heed now that you do not fail to do this. Why should damage increase to the hurt of the kings?

[23]Now when the copy of King Artaxerxes’ letter *was* read before Rehum, Shimshai the scribe, and their companions, they went up in haste to Jerusalem against the Jews, and by force of arms made them cease.

[24]Thus the work of the house of God which *is* at Jerusalem ceased, and it was discontinued until the second year of the reign of Darius king of Persia.

Ezra 5

Restoration of the Temple Resumed

[1]Then the prophet Haggai and Zechariah the son of Iddo, prophets, prophesied to the Jews who *were* in Judah and Jerusalem, in the name of the God of Israel, *who was* over them.

[2]So Zerubbabel the son of Shealtiel and Jeshua the son of Jozadak rose up and began to build the house of God which *is* in Jerusalem; and the prophets of God *were* with them, helping them.

[3]At the same time Tattenai the governor of *the region* beyond the River and Shethar-Boznai and their companions came to them and spoke thus to them: “Who has commanded you to build this temple and finish this wall?”

[4]Then, accordingly, we told them the names of the men who were constructing this building.

[5]But the eye of their God was upon the elders of the Jews, so that they could not make them cease till a report could go to Darius. Then a written answer was returned concerning this *matter*.

[6]This is a copy of the letter that Tattenai sent:

> The governor of *the region* beyond the River, and Shethar-Boznai, and his companions, the Persians who *were in the region* beyond the River, to Darius the king.

[7](They sent a letter to him, in which was written thus)

> To Darius the king:
> All peace.
> [8]Let it be known to the king that we went into the province of Judea, to the temple of the great God, which is being built with heavy stones, and timber is being laid in the walls; and this work goes on diligently and prospers in their hands.
> [9]Then we asked those elders, *and* spoke thus to them: “Who commanded you to build this temple and to finish these walls?”

[10]We also asked them their names to inform you, that we might write the names of the men who *were* chief among them.

[11]And thus they returned us an answer, saying: “We are the servants of the God of heaven and earth, and we are rebuilding the temple that was built many years ago, which a great king of Israel built and completed.

[12]“But because our fathers provoked the God of heaven to wrath, He gave them into the hand of Nebuchadnezzar king of Babylon, the Chaldean, *who* destroyed this temple and carried the people away to Babylon.

[13]“However, in the first year of Cyrus king of Babylon, King Cyrus issued a decree to build this house of God.

[14]“Also, the gold and silver articles of the house of God, which Nebuchadnezzar had taken from the temple that *was* in Jerusalem and carried into the temple of Babylon—those King Cyrus took from the temple of Babylon, and they were given to one named Sheshbazzar, whom he had made governor.

[15]“And he said to him, ‘Take these articles; go, carry them to the temple *site* that *is* in Jerusalem, and let the house of God be rebuilt on its former site.’

[16]“Then the same Sheshbazzar came *and* laid the foundation of the house of God which *is* in Jerusalem; but from that time even until now it has been under construction, and it is not finished.”

[17]Now therefore, if *it seems* good to the king, let a search be made in the king’s treasure house, which *is* there in Babylon, whether it is *so* that a decree was issued by King Cyrus to build this house of God at Jerusalem, and let the king send us his pleasure concerning this *matter*.

Ezra 6

The Decree of Darius

[1]Then King Darius issued a decree, and a search was made in the archives, where the treasures were stored in Babylon.

[2]And at Achmetha, in the palace that *is* in the province of Media, a scroll was found, and in it a record *was* written thus:

> [3]In the first year of King Cyrus, King Cyrus issued a decree *concerning* the house of God at Jerusalem: "Let the house be rebuilt, the place where they offered sacrifices; and let the foundations of it be firmly laid, its height sixty cubits *and* its width sixty cubits,
>
> [4]*with* three rows of heavy stones and one row of new timber. Let the expenses be paid from the king's treasury.
>
> [5]Also let the gold and silver articles of the house of God, which Nebuchadnezzar took from the temple which *is* in Jerusalem and brought to Babylon, be restored and taken back to the temple which *is* in Jerusalem, *each* to its place; and deposit *them* in the house of God"—
>
> [6]Now *therefore,* Tattenai, governor of *the region* beyond the River, and Shethar-Boznai, and your companions the Persians who *are* beyond the River, keep yourselves far from there.
>
> [7]Let the work of this house of God alone; let the governor of the Jews and the elders of the Jews build this house of God on its site.
>
> [8]Moreover I issue a decree *as to* what you shall do for the elders of these Jews, for the building of this house of God: Let the cost be paid at the king's expense from taxes *on the region* beyond the River; this is to be given immediately to these men, so that they are not hindered.
>
> [9]And whatever they need—young bulls, rams, and lambs for the burnt offerings of the God of heaven, wheat, salt, wine, and oil, according to the request of the priests who *are* in Jerusalem—let it be given them day by day without fail,
>
> [10]that they may offer sacrifices of sweet aroma to the God of heaven, and pray for the life of the king and his sons.

[11]Also I issue a decree that whoever alters this edict, let a timber be pulled from his house and erected, and let him be hanged on it; and let his house be made a refuse heap because of this.

[12]And may the God who causes His name to dwell there destroy any king or people who put their hand to alter it, or to destroy this house of God which is in Jerusalem. I Darius issue a decree; let it be done diligently.

The Temple Completed and Dedicated

13Then Tattenai, governor of *the region* beyond the River, Shethar-Boznai, and their companions diligently did according to what King Darius had sent.

[14]So the elders of the Jews built, and they prospered through the prophesying of Haggai the prophet and Zechariah the son of Iddo. And they built and finished *it,* according to the commandment of the God of Israel, and according to the command of Cyrus, Darius, and Artaxerxes king of Persia.

[15]Now the temple was finished on the third day of the month of Adar, which was in the sixth year of the reign of King Darius.

[16]Then the children of Israel, the priests and the Levites and the rest of the descendants of the captivity, celebrated the dedication of this house of God with joy.

[17]And they offered sacrifices at the dedication of this house of God, one hundred bulls, two hundred rams, four hundred lambs, and as a sin offering for all Israel twelve male goats, according to the number of the tribes of Israel.

[18]They assigned the priests to their divisions and the Levites to their divisions, over the service of God in Jerusalem, as it is written in the Book of Moses.

The Passover Celebrated

19And the descendants of the captivity kept the Passover on the fourteenth *day* of the first month.

[20]For the priests and the Levites had purified themselves; all of them *were ritually* clean. And they slaughtered the Passover *lambs* for all the

descendants of the captivity, for their brethren the priests, and for themselves.

[21]Then the children of Israel who had returned from the captivity ate together with all who had separated themselves from the filth of the nations of the land in order to seek the LORD God of Israel.

[22]And they kept the Feast of Unleavened Bread seven days with joy; for the LORD made them joyful, and turned the heart of the king of Assyria toward them, to strengthen their hands in the work of the house of God, the God of Israel.

Ezra 7

The Arrival of Ezra

[1]Now after these things, in the reign of Artaxerxes king of Persia, Ezra the son of Seraiah, the son of Azariah, the son of Hilkiah,

[2]the son of Shallum, the son of Zadok, the son of Ahitub,

[3]the son of Amariah, the son of Azariah, the son of Meraioth,

[4]the son of Zerahiah, the son of Uzzi, the son of Bukki,

[5]the son of Abishua, the son of Phinehas, the son of Eleazar, the son of Aaron the chief priest—

[6]this Ezra came up from Babylon; and he *was* a skilled scribe in the Law of Moses, which the LORD God of Israel had given. The king granted him all his request, according to the hand of the LORD his God upon him.

[7]*Some* of the children of Israel, the priests, the Levites, the singers, the gatekeepers, and the Nethinim came up to Jerusalem in the seventh year of King Artaxerxes.

[8]And Ezra came to Jerusalem in the fifth month, which *was* in the seventh year of the king.

[9]On the first *day* of the first month he began *his* journey from Babylon, and on the first *day* of the fifth month he came to Jerusalem, according to the good hand of his God upon him.

[10]For Ezra had prepared his heart to seek the Law of the LORD, and to do *it,* and to teach statutes and ordinances in Israel.

The Letter of Artaxerxes to Ezra

[11]This *is* a copy of the letter that King Artaxerxes gave Ezra the priest, the scribe, expert in the words of the commandments of the LORD, and of His statutes to Israel:

[12]Artaxerxes, king of kings,

To Ezra the priest, a scribe of the Law of the God of heaven:
Perfect *peace,* and so forth.

[13]I issue a decree that all those of the people of Israel and the priests and Levites in my realm, who volunteer to go up to Jerusalem, may go with you.

[14]And whereas you are being sent by the king and his seven counselors to inquire concerning Judah and Jerusalem, with regard to the Law of your God which *is* in your hand;

[15]and *whereas you are* to carry the silver and gold which the king and his counselors have freely offered to the God of Israel, whose dwelling *is* in Jerusalem;

[16]and *whereas* all the silver and gold that you may find in all the province of Babylon, along with the freewill offering of the people and the priests, *are to be* freely offered for the house of their God in Jerusalem—

[17]now therefore, be careful to buy with this money bulls, rams, and lambs, with their grain offerings and their drink offerings, and offer them on the altar of the house of your God in Jerusalem.

[18]And whatever seems good to you and your brethren to do with the rest of the silver and the gold, do it according to the will of your God.

[19]Also the articles that are given to you for the service of the house of your God, deliver in full before the God of Jerusalem.

[20]And whatever more may be needed for the house of your God, which you may have occasion to provide, pay *for it* from the king's treasury.

[21]And I, *even* I, Artaxerxes the king, issue a decree to all the treasurers who *are in the region* beyond the River, that whatever Ezra the priest, the scribe of the Law of the God of heaven, may require of you, let it be done diligently,

[22]up to one hundred talents of silver, one hundred kors of wheat, one hundred baths of wine, one hundred baths of oil, and salt without prescribed limit.

[23]Whatever is commanded by the God of heaven, let it diligently be done for the house of the God of heaven. For why should there be wrath against the realm of the king and his sons?

[24]Also we inform you that it shall not be lawful to impose tax, tribute, or custom *on* any of the priests, Levites, singers, gatekeepers, Nethinim, or servants of this house of God.

> [25]And you, Ezra, according to your God-given wisdom, set magistrates and judges who may judge all the people who *are in the region* beyond the River, all such as know the laws of your God; and teach those who do not know *them*.
> [26]Whoever will not observe the law of your God and the law of the king, let judgment be executed speedily on him, whether *it be* death, or banishment, or confiscation of goods, or imprisonment.

[27]Blessed *be* the LORD God of our fathers, who has put *such a thing* as this in the king's heart, to beautify the house of the LORD which *is* in Jerusalem,
[28]and has extended mercy to me before the king and his counselors, and before all the king's mighty princes.
So I was encouraged, as the hand of the LORD my God *was* upon me; and I gathered leading men of Israel to go up with me.

Ezra 8

Heads of Families Who Returned with Ezra

[1]These *are* the heads of their fathers' *houses,* and *this is* the genealogy of those who went up with me from Babylon, in the reign of King Artaxerxes:

[2]of the sons of Phinehas, Gershom; of the sons of Ithamar, Daniel; of the sons of David, Hattush;

[3]of the sons of Shecaniah, of the sons of Parosh, Zechariah; and registered with him *were* one hundred and fifty males;

[4]of the sons of Pahath-Moab, Eliehoenai the son of Zerahiah, and with him two hundred males;

[5]of the sons of Shechaniah, Ben-Jahaziel, and with him three hundred males;

[6]of the sons of Adin, Ebed the son of Jonathan, and with him fifty males;

[7]of the sons of Elam, Jeshaiah the son of Athaliah, and with him seventy males;

[8]of the sons of Shephatiah, Zebadiah the son of Michael, and with him eighty males;

[9]of the sons of Joab, Obadiah the son of Jehiel, and with him two hundred and eighteen males;

[10]of the sons of Shelomith, Ben-Josiphiah, and with him one hundred and sixty males;

[11]of the sons of Bebai, Zechariah the son of Bebai, and with him twenty-eight males;

[12]of the sons of Azgad, Johanan the son of Hakkatan, and with him one hundred and ten males;

[13]of the last sons of Adonikam, whose names *are* these—Eliphelet, Jeiel, and Shemaiah—and with them sixty males;

[14]also of the sons of Bigvai, Uthai and Zabbud, and with them seventy males.

Servants for the Temple

15Now I gathered them by the river that flows to Ahava, and we camped there three days. And I looked among the people and the priests, and found none of the sons of Levi there.

16Then I sent for Eliezer, Ariel, Shemaiah, Elnathan, Jarib, Elnathan, Nathan, Zechariah, and Meshullam, leaders; also for Joiarib and Elnathan, men of understanding.

17And I gave them a command for Iddo the chief man at the place Casiphia, and I told them what they should say to Iddo *and* his brethren the Nethinim at the place Casiphia—that they should bring us servants for the house of our God.

18Then, by the good hand of our God upon us, they brought us a man of understanding, of the sons of Mahli the son of Levi, the son of Israel, namely Sherebiah, with his sons and brothers, eighteen men;

19and Hashabiah, and with him Jeshaiah of the sons of Merari, his brothers and their sons, twenty men;

20also of the Nethinim, whom David and the leaders had appointed for the service of the Levites, two hundred and twenty Nethinim. All of them were designated by name.

Fasting and Prayer for Protection

21Then I proclaimed a fast there at the river of Ahava, that we might humble ourselves before our God, to seek from Him the right way for us and our little ones and all our possessions.

22For I was ashamed to request of the king an escort of soldiers and horsemen to help us against the enemy on the road, because we had spoken to the king, saying, “The hand of our God *is* upon all those for good who seek Him, but His power and His wrath *are* against all those who forsake Him.”

23So we fasted and entreated our God for this, and He answered our prayer.

Gifts for the Temple

24And I separated twelve of the leaders of the priests—Sherebiah, Hashabiah, and ten of their brethren with them—

[25]and weighed out to them the silver, the gold, and the articles, the offering for the house of our God which the king and his counselors and his princes, and all Israel *who were* present, had offered.

[26]I weighed into their hand six hundred and fifty talents of silver, silver articles *weighing* one hundred talents, one hundred talents of gold,

[27]twenty gold basins *worth* a thousand drachmas, and two vessels of fine polished bronze, precious as gold.

[28]And I said to them, "You *are* holy to the LORD; the articles *are* holy also; and the silver and the gold *are* a freewill offering to the LORD God of your fathers.

[29]"Watch and keep *them* until you weigh *them* before the leaders of the priests and the Levites and heads of the fathers' *houses* of Israel in Jerusalem, *in* the chambers of the house of the LORD."

[30]So the priests and the Levites received the silver and the gold and the articles by weight, to bring *them* to Jerusalem to the house of our God.

The Return to Jerusalem

[31]Then we departed from the river of Ahava on the twelfth *day* of the first month, to go to Jerusalem. And the hand of our God was upon us, and He delivered us from the hand of the enemy and from ambush along the road.

[32]So we came to Jerusalem, and stayed there three days.

[33]Now on the fourth day the silver and the gold and the articles were weighed in the house of our God by the hand of Meremoth the son of Uriah the priest, and with him *was* Eleazar the son of Phinehas; with them *were* the Levites, Jozabad the son of Jeshua and Noadiah the son of Binnui,

[34]with the number *and* weight of everything. All the weight was written down at that time.

[35]The children of those who had been carried away captive, who had come from the captivity, offered burnt offerings to the God of Israel: twelve bulls for all Israel, ninety-six rams, seventy-seven lambs, and twelve male goats *as* a sin offering. All *this was* a burnt offering to the LORD.

36And they delivered the king’s orders to the king’s satraps and the governors *in the region* beyond the River. So they gave support to the people and the house of God.

Ezra 9

Intermarriage with Pagans

[1]When these things were done, the leaders came to me, saying, “The people of Israel and the priests and the Levites have not separated themselves from the peoples of the lands, with respect to the abominations of the Canaanites, the Hittites, the Perizzites, the Jebusites, the Ammonites, the Moabites, the Egyptians, and the Amorites.

[2]“For they have taken some of their daughters *as wives* for themselves and their sons, so that the holy seed is mixed with the peoples of *those* lands. Indeed, the hand of the leaders and rulers has been foremost in this trespass.”

[3]So when I heard this thing, I tore my garment and my robe, and plucked out some of the hair of my head and beard, and sat down astonished.

[4]Then everyone who trembled at the words of the God of Israel assembled to me, because of the transgression of those who had been carried away captive, and I sat astonished until the evening sacrifice.

[5]At the evening sacrifice I arose from my fasting; and having torn my garment and my robe, I fell on my knees and spread out my hands to the LORD my God.

[6]And I said: “O my God, I am too ashamed and humiliated to lift up my face to You, my God; for our iniquities have risen higher than *our* heads, and our guilt has grown up to the heavens.

[7]“Since the days of our fathers to this day we *have been* very guilty, and for our iniquities we, our kings, *and* our priests have been delivered into the hand of the kings of the lands, to the sword, to captivity, to plunder, and to humiliation, as *it is* this day.

[8]“And now for a little while grace has been *shown* from the LORD our God, to leave us a remnant to escape, and to give us a peg in His holy place, that our God may enlighten our eyes and give us a measure of revival in our bondage.

[9]“For we *were* slaves. Yet our God did not forsake us in our bondage; but He extended mercy to us in the sight of the kings of Persia, to revive us, to repair the house of our God, to rebuild its ruins, and to give us a wall in Judah and Jerusalem.

[10]“And now, O our God, what shall we say after this? For we have forsaken Your commandments,

[11]“which You commanded by Your servants the prophets, saying, ‘The land which you are entering to possess is an unclean land, with the uncleanness of the peoples of the lands, with their abominations which have filled it from one end to another with their impurity.

[12]‘Now therefore, do not give your daughters as wives for their sons, nor take their daughters to your sons; and never seek their peace or prosperity, that you may be strong and eat the good of the land, and leave *it* as an inheritance to your children forever.’

[13]“And after all that has come upon us for our evil deeds and for our great guilt, since You our God have punished us less than our iniquities *deserve,* and have given us *such* deliverance as this,

[14]“should we again break Your commandments, and join in marriage with the people *committing* these abominations? Would You not be angry with us until You had consumed *us,* so that *there would be* no remnant or survivor?

[15]“O LORD God of Israel, You *are* righteous, for we are left as a remnant, as *it is* this day. Here we *are* before You, in our guilt, though no one can stand before You because of this!”

Ezra 10

Confession of Improper Marriages

[1]Now while Ezra was praying, and while he was confessing, weeping, and bowing down before the house of God, a very large assembly of men, women, and children gathered to him from Israel; for the people wept very bitterly.

[2]And Shechaniah the son of Jehiel, *one* of the sons of Elam, spoke up and said to Ezra, "We have trespassed against our God, and have taken pagan wives from the peoples of the land; yet now there is hope in Israel in spite of this.

[3]"Now therefore, let us make a covenant with our God to put away all these wives and those who have been born to them, according to the advice of my master and of those who tremble at the commandment of our God; and let it be done according to the law.

[4]"Arise, for *this* matter *is* your *responsibility*. We also *are* with you. Be of good courage, and do *it*."

[5]Then Ezra arose, and made the leaders of the priests, the Levites, and all Israel swear an oath that they would do according to this word. So they swore an oath.

[6]Then Ezra rose up from before the house of God, and went into the chamber of Jehohanan the son of Eliashib; and *when* he came there, he ate no bread and drank no water, for he mourned because of the guilt of those from the captivity.

[7]And they issued a proclamation throughout Judah and Jerusalem to all the descendants of the captivity, that they must gather at Jerusalem,

[8]and that whoever would not come within three days, according to the instructions of the leaders and elders, all his property would be confiscated, and he himself would be separated from the assembly of those from the captivity.

[9]So all the men of Judah and Benjamin gathered at Jerusalem within three days. It *was* the ninth month, on the twentieth of the month; and all the people sat in the open square of the house of God, trembling because of *this* matter and because of heavy rain.

[10]Then Ezra the priest stood up and said to them, “You have transgressed and have taken pagan wives, adding to the guilt of Israel.

[11]“Now therefore, make confession to the LORD God of your fathers, and do His will; separate yourselves from the peoples of the land, and from the pagan wives.”

[12]Then all the assembly answered and said with a loud voice, “Yes! As you have said, so we must do.

[13]“But *there are* many people; *it is* the season for heavy rain, and we are not able to stand outside. Nor *is this* the work of one or two days, for *there are* many of us who have transgressed in this matter.

[14]“Please, let the leaders of our entire assembly stand; and let all those in our cities who have taken pagan wives come at appointed times, together with the elders and judges of their cities, until the fierce wrath of our God is turned away from us in this matter.”

[15]Only Jonathan the son of Asahel and Jahaziah the son of Tikvah opposed this, and Meshullam and Shabbethai the Levite gave them support.

[16]Then the descendants of the captivity did so. And Ezra the priest, *with* certain heads of the fathers’ *households,* were set apart by the fathers’ *households,* each of them by name; and they sat down on the first day of the tenth month to examine the matter.

[17]By the first day of the first month they finished *questioning* all the men who had taken pagan wives.

Pagan Wives Put Away

[18]And among the sons of the priests who had taken pagan wives *the following* were found of the sons of Jeshua the son of Jozadak, and his brothers: Maaseiah, Eliezer, Jarib, and Gedaliah.

[19]And they gave their promise that they would put away their wives; and *being* guilty, *they presented* a ram of the flock as their trespass offering.

[20]Also of the sons of Immer: Hanani and Zebadiah;

[21]of the sons of Harim: Maaseiah, Elijah, Shemaiah, Jehiel, and Uzziah;

[22]of the sons of Pashhur: Elioenai, Maaseiah, Ishmael, Nethanel, Jozabad, and Elasah.

[23]Also of the Levites: Jozabad, Shimei, Kelaiah (the same *is* Kelita), Pethahiah, Judah, and Eliezer.

[24]Also of the singers: Eliashib; and of the gatekeepers: Shallum, Telem, and Uri.

[25]And others of Israel: of the sons of Parosh: Ramiah, Jeziah, Malchiah, Mijamin, Eleazar, Malchijah, and Benaiah;

[26]of the sons of Elam: Mattaniah, Zechariah, Jehiel, Abdi, Jeremoth, and Eliah;

[27]of the sons of Zattu: Elioenai, Eliashib, Mattaniah, Jeremoth, Zabad, and Aziza;

[28]of the sons of Bebai: Jehohanan, Hananiah, Zabbai, *and* Athlai;

[29]of the sons of Bani: Meshullam, Malluch, Adaiah, Jashub, Sheal, *and* Ramoth;

[30]of the sons of Pahath-Moab: Adna, Chelal, Benaiah, Maaseiah, Mattaniah, Bezalel, Binnui, and Manasseh;

[31]*of* the sons of Harim: Eliezer, Ishijah, Malchijah, Shemaiah, Shimeon,

[32]Benjamin, Malluch, *and* Shemariah;

[33]of the sons of Hashum: Mattenai, Mattattah, Zabad, Eliphelet, Jeremai, Manasseh, *and* Shimei;

[34]of the sons of Bani: Maadai, Amram, Uel,

[35]Benaiah, Bedeiah, Cheluh,

[36]Vaniah, Meremoth, Eliashib,

[37]Mattaniah, Mattenai, Jaasai,

[38]Bani, Binnui, Shimei,

[39]Shelemiah, Nathan, Adaiah,

[40]Machnadebai, Shashai, Sharai,

[41]Azarel, Shelemiah, Shemariah,

[42]Shallum, Amariah, *and* Joseph;

[43]of the sons of Nebo: Jeiel, Mattithiah, Zabad, Zebina, Jaddai, Joel, *and* Benaiah.

[44]All these had taken pagan wives, and *some* of them had wives *by whom* they had children.

The Book of
Nehemiah

Nehemiah 1

Nehemiah Prays for His People

[1]The words of Nehemiah the son of Hachaliah.

It came to pass in the month of Chislev, *in* the twentieth year, as I was in Shushan the citadel,

[2]that Hanani one of my brethren came with men from Judah; and I asked them concerning the Jews who had escaped, who had survived the captivity, and concerning Jerusalem.

[3]And they said to me, “The survivors who are left from the captivity in the province *are* there in great distress and reproach. The wall of Jerusalem *is* also broken down, and its gates *are* burned with fire.”

[4]So it was, when I heard these words, that I sat down and wept, and mourned *for many* days; I was fasting and praying before the God of heaven.

[5]And I said: “I pray, LORD God of heaven, O great and awesome God, *You* who keep *Your* covenant and mercy with those who love You and observe Your commandments,

[6]“please let Your ear be attentive and Your eyes open, that You may hear the prayer of Your servant which I pray before You now, day and night, for the children of Israel Your servants, and confess the sins of the children of Israel which we have sinned against You. Both my father’s house and I have sinned.

[7]“We have acted very corruptly against You, and have not kept the commandments, the statutes, nor the ordinances which You commanded Your servant Moses.

[8]“Remember, I pray, the word that You commanded Your servant Moses, saying, ‘*If* you are unfaithful, I will scatter you among the nations;

[9]‘but *if* you return to Me, and keep My commandments and do them, though some of you were cast out to the farthest part of the heavens, *yet* I will gather them from there, and bring them to the place which I have chosen as a dwelling for My name.’

[10]“Now these *are* Your servants and Your people, whom You have redeemed by Your great power, and by Your strong hand.

[11]“O Lord, I pray, please let Your ear be attentive to the prayer of Your servant, and to the prayer of Your servants who desire to fear Your name; and let Your servant prosper this day, I pray, and grant him mercy in the sight of this man.” For I was the king’s cupbearer.

Nehemiah 2

Nehemiah Sent to Judah

[1]And it came to pass in the month of Nisan, in the twentieth year of King Artaxerxes, *when* wine *was* before him, that I took the wine and gave it to the king. Now I had never been sad in his presence before.

[2]Therefore the king said to me, “Why *is* your face sad, since you *are* not sick? This *is* nothing but sorrow of heart.” So I became dreadfully afraid,

[3]and said to the king, “May the king live forever! Why should my face not be sad, when the city, the place of my fathers’ tombs, *lies* waste, and its gates are burned with fire?”

[4]Then the king said to me, “What do you request?” So I prayed to the God of heaven.

[5]And I said to the king, “If it pleases the king, and if your servant has found favor in your sight, I ask that you send me to Judah, to the city of my fathers’ tombs, that I may rebuild it.”

[6]Then the king said to me (the queen also sitting beside him), “How long will your journey be? And when will you return?” So it pleased the king to send me; and I set him a time.

[7]Furthermore I said to the king, “If it pleases the king, let letters be given to me for the governors *of the region* beyond the River, that they must permit me to pass through till I come to Judah,

[8]“and a letter to Asaph the keeper of the king’s forest, that he must give me timber to make beams for the gates of the citadel which *pertains* to the temple, for the city wall, and for the house that I will occupy.” And the king granted *them* to me according to the good hand of my God upon me.

[9]Then I went to the governors *in the region* beyond the River, and gave them the king’s letters. Now the king had sent captains of the army and horsemen with me.

[10]When Sanballat the Horonite and Tobiah the Ammonite official heard *of it,* they were deeply disturbed that a man had come to seek the well-being of the children of Israel.

Nehemiah Views the Wall of Jerusalem

11So I came to Jerusalem and was there three days.

12Then I arose in the night, I and a few men with me; I told no one what my God had put in my heart to do at Jerusalem; nor was there any animal with me, except the one on which I rode.

13And I went out by night through the Valley Gate to the Serpent Well and the Refuse Gate, and viewed the walls of Jerusalem which were broken down and its gates which were burned with fire.

14Then I went on to the Fountain Gate and to the King's Pool, but *there was* no room for the animal under me to pass.

15So I went up in the night by the valley, and viewed the wall; then I turned back and entered by the Valley Gate, and so returned.

16And the officials did not know where I had gone or what I had done; I had not yet told the Jews, the priests, the nobles, the officials, or the others who did the work.

17Then I said to them, "You see the distress that we *are* in, how Jerusalem *lies* waste, and its gates are burned with fire. Come and let us build the wall of Jerusalem, that we may no longer be a reproach."

18And I told them of the hand of my God which had been good upon me, and also of the king's words that he had spoken to me. So they said, "Let us rise up and build." Then they set their hands to *this* good *work*.

19But when Sanballat the Horonite, Tobiah the Ammonite official, and Geshem the Arab heard *of it,* they laughed at us and despised us, and said, "What *is* this thing that you are doing? Will you rebel against the king?"

20So I answered them, and said to them, "The God of heaven Himself will prosper us; therefore we His servants will arise and build, but you have no heritage or right or memorial in Jerusalem."

Nehemiah 3

Rebuilding the Wall

[1]Then Eliashib the high priest rose up with his brethren the priests and built the Sheep Gate; they consecrated it and hung its doors. They built as far as the Tower of the Hundred, *and* consecrated it, then as far as the Tower of Hananel.

[2]Next to Eliashib the men of Jericho built. And next to them Zaccur the son of Imri built.

[3]Also the sons of Hassenaah built the Fish Gate; they laid its beams and hung its doors with its bolts and bars.

[4]And next to them Meremoth the son of Urijah, the son of Koz, made repairs. Next to them Meshullam the son of Berechiah, the son of Meshezabel, made repairs. Next to them Zadok the son of Baana made repairs.

[5]Next to them the Tekoites made repairs; but their nobles did not put their shoulders to the work of their Lord.

[6]Moreover Jehoiada the son of Paseah and Meshullam the son of Besodeiah repaired the Old Gate; they laid its beams and hung its doors, with its bolts and bars.

[7]And next to them Melatiah the Gibeonite, Jadon the Meronothite, the men of Gibeon and Mizpah, repaired the residence of the governor *of the region* beyond the River.

[8]Next to him Uzziel the son of Harhaiah, one of the goldsmiths, made repairs. Also next to him Hananiah, one of the perfumers, made repairs; and they fortified Jerusalem as far as the Broad Wall.

[9]And next to them Rephaiah the son of Hur, leader of half the district of Jerusalem, made repairs.

[10]Next to them Jedaiah the son of Harumaph made repairs in front of his house. And next to him Hattush the son of Hashabniah made repairs.

[11]Malchijah the son of Harim and Hashub the son of Pahath-Moab repaired another section, as well as the Tower of the Ovens.

[12]And next to him was Shallum the son of Hallohesh, leader of half the district of Jerusalem; he and his daughters made repairs.

[13]Hanun and the inhabitants of Zanoah repaired the Valley Gate. They built it, hung its doors with its bolts and bars, and *repaired* a thousand cubits of the wall as far as the Refuse Gate.

[14]Malchijah the son of Rechab, leader of the district of Beth Haccerem, repaired the Refuse Gate; he built it and hung its doors with its bolts and bars.

[15]Shallun the son of Col-Hozeh, leader of the district of Mizpah, repaired the Fountain Gate; he built it, covered it, hung its doors with its bolts and bars, and repaired the wall of the Pool of Shelah by the King's Garden, as far as the stairs that go down from the City of David.

[16]After him Nehemiah the son of Azbuk, leader of half the district of Beth Zur, made repairs as far as *the place* in front of the tombs of David, to the man-made pool, and as far as the House of the Mighty.

[17]After him the Levites, *under* Rehum the son of Bani, made repairs. Next to him Hashabiah, leader of half the district of Keilah, made repairs for his district.

[18]After him their brethren, *under* Bavai the son of Henadad, leader of the *other* half of the district of Keilah, made repairs.

[19]And next to him Ezer the son of Jeshua, the leader of Mizpah, repaired another section in front of the Ascent to the Armory at the buttress.

[20]After him Baruch the son of Zabbai carefully repaired the other section, from the buttress to the door of the house of Eliashib the high priest.

[21]After him Meremoth the son of Urijah, the son of Koz, repaired another section, from the door of the house of Eliashib to the end of the house of Eliashib.

[22]And after him the priests, the men of the plain, made repairs.

[23]After him Benjamin and Hasshub made repairs opposite their house. After them Azariah the son of Maaseiah, the son of Ananiah, made repairs by his house.

[24]After him Binnui the son of Henadad repaired another section, from the house of Azariah to the buttress, even as far as the corner.

[25]Palal the son of Uzai *made repairs* opposite the buttress, and on the tower which projects from the king's upper house that *was* by the court

of the prison. After him Pedaiah the son of Parosh *made repairs*.

[26]Moreover the Nethinim who dwelt in Ophel *made repairs* as far as *the place* in front of the Water Gate toward the east, and on the projecting tower.

[27]After them the Tekoites repaired another section, next to the great projecting tower, and as far as the wall of Ophel.

[28]Beyond the Horse Gate the priests made repairs, each in front of his *own* house.

[29]After them Zadok the son of Immer made repairs in front of his *own* house. After him Shemaiah the son of Shechaniah, the keeper of the East Gate, made repairs.

[30]After him Hananiah the son of Shelemiah, and Hanun, the sixth son of Zalaph, repaired another section. After him Meshullam the son of Berechiah made repairs in front of his dwelling.

[31]After him Malchijah, one of the goldsmiths, made repairs as far as the house of the Nethinim and of the merchants, in front of the Miphkad Gate, and as far as the upper room at the corner.

[32]And between the upper room at the corner, as far as the Sheep Gate, the goldsmiths and the merchants made repairs.

Nehemiah 4

The Wall Defended Against Enemies

[1]But it so happened, when Sanballat heard that we were rebuilding the wall, that he was furious and very indignant, and mocked the Jews.

[2]And he spoke before his brethren and the army of Samaria, and said, "What are these feeble Jews doing? Will they fortify themselves? Will they offer sacrifices? Will they complete it in a day? Will they revive the stones from the heaps of rubbish—*stones* that are burned?"

[3]Now Tobiah the Ammonite *was* beside him, and he said, "Whatever they build, if even a fox goes up *on it,* he will break down their stone wall."

4Hear, O our God, for we are despised; turn their reproach on their own heads, and give them as plunder to a land of captivity!

[5]Do not cover their iniquity, and do not let their sin be blotted out from before You; for they have provoked *You* to anger before the builders.

6So we built the wall, and the entire wall was joined together up to half its *height,* for the people had a mind to work.

7Now it happened, when Sanballat, Tobiah, the Arabs, the Ammonites, and the Ashdodites heard that the walls of Jerusalem were being restored and the gaps were beginning to be closed, that they became very angry,

[8]and all of them conspired together to come *and* attack Jerusalem and create confusion.

[9]Nevertheless we made our prayer to our God, and because of them we set a watch against them day and night.

10Then Judah said, "The strength of the laborers is failing, and *there is* so much rubbish that we are not able to build the wall."

[11]And our adversaries said, "They will neither know nor see anything, till we come into their midst and kill them and cause the work to cease."

[12]So it was, when the Jews who dwelt near them came, that they told us ten times, "From whatever place you turn, *they will be* upon us."

[13]Therefore I positioned *men* behind the lower parts of the wall, at the openings; and I set the people according to their families, with their swords, their spears, and their bows.

[14]And I looked, and arose and said to the nobles, to the leaders, and to the rest of the people, “Do not be afraid of them. Remember the Lord, great and awesome, and fight for your brethren, your sons, your daughters, your wives, and your houses.”

[15]And it happened, when our enemies heard that it was known to us, and *that* God had brought their plot to nothing, that all of us returned to the wall, everyone to his work.

[16]So it was, from that time on, *that* half of my servants worked at construction, while the other half held the spears, the shields, the bows, and *wore* armor; and the leaders *were* behind all the house of Judah.

[17]Those who built on the wall, and those who carried burdens, loaded themselves so that with one hand they worked at construction, and with the other held a weapon.

[18]Every one of the builders had his sword girded at his side as he built. And the one who sounded the trumpet *was* beside me.

[19]Then I said to the nobles, the rulers, and the rest of the people, “The work *is* great and extensive, and we are separated far from one another on the wall.

[20]“Wherever you hear the sound of the trumpet, rally to us there. Our God will fight for us.”

[21]So we labored in the work, and half of *the men* held the spears from daybreak until the stars appeared.

[22]At the same time I also said to the people, “Let each man and his servant stay at night in Jerusalem, that they may be our guard by night and a working party by day.”

[23]So neither I, my brethren, my servants, nor the men of the guard who followed me took off our clothes, *except* that everyone took them off for washing.

Nehemiah 5

Nehemiah Deals with Oppression

[1]And there was a great outcry of the people and their wives against their Jewish brethren.

[2]For there were those who said, “We, our sons, and our daughters *are* many; therefore let us get grain, that we may eat and live.”

[3]There were also *some* who said, “We have mortgaged our lands and vineyards and houses, that we might buy grain because of the famine.”

[4]There were also those who said, “We have borrowed money for the king’s tax *on* our lands and vineyards.

[5]“Yet now our flesh *is* as the flesh of our brethren, our children as their children; and indeed we are forcing our sons and our daughters to be slaves, and *some* of our daughters have been brought into slavery. *It is* not in our power *to redeem them,* for other men have our lands and vineyards.”

6And I became very angry when I heard their outcry and these words.

[7]After serious thought, I rebuked the nobles and rulers, and said to them, “Each of you is exacting usury from his brother.” So I called a great assembly against them.

[8]And I said to them, “According to our ability we have redeemed our Jewish brethren who were sold to the nations. Now indeed, will you even sell your brethren? Or should they be sold to us?” Then they were silenced and found nothing *to say.*

[9]Then I said, “What you are doing *is* not good. Should you not walk in the fear of our God because of the reproach of the nations, our enemies?

[10]“I also, *with* my brethren and my servants, am lending them money and grain. Please, let us stop this usury!

[11]“Restore now to them, even this day, their lands, their vineyards, their olive groves, and their houses, also a hundredth of the money and the grain, the new wine and the oil, that you have charged them.”

[12]So they said, “We will restore *it,* and will require nothing from them; we will do as you say.” Then I called the priests, and required an oath from them that they would do according to this promise.

[13]Then I shook out the fold of my garment and said, “So may God shake out each man from his house, and from his property, who does not perform this promise. Even thus may he be shaken out and emptied.” And all the assembly said, “Amen!” and praised the LORD. Then the people did according to this promise.

The Generosity of Nehemiah

[14]Moreover, from the time that I was appointed to be their governor in the land of Judah, from the twentieth year until the thirty-second year of King Artaxerxes, twelve years, neither I nor my brothers ate the governor’s provisions.

[15]But the former governors who *were* before me laid burdens on the people, and took from them bread and wine, besides forty shekels of silver. Yes, even their servants bore rule over the people, but I did not do so, because of the fear of God.

[16]Indeed, I also continued the work on this wall, and we did not buy any land. All my servants *were* gathered there for the work.

[17]And at my table *were* one hundred and fifty Jews and rulers, besides those who came to us from the nations around us.

[18]Now *that* which was prepared daily *was* one ox *and* six choice sheep. Also fowl were prepared for me, and once every ten days an abundance of all kinds of wine. Yet in spite of this I did not demand the governor’s provisions, because the bondage was heavy on this people.

[19]Remember me, my God, for good, *according to* all that I have done for this people.

Nehemiah 6

Conspiracy Against Nehemiah

[1]Now it happened when Sanballat, Tobiah, Geshem the Arab, and the rest of our enemies heard that I had rebuilt the wall, and *that* there were no breaks left in it (though at that time I had not hung the doors in the gates),

[2]that Sanballat and Geshem sent to me, saying, “Come, let us meet together among the villages in the plain of Ono.” But they thought to do me harm.

[3]So I sent messengers to them, saying, “I *am* doing a great work, so that I cannot come down. Why should the work cease while I leave it and go down to you?”

[4]But they sent me this message four times, and I answered them in the same manner.

[5]Then Sanballat sent his servant to me as before, the fifth time, with an open letter in his hand.

[6]In it *was* written:

> It is reported among the nations, and Geshem says, *that* you and the Jews plan to rebel; therefore, according to these rumors, you are rebuilding the wall, that you may be their king.
>
> [7]And you have also appointed prophets to proclaim concerning you at Jerusalem, saying, “*There is* a king in Judah!” Now these matters will be reported to the king. So come, therefore, and let us consult together.

[8]Then I sent to him, saying, “No such things as you say are being done, but you invent them in your own heart.”

[9]For they all *were trying to* make us afraid, saying, “Their hands will be weakened in the work, and it will not be done.”

Now therefore, *O God,* strengthen my hands.

[10]Afterward I came to the house of Shemaiah the son of Delaiah, the son of Mehetabel, who *was* a secret informer; and he said, “Let us meet together in the house of God, within the temple, and let us close the doors of the temple, for they are coming to kill you; indeed, at night they will come to kill you."

[11]And I said, "Should such a man as I flee? And who *is there* such as I who would go into the temple to save his life? I will not go in!"

[12]Then I perceived that God had not sent him at all, but that he pronounced *this* prophecy against me because Tobiah and Sanballat had hired him.

[13]For this reason he *was* hired, that I should be afraid and act that way and sin, so *that* they might have *cause* for an evil report, that they might reproach me.

[14]My God, remember Tobiah and Sanballat, according to these their works, and the prophetess Noadiah and the rest of the prophets who would have made me afraid.

The Wall Completed

[15]So the wall was finished on the twenty-fifth *day* of Elul, in fifty-two days.

[16]And it happened, when all our enemies heard *of it,* and all the nations around us saw *these things,* that they were very disheartened in their own eyes; for they perceived that this work was done by our God.

[17]Also in those days the nobles of Judah sent many letters to Tobiah, and *the letters of* Tobiah came to them.

[18]For many in Judah were pledged to him, because he was the son-in-law of Shechaniah the son of Arah, and his son Jehohanan had married the daughter of Meshullam the son of Berechiah.

[19]Also they reported his good deeds before me, and reported my words to him. Tobiah sent letters to frighten me.

Nehemiah 7

[1]Then it was, when the wall was built and I had hung the doors, when the gatekeepers, the singers, and the Levites had been appointed,

[2]that I gave the charge of Jerusalem to my brother Hanani, and Hananiah the leader of the citadel, for he *was* a faithful man and feared God more than many.

[3]And I said to them, "Do not let the gates of Jerusalem be opened until the sun is hot; and while they stand *guard,* let them shut and bar the doors; and appoint guards from among the inhabitants of Jerusalem, one at his watch station and another in front of his own house."

The Captives Who Returned to Jerusalem

[4]Now the city *was* large and spacious, but the people in it *were* few, and the houses *were* not rebuilt.

[5]Then my God put it into my heart to gather the nobles, the rulers, and the people, that they might be registered by genealogy. And I found a register of the genealogy of those who had come up in the first *return,* and found written in it:

[6]These *are* the people of the province who came back from the captivity, of those who had been carried away, whom Nebuchadnezzar the king of Babylon had carried away, and who returned to Jerusalem and Judah, everyone to his city.

[7]Those who came with Zerubbabel *were* Jeshua, Nehemiah, Azariah, Raamiah, Nahamani, Mordecai, Bilshan, Mispereth, Bigvai, Nehum, and Baanah.

The number of the men of the people of Israel:

[8]the sons of Parosh, two thousand one hundred and seventy-two;
[9]the sons of Shephatiah, three hundred and seventy-two;
[10]the sons of Arah, six hundred and fifty-two;
[11]the sons of Pahath-Moab, of the sons of Jeshua and Joab, two thousand eight hundred and eighteen;

[12]the sons of Elam, one thousand two hundred and fifty-four;
[13]the sons of Zattu, eight hundred and forty-five;
[14]the sons of Zaccai, seven hundred and sixty;
[15]the sons of Binnui, six hundred and forty-eight;
[16]the sons of Bebai, six hundred and twenty-eight;
[17]the sons of Azgad, two thousand three hundred and twenty-two;
[18]the sons of Adonikam, six hundred and sixty-seven;
[19]the sons of Bigvai, two thousand and sixty-seven;
[20]the sons of Adin, six hundred and fifty-five;
[21]the sons of Ater of Hezekiah, ninety-eight;
[22]the sons of Hashum, three hundred and twenty-eight;
[23]the sons of Bezai, three hundred and twenty-four;
[24]the sons of Hariph, one hundred and twelve;
[25]the sons of Gibeon, ninety-five;
[26]the men of Bethlehem and Netophah, one hundred and eighty-eight;
[27]the men of Anathoth, one hundred and twenty-eight;
[28]the men of Beth Azmaveth, forty-two;
[29]the men of Kirjath Jearim, Chephirah, and Beeroth, seven hundred and forty-three;
[30]the men of Ramah and Geba, six hundred and twenty-one;
[31]the men of Michmas, one hundred and twenty-two;
[32]the men of Bethel and Ai, one hundred and twenty-three;
[33]the men of the other Nebo, fifty-two;
[34]the sons of the other Elam, one thousand two hundred and fifty-four;
[35]the sons of Harim, three hundred and twenty;
[36]the sons of Jericho, three hundred and forty-five;
[37]the sons of Lod, Hadid, and Ono, seven hundred and twenty-one;
[38]the sons of Senaah, three thousand nine hundred and thirty.

[39]The priests: the sons of Jedaiah, of the house of Jeshua, nine hundred and seventy-three;
[40]the sons of Immer, one thousand and fifty-two;

[41]the sons of Pashhur, one thousand two hundred and forty-seven;
[42]the sons of Harim, one thousand and seventeen.

[43]The Levites: the sons of Jeshua, of Kadmiel, *and* of the sons of Hodevah, seventy-four.

[44]The singers: the sons of Asaph, one hundred and forty-eight.

[45]The gatekeepers: the sons of Shallum, the sons of Ater, the sons of Talmon, the sons of Akkub, the sons of Hatita, the sons of Shobai, one hundred and thirty-eight.

[46]The Nethinim: the sons of Ziha, the sons of Hasupha, the sons of Tabbaoth,
[47]the sons of Keros, the sons of Sia, the sons of Padon,
[48]the sons of Lebana, the sons of Hagaba, the sons of Salmai,
[49]the sons of Hanan, the sons of Giddel, the sons of Gahar,
[50]the sons of Reaiah, the sons of Rezin, the sons of Nekoda,
[51]the sons of Gazzam, the sons of Uzza, the sons of Paseah,
[52]the sons of Besai, the sons of Meunim, the sons of Nephishesim,
[53]the sons of Bakbuk, the sons of Hakupha, the sons of Harhur,
[54]the sons of Bazlith, the sons of Mehida, the sons of Harsha,
[55]the sons of Barkos, the sons of Sisera, the sons of Tamah,
[56]the sons of Neziah, and the sons of Hatipha.

[57]The sons of Solomon’s servants: the sons of Sotai, the sons of Sophereth, the sons of Perida,
[58]the sons of Jaala, the sons of Darkon, the sons of Giddel,
[59]the sons of Shephatiah, the sons of Hattil, the sons of Pochereth of Zebaim, and the sons of Amon.
[60]All the Nethinim, and the sons of Solomon’s servants, *were* three hundred and ninety-two.

[61]And these *were* the ones who came up from Tel Melah, Tel Harsha, Cherub, Addon, and Immer, but they could not identify their father’s house nor their lineage, whether they *were* of Israel:

[62]the sons of Delaiah, the sons of Tobiah, the sons of Nekoda, six hundred and forty-two;
[63]and of the priests: the sons of Habaiah, the sons of Koz, the sons of Barzillai, who took a wife of the daughters of Barzillai the Gileadite, and was called by their name.
[64]These sought their listing *among* those who were registered by genealogy, but it was not found; therefore they were excluded from the priesthood as defiled.
[65]And the governor said to them that they should not eat of the most holy things till a priest could consult with the Urim and Thummim.

[66]Altogether the whole assembly *was* forty-two thousand three hundred and sixty,
[67]besides their male and female servants, of whom *there were* seven thousand three hundred and thirty-seven; and they had two hundred and forty-five men and women singers.
[68]Their horses were seven hundred and thirty-six, their mules two hundred and forty-five,
[69]*their* camels four hundred and thirty-five, *and* donkeys six thousand seven hundred and twenty.

[70]And some of the heads of the fathers' houses gave to the work. The governor gave to the treasury one thousand gold drachmas, fifty basins, and five hundred and thirty priestly garments.
[71]Some of the heads of the fathers' *houses* gave to the treasury of the work twenty thousand gold drachmas, and two thousand two hundred silver minas.
[72]And that which the rest of the people gave *was* twenty thousand gold drachmas, two thousand silver minas, and sixty-seven priestly garments.

[73]So the priests, the Levites, the gatekeepers, the singers, *some* of the people, the Nethinim, and all Israel dwelt in their cities.

Ezra Reads the Law

When the seventh month came, the children of Israel *were* in their cities.

Nehemiah 8

[1]Now all the people gathered together as one man in the open square that *was* in front of the Water Gate; and they told Ezra the scribe to bring the Book of the Law of Moses, which the LORD had commanded Israel.

[2]So Ezra the priest brought the Law before the assembly of men and women and all who *could* hear with understanding on the first day of the seventh month.

[3]Then he read from it in the open square that *was* in front of the Water Gate from morning until midday, before the men and women and those who could understand; and the ears of all the people *were attentive* to the Book of the Law.

[4]So Ezra the scribe stood on a platform of wood which they had made for the purpose; and beside him, at his right hand, stood Mattithiah, Shema, Anaiah, Urijah, Hilkiah, and Maaseiah; and at his left hand Pedaiah, Mishael, Malchijah, Hashum, Hashbadana, Zechariah, *and* Meshullam.

[5]And Ezra opened the book in the sight of all the people, for he was *standing* above all the people; and when he opened it, all the people stood up.

[6]And Ezra blessed the LORD, the great God. Then all the people answered, “Amen, Amen!” while lifting up their hands. And they bowed their heads and worshiped the LORD with *their* faces to the ground.

[7]Also Jeshua, Bani, Sherebiah, Jamin, Akkub, Shabbethai, Hodijah, Maaseiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah, and the Levites, helped the people to understand the Law; and the people *stood* in their place.

[8]So they read distinctly from the book, in the Law of God; and they gave the sense, and helped *them* to understand the reading.

[9]And Nehemiah, who *was* the governor, Ezra the priest *and* scribe, and the Levites who taught the people said to all the people, “This day *is* holy to the LORD your God; do not mourn nor weep.” For all the people wept, when they heard the words of the Law.

[10]Then he said to them, “Go your way, eat the fat, drink the sweet, and send portions to those for whom nothing is prepared; for *this* day *is* holy to our Lord. Do not sorrow, for the joy of the LORD is your strength.”

[11]So the Levites quieted all the people, saying, “Be still, for the day *is* holy; do not be grieved.”

[12]And all the people went their way to eat and drink, to send portions and rejoice greatly, because they understood the words that were declared to them.

The Feast of Tabernacles

[13]Now on the second day the heads of the fathers’ *houses* of all the people, with the priests and Levites, were gathered to Ezra the scribe, in order to understand the words of the Law.

[14]And they found written in the Law, which the LORD had commanded by Moses, that the children of Israel should dwell in booths during the feast of the seventh month,

[15]and that they should announce and proclaim in all their cities and in Jerusalem, saying, “Go out to the mountain, and bring olive branches, branches of oil trees, myrtle branches, palm branches, and branches of leafy trees, to make booths, as *it is* written.”

[16]Then the people went out and brought *them* and made themselves booths, each one on the roof of his house, or in their courtyards or the courts of the house of God, and in the open square of the Water Gate and in the open square of the Gate of Ephraim.

[17]So the whole assembly of those who had returned from the captivity made booths and sat under the booths; for since the days of Joshua the son of Nun until that day the children of Israel had not done so. And there was very great gladness.

[18]Also day by day, from the first day until the last day, he read from the Book of the Law of God. And they kept the feast seven days; and on the eighth day *there was* a sacred assembly, according to the *prescribed* manner.

Nehemiah 9

The People Confess Their Sins

[1]Now on the twenty-fourth day of this month the children of Israel were assembled with fasting, in sackcloth, and with dust on their heads.

[2]Then those of Israelite lineage separated themselves from all foreigners; and they stood and confessed their sins and the iniquities of their fathers.

[3]And they stood up in their place and read from the Book of the Law of the LORD their God *for one*-fourth of the day; and *for another* fourth they confessed and worshiped the LORD their God.

[4]Then Jeshua, Bani, Kadmiel, Shebaniah, Bunni, Sherebiah, Bani, *and* Chenani stood on the stairs of the Levites and cried out with a loud voice to the LORD their God.

[5]And the Levites, Jeshua, Kadmiel, Bani, Hashabniah, Sherebiah, Hodijah, Shebaniah, *and* Pethahiah, said:

“Stand up *and* bless the LORD your God
Forever and ever!

“Blessed be Your glorious name,
Which is exalted above all blessing and praise!
[6]You alone *are* the LORD;
You have made heaven,
The heaven of heavens, with all their host,
The earth and everything on it,
The seas and all that is in them,
And You preserve them all.
The host of heaven worships You.

[7]“You *are* the LORD God,
Who chose Abram,
And brought him out of Ur of the Chaldeans,
And gave him the name Abraham;
[8]You found his heart faithful before You,
And made a covenant with him

To give the land of the Canaanites,
The Hittites, the Amorites,
The Perizzites, the Jebusites,
And the Girgashites��
To give *it* to his descendants.
You have performed Your words,
For You *are* righteous.

[9]“You saw the affliction of our fathers in Egypt,
And heard their cry by the Red Sea.
[10]You showed signs and wonders against Pharaoh,
Against all his servants,
And against all the people of his land.
For You knew that they acted proudly against them.
So You made a name for Yourself, as *it is* this day.
[11]And You divided the sea before them,
So that they went through the midst of the sea on the dry land;
And their persecutors You threw into the deep,
As a stone into the mighty waters.
[12]Moreover You led them by day with a cloudy pillar,
And by night with a pillar of fire,
To give them light on the road
Which they should travel.
[13]“You came down also on Mount Sinai,
And spoke with them from heaven,
And gave them just ordinances and true laws,
Good statutes and commandments.
[14]You made known to them Your holy Sabbath,
And commanded them precepts, statutes and laws,
By the hand of Moses Your servant.
[15]You gave them bread from heaven for their hunger,
And brought them water out of the rock for their thirst,
And told them to go in to possess the land
Which You had sworn to give them.

[16]“But they and our fathers acted proudly,

Hardened their necks,
And did not heed Your commandments.
[17]They refused to obey,
And they were not mindful of Your wonders
That You did among them.
But they hardened their necks,
And in their rebellion
They appointed a leader
To return to their bondage.
But You *are* God,
Ready to pardon,
Gracious and merciful,
Slow to anger,
Abundant in kindness,
And did not forsake them.

[18]"Even when they made a molded calf for themselves,
And said, 'This *is* your god
That brought you up out of Egypt,'
And worked great provocations,
[19]Yet in Your manifold mercies
You did not forsake them in the wilderness.
The pillar of the cloud did not depart from them by day,
To lead them on the road;
Nor the pillar of fire by night,
To show them light,
And the way they should go.
[20]You also gave Your good Spirit to instruct them,
And did not withhold Your manna from their mouth,
And gave them water for their thirst.
[21]Forty years You sustained them in the wilderness;
They lacked nothing;
Their clothes did not wear out
And their feet did not swell.

[22]"Moreover You gave them kingdoms and nations,
And divided them into districts.

So they took possession of the land of Sihon,
The land of the king of Heshbon,
And the land of Og king of Bashan.
[23]You also multiplied their children as the stars of heaven,
And brought them into the land
Which You had told their fathers
To go in and possess.
[24]So the people went in
And possessed the land;
You subdued before them the inhabitants of the land,
The Canaanites,
And gave them into their hands,
With their kings
And the people of the land,
That they might do with them as they wished.
[25]And they took strong cities and a rich land,
And possessed houses full of all goods,
Cisterns *already* dug, vineyards, olive groves,
And fruit trees in abundance.
So they ate and were filled and grew fat,
And delighted themselves in Your great goodness.

26"Nevertheless they were disobedient
And rebelled against You,
Cast Your law behind their backs
And killed Your prophets, who testified against them
To turn them to Yourself;
And they worked great provocations.
[27]Therefore You delivered them into the hand of their enemies,
Who oppressed them;
And in the time of their trouble,
When they cried to You,
You heard from heaven;
And according to Your abundant mercies
You gave them deliverers who saved them
From the hand of their enemies.

[28]"But after they had rest,
They again did evil before You.
Therefore You left them in the hand of their enemies,
So that they had dominion over them;
Yet when they returned and cried out to You,
You heard from heaven;
And many times You delivered them according to Your mercies,
[29]And testified against them,
That You might bring them back to Your law.
Yet they acted proudly,
And did not heed Your commandments,
But sinned against Your judgments,
'Which if a man does, he shall live by them.'
And they shrugged their shoulders,
Stiffened their necks,
And would not hear.
[30]Yet for many years You had patience with them,
And testified against them by Your Spirit in Your prophets.
Yet they would not listen;
Therefore You gave them into the hand of the peoples of the lands.
[31]Nevertheless in Your great mercy
You did not utterly consume them nor forsake them;
For You *are* God, gracious and merciful.

[32]"Now therefore, our God,
The great, the mighty, and awesome God,
Who keeps covenant and mercy:
Do not let all the trouble seem small before You
That has come upon us,
Our kings and our princes,
Our priests and our prophets,
Our fathers and on all Your people,
From the days of the kings of Assyria until this day.
[33]However You *are* just in all that has befallen us;
For You have dealt faithfully,

But we have done wickedly.
[34]Neither our kings nor our princes,
Our priests nor our fathers,
Have kept Your law,
Nor heeded Your commandments and Your testimonies,
With which You testified against them.
[35]For they have not served You in their kingdom,
Or in the many good *things* that You gave them,
Or in the large and rich land which You set before them;
Nor did they turn from their wicked works.

[36]"Here we *are,* servants today!
And the land that You gave to our fathers,
To eat its fruit and its bounty,
Here we *are,* servants in it!
[37]And it yields much increase to the kings
You have set over us,
Because of our sins;
Also they have dominion over our bodies and our cattle
At their pleasure;
And we *are* in great distress.

[38]"And because of all this,
We make a sure *covenant* and write *it;*
Our leaders, our Levites, *and* our priests seal *it*."

Nehemiah 10

The People Who Sealed the Covenant

[1]Now those who placed *their* seal on *the* document were:
Nehemiah the governor, the son of Hacaliah, and Zedekiah,
[2]Seraiah, Azariah, Jeremiah,
[3]Pashhur, Amariah, Malchijah,
[4]Hattush, Shebaniah, Malluch,
[5]Harim, Meremoth, Obadiah,
[6]Daniel, Ginnethon, Baruch,
[7]Meshullam, Abijah, Mijamin,
[8]Maaziah, Bilgai, *and* Shemaiah. These *were* the priests.

[9]The Levites: Jeshua the son of Azaniah, Binnui of the sons of Henadad, *and* Kadmiel.

[10]Their brethren: Shebaniah, Hodijah, Kelita, Pelaiah, Hanan,
[11]Micha, Rehob, Hashabiah,
[12]Zaccur, Sherebiah, Shebaniah,
[13]Hodijah, Bani, *and* Beninu.

[14]The leaders of the people: Parosh, Pahath-Moab, Elam, Zattu, Bani,
[15]Bunni, Azgad, Bebai,
[16]Adonijah, Bigvai, Adin,
[17]Ater, Hezekiah, Azzur,
[18]Hodijah, Hashum, Bezai,
[19]Hariph, Anathoth, Nebai,
[20]Magpiash, Meshullam, Hezir,
[21]Meshezabel, Zadok, Jaddua,
[22]Pelatiah, Hanan, Anaiah,
[23]Hoshea, Hananiah, Hasshub,
[24]Hallohesh, Pilha, Shobek,
[25]Rehum, Hashabnah, Maaseiah,
[26]Ahijah, Hanan, Anan,
[27]Malluch, Harim, *and* Baanah.

The Covenant That Was Sealed

[28]Now the rest of the people—the priests, the Levites, the gatekeepers, the singers, the Nethinim, and all those who had separated themselves from the peoples of the lands to the Law of God, their wives, their sons, and their daughters, everyone who had knowledge and understanding—

[29]these joined with their brethren, their nobles, and entered into a curse and an oath to walk in God’s Law, which was given by Moses the servant of God, and to observe and do all the commandments of the LORD our Lord, and His ordinances and His statutes:

[30]We would not give our daughters as wives to the peoples of the land, nor take their daughters for our sons;

[31]*if* the peoples of the land brought wares or any grain to sell on the Sabbath day, we would not buy it from them on the Sabbath, or on a holy day; and we would forego the seventh year’s *produce* and the exacting of every debt.

[32]Also we made ordinances for ourselves, to exact from ourselves yearly one-third of a shekel for the service of the house of our God:

[33]for the showbread, for the regular grain offering, for the regular burnt offering of the Sabbaths, the New Moons, and the set feasts; for the holy things, for the sin offerings to make atonement for Israel, and all the work of the house of our God.

[34]We cast lots among the priests, the Levites, and the people, for *bringing* the wood offering into the house of our God, according to our fathers’ houses, at the appointed times year by year, to burn on the altar of the LORD our God as *it is* written in the Law.

[35]And *we made ordinances* to bring the firstfruits of our ground and the firstfruits of all fruit of all trees, year by year, to the house of the LORD;

[36]to bring the firstborn of our sons and our cattle, as *it is* written in the Law, and the firstborn of our herds and our flocks, to the house of our God, to the priests who minister in the house of our God;

[37]to bring the firstfruits of our dough, our offerings, the fruit from all kinds of trees, *the* new wine and oil, to the priests, to the storerooms of the house of our God; and to bring the tithes of our land to the Levites,

for the Levites should receive the tithes in all our farming communities.

[38]And the priest, the descendant of Aaron, shall be with the Levites when the Levites receive tithes; and the Levites shall bring up a tenth of the tithes to the house of our God, to the rooms of the storehouse.

[39]For the children of Israel and the children of Levi shall bring the offering of the grain, of the new wine and the oil, to the storerooms where the articles of the sanctuary *are, where* the priests who minister and the gatekeepers and the singers *are;* and we will not neglect the house of our God.

Nehemiah 11

The People Dwelling in Jerusalem

[1]Now the leaders of the people dwelt at Jerusalem; the rest of the people cast lots to bring one out of ten to dwell in Jerusalem, the holy city, and nine-tenths *were to dwell* in *other* cities.

[2]And the people blessed all the men who willingly offered themselves to dwell at Jerusalem.

[3]These *are* the heads of the province who dwelt in Jerusalem. (But in the cities of Judah everyone dwelt in his own possession in their cities —Israelites, priests, Levites, Nethinim, and descendants of Solomon's servants.)

[4]Also in Jerusalem dwelt *some* of the children of Judah and of the children of Benjamin.

The children of Judah: Athaiah the son of Uzziah, the son of Zechariah, the son of Amariah, the son of Shephatiah, the son of Mahalalel, of the children of Perez;

[5]and Maaseiah the son of Baruch, the son of Col-Hozeh, the son of Hazaiah, the son of Adaiah, the son of Joiarib, the son of Zechariah, the son of Shiloni.

[6]All the sons of Perez who dwelt at Jerusalem *were* four hundred and sixty-eight valiant men.

[7]And these are the sons of Benjamin: Sallu the son of Meshullam, the son of Joed, the son of Pedaiah, the son of Kolaiah, the son of Maaseiah, the son of Ithiel, the son of Jeshaiah;

[8]and after him Gabbai *and* Sallai, nine hundred and twenty-eight.

[9]Joel the son of Zichri *was* their overseer, and Judah the son of Senuah *was* second over the city.

[10]Of the priests: Jedaiah the son of Joiarib, and Jachin;

[11]Seraiah the son of Hilkiah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of Ahitub, *was* the leader of the house of God.

[12]Their brethren who did the work of the house *were* eight hundred and twenty-two; and Adaiah the son of Jeroham, the son of Pelaliah, the

son of Amzi, the son of Zechariah, the son of Pashhur, the son of Malchijah,

[13]and his brethren, heads of the fathers’ *houses, were* two hundred and forty-two; and Amashai the son of Azarel, the son of Ahzai, the son of Meshillemoth, the son of Immer,

[14]and their brethren, mighty men of valor, *were* one hundred and twenty-eight. Their overseer *was* Zabdiel the son of *one of* the great men.

15Also of the Levites: Shemaiah the son of Hasshub, the son of Azrikam, the son of Hashabiah, the son of Bunni;

[16]Shabbethai and Jozabad, of the heads of the Levites, *had* the oversight of the business outside of the house of God;

[17]Mattaniah the son of Micha, the son of Zabdi, the son of Asaph, the leader *who* began the thanksgiving with prayer; Bakbukiah, the second among his brethren; and Abda the son of Shammua, the son of Galal, the son of Jeduthun.

[18]All the Levites in the holy city *were* two hundred and eighty-four.

19Moreover the gatekeepers, Akkub, Talmon, and their brethren who kept the gates, *were* one hundred and seventy-two.

[20]And the rest of Israel, of the priests *and* Levites, *were* in all the cities of Judah, everyone in his inheritance.

[21]But the Nethinim dwelt in Ophel. And Ziha and Gishpa *were* over the Nethinim.

22Also the overseer of the Levites at Jerusalem *was* Uzzi the son of Bani, the son of Hashabiah, the son of Mattaniah, the son of Micha, of the sons of Asaph, the singers in charge of the service of the house of God.

[23]For *it was* the king’s command concerning them that a certain portion should be for the singers, a quota day by day.

[24]Pethahiah the son of Meshezabel, of the children of Zerah the son of Judah, *was* the king’s deputy in all matters concerning the people.

The People Dwelling Outside Jerusalem

25And as for the villages with their fields, *some* of the children of Judah dwelt in Kirjath Arba and its villages, Dibon and its villages, Jekabzeel and its villages;

[26]in Jeshua, Moladah, Beth Pelet,

[27]Hazar Shual, and Beersheba and its villages;

[28]in Ziklag and Meconah and its villages;

[29]in En Rimmon, Zorah, Jarmuth,

[30]Zanoah, Adullam, and their villages; in Lachish and its fields; in Azekah and its villages. They dwelt from Beersheba to the Valley of Hinnom.

[31]Also the children of Benjamin from Geba *dwelt* in Michmash, Aija, and Bethel, and their villages;

[32]in Anathoth, Nob, Ananiah;

[33]in Hazor, Ramah, Gittaim;

[34]in Hadid, Zeboim, Neballat;

[35]in Lod, Ono, *and* the Valley of Craftsmen.

[36]Some of the Judean divisions of Levites *were* in Benjamin.

Nehemiah 12

The Priests and Levites

[1]Now these *are* the priests and the Levites who came up with Zerubbabel the son of Shealtiel, and Jeshua: Seraiah, Jeremiah, Ezra,

[2]Amariah, Malluch, Hattush,

[3]Shechaniah, Rehum, Meremoth,

[4]Iddo, Ginnethoi, Abijah,

[5]Mijamin, Maadiah, Bilgah,

[6]Shemaiah, Joiarib, Jedaiah,

[7]Sallu, Amok, Hilkiah, *and* Jedaiah.

These *were* the heads of the priests and their brethren in the days of Jeshua.

[8]Moreover the Levites *were* Jeshua, Binnui, Kadmiel, Sherebiah, Judah, *and* Mattaniah *who led* the thanksgiving *psalms,* he and his brethren.

[9]Also Bakbukiah and Unni, their brethren, *stood* across from them in *their* duties.

[10]Jeshua begot Joiakim, Joiakim begot Eliashib, Eliashib begot Joiada,

[11]Joiada begot Jonathan, and Jonathan begot Jaddua.

[12]Now in the days of Joiakim, the priests, the heads of the fathers' *houses were:* of Seraiah, Meraiah; of Jeremiah, Hananiah;

[13]of Ezra, Meshullam; of Amariah, Jehohanan;

[14]of Melichu, Jonathan; of Shebaniah, Joseph;

[15]of Harim, Adna; of Meraioth, Helkai;

[16]of Iddo, Zechariah; of Ginnethon, Meshullam;

[17]of Abijah, Zichri; *the son* of Minjamin; of Moadiah, Piltai;

[18]of Bilgah, Shammua; of Shemaiah, Jehonathan;

[19]of Joiarib, Mattenai; of Jedaiah, Uzzi;

[20]of Sallai, Kallai; of Amok, Eber;

[21]of Hilkiah, Hashabiah; *and* of Jedaiah, Nethanel.

22During the reign of Darius the Persian, a record *was also kept* of the Levites and priests *who had been* heads of their fathers' *houses* in the days of Eliashib, Joiada, Johanan, and Jaddua.

23The sons of Levi, the heads of the fathers' *houses* until the days of Johanan the son of Eliashib, *were* written in the book of the chronicles.

24And the heads of the Levites *were* Hashabiah, Sherebiah, and Jeshua the son of Kadmiel, with their brothers across from them, to praise *and* give thanks, group alternating with group, according to the command of David the man of God.

25Mattaniah, Bakbukiah, Obadiah, Meshullam, Talmon, and Akkub *were* gatekeepers keeping the watch at the storerooms of the gates.

26These *lived* in the days of Joiakim the son of Jeshua, the son of Jozadak, and in the days of Nehemiah the governor, and of Ezra the priest, the scribe.

Nehemiah Dedicates the Wall

27Now at the dedication of the wall of Jerusalem they sought out the Levites in all their places, to bring them to Jerusalem to celebrate the dedication with gladness, both with thanksgivings and singing, *with* cymbals and stringed instruments and harps.

28And the sons of the singers gathered together from the countryside around Jerusalem, from the villages of the Netophathites,

29from the house of Gilgal, and from the fields of Geba and Azmaveth; for the singers had built themselves villages all around Jerusalem.

30Then the priests and Levites purified themselves, and purified the people, the gates, and the wall.

31So I brought the leaders of Judah up on the wall, and appointed two large thanksgiving choirs. *One* went to the right hand on the wall toward the Refuse Gate.

32After them went Hoshaiah and half of the leaders of Judah,

33and Azariah, Ezra, Meshullam,

34Judah, Benjamin, Shemaiah, Jeremiah,

35and some of the priests' sons with trumpets—Zechariah the son of Jonathan, the son of Shemaiah, the son of Mattaniah, the son of

Michaiah, the son of Zaccur, the son of Asaph,

[36]and his brethren, Shemaiah, Azarel, Milalai, Gilalai, Maai, Nethanel, Judah, *and* Hanani, with the musical instruments of David the man of God. And Ezra the scribe *went* before them.

[37]By the Fountain Gate, in front of them, they went up the stairs of the City of David, on the stairway of the wall, beyond the house of David, as far as the Water Gate eastward.

38The other thanksgiving choir went the opposite *way,* and I *was* behind them with half of the people on the wall, going past the Tower of the Ovens as far as the Broad Wall,

[39]and above the Gate of Ephraim, above the Old Gate, above the Fish Gate, the Tower of Hananel, the Tower of the Hundred, as far as the Sheep Gate; and they stopped by the Gate of the Prison.

[40]So the two thanksgiving choirs stood in the house of God, likewise I and the half of the rulers with me;

[41]and the priests, Eliakim, Maaseiah, Minjamin, Michaiah, Elioenai, Zechariah, *and* Hananiah, with trumpets;

[42]also Maaseiah, Shemaiah, Eleazar, Uzzi, Jehohanan, Malchijah, Elam, and Ezer. The singers sang loudly with Jezrahiah the director.

[43]Also that day they offered great sacrifices, and rejoiced, for God had made them rejoice with great joy; the women and the children also rejoiced, so that the joy of Jerusalem was heard afar off.

Temple Responsibilities

44And at the same time some were appointed over the rooms of the storehouse for the offerings, the firstfruits, and the tithes, to gather into them from the fields of the cities the portions specified by the Law for the priests and Levites; for Judah rejoiced over the priests and Levites who ministered.

[45]Both the singers and the gatekeepers kept the charge of their God and the charge of the purification, according to the command of David *and* Solomon his son.

[46]For in the days of David and Asaph of old *there were* chiefs of the singers, and songs of praise and thanksgiving to God.

[47]In the days of Zerubbabel and in the days of Nehemiah all Israel gave the portions for the singers and the gatekeepers, a portion for each day. They also consecrated *holy things* for the Levites, and the Levites consecrated *them* for the children of Aaron.

Nehemiah 13

Principles of Separation

[1]On that day they read from the Book of Moses in the hearing of the people, and in it was found written that no Ammonite or Moabite should ever come into the assembly of God,

[2]because they had not met the children of Israel with bread and water, but hired Balaam against them to curse them. However, our God turned the curse into a blessing.

[3]So it was, when they had heard the Law, that they separated all the mixed multitude from Israel.

The Reforms of Nehemiah

[4]Now before this, Eliashib the priest, having authority over the storerooms of the house of our God, *was* allied with Tobiah.

[5]And he had prepared for him a large room, where previously they had stored the grain offerings, the frankincense, the articles, the tithes of grain, the new wine and oil, which were commanded *to be given* to the Levites and singers and gatekeepers, and the offerings for the priests.

[6]But during all this I was not in Jerusalem, for in the thirty-second year of Artaxerxes king of Babylon I had returned to the king. Then after certain days I obtained leave from the king,

[7]and I came to Jerusalem and discovered the evil that Eliashib had done for Tobiah, in preparing a room for him in the courts of the house of God.

[8]And it grieved me bitterly; therefore I threw all the household goods of Tobiah out of the room.

[9]Then I commanded them to cleanse the rooms; and I brought back into them the articles of the house of God, with the grain offering and the frankincense.

[10]I also realized that the portions for the Levites had not been given *them;* for each of the Levites and the singers who did the work had gone back to his field.

[11]So I contended with the rulers, and said, “Why is the house of God forsaken?” And I gathered them together and set them in their place.

[12]Then all Judah brought the tithe of the grain and the new wine and the oil to the storehouse.

[13]And I appointed as treasurers over the storehouse Shelemiah the priest and Zadok the scribe, and of the Levites, Pedaiah; and next to them *was* Hanan the son of Zaccur, the son of Mattaniah; for they were considered faithful, and their task *was* to distribute to their brethren.

[14]Remember me, O my God, concerning this, and do not wipe out my good deeds that I have done for the house of my God, and for its services!

[15]In those days I saw *people* in Judah treading winepresses on the Sabbath, and bringing in sheaves, and loading donkeys with wine, grapes, figs, and all *kinds of* burdens, which they brought into Jerusalem on the Sabbath day. And I warned *them* about the day on which they were selling provisions.

[16]Men of Tyre dwelt there also, who brought in fish and all kinds of goods, and sold *them* on the Sabbath to the children of Judah, and in Jerusalem.

[17]Then I contended with the nobles of Judah, and said to them, “What evil thing *is* this that you do, by which you profane the Sabbath day?

[18]“Did not your fathers do thus, and did not our God bring all this disaster on us and on this city? Yet you bring added wrath on Israel by profaning the Sabbath.”

[19]So it was, at the gates of Jerusalem, as it began to be dark before the Sabbath, that I commanded the gates to be shut, and charged that they must not be opened till after the Sabbath. Then I posted *some* of my servants at the gates, *so that* no burdens would be brought in on the Sabbath day.

[20]Now the merchants and sellers of all kinds of wares lodged outside Jerusalem once or twice.

[21]Then I warned them, and said to them, “Why do you spend the night around the wall? If you do *so* again, I will lay hands on you!” From that time on they came no *more* on the Sabbath.

[22]And I commanded the Levites that they should cleanse themselves, and that they should go and guard the gates, to sanctify the Sabbath day.

Remember me, O my God, *concerning* this also, and spare me according to the greatness of Your mercy!

[23]In those days I also saw Jews *who* had married women of Ashdod, Ammon, *and* Moab.

[24]And half of their children spoke the language of Ashdod, and could not speak the language of Judah, but spoke according to the language of one or the other people.

[25]So I contended with them and cursed them, struck some of them and pulled out their hair, and made them swear by God, *saying,* "You shall not give your daughters as wives to their sons, nor take their daughters for your sons or yourselves.

[26]"Did not Solomon king of Israel sin by these things? Yet among many nations there was no king like him, who was beloved of his God; and God made him king over all Israel. Nevertheless pagan women caused even him to sin.

[27]"Should we then hear of your doing all this great evil, transgressing against our God by marrying pagan women?"

[28]And *one* of the sons of Joiada, the son of Eliashib the high priest, *was* a son-in-law of Sanballat the Horonite; therefore I drove him from me.

[29]Remember them, O my God, because they have defiled the priesthood and the covenant of the priesthood and the Levites.

[30]Thus I cleansed them of everything pagan. I also assigned duties to the priests and the Levites, each to his service,

[31]and *to bringing* the wood offering and the firstfruits at appointed times.

Remember me, O my God, for good!

The Book of

Esther

Esther 1

The King Dethrones Queen Vashti

[1]Now it came to pass in the days of Ahasuerus (this *was* the Ahasuerus who reigned over one hundred and twenty-seven provinces, from India to Ethiopia),

[2]in those days when King Ahasuerus sat on the throne of his kingdom, which *was* in Shushan the citadel,

[3]*that* in the third year of his reign he made a feast for all his officials and servants—the powers of Persia and Media, the nobles, and the princes of the provinces *being* before him—

[4]when he showed the riches of his glorious kingdom and the splendor of his excellent majesty for many days, one hundred and eighty days *in all*.

[5]And when these days were completed, the king made a feast lasting seven days for all the people who were present in Shushan the citadel, from great to small, in the court of the garden of the king's palace.

[6]*There were* white and blue linen *curtains* fastened with cords of fine linen and purple on silver rods and marble pillars; *and the* couches *were* of gold and silver on a *mosaic* pavement of alabaster, turquoise, and white and black marble.

[7]And they served drinks in golden vessels, each vessel being different from the other, with royal wine in abundance, according to the generosity of the king.

[8]In accordance with the law, the drinking was not compulsory; for so the king had ordered all the officers of his household, that they should do according to each man's pleasure.

[9]Queen Vashti also made a feast for the women *in* the royal palace which *belonged* to King Ahasuerus.

[10]On the seventh day, when the heart of the king was merry with wine, he commanded Mehuman, Biztha, Harbona, Bigtha, Abagtha, Zethar, and Carcas, seven eunuchs who served in the presence of King Ahasuerus,

[11]to bring Queen Vashti before the king, *wearing* her royal crown, in order to show her beauty to the people and the officials, for she *was* beautiful to behold.

[12]But Queen Vashti refused to come at the king's command *brought* by *his* eunuchs; therefore the king was furious, and his anger burned within him.

13Then the king said to the wise men who understood the times (for this *was* the king's manner toward all who knew law and justice,

[14]those closest to him *being* Carshena, Shethar, Admatha, Tarshish, Meres, Marsena, and Memucan, the seven princes of Persia and Media, who had access to the king's presence, *and* who ranked highest in the kingdom):

[15]"What *shall we* do to Queen Vashti, according to law, because she did not obey the command of King Ahasuerus *brought to her* by the eunuchs?"

[16]And Memucan answered before the king and the princes: "Queen Vashti has not only wronged the king, but also all the princes, and all the people who *are* in all the provinces of King Ahasuerus.

[17]"For the queen's behavior will become known to all women, so that they will despise their husbands in their eyes, when they report, 'King Ahasuerus commanded Queen Vashti to be brought in before him, but she did not come.'

[18]"This very day the *noble* ladies of Persia and Media will say to all the king's officials that they have heard of the behavior of the queen. Thus *there will be* excessive contempt and wrath.

[19]"If it pleases the king, let a royal decree go out from him, and let it be recorded in the laws of the Persians and the Medes, so that it will not be altered, that Vashti shall come no more before King Ahasuerus; and let the king give her royal position to another who is better than she.

[20]"When the king's decree which he will make is proclaimed throughout all his empire (for it is great), all wives will honor their husbands, both great and small."

[21]And the reply pleased the king and the princes, and the king did according to the word of Memucan.

[22]Then he sent letters to all the king’s provinces, to each province in its own script, and to every people in their own language, that each man should be master in his own house, and speak in the language of his own people.

Esther 2

Esther Becomes Queen

[1]After these things, when the wrath of King Ahasuerus subsided, he remembered Vashti, what she had done, and what had been decreed against her.

[2]Then the king's servants who attended him said: "Let beautiful young virgins be sought for the king;

[3]"and let the king appoint officers in all the provinces of his kingdom, that they may gather all the beautiful young virgins to Shushan the citadel, into the women's quarters, under the custody of Hegai the king's eunuch, custodian of the women. And let beauty preparations be given *them.*

[4]"Then let the young woman who pleases the king be queen instead of Vashti." This thing pleased the king, and he did so.

5In Shushan the citadel there was a certain Jew whose name *was* Mordecai the son of Jair, the son of Shimei, the son of Kish, a Benjamite.

[6]*Kish* had been carried away from Jerusalem with the captives who had been captured with Jeconiah king of Judah, whom Nebuchadnezzar the king of Babylon had carried away.

[7]And Mordecai had brought up Hadassah, that *is,* Esther, his uncle's daughter, for she had neither father nor mother. The young woman *was* lovely and beautiful. When her father and mother died, Mordecai took her as his own daughter.

8So it was, when the king's command and decree were heard, and when many young women were gathered at Shushan the citadel, *under* the custody of Hegai, that Esther also was taken to the king's palace, into the care of Hegai the custodian of the women.

[9]Now the young woman pleased him, and she obtained his favor; so he readily gave beauty preparations to her, besides her allowance. Then seven choice maidservants were provided for her from the king's palace, and he moved her and her maidservants to the best *place* in the house of the women.

[10]Esther had not revealed her people or family, for Mordecai had charged her not to reveal *it*.

[11]And every day Mordecai paced in front of the court of the women's quarters, to learn of Esther's welfare and what was happening to her.

[12]Each young woman's turn came to go in to King Ahasuerus after she had completed twelve months' preparation, according to the regulations for the women, for thus were the days of their preparation apportioned: six months with oil of myrrh, and six months with perfumes and preparations for beautifying women.

[13]Thus *prepared, each* young woman went to the king, and she was given whatever she desired to take with her from the women's quarters to the king's palace.

[14]In the evening she went, and in the morning she returned to the second house of the women, to the custody of Shaashgaz, the king's eunuch who kept the concubines. She would not go in to the king again unless the king delighted in her and called for her by name.

[15]Now when the turn came for Esther the daughter of Abihail the uncle of Mordecai, who had taken her as his daughter, to go in to the king, she requested nothing but what Hegai the king's eunuch, the custodian of the women, advised. And Esther obtained favor in the sight of all who saw her.

[16]So Esther was taken to King Ahasuerus, into his royal palace, in the tenth month, which *is* the month of Tebeth, in the seventh year of his reign.

[17]The king loved Esther more than all the *other* women, and she obtained grace and favor in his sight more than all the virgins; so he set the royal crown upon her head and made her queen instead of Vashti.

[18]Then the king made a great feast, the Feast of Esther, for all his officials and servants; and he proclaimed a holiday in the provinces and gave gifts according to the generosity of a king.

Mordecai Discovers a Plot

[19]When virgins were gathered together a second time, Mordecai sat within the king's gate.

[20]*Now* Esther had not revealed her family and her people, just as Mordecai had charged her, for Esther obeyed the command of Mordecai as when she was brought up by him.

[21]In those days, while Mordecai sat within the king's gate, two of the king's eunuchs, Bigthan and Teresh, doorkeepers, became furious and sought to lay hands on King Ahasuerus.

[22]So the matter became known to Mordecai, who told Queen Esther, and Esther informed the king in Mordecai's name.

[23]And when an inquiry was made into the matter, it was confirmed, and both were hanged on a gallows; and it was written in the book of the chronicles in the presence of the king.

Esther 3

Haman's Conspiracy Against the Jews

[1]After these things King Ahasuerus promoted Haman, the son of Hammedatha the Agagite, and advanced him and set his seat above all the princes who *were* with him.

[2]And all the king's servants who *were* within the king's gate bowed and paid homage to Haman, for so the king had commanded concerning him. But Mordecai would not bow or pay homage.

[3]Then the king's servants who *were* within the king's gate said to Mordecai, "Why do you transgress the king's command?"

[4]Now it happened, when they spoke to him daily and he would not listen to them, that they told *it* to Haman, to see whether Mordecai's words would stand; for Mordecai had told them that he *was* a Jew.

[5]When Haman saw that Mordecai did not bow or pay him homage, Haman was filled with wrath.

[6]But he disdained to lay hands on Mordecai alone, for they had told him of the people of Mordecai. Instead, Haman sought to destroy all the Jews who *were* throughout the whole kingdom of Ahasuerus—the people of Mordecai.

[7]In the first month, which is the month of Nisan, in the twelfth year of King Ahasuerus, they cast Pur (that *is,* the lot), before Haman to determine the day and the month, until *it fell on the* twelfth *month,* which *is* the month of Adar.

[8]Then Haman said to King Ahasuerus, "There is a certain people scattered and dispersed among the people in all the provinces of your kingdom; their laws *are* different from all *other* people's, and they do not keep the king's laws. Therefore it *is* not fitting for the king to let them remain.

[9]"If it pleases the king, let *a decree* be written that they be destroyed, and I will pay ten thousand talents of silver into the hands of those who do the work, to bring *it* into the king's treasuries."

[10]So the king took his signet ring from his hand and gave it to Haman, the son of Hammedatha the Agagite, the enemy of the Jews.

[11]And the king said to Haman, “The money and the people *are* given to you, to do with them as seems good to you.”

[12]Then the king’s scribes were called on the thirteenth day of the first month, and *a decree* was written according to all that Haman commanded—to the king’s satraps, to the governors who *were* over each province, to the officials of all people, to every province according to its script, and to every people in their language. In the name of King Ahasuerus it was written, and sealed with the king’s signet ring.

[13]And the letters were sent by couriers into all the king’s provinces, to destroy, to kill, and to annihilate all the Jews, both young and old, little children and women, in one day, on the thirteenth *day* of the twelfth *month,* which *is* the month of Adar, and to plunder their possessions.

[14]A copy of the document was to be issued as law in every province, being published for all people, that they should be ready for that day.

[15]The couriers went out, hastened by the king’s command; and the decree was proclaimed in Shushan the citadel. So the king and Haman sat down to drink, but the city of Shushan was perplexed.

Esther 4

Esther Agrees to Help the Jews

[1]When Mordecai learned all that had happened, he tore his clothes and put on sackcloth and ashes, and went out into the midst of the city. He cried out with a loud and bitter cry.

[2]He went as far as the front of the king's gate, for no one *might* enter the king's gate clothed with sackcloth.

[3]And in every province where the king's command and decree arrived, *there was* great mourning among the Jews, with fasting, weeping, and wailing; and many lay in sackcloth and ashes.

[4]So Esther's maids and eunuchs came and told her, and the queen was deeply distressed. Then she sent garments to clothe Mordecai and take his sackcloth away from him, but he would not accept *them*.

[5]Then Esther called Hathach, *one* of the king's eunuchs whom he had appointed to attend her, and she gave him a command concerning Mordecai, to learn what and why this *was*.

[6]So Hathach went out to Mordecai in the city square that *was* in front of the king's gate.

[7]And Mordecai told him all that had happened to him, and the sum of money that Haman had promised to pay into the king's treasuries to destroy the Jews.

[8]He also gave him a copy of the written decree for their destruction, which was given at Shushan, that he might show it to Esther and explain it to her, and that he might command her to go in to the king to make supplication to him and plead before him for her people.

[9]So Hathach returned and told Esther the words of Mordecai.

[10]Then Esther spoke to Hathach, and gave him a command for Mordecai:

[11]"All the king's servants and the people of the king's provinces know that any man or woman who goes into the inner court to the king, who has not been called, *he has* but one law: put *all* to death, except the one to whom the king holds out the golden scepter, that he may live. Yet I myself have not been called to go in to the king these thirty days."

[12]So they told Mordecai Esther's words.

[13]And Mordecai told *them* to answer Esther: "Do not think in your heart that you will escape in the king's palace any more than all the other Jews.

[14]"For if you remain completely silent at this time, relief and deliverance will arise for the Jews from another place, but you and your father's house will perish. Yet who knows whether you have come to the kingdom for *such* a time as this?"

[15]Then Esther told *them* to reply to Mordecai:

[16]"Go, gather all the Jews who are present in Shushan, and fast for me; neither eat nor drink for three days, night or day. My maids and I will fast likewise. And so I will go to the king, which *is* against the law; and if I perish, I perish!"

[17]So Mordecai went his way and did according to all that Esther commanded him.

Esther 5

Esther's Banquet

[1]Now it happened on the third day that Esther put on *her* royal *robes* and stood in the inner court of the king's palace, across from the king's house, while the king sat on his royal throne in the royal house, facing the entrance of the house.

[2]So it was, when the king saw Queen Esther standing in the court, *that* she found favor in his sight, and the king held out to Esther the golden scepter that *was* in his hand. Then Esther went near and touched the top of the scepter.

[3]And the king said to her, "What do you wish, Queen Esther? What *is* your request? It shall be given to you—up to half the kingdom!"

[4]So Esther answered, "If it pleases the king, let the king and Haman come today to the banquet that I have prepared for him."

[5]Then the king said, "Bring Haman quickly, that he may do as Esther has said." So the king and Haman went to the banquet that Esther had prepared.

[6]At the banquet of wine the king said to Esther, "What *is* your petition? It shall be granted you. What *is* your request, up to half the kingdom? It shall be done!"

[7]Then Esther answered and said, "My petition and request *is this:*

[8]"If I have found favor in the sight of the king, and if it pleases the king to grant my petition and fulfill my request, then let the king and Haman come to the banquet which I will prepare for them, and tomorrow I will do as the king has said."

Haman's Plot Against Mordecai

[9]So Haman went out that day joyful and with a glad heart; but when Haman saw Mordecai in the king's gate, and that he did not stand or tremble before him, he was filled with indignation against Mordecai.

[10]Nevertheless Haman restrained himself and went home, and he sent and called for his friends and his wife Zeresh.

[11]Then Haman told them of his great riches, the multitude of his children, everything in which the king had promoted him, and how he had advanced him above the officials and servants of the king.

[12]Moreover Haman said, “Besides, Queen Esther invited no one but me to come in with the king to the banquet that she prepared; and tomorrow I am again invited by her, along with the king.

[13]“Yet all this avails me nothing, so long as I see Mordecai the Jew sitting at the king’s gate.”

[14]Then his wife Zeresh and all his friends said to him, “Let a gallows be made, fifty cubits high, and in the morning suggest to the king that Mordecai be hanged on it; then go merrily with the king to the banquet.” And the thing pleased Haman; so he had the gallows made.

Esther 6

The King Honors Mordecai

[1]That night the king could not sleep. So one was commanded to bring the book of the records of the chronicles; and they were read before the king.

[2]And it was found written that Mordecai had told of Bigthana and Teresh, two of the king's eunuchs, the doorkeepers who had sought to lay hands on King Ahasuerus.

[3]Then the king said, "What honor or dignity has been bestowed on Mordecai for this?" And the king's servants who attended him said, "Nothing has been done for him."

4So the king said, "Who *is* in the court?" Now Haman had *just* entered the outer court of the king's palace to suggest that the king hang Mordecai on the gallows that he had prepared for him.

[5]The king's servants said to him, "Haman is there, standing in the court." And the king said, "Let him come in."

[6]So Haman came in, and the king asked him, "What shall be done for the man whom the king delights to honor?" Now Haman thought in his heart, "Whom would the king delight to honor more than me?"

[7]And Haman answered the king, "*For* the man whom the king delights to honor,

[8]"let a royal robe be brought which the king has worn, and a horse on which the king has ridden, which has a royal crest placed on its head.

[9]"Then let this robe and horse be delivered to the hand of one of the king's most noble princes, that he may array the man whom the king delights to honor. Then parade him on horseback through the city square, and proclaim before him: 'Thus shall it be done to the man whom the king delights to honor!' "

[10]Then the king said to Haman, "Hurry, take the robe and the horse, as you have suggested, and do so for Mordecai the Jew who sits within the king's gate! Leave nothing undone of all that you have spoken."

[11]So Haman took the robe and the horse, arrayed Mordecai and led him on horseback through the city square, and proclaimed before him,

“Thus shall it be done to the man whom the king delights to honor!”

12Afterward Mordecai went back to the king’s gate. But Haman hurried to his house, mourning and with his head covered.

13When Haman told his wife Zeresh and all his friends everything that had happened to him, his wise men and his wife Zeresh said to him, “If Mordecai, before whom you have begun to fall, is of Jewish descent, you will not prevail against him but will surely fall before him.”

14While they *were* still talking with him, the king’s eunuchs came, and hastened to bring Haman to the banquet which Esther had prepared.

Esther 7

Haman Hanged Instead of Mordecai

[1]So the king and Haman went to dine with Queen Esther.

[2]And on the second day, at the banquet of wine, the king again said to Esther, “What *is* your petition, Queen Esther? It shall be granted you. And what *is* your request, up to half the kingdom? It shall be done!”

[3]Then Queen Esther answered and said, “If I have found favor in your sight, O king, and if it pleases the king, let my life be given me at my petition, and my people at my request.

[4]“For we have been sold, my people and I, to be destroyed, to be killed, and to be annihilated. Had we been sold as male and female slaves, I would have held my tongue, although the enemy could never compensate for the king’s loss.”

[5]So King Ahasuerus answered and said to Queen Esther, “Who is he, and where is he, who would dare presume in his heart to do such a thing?”

[6]And Esther said, “The adversary and enemy *is* this wicked Haman!” So Haman was terrified before the king and queen.

[7]Then the king arose in his wrath from the banquet of wine *and went* into the palace garden; but Haman stood before Queen Esther, pleading for his life, for he saw that evil was determined against him by the king.

[8]When the king returned from the palace garden to the place of the banquet of wine, Haman had fallen across the couch where Esther *was*. Then the king said, “Will he also assault the queen while I *am* in the house?” As the word left the king’s mouth, they covered Haman’s face.

[9]Now Harbonah, one of the eunuchs, said to the king, “Look! The gallows, fifty cubits high, which Haman made for Mordecai, who spoke good on the king’s behalf, is standing at the house of Haman.” Then the king said, “Hang him on it!”

[10]So they hanged Haman on the gallows that he had prepared for Mordecai. Then the king’s wrath subsided.

Esther 8

Esther Saves the Jews

[1]On that day King Ahasuerus gave Queen Esther the house of Haman, the enemy of the Jews. And Mordecai came before the king, for Esther had told how he *was related* to her.

[2]So the king took off his signet ring, which he had taken from Haman, and gave it to Mordecai; and Esther appointed Mordecai over the house of Haman.

[3]Now Esther spoke again to the king, fell down at his feet, and implored him with tears to counteract the evil of Haman the Agagite, and the scheme which he had devised against the Jews.

[4]And the king held out the golden scepter toward Esther. So Esther arose and stood before the king,

[5]and said, “If it pleases the king, and if I have found favor in his sight and the thing *seems* right to the king and I am pleasing in his eyes, let it be written to revoke the letters devised by Haman, the son of Hammedatha the Agagite, which he wrote to annihilate the Jews who *are* in all the king’s provinces.

[6]“For how can I endure to see the evil that will come to my people? Or how can I endure to see the destruction of my countrymen?”

[7]Then King Ahasuerus said to Queen Esther and Mordecai the Jew, “Indeed, I have given Esther the house of Haman, and they have hanged him on the gallows because he *tried to* lay his hand on the Jews.

[8]“You yourselves write *a decree* concerning the Jews, as you please, in the king’s name, and seal *it* with the king’s signet ring; for whatever is written in the king’s name and sealed with the king’s signet ring no one can revoke.”

[9]So the king’s scribes were called at that time, in the third month, which *is* the month of Sivan, on the twenty-third *day;* and it was written, according to all that Mordecai commanded, to the Jews, the satraps, the governors, and the princes of the provinces from India to Ethiopia, one hundred and twenty-seven provinces *in all,* to every

province in its own script, to every people in their own language, and to the Jews in their own script and language.

[10]And he wrote in the name of King Ahasuerus, sealed *it* with the king’s signet ring, and sent letters by couriers on horseback, riding on royal horses bred from swift steeds.

[11]By these letters the king permitted the Jews who *were* in every city to gather together and protect their lives—to destroy, kill, and annihilate all the forces of any people or province that would assault them, *both* little children and women, and to plunder their possessions,

[12]on one day in all the provinces of King Ahasuerus, on the thirteenth *day* of the twelfth month, which *is* the month of Adar.

[13]A copy of the document was to be issued as a decree in every province and published for all people, so that the Jews would be ready on that day to avenge themselves on their enemies.

[14]The couriers who rode on royal horses went out, hastened and pressed on by the king’s command. And the decree was issued in Shushan the citadel.

[15]So Mordecai went out from the presence of the king in royal apparel of blue and white, with a great crown of gold and a garment of fine linen and purple; and the city of Shushan rejoiced and was glad.

[16]The Jews had light and gladness, joy and honor.

[17]And in every province and city, wherever the king’s command and decree came, the Jews had joy and gladness, a feast and a holiday. Then many of the people of the land became Jews, because fear of the Jews fell upon them.

Esther 9

The Jews Destroy Their Tormentors

[1]Now in the twelfth month, that *is,* the month of Adar, on the thirteenth day, *the time* came for the king’s command and his decree to be executed. On the day that the enemies of the Jews had hoped to overpower them, the opposite occurred, in that the Jews themselves overpowered those who hated them.

[2]The Jews gathered together in their cities throughout all the provinces of King Ahasuerus to lay hands on those who sought their harm. And no one could withstand them, because fear of them fell upon all people.

[3]And all the officials of the provinces, the satraps, the governors, and all those doing the king’s work, helped the Jews, because the fear of Mordecai fell upon them.

[4]For Mordecai *was* great in the king’s palace, and his fame spread throughout all the provinces; for this man Mordecai became increasingly prominent.

[5]Thus the Jews defeated all their enemies with the stroke of the sword, with slaughter and destruction, and did what they pleased with those who hated them.

[6]And in Shushan the citadel the Jews killed and destroyed five hundred men.

[7]Also Parshandatha, Dalphon, Aspatha,

[8]Poratha, Adalia, Aridatha,

[9]Parmashta, Arisai, Aridai, and Vajezatha—

[10]the ten sons of Haman the son of Hammedatha, the enemy of the Jews—they killed; but they did not lay a hand on the plunder.

[11]On that day the number of those who were killed in Shushan the citadel was brought to the king.

[12]And the king said to Queen Esther, “The Jews have killed and destroyed five hundred men in Shushan the citadel, and the ten sons of Haman. What have they done in the rest of the king’s provinces? Now

what *is* your petition? It shall be granted to you. Or what *is* your further request? It shall be done."

[13]Then Esther said, "If it pleases the king, let it be granted to the Jews who *are* in Shushan to do again tomorrow according to today's decree, and let Haman's ten sons be hanged on the gallows."

[14]So the king commanded this to be done; the decree was issued in Shushan, and they hanged Haman's ten sons.

[15]And the Jews who *were* in Shushan gathered together again on the fourteenth day of the month of Adar and killed three hundred men at Shushan; but they did not lay a hand on the plunder.

[16]The remainder of the Jews in the king's provinces gathered together and protected their lives, had rest from their enemies, and killed seventy-five thousand of their enemies; but they did not lay a hand on the plunder.

[17]*This was* on the thirteenth day of the month of Adar. And on the fourteenth of *the month* they rested and made it a day of feasting and gladness.

The Feast of Purim

[18]But the Jews who *were* at Shushan assembled together on the thirteenth *day,* as well as on the fourteenth; and on the fifteenth of *the month* they rested, and made it a day of feasting and gladness.

[19]Therefore the Jews of the villages who dwelt in the unwalled towns celebrated the fourteenth day of the month of Adar *with* gladness and feasting, as a holiday, and for sending presents to one another.

[20]And Mordecai wrote these things and sent letters to all the Jews, near and far, who *were* in all the provinces of King Ahasuerus,

[21]to establish among them that they should celebrate yearly the fourteenth and fifteenth days of the month of Adar,

[22]as the days on which the Jews had rest from their enemies, as the month which was turned from sorrow to joy for them, and from mourning to a holiday; that they should make them days of feasting and joy, of sending presents to one another and gifts to the poor.

[23]So the Jews accepted the custom which they had begun, as Mordecai had written to them,

[24]because Haman, the son of Hammedatha the Agagite, the enemy of all the Jews, had plotted against the Jews to annihilate them, and had cast Pur (that *is,* the lot), to consume them and destroy them;

[25]but when *Esther* came before the king, he commanded by letter that this wicked plot which *Haman* had devised against the Jews should return on his own head, and that he and his sons should be hanged on the gallows.

[26]So they called these days Purim, after the name Pur. Therefore, because of all the words of this letter, what they had seen concerning this matter, and what had happened to them,

[27]the Jews established and imposed it upon themselves and their descendants and all who would join them, that without fail they should celebrate these two days every year, according to the written *instructions* and according to the *prescribed* time,

[28]*that* these days *should be* remembered and kept throughout every generation, every family, every province, and every city, that these days of Purim should not fail *to be observed* among the Jews, and *that* the memory of them should not perish among their descendants.

[29]Then Queen Esther, the daughter of Abihail, with Mordecai the Jew, wrote with full authority to confirm this second letter about Purim.

[30]And Mordecai sent letters to all the Jews, to the one hundred and twenty-seven provinces of the kingdom of Ahasuerus, *with* words of peace and truth,

[31]to confirm these days of Purim at their *appointed* time, as Mordecai the Jew and Queen Esther had prescribed for them, and as they had decreed for themselves and their descendants concerning matters of their fasting and lamenting.

[32]So the decree of Esther confirmed these matters of Purim, and it was written in the book.

Esther 10

Mordecai's Advancement

[1]And King Ahasuerus imposed tribute on the land and *on* the islands of the sea.

[2]Now all the acts of his power and his might, and the account of the greatness of Mordecai, to which the king advanced him, *are* they not written in the book of the chronicles of the kings of Media and Persia?

[3]For Mordecai the Jew *was* second to King Ahasuerus, and was great among the Jews and well received by the multitude of his brethren, seeking the good of his people and speaking peace to all his countrymen.

The Book of

Job

Job 1

Job and His Family in Uz

[1]There was a man in the land of Uz, whose name *was* Job; and that man was blameless and upright, and one who feared God and shunned evil.

[2]And seven sons and three daughters were born to him.

[3]Also, his possessions were seven thousand sheep, three thousand camels, five hundred yoke of oxen, five hundred female donkeys, and a very large household, so that this man was the greatest of all the people of the East.

[4]And his sons would go and feast *in their* houses, each on his *appointed* day, and would send and invite their three sisters to eat and drink with them.

[5]So it was, when the days of feasting had run their course, that Job would send and sanctify them, and he would rise early in the morning and offer burnt offerings *according to* the number of them all. For Job said, "It may be that my sons have sinned and cursed God in their hearts." Thus Job did regularly.

Satan Attacks Job's Character

[6]Now there was a day when the sons of God came to present themselves before the LORD, and Satan also came among them.

[7]And the LORD said to Satan, "From where do you come?" So Satan answered the LORD and said, "From going to and fro on the earth, and from walking back and forth on it."

[8]Then the LORD said to Satan, "Have you considered My servant Job, that *there is* none like him on the earth, a blameless and upright man, one who fears God and shuns evil?"

[9]So Satan answered the LORD and said, "Does Job fear God for nothing?

[10]"Have You not made a hedge around him, around his household, and around all that he has on every side? You have blessed the work of his hands, and his possessions have increased in the land.

[11]"But now, stretch out Your hand and touch all that he has, and he will surely curse You to Your face!"

[12]And the LORD said to Satan, "Behold, all that he has *is* in your power; only do not lay a hand on his *person*." So Satan went out from the presence of the LORD.

Job Loses His Property and Children

[13]Now there was a day when his sons and daughters *were* eating and drinking wine in their oldest brother's house;

[14]and a messenger came to Job and said, "The oxen were plowing and the donkeys feeding beside them,

[15]"when the Sabeans raided *them* and took them away—indeed they have killed the servants with the edge of the sword; and I alone have escaped to tell you!"

[16]While he *was* still speaking, another also came and said, "The fire of God fell from heaven and burned up the sheep and the servants, and consumed them; and I alone have escaped to tell you!"

[17]While he *was* still speaking, another also came and said, "The Chaldeans formed three bands, raided the camels and took them away, yes, and killed the servants with the edge of the sword; and I alone have escaped to tell you!"

[18]While he *was* still speaking, another also came and said, "Your sons and daughters *were* eating and drinking wine in their oldest brother's house,

[19]"and suddenly a great wind came from across the wilderness and struck the four corners of the house, and it fell on the young people, and they are dead; and I alone have escaped to tell you!"

[20]Then Job arose, tore his robe, and shaved his head; and he fell to the ground and worshiped.

[21]And he said:

"Naked I came from my mother's womb,
And naked shall I return there.
The LORD gave, and the LORD has taken away;
Blessed be the name of the LORD."

[22]In all this Job did not sin nor charge God with wrong.

Job 2

Satan Attacks Job's Health

[1]Again there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them to present himself before the LORD.

[2]And the LORD said to Satan, "From where do you come?" So Satan answered the LORD and said, "From going to and fro on the earth, and from walking back and forth on it."

[3]Then the LORD said to Satan, "Have you considered My servant Job, that *there is* none like him on the earth, a blameless and upright man, one who fears God and shuns evil? And still he holds fast to his integrity, although you incited Me against him, to destroy him without cause."

[4]So Satan answered the LORD and said, "Skin for skin! Yes, all that a man has he will give for his life.

[5]"But stretch out Your hand now, and touch his bone and his flesh, and he will surely curse You to Your face!"

[6]And the LORD said to Satan, "Behold, he *is* in your hand, but spare his life."

[7]So Satan went out from the presence of the LORD, and struck Job with painful boils from the sole of his foot to the crown of his head.

[8]And he took for himself a potsherd with which to scrape himself while he sat in the midst of the ashes.

[9]Then his wife said to him, "Do you still hold fast to your integrity? Curse God and die!"

[10]But he said to her, "You speak as one of the foolish women speaks. Shall we indeed accept good from God, and shall we not accept adversity?" In all this Job did not sin with his lips.

Job's Three Friends

[11]Now when Job's three friends heard of all this adversity that had come upon him, each one came from his own place—Eliphaz the Temanite, Bildad the Shuhite, and Zophar the Naamathite. For they had made an appointment together to come and mourn with him, and to comfort him.

[12]And when they raised their eyes from afar, and did not recognize him, they lifted their voices and wept; and each one tore his robe and sprinkled dust on his head toward heaven.

[13]So they sat down with him on the ground seven days and seven nights, and no one spoke a word to him, for they saw that *his* grief was very great.

Job 3

Job Deplores His Birth

[1]After this Job opened his mouth and cursed the day of his *birth*.
[2]And Job spoke, and said:

[3]"May the day perish on which I was born,
And the night *in which* it was said,
'A male child is conceived.'
[4]May that day be darkness;
May God above not seek it,
Nor the light shine upon it.
[5]May darkness and the shadow of death claim it;
May a cloud settle on it;
May the blackness of the day terrify it.
[6]*As for* that night, may darkness seize it;
May it not rejoice among the days of the year,
May it not come into the number of the months.
[7]Oh, may that night be barren!
May no joyful shout come into it!
[8]May those curse it who curse the day,
Those who are ready to arouse Leviathan.
[9]May the stars of its morning be dark;
May it look for light, but *have* none,
And not see the dawning of the day;
[10]Because it did not shut up the doors of my *mother's* womb,
Nor hide sorrow from my eyes.

[11]"Why did I not die at birth?
Why did I *not* perish when I came from the womb?
[12]Why did the knees receive me?
Or why the breasts, that I should nurse?
[13]For now I would have lain still and been quiet,
I would have been asleep;
Then I would have been at rest

[14]With kings and counselors of the earth,
Who built ruins for themselves,
[15]Or with princes who had gold,
Who filled their houses *with* silver;
[16]Or *why* was I not hidden like a stillborn child,
Like infants who never saw light?
[17]There the wicked cease *from* troubling,
And there the weary are at rest.
[18]*There* the prisoners rest together;
They do not hear the voice of the oppressor.
[19]The small and great are there,
And the servant *is* free from his master.

[20]"Why is light given to him who is in misery,
And life to the bitter of soul,
[21]Who long for death, but it does not *come,*
And search for it more than hidden treasures;
[22]Who rejoice exceedingly,
And are glad when they can find the grave?
[23]*Why is light given* to a man whose way is hidden,
And whom God has hedged in?
[24]For my sighing comes before I eat,
And my groanings pour out like water.
[25]For the thing I greatly feared has come upon me,
And what I dreaded has happened to me.
[26]I am not at ease, nor am I quiet;
I have no rest, for trouble comes."

Job 4

Eliphaz: Job Has Sinned

[1]Then Eliphaz the Temanite answered and said:

[2]"*If* one attempts a word with you, will you become weary?
But who can withhold himself from speaking?
[3]Surely you have instructed many,
And you have strengthened weak hands.
[4]Your words have upheld him who was stumbling,
And you have strengthened the feeble knees;
[5]But now it comes upon you, and you are weary;
It touches you, and you are troubled.
[6]*Is* not your reverence your confidence?
And the integrity of your ways your hope?

[7]"Remember now, who *ever* perished being innocent?
Or where were the upright *ever* cut off?
[8]Even as I have seen,
Those who plow iniquity
And sow trouble reap the same.
[9]By the blast of God they perish,
And by the breath of His anger they are consumed.
[10]The roaring of the lion,
The voice of the fierce lion,
And the teeth of the young lions are broken.
[11]The old lion perishes for lack of prey,
And the cubs of the lioness are scattered.

[12]"Now a word was secretly brought to me,
And my ear received a whisper of it.
[13]In disquieting thoughts from the visions of the night,
When deep sleep falls on men,
[14]Fear came upon me, and trembling,
Which made all my bones shake.

[15]Then a spirit passed before my face;
The hair on my body stood up.
[16]It stood still,
But I could not discern its appearance.
A form *was* before my eyes;
There was silence;
Then I heard a voice *saying:*
[17]'Can a mortal be more righteous than God?
Can a man be more pure than his Maker?
[18]If He puts no trust in His servants,
If He charges His angels with error,
[19]How much more those who dwell in houses of clay,
Whose foundation is in the dust,
Who are crushed before a moth?
[20]They are broken in pieces from morning till evening;
They perish forever, with no one regarding.
[21]Does not their own excellence go away?
They die, even without wisdom.'

Job 5

Eliphaz: Job Is Chastened by God

[1]“Call out now;
Is there anyone who will answer you?
And to which of the holy ones will you turn?
[2]For wrath kills a foolish man,
And envy slays a simple one.
[3]I have seen the foolish taking root,
But suddenly I cursed his dwelling place.
[4]His sons are far from safety,
They are crushed in the gate,
And *there is* no deliverer.
[5]Because the hungry eat up his harvest,
Taking it even from the thorns,
And a snare snatches their substance.
[6]For affliction does not come from the dust,
Nor does trouble spring from the ground;
[7]Yet man is born to trouble,
As the sparks fly upward.

[8]“But as for me, I would seek God,
And to God I would commit my cause—
[9]Who does great things, and unsearchable,
Marvelous things without number.
[10]He gives rain on the earth,
And sends waters on the fields.
[11]He sets on high those who are lowly,
And those who mourn are lifted to safety.
[12]He frustrates the devices of the crafty,
So that their hands cannot carry out their plans.
[13]He catches the wise in their own craftiness,
And the counsel of the cunning comes quickly upon them.
[14]They meet with darkness in the daytime,

And grope at noontime as in the night.
[15]But He saves the needy from the sword,
From the mouth of the mighty,
And from their hand.
[16]So the poor have hope,
And injustice shuts her mouth.

17"Behold, happy *is* the man whom God corrects;
Therefore do not despise the chastening of the Almighty.
[18]For He bruises, but He binds up;
He wounds, but His hands make whole.
[19]He shall deliver you in six troubles,
Yes, in seven no evil shall touch you.
[20]In famine He shall redeem you from death,
And in war from the power of the sword.
[21]You shall be hidden from the scourge of the tongue,
And you shall not be afraid of destruction when it comes.
[22]You shall laugh at destruction and famine,
And you shall not be afraid of the beasts of the earth.
[23]For you shall have a covenant with the stones of the field,
And the beasts of the field shall be at peace with you.
[24]You shall know that your tent *is* in peace;
You shall visit your dwelling and find nothing amiss.
[25]You shall also know that your descendants *shall be* many,
And your offspring like the grass of the earth.
[26]You shall come to the grave at a full age,
As a sheaf of grain ripens in its season.
[27]Behold, this we have searched out;
It *is* true.
Hear it, and know for yourself."

Job 6

Job: My Complaint Is Just

[1]Then Job answered and said:

[2]“Oh, that my grief were fully weighed,
And my calamity laid with it on the scales!
[3]For then it would be heavier than the sand of the sea—
Therefore my words have been rash.
[4]For the arrows of the Almighty *are* within me;
My spirit drinks in their poison;
The terrors of God are arrayed against me.
[5]Does the wild donkey bray when it has grass,
Or does the ox low over its fodder?
[6]Can flavorless food be eaten without salt?
Or is there *any* taste in the white of an egg?
[7]My soul refuses to touch them;
They *are* as loathsome food to me.

[8]“Oh, that I might have my request,
That God would grant *me* the thing that I long for!
[9]That it would please God to crush me,
That He would loose His hand and cut me off!
[10]Then I would still have comfort;
Though in anguish I would exult,
He will not spare;
For I have not concealed the words of the Holy One.

[11]“What strength do I have, that I should hope?
And what *is* my end, that I should prolong my life?
[12]*Is* my strength the strength of stones?
Or is my flesh bronze?
[13]*Is* my help not within me?
And is success driven from me?

14“To him who is afflicted, kindness *should be shown* by his friend,
Even though he forsakes the fear of the Almighty.
[15]My brothers have dealt deceitfully like a brook,
Like the streams of the brooks that pass away,
[16]Which are dark because of the ice,
And into which the snow vanishes.
[17]When it is warm, they cease to flow;
When it is hot, they vanish from their place.
[18]The paths of their way turn aside,
They go nowhere and perish.
[19]The caravans of Tema look,
The travelers of Sheba hope for them.
[20]They are disappointed because they were confident;
They come there and are confused.
[21]For now you are nothing,
You see terror and are afraid.
[22]Did I ever say, ‘Bring *something* to me’?
Or, ‘Offer a bribe for me from your wealth’?
[23]Or, ‘Deliver me from the enemy’s hand’?
Or, ‘Redeem me from the hand of oppressors’?

24“Teach me, and I will hold my tongue;
Cause me to understand wherein I have erred.
[25]How forceful are right words!
But what does your arguing prove?
[26]Do you intend to rebuke *my* words,
And the speeches of a desperate one, *which are* as wind?
[27]Yes, you overwhelm the fatherless,
And you undermine your friend.
[28]Now therefore, be pleased to look at me;
For I would never lie to your face.
[29]Yield now, let there be no injustice!
Yes, concede, my righteousness still stands!
[30]Is there injustice on my tongue?

Cannot my taste discern the unsavory?

Job 7

Job: My Suffering Is Comfortless

[1]“*Is there* not a time of hard service for man on earth?
Are not his days also like the days of a hired man?
[2]Like a servant who earnestly desires the shade,
And like a hired man who eagerly looks for his wages,
[3]So I have been allotted months of futility,
And wearisome nights have been appointed to me.
[4]When I lie down, I say, ‘When shall I arise,
And the night be ended?’
For I have had my fill of tossing till dawn.
[5]My flesh is caked with worms and dust,
My skin is cracked and breaks out afresh.

[6]“My days are swifter than a weaver’s shuttle,
And are spent without hope.
[7]Oh, remember that my life *is* a breath!
My eye will never again see good.
[8]The eye of him who sees me will see me no *more;*
While your *eyes* are upon me, I shall no longer *be*.
[9]*As* the cloud disappears and vanishes away,
So he who goes down to the grave does not come up.
[10]He shall never return to his house,
Nor shall his place know him anymore.

[11]“Therefore I will not restrain my mouth;
I will speak in the anguish of my spirit;
I will complain in the bitterness of my soul.
[12]*Am* I a sea, or a sea serpent,
That You set a guard over me?
[13]When I say, ‘My bed will comfort me,
My couch will ease my complaint,’
[14]Then You scare me with dreams

And terrify me with visions,
[15]So that my soul chooses strangling
And death rather than my body.
[16]I loathe *my life;*
I would not live forever.
Let me alone,
For my days *are but* a breath.

[17]“What *is* man, that You should exalt him,
That You should set Your heart on him,
[18]That You should visit him every morning,
And test him every moment?
[19]How long?
Will You not look away from me,
And let me alone till I swallow my saliva?
[20]Have I sinned?
What have I done to You, O watcher of men?
Why have You set me as Your target,
So that I am a burden to myself?
[21]Why then do You not pardon my transgression,
And take away my iniquity?
For now I will lie down in the dust,
And You will seek me diligently,
But I *will* no longer *be*.”

Job 8

Bildad: Job Should Repent

[1]Then Bildad the Shuhite answered and said:

[2]"How long will you speak these *things,*
And the words of your mouth *be like* a strong wind?
[3]Does God subvert judgment?
Or does the Almighty pervert justice?
[4]If your sons have sinned against Him,
He has cast them away for their transgression.
[5]If you would earnestly seek God
And make your supplication to the Almighty,
[6]If you *were* pure and upright,
Surely now He would awake for you,
And prosper your rightful dwelling place.
[7]Though your beginning was small,
Yet your latter end would increase abundantly.

[8]"For inquire, please, of the former age,
And consider the things discovered by their fathers;
[9]For we *were born* yesterday, and know nothing,
Because our days on earth *are* a shadow.
[10]Will they not teach you and tell you,
And utter words from their heart?

[11]"Can the papyrus grow up without a marsh?
Can the reeds flourish without water?
[12]While it *is* yet green *and* not cut down,
It withers before any *other* plant.
[13]So *are* the paths of all who forget God;
And the hope of the hypocrite shall perish,
[14]Whose confidence shall be cut off,
And whose trust *is* a spider's web.
[15]He leans on his house, but it does not stand.

He holds it fast, but it does not endure.
[16]He grows green in the sun,
And his branches spread out in his garden.
[17]His roots wrap around the rock heap,
And look for a place in the stones.
[18]If he is destroyed from his place,
Then *it* will deny him, *saying,* ‘I have not seen you.’

19“Behold, this is the joy of His way,
And out of the earth others will grow.
[20]Behold, God will not cast away the blameless,
Nor will He uphold the evildoers.
[21]He will yet fill your mouth with laughing,
And your lips with rejoicing.
[22]Those who hate you will be clothed with shame,
And the dwelling place of the wicked will come to nothing.”

Job 9

Job: There Is No Mediator

[1]Then Job answered and said:

[2]"Truly I know *it is* so,
But how can a man be righteous before God?
[3]If one wished to contend with Him,
He could not answer Him one time out of a thousand.
[4]*God is* wise in heart and mighty in strength.
Who has hardened *himself* against Him and prospered?
[5]He removes the mountains, and they do not know
When He overturns them in His anger;
[6]He shakes the earth out of its place,
And its pillars tremble;
[7]He commands the sun, and it does not rise;
He seals off the stars;
[8]He alone spreads out the heavens,
And treads on the waves of the sea;
[9]He made the Bear, Orion, and the Pleiades,
And the chambers of the south;
[10]He does great things past finding out,
Yes, wonders without number.
[11]If He goes by me, I do not see *Him;*
If He moves past, I do not perceive Him;
[12]If He takes away, who can hinder Him?
Who can say to Him, 'What are You doing?'
[13]God will not withdraw His anger,
The allies of the proud lie prostrate beneath Him.

[14]"How then can I answer Him,
And choose my words *to reason* with Him?
[15]For though I were righteous, I could not answer Him;
I would beg mercy of my Judge.

[16]If I called and He answered me,
I would not believe that He was listening to my voice.
[17]For He crushes me with a tempest,
And multiplies my wounds without cause.
[18]He will not allow me to catch my breath,
But fills me with bitterness.
[19]If *it is a matter* of strength, indeed *He is* strong;
And if of justice, who will appoint my day *in court?*
[20]Though I were righteous, my own mouth would condemn me;
Though I *were* blameless, it would prove me perverse.

[21]"I am blameless, yet I do not know myself;
I despise my life.
[22]It *is* all one *thing;*
Therefore I say, 'He destroys the blameless and the wicked.'
[23]If the scourge slays suddenly,
He laughs at the plight of the innocent.
[24]The earth is given into the hand of the wicked.
He covers the faces of its judges.
If it is not *He,* who else could it be?

[25]"Now my days are swifter than a runner;
They flee away, they see no good.
[26]They pass by like swift ships,
Like an eagle swooping on its prey.
[27]If I say, 'I will forget my complaint,
I will put off my sad face and wear a smile,'
[28]I am afraid of all my sufferings;
I know that You will not hold me innocent.
[29]*If* I am condemned,
Why then do I labor in vain?
[30]If I wash myself with snow water,
And cleanse my hands with soap,
[31]Yet You will plunge me into the pit,
And my own clothes will abhor me.

[32]“For *He is* not a man, as I *am*,
That I may answer Him,
And that we should go to court together.
[33]Nor is there any mediator between us,
Who may lay his hand on us both.
[34]Let Him take His rod away from me,
And do not let dread of Him terrify me.
[35]*Then* I would speak and not fear Him,
But it is not so with me.

Job 10

Job: I Would Plead with God

[1]“My soul loathes my life;
I will give free course to my complaint,
I will speak in the bitterness of my soul.
[2]I will say to God, ‘Do not condemn me;
Show me why You contend with me.
[3]*Does it* seem good to You that You should oppress,
That You should despise the work of Your hands,
And smile on the counsel of the wicked?
[4]Do You have eyes of flesh?
Or do You see as man sees?
[5]*Are* Your days like the days of a mortal man?
Are Your years like the days of a mighty man,
[6]That You should seek for my iniquity
And search out my sin,
[7]Although You know that I am not wicked,
And *there is* no one who can deliver from Your hand?

[8]‘Your hands have made me and fashioned me,
An intricate unity;
Yet You would destroy me.
[9]Remember, I pray, that You have made me like clay.
And will You turn me into dust again?
[10]Did You not pour me out like milk,
And curdle me like cheese,
[11]Clothe me with skin and flesh,
And knit me together with bones and sinews?
[12]You have granted me life and favor,
And Your care has preserved my spirit.

[13]‘And these *things* You have hidden in Your heart;
I know that this *was* with You:

[14]If I sin, then You mark me,
And will not acquit me of my iniquity.
[15]If I am wicked, woe to me;
Even *if* I am righteous, I cannot lift up my head.
I am full of disgrace;
See my misery!
[16]If *my head* is exalted,
You hunt me like a fierce lion,
And again You show Yourself awesome against me.
[17]You renew Your witnesses against me,
And increase Your indignation toward me;
Changes and war are *ever* with me.

[18]'Why then have You brought me out of the womb?
Oh, that I had perished and no eye had seen me!
[19]I would have been as though I had not been.
I would have been carried from the womb to the grave.
[20]Are not my days few?
Cease! Leave me alone, that I may take a little comfort,
[21]Before I go *to the place from which* I shall not return,
To the land of darkness and the shadow of death,
[22]A land as dark as darkness *itself,*
As the shadow of death, without any order,
Where even the light *is* like darkness.' "

Job 11

Zophar Urges Job to Repent

[1]Then Zophar the Naamathite answered and said:

[2]“Should not the multitude of words be answered?
And should a man full of talk be vindicated?
[3]Should your empty talk make men hold their peace?
And when you mock, should no one rebuke you?
[4]For you have said,
‘My doctrine *is* pure,
And I am clean in your eyes.’
[5]But oh, that God would speak,
And open His lips against you,
[6]That He would show you the secrets of wisdom!
For *they would* double *your* prudence.
Know therefore that God exacts from you
Less than your iniquity *deserves*.

[7]“Can you search out the deep things of God?
Can you find out the limits of the Almighty?
[8]*They are* higher than heaven—what can you do?
Deeper than Sheol—what can you know?
[9]Their measure *is* longer than the earth
And broader than the sea.

[10]“If He passes by, imprisons, and gathers *to judgment,*
Then who can hinder Him?
[11]For He knows deceitful men;
He sees wickedness also.
Will He not then consider *it?*
[12]For an empty-headed man will be wise,
When a wild donkey’s colt is born a man.

[13]“If you would prepare your heart,

And stretch out your hands toward Him;
[14]If iniquity *were* in your hand, *and you* put it far away,
And would not let wickedness dwell in your tents;
[15]Then surely you could lift up your face without spot;
Yes, you could be steadfast, and not fear;
[16]Because you would forget *your* misery,
And remember *it* as waters *that have* passed away,
[17]And *your* life would be brighter than noonday.
Though you were dark, you would be like the morning.
[18]And you would be secure, because there is hope;
Yes, you would dig *around* you, *and* take your rest in safety.
[19]You would also lie down, and no one would make *you* afraid;
Yes, many would court your favor.
[20]But the eyes of the wicked will fail,
And they shall not escape,
And their hope—loss of life!”

Job 12

Job Answers His Critics

[1]Then Job answered and said:

[2]“No doubt you *are* the people,
And wisdom will die with you!
[3]But I have understanding as well as you;
I *am* not inferior to you.
Indeed, who does not *know* such things as these?

[4]“I am one mocked by his friends,
Who called on God, and He answered him,
The just and blameless *who is* ridiculed.
[5]A lamp is despised in the thought of one who is at ease;
It is made ready for those whose feet slip.
[6]The tents of robbers prosper,
And those who provoke God are secure—
In what God provides by His hand.

[7]“But now ask the beasts, and they will teach you;
And the birds of the air, and they will tell you;
[8]Or speak to the earth, and it will teach you;
And the fish of the sea will explain to you.
[9]Who among all these does not know
That the hand of the LORD has done this,
[10]In whose hand *is* the life of every living thing,
And the breath of all mankind?
[11]Does not the ear test words
And the mouth taste its food?
[12]Wisdom *is* with aged men,
And with length of days, understanding.

[13]“With Him *are* wisdom and strength,
He has counsel and understanding.

[14]If He breaks *a thing* down, it cannot be rebuilt;
If He imprisons a man, there can be no release.
[15]If He withholds the waters, they dry up;
If He sends them out, they overwhelm the earth.
[16]With Him *are* strength and prudence.
The deceived and the deceiver *are* His.
[17]He leads counselors away plundered,
And makes fools of the judges.
[18]He loosens the bonds of kings,
And binds their waist with a belt.
[19]He leads princes away plundered,
And overthrows the mighty.
[20]He deprives the trusted ones of speech,
And takes away the discernment of the elders.
[21]He pours contempt on princes,
And disarms the mighty.
[22]He uncovers deep things out of darkness,
And brings the shadow of death to light.
[23]He makes nations great, and destroys them;
He enlarges nations, and guides them.
[24]He takes away the understanding of the chiefs of the people of the earth,
And makes them wander in a pathless wilderness.
[25]They grope in the dark without light,
And He makes them stagger like a drunken *man*.

Job 13

[1]“Behold, my eye has seen all *this,*
My ear has heard and understood it.
[2]What you know, I also know;
I *am* not inferior to you.
[3]But I would speak to the Almighty,
And I desire to reason with God.
[4]But you forgers of lies,
You *are* all worthless physicians.
[5]Oh, that you would be silent,
And it would be your wisdom!
[6]Now hear my reasoning,
And heed the pleadings of my lips.
[7]Will you speak wickedly for God,
And talk deceitfully for Him?
[8]Will you show partiality for Him?
Will you contend for God?
[9]Will it be well when He searches you out?
Or can you mock Him as one mocks a man?
[10]He will surely rebuke you
If you secretly show partiality.
[11]Will not His excellence make you afraid,
And the dread of Him fall upon you?
[12]Your platitudes *are* proverbs of ashes,
Your defenses are defenses of clay.

[13]“Hold your peace with me, and let me speak,
Then let come on me what *may!*
[14]Why do I take my flesh in my teeth,
And put my life in my hands?
[15]Though He slay me, yet will I trust Him.
Even so, I will defend my own ways before Him.
[16]He also *shall* be my salvation,

For a hypocrite could not come before Him.
[17]Listen carefully to my speech,
And to my declaration with your ears.
[18]See now, I have prepared *my* case,
I know that I shall be vindicated.
[19]Who *is* he *who* will contend with me?
If now I hold my tongue, I perish.

Job's Despondent Prayer

20"Only two *things* do not do to me,
Then I will not hide myself from You:
[21]Withdraw Your hand far from me,
And let not the dread of You make me afraid.
[22]Then call, and I will answer;
Or let me speak, then You respond to me.
[23]How many *are* my iniquities and sins?
Make me know my transgression and my sin.
[24]Why do You hide Your face,
And regard me as Your enemy?
[25]Will You frighten a leaf driven to and fro?
And will You pursue dry stubble?
[26]For You write bitter things against me,
And make me inherit the iniquities of my youth.
[27]You put my feet in the stocks,
And watch closely all my paths.
You set a limit for the soles of my feet.

28"*Man* decays like a rotten thing,
Like a garment that is moth-eaten.

Job 14

[1]"Man *who is* born of woman
Is of few days and full of trouble.
[2]He comes forth like a flower and fades away;
He flees like a shadow and does not continue.
[3]And do You open Your eyes on such a one,
And bring me to judgment with Yourself?
[4]Who can bring a clean *thing* out of an unclean?
No one!
[5]Since his days *are* determined,
The number of his months *is* with You;
You have appointed his limits, so that he cannot pass.
[6]Look away from him that he may rest,
Till like a hired man he finishes his day.

[7]"For there is hope for a tree,
If it is cut down, that it will sprout again,
And that its tender shoots will not cease.
[8]Though its root may grow old in the earth,
And its stump may die in the ground,
[9]*Yet* at the scent of water it will bud
And bring forth branches like a plant.
[10]But man dies and is laid away;
Indeed he breathes his last
And where *is* he?
[11]*As* water disappears from the sea,
And a river becomes parched and dries up,
[12]So man lies down and does not rise.
Till the heavens *are* no more,
They will not awake
Nor be roused from their sleep.

[13]"Oh, that You would hide me in the grave,
That You would conceal me until Your wrath is past,

That You would appoint me a set time, and remember me!
[14]If a man dies, shall he live *again?*
All the days of my hard service I will wait,
Till my change comes.
[15]You shall call, and I will answer You;
You shall desire the work of Your hands.
[16]For now You number my steps,
But do not watch over my sin.
[17]My transgression *is* sealed up in a bag,
And You cover my iniquity.

[18]"But *as* a mountain falls *and* crumbles away,
And *as* a rock is moved from its place;
[19]*As* water wears away stones,
And as torrents wash away the soil of the earth;
So You destroy the hope of man.
[20]You prevail forever against him, and he passes on;
You change his countenance and send him away.
[21]His sons come to honor, and he does not know *it;*
They are brought low, and he does not perceive *it*.
[22]But his flesh will be in pain over it,
And his soul will mourn over it."

Job 15

Eliphaz Accuses Job of Folly

[1]Then Eliphaz the Temanite answered and said:

[2]“Should a wise man answer with empty knowledge,
And fill himself with the east wind?
[3]Should he reason with unprofitable talk,
Or by speeches with which he can do no good?
[4]Yes, you cast off fear,
And restrain prayer before God.
[5]For your iniquity teaches your mouth,
And you choose the tongue of the crafty.
[6]Your own mouth condemns you, and not I;
Yes, your own lips testify against you.

[7]“*Are* you the first man *who* was born?
Or were you made before the hills?
[8]Have you heard the counsel of God?
Do you limit wisdom to yourself?
[9]What do you know that we do not know?
What do you understand that *is* not in us?
[10]Both the gray-haired and the aged *are* among us,
Much older than your father.
[11]*Are* the consolations of God too small for you,
And the word *spoken* gently with you?
[12]Why does your heart carry you away,
And what do your eyes wink at,
[13]That you turn your spirit against God,
And let *such* words go out of your mouth?

[14]“What *is* man, that he could be pure?
And *he who is* born of a woman, that he could be righteous?
[15]If *God* puts no trust in His saints,
And the heavens are not pure in His sight,

[16]How much less man, *who is* abominable and filthy,
Who drinks iniquity like water!

[17]“I will tell you, hear me;
What I have seen I will declare,
[18]What wise men have told,
Not hiding *anything received* from their fathers,
[19]To whom alone the land was given,
And no alien passed among them:
[20]The wicked man writhes with pain all *his* days,
And the number of years is hidden from the oppressor.
[21]Dreadful sounds *are* in his ears;
In prosperity the destroyer comes upon him.
[22]He does not believe that he will return from darkness,
For a sword is waiting for him.
[23]He wanders about for bread, *saying,* ‘Where *is it?*’
He knows that a day of darkness is ready at his hand.
[24]Trouble and anguish make him afraid;
They overpower him, like a king ready for battle.
[25]For he stretches out his hand against God,
And acts defiantly against the Almighty,
[26]Running stubbornly against Him
With his strong, embossed shield.

[27]“Though he has covered his face with his fatness,
And made *his* waist heavy with fat,
[28]He dwells in desolate cities,
In houses which no one inhabits,
Which are destined to become ruins.
[29]He will not be rich,
Nor will his wealth continue,
Nor will his possessions overspread the earth.
[30]He will not depart from darkness;
The flame will dry out his branches,
And by the breath of His mouth he will go away.
[31]Let him not trust in futile *things,* deceiving himself,

For futility will be his reward.
[32]It will be accomplished before his time,
And his branch will not be green.
[33]He will shake off his unripe grape like a vine,
And cast off his blossom like an olive tree.
[34]For the company of hypocrites *will be* barren,
And fire will consume the tents of bribery.
[35]They conceive trouble and bring forth futility;
Their womb prepares deceit.”

Job 16

Job Reproaches His Pitiless Friends

[1]Then Job answered and said:

[2]"I have heard many such things;
Miserable comforters *are* you all!
[3]Shall words of wind have an end?
Or what provokes you that you answer?
[4]I also could speak as you *do,*
If your soul were in my soul's place.
I could heap up words against you,
And shake my head at you;
[5]*But* I would strengthen you with my mouth,
And the comfort of my lips would relieve *your grief.*

[6]"Though I speak, my grief is not relieved;
And *if* I remain silent, how am I eased?
[7]But now He has worn me out;
You have made desolate all my company.
[8]You have shriveled me up,
And it is a witness *against me;*
My leanness rises up against me
And bears witness to my face.
[9]He tears *me* in His wrath, and hates me;
He gnashes at me with His teeth;
My adversary sharpens His gaze on me.
[10]They gape at me with their mouth,
They strike me reproachfully on the cheek,
They gather together against me.
[11]God has delivered me to the ungodly,
And turned me over to the hands of the wicked.
[12]I was at ease, but He has shattered me;
He also has taken *me* by my neck, and shaken me to pieces;
He has set me up for His target,

[13]His archers surround me.
He pierces my heart and does not pity;
He pours out my gall on the ground.
[14]He breaks me with wound upon wound;
He runs at me like a warrior.

[15]"I have sewn sackcloth over my skin,
And laid my head in the dust.
[16]My face is flushed from weeping,
And on my eyelids *is* the shadow of death;
[17]Although no violence *is* in my hands,
And my prayer *is* pure.

[18]"O earth, do not cover my blood,
And let my cry have no *resting* place!
[19]Surely even now my witness *is* in heaven,
And my evidence *is* on high.
[20]My friends scorn me;
My eyes pour out *tears* to God.
[21]Oh, that one might plead for a man with God,
As a man *pleads* for his neighbor!
[22]For when a few years are finished,
I shall go the way of no return.

Job 17

Job Prays for Relief

[1]"My spirit is broken,
My days are extinguished,
The grave *is ready* for me.
[2]*Are* not mockers with me?
And does not my eye dwell on their provocation?

[3]"Now put down a pledge for me with Yourself.
Who *is* he *who* will shake hands with me?
[4]For You have hidden their heart from understanding;
Therefore You will not exalt *them*.
[5]He who speaks flattery to *his* friends,
Even the eyes of his children will fail.

[6]"But He has made me a byword of the people,
And I have become one in whose face men spit.
[7]My eye has also grown dim because of sorrow,
And all my members *are* like shadows.
[8]Upright *men* are astonished at this,
And the innocent stirs himself up against the hypocrite.
[9]Yet the righteous will hold to his way,
And he who has clean hands will be stronger and stronger.

[10]"But please, come back again, all of you,
For I shall not find *one* wise *man* among you.
[11]My days are past,
My purposes are broken off,
Even the thoughts of my heart.
[12]They change the night into day;
'The light *is* near,' *they say,* in the face of darkness.
[13]If I wait *for* the grave *as* my house,
If I make my bed in the darkness,
[14]If I say to corruption, 'You *are* my father,'

And to the worm, ‘You *are* my mother and my sister,’
[15]Where then *is* my hope?
As for my hope, who can see it?
[16]*Will* they go down to the gates of Sheol?
Shall *we have* rest together in the dust?”

Job 18

Bildad: The Wicked Are Punished

[1]Then Bildad the Shuhite answered and said:

[2]“How long *till* you put an end to words?
Gain understanding, and afterward we will speak.
[3]Why are we counted as beasts,
And regarded as stupid in your sight?
[4]You who tear yourself in anger,
Shall the earth be forsaken for you?
Or shall the rock be removed from its place?

[5]“The light of the wicked indeed goes out,
And the flame of his fire does not shine.
[6]The light is dark in his tent,
And his lamp beside him is put out.
[7]The steps of his strength are shortened,
And his own counsel casts him down.
[8]For he is cast into a net by his own feet,
And he walks into a snare.
[9]The net takes *him* by the heel,
And a snare lays hold of him.
[10]A noose *is* hidden for him on the ground,
And a trap for him in the road.
[11]Terrors frighten him on every side,
And drive him to his feet.
[12]His strength is starved,
And destruction *is* ready at his side.
[13]It devours patches of his skin;
The firstborn of death devours his limbs.
[14]He is uprooted from the shelter of his tent,
And they parade him before the king of terrors.
[15]They dwell in his tent *who are* none of his;

Brimstone is scattered on his dwelling.
[16]His roots are dried out below,
And his branch withers above.
[17]The memory of him perishes from the earth,
And he has no name among the renowned.
[18]He is driven from light into darkness,
And chased out of the world.
[19]He has neither son nor posterity among his people,
Nor any remaining in his dwellings.
[20]Those in the west are astonished at his day,
As those in the east are frightened.
[21]Surely such *are* the dwellings of the wicked,
And this *is* the place *of him who* does not know God."

Job 19

Job Trusts in His Redeemer

[1]Then Job answered and said:

[2]"How long will you torment my soul,
And break me in pieces with words?
[3]These ten times you have reproached me;
You are not ashamed *that* you have wronged me.
[4]And if indeed I have erred,
My error remains with me.
[5]If indeed you exalt *yourselves* against me,
And plead my disgrace against me,
[6]Know then that God has wronged me,
And has surrounded me with His net.

[7]"If I cry out concerning wrong, I am not heard.
If I cry aloud, *there is* no justice.
[8]He has fenced up my way, so that I cannot pass;
And He has set darkness in my paths.
[9]He has stripped me of my glory,
And taken the crown *from* my head.
[10]He breaks me down on every side,
And I am gone;
My hope He has uprooted like a tree.
[11]He has also kindled His wrath against me,
And He counts me as *one of* His enemies.
[12]His troops come together
And build up their road against me;
They encamp all around my tent.

[13]"He has removed my brothers far from me,
And my acquaintances are completely estranged from me.
[14]My relatives have failed,
And my close friends have forgotten me.

[15]Those who dwell in my house, and my maidservants,
Count me as a stranger;
I am an alien in their sight.
[16]I call my servant, but he gives no answer;
I beg him with my mouth.
[17]My breath is offensive to my wife,
And I am repulsive to the children of my own body.
[18]Even young children despise me;
I arise, and they speak against me.
[19]All my close friends abhor me,
And those whom I love have turned against me.
[20]My bone clings to my skin and to my flesh,
And I have escaped by the skin of my teeth.

[21]“Have pity on me, have pity on me, O you my friends,
For the hand of God has struck me!
[22]Why do you persecute me as God *does,*
And are not satisfied with my flesh?

[23]“Oh, that my words were written!
Oh, that they were inscribed in a book!
[24]That they were engraved on a rock
With an iron pen and lead, forever!
[25]For I know *that* my Redeemer lives,
And He shall stand at last on the earth;
[26]And after my skin is destroyed, this *I know,*
That in my flesh I shall see God,
[27]Whom I shall see for myself,
And my eyes shall behold, and not another.
How my heart yearns within me!
[28]If you should say, ‘How shall we persecute him?’—
Since the root of the matter is found in me,
[29]Be afraid of the sword for yourselves;
For wrath *brings* the punishment of the sword,
That you may know *there is* a judgment.”

Job 20

Zophar's Sermon on the Wicked Man

[1]Then Zophar the Naamathite answered and said:

[2]"Therefore my anxious thoughts make me answer,
Because of the turmoil within me.
[3]I have heard the rebuke that reproaches me,
And the spirit of my understanding causes me to answer.

[4]"Do you *not* know this of old,
Since man was placed on earth,
[5]That the triumphing of the wicked is short,
And the joy of the hypocrite is *but* for a moment?
[6]Though his haughtiness mounts up to the heavens,
And his head reaches to the clouds,
[7]*Yet* he will perish forever like his own refuse;
Those who have seen him will say, 'Where is he?'
[8]He will fly away like a dream, and not be found;
Yes, he will be chased away like a vision of the night.
[9]The eye *that* saw him will *see him* no more,
Nor will his place behold him anymore.
[10]His children will seek the favor of the poor,
And his hands will restore his wealth.
[11]His bones are full of his youthful vigor,
But it will lie down with him in the dust.

[12]"Though evil is sweet in his mouth,
And he hides it under his tongue,
[13]*Though* he spares it and does not forsake it,
But still keeps it in his mouth,
[14]*Yet* his food in his stomach turns sour;
It becomes cobra venom within him.
[15]He swallows down riches
And vomits them up again;

God casts them out of his belly.
[16]He will suck the poison of cobras;
The viper’s tongue will slay him.
[17]He will not see the streams,
The rivers flowing with honey and cream.
[18]He will restore that for which he labored,
And will not swallow *it* down;
From the proceeds of business
He will get no enjoyment.
[19]For he has oppressed *and* forsaken the poor,
He has violently seized a house which he did not build.

[20]“Because he knows no quietness in his heart,
He will not save anything he desires.
[21]Nothing is left for him to eat;
Therefore his well-being will not last.
[22]In his self-sufficiency he will be in distress;
Every hand of misery will come against him.
[23]*When* he is about to fill his stomach,
God will cast on him the fury of His wrath,
And will rain *it* on him while he is eating.
[24]He will flee from the iron weapon;
A bronze bow will pierce him through.
[25]It is drawn, and comes out of the body;
Yes, the glittering *point comes* out of his gall.
Terrors *come* upon him;
[26]Total darkness *is* reserved for his treasures.
An unfanned fire will consume him;
It shall go ill with him who is left in his tent.
[27]The heavens will reveal his iniquity,
And the earth will rise up against him.
[28]The increase of his house will depart,
And his goods will flow away in the day of His wrath.
[29]This *is* the portion from God for a wicked man,
The heritage appointed to him by God.”

Job 21

Job’s Discourse on the Wicked

[1]Then Job answered and said:

[2]“Listen carefully to my speech,
And let this be your consolation.
[3]Bear with me that I may speak,
And after I have spoken, keep mocking.

[4]“As for me, *is* my complaint against man?
And if *it were,* why should I not be impatient?
[5]Look at me and be astonished;
Put *your* hand over *your* mouth.
[6]Even when I remember I am terrified,
And trembling takes hold of my flesh.
[7]Why do the wicked live *and* become old,
Yes, become mighty in power?
[8]Their descendants are established with them in their sight,
And their offspring before their eyes.
[9]Their houses *are* safe from fear,
Neither *is* the rod of God upon them.
[10]Their bull breeds without failure;
Their cow calves without miscarriage.
[11]They send forth their little ones like a flock,
And their children dance.
[12]They sing to the tambourine and harp,
And rejoice to the sound of the flute.
[13]They spend their days in wealth,
And in a moment go down to the grave.
[14]Yet they say to God, ‘Depart from us,
For we do not desire the knowledge of Your ways.
[15]Who *is* the Almighty, that we should serve Him?
And what profit do we have if we pray to Him?’

[16]Indeed their prosperity *is* not in their hand;
The counsel of the wicked is far from me.

[17]“How often is the lamp of the wicked put out?
How often does their destruction come upon them,
The sorrows *God* distributes in His anger?
[18]They are like straw before the wind,
And like chaff that a storm carries away.
[19]*They say,* ‘God lays up one’s iniquity for his children’;
Let Him recompense him, that he may know *it*.
[20]Let his eyes see his destruction,
And let him drink of the wrath of the Almighty.
[21]For what does he care about his household after him,
When the number of his months is cut in half?

[22]“Can *anyone* teach God knowledge,
Since He judges those on high?
[23]One dies in his full strength,
Being wholly at ease and secure;
[24]His pails are full of milk,
And the marrow of his bones is moist.
[25]Another man dies in the bitterness of his soul,
Never having eaten with pleasure.
[26]They lie down alike in the dust,
And worms cover them.

[27]“Look, I know your thoughts,
And the schemes *with which* you would wrong me.
[28]For you say,
‘Where *is* the house of the prince?
And where *is* the tent,
The dwelling place of the wicked?’
[29]Have you not asked those who travel the road?
And do you not know their signs?
[30]For the wicked are reserved for the day of doom;
They shall be brought out on the day of wrath.

[31]Who condemns his way to his face?
And who repays him *for what* he has done?
[32]Yet he shall be brought to the grave,
And a vigil kept over the tomb.
[33]The clods of the valley shall be sweet to him;
Everyone shall follow him,
As countless *have gone* before him.
[34]How then can you comfort me with empty words,
Since falsehood remains in your answers?”

Job 22

Eliphaz Accuses Job of Wickedness

[1]Then Eliphaz the Temanite answered and said:

[2]“Can a man be profitable to God,
Though he who is wise may be profitable to himself?
[3]*Is it* any pleasure to the Almighty that you are righteous?
Or *is it* gain *to Him* that you make your ways blameless?

[4]“Is it because of your fear of Him that He corrects you,
And enters into judgment with you?
[5]*Is* not your wickedness great,
And your iniquity without end?
[6]For you have taken pledges from your brother for no reason,
And stripped the naked of their clothing.
[7]You have not given the weary water to drink,
And you have withheld bread from the hungry.
[8]But the mighty man possessed the land,
And the honorable man dwelt in it.
[9]You have sent widows away empty,
And the strength of the fatherless was crushed.
[10]Therefore snares *are* all around you,
And sudden fear troubles you,
[11]Or darkness *so that* you cannot see;
And an abundance of water covers you.

[12]“Is not God in the height of heaven?
And see the highest stars, how lofty they are!
[13]And you say, ‘What does God know?
Can He judge through the deep darkness?
[14]Thick clouds cover Him, so that He cannot see,
And He walks above the circle of heaven.’
[15]Will you keep to the old way

Which wicked men have trod,
[16]Who were cut down before their time,
Whose foundations were swept away by a flood?
[17]They said to God, ‘Depart from us!
What can the Almighty do to them?’
[18]Yet He filled their houses with good *things;*
But the counsel of the wicked is far from me.

[19]“The righteous see *it* and are glad,
And the innocent laugh at them:
[20]‘Surely our adversaries are cut down,
And the fire consumes their remnant.’

21“Now acquaint yourself with Him, and be at peace;
Thereby good will come to you.
[22]Receive, please, instruction from His mouth,
And lay up His words in your heart.
[23]If you return to the Almighty, you will be built up;
You will remove iniquity far from your tents.
[24]Then you will lay your gold in the dust,
And the *gold* of Ophir among the stones of the brooks.
[25]Yes, the Almighty will be your gold
And your precious silver;
[26]For then you will have your delight in the Almighty,
And lift up your face to God.
[27]You will make your prayer to Him,
He will hear you,
And you will pay your vows.
[28]You will also declare a thing,
And it will be established for you;
So light will shine on your ways.
[29]When they cast *you* down, and you say, ‘Exaltation *will come!*’
Then He will save the humble *person*.
[30]He will *even* deliver one who is not innocent;
Yes, he will be delivered by the purity of your hands.”

Job 23

Job Proclaims God's Righteous Judgments

[1]Then Job answered and said:

[2]"Even today my complaint is bitter;
My hand is listless because of my groaning.
[3]Oh, that I knew where I might find Him,
That I might come to His seat!
[4]I would present *my* case before Him,
And fill my mouth with arguments.
[5]I would know the words *which* He would answer me,
And understand what He would say to me.
[6]Would He contend with me in His great power?
No! But He would take *note* of me.
[7]There the upright could reason with Him,
And I would be delivered forever from my Judge.

[8]"Look, I go forward, but He is not *there,*
And backward, but I cannot perceive Him;
[9]When He works on the left hand, I cannot behold *Him;*
When He turns to the right hand, I cannot see *Him.*
[10]But He knows the way that I take;
When He has tested me, I shall come forth as gold.
[11]My foot has held fast to His steps;
I have kept His way and not turned aside.
[12]I have not departed from the commandment of His lips;
I have treasured the words of His mouth
More than my necessary *food.*

[13]"But He *is* unique, and who can make Him change?
And *whatever* His soul desires, *that* He does.
[14]For He performs *what is* appointed for me,
And many such *things are* with Him.
[15]Therefore I am terrified at His presence;

When I consider *this,* I am afraid of Him.
[16]For God made my heart weak,
And the Almighty terrifies me;
[17]Because I was not cut off from the presence of darkness,
And He did *not* hide deep darkness from my face.

Job 24

Job Complains of Violence on the Earth

[1]“*Since* times are not hidden from the Almighty,
Why do those who know Him see not His days?

[2]“*Some* remove landmarks;
They seize flocks violently and feed *on them;*
[3]They drive away the donkey of the fatherless;
They take the widow’s ox as a pledge.
[4]They push the needy off the road;
All the poor of the land are forced to hide.
[5]Indeed, *like* wild donkeys in the desert,
They go out to their work, searching for food.
The wilderness *yields* food for them *and* for *their* children.
[6]They gather their fodder in the field
And glean in the vineyard of the wicked.
[7]They spend the night naked, without clothing,
And have no covering in the cold.
[8]They are wet with the showers of the mountains,
And huddle around the rock for want of shelter.

[9]“*Some* snatch the fatherless from the breast,
And take a pledge from the poor.
[10]They cause *the poor* to go naked, without clothing;
And they take away the sheaves from the hungry.
[11]They press out oil within their walls,
And tread winepresses, yet suffer thirst.
[12]The dying groan in the city,
And the souls of the wounded cry out;
Yet God does not charge *them* with wrong.

[13]“There are those who rebel against the light;
They do not know its ways
Nor abide in its paths.

[14]The murderer rises with the light;
He kills the poor and needy;
And in the night he is like a thief.
[15]The eye of the adulterer waits for the twilight,
Saying, ‘No eye will see me’;
And he disguises *his* face.
[16]In the dark they break into houses
Which they marked for themselves in the daytime;
They do not know the light.
[17]For the morning is the same to them as the shadow of death;
If *someone* recognizes *them,*
They are in the terrors of the shadow of death.

[18]“They *should be* swift on the face of the waters,
Their portion *should be* cursed in the earth,
So that no *one would* turn into the way of their vineyards.
[19]As drought and heat consume the snow waters,
So the grave *consumes those who* have sinned.
[20]The womb *should* forget him,
The worm *should* feed sweetly on him;
He *should* be remembered no more,
And wickedness *should* be broken like a tree.
[21]For he preys on the barren *who* do not bear,
And does no good for the widow.

[22]“But *God* draws the mighty away with His power;
He rises up, but no *man* is sure of life.
[23]He gives them security, and they rely *on it;*
Yet His eyes *are* on their ways.
[24]They are exalted for a little while,
Then they are gone.
They are brought low;
They are taken out of the way like all *others;*
They dry out like the heads of grain.

25“Now if *it is* not *so,* who will prove me a liar,
And make my speech worth nothing?”

Job 25

Bildad: How Can Man Be Righteous?

[1]Then Bildad the Shuhite answered and said:

[2]“Dominion and fear *belong* to Him;
He makes peace in His high places.
[3]Is there any number to His armies?
Upon whom does His light not rise?
[4]How then can man be righteous before God?
Or how can he be pure *who is* born of a woman?
[5]If even the moon does not shine,
And the stars are not pure in His sight,
[6]How much less man, *who is* a maggot,
And a son of man, *who is* a worm?”

Job 26

Job: Man's Frailty and God's Majesty

[1]But Job answered and said:

[2]"How have you helped *him who is* without power?
How have you saved the arm *that has* no strength?
[3]How have you counseled *one who has* no wisdom?
And *how* have you declared sound advice to many?
[4]To whom have you uttered words?
And whose spirit came from you?

[5]"The dead tremble,
Those under the waters and those inhabiting them.
[6]Sheol *is* naked before Him,
And Destruction has no covering.
[7]He stretches out the north over empty space;
He hangs the earth on nothing.
[8]He binds up the water in His thick clouds,
Yet the clouds are not broken under it.
[9]He covers the face of *His* throne,
And spreads His cloud over it.
[10]He drew a circular horizon on the face of the waters,
At the boundary of light and darkness.
[11]The pillars of heaven tremble,
And are astonished at His rebuke.
[12]He stirs up the sea with His power,
And by His understanding He breaks up the storm.
[13]By His Spirit He adorned the heavens;
His hand pierced the fleeing serpent.
[14]Indeed these *are* the mere edges of His ways,
And how small a whisper we hear of Him!
But the thunder of His power who can understand?"

Job 27

Job Maintains His Integrity

[1]Moreover Job continued his discourse, and said:

[2]“*As* God lives, *who* has taken away my justice,
And the Almighty, *who* has made my soul bitter,
[3]As long as my breath *is* in me,
And the breath of God in my nostrils,
[4]My lips will not speak wickedness,
Nor my tongue utter deceit.
[5]Far be it from me
That I should say you are right;
Till I die I will not put away my integrity from me.
[6]My righteousness I hold fast, and will not let it go;
My heart shall not reproach *me* as long as I live.

[7]“May my enemy be like the wicked,
And he who rises up against me like the unrighteous.
[8]For what is the hope of the hypocrite,
Though he may gain *much,*
If God takes away his life?
[9]Will God hear his cry
When trouble comes upon him?
[10]Will he delight himself in the Almighty?
Will he always call on God?

[11]“I will teach you about the hand of God;
What *is* with the Almighty I will not conceal.
[12]Surely all of you have seen *it;*
Why then do you behave with complete nonsense?

[13]“This is the portion of a wicked man with God,
And the heritage of oppressors, received from the Almighty:
[14]If his children are multiplied, *it is* for the sword;

And his offspring shall not be satisfied with bread.
[15]Those who survive him shall be buried in death,
And their widows shall not weep,
[16]Though he heaps up silver like dust,
And piles up clothing like clay—
[17]He may pile *it* up, but the just will wear *it,*
And the innocent will divide the silver.
[18]He builds his house like a moth,
Like a booth *which* a watchman makes.
[19]The rich man will lie down,
But not be gathered *up;*
He opens his eyes,
And he *is* no more.
[20]Terrors overtake him like a flood;
A tempest steals him away in the night.
[21]The east wind carries him away, and he is gone;
It sweeps him out of his place.
[22]It hurls against him and does not spare;
He flees desperately from its power.
[23]*Men* shall clap their hands at him,
And shall hiss him out of his place.

Job 28

Job's Discourse on Wisdom

[1]"Surely there is a mine for silver,
And a place *where* gold is refined.
[2]Iron is taken from the earth,
And copper *is* smelted *from* ore.
[3]*Man* puts an end to darkness,
And searches every recess
For ore in the darkness and the shadow of death.
[4]He breaks open a shaft away from people;
In places forgotten by feet
They hang far away from men;
They swing to and fro.
[5]*As for* the earth, from it comes bread,
But underneath it is turned up as by fire;
[6]Its stones *are* the source of sapphires,
And it contains gold dust.
[7]*That* path no bird knows,
Nor has the falcon's eye seen it.
[8]The proud lions have not trodden it,
Nor has the fierce lion passed over it.
[9]He puts his hand on the flint;
He overturns the mountains at the roots.
[10]He cuts out channels in the rocks,
And his eye sees every precious thing.
[11]He dams up the streams from trickling;
What is hidden he brings forth to light.

[12]"But where can wisdom be found?
And where *is* the place of understanding?
[13]Man does not know its value,
Nor is it found in the land of the living.
[14]The deep says, '*It is* not in me';

And the sea says, *'It is* not with me.'
[15]It cannot be purchased for gold,
Nor can silver be weighed *for* its price.
[16]It cannot be valued in the gold of Ophir,
In precious onyx or sapphire.
[17]Neither gold nor crystal can equal it,
Nor can it be exchanged for jewelry of fine gold.
[18]No mention shall be made of coral or quartz,
For the price of wisdom *is* above rubies.
[19]The topaz of Ethiopia cannot equal it,
Nor can it be valued in pure gold.

[20]"From where then does wisdom come?
And where *is* the place of understanding?
[21]It is hidden from the eyes of all living,
And concealed from the birds of the air.
[22]Destruction and Death say,
'We have heard a report about it with our ears.'
[23]God understands its way,
And He knows its place.
[24]For He looks to the ends of the earth,
And sees under the whole heavens,
[25]To establish a weight for the wind,
And apportion the waters by measure.
[26]When He made a law for the rain,
And a path for the thunderbolt,
[27]Then He saw *wisdom* and declared it;
He prepared it, indeed, He searched it out.
[28]And to man He said,
'Behold, the fear of the Lord, that *is* wisdom,
And to depart from evil *is* understanding.' "

Job 29

Job's Summary Defense

[1]Job further continued his discourse, and said:

[2]"Oh, that I were as *in* months past,
As *in* the days *when* God watched over me;
[3]When His lamp shone upon my head,
And when by His light I walked *through* darkness;
[4]Just as I was in the days of my prime,
When the friendly counsel of God *was* over my tent;
[5]When the Almighty *was* yet with me,
When my children *were* around me;
[6]When my steps were bathed with cream,
And the rock poured out rivers of oil for me!

[7]"When I went out to the gate by the city,
When I took my seat in the open square,
[8]The young men saw me and hid,
And the aged arose *and* stood;
[9]The princes refrained from talking,
And put *their* hand on their mouth;
[10]The voice of nobles was hushed,
And their tongue stuck to the roof of their mouth.
[11]When the ear heard, then it blessed me,
And when the eye saw, then it approved me;
[12]Because I delivered the poor who cried out,
The fatherless and *the one who* had no helper.
[13]The blessing of a perishing *man* came upon me,
And I caused the widow's heart to sing for joy.
[14]I put on righteousness, and it clothed me;
My justice *was* like a robe and a turban.
[15]I *was* eyes to the blind,
And I *was* feet to the lame.

[16]I *was* a father to the poor,
And I searched out the case *that* I did not know.
[17]I broke the fangs of the wicked,
And plucked the victim from his teeth.

[18]"Then I said, 'I shall die in my nest,
And multiply *my* days as the sand.
[19]My root *is* spread out to the waters,
And the dew lies all night on my branch.
[20]My glory *is* fresh within me,
And my bow is renewed in my hand.'

[21]"*Men* listened to me and waited,
And kept silence for my counsel.
[22]After my words they did not speak again,
And my speech settled on them *as dew.*
[23]They waited for me *as* for the rain,
And they opened their mouth wide *as* for the spring rain.
[24]*If* I mocked at them, they did not believe *it,*
And the light of my countenance they did not cast down.
[25]I chose the way for them, and sat as chief;
So I dwelt as a king in the army,
As one *who* comforts mourners.

Job 30

[1]“But now they mock at me, *men* younger than I,
Whose fathers I disdained to put with the dogs of my flock.
[2]Indeed, what *profit* is the strength of their hands to me?
Their vigor has perished.
[3]*They are* gaunt from want and famine,
Fleeing late to the wilderness, desolate and waste,
[4]Who pluck mallow by the bushes,
And broom tree roots *for* their food.
[5]They were driven out from among *men,*
They shouted at them as *at* a thief.
[6]*They had* to live in the clefts of the valleys,
In caves of the earth and the rocks.
[7]Among the bushes they brayed,
Under the nettles they nestled.
[8]*They were* sons of fools,
Yes, sons of vile men;
They were scourged from the land.

[9]“And now I am their taunting song;
Yes, I am their byword.
[10]They abhor me, they keep far from me;
They do not hesitate to spit in my face.
[11]Because He has loosed my bowstring and afflicted me,
They have cast off restraint before me.
[12]At *my* right *hand* the rabble arises;
They push away my feet,
And they raise against me their ways of destruction.
[13]They break up my path,
They promote my calamity;
They have no helper.
[14]They come as broad breakers;
Under the ruinous storm they roll along.

[15]Terrors are turned upon me;
They pursue my honor as the wind,
And my prosperity has passed like a cloud.

[16]"And now my soul is poured out because of my *plight;*
The days of affliction take hold of me.
[17]My bones are pierced in me at night,
And my gnawing pains take no rest.
[18]By great force my garment is disfigured;
It binds me about as the collar of my coat.
[19]He has cast me into the mire,
And I have become like dust and ashes.

[20]"I cry out to You, but You do not answer me;
I stand up, and You regard me.
[21]*But* You have become cruel to me;
With the strength of Your hand You oppose me.
[22]You lift me up to the wind and cause me to ride *on it;*
You spoil my success.
[23]For I know *that* You will bring me *to* death,
And *to* the house appointed for all living.

[24]"Surely He would not stretch out *His* hand against a heap of ruins,
If they cry out when He destroys *it*.
[25]Have I not wept for him who was in trouble?
Has *not* my soul grieved for the poor?
[26]But when I looked for good, evil came *to me;*
And when I waited for light, then came darkness.
[27]My heart is in turmoil and cannot rest;
Days of affliction confront me.
[28]I go about mourning, but not in the sun;
I stand up in the assembly *and* cry out for help.
[29]I am a brother of jackals,
And a companion of ostriches.
[30]My skin grows black and falls from me;

My bones burn with fever.
[31]My harp is *turned* to mourning,
And my flute to the voice of those who weep.

Job 31

[1]"I have made a covenant with my eyes;
Why then should I look upon a young woman?
[2]For what *is* the allotment of God from above,
And the inheritance of the Almighty from on high?
[3]*Is* it not destruction for the wicked,
And disaster for the workers of iniquity?
[4]Does He not see my ways,
And count all my steps?

[5]"If I have walked with falsehood,
Or if my foot has hastened to deceit,
[6]Let me be weighed on honest scales,
That God may know my integrity.
[7]If my step has turned from the way,
Or my heart walked after my eyes,
Or if any spot adheres to my hands,
[8]*Then* let me sow, and another eat;
Yes, let my harvest be rooted out.

[9]"If my heart has been enticed by a woman,
Or *if* I have lurked at my neighbor's door,
[10]*Then* let my wife grind for another,
And let others bow down over her.
[11]For that *would be* wickedness;
Yes, it *would be* iniquity *deserving of* judgment.
[12]For that *would be* a fire *that* consumes to destruction,
And would root out all my increase.

[13]"If I have despised the cause of my male or female servant
When they complained against me,
[14]What then shall I do when God rises up?
When He punishes, how shall I answer Him?
[15]Did not He who made me in the womb make them?

Did not the same One fashion us in the womb?

[16]“If I have kept the poor from *their* desire,
Or caused the eyes of the widow to fail,
[17]Or eaten my morsel by myself,
So that the fatherless could not eat of it
[18](But from my youth I reared him as a father,
And from my mother’s womb I guided *the widow*);
[19]If I have seen anyone perish for lack of clothing,
Or any poor *man* without covering;
[20]If his heart has not blessed me,
And *if* he was *not* warmed with the fleece of my sheep;
[21]If I have raised my hand against the fatherless,
When I saw I had help in the gate;
[22]*Then* let my arm fall from my shoulder,
Let my arm be torn from the socket.
[23]For destruction *from* God *is* a terror to me,
And because of His magnificence I cannot endure.

[24]“If I have made gold my hope,
Or said to fine gold, ‘*You are* my confidence’;
[25]If I have rejoiced because my wealth *was* great,
And because my hand had gained much;
[26]If I have observed the sun when it shines,
Or the moon moving *in* brightness,
[27]So that my heart has been secretly enticed,
And my mouth has kissed my hand;
[28]This also *would be* an iniquity *deserving of* judgment,
For I would have denied God *who is* above.

[29]“If I have rejoiced at the destruction of him who hated me,
Or lifted myself up when evil found him
[30](Indeed I have not allowed my mouth to sin
By asking for a curse on his soul);
[31]If the men of my tent have not said,
‘Who is there that has not been satisfied with his meat?’

[32](*But* no sojourner had to lodge in the street,
For I have opened my doors to the traveler);
[33]If I have covered my transgressions as Adam,
By hiding my iniquity in my bosom,
[34]Because I feared the great multitude,
And dreaded the contempt of families,
So that I kept silence
And did not go out of the door—
[35]Oh, that I had one to hear me!
Here is my mark.
Oh, *that* the Almighty would answer me,
That my Prosecutor had written a book!
[36]Surely I would carry it on my shoulder,
And bind it on me *like* a crown;
[37]I would declare to Him the number of my steps;
Like a prince I would approach Him.

[38]"If my land cries out against me,
And its furrows weep together;
[39]If I have eaten its fruit without money,
Or caused its owners to lose their lives;
[40]*Then* let thistles grow instead of wheat,
And weeds instead of barley."

The words of Job are ended.

Job 32

Elihu Contradicts Job's Friends

[1]So these three men ceased answering Job, because he *was* righteous in his own eyes.

[2]Then the wrath of Elihu, the son of Barachel the Buzite, of the family of Ram, was aroused against Job; his wrath was aroused because he justified himself rather than God.

[3]Also against his three friends his wrath was aroused, because they had found no answer, and *yet* had condemned Job.

[4]Now because they *were* years older than he, Elihu had waited to speak to Job.

[5]When Elihu saw that *there was* no answer in the mouth of these three men, his wrath was aroused.

[6]So Elihu, the son of Barachel the Buzite, answered and said:

"I *am* young in years, and you *are* very old;
Therefore I was afraid,
And dared not declare my opinion to you.
[7]I said, 'Age should speak,
And multitude of years should teach wisdom.'
[8]But *there is* a spirit in man,
And the breath of the Almighty gives him understanding.
[9]Great men are not *always* wise,
Nor do the aged *always* understand justice.

[10]"Therefore I say, 'Listen to me,
I also will declare my opinion.'
[11]Indeed I waited for your words,
I listened to your reasonings, while you searched out what to say.
[12]I paid close attention to you;
And surely not one of you convinced Job,
Or answered his words—
[13]Lest you say,

‘We have found wisdom’;
God will vanquish him, not man.
[14]Now he has not directed *his* words against me;
So I will not answer him with your words.

[15]“They are dismayed and answer no more;
Words escape them.
[16]And I have waited, because they did not speak,
Because they stood still *and* answered no more.
[17]I also will answer my part,
I too will declare my opinion.
[18]For I am full of words;
The spirit within me compels me.
[19]Indeed my belly *is* like wine *that* has no vent;
It is ready to burst like new wineskins.
[20]I will speak, that I may find relief;
I must open my lips and answer.
[21]Let me not, I pray, show partiality to anyone;
Nor let me flatter any man.
[22]For I do not know how to flatter,
Else my Maker would soon take me away.

Job 33

Elihu Contradicts Job

[1]"But please, Job, hear my speech,
And listen to all my words.
[2]Now, I open my mouth;
My tongue speaks in my mouth.
[3]My words *come* from my upright heart;
My lips utter pure knowledge.
[4]The Spirit of God has made me,
And the breath of the Almighty gives me life.
[5]If you can answer me,
Set *your words* in order before me;
Take your stand.
[6]Truly I *am* as your spokesman before God;
I also have been formed out of clay.
[7]Surely no fear of me will terrify you,
Nor will my hand be heavy on you.

[8]"Surely you have spoken in my hearing,
And I have heard the sound of *your* words, *saying,*
[9]'I *am* pure, without transgression;
I *am* innocent, and *there is* no iniquity in me.
[10]Yet He finds occasions against me,
He counts me as His enemy;
[11]He puts my feet in the stocks,
He watches all my paths.'

[12]"Look, *in* this you are not righteous.
I will answer you,
For God is greater than man.
[13]Why do you contend with Him?
For He does not give an accounting of any of His words.
[14]For God may speak in one way, or in another,

Yet man does not perceive it.
[15]In a dream, in a vision of the night,
When deep sleep falls upon men,
While slumbering on their beds,
[16]Then He opens the ears of men,
And seals their instruction.
[17]In order to turn man *from his* deed,
And conceal pride from man,
[18]He keeps back his soul from the Pit,
And his life from perishing by the sword.

[19]"*Man* is also chastened with pain on his bed,
And with strong *pain* in many of his bones,
[20]So that his life abhors bread,
And his soul succulent food.
[21]His flesh wastes away from sight,
And his bones stick out *which once* were not seen.
[22]Yes, his soul draws near the Pit,
And his life to the executioners.

[23]"If there is a messenger for him,
A mediator, one among a thousand,
To show man His uprightness,
[24]Then He is gracious to him, and says,
'Deliver him from going down to the Pit;
I have found a ransom';
[25]His flesh shall be young like a child's,
He shall return to the days of his youth.
[26]He shall pray to God, and He will delight in him,
He shall see His face with joy,
For He restores to man His righteousness.
[27]Then he looks at men and says,
'I have sinned, and perverted *what was* right,
And it did not profit me.'
[28]He will redeem his soul from going down to the Pit,
And his life shall see the light.

[29]“Behold, God works all these *things,*
Twice, *in fact,* three *times* with a man,
[30]To bring back his soul from the Pit,
That he may be enlightened with the light of life.

[31]“Give ear, Job, listen to me;
Hold your peace, and I will speak.
[32]If you have anything to say, answer me;
Speak, for I desire to justify you.
[33]If not, listen to me;
Hold your peace, and I will teach you wisdom.”

Job 34

Elihu Proclaims God's Justice

[1]Elihu further answered and said:

[2]"Hear my words, you wise *men;*
Give ear to me, you who have knowledge.
[3]For the ear tests words
As the palate tastes food.
[4]Let us choose justice for ourselves;
Let us know among ourselves what *is* good.

[5]"For Job has said, 'I am righteous,
But God has taken away my justice;
[6]Should I lie concerning my right?
My wound *is* incurable, *though I am* without transgression.'
[7]What man *is* like Job,
Who drinks scorn like water,
[8]Who goes in company with the workers of iniquity,
And walks with wicked men?
[9]For he has said, 'It profits a man nothing
That he should delight in God.'

[10]"Therefore listen to me, you men of understanding:
Far be it from God *to do* wickedness,
And *from* the Almighty to *commit* iniquity.
[11]For He repays man *according to* his work,
And makes man to find a reward according to *his* way.
[12]Surely God will never do wickedly,
Nor will the Almighty pervert justice.
[13]Who gave Him charge over the earth?
Or who appointed *Him over* the whole world?
[14]If He should set His heart on it,
If He should gather to Himself His Spirit and His breath,
[15]All flesh would perish together,

And man would return to dust.

[16]“If *you have* understanding, hear this;
Listen to the sound of my words:
[17]Should one who hates justice govern?
Will you condemn *Him who is* most just?
[18]*Is it fitting* to say to a king, ‘*You are* worthless,’
And to nobles, ‘*You are* wicked’?
[19]Yet He is not partial to princes,
Nor does He regard the rich more than the poor;
For they *are* all the work of His hands.
[20]In a moment they die, in the middle of the night;
The people are shaken and pass away;
The mighty are taken away without a hand.

[21]“For His eyes *are* on the ways of man,
And He sees all his steps.
[22]There is no darkness nor shadow of death
Where the workers of iniquity may hide themselves.
[23]For He need not further consider a man,
That he should go before God in judgment.
[24]He breaks in pieces mighty men without inquiry,
And sets others in their place.
[25]Therefore He knows their works;
He overthrows *them* in the night,
And they are crushed.
[26]He strikes them as wicked *men*
In the open sight of others,
[27]Because they turned back from Him,
And would not consider any of His ways,
[28]So that they caused the cry of the poor to come to Him;
For He hears the cry of the afflicted.
[29]When He gives quietness, who then can make trouble?
And when He hides *His* face, who then can see Him,
Whether *it is* against a nation or a man alone?—
[30]That the hypocrite should not reign,

Lest the people be ensnared.

[31]“For has *anyone* said to God,
‘I have borne *chastening;*
I will offend no more;
[32]Teach me *what* I do not see;
If I have done iniquity, I will do no more’?
[33]Should He repay *it* according to your *terms,*
Just because you disavow it?
You must choose, and not I;
Therefore speak what you know.

[34]“Men of understanding say to me,
Wise men who listen to me:
[35]‘Job speaks without knowledge,
His words *are* without wisdom.’
[36]Oh, that Job were tried to the utmost,
Because *his* answers *are like* those of wicked men!
[37]For he adds rebellion to his sin;
He claps *his hands* among us,
And multiplies his words against God.”

Job 35

Elihu Condemns Self-Righteousness

[1]Moreover Elihu answered and said:

[2]"Do you think this is right?
Do you say,
'My righteousness is more than God's'?
[3]For you say,
'What advantage will it be to You?
What profit shall I have, more than *if* I had sinned?'

[4]"I will answer you,
And your companions with you.
[5]Look to the heavens and see;
And behold the clouds—
They are higher than you.
[6]If you sin, what do you accomplish against Him?
Or, *if* your transgressions are multiplied, what do you do to Him?
[7]If you are righteous, what do you give Him?
Or what does He receive from your hand?
[8]Your wickedness affects a man such as you,
And your righteousness a son of man.

[9]"Because of the multitude of oppressions they cry out;
They cry out for help because of the arm of the mighty.
[10]But no one says, 'Where *is* God my Maker,
Who gives songs in the night,
[11]Who teaches us more than the beasts of the earth,
And makes us wiser than the birds of heaven?'
[12]There they cry out, but He does not answer,
Because of the pride of evil men.
[13]Surely God will not listen to empty *talk,*
Nor will the Almighty regard it.

[14]Although you say you do not see Him,
Yet justice *is* before Him, and you must wait for Him.
[15]And now, because He has not punished in His anger,
Nor taken much notice of folly,
[16]Therefore Job opens his mouth in vain;
He multiplies words without knowledge.”

Job 36

Elihu Proclaims God’s Goodness

[1]Elihu also proceeded and said:

[2]“Bear with me a little, and I will show you
That *there are* yet words to speak on God’s behalf.
[3]I will fetch my knowledge from afar;
I will ascribe righteousness to my Maker.
[4]For truly my words *are* not false;
One who is perfect in knowledge *is* with you.

[5]“Behold, God *is* mighty, but despises *no one;*
He is mighty in strength of understanding.
[6]He does not preserve the life of the wicked,
But gives justice to the oppressed.
[7]He does not withdraw His eyes from the righteous;
But *they are* on the throne with kings,
For He has seated them forever,
And they are exalted.
[8]And if *they are* bound in fetters,
Held in the cords of affliction,
[9]Then He tells them their work and their transgressions—
That they have acted defiantly.
[10]He also opens their ear to instruction,
And commands that they turn from iniquity.
[11]If they obey and serve *Him,*
They shall spend their days in prosperity,
And their years in pleasures.
[12]But if they do not obey,
They shall perish by the sword,
And they shall die without knowledge.

[13]“But the hypocrites in heart store up wrath;
They do not cry for help when He binds them.

[14]They die in youth,
And their life *ends* among the perverted persons.
[15]He delivers the poor in their affliction,
And opens their ears in oppression.

[16]“Indeed He would have brought you out of dire distress,
Into a broad place where *there is* no restraint;
And what is set on your table *would be* full of richness.
[17]But you are filled with the judgment due the wicked;
Judgment and justice take hold *of you*.
[18]Because *there is* wrath, *beware* lest He take you away with
    one blow;
For a large ransom would not help you avoid *it*.
[19]Will your riches,
Or all the mighty forces,
Keep you from distress?
[20]Do not desire the night,
When people are cut off in their place.
[21]Take heed, do not turn to iniquity,
For you have chosen this rather than affliction.

[22]“Behold, God is exalted by His power;
Who teaches like Him?
[23]Who has assigned Him His way,
Or who has said, ‘You have done wrong’?

Elihu Proclaims God’s Majesty

[24]“Remember to magnify His work,
Of which men have sung.
[25]Everyone has seen it;
Man looks on *it* from afar.

[26]“Behold, God *is* great, and we do not know *Him;*
Nor can the number of His years *be* discovered.
[27]For He draws up drops of water,
Which distill as rain from the mist,

[28]Which the clouds drop down
And pour abundantly on man.
[29]Indeed, can *anyone* understand the spreading of clouds,
The thunder from His canopy?
[30]Look, He scatters His light upon it,
And covers the depths of the sea.
[31]For by these He judges the peoples;
He gives food in abundance.
[32]He covers *His* hands with lightning,
And commands it to strike.
[33]His thunder declares it,
The cattle also, concerning the rising *storm*.

Job 37

[1]"At this also my heart trembles,
And leaps from its place.
[2]Hear attentively the thunder of His voice,
And the rumbling *that* comes from His mouth.
[3]He sends it forth under the whole heaven,
His lightning to the ends of the earth.
[4]After it a voice roars;
He thunders with His majestic voice,
And He does not restrain them when His voice is heard.
[5]God thunders marvelously with His voice;
He does great things which we cannot comprehend.
[6]For He says to the snow, 'Fall *on* the earth';
Likewise to the gentle rain and the heavy rain of His strength.
[7]He seals the hand of every man,
That all men may know His work.
[8]The beasts go into dens,
And remain in their lairs.
[9]From the chamber *of the south* comes the whirlwind,
And cold from the scattering winds *of the north*.
[10]By the breath of God ice is given,
And the broad waters are frozen.
[11]Also with moisture He saturates the thick clouds;
He scatters His bright clouds.
[12]And they swirl about, being turned by His guidance,
That they may do whatever He commands them
On the face of the whole earth.
[13]He causes it to come,
Whether for correction,
Or for His land,
Or for mercy.

[14]"Listen to this, O Job;

Stand still and consider the wondrous works of God.
[15]Do you know when God dispatches them,
And causes the light of His cloud to shine?
[16]Do you know how the clouds are balanced,
Those wondrous works of Him who is perfect in knowledge?
[17]Why *are* your garments hot,
When He quiets the earth by the south *wind?*
[18]With Him, have you spread out the skies,
Strong as a cast metal mirror?

[19]"Teach us what we should say to Him,
For we can prepare nothing because of the darkness.
[20]Should He be told that I *wish to* speak?
If a man were to speak, surely he would be swallowed up.
[21]Even now *men* cannot look at the light *when it is* bright in the skies,
When the wind has passed and cleared them.
[22]He comes from the north *as* golden *splendor*;
With God *is* awesome majesty.
[23]*As for* the Almighty, we cannot find Him;
He is excellent in power,
In judgment and abundant justice;
He does not oppress.
[24]Therefore men fear Him;
He shows no partiality to any *who are* wise of heart."

Job 38

The LORD Reveals His Omnipotence to Job

[1]Then the LORD answered Job out of the whirlwind, and said:

[2]"Who *is* this who darkens counsel
By words without knowledge?
[3]Now prepare yourself like a man;
I will question you, and you shall answer Me.

4"Where were you when I laid the foundations of the earth?
Tell *Me,* if you have understanding.
[5]Who determined its measurements?
Surely you know!
Or who stretched the line upon it?
[6]To what were its foundations fastened?
Or who laid its cornerstone,
[7]When the morning stars sang together,
And all the sons of God shouted for joy?

[8]"Or *who* shut in the sea with doors,
When it burst forth *and* issued from the womb;
[9]When I made the clouds its garment,
And thick darkness its swaddling band;
[10]When I fixed My limit for it,
And set bars and doors;
[11]When I said,
'This far you may come, but no farther,
And here your proud waves must stop!'

12"Have you commanded the morning since your days *began,*
And caused the dawn to know its place,
[13]That it might take hold of the ends of the earth,
And the wicked be shaken out of it?

[14]It takes on form like clay *under* a seal,
And stands out like a garment.
[15]From the wicked their light is withheld,
And the upraised arm is broken.

[16]"Have you entered the springs of the sea?
Or have you walked in search of the depths?
[17]Have the gates of death been revealed to you?
Or have you seen the doors of the shadow of death?
[18]Have you comprehended the breadth of the earth?
Tell *Me,* if you know all this.

[19]"Where *is* the way *to* the dwelling of light?
And darkness, where *is* its place,
[20]That you may take it to its territory,
That you may know the paths *to* its home?
[21]Do you know *it,* because you were born then,
Or *because* the number of your days *is* great?

[22]"Have you entered the treasury of snow,
Or have you seen the treasury of hail,
[23]Which I have reserved for the time of trouble,
For the day of battle and war?
[24]By what way is light diffused,
Or the east wind scattered over the earth?

[25]"Who has divided a channel for the overflowing *water,*
Or a path for the thunderbolt,
[26]To cause it to rain on a land *where there is* no one,
A wilderness in which *there is* no man;
[27]To satisfy the desolate waste,
And cause to spring forth the growth of tender grass?
[28]Has the rain a father?
Or who has begotten the drops of dew?
[29]From whose womb comes the ice?
And the frost of heaven, who gives it birth?

[30]The waters harden like stone,
And the surface of the deep is frozen.

[31]“Can you bind the cluster of the Pleiades,
Or loose the belt of Orion?
[32]Can you bring out Mazzaroth in its season?
Or can you guide the Great Bear with its cubs?
[33]Do you know the ordinances of the heavens?
Can you set their dominion over the earth?

[34]“Can you lift up your voice to the clouds,
That an abundance of water may cover you?
[35]Can you send out lightnings, that they may go,
And say to you, ‘Here we *are!*’?
[36]Who has put wisdom in the mind?
Or who has given understanding to the heart?
[37]Who can number the clouds by wisdom?
Or who can pour out the bottles of heaven,
[38]When the dust hardens in clumps,
And the clods cling together?

[39]“Can you hunt the prey for the lion,
Or satisfy the appetite of the young lions,
[40]When they crouch in *their* dens,
Or lurk in their lairs to lie in wait?
[41]Who provides food for the raven,
When its young ones cry to God,
And wander about for lack of food?

Job 39

[1]“Do you know the time when the wild mountain goats bear young?
Or can you mark when the deer gives birth?
[2]Can you number the months *that* they fulfill?
Or do you know the time when they bear young?
[3]They bow down,
They bring forth their young,
They deliver their offspring.
[4]Their young ones are healthy,
They grow strong with grain;
They depart and do not return to them.

[5]“Who set the wild donkey free?
Who loosed the bonds of the onager,
[6]Whose home I have made the wilderness,
And the barren land his dwelling?
[7]He scorns the tumult of the city;
He does not heed the shouts of the driver.
[8]The range of the mountains *is* his pasture,
And he searches after every green thing.

[9]“Will the wild ox be willing to serve you?
Will he bed by your manger?
[10]Can you bind the wild ox in the furrow with ropes?
Or will he plow the valleys behind you?
[11]Will you trust him because his strength *is* great?
Or will you leave your labor to him?
[12]Will you trust him to bring home your grain,
And gather it to your threshing floor?

[13]“The wings of the ostrich wave proudly,
But are her wings and pinions *like the* kindly stork’s?
[14]For she leaves her eggs on the ground,

And warms them in the dust;
[15]She forgets that a foot may crush them,
Or that a wild beast may break them.
[16]She treats her young harshly, as though *they were* not hers;
Her labor is in vain, without concern,
[17]Because God deprived her of wisdom,
And did not endow her with understanding.
[18]When she lifts herself on high,
She scorns the horse and its rider.

[19]"Have you given the horse strength?
Have you clothed his neck with thunder?
[20]Can you frighten him like a locust?
His majestic snorting strikes terror.
[21]He paws in the valley, and rejoices in *his* strength;
He gallops into the clash of arms.
[22]He mocks at fear, and is not frightened;
Nor does he turn back from the sword.
[23]The quiver rattles against him,
The glittering spear and javelin.
[24]He devours the distance with fierceness and rage;
Nor does he come to a halt because the trumpet *has* sounded.
[25]At *the blast of* the trumpet he says, 'Aha!'
He smells the battle from afar,
The thunder of captains and shouting.

[26]"Does the hawk fly by your wisdom,
And spread its wings toward the south?
[27]Does the eagle mount up at your command,
And make its nest on high?
[28]On the rock it dwells and resides,
On the crag of the rock and the stronghold.
[29]From there it spies out the prey;
Its eyes observe from afar.
[30]Its young ones suck up blood;

And where the slain *are,* there it *is*.”

Job 40

[1]Moreover the LORD answered Job, and said:

[2]"Shall the one who contends with the Almighty correct *Him?*
He who rebukes God, let him answer it."

Job's Response to God

[3]Then Job answered the LORD and said:

[4]"Behold, I am vile;
What shall I answer You?
I lay my hand over my mouth.
[5]Once I have spoken, but I will not answer;
Yes, twice, but I will proceed no further."

God's Challenge to Job

[6]Then the LORD answered Job out of the whirlwind, and said:

[7]"Now prepare yourself like a man;
I will question you, and you shall answer Me:

[8]"Would you indeed annul My judgment?
Would you condemn Me that you may be justified?
[9]Have you an arm like God?
Or can you thunder with a voice like His?
[10]Then adorn yourself *with* majesty and splendor,
And array yourself with glory and beauty.
[11]Disperse the rage of your wrath;
Look on everyone *who is* proud, and humble him.
[12]Look on everyone *who is* proud, *and* bring him low;
Tread down the wicked in their place.
[13]Hide them in the dust together,
Bind their faces in hidden *darkness*.

[14]Then I will also confess to you
That your own right hand can save you.

[15]“Look now at the behemoth, which I made *along* with you;
He eats grass like an ox.
[16]See now, his strength *is* in his hips,
And his power *is* in his stomach muscles.
[17]He moves his tail like a cedar;
The sinews of his thighs are tightly knit.
[18]His bones *are like* beams of bronze,
His ribs like bars of iron.
[19]He *is* the first of the ways of God;
Only He who made him can bring near His sword.
[20]Surely the mountains yield food for him,
And all the beasts of the field play there.
[21]He lies under the lotus trees,
In a covert of reeds and marsh.
[22]The lotus trees cover him *with* their shade;
The willows by the brook surround him.
[23]Indeed the river may rage,
Yet he is not disturbed;
He is confident, though the Jordan gushes into his mouth,
[24]*Though* he takes it in his eyes,
Or one pierces *his* nose with a snare.

Job 41

[1]“Can you draw out Leviathan with a hook,
Or *snare* his tongue with a line *which* you lower?
[2]Can you put a reed through his nose,
Or pierce his jaw with a hook?
[3]Will he make many supplications to you?
Will he speak softly to you?
[4]Will he make a covenant with you?
Will you take him as a servant forever?
[5]Will you play with him as *with* a bird,
Or will you leash him for your maidens?
[6]Will *your* companions make a banquet of him?
Will they apportion him among the merchants?
[7]Can you fill his skin with harpoons,
Or his head with fishing spears?
[8]Lay your hand on him;
Remember the battle—
Never do it again!
[9]Indeed, *any* hope of *overcoming* him is false;
Shall *one not* be overwhelmed at the sight of him?
[10]No one *is so* fierce that he would dare stir him up.
Who then is able to stand against Me?
[11]Who has preceded Me, that I should pay *him?*
Everything under heaven is Mine.

[12]“I will not conceal his limbs,
His mighty power, or his graceful proportions.
[13]Who can remove his outer coat?
Who can approach *him* with a double bridle?
[14]Who can open the doors of his face,
With his terrible teeth all around?
[15]*His* rows of scales are *his* pride,
Shut up tightly *as with* a seal;

[16]One is so near another
That no air can come between them;
[17]They are joined one to another,
They stick together and cannot be parted.
[18]His sneezings flash forth light,
And his eyes *are* like the eyelids of the morning.
[19]Out of his mouth go burning lights;
Sparks of fire shoot out.
[20]Smoke goes out of his nostrils,
As *from* a boiling pot and burning rushes.
[21]His breath kindles coals,
And a flame goes out of his mouth.
[22]Strength dwells in his neck,
And sorrow dances before him.
[23]The folds of his flesh are joined together;
They are firm on him and cannot be moved.
[24]His heart is as hard as stone,
Even as hard as the lower *millstone*.
[25]When he raises himself up, the mighty are afraid;
Because of his crashings they are beside themselves.
[26]*Though* the sword reaches him, it cannot avail;
Nor does spear, dart, or javelin.
[27]He regards iron as straw,
And bronze as rotten wood.
[28]The arrow cannot make him flee;
Slingstones become like stubble to him.
[29]Darts are regarded as straw;
He laughs at the threat of javelins.
[30]His undersides *are* like sharp potsherds;
He spreads pointed *marks* in the mire.
[31]He makes the deep boil like a pot;
He makes the sea like a pot of ointment.
[32]He leaves a shining wake behind him;
One would think the deep had white hair.
[33]On earth there is nothing like him,

Which is made without fear.
[34]He beholds every high *thing;*
He *is* king over all the children of pride.”

Job 42

Job's Repentance and Restoration

[1]Then Job answered the LORD and said:

> [2]"I know that You can do everything,
> And that no purpose *of Yours* can be withheld from You.
> [3]*You asked,* 'Who *is* this who hides counsel without knowledge?'
> Therefore I have uttered what I did not understand,
> Things too wonderful for me, which I did not know.
> [4]Listen, please, and let me speak;
> *You said,* 'I will question you, and you shall answer Me.'
> [5]"I have heard of You by the hearing of the ear,
> But now my eye sees You.
> [6]Therefore I abhor *myself,*
> And repent in dust and ashes."

[7]And so it was, after the LORD had spoken these words to Job, that the LORD said to Eliphaz the Temanite, "My wrath is aroused against you and your two friends, for you have not spoken of Me *what is* right, as My servant Job *has*.

[8]"Now therefore, take for yourselves seven bulls and seven rams, go to My servant Job, and offer up for yourselves a burnt offering; and My servant Job shall pray for you. For I will accept him, lest I deal with you *according to your* folly; because you have not spoken of Me *what is* right, as My servant Job *has*."

[9]So Eliphaz the Temanite and Bildad the Shuhite *and* Zophar the Naamathite went and did as the LORD commanded them; for the LORD had accepted Job.

[10]And the LORD restored Job's losses when he prayed for his friends. Indeed the LORD gave Job twice as much as he had before.

[11]Then all his brothers, all his sisters, and all those who had been his acquaintances before, came to him and ate food with him in his house; and they consoled him and comforted him for all the adversity that the

LORD had brought upon him. Each one gave him a piece of silver and each a ring of gold.

[12]Now the LORD blessed the latter *days* of Job more than his beginning; for he had fourteen thousand sheep, six thousand camels, one thousand yoke of oxen, and one thousand female donkeys.

[13]He also had seven sons and three daughters.

[14]And he called the name of the first Jemimah, the name of the second Keziah, and the name of the third Keren-Happuch.

[15]In all the land were found no women *so* beautiful as the daughters of Job; and their father gave them an inheritance among their brothers.

[16]After this Job lived one hundred and forty years, and saw his children and grandchildren *for* four generations.

[17]So Job died, old and full of days.

The Book of

Psalms

BOOK ONE

Psalms 1—41

Psalm 1

The Way of the Righteous and the End of the Ungodly

[1]Blessed *is* the man
Who walks not in the counsel of the ungodly,
Nor stands in the path of sinners,
Nor sits in the seat of the scornful;
[2]But his delight *is* in the law of the LORD,
And in His law he meditates day and night.
[3]He shall be like a tree
Planted by the rivers of water,
That brings forth its fruit in its season,
Whose leaf also shall not wither;
And whatever he does shall prosper.

[4]The ungodly *are* not so,
But *are* like the chaff which the wind drives away.
[5]Therefore the ungodly shall not stand in the judgment,
Nor sinners in the congregation of the righteous.

[6]For the LORD knows the way of the righteous,
But the way of the ungodly shall perish.

Psalm 2

The Messiah's Triumph and Kingdom

[1]Why do the nations rage,
And the people plot a vain thing?
[2]The kings of the earth set themselves,
And the rulers take counsel together,
Against the LORD and against His Anointed, *saying,*
[3]"Let us break Their bonds in pieces
And cast away Their cords from us."

[4]He who sits in the heavens shall laugh;
The LORD shall hold them in derision.
[5]Then He shall speak to them in His wrath,
And distress them in His deep displeasure:
[6]"Yet I have set My King
On My holy hill of Zion."

[7]"I will declare the decree:
The LORD has said to Me,
'You *are* My Son,
Today I have begotten You.
[8]Ask of Me, and I will give *You*
The nations *for* Your inheritance,
And the ends of the earth *for* Your possession.
[9]You shall break them with a rod of iron;
You shall dash them to pieces like a potter's vessel.' "

[10]Now therefore, be wise, O kings;
Be instructed, you judges of the earth.
[11]Serve the LORD with fear,
And rejoice with trembling.
[12]Kiss the Son, lest He be angry,
And you perish *in* the way,
When His wrath is kindled but a little.

Blessed *are* all those who put their trust in Him.

Psalm 3

The LORD Helps His Troubled People

A Psalm of David when he fled from Absalom his son.

[1]LORD, how they have increased who trouble me!
Many *are* they who rise up against me.
[2]Many *are* they who say of me,
"*There is* no help for him in God." Selah

[3]But You, O LORD, *are* a shield for me,
My glory and the One who lifts up my head.
[4]I cried to the LORD with my voice,
And He heard me from His holy hill. Selah

[5]I lay down and slept;
I awoke, for the LORD sustained me.
[6]I will not be afraid of ten thousands of people
Who have set *themselves* against me all around.

[7]Arise, O LORD;
Save me, O my God!
For You have struck all my enemies on the cheekbone;
You have broken the teeth of the ungodly.
[8]Salvation *belongs* to the LORD.
Your blessing *is* upon Your people. Selah

Psalm 4

The Safety of the Faithful

To the Chief Musician. With stringed instruments. A Psalm of David.

[1]Hear me when I call, O God of my righteousness!
You have relieved me in *my* distress;
Have mercy on me, and hear my prayer.

[2]How long, O you sons of men,
Will you turn my glory to shame?
How long will you love worthlessness
And seek falsehood? Selah
[3]But know that the LORD has set apart for Himself him who is godly;
The LORD will hear when I call to Him.

[4]Be angry, and do not sin.
Meditate within your heart on your bed, and be still. Selah
[5]Offer the sacrifices of righteousness,
And put your trust in the LORD.

[6]*There are* many who say,
"Who will show us *any* good?"
LORD, lift up the light of Your countenance upon us.
[7]You have put gladness in my heart,
More than in the season that their grain and wine increased.
[8]I will both lie down in peace, and sleep;
For You alone, O LORD, make me dwell in safety.

Psalm 5

A Prayer for Guidance

To the Chief Musician. With flutes. A Psalm of David.

[1]Give ear to my words, O LORD,
Consider my meditation.
[2]Give heed to the voice of my cry,
My King and my God,
For to You I will pray.
[3]My voice You shall hear in the morning, O LORD;
In the morning I will direct *it* to You,
And I will look up.

[4]For You *are* not a God who takes pleasure in wickedness,
Nor shall evil dwell with You.
[5]The boastful shall not stand in Your sight;
You hate all workers of iniquity.
[6]You shall destroy those who speak falsehood;
The LORD abhors the bloodthirsty and deceitful man.

[7]But as for me, I will come into Your house in the multitude of Your mercy;
In fear of You I will worship toward Your holy temple.
[8]Lead me, O LORD, in Your righteousness because of my enemies;
Make Your way straight before my face.

[9]For *there is* no faithfulness in their mouth;
Their inward part *is* destruction;
Their throat *is* an open tomb;
They flatter with their tongue.
[10]Pronounce them guilty, O God!
Let them fall by their own counsels;
Cast them out in the multitude of their transgressions,
For they have rebelled against You.

[11]But let all those rejoice who put their trust in You;
Let them ever shout for joy, because You defend them;
Let those also who love Your name
Be joyful in You.
[12]For You, O LORD, will bless the righteous;
With favor You will surround him as *with* a shield.

Psalm 6

A Prayer of Faith in Time of Distress

To the Chief Musician. With stringed instruments. On an eight-stringed harp. A Psalm of David.

[1]O LORD, do not rebuke me in Your anger,
Nor chasten me in Your hot displeasure.
[2]Have mercy on me, O LORD, for I *am* weak;
O LORD, heal me, for my bones are troubled.
[3]My soul also is greatly troubled;
But You, O LORD—how long?

[4]Return, O LORD, deliver me!
Oh, save me for Your mercies' sake!
[5]For in death *there is* no remembrance of You;
In the grave who will give You thanks?

[6]I am weary with my groaning;
All night I make my bed swim;
I drench my couch with my tears.
[7]My eye wastes away because of grief;
It grows old because of all my enemies.

[8]Depart from me, all you workers of iniquity;
For the LORD has heard the voice of my weeping.
[9]The LORD has heard my supplication;
The LORD will receive my prayer.
[10]Let all my enemies be ashamed and greatly troubled;
Let them turn back *and* be ashamed suddenly.

Psalm 7

Prayer and Praise for Deliverance from Enemies

A Meditation of David, which he sang to the LORD concerning the words of Cush, a Benjamite.

[1]O LORD my God, in You I put my trust;
Save me from all those who persecute me;
And deliver me,
[2]Lest they tear me like a lion,
Rending *me* in pieces, while *there is* none to deliver.

[3]O LORD my God, if I have done this:
If there is iniquity in my hands,
[4]If I have repaid evil to him who was at peace with me,
Or have plundered my enemy without cause,
[5]Let the enemy pursue me and overtake *me;*
Yes, let him trample my life to the earth,
And lay my honor in the dust. Selah

[6]Arise, O LORD, in Your anger;
Lift Yourself up because of the rage of my enemies;
Rise up for me *to* the judgment You have commanded!
[7]So the congregation of the peoples shall surround You;
For their sakes, therefore, return on high.
[8]The LORD shall judge the peoples;
Judge me, O LORD, according to my righteousness,
And according to my integrity within me.

[9]Oh, let the wickedness of the wicked come to an end,
But establish the just;
For the righteous God tests the hearts and minds.
[10]My defense *is* of God,
Who saves the upright in heart.

[11]God *is* a just judge,

And God is angry *with the wicked* every day.
[12]If he does not turn back,
He will sharpen His sword;
He bends His bow and makes it ready.
[13]He also prepares for Himself instruments of death;
He makes His arrows into fiery shafts.

[14]Behold, *the wicked* brings forth iniquity;
Yes, he conceives trouble and brings forth falsehood.
[15]He made a pit and dug it out,
And has fallen into the ditch *which* he made.
[16]His trouble shall return upon his own head,
And his violent dealing shall come down on his own crown.

[17]I will praise the LORD according to His righteousness,
And will sing praise to the name of the LORD Most High.

Psalm 8

The Glory of the LORD in Creation

To the Chief Musician. On the instrument of Gath. A Psalm of David.

[1]O LORD, our Lord,
How excellent *is* Your name in all the earth,
Who have set Your glory above the heavens!

[2]Out of the mouth of babes and nursing infants
You have ordained strength,
Because of Your enemies,
That You may silence the enemy and the avenger.

[3]When I consider Your heavens, the work of Your fingers,
The moon and the stars, which You have ordained,
[4]What is man that You are mindful of him,
And the son of man that You visit him?
[5]For You have made him a little lower than the angels,
And You have crowned him with glory and honor.

[6]You have made him to have dominion over the works of Your hands;
You have put all *things* under his feet,
[7]All sheep and oxen—
Even the beasts of the field,
[8]The birds of the air,
And the fish of the sea
That pass through the paths of the seas.

[9]O LORD, our Lord,
How excellent *is* Your name in all the earth!

Psalm 9

Prayer and Thanksgiving for the LORD’s Righteous Judgments

To the Chief Musician. To *the tune of* ���Death of the Son.” A Psalm of David.

[1]I will praise *You,* O LORD, with my whole heart;
I will tell of all Your marvelous works.
[2]I will be glad and rejoice in You;
I will sing praise to Your name, O Most High.

[3]When my enemies turn back,
They shall fall and perish at Your presence.
[4]For You have maintained my right and my cause;
You sat on the throne judging in righteousness.
[5]You have rebuked the nations,
You have destroyed the wicked;
You have blotted out their name forever and ever.

[6]O enemy, destructions are finished forever!
And you have destroyed cities;
Even their memory has perished.
[7]But the LORD shall endure forever;
He has prepared His throne for judgment.
[8]He shall judge the world in righteousness,
And He shall administer judgment for the peoples in uprightness.

[9]The LORD also will be a refuge for the oppressed,
A refuge in times of trouble.
[10]And those who know Your name will put their trust in You;
For You, LORD, have not forsaken those who seek You.

[11]Sing praises to the LORD, who dwells in Zion!
Declare His deeds among the people.

[12]When He avenges blood, He remembers them;
He does not forget the cry of the humble.

[13]Have mercy on me, O LORD!
Consider my trouble from those who hate me,
You who lift me up from the gates of death,
[14]That I may tell of all Your praise
In the gates of the daughter of Zion.
I will rejoice in Your salvation.

[15]The nations have sunk down in the pit *which* they made;
In the net which they hid, their own foot is caught.
[16]The LORD is known *by* the judgment He executes;
The wicked is snared in the work of his own hands.
Meditation. *Selah*

[17]The wicked shall be turned into hell,
And all the nations that forget God.
[18]For the needy shall not always be forgotten;
The expectation of the poor shall *not* perish forever.

[19]Arise, O LORD,
Do not let man prevail;
Let the nations be judged in Your sight.
[20]Put them in fear, O LORD,
That the nations may know themselves *to be but* men. Selah

Psalm 10

A Song of Confidence in God's Triumph over Evil

[1]Why do You stand afar off, O LORD?
Why do You hide in times of trouble?
[2]The wicked in *his* pride persecutes the poor;
Let them be caught in the plots which they have devised.

[3]For the wicked boasts of his heart's desire;
He blesses the greedy *and* renounces the LORD.
[4]The wicked in his proud countenance does not seek *God;*
God *is* in none of his thoughts.

[5]His ways are always prospering;
Your judgments *are* far above, out of his sight;
As for all his enemies, he sneers at them.
[6]He has said in his heart, "I shall not be moved;
I shall never be in adversity."
[7]His mouth is full of cursing and deceit and oppression;
Under his tongue *is* trouble and iniquity.

[8]He sits in the lurking places of the villages;
In the secret places he murders the innocent;
His eyes are secretly fixed on the helpless.
[9]He lies in wait secretly, as a lion in his den;
He lies in wait to catch the poor;
He catches the poor when he draws him into his net.
[10]So he crouches, he lies low,
That the helpless may fall by his strength.
[11]He has said in his heart,
"God has forgotten;
He hides His face;
He will never see."

[12]Arise, O LORD!

O God, lift up Your hand!
Do not forget the humble.
[13]Why do the wicked renounce God?
He has said in his heart,
“You will not require *an account*.”

[14]But You have seen, for You observe trouble and grief,
To repay *it* by Your hand.
The helpless commits himself to You;
You are the helper of the fatherless.
[15]Break the arm of the wicked and the evil *man;*
Seek out his wickedness *until* You find none.

[16]The LORD *is* King forever and ever;
The nations have perished out of His land.
[17]LORD, You have heard the desire of the humble;
You will prepare their heart;
You will cause Your ear to hear,
[18]To do justice to the fatherless and the oppressed,
That the man of the earth may oppress no more.

Psalm 11

Faith in the LORD's Righteousness

To the Chief Musician. *A Psalm* of David.

[1]In the LORD I put my trust;
How can you say to my soul,
"Flee *as* a bird to your mountain"?
[2]For look! The wicked bend *their* bow,
They make ready their arrow on the string,
That they may shoot secretly at the upright in heart.
[3]If the foundations are destroyed,
What can the righteous do?

[4]The LORD *is* in His holy temple,
The LORD's throne *is* in heaven;
His eyes behold,
His eyelids test the sons of men.
[5]The LORD tests the righteous,
But the wicked and the one who loves violence His soul hates.
[6]Upon the wicked He will rain coals;
Fire and brimstone and a burning wind
Shall be the portion of their cup.

[7]For the LORD *is* righteous,
He loves righteousness;
His countenance beholds the upright.

Psalm 12

Man's Treachery and God's Constancy

To the Chief Musician. On an eight-stringed harp. A Psalm of David.

[1]Help, LORD, for the godly man ceases!
For the faithful disappear from among the sons of men.
[2]They speak idly everyone with his neighbor;
With flattering lips *and* a double heart they speak.

[3]May the LORD cut off all flattering lips,
And the tongue that speaks proud things,
[4]Who have said,
"With our tongue we will prevail;
Our lips *are* our own;
Who *is* lord over us?"

[5]"For the oppression of the poor, for the sighing of the needy,
Now I will arise," says the LORD;
"I will set *him* in the safety for which he yearns."

[6]The words of the LORD *are* pure words,
Like silver tried in a furnace of earth,
Purified seven times.
[7]You shall keep them, O LORD,
You shall preserve them from this generation forever.

[8]The wicked prowl on every side,
When vileness is exalted among the sons of men.

Psalm 13

Trust in the Salvation of the LORD

To the Chief Musician. A Psalm of David.

[1]How long, O LORD? Will You forget me forever?
How long will You hide Your face from me?
[2]How long shall I take counsel in my soul,
Having sorrow in my heart daily?
How long will my enemy be exalted over me?

[3]Consider *and* hear me, O LORD my God;
Enlighten my eyes,
Lest I sleep the *sleep of* death;
[4]Lest my enemy say,
"I have prevailed against him";
Lest those who trouble me rejoice when I am moved.

[5]But I have trusted in Your mercy;
My heart shall rejoice in Your salvation.
[6]I will sing to the LORD,
Because He has dealt bountifully with me.

Psalm 14

Folly of the Godless, and God's Final Triumph

To the Chief Musician. *A Psalm* of David.

[1]The fool has said in his heart,
"*There is* no God."
They are corrupt,
They have done abominable works,
There is none who does good.

[2]The LORD looks down from heaven upon the children of men,
To see if there are any who understand, who seek God.
[3]They have all turned aside,
They have together become corrupt;
There is none who does good,
No, not one.

[4]Have all the workers of iniquity no knowledge,
Who eat up my people *as* they eat bread,
And do not call on the LORD?
[5]There they are in great fear,
For God *is* with the generation of the righteous.
[6]You shame the counsel of the poor,
But the LORD *is* his refuge.

[7]Oh, that the salvation of Israel *would come* out of Zion!
When the LORD brings back the captivity of His people,
Let Jacob rejoice *and* Israel be glad.

Psalm 15

The Character of Those Who May Dwell with the LORD

A Psalm of David.

[1]LORD, who may abide in Your tabernacle?
Who may dwell in Your holy hill?

[2]He who walks uprightly,
And works righteousness,
And speaks the truth in his heart;
[3]He *who* does not backbite with his tongue,
Nor does evil to his neighbor,
Nor does he take up a reproach against his friend;
[4]In whose eyes a vile person is despised,
But he honors those who fear the LORD;
He *who* swears to his own hurt and does not change;
[5]He *who* does not put out his money at usury,
Nor does he take a bribe against the innocent.
He who does these *things* shall never be moved.

Psalm 16

The Hope of the Faithful, and the Messiah’s Victory

A Michtam of David.

[1]Preserve me, O God, for in You I put my trust.

[2]*O my soul,* you have said to the LORD,
“You *are* my Lord,
My goodness is nothing apart from You.”
[3]As for the saints who *are* on the earth,
“They are the excellent ones, in whom is all my delight.”

[4]Their sorrows shall be multiplied who hasten *after* another *god;*
Their drink offerings of blood I will not offer,
Nor take up their names on my lips.

[5]O LORD, *You are* the portion of my inheritance and my cup;
You maintain my lot.
[6]The lines have fallen to me in pleasant *places;*
Yes, I have a good inheritance.

[7]I will bless the LORD who has given me counsel;
My heart also instructs me in the night seasons.
[8]I have set the LORD always before me;
Because *He is* at my right hand I shall not be moved.

[9]Therefore my heart is glad, and my glory rejoices;
My flesh also will rest in hope.
[10]For You will not leave my soul in Sheol,
Nor will You allow Your Holy One to see corruption.
[11]You will show me the path of life;
In Your presence *is* fullness of joy;
At Your right hand *are* pleasures forevermore.

Psalm 17

Prayer with Confidence in Final Salvation

A Prayer of David.

[1]Hear a just cause, O LORD,
Attend to my cry;
Give ear to my prayer *which is* not from deceitful lips.
[2]Let my vindication come from Your presence;
Let Your eyes look on the things that are upright.

[3]You have tested my heart;
You have visited *me* in the night;
You have tried me and have found nothing;
I have purposed that my mouth shall not transgress.
[4]Concerning the works of men,
By the word of Your lips,
I have kept away from the paths of the destroyer.
[5]Uphold my steps in Your paths,
That my footsteps may not slip.

[6]I have called upon You, for You will hear me, O God;
Incline Your ear to me, *and* hear my speech.
[7]Show Your marvelous lovingkindness by Your right hand,
O You who save those who trust *in You*
From those who rise up *against them*.
[8]Keep me as the apple of Your eye;
Hide me under the shadow of Your wings,
[9]From the wicked who oppress me,
From my deadly enemies who surround me.

[10]They have closed up their fat *hearts;*
With their mouths they speak proudly.
[11]They have now surrounded us in our steps;
They have set their eyes, crouching down to the earth,

[12]As a lion is eager to tear his prey,
And like a young lion lurking in secret places.

[13]Arise, O LORD,
Confront him, cast him down;
Deliver my life from the wicked with Your sword,
[14]With Your hand from men, O LORD,
From men of the world *who have* their portion in *this* life,
And whose belly You fill with Your hidden treasure.
They are satisfied with children,
And leave the rest of their *possession* for their babes.

[15]As for me, I will see Your face in righteousness;
I shall be satisfied when I awake in Your likeness.

Psalm 18

God the Sovereign Savior

To the Chief Musician. *A Psalm* of David the servant of the LORD, who spoke to the LORD the words of this song on the day that the LORD delivered him from the hand of all his enemies and from the hand of Saul. And he said:

[1]I WILL love You, O LORD, my strength.
[2]The LORD is my rock and my fortress and my deliverer;
My God, my strength, in whom I will trust;
My shield and the horn of my salvation, my stronghold.
[3]I will call upon the LORD, *who is worthy* to be praised;
So shall I be saved from my enemies.

[4]The pangs of death surrounded me,
And the floods of ungodliness made me afraid.
[5]The sorrows of Sheol surrounded me;
The snares of death confronted me.
[6]In my distress I called upon the LORD,
And cried out to my God;
He heard my voice from His temple,
And my cry came before Him, *even* to His ears.

[7]Then the earth shook and trembled;
The foundations of the hills also quaked and were shaken,
Because He was angry.
[8]Smoke went up from His nostrils,
And devouring fire from His mouth;
Coals were kindled by it.
[9]He bowed the heavens also, and came down
With darkness under His feet.
[10]And He rode upon a cherub, and flew;
He flew upon the wings of the wind.
[11]He made darkness His secret place;

His canopy around Him *was* dark waters
And thick clouds of the skies.
[12]From the brightness before Him,
His thick clouds passed with hailstones and coals of fire.

[13]The LORD thundered from heaven,
And the Most High uttered His voice,
Hailstones and coals of fire.
[14]He sent out His arrows and scattered the foe,
Lightnings in abundance, and He vanquished them.
[15]Then the channels of the sea were seen,
The foundations of the world were uncovered
At Your rebuke, O LORD,
At the blast of the breath of Your nostrils.

[16]He sent from above, He took me;
He drew me out of many waters.
[17]He delivered me from my strong enemy,
From those who hated me,
For they were too strong for me.
[18]They confronted me in the day of my calamity,
But the LORD was my support.
[19]He also brought me out into a broad place;
He delivered me because He delighted in me.

[20]The LORD rewarded me according to my righteousness;
According to the cleanness of my hands
He has recompensed me.
[21]For I have kept the ways of the LORD,
And have not wickedly departed from my God.
[22]For all His judgments *were* before me,
And I did not put away His statutes from me.
[23]I was also blameless before Him,
And I kept myself from my iniquity.
[24]Therefore the LORD has recompensed me according to my righteousness,

According to the cleanness of my hands in His sight.

[25]With the merciful You will show Yourself merciful;
With a blameless man You will show Yourself blameless;
[26]With the pure You will show Yourself pure;
And with the devious You will show Yourself shrewd.
[27]For You will save the humble people,
But will bring down haughty looks.

[28]For You will light my lamp;
The LORD my God will enlighten my darkness.
[29]For by You I can run against a troop,
By my God I can leap over a wall.
[30]*As for* God, His way *is* perfect;
The word of the LORD is proven;
He *is* a shield to all who trust in Him.

[31]For who *is* God, except the LORD?
And who *is* a rock, except our God?
[32]*It is* God who arms me with strength,
And makes my way perfect.
[33]He makes my feet like the *feet of* deer,
And sets me on my high places.
[34]He teaches my hands to make war,
So that my arms can bend a bow of bronze.

[35]You have also given me the shield of Your salvation;
Your right hand has held me up,
Your gentleness has made me great.
[36]You enlarged my path under me,
So my feet did not slip.

[37]I have pursued my enemies and overtaken them;
Neither did I turn back again till they were destroyed.
[38]I have wounded them,
So that they could not rise;
They have fallen under my feet.

[39]For You have armed me with strength for the battle;
You have subdued under me those who rose up against me.
[40]You have also given me the necks of my enemies,
So that I destroyed those who hated me.
[41]They cried out, but *there was* none to save;
Even to the LORD, but He did not answer them.
[42]Then I beat them as fine as the dust before the wind;
I cast them out like dirt in the streets.

[43]You have delivered me from the strivings of the people;
You have made me the head of the nations;
A people I have not known shall serve me.
[44]As soon as they hear of me they obey me;
The foreigners submit to me.
[45]The foreigners fade away,
And come frightened from their hideouts.

[46]The LORD lives!
Blessed *be* my Rock!
Let the God of my salvation be exalted.
[47]*It is* God who avenges me,
And subdues the peoples under me;
[48]He delivers me from my enemies.
You also lift me up above those who rise against me;
You have delivered me from the violent man.
[49]Therefore I will give thanks to You, O LORD, among the Gentiles,
And sing praises to Your name.

[50]Great deliverance He gives to His king,
And shows mercy to His anointed,
To David and his descendants forevermore.

Psalm 19

The Perfect Revelation of the LORD

To the Chief Musician. A Psalm of David.

[1]The heavens declare the glory of God;
And the firmament shows His handiwork.
[2]Day unto day utters speech,
And night unto night reveals knowledge.
[3]*There is* no speech nor language
Where their voice is not heard.
[4]Their line has gone out through all the earth,
And their words to the end of the world.
In them He has set a tabernacle for the sun,
[5]Which *is* like a bridegroom coming out of his chamber,
And rejoices like a strong man to run its race.
[6]Its rising *is* from one end of heaven,
And its circuit to the other end;
And there is nothing hidden from its heat.

[7]The law of the LORD *is* perfect, converting the soul;
The testimony of the LORD *is* sure, making wise the simple;
[8]The statutes of the LORD *are* right, rejoicing the heart;
The commandment of the LORD *is* pure, enlightening the eyes;
[9]The fear of the LORD *is* clean, enduring forever;
The judgments of the LORD *are* true *and* righteous altogether.
[10]More to be desired *are they* than gold,
Yea, than much fine gold;
Sweeter also than honey and the honeycomb.
[11]Moreover by them Your servant is warned,
And in keeping them *there is* great reward.

[12]Who can understand *his* errors?

Cleanse me from secret *faults*.
[13]Keep back Your servant also from presumptuous *sins;*
Let them not have dominion over me.
Then I shall be blameless,
And I shall be innocent of great transgression.

[14]Let the words of my mouth and the meditation of my heart
Be acceptable in Your sight,
O LORD, my strength and my Redeemer.

Psalm 20

The Assurance of God's Saving Work

To the Chief Musician. A Psalm of David.

[1]May the LORD answer you in the day of trouble;
May the name of the God of Jacob defend you;
[2]May He send you help from the sanctuary,
And strengthen you out of Zion;
[3]May He remember all your offerings,
And accept your burnt sacrifice. Selah

[4]May He grant you according to your heart's *desire,*
And fulfill all your purpose.
[5]We will rejoice in your salvation,
And in the name of our God we will set up *our* banners!
May the LORD fulfill all your petitions.

[6]Now I know that the LORD saves His anointed;
He will answer him from His holy heaven
With the saving strength of His right hand.

[7]Some *trust* in chariots, and some in horses;
But we will remember the name of the LORD our God.
[8]They have bowed down and fallen;
But we have risen and stand upright.

[9]Save, LORD!
May the King answer us when we call.

Psalm 21

Joy in the Salvation of the LORD

To the Chief Musician. A Psalm of David.

[1]The king shall have joy in Your strength, O LORD;
And in Your salvation how greatly shall he rejoice!
[2]You have given him his heart's desire,
And have not withheld the request of his lips. Selah

[3]For You meet him with the blessings of goodness;
You set a crown of pure gold upon his head.
[4]He asked life from You, *and* You gave *it* to him—
Length of days forever and ever.
[5]His glory *is* great in Your salvation;
Honor and majesty You have placed upon him.
[6]For You have made him most blessed forever;
You have made him exceedingly glad with Your presence.
[7]For the king trusts in the LORD,
And through the mercy of the Most High he shall not be moved.

[8]Your hand will find all Your enemies;
Your right hand will find those who hate You.
[9]You shall make them as a fiery oven in the time of Your anger;
The LORD shall swallow them up in His wrath,
And the fire shall devour them.
[10]Their offspring You shall destroy from the earth,
And their descendants from among the sons of men.
[11]For they intended evil against You;
They devised a plot *which* they are not able *to perform*.
[12]Therefore You will make them turn their back;
You will make ready *Your arrows* on Your string toward their faces.

[13]Be exalted, O LORD, in Your own strength!
We will sing and praise Your power.

Psalm 22

The Suffering, Praise, and Posterity of the Messiah

To the Chief Musician. Set to “The Deer of the Dawn.” A Psalm of David.

[1]My God, My God, why have You forsaken Me?
Why are You so far from helping Me,
And from the words of My groaning?
[2]O My God, I cry in the daytime, but You do not hear;
And in the night season, and am not silent.

[3]But You *are* holy,
Enthroned in the praises of Israel.
[4]Our fathers trusted in You;
They trusted, and You delivered them.
[5]They cried to You, and were delivered;
They trusted in You, and were not ashamed.

[6]But I *am* a worm, and no man;
A reproach of men, and despised by the people.
[7]All those who see Me ridicule Me;
They shoot out the lip, they shake the head, *saying,*
[8]“He trusted in the LORD, let Him rescue Him;
Let Him deliver Him, since He delights in Him!”

[9]But You *are* He who took Me out of the womb;
You made Me trust *while* on My mother’s breasts.
[10]I was cast upon You from birth.
From My mother’s womb
You *have been* My God.
[11]Be not far from Me,
For trouble *is* near;
For *there is* none to help.

[12]Many bulls have surrounded Me;

Strong *bulls* of Bashan have encircled Me.
[13]They gape at Me *with* their mouths,
Like a raging and roaring lion.

[14]I am poured out like water,
And all My bones are out of joint;
My heart is like wax;
It has melted within Me.
[15]My strength is dried up like a potsherd,
And My tongue clings to My jaws;
You have brought Me to the dust of death.

[16]For dogs have surrounded Me;
The congregation of the wicked has enclosed Me.
They pierced My hands and My feet;
[17]I can count all My bones.
They look *and* stare at Me.
[18]They divide My garments among them,
And for My clothing they cast lots.

[19]But You, O LORD, do not be far from Me;
O My Strength, hasten to help Me!
[20]Deliver Me from the sword,
My precious *life* from the power of the dog.
[21]Save Me from the lion’s mouth
And from the horns of the wild oxen!
You have answered Me.

[22]I will declare Your name to My brethren;
In the midst of the assembly I will praise You.
[23]You who fear the LORD, praise Him!
All you descendants of Jacob, glorify Him,
And fear Him, all you offspring of Israel!
[24]For He has not despised nor abhorred the affliction of the afflicted;
Nor has He hidden His face from Him;
But when He cried to Him, He heard.

[25]My praise *shall be* of You in the great assembly;
I will pay My vows before those who fear Him.
[26]The poor shall eat and be satisfied;
Those who seek Him will praise the LORD.
Let your heart live forever!

[27]All the ends of the world
Shall remember and turn to the LORD,
And all the families of the nations
Shall worship before You.
[28]For the kingdom *is* the LORD's,
And He rules over the nations.

[29]All the prosperous of the earth
Shall eat and worship;
All those who go down to the dust
Shall bow before Him,
Even he who cannot keep himself alive.

[30]A posterity shall serve Him.
It will be recounted of the Lord to the *next* generation,
[31]They will come and declare His righteousness to a people
who will be born,
That He has done *this*.

Psalm 23

The LORD the Shepherd of His People

A Psalm of David.

[1]The LORD *is* my shepherd;
I shall not want.
[2]He makes me to lie down in green pastures;
He leads me beside the still waters.
[3]He restores my soul;
He leads me in the paths of righteousness
For His name's sake.

[4]Yea, though I walk through the valley of the shadow of death,
I will fear no evil;
For You *are* with me;
Your rod and Your staff, they comfort me.

[5]You prepare a table before me in the presence of my enemies;
You anoint my head with oil;
My cup runs over.
[6]Surely goodness and mercy shall follow me
All the days of my life;
And I will dwell in the house of the LORD
Forever.

Psalm 24

The King of Glory and His Kingdom

A Psalm of David.

[1]The earth *is* the LORD's, and all its fullness,
The world and those who dwell therein.
[2]For He has founded it upon the seas,
And established it upon the waters.

[3]Who may ascend into the hill of the LORD?
Or who may stand in His holy place?
[4]He who has clean hands and a pure heart,
Who has not lifted up his soul to an idol,
Nor sworn deceitfully.
[5]He shall receive blessing from the LORD,
And righteousness from the God of his salvation.
[6]This *is* Jacob, the generation of those who seek Him,
Who seek Your face. Selah

[7]Lift up your heads, O you gates!
And be lifted up, you everlasting doors!
And the King of glory shall come in.
[8]Who *is* this King of glory?
The LORD strong and mighty,
The LORD mighty in battle.
[9]Lift up your heads, O you gates!
Lift up, you everlasting doors!
And the King of glory shall come in.
[10]Who is this King of glory?
The LORD of hosts,
He *is* the King of glory. Selah

Psalm 25

A Plea for Deliverance and Forgiveness

A Psalm of David.

[1]To You, O LORD, I lift up my soul.
[2]O my God, I trust in You;
Let me not be ashamed;
Let not my enemies triumph over me.
[3]Indeed, let no one who waits on You be ashamed;
Let those be ashamed who deal treacherously without cause.

[4]Show me Your ways, O LORD;
Teach me Your paths.
[5]Lead me in Your truth and teach me,
For You *are* the God of my salvation;
On You I wait all the day.

[6]Remember, O LORD, Your tender mercies and Your lovingkindnesses,
For they *are* from of old.
[7]Do not remember the sins of my youth, nor my transgressions;
According to Your mercy remember me,
For Your goodness' sake, O LORD.

[8]Good and upright *is* the LORD;
Therefore He teaches sinners in the way.
[9]The humble He guides in justice,
And the humble He teaches His way.
[10]All the paths of the LORD *are* mercy and truth,
To such as keep His covenant and His testimonies.
[11]For Your name's sake, O LORD,
Pardon my iniquity, for it *is* great.

[12]Who *is* the man that fears the LORD?

Him shall He teach in the way He chooses.
[13]He himself shall dwell in prosperity,
And his descendants shall inherit the earth.
[14]The secret of the LORD *is* with those who fear Him,
And He will show them His covenant.
[15]My eyes *are* ever toward the LORD,
For He shall pluck my feet out of the net.

[16]Turn Yourself to me, and have mercy on me,
For I *am* desolate and afflicted.
[17]The troubles of my heart have enlarged;
Bring me out of my distresses!
[18]Look on my affliction and my pain,
And forgive all my sins.
[19]Consider my enemies, for they are many;
And they hate me with cruel hatred.
[20]Keep my soul, and deliver me;
Let me not be ashamed, for I put my trust in You.
[21]Let integrity and uprightness preserve me,
For I wait for You.

[22]Redeem Israel, O God,
Out of all their troubles!

Psalm 26

A Prayer for Divine Scrutiny and Redemption

A Psalm of David.

[1]Vindicate me, O LORD,
For I have walked in my integrity.
I have also trusted in the LORD;
I shall not slip.
[2]Examine me, O LORD, and prove me;
Try my mind and my heart.
[3]For Your lovingkindness *is* before my eyes,
And I have walked in Your truth.
[4]I have not sat with idolatrous mortals,
Nor will I go in with hypocrites.
[5]I have hated the assembly of evildoers,
And will not sit with the wicked.

[6]I will wash my hands in innocence;
So I will go about Your altar, O LORD,
[7]That I may proclaim with the voice of thanksgiving,
And tell of all Your wondrous works.
[8]LORD, I have loved the habitation of Your house,
And the place where Your glory dwells.

[9]Do not gather my soul with sinners,
Nor my life with bloodthirsty men,
[10]In whose hands *is* a sinister scheme,
And whose right hand is full of bribes.

[11]But as for me, I will walk in my integrity;
Redeem me and be merciful to me.
[12]My foot stands in an even place;
In the congregations I will bless the LORD.

Psalm 27

An Exuberant Declaration of Faith

A Psalm of David.

[1]The LORD *is* my light and my salvation;
Whom shall I fear?
The LORD *is* the strength of my life;
Of whom shall I be afraid?
[2]When the wicked came against me
To eat up my flesh,
My enemies and foes,
They stumbled and fell.
[3]Though an army may encamp against me,
My heart shall not fear;
Though war may rise against me,
In this I *will be* confident.

[4]One *thing* I have desired of the LORD,
That will I seek:
That I may dwell in the house of the LORD
All the days of my life,
To behold the beauty of the LORD,
And to inquire in His temple.
[5]For in the time of trouble
He shall hide me in His pavilion;
In the secret place of His tabernacle
He shall hide me;
He shall set me high upon a rock.

[6]And now my head shall be lifted up above my enemies all
around me;
Therefore I will offer sacrifices of joy in His tabernacle;
I will sing, yes, I will sing praises to the LORD.

[7]Hear, O LORD, *when* I cry with my voice!

Have mercy also upon me, and answer me.
[8]*When You said,* “Seek My face,”
My heart said to You, “Your face, LORD, I will seek.”
[9]Do not hide Your face from me;
Do not turn Your servant away in anger;
You have been my help;
Do not leave me nor forsake me,
O God of my salvation.
[10]When my father and my mother forsake me,
Then the LORD will take care of me.

[11]Teach me Your way, O LORD,
And lead me in a smooth path, because of my enemies.
[12]Do not deliver me to the will of my adversaries;
For false witnesses have risen against me,
And such as breathe out violence.
[13]*I would have lost heart,* unless I had believed
That I would see the goodness of the LORD
In the land of the living.

[14]Wait on the LORD;
Be of good courage,
And He shall strengthen your heart;
Wait, I say, on the LORD!

Psalm 28

Rejoicing in Answered Prayer

A Psalm of David.

[1]To You I will cry, O LORD my Rock:
Do not be silent to me,
Lest, if You *are* silent to me,
I become like those who go down to the pit.
[2]Hear the voice of my supplications
When I cry to You,
When I lift up my hands toward Your holy sanctuary.

[3]Do not take me away with the wicked
And with the workers of iniquity,
Who speak peace to their neighbors,
But evil *is* in their hearts.
[4]Give them according to their deeds,
And according to the wickedness of their endeavors;
Give them according to the work of their hands;
Render to them what they deserve.
[5]Because they do not regard the works of the LORD,
Nor the operation of His hands,
He shall destroy them
And not build them up.

[6]Blessed *be* the LORD,
Because He has heard the voice of my supplications!
[7]The LORD *is* my strength and my shield;
My heart trusted in Him, and I am helped;
Therefore my heart greatly rejoices,
And with my song I will praise Him.

[8]The LORD *is* their strength,
And He *is* the saving refuge of His anointed.
[9]Save Your people,

And bless Your inheritance;
Shepherd them also,
And bear them up forever.

Psalm 29

Praise to God in His Holiness and Majesty

A Psalm of David.

[1]Give unto the LORD, O you mighty ones,
Give unto the LORD glory and strength.
[2]Give unto the LORD the glory due to His name;
Worship the LORD in the beauty of holiness.

[3]The voice of the LORD *is* over the waters;
The God of glory thunders;
The LORD *is* over many waters.
[4]The voice of the LORD *is* powerful;
The voice of the LORD *is* full of majesty.

[5]The voice of the LORD breaks the cedars,
Yes, the LORD splinters the cedars of Lebanon.
[6]He makes them also skip like a calf,
Lebanon and Sirion like a young wild ox.
[7]The voice of the LORD divides the flames of fire.

[8]The voice of the LORD shakes the wilderness;
The LORD shakes the Wilderness of Kadesh.
[9]The voice of the LORD makes the deer give birth,
And strips the forests bare;
And in His temple everyone says, "Glory!"

[10]The LORD sat *enthroned* at the Flood,
And the LORD sits as King forever.
[11]The LORD will give strength to His people;
The LORD will bless His people with peace.

Psalm 30

The Blessedness of Answered Prayer

A Psalm. A Song at the dedication of the house of David.

[1]I WILL extol You, O LORD, for You have lifted me up,
And have not let my foes rejoice over me.
[2]O LORD my God, I cried out to You,
And You healed me.
[3]O LORD, You brought my soul up from the grave;
You have kept me alive, that I should not go down to the pit.

[4]Sing praise to the LORD, you saints of His,
And give thanks at the remembrance of His holy name.
[5]For His anger *is but for* a moment,
His favor *is for* life;
Weeping may endure for a night,
But joy *comes* in the morning.

[6]Now in my prosperity I said,
"I shall never be moved."
[7]LORD, by Your favor You have made my mountain stand strong;
You hid Your face, *and* I was troubled.

[8]I cried out to You, O LORD;
And to the LORD I made supplication:
[9]"What profit *is there* in my blood,
When I go down to the pit?
Will the dust praise You?
Will it declare Your truth?
[10]Hear, O LORD, and have mercy on me;
LORD, be my helper!"

[11]You have turned for me my mourning into dancing;

You have put off my sackcloth and clothed me with gladness,
[12]To the end that *my* glory may sing praise to You and not be silent.
O LORD my God, I will give thanks to You forever.

Psalm 31

The LORD a Fortress in Adversity

To the Chief Musician. A Psalm of David.

[1]In You, O LORD, I put my trust;
Let me never be ashamed;
Deliver me in Your righteousness.
[2]Bow down Your ear to me,
Deliver me speedily;
Be my rock of refuge,
A fortress of defense to save me.

[3]For You *are* my rock and my fortress;
Therefore, for Your name's sake,
Lead me and guide me.
[4]Pull me out of the net which they have secretly laid for me,
For You *are* my strength.
[5]Into Your hand I commit my spirit;
You have redeemed me, O LORD God of truth.

[6]I have hated those who regard useless idols;
But I trust in the LORD.
[7]I will be glad and rejoice in Your mercy,
For You have considered my trouble;
You have known my soul in adversities,
[8]And have not shut me up into the hand of the enemy;
You have set my feet in a wide place.

[9]Have mercy on me, O LORD, for I am in trouble;
My eye wastes away with grief,
Yes, my soul and my body!
[10]For my life is spent with grief,
And my years with sighing;
My strength fails because of my iniquity,
And my bones waste away.

[11]I am a reproach among all my enemies,
But especially among my neighbors,
And *am* repulsive to my acquaintances;
Those who see me outside flee from me.
[12]I am forgotten like a dead man, out of mind;
I am like a broken vessel.
[13]For I hear the slander of many;
Fear *is* on every side;
While they take counsel together against me,
They scheme to take away my life.

[14]But as for me, I trust in You, O LORD;
I say, "You *are* my God."
[15]My times *are* in Your hand;
Deliver me from the hand of my enemies,
And from those who persecute me.
[16]Make Your face shine upon Your servant;
Save me for Your mercies' sake.
[17]Do not let me be ashamed, O LORD, for I have called upon You;
Let the wicked be ashamed;
Let them be silent in the grave.
[18]Let the lying lips be put to silence,
Which speak insolent things proudly and contemptuously against the righteous.

[19]Oh, how great *is* Your goodness,
Which You have laid up for those who fear You,
Which You have prepared for those who trust in You
In the presence of the sons of men!
[20]You shall hide them in the secret place of Your presence
From the plots of man;
You shall keep them secretly in a pavilion
From the strife of tongues.

[21]Blessed *be* the LORD,

For He has shown me His marvelous kindness in a strong city!
[22]For I said in my haste,
"I am cut off from before Your eyes";
Nevertheless You heard the voice of my supplications
When I cried out to You.

[23]Oh, love the LORD, all you His saints!
For the LORD preserves the faithful,
And fully repays the proud person.
[24]Be of good courage,
And He shall strengthen your heart,
All you who hope in the LORD.

Psalm 32

The Joy of Forgiveness

A Psalm of David. A Contemplation.

[1]Blessed *is he whose* transgression *is* forgiven,
Whose sin *is* covered.
[2]Blessed *is* the man to whom the LORD does not impute iniquity,
And in whose spirit *there is* no deceit.

[3]When I kept silent, my bones grew old
Through my groaning all the day long.
[4]For day and night Your hand was heavy upon me;
My vitality was turned into the drought of summer. Selah
[5]I acknowledged my sin to You,
And my iniquity I have not hidden.
I said, “I will confess my transgressions to the LORD,”
And You forgave the iniquity of my sin. Selah

[6]For this cause everyone who is godly shall pray to You
In a time when You may be found;
Surely in a flood of great waters
They shall not come near him.
[7]You *are* my hiding place;
You shall preserve me from trouble;
You shall surround me with songs of deliverance. Selah

[8]I will instruct you and teach you in the way you should go;
I will guide you with My eye.
[9]Do not be like the horse *or* like the mule,
Which have no understanding,
Which must be harnessed with bit and bridle,
Else they will not come near you.

[10]Many sorrows *shall be* to the wicked;

But he who trusts in the LORD, mercy shall surround him.
[11]Be glad in the LORD and rejoice, you righteous;
And shout for joy, all *you* upright in heart!

Psalm 33

The Sovereignty of the LORD in Creation and History

[1]Rejoice in the LORD, O you righteous!
For praise from the upright is beautiful.
[2]Praise the LORD with the harp;
Make melody to Him with an instrument of ten strings.
[3]Sing to Him a new song;
Play skillfully with a shout of joy.

[4]For the word of the LORD *is* right,
And all His work *is done* in truth.
[5]He loves righteousness and justice;
The earth is full of the goodness of the LORD.

[6]By the word of the LORD the heavens were made,
And all the host of them by the breath of His mouth.
[7]He gathers the waters of the sea together as a heap;
He lays up the deep in storehouses.

[8]Let all the earth fear the LORD;
Let all the inhabitants of the world stand in awe of Him.
[9]For He spoke, and it was *done;*
He commanded, and it stood fast.

[10]The LORD brings the counsel of the nations to nothing;
He makes the plans of the peoples of no effect.
[11]The counsel of the LORD stands forever,
The plans of His heart to all generations.
[12]Blessed *is* the nation whose God *is* the LORD,
The people He has chosen as His own inheritance.

[13]The LORD looks from heaven;
He sees all the sons of men.
[14]From the place of His dwelling He looks

On all the inhabitants of the earth;
[15]He fashions their hearts individually;
He considers all their works.

[16]No king *is* saved by the multitude of an army;
A mighty man is not delivered by great strength.
[17]A horse *is* a vain hope for safety;
Neither shall it deliver *any* by its great strength.

[18]Behold, the eye of the LORD *is* on those who fear Him,
On those who hope in His mercy,
[19]To deliver their soul from death,
And to keep them alive in famine.

[20]Our soul waits for the LORD;
He *is* our help and our shield.
[21]For our heart shall rejoice in Him,
Because we have trusted in His holy name.
[22]Let Your mercy, O LORD, be upon us,
Just as we hope in You.

Psalm 34

The Happiness of Those Who Trust in God

A Psalm of David when he pretended madness before Abimelech, who drove him away, and he departed.

[1]I WILL bless the LORD at all times;
His praise *shall* continually *be* in my mouth.
[2]My soul shall make its boast in the LORD;
The humble shall hear *of it* and be glad.
[3]Oh, magnify the LORD with me,
And let us exalt His name together.

[4]I sought the LORD, and He heard me,
And delivered me from all my fears.
[5]They looked to Him and were radiant,
And their faces were not ashamed.
[6]This poor man cried out, and the LORD heard *him,*
And saved him out of all his troubles.
[7]The angel of the LORD encamps all around those who fear Him,
And delivers them.

[8]Oh, taste and see that the LORD *is* good;
Blessed *is* the man *who* trusts in Him!
[9]Oh, fear the LORD, you His saints!
There is no want to those who fear Him.
[10]The young lions lack and suffer hunger;
But those who seek the LORD shall not lack any good *thing*.

[11]Come, you children, listen to me;
I will teach you the fear of the LORD.
[12]Who *is* the man *who* desires life,
And loves *many* days, that he may see good?
[13]Keep your tongue from evil,

And your lips from speaking deceit.
[14]Depart from evil and do good;
Seek peace and pursue it.

[15]The eyes of the LORD *are* on the righteous,
And His ears *are open* to their cry.
[16]The face of the LORD *is* against those who do evil,
To cut off the remembrance of them from the earth.

[17]*The righteous* cry out, and the LORD hears,
And delivers them out of all their troubles.
[18]The LORD *is* near to those who have a broken heart,
And saves such as have a contrite spirit.

[19]Many *are* the afflictions of the righteous,
But the LORD delivers him out of them all.
[20]He guards all his bones;
Not one of them is broken.
[21]Evil shall slay the wicked,
And those who hate the righteous shall be condemned.
[22]The LORD redeems the soul of His servants,
And none of those who trust in Him shall be condemned.

Psalm 35

The LORD the Avenger of His People

A Psalm of David.

[1]Plead *my cause,* O LORD, with those who strive with me;
Fight against those who fight against me.
[2]Take hold of shield and buckler,
And stand up for my help.
[3]Also draw out the spear,
And stop those who pursue me.
Say to my soul,
"I *am* your salvation."

[4]Let those be put to shame and brought to dishonor
Who seek after my life;
Let those be turned back and brought to confusion
Who plot my hurt.
[5]Let them be like chaff before the wind,
And let the angel of the LORD chase *them*.
[6]Let their way be dark and slippery,
And let the angel of the LORD pursue them.
[7]For without cause they have hidden their net for me *in* a pit,
Which they have dug without cause for my life.
[8]Let destruction come upon him unexpectedly,
And let his net that he has hidden catch himself;
Into that very destruction let him fall.

[9]And my soul shall be joyful in the LORD;
It shall rejoice in His salvation.
[10]All my bones shall say,
"LORD, who *is* like You,
Delivering the poor from him who is too strong for him,
Yes, the poor and the needy from him who plunders him?"

[11]Fierce witnesses rise up;
They ask me *things* that I do not know.
[12]They reward me evil for good,
To the sorrow of my soul.
[13]But as for me, when they were sick,
My clothing *was* sackcloth;
I humbled myself with fasting;
And my prayer would return to my own heart.
[14]I paced about as though *he were* my friend *or* brother;
I bowed down heavily, as one who mourns *for his* mother.

[15]But in my adversity they rejoiced
And gathered together;
Attackers gathered against me,
And I did not know *it;*
They tore *at me* and did not cease;
[16]With ungodly mockers at feasts
They gnashed at me with their teeth.

[17]Lord, how long will You look on?
Rescue me from their destructions,
My precious *life* from the lions.
[18]I will give You thanks in the great assembly;
I will praise You among many people.

[19]Let them not rejoice over me who are wrongfully my enemies;
Nor let them wink with the eye who hate me without a cause.
[20]For they do not speak peace,
But they devise deceitful matters
Against *the* quiet ones in the land.
[21]They also opened their mouth wide against me,
And said, “Aha, aha!
Our eyes have seen *it*.”

[22]*This* You have seen, O LORD;

Do not keep silence.
O Lord, do not be far from me.
[23]Stir up Yourself, and awake to my vindication,
To my cause, my God and my Lord.
[24]Vindicate me, O LORD my God, according to Your righteousness;
And let them not rejoice over me.
[25]Let them not say in their hearts, “Ah, so we would have it!”
Let them not say, “We have swallowed him up.”

[26]Let them be ashamed and brought to mutual confusion
Who rejoice at my hurt;
Let them be clothed with shame and dishonor
Who exalt themselves against me.

[27]Let them shout for joy and be glad,
Who favor my righteous cause;
And let them say continually,
“Let the LORD be magnified,
Who has pleasure in the prosperity of His servant.”
[28]And my tongue shall speak of Your righteousness
And of Your praise all the day long.

Psalm 36

Man's Wickedness and God's Perfections

To the Chief Musician. *A Psalm* of David the servant of the LORD.

[1]An oracle within my heart concerning the transgression of the wicked:
There is no fear of God before his eyes.
[2]For he flatters himself in his own eyes,
When he finds out his iniquity *and* when he hates.
[3]The words of his mouth *are* wickedness and deceit;
He has ceased to be wise *and* to do good.
[4]He devises wickedness on his bed;
He sets himself in a way *that is* not good;
He does not abhor evil.

[5]Your mercy, O LORD, *is* in the heavens;
Your faithfulness *reaches* to the clouds.
[6]Your righteousness *is* like the great mountains;
Your judgments *are* a great deep;
O LORD, You preserve man and beast.

[7]How precious *is* Your lovingkindness, O God!
Therefore the children of men put their trust under the shadow of Your wings.
[8]They are abundantly satisfied with the fullness of Your house,
And You give them drink from the river of Your pleasures.
[9]For with You *is* the fountain of life;
In Your light we see light.

[10]Oh, continue Your lovingkindness to those who know You,
And Your righteousness to the upright in heart.
[11]Let not the foot of pride come against me,
And let not the hand of the wicked drive me away.

[12]There the workers of iniquity have fallen;
They have been cast down and are not able to rise.

Psalm 37

The Heritage of the Righteous and the Calamity of the Wicked

A Psalm of David.

[1]Do not fret because of evildoers,
Nor be envious of the workers of iniquity.
[2]For they shall soon be cut down like the grass,
And wither as the green herb.

[3]Trust in the LORD, and do good;
Dwell in the land, and feed on His faithfulness.
[4]Delight yourself also in the LORD,
And He shall give you the desires of your heart.

[5]Commit your way to the LORD,
Trust also in Him,
And He shall bring *it* to pass.
[6]He shall bring forth your righteousness as the light,
And your justice as the noonday.

[7]Rest in the LORD, and wait patiently for Him;
Do not fret because of him who prospers in his way,
Because of the man who brings wicked schemes to pass.
[8]Cease from anger, and forsake wrath;
Do not fret—*it* only *causes* harm.

[9]For evildoers shall be cut off;
But those who wait on the LORD,
They shall inherit the earth.
[10]For yet a little while and the wicked *shall be* no *more;*
Indeed, you will look carefully for his place,
But it *shall be* no *more*.
[11]But the meek shall inherit the earth,
And shall delight themselves in the abundance of peace.

[12]The wicked plots against the just,
And gnashes at him with his teeth.
[13]The Lord laughs at him,
For He sees that his day is coming.
[14]The wicked have drawn the sword
And have bent their bow,
To cast down the poor and needy,
To slay those who are of upright conduct.
[15]Their sword shall enter their own heart,
And their bows shall be broken.

[16]A little that a righteous man has
Is better than the riches of many wicked.
[17]For the arms of the wicked shall be broken,
But the LORD upholds the righteous.

[18]The LORD knows the days of the upright,
And their inheritance shall be forever.
[19]They shall not be ashamed in the evil time,
And in the days of famine they shall be satisfied.
[20]But the wicked shall perish;
And the enemies of the LORD,
Like the splendor of the meadows, shall vanish.
Into smoke they shall vanish away.

[21]The wicked borrows and does not repay,
But the righteous shows mercy and gives.
[22]For *those* blessed by Him shall inherit the earth,
But *those* cursed by Him shall be cut off.

[23]The steps of a *good* man are ordered by the LORD,
And He delights in his way.
[24]Though he fall, he shall not be utterly cast down;
For the LORD upholds *him with* His hand.

[25]I have been young, and *now* am old;
Yet I have not seen the righteous forsaken,

Nor his descendants begging bread.
[26]*He is* ever merciful, and lends;
And his descendants *are* blessed.

[27]Depart from evil, and do good;
And dwell forevermore.
[28]For the LORD loves justice,
And does not forsake His saints;
They are preserved forever,
But the descendants of the wicked shall be cut off.
[29]The righteous shall inherit the land,
And dwell in it forever.

[30]The mouth of the righteous speaks wisdom,
And his tongue talks of justice.
[31]The law of his God *is* in his heart;
None of his steps shall slide.

[32]The wicked watches the righteous,
And seeks to slay him.
[33]The LORD will not leave him in his hand,
Nor condemn him when he is judged.

[34]Wait on the LORD,
And keep His way,
And He shall exalt you to inherit the land;
When the wicked are cut off, you shall see *it*.
[35]I have seen the wicked in great power,
And spreading himself like a native green tree.
[36]Yet he passed away, and behold, he *was* no *more;*
Indeed I sought him, but he could not be found.

[37]Mark the blameless *man,* and observe the upright;
For the future of *that* man *is* peace.
[38]But the transgressors shall be destroyed together;
The future of the wicked shall be cut off.

[39]But the salvation of the righteous *is* from the LORD;
He is their strength in the time of trouble.
[40]And the LORD shall help them and deliver them;
He shall deliver them from the wicked,
And save them,
Because they trust in Him.

Psalm 38

Prayer in Time of Chastening

A Psalm of David. To bring to remembrance.

[1]O LORD, do not rebuke me in Your wrath,
Nor chasten me in Your hot displeasure!
[2]For Your arrows pierce me deeply,
And Your hand presses me down.

[3]*There is* no soundness in my flesh
Because of Your anger,
Nor *any* health in my bones
Because of my sin.
[4]For my iniquities have gone over my head;
Like a heavy burden they are too heavy for me.
[5]My wounds are foul *and* festering
Because of my foolishness.

[6]I am troubled, I am bowed down greatly;
I go mourning all the day long.
[7]For my loins are full of inflammation,
And *there is* no soundness in my flesh.
[8]I am feeble and severely broken;
I groan because of the turmoil of my heart.

[9]Lord, all my desire *is* before You;
And my sighing is not hidden from You.
[10]My heart pants, my strength fails me;
As for the light of my eyes, it also has gone from me.

[11]My loved ones and my friends stand aloof from my plague,
And my relatives stand afar off.
[12]Those also who seek my life lay snares *for me;*
Those who seek my hurt speak of destruction,

And plan deception all the day long.

[13]But I, like a deaf *man,* do not hear;
And *I am* like a mute *who* does not open his mouth.
[14]Thus I am like a man who does not hear,
And in whose mouth *is* no response.

[15]For in You, O LORD, I hope;
You will hear, O Lord my God.
[16]For I said, *"Hear me,* lest they rejoice over me,
Lest, when my foot slips, they exalt *themselves* against me."

[17]For I *am* ready to fall,
And my sorrow *is* continually before me.
[18]For I will declare my iniquity;
I will be in anguish over my sin.
[19]But my enemies *are* vigorous, *and* they are strong;
And those who hate me wrongfully have multiplied.
[20]Those also who render evil for good,
They are my adversaries, because I follow *what is* good.

[21]Do not forsake me, O LORD;
O my God, be not far from me!
[22]Make haste to help me,
O Lord, my salvation!

Psalm 39

Prayer for Wisdom and Forgiveness

To the Chief Musician. To Jeduthun. A Psalm of David.

[1]I SAID, "I will guard my ways,
Lest I sin with my tongue;
I will restrain my mouth with a muzzle,
While the wicked are before me."
[2]I was mute with silence,
I held my peace *even* from good;
And my sorrow was stirred up.
[3]My heart was hot within me;
While I was musing, the fire burned.
Then I spoke with my tongue:

[4]"LORD, make me to know my end,
And what *is* the measure of my days,
That I may know how frail I *am*.
[5]Indeed, You have made my days *as* handbreadths,
And my age *is* as nothing before You;
Certainly every man at his best state *is* but vapor. Selah
[6]Surely every man walks about like a shadow;
Surely they busy themselves in vain;
He heaps up *riches,*
And does not know who will gather them.

[7]"And now, Lord, what do I wait for?
My hope *is* in You.
[8]Deliver me from all my transgressions;
Do not make me the reproach of the foolish.
[9]I was mute, I did not open my mouth,
Because it was You who did *it*.
[10]Remove Your plague from me;
I am consumed by the blow of Your hand.

[11]When with rebukes You correct man for iniquity,
You make his beauty melt away like a moth;
Surely every man *is* vapor. Selah

[12]“Hear my prayer, O LORD,
And give ear to my cry;
Do not be silent at my tears;
For I *am* a stranger with You,
A sojourner, as all my fathers *were*.
[13]Remove Your gaze from me, that I may regain strength,
Before I go away and am no more.”

Psalm 40

Faith Persevering in Trial

To the Chief Musician. A Psalm of David.

[1]I WAITED patiently for the LORD;
And He inclined to me,
And heard my cry.
[2]He also brought me up out of a horrible pit,
Out of the miry clay,
And set my feet upon a rock,
And established my steps.
[3]He has put a new song in my mouth—
Praise to our God;
Many will see *it* and fear,
And will trust in the LORD.

[4]Blessed *is* that man who makes the LORD his trust,
And does not respect the proud, nor such as turn aside to lies.
[5]Many, O LORD my God, *are* Your wonderful works
Which You have done;
And Your thoughts toward us
Cannot be recounted to You in order;
If I would declare and speak *of them,*
They are more than can be numbered.

[6]Sacrifice and offering You did not desire;
My ears You have opened.
Burnt offering and sin offering You did not require.
[7]Then I said, “Behold, I come;
In the scroll of the book *it is* written of me.
[8]I delight to do Your will, O my God,
And Your law *is* within my heart.”

[9]I have proclaimed the good news of righteousness

In the great assembly;
Indeed, I do not restrain my lips,
O LORD, You Yourself know.
[10]I have not hidden Your righteousness within my heart;
I have declared Your faithfulness and Your salvation;
I have not concealed Your lovingkindness and Your truth
From the great assembly.

[11]Do not withhold Your tender mercies from me, O LORD;
Let Your lovingkindness and Your truth continually preserve me.
[12]For innumerable evils have surrounded me;
My iniquities have overtaken me, so that I am not able to look up;
They are more than the hairs of my head;
Therefore my heart fails me.

[13]Be pleased, O LORD, to deliver me;
O LORD, make haste to help me!
[14]Let them be ashamed and brought to mutual confusion
Who seek to destroy my life;
Let them be driven backward and brought to dishonor
Who wish me evil.
[15]Let them be confounded because of their shame,
Who say to me, “Aha, aha!”

[16]Let all those who seek You rejoice and be glad in You;
Let such as love Your salvation say continually,
“The LORD be magnified!”
[17]But I *am* poor and needy;
Yet the LORD thinks upon me.
You *are* my help and my deliverer;
Do not delay, O my God.

Psalm 41

The Blessing and Suffering of the Godly

To the Chief Musician. A Psalm of David.

[1]Blessed *is* he who considers the poor;
The LORD will deliver him in time of trouble.
[2]The LORD will preserve him and keep him alive,
And he will be blessed on the earth;
You will not deliver him to the will of his enemies.
[3]The LORD will strengthen him on his bed of illness;
You will sustain him on his sickbed.

[4]I said, "LORD, be merciful to me;
Heal my soul, for I have sinned against You."
[5]My enemies speak evil of me:
"When will he die, and his name perish?"
[6]And if he comes to see *me,* he speaks lies;
His heart gathers iniquity to itself;
When he goes out, he tells *it*.

[7]All who hate me whisper together against me;
Against me they devise my hurt.
[8]"An evil disease," *they say,* "clings to him.
And *now* that he lies down, he will rise up no more."
[9]Even my own familiar friend in whom I trusted,
Who ate my bread,
Has lifted up *his* heel against me.

[10]But You, O LORD, be merciful to me, and raise me up,
That I may repay them.
[11]By this I know that You are well pleased with me,
Because my enemy does not triumph over me.
[12]As for me, You uphold me in my integrity,
And set me before Your face forever.

[13]Blessed *be* the LORD God of Israel
From everlasting to everlasting!
Amen and Amen.

BOOK TWO

Psalms 42—72

Psalm 42

Yearning for God in the Midst of Distresses

To the Chief Musician. A Contemplation of the sons of Korah.

[1]As the deer pants for the water brooks,
So pants my soul for You, O God.
[2]My soul thirsts for God, for the living God.
When shall I come and appear before God?
[3]My tears have been my food day and night,
While they continually say to me,
“Where *is* your God?”

[4]When I remember these *things,*
I pour out my soul within me.
For I used to go with the multitude;
I went with them to the house of God,
With the voice of joy and praise,
With a multitude that kept a pilgrim feast.

[5]Why are you cast down, O my soul?
And *why* are you disquieted within me?
Hope in God, for I shall yet praise Him
For the help of His countenance.

[6]O my God, my soul is cast down within me;
Therefore I will remember You from the land of the Jordan,
And from the heights of Hermon,
From the Hill Mizar.
[7]Deep calls unto deep at the noise of Your waterfalls;
All Your waves and billows have gone over me.

[8]The LORD will command His lovingkindness in the daytime,
And in the night His song *shall be* with me—
A prayer to the God of my life.

[9]I will say to God my Rock,
“Why have You forgotten me?
Why do I go mourning because of the oppression of the enemy?”
[10]*As* with a breaking of my bones,
My enemies reproach me,
While they say to me all day long,
“Where *is* your God?”

[11]Why are you cast down, O my soul?
And why are you disquieted within me?
Hope in God;
For I shall yet praise Him,
The help of my countenance and my God.

Psalm 43

Prayer to God in Time of Trouble

[1]Vindicate me, O God,
And plead my cause against an ungodly nation;
Oh, deliver me from the deceitful and unjust man!
[2]For You *are* the God of my strength;
Why do You cast me off?
Why do I go mourning because of the oppression of the enemy?

[3]Oh, send out Your light and Your truth!
Let them lead me;
Let them bring me to Your holy hill
And to Your tabernacle.
[4]Then I will go to the altar of God,
To God my exceeding joy;
And on the harp I will praise You,
O God, my God.

[5]Why are you cast down, O my soul?
And why are you disquieted within me?
Hope in God;
For I shall yet praise Him,
The help of my countenance and my God.

Psalm 44

Redemption Remembered in Present Dishonor

To the Chief Musician. A Contemplation of the sons of Korah.

[1]We have heard with our ears, O God,
Our fathers have told us,
The deeds You did in their days,
In days of old:
[2]You drove out the nations with Your hand,
But them You planted;
You afflicted the peoples, and cast them out.
[3]For they did not gain possession of the land by their own sword,
Nor did their own arm save them;
But it was Your right hand, Your arm, and the light of Your countenance,
Because You favored them.

[4]You are my King, O God;
Command victories for Jacob.
[5]Through You we will push down our enemies;
Through Your name we will trample those who rise up against us.
[6]For I will not trust in my bow,
Nor shall my sword save me.
[7]But You have saved us from our enemies,
And have put to shame those who hated us.
[8]In God we boast all day long,
And praise Your name forever. Selah

[9]But You have cast *us* off and put us to shame,
And You do not go out with our armies.
[10]You make us turn back from the enemy,
And those who hate us have taken spoil for themselves.

[11]You have given us up like sheep *intended* for food,
And have scattered us among the nations.
[12]You sell Your people for *next to* nothing,
And are not enriched by selling them.

[13]You make us a reproach to our neighbors,
A scorn and a derision to those all around us.
[14]You make us a byword among the nations,
A shaking of the head among the peoples.
[15]My dishonor *is* continually before me,
And the shame of my face has covered me,
[16]Because of the voice of him who reproaches and reviles,
Because of the enemy and the avenger.

[17]All this has come upon us;
But we have not forgotten You,
Nor have we dealt falsely with Your covenant.
[18]Our heart has not turned back,
Nor have our steps departed from Your way;
[19]But You have severely broken us in the place of jackals,
And covered us with the shadow of death.

[20]If we had forgotten the name of our God,
Or stretched out our hands to a foreign god,
[21]Would not God search this out?
For He knows the secrets of the heart.
[22]Yet for Your sake we are killed all day long;
We are accounted as sheep for the slaughter.

[23]Awake! Why do You sleep, O Lord?
Arise! Do not cast *us* off forever.
[24]Why do You hide Your face,
And forget our affliction and our oppression?
[25]For our soul is bowed down to the dust;
Our body clings to the ground.
[26]Arise for our help,

And redeem us for Your mercies’ sake.

Psalm 45

The Glories of the Messiah and His Bride

To the Chief Musician. Set to "The Lilies." A Contemplation of the sons of Korah. A Song of Love.

[1]My heart is overflowing with a good theme;
I recite my composition concerning the King;
My tongue *is* the pen of a ready writer.

[2]You are fairer than the sons of men;
Grace is poured upon Your lips;
Therefore God has blessed You forever.
[3]Gird Your sword upon *Your* thigh, O Mighty One,
With Your glory and Your majesty.
[4]And in Your majesty ride prosperously because of truth, humility, *and* righteousness;
And Your right hand shall teach You awesome things.
[5]Your arrows *are* sharp in the heart of the King's enemies;
The peoples fall under You.

[6]Your throne, O God, *is* forever and ever;
A scepter of righteousness *is* the scepter of Your kingdom.
[7]You love righteousness and hate wickedness;
Therefore God, Your God, has anointed You
With the oil of gladness more than Your companions.
[8]All Your garments are scented with myrrh and aloes *and* cassia,
Out of the ivory palaces, by which they have made You glad.
[9]Kings' daughters *are* among Your honorable women;
At Your right hand stands the queen in gold from Ophir.

[10]Listen, O daughter,
Consider and incline your ear;
Forget your own people also, and your father's house;
[11]So the King will greatly desire your beauty;

Because He *is* your Lord, worship Him.
[12]And the daughter of Tyre *will come* with a gift;
The rich among the people will seek your favor.

[13]The royal daughter *is* all glorious within *the palace;*
Her clothing *is* woven with gold.
[14]She shall be brought to the King in robes of many colors;
The virgins, her companions who follow her, shall be brought to You.
[15]With gladness and rejoicing they shall be brought;
They shall enter the King's palace.

[16]Instead of Your fathers shall be Your sons,
Whom You shall make princes in all the earth.
[17]I will make Your name to be remembered in all generations;
Therefore the people shall praise You forever and ever.

Psalm 46

God the Refuge of His People and Conqueror of the Nations

To the Chief Musician. *A Psalm* of the sons of Korah. A Song for Alamoth.

[1]God *is* our refuge and strength,
A very present help in trouble.
[2]Therefore we will not fear,
Even though the earth be removed,
And though the mountains be carried into the midst of the sea;
[3]*Though* its waters roar *and* be troubled,
Though the mountains shake with its swelling. Selah

[4]*There is* a river whose streams shall make glad the city of God,
The holy *place* of the tabernacle of the Most High.
[5]God *is* in the midst of her, she shall not be moved;
God shall help her, just at the break of dawn.
[6]The nations raged, the kingdoms were moved;
He uttered His voice, the earth melted.

[7]The LORD of hosts *is* with us;
The God of Jacob *is* our refuge. Selah

[8]Come, behold the works of the LORD,
Who has made desolations in the earth.
[9]He makes wars cease to the end of the earth;
He breaks the bow and cuts the spear in two;
He burns the chariot in the fire.

[10]Be still, and know that I *am* God;
I will be exalted among the nations,
I will be exalted in the earth!

[11]The LORD of hosts *is* with us;
The God of Jacob *is* our refuge. Selah

Psalm 47

Praise to God, the Ruler of the Earth

To the Chief Musician. A Psalm of the sons of Korah.

[1]Oh, clap your hands, all you peoples!
Shout to God with the voice of triumph!
[2]For the LORD Most High *is* awesome;
He is a great King over all the earth.
[3]He will subdue the peoples under us,
And the nations under our feet.
[4]He will choose our inheritance for us,
The excellence of Jacob whom He loves. Selah

[5]God has gone up with a shout,
The LORD with the sound of a trumpet.
[6]Sing praises to God, sing praises!
Sing praises to our King, sing praises!
[7]For God *is* the King of all the earth;
Sing praises with understanding.

[8]God reigns over the nations;
God sits on His holy throne.
[9]The princes of the people have gathered together,
The people of the God of Abraham.
For the shields of the earth *belong* to God;
He is greatly exalted.

Psalm 48

The Glory of God in Zion

A Song. A Psalm of the sons of Korah.

[1]Great *is* the LORD, and greatly to be praised
In the city of our God,
In His holy mountain.
[2]Beautiful in elevation,
The joy of the whole earth,
Is Mount Zion *on* the sides of the north,
The city of the great King.
[3]God *is* in her palaces;
He is known as her refuge.

[4]For behold, the kings assembled,
They passed by together.
[5]They saw *it, and* so they marveled;
They were troubled, they hastened away.
[6]Fear took hold of them there,
And pain, as of a woman in birth pangs,
[7]*As when* You break the ships of Tarshish
With an east wind.

[8]As we have heard,
So we have seen
In the city of the LORD of hosts,
In the city of our God:
God will establish it forever. Selah

[9]We have thought, O God, on Your lovingkindness,
In the midst of Your temple.
[10]According to Your name, O God,
So *is* Your praise to the ends of the earth;
Your right hand is full of righteousness.
[11]Let Mount Zion rejoice,

Let the daughters of Judah be glad,
Because of Your judgments.

[12]Walk about Zion,
And go all around her.
Count her towers;
[13]Mark well her bulwarks;
Consider her palaces;
That you may tell *it* to the generation following.
[14]For this *is* God,
Our God forever and ever;
He will be our guide
Even to death.

Psalm 49

The Confidence of the Foolish

To the Chief Musician. A Psalm of the sons of Korah.

[1]Hear this, all peoples;
Give ear, all inhabitants of the world,
[2]Both low and high,
Rich and poor together.
[3]My mouth shall speak wisdom,
And the meditation of my heart *shall give* understanding.
[4]I will incline my ear to a proverb;
I will disclose my dark saying on the harp.

[5]Why should I fear in the days of evil,
When the iniquity at my heels surrounds me?
[6]Those who trust in their wealth
And boast in the multitude of their riches,
[7]None *of them* can by any means redeem *his* brother,
Nor give to God a ransom for him—
[8]For the redemption of their souls *is* costly,
And it shall cease forever—
[9]That he should continue to live eternally,
And not see the Pit.

[10]For he sees wise men die;
Likewise the fool and the senseless person perish,
And leave their wealth to others.
[11]Their inner thought *is that* their houses *will last* forever,
Their dwelling places to all generations;
They call *their* lands after their own names.
[12]Nevertheless man, *though* in honor, does not remain;
He is like the beasts *that* perish.

[13]This is the way of those who *are* foolish,

And of their posterity who approve their sayings. Selah
[14]Like sheep they are laid in the grave;
Death shall feed on them;
The upright shall have dominion over them in the morning;
And their beauty shall be consumed in the grave, far from their dwelling.
[15]But God will redeem my soul from the power of the grave,
For He shall receive me. Selah

[16]Do not be afraid when one becomes rich,
When the glory of his house is increased;
[17]For when he dies he shall carry nothing away;
His glory shall not descend after him.
[18]Though while he lives he blesses himself
(For *men* will praise you when you do well for yourself),
[19]He shall go to the generation of his fathers;
They shall never see light.
[20]A man *who is* in honor, yet does not understand,
Is like the beasts *that* perish.

Psalm 50

God the Righteous Judge

A Psalm of Asaph.

[1]The Mighty One, God the LORD,
Has spoken and called the earth
From the rising of the sun to its going down.
[2]Out of Zion, the perfection of beauty,
God will shine forth.
[3]Our God shall come, and shall not keep silent;
A fire shall devour before Him,
And it shall be very tempestuous all around Him.

[4]He shall call to the heavens from above,
And to the earth, that He may judge His people:
[5]"Gather My saints together to Me,
Those who have made a covenant with Me by sacrifice."
[6]Let the heavens declare His righteousness,
For God Himself *is* Judge. Selah

[7]"Hear, O My people, and I will speak,
O Israel, and I will testify against you;
I *am* God, your God!
[8]I will not rebuke you for your sacrifices
Or your burnt offerings,
Which are continually before Me.
[9]I will not take a bull from your house,
Nor goats out of your folds.
[10]For every beast of the forest *is* Mine,
And the cattle on a thousand hills.
[11]I know all the birds of the mountains,
And the wild beasts of the field *are* Mine.

[12]"If I were hungry, I would not tell you;

For the world *is* Mine, and all its fullness.
[13]Will I eat the flesh of bulls,
Or drink the blood of goats?
[14]Offer to God thanksgiving,
And pay your vows to the Most High.
[15]Call upon Me in the day of trouble;
I will deliver you, and you shall glorify Me."

[16]But to the wicked God says:
"What *right* have you to declare My statutes,
Or take My covenant in your mouth,
[17]Seeing you hate instruction
And cast My words behind you?
[18]When you saw a thief, you consented with him,
And have been a partaker with adulterers.
[19]You give your mouth to evil,
And your tongue frames deceit.
[20]You sit *and* speak against your brother;
You slander your own mother's son.
[21]These *things* you have done, and I kept silent;
You thought that I was altogether like you;
But I will rebuke you,
And set *them* in order before your eyes.

[22]"Now consider this, you who forget God,
Lest I tear *you* in pieces,
And *there be* none to deliver:
[23]Whoever offers praise glorifies Me;
And to him who orders *his* conduct *aright*
I will show the salvation of God."

Psalm 51

A Prayer of Repentance

To the Chief Musician. A Psalm of David when Nathan the prophet went to him, after he had gone in to Bathsheba.

[1]Have mercy upon me, O God,
According to Your lovingkindness;
According to the multitude of Your tender mercies,
Blot out my transgressions.
[2]Wash me thoroughly from my iniquity,
And cleanse me from my sin.

[3]For I acknowledge my transgressions,
And my sin *is* always before me.
[4]Against You, You only, have I sinned,
And done *this* evil in Your sight—
That You may be found just when You speak,
And blameless when You judge.

[5]Behold, I was brought forth in iniquity,
And in sin my mother conceived me.
[6]Behold, You desire truth in the inward parts,
And in the hidden *part* You will make me to know wisdom.

[7]Purge me with hyssop, and I shall be clean;
Wash me, and I shall be whiter than snow.
[8]Make me hear joy and gladness,
That the bones You have broken may rejoice.
[9]Hide Your face from my sins,
And blot out all my iniquities.

[10]Create in me a clean heart, O God,
And renew a steadfast spirit within me.
[11]Do not cast me away from Your presence,
And do not take Your Holy Spirit from me.

[12]Restore to me the joy of Your salvation,
And uphold me *by Your* generous Spirit.
[13]*Then* I will teach transgressors Your ways,
And sinners shall be converted to You.

[14]Deliver me from the guilt of bloodshed, O God,
The God of my salvation,
And my tongue shall sing aloud of Your righteousness.
[15]O Lord, open my lips,
And my mouth shall show forth Your praise.
[16]For You do not desire sacrifice, or else I would give *it;*
You do not delight in burnt offering.
[17]The sacrifices of God *are* a broken spirit,
A broken and a contrite heart—
These, O God, You will not despise.

[18]Do good in Your good pleasure to Zion;
Build the walls of Jerusalem.
[19]Then You shall be pleased with the sacrifices of righteousness,
With burnt offering and whole burnt offering;
Then they shall offer bulls on Your altar.

Psalm 52

The End of the Wicked and the Peace of the Godly

To the Chief Musician. A Contemplation of David when Doeg the Edomite went and told Saul, and said to him, “David has gone to the house of Ahimelech.”

[1]Why do you boast in evil, O mighty man?
The goodness of God *endures* continually.
[2]Your tongue devises destruction,
Like a sharp razor, working deceitfully.
[3]You love evil more than good,
Lying rather than speaking righteousness. Selah
[4]You love all devouring words,
You deceitful tongue.

[5]God shall likewise destroy you forever;
He shall take you away, and pluck you out of *your* dwelling place,
And uproot you from the land of the living. Selah
[6]The righteous also shall see and fear,
And shall laugh at him, *saying,*
[7]“Here is the man *who* did not make God his strength,
But trusted in the abundance of his riches,
And strengthened himself in his wickedness.”

[8]But I *am* like a green olive tree in the house of God;
I trust in the mercy of God forever and ever.
[9]I will praise You forever,
Because You have done *it;*
And in the presence of Your saints
I will wait on Your name, for *it is* good.

Psalm 53

Folly of the Godless, and the Restoration of Israel

To the Chief Musician. Set to “Mahalath.” A Contemplation of David.

[1]The fool has said in his heart,
“*There is* no God.”
They are corrupt, and have done abominable iniquity;
There is none who does good.

[2]God looks down from heaven upon the children of men,
To see if there are *any* who understand, who seek God.
[3]Every one of them has turned aside;
They have together become corrupt;
There is none who does good,
No, not one.

[4]Have the workers of iniquity no knowledge,
Who eat up my people *as* they eat bread,
And do not call upon God?
[5]There they are in great fear
Where no fear was,
For God has scattered the bones of him who encamps against you;
You have put *them* to shame,
Because God has despised them.

[6]Oh, that the salvation of Israel would come out of Zion!
When God brings back the captivity of His people,
Let Jacob rejoice *and* Israel be glad.

Psalm 54

Answered Prayer for Deliverance from Adversaries

To the Chief Musician. With stringed instruments. A Contemplation of David when the Ziphites went and said to Saul, "Is David not hiding with us?"

[1]Save me, O God, by Your name,
And vindicate me by Your strength.
[2]Hear my prayer, O God;
Give ear to the words of my mouth.
[3]For strangers have risen up against me,
And oppressors have sought after my life;
They have not set God before them. Selah

[4]Behold, God *is* my helper;
The Lord *is* with those who uphold my life.
[5]He will repay my enemies for their evil.
Cut them off in Your truth.

[6]I will freely sacrifice to You;
I will praise Your name, O LORD, for *it is* good.
[7]For He has delivered me out of all trouble;
And my eye has seen *its desire* upon my enemies.

Psalm 55

Trust in God Concerning the Treachery of Friends

To the Chief Musician. With stringed instruments. A Contemplation of David.

[1]Give ear to my prayer, O God,
And do not hide Yourself from my supplication.
[2]Attend to me, and hear me;
I am restless in my complaint, and moan noisily,
[3]Because of the voice of the enemy,
Because of the oppression of the wicked;
For they bring down trouble upon me,
And in wrath they hate me.

[4]My heart is severely pained within me,
And the terrors of death have fallen upon me.
[5]Fearfulness and trembling have come upon me,
And horror has overwhelmed me.
[6]So I said, "Oh, that I had wings like a dove!
I would fly away and be at rest.
[7]Indeed, I would wander far off,
And remain in the wilderness. Selah
[8]I would hasten my escape
From the windy storm *and* tempest."

[9]Destroy, O Lord, *and* divide their tongues,
For I have seen violence and strife in the city.
[10]Day and night they go around it on its walls;
Iniquity and trouble *are* also in the midst of it.
[11]Destruction *is* in its midst;
Oppression and deceit do not depart from its streets.

[12]For *it is* not an enemy *who* reproaches me;
Then I could bear *it*.

Nor *is it* one *who* hates me who has exalted *himself* against me;
Then I could hide from him.
[13]But *it was* you, a man my equal,
My companion and my acquaintance.
[14]We took sweet counsel together,
And walked to the house of God in the throng.

[15]Let death seize them;
Let them go down alive into hell,
For wickedness *is* in their dwellings *and* among them.

[16]As for me, I will call upon God,
And the LORD shall save me.
[17]Evening and morning and at noon
I will pray, and cry aloud,
And He shall hear my voice.
[18]He has redeemed my soul in peace from the battle *that was* against me,
For there were many against me.
[19]God will hear, and afflict them,
Even He who abides from of old. Selah
Because they do not change,
Therefore they do not fear God.

[20]He has put forth his hands against those who were at peace with him;
He has broken his covenant.
[21]*The words* of his mouth were smoother than butter,
But war *was* in his heart;
His words were softer than oil,
Yet they *were* drawn swords.

[22]Cast your burden on the LORD,
And He shall sustain you;
He shall never permit the righteous to be moved.

[23]But You, O God, shall bring them down to the pit of destruction;
Bloodthirsty and deceitful men shall not live out half their days;
But I will trust in You.

Psalm 56

Prayer for Relief from Tormentors

To the Chief Musician. Set to "The Silent Dove in Distant Lands." A Michtam of David when the Philistines captured him in Gath.

[1]Be merciful to me, O God, for man would swallow me up;
Fighting all day he oppresses me.
[2]My enemies would hound *me* all day,
For *there are* many who fight against me, O Most High.

[3]Whenever I am afraid,
I will trust in You.
[4]In God (I will praise His word),
In God I have put my trust;
I will not fear.
What can flesh do to me?

[5]All day they twist my words;
All their thoughts *are* against me for evil.
[6]They gather together,
They hide, they mark my steps,
When they lie in wait for my life.
[7]Shall they escape by iniquity?
In anger cast down the peoples, O God!

[8]You number my wanderings;
Put my tears into Your bottle;
Are they not in Your book?
[9]When I cry out *to You,*
Then my enemies will turn back;
This I know, because God *is* for me.
[10]In God (I will praise *His* word),
In the LORD (I will praise *His* word),
[11]In God I have put my trust;
I will not be afraid.

What can man do to me?

[12]Vows *made* to You *are binding* upon me, O God;
I will render praises to You,
[13]For You have delivered my soul from death.
Have You not *kept* my feet from falling,
That I may walk before God
In the light of the living?

Psalm 57

Prayer for Safety from Enemies

To the Chief Musician. Set to “Do Not Destroy.” A Michtam of David
when he fled from Saul into the cave.

[1]Be merciful to me, O God, be merciful to me!
For my soul trusts in You;
And in the shadow of Your wings I will make my refuge,
Until *these* calamities have passed by.

[2]I will cry out to God Most High,
To God who performs *all things* for me.
[3]He shall send from heaven and save me;
He reproaches the one who would swallow me up. Selah
God shall send forth His mercy and His truth.

[4]My soul *is* among lions;
I lie *among* the sons of men
Who are set on fire,
Whose teeth *are* spears and arrows,
And their tongue a sharp sword.
[5]Be exalted, O God, above the heavens;
Let Your glory *be* above all the earth.

[6]They have prepared a net for my steps;
My soul is bowed down;
They have dug a pit before me;
Into the midst of it they *themselves* have fallen. Selah

[7]My heart is steadfast, O God, my heart is steadfast;
I will sing and give praise.
[8]Awake, my glory!
Awake, lute and harp!
I will awaken the dawn.

[9]I will praise You, O Lord, among the peoples;
I will sing to You among the nations.
[10]For Your mercy reaches unto the heavens,
And Your truth unto the clouds.

[11]Be exalted, O God, above the heavens;
Let Your glory *be* above all the earth.

Psalm 58

The Just Judgment of the Wicked

To the Chief Musician. Set to “Do Not Destroy.” A Michtam of David.

[1]Do you indeed speak righteousness, you silent ones?
Do you judge uprightly, you sons of men?
[2]No, in heart you work wickedness;
You weigh out the violence of your hands in the earth.

[3]The wicked are estranged from the womb;
They go astray as soon as they are born, speaking lies.
[4]Their poison *is* like the poison of a serpent;
They are like the deaf cobra *that* stops its ear,
[5]Which will not heed the voice of charmers,
Charming ever so skillfully.

[6]Break their teeth in their mouth, O God!
Break out the fangs of the young lions, O LORD!
[7]Let them flow away as waters *which* run continually;
When he bends *his bow,*
Let his arrows be as if cut in pieces.
[8]*Let them be* like a snail which melts away as it goes,
Like a stillborn child of a woman, that they may not see the sun.

[9]Before your pots can feel *the burning* thorns,
He shall take them away as with a whirlwind,
As in His living and burning wrath.
[10]The righteous shall rejoice when he sees the vengeance;
He shall wash his feet in the blood of the wicked,
[11]So that men will say,
“Surely *there is* a reward for the righteous;
Surely He is God who judges in the earth.”

Psalm 59

The Assured Judgment of the Wicked

To the Chief Musician. Set to "Do Not Destroy." A Michtam of David when Saul sent men, and they watched the house in order to kill him.

[1]Deliver me from my enemies, O my God;
Defend me from those who rise up against me.
[2]Deliver me from the workers of iniquity,
And save me from bloodthirsty men.

[3]For look, they lie in wait for my life;
The mighty gather against me,
Not *for* my transgression nor *for* my sin, O LORD.
[4]They run and prepare themselves through no fault *of mine*.
Awake to help me, and behold!
[5]You therefore, O LORD God of hosts, the God of Israel,
Awake to punish all the nations;
Do not be merciful to any wicked transgressors. Selah

[6]At evening they return,
They growl like a dog,
And go all around the city.
[7]Indeed, they belch with their mouth;
Swords *are* in their lips;
For *they say,* "Who hears?"

[8]But You, O LORD, shall laugh at them;
You shall have all the nations in derision.
[9]I will wait for You, O You his Strength;
For God *is* my defense.
[10]My God of mercy shall come to meet me;
God shall let me see *my desire* on my enemies.

[11]Do not slay them, lest my people forget;
Scatter them by Your power,

And bring them down,
O Lord our shield.
[12]*For* the sin of their mouth *and* the words of their lips,
Let them even be taken in their pride,
And for the cursing and lying *which* they speak.
[13]Consume *them* in wrath, consume *them,*
That they *may* not *be;*
And let them know that God rules in Jacob
To the ends of the earth. Selah

[14]And at evening they return,
They growl like a dog,
And go all around the city.
[15]They wander up and down for food,
And howl if they are not satisfied.

[16]But I will sing of Your power;
Yes, I will sing aloud of Your mercy in the morning;
For You have been my defense
And refuge in the day of my trouble.
[17]To You, O my Strength, I will sing praises;
For God *is* my defense,
My God of mercy.

Psalm 60

Urgent Prayer for the Restored Favor of God

To the Chief Musician. Set to “Lily of the Testimony.” A Michtam of David. For teaching. When he fought against Mesopotamia and Syria of Zobah, and Joab returned and killed twelve thousand Edomites in the Valley of Salt.

[1]O GOD, You have cast us off;
You have broken us down;
You have been displeased;
Oh, restore us again!
[2]You have made the earth tremble;
You have broken it;
Heal its breaches, for it is shaking.
[3]You have shown Your people hard things;
You have made us drink the wine of confusion.

[4]You have given a banner to those who fear You,
That it may be displayed because of the truth. Selah
[5]That Your beloved may be delivered,
Save *with* Your right hand, and hear me.

[6]God has spoken in His holiness:
“I will rejoice;
I will divide Shechem
And measure out the Valley of Succoth.
[7]Gilead *is* Mine, and Manasseh *is* Mine;
Ephraim also *is* the helmet for My head;
Judah *is* My lawgiver.
[8]Moab *is* My washpot;
Over Edom I will cast My shoe;
Philistia, shout in triumph because of Me.”

[9]Who will bring me *to* the strong city?
Who will lead me to Edom?

[10]*Is it* not You, O God, *who* cast us off?
And You, O God, *who* did not go out with our armies?
[11]Give us help from trouble,
For the help of man *is* useless.
[12]Through God we will do valiantly,
For *it is* He *who* shall tread down our enemies.

Psalm 61

Assurance of God's Eternal Protection

To the Chief Musician. On a stringed instrument. *A Psalm* of David.

[1]Hear my cry, O God;
Attend to my prayer.
[2]From the end of the earth I will cry to You,
When my heart is overwhelmed;
Lead me to the rock that is higher than I.

[3]For You have been a shelter for me,
A strong tower from the enemy.
[4]I will abide in Your tabernacle forever;
I will trust in the shelter of Your wings. Selah

[5]For You, O God, have heard my vows;
You have given *me* the heritage of those who fear Your name.
[6]You will prolong the king's life,
His years as many generations.
[7]He shall abide before God forever.
Oh, prepare mercy and truth, *which* may preserve him!

[8]So I will sing praise to Your name forever,
That I may daily perform my vows.

Psalm 62

A Calm Resolve to Wait for the Salvation of God

To the Chief Musician. To Jeduthun. A Psalm of David.

[1]Truly my soul silently *waits* for God;
From Him *comes* my salvation.
[2]He only *is* my rock and my salvation;
He is my defense;
I shall not be greatly moved.

[3]How long will you attack a man?
You shall be slain, all of you,
Like a leaning wall and a tottering fence.
[4]They only consult to cast *him* down from his high position;
They delight in lies;
They bless with their mouth,
But they curse inwardly. Selah

[5]My soul, wait silently for God alone,
For my expectation *is* from Him.
[6]He only *is* my rock and my salvation;
He is my defense;
I shall not be moved.
[7]In God *is* my salvation and my glory;
The rock of my strength,
And my refuge, *is* in God.

[8]Trust in Him at all times, you people;
Pour out your heart before Him;
God *is* a refuge for us. Selah

[9]Surely men of low degree *are* a vapor,
Men of high degree *are* a lie;
If they are weighed on the scales,
They *are* altogether *lighter* than vapor.

[10]Do not trust in oppression,
Nor vainly hope in robbery;
If riches increase,
Do not set *your* heart *on them*.

[11]God has spoken once,
Twice I have heard this:
That power *belongs* to God.
[12]Also to You, O Lord, *belongs* mercy;
For You render to each one according to his work.

Psalm 63

Joy in the Fellowship of God

A Psalm of David when he was in the wilderness of Judah.

[1]O GOD, You *are* my God;
Early will I seek You;
My soul thirsts for You;
My flesh longs for You
In a dry and thirsty land
Where there is no water.
[2]So I have looked for You in the sanctuary,
To see Your power and Your glory.

[3]Because Your lovingkindness *is* better than life,
My lips shall praise You.
[4]Thus I will bless You while I live;
I will lift up my hands in Your name.
[5]My soul shall be satisfied as with marrow and fatness,
And my mouth shall praise You with joyful lips.

[6]When I remember You on my bed,
I meditate on You in the *night* watches.
[7]Because You have been my help,
Therefore in the shadow of Your wings I will rejoice.
[8]My soul follows close behind You;
Your right hand upholds me.

[9]But those *who* seek my life, to destroy *it,*
Shall go into the lower parts of the earth.
[10]They shall fall by the sword;
They shall be a portion for jackals.

[11]But the king shall rejoice in God;
Everyone who swears by Him shall glory;
But the mouth of those who speak lies shall be stopped.

Psalm 64

Oppressed by the Wicked but Rejoicing in the LORD

To the Chief Musician. A Psalm of David.

[1]Hear my voice, O God, in my meditation;
Preserve my life from fear of the enemy.
[2]Hide me from the secret plots of the wicked,
From the rebellion of the workers of iniquity,
[3]Who sharpen their tongue like a sword,
And bend *their bows to shoot* their arrows—bitter words,
[4]That they may shoot in secret at the blameless;
Suddenly they shoot at him and do not fear.

[5]They encourage themselves *in* an evil matter;
They talk of laying snares secretly;
They say, “Who will see them?”
[6]They devise iniquities:
“We have perfected a shrewd scheme.”
Both the inward thought and the heart of man are deep.

[7]But God shall shoot at them *with* an arrow;
Suddenly they shall be wounded.
[8]So He will make them stumble over their own tongue;
All who see them shall flee away.
[9]All men shall fear,
And shall declare the work of God;
For they shall wisely consider His doing.

[10]The righteous shall be glad in the LORD, and trust in Him.
And all the upright in heart shall glory.

Psalm 65

Praise to God for His Salvation and Providence

To the Chief Musician. A Psalm of David. A Song.

[1]Praise is awaiting You, O God, in Zion;
And to You the vow shall be performed.
[2]O You who hear prayer,
To You all flesh will come.
[3]Iniquities prevail against me;
As for our transgressions,
You will provide atonement for them.

[4]Blessed *is the man* You choose,
And cause to approach *You,*
That he may dwell in Your courts.
We shall be satisfied with the goodness of Your house,
Of Your holy temple.

[5]*By* awesome deeds in righteousness You will answer us,
O God of our salvation,
You who are the confidence of all the ends of the earth,
And of the far-off seas;
[6]Who established the mountains by His strength,
Being clothed with power;
[7]You who still the noise of the seas,
The noise of their waves,
And the tumult of the peoples.
[8]They also who dwell in the farthest parts are afraid of Your signs;
You make the outgoings of the morning and evening rejoice.

[9]You visit the earth and water it,
You greatly enrich it;
The river of God is full of water;
You provide their grain,

For so You have prepared it.
[10]You water its ridges abundantly,
You settle its furrows;
You make it soft with showers,
You bless its growth.

[11]You crown the year with Your goodness,
And Your paths drip *with* abundance.
[12]They drop *on* the pastures of the wilderness,
And the little hills rejoice on every side.
[13]The pastures are clothed with flocks;
The valleys also are covered with grain;
They shout for joy, they also sing.

Psalm 66

Praise to God for His Awesome Works

To the Chief Musician. A Song. A Psalm.

[1]Make a joyful shout to God, all the earth!
[2]Sing out the honor of His name;
Make His praise glorious.
[3]Say to God,
“How awesome are Your works!
Through the greatness of Your power
Your enemies shall submit themselves to You.
[4]All the earth shall worship You
And sing praises to You;
They shall sing praises *to* Your name.” Selah

[5]Come and see the works of God;
He is awesome *in His* doing toward the sons of men.
[6]He turned the sea into dry *land;*
They went through the river on foot.
There we will rejoice in Him.
[7]He rules by His power forever;
His eyes observe the nations;
Do not let the rebellious exalt themselves. Selah

[8]Oh, bless our God, you peoples!
And make the voice of His praise to be heard,
[9]Who keeps our soul among the living,
And does not allow our feet to be moved.
[10]For You, O God, have tested us;
You have refined us as silver is refined.
[11]You brought us into the net;
You laid affliction on our backs.
[12]You have caused men to ride over our heads;
We went through fire and through water;

But You brought us out to rich *fulfillment*.

[13]I will go into Your house with burnt offerings;
I will pay You my vows,
[14]Which my lips have uttered
And my mouth has spoken when I was in trouble.
[15]I will offer You burnt sacrifices of fat animals,
With the sweet aroma of rams;
I will offer bulls with goats. Selah

[16]Come *and* hear, all you who fear God,
And I will declare what He has done for my soul.
[17]I cried to Him with my mouth,
And He was extolled with my tongue.
[18]If I regard iniquity in my heart,
The Lord will not hear.
[19]*But* certainly God has heard *me;*
He has attended to the voice of my prayer.

[20]Blessed *be* God,
Who has not turned away my prayer,
Nor His mercy from me!

Psalm 67

An Invocation and a Doxology

To the Chief Musician. On stringed instruments. A Psalm. A Song.

[1]God be merciful to us and bless us,
And cause His face to shine upon us, Selah
[2]That Your way may be known on earth,
Your salvation among all nations.

[3]Let the peoples praise You, O God;
Let all the peoples praise You.
[4]Oh, let the nations be glad and sing for joy!
For You shall judge the people righteously,
And govern the nations on earth. Selah

[5]Let the peoples praise You, O God;
Let all the peoples praise You.
[6]*Then* the earth shall yield her increase;
God, our own God, shall bless us.
[7]God shall bless us,
And all the ends of the earth shall fear Him.

Psalm 68

The Glory of God in His Goodness to Israel

To the Chief Musician. A Psalm of David. A Song.

[1]Let God arise,
Let His enemies be scattered;
Let those also who hate Him flee before Him.
[2]As smoke is driven away,
So drive *them* away;
As wax melts before the fire,
So let the wicked perish at the presence of God.
[3]But let the righteous be glad;
Let them rejoice before God;
Yes, let them rejoice exceedingly.

[4]Sing to God, sing praises to His name;
Extol Him who rides on the clouds,
By His name YAH,
And rejoice before Him.

[5]A father of the fatherless, a defender of widows,
Is God in His holy habitation.
[6]God sets the solitary in families;
He brings out those who are bound into prosperity;
But the rebellious dwell in a dry *land*.

[7]O God, when You went out before Your people,
When You marched through the wilderness, Selah
[8]The earth shook;
The heavens also dropped *rain* at the presence of God;
Sinai itself *was moved* at the presence of God, the God of Israel.
[9]You, O God, sent a plentiful rain,
Whereby You confirmed Your inheritance,
When it was weary.

[10]Your congregation dwelt in it;
You, O God, provided from Your goodness for the poor.

[11]The Lord gave the word;
Great *was* the company of those who proclaimed *it:*
[12]"Kings of armies flee, they flee,
And she who remains at home divides the spoil.
[13]Though you lie down among the sheepfolds,
You will be like the wings of a dove covered with silver,
And her feathers with yellow gold."
[14]When the Almighty scattered kings in it,
It was *white* as snow in Zalmon.

[15]A mountain of God *is* the mountain of Bashan;
A mountain *of many* peaks *is* the mountain of Bashan.
[16]Why do you fume with envy, you mountains of *many* peaks?
This is the mountain *which* God desires to dwell in;
Yes, the LORD will dwell *in it* forever.

[17]The chariots of God *are* twenty thousand,
Even thousands of thousands;
The Lord is among them *as in* Sinai, in the Holy *Place*.
[18]You have ascended on high,
You have led captivity captive;
You have received gifts among men,
Even *from* the rebellious,
That the LORD God might dwell *there*.

[19]Blessed *be* the Lord,
Who daily loads us *with benefits,*
The God of our salvation! Selah
[20]Our God *is* the God of salvation;
And to GOD the Lord *belong* escapes from death.

[21]But God will wound the head of His enemies,

The hairy scalp of the one who still goes on in his trespasses.
[22]The Lord said, "I will bring back from Bashan,
I will bring *them* back from the depths of the sea,
[23]That your foot may crush *them* in blood,
And the tongues of your dogs *may have* their portion from *your* enemies."

[24]They have seen Your procession, O God,
The procession of my God, my King, into the sanctuary.
[25]The singers went before, the players on instruments *followed* after;
Among *them were* the maidens playing timbrels.
[26]Bless God in the congregations,
The Lord, from the fountain of Israel.
[27]There *is* little Benjamin, their leader,
The princes of Judah *and* their company,
The princes of Zebulun *and* the princes of Naphtali.

[28]Your God has commanded your strength;
Strengthen, O God, what You have done for us.
[29]Because of Your temple at Jerusalem,
Kings will bring presents to You.
[30]Rebuke the beasts of the reeds,
The herd of bulls with the calves of the peoples,
Till everyone submits himself with pieces of silver.
Scatter the peoples *who* delight in war.
[31]Envoys will come out of Egypt;
Ethiopia will quickly stretch out her hands to God.

[32]Sing to God, you kingdoms of the earth;
Oh, sing praises to the Lord, Selah
[33]To Him who rides on the heaven of heavens, *which were* of old!
Indeed, He sends out His voice, a mighty voice.
[34]Ascribe strength to God;

His excellence *is* over Israel,
And His strength *is* in the clouds.
[35]O God, *You are* more awesome than Your holy places.
The God of Israel *is* He who gives strength and power to *His*
people.
Blessed *be* God!

Psalm 69

An Urgent Plea for Help in Trouble

To the Chief Musician. Set to “The Lilies.” *A Psalm* of David.

[1]Save me, O God!
For the waters have come up to *my* neck.
[2]I sink in deep mire,
Where *there is* no standing;
I have come into deep waters,
Where the floods overflow me.
[3]I am weary with my crying;
My throat is dry;
My eyes fail while I wait for my God.

[4]Those who hate me without a cause
Are more than the hairs of my head;
They are mighty who would destroy me,
Being my enemies wrongfully;
Though I have stolen nothing,
I *still* must restore *it*.

[5]O God, You know my foolishness;
And my sins are not hidden from You.
[6]Let not those who wait for You, O Lord GOD of hosts, be ashamed because of me;
Let not those who seek You be confounded because of me, O God of Israel.
[7]Because for Your sake I have borne reproach;
Shame has covered my face.
[8]I have become a stranger to my brothers,
And an alien to my mother’s children;
[9]Because zeal for Your house has eaten me up,
And the reproaches of those who reproach You have fallen on me.

[10]When I wept *and chastened* my soul with fasting,
That became my reproach.
[11]I also made sackcloth my garment;
I became a byword to them.
[12]Those who sit in the gate speak against me,
And I *am* the song of the drunkards.

[13]But as for me, my prayer *is* to You,
O LORD, *in* the acceptable time;
O God, in the multitude of Your mercy,
Hear me in the truth of Your salvation.
[14]Deliver me out of the mire,
And let me not sink;
Let me be delivered from those who hate me,
And out of the deep waters.
[15]Let not the floodwater overflow me,
Nor let the deep swallow me up;
And let not the pit shut its mouth on me.

[16]Hear me, O LORD, for Your lovingkindness *is* good;
Turn to me according to the multitude of Your tender mercies.
[17]And do not hide Your face from Your servant,
For I am in trouble;
Hear me speedily.
[18]Draw near to my soul, *and* redeem it;
Deliver me because of my enemies.

[19]You know my reproach, my shame, and my dishonor;
My adversaries *are* all before You.
[20]Reproach has broken my heart,
And I am full of heaviness;
I looked *for someone* to take pity, but *there was* none;
And for comforters, but I found none.
[21]They also gave me gall for my food,
And for my thirst they gave me vinegar to drink.

[22]Let their table become a snare before them,
And their well-being a trap.
[23]Let their eyes be darkened, so that they do not see;
And make their loins shake continually.
[24]Pour out Your indignation upon them,
And let Your wrathful anger take hold of them.
[25]Let their dwelling place be desolate;
Let no one live in their tents.
[26]For they persecute the *ones* You have struck,
And talk of the grief of those You have wounded.
[27]Add iniquity to their iniquity,
And let them not come into Your righteousness.
[28]Let them be blotted out of the book of the living,
And not be written with the righteous.

[29]But I *am* poor and sorrowful;
Let Your salvation, O God, set me up on high.
[30]I will praise the name of God with a song,
And will magnify Him with thanksgiving.
[31]*This* also shall please the LORD better than an ox *or* bull,
Which has horns and hooves.
[32]The humble shall see *this and* be glad;
And you who seek God, your hearts shall live.
[33]For the LORD hears the poor,
And does not despise His prisoners.

[34]Let heaven and earth praise Him,
The seas and everything that moves in them.
[35]For God will save Zion
And build the cities of Judah,
That they may dwell there and possess it.
[36]Also, the descendants of His servants shall inherit it,
And those who love His name shall dwell in it.

Psalm 70

Prayer for Relief from Adversaries

To the Chief Musician. *A Psalm* of David. To bring to remembrance.

[1]*MAKE haste,* O God, to deliver me!
Make haste to help me, O LORD!

[2]Let them be ashamed and confounded
Who seek my life;
Let them be turned back and confused
Who desire my hurt.
[3]Let them be turned back because of their shame,
Who say, “Aha, aha!”

[4]Let all those who seek You rejoice and be glad in You;
And let those who love Your salvation say continually,
“Let God be magnified!”

[5]But I *am* poor and needy;
Make haste to me, O God!
You *are* my help and my deliverer;
O LORD, do not delay.

Psalm 71

God the Rock of Salvation

[1]In You, O LORD, I put my trust;
Let me never be put to shame.
[2]Deliver me in Your righteousness, and cause me to escape;
Incline Your ear to me, and save me.
[3]Be my strong refuge,
To which I may resort continually;
You have given the commandment to save me,
For You *are* my rock and my fortress.

[4]Deliver me, O my God, out of the hand of the wicked,
Out of the hand of the unrighteous and cruel man.
[5]For You are my hope, O Lord GOD;
You are my trust from my youth.
[6]By You I have been upheld from birth;
You are He who took me out of my mother's womb.
My praise *shall be* continually of You.

[7]I have become as a wonder to many,
But You *are* my strong refuge.
[8]Let my mouth be filled *with* Your praise
And with Your glory all the day.

[9]Do not cast me off in the time of old age;
Do not forsake me when my strength fails.
[10]For my enemies speak against me;
And those who lie in wait for my life take counsel together,
[11]Saying, "God has forsaken him;
Pursue and take him, for *there is* none to deliver *him."*

[12]O God, do not be far from me;
O my God, make haste to help me!
[13]Let them be confounded *and* consumed

Who are adversaries of my life;
Let them be covered *with* reproach and dishonor
Who seek my hurt.

[14]But I will hope continually,
And will praise You yet more and more.
[15]My mouth shall tell of Your righteousness
And Your salvation all the day,
For I do not know *their* limits.
[16]I will go in the strength of the Lord GOD;
I will make mention of Your righteousness, of Yours only.

[17]O God, You have taught me from my youth;
And to this *day* I declare Your wondrous works.
[18]Now also when *I am* old and grayheaded,
O God, do not forsake me,
Until I declare Your strength to *this* generation,
Your power to everyone *who* is to come.

[19]Also Your righteousness, O God, *is* very high,
You who have done great things;
O God, who *is* like You?
[20]*You,* who have shown me great and severe troubles,
Shall revive me again,
And bring me up again from the depths of the earth.
[21]You shall increase my greatness,
And comfort me on every side.

[22]Also with the lute I will praise You—
And Your faithfulness, O my God!
To You I will sing with the harp,
O Holy One of Israel.
[23]My lips shall greatly rejoice when I sing to You,
And my soul, which You have redeemed.
[24]My tongue also shall talk of Your righteousness all the day long;
For they are confounded,

For they are brought to shame
Who seek my hurt.

Psalm 72

Glory and Universality of the Messiah's Reign

A Psalm of Solomon.

[1]Give the king Your judgments, O God,
And Your righteousness to the king's Son.
[2]He will judge Your people with righteousness,
And Your poor with justice.
[3]The mountains will bring peace to the people,
And the little hills, by righteousness.
[4]He will bring justice to the poor of the people;
He will save the children of the needy,
And will break in pieces the oppressor.

[5]They shall fear You
As long as the sun and moon endure,
Throughout all generations.
[6]He shall come down like rain upon the grass before mowing,
Like showers *that* water the earth.
[7]In His days the righteous shall flourish,
And abundance of peace,
Until the moon is no more.

[8]He shall have dominion also from sea to sea,
And from the River to the ends of the earth.
[9]Those who dwell in the wilderness will bow before Him,
And His enemies will lick the dust.
[10]The kings of Tarshish and of the isles
Will bring presents;
The kings of Sheba and Seba
Will offer gifts.
[11]Yes, all kings shall fall down before Him;
All nations shall serve Him.

[12]For He will deliver the needy when he cries,
The poor also, and *him* who has no helper.
[13]He will spare the poor and needy,
And will save the souls of the needy.
[14]He will redeem their life from oppression and violence;
And precious shall be their blood in His sight.

[15]And He shall live;
And the gold of Sheba will be given to Him;
Prayer also will be made for Him continually,
And daily He shall be praised.

[16]There will be an abundance of grain in the earth,
On the top of the mountains;
Its fruit shall wave like Lebanon;
And *those* of the city shall flourish like grass of the earth.

[17]His name shall endure forever;
His name shall continue as long as the sun.
And *men* shall be blessed in Him;
All nations shall call Him blessed.

[18]Blessed *be* the LORD God, the God of Israel,
Who only does wondrous things!
[19]And blessed *be* His glorious name forever!
And let the whole earth be filled *with* His glory.
Amen and Amen.

[20]The prayers of David the son of Jesse are ended.

BOOK THREE

Psalms 73—89

Psalm 73

The Tragedy of the Wicked, and the Blessedness of Trust in God

A Psalm of Asaph.

[1]Truly God *is* good to Israel,
To such as are pure in heart.
[2]But as for me, my feet had almost stumbled;
My steps had nearly slipped.
[3]For I *was* envious of the boastful,
When I saw the prosperity of the wicked.

[4]For *there are* no pangs in their death,
But their strength *is* firm.
[5]They *are* not in trouble *as other* men,
Nor are they plagued like *other* men.
[6]Therefore pride serves as their necklace;
Violence covers them *like* a garment.
[7]Their eyes bulge with abundance;
They have more than heart could wish.
[8]They scoff and speak wickedly *concerning* oppression;
They speak loftily.
[9]They set their mouth against the heavens,
And their tongue walks through the earth.

[10]Therefore his people return here,
And waters of a full *cup* are drained by them.
[11]And they say, “How does God know?
And is there knowledge in the Most High?”
[12]Behold, these *are* the ungodly,
Who are always at ease;

They increase *in* riches.
[13]Surely I have cleansed my heart *in* vain,
And washed my hands in innocence.
[14]For all day long I have been plagued,
And chastened every morning.

[15]If I had said, “I will speak thus,”
Behold, I would have been untrue to the generation of Your children.
[16]When I thought *how* to understand this,
It *was* too painful for me—
[17]Until I went into the sanctuary of God;
Then I understood their end.

[18]Surely You set them in slippery places;
You cast them down to destruction.
[19]Oh, how they are *brought* to desolation, as in a moment!
They are utterly consumed with terrors.
[20]As a dream when *one* awakes,
So, Lord, when You awake,
You shall despise their image.

[21]Thus my heart was grieved,
And I was vexed in my mind.
[22]I *was* so foolish and ignorant;
I was *like* a beast before You.
[23]Nevertheless I *am* continually with You;
You hold *me* by my right hand.
[24]You will guide me with Your counsel,
And afterward receive me *to* glory.

[25]Whom have I in heaven *but You?*
And *there is* none upon earth *that* I desire besides You.
[26]My flesh and my heart fail;
But God *is* the strength of my heart and my portion forever.

[27]For indeed, those who are far from You shall perish;

You have destroyed all those who desert You for harlotry.
[28]But *it is* good for me to draw near to God;
I have put my trust in the Lord GOD,
That I may declare all Your works.

Psalm 74

A Plea for Relief from Oppressors

A Contemplation of Asaph.

[1]O GOD, why have You cast *us* off forever?
Why does Your anger smoke against the sheep of Your pasture?
[2]Remember Your congregation, *which* You have purchased of old,
The tribe of Your inheritance, *which* You have redeemed—
This Mount Zion where You have dwelt.
[3]Lift up Your feet to the perpetual desolations.
The enemy has damaged everything in the sanctuary.
[4]Your enemies roar in the midst of Your meeting place;
They set up their banners *for* signs.
[5]They seem like men who lift up
Axes among the thick trees.
[6]And now they break down its carved work, all at once,
With axes and hammers.
[7]They have set fire to Your sanctuary;
They have defiled the dwelling place of Your name to the ground.
[8]They said in their hearts,
“Let us destroy them altogether.”
They have burned up all the meeting places of God in the land.

[9]We do not see our signs;
There is no longer any prophet;
Nor *is there* any among us who knows how long.
[10]O God, how long will the adversary reproach?
Will the enemy blaspheme Your name forever?
[11]Why do You withdraw Your hand, even Your right hand?
Take it out of Your bosom and destroy *them*.

[12]For God *is* my King from of old,
Working salvation in the midst of the earth.
[13]You divided the sea by Your strength;
You broke the heads of the sea serpents in the waters.
[14]You broke the heads of Leviathan in pieces,
And gave him *as* food to the people inhabiting the wilderness.
[15]You broke open the fountain and the flood;
You dried up mighty rivers.
[16]The day *is* Yours, the night also *is* Yours;
You have prepared the light and the sun.
[17]You have set all the borders of the earth;
You have made summer and winter.

[18]Remember this, *that* the enemy has reproached, O LORD,
And *that* a foolish people has blasphemed Your name.
[19]Oh, do not deliver the life of Your turtledove to the wild beast!
Do not forget the life of Your poor forever.
[20]Have respect to the covenant;
For the dark places of the earth are full of the haunts of cruelty.
[21]Oh, do not let the oppressed return ashamed!
Let the poor and needy praise Your name.

[22]Arise, O God, plead Your own cause;
Remember how the foolish man reproaches You daily.
[23]Do not forget the voice of Your enemies;
The tumult of those who rise up against You increases continually.

Psalm 75

Thanksgiving for God's Righteous Judgment

To the Chief Musician. Set to "Do Not Destroy." A Psalm of Asaph. A Song.

[1]We give thanks to You, O God, we give thanks!
For Your wondrous works declare *that* Your name is near.

[2]"When I choose the proper time,
I will judge uprightly.
[3]The earth and all its inhabitants are dissolved;
I set up its pillars firmly. Selah

[4]"I said to the boastful, 'Do not deal boastfully,'
And to the wicked, 'Do not lift up the horn.
[5]Do not lift up your horn on high;
Do *not* speak with a stiff neck.' "

[6]For exaltation *comes* neither from the east
Nor from the west nor from the south.
[7]But God *is* the Judge:
He puts down one,
And exalts another.
[8]For in the hand of the LORD *there is* a cup,
And the wine is red;
It is fully mixed, and He pours it out;
Surely its dregs shall all the wicked of the earth
Drain *and* drink down.

[9]But I will declare forever,
I will sing praises to the God of Jacob.

[10]"All the horns of the wicked I will also cut off,
But the horns of the righteous shall be exalted."

Psalm 76

The Majesty of God in Judgment

To the Chief Musician. On stringed instruments. A Psalm of Asaph. A Song.

[1]In Judah God *is* known;
His name *is* great in Israel.
[2]In Salem also is His tabernacle,
And His dwelling place in Zion.
[3]There He broke the arrows of the bow,
The shield and sword of battle. Selah

[4]You *are* more glorious and excellent
Than the mountains of prey.
[5]The stouthearted were plundered;
They have sunk into their sleep;
And none of the mighty men have found the use of their hands.
[6]At Your rebuke, O God of Jacob,
Both the chariot and horse were cast into a dead sleep.

[7]You, Yourself, *are* to be feared;
And who may stand in Your presence
When once You are angry?
[8]You caused judgment to be heard from heaven;
The earth feared and was still,
[9]When God arose to judgment,
To deliver all the oppressed of the earth. Selah

[10]Surely the wrath of man shall praise You;
With the remainder of wrath You shall gird Yourself.

[11]Make vows to the LORD your God, and pay *them;*
Let all who are around Him bring presents to Him who ought to be feared.

[12]He shall cut off the spirit of princes;
He is awesome to the kings of the earth.

Psalm 77

The Consoling Memory of God's Redemptive Works

To the Chief Musician. To Jeduthun. A Psalm of Asaph.

[1]I CRIED out to God with my voice—
To God with my voice;
And He gave ear to me.
[2]In the day of my trouble I sought the Lord;
My hand was stretched out in the night without ceasing;
My soul refused to be comforted.
[3]I remembered God, and was troubled;
I complained, and my spirit was overwhelmed. Selah

[4]You hold my eyelids *open;*
I am so troubled that I cannot speak.
[5]I have considered the days of old,
The years of ancient times.
[6]I call to remembrance my song in the night;
I meditate within my heart,
And my spirit makes diligent search.

[7]Will the Lord cast off forever?
And will He be favorable no more?
[8]Has His mercy ceased forever?
Has *His* promise failed forevermore?
[9]Has God forgotten to be gracious?
Has He in anger shut up His tender mercies? Selah

[10]And I said, "This *is* my anguish;
But I will remember the years of the right hand of the Most High."
[11]I will remember the works of the LORD;
Surely I will remember Your wonders of old.
[12]I will also meditate on all Your work,

And talk of Your deeds.
[13]Your way, O God, *is* in the sanctuary;
Who *is* so great a God as *our* God?
[14]You *are* the God who does wonders;
You have declared Your strength among the peoples.
[15]You have with *Your* arm redeemed Your people,
The sons of Jacob and Joseph. Selah

[16]The waters saw You, O God;
The waters saw You, they were afraid;
The depths also trembled.
[17]The clouds poured out water;
The skies sent out a sound;
Your arrows also flashed about.
[18]The voice of Your thunder *was* in the whirlwind;
The lightnings lit up the world;
The earth trembled and shook.
[19]Your way *was* in the sea,
Your path in the great waters,
And Your footsteps were not known.
[20]You led Your people like a flock
By the hand of Moses and Aaron.

Psalm 78

God’s Kindness to Rebellious Israel

A Contemplation of Asaph.

[1]Give ear, O my people, *to* my law;
Incline your ears to the words of my mouth.
[2]I will open my mouth in a parable;
I will utter dark sayings of old,
[3]Which we have heard and known,
And our fathers have told us.
[4]We will not hide *them* from their children,
Telling to the generation to come the praises of the LORD,
And His strength and His wonderful works that He has done.

[5]For He established a testimony in Jacob,
And appointed a law in Israel,
Which He commanded our fathers,
That they should make them known to their children;
[6]That the generation to come might know *them,*
The children *who* would be born,
That they may arise and declare *them* to their children,
[7]That they may set their hope in God,
And not forget the works of God,
But keep His commandments;
[8]And may not be like their fathers,
A stubborn and rebellious generation,
A generation *that* did not set its heart aright,
And whose spirit was not faithful to God.

[9]The children of Ephraim, *being* armed *and* carrying bows,
Turned back in the day of battle.
[10]They did not keep the covenant of God;
They refused to walk in His law,
[11]And forgot His works

And His wonders that He had shown them.

[12]Marvelous things He did in the sight of their fathers,
In the land of Egypt, *in* the field of Zoan.
[13]He divided the sea and caused them to pass through;
And He made the waters stand up like a heap.
[14]In the daytime also He led them with the cloud,
And all the night with a light of fire.
[15]He split the rocks in the wilderness,
And gave *them* drink in abundance like the depths.
[16]He also brought streams out of the rock,
And caused waters to run down like rivers.

[17]But they sinned even more against Him
By rebelling against the Most High in the wilderness.
[18]And they tested God in their heart
By asking for the food of their fancy.
[19]Yes, they spoke against God:
They said, “Can God prepare a table in the wilderness?
[20]Behold, He struck the rock,
So that the waters gushed out,
And the streams overflowed.
Can He give bread also?
Can He provide meat for His people?”

[21]Therefore the LORD heard *this* and was furious;
So a fire was kindled against Jacob,
And anger also came up against Israel,
[22]Because they did not believe in God,
And did not trust in His salvation.
[23]Yet He had commanded the clouds above,
And opened the doors of heaven,
[24]Had rained down manna on them to eat,
And given them of the bread of heaven.
[25]Men ate angels’ food;
He sent them food to the full.

[26]He caused an east wind to blow in the heavens;
And by His power He brought in the south wind.
[27]He also rained meat on them like the dust,
Feathered fowl like the sand of the seas;
[28]And He let *them* fall in the midst of their camp,
All around their dwellings.
[29]So they ate and were well filled,
For He gave them their own desire.
[30]They were not deprived of their craving;
But while their food *was* still in their mouths,
[31]The wrath of God came against them,
And slew the stoutest of them,
And struck down the choice *men* of Israel.

[32]In spite of this they still sinned,
And did not believe in His wondrous works.
[33]Therefore their days He consumed in futility,
And their years in fear.

[34]When He slew them, then they sought Him;
And they returned and sought earnestly for God.
[35]Then they remembered that God *was* their rock,
And the Most High God their Redeemer.
[36]Nevertheless they flattered Him with their mouth,
And they lied to Him with their tongue;
[37]For their heart was not steadfast with Him,
Nor were they faithful in His covenant.
[38]But He, *being* full of compassion, forgave *their* iniquity,
And did not destroy *them*.
Yes, many a time He turned His anger away,
And did not stir up all His wrath;
[39]For He remembered that they *were but* flesh,
A breath that passes away and does not come again.

[40]How often they provoked Him in the wilderness,
And grieved Him in the desert!

[41]Yes, again and again they tempted God,
And limited the Holy One of Israel.
[42]They did not remember His power:
The day when He redeemed them from the enemy,
[43]When He worked His signs in Egypt,
And His wonders in the field of Zoan;
[44]Turned their rivers into blood,
And their streams, that they could not drink.
[45]He sent swarms of flies among them, which devoured them,
And frogs, which destroyed them.
[46]He also gave their crops to the caterpillar,
And their labor to the locust.
[47]He destroyed their vines with hail,
And their sycamore trees with frost.
[48]He also gave up their cattle to the hail,
And their flocks to fiery lightning.
[49]He cast on them the fierceness of His anger,
Wrath, indignation, and trouble,
By sending angels of destruction *among them*.
[50]He made a path for His anger;
He did not spare their soul from death,
But gave their life over to the plague,
[51]And destroyed all the firstborn in Egypt,
The first of *their* strength in the tents of Ham.
[52]But He made His own people go forth like sheep,
And guided them in the wilderness like a flock;
[53]And He led them on safely, so that they did not fear;
But the sea overwhelmed their enemies.
[54]And He brought them to His holy border,
This mountain *which* His right hand had acquired.
[55]He also drove out the nations before them,
Allotted them an inheritance by survey,
And made the tribes of Israel dwell in their tents.

[56]Yet they tested and provoked the Most High God,
And did not keep His testimonies,
[57]But turned back and acted unfaithfully like their fathers;
They were turned aside like a deceitful bow.
[58]For they provoked Him to anger with their high places,
And moved Him to jealousy with their carved images.
[59]When God heard *this,* He was furious,
And greatly abhorred Israel,
[60]So that He forsook the tabernacle of Shiloh,
The tent He had placed among men,
[61]And delivered His strength into captivity,
And His glory into the enemy's hand.
[62]He also gave His people over to the sword,
And was furious with His inheritance.
[63]The fire consumed their young men,
And their maidens were not given in marriage.
[64]Their priests fell by the sword,
And their widows made no lamentation.

[65]Then the Lord awoke as *from* sleep,
Like a mighty man who shouts because of wine.
[66]And He beat back His enemies;
He put them to a perpetual reproach.

[67]Moreover He rejected the tent of Joseph,
And did not choose the tribe of Ephraim,
[68]But chose the tribe of Judah,
Mount Zion which He loved.
[69]And He built His sanctuary like the heights,
Like the earth which He has established forever.
[70]He also chose David His servant,
And took him from the sheepfolds;
[71]From following the ewes that had young He brought him,
To shepherd Jacob His people,
And Israel His inheritance.

[72]So he shepherded them according to the integrity of his heart,
And guided them by the skillfulness of his hands.

Psalm 79

A Dirge and a Prayer for Israel, Destroyed by Enemies

A Psalm of Asaph.

[1]O GOD, the nations have come into Your inheritance;
Your holy temple they have defiled;
They have laid Jerusalem in heaps.
[2]The dead bodies of Your servants
They have given *as* food for the birds of the heavens,
The flesh of Your saints to the beasts of the earth.
[3]Their blood they have shed like water all around Jerusalem,
And *there was* no one to bury *them*.
[4]We have become a reproach to our neighbors,
A scorn and derision to those who are around us.

[5]How long, LORD?
Will You be angry forever?
Will Your jealousy burn like fire?
[6]Pour out Your wrath on the nations that do not know You,
And on the kingdoms that do not call on Your name.
[7]For they have devoured Jacob,
And laid waste his dwelling place.

[8]Oh, do not remember former iniquities against us!
Let Your tender mercies come speedily to meet us,
For we have been brought very low.
[9]Help us, O God of our salvation,
For the glory of Your name;
And deliver us, and provide atonement for our sins,
For Your name's sake!
[10]Why should the nations say,
"Where *is* their God?"
Let there be known among the nations in our sight

The avenging of the blood of Your servants *which has been* shed.

[11]Let the groaning of the prisoner come before You;
According to the greatness of Your power
Preserve those who are appointed to die;
[12]And return to our neighbors sevenfold into their bosom
Their reproach with which they have reproached You, O Lord.

[13]So we, Your people and sheep of Your pasture,
Will give You thanks forever;
We will show forth Your praise to all generations.

Psalm 80

Prayer for Israel’s Restoration

To the Chief Musician. Set to “The Lilies.” A Testimony of Asaph. A Psalm.

[1]Give ear, O Shepherd of Israel,
You who lead Joseph like a flock;
You who dwell *between* the cherubim, shine forth!
[2]Before Ephraim, Benjamin, and Manasseh,
Stir up Your strength,
And come *and* save us!

[3]Restore us, O God;
Cause Your face to shine,
And we shall be saved!

[4]O LORD God of hosts,
How long will You be angry
Against the prayer of Your people?
[5]You have fed them with the bread of tears,
And given them tears to drink in great measure.
[6]You have made us a strife to our neighbors,
And our enemies laugh among themselves.

[7]Restore us, O God of hosts;
Cause Your face to shine,
And we shall be saved!

[8]You have brought a vine out of Egypt;
You have cast out the nations, and planted it.
[9]You prepared *room* for it,
And caused it to take deep root,
And it filled the land.
[10]The hills were covered with its shadow,
And the mighty cedars with its boughs.

[11]She sent out her boughs to the Sea,
And her branches to the River.

[12]Why have You broken down her hedges,
So that all who pass by the way pluck her *fruit?*
[13]The boar out of the woods uproots it,
And the wild beast of the field devours it.

[14]Return, we beseech You, O God of hosts;
Look down from heaven and see,
And visit this vine
[15]And the vineyard which Your right hand has planted,
And the branch *that* You made strong for Yourself.
[16]*It is* burned with fire, *it is* cut down;
They perish at the rebuke of Your countenance.
[17]Let Your hand be upon the man of Your right hand,
Upon the son of man *whom* You made strong for Yourself.
[18]Then we will not turn back from You;
Revive us, and we will call upon Your name.

[19]Restore us, O LORD God of hosts;
Cause Your face to shine,
And we shall be saved!

Psalm 81

An Appeal for Israel's Repentance

To the Chief Musician. On an instrument of Gath. *A Psalm* of Asaph.

[1]Sing aloud to God our strength;
Make a joyful shout to the God of Jacob.
[2]Raise a song and strike the timbrel,
The pleasant harp with the lute.

[3]Blow the trumpet at the time of the New Moon,
At the full moon, on our solemn feast day.
[4]For this *is* a statute for Israel,
A law of the God of Jacob.
[5]This He established in Joseph *as* a testimony,
When He went throughout the land of Egypt,
Where I heard a language I did not understand.

[6]"I removed his shoulder from the burden;
His hands were freed from the baskets.
[7]You called in trouble, and I delivered you;
I answered you in the secret place of thunder;
I tested you at the waters of Meribah. Selah

[8]"Hear, O My people, and I will admonish you!
O Israel, if you will listen to Me!
[9]There shall be no foreign god among you;
Nor shall you worship any foreign god.
[10]I *am* the LORD your God,
Who brought you out of the land of Egypt;
Open your mouth wide, and I will fill it.

[11]"But My people would not heed My voice,
And Israel would *have* none of Me.
[12]So I gave them over to their own stubborn heart,
To walk in their own counsels.

[13]“Oh, that My people would listen to Me,
That Israel would walk in My ways!
[14]I would soon subdue their enemies,
And turn My hand against their adversaries.
[15]The haters of the LORD would pretend submission to Him,
But their fate would endure forever.
[16]He would have fed them also with the finest of wheat;
And with honey from the rock I would have satisfied you.”

Psalm 82

A Plea for Justice

A Psalm of Asaph.

[1]God stands in the congregation of the mighty;
He judges among the gods.
[2]How long will you judge unjustly,
And show partiality to the wicked? Selah
[3]Defend the poor and fatherless;
Do justice to the afflicted and needy.
[4]Deliver the poor and needy;
Free *them* from the hand of the wicked.

[5]They do not know, nor do they understand;
They walk about in darkness;
All the foundations of the earth are unstable.

[6]I said, "You *are* gods,
And all of you *are* children of the Most High.
[7]But you shall die like men,
And fall like one of the princes."

[8]Arise, O God, judge the earth;
For You shall inherit all nations.

Psalm 83

Prayer to Frustrate Conspiracy Against Israel

A Song. A Psalm of Asaph.

[1]Do not keep silent, O God!
Do not hold Your peace,
And do not be still, O God!
[2]For behold, Your enemies make a tumult;
And those who hate You have lifted up their head.
[3]They have taken crafty counsel against Your people,
And consulted together against Your sheltered ones.
[4]They have said, “Come, and let us cut them off from *being* a nation,
That the name of Israel may be remembered no more.”

[5]For they have consulted together with one consent;
They form a confederacy against You:
[6]The tents of Edom and the Ishmaelites;
Moab and the Hagrites;
[7]Gebal, Ammon, and Amalek;
Philistia with the inhabitants of Tyre;
[8]Assyria also has joined with them;
They have helped the children of Lot. Selah

[9]Deal with them as *with* Midian,
As *with* Sisera,
As *with* Jabin at the Brook Kishon,
[10]Who perished at En Dor,
Who became *as* refuse on the earth.
[11]Make their nobles like Oreb and like Zeeb,
Yes, all their princes like Zebah and Zalmunna,
[12]Who said, “Let us take for ourselves
The pastures of God for a possession.”

[13]O my God, make them like the whirling dust,
Like the chaff before the wind!
[14]As the fire burns the woods,
And as the flame sets the mountains on fire,
[15]So pursue them with Your tempest,
And frighten them with Your storm.
[16]Fill their faces with shame,
That they may seek Your name, O LORD.
[17]Let them be confounded and dismayed forever;
Yes, let them be put to shame and perish,
[18]That they may know that You, whose name alone *is* the LORD,
Are the Most High over all the earth.

Psalm 84

The Blessedness of Dwelling in the House of God

To the Chief Musician. On an instrument of Gath. A Psalm of the sons of Korah.

[1]How lovely *is* Your tabernacle,
O LORD of hosts!
[2]My soul longs, yes, even faints
For the courts of the LORD;
My heart and my flesh cry out for the living God.

[3]Even the sparrow has found a home,
And the swallow a nest for herself,
Where she may lay her young—
Even Your altars, O LORD of hosts,
My King and my God.
[4]Blessed *are* those who dwell in Your house;
They will still be praising You. Selah

[5]Blessed *is* the man whose strength *is* in You,
Whose heart *is* set on pilgrimage.
[6]*As they* pass through the Valley of Baca,
They make it a spring;
The rain also covers it with pools.
[7]They go from strength to strength;
Each one appears before God in Zion.

[8]O LORD God of hosts, hear my prayer;
Give ear, O God of Jacob! Selah
[9]O God, behold our shield,
And look upon the face of Your anointed.

[10]For a day in Your courts *is* better than a thousand.
I would rather be a doorkeeper in the house of my God
Than dwell in the tents of wickedness.

[11]For the LORD God *is* a sun and shield;
The LORD will give grace and glory;
No good *thing* will He withhold
From those who walk uprightly.

[12]O LORD of hosts,
Blessed *is* the man who trusts in You!

Psalm 85

Prayer that the LORD Will Restore Favor to the Land

To the Chief Musician. A Psalm of the sons of Korah.

[1]LORD, You have been favorable to Your land;
You have brought back the captivity of Jacob.
[2]You have forgiven the iniquity of Your people;
You have covered all their sin. Selah
[3]You have taken away all Your wrath;
You have turned from the fierceness of Your anger.

[4]Restore us, O God of our salvation,
And cause Your anger toward us to cease.
[5]Will You be angry with us forever?
Will You prolong Your anger to all generations?
[6]Will You not revive us again,
That Your people may rejoice in You?
[7]Show us Your mercy, LORD,
And grant us Your salvation.

[8]I will hear what God the LORD will speak,
For He will speak peace
To His people and to His saints;
But let them not turn back to folly.
[9]Surely His salvation *is* near to those who fear Him,
That glory may dwell in our land.

[10]Mercy and truth have met together;
Righteousness and peace have kissed.
[11]Truth shall spring out of the earth,
And righteousness shall look down from heaven.
[12]Yes, the LORD will give *what is* good;
And our land will yield its increase.
[13]Righteousness will go before Him,

And shall make His footsteps *our* pathway.

Psalm 86

Prayer for Mercy, with Meditation on the Excellencies of the LORD

A Prayer of David.

[1]Bow down Your ear, O LORD, hear me;
For I *am* poor and needy.
[2]Preserve my life, for I *am* holy;
You are my God;
Save Your servant who trusts in You!
[3]Be merciful to me, O Lord,
For I cry to You all day long.
[4]Rejoice the soul of Your servant,
For to You, O Lord, I lift up my soul.
[5]For You, Lord, *are* good, and ready to forgive,
And abundant in mercy to all those who call upon You.

[6]Give ear, O LORD, to my prayer;
And attend to the voice of my supplications.
[7]In the day of my trouble I will call upon You,
For You will answer me.

[8]Among the gods *there is* none like You, O Lord;
Nor *are there any works* like Your works.
[9]All nations whom You have made
Shall come and worship before You, O Lord,
And shall glorify Your name.
[10]For You *are* great, and do wondrous things;
You alone *are* God.

[11]Teach me Your way, O LORD;
I will walk in Your truth;
Unite my heart to fear Your name.
[12]I will praise You, O Lord my God, with all my heart,
And I will glorify Your name forevermore.

[13]For great *is* Your mercy toward me,
And You have delivered my soul from the depths of Sheol.

[14]O God, the proud have risen against me,
And a mob of violent *men* have sought my life,
And have not set You before them.
[15]But You, O Lord, *are* a God full of compassion, and gracious,
Longsuffering and abundant in mercy and truth.

[16]Oh, turn to me, and have mercy on me!
Give Your strength to Your servant,
And save the son of Your maidservant.
[17]Show me a sign for good,
That those who hate me may see *it* and be ashamed,
Because You, LORD, have helped me and comforted me.

Psalm 87

The Glories of the City of God

A Psalm of the sons of Korah. A Song.

[1]His foundation *is* in the holy mountains.
[2]The LORD loves the gates of Zion
More than all the dwellings of Jacob.
[3]Glorious things are spoken of you,
O city of God! Selah

[4]"I will make mention of Rahab and Babylon to those who know Me;
Behold, O Philistia and Tyre, with Ethiopia:
'This *one* was born there.' "

[5]And of Zion it will be said,
"This *one* and that *one* were born in her;
And the Most High Himself shall establish her."
[6]The LORD will record,
When He registers the peoples:
"This *one* was born there." Selah

[7]Both the singers and the players on instruments *say,*
"All my springs *are* in you."

Psalm 88

A Prayer for Help in Despondency

A Song. A Psalm of the sons of Korah. To the Chief Musician. Set to "Mahalath Leannoth." A Contemplation of Heman the Ezrahite.

[1]O LORD, God of my salvation,
I have cried out day and night before You.
[2]Let my prayer come before You;
Incline Your ear to my cry.

[3]For my soul is full of troubles,
And my life draws near to the grave.
[4]I am counted with those who go down to the pit;
I am like a man *who has* no strength,
[5]Adrift among the dead,
Like the slain who lie in the grave,
Whom You remember no more,
And who are cut off from Your hand.

[6]You have laid me in the lowest pit,
In darkness, in the depths.
[7]Your wrath lies heavy upon me,
And You have afflicted *me* with all Your waves. Selah
[8]You have put away my acquaintances far from me;
You have made me an abomination to them;
I am shut up, and I cannot get out;
[9]My eye wastes away because of affliction.
LORD, I have called daily upon You;
I have stretched out my hands to You.
[10]Will You work wonders for the dead?
Shall the dead arise *and* praise You? Selah
[11]Shall Your lovingkindness be declared in the grave?
Or Your faithfulness in the place of destruction?
[12]Shall Your wonders be known in the dark?

And Your righteousness in the land of forgetfulness?

[13]But to You I have cried out, O LORD,
And in the morning my prayer comes before You.
[14]LORD, why do You cast off my soul?
Why do You hide Your face from me?
[15]I *have been* afflicted and ready to die from *my* youth;
I suffer Your terrors;
I am distraught.
[16]Your fierce wrath has gone over me;
Your terrors have cut me off.
[17]They came around me all day long like water;
They engulfed me altogether.
[18]Loved one and friend You have put far from me,
And my acquaintances into darkness.

Psalm 89

Remembering the Covenant with David, and Sorrow for Lost Blessings

A Contemplation of Ethan the Ezrahite.

[1]I WILL sing of the mercies of the LORD forever;
With my mouth will I make known Your faithfulness to all generations.
[2]For I have said, "Mercy shall be built up forever;
Your faithfulness You shall establish in the very heavens."

[3]"I have made a covenant with My chosen,
I have sworn to My servant David:
[4]'Your seed I will establish forever,
And build up your throne to all generations.' " Selah

[5]And the heavens will praise Your wonders, O LORD;
Your faithfulness also in the assembly of the saints.
[6]For who in the heavens can be compared to the LORD?
Who among the sons of the mighty can be likened to the LORD?
[7]God is greatly to be feared in the assembly of the saints,
And to be held in reverence by all *those* around Him.
[8]O LORD God of hosts,
Who *is* mighty like You, O LORD?
Your faithfulness also surrounds You.
[9]You rule the raging of the sea;
When its waves rise, You still them.
[10]You have broken Rahab in pieces, as one who is slain;
You have scattered Your enemies with Your mighty arm.

[11]The heavens *are* Yours, the earth also *is* Yours;
The world and all its fullness, You have founded them.
[12]The north and the south, You have created them;

Tabor and Hermon rejoice in Your name.
[13]You have a mighty arm;
Strong is Your hand, *and* high is Your right hand.
[14]Righteousness and justice *are* the foundation of Your throne;
Mercy and truth go before Your face.
[15]Blessed *are* the people who know the joyful sound!
They walk, O LORD, in the light of Your countenance.
[16]In Your name they rejoice all day long,
And in Your righteousness they are exalted.
[17]For You *are* the glory of their strength,
And in Your favor our horn is exalted.
[18]For our shield *belongs* to the LORD,
And our king to the Holy One of Israel.

[19]Then You spoke in a vision to Your holy one,
And said: "I have given help to *one who is* mighty;
I have exalted one chosen from the people.
[20]I have found My servant David;
With My holy oil I have anointed him,
[21]With whom My hand shall be established;
Also My arm shall strengthen him.
[22]The enemy shall not outwit him,
Nor the son of wickedness afflict him.
[23]I will beat down his foes before his face,
And plague those who hate him.

[24]"But My faithfulness and My mercy *shall be* with him,
And in My name his horn shall be exalted.
[25]Also I will set his hand over the sea,
And his right hand over the rivers.
[26]He shall cry to Me, 'You *are* my Father,
My God, and the rock of my salvation.'
[27]Also I will make him *My* firstborn,
The highest of the kings of the earth.
[28]My mercy I will keep for him forever,

And My covenant shall stand firm with him.
[29]His seed also I will make *to endure* forever,
And his throne as the days of heaven.

[30]“If his sons forsake My law
And do not walk in My judgments,
[31]If they break My statutes
And do not keep My commandments,
[32]Then I will punish their transgression with the rod,
And their iniquity with stripes.
[33]Nevertheless My lovingkindness I will not utterly take from him,
Nor allow My faithfulness to fail.
[34]My covenant I will not break,
Nor alter the word that has gone out of My lips.
[35]Once I have sworn by My holiness;
I will not lie to David:
[36]His seed shall endure forever,
And his throne as the sun before Me;
[37]It shall be established forever like the moon,
Even *like* the faithful witness in the sky.” Selah

[38]But You have cast off and abhorred,
You have been furious with Your anointed.
[39]You have renounced the covenant of Your servant;
You have profaned his crown *by casting it* to the ground.
[40]You have broken down all his hedges;
You have brought his strongholds to ruin.
[41]All who pass by the way plunder him;
He is a reproach to his neighbors.
[42]You have exalted the right hand of his adversaries;
You have made all his enemies rejoice.
[43]You have also turned back the edge of his sword,
And have not sustained him in the battle.
[44]You have made his glory cease,
And cast his throne down to the ground.

[45]The days of his youth You have shortened;
You have covered him with shame. Selah

[46]How long, LORD?
Will You hide Yourself forever?
Will Your wrath burn like fire?
[47]Remember how short my time is;
For what futility have You created all the children of men?
[48]What man can live and not see death?
Can he deliver his life from the power of the grave? Selah

[49]Lord, where *are* Your former lovingkindnesses,
Which You swore to David in Your truth?
[50]Remember, Lord, the reproach of Your servants—
How I bear in my bosom *the reproach of* all the many peoples,
[51]With which Your enemies have reproached, O LORD,
With which they have reproached the footsteps of Your anointed.

[52]Blessed *be* the LORD forevermore!
Amen and Amen.

BOOK FOUR

Psalms 90—106

Psalm 90

The Eternity of God, and Man's Frailty

A Prayer of Moses the man of God.

[1]Lord, You have been our dwelling place in all generations.
[2]Before the mountains were brought forth,
Or ever You had formed the earth and the world,
Even from everlasting to everlasting, You *are* God.

[3]You turn man to destruction,
And say, “Return, O children of men.”
[4]For a thousand years in Your sight
Are like yesterday when it is past,
And *like* a watch in the night.
[5]You carry them away *like* a flood;
They are like a sleep.
In the morning they are like grass *which* grows up:
[6]In the morning it flourishes and grows up;
In the evening it is cut down and withers.

[7]For we have been consumed by Your anger,
And by Your wrath we are terrified.
[8]You have set our iniquities before You,
Our secret *sins* in the light of Your countenance.
[9]For all our days have passed away in Your wrath;
We finish our years like a sigh.
[10]The days of our lives *are* seventy years;
And if by reason of strength *they are* eighty years,
Yet their boast *is* only labor and sorrow;
For it is soon cut off, and we fly away.

[11]Who knows the power of Your anger?
For as the fear of You, *so is* Your wrath.
[12]So teach *us* to number our days,
That we may gain a heart of wisdom.

[13]Return, O LORD!
How long?
And have compassion on Your servants.
[14]Oh, satisfy us early with Your mercy,
That we may rejoice and be glad all our days!
[15]Make us glad according to the days *in which* You have afflicted us,
The years *in which* we have seen evil.
[16]Let Your work appear to Your servants,
And Your glory to their children.
[17]And let the beauty of the LORD our God be upon us,
And establish the work of our hands for us;
Yes, establish the work of our hands.

Psalm 91

Safety of Abiding in the Presence of God

[1]He who dwells in the secret place of the Most High
Shall abide under the shadow of the Almighty.
[2]I will say of the LORD, "*He is* my refuge and my fortress;
My God, in Him I will trust."

[3]Surely He shall deliver you from the snare of the fowler
And from the perilous pestilence.
[4]He shall cover you with His feathers,
And under His wings you shall take refuge;
His truth *shall be your* shield and buckler.
[5]You shall not be afraid of the terror by night,
Nor of the arrow *that* flies by day,
[6]*Nor* of the pestilence *that* walks in darkness,
Nor of the destruction *that* lays waste at noonday.

[7]A thousand may fall at your side,
And ten thousand at your right hand;
But it shall not come near you.
[8]Only with your eyes shall you look,
And see the reward of the wicked.

[9]Because you have made the LORD, *who is* my refuge,
Even the Most High, your dwelling place,
[10]No evil shall befall you,
Nor shall any plague come near your dwelling;
[11]For He shall give His angels charge over you,
To keep you in all your ways.
[12]In *their* hands they shall bear you up,
Lest you dash your foot against a stone.
[13]You shall tread upon the lion and the cobra,
The young lion and the serpent you shall trample underfoot.

[14]“Because he has set his love upon Me, therefore I will deliver him;
I will set him on high, because he has known My name.
[15]He shall call upon Me, and I will answer him;
I *will be* with him in trouble;
I will deliver him and honor him.
[16]With long life I will satisfy him,
And show him My salvation.”

Psalm 92

Praise to the LORD for His Love and Faithfulness

A Psalm. A Song for the Sabbath day.

[1]*IT is* good to give thanks to the LORD,
And to sing praises to Your name, O Most High;
[2]To declare Your lovingkindness in the morning,
And Your faithfulness every night,
[3]On an instrument of ten strings,
On the lute,
And on the harp,
With harmonious sound.
[4]For You, LORD, have made me glad through Your work;
I will triumph in the works of Your hands.

[5]O LORD, how great are Your works!
Your thoughts are very deep.
[6]A senseless man does not know,
Nor does a fool understand this.
[7]When the wicked spring up like grass,
And when all the workers of iniquity flourish,
It is that they may be destroyed forever.

[8]But You, LORD, *are* on high forevermore.
[9]For behold, Your enemies, O LORD,
For behold, Your enemies shall perish;
All the workers of iniquity shall be scattered.

[10]But my horn You have exalted like a wild ox;
I have been anointed with fresh oil.
[11]My eye also has seen *my desire* on my enemies;
My ears hear *my desire* on the wicked
Who rise up against me.

[12]The righteous shall flourish like a palm tree,

He shall grow like a cedar in Lebanon.
[13]Those who are planted in the house of the LORD
Shall flourish in the courts of our God.
[14]They shall still bear fruit in old age;
They shall be fresh and flourishing,
[15]To declare that the LORD is upright;
He is my rock, and *there is* no unrighteousness in Him.

Psalm 93

The Eternal Reign of the LORD

[1]The LORD reigns, He is clothed with majesty;
The LORD is clothed,
He has girded Himself with strength.
Surely the world is established, so that it cannot be moved.
[2]Your throne *is* established from of old;
You *are* from everlasting.

[3]The floods have lifted up, O LORD,
The floods have lifted up their voice;
The floods lift up their waves.
[4]The LORD on high *is* mightier
Than the noise of many waters,
Than the mighty waves of the sea.

[5]Your testimonies are very sure;
Holiness adorns Your house,
O LORD, forever.

Psalm 94

God the Refuge of the Righteous

[1]O LORD God, to whom vengeance belongs—
O God, to whom vengeance belongs, shine forth!
[2]Rise up, O Judge of the earth;
Render punishment to the proud.
[3]LORD, how long will the wicked,
How long will the wicked triumph?

[4]They utter speech, *and* speak insolent things;
All the workers of iniquity boast in themselves.
[5]They break in pieces Your people, O LORD,
And afflict Your heritage.
[6]They slay the widow and the stranger,
And murder the fatherless.
[7]Yet they say, “The LORD does not see,
Nor does the God of Jacob understand.”

[8]Understand, you senseless among the people;
And *you* fools, when will you be wise?
[9]He who planted the ear, shall He not hear?
He who formed the eye, shall He not see?
[10]He who instructs the nations, shall He not correct,
He who teaches man knowledge?
[11]The LORD knows the thoughts of man,
That they *are* futile.

[12]Blessed *is* the man whom You instruct, O LORD,
And teach out of Your law,
[13]That You may give him rest from the days of adversity,
Until the pit is dug for the wicked.
[14]For the LORD will not cast off His people,
Nor will He forsake His inheritance.
[15]But judgment will return to righteousness,

And all the upright in heart will follow it.

[16]Who will rise up for me against the evildoers?
Who will stand up for me against the workers of iniquity?
[17]Unless the LORD *had been* my help,
My soul would soon have settled in silence.
[18]If I say, “My foot slips,”
Your mercy, O LORD, will hold me up.
[19]In the multitude of my anxieties within me,
Your comforts delight my soul.

[20]Shall the throne of iniquity, which devises evil by law,
Have fellowship with You?
[21]They gather together against the life of the righteous,
And condemn innocent blood.
[22]But the LORD has been my defense,
And my God the rock of my refuge.
[23]He has brought on them their own iniquity,
And shall cut them off in their own wickedness;
The LORD our God shall cut them off.

Psalm 95

A Call to Worship and Obedience

[1]Oh come, let us sing to the LORD!
Let us shout joyfully to the Rock of our salvation.
[2]Let us come before His presence with thanksgiving;
Let us shout joyfully to Him with psalms.
[3]For the LORD *is* the great God,
And the great King above all gods.
[4]In His hand *are* the deep places of the earth;
The heights of the hills *are* His also.
[5]The sea *is* His, for He made it;
And His hands formed the dry *land*.

[6]Oh come, let us worship and bow down;
Let us kneel before the LORD our Maker.
[7]For He *is* our God,
And we *are* the people of His pasture,
And the sheep of His hand.
Today, if you will hear His voice:
[8]"Do not harden your hearts, as in the rebellion,
As *in* the day of trial in the wilderness,
[9]When your fathers tested Me;
They tried Me, though they saw My work.
[10]For forty years I was grieved with *that* generation,
And said, 'It *is* a people who go astray in their hearts,
And they do not know My ways.'
[11]So I swore in My wrath,
'They shall not enter My rest.' "

Psalm 96

A Song of Praise to God Coming in Judgment

[1]Oh, sing to the LORD a new song!
Sing to the LORD, all the earth.
[2]Sing to the LORD, bless His name;
Proclaim the good news of His salvation from day to day.
[3]Declare His glory among the nations,
His wonders among all peoples.

[4]For the LORD *is* great and greatly to be praised;
He *is* to be feared above all gods.
[5]For all the gods of the peoples *are* idols,
But the LORD made the heavens.
[6]Honor and majesty *are* before Him;
Strength and beauty *are* in His sanctuary.

[7]Give to the LORD, O families of the peoples,
Give to the LORD glory and strength.
[8]Give to the LORD the glory *due* His name;
Bring an offering, and come into His courts.
[9]Oh, worship the LORD in the beauty of holiness!
Tremble before Him, all the earth.

[10]Say among the nations, "The LORD reigns;
The world also is firmly established,
It shall not be moved;
He shall judge the peoples righteously."

[11]Let the heavens rejoice, and let the earth be glad;
Let the sea roar, and all its fullness;
[12]Let the field be joyful, and all that *is* in it.
Then all the trees of the woods will rejoice
  [13]before the LORD.
For He is coming, for He is coming to judge the earth.

He shall judge the world with righteousness,
And the peoples with His truth.

Psalm 97

A Song of Praise to the Sovereign LORD

[1]The LORD reigns;
Let the earth rejoice;
Let the multitude of isles be glad!

[2]Clouds and darkness surround Him;
Righteousness and justice *are* the foundation of His throne.
[3]A fire goes before Him,
And burns up His enemies round about.
[4]His lightnings light the world;
The earth sees and trembles.
[5]The mountains melt like wax at the presence of the LORD,
At the presence of the Lord of the whole earth.
[6]The heavens declare His righteousness,
And all the peoples see His glory.

[7]Let all be put to shame who serve carved images,
Who boast of idols.
Worship Him, all *you* gods.
[8]Zion hears and is glad,
And the daughters of Judah rejoice
Because of Your judgments, O LORD.
[9]For You, LORD, *are* most high above all the earth;
You are exalted far above all gods.

[10]You who love the LORD, hate evil!
He preserves the souls of His saints;
He delivers them out of the hand of the wicked.
[11]Light is sown for the righteous,
And gladness for the upright in heart.
[12]Rejoice in the LORD, you righteous,
And give thanks at the remembrance of His holy name.

Psalm 98

A Song of Praise to the LORD for His Salvation and Judgment

A Psalm.

[1]Oh, sing to the LORD a new song!
For He has done marvelous things;
His right hand and His holy arm have gained Him the victory.
[2]The LORD has made known His salvation;
His righteousness He has revealed in the sight of the nations.
[3]He has remembered His mercy and His faithfulness to the house of Israel;
All the ends of the earth have seen the salvation of our God.

[4]Shout joyfully to the LORD, all the earth;
Break forth in song, rejoice, and sing praises.
[5]Sing to the LORD with the harp,
With the harp and the sound of a psalm,
[6]With trumpets and the sound of a horn;
Shout joyfully before the LORD, the King.

[7]Let the sea roar, and all its fullness,
The world and those who dwell in it;
[8]Let the rivers clap *their* hands;
Let the hills be joyful together
[9]before the LORD,
For He is coming to judge the earth.
With righteousness He shall judge the world,
And the peoples with equity.

Psalm 99

Praise to the LORD for His Holiness

[1]The LORD reigns;
Let the peoples tremble!
He dwells *between* the cherubim;
Let the earth be moved!
[2]The LORD *is* great in Zion,
And He *is* high above all the peoples.
[3]Let them praise Your great and awesome name—
He *is* holy.

[4]The King's strength also loves justice;
You have established equity;
You have executed justice and righteousness in Jacob.
[5]Exalt the LORD our God,
And worship at His footstool—
He *is* holy.

[6]Moses and Aaron were among His priests,
And Samuel was among those who called upon His name;
They called upon the LORD, and He answered them.
[7]He spoke to them in the cloudy pillar;
They kept His testimonies and the ordinance He gave them.

[8]You answered them, O LORD our God;
You were to them God-Who-Forgives,
Though You took vengeance on their deeds.
[9]Exalt the LORD our God,
And worship at His holy hill;
For the LORD our God *is* holy.

Psalm 100

A Song of Praise for the LORD’s Faithfulness to His People

A Psalm of Thanksgiving.

[1]Make a joyful shout to the LORD, all you lands!
[2]Serve the LORD with gladness;
Come before His presence with singing.
[3]Know that the LORD, He *is* God;
It is He *who* has made us, and not we ourselves;
We are His people and the sheep of His pasture.

[4]Enter into His gates with thanksgiving,
And into His courts with praise.
Be thankful to Him, *and* bless His name.
[5]For the LORD *is* good;
His mercy *is* everlasting,
And His truth *endures* to all generations.

Psalm 101

Promised Faithfulness to the LORD

A Psalm of David.

[1]I WILL sing of mercy and justice;
To You, O LORD, I will sing praises.

[2]I will behave wisely in a perfect way.
Oh, when will You come to me?
I will walk within my house with a perfect heart.

[3]I will set nothing wicked before my eyes;
I hate the work of those who fall away;
It shall not cling to me.
[4]A perverse heart shall depart from me;
I will not know wickedness.

[5]Whoever secretly slanders his neighbor,
Him I will destroy;
The one who has a haughty look and a proud heart,
Him I will not endure.

[6]My eyes *shall be* on the faithful of the land,
That they may dwell with me;
He who walks in a perfect way,
He shall serve me.
[7]He who works deceit shall not dwell within my house;
He who tells lies shall not continue in my presence.
[8]Early I will destroy all the wicked of the land,
That I may cut off all the evildoers from the city of the LORD.

Psalm 102

The LORD's Eternal Love

A Prayer of the afflicted, when he is overwhelmed and pours out his complaint before the LORD.

[1]Hear my prayer, O LORD,
And let my cry come to You.
[2]Do not hide Your face from me in the day of my trouble;
Incline Your ear to me;
In the day that I call, answer me speedily.

[3]For my days are consumed like smoke,
And my bones are burned like a hearth.
[4]My heart is stricken and withered like grass,
So that I forget to eat my bread.
[5]Because of the sound of my groaning
My bones cling to my skin.
[6]I am like a pelican of the wilderness;
I am like an owl of the desert.
[7]I lie awake,
And am like a sparrow alone on the housetop.

[8]My enemies reproach me all day long;
Those who deride me swear an oath against me.
[9]For I have eaten ashes like bread,
And mingled my drink with weeping,
[10]Because of Your indignation and Your wrath;
For You have lifted me up and cast me away.
[11]My days *are* like a shadow that lengthens,
And I wither away like grass.

[12]But You, O LORD, shall endure forever,
And the remembrance of Your name to all generations.
[13]You will arise *and* have mercy on Zion;

For the time to favor her,
Yes, the set time, has come.
[14]For Your servants take pleasure in her stones,
And show favor to her dust.
[15]So the nations shall fear the name of the LORD,
And all the kings of the earth Your glory.
[16]For the LORD shall build up Zion;
He shall appear in His glory.
[17]He shall regard the prayer of the destitute,
And shall not despise their prayer.

[18]This will be written for the generation to come,
That a people yet to be created may praise the LORD.
[19]For He looked down from the height of His sanctuary;
From heaven the LORD viewed the earth,
[20]To hear the groaning of the prisoner,
To release those appointed to death,
[21]To declare the name of the LORD in Zion,
And His praise in Jerusalem,
[22]When the peoples are gathered together,
And the kingdoms, to serve the LORD.

[23]He weakened my strength in the way;
He shortened my days.
[24]I said, “O my God,
Do not take me away in the midst of my days;
Your years *are* throughout all generations.
[25]Of old You laid the foundation of the earth,
And the heavens *are* the work of Your hands.
[26]They will perish, but You will endure;
Yes, they will all grow old like a garment;
Like a cloak You will change them,
And they will be changed.
[27]But You *are* the same,
And Your years will have no end.
[28]The children of Your servants will continue,

And their descendants will be established before You.”

Psalm 103

Praise for the LORD's Mercies

A Psalm of David.

[1]Bless the LORD, O my soul;
And all that is within me, *bless* His holy name!
[2]Bless the LORD, O my soul,
And forget not all His benefits:
[3]Who forgives all your iniquities,
Who heals all your diseases,
[4]Who redeems your life from destruction,
Who crowns you with lovingkindness and tender mercies,
[5]Who satisfies your mouth with good *things,*
So that your youth is renewed like the eagle's.

[6]The LORD executes righteousness
And justice for all who are oppressed.
[7]He made known His ways to Moses,
His acts to the children of Israel.
[8]The LORD *is* merciful and gracious,
Slow to anger, and abounding in mercy.
[9]He will not always strive *with us,*
Nor will He keep *His anger* forever.
[10]He has not dealt with us according to our sins,
Nor punished us according to our iniquities.

[11]For as the heavens are high above the earth,
So great is His mercy toward those who fear Him;
[12]As far as the east is from the west,
So far has He removed our transgressions from us.
[13]As a father pities *his* children,
So the LORD pities those who fear Him.
[14]For He knows our frame;
He remembers that we *are* dust.

[15]*As for* man, his days *are* like grass;
As a flower of the field, so he flourishes.
[16]For the wind passes over it, and it is gone,
And its place remembers it no more.
[17]But the mercy of the LORD *is* from everlasting to everlasting
On those who fear Him,
And His righteousness to children's children,
[18]To such as keep His covenant,
And to those who remember His commandments to do them.

[19]The LORD has established His throne in heaven,
And His kingdom rules over all.

[20]Bless the LORD, you His angels,
Who excel in strength, who do His word,
Heeding the voice of His word.
[21]Bless the LORD, all *you* His hosts,
You ministers of His, who do His pleasure.
[22]Bless the LORD, all His works,
In all places of His dominion.
Bless the LORD, O my soul!

Psalm 104

Praise to the Sovereign LORD for His Creation and Providence

[1]Bless the LORD, O my soul!
O LORD my God, You are very great:
You are clothed with honor and majesty,
[2]Who cover *Yourself* with light as *with* a garment,
Who stretch out the heavens like a curtain.

[3]He lays the beams of His upper chambers in the waters,
Who makes the clouds His chariot,
Who walks on the wings of the wind,
[4]Who makes His angels spirits,
His ministers a flame of fire.

[5]*You who* laid the foundations of the earth,
So *that* it should not be moved forever,
[6]You covered it with the deep as *with* a garment;
The waters stood above the mountains.
[7]At Your rebuke they fled;
At the voice of Your thunder they hastened away.
[8]They went up over the mountains;
They went down into the valleys,
To the place which You founded for them.
[9]You have set a boundary that they may not pass over,
That they may not return to cover the earth.

[10]He sends the springs into the valleys;
They flow among the hills.
[11]They give drink to every beast of the field;
The wild donkeys quench their thirst.
[12]By them the birds of the heavens have their home;
They sing among the branches.
[13]He waters the hills from His upper chambers;
The earth is satisfied with the fruit of Your works.

[14]He causes the grass to grow for the cattle,
And vegetation for the service of man,
That he may bring forth food from the earth,
[15]And wine *that* makes glad the heart of man,
Oil to make *his* face shine,
And bread *which* strengthens man’s heart.
[16]The trees of the LORD are full *of sap,*
The cedars of Lebanon which He planted,
[17]Where the birds make their nests;
The stork has her home in the fir trees.
[18]The high hills *are* for the wild goats;
The cliffs are a refuge for the rock badgers.

[19]He appointed the moon for seasons;
The sun knows its going down.
[20]You make darkness, and it is night,
In which all the beasts of the forest creep about.
[21]The young lions roar after their prey,
And seek their food from God.
[22]*When* the sun rises, they gather together
And lie down in their dens.
[23]Man goes out to his work
And to his labor until the evening.

[24]O LORD, how manifold are Your works!
In wisdom You have made them all.
The earth is full of Your possessions—
[25]This great and wide sea,
In which *are* innumerable teeming things,
Living things both small and great.
[26]There the ships sail about;
There is that Leviathan
Which You have made to play there.

[27]These all wait for You,
That You may give *them* their food in due season.

[28]*What* You give them they gather in;
You open Your hand, they are filled with good.
[29]You hide Your face, they are troubled;
You take away their breath, they die and return to their dust.
[30]You send forth Your Spirit, they are created;
And You renew the face of the earth.

[31]May the glory of the LORD endure forever;
May the LORD rejoice in His works.
[32]He looks on the earth, and it trembles;
He touches the hills, and they smoke.

[33]I will sing to the LORD as long as I live;
I will sing praise to my God while I have my being.
[34]May my meditation be sweet to Him;
I will be glad in the LORD.
[35]May sinners be consumed from the earth,
And the wicked be no more.
Bless the LORD, O my soul!
Praise the LORD!

Psalm 105

The Eternal Faithfulness of the LORD

[1]Oh, give thanks to the LORD!
Call upon His name;
Make known His deeds among the peoples!
[2]Sing to Him, sing psalms to Him;
Talk of all His wondrous works!
[3]Glory in His holy name;
Let the hearts of those rejoice who seek the LORD!
[4]Seek the LORD and His strength;
Seek His face evermore!
[5]Remember His marvelous works which He has done,
His wonders, and the judgments of His mouth,
[6]O seed of Abraham His servant,
You children of Jacob, His chosen ones!

[7]He *is* the LORD our God;
His judgments *are* in all the earth.
[8]He remembers His covenant forever,
The word *which* He commanded, for a thousand generations,
[9]*The covenant* which He made with Abraham,
And His oath to Isaac,
[10]And confirmed it to Jacob for a statute,
To Israel *as* an everlasting covenant,
[11]Saying, “To you I will give the land of Canaan
As the allotment of your inheritance,”
[12]When they were few in number,
Indeed very few, and strangers in it.

[13]When they went from one nation to another,
From *one* kingdom to another people,
[14]He permitted no one to do them wrong;
Yes, He rebuked kings for their sakes,

[15]*Saying,* "Do not touch My anointed ones,
And do My prophets no harm."

[16]Moreover He called for a famine in the land;
He destroyed all the provision of bread.
[17]He sent a man before them—
Joseph—*who* was sold as a slave.
[18]They hurt his feet with fetters,
He was laid in irons.
[19]Until the time that his word came to pass,
The word of the LORD tested him.
[20]The king sent and released him,
The ruler of the people let him go free.
[21]He made him lord of his house,
And ruler of all his possessions,
[22]To bind his princes at his pleasure,
And teach his elders wisdom.

[23]Israel also came into Egypt,
And Jacob dwelt in the land of Ham.
[24]He increased His people greatly,
And made them stronger than their enemies.
[25]He turned their heart to hate His people,
To deal craftily with His servants.

[26]He sent Moses His servant,
And Aaron whom He had chosen.
[27]They performed His signs among them,
And wonders in the land of Ham.
[28]He sent darkness, and made *it* dark;
And they did not rebel against His word.
[29]He turned their waters into blood,
And killed their fish.
[30]Their land abounded with frogs,
Even in the chambers of their kings.
[31]He spoke, and there came swarms of flies,

And lice in all their territory.
[32]He gave them hail for rain,
And flaming fire in their land.
[33]He struck their vines also, and their fig trees,
And splintered the trees of their territory.
[34]He spoke, and locusts came,
Young locusts without number,
[35]And ate up all the vegetation in their land,
And devoured the fruit of their ground.
[36]He also destroyed all the firstborn in their land,
The first of all their strength.

[37]He also brought them out with silver and gold,
And *there was* none feeble among His tribes.
[38]Egypt was glad when they departed,
For the fear of them had fallen upon them.
[39]He spread a cloud for a covering,
And fire to give light in the night.
[40]*The people* asked, and He brought quail,
And satisfied them with the bread of heaven.
[41]He opened the rock, and water gushed out;
It ran in the dry places *like* a river.

[42]For He remembered His holy promise,
And Abraham His servant.
[43]He brought out His people with joy,
His chosen ones with gladness.
[44]He gave them the lands of the Gentiles,
And they inherited the labor of the nations,
[45]That they might observe His statutes
And keep His laws.
Praise the LORD!

Psalm 106

Joy in Forgiveness of Israel's Sins

[1]Praise the LORD!
Oh, give thanks to the LORD, for *He is* good!
For His mercy *endures* forever.

[2]Who can utter the mighty acts of the LORD?
Who can declare all His praise?
[3]Blessed *are* those who keep justice,
And he who does righteousness at all times!

[4]Remember me, O LORD, with the favor *You have toward* Your people.
Oh, visit me with Your salvation,
[5]That I may see the benefit of Your chosen ones,
That I may rejoice in the gladness of Your nation,
That I may glory with Your inheritance.

[6]We have sinned with our fathers,
We have committed iniquity,
We have done wickedly.
[7]Our fathers in Egypt did not understand Your wonders;
They did not remember the multitude of Your mercies,
But rebelled by the sea—the Red Sea.

[8]Nevertheless He saved them for His name's sake,
That He might make His mighty power known.
[9]He rebuked the Red Sea also, and it dried up;
So He led them through the depths,
As through the wilderness.
[10]He saved them from the hand of him who hated *them,*
And redeemed them from the hand of the enemy.
[11]The waters covered their enemies;
There was not one of them left.

[12]Then they believed His words;
They sang His praise.

[13]They soon forgot His works;
They did not wait for His counsel,
[14]But lusted exceedingly in the wilderness,
And tested God in the desert.
[15]And He gave them their request,
But sent leanness into their soul.

[16]When they envied Moses in the camp,
And Aaron the saint of the LORD,
[17]The earth opened up and swallowed Dathan,
And covered the faction of Abiram.
[18]A fire was kindled in their company;
The flame burned up the wicked.

[19]They made a calf in Horeb,
And worshiped the molded image.
[20]Thus they changed their glory
Into the image of an ox that eats grass.
[21]They forgot God their Savior,
Who had done great things in Egypt,
[22]Wondrous works in the land of Ham,
Awesome things by the Red Sea.
[23]Therefore He said that He would destroy them,
Had not Moses His chosen one stood before Him in the breach,
To turn away His wrath, lest He destroy *them*.

[24]Then they despised the pleasant land;
They did not believe His word,
[25]But complained in their tents,
And did not heed the voice of the LORD.
[26]Therefore He raised up His hand *in an oath* against them,
To overthrow them in the wilderness,

[27]To overthrow their descendants among the nations,
And to scatter them in the lands.

[28]They joined themselves also to Baal of Peor,
And ate sacrifices made to the dead.
[29]Thus they provoked *Him* to anger with their deeds,
And the plague broke out among them.
[30]Then Phinehas stood up and intervened,
And the plague was stopped.
[31]And that was accounted to him for righteousness
To all generations forevermore.

[32]They angered *Him* also at the waters of strife,
So that it went ill with Moses on account of them;
[33]Because they rebelled against His Spirit,
So that he spoke rashly with his lips.

[34]They did not destroy the peoples,
Concerning whom the LORD had commanded them,
[35]But they mingled with the Gentiles
And learned their works;
[36]They served their idols,
Which became a snare to them.
[37]They even sacrificed their sons
And their daughters to demons,
[38]And shed innocent blood,
The blood of their sons and daughters,
Whom they sacrificed to the idols of Canaan;
And the land was polluted with blood.
[39]Thus they were defiled by their own works,
And played the harlot by their own deeds.

[40]Therefore the wrath of the LORD was kindled against His people,
So that He abhorred His own inheritance.
[41]And He gave them into the hand of the Gentiles,
And those who hated them ruled over them.

[42]Their enemies also oppressed them,
And they were brought into subjection under their hand.
[43]Many times He delivered them;
But they rebelled in their counsel,
And were brought low for their iniquity.

[44]Nevertheless He regarded their affliction,
When He heard their cry;
[45]And for their sake He remembered His covenant,
And relented according to the multitude of His mercies.
[46]He also made them to be pitied
By all those who carried them away captive.

[47]Save us, O LORD our God,
And gather us from among the Gentiles,
To give thanks to Your holy name,
To triumph in Your praise.

[48]Blessed *be* the LORD God of Israel
From everlasting to everlasting!
And let all the people say, “Amen!”
Praise the LORD!

BOOK FIVE

Psalms 107—150

Psalm 107

Thanksgiving to the LORD for His Great Works of Deliverance

[1]Oh, give thanks to the LORD, for *He is* good!
For His mercy *endures* forever.
[2]Let the redeemed of the LORD say *so,*
Whom He has redeemed from the hand of the enemy,
[3]And gathered out of the lands,
From the east and from the west,
From the north and from the south.

[4]They wandered in the wilderness in a desolate way;
They found no city to dwell in.
[5]Hungry and thirsty,
Their soul fainted in them.
[6]Then they cried out to the LORD in their trouble,
And He delivered them out of their distresses.
[7]And He led them forth by the right way,
That they might go to a city for a dwelling place.
[8]Oh, that *men* would give thanks to the LORD *for* His goodness,
And *for* His wonderful works to the children of men!
[9]For He satisfies the longing soul,
And fills the hungry soul with goodness.

[10]Those who sat in darkness and in the shadow of death,
Bound in affliction and irons—
[11]Because they rebelled against the words of God,
And despised the counsel of the Most High,
[12]Therefore He brought down their heart with labor;

They fell down, and *there was* none to help.
[13]Then they cried out to the LORD in their trouble,
And He saved them out of their distresses.
[14]He brought them out of darkness and the shadow of death,
And broke their chains in pieces.
[15]Oh, that *men* would give thanks to the LORD *for* His goodness,
And *for* His wonderful works to the children of men!
[16]For He has broken the gates of bronze,
And cut the bars of iron in two.

[17]Fools, because of their transgression,
And because of their iniquities, were afflicted.
[18]Their soul abhorred all manner of food,
And they drew near to the gates of death.
[19]Then they cried out to the LORD in their trouble,
And He saved them out of their distresses.
[20]He sent His word and healed them,
And delivered *them* from their destructions.
[21]Oh, that *men* would give thanks to the LORD *for* His goodness,
And *for* His wonderful works to the children of men!
[22]Let them sacrifice the sacrifices of thanksgiving,
And declare His works with rejoicing.

[23]Those who go down to the sea in ships,
Who do business on great waters,
[24]They see the works of the LORD,
And His wonders in the deep.
[25]For He commands and raises the stormy wind,
Which lifts up the waves of the sea.
[26]They mount up to the heavens,
They go down again to the depths;
Their soul melts because of trouble.
[27]They reel to and fro, and stagger like a drunken man,
And are at their wits' end.

[28]Then they cry out to the LORD in their trouble,
And He brings them out of their distresses.
[29]He calms the storm,
So that its waves are still.
[30]Then they are glad because they are quiet;
So He guides them to their desired haven.
[31]Oh, that *men* would give thanks to the LORD *for* His goodness,
And *for* His wonderful works to the children of men!
[32]Let them exalt Him also in the assembly of the people,
And praise Him in the company of the elders.

[33]He turns rivers into a wilderness,
And the watersprings into dry ground;
[34]A fruitful land into barrenness,
For the wickedness of those who dwell in it.
[35]He turns a wilderness into pools of water,
And dry land into watersprings.
[36]There He makes the hungry dwell,
That they may establish a city for a dwelling place,
[37]And sow fields and plant vineyards,
That they may yield a fruitful harvest.
[38]He also blesses them, and they multiply greatly;
And He does not let their cattle decrease.

[39]When they are diminished and brought low
Through oppression, affliction, and sorrow,
[40]He pours contempt on princes,
And causes them to wander in the wilderness *where there is* no way;
[41]Yet He sets the poor on high, far from affliction,
And makes *their* families like a flock.
[42]The righteous see *it* and rejoice,
And all iniquity stops its mouth.

[43]Whoever *is* wise will observe these *things,*

And they will understand the lovingkindness of the LORD.

Psalm 108

Assurance of God's Victory over Enemies

A Song. A Psalm of David.

[1]O GOD, my heart is steadfast;
I will sing and give praise, even with my glory.
[2]Awake, lute and harp!
I will awaken the dawn.
[3]I will praise You, O LORD, among the peoples,
And I will sing praises to You among the nations.
[4]For Your mercy *is* great above the heavens,
And Your truth *reaches* to the clouds.

[5]Be exalted, O God, above the heavens,
And Your glory above all the earth;
[6]That Your beloved may be delivered,
Save *with* Your right hand, and hear me.

[7]God has spoken in His holiness:
“I will rejoice;
I will divide Shechem
And measure out the Valley of Succoth.
[8]Gilead *is* Mine; Manasseh *is* Mine;
Ephraim also *is* the helmet for My head;
Judah *is* My lawgiver.
[9]Moab *is* My washpot;
Over Edom I will cast My shoe;
Over Philistia I will triumph.”

[10]Who will bring me *into* the strong city?
Who will lead me to Edom?
[11]*Is it* not *You,* O God, *who* cast us off?
And *You,* O God, *who* did not go out with our armies?
[12]Give us help from trouble,

For the help of man is useless.
[13]Through God we will do valiantly,
For *it is* He *who* shall tread down our enemies.

Psalm 109

Plea for Judgment of False Accusers

To the Chief Musician. A Psalm of David.

[1]Do not keep silent,
O God of my praise!
[2]For the mouth of the wicked and the mouth of the deceitful
Have opened against me;
They have spoken against me with a lying tongue.
[3]They have also surrounded me with words of hatred,
And fought against me without a cause.
[4]In return for my love they are my accusers,
But I *give myself to* prayer.
[5]Thus they have rewarded me evil for good,
And hatred for my love.

[6]Set a wicked man over him,
And let an accuser stand at his right hand.
[7]When he is judged, let him be found guilty,
And let his prayer become sin.
[8]Let his days be few,
And let another take his office.
[9]Let his children be fatherless,
And his wife a widow.
[10]Let his children continually be vagabonds, and beg;
Let them seek *their bread* also from their desolate places.
[11]Let the creditor seize all that he has,
And let strangers plunder his labor.
[12]Let there be none to extend mercy to him,
Nor let there be any to favor his fatherless children.
[13]Let his posterity be cut off,
And in the generation following let their name be blotted out.

[14]Let the iniquity of his fathers be remembered before the LORD,
And let not the sin of his mother be blotted out.
[15]Let them be continually before the LORD,
That He may cut off the memory of them from the earth;
[16]Because he did not remember to show mercy,
But persecuted the poor and needy man,
That he might even slay the broken in heart.
[17]As he loved cursing, so let it come to him;
As he did not delight in blessing, so let it be far from him.
[18]As he clothed himself with cursing as with his garment,
So let it enter his body like water,
And like oil into his bones.
[19]Let it be to him like the garment which covers him,
And for a belt with which he girds himself continually.
[20]*Let* this *be* the LORD's reward to my accusers,
And to those who speak evil against my person.

[21]But You, O GOD the Lord,
Deal with me for Your name's sake;
Because Your mercy *is* good, deliver me.
[22]For I *am* poor and needy,
And my heart is wounded within me.
[23]I am gone like a shadow when it lengthens;
I am shaken off like a locust.
[24]My knees are weak through fasting,
And my flesh is feeble from lack of fatness.
[25]I also have become a reproach to them;
When they look at me, they shake their heads.

[26]Help me, O LORD my God!
Oh, save me according to Your mercy,
[27]That they may know that this *is* Your hand—
That You, LORD, have done it!
[28]Let them curse, but You bless;
When they arise, let them be ashamed,

But let Your servant rejoice.
[29]Let my accusers be clothed with shame,
And let them cover themselves with their own disgrace as
with a mantle.

[30]I will greatly praise the LORD with my mouth;
Yes, I will praise Him among the multitude.
[31]For He shall stand at the right hand of the poor,
To save *him* from those who condemn him.

Psalm 110

Announcement of the Messiah's Reign

A Psalm of David.

[1]The LORD said to my Lord,
"Sit at My right hand,
Till I make Your enemies Your footstool."
[2]The LORD shall send the rod of Your strength out of Zion.
Rule in the midst of Your enemies!

[3]Your people *shall be* volunteers
In the day of Your power;
In the beauties of holiness, from the womb of the morning,
You have the dew of Your youth.
[4]The LORD has sworn
And will not relent,
"You *are* a priest forever
According to the order of Melchizedek."

[5]The Lord *is* at Your right hand;
He shall execute kings in the day of His wrath.
[6]He shall judge among the nations,
He shall fill *the places* with dead bodies,
He shall execute the heads of many countries.
[7]He shall drink of the brook by the wayside;
Therefore He shall lift up the head.

Psalm 111

Praise to God for His Faithfulness and Justice

[1]Praise the LORD!
I will praise the LORD with *my* whole heart,
In the assembly of the upright and *in* the congregation.

[2]The works of the LORD *are* great,
Studied by all who have pleasure in them.
[3]His work *is* honorable and glorious,
And His righteousness endures forever.
[4]He has made His wonderful works to be remembered;
The LORD *is* gracious and full of compassion.
[5]He has given food to those who fear Him;
He will ever be mindful of His covenant.
[6]He has declared to His people the power of His works,
In giving them the heritage of the nations.

[7]The works of His hands *are* verity and justice;
All His precepts *are* sure.
[8]They stand fast forever and ever,
And are done in truth and uprightness.
[9]He has sent redemption to His people;
He has commanded His covenant forever:
Holy and awesome *is* His name.

[10]The fear of the LORD *is* the beginning of wisdom;
A good understanding have all those who do *His commandments*.
His praise endures forever.

Psalm 112

The Blessed State of the Righteous

[1]Praise the LORD!
Blessed *is* the man *who* fears the LORD,
Who delights greatly in His commandments.

[2]His descendants will be mighty on earth;
The generation of the upright will be blessed.
[3]Wealth and riches *will be* in his house,
And his righteousness endures forever.
[4]Unto the upright there arises light in the darkness;
He is gracious, and full of compassion, and righteous.
[5]A good man deals graciously and lends;
He will guide his affairs with discretion.
[6]Surely he will never be shaken;
The righteous will be in everlasting remembrance.
[7]He will not be afraid of evil tidings;
His heart is steadfast, trusting in the LORD.
[8]His heart *is* established;
He will not be afraid,
Until he sees *his desire* upon his enemies.

[9]He has dispersed abroad,
He has given to the poor;
His righteousness endures forever;
His horn will be exalted with honor.
[10]The wicked will see *it* and be grieved;
He will gnash his teeth and melt away;
The desire of the wicked shall perish.

Psalm 113

The Majesty and Condescension of God

[1]Praise the LORD!
Praise, O servants of the LORD,
Praise the name of the LORD!
[2]Blessed be the name of the LORD
From this time forth and forevermore!
[3]From the rising of the sun to its going down
The LORD's name *is* to be praised.

[4]The LORD *is* high above all nations,
His glory above the heavens.
[5]Who *is* like the LORD our God,
Who dwells on high,
[6]Who humbles Himself to behold
The things that are in the heavens and in the earth?

[7]He raises the poor out of the dust,
And lifts the needy out of the ash heap,
[8]That He may seat *him* with princes—
With the princes of His people.
[9]He grants the barren woman a home,
Like a joyful mother of children.
Praise the LORD!

Psalm 114

The Power of God in His Deliverance of Israel

[1]When Israel went out of Egypt,
The house of Jacob from a people of strange language,
[2]Judah became His sanctuary,
And Israel His dominion.

[3]The sea saw *it* and fled;
Jordan turned back.
[4]The mountains skipped like rams,
The little hills like lambs.
[5]What ails you, O sea, that you fled?
O Jordan, *that* you turned back?
[6]O mountains, *that* you skipped like rams?
O little hills, like lambs?

[7]Tremble, O earth, at the presence of the Lord,
At the presence of the God of Jacob,
[8]Who turned the rock *into* a pool of water,
The flint into a fountain of waters.

Psalm 115

The Futility of Idols and the Trustworthiness of God

[1]Not unto us, O LORD, not unto us,
But to Your name give glory,
Because of Your mercy,
Because of Your truth.
[2]Why should the Gentiles say,
“So where *is* their God?”

[3]But our God *is* in heaven;
He does whatever He pleases.
[4]Their idols *are* silver and gold,
The work of men’s hands.
[5]They have mouths, but they do not speak;
Eyes they have, but they do not see;
[6]They have ears, but they do not hear;
Noses they have, but they do not smell;
[7]They have hands, but they do not handle;
Feet they have, but they do not walk;
Nor do they mutter through their throat.
[8]Those who make them are like them;
So is everyone who trusts in them.

[9]O Israel, trust in the LORD;
He *is* their help and their shield.
[10]O house of Aaron, trust in the LORD;
He *is* their help and their shield.
[11]You who fear the LORD, trust in the LORD;
He *is* their help and their shield.

[12]The LORD has been mindful of *us;*
He will bless us;
He will bless the house of Israel;
He will bless the house of Aaron.

[13]He will bless those who fear the LORD,
Both small and great.

[14]May the LORD give you increase more and more,
You and your children.
[15]*May* you *be* blessed by the LORD,
Who made heaven and earth.

[16]The heaven, *even* the heavens, *are* the LORD's;
But the earth He has given to the children of men.
[17]The dead do not praise the LORD,
Nor any who go down into silence.
[18]But we will bless the LORD
From this time forth and forevermore.
Praise the LORD!

Psalm 116

Thanksgiving for Deliverance from Death

[1]I LOVE the LORD, because He has heard
My voice *and* my supplications.
[2]Because He has inclined His ear to me,
Therefore I will call *upon Him* as long as I live.

[3]The pains of death surrounded me,
And the pangs of Sheol laid hold of me;
I found trouble and sorrow.
[4]Then I called upon the name of the LORD:
"O LORD, I implore You, deliver my soul!"

[5]Gracious *is* the LORD, and righteous;
Yes, our God *is* merciful.
[6]The LORD preserves the simple;
I was brought low, and He saved me.
[7]Return to your rest, O my soul,
For the LORD has dealt bountifully with you.

[8]For You have delivered my soul from death,
My eyes from tears,
And my feet from falling.
[9]I will walk before the LORD
In the land of the living.
[10]I believed, therefore I spoke,
"I am greatly afflicted."
[11]I said in my haste,
"All men *are* liars."

[12]What shall I render to the LORD
For all His benefits toward me?
[13]I will take up the cup of salvation,
And call upon the name of the LORD.

[14]I will pay my vows to the LORD
Now in the presence of all His people.

[15]Precious in the sight of the LORD
Is the death of His saints.

[16]O LORD, truly I *am* Your servant;
I *am* Your servant, the son of Your maidservant;
You have loosed my bonds.
[17]I will offer to You the sacrifice of thanksgiving,
And will call upon the name of the LORD.

[18]I will pay my vows to the LORD
Now in the presence of all His people,
[19]In the courts of the LORD's house,
In the midst of you, O Jerusalem.
Praise the LORD!

Psalm 117

Let All Peoples Praise the LORD

[1]Praise the LORD, all you Gentiles!
Laud Him, all you peoples!
[2]For His merciful kindness is great toward us,
And the truth of the LORD *endures* forever.
Praise the LORD!

Psalm 118

Praise to God for His Everlasting Mercy

[1]Oh, give thanks to the LORD, for *He is* good!
For His mercy *endures* forever.

[2]Let Israel now say,
“His mercy *endures* forever.”
[3]Let the house of Aaron now say,
“His mercy *endures* forever.”
[4]Let those who fear the LORD now say,
“His mercy *endures* forever.”

[5]I called on the LORD in distress;
The LORD answered me *and set me* in a broad place.
[6]The LORD *is* on my side;
I will not fear.
What can man do to me?
[7]The LORD is for me among those who help me;
Therefore I shall see *my desire* on those who hate me.
[8]*It is* better to trust in the LORD
Than to put confidence in man.
[9]*It is* better to trust in the LORD
Than to put confidence in princes.

[10]All nations surrounded me,
But in the name of the LORD I will destroy them.
[11]They surrounded me,
Yes, they surrounded me;
But in the name of the LORD I will destroy them.
[12]They surrounded me like bees;
They were quenched like a fire of thorns;
For in the name of the LORD I will destroy them.
[13]You pushed me violently, that I might fall,
But the LORD helped me.

[14]The LORD *is* my strength and song,
And He has become my salvation.

[15]The voice of rejoicing and salvation
Is in the tents of the righteous;
The right hand of the LORD does valiantly.
[16]The right hand of the LORD is exalted;
The right hand of the LORD does valiantly.
[17]I shall not die, but live,
And declare the works of the LORD.
[18]The LORD has chastened me severely,
But He has not given me over to death.

[19]Open to me the gates of righteousness;
I will go through them,
And I will praise the LORD.
[20]This is the gate of the LORD,
Through which the righteous shall enter.

[21]I will praise You,
For You have answered me,
And have become my salvation.

[22]The stone *which* the builders rejected
Has become the chief cornerstone.
[23]This was the LORD's doing;
It *is* marvelous in our eyes.
[24]This *is* the day the LORD has made;
We will rejoice and be glad in it.

[25]Save now, I pray, O LORD;
O LORD, I pray, send now prosperity.
[26]Blessed *is* he who comes in the name of the LORD!
We have blessed you from the house of the LORD.
[27]God *is* the LORD,
And He has given us light;
Bind the sacrifice with cords to the horns of the altar.

[28]You *are* my God, and I will praise You;
You are my God, I will exalt You.

[29]Oh, give thanks to the LORD, for *He is* good!
For His mercy *endures* forever.

Psalm 119

Meditations on the Excellencies of the Word of God

א ALEPH

[1]Blessed *are* the undefiled in the way,
Who walk in the law of the LORD!
[2]Blessed *are* those who keep His testimonies,
Who seek Him with the whole heart!
[3]They also do no iniquity;
They walk in His ways.
[4]You have commanded *us*
To keep Your precepts diligently.
[5]Oh, that my ways were directed
To keep Your statutes!
[6]Then I would not be ashamed,
When I look into all Your commandments.
[7]I will praise You with uprightness of heart,
When I learn Your righteous judgments.
[8]I will keep Your statutes;
Oh, do not forsake me utterly!

ב BETH

[9]How can a young man cleanse his way?
By taking heed according to Your word.
[10]With my whole heart I have sought You;
Oh, let me not wander from Your commandments!
[11]Your word I have hidden in my heart,
That I might not sin against You.
[12]Blessed *are* You, O LORD!
Teach me Your statutes.
[13]With my lips I have declared
All the judgments of Your mouth.
[14]I have rejoiced in the way of Your testimonies,
As *much as* in all riches.

[15]I will meditate on Your precepts,
And contemplate Your ways.
[16]I will delight myself in Your statutes;
I will not forget Your word.

ג GIMEL

[17]Deal bountifully with Your servant,
That I may live and keep Your word.
[18]Open my eyes, that I may see
Wondrous things from Your law.
[19]I *am* a stranger in the earth;
Do not hide Your commandments from me.
[20]My soul breaks with longing
For Your judgments at all times.
[21]You rebuke the proud—the cursed,
Who stray from Your commandments.
[22]Remove from me reproach and contempt,
For I have kept Your testimonies.
[23]Princes also sit *and* speak against me,
But Your servant meditates on Your statutes.
[24]Your testimonies also *are* my delight
And my counselors.

ד DALETH

[25]My soul clings to the dust;
Revive me according to Your word.
[26]I have declared my ways, and You answered me;
Teach me Your statutes.
[27]Make me understand the way of Your precepts;
So shall I meditate on Your wonderful works.
[28]My soul melts from heaviness;
Strengthen me according to Your word.
[29]Remove from me the way of lying,
And grant me Your law graciously.
[30]I have chosen the way of truth;
Your judgments I have laid *before me*.

[31]I cling to Your testimonies;
O LORD, do not put me to shame!
[32]I will run the course of Your commandments,
For You shall enlarge my heart.

ה HE

[33]Teach me, O LORD, the way of Your statutes,
And I shall keep it *to* the end.
[34]Give me understanding, and I shall keep Your law;
Indeed, I shall observe it with *my* whole heart.
[35]Make me walk in the path of Your commandments,
For I delight in it.
[36]Incline my heart to Your testimonies,
And not to covetousness.
[37]Turn away my eyes from looking at worthless things,
And revive me in Your way.
[38]Establish Your word to Your servant,
Who *is devoted* to fearing You.
[39]Turn away my reproach which I dread,
For Your judgments *are* good.
[40]Behold, I long for Your precepts;
Revive me in Your righteousness.

ו WAW

[41]Let Your mercies come also to me, O LORD—
Your salvation according to Your word.
[42]So shall I have an answer for him who reproaches me,
For I trust in Your word.
[43]And take not the word of truth utterly out of my mouth,
For I have hoped in Your ordinances.
[44]So shall I keep Your law continually,
Forever and ever.
[45]And I will walk at liberty,
For I seek Your precepts.
[46]I will speak of Your testimonies also before kings,
And will not be ashamed.

[47]And I will delight myself in Your commandments,
Which I love.
[48]My hands also I will lift up to Your commandments,
Which I love,
And I will meditate on Your statutes.

ז ZAYIN

[49]Remember the word to Your servant,
Upon which You have caused me to hope.
[50]This *is* my comfort in my affliction,
For Your word has given me life.
[51]The proud have me in great derision,
Yet I do not turn aside from Your law.
[52]I remembered Your judgments of old, O LORD,
And have comforted myself.
[53]Indignation has taken hold of me
Because of the wicked, who forsake Your law.
[54]Your statutes have been my songs
In the house of my pilgrimage.
[55]I remember Your name in the night, O LORD,
And I keep Your law.
[56]This has become mine,
Because I kept Your precepts.

ח HETH

[57]*You are* my portion, O LORD;
I have said that I would keep Your words.
[58]I entreated Your favor with *my* whole heart;
Be merciful to me according to Your word.
[59]I thought about my ways,
And turned my feet to Your testimonies.
[60]I made haste, and did not delay
To keep Your commandments.
[61]The cords of the wicked have bound me,
But I have not forgotten Your law.
[62]At midnight I will rise to give thanks to You,

Because of Your righteous judgments.
[63]I *am* a companion of all who fear You,
And of those who keep Your precepts.
[64]The earth, O LORD, is full of Your mercy;
Teach me Your statutes.

ט TETH

[65]You have dealt well with Your servant,
O LORD, according to Your word.
[66]Teach me good judgment and knowledge,
For I believe Your commandments.
[67]Before I was afflicted I went astray,
But now I keep Your word.
[68]You *are* good, and do good;
Teach me Your statutes.
[69]The proud have forged a lie against me,
But I will keep Your precepts with *my* whole heart.
[70]Their heart is as fat as grease,
But I delight in Your law.
[71]*It is* good for me that I have been afflicted,
That I may learn Your statutes.
[72]The law of Your mouth *is* better to me
Than thousands of *coins of* gold and silver.

י YOD

[73]Your hands have made me and fashioned me;
Give me understanding, that I may learn Your commandments.
[74]Those who fear You will be glad when they see me,
Because I have hoped in Your word.
[75]I know, O LORD, that Your judgments *are* right,
And *that* in faithfulness You have afflicted me.
[76]Let, I pray, Your merciful kindness be for my comfort,
According to Your word to Your servant.
[77]Let Your tender mercies come to me, that I may live;
For Your law *is* my delight.

[78]Let the proud be ashamed,
For they treated me wrongfully with falsehood;
But I will meditate on Your precepts.
[79]Let those who fear You turn to me,
Those who know Your testimonies.
[80]Let my heart be blameless regarding Your statutes,
That I may not be ashamed.

כ KAPH

[81]My soul faints for Your salvation,
But I hope in Your word.
[82]My eyes fail *from searching* Your word,
Saying, “When will You comfort me?”
[83]For I have become like a wineskin in smoke,
Yet I do not forget Your statutes.
[84]How many *are* the days of Your servant?
When will You execute judgment on those who persecute me?
[85]The proud have dug pits for me,
Which *is* not according to Your law.
[86]All Your commandments *are* faithful;
They persecute me wrongfully;
Help me!
[87]They almost made an end of me on earth,
But I did not forsake Your precepts.
[88]Revive me according to Your lovingkindness,
So that I may keep the testimony of Your mouth.

ל LAMED

[89]Forever, O LORD,
Your word is settled in heaven.
[90]Your faithfulness *endures* to all generations;
You established the earth, and it abides.
[91]They continue this day according to Your ordinances,
For all *are* Your servants.
[92]Unless Your law *had been* my delight,

I would then have perished in my affliction.
[93]I will never forget Your precepts,
For by them You have given me life.
[94]I *am* Yours, save me;
For I have sought Your precepts.
[95]The wicked wait for me to destroy me,
But I will consider Your testimonies.
[96]I have seen the consummation of all perfection,
But Your commandment *is* exceedingly broad.

מ MEM

[97]Oh, how I love Your law!
It *is* my meditation all the day.
[98]You, through Your commandments, make me wiser than my enemies;
For they *are* ever with me.
[99]I have more understanding than all my teachers,
For Your testimonies *are* my meditation.
[100]I understand more than the ancients,
Because I keep Your precepts.
[101]I have restrained my feet from every evil way,
That I may keep Your word.
[102]I have not departed from Your judgments,
For You Yourself have taught me.
[103]How sweet are Your words to my taste,
Sweeter than honey to my mouth!
[104]Through Your precepts I get understanding;
Therefore I hate every false way.

נ NUN

[105]Your word *is* a lamp to my feet
And a light to my path.
[106]I have sworn and confirmed
That I will keep Your righteous judgments.
[107]I am afflicted very much;
Revive me, O LORD, according to Your word.

[108]Accept, I pray, the freewill offerings of my mouth, O LORD,
And teach me Your judgments.
[109]My life *is* continually in my hand,
Yet I do not forget Your law.
[110]The wicked have laid a snare for me,
Yet I have not strayed from Your precepts.
[111]Your testimonies I have taken as a heritage forever,
For they *are* the rejoicing of my heart.
[112]I have inclined my heart to perform Your statutes
Forever, to the very end.

ס SAMEK

[113]I hate the double-minded,
But I love Your law.
[114]You *are* my hiding place and my shield;
I hope in Your word.
[115]Depart from me, you evildoers,
For I will keep the commandments of my God!
[116]Uphold me according to Your word, that I may live;
And do not let me be ashamed of my hope.
[117]Hold me up, and I shall be safe,
And I shall observe Your statutes continually.
[118]You reject all those who stray from Your statutes,
For their deceit *is* falsehood.
[119]You put away all the wicked of the earth *like* dross;
Therefore I love Your testimonies.
[120]My flesh trembles for fear of You,
And I am afraid of Your judgments.

ע AYIN

[121]I have done justice and righteousness;
Do not leave me to my oppressors.
[122]Be surety for Your servant for good;
Do not let the proud oppress me.
[123]My eyes fail *from seeking* Your salvation

And Your righteous word.
[124]Deal with Your servant according to Your mercy,
And teach me Your statutes.
[125]I *am* Your servant;
Give me understanding,
That I may know Your testimonies.
[126]*It is* time for *You* to act, O LORD,
For they have regarded Your law as void.
[127]Therefore I love Your commandments
More than gold, yes, than fine gold!
[128]Therefore all *Your* precepts *concerning* all *things*
I consider *to be* right;
I hate every false way.

פ PE

[129]Your testimonies are wonderful;
Therefore my soul keeps them.
[130]The entrance of Your words gives light;
It gives understanding to the simple.
[131]I opened my mouth and panted,
For I longed for Your commandments.
[132]Look upon me and be merciful to me,
As Your custom *is* toward those who love Your name.
[133]Direct my steps by Your word,
And let no iniquity have dominion over me.
[134]Redeem me from the oppression of man,
That I may keep Your precepts.
[135]Make Your face shine upon Your servant,
And teach me Your statutes.
[136]Rivers of water run down from my eyes,
Because *men* do not keep Your law.

צ TSADDE

[137]Righteous *are* You, O LORD,
And upright *are* Your judgments.
[138]Your testimonies, *which* You have commanded,

Are righteous and very faithful.
[139]My zeal has consumed me,
Because my enemies have forgotten Your words.
[140]Your word *is* very pure;
Therefore Your servant loves it.
[141]I *am* small and despised,
Yet I do not forget Your precepts.
[142]Your righteousness *is* an everlasting righteousness,
And Your law *is* truth.
[143]Trouble and anguish have overtaken me,
Yet Your commandments *are* my delights.
[144]The righteousness of Your testimonies *is* everlasting;
Give me understanding, and I shall live.

ק QOPH

[145]I cry out with *my* whole heart;
Hear me, O LORD!
I will keep Your statutes.
[146]I cry out to You;
Save me, and I will keep Your testimonies.
[147]I rise before the dawning of the morning,
And cry for help;
I hope in Your word.
[148]My eyes are awake through the *night* watches,
That I may meditate on Your word.
[149]Hear my voice according to Your lovingkindness;
O LORD, revive me according to Your justice.
[150]They draw near who follow after wickedness;
They are far from Your law.
[151]You *are* near, O LORD,
And all Your commandments *are* truth.
[152]Concerning Your testimonies,
I have known of old that You have founded them forever.

ר RESH

[153]Consider my affliction and deliver me,

For I do not forget Your law.
[154]Plead my cause and redeem me;
Revive me according to Your word.
[155]Salvation *is* far from the wicked,
For they do not seek Your statutes.
[156]Great *are* Your tender mercies, O LORD;
Revive me according to Your judgments.
[157]Many *are* my persecutors and my enemies,
Yet I do not turn from Your testimonies.
[158]I see the treacherous, and am disgusted,
Because they do not keep Your word.
[159]Consider how I love Your precepts;
Revive me, O LORD, according to Your lovingkindness.
[160]The entirety of Your word *is* truth,
And every one of Your righteous judgments *endures* forever.

ש SHIN

[161]Princes persecute me without a cause,
But my heart stands in awe of Your word.
[162]I rejoice at Your word
As one who finds great treasure.
[163]I hate and abhor lying,
But I love Your law.
[164]Seven times a day I praise You,
Because of Your righteous judgments.
[165]Great peace have those who love Your law,
And nothing causes them to stumble.
[166]LORD, I hope for Your salvation,
And I do Your commandments.
[167]My soul keeps Your testimonies,
And I love them exceedingly.
[168]I keep Your precepts and Your testimonies,
For all my ways *are* before You.

ת TAU

[169]Let my cry come before You, O LORD;

Give me understanding according to Your word.
[170]Let my supplication come before You;
Deliver me according to Your word.
[171]My lips shall utter praise,
For You teach me Your statutes.
[172]My tongue shall speak of Your word,
For all Your commandments *are* righteousness.
[173]Let Your hand become my help,
For I have chosen Your precepts.
[174]I long for Your salvation, O LORD,
And Your law *is* my delight.
[175]Let my soul live, and it shall praise You;
And let Your judgments help me.
[176]I have gone astray like a lost sheep;
Seek Your servant,
For I do not forget Your commandments.

Psalm 120

Plea for Relief from Bitter Foes

A Song of Ascents.

[1]In my distress I cried to the LORD,
And He heard me.
[2]Deliver my soul, O LORD, from lying lips
And from a deceitful tongue.

[3]What shall be given to you,
Or what shall be done to you,
You false tongue?
[4]Sharp arrows of the warrior,
With coals of the broom tree!

[5]Woe is me, that I dwell in Meshech,
That I dwell among the tents of Kedar!
[6]My soul has dwelt too long
With one who hates peace.
[7]I *am for* peace;
But when I speak, they *are* for war.

Psalm 121

God the Help of Those Who Seek Him

A Song of Ascents.

[1]I WILL lift up my eyes to the hills—
From whence comes my help?
[2]My help *comes* from the LORD,
Who made heaven and earth.

[3]He will not allow your foot to be moved;
He who keeps you will not slumber.
[4]Behold, He who keeps Israel
Shall neither slumber nor sleep.

[5]The LORD *is* your keeper;
The LORD *is* your shade at your right hand.
[6]The sun shall not strike you by day,
Nor the moon by night.

[7]The LORD shall preserve you from all evil;
He shall preserve your soul.
[8]The LORD shall preserve your going out and your coming in
From this time forth, and even forevermore.

Psalm 122

The Joy of Going to the House of the LORD

A Song of Ascents. Of David.

[1]I WAS glad when they said to me,
"Let us go into the house of the LORD."
[2]Our feet have been standing
Within your gates, O Jerusalem!

[3]Jerusalem is built
As a city that is compact together,
[4]Where the tribes go up,
The tribes of the LORD,
To the Testimony of Israel,
To give thanks to the name of the LORD.
[5]For thrones are set there for judgment,
The thrones of the house of David.

[6]Pray for the peace of Jerusalem:
"May they prosper who love you.
[7]Peace be within your walls,
Prosperity within your palaces."
[8]For the sake of my brethren and companions,
I will now say, "Peace *be* within you."
[9]Because of the house of the LORD our God
I will seek your good.

Psalm 123

Prayer for Relief from Contempt

A Song of Ascents.

[1]Unto You I lift up my eyes,
O You who dwell in the heavens.
[2]Behold, as the eyes of servants *look* to the hand of their masters,
As the eyes of a maid to the hand of her mistress,
So our eyes *look* to the LORD our God,
Until He has mercy on us.
[3]Have mercy on us, O LORD, have mercy on us!
For we are exceedingly filled with contempt.
[4]Our soul is exceedingly filled
With the scorn of those who are at ease,
With the contempt of the proud.

Psalm 124

The LORD the Defense of His People

A Song of Ascents. Of David.

[1]“IF it had not been the LORD who was on our side,”
Let Israel now say—
[2]“If it had not been the LORD who was on our side,
When men rose up against us,
[3]Then they would have swallowed us alive,
When their wrath was kindled against us;
[4]Then the waters would have overwhelmed us,
The stream would have gone over our soul;
[5]Then the swollen waters
Would have gone over our soul.”

[6]Blessed *be* the LORD,
Who has not given us *as* prey to their teeth.
[7]Our soul has escaped as a bird from the snare of the fowlers;
The snare is broken, and we have escaped.
[8]Our help *is* in the name of the LORD,
Who made heaven and earth.

Psalm 125

The LORD the Strength of His People

A Song of Ascents.

[1]Those who trust in the LORD
Are like Mount Zion,
Which cannot be moved, *but* abides forever.
[2]As the mountains surround Jerusalem,
So the LORD surrounds His people
From this time forth and forever.

[3]For the scepter of wickedness shall not rest
On the land allotted to the righteous,
Lest the righteous reach out their hands to iniquity.

[4]Do good, O LORD, to *those who are* good,
And to *those who are* upright in their hearts.

[5]As for such as turn aside to their crooked ways,
The LORD shall lead them away
With the workers of iniquity.
Peace *be* upon Israel!

Psalm 126

A Joyful Return to Zion

A Song of Ascents.

[1]When the LORD brought back the captivity of Zion,
We were like those who dream.
[2]Then our mouth was filled with laughter,
And our tongue with singing.
Then they said among the nations,
“The LORD has done great things for them.”
[3]The LORD has done great things for us,
And we are glad.

[4]Bring back our captivity, O LORD,
As the streams in the South.

[5]Those who sow in tears
Shall reap in joy.
[6]He who continually goes forth weeping,
Bearing seed for sowing,
Shall doubtless come again with rejoicing,
Bringing his sheaves *with him.*

Psalm 127

Laboring and Prospering with the LORD

A Song of Ascents. Of Solomon.

[1]Unless the LORD builds the house,
They labor in vain who build it;
Unless the LORD guards the city,
The watchman stays awake in vain.
[2]*It is* vain for you to rise up early,
To sit up late,
To eat the bread of sorrows;
For so He gives His beloved sleep.

[3]Behold, children *are* a heritage from the LORD,
The fruit of the womb *is* a reward.
[4]Like arrows in the hand of a warrior,
So *are* the children of one's youth.
[5]Happy *is* the man who has his quiver full of them;
They shall not be ashamed,
But shall speak with their enemies in the gate.

Psalm 128

Blessings of Those Who Fear the LORD

A Song of Ascents.

[1]Blessed *is* every one who fears the LORD,
Who walks in His ways.

[2]When you eat the labor of your hands,
You *shall be* happy, and *it shall be* well with you.
[3]Your wife *shall be* like a fruitful vine
In the very heart of your house,
Your children like olive plants
All around your table.
[4]Behold, thus shall the man be blessed
Who fears the LORD.

[5]The LORD bless you out of Zion,
And may you see the good of Jerusalem
All the days of your life.
[6]Yes, may you see your children's children.
Peace *be* upon Israel!

Psalm 129

Song of Victory over Zion's Enemies

A Song of Ascents.

[1]"MANY a time they have afflicted me from my youth,"
Let Israel now say—
[2]"Many a time they have afflicted me from my youth;
Yet they have not prevailed against me.
[3]The plowers plowed on my back;
They made their furrows long."
[4]The LORD *is* righteous;
He has cut in pieces the cords of the wicked.

[5]Let all those who hate Zion
Be put to shame and turned back.
[6]Let them be as the grass *on* the housetops,
Which withers before it grows up,
[7]With which the reaper does not fill his hand,
Nor he who binds sheaves, his arms.
[8]Neither let those who pass by them say,
"The blessing of the LORD *be* upon you;
We bless you in the name of the LORD!"

Psalm 130

Waiting for the Redemption of the LORD

A Song of Ascents.

[1]Out of the depths I have cried to You, O LORD;
[2]Lord, hear my voice!
Let Your ears be attentive
To the voice of my supplications.

[3]If You, LORD, should mark iniquities,
O Lord, who could stand?
[4]But *there is* forgiveness with You,
That You may be feared.

[5]I wait for the LORD, my soul waits,
And in His word I do hope.
[6]My soul *waits* for the Lord
More than those who watch for the morning—
Yes, more than those who watch for the morning.

[7]O Israel, hope in the LORD;
For with the LORD *there is* mercy,
And with Him *is* abundant redemption.
[8]And He shall redeem Israel
From all his iniquities.

Psalm 131

Simple Trust in the LORD

A Song of Ascents. Of David.

[1]LORD, my heart is not haughty,
Nor my eyes lofty.
Neither do I concern myself with great matters,
Nor with things too profound for me.

[2]Surely I have calmed and quieted my soul,
Like a weaned child with his mother;
Like a weaned child *is* my soul within me.

[3]O Israel, hope in the LORD
From this time forth and forever.

Psalm 132

The Eternal Dwelling of God in Zion

A Song of Ascents.

[1]LORD, remember David
And all his afflictions;
[2]How he swore to the LORD,
And vowed to the Mighty One of Jacob:
[3]“Surely I will not go into the chamber of my house,
Or go up to the comfort of my bed;
[4]I will not give sleep to my eyes
Or slumber to my eyelids,
[5]Until I find a place for the LORD,
A dwelling place for the Mighty One of Jacob.”

[6]Behold, we heard of it in Ephrathah;
We found it in the fields of the woods.
[7]Let us go into His tabernacle;
Let us worship at His footstool.
[8]Arise, O LORD, to Your resting place,
You and the ark of Your strength.
[9]Let Your priests be clothed with righteousness,
And let Your saints shout for joy.

[10]For Your servant David’s sake,
Do not turn away the face of Your Anointed.

[11]The LORD has sworn *in* truth to David;
He will not turn from it:
“I will set upon your throne the fruit of your body.
[12]If your sons will keep My covenant
And My testimony which I shall teach them,
Their sons also shall sit upon your throne forevermore.”

[13]For the LORD has chosen Zion;

He has desired *it* for His dwelling place:
[14]“This *is* My resting place forever;
Here I will dwell, for I have desired it.
[15]I will abundantly bless her provision;
I will satisfy her poor with bread.
[16]I will also clothe her priests with salvation,
And her saints shall shout aloud for joy.
[17]There I will make the horn of David grow;
I will prepare a lamp for My Anointed.
[18]His enemies I will clothe with shame,
But upon Himself His crown shall flourish.”

Psalm 133

Blessed Unity of the People of God

A Song of Ascents. Of David.

[1]Behold, how good and how pleasant *it is*
For brethren to dwell together in unity!

[2]*It is* like the precious oil upon the head,
Running down on the beard,
The beard of Aaron,
Running down on the edge of his garments.
[3]*It is* like the dew of Hermon,
Descending upon the mountains of Zion;
For there the LORD commanded the blessing—
Life forevermore.

Psalm 134

Praising the LORD in His House at Night

A Song of Ascents.

[1]Behold, bless the LORD,
All *you* servants of the LORD,
Who by night stand in the house of the LORD!
[2]Lift up your hands *in* the sanctuary,
And bless the LORD.

[3]The LORD who made heaven and earth
Bless you from Zion!

Psalm 135

Praise to God in Creation and Redemption

[1]Praise the LORD!
Praise the name of the LORD;
Praise *Him,* O you servants of the LORD!
[2]You who stand in the house of the LORD,
In the courts of the house of our God,
[3]Praise the LORD, for the LORD *is* good;
Sing praises to His name, for *it is* pleasant.
[4]For the LORD has chosen Jacob for Himself,
Israel for His special treasure.

[5]For I know that the LORD *is* great,
And our Lord *is* above all gods.
[6]Whatever the LORD pleases He does,
In heaven and in earth,
In the seas and in all deep places.
[7]He causes the vapors to ascend from the ends of the earth;
He makes lightning for the rain;
He brings the wind out of His treasuries.

[8]He destroyed the firstborn of Egypt,
Both of man and beast.
[9]He sent signs and wonders into the midst of you, O Egypt,
Upon Pharaoh and all his servants.
[10]He defeated many nations
And slew mighty kings—
[11]Sihon king of the Amorites,
Og king of Bashan,
And all the kingdoms of Canaan—
[12]And gave their land *as* a heritage,
A heritage to Israel His people.

[13]Your name, O LORD, *endures* forever,

Your fame, O LORD, throughout all generations.
[14]For the LORD will judge His people,
And He will have compassion on His servants.

[15]The idols of the nations *are* silver and gold,
The work of men’s hands.
[16]They have mouths, but they do not speak;
Eyes they have, but they do not see;
[17]They have ears, but they do not hear;
Nor is there *any* breath in their mouths.
[18]Those who make them are like them;
So is everyone who trusts in them.

[19]Bless the LORD, O house of Israel!
Bless the LORD, O house of Aaron!
[20]Bless the LORD, O house of Levi!
You who fear the LORD, bless the LORD!
[21]Blessed be the LORD out of Zion,
Who dwells in Jerusalem!
Praise the LORD!

Psalm 136

Thanksgiving to God for His Enduring Mercy

[1]Oh, give thanks to the LORD, for *He is* good!
For His mercy *endures* forever.
[2]Oh, give thanks to the God of gods!
For His mercy *endures* forever.
[3]Oh, give thanks to the Lord of lords!
For His mercy *endures* forever:

[4]To Him who alone does great wonders,
For His mercy *endures* forever;
[5]To Him who by wisdom made the heavens,
For His mercy *endures* forever;
[6]To Him who laid out the earth above the waters,
For His mercy *endures* forever;
[7]To Him who made great lights,
For His mercy *endures* forever—
[8]The sun to rule by day,
For His mercy *endures* forever;
[9]The moon and stars to rule by night,
For His mercy *endures* forever.

[10]To Him who struck Egypt in their firstborn,
For His mercy *endures* forever;
[11]And brought out Israel from among them,
For His mercy *endures* forever;
[12]With a strong hand, and with an outstretched arm,
For His mercy *endures* forever;
[13]To Him who divided the Red Sea in two,
For His mercy *endures* forever;
[14]And made Israel pass through the midst of it,
For His mercy *endures* forever;
[15]But overthrew Pharaoh and his army in the Red Sea,

For His mercy *endures* forever;
[16]To Him who led His people through the wilderness,
For His mercy *endures* forever;
[17]To Him who struck down great kings,
For His mercy *endures* forever;
[18]And slew famous kings,
For His mercy *endures* forever—
[19]Sihon king of the Amorites,
For His mercy *endures* forever;
[20]And Og king of Bashan,
For His mercy *endures* forever—
[21]And gave their land as a heritage,
For His mercy *endures* forever;
[22]A heritage to Israel His servant,
For His mercy *endures* forever.

[23]Who remembered us in our lowly state,
For His mercy *endures* forever;
[24]And rescued us from our enemies,
For His mercy *endures* forever;
[25]Who gives food to all flesh,
For His mercy *endures* forever.

[26]Oh, give thanks to the God of heaven!
For His mercy *endures* forever.

Psalm 137

Longing for Zion in a Foreign Land

[1]By the rivers of Babylon,
There we sat down, yea, we wept
When we remembered Zion.
[2]We hung our harps
Upon the willows in the midst of it.
[3]For there those who carried us away captive asked of us a song,
And those who plundered us *requested* mirth,
Saying, "Sing us *one* of the songs of Zion!"

[4]How shall we sing the LORD's song
In a foreign land?
[5]If I forget you, O Jerusalem,
Let my right hand forget *its skill!*
[6]If I do not remember you,
Let my tongue cling to the roof of my mouth—
If I do not exalt Jerusalem
Above my chief joy.

[7]Remember, O LORD, against the sons of Edom
The day of Jerusalem,
Who said, "Raze *it,* raze *it,*
To its very foundation!"

[8]O daughter of Babylon, who are to be destroyed,
Happy the one who repays you as you have served us!
[9]Happy the one who takes and dashes
Your little ones against the rock!

Psalm 138

The LORD’s Goodness to the Faithful

A Psalm of David.

[1]I WILL praise You with my whole heart;
Before the gods I will sing praises to You.
[2]I will worship toward Your holy temple,
And praise Your name
For Your lovingkindness and Your truth;
For You have magnified Your word above all Your name.
[3]In the day when I cried out, You answered me,
And made me bold *with* strength in my soul.

[4]All the kings of the earth shall praise You, O LORD,
When they hear the words of Your mouth.
[5]Yes, they shall sing of the ways of the LORD,
For great *is* the glory of the LORD.
[6]Though the LORD *is* on high,
Yet He regards the lowly;
But the proud He knows from afar.

[7]Though I walk in the midst of trouble, You will revive me;
You will stretch out Your hand
Against the wrath of my enemies,
And Your right hand will save me.
[8]The LORD will perfect *that which* concerns me;
Your mercy, O LORD, *endures* forever;
Do not forsake the works of Your hands.

Psalm 139

God’s Perfect Knowledge of Man

For the Chief Musician. A Psalm of David.

[1]O LORD, You have searched me and known *me*.
[2]You know my sitting down and my rising up;
You understand my thought afar off.
[3]You comprehend my path and my lying down,
And are acquainted with all my ways.
[4]For *there is* not a word on my tongue,
But behold, O LORD, You know it altogether.
[5]You have hedged me behind and before,
And laid Your hand upon me.
[6]*Such* knowledge *is* too wonderful for me;
It is high, I cannot *attain* it.

[7]Where can I go from Your Spirit?
Or where can I flee from Your presence?
[8]If I ascend into heaven, You *are* there;
If I make my bed in hell, behold, You *are there*.
[9]*If* I take the wings of the morning,
And dwell in the uttermost parts of the sea,
[10]Even there Your hand shall lead me,
And Your right hand shall hold me.
[11]If I say, “Surely the darkness shall fall on me,”
Even the night shall be light about me;
[12]Indeed, the darkness shall not hide from You,
But the night shines as the day;
The darkness and the light *are* both alike *to You*.

[13]For You formed my inward parts;
You covered me in my mother’s womb.
[14]I will praise You, for I am fearfully *and* wonderfully made;

Marvelous are Your works,
And *that* my soul knows very well.
[15]My frame was not hidden from You,
When I was made in secret,
And skillfully wrought in the lowest parts of the earth.
[16]Your eyes saw my substance, being yet unformed.
And in Your book they all were written,
The days fashioned for me,
When *as yet there were* none of them.

[17]How precious also are Your thoughts to me, O God!
How great is the sum of them!
[18]*If* I should count them, they would be more in number than the sand;
When I awake, I am still with You.

[19]Oh, that You would slay the wicked, O God!
Depart from me, therefore, you bloodthirsty men.
[20]For they speak against You wickedly;
Your enemies take *Your name* in vain.
[21]Do I not hate them, O LORD, who hate You?
And do I not loathe those who rise up against You?
[22]I hate them with perfect hatred;
I count them my enemies.

[23]Search me, O God, and know my heart;
Try me, and know my anxieties;
[24]And see if *there is any* wicked way in me,
And lead me in the way everlasting.

Psalm 140

Prayer for Deliverance from Evil Men

To the Chief Musician. A Psalm of David.

[1]Deliver me, O LORD, from evil men;
Preserve me from violent men,
[2]Who plan evil things in *their* hearts;
They continually gather together *for* war.
[3]They sharpen their tongues like a serpent;
The poison of asps *is* under their lips. Selah

[4]Keep me, O LORD, from the hands of the wicked;
Preserve me from violent men,
Who have purposed to make my steps stumble.
[5]The proud have hidden a snare for me, and cords;
They have spread a net by the wayside;
They have set traps for me. Selah

[6]I said to the LORD: "You *are* my God;
Hear the voice of my supplications, O LORD.
[7]O GOD the Lord, the strength of my salvation,
You have covered my head in the day of battle.
[8]Do not grant, O LORD, the desires of the wicked;
Do not further his *wicked* scheme,
Lest they be exalted. Selah

[9]"*As for* the head of those who surround me,
Let the evil of their lips cover them;
[10]Let burning coals fall upon them;
Let them be cast into the fire,
Into deep pits, that they rise not up again.
[11]Let not a slanderer be established in the earth;
Let evil hunt the violent man to overthrow *him*."

[12]I know that the LORD will maintain

The cause of the afflicted,
And justice for the poor.
[13]Surely the righteous shall give thanks to Your name;
The upright shall dwell in Your presence.

Psalm 141

Prayer for Safekeeping from Wickedness

A Psalm of David.

[1]LORD, I cry out to You;
Make haste to me!
Give ear to my voice when I cry out to You.
[2]Let my prayer be set before You *as* incense,
The lifting up of my hands *as* the evening sacrifice.

[3]Set a guard, O LORD, over my mouth;
Keep watch over the door of my lips.
[4]Do not incline my heart to any evil thing,
To practice wicked works
With men who work iniquity;
And do not let me eat of their delicacies.

[5]Let the righteous strike me;
It shall be a kindness.
And let him rebuke me;
It shall be as excellent oil;
Let my head not refuse it.
For still my prayer *is* against the deeds of the wicked.
[6]Their judges are overthrown by the sides of the cliff,
And they hear my words, for they are sweet.
[7]Our bones are scattered at the mouth of the grave,
As when one plows and breaks up the earth.

[8]But my eyes *are* upon You, O GOD the Lord;
In You I take refuge;
Do not leave my soul destitute.
[9]Keep me from the snares they have laid for me,
And from the traps of the workers of iniquity.
[10]Let the wicked fall into their own nets,
While I escape safely.

Psalm 142

A Plea for Relief from Persecutors

A Contemplation of David. A Prayer when he was in the cave.

[1]I CRY out to the LORD with my voice;
With my voice to the LORD I make my supplication.
[2]I pour out my complaint before Him;
I declare before Him my trouble.

[3]When my spirit was overwhelmed within me,
Then You knew my path.
In the way in which I walk
They have secretly set a snare for me.
[4]Look on *my* right hand and see,
For *there is* no one who acknowledges me;
Refuge has failed me;
No one cares for my soul.

[5]I cried out to You, O LORD:
I said, "You *are* my refuge,
My portion in the land of the living.
[6]Attend to my cry,
For I am brought very low;
Deliver me from my persecutors,
For they are stronger than I.
[7]Bring my soul out of prison,
That I may praise Your name;
The righteous shall surround me,
For You shall deal bountifully with me."

Psalm 143

An Earnest Appeal for Guidance and Deliverance

A Psalm of David.

[1]Hear my prayer, O LORD,
Give ear to my supplications!
In Your faithfulness answer me,
And in Your righteousness.
[2]Do not enter into judgment with Your servant,
For in Your sight no one living is righteous.

[3]For the enemy has persecuted my soul;
He has crushed my life to the ground;
He has made me dwell in darkness,
Like those who have long been dead.
[4]Therefore my spirit is overwhelmed within me;
My heart within me is distressed.

[5]I remember the days of old;
I meditate on all Your works;
I muse on the work of Your hands.
[6]I spread out my hands to You;
My soul *longs* for You like a thirsty land. Selah

[7]Answer me speedily, O LORD;
My spirit fails!
Do not hide Your face from me,
Lest I be like those who go down into the pit.
[8]Cause me to hear Your lovingkindness in the morning,
For in You do I trust;
Cause me to know the way in which I should walk,
For I lift up my soul to You.

[9]Deliver me, O LORD, from my enemies;
In You I take shelter.

[10]Teach me to do Your will,
For You *are* my God;
Your Spirit *is* good.
Lead me in the land of uprightness.

[11]Revive me, O LORD, for Your name's sake!
For Your righteousness' sake bring my soul out of trouble.
[12]In Your mercy cut off my enemies,
And destroy all those who afflict my soul;
For I *am* Your servant.

Psalm 144

A Song to the LORD Who Preserves and Prospers His People

A Psalm of David.

[1]Blessed *be* the LORD my Rock,
Who trains my hands for war,
And my fingers for battle—
[2]My lovingkindness and my fortress,
My high tower and my deliverer,
My shield and *the One* in whom I take refuge,
Who subdues my people under me.

[3]LORD, what *is* man, that You take knowledge of him?
Or the son of man, that You are mindful of him?
[4]Man is like a breath;
His days *are* like a passing shadow.

[5]Bow down Your heavens, O LORD, and come down;
Touch the mountains, and they shall smoke.
[6]Flash forth lightning and scatter them;
Shoot out Your arrows and destroy them.
[7]Stretch out Your hand from above;
Rescue me and deliver me out of great waters,
From the hand of foreigners,
[8]Whose mouth speaks lying words,
And whose right hand *is* a right hand of falsehood.

[9]I will sing a new song to You, O God;
On a harp of ten strings I will sing praises to You,
[10]*The One* who gives salvation to kings,
Who delivers David His servant
From the deadly sword.

[11]Rescue me and deliver me from the hand of foreigners,
Whose mouth speaks lying words,

And whose right hand *is* a right hand of falsehood—
[12]That our sons *may be* as plants grown up in their youth;
That our daughters *may be* as pillars,
Sculptured in palace style;
[13]*That* our barns *may be* full,
Supplying all kinds of produce;
That our sheep may bring forth thousands
And ten thousands in our fields;
[14]*That* our oxen *may be* well laden;
That there be no breaking in or going out;
That there be no outcry in our streets.
[15]Happy *are* the people who are in such a state;
Happy *are* the people whose God *is* the LORD!

Psalm 145

A Song of God's Majesty and Love

A Praise of David.

[1]I WILL extol You, my God, O King;
And I will bless Your name forever and ever.
[2]Every day I will bless You,
And I will praise Your name forever and ever.
[3]Great *is* the LORD, and greatly to be praised;
And His greatness *is* unsearchable.

[4]One generation shall praise Your works to another,
And shall declare Your mighty acts.
[5]I will meditate on the glorious splendor of Your majesty,
And on Your wondrous works.
[6]*Men* shall speak of the might of Your awesome acts,
And I will declare Your greatness.
[7]They shall utter the memory of Your great goodness,
And shall sing of Your righteousness.

[8]The LORD *is* gracious and full of compassion,
Slow to anger and great in mercy.
[9]The LORD *is* good to all,
And His tender mercies *are* over all His works.

[10]All Your works shall praise You, O LORD,
And Your saints shall bless You.
[11]They shall speak of the glory of Your kingdom,
And talk of Your power,
[12]To make known to the sons of men His mighty acts,
And the glorious majesty of His kingdom.
[13]Your kingdom *is* an everlasting kingdom,
And Your dominion *endures* throughout all generations.

[14]The LORD upholds all who fall,
And raises up all *who are* bowed down.
[15]The eyes of all look expectantly to You,
And You give them their food in due season.
[16]You open Your hand
And satisfy the desire of every living thing.

[17]The LORD *is* righteous in all His ways,
Gracious in all His works.
[18]The LORD *is* near to all who call upon Him,
To all who call upon Him in truth.
[19]He will fulfill the desire of those who fear Him;
He also will hear their cry and save them.
[20]The LORD preserves all who love Him,
But all the wicked He will destroy.
[21]My mouth shall speak the praise of the LORD,
And all flesh shall bless His holy name
Forever and ever.

Psalm 146

The Happiness of Those Whose Help Is the LORD

[1]Praise the LORD!
Praise the LORD, O my soul!
[2]While I live I will praise the LORD;
I will sing praises to my God while I have my being.

[3]Do not put your trust in princes,
Nor in a son of man, in whom *there is* no help.
[4]His spirit departs, he returns to his earth;
In that very day his plans perish.

[5]Happy *is he* who *has* the God of Jacob for his help,
Whose hope *is* in the LORD his God,
[6]Who made heaven and earth,
The sea, and all that *is* in them;
Who keeps truth forever,
[7]Who executes justice for the oppressed,
Who gives food to the hungry.
The LORD gives freedom to the prisoners.

[8]The LORD opens *the eyes of* the blind;
The LORD raises those who are bowed down;
The LORD loves the righteous.
[9]The LORD watches over the strangers;
He relieves the fatherless and widow;
But the way of the wicked He turns upside down.

[10]The LORD shall reign forever—
Your God, O Zion, to all generations.
Praise the LORD!

Psalm 147

Praise to God for His Word and Providence

[1]Praise the LORD!
For *it is* good to sing praises to our God;
For *it is* pleasant, *and* praise is beautiful.

[2]The LORD builds up Jerusalem;
He gathers together the outcasts of Israel.
[3]He heals the brokenhearted
And binds up their wounds.
[4]He counts the number of the stars;
He calls them all by name.
[5]Great *is* our Lord, and mighty in power;
His understanding *is* infinite.
[6]The LORD lifts up the humble;
He casts the wicked down to the ground.

[7]Sing to the LORD with thanksgiving;
Sing praises on the harp to our God,
[8]Who covers the heavens with clouds,
Who prepares rain for the earth,
Who makes grass to grow on the mountains.
[9]He gives to the beast its food,
And to the young ravens that cry.

[10]He does not delight in the strength of the horse;
He takes no pleasure in the legs of a man.
[11]The LORD takes pleasure in those who fear Him,
In those who hope in His mercy.

[12]Praise the LORD, O Jerusalem!
Praise your God, O Zion!
[13]For He has strengthened the bars of your gates;
He has blessed your children within you.

[14]He makes peace *in* your borders,
And fills you with the finest wheat.

[15]He sends out His command *to the* earth;
His word runs very swiftly.
[16]He gives snow like wool;
He scatters the frost like ashes;
[17]He casts out His hail like morsels;
Who can stand before His cold?
[18]He sends out His word and melts them;
He causes His wind to blow, *and* the waters flow.

[19]He declares His word to Jacob,
His statutes and His judgments to Israel.
[20]He has not dealt thus with any nation;
And *as for His* judgments, they have not known them.
Praise the LORD!

Psalm 148

Praise to the LORD from Creation

[1]Praise the LORD!
Praise the LORD from the heavens;
Praise Him in the heights!
[2]Praise Him, all His angels;
Praise Him, all His hosts!
[3]Praise Him, sun and moon;
Praise Him, all you stars of light!
[4]Praise Him, you heavens of heavens,
And you waters above the heavens!

[5]Let them praise the name of the LORD,
For He commanded and they were created.
[6]He also established them forever and ever;
He made a decree which shall not pass away.

[7]Praise the LORD from the earth,
You great sea creatures and all the depths;
[8]Fire and hail, snow and clouds;
Stormy wind, fulfilling His word;
[9]Mountains and all hills;
Fruitful trees and all cedars;
[10]Beasts and all cattle;
Creeping things and flying fowl;
[11]Kings of the earth and all peoples;
Princes and all judges of the earth;
[12]Both young men and maidens;
Old men and children.

[13]Let them praise the name of the LORD,
For His name alone is exalted;
His glory *is* above the earth and heaven.
[14]And He has exalted the horn of His people,

The praise of all His saints—
Of the children of Israel,
A people near to Him.
Praise the LORD!

Psalm 149

Praise to God for His Salvation and Judgment

[1]Praise the LORD!
Sing to the LORD a new song,
And His praise in the assembly of saints.

[2]Let Israel rejoice in their Maker;
Let the children of Zion be joyful in their King.
[3]Let them praise His name with the dance;
Let them sing praises to Him with the timbrel and harp.
[4]For the LORD takes pleasure in His people;
He will beautify the humble with salvation.

[5]Let the saints be joyful in glory;
Let them sing aloud on their beds.
[6]*Let* the high praises of God *be* in their mouth,
And a two-edged sword in their hand,
[7]To execute vengeance on the nations,
And punishments on the peoples;
[8]To bind their kings with chains,
And their nobles with fetters of iron;
[9]To execute on them the written judgment—
This honor have all His saints.
Praise the LORD!

Psalm 150

Let All Things Praise the LORD

[1]Praise the LORD!
Praise God in His sanctuary;
Praise Him in His mighty firmament!

[2]Praise Him for His mighty acts;
Praise Him according to His excellent greatness!

[3]Praise Him with the sound of the trumpet;
Praise Him with the lute and harp!
[4]Praise Him with the timbrel and dance;
Praise Him with stringed instruments and flutes!
[5]Praise Him with loud cymbals;
Praise Him with clashing cymbals!

[6]Let everything that has breath praise the LORD.
Praise the LORD!

The Book of
Proverbs

Proverbs 1

The Beginning of Knowledge

[1]The proverbs of Solomon the son of David, king of Israel:

[2]To know wisdom and instruction,
To perceive the words of understanding,
[3]To receive the instruction of wisdom,
Justice, judgment, and equity;
[4]To give prudence to the simple,
To the young man knowledge and discretion—
[5]A wise *man* will hear and increase learning,
And a man of understanding will attain wise counsel,
[6]To understand a proverb and an enigma,
The words of the wise and their riddles.

[7]The fear of the LORD *is* the beginning of knowledge,
But fools despise wisdom and instruction.

Shun Evil Counsel

[8]My son, hear the instruction of your father,
And do not forsake the law of your mother;
[9]For they *will be* a graceful ornament on your head,
And chains about your neck.

[10]My son, if sinners entice you,
Do not consent.
[11]If they say, “Come with us,
Let us lie in wait to *shed* blood;
Let us lurk secretly for the innocent without cause;
[12]Let us swallow them alive like Sheol,
And whole, like those who go down to the Pit;
[13]We shall find all *kinds* of precious possessions,
We shall fill our houses with spoil;
[14]Cast in your lot among us,

Let us all have one purse”—
[15]My son, do not walk in the way with them,
Keep your foot from their path;
[16]For their feet run to evil,
And they make haste to shed blood.
[17]Surely, in vain the net is spread
In the sight of any bird;
[18]But they lie in wait for their *own* blood,
They lurk secretly for their *own* lives.
[19]So *are* the ways of everyone who is greedy for gain;
It takes away the life of its owners.

The Call of Wisdom

20Wisdom calls aloud outside;
She raises her voice in the open squares.
[21]She cries out in the chief concourses,
At the openings of the gates in the city
She speaks her words:
[22]“How long, you simple ones, will you love simplicity?
For scorners delight in their scorning,
And fools hate knowledge.
[23]Turn at my rebuke;
Surely I will pour out my spirit on you;
I will make my words known to you.
[24]Because I have called and you refused,
I have stretched out my hand and no one regarded,
[25]Because you disdained all my counsel,
And would have none of my rebuke,
[26]I also will laugh at your calamity;
I will mock when your terror comes,
[27]When your terror comes like a storm,
And your destruction comes like a whirlwind,
When distress and anguish come upon you.

[28]“Then they will call on me, but I will not answer;
They will seek me diligently, but they will not find me.

[29]Because they hated knowledge
And did not choose the fear of the LORD,
[30]They would have none of my counsel
And despised my every rebuke.
[31]Therefore they shall eat the fruit of their own way,
And be filled to the full with their own fancies.
[32]For the turning away of the simple will slay them,
And the complacency of fools will destroy them;
[33]But whoever listens to me will dwell safely,
And will be secure, without fear of evil.”

Proverbs 2

The Value of Wisdom

[1]My son, if you receive my words,
And treasure my commands within you,
[2]So that you incline your ear to wisdom,
And apply your heart to understanding;
[3]Yes, if you cry out for discernment,
And lift up your voice for understanding,
[4]If you seek her as silver,
And search for her as *for* hidden treasures;
[5]Then you will understand the fear of the LORD,
And find the knowledge of God.
[6]For the LORD gives wisdom;
From His mouth *come* knowledge and understanding;
[7]He stores up sound wisdom for the upright;
He is a shield to those who walk uprightly;
[8]He guards the paths of justice,
And preserves the way of His saints.
[9]Then you will understand righteousness and justice,
Equity *and* every good path.

[10]When wisdom enters your heart,
And knowledge is pleasant to your soul,
[11]Discretion will preserve you;
Understanding will keep you,
[12]To deliver you from the way of evil,
From the man who speaks perverse things,
[13]From those who leave the paths of uprightness
To walk in the ways of darkness;
[14]Who rejoice in doing evil,
And delight in the perversity of the wicked;
[15]Whose ways *are* crooked,
And *who are* devious in their paths;

[16]To deliver you from the immoral woman,
From the seductress *who* flatters with her words,
[17]Who forsakes the companion of her youth,
And forgets the covenant of her God.
[18]For her house leads down to death,
And her paths to the dead;
[19]None who go to her return,
Nor do they regain the paths of life—
[20]So you may walk in the way of goodness,
And keep *to* the paths of righteousness.
[21]For the upright will dwell in the land,
And the blameless will remain in it;
[22]But the wicked will be cut off from the earth,
And the unfaithful will be uprooted from it.

Proverbs 3

Guidance for the Young

[1]My son, do not forget my law,
But let your heart keep my commands;
[2]For length of days and long life
And peace they will add to you.

[3]Let not mercy and truth forsake you;
Bind them around your neck,
Write them on the tablet of your heart,
[4]*And* so find favor and high esteem
In the sight of God and man.

[5]Trust in the LORD with all your heart,
And lean not on your own understanding;
[6]In all your ways acknowledge Him,
And He shall direct your paths.

[7]Do not be wise in your own eyes;
Fear the LORD and depart from evil.
[8]It will be health to your flesh,
And strength to your bones.

[9]Honor the LORD with your possessions,
And with the firstfruits of all your increase;
[10]So your barns will be filled with plenty,
And your vats will overflow with new wine.

[11]My son, do not despise the chastening of the LORD,
Nor detest His correction;
[12]For whom the LORD loves He corrects,
Just as a father the son *in whom* he delights.

[13]Happy *is* the man *who* finds wisdom,
And the man *who* gains understanding;

[14]For her proceeds *are* better than the profits of silver,
And her gain than fine gold.
[15]She *is* more precious than rubies,
And all the things you may desire cannot compare with her.
[16]Length of days *is* in her right hand,
In her left hand riches and honor.
[17]Her ways *are* ways of pleasantness,
And all her paths *are* peace.
[18]She *is* a tree of life to those who take hold of her,
And happy *are all* who retain her.

[19]The LORD by wisdom founded the earth;
By understanding He established the heavens;
[20]By His knowledge the depths were broken up,
And clouds drop down the dew.

[21]My son, let them not depart from your eyes—
Keep sound wisdom and discretion;
[22]So they will be life to your soul
And grace to your neck.
[23]Then you will walk safely in your way,
And your foot will not stumble.
[24]When you lie down, you will not be afraid;
Yes, you will lie down and your sleep will be sweet.
[25]Do not be afraid of sudden terror,
Nor of trouble from the wicked when it comes;
[26]For the LORD will be your confidence,
And will keep your foot from being caught.

[27]Do not withhold good from those to whom it is due,
When it is in the power of your hand to do *so*.
[28]Do not say to your neighbor,
“Go, and come back,
And tomorrow I will give *it,*”
When *you have* it with you.
[29]Do not devise evil against your neighbor,

For he dwells by you for safety’s sake.
[30]Do not strive with a man without cause,
If he has done you no harm.

[31]Do not envy the oppressor,
And choose none of his ways;
[32]For the perverse person *is* an abomination to the LORD,
But His secret counsel *is* with the upright.
[33]The curse of the LORD *is* on the house of the wicked,
But He blesses the home of the just.
[34]Surely He scorns the scornful,
But gives grace to the humble.
[35]The wise shall inherit glory,
But shame shall be the legacy of fools.

Proverbs 4

Security in Wisdom

[1]Hear, *my* children, the instruction of a father,
And give attention to know understanding;
[2]For I give you good doctrine:
Do not forsake my law.
[3]When I was my father's son,
Tender and the only one in the sight of my mother,
[4]He also taught me, and said to me:
"Let your heart retain my words;
Keep my commands, and live.
[5]Get wisdom! Get understanding!
Do not forget, nor turn away from the words of my mouth.
[6]Do not forsake her, and she will preserve you;
Love her, and she will keep you.
[7]Wisdom *is* the principal thing;
Therefore get wisdom.
And in all your getting, get understanding.
[8]Exalt her, and she will promote you;
She will bring you honor, when you embrace her.
[9]She will place on your head an ornament of grace;
A crown of glory she will deliver to you."

[10]Hear, my son, and receive my sayings,
And the years of your life will be many.
[11]I have taught you in the way of wisdom;
I have led you in right paths.
[12]When you walk, your steps will not be hindered,
And when you run, you will not stumble.
[13]Take firm hold of instruction, do not let go;
Keep her, for she *is* your life.

[14]Do not enter the path of the wicked,

And do not walk in the way of evil.
[15]Avoid it, do not travel on it;
Turn away from it and pass on.
[16]For they do not sleep unless they have done evil;
And their sleep is taken away unless they make *someone* fall.
[17]For they eat the bread of wickedness,
And drink the wine of violence.

[18]But the path of the just *is* like the shining sun,
That shines ever brighter unto the perfect day.
[19]The way of the wicked *is* like darkness;
They do not know what makes them stumble.

[20]My son, give attention to my words;
Incline your ear to my sayings.
[21]Do not let them depart from your eyes;
Keep them in the midst of your heart;
[22]For they *are* life to those who find them,
And health to all their flesh.
[23]Keep your heart with all diligence,
For out of it *spring* the issues of life.
[24]Put away from you a deceitful mouth,
And put perverse lips far from you.
[25]Let your eyes look straight ahead,
And your eyelids look right before you.
[26]Ponder the path of your feet,
And let all your ways be established.
[27]Do not turn to the right or the left;
Remove your foot from evil.

Proverbs 5

The Peril of Adultery

[1]My son, pay attention to my wisdom;
Lend your ear to my understanding,
[2]That you may preserve discretion,
And your lips may keep knowledge.
[3]For the lips of an immoral woman drip honey,
And her mouth *is* smoother than oil;
[4]But in the end she is bitter as wormwood,
Sharp as a two-edged sword.
[5]Her feet go down to death,
Her steps lay hold of hell.
[6]Lest you ponder *her* path of life—
Her ways are unstable;
You do not know *them*.

[7]Therefore hear me now, *my* children,
And do not depart from the words of my mouth.
[8]Remove your way far from her,
And do not go near the door of her house,
[9]Lest you give your honor to others,
And your years to the cruel *one;*
[10]Lest aliens be filled with your wealth,
And your labors *go* to the house of a foreigner;
[11]And you mourn at last,
When your flesh and your body are consumed,
[12]And say:
“How I have hated instruction,
And my heart despised correction!
[13]I have not obeyed the voice of my teachers,
Nor inclined my ear to those who instructed me!
[14]I was on the verge of total ruin,
In the midst of the assembly and congregation.”

[15]Drink water from your own cistern,
And running water from your own well.
[16]Should your fountains be dispersed abroad,
Streams of water in the streets?
[17]Let them be only your own,
And not for strangers with you.
[18]Let your fountain be blessed,
And rejoice with the wife of your youth.
[19]*As a* loving deer and a graceful doe,
Let her breasts satisfy you at all times;
And always be enraptured with her love.
[20]For why should you, my son, be enraptured by an immoral woman,
And be embraced in the arms of a seductress?

[21]For the ways of man *are* before the eyes of the LORD,
And He ponders all his paths.
[22]His own iniquities entrap the wicked *man,*
And he is caught in the cords of his sin.
[23]He shall die for lack of instruction,
And in the greatness of his folly he shall go astray.

Proverbs 6

Dangerous Promises

[1]My son, if you become surety for your friend,
If you have shaken hands in pledge for a stranger,
[2]You are snared by the words of your mouth;
You are taken by the words of your mouth.
[3]So do this, my son, and deliver yourself;
For you have come into the hand of your friend:
Go and humble yourself;
Plead with your friend.
[4]Give no sleep to your eyes,
Nor slumber to your eyelids.
[5]Deliver yourself like a gazelle from the hand *of the hunter,*
And like a bird from the hand of the fowler.

The Folly of Indolence

[6]Go to the ant, you sluggard!
Consider her ways and be wise,
[7]Which, having no captain,
Overseer or ruler,
[8]Provides her supplies in the summer,
And gathers her food in the harvest.
[9]How long will you slumber, O sluggard?
When will you rise from your sleep?
[10]A little sleep, a little slumber,
A little folding of the hands to sleep—
[11]So shall your poverty come on you like a prowler,
And your need like an armed man.

The Wicked Man

[12]A worthless person, a wicked man,
Walks with a perverse mouth;
[13]He winks with his eyes,

He shuffles his feet,
He points with his fingers;
[14]Perversity *is* in his heart,
He devises evil continually,
He sows discord.
[15]Therefore his calamity shall come suddenly;
Suddenly he shall be broken without remedy.

[16]These six *things* the LORD hates,
Yes, seven *are* an abomination to Him:
[17]A proud look,
A lying tongue,
Hands that shed innocent blood,
[18]A heart that devises wicked plans,
Feet that are swift in running to evil,
[19]A false witness *who* speaks lies,
And one who sows discord among brethren.

Beware of Adultery

[20]My son, keep your father’s command,
And do not forsake the law of your mother.
[21]Bind them continually upon your heart;
Tie them around your neck.
[22]When you roam, they will lead you;
When you sleep, they will keep you;
And *when* you awake, they will speak with you.
[23]For the commandment *is* a lamp,
And the law a light;
Reproofs of instruction *are* the way of life,
[24]To keep you from the evil woman,
From the flattering tongue of a seductress.
[25]Do not lust after her beauty in your heart,
Nor let her allure you with her eyelids.
[26]For by means of a harlot
A man is reduced to a crust of bread;
And an adulteress will prey upon his precious life.

[27]Can a man take fire to his bosom,
And his clothes not be burned?
[28]Can one walk on hot coals,
And his feet not be seared?
[29]So *is* he who goes in to his neighbor’s wife;
Whoever touches her shall not be innocent.

[30]*People* do not despise a thief
If he steals to satisfy himself when he is starving.
[31]Yet *when* he is found, he must restore sevenfold;
He may have to give up all the substance of his house.
[32]Whoever commits adultery with a woman lacks understanding;
He *who* does so destroys his own soul.
[33]Wounds and dishonor he will get,
And his reproach will not be wiped away.
[34]For jealousy *is* a husband’s fury;
Therefore he will not spare in the day of vengeance.
[35]He will accept no recompense,
Nor will he be appeased though you give many gifts.

Proverbs 7

[1]My son, keep my words,
And treasure my commands within you.
[2]Keep my commands and live,
And my law as the apple of your eye.
[3]Bind them on your fingers;
Write them on the tablet of your heart.
[4]Say to wisdom, “You *are* my sister,”
And call understanding *your* nearest kin,
[5]That they may keep you from the immoral woman,
From the seductress *who* flatters with her words.

The Crafty Harlot

[6]For at the window of my house
I looked through my lattice,
[7]And saw among the simple,
I perceived among the youths,
A young man devoid of understanding,
[8]Passing along the street near her corner;
And he took the path to her house
[9]In the twilight, in the evening,
In the black and dark night.

[10]And there a woman met him,
With the attire of a harlot, and a crafty heart.
[11]She *was* loud and rebellious,
Her feet would not stay at home.
[12]At times *she was* outside, at times in the open square,
Lurking at every corner.
[13]So she caught him and kissed him;
With an impudent face she said to him:
[14]“I *have* peace offerings with me;
Today I have paid my vows.

[15]So I came out to meet you,
Diligently to seek your face,
And I have found you.
[16]I have spread my bed with tapestry,
Colored coverings of Egyptian linen.
[17]I have perfumed my bed
With myrrh, aloes, and cinnamon.
[18]Come, let us take our fill of love until morning;
Let us delight ourselves with love.
[19]For my husband *is* not at home;
He has gone on a long journey;
[20]He has taken a bag of money with him,
And will come home on the appointed day."

[21]With her enticing speech she caused him to yield,
With her flattering lips she seduced him.
[22]Immediately he went after her, as an ox goes to the slaughter,
Or as a fool to the correction of the stocks,
[23]Till an arrow struck his liver.
As a bird hastens to the snare,
He did not know it *would cost* his life.

[24]Now therefore, listen to me, *my* children;
Pay attention to the words of my mouth:
[25]Do not let your heart turn aside to her ways,
Do not stray into her paths;
[26]For she has cast down many wounded,
And all who were slain by her were strong *men*.
[27]Her house *is* the way to hell,
Descending to the chambers of death.

Proverbs 8

The Excellence of Wisdom

[1]Does not wisdom cry out,
And understanding lift up her voice?
[2]She takes her stand on the top of the high hill,
Beside the way, where the paths meet.
[3]She cries out by the gates, at the entry of the city,
At the entrance of the doors:
[4]"To you, O men, I call,
And my voice *is* to the sons of men.
[5]O you simple ones, understand prudence,
And you fools, be of an understanding heart.
[6]Listen, for I will speak of excellent things,
And from the opening of my lips *will come* right things;
[7]For my mouth will speak truth;
Wickedness *is* an abomination to my lips.
[8]All the words of my mouth *are* with righteousness;
Nothing crooked or perverse *is* in them.
[9]They *are* all plain to him who understands,
And right to those who find knowledge.
[10]Receive my instruction, and not silver,
And knowledge rather than choice gold;
[11]For wisdom *is* better than rubies,
And all the things one may desire cannot be compared with her.

[12]"I, wisdom, dwell with prudence,
And find out knowledge *and* discretion.
[13]The fear of the LORD *is* to hate evil;
Pride and arrogance and the evil way
And the perverse mouth I hate.
[14]Counsel *is* mine, and sound wisdom;
I *am* understanding, I have strength.

[15]By me kings reign,
And rulers decree justice.
[16]By me princes rule, and nobles,
All the judges of the earth.
[17]I love those who love me,
And those who seek me diligently will find me.
[18]Riches and honor *are* with me,
Enduring riches and righteousness.
[19]My fruit *is* better than gold, yes, than fine gold,
And my revenue than choice silver.
[20]I traverse the way of righteousness,
In the midst of the paths of justice,
[21]That I may cause those who love me to inherit wealth,
That I may fill their treasuries.

22“The LORD possessed me at the beginning of His way,
Before His works of old.
[23]I have been established from everlasting,
From the beginning, before there was ever an earth.
[24]When *there were* no depths I was brought forth,
When *there were* no fountains abounding with water.
[25]Before the mountains were settled,
Before the hills, I was brought forth;
[26]While as yet He had not made the earth or the fields,
Or the primal dust of the world.
[27]When He prepared the heavens, I *was* there,
When He drew a circle on the face of the deep,
[28]When He established the clouds above,
When He strengthened the fountains of the deep,
[29]When He assigned to the sea its limit,
So that the waters would not transgress His command,
When He marked out the foundations of the earth,
[30]Then I was beside Him *as* a master craftsman;
And I was daily *His* delight,
Rejoicing always before Him,

[31]Rejoicing in His inhabited world,
And my delight *was* with the sons of men.

[32]“Now therefore, listen to me, *my* children,
For blessed *are those who* keep my ways.
[33]Hear instruction and be wise,
And do not disdain *it*.
[34]Blessed is the man who listens to me,
Watching daily at my gates,
Waiting at the posts of my doors.
[35]For whoever finds me finds life,
And obtains favor from the LORD;
[36]But he who sins against me wrongs his own soul;
All those who hate me love death.”

Proverbs 9

The Way of Wisdom

[1]Wisdom has built her house,
She has hewn out her seven pillars;
[2]She has slaughtered her meat,
She has mixed her wine,
She has also furnished her table.
[3]She has sent out her maidens,
She cries out from the highest places of the city,
[4]"Whoever *is* simple, let him turn in here!"
As for him who lacks understanding, she says to him,
[5]"Come, eat of my bread
And drink of the wine I have mixed.
[6]Forsake foolishness and live,
And go in the way of understanding.

[7]"He who corrects a scoffer gets shame for himself,
And he who rebukes a wicked man *only* harms himself.
[8]Do not correct a scoffer, lest he hate you;
Rebuke a wise *man,* and he will love you.
[9]Give *instruction* to a wise *man,* and he will be still wiser;
Teach a just *man,* and he will increase in learning.

[10]"The fear of the LORD *is* the beginning of wisdom,
And the knowledge of the Holy One *is* understanding.
[11]For by me your days will be multiplied,
And years of life will be added to you.
[12]If you are wise, you are wise for yourself,
And *if* you scoff, you will bear *it* alone."

The Way of Folly

[13]A foolish woman is clamorous;
She is simple, and knows nothing.

[14]For she sits at the door of her house,
On a seat *by* the highest places of the city,
[15]To call to those who pass by,
Who go straight on their way:
[16]"Whoever *is* simple, let him turn in here";
And *as for* him who lacks understanding, she says to him,
[17]"Stolen water is sweet,
And bread *eaten* in secret is pleasant."
[18]But he does not know that the dead *are* there,
That her guests *are* in the depths of hell.

Proverbs 10

Wise Sayings of Solomon

[1]The proverbs of Solomon:

A wise son makes a glad father,
But a foolish son *is* the grief of his mother.

[2]Treasures of wickedness profit nothing,
But righteousness delivers from death.
[3]The LORD will not allow the righteous soul to famish,
But He casts away the desire of the wicked.

[4]He who has a slack hand becomes poor,
But the hand of the diligent makes rich.
[5]He who gathers in summer *is* a wise son;
He who sleeps in harvest *is* a son who causes shame.

[6]Blessings *are* on the head of the righteous,
But violence covers the mouth of the wicked.
[7]The memory of the righteous *is* blessed,
But the name of the wicked will rot.

[8]The wise in heart will receive commands,
But a prating fool will fall.

[9]He who walks with integrity walks securely,
But he who perverts his ways will become known.

[10]He who winks with the eye causes trouble,
But a prating fool will fall.

[11]The mouth of the righteous *is* a well of life,
But violence covers the mouth of the wicked.

[12]Hatred stirs up strife,
But love covers all sins.

[13]Wisdom is found on the lips of him who has understanding,
But a rod *is* for the back of him who is devoid of understanding.

[14]Wise *people* store up knowledge,
But the mouth of the foolish *is* near destruction.

[15]The rich man’s wealth *is* his strong city;
The destruction of the poor *is* their poverty.

[16]The labor of the righteous *leads* to life,
The wages of the wicked to sin.

[17]He who keeps instruction *is in* the way of life,
But he who refuses correction goes astray.

[18]Whoever hides hatred *has* lying lips,
And whoever spreads slander *is* a fool.

[19]In the multitude of words sin is not lacking,
But he who restrains his lips *is* wise.
[20]The tongue of the righteous *is* choice silver;
The heart of the wicked *is worth* little.
[21]The lips of the righteous feed many,
But fools die for lack of wisdom.

[22]The blessing of the LORD makes *one* rich,
And He adds no sorrow with it.

[23]To do evil *is* like sport to a fool,
But a man of understanding has wisdom.
[24]The fear of the wicked will come upon him,
And the desire of the righteous will be granted.
[25]When the whirlwind passes by, the wicked *is* no *more,*
But the righteous *has* an everlasting foundation.

[26]As vinegar to the teeth and smoke to the eyes,

So *is* the lazy *man* to those who send him.

[27]The fear of the LORD prolongs days,
But the years of the wicked will be shortened.
[28]The hope of the righteous *will be* gladness,
But the expectation of the wicked will perish.
[29]The way of the LORD *is* strength for the upright,
But destruction *will come* to the workers of iniquity.

[30]The righteous will never be removed,
But the wicked will not inhabit the earth.
[31]The mouth of the righteous brings forth wisdom,
But the perverse tongue will be cut out.
[32]The lips of the righteous know what is acceptable,
But the mouth of the wicked *what is* perverse.

Proverbs 11

[1]Dishonest scales *are* an abomination to the LORD,
But a just weight *is* His delight.

[2]When pride comes, then comes shame;
But with the humble *is* wisdom.

[3]The integrity of the upright will guide them,
But the perversity of the unfaithful will destroy them.
[4]Riches do not profit in the day of wrath,
But righteousness delivers from death.
[5]The righteousness of the blameless will direct his way aright,
But the wicked will fall by his own wickedness.
[6]The righteousness of the upright will deliver them,
But the unfaithful will be caught by *their* lust.

[7]When a wicked man dies, *his* expectation will perish,
And the hope of the unjust perishes.
[8]The righteous is delivered from trouble,
And it comes to the wicked instead.
[9]The hypocrite with *his* mouth destroys his neighbor,
But through knowledge the righteous will be delivered.
[10]When it goes well with the righteous, the city rejoices;
And when the wicked perish, *there is* jubilation.
[11]By the blessing of the upright the city is exalted,
But it is overthrown by the mouth of the wicked.

[12]He who is devoid of wisdom despises his neighbor,
But a man of understanding holds his peace.

[13]A talebearer reveals secrets,
But he who is of a faithful spirit conceals a matter.

[14]Where *there is* no counsel, the people fall;

But in the multitude of counselors *there is* safety.

[15]He who is surety for a stranger will suffer,
But one who hates being surety is secure.

[16]A gracious woman retains honor,
But ruthless *men* retain riches.
[17]The merciful man does good for his own soul,
But *he who is* cruel troubles his own flesh.
[18]The wicked *man* does deceptive work,
But he who sows righteousness *will have* a sure reward.
[19]As righteousness *leads* to life,
So he who pursues evil *pursues it* to his own death.
[20]Those who are of a perverse heart *are* an abomination to the LORD,
But *the* blameless in their ways *are* His delight.
[21]Though they *join* forces, the wicked will not go unpunished;
But the posterity of the righteous will be delivered.

[22]*As* a ring of gold in a swine's snout,
So is a lovely woman who lacks discretion.

[23]The desire of the righteous *is* only good,
But the expectation of the wicked *is* wrath.

[24]There is *one* who scatters, yet increases more;
And there is *one* who withholds more than is right,
But it *leads* to poverty.
[25]The generous soul will be made rich,
And he who waters will also be watered himself.
[26]The people will curse him who withholds grain,
But blessing *will be* on the head of him who sells *it*.

[27]He who earnestly seeks good finds favor,
But trouble will come to him who seeks *evil*.

[28]He who trusts in his riches will fall,

But the righteous will flourish like foliage.

[29]He who troubles his own house will inherit the wind,
And the fool *will be* servant to the wise of heart.

[30]The fruit of the righteous *is a* tree of life,
And he who wins souls *is* wise.

[31]If the righteous will be recompensed on the earth,
How much more the ungodly and the sinner.

Proverbs 12

[1]Whoever loves instruction loves knowledge,
But he who hates correction *is* stupid.

[2]A good *man* obtains favor from the LORD,
But a man of wicked intentions He will condemn.

[3]A man is not established by wickedness,
But the root of the righteous cannot be moved.

[4]An excellent wife *is* the crown of her husband,
But she who causes shame *is* like rottenness in his bones.

[5]The thoughts of the righteous *are* right,
But the counsels of the wicked *are* deceitful.
[6]The words of the wicked *are,* “Lie in wait for blood,”
But the mouth of the upright will deliver them.

[7]The wicked are overthrown and *are* no more,
But the house of the righteous will stand.

[8]A man will be commended according to his wisdom,
But he who is of a perverse heart will be despised.

[9]Better *is the one* who is slighted but has a servant,
Than he who honors himself but lacks bread.

[10]A righteous *man* regards the life of his animal,
But the tender mercies of the wicked *are* cruel.

[11]He who tills his land will be satisfied with bread,
But he who follows frivolity *is* devoid of understanding.

[12]The wicked covet the catch of evil *men,*
But the root of the righteous yields *fruit.*
[13]The wicked is ensnared by the transgression of *his* lips,
But the righteous will come through trouble.

[14]A man will be satisfied with good by the fruit of *his* mouth,
And the recompense of a man's hands will be rendered to him.

[15]The way of a fool *is* right in his own eyes,
But he who heeds counsel *is* wise.
[16]A fool's wrath is known at once,
But a prudent *man* covers shame.

[17]He *who* speaks truth declares righteousness,
But a false witness, deceit.
[18]There is one who speaks like the piercings of a sword,
But the tongue of the wise *promotes* health.
[19]The truthful lip shall be established forever,
But a lying tongue *is* but for a moment.
[20]Deceit is in the heart of those who devise evil,
But counselors of peace have joy.
[21]No grave trouble will overtake the righteous,
But the wicked shall be filled with evil.
[22]Lying lips *are* an abomination to the LORD,
But those who deal truthfully *are* His delight.

[23]A prudent man conceals knowledge,
But the heart of fools proclaims foolishness.

[24]The hand of the diligent will rule,
But the lazy *man* will be put to forced labor.

[25]Anxiety in the heart of man causes depression,
But a good word makes it glad.

[26]The righteous should choose his friends carefully,
For the way of the wicked leads them astray.

[27]The lazy *man* does not roast what he took in hunting,
But diligence *is* man's precious possession.

[28]In the way of righteousness *is* life,
And in *its* pathway *there is* no death.

Proverbs 13

[1]A wise son *heeds* his father’s instruction,
But a scoffer does not listen to rebuke.

[2]A man shall eat well by the fruit of *his* mouth,
But the soul of the unfaithful feeds on violence.
[3]He who guards his mouth preserves his life,
But he who opens wide his lips shall have destruction.

[4]The soul of a lazy *man* desires, and *has* nothing;
But the soul of the diligent shall be made rich.

[5]A righteous *man* hates lying,
But a wicked *man* is loathsome and comes to shame.
[6]Righteousness guards *him whose* way is blameless,
But wickedness overthrows the sinner.

[7]There is one who makes himself rich, yet *has* nothing;
And one who makes himself poor, yet *has* great riches.

[8]The ransom of a man’s life *is* his riches,
But the poor does not hear rebuke.

[9]The light of the righteous rejoices,
But the lamp of the wicked will be put out.

[10]By pride comes nothing but strife,
But with the well-advised *is* wisdom.

[11]Wealth *gained by* dishonesty will be diminished,
But he who gathers by labor will increase.

[12]Hope deferred makes the heart sick,
But *when* the desire comes, *it is* a tree of life.

[13]He who despises the word will be destroyed,
But he who fears the commandment will be rewarded.

[14]The law of the wise *is* a fountain of life,
To turn *one* away from the snares of death.

[15]Good understanding gains favor,
But the way of the unfaithful *is* hard.
[16]Every prudent *man* acts with knowledge,
But a fool lays open *his* folly.

[17]A wicked messenger falls into trouble,
But a faithful ambassador *brings* health.

[18]Poverty and shame *will come* to him who disdains correction,
But he who regards a rebuke will be honored.

[19]A desire accomplished is sweet to the soul,
But *it is* an abomination to fools to depart from evil.

[20]He who walks with wise *men* will be wise,
But the companion of fools will be destroyed.

[21]Evil pursues sinners,
But to the righteous, good shall be repaid.

[22]A good *man* leaves an inheritance to his children's children,
But the wealth of the sinner is stored up for the righteous.

[23]Much food *is in* the fallow *ground* of the poor,
And for lack of justice there is waste.

[24]He who spares his rod hates his son,
But he who loves him disciplines him promptly.

[25]The righteous eats to the satisfying of his soul,
But the stomach of the wicked shall be in want.

Proverbs 14

[1]The wise woman builds her house,
But the foolish pulls it down with her hands.

[2]He who walks in his uprightness fears the LORD,
But *he who is* perverse in his ways despises Him.

[3]In the mouth of a fool *is* a rod of pride,
But the lips of the wise will preserve them.

[4]Where no oxen *are,* the trough *is* clean;
But much increase *comes* by the strength of an ox.

[5]A faithful witness does not lie,
But a false witness will utter lies.

[6]A scoffer seeks wisdom and does not *find it,*
But knowledge *is* easy to him who understands.
[7]Go from the presence of a foolish man,
When you do not perceive *in him* the lips of knowledge.
[8]The wisdom of the prudent *is* to understand his way,
But the folly of fools *is* deceit.

[9]Fools mock at sin,
But among the upright *there is* favor.

[10]The heart knows its own bitterness,
And a stranger does not share its joy.

[11]The house of the wicked will be overthrown,
But the tent of the upright will flourish.

[12]There is a way *that seems* right to a man,
But its end *is* the way of death.

[13]Even in laughter the heart may sorrow,
And the end of mirth *may be* grief.

[14]The backslider in heart will be filled with his own ways,
But a good man *will be satisfied* from above.

[15]The simple believes every word,
But the prudent considers well his steps.
[16]A wise *man* fears and departs from evil,
But a fool rages and is self-confident.
[17]A quick-tempered *man* acts foolishly,
And a man of wicked intentions is hated.
[18]The simple inherit folly,
But the prudent are crowned with knowledge.
[19]The evil will bow before the good,
And the wicked at the gates of the righteous.

[20]The poor *man* is hated even by his own neighbor,
But the rich *has* many friends.
[21]He who despises his neighbor sins;
But he who has mercy on the poor, happy *is* he.

[22]Do they not go astray who devise evil?
But mercy and truth *belong* to those who devise good.

[23]In all labor there is profit,
But idle chatter *leads* only to poverty.

[24]The crown of the wise is their riches,
But the foolishness of fools *is* folly.

[25]A true witness delivers souls,
But a deceitful *witness* speaks lies.

[26]In the fear of the LORD *there is* strong confidence,
And His children will have a place of refuge.
[27]The fear of the LORD *is* a fountain of life,
To turn *one* away from the snares of death.

[28]In a multitude of people *is* a king’s honor,
But in the lack of people *is* the downfall of a prince.

[29]*He who is* slow to wrath has great understanding,
But *he who is* impulsive exalts folly.

[30]A sound heart *is* life to the body,
But envy *is* rottenness to the bones.

[31]He who oppresses the poor reproaches his Maker,
But he who honors Him has mercy on the needy.

[32]The wicked is banished in his wickedness,
But the righteous has a refuge in his death.

[33]Wisdom rests in the heart of him who has understanding,
But *what is* in the heart of fools is made known.

[34]Righteousness exalts a nation,
But sin *is* a reproach to *any* people.

[35]The king's favor *is* toward a wise servant,
But his wrath *is against* him who causes shame.

Proverbs 15

[1]A soft answer turns away wrath,
But a harsh word stirs up anger.
[2]The tongue of the wise uses knowledge rightly,
But the mouth of fools pours forth foolishness.

[3]The eyes of the LORD *are* in every place,
Keeping watch on the evil and the good.

[4]A wholesome tongue *is* a tree of life,
But perverseness in it breaks the spirit.

[5]A fool despises his father’s instruction,
But he who receives correction is prudent.

[6]*In* the house of the righteous *there is* much treasure,
But in the revenue of the wicked is trouble.

[7]The lips of the wise disperse knowledge,
But the heart of the fool *does* not *do* so.

[8]The sacrifice of the wicked *is* an abomination to the LORD,
But the prayer of the upright *is* His delight.
[9]The way of the wicked *is* an abomination to the LORD,
But He loves him who follows righteousness.

[10]Harsh discipline *is* for him who forsakes the way,
And he who hates correction will die.

[11]Hell and Destruction *are* before the LORD;
So how much more the hearts of the sons of men.

[12]A scoffer does not love one who corrects him,
Nor will he go to the wise.

[13]A merry heart makes a cheerful countenance,
But by sorrow of the heart the spirit is broken.

[14]The heart of him who has understanding seeks knowledge,
But the mouth of fools feeds on foolishness.

[15]All the days of the afflicted *are* evil,
But he who is of a merry heart *has* a continual feast.

[16]Better *is* a little with the fear of the LORD,
Than great treasure with trouble.
[17]Better *is* a dinner of herbs where love is,
Than a fatted calf with hatred.

[18]A wrathful man stirs up strife,
But *he who is* slow to anger allays contention.

[19]The way of the lazy man *is* like a hedge of thorns,
But the way of the upright *is* a highway.

[20]A wise son makes a father glad,
But a foolish man despises his mother.

[21]Folly *is* joy *to him who is* destitute of discernment,
But a man of understanding walks uprightly.

[22]Without counsel, plans go awry,
But in the multitude of counselors they are established.

[23]A man has joy by the answer of his mouth,
And a word *spoken* in due season, how good *it is!*

[24]The way of life *winds* upward for the wise,
That he may turn away from hell below.

[25]The LORD will destroy the house of the proud,
But He will establish the boundary of the widow.

[26]The thoughts of the wicked *are* an abomination to the LORD,
But *the words* of the pure *are* pleasant.

[27]He who is greedy for gain troubles his own house,
But he who hates bribes will live.

[28]The heart of the righteous studies how to answer,
But the mouth of the wicked pours forth evil.

[29]The LORD *is* far from the wicked,
But He hears the prayer of the righteous.

[30]The light of the eyes rejoices the heart,
And a good report makes the bones healthy.

[31]The ear that hears the rebukes of life
Will abide among the wise.
[32]He who disdains instruction despises his own soul,
But he who heeds rebuke gets understanding.
[33]The fear of the LORD *is* the instruction of wisdom,
And before honor *is* humility.

Proverbs 16

[1]The preparations of the heart *belong* to man,
But the answer of the tongue *is* from the LORD.

[2]All the ways of a man *are* pure in his own eyes,
But the LORD weighs the spirits.

[3]Commit your works to the LORD,
And your thoughts will be established.

[4]The LORD has made all for Himself,
Yes, even the wicked for the day of doom.

[5]Everyone proud in heart *is* an abomination to the LORD;
Though they join forces, none will go unpunished.

[6]In mercy and truth
Atonement is provided for iniquity;
And by the fear of the LORD *one* departs from evil.

[7]When a man's ways please the LORD,
He makes even his enemies to be at peace with him.

[8]Better *is* a little with righteousness,
Than vast revenues without justice.

[9]A man's heart plans his way,
But the LORD directs his steps.

[10]Divination *is* on the lips of the king;
His mouth must not transgress in judgment.
[11]Honest weights and scales *are* the LORD's;
All the weights in the bag *are* His work.
[12]*It is* an abomination for kings to commit wickedness,
For a throne is established by righteousness.
[13]Righteous lips *are* the delight of kings,

And they love him who speaks *what is* right.
[14]As messengers of death *is* the king’s wrath,
But a wise man will appease it.
[15]In the light of the king’s face *is* life,
And his favor *is* like a cloud of the latter rain.

[16]How much better to get wisdom than gold!
And to get understanding is to be chosen rather than silver.

[17]The highway of the upright *is* to depart from evil;
He who keeps his way preserves his soul.

[18]Pride *goes* before destruction,
And a haughty spirit before a fall.
[19]Better *to be* of a humble spirit with the lowly,
Than to divide the spoil with the proud.

[20]He who heeds the word wisely will find good,
And whoever trusts in the LORD, happy *is* he.

[21]The wise in heart will be called prudent,
And sweetness of the lips increases learning.

[22]Understanding *is* a wellspring of life to him who has it.
But the correction of fools *is* folly.

[23]The heart of the wise teaches his mouth,
And adds learning to his lips.

[24]Pleasant words *are like* a honeycomb,
Sweetness to the soul and health to the bones.

[25]There is a way *that seems* right to a man,
But its end *is* the way of death.

[26]The person who labors, labors for himself,
For his *hungry* mouth drives him *on*.

[27]An ungodly man digs up evil,

And *it is* on his lips like a burning fire.
[28]A perverse man sows strife,
And a whisperer separates the best of friends.
[29]A violent man entices his neighbor,
And leads him in a way *that is* not good.
[30]He winks his eye to devise perverse things;
He purses his lips *and* brings about evil.

[31]The silver-haired head *is* a crown of glory,
If it is found in the way of righteousness.

[32]*He who is* slow to anger *is* better than the mighty,
And he who rules his spirit than he who takes a city.

[33]The lot is cast into the lap,
But its every decision *is* from the LORD.

Proverbs 17

[1]Better *is* a dry morsel with quietness,
Than a house full of feasting *with* strife.

[2]A wise servant will rule over a son who causes shame,
And will share an inheritance among the brothers.

[3]The refining pot *is* for silver and the furnace for gold,
But the LORD tests the hearts.

[4]An evildoer gives heed to false lips;
A liar listens eagerly to a spiteful tongue.

[5]He who mocks the poor reproaches his Maker;
He who is glad at calamity will not go unpunished.

[6]Children's children *are* the crown of old men,
And the glory of children *is* their father.

[7]Excellent speech is not becoming to a fool,
Much less lying lips to a prince.

[8]A present *is* a precious stone in the eyes of its possessor;
Wherever he turns, he prospers.

[9]He who covers a transgression seeks love,
But he who repeats a matter separates friends.

[10]Rebuke is more effective for a wise *man*
Than a hundred blows on a fool.

[11]An evil *man* seeks only rebellion;
Therefore a cruel messenger will be sent against him.

[12]Let a man meet a bear robbed of her cubs,
Rather than a fool in his folly.

[13]Whoever rewards evil for good,

Evil will not depart from his house.

[14]The beginning of strife *is like* releasing water;
Therefore stop contention before a quarrel starts.

[15]He who justifies the wicked, and he who condemns the just,
Both of them alike *are* an abomination to the LORD.

[16]Why *is there* in the hand of a fool the purchase price of wisdom,
Since *he has* no heart *for it?*

[17]A friend loves at all times,
And a brother is born for adversity.

[18]A man devoid of understanding shakes hands in a pledge,
And becomes surety for his friend.

[19]He who loves transgression loves strife,
And he who exalts his gate seeks destruction.

[20]He who has a deceitful heart finds no good,
And he who has a perverse tongue falls into evil.

[21]He who begets a scoffer *does so* to his sorrow,
And the father of a fool has no joy.

[22]A merry heart does good, *like* medicine,
But a broken spirit dries the bones.

[23]A wicked *man* accepts a bribe behind the back
To pervert the ways of justice.

[24]Wisdom *is* in the sight of him who has understanding,
But the eyes of a fool *are* on the ends of the earth.

[25]A foolish son *is* a grief to his father,
And bitterness to her who bore him.

[26]Also, to punish the righteous *is* not good,
Nor to strike princes for *their* uprightness.

[27]He who has knowledge spares his words,
And a man of understanding is of a calm spirit.
[28]Even a fool is counted wise when he holds his peace;
When he shuts his lips, *he is considered* perceptive.

Proverbs 18

[1]A man who isolates himself seeks his own desire;
He rages against all wise judgment.

[2]A fool has no delight in understanding,
But in expressing his own heart.

[3]When the wicked comes, contempt comes also;
And with dishonor *comes* reproach.

[4]The words of a man's mouth *are* deep waters;
The wellspring of wisdom *is* a flowing brook.

[5]*It is* not good to show partiality to the wicked,
Or to overthrow the righteous in judgment.

[6]A fool's lips enter into contention,
And his mouth calls for blows.
[7]A fool's mouth *is* his destruction,
And his lips *are* the snare of his soul.
[8]The words of a talebearer *are* like tasty trifles,
And they go down into the inmost body.

[9]He who is slothful in his work
Is a brother to him who is a great destroyer.

[10]The name of the LORD *is* a strong tower;
The righteous run to it and are safe.
[11]The rich man's wealth *is* his strong city,
And like a high wall in his own esteem.

[12]Before destruction the heart of a man is haughty,
And before honor *is* humility.

[13]He who answers a matter before he hears *it,*
It *is* folly and shame to him.

[14]The spirit of a man will sustain him in sickness,
But who can bear a broken spirit?

[15]The heart of the prudent acquires knowledge,
And the ear of the wise seeks knowledge.

[16]A man’s gift makes room for him,
And brings him before great men.

[17]The first *one* to plead his cause *seems* right,
Until his neighbor comes and examines him.

[18]Casting lots causes contentions to cease,
And keeps the mighty apart.

[19]A brother offended *is harder to win* than a strong city,
And contentions *are* like the bars of a castle.

[20]A man’s stomach shall be satisfied from the fruit of his mouth;
From the produce of his lips he shall be filled.

[21]Death and life *are* in the power of the tongue,
And those who love it will eat its fruit.

[22]*He who* finds a wife finds a good *thing,*
And obtains favor from the LORD.

[23]The poor *man* uses entreaties,
But the rich answers roughly.

[24]A man *who has* friends must himself be friendly,
But there is a friend *who* sticks closer than a brother.

Proverbs 19

[1]Better *is* the poor who walks in his integrity
Than *one who is* perverse in his lips, and is a fool.

[2]Also it is not good *for* a soul *to be* without knowledge,
And he sins who hastens with *his* feet.

[3]The foolishness of a man twists his way,
And his heart frets against the LORD.

[4]Wealth makes many friends,
But the poor is separated from his friend.

[5]A false witness will not go unpunished,
And *he who* speaks lies will not escape.

[6]Many entreat the favor of the nobility,
And every man *is* a friend to one who gives gifts.
[7]All the brothers of the poor hate him;
How much more do his friends go far from him!
He may pursue *them with* words, *yet* they abandon *him*.

[8]He who gets wisdom loves his own soul;
He who keeps understanding will find good.

[9]A false witness will not go unpunished,
And *he who* speaks lies shall perish.

[10]Luxury is not fitting for a fool,
Much less for a servant to rule over princes.

[11]The discretion of a man makes him slow to anger,
And his glory *is* to overlook a transgression.

[12]The king's wrath *is* like the roaring of a lion,
But his favor *is* like dew on the grass.

[13]A foolish son *is* the ruin of his father,
And the contentions of a wife *are* a continual dripping.

[14]Houses and riches *are* an inheritance from fathers,
But a prudent wife *is* from the LORD.

[15]Laziness casts *one* into a deep sleep,
And an idle person will suffer hunger.

[16]He who keeps the commandment keeps his soul,
But he who is careless of his ways will die.

[17]He who has pity on the poor lends to the LORD,
And He will pay back what he has given.

[18]Chasten your son while there is hope,
And do not set your heart on his destruction.

[19]*A man of* great wrath will suffer punishment;
For if you rescue *him,* you will have to do it again.

[20]Listen to counsel and receive instruction,
That you may be wise in your latter days.

[21]There are many plans in a man’s heart,
Nevertheless the LORD’s counsel—that will stand.

[22]What is desired in a man is kindness,
And a poor man is better than a liar.

[23]The fear of the LORD *leads* to life,
And *he who has it* will abide in satisfaction;
He will not be visited with evil.

[24]A lazy *man* buries his hand in the bowl,
And will not so much as bring it to his mouth again.

[25]Strike a scoffer, and the simple will become wary;
Rebuke one who has understanding, *and* he will discern knowledge.

[26]He who mistreats *his* father *and* chases away *his* mother
Is a son who causes shame and brings reproach.

[27]Cease listening to instruction, my son,
And you will stray from the words of knowledge.

[28]A disreputable witness scorns justice,
And the mouth of the wicked devours iniquity.

[29]Judgments are prepared for scoffers,
And beatings for the backs of fools.

Proverbs 20

[1]Wine *is* a mocker,
Strong drink *is* a brawler,
And whoever is led astray by it is not wise.

[2]The wrath of a king *is* like the roaring of a lion;
Whoever provokes him to anger sins *against* his own life.

[3]*It is* honorable for a man to stop striving,
Since any fool can start a quarrel.

[4]The lazy *man* will not plow because of winter;
He will beg during harvest and *have* nothing.

[5]Counsel in the heart of man *is like* deep water,
But a man of understanding will draw it out.

[6]Most men will proclaim each his own goodness,
But who can find a faithful man?

[7]The righteous *man* walks in his integrity;
His children *are* blessed after him.

[8]A king who sits on the throne of judgment
Scatters all evil with his eyes.

[9]Who can say, “I have made my heart clean,
I am pure from my sin”?

[10]Diverse weights *and* diverse measures,
They *are* both alike, an abomination to the LORD.

[11]Even a child is known by his deeds,
Whether what he does *is* pure and right.

[12]The hearing ear and the seeing eye,
The LORD has made them both.

[13]Do not love sleep, lest you come to poverty;
Open your eyes, *and* you will be satisfied with bread.

[14]"*It is* good for nothing," cries the buyer;
But when he has gone his way, then he boasts.

[15]There is gold and a multitude of rubies,
But the lips of knowledge *are* a precious jewel.

[16]Take the garment of one who is surety *for* a stranger,
And hold it as a pledge *when it* is for a seductress.

[17]Bread gained by deceit *is* sweet to a man,
But afterward his mouth will be filled with gravel.

[18]Plans are established by counsel;
By wise counsel wage war.

[19]He who goes about *as* a talebearer reveals secrets;
Therefore do not associate with one who flatters with his lips.

[20]Whoever curses his father or his mother,
His lamp will be put out in deep darkness.

[21]An inheritance gained hastily at the beginning
Will not be blessed at the end.

[22]Do not say, "I will recompense evil";
Wait for the LORD, and He will save you.

[23]Diverse weights *are* an abomination to the LORD,
And dishonest scales *are* not good.

[24]A man's steps *are* of the LORD;
How then can a man understand his own way?

[25]*It is* a snare for a man to devote rashly *something as* holy,
And afterward to reconsider *his* vows.

[26]A wise king sifts out the wicked,
And brings the threshing wheel over them.

[27]The spirit of a man *is* the lamp of the LORD,
Searching all the inner depths of his heart.

[28]Mercy and truth preserve the king,
And by lovingkindness he upholds his throne.

[29]The glory of young men *is* their strength,
And the splendor of old men *is* their gray head.

[30]Blows that hurt cleanse away evil,
As *do* stripes the inner depths of the heart.

Proverbs 21

[1]The king's heart *is* in the hand of the LORD,
Like the rivers of water;
He turns it wherever He wishes.

[2]Every way of a man *is* right in his own eyes,
But the LORD weighs the hearts.

[3]To do righteousness and justice
Is more acceptable to the LORD than sacrifice.

[4]A haughty look, a proud heart,
And the plowing of the wicked *are* sin.

[5]The plans of the diligent *lead* surely to plenty,
But *those of* everyone *who is* hasty, surely to poverty.

[6]Getting treasures by a lying tongue
Is the fleeting fantasy of those who seek death.

[7]The violence of the wicked will destroy them,
Because they refuse to do justice.

[8]The way of a guilty man *is* perverse;
But *as for* the pure, his work *is* right.

[9]Better to dwell in a corner of a housetop,
Than in a house shared with a contentious woman.

[10]The soul of the wicked desires evil;
His neighbor finds no favor in his eyes.

[11]When the scoffer is punished, the simple is made wise;
But when the wise is instructed, he receives knowledge.

[12]The righteous *God* wisely considers the house of the wicked,

Overthrowing the wicked for *their* wickedness.

[13]Whoever shuts his ears to the cry of the poor
Will also cry himself and not be heard.

[14]A gift in secret pacifies anger,
And a bribe behind the back, strong wrath.

[15]*It is* a joy for the just to do justice,
But destruction *will come* to the workers of iniquity.

[16]A man who wanders from the way of understanding
Will rest in the assembly of the dead.

[17]He who loves pleasure *will be* a poor man;
He who loves wine and oil will not be rich.

[18]The wicked *shall be* a ransom for the righteous,
And the unfaithful for the upright.

[19]Better to dwell in the wilderness,
Than with a contentious and angry woman.

[20]*There is* desirable treasure,
And oil in the dwelling of the wise,
But a foolish man squanders it.

[21]He who follows righteousness and mercy
Finds life, righteousness and honor.

[22]A wise *man* scales the city of the mighty,
And brings down the trusted stronghold.

[23]Whoever guards his mouth and tongue
Keeps his soul from troubles.

[24]A proud *and* haughty *man*—“Scoffer” *is* his name;
He acts with arrogant pride.

[25]The desire of the lazy *man* kills him,

For his hands refuse to labor.
[26]He covets greedily all day long,
But the righteous gives and does not spare.

[27]The sacrifice of the wicked *is* an abomination;
How much more *when* he brings it with wicked intent!

[28]A false witness shall perish,
But the man who hears *him* will speak endlessly.

[29]A wicked man hardens his face,
But *as for* the upright, he establishes his way.

[30]*There is* no wisdom or understanding
Or counsel against the LORD.

[31]The horse *is* prepared for the day of battle,
But deliverance *is* of the LORD.

Proverbs 22

[1]A *good* name is to be chosen rather than great riches,
Loving favor rather than silver and gold.

[2]The rich and the poor have this in common,
The LORD *is* the maker of them all.

[3]A prudent *man* foresees evil and hides himself,
But the simple pass on and are punished.

[4]By humility *and* the fear of the LORD
Are riches and honor and life.

[5]Thorns *and* snares *are* in the way of the perverse;
He who guards his soul will be far from them.

[6]Train up a child in the way he should go,
And when he is old he will not depart from it.

[7]The rich rules over the poor,
And the borrower *is* servant to the lender.

[8]He who sows iniquity will reap sorrow,
And the rod of his anger will fail.

[9]He who has a generous eye will be blessed,
For he gives of his bread to the poor.

[10]Cast out the scoffer, and contention will leave;
Yes, strife and reproach will cease.

[11]He who loves purity of heart
And has grace on his lips,
The king *will be* his friend.

[12]The eyes of the LORD preserve knowledge,
But He overthrows the words of the faithless.

[13]The lazy *man* says, "*There is* a lion outside!
I shall be slain in the streets!"

[14]The mouth of an immoral woman *is* a deep pit;
He who is abhorred by the LORD will fall there.

[15]Foolishness *is* bound up in the heart of a child;
The rod of correction will drive it far from him.

[16]He who oppresses the poor to increase his *riches,*
And he who gives to the rich, *will* surely *come* to poverty.

Sayings of the Wise

[17]Incline your ear and hear the words of the wise,
And apply your heart to my knowledge;
[18]For *it is* a pleasant thing if you keep them within you;
Let them all be fixed upon your lips,
[19]So that your trust may be in the LORD;
I have instructed you today, even you.
[20]Have I not written to you excellent things
Of counsels and knowledge,
[21]That I may make you know the certainty of the words of truth,
That you may answer words of truth
To those who send to you?

[22]Do not rob the poor because he *is* poor,
Nor oppress the afflicted at the gate;
[23]For the LORD will plead their cause,
And plunder the soul of those who plunder them.

[24]Make no friendship with an angry man,
And with a furious man do not go,
[25]Lest you learn his ways
And set a snare for your soul.

[26]Do not be one of those who shakes hands in a pledge,

One of those who is surety for debts;
[27]If you have nothing *with which* to pay,
Why should he take away your bed from under you?

[28]Do not remove the ancient landmark
Which your fathers have set.

[29]Do you see a man *who* excels in his work?
He will stand before kings;
He will not stand before unknown *men*.

Proverbs 23

[1]When you sit down to eat with a ruler,
Consider carefully what *is* before you;
[2]And put a knife to your throat
If you *are* a man given to appetite.
[3]Do not desire his delicacies,
For they *are* deceptive food.

[4]Do not overwork to be rich;
Because of your own understanding, cease!
[5]Will you set your eyes on that which is not?
For *riches* certainly make themselves wings;
They fly away like an eagle *toward* heaven.

[6]Do not eat the bread of a miser,
Nor desire his delicacies;
[7]For as he thinks in his heart, so *is* he.
“Eat and drink!” he says to you,
But his heart is not with you.
[8]The morsel you have eaten, you will vomit up,
And waste your pleasant words.

[9]Do not speak in the hearing of a fool,
For he will despise the wisdom of your words.

[10]Do not remove the ancient landmark,
Nor enter the fields of the fatherless;
[11]For their Redeemer *is* mighty;
He will plead their cause against you.

[12]Apply your heart to instruction,
And your ears to words of knowledge.

[13]Do not withhold correction from a child,
For *if* you beat him with a rod, he will not die.

[14]You shall beat him with a rod,
And deliver his soul from hell.

[15]My son, if your heart is wise,
My heart will rejoice—indeed, I myself;
[16]Yes, my inmost being will rejoice
When your lips speak right things.

[17]Do not let your heart envy sinners,
But *be zealous* for the fear of the LORD all the day;
[18]For surely there is a hereafter,
And your hope will not be cut off.

[19]Hear, my son, and be wise;
And guide your heart in the way.
[20]Do not mix with winebibbers,
Or with gluttonous eaters of meat;
[21]For the drunkard and the glutton will come to poverty,
And drowsiness will clothe *a man* with rags.

[22]Listen to your father who begot you,
And do not despise your mother when she is old.

[23]Buy the truth, and do not sell *it,*
Also wisdom and instruction and understanding.

[24]The father of the righteous will greatly rejoice,
And he who begets a wise *child* will delight in him.
[25]Let your father and your mother be glad,
And let her who bore you rejoice.

[26]My son, give me your heart,
And let your eyes observe my ways.
[27]For a harlot *is* a deep pit,
And a seductress *is* a narrow well.
[28]She also lies in wait as *for* a victim,
And increases the unfaithful among men.

[29]Who has woe?
Who has sorrow?
Who has contentions?
Who has complaints?
Who has wounds without cause?
Who has redness of eyes?
[30]Those who linger long at the wine,
Those who go in search of mixed wine.
[31]Do not look on the wine when it is red,
When it sparkles in the cup,
When it swirls around smoothly;
[32]At the last it bites like a serpent,
And stings like a viper.
[33]Your eyes will see strange things,
And your heart will utter perverse things.
[34]Yes, you will be like one who lies down in the midst of the sea,
Or like one who lies at the top of the mast, *saying:*
[35]"They have struck me, *but* I was not hurt;
They have beaten me, but I did not feel *it*.
When shall I awake, that I may seek another *drink?*"

Proverbs 24

[1]Do not be envious of evil men,
Nor desire to be with them;
[2]For their heart devises violence,
And their lips talk of troublemaking.

[3]Through wisdom a house is built,
And by understanding it is established;
[4]By knowledge the rooms are filled
With all precious and pleasant riches.

[5]A wise man *is* strong,
Yes, a man of knowledge increases strength;
[6]For by wise counsel you will wage your own war,
And in a multitude of counselors *there is* safety.

[7]Wisdom *is* too lofty for a fool;
He does not open his mouth in the gate.

[8]He who plots to do evil
Will be called a schemer.
[9]The devising of foolishness *is* sin,
And the scoffer *is* an abomination to men.

[10]*If* you faint in the day of adversity,
Your strength *is* small.

[11]Deliver *those who* are drawn toward death,
And hold back *those* stumbling to the slaughter.
[12]If you say, “Surely we did not know this,”
Does not He who weighs the hearts consider *it?*
He who keeps your soul, does He *not* know *it?*
And will He *not* render to *each* man according to his deeds?

[13]My son, eat honey because *it is* good,
And the honeycomb *which is* sweet to your taste;

[14]So *shall* the knowledge of wisdom *be* to your soul;
If you have found *it,* there is a prospect,
And your hope will not be cut off.

[15]Do not lie in wait, O wicked *man,* against the dwelling of the righteous;
Do not plunder his resting place;
[16]For a righteous *man* may fall seven times
And rise again,
But the wicked shall fall by calamity.

[17]Do not rejoice when your enemy falls,
And do not let your heart be glad when he stumbles;
[18]Lest the LORD see *it,* and it displease Him,
And He turn away His wrath from him.

[19]Do not fret because of evildoers,
Nor be envious of the wicked;
[20]For there will be no prospect for the evil *man;*
The lamp of the wicked will be put out.

[21]My son, fear the LORD and the king;
Do not associate with those given to change;
[22]For their calamity will rise suddenly,
And who knows the ruin those two can bring?

Further Sayings of the Wise

[23]These *things* also *belong* to the wise:

It is not good to show partiality in judgment.
[24]He who says to the wicked, “You *are* righteous,”
Him the people will curse;
Nations will abhor him.
[25]But those who rebuke *the wicked* will have delight,
And a good blessing will come upon them.

[26]He who gives a right answer kisses the lips.

[27]Prepare your outside work,
Make it fit for yourself in the field;
And afterward build your house.

[28]Do not be a witness against your neighbor without cause,
For would you deceive with your lips?
[29]Do not say, “I will do to him just as he has done to me;
I will render to the man according to his work.”

[30]I went by the field of the lazy *man*,
And by the vineyard of the man devoid of understanding;
[31]And there it was, all overgrown with thorns;
Its surface was covered with nettles;
Its stone wall was broken down.
[32]When I saw *it,* I considered *it* well;
I looked on *it and* received instruction:
[33]A little sleep, a little slumber,
A little folding of the hands to rest;
[34]So shall your poverty come *like* a prowler,
And your need like an armed man.

Proverbs 25

Further Wise Sayings of Solomon

[1]These also *are* proverbs of Solomon which the men of Hezekiah king of Judah copied:

[2]*It is* the glory of God to conceal a matter,
But the glory of kings *is* to search out a matter.

[3]*As* the heavens for height and the earth for depth,
So the heart of kings *is* unsearchable.

[4]Take away the dross from silver,
And it will go to the silversmith *for* jewelry.
[5]Take away the wicked from before the king,
And his throne will be established in righteousness.

[6]Do not exalt yourself in the presence of the king,
And do not stand in the place of the great;
[7]For *it is* better that he say to you,
"Come up here,"
Than that you should be put lower in the presence of the prince,
Whom your eyes have seen.

[8]Do not go hastily to court;
For what will you do in the end,
When your neighbor has put you to shame?
[9]Debate your case with your neighbor,
And do not disclose the secret to another;
[10]Lest he who hears *it* expose your shame,
And your reputation be ruined.

[11]A word fitly spoken *is like* apples of gold
In settings of silver.
[12]*Like* an earring of gold and an ornament of fine gold

Is a wise rebuker to an obedient ear.

[13]Like the cold of snow in time of harvest
Is a faithful messenger to those who send him,
For he refreshes the soul of his masters.

[14]Whoever falsely boasts of giving
Is like clouds and wind without rain.

[15]By long forbearance a ruler is persuaded,
And a gentle tongue breaks a bone.

[16]Have you found honey?
Eat only as much as you need,
Lest you be filled with it and vomit.

[17]Seldom set foot in your neighbor's house,
Lest he become weary of you and hate you.

[18]A man who bears false witness against his neighbor
Is like a club, a sword, and a sharp arrow.

[19]Confidence in an unfaithful *man* in time of trouble
Is like a bad tooth and a foot out of joint.

[20]*Like* one who takes away a garment in cold weather,
And like vinegar on soda,
Is one who sings songs to a heavy heart.

[21]If your enemy is hungry, give him bread to eat;
And if he is thirsty, give him water to drink;
[22]For *so* you will heap coals of fire on his head,
And the LORD will reward you.

[23]The north wind brings forth rain,
And a backbiting tongue an angry countenance.

[24]*It is* better to dwell in a corner of a housetop,
Than in a house shared with a contentious woman.

[25]*As* cold water to a weary soul,
So *is* good news from a far country.

[26]A righteous *man* who falters before the wicked
Is like a murky spring and a polluted well.

[27]*It is* not good to eat much honey;
So to seek one’s own glory *is not* glory.

[28]Whoever *has* no rule over his own spirit
Is like a city broken down, without walls.

Proverbs 26

[1]As snow in summer and rain in harvest,
So honor is not fitting for a fool.

[2]Like a flitting sparrow, like a flying swallow,
So a curse without cause shall not alight.

[3]A whip for the horse,
A bridle for the donkey,
And a rod for the fool's back.
[4]Do not answer a fool according to his folly,
Lest you also be like him.
[5]Answer a fool according to his folly,
Lest he be wise in his own eyes.
[6]He who sends a message by the hand of a fool
Cuts off *his own* feet *and* drinks violence.
[7]*Like* the legs of the lame that hang limp
Is a proverb in the mouth of fools.
[8]Like one who binds a stone in a sling
Is he who gives honor to a fool.
[9]*Like* a thorn *that* goes into the hand of a drunkard
Is a proverb in the mouth of fools.
[10]The great *God* who formed everything
Gives the fool *his* hire and the transgressor *his* wages.
[11]As a dog returns to his own vomit,
So a fool repeats his folly.
[12]Do you see a man wise in his own eyes?
There is more hope for a fool than for him.

[13]The lazy *man* says, "*There is* a lion in the road!
A fierce lion *is* in the streets!"
[14]*As* a door turns on its hinges,
So *does* the lazy *man* on his bed.
[15]The lazy *man* buries his hand in the bowl;

It wearies him to bring it back to his mouth.
[16]The lazy *man is* wiser in his own eyes
Than seven men who can answer sensibly.

[17]He who passes by *and* meddles in a quarrel not his own
Is like one who takes a dog by the ears.

[18]Like a madman who throws firebrands, arrows, and death,
[19]*Is* the man *who* deceives his neighbor,
And says, “I was only joking!”

[20]Where *there is* no wood, the fire goes out;
And where *there is* no talebearer, strife ceases.
[21]*As* charcoal *is* to burning coals, and wood to fire,
So *is* a contentious man to kindle strife.
[22]The words of a talebearer *are* like tasty trifles,
And they go down into the inmost body.

[23]Fervent lips with a wicked heart
Are like earthenware covered with silver dross.

[24]He who hates, disguises *it* with his lips,
And lays up deceit within himself;
[25]When he speaks kindly, do not believe him,
For *there are* seven abominations in his heart;
[26]*Though his* hatred is covered by deceit,
His wickedness will be revealed before the assembly.

[27]Whoever digs a pit will fall into it,
And he who rolls a stone will have it roll back on him.

[28]A lying tongue hates *those who are* crushed by it,
And a flattering mouth works ruin.

Proverbs 27

[1]Do not boast about tomorrow,
For you do not know what a day may bring forth.

[2]Let another man praise you, and not your own mouth;
A stranger, and not your own lips.

[3]A stone *is* heavy and sand *is* weighty,
But a fool's wrath *is* heavier than both of them.

[4]Wrath *is* cruel and anger a torrent,
But who *is* able to stand before jealousy?

[5]Open rebuke *is* better
Than love carefully concealed.

[6]Faithful *are* the wounds of a friend,
But the kisses of an enemy *are* deceitful.

[7]A satisfied soul loathes the honeycomb,
But to a hungry soul every bitter thing *is* sweet.

[8]Like a bird that wanders from its nest
Is a man who wanders from his place.

[9]Ointment and perfume delight the heart,
And the sweetness of a man's friend *gives delight* by hearty counsel.

[10]Do not forsake your own friend or your father's friend,
Nor go to your brother's house in the day of your calamity;
Better *is* a neighbor nearby than a brother far away.

[11]My son, be wise, and make my heart glad,
That I may answer him who reproaches me.

[12]A prudent *man* foresees evil *and* hides himself;

The simple pass on *and* are punished.

[13]Take the garment of him who is surety for a stranger,
And hold it in pledge *when* he is surety for a seductress.

[14]He who blesses his friend with a loud voice, rising early in the morning,
It will be counted a curse to him.

[15]A continual dripping on a very rainy day
And a contentious woman are alike;
[16]Whoever restrains her restrains the wind,
And grasps oil with his right hand.

[17]*As* iron sharpens iron,
So a man sharpens the countenance of his friend.

[18]Whoever keeps the fig tree will eat its fruit;
So he who waits on his master will be honored.

[19]As in water face *reflects* face,
So a man's heart *reveals* the man.

[20]Hell and Destruction are never full;
So the eyes of man are never satisfied.

[21]The refining pot *is* for silver and the furnace for gold,
And a man *is valued* by what others say of him.

[22]Though you grind a fool in a mortar with a pestle along with crushed grain,
Yet his foolishness will not depart from him.

[23]Be diligent to know the state of your flocks,
And attend to your herds;
[24]For riches *are* not forever,
Nor does a crown *endure* to all generations.
[25]*When* the hay is removed, and the tender grass shows itself,

And the herbs of the mountains are gathered in,
[26]The lambs *will provide* your clothing,
And the goats the price of a field;
[27]*You shall have* enough goats’ milk for your food,
For the food of your household,
And the nourishment of your maidservants.

Proverbs 28

[1]The wicked flee when no one pursues,
But the righteous are bold as a lion.

[2]Because of the transgression of a land, many *are* its princes;
But by a man of understanding *and* knowledge
Right will be prolonged.

[3]A poor man who oppresses the poor
Is like a driving rain which leaves no food.

[4]Those who forsake the law praise the wicked,
But such as keep the law contend with them.

[5]Evil men do not understand justice,
But those who seek the LORD understand all.

[6]Better *is* the poor who walks in his integrity
Than one perverse *in his* ways, though he *be* rich.

[7]Whoever keeps the law *is* a discerning son,
But a companion of gluttons shames his father.

[8]One who increases his possessions by usury and extortion
Gathers it for him who will pity the poor.

[9]One who turns away his ear from hearing the law,
Even his prayer *is* an abomination.

[10]Whoever causes the upright to go astray in an evil way,
He himself will fall into his own pit;
But the blameless will inherit good.

[11]The rich man *is* wise in his own eyes,
But the poor who has understanding searches him out.

[12]When the righteous rejoice, *there is* great glory;
But when the wicked arise, men hide themselves.

[13]He who covers his sins will not prosper,
But whoever confesses and forsakes *them* will have mercy.

[14]Happy *is* the man who is always reverent,
But he who hardens his heart will fall into calamity.

[15]*Like* a roaring lion and a charging bear
Is a wicked ruler over poor people.

[16]A ruler who lacks understanding *is* a great oppressor,
But he who hates covetousness will prolong *his* days.

[17]A man burdened with bloodshed will flee into a pit;
Let no one help him.

[18]Whoever walks blamelessly will be saved,
But *he who is* perverse *in his* ways will suddenly fall.

[19]He who tills his land will have plenty of bread,
But he who follows frivolity will have poverty enough!

[20]A faithful man will abound with blessings,
But he who hastens to be rich will not go unpunished.

[21]To show partiality *is* not good,
Because for a piece of bread a man will transgress.

[22]A man with an evil eye hastens after riches,
And does not consider that poverty will come upon him.

[23]He who rebukes a man will find more favor afterward
Than he who flatters with the tongue.

[24]Whoever robs his father or his mother,
And says, "*It is* no transgression,"
The same *is* companion to a destroyer.

[25]He who is of a proud heart stirs up strife,
But he who trusts in the LORD will be prospered.

[26]He who trusts in his own heart is a fool,
But whoever walks wisely will be delivered.

[27]He who gives to the poor will not lack,
But he who hides his eyes will have many curses.

[28]When the wicked arise, men hide themselves;
But when they perish, the righteous increase.

Proverbs 29

[1]He who is often rebuked, *and* hardens *his* neck,
Will suddenly be destroyed, and that without remedy.

[2]When the righteous are in authority, the people rejoice;
But when a wicked *man* rules, the people groan.

[3]Whoever loves wisdom makes his father rejoice,
But a companion of harlots wastes *his* wealth.

[4]The king establishes the land by justice,
But he who receives bribes overthrows it.

[5]A man who flatters his neighbor
Spreads a net for his feet.

[6]By transgression an evil man is snared,
But the righteous sings and rejoices.

[7]The righteous considers the cause of the poor,
But the wicked does not understand *such* knowledge.

[8]Scoffers set a city aflame,
But wise *men* turn away wrath.

[9]*If* a wise man contends with a foolish man,
Whether *the fool* rages or laughs, *there is* no peace.

[10]The bloodthirsty hate the blameless,
But the upright seek his well-being.

[11]A fool vents all his feelings,
But a wise *man* holds them back.

[12]If a ruler pays attention to lies,
All his servants *become* wicked.

[13]The poor *man* and the oppressor have this in common:

The LORD gives light to the eyes of both.

[14]The king who judges the poor with truth,
His throne will be established forever.

[15]The rod and rebuke give wisdom,
But a child left *to himself* brings shame to his mother.

[16]When the wicked are multiplied, transgression increases;
But the righteous will see their fall.

[17]Correct your son, and he will give you rest;
Yes, he will give delight to your soul.

[18]Where *there is* no revelation, the people cast off restraint;
But happy *is* he who keeps the law.

[19]A servant will not be corrected by mere words;
For though he understands, he will not respond.

[20]Do you see a man hasty in his words?
There is more hope for a fool than for him.

[21]He who pampers his servant from childhood
Will have him as a son in the end.

[22]An angry man stirs up strife,
And a furious man abounds in transgression.

[23]A man's pride will bring him low,
But the humble in spirit will retain honor.

[24]Whoever is a partner with a thief hates his own life;
He swears to tell the truth, but reveals nothing.

[25]The fear of man brings a snare,
But whoever trusts in the LORD shall be safe.

[26]Many seek the ruler's favor,
But justice for man *comes* from the LORD.

[27]An unjust man *is* an abomination to the righteous,
And *he who is* upright in the way *is* an abomination to the wicked.

Proverbs 30

The Wisdom of Agur

[1]The words of Agur the son of Jakeh, *his* utterance. This man declared to Ithiel—to Ithiel and Ucal:

[2]Surely I *am* more stupid than *any* man,
And do not have the understanding of a man.
[3]I neither learned wisdom
Nor have knowledge of the Holy One.

[4]Who has ascended into heaven, or descended?
Who has gathered the wind in His fists?
Who has bound the waters in a garment?
Who has established all the ends of the earth?
What *is* His name, and what *is* His Son's name,
If you know?

[5]Every word of God *is* pure;
He *is* a shield to those who put their trust in Him.
[6]Do not add to His words,
Lest He rebuke you, and you be found a liar.

[7]Two *things* I request of You
(Deprive me not before I die):
[8]Remove falsehood and lies far from me;
Give me neither poverty nor riches—
Feed me with the food allotted to me;
[9]Lest I be full and deny *You,*
And say, "Who *is* the LORD?"
Or lest I be poor and steal,
And profane the name of my God.

[10]Do not malign a servant to his master,
Lest he curse you, and you be found guilty.

[11]*There is* a generation *that* curses its father,
And does not bless its mother.
[12]*There is* a generation *that is* pure in its own eyes,
Yet is not washed from its filthiness.
[13]*There is* a generation—oh, how lofty are their eyes!
And their eyelids are lifted up.
[14]*There is* a generation whose teeth *are like* swords,
And whose fangs *are like* knives,
To devour the poor from off the earth,
And the needy from *among* men.

[15]The leech has two daughters—
Give *and* Give!

There are three *things that* are never satisfied,
Four never say, “Enough!”:
[16]The grave,
The barren womb,
The earth *that* is not satisfied with water—
And the fire never says, “Enough!”

[17]The eye *that* mocks *his* father,
And scorns obedience to *his* mother,
The ravens of the valley will pick it out,
And the young eagles will eat it.

[18]There are three *things which* are too wonderful for me,
Yes, four *which* I do not understand:
[19]The way of an eagle in the air,
The way of a serpent on a rock,
The way of a ship in the midst of the sea,
And the way of a man with a virgin.

[20]This *is* the way of an adulterous woman:
She eats and wipes her mouth,
And says, “I have done no wickedness.”

[21]For three *things* the earth is perturbed,

Yes, for four it cannot bear up:
[22]For a servant when he reigns,
A fool when he is filled with food,
[23]A hateful *woman* when she is married,
And a maidservant who succeeds her mistress.

[24]There are four *things which* are little on the earth,
But they *are* exceedingly wise:
[25]The ants *are* a people not strong,
Yet they prepare their food in the summer;
[26]The rock badgers are a feeble folk,
Yet they make their homes in the crags;
[27]The locusts have no king,
Yet they all advance in ranks;
[28]The spider skillfully grasps with its hands,
And it is in kings' palaces.

[29]There are three *things which* are majestic in pace,
Yes, four *which* are stately in walk:
[30]A lion, *which is* mighty among beasts
And does not turn away from any;
[31]A greyhound,
A male goat also,
And a king *whose* troops *are* with him.

[32]If you have been foolish in exalting yourself,
Or if you have devised evil, *put your* hand on *your* mouth.
[33]For *as* the churning of milk produces butter,
And wringing the nose produces blood,
So the forcing of wrath produces strife.

Proverbs 31

The Words of King Lemuel's Mother

[1]The words of King Lemuel, the utterance which his mother taught him:

[2]What, my son?
And what, son of my womb?
And what, son of my vows?
[3]Do not give your strength to women,
Nor your ways to that which destroys kings.

[4]*It is* not for kings, O Lemuel,
It is not for kings to drink wine,
Nor for princes intoxicating drink;
[5]Lest they drink and forget the law,
And pervert the justice of all the afflicted.
[6]Give strong drink to him who is perishing,
And wine to those who are bitter of heart.
[7]Let him drink and forget his poverty,
And remember his misery no more.

[8]Open your mouth for the speechless,
In the cause of all *who are* appointed to die.
[9]Open your mouth, judge righteously,
And plead the cause of the poor and needy.

The Virtuous Wife

[10]Who can find a virtuous wife?
For her worth *is* far above rubies.
[11]The heart of her husband safely trusts her;
So he will have no lack of gain.
[12]She does him good and not evil
All the days of her life.
[13]She seeks wool and flax,

And willingly works with her hands.
[14]She is like the merchant ships,
She brings her food from afar.
[15]She also rises while it is yet night,
And provides food for her household,
And a portion for her maidservants.
[16]She considers a field and buys it;
From her profits she plants a vineyard.
[17]She girds herself with strength,
And strengthens her arms.
[18]She perceives that her merchandise *is* good,
And her lamp does not go out by night.
[19]She stretches out her hands to the distaff,
And her hand holds the spindle.
[20]She extends her hand to the poor,
Yes, she reaches out her hands to the needy.
[21]She is not afraid of snow for her household,
For all her household *is* clothed with scarlet.
[22]She makes tapestry for herself;
Her clothing *is* fine linen and purple.
[23]Her husband is known in the gates,
When he sits among the elders of the land.
[24]She makes linen garments and sells *them,*
And supplies sashes for the merchants.
[25]Strength and honor *are* her clothing;
She shall rejoice in time to come.
[26]She opens her mouth with wisdom,
And on her tongue *is* the law of kindness.
[27]She watches over the ways of her household,
And does not eat the bread of idleness.
[28]Her children rise up and call her blessed;
Her husband *also,* and he praises her:
[29]“Many daughters have done well,
But you excel them all.”
[30]Charm *is* deceitful and beauty *is* passing,

But a woman *who* fears the LORD, she shall be praised.
[31]Give her of the fruit of her hands,
And let her own works praise her in the gates.

The Book of
Ecclesiastes

Ecclesiastes 1

The Vanity of Life

[1]The words of the Preacher, the son of David, king in Jerusalem.

[2]"Vanity of vanities," says the Preacher;
"Vanity of vanities, all *is* vanity."

[3]What profit has a man from all his labor
In which he toils under the sun?
[4]*One* generation passes away, and *another* generation comes;
But the earth abides forever.
[5]The sun also rises, and the sun goes down,
And hastens to the place where it arose.
[6]The wind goes toward the south,
And turns around to the north;
The wind whirls about continually,
And comes again on its circuit.
[7]All the rivers run into the sea,
Yet the sea *is* not full;
To the place from which the rivers come,
There they return again.
[8]All things *are* full of labor;
Man cannot express *it*.
The eye is not satisfied with seeing,
Nor the ear filled with hearing.

[9]That which has been *is* what will be,
That which *is* done is what will be done,
And *there is* nothing new under the sun.
[10]Is there anything of which it may be said,
"See, this *is* new"?
It has already been in ancient times before us.
[11]*There is* no remembrance of former *things,*

Nor will there be any remembrance of *things* that are to come
By *those* who will come after.

The Grief of Wisdom

[12]I, the Preacher, was king over Israel in Jerusalem.

[13]And I set my heart to seek and search out by wisdom concerning all that is done under heaven; this burdensome task God has given to the sons of man, by which they may be exercised.

[14]I have seen all the works that are done under the sun; and indeed, all *is* vanity and grasping for the wind.

[15]*What is* crooked cannot be made straight,
And what is lacking cannot be numbered.

[16]I communed with my heart, saying, "Look, I have attained greatness, and have gained more wisdom than all who were before me in Jerusalem. My heart has understood great wisdom and knowledge."

[17]And I set my heart to know wisdom and to know madness and folly. I perceived that this also is grasping for the wind.

[18]For in much wisdom *is* much grief,
And he who increases knowledge increases sorrow.

Ecclesiastes 2

The Vanity of Pleasure

[1]I said in my heart, “Come now, I will test you with mirth; therefore enjoy pleasure”; but surely, this also *was* vanity.

[2]I said of laughter—“Madness!”; and of mirth, “What does it accomplish?”

[3]I searched in my heart *how* to gratify my flesh with wine, while guiding my heart with wisdom, and how to lay hold on folly, till I might see what *was* good for the sons of men to do under heaven all the days of their lives.

[4]I made my works great, I built myself houses, and planted myself vineyards.

[5]I made myself gardens and orchards, and I planted all *kinds* of fruit trees in them.

[6]I made myself water pools from which to water the growing trees of the grove.

[7]I acquired male and female servants, and had servants born in my house. Yes, I had greater possessions of herds and flocks than all who were in Jerusalem before me.

[8]I also gathered for myself silver and gold and the special treasures of kings and of the provinces. I acquired male and female singers, the delights of the sons of men, *and* musical instruments of all kinds.

[9]So I became great and excelled more than all who were before me in Jerusalem. Also my wisdom remained with me.

[10]Whatever my eyes desired I did not keep from them.
I did not withhold my heart from any pleasure,
For my heart rejoiced in all my labor;
And this was my reward from all my labor.
[11]Then I looked on all the works that my hands had done
And on the labor in which I had toiled;
And indeed all *was* vanity and grasping for the wind.
There was no profit under the sun.

The End of the Wise and the Fool

12Then I turned myself to consider wisdom and madness and folly;
For what *can* the man *do* who succeeds the king?—
Only what he has already done.
13Then I saw that wisdom excels folly
As light excels darkness.
14The wise man's eyes *are* in his head,
But the fool walks in darkness.
Yet I myself perceived
That the same event happens to them all.

15So I said in my heart,
"As it happens to the fool,
It also happens to me,
And why was I then more wise?"
Then I said in my heart,
"This also *is* vanity."
16For *there is* no more remembrance of the wise than of the fool forever,
Since all that now *is* will be forgotten in the days to come.
And how does a wise *man* die?
As the fool!

17Therefore I hated life because the work that was done under the sun *was* distressing to me, for all *is* vanity and grasping for the wind.

18Then I hated all my labor in which I had toiled under the sun, because I must leave it to the man who will come after me.

19And who knows whether he will be wise or a fool? Yet he will rule over all my labor in which I toiled and in which I have shown myself wise under the sun. This also *is* vanity.

20Therefore I turned my heart and despaired of all the labor in which I had toiled under the sun.

21For there is a man whose labor *is* with wisdom, knowledge, and skill; yet he must leave his heritage to a man who has not labored for it. This also *is* vanity and a great evil.

[22]For what has man for all his labor, and for the striving of his heart with which he has toiled under the sun?

[23]For all his days *are* sorrowful, and his work burdensome; even in the night his heart takes no rest. This also is vanity.

[24]Nothing *is* better for a man *than* that he should eat and drink, and *that* his soul should enjoy good in his labor. This also, I saw, was from the hand of God.

[25]For who can eat, or who can have enjoyment, more than I?

[26]For *God* gives wisdom and knowledge and joy to a man who *is* good in His sight; but to the sinner He gives the work of gathering and collecting, that he may give to *him who is* good before God. This also *is* vanity and grasping for the wind.

Ecclesiastes 3

Everything Has Its Time

[1]To everything *there is* a season,
A time for every purpose under heaven:

[2]A time to be born,
And a time to die;
A time to plant,
And a time to pluck *what is* planted;
[3]A time to kill,
And a time to heal;
A time to break down,
And a time to build up;
[4]A time to weep,
And a time to laugh;
A time to mourn,
And a time to dance;
[5]A time to cast away stones,
And a time to gather stones;
A time to embrace,
And a time to refrain from embracing;
[6]A time to gain,
And a time to lose;
A time to keep,
And a time to throw away;
[7]A time to tear,
And a time to sew;
A time to keep silence,
And a time to speak;
[8]A time to love,
And a time to hate;
A time of war,
And a time of peace.

The God-Given Task

9What profit has the worker from that in which he labors?

10I have seen the God-given task with which the sons of men are to be occupied.

11He has made everything beautiful in its time. Also He has put eternity in their hearts, except that no one can find out the work that God does from beginning to end.

12I know that nothing *is* better for them than to rejoice, and to do good in their lives,

13and also that every man should eat and drink and enjoy the good of all his labor—it *is* the gift of God.

14I know that whatever God does,
It shall be forever.
Nothing can be added to it,
And nothing taken from it.
God does *it,* that men should fear before Him.
15That which is has already been,
And what is to be has already been;
And God requires an account of what is past.

Injustice Seems to Prevail

16Moreover I saw under the sun:

In the place of judgment,
Wickedness *was* there;
And *in* the place of righteousness,
Iniquity *was* there.

17I said in my heart,

“God shall judge the righteous and the wicked,
For *there is* a time there for every purpose and for every work.”

18I said in my heart, “Concerning the condition of the sons of men, God tests them, that they may see that they themselves are *like* animals.”

[19]For what happens to the sons of men also happens to animals; one thing befalls them: as one dies, so dies the other. Surely, they all have one breath; man has no advantage over animals, for all *is* vanity.

[20]All go to one place: all are from the dust, and all return to dust.

[21]Who knows the spirit of the sons of men, which goes upward, and the spirit of the animal, which goes down to the earth?

[22]So I perceived that nothing *is* better than that a man should rejoice in his own works, for that *is* his heritage. For who can bring him to see what will happen after him?

Ecclesiastes 4

[1]Then I returned and considered all the oppression that is done under the sun:

And look! The tears of the oppressed,
But they have no comforter—
On the side of their oppressors *there is* power,
But they have no comforter.
[2]Therefore I praised the dead who were already dead,
More than the living who are still alive.
[3]Yet, better than both *is he* who has never existed,
Who has not seen the evil work that is done under the sun.

The Vanity of Selfish Toil

[4]Again, I saw that for all toil and every skillful work a man is envied by his neighbor. This also *is* vanity and grasping for the wind.

[5]The fool folds his hands
And consumes his own flesh.
[6]Better a handful *with* quietness
Than both hands full, *together with* toil and grasping for the wind.

[7]Then I returned, and I saw vanity under the sun:

[8]There is one alone, without companion:
He has neither son nor brother.
Yet *there is* no end to all his labors,
Nor is his eye satisfied with riches.
But *he never asks,*
“For whom do I toil and deprive myself of good?”
This also *is* vanity and a grave misfortune.

The Value of a Friend

[9]Two *are* better than one,

Because they have a good reward for their labor.
[10]For if they fall, one will lift up his companion.
But woe to him *who is* alone when he falls,
For *he has* no one to help him up.
[11]Again, if two lie down together, they will keep warm;
But how can one be warm *alone?*
[12]Though one may be overpowered by another, two can withstand him.
And a threefold cord is not quickly broken.

Popularity Passes Away

13Better a poor and wise youth
Than an old and foolish king who will be admonished no more.
[14]For he comes out of prison to be king,
Although he was born poor in his kingdom.
[15]I saw all the living who walk under the sun;
They were with the second youth who stands in his place.
[16]*There was* no end of all the people over whom he was made king;
Yet those who come afterward will not rejoice in him.
Surely this also *is* vanity and grasping for the wind.

Ecclesiastes 5

Fear God, Keep Your Vows

[1]Walk prudently when you go to the house of God; and draw near to hear rather than to give the sacrifice of fools, for they do not know that they do evil.

[2]Do not be rash with your mouth,
And let not your heart utter anything hastily before God.
For God *is* in heaven, and you on earth;
Therefore let your words be few.
[3]For a dream comes through much activity,
And a fool's voice *is known* by *his* many words.

[4]When you make a vow to God, do not delay to pay it;
For *He has* no pleasure in fools.
Pay what you have vowed—
[5]Better not to vow than to vow and not pay.

[6]Do not let your mouth cause your flesh to sin, nor say before the messenger *of God* that it *was* an error. Why should God be angry at your excuse and destroy the work of your hands?

[7]For in the multitude of dreams and many words *there is* also vanity. But fear God.

The Vanity of Gain and Honor

[8]If you see the oppression of the poor, and the violent perversion of justice and righteousness in a province, do not marvel at the matter; for high official watches over high official, and higher officials are over them.

[9]Moreover the profit of the land is for all; *even* the king is served from the field.

[10]He who loves silver will not be satisfied with silver;
Nor he who loves abundance, with increase.
This also *is* vanity.

[11]When goods increase,
They increase who eat them;
So what profit have the owners
Except to see *them* with their eyes?

[12]The sleep of a laboring man *is* sweet,
Whether he eats little or much;
But the abundance of the rich will not permit him to sleep.

[13]There is a severe evil *which* I have seen under the sun:
Riches kept for their owner to his hurt.
[14]But those riches perish through misfortune;
When he begets a son, *there is* nothing in his hand.
[15]As he came from his mother's womb, naked shall he return,
To go as he came;
And he shall take nothing from his labor
Which he may carry away in his hand.

[16]And this also *is* a severe evil—
Just exactly as he came, so shall he go.
And what profit has he who has labored for the wind?
[17]All his days he also eats in darkness,
And *he has* much sorrow and sickness and anger.

[18]Here is what I have seen: *It is* good and fitting *for one* to eat and drink, and to enjoy the good of all his labor in which he toils under the sun all the days of his life which God gives him; for it *is* his heritage.

[19]As for every man to whom God has given riches and wealth, and given him power to eat of it, to receive his heritage and rejoice in his labor—this *is* the gift of God.

[20]For he will not dwell unduly on the days of his life, because God keeps *him* busy with the joy of his heart.

Ecclesiastes 6

[1]There is an evil which I have seen under the sun, and it *is* common among men:

[2]A man to whom God has given riches and wealth and honor, so that he lacks nothing for himself of all he desires; yet God does not give him power to eat of it, but a foreigner consumes it. This *is* vanity, and it *is* an evil affliction.

[3]If a man begets a hundred *children* and lives many years, so that the days of his years are many, but his soul is not satisfied with goodness, or indeed he has no burial, I say *that* a stillborn child *is* better than he—

[4]for it comes in vanity and departs in darkness, and its name is covered with darkness.

[5]Though it has not seen the sun or known *anything,* this has more rest than that man,

[6]even if he lives a thousand years twice—but has not seen goodness. Do not all go to one place?

[7]All the labor of man *is* for his mouth,
And yet the soul is not satisfied.
[8]For what more has the wise *man* than the fool?
What does the poor man have,
Who knows *how* to walk before the living?
[9]Better *is* the sight of the eyes than the wandering of desire.
This also *is* vanity and grasping for the wind.

[10]Whatever one is, he has been named already,
For it is known that he *is* man;
And he cannot contend with Him who is mightier than he.
[11]Since there are many things that increase vanity,
How *is* man the better?

[12]For who knows what *is* good for man in life, all the days of his vain life which he passes like a shadow? Who can tell a man what will happen after him under the sun?

Ecclesiastes 7

The Value of Practical Wisdom

[1]A good name *is* better than precious ointment,
And the day of death than the day of one's birth;
[2]Better to go to the house of mourning
Than to go to the house of feasting,
For that *is* the end of all men;
And the living will take *it* to heart.
[3]Sorrow *is* better than laughter,
For by a sad countenance the heart is made better.
[4]The heart of the wise *is* in the house of mourning,
But the heart of fools *is* in the house of mirth.

[5]*It is* better to hear the rebuke of the wise
Than for a man to hear the song of fools.
[6]For like the crackling of thorns under a pot,
So *is* the laughter of the fool.
This also is vanity.
[7]Surely oppression destroys a wise *man's* reason,
And a bribe debases the heart.

[8]The end of a thing *is* better than its beginning;
The patient in spirit *is* better than the proud in spirit.
[9]Do not hasten in your spirit to be angry,
For anger rests in the bosom of fools.
[10]Do not say,
"Why were the former days better than these?"
For you do not inquire wisely concerning this.

[11]Wisdom *is* good with an inheritance,
And profitable to those who see the sun.
[12]For wisdom *is* a defense *as* money *is* a defense,
But the excellence of knowledge *is that* wisdom gives life to those who have it.

13Consider the work of God;
For who can make straight what He has made crooked?
14In the day of prosperity be joyful,
But in the day of adversity consider:
Surely God has appointed the one as well as the other,
So that man can find out nothing *that will come* after him.

15I have seen everything in my days of vanity:

There is a just *man* who perishes in his righteousness,
And there is a wicked *man* who prolongs *life* in his wickedness.

16Do not be overly righteous,
Nor be overly wise:
Why should you destroy yourself?
17Do not be overly wicked,
Nor be foolish:
Why should you die before your time?
18*It is* good that you grasp this,
And also not remove your hand from the other;
For he who fears God will escape them all.

19Wisdom strengthens the wise
More than ten rulers of the city.

20For *there is* not a just man on earth who does good
And does not sin.

21Also do not take to heart everything people say,
Lest you hear your servant cursing you.
22For many times, also, your own heart has known
That even you have cursed others.

23All this I have proved by wisdom.
I said, “I will be wise”;
But it *was* far from me.
24As for that which is far off and exceedingly deep,

Who can find it out?
[25]I applied my heart to know,
To search and seek out wisdom and the reason *of things,*
To know the wickedness of folly,
Even of foolishness *and* madness.
[26]And I find more bitter than death
The woman whose heart *is* snares and nets,
Whose hands *are* fetters.
He who pleases God shall escape from her,
But the sinner shall be trapped by her.

[27]"Here is what I have found," says the Preacher,
"*Adding* one thing to the other to find out the reason,
[28]Which my soul still seeks but I cannot find:
One man among a thousand I have found,
But a woman among all these I have not found.
[29]Truly, this only I have found:
That God made man upright,
But they have sought out many schemes."

Ecclesiastes 8

[1]Who *is* like a wise *man?*
And who knows the interpretation of a thing?
A man’s wisdom makes his face shine,
And the sternness of his face is changed.

Obey Authorities for God’s Sake

[2]I *say,* “Keep the king’s commandment for the sake of your oath to God.

[3]“Do not be hasty to go from his presence. Do not take your stand for an evil thing, for he does whatever pleases him.”

[4]Where the word of a king is, *there is* power;
And who may say to him, “What are you doing?��
[5]He who keeps his command will experience nothing harmful;
And a wise man’s heart discerns both time and judgment,
[6]Because for every matter there is a time and judgment,
Though the misery of man increases greatly.
[7]For he does not know what will happen;
So who can tell him when it will occur?
[8]No one has power over the spirit to retain the spirit,
And no one has power in the day of death.
There is no release from that war,
And wickedness will not deliver those who are given to it.

[9]All this I have seen, and applied my heart to every work that is done under the sun: *There is* a time in which one man rules over another to his own hurt.

Death Comes to All

[10]Then I saw the wicked buried, who had come and gone from the place of holiness, and they were forgotten in the city where they had so done. This also *is* vanity.

[11]Because the sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil.

[12]Though a sinner does evil a hundred *times,* and his *days* are prolonged, yet I surely know that it will be well with those who fear God, who fear before Him.

[13]But it will not be well with the wicked; nor will he prolong *his* days, *which are* as a shadow, because he does not fear before God.

[14]There is a vanity which occurs on earth, that there are just *men* to whom it happens according to the work of the wicked; again, there are wicked *men* to whom it happens according to the work of the righteous. I said that this also *is* vanity.

[15]So I commended enjoyment, because a man has nothing better under the sun than to eat, drink, and be merry; for this will remain with him in his labor *all* the days of his life which God gives him under the sun.

[16]When I applied my heart to know wisdom and to see the business that is done on earth, even though one sees no sleep day or night,

[17]then I saw all the work of God, that a man cannot find out the work that is done under the sun. For though a man labors to discover *it,* yet he will not find *it;* moreover, though a wise *man* attempts to know *it,* he will not be able to find *it*.

Ecclesiastes 9

[1]For I considered all this in my heart, so that I could declare it all: that the righteous and the wise and their works *are* in the hand of God. People know neither love nor hatred *by* anything *they see* before them.

[2]All things *come* alike to all:

One event *happens* to the righteous and the wicked;
To the good, the clean, and the unclean;
To him who sacrifices and him who does not sacrifice.
As is the good, so *is* the sinner;
He who takes an oath as *he* who fears an oath.

[3]This *is* an evil in all that is done under the sun: that one thing *happens* to all. Truly the hearts of the sons of men are full of evil; madness *is* in their hearts while they live, and after that *they go* to the dead.

[4]But for him who is joined to all the living there is hope, for a living dog is better than a dead lion.

[5]For the living know that they will die;
But the dead know nothing,
And they have no more reward,
For the memory of them is forgotten.
[6]Also their love, their hatred, and their envy have now perished;
Nevermore will they have a share
In anything done under the sun.

[7]Go, eat your bread with joy,
And drink your wine with a merry heart;
For God has already accepted your works.
[8]Let your garments always be white,
And let your head lack no oil.

[9]Live joyfully with the wife whom you love all the days of your vain life which He has given you under the sun, all your days of vanity; for that *is* your portion in life, and in the labor which you perform under the sun.

[10]Whatever your hand finds to do, do *it* with your might; for *there is* no work or device or knowledge or wisdom in the grave where you are going.

[11]I returned and saw under the sun that—

The race *is* not to the swift,
Nor the battle to the strong,
Nor bread to the wise,
Nor riches to men of understanding,
Nor favor to men of skill;
But time and chance happen to them all.
[12]For man also does not know his time:
Like fish taken in a cruel net,
Like birds caught in a snare,
So the sons of men *are* snared in an evil time,
When it falls suddenly upon them.

Wisdom Superior to Folly

[13]This wisdom I have also seen under the sun, and it *seemed* great to me:

[14]*There was* a little city with few men in it; and a great king came against it, besieged it, and built great snares around it.

[15]Now there was found in it a poor wise man, and he by his wisdom delivered the city. Yet no one remembered that same poor man.

[16]Then I said:

“Wisdom *is* better than strength.
Nevertheless the poor man’s wisdom *is* despised,
And his words are not heard.
[17]Words of the wise, *spoken* quietly, *should be* heard
Rather than the shout of a ruler of fools.
[18]Wisdom *is* better than weapons of war;

But one sinner destroys much good.”

Ecclesiastes 10

[1]Dead flies putrefy the perfumer's ointment,
And cause it to give off a foul odor;
So does a little folly to one respected for wisdom *and* honor.
[2]A wise man's heart *is* at his right hand,
But a fool's heart at his left.
[3]Even when a fool walks along the way,
He lacks wisdom,
And he shows everyone *that* he *is* a fool.
[4]If the spirit of the ruler rises against you,
Do not leave your post;
For conciliation pacifies great offenses.

[5]There is an evil I have seen under the sun,
As an error proceeding from the ruler:
[6]Folly is set in great dignity,
While the rich sit in a lowly place.
[7]I have seen servants on horses,
While princes walk on the ground like servants.

[8]He who digs a pit will fall into it,
And whoever breaks through a wall will be bitten by a serpent.
[9]He who quarries stones may be hurt by them,
And he who splits wood may be endangered by it.
[10]If the ax is dull,
And one does not sharpen the edge,
Then he must use more strength;
But wisdom brings success.

[11]A serpent may bite when *it is* not charmed;
The babbler is no different.
[12]The words of a wise man's mouth *are* gracious,
But the lips of a fool shall swallow him up;

[13]The words of his mouth begin with foolishness,
And the end of his talk *is* raving madness.
[14]A fool also multiplies words.
No man knows what is to be;
Who can tell him what will be after him?
[15]The labor of fools wearies them,
For they do not even know how to go to the city!

[16]Woe to you, O land, when your king *is* a child,
And your princes feast in the morning!
[17]Blessed *are* you, O land, when your king *is* the son of nobles,
And your princes feast at the proper time—
For strength and not for drunkenness!
[18]Because of laziness the building decays,
And through idleness of hands the house leaks.
[19]A feast is made for laughter,
And wine makes merry;
But money answers everything.

[20]Do not curse the king, even in your thought;
Do not curse the rich, even in your bedroom;
For a bird of the air may carry your voice,
And a bird in flight may tell the matter.

Ecclesiastes 11

The Value of Diligence

[1]Cast your bread upon the waters,
For you will find it after many days.
[2]Give a serving to seven, and also to eight,
For you do not know what evil will be on the earth.

[3]If the clouds are full of rain,
They empty *themselves* upon the earth;
And if a tree falls to the south or the north,
In the place where the tree falls, there it shall lie.
[4]He who observes the wind will not sow,
And he who regards the clouds will not reap.

[5]As you do not know what *is* the way of the wind,
Or how the bones *grow* in the womb of her who is with child,
So you do not know the works of God who makes everything.
[6]In the morning sow your seed,
And in the evening do not withhold your hand;
For you do not know which will prosper,
Either this or that,
Or whether both alike *will be* good.

[7]Truly the light is sweet,
And *it is* pleasant for the eyes to behold the sun;
[8]But if a man lives many years
And rejoices in them all,
Yet let him remember the days of darkness,
For they will be many.
All that is coming *is* vanity.

Seek God in Early Life

[9]Rejoice, O young man, in your youth,
And let your heart cheer you in the days of your youth;
Walk in the ways of your heart,
And in the sight of your eyes;
But know that for all these
God will bring you into judgment.
[10]Therefore remove sorrow from your heart,
And put away evil from your flesh,
For childhood and youth *are* vanity.

Ecclesiastes 12

[1]Remember now your Creator in the days of your youth,
Before the difficult days come,
And the years draw near when you say,
“I have no pleasure in them”:
[2]While the sun and the light,
The moon and the stars,
Are not darkened,
And the clouds do not return after the rain;
[3]In the day when the keepers of the house tremble,
And the strong men bow down;
When the grinders cease because they are few,
And those that look through the windows grow dim;
[4]When the doors are shut in the streets,
And the sound of grinding is low;
When one rises up at the sound of a bird,
And all the daughters of music are brought low.
[5]Also they are afraid of height,
And of terrors in the way;
When the almond tree blossoms,
The grasshopper is a burden,
And desire fails.
For man goes to his eternal home,
And the mourners go about the streets.

[6]*Remember your Creator* before the silver cord is loosed,
Or the golden bowl is broken,
Or the pitcher shattered at the fountain,
Or the wheel broken at the well.
[7]Then the dust will return to the earth as it was,
And the spirit will return to God who gave it.

[8]“Vanity of vanities,” says the Preacher,
“All *is* vanity.”

The Whole Duty of Man

9And moreover, because the Preacher was wise, he still taught the people knowledge; yes, he pondered and sought out *and* set in order many proverbs.

10The Preacher sought to find acceptable words; and *what was* written *was* upright—words of truth.

11The words of the wise are like goads, and the words of scholars are like well-driven nails, given by one Shepherd.

12And further, my son, be admonished by these. Of making many books *there is* no end, and much study *is* wearisome to the flesh.

13Let us hear the conclusion of the whole matter:

Fear God and keep His commandments,
For this is man’s all.
14For God will bring every work into judgment,
Including every secret thing,
Whether good or evil.

The
Song of Solomon

Song of Solomon 1

[1]The song of songs, which *is* Solomon's.

The Banquet

The Shulamite

[2]Let him kiss me with the kisses of his mouth—
For your love *is* better than wine.
[3]Because of the fragrance of your good ointments,
Your name *is* ointment poured forth;
Therefore the virgins love you.
[4]Draw me away!

The Daughters of Jerusalem

We will run after you.

The Shulamite

The king has brought me into his chambers.

The Daughters of Jerusalem

We will be glad and rejoice in you.

We will remember your love more than wine.

The Shulamite

Rightly do they love you.

[5]I *am* dark, but lovely,
O daughters of Jerusalem,
Like the tents of Kedar,
Like the curtains of Solomon.
[6]Do not look upon me, because I *am* dark,
Because the sun has tanned me.
My mother's sons were angry with me;
They made me the keeper of the vineyards,
But my own vineyard I have not kept.

(To Her Beloved)

[7]Tell me, O you whom I love,
Where you feed *your flock,*
Where you make *it* rest at noon.
For why should I be as one who veils herself
By the flocks of your companions?

The Beloved

[8]If you do not know, O fairest among women,
Follow in the footsteps of the flock,
And feed your little goats
Beside the shepherds' tents.
[9]I have compared you, my love,
To my filly among Pharaoh's chariots.
[10]Your cheeks are lovely with ornaments,
Your neck with chains *of gold*.

The Daughters of Jerusalem

[11]We will make you ornaments of gold
With studs of silver.

The Shulamite

[12]While the king *is* at his table,
My spikenard sends forth its fragrance.
[13]A bundle of myrrh *is* my beloved to me,
That lies all night between my breasts.
[14]My beloved *is* to me a cluster of henna *blooms*
In the vineyards of En Gedi.

The Beloved

[15]Behold, you *are* fair, my love!
Behold, you *are* fair!
You *have* dove's eyes.

The Shulamite

[16]Behold, you *are* handsome, my beloved!
Yes, pleasant!

Also our bed *is* green.
[17]The beams of our houses *are* cedar,
And our rafters of fir.

Song of Solomon 2

[1]I *am* the rose of Sharon,
And the lily of the valleys.

The Beloved

[2]Like a lily among thorns,
So is my love among the daughters.

The Shulamite

[3]Like an apple tree among the trees of the woods,
So *is* my beloved among the sons.
I sat down in his shade with great delight,
And his fruit *was* sweet to my taste.

The Shulamite to the Daughters of Jerusalem

4He brought me to the banqueting house,
And his banner over me *was* love.
[5]Sustain me with cakes of raisins,
Refresh me with apples,
For I *am* lovesick.

[6]His left hand *is* under my head,
And his right hand embraces me.
[7]I charge you, O daughters of Jerusalem,
By the gazelles or by the does of the field,
Do not stir up nor awaken love
Until it pleases.

The Beloved's Request

The Shulamite

8The voice of my beloved!
Behold, he comes
Leaping upon the mountains,
Skipping upon the hills.
[9]My beloved is like a gazelle or a young stag.

Behold, he stands behind our wall;
He is looking through the windows,
Gazing through the lattice.

[10]My beloved spoke, and said to me:
“Rise up, my love, my fair one,
And come away.
[11]For lo, the winter is past,
The rain is over *and* gone.
[12]The flowers appear on the earth;
The time of singing has come,
And the voice of the turtledove
Is heard in our land.
[13]The fig tree puts forth her green figs,
And the vines *with* the tender grapes
Give a good smell.
Rise up, my love, my fair one,
And come away!

[14]“O my dove, in the clefts of the rock,
In the secret *places* of the cliff,
Let me see your face,
Let me hear your voice;
For your voice *is* sweet,
And your face *is* lovely.”

Her Brothers

[15]Catch us the foxes,
The little foxes that spoil the vines,
For our vines *have* tender grapes.

The Shulamite

[16]My beloved *is* mine, and I *am* his.
He feeds *his flock* among the lilies.

(To Her Beloved)

[17]Until the day breaks
And the shadows flee away,

Turn, my beloved,
And be like a gazelle
Or a young stag
Upon the mountains of Bether.

Song of Solomon 3

A Troubled Night

The Shulamite

[1]By night on my bed I sought the one I love;
I sought him, but I did not find him.
[2]"I will rise now," *I said,*
"And go about the city;
In the streets and in the squares
I will seek the one I love."
I sought him, but I did not find him.
[3]The watchmen who go about the city found me;
I said,
"Have you seen the one I love?"

[4]Scarcely had I passed by them,
When I found the one I love.
I held him and would not let him go,
Until I had brought him to the house of my mother,
And into the chamber of her who conceived me.

[5]I charge you, O daughters of Jerusalem,
By the gazelles or by the does of the field,
Do not stir up nor awaken love
Until it pleases.

The Coming of Solomon

The Shulamite

[6]Who *is* this coming out of the wilderness
Like pillars of smoke,
Perfumed with myrrh and frankincense,
With all the merchant's fragrant powders?
[7]Behold, it *is* Solomon's couch,
With sixty valiant men around it,
Of the valiant of Israel.

[8]They all hold swords,
Being expert in war.
Every man *has* his sword on his thigh
Because of fear in the night.

[9]Of the wood of Lebanon
Solomon the King
Made himself a palanquin:
[10]He made its pillars *of* silver,
Its support *of* gold,
Its seat *of* purple,
Its interior paved *with* love
By the daughters of Jerusalem.
[11]Go forth, O daughters of Zion,
And see King Solomon with the crown
With which his mother crowned him
On the day of his wedding,
The day of the gladness of his heart.

Song of Solomon 4

The Bridegroom Praises the Bride

The Beloved

[1]Behold, you *are* fair, my love!
Behold, you *are* fair!
You *have* dove's eyes behind your veil.
Your hair *is* like a flock of goats,
Going down from Mount Gilead.
[2]Your teeth *are* like a flock of shorn *sheep*
Which have come up from the washing,
Every one of which bears twins,
And none *is* barren among them.
[3]Your lips *are* like a strand of scarlet,
And your mouth is lovely.
Your temples behind your veil
Are like a piece of pomegranate.
[4]Your neck *is* like the tower of David,
Built for an armory,
On which hang a thousand bucklers,
All shields of mighty men.
[5]Your two breasts *are* like two fawns,
Twins of a gazelle,
Which feed among the lilies.

[6]Until the day breaks
And the shadows flee away,
I will go my way to the mountain of myrrh
And to the hill of frankincense.

[7]You *are* all fair, my love,
And *there is* no spot in you.
[8]Come with me from Lebanon, *my* spouse,
With me from Lebanon.
Look from the top of Amana,

From the top of Senir and Hermon,
From the lions’ dens,
From the mountains of the leopards.

[9]You have ravished my heart,
My sister, *my* spouse;
You have ravished my heart
With one *look* of your eyes,
With one link of your necklace.
[10]How fair is your love,
My sister, *my* spouse!
How much better than wine is your love,
And the scent of your perfumes
Than all spices!
[11]Your lips, O *my* spouse,
Drip as the honeycomb;
Honey and milk *are* under your tongue;
And the fragrance of your garments
Is like the fragrance of Lebanon.

[12]A garden enclosed
Is my sister, *my* spouse,
A spring shut up,
A fountain sealed.
[13]Your plants *are* an orchard of pomegranates
With pleasant fruits,
Fragrant henna with spikenard,
[14]Spikenard and saffron,
Calamus and cinnamon,
With all trees of frankincense,
Myrrh and aloes,
With all the chief spices—
[15]A fountain of gardens,
A well of living waters,
And streams from Lebanon.

The Shulamite

[16]Awake, O north *wind,*
And come, O south!
Blow upon my garden,
That its spices may flow out.
Let my beloved come to his garden
And eat its pleasant fruits.

Song of Solomon 5

The Beloved

[1]I have come to my garden, my sister, *my* spouse;
I have gathered my myrrh with my spice;
I have eaten my honeycomb with my honey;
I have drunk my wine with my milk.

(To His Friends)

Eat, O friends!
Drink, yes, drink deeply,
O beloved ones!

The Shulamite's Troubled Evening

The Shulamite

[2]I sleep, but my heart is awake;
It is the voice of my beloved!
He knocks, *saying,*
"Open for me, my sister, my love,
My dove, my perfect one;
For my head is covered with dew,
My locks with the drops of the night."

[3]I have taken off my robe;
How can I put it on *again?*
I have washed my feet;
How can I defile them?
[4]My beloved put his hand
By the latch *of the door,*
And my heart yearned for him.
[5]I arose to open for my beloved,
And my hands dripped *with* myrrh,
My fingers with liquid myrrh,
On the handles of the lock.

[6]I opened for my beloved,

But my beloved had turned away *and* was gone.
My heart leaped up when he spoke.
I sought him, but I could not find him;
I called him, but he gave me no answer.
[7]The watchmen who went about the city found me.
They struck me, they wounded me;
The keepers of the walls
Took my veil away from me.
[8]I charge you, O daughters of Jerusalem,
If you find my beloved,
That you tell him I *am* lovesick!

The Daughters of Jerusalem

[9]What *is* your beloved
More than *another* beloved,
O fairest among women?
What *is* your beloved
More than *another* beloved,
That you so charge us?

The Shulamite

[10]My beloved *is* white and ruddy,
Chief among ten thousand.
[11]His head *is like* the finest gold;
His locks *are* wavy,
And black as a raven.
[12]His eyes *are* like doves
By the rivers of waters,
Washed with milk,
And fitly set.
[13]His cheeks *are* like a bed of spices,
Banks of scented herbs.
His lips *are* lilies,
Dripping liquid myrrh.

[14]His hands *are* rods of gold
Set with beryl.

His body *is* carved ivory
Inlaid *with* sapphires.
[15]His legs *are* pillars of marble
Set on bases of fine gold.
His countenance *is* like Lebanon,
Excellent as the cedars.
[16]His mouth *is* most sweet,
Yes, he *is* altogether lovely.
This *is* my beloved,
And this *is* my friend,
O daughters of Jerusalem!

Song of Solomon 6

The Daughters of Jerusalem

[1]Where has your beloved gone,
O fairest among women?
Where has your beloved turned aside,
That we may seek him with you?

The Shulamite

[2]My beloved has gone to his garden,
To the beds of spices,
To feed *his flock* in the gardens,
And to gather lilies.
[3]I *am* my beloved's,
And my beloved *is* mine.
He feeds *his flock* among the lilies.

Praise of the Shulamite's Beauty

The Beloved

[4]O my love, you *are as* beautiful as Tirzah,
Lovely as Jerusalem,
Awesome as *an army* with banners!
[5]Turn your eyes away from me,
For they have overcome me.
Your hair *is* like a flock of goats
Going down from Gilead.
[6]Your teeth *are* like a flock of sheep
Which have come up from the washing;
Every one bears twins,
And none *is* barren among them.
[7]Like a piece of pomegranate
Are your temples behind your veil.

[8]There are sixty queens
And eighty concubines,

And virgins without number.
[9]My dove, my perfect one,
Is the only one,
The only one of her mother,
The favorite of the one who bore her.
The daughters saw her
And called her blessed,
The queens and the concubines,
And they praised her.

[10]Who is she who looks forth as the morning,
Fair as the moon,
Clear as the sun,
Awesome as *an army* with banners?

The Shulamite

[11]I went down to the garden of nuts
To see the verdure of the valley,
To see whether the vine had budded
And the pomegranates had bloomed.
[12]Before I was even aware,
My soul had made me
As the chariots of my noble people.

The Beloved and His Friends

[13]Return, return, O Shulamite;
Return, return, that we may look upon you!

The Shulamite

What would you see in the Shulamite—
As it were, the dance of the two camps?

Song of Solomon 7

Expressions of Praise

The Beloved

[1]How beautiful are your feet in sandals,
O prince’s daughter!
The curves of your thighs *are* like jewels,
The work of the hands of a skillful workman.
[2]Your navel *is* a rounded goblet;
It lacks no blended beverage.
Your waist *is* a heap of wheat
Set about with lilies.
[3]Your two breasts *are* like two fawns,
Twins of a gazelle.
[4]Your neck *is* like an ivory tower,
Your eyes *like* the pools in Heshbon
By the gate of Bath Rabbim.
Your nose *is* like the tower of Lebanon
Which looks toward Damascus.
[5]Your head *crowns* you like *Mount* Carmel,
And the hair of your head *is* like purple;
A king *is* held captive by *your* tresses.

[6]How fair and how pleasant you are,
O love, with your delights!
[7]This stature of yours is like a palm tree,
And your breasts *like* its clusters.
[8]I said, “I will go up to the palm tree,
I will take hold of its branches.”
Let now your breasts be like clusters of the vine,
The fragrance of your breath like apples,
[9]And the roof of your mouth like the best wine.

The Shulamite

The wine goes *down* smoothly for my beloved,

Moving gently the lips of sleepers.
[10]I *am* my beloved’s,
And his desire *is* toward me.

[11]Come, my beloved,
Let us go forth to the field;
Let us lodge in the villages.
[12]Let us get up early to the vineyards;
Let us see if the vine has budded,
Whether the grape blossoms are open,
And the pomegranates are in bloom.
There I will give you my love.
[13]The mandrakes give off a fragrance,
And at our gates *are* pleasant *fruits,*
All manner, new and old,
Which I have laid up for you, my beloved.

Song of Solomon 8

[1]Oh, that you were like my brother,
Who nursed at my mother's breasts!
If I should find you outside,
I would kiss you;
I would not be despised.
[2]I would lead you *and* bring you
Into the house of my mother,
She *who* used to instruct me.
I would cause you to drink of spiced wine,
Of the juice of my pomegranate.

(To the Daughters of Jerusalem)

[3]His left hand *is* under my head,
And his right hand embraces me.
[4]I charge you, O daughters of Jerusalem,
Do not stir up nor awaken love
Until it pleases.

Love Renewed in Lebanon

A Relative

[5]Who *is* this coming up from the wilderness,
Leaning upon her beloved?

I awakened you under the apple tree.
There your mother brought you forth;
There she *who* bore you brought *you* forth.

The Shulamite to Her Beloved

[6]Set me as a seal upon your heart,
As a seal upon your arm;
For love *is as* strong as death,
Jealousy *as* cruel as the grave;
Its flames *are* flames of fire,
A most vehement flame.

[7]Many waters cannot quench love,
Nor can the floods drown it.
If a man would give for love
All the wealth of his house,
It would be utterly despised.

The Shulamite's Brothers

[8]We have a little sister,
And she has no breasts.
What shall we do for our sister
In the day when she is spoken for?
[9]If she *is* a wall,
We will build upon her
A battlement of silver;
And if she *is* a door,
We will enclose her
With boards of cedar.

The Shulamite

[10]I *am* a wall,
And my breasts like towers;
Then I became in his eyes
As one who found peace.
[11]Solomon had a vineyard at Baal Hamon;
He leased the vineyard to keepers;
Everyone was to bring for its fruit
A thousand silver coins.

(To Solomon)

[12]My own vineyard *is* before me.
You, O Solomon, *may have* a thousand,
And those who tend its fruit two hundred.

The Beloved

[13]You who dwell in the gardens,
The companions listen for your voice—
Let me hear it!

The Shulamite

[14]Make haste, my beloved,
And be like a gazelle
Or a young stag
On the mountains of spices.

The Book of
Isaiah

Isaiah 1

[1]The vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, *and* Hezekiah, kings of Judah.

The Wickedness of Judah

[2]Hear, O heavens, and give ear, O earth!
For the LORD has spoken:
"I have nourished and brought up children,
And they have rebelled against Me;
[3]The ox knows its owner
And the donkey its master's crib;
But Israel does not know,
My people do not consider."

[4]Alas, sinful nation,
A people laden with iniquity,
A brood of evildoers,
Children who are corrupters!
They have forsaken the LORD,
They have provoked to anger
The Holy One of Israel,
They have turned away backward.

[5]Why should you be stricken again?
You will revolt more and more.
The whole head is sick,
And the whole heart faints.
[6]From the sole of the foot even to the head,
There is no soundness in it,
But wounds and bruises and putrefying sores;
They have not been closed or bound up,
Or soothed with ointment.

[7]Your country *is* desolate,

Your cities *are* burned with fire;
Strangers devour your land in your presence;
And *it is* desolate, as overthrown by strangers.
[8]So the daughter of Zion is left as a booth in a vineyard,
As a hut in a garden of cucumbers,
As a besieged city.
[9]Unless the LORD of hosts
Had left to us a very small remnant,
We would have become like Sodom,
We would have been made like Gomorrah.

10Hear the word of the LORD,
You rulers of Sodom;
Give ear to the law of our God,
You people of Gomorrah:
[11]"To what purpose *is* the multitude of your sacrifices to Me?"
Says the LORD.
"I have had enough of burnt offerings of rams
And the fat of fed cattle.
I do not delight in the blood of bulls,
Or of lambs or goats.

[12]"When you come to appear before Me,
Who has required this from your hand,
To trample My courts?
[13]Bring no more futile sacrifices;
Incense is an abomination to Me.
The New Moons, the Sabbaths, and the calling of assemblies—
I cannot endure iniquity and the sacred meeting.
[14]Your New Moons and your appointed feasts
My soul hates;
They are a trouble to Me,
I am weary of bearing *them.*
[15]When you spread out your hands,
I will hide My eyes from you;

Even though you make many prayers,
I will not hear.
Your hands are full of blood.

[16]“Wash yourselves, make yourselves clean;
Put away the evil of your doings from before My eyes.
Cease to do evil,
[17]Learn to do good;
Seek justice,
Rebuke the oppressor;
Defend the fatherless,
Plead for the widow.

18“Come now, and let us reason together,”
Says the LORD,
“Though your sins are like scarlet,
They shall be as white as snow;
Though they are red like crimson,
They shall be as wool.
[19]If you are willing and obedient,
You shall eat the good of the land;
[20]But if you refuse and rebel,
You shall be devoured by the sword”;
For the mouth of the LORD has spoken.

The Degenerate City

21How the faithful city has become a harlot!
It was full of justice;
Righteousness lodged in it,
But now murderers.
[22]Your silver has become dross,
Your wine mixed with water.
[23]Your princes *are* rebellious,
And companions of thieves;
Everyone loves bribes,
And follows after rewards.
They do not defend the fatherless,

Nor does the cause of the widow come before them.

[24]Therefore the Lord says,
The LORD of hosts, the Mighty One of Israel,
“Ah, I will rid Myself of My adversaries,
And take vengeance on My enemies.
[25]I will turn My hand against you,
And thoroughly purge away your dross,
And take away all your alloy.
[26]I will restore your judges as at the first,
And your counselors as at the beginning.
Afterward you shall be called the city of righteousness, the faithful city.”

[27]Zion shall be redeemed with justice,
And her penitents with righteousness.
[28]The destruction of transgressors and of sinners *shall be* together,
And those who forsake the LORD shall be consumed.
[29]For they shall be ashamed of the terebinth trees
Which you have desired;
And you shall be embarrassed because of the gardens
Which you have chosen.
[30]For you shall be as a terebinth whose leaf fades,
And as a garden that has no water.
[31]The strong shall be as tinder,
And the work of it as a spark;
Both will burn together,
And no one shall quench *them*.

Isaiah 2

The Future House of God

[1]The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem.

[2]Now it shall come to pass in the latter days
That the mountain of the LORD's house
Shall be established on the top of the mountains,
And shall be exalted above the hills;
And all nations shall flow to it.
[3]Many people shall come and say,
"Come, and let us go up to the mountain of the LORD,
To the house of the God of Jacob;
He will teach us His ways,
And we shall walk in His paths."
For out of Zion shall go forth the law,
And the word of the LORD from Jerusalem.
[4]He shall judge between the nations,
And rebuke many people;
They shall beat their swords into plowshares,
And their spears into pruning hooks;
Nation shall not lift up sword against nation,
Neither shall they learn war anymore.

The Day of the LORD

[5]O house of Jacob, come and let us walk
In the light of the LORD.

[6]For You have forsaken Your people, the house of Jacob,
Because they are filled with eastern ways;
They *are* soothsayers like the Philistines,
And they are pleased with the children of foreigners.
[7]Their land is also full of silver and gold,
And there is no end to their treasures;

Their land is also full of horses,
And there is no end to their chariots.
[8]Their land is also full of idols;
They worship the work of their own hands,
That which their own fingers have made.
[9]People bow down,
And each man humbles himself;
Therefore do not forgive them.

[10]Enter into the rock, and hide in the dust,
From the terror of the LORD
And the glory of His majesty.
[11]The lofty looks of man shall be humbled,
The haughtiness of men shall be bowed down,
And the LORD alone shall be exalted in that day.

[12]For the day of the LORD of hosts
Shall come upon everything proud and lofty,
Upon everything lifted up—
And it shall be brought low—
[13]Upon all the cedars of Lebanon *that are* high and lifted up,
And upon all the oaks of Bashan;
[14]Upon all the high mountains,
And upon all the hills *that are* lifted up;
[15]Upon every high tower,
And upon every fortified wall;
[16]Upon all the ships of Tarshish,
And upon all the beautiful sloops.
[17]The loftiness of man shall be bowed down,
And the haughtiness of men shall be brought low;
The LORD alone will be exalted in that day,
[18]But the idols He shall utterly abolish.

[19]They shall go into the holes of the rocks,
And into the caves of the earth,
From the terror of the LORD

And the glory of His majesty,
When He arises to shake the earth mightily.

[20]In that day a man will cast away his idols of silver
And his idols of gold,
Which they made, *each* for himself to worship,
To the moles and bats,
[21]To go into the clefts of the rocks,
And into the crags of the rugged rocks,
From the terror of the LORD
And the glory of His majesty,
When He arises to shake the earth mightily.

[22]Sever yourselves from such a man,
Whose breath *is* in his nostrils;
For of what account is he?

Isaiah 3

Judgment on Judah and Jerusalem

[1]For behold, the Lord, the LORD of hosts,
Takes away from Jerusalem and from Judah
The stock and the store,
The whole supply of bread and the whole supply of water;
[2]The mighty man and the man of war,
The judge and the prophet,
And the diviner and the elder;
[3]The captain of fifty and the honorable man,
The counselor and the skillful artisan,
And the expert enchanter.

[4]"I will give children *to be* their princes,
And babes shall rule over them.
[5]The people will be oppressed,
Every one by another and every one by his neighbor;
The child will be insolent toward the elder,
And the base toward the honorable."

[6]When a man takes hold of his brother
In the house of his father, *saying,*
"You have clothing;
You be our ruler,
And *let* these ruins *be* under your power,"
[7]In that day he will protest, saying,
"I cannot cure *your* ills,
For in my house *is* neither food nor clothing;
Do not make me a ruler of the people."

[8]For Jerusalem stumbled,
And Judah is fallen,
Because their tongue and their doings
Are against the LORD,
To provoke the eyes of His glory.

[9]The look on their countenance witnesses against them,
And they declare their sin as Sodom;
They do not hide *it*.
Woe to their soul!
For they have brought evil upon themselves.

[10]"Say to the righteous that *it shall be* well *with them,*
For they shall eat the fruit of their doings.
[11]Woe to the wicked! *It shall be* ill *with him,*
For the reward of his hands shall be given him.
[12]*As for* My people, children *are* their oppressors,
And women rule over them.
O My people! Those who lead you cause *you* to err,
And destroy the way of your paths."

Oppression and Luxury Condemned

[13]The LORD stands up to plead,
And stands to judge the people.
[14]The LORD will enter into judgment
With the elders of His people
And His princes:
"For you have eaten up the vineyard;
The plunder of the poor *is* in your houses.
[15]What do you mean by crushing My people
And grinding the faces of the poor?"
Says the Lord GOD of hosts.

[16]Moreover the LORD says:

"Because the daughters of Zion are haughty,
And walk with outstretched necks
And wanton eyes,
Walking and mincing *as* they go,
Making a jingling with their feet,
[17]Therefore the Lord will strike with a scab
The crown of the head of the daughters of Zion,
And the LORD will uncover their secret parts."

[18]In that day the Lord will take away the finery:
The jingling anklets, the scarves, and the crescents;
[19]The pendants, the bracelets, and the veils;
[20]The headdresses, the leg ornaments, and the headbands;
The perfume boxes, the charms,
  [21]and the rings;
The nose jewels,
  [22]the festal apparel, and the mantles;
The outer garments, the purses,
  [23]and the mirrors;
The fine linen, the turbans, and the robes.

[24]And so it shall be:

Instead of a sweet smell there will be a stench;
Instead of a sash, a rope;
Instead of well-set hair, baldness;
Instead of a rich robe, a girding of sackcloth;
And branding instead of beauty.
[25]Your men shall fall by the sword,
And your mighty in the war.

[26]Her gates shall lament and mourn,
And she *being* desolate shall sit on the ground.

Isaiah 4

[1]And in that day seven women shall take hold of one man, saying,
"We will eat our own food and wear our own apparel;
Only let us be called by your name,
To take away our reproach."

The Renewal of Zion

[2]In that day the Branch of the LORD shall be beautiful and glorious;
And the fruit of the earth *shall be* excellent and appealing
For those of Israel who have escaped.

[3]And it shall come to pass that *he who is* left in Zion and remains in Jerusalem will be called holy—everyone who is recorded among the living in Jerusalem.

[4]When the Lord has washed away the filth of the daughters of Zion, and purged the blood of Jerusalem from her midst, by the spirit of judgment and by the spirit of burning,

[5]then the LORD will create above every dwelling place of Mount Zion, and above her assemblies, a cloud and smoke by day and the shining of a flaming fire by night. For over all the glory there *will be* a covering.

[6]And there will be a tabernacle for shade in the daytime from the heat, for a place of refuge, and for a shelter from storm and rain.

Isaiah 5

God's Disappointing Vineyard

[1]Now let me sing to my Well-beloved
A song of my Beloved regarding His vineyard:

My Well-beloved has a vineyard
On a very fruitful hill.
[2]He dug it up and cleared out its stones,
And planted it with the choicest vine.
He built a tower in its midst,
And also made a winepress in it;
So He expected *it* to bring forth *good* grapes,
But it brought forth wild grapes.

[3]"And now, O inhabitants of Jerusalem and men of Judah,
Judge, please, between Me and My vineyard.
[4]What more could have been done to My vineyard
That I have not done in it?
Why then, when I expected *it* to bring forth *good* grapes,
Did it bring forth wild grapes?
[5]And now, please let Me tell you what I will do to My vineyard:
I will take away its hedge, and it shall be burned;
And break down its wall, and it shall be trampled down.
[6]I will lay it waste;
It shall not be pruned or dug,
But there shall come up briers and thorns.
I will also command the clouds
That they rain no rain on it."

[7]For the vineyard of the LORD of hosts *is* the house of Israel,
And the men of Judah are His pleasant plant.
He looked for justice, but behold, oppression;
For righteousness, but behold, a cry *for help*.

Impending Judgment on Excesses

[8]Woe to those who join house to house;
They add field to field,
Till *there is* no place
Where they may dwell alone in the midst of the land!
[9]In my hearing the LORD of hosts *said,*
"Truly, many houses shall be desolate,
Great and beautiful ones, without inhabitant.
[10]For ten acres of vineyard shall yield one bath,
And a homer of seed shall yield one ephah."

[11]Woe to those who rise early in the morning,
That they may follow intoxicating drink;
Who continue until night, *till* wine inflames them!
[12]The harp and the strings,
The tambourine and flute,
And wine are in their feasts;
But they do not regard the work of the LORD,
Nor consider the operation of His hands.

[13]Therefore my people have gone into captivity,
Because *they have* no knowledge;
Their honorable men *are* famished,
And their multitude dried up with thirst.
[14]Therefore Sheol has enlarged itself
And opened its mouth beyond measure;
Their glory and their multitude and their pomp,
And he who is jubilant, shall descend into it.
[15]People shall be brought down,
Each man shall be humbled,
And the eyes of the lofty shall be humbled.
[16]But the LORD of hosts shall be exalted in judgment,
And God who is holy shall be hallowed in righteousness.
[17]Then the lambs shall feed in their pasture,
And in the waste places of the fat ones strangers shall eat.

18Woe to those who draw iniquity with cords of vanity,
And sin as if with a cart rope;
19That say, “Let Him make speed *and* hasten His work,
That we may see *it;*
And let the counsel of the Holy One of Israel draw near and come,
That we may know *it*.”

20Woe to those who call evil good, and good evil;
Who put darkness for light, and light for darkness;
Who put bitter for sweet, and sweet for bitter!

21Woe to *those who are* wise in their own eyes,
And prudent in their own sight!

22Woe to men mighty at drinking wine,
Woe to men valiant for mixing intoxicating drink,
23Who justify the wicked for a bribe,
And take away justice from the righteous man!

24Therefore, as the fire devours the stubble,
And the flame consumes the chaff,
So their root will be as rottenness,
And their blossom will ascend like dust;
Because they have rejected the law of the LORD of hosts,
And despised the word of the Holy One of Israel.
25Therefore the anger of the LORD is aroused against His people;
He has stretched out His hand against them
And stricken them,
And the hills trembled.
Their carcasses *were* as refuse in the midst of the streets.

For all this His anger is not turned away,
But His hand *is* stretched out still.

26He will lift up a banner to the nations from afar,
And will whistle to them from the end of the earth;

Surely they shall come with speed, swiftly.
[27]No one will be weary or stumble among them,
No one will slumber or sleep;
Nor will the belt on their loins be loosed,
Nor the strap of their sandals be broken;
[28]Whose arrows *are* sharp,
And all their bows bent;
Their horses' hooves will seem like flint,
And their wheels like a whirlwind.
[29]Their roaring *will be* like a lion,
They will roar like young lions;
Yes, they will roar
And lay hold of the prey;
They will carry *it* away safely,
And no one will deliver.
[30]In that day they will roar against them
Like the roaring of the sea.
And if *one* looks to the land,
Behold, darkness *and* sorrow;
And the light is darkened by the clouds.

Isaiah 6

Isaiah Called to Be a Prophet

[1]In the year that King Uzziah died, I saw the Lord sitting on a throne, high and lifted up, and the train of His *robe* filled the temple.

[2]Above it stood seraphim; each one had six wings: with two he covered his face, with two he covered his feet, and with two he flew.

[3]And one cried to another and said:

“Holy, holy, holy *is* the LORD of hosts;
The whole earth *is* full of His glory!”

[4]And the posts of the door were shaken by the voice of him who cried out, and the house was filled with smoke.

[5]So I said:

“Woe *is* me, for I am undone!
Because I *am* a man of unclean lips,
And I dwell in the midst of a people of unclean lips;
For my eyes have seen the King,
The LORD of hosts.”

[6]Then one of the seraphim flew to me, having in his hand a live coal *which* he had taken with the tongs from the altar.

[7]And he touched my mouth *with it,* and said:

“Behold, this has touched your lips;
Your iniquity is taken away,
And your sin purged.”

[8]Also I heard the voice of the Lord, saying:

“Whom shall I send,
And who will go for Us?”

Then I said, “Here *am* I! Send me.”

[9]And He said, “Go, and tell this people:

‘Keep on hearing, but do not understand;
Keep on seeing, but do not perceive.’

[10]“Make the heart of this people dull,
And their ears heavy,
And shut their eyes;
Lest they see with their eyes,
And hear with their ears,
And understand with their heart,
And return and be healed.”

[11]Then I said, “Lord, how long?” And He answered:

“Until the cities are laid waste and without inhabitant,
The houses are without a man,
The land is utterly desolate,
[12]The LORD has removed men far away,
And the forsaken places *are* many in the midst of the land.
[13]But yet a tenth *will be* in it,
And will return and be for consuming,
As a terebinth tree or as an oak,
Whose stump *remains* when it is cut down.
So the holy seed *shall be* its stump.”

Isaiah 7

Isaiah Sent to King Ahaz

[1]Now it came to pass in the days of Ahaz the son of Jotham, the son of Uzziah, king of Judah, *that* Rezin king of Syria and Pekah the son of Remaliah, king of Israel, went up to Jerusalem to *make* war against it, but could not prevail against it.

[2]And it was told to the house of David, saying, "Syria's forces are deployed in Ephraim." So his heart and the heart of his people were moved as the trees of the woods are moved with the wind.

[3]Then the LORD said to Isaiah, "Go out now to meet Ahaz, you and Shear-Jashub your son, at the end of the aqueduct from the upper pool, on the highway to the Fuller's Field,

[4]"and say to him: 'Take heed, and be quiet; do not fear or be fainthearted for these two stubs of smoking firebrands, for the fierce anger of Rezin and Syria, and the son of Remaliah.

[5]'Because Syria, Ephraim, and the son of Remaliah have plotted evil against you, saying,

[6]"Let us go up against Judah and trouble it, and let us make a gap in its wall for ourselves, and set a king over them, the son of Tabel"—

[7]'thus says the Lord GOD:

"It shall not stand,
Nor shall it come to pass.
[8]For the head of Syria *is* Damascus,
And the head of Damascus *is* Rezin.
Within sixty-five years Ephraim will be broken,
So that it will not *be* a people.
[9]The head of Ephraim *is* Samaria,
And the head of Samaria *is* Remaliah's son.
If you will not believe,
Surely you shall not be established." ' "

The Immanuel Prophecy

10Moreover the LORD spoke again to Ahaz, saying,

[11]"Ask a sign for yourself from the LORD your God; ask it either in the depth or in the height above."

[12]But Ahaz said, "I will not ask, nor will I test the LORD!"

[13]Then he said, "Hear now, O house of David! *Is it* a small thing for you to weary men, but will you weary my God also?

[14]"Therefore the Lord Himself will give you a sign: Behold, the virgin shall conceive and bear a Son, and shall call His name Immanuel.

[15]"Curds and honey He shall eat, that He may know to refuse the evil and choose the good.

[16]"For before the Child shall know to refuse the evil and choose the good, the land that you dread will be forsaken by both her kings.

[17]"The LORD will bring the king of Assyria upon you and your people and your father's house—days that have not come since the day that Ephraim departed from Judah."

18And it shall come to pass in that day
That the LORD will whistle for the fly
That *is* in the farthest part of the rivers of Egypt,
And for the bee that *is* in the land of Assyria.
[19]They will come, and all of them will rest
In the desolate valleys and in the clefts of the rocks,
And on all thorns and in all pastures.

[20]In the same day the Lord will shave with a hired razor,
With those from beyond the River, with the king of Assyria,
The head and the hair of the legs,
And will also remove the beard.

[21]It shall be in that day
That a man will keep alive a young cow and two sheep;
[22]So it shall be, from the abundance of milk they give,
That he will eat curds;
For curds and honey everyone will eat who is left in the land.

[23]It shall happen in that day,
That wherever there could be a thousand vines
Worth a thousand *shekels* of silver,
It will be for briers and thorns.
[24]With arrows and bows men will come there,
Because all the land will become briers and thorns.

[25]And to any hill which could be dug with the hoe,
You will not go there for fear of briers and thorns;
But it will become a range for oxen
And a place for sheep to roam.

Isaiah 8

Assyria Will Invade the Land

[1]Moreover the LORD said to me, "Take a large scroll, and write on it with a man's pen concerning Maher-Shalal-Hash-Baz.

[2]"And I will take for Myself faithful witnesses to record, Uriah the priest and Zechariah the son of Jeberechiah."

[3]Then I went to the prophetess, and she conceived and bore a son. Then the LORD said to me, "Call his name Maher-Shalal-Hash-Baz;

[4]"for before the child shall have knowledge to cry 'My father' and 'My mother,' the riches of Damascus and the spoil of Samaria will be taken away before the king of Assyria."

[5]The LORD also spoke to me again, saying:

[6]"Inasmuch as these people refused
The waters of Shiloah that flow softly,
And rejoice in Rezin and in Remaliah's son;
[7]Now therefore, behold, the Lord brings up over them
The waters of the River, strong and mighty—
The king of Assyria and all his glory;
He will go up over all his channels
And go over all his banks.
[8]He will pass through Judah,
He will overflow and pass over,
He will reach up to the neck;
And the stretching out of his wings
Will fill the breadth of Your land, O Immanuel.

[9]"Be shattered, O you peoples, and be broken in pieces!
Give ear, all you from far countries.
Gird yourselves, but be broken in pieces;
Gird yourselves, but be broken in pieces.
[10]Take counsel together, but it will come to nothing;
Speak the word, but it will not stand,
For God *is* with us."

Fear God, Heed His Word

11For the LORD spoke thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying:

[12]"Do not say, 'A conspiracy,'
Concerning all that this people call a conspiracy,
Nor be afraid of their threats, nor be troubled.
[13]The LORD of hosts, Him you shall hallow;
Let Him *be* your fear,
And *let* Him *be* your dread.
[14]He will be as a sanctuary,
But a stone of stumbling and a rock of offense
To both the houses of Israel,
As a trap and a snare to the inhabitants of Jerusalem.
[15]And many among them shall stumble;
They shall fall and be broken,
Be snared and taken."

16Bind up the testimony,
Seal the law among my disciples.
[17]And I will wait on the LORD,
Who hides His face from the house of Jacob;
And I will hope in Him.
[18]Here am I and the children whom the LORD has given me!
We *are* for signs and wonders in Israel
From the LORD of hosts,
Who dwells in Mount Zion.

19And when they say to you, "Seek those who are mediums and wizards, who whisper and mutter," should not a people seek their God? Should they *seek* the dead on behalf of the living?

[20]To the law and to the testimony! If they do not speak according to this word, *it is* because there *is* no light in them.

[21]They will pass through it hard-pressed and hungry; and it shall happen, when they are hungry, that they will be enraged and curse their

king and their God, and look upward.

[22]Then they will look to the earth, and see trouble and darkness, gloom of anguish; and *they will be* driven into darkness.

Isaiah 9

The Government of the Promised Son

[1]Nevertheless the gloom *will* not *be* upon her who *is* distressed,
As when at first He lightly esteemed
The land of Zebulun and the land of Naphtali,
And afterward more heavily oppressed *her,*
By the way of the sea, beyond the Jordan,
In Galilee of the Gentiles.
[2]The people who walked in darkness
Have seen a great light;
Those who dwelt in the land of the shadow of death,
Upon them a light has shined.

[3]You have multiplied the nation
And increased its joy;
They rejoice before You
According to the joy of harvest,
As *men* rejoice when they divide the spoil.
[4]For You have broken the yoke of his burden
And the staff of his shoulder,
The rod of his oppressor,
As in the day of Midian.
[5]For every warrior's sandal from the noisy battle,
And garments rolled in blood,
Will be used for burning *and* fuel of fire.

[6]For unto us a Child is born,
Unto us a Son is given;
And the government will be upon His shoulder.
And His name will be called
Wonderful, Counselor, Mighty God,
Everlasting Father, Prince of Peace.
[7]Of the increase of *His* government and peace

There will be no end,
Upon the throne of David and over His kingdom,
To order it and establish it with judgment and justice
From that time forward, even forever.
The zeal of the LORD of hosts will perform this.

The Punishment of Samaria

8The Lord sent a word against Jacob,
And it has fallen on Israel.
9All the people will know—
Ephraim and the inhabitant of Samaria—
Who say in pride and arrogance of heart:
10"The bricks have fallen down,
But we will rebuild with hewn stones;
The sycamores are cut down,
But we will replace *them* with cedars."
11Therefore the LORD shall set up
The adversaries of Rezin against him,
And spur his enemies on,
12The Syrians before and the Philistines behind;
And they shall devour Israel with an open mouth.

For all this His anger is not turned away,
But His hand *is* stretched out still.

13For the people do not turn to Him who strikes them,
Nor do they seek the LORD of hosts.
14Therefore the LORD will cut off head and tail from Israel,
Palm branch and bulrush in one day.
15The elder and honorable, he *is* the head;
The prophet who teaches lies, he *is* the tail.
16For the leaders of this people cause *them* to err,
And *those who are* led by them are destroyed.
17Therefore the Lord will have no joy in their young men,
Nor have mercy on their fatherless and widows;
For everyone *is* a hypocrite and an evildoer,

And every mouth speaks folly.

For all this His anger is not turned away,
But His hand *is* stretched out still.

18For wickedness burns as the fire;
It shall devour the briers and thorns,
And kindle in the thickets of the forest;
They shall mount up *like* rising smoke.
19Through the wrath of the LORD of hosts
The land is burned up,
And the people shall be as fuel for the fire;
No man shall spare his brother.
20And he shall snatch on the right hand
And be hungry;
He shall devour on the left hand
And not be satisfied;
Every man shall eat the flesh of his own arm.
21Manasseh *shall devour* Ephraim, and Ephraim Manasseh;
Together they *shall be* against Judah.

For all this His anger is not turned away,
But His hand *is* stretched out still.

Isaiah 10

[1]“Woe to those who decree unrighteous decrees,
Who write misfortune,
Which they have prescribed
[2]To rob the needy of justice,
And to take what is right from the poor of My people,
That widows may be their prey,
And *that* they may rob the fatherless.
[3]What will you do in the day of punishment,
And in the desolation *which* will come from afar?
To whom will you flee for help?
And where will you leave your glory?
[4]Without Me they shall bow down among the prisoners,
And they shall fall among the slain.”

For all this His anger is not turned away,
But His hand *is* stretched out still.

Arrogant Assyria Also Judged

5“Woe to Assyria, the rod of My anger
And the staff in whose hand is My indignation.
[6]I will send him against an ungodly nation,
And against the people of My wrath
I will give him charge,
To seize the spoil, to take the prey,
And to tread them down like the mire of the streets.
[7]Yet he does not mean so,
Nor does his heart think so;
But *it is* in his heart to destroy,
And cut off not a few nations.
[8]For he says,
‘*Are* not my princes altogether kings?
[9]*Is* not Calno like Carchemish?
Is not Hamath like Arpad?

Is not Samaria like Damascus?
[10]As my hand has found the kingdoms of the idols,
Whose carved images excelled those of Jerusalem and Samaria,
[11]As I have done to Samaria and her idols,
Shall I not do also to Jerusalem and her idols?' "

12Therefore it shall come to pass, when the Lord has performed all His work on Mount Zion and on Jerusalem, *that He will say,* "I will punish the fruit of the arrogant heart of the king of Assyria, and the glory of his haughty looks."

[13]For he says:

"By the strength of my hand I have done *it,*
And by my wisdom, for I am prudent;
Also I have removed the boundaries of the people,
And have robbed their treasuries;
So I have put down the inhabitants like a valiant *man.*
[14]My hand has found like a nest the riches of the people,
And as one gathers eggs *that are* left,
I have gathered all the earth;
And there was no one who moved *his* wing,
Nor opened *his* mouth with even a peep."

15Shall the ax boast itself against him who chops with it?
Or shall the saw exalt itself against him who saws with it?
As if a rod could wield *itself* against those who lift it up,
Or as if a staff could lift up, *as if it were* not wood!
[16]Therefore the Lord, the Lord of hosts,
Will send leanness among his fat ones;
And under his glory
He will kindle a burning
Like the burning of a fire.
[17]So the Light of Israel will be for a fire,
And his Holy One for a flame;
It will burn and devour
His thorns and his briers in one day.

[18]And it will consume the glory of his forest and of his fruitful field,
Both soul and body;
And they will be as when a sick man wastes away.
[19]Then the rest of the trees of his forest
Will be so few in number
That a child may write them.

The Returning Remnant of Israel

[20]And it shall come to pass in that day
That the remnant of Israel,
And such as have escaped of the house of Jacob,
Will never again depend on him who defeated them,
But will depend on the LORD, the Holy One of Israel, in truth.
[21]The remnant will return, the remnant of Jacob,
To the Mighty God.
[22]For though your people, O Israel, be as the sand of the sea,
A remnant of them will return;
The destruction decreed shall overflow with righteousness.
[23]For the Lord GOD of hosts
Will make a determined end
In the midst of all the land.

[24]Therefore thus says the Lord GOD of hosts: “O My people, who dwell in Zion, do not be afraid of the Assyrian. He shall strike you with a rod and lift up his staff against you, in the manner of Egypt.

[25]“For yet a very little while and the indignation will cease, as will My anger in their destruction.”

[26]And the LORD of hosts will stir up a scourge for him like the slaughter of Midian at the rock of Oreb; *as* His rod was on the sea, so will He lift it up in the manner of Egypt.

[27]It shall come to pass in that day
That his burden will be taken away from your shoulder,
And his yoke from your neck,

And the yoke will be destroyed because of the anointing oil.

[28]He has come to Aiath,
He has passed Migron;
At Michmash he has attended to his equipment.
[29]They have gone along the ridge,
They have taken up lodging at Geba.
Ramah is afraid,
Gibeah of Saul has fled.
[30]Lift up your voice,
O daughter of Gallim!
Cause it to be heard as far as Laish—
O poor Anathoth!
[31]Madmenah has fled,
The inhabitants of Gebim seek refuge.
[32]As yet he will remain at Nob that day;
He will shake his fist at the mount of the daughter of Zion,
The hill of Jerusalem.

[33]Behold, the Lord,
The LORD of hosts,
Will lop off the bough with terror;
Those of high stature *will be* hewn down,
And the haughty will be humbled.
[34]He will cut down the thickets of the forest with iron,
And Lebanon will fall by the Mighty One.

Isaiah 11

The Reign of Jesse's Offspring

[1]There shall come forth a Rod from the stem of Jesse,
And a Branch shall grow out of his roots.
[2]The Spirit of the LORD shall rest upon Him,
The Spirit of wisdom and understanding,
The Spirit of counsel and might,
The Spirit of knowledge and of the fear of the LORD.

[3]His delight *is* in the fear of the LORD,
And He shall not judge by the sight of His eyes,
Nor decide by the hearing of His ears;
[4]But with righteousness He shall judge the poor,
And decide with equity for the meek of the earth;
He shall strike the earth with the rod of His mouth,
And with the breath of His lips He shall slay the wicked.
[5]Righteousness shall be the belt of His loins,
And faithfulness the belt of His waist.

[6]"The wolf also shall dwell with the lamb,
The leopard shall lie down with the young goat,
The calf and the young lion and the fatling together;
And a little child shall lead them.
[7]The cow and the bear shall graze;
Their young ones shall lie down together;
And the lion shall eat straw like the ox.
[8]The nursing child shall play by the cobra's hole,
And the weaned child shall put his hand in the viper's den.
[9]They shall not hurt nor destroy in all My holy mountain,
For the earth shall be full of the knowledge of the LORD
As the waters cover the sea.

[10]"And in that day there shall be a Root of Jesse,
Who shall stand as a banner to the people;

For the Gentiles shall seek Him,
And His resting place shall be glorious.”

11It shall come to pass in that day
That the Lord shall set His hand again the second time
To recover the remnant of His people who are left,
From Assyria and Egypt,
From Pathros and Cush,
From Elam and Shinar,
From Hamath and the islands of the sea.

12He will set up a banner for the nations,
And will assemble the outcasts of Israel,
And gather together the dispersed of Judah
From the four corners of the earth.
13Also the envy of Ephraim shall depart,
And the adversaries of Judah shall be cut off;
Ephraim shall not envy Judah,
And Judah shall not harass Ephraim.
14But they shall fly down upon the shoulder of the Philistines toward the west;
Together they shall plunder the people of the East;
They shall lay their hand on Edom and Moab;
And the people of Ammon shall obey them.
15The LORD will utterly destroy the tongue of the Sea of Egypt;
With His mighty wind He will shake His fist over the River,
And strike it in the seven streams,
And make *men* cross over dry-shod.
16There will be a highway for the remnant of His people
Who will be left from Assyria,
As it was for Israel
In the day that he came up from the land of Egypt.

Isaiah 12

A Hymn of Praise

[1]And in that day you will say:

“O LORD, I will praise You;
Though You were angry with me,
Your anger is turned away, and You comfort me.
[2]Behold, God *is* my salvation,
I will trust and not be afraid;
‘For YAH, the LORD, *is* my strength and song;
He also has become my salvation.’ ”

[3]Therefore with joy you will draw water
From the wells of salvation.

[4]And in that day you will say:

“Praise the LORD, call upon His name;
Declare His deeds among the peoples,
Make mention that His name is exalted.
[5]Sing to the LORD,
For He has done excellent things;
This *is* known in all the earth.
[6]Cry out and shout, O inhabitant of Zion,
For great *is* the Holy One of Israel in your midst!”

Isaiah 13

Proclamation Against Babylon

[1]The burden against Babylon which Isaiah the son of Amoz saw.

[2]"Lift up a banner on the high mountain,
Raise your voice to them;
Wave your hand, that they may enter the gates of the nobles.
[3]I have commanded My sanctified ones;
I have also called My mighty ones for My anger—
Those who rejoice in My exaltation."

[4]The noise of a multitude in the mountains,
Like that of many people!
A tumultuous noise of the kingdoms of nations gathered together!
The LORD of hosts musters
The army for battle.
[5]They come from a far country,
From the end of heaven—
The LORD and His weapons of indignation,
To destroy the whole land.

[6]Wail, for the day of the LORD *is* at hand!
It will come as destruction from the Almighty.
[7]Therefore all hands will be limp,
Every man's heart will melt,
[8]And they will be afraid.
Pangs and sorrows will take hold of *them;*
They will be in pain as a woman in childbirth;
They will be amazed at one another;
Their faces *will be like* flames.

[9]Behold, the day of the LORD comes,
Cruel, with both wrath and fierce anger,
To lay the land desolate;

And He will destroy its sinners from it.
[10]For the stars of heaven and their constellations
Will not give their light;
The sun will be darkened in its going forth,
And the moon will not cause its light to shine.

[11]"I will punish the world for *its* evil,
And the wicked for their iniquity;
I will halt the arrogance of the proud,
And will lay low the haughtiness of the terrible.
[12]I will make a mortal more rare than fine gold,
A man more than the golden wedge of Ophir.
[13]Therefore I will shake the heavens,
And the earth will move out of her place,
In the wrath of the LORD of hosts
And in the day of His fierce anger.
[14]It shall be as the hunted gazelle,
And as a sheep that no man takes up;
Every man will turn to his own people,
And everyone will flee to his own land.
[15]Everyone who is found will be thrust through,
And everyone who is captured will fall by the sword.
[16]Their children also will be dashed to pieces before their eyes;
Their houses will be plundered
And their wives ravished.

[17]"Behold, I will stir up the Medes against them,
Who will not regard silver;
And *as for* gold, they will not delight in it.
[18]Also *their* bows will dash the young men to pieces,
And they will have no pity on the fruit of the womb;
Their eye will not spare children.
[19]And Babylon, the glory of kingdoms,
The beauty of the Chaldeans' pride,
Will be as when God overthrew Sodom and Gomorrah.

[20]It will never be inhabited,
Nor will it be settled from generation to generation;
Nor will the Arabian pitch tents there,
Nor will the shepherds make their sheepfolds there.
[21]But wild beasts of the desert will lie there,
And their houses will be full of owls;
Ostriches will dwell there,
And wild goats will caper there.
[22]The hyenas will howl in their citadels,
And jackals in their pleasant palaces.
Her time *is* near to come,
And her days will not be prolonged.”

Isaiah 14

Mercy on Jacob

[1]For the LORD will have mercy on Jacob, and will still choose Israel, and settle them in their own land. The strangers will be joined with them, and they will cling to the house of Jacob.

[2]Then people will take them and bring them to their place, and the house of Israel will possess them for servants and maids in the land of the LORD; they will take them captive whose captives they were, and rule over their oppressors.

Fall of the King of Babylon

[3]It shall come to pass in the day the LORD gives you rest from your sorrow, and from your fear and the hard bondage in which you were made to serve,

[4]that you will take up this proverb against the king of Babylon, and say:

“How the oppressor has ceased,
The golden city ceased!
[5]The LORD has broken the staff of the wicked,
The scepter of the rulers;
[6]He who struck the people in wrath with a continual stroke,
He who ruled the nations in anger,
Is persecuted *and* no one hinders.
[7]The whole earth is at rest *and* quiet;
They break forth into singing.
[8]Indeed the cypress trees rejoice over you,
And the cedars of Lebanon,
Saying, ‘Since you were cut down,
No woodsman has come up against us.’

[9]“Hell from beneath is excited about you,
To meet *you* at your coming;
It stirs up the dead for you,

All the chief ones of the earth;
It has raised up from their thrones
All the kings of the nations.
[10]They all shall speak and say to you:
‘Have you also become as weak as we?
Have you become like us?
[11]Your pomp is brought down to Sheol,
And the sound of your stringed instruments;
The maggot is spread under you,
And worms cover you.’

The Fall of Lucifer

[12]“How you are fallen from heaven,
O Lucifer, son of the morning!
How you are cut down to the ground,
You who weakened the nations!
[13]For you have said in your heart:
‘I will ascend into heaven,
I will exalt my throne above the stars of God;
I will also sit on the mount of the congregation
On the farthest sides of the north;
[14]I will ascend above the heights of the clouds,
I will be like the Most High.’
[15]Yet you shall be brought down to Sheol,
To the lowest depths of the Pit.

[16]“Those who see you will gaze at you,
And consider you, *saying:*
‘*Is* this the man who made the earth tremble,
Who shook kingdoms,
[17]Who made the world as a wilderness
And destroyed its cities,
Who did not open the house of his prisoners?’

[18]“All the kings of the nations,
All of them, sleep in glory,
Everyone in his own house;

[19]But you are cast out of your grave
Like an abominable branch,
Like the garment of those who are slain,
Thrust through with a sword,
Who go down to the stones of the pit,
Like a corpse trodden underfoot.
[20]You will not be joined with them in burial,
Because you have destroyed your land
And slain your people.
The brood of evildoers shall never be named.
[21]Prepare slaughter for his children
Because of the iniquity of their fathers,
Lest they rise up and possess the land,
And fill the face of the world with cities."

Babylon Destroyed

[22]"For I will rise up against them," says the LORD of hosts,
"And cut off from Babylon the name and remnant,
And offspring and posterity," says the LORD.
[23]"I will also make it a possession for the porcupine,
And marshes of muddy water;
I will sweep it with the broom of destruction," says the LORD of hosts.

Assyria Destroyed

[24]The LORD of hosts has sworn, saying,
"Surely, as I have thought, so it shall come to pass,
And as I have purposed, *so* it shall stand:
[25]That I will break the Assyrian in My land,
And on My mountains tread him underfoot.
Then his yoke shall be removed from them,
And his burden removed from their shoulders.
[26]This *is* the purpose that is purposed against the whole earth,
And this *is* the hand that is stretched out over all the nations.
[27]For the LORD of hosts has purposed,

And who will annul *it?*
His hand *is* stretched out,
And who will turn it back?"

Philistia Destroyed

28This is the burden which came in the year that King Ahaz died.

29"Do not rejoice, all you of Philistia,
Because the rod that struck you is broken;
For out of the serpent's roots will come forth a viper,
And its offspring *will be* a fiery flying serpent.
30The firstborn of the poor will feed,
And the needy will lie down in safety;
I will kill your roots with famine,
And it will slay your remnant.
31Wail, O gate! Cry, O city!
All you of Philistia *are* dissolved;
For smoke will come from the north,
And no one *will be* alone in his appointed times."

32What will they answer the messengers of the nation?
That the LORD has founded Zion,
And the poor of His people shall take refuge in it.

Isaiah 15

Proclamation Against Moab

[1]The burden against Moab.

Because in the night Ar of Moab is laid waste
And destroyed,
Because in the night Kir of Moab is laid waste
And destroyed,
[2]He has gone up to the temple and Dibon,
To the high places to weep.
Moab will wail over Nebo and over Medeba;
On all their heads *will be* baldness,
And every beard cut off.
[3]In their streets they will clothe themselves with sackcloth;
On the tops of their houses
And in their streets
Everyone will wail, weeping bitterly.
[4]Heshbon and Elealeh will cry out,
Their voice shall be heard as far as Jahaz;
Therefore the armed soldiers of Moab will cry out;
His life will be burdensome to him.

[5]"My heart will cry out for Moab;
His fugitives *shall flee* to Zoar,
Like a three-year-old heifer.
For by the Ascent of Luhith
They will go up with weeping;
For in the way of Horonaim
They will raise up a cry of destruction,
[6]For the waters of Nimrim will be desolate,
For the green grass has withered away;
The grass fails, there is nothing green.
[7]Therefore the abundance they have gained,
And what they have laid up,

They will carry away to the Brook of the Willows.
[8]For the cry has gone all around the borders of Moab,
Its wailing to Eglaim
And its wailing to Beer Elim.
[9]For the waters of Dimon will be full of blood;
Because I will bring more upon Dimon,
Lions upon him who escapes from Moab,
And on the remnant of the land.”

Isaiah 16

Moab Destroyed

[1]Send the lamb to the ruler of the land,
From Sela to the wilderness,
To the mount of the daughter of Zion.
[2]For it shall be as a wandering bird thrown out of the nest;
So shall be the daughters of Moab at the fords of the Arnon.

[3]"Take counsel, execute judgment;
Make your shadow like the night in the middle of the day;
Hide the outcasts,
Do not betray him who escapes.
[4]Let My outcasts dwell with you, O Moab;
Be a shelter to them from the face of the spoiler.
For the extortioner is at an end,
Devastation ceases,
The oppressors are consumed out of the land.
[5]In mercy the throne will be established;
And One will sit on it in truth, in the tabernacle of David,
Judging and seeking justice and hastening righteousness."

[6]We have heard of the pride of Moab—
He is very proud—
Of his haughtiness and his pride and his wrath;
But his lies *shall* not *be* so.
[7]Therefore Moab shall wail for Moab;
Everyone shall wail.
For the foundations of Kir Hareseth you shall mourn;
Surely *they are* stricken.

[8]For the fields of Heshbon languish,
And the vine of Sibmah;
The lords of the nations have broken down its choice plants,
Which have reached to Jazer
And wandered through the wilderness.

Her branches are stretched out,
They are gone over the sea.
[9]Therefore I will bewail the vine of Sibmah,
With the weeping of Jazer;
I will drench you with my tears,
O Heshbon and Elealeh;
For battle cries have fallen
Over your summer fruits and your harvest.

[10]Gladness is taken away,
And joy from the plentiful field;
In the vineyards there will be no singing,
Nor will there be shouting;
No treaders will tread out wine in the presses;
I have made their shouting cease.
[11]Therefore my heart shall resound like a harp for Moab,
And my inner being for Kir Heres.

[12]And it shall come to pass,
When it is seen that Moab is weary on the high place,
That he will come to his sanctuary to pray;
But he will not prevail.

[13]This *is* the word which the LORD has spoken concerning Moab since that time.

[14]But now the LORD has spoken, saying, “Within three years, as the years of a hired man, the glory of Moab will be despised with all that great multitude, and the remnant *will be* very small *and* feeble.”

Isaiah 17

Proclamation Against Syria and Israel

[1]The burden against Damascus.

“Behold, Damascus will cease from *being* a city,
And it will be a ruinous heap.
[2]The cities of Aroer *are* forsaken;
They will be for flocks
Which lie down, and no one will make *them* afraid.
[3]The fortress also will cease from Ephraim,
The kingdom from Damascus,
And the remnant of Syria;
They will be as the glory of the children of Israel,”
Says the LORD of hosts.

[4]“In that day it shall come to pass
That the glory of Jacob will wane,
And the fatness of his flesh grow lean.
[5]It shall be as when the harvester gathers the grain,
And reaps the heads with his arm;
It shall be as he who gathers heads of grain
In the Valley of Rephaim.
[6]Yet gleaning grapes will be left in it,
Like the shaking of an olive tree,
Two *or* three olives at the top of the uppermost bough,
Four *or* five in its most fruitful branches,”
Says the LORD God of Israel.

[7]In that day a man will look to his Maker,
And his eyes will have respect for the Holy One of Israel.
[8]He will not look to the altars,
The work of his hands;
He will not respect what his fingers have made,
Nor the wooden images nor the incense altars.

[9]In that day his strong cities will be as a forsaken bough
And an uppermost branch,
Which they left because of the children of Israel;
And there will be desolation.

[10]Because you have forgotten the God of your salvation,
And have not been mindful of the Rock of your stronghold,
Therefore you will plant pleasant plants
And set out foreign seedlings;
[11]In the day you will make your plant to grow,
And in the morning you will make your seed to flourish;
But the harvest *will be* a heap of ruins
In the day of grief and desperate sorrow.

[12]Woe to the multitude of many people
Who make a noise like the roar of the seas,
And to the rushing of nations
That make a rushing like the rushing of mighty waters!
[13]The nations will rush like the rushing of many waters;
But *God* will rebuke them and they will flee far away,
And be chased like the chaff of the mountains before the wind,
Like a rolling thing before the whirlwind.
[14]Then behold, at eventide, trouble!
And before the morning, he *is* no more.
This *is* the portion of those who plunder us,
And the lot of those who rob us.

Isaiah 18

Proclamation Against Ethiopia

[1]Woe to the land shadowed with buzzing wings,
Which *is* beyond the rivers of Ethiopia,
[2]Which sends ambassadors by sea,
Even in vessels of reed on the waters, *saying,*
“Go, swift messengers, to a nation tall and smooth of *skin,*
To a people terrible from their beginning onward,
A nation powerful and treading down,
Whose land the rivers divide.”

[3]All inhabitants of the world and dwellers on the earth:
When he lifts up a banner on the mountains, you see *it;*
And when he blows a trumpet, you hear *it*.
[4]For so the LORD said to me,
“I will take My rest,
And I will look from My dwelling place
Like clear heat in sunshine,
Like a cloud of dew in the heat of harvest.”
[5]For before the harvest, when the bud is perfect
And the sour grape is ripening in the flower,
He will both cut off the sprigs with pruning hooks
And take away *and* cut down the branches.
[6]They will be left together for the mountain birds of prey
And for the beasts of the earth;
The birds of prey will summer on them,
And all the beasts of the earth will winter on them.

[7]In that time a present will be brought to the LORD of hosts
From a people tall and smooth *of skin,*
And from a people terrible from their beginning onward,
A nation powerful and treading down,
Whose land the rivers divide—
To the place of the name of the LORD of hosts,

To Mount Zion.

Isaiah 19

Proclamation Against Egypt

[1]The burden against Egypt.

Behold, the LORD rides on a swift cloud,
And will come into Egypt;
The idols of Egypt will totter at His presence,
And the heart of Egypt will melt in its midst.

[2]"I will set Egyptians against Egyptians;
Everyone will fight against his brother,
And everyone against his neighbor,
City against city, kingdom against kingdom.
[3]The spirit of Egypt will fail in its midst;
I will destroy their counsel,
And they will consult the idols and the charmers,
The mediums and the sorcerers.
[4]And the Egyptians I will give
Into the hand of a cruel master,
And a fierce king will rule over them,"
Says the Lord, the LORD of hosts.

[5]The waters will fail from the sea,
And the river will be wasted and dried up.
[6]The rivers will turn foul;
The brooks of defense will be emptied and dried up;
The reeds and rushes will wither.
[7]The papyrus reeds by the River, by the mouth of the River,
And everything sown by the River,
Will wither, be driven away, and be no more.
[8]The fishermen also will mourn;
All those will lament who cast hooks into the River,
And they will languish who spread nets on the waters.
[9]Moreover those who work in fine flax

And those who weave fine fabric will be ashamed;
[10]And its foundations will be broken.
All who make wages *will be* troubled of soul.

11Surely the princes of Zoan *are* fools;
Pharaoh's wise counselors give foolish counsel.
How do you say to Pharaoh, "I *am* the son of the wise,
The son of ancient kings?"
[12]Where *are* they?
Where are your wise men?
Let them tell you now,
And let them know what the LORD of hosts has purposed against Egypt.
[13]The princes of Zoan have become fools;
The princes of Noph are deceived;
They have also deluded Egypt,
Those who are the mainstay of its tribes.
[14]The LORD has mingled a perverse spirit in her midst;
And they have caused Egypt to err in all her work,
As a drunken man staggers in his vomit.
[15]Neither will there be *any* work for Egypt,
Which the head or tail,
Palm branch or bulrush, may do.

16In that day Egypt will be like women, and will be afraid and fear because of the waving of the hand of the LORD of hosts, which He waves over it.

[17]And the land of Judah will be a terror to Egypt; everyone who makes mention of it will be afraid in himself, because of the counsel of the LORD of hosts which He has determined against it.

Egypt, Assyria, and Israel Blessed

18In that day five cities in the land of Egypt will speak the language of Canaan and swear by the LORD of hosts; one will be called the City of Destruction.

19In that day there will be an altar to the LORD in the midst of the land of Egypt, and a pillar to the LORD at its border.

20And it will be for a sign and for a witness to the LORD of hosts in the land of Egypt; for they will cry to the LORD because of the oppressors, and He will send them a Savior and a Mighty One, and He will deliver them.

21Then the LORD will be known to Egypt, and the Egyptians will know the LORD in that day, and will make sacrifice and offering; yes, they will make a vow to the LORD and perform *it*.

22And the LORD will strike Egypt, He will strike and heal *it;* they will return to the LORD, and He will be entreated by them and heal them.

23In that day there will be a highway from Egypt to Assyria, and the Assyrian will come into Egypt and the Egyptian into Assyria, and the Egyptians will serve with the Assyrians.

24In that day Israel will be one of three with Egypt and Assyria—a blessing in the midst of the land,

25whom the LORD of hosts shall bless, saying, “Blessed *is* Egypt My people, and Assyria the work of My hands, and Israel My inheritance.”

Isaiah 20

The Sign Against Egypt and Ethiopia

[1]In the year that Tartan came to Ashdod, when Sargon the king of Assyria sent him, and he fought against Ashdod and took it,

[2]at the same time the LORD spoke by Isaiah the son of Amoz, saying, “Go, and remove the sackcloth from your body, and take your sandals off your feet.” And he did so, walking naked and barefoot.

[3]Then the LORD said, “Just as My servant Isaiah has walked naked and barefoot three years *for* a sign and a wonder against Egypt and Ethiopia,

[4]“so shall the king of Assyria lead away the Egyptians as prisoners and the Ethiopians as captives, young and old, naked and barefoot, with their buttocks uncovered, to the shame of Egypt.

[5]“Then they shall be afraid and ashamed of Ethiopia their expectation and Egypt their glory.

[6]“And the inhabitant of this territory will say in that day, ‘Surely such *is* our expectation, wherever we flee for help to be delivered from the king of Assyria; and how shall we escape?’ ”

Isaiah 21

The Fall of Babylon Proclaimed

[1]The burden against the Wilderness of the Sea.

As whirlwinds in the South pass through,
So it comes from the desert, from a terrible land.
[2]A distressing vision is declared to me;
The treacherous dealer deals treacherously,
And the plunderer plunders.
Go up, O Elam!
Besiege, O Media!
All its sighing I have made to cease.

[3]Therefore my loins are filled with pain;
Pangs have taken hold of me, like the pangs of a woman in labor.
I was distressed when *I* heard *it;*
I was dismayed when *I* saw *it*.
[4]My heart wavered, fearfulness frightened me;
The night for which I longed He turned into fear for me.
[5]Prepare the table,
Set a watchman in the tower,
Eat and drink.
Arise, you princes,
Anoint the shield!

[6]For thus has the Lord said to me:
"Go, set a watchman,
Let him declare what he sees."
[7]And he saw a chariot *with* a pair of horsemen,
A chariot of donkeys, *and* a chariot of camels,
And he listened earnestly with great care.
[8]Then he cried, "A lion, my Lord!
I stand continually on the watchtower in the daytime;
I have sat at my post every night.

[9]And look, here comes a chariot of men *with* a pair of horsemen!"
Then he answered and said,
"Babylon is fallen, is fallen!
And all the carved images of her gods
He has broken to the ground."

[10]Oh, my threshing and the grain of my floor!
That which I have heard from the LORD of hosts,
The God of Israel,
I have declared to you.

Proclamation Against Edom

11The burden against Dumah.

He calls to me out of Seir,
"Watchman, what of the night?
Watchman, what of the night?"
[12]The watchman said,
"The morning comes, and also the night.
If you will inquire, inquire;
Return! Come back!"

Proclamation Against Arabia

13The burden against Arabia.

In the forest in Arabia you will lodge,
O you traveling companies of Dedanites.
[14]O inhabitants of the land of Tema,
Bring water to him who is thirsty;
With their bread they met him who fled.
[15]For they fled from the swords, from the drawn sword,
From the bent bow, and from the distress of war.

16For thus the LORD has said to me: "Within a year, according to the year of a hired man, all the glory of Kedar will fail;

[17]“and the remainder of the number of archers, the mighty men of the people of Kedar, will be diminished; for the LORD God of Israel has spoken *it*.”

Isaiah 22

Proclamation Against Jerusalem

[1]The burden against the Valley of Vision.

What ails you now, that you have all gone up to the housetops,
[2]You who are full of noise,
A tumultuous city, a joyous city?
Your slain *men are* not slain with the sword,
Nor dead in battle.
[3]All your rulers have fled together;
They are captured by the archers.
All who are found in you are bound together;
They have fled from afar.
[4]Therefore I said, “Look away from me,
I will weep bitterly;
Do not labor to comfort me
Because of the plundering of the daughter of my people.”

[5]For *it is* a day of trouble and treading down and perplexity
By the Lord GOD of hosts
In the Valley of Vision—
Breaking down the walls
And of crying to the mountain.
[6]Elam bore the quiver
With chariots of men *and* horsemen,
And Kir uncovered the shield.
[7]It shall come to pass *that* your choicest valleys
Shall be full of chariots,
And the horsemen shall set themselves in array at the gate.

[8]He removed the protection of Judah.
You looked in that day to the armor of the House of the Forest;

[9]You also saw the damage to the city of David,
That it was great;
And you gathered together the waters of the lower pool.
[10]You numbered the houses of Jerusalem,
And the houses you broke down
To fortify the wall.
[11]You also made a reservoir between the two walls
For the water of the old pool.
But you did not look to its Maker,
Nor did you have respect for Him who fashioned it long ago.

12And in that day the Lord GOD of hosts
Called for weeping and for mourning,
For baldness and for girding with sackcloth.
[13]But instead, joy and gladness,
Slaying oxen and killing sheep,
Eating meat and drinking wine:
"Let us eat and drink, for tomorrow we die!"

[14]Then it was revealed in my hearing by the LORD of hosts,
"Surely for this iniquity there will be no atonement for you,
Even to your death," says the Lord GOD of hosts.

The Judgment on Shebna

15Thus says the Lord GOD of hosts:

"Go, proceed to this steward,
To Shebna, who *is* over the house, *and say:*
[16]'What have you here, and whom have you here,
That you have hewn a sepulcher here,
As he who hews himself a sepulcher on high,
Who carves a tomb for himself in a rock?
[17]Indeed, the LORD will throw you away violently,
O mighty man,
And will surely seize you.
[18]He will surely turn violently and toss you like a ball
Into a large country;

There you shall die, and there your glorious chariots
Shall be the shame of your master's house.
[19]So I will drive you out of your office,
And from your position he will pull you down.

20'Then it shall be in that day,
That I will call My servant Eliakim the son of Hilkiah;
[21]I will clothe him with your robe
And strengthen him with your belt;
I will commit your responsibility into his hand.
He shall be a father to the inhabitants of Jerusalem
And to the house of Judah.
[22]The key of the house of David
I will lay on his shoulder;
So he shall open, and no one shall shut;
And he shall shut, and no one shall open.
[23]I will fasten him *as* a peg in a secure place,
And he will become a glorious throne to his father's house.

[24]'They will hang on him all the glory of his father's house, the offspring and the posterity, all vessels of small quantity, from the cups to all the pitchers.

[25]'In that day,' says the LORD of hosts, 'the peg that is fastened in the secure place will be removed and be cut down and fall, and the burden that *was* on it will be cut off; for the LORD has spoken.' "

Isaiah 23

Proclamation Against Tyre

[1]The burden against Tyre.

Wail, you ships of Tarshish!
For it is laid waste,
So that there is no house, no harbor;
From the land of Cyprus it is revealed to them.

[2]Be still, you inhabitants of the coastland,
You merchants of Sidon,
Whom those who cross the sea have filled.
[3]And on great waters the grain of Shihor,
The harvest of the River, *is* her revenue;
And she is a marketplace for the nations.

[4]Be ashamed, O Sidon;
For the sea has spoken,
The strength of the sea, saying,
“I do not labor, nor bring forth children;
Neither do I rear young men,
Nor bring up virgins.”
[5]When the report *reaches* Egypt,
They also will be in agony at the report of Tyre.

[6]Cross over to Tarshish;
Wail, you inhabitants of the coastland!
[7]*Is* this your joyous *city,*
Whose antiquity *is* from ancient days,
Whose feet carried her far off to dwell?
[8]Who has taken this counsel against Tyre, the crowning *city,*
Whose merchants *are* princes,
Whose traders *are* the honorable of the earth?
[9]The LORD of hosts has purposed it,
To bring to dishonor the pride of all glory,

To bring into contempt all the honorable of the earth.

[10]Overflow through your land like the River,
O daughter of Tarshish;
There is no more strength.
[11]He stretched out His hand over the sea,
He shook the kingdoms;
The LORD has given a commandment against Canaan
To destroy its strongholds.
[12]And He said, “You will rejoice no more,
O you oppressed virgin daughter of Sidon.
Arise, cross over to Cyprus;
There also you will have no rest.”

[13]Behold, the land of the Chaldeans,
This people *which* was not;
Assyria founded it for wild beasts of the desert.
They set up its towers,
They raised up its palaces,
And brought it to ruin.

[14]Wail, you ships of Tarshish!
For your strength is laid waste.

[15]Now it shall come to pass in that day that Tyre will be forgotten seventy years, according to the days of one king. At the end of seventy years it will happen to Tyre as *in* the song of the harlot:

[16]“Take a harp, go about the city,
You forgotten harlot;
Make sweet melody, sing many songs,
That you may be remembered.”

[17]And it shall be, at the end of seventy years, that the LORD will deal with Tyre. She will return to her hire, and commit fornication with all the kingdoms of the world on the face of the earth.

[18]Her gain and her pay will be set apart for the LORD; it will not be treasured nor laid up, for her gain will be for those who dwell before

the LORD, to eat sufficiently, and for fine clothing.

Isaiah 24

Impending Judgment on the Earth

[1]Behold, the LORD makes the earth empty and makes it waste,
Distorts its surface
And scatters abroad its inhabitants.
[2]And it shall be:
As with the people, so with the priest;
As with the servant, so with his master;
As with the maid, so with her mistress;
As with the buyer, so with the seller;
As with the lender, so with the borrower;
As with the creditor, so with the debtor.
[3]The land shall be entirely emptied and utterly plundered,
For the LORD has spoken this word.

[4]The earth mourns *and* fades away,
The world languishes *and* fades away;
The haughty people of the earth languish.
[5]The earth is also defiled under its inhabitants,
Because they have transgressed the laws,
Changed the ordinance,
Broken the everlasting covenant.
[6]Therefore the curse has devoured the earth,
And those who dwell in it are desolate.
Therefore the inhabitants of the earth are burned,
And few men *are* left.

[7]The new wine fails, the vine languishes,
All the merry-hearted sigh.
[8]The mirth of the tambourine ceases,
The noise of the jubilant ends,
The joy of the harp ceases.
[9]They shall not drink wine with a song;

Strong drink is bitter to those who drink it.
[10]The city of confusion is broken down;
Every house is shut up, so that none may go in.
[11]*There is* a cry for wine in the streets,
All joy is darkened,
The mirth of the land is gone.
[12]In the city desolation is left,
And the gate is stricken with destruction.
[13]When it shall be thus in the midst of the land among the people,
It shall be like the shaking of an olive tree,
Like the gleaning of grapes when the vintage is done.

[14]They shall lift up their voice, they shall sing;
For the majesty of the LORD
They shall cry aloud from the sea.
[15]Therefore glorify the LORD in the dawning light,
The name of the LORD God of Israel in the coastlands of the sea.
[16]From the ends of the earth we have heard songs:
“Glory to the righteous!”
But I said, “I am ruined, ruined!
Woe to me!
The treacherous dealers have dealt treacherously,
Indeed, the treacherous dealers have dealt very treacherously.”

[17]Fear and the pit and the snare
Are upon you, O inhabitant of the earth.
[18]And it shall be
That he who flees from the noise of the fear
Shall fall into the pit,
And he who comes up from the midst of the pit
Shall be caught in the snare;
For the windows from on high are open,
And the foundations of the earth are shaken.

[19]The earth is violently broken,
The earth is split open,
The earth is shaken exceedingly.
[20]The earth shall reel to and fro like a drunkard,
And shall totter like a hut;
Its transgression shall be heavy upon it,
And it will fall, and not rise again.

[21]It shall come to pass in that day
That the LORD will punish on high the host of exalted ones,
And on the earth the kings of the earth.
[22]They will be gathered together,
As prisoners are gathered in the pit,
And will be shut up in the prison;
After many days they will be punished.
[23]Then the moon will be disgraced
And the sun ashamed;
For the LORD of hosts will reign
On Mount Zion and in Jerusalem
And before His elders, gloriously.

Isaiah 25

Praise to God

[1]O LORD, You *are* my God.
I will exalt You,
I will praise Your name,
For You have done wonderful *things;*
Your counsels of old *are* faithfulness *and* truth.
[2]For You have made a city a ruin,
A fortified city a ruin,
A palace of foreigners to be a city no more;
It will never be rebuilt.
[3]Therefore the strong people will glorify You;
The city of the terrible nations will fear You.
[4]For You have been a strength to the poor,
A strength to the needy in his distress,
A refuge from the storm,
A shade from the heat;
For the blast of the terrible ones *is* as a storm *against* the wall.
[5]You will reduce the noise of aliens,
As heat in a dry place;
As heat in the shadow of a cloud,
The song of the terrible ones will be diminished.

[6]And in this mountain
The LORD of hosts will make for all people
A feast of choice pieces,
A feast of wines on the lees,
Of fat things full of marrow,
Of well-refined wines on the lees.
[7]And He will destroy on this mountain
The surface of the covering cast over all people,
And the veil that is spread over all nations.
[8]He will swallow up death forever,

And the Lord GOD will wipe away tears from all faces;
The rebuke of His people
He will take away from all the earth;
For the LORD has spoken.

9And it will be said in that day:
"Behold, this *is* our God;
We have waited for Him, and He will save us.
This *is* the LORD;
We have waited for Him;
We will be glad and rejoice in His salvation."

10For on this mountain the hand of the LORD will rest,
And Moab shall be trampled down under Him,
As straw is trampled down for the refuse heap.
11And He will spread out His hands in their midst
As a swimmer reaches out to swim,
And He will bring down their pride
Together with the trickery of their hands.
12The fortress of the high fort of your walls
He will bring down, lay low,
And bring to the ground, down to the dust.

Isaiah 26

A Song of Salvation

[1]In that day this song will be sung in the land of Judah:

"We have a strong city;
God will appoint salvation *for* walls and bulwarks.
[2]Open the gates,
That the righteous nation which keeps the truth may enter in.
[3]You will keep *him* in perfect peace,
Whose mind *is* stayed *on You,*
Because he trusts in You.
[4]Trust in the LORD forever,
For in YAH, the LORD, *is* everlasting strength.
[5]For He brings down those who dwell on high,
The lofty city;
He lays it low,
He lays it low to the ground,
He brings it down to the dust.
[6]The foot shall tread it down—
The feet of the poor
And the steps of the needy."

[7]The way of the just *is* uprightness;
O Most Upright,
You weigh the path of the just.
[8]Yes, in the way of Your judgments,
O LORD, we have waited for You;
The desire of *our* soul *is* for Your name
And for the remembrance of You.
[9]With my soul I have desired You in the night,
Yes, by my spirit within me I will seek You early;
For when Your judgments *are* in the earth,
The inhabitants of the world will learn righteousness.

[10]Let grace be shown to the wicked,
Yet he will not learn righteousness;
In the land of uprightness he will deal unjustly,
And will not behold the majesty of the LORD.
[11]LORD, *when* Your hand is lifted up, they will not see.
But they will see and be ashamed
For *their* envy of people;
Yes, the fire of Your enemies shall devour them.

[12]LORD, You will establish peace for us,
For You have also done all our works in us.
[13]O LORD our God, masters besides You
Have had dominion over us;
But by You only we make mention of Your name.
[14]*They are* dead, they will not live;
They are deceased, they will not rise.
Therefore You have punished and destroyed them,
And made all their memory to perish.
[15]You have increased the nation, O LORD,
You have increased the nation;
You are glorified;
You have expanded all the borders of the land.

[16]LORD, in trouble they have visited You,
They poured out a prayer *when* Your chastening *was* upon them.
[17]As a woman with child
Is in pain and cries out in her pangs,
When she draws near the time of her delivery,
So have we been in Your sight, O LORD.
[18]We have been with child, we have been in pain;
We have, as it were, brought forth wind;
We have not accomplished any deliverance in the earth,
Nor have the inhabitants of the world fallen.

[19]Your dead shall live;
Together with my dead body they shall arise.

Awake and sing, you who dwell in dust;
For your dew *is like* the dew of herbs,
And the earth shall cast out the dead.

Take Refuge from the Coming Judgment

20Come, my people, enter your chambers,
And shut your doors behind you;
Hide yourself, as it were, for a little moment,
Until the indignation is past.
21For behold, the LORD comes out of His place
To punish the inhabitants of the earth for their iniquity;
The earth will also disclose her blood,
And will no more cover her slain.

Isaiah 27

[1]In that day the LORD with His severe sword, great and strong,
Will punish Leviathan the fleeing serpent,
Leviathan that twisted serpent;
And He will slay the reptile that *is* in the sea.

The Restoration of Israel

[2]In that day sing to her,
“A vineyard of red wine!
[3]I, the LORD, keep it,
I water it every moment;
Lest any hurt it,
I keep it night and day.
[4]Fury *is* not in Me.
Who would set briers *and* thorns
Against Me in battle?
I would go through them,
I would burn them together.
[5]Or let him take hold of My strength,
That he may make peace with Me;
And he shall make peace with Me.”

[6]Those who come He shall cause to take root in Jacob;
Israel shall blossom and bud,
And fill the face of the world with fruit.

[7]Has He struck Israel as He struck those who struck him?
Or has He been slain according to the slaughter of those who were slain by Him?
[8]In measure, by sending it away,
You contended with it.
He removes *it* by His rough wind
In the day of the east wind.

[9]Therefore by this the iniquity of Jacob will be covered;
And this *is* all the fruit of taking away his sin:
When he makes all the stones of the altar
Like chalkstones that are beaten to dust,
Wooden images and incense altars shall not stand.

[10]Yet the fortified city *will be* desolate,
The habitation forsaken and left like a wilderness;
There the calf will feed, and there it will lie down
And consume its branches.
[11]When its boughs are withered, they will be broken off;
The women come *and* set them on fire.
For it *is* a people of no understanding;
Therefore He who made them will not have mercy on them,
And He who formed them will show them no favor.

[12]And it shall come to pass in that day
That the LORD will thresh,
From the channel of the River to the Brook of Egypt;
And you will be gathered one by one,
O you children of Israel.

[13]So it shall be in that day:
The great trumpet will be blown;
They will come, who are about to perish in the land of Assyria,
And they who are outcasts in the land of Egypt,
And shall worship the LORD in the holy mount at Jerusalem.

Isaiah 28

Woe to Ephraim and Jerusalem

[1]Woe to the crown of pride, to the drunkards of Ephraim,
Whose glorious beauty *is* a fading flower
Which *is* at the head of the verdant valleys,
To those who are overcome with wine!
[2]Behold, the Lord has a mighty and strong one,
Like a tempest of hail and a destroying storm,
Like a flood of mighty waters overflowing,
Who will bring *them* down to the earth with *His* hand.
[3]The crown of pride, the drunkards of Ephraim,
Will be trampled underfoot;
[4]And the glorious beauty is a fading flower
Which *is* at the head of the verdant valley,
Like the first fruit before the summer,
Which an observer sees;
He eats it up while it is still in his hand.

[5]In that day the LORD of hosts will be
For a crown of glory and a diadem of beauty
To the remnant of His people,
[6]For a spirit of justice to him who sits in judgment,
And for strength to those who turn back the battle at the gate.

[7]But they also have erred through wine,
And through intoxicating drink are out of the way;
The priest and the prophet have erred through intoxicating drink,
They are swallowed up by wine,
They are out of the way through intoxicating drink;
They err in vision, they stumble *in* judgment.
[8]For all tables are full of vomit *and* filth;
No place *is clean*.

9“Whom will he teach knowledge?
And whom will he make to understand the message?
Those *just* weaned from milk?
Those *just* drawn from the breasts?
10For precept *must be* upon precept, precept upon precept,
Line upon line, line upon line,
Here a little, there a little.”

11For with stammering lips and another tongue
He will speak to this people,
12To whom He said, “This *is* the rest *with which*
You may cause the weary to rest,”
And, “This *is* the refreshing”;
Yet they would not hear.
13But the word of the LORD was to them,
“Precept upon precept, precept upon precept,
Line upon line, line upon line,
Here a little, there a little,”
That they might go and fall backward, and be broken
And snared and caught.

14Therefore hear the word of the LORD, you scornful men,
Who rule this people who *are* in Jerusalem,
15Because you have said, “We have made a covenant with death,
And with Sheol we are in agreement.
When the overflowing scourge passes through,
It will not come to us,
For we have made lies our refuge,
And under falsehood we have hidden ourselves.”

A Cornerstone in Zion

16Therefore thus says the Lord GOD:

“Behold, I lay in Zion a stone for a foundation,
A tried stone, a precious cornerstone, a sure foundation;
Whoever believes will not act hastily.

[17]Also I will make justice the measuring line,
And righteousness the plummet;
The hail will sweep away the refuge of lies,
And the waters will overflow the hiding place.
[18]Your covenant with death will be annulled,
And your agreement with Sheol will not stand;
When the overflowing scourge passes through,
Then you will be trampled down by it.
[19]As often as it goes out it will take you;
For morning by morning it will pass over,
And by day and by night;
It will be a terror just to understand the report."

[20]For the bed is too short to stretch out *on,*
And the covering so narrow that one cannot wrap himself *in it*.
[21]For the LORD will rise up as *at* Mount Perazim,
He will be angry as in the Valley of Gibeon—
That He may do His work, His awesome work,
And bring to pass His act, His unusual act.
[22]Now therefore, do not be mockers,
Lest your bonds be made strong;
For I have heard from the Lord GOD of hosts,
A destruction determined even upon the whole earth.

Listen to the Teaching of God

[23]Give ear and hear my voice,
Listen and hear my speech.
[24]Does the plowman keep plowing all day to sow?
Does he keep turning his soil and breaking the clods?
[25]When he has leveled its surface,
Does he not sow the black cummin
And scatter the cummin,
Plant the wheat in rows,
The barley in the appointed place,
And the spelt in its place?

[26]For He instructs him in right judgment,
His God teaches him.

[27]For the black cummin is not threshed with a threshing sledge,
Nor is a cartwheel rolled over the cummin;
But the black cummin is beaten out with a stick,
And the cummin with a rod.
[28]Bread *flour* must be ground;
Therefore he does not thresh it forever,
Break *it with* his cartwheel,
Or crush it *with* his horsemen.
[29]This also comes from the LORD of hosts,
Who is wonderful in counsel *and* excellent in guidance.

Isaiah 29

Woe to Jerusalem

[1]"Woe to Ariel, to Ariel, the city *where* David dwelt!
Add year to year;
Let feasts come around.
[2]Yet I will distress Ariel;
There shall be heaviness and sorrow,
And it shall be to Me as Ariel.
[3]I will encamp against you all around,
I will lay siege against you with a mound,
And I will raise siegeworks against you.
[4]You shall be brought down,
You shall speak out of the ground;
Your speech shall be low, out of the dust;
Your voice shall be like a medium's, out of the ground;
And your speech shall whisper out of the dust.

[5]"Moreover the multitude of your foes
Shall be like fine dust,
And the multitude of the terrible ones
Like chaff that passes away;
Yes, it shall be in an instant, suddenly.
[6]You will be punished by the LORD of hosts
With thunder and earthquake and great noise,
With storm and tempest
And the flame of devouring fire.
[7]The multitude of all the nations who fight against Ariel,
Even all who fight against her and her fortress,
And distress her,
Shall be as a dream of a night vision.
[8]It shall even be as when a hungry man dreams,
And look—he eats;
But he awakes, and his soul is still empty;
Or as when a thirsty man dreams,

And look—he drinks;
But he awakes, and indeed *he is* faint,
And his soul still craves:
So the multitude of all the nations shall be,
Who fight against Mount Zion.”

The Blindness of Disobedience

[9]Pause and wonder!
Blind yourselves and be blind!
They are drunk, but not with wine;
They stagger, but not with intoxicating drink.
[10]For the LORD has poured out on you
The spirit of deep sleep,
And has closed your eyes, namely, the prophets;
And He has covered your heads, *namely,* the seers.

[11]The whole vision has become to you like the words of a book that is sealed, which *men* deliver to one who is literate, saying, “Read this, please.” And he says, “I cannot, for it *is* sealed.”

[12]Then the book is delivered to one who is illiterate, saying, “Read this, please.” And he says, “I am not literate.”

[13]Therefore the Lord said:

“Inasmuch as these people draw near with their mouths
And honor Me with their lips,
But have removed their hearts far from Me,
And their fear toward Me is taught by the commandment of men,
[14]Therefore, behold, I will again do a marvelous work
Among this people,
A marvelous work and a wonder;
For the wisdom of their wise *men* shall perish,
And the understanding of their prudent *men* shall be hidden.”

[15]Woe to those who seek deep to hide their counsel far from the LORD,

And their works are in the dark;
They say, “Who sees us?” and, “Who knows us?”
[16]Surely you have things turned around!
Shall the potter be esteemed as the clay;
For shall the thing made say of him who made it,
“He did not make me”?
Or shall the thing formed say of him who formed it,
“He has no understanding”?

Future Recovery of Wisdom

[17]*Is* it not yet a very little while
Till Lebanon shall be turned into a fruitful field,
And the fruitful field be esteemed as a forest?
[18]In that day the deaf shall hear the words of the book,
And the eyes of the blind shall see out of obscurity and out of darkness.
[19]The humble also shall increase *their* joy in the LORD,
And the poor among men shall rejoice
In the Holy One of Israel.
[20]For the terrible one is brought to nothing,
The scornful one is consumed,
And all who watch for iniquity are cut off—
[21]Who make a man an offender by a word,
And lay a snare for him who reproves in the gate,
And turn aside the just by empty words.

[22]Therefore thus says the LORD, who redeemed Abraham, concerning the house of Jacob:

“Jacob shall not now be ashamed,
Nor shall his face now grow pale;
[23]But when he sees his children,
The work of My hands, in his midst,
They will hallow My name,
And hallow the Holy One of Jacob,
And fear the God of Israel.

[24]These also who erred in spirit will come to understanding,
And those who complained will learn doctrine.”

Isaiah 30

Futile Confidence in Egypt

[1]"Woe to the rebellious children," says the LORD,
"Who take counsel, but not of Me,
And who devise plans, but not of My Spirit,
That they may add sin to sin;
[2]Who walk to go down to Egypt,
And have not asked My advice,
To strengthen themselves in the strength of Pharaoh,
And to trust in the shadow of Egypt!
[3]Therefore the strength of Pharaoh
Shall be your shame,
And trust in the shadow of Egypt
Shall be *your* humiliation.
[4]For his princes were at Zoan,
And his ambassadors came to Hanes.
[5]They were all ashamed of a people *who* could not benefit them,
Or be help or benefit,
But a shame and also a reproach."

[6]The burden against the beasts of the South.

Through a land of trouble and anguish,
From which *came* the lioness and lion,
The viper and fiery flying serpent,
They will carry their riches on the backs of young donkeys,
And their treasures on the humps of camels,
To a people *who* shall not profit;
[7]For the Egyptians shall help in vain and to no purpose.
Therefore I have called her
Rahab-Hem-Shebeth.

A Rebellious People

[8]Now go, write it before them on a tablet,
And note it on a scroll,
That it may be for time to come,
Forever and ever:
[9]That this *is* a rebellious people,
Lying children,
Children *who* will not hear the law of the LORD;
[10]Who say to the seers, "Do not see,"
And to the prophets, "Do not prophesy to us right things;
Speak to us smooth things, prophesy deceits.
[11]Get out of the way,
Turn aside from the path,
Cause the Holy One of Israel
To cease from before us."

[12]Therefore thus says the Holy One of Israel:

"Because you despise this word,
And trust in oppression and perversity,
And rely on them,
[13]Therefore this iniquity shall be to you
Like a breach ready to fall,
A bulge in a high wall,
Whose breaking comes suddenly, in an instant.
[14]And He shall break it like the breaking of the potter's vessel,
Which is broken in pieces;
He shall not spare.
So there shall not be found among its fragments
A shard to take fire from the hearth,
Or to take water from the cistern."

[15]For thus says the Lord GOD, the Holy One of Israel:

"In returning and rest you shall be saved;
In quietness and confidence shall be your strength."
But you would not,

[16]And you said, "No, for we will flee on horses"—
Therefore you shall flee!
And, "We will ride on swift *horses*"—
Therefore those who pursue you shall be swift!

[17]One thousand *shall flee* at the threat of one,
At the threat of five you shall flee,
Till you are left as a pole on top of a mountain
And as a banner on a hill.

God Will Be Gracious

[18]Therefore the LORD will wait, that He may be gracious to you;
And therefore He will be exalted, that He may have mercy on you.
For the LORD *is* a God of justice;
Blessed *are* all those who wait for Him.

[19]For the people shall dwell in Zion at Jerusalem;
You shall weep no more.
He will be very gracious to you at the sound of your cry;
When He hears it, He will answer you.
[20]And *though* the Lord gives you
The bread of adversity and the water of affliction,
Yet your teachers will not be moved into a corner anymore,
But your eyes shall see your teachers.
[21]Your ears shall hear a word behind you, saying,
"This *is* the way, walk in it,"
Whenever you turn to the right hand
Or whenever you turn to the left.
[22]You will also defile the covering of your images of silver,
And the ornament of your molded images of gold.
You will throw them away as an unclean thing;
You will say to them, "Get away!"

[23]Then He will give the rain for your seed
With which you sow the ground,

And bread of the increase of the earth;
It will be fat and plentiful.
In that day your cattle will feed
In large pastures.
[24]Likewise the oxen and the young donkeys that work the ground
Will eat cured fodder,
Which has been winnowed with the shovel and fan.
[25]There will be on every high mountain
And on every high hill
Rivers *and* streams of waters,
In the day of the great slaughter,
When the towers fall.
[26]Moreover the light of the moon will be as the light of the sun,
And the light of the sun will be sevenfold,
As the light of seven days,
In the day that the LORD binds up the bruise of His people
And heals the stroke of their wound.

Judgment on Assyria

[27]Behold, the name of the LORD comes from afar,
Burning *with* His anger,
And *His* burden *is* heavy;
His lips are full of indignation,
And His tongue like a devouring fire.
[28]His breath is like an overflowing stream,
Which reaches up to the neck,
To sift the nations with the sieve of futility;
And *there shall be* a bridle in the jaws of the people,
Causing *them* to err.

[29]You shall have a song
As in the night *when* a holy festival is kept,
And gladness of heart as when one goes with a flute,
To come into the mountain of the LORD,
To the Mighty One of Israel.

[30]The LORD will cause His glorious voice to be heard,
And show the descent of His arm,
With the indignation of *His* anger
And the flame of a devouring fire,
With scattering, tempest, and hailstones.
[31]For through the voice of the LORD
Assyria will be beaten down,
As He strikes with the rod.
[32]And *in* every place where the staff of punishment passes,
Which the LORD lays on him,
It will be with tambourines and harps;
And in battles of brandishing He will fight with it.
[33]For Tophet *was* established of old,
Yes, for the king it is prepared.
He has made *it* deep and large;
Its pyre *is* fire with much wood;
The breath of the LORD, like a stream of brimstone,
Kindles it.

Isaiah 31

The Folly of Not Trusting God

[1]Woe to those who go down to Egypt for help,
And rely on horses,
Who trust in chariots because *they are* many,
And in horsemen because they are very strong,
But who do not look to the Holy One of Israel,
Nor seek the LORD!
[2]Yet He also *is* wise and will bring disaster,
And will not call back His words,
But will arise against the house of evildoers,
And against the help of those who work iniquity.
[3]Now the Egyptians *are* men, and not God;
And their horses are flesh, and not spirit.
When the LORD stretches out His hand,
Both he who helps will fall,
And he who is helped will fall down;
They all will perish together.

God Will Deliver Jerusalem

[4]For thus the LORD has spoken to me:

"As a lion roars,
And a young lion over his prey
(When a multitude of shepherds is summoned against him,
He will not be afraid of their voice
Nor be disturbed by their noise),
So the LORD of hosts will come down
To fight for Mount Zion and for its hill.
[5]Like birds flying about,
So will the LORD of hosts defend Jerusalem.
Defending, He will also deliver *it;*
Passing over, He will preserve *it*."

[6]Return *to Him* against whom the children of Israel have deeply revolted.

[7]For in that day every man shall throw away his idols of silver and his idols of gold—sin, which your own hands have made for yourselves.

> [8]"Then Assyria shall fall by a sword not of man,
> And a sword not of mankind shall devour him.
> But he shall flee from the sword,
> And his young men shall become forced labor.
> [9]He shall cross over to his stronghold for fear,
> And his princes shall be afraid of the banner,"
> Says the LORD,
> Whose fire *is* in Zion
> And whose furnace *is* in Jerusalem.

Isaiah 32

A Reign of Righteousness

[1]Behold, a king will reign in righteousness,
And princes will rule with justice.
[2]A man will be as a hiding place from the wind,
And a cover from the tempest,
As rivers of water in a dry place,
As the shadow of a great rock in a weary land.
[3]The eyes of those who see will not be dim,
And the ears of those who hear will listen.
[4]Also the heart of the rash will understand knowledge,
And the tongue of the stammerers will be ready to speak plainly.

[5]The foolish person will no longer be called generous,
Nor the miser said *to be* bountiful;
[6]For the foolish person will speak foolishness,
And his heart will work iniquity:
To practice ungodliness,
To utter error against the LORD,
To keep the hungry unsatisfied,
And he will cause the drink of the thirsty to fail.
[7]Also the schemes of the schemer *are* evil;
He devises wicked plans
To destroy the poor with lying words,
Even when the needy speaks justice.
[8]But a generous man devises generous things,
And by generosity he shall stand.

Consequences of Complacency

[9]Rise up, you women who are at ease,
Hear my voice;
You complacent daughters,
Give ear to my speech.

[10]In a year and *some* days
You will be troubled, you complacent women;
For the vintage will fail,
The gathering will not come.
[11]Tremble, you *women* who are at ease;
Be troubled, you complacent ones;
Strip yourselves, make yourselves bare,
And gird *sackcloth* on *your* waists.

[12]People shall mourn upon their breasts
For the pleasant fields, for the fruitful vine.
[13]On the land of my people will come up thorns *and* briers,
Yes, on all the happy homes *in* the joyous city;
[14]Because the palaces will be forsaken,
The bustling city will be deserted.
The forts and towers will become lairs forever,
A joy of wild donkeys, a pasture of flocks—
[15]Until the Spirit is poured upon us from on high,
And the wilderness becomes a fruitful field,
And the fruitful field is counted as a forest.

The Peace of God's Reign

[16]Then justice will dwell in the wilderness,
And righteousness remain in the fruitful field.
[17]The work of righteousness will be peace,
And the effect of righteousness, quietness and assurance forever.
[18]My people will dwell in a peaceful habitation,
In secure dwellings, and in quiet resting places,
[19]Though hail comes down on the forest,
And the city is brought low in humiliation.

[20]Blessed *are* you who sow beside all waters,
Who send out freely the feet of the ox and the donkey.

Isaiah 33

A Prayer in Deep Distress

[1]Woe to you who plunder, though you *have* not *been* plundered;
And you who deal treacherously, though they have not dealt treacherously with you!
When you cease plundering,
You will be plundered;
When you make an end of dealing treacherously,
They will deal treacherously with you.

[2]O LORD, be gracious to us;
We have waited for You.
Be their arm every morning,
Our salvation also in the time of trouble.
[3]At the noise of the tumult the people shall flee;
When You lift Yourself up, the nations shall be scattered;
[4]And Your plunder shall be gathered
Like the gathering of the caterpillar;
As the running to and fro of locusts,
He shall run upon them.

[5]The LORD is exalted, for He dwells on high;
He has filled Zion with justice and righteousness.
[6]Wisdom and knowledge will be the stability of your times,
And the strength of salvation;
The fear of the LORD *is* His treasure.

[7]Surely their valiant ones shall cry outside,
The ambassadors of peace shall weep bitterly.
[8]The highways lie waste,
The traveling man ceases.
He has broken the covenant,
He has despised the cities,

He regards no man.
[9]The earth mourns *and* languishes,
Lebanon is shamed *and* shriveled;
Sharon is like a wilderness,
And Bashan and Carmel shake off *their fruits*.

Impending Judgment on Zion

10“Now I will rise,” says the LORD;
“Now I will be exalted,
Now I will lift Myself up.
[11]You shall conceive chaff,
You shall bring forth stubble;
Your breath, *as* fire, shall devour you.
[12]And the people shall be *like* the burnings of lime;
Like thorns cut up they shall be burned in the fire.
[13]Hear, you *who are* afar off, what I have done;
And you *who are* near, acknowledge My might.”

14The sinners in Zion are afraid;
Fearfulness has seized the hypocrites:
“Who among us shall dwell with the devouring fire?
Who among us shall dwell with everlasting burnings?”
[15]He who walks righteously and speaks uprightly,
He who despises the gain of oppressions,
Who gestures with his hands, refusing bribes,
Who stops his ears from hearing of bloodshed,
And shuts his eyes from seeing evil:
[16]He will dwell on high;
His place of defense *will be* the fortress of rocks;
Bread will be given him,
His water *will be* sure.

The Land of the Majestic King

17Your eyes will see the King in His beauty;
They will see the land that is very far off.
[18]Your heart will meditate on terror:

“Where *is* the scribe?
Where *is* he who weighs?
Where *is* he who counts the towers?”
[19]You will not see a fierce people,
A people of obscure speech, beyond perception,
Of a stammering tongue *that you* cannot understand.

[20]Look upon Zion, the city of our appointed feasts;
Your eyes will see Jerusalem, a quiet home,
A tabernacle *that* will not be taken down;
Not one of its stakes will ever be removed,
Nor will any of its cords be broken.
[21]But there the majestic LORD *will be* for us
A place of broad rivers *and* streams,
In which no galley with oars will sail,
Nor majestic ships pass by
[22](For the LORD *is* our Judge,
The LORD *is* our Lawgiver,
The LORD *is* our King;
He will save us);
[23]Your tackle is loosed,
They could not strengthen their mast,
They could not spread the sail.

Then the prey of great plunder is divided;
The lame take the prey.
[24]And the inhabitant will not say, “I am sick”;
The people who dwell in it *will be* forgiven *their* iniquity.

Isaiah 34

Judgment on the Nations

[1]Come near, you nations, to hear;
And heed, you people!
Let the earth hear, and all that is in it,
The world and all things that come forth from it.
[2]For the indignation of the LORD *is* against all nations,
And *His* fury against all their armies;
He has utterly destroyed them,
He has given them over to the slaughter.
[3]Also their slain shall be thrown out;
Their stench shall rise from their corpses,
And the mountains shall be melted with their blood.
[4]All the host of heaven shall be dissolved,
And the heavens shall be rolled up like a scroll;
All their host shall fall down
As the leaf falls from the vine,
And as *fruit* falling from a fig tree.

[5]"For My sword shall be bathed in heaven;
Indeed it shall come down on Edom,
And on the people of My curse, for judgment.
[6]The sword of the LORD is filled with blood,
It is made overflowing with fatness,
With the blood of lambs and goats,
With the fat of the kidneys of rams.
For the LORD has a sacrifice in Bozrah,
And a great slaughter in the land of Edom.
[7]The wild oxen shall come down with them,
And the young bulls with the mighty bulls;
Their land shall be soaked with blood,
And their dust saturated with fatness."

[8]For *it is* the day of the LORD's vengeance,

The year of recompense for the cause of Zion.
[9]Its streams shall be turned into pitch,
And its dust into brimstone;
Its land shall become burning pitch.
[10]It shall not be quenched night or day;
Its smoke shall ascend forever.
From generation to generation it shall lie waste;
No one shall pass through it forever and ever.
[11]But the pelican and the porcupine shall possess it,
Also the owl and the raven shall dwell in it.
And He shall stretch out over it
The line of confusion and the stones of emptiness.
[12]They shall call its nobles to the kingdom,
But none *shall be* there, and all its princes shall be nothing.

[13]And thorns shall come up in its palaces,
Nettles and brambles in its fortresses;
It shall be a habitation of jackals,
A courtyard for ostriches.
[14]The wild beasts of the desert shall also meet with the jackals,
And the wild goat shall bleat to its companion;
Also the night creature shall rest there,
And find for herself a place of rest.
[15]There the arrow snake shall make her nest and lay *eggs*
And hatch, and gather *them* under her shadow;
There also shall the hawks be gathered,
Every one with her mate.

[16]"Search from the book of the LORD, and read:
Not one of these shall fail;
Not one shall lack her mate.
For My mouth has commanded it, and His Spirit has gathered them.
[17]He has cast the lot for them,
And His hand has divided it among them with a measuring line.

They shall possess it forever;
From generation to generation they shall dwell in it.”

Isaiah 35

The Future Glory of Zion

[1]The wilderness and the wasteland shall be glad for them,
And the desert shall rejoice and blossom as the rose;
[2]It shall blossom abundantly and rejoice,
Even with joy and singing.
The glory of Lebanon shall be given to it,
The excellence of Carmel and Sharon.
They shall see the glory of the LORD,
The excellency of our God.

[3]Strengthen the weak hands,
And make firm the feeble knees.
[4]Say to those *who are* fearful-hearted,
“Be strong, do not fear!
Behold, your God will come *with* vengeance,
With the recompense of God;
He will come and save you.”

[5]Then the eyes of the blind shall be opened,
And the ears of the deaf shall be unstopped.
[6]Then the lame shall leap like a deer,
And the tongue of the dumb sing.
For waters shall burst forth in the wilderness,
And streams in the desert.
[7]The parched ground shall become a pool,
And the thirsty land springs of water;
In the habitation of jackals, where each lay,
There shall be grass with reeds and rushes.

[8]A highway shall be there, and a road,
And it shall be called the Highway of Holiness.
The unclean shall not pass over it,
But it *shall be* for others.

Whoever walks the road, although a fool,
Shall not go astray.
[9]No lion shall be there,
Nor shall *any* ravenous beast go up on it;
It shall not be found there.
But the redeemed shall walk *there,*
[10]And the ransomed of the LORD shall return,
And come to Zion with singing,
With everlasting joy on their heads.
They shall obtain joy and gladness,
And sorrow and sighing shall flee away.

Isaiah 36

Sennacherib Boasts Against the LORD

[1]Now it came to pass in the fourteenth year of King Hezekiah *that* Sennacherib king of Assyria came up against all the fortified cities of Judah and took them.

[2]Then the king of Assyria sent *the* Rabshakeh with a great army from Lachish to King Hezekiah at Jerusalem. And he stood by the aqueduct from the upper pool, on the highway to the Fuller's Field.

[3]And Eliakim the son of Hilkiah, who was over the household, Shebna the scribe, and Joah the son of Asaph, the recorder, came out to him.

[4]Then *the* Rabshakeh said to them, "Say now to Hezekiah, 'Thus says the great king, the king of Assyria: "What confidence is this in which you trust?

[5]"I say you speak of having plans and power for war; but *they are* mere words. Now in whom do you trust, that you rebel against me?

[6]"Look! You are trusting in the staff of this broken reed, Egypt, on which if a man leans, it will go into his hand and pierce it. So *is* Pharaoh king of Egypt to all who trust in him.

[7]"But if you say to me, 'We trust in the LORD our God,' *is it* not He whose high places and whose altars Hezekiah has taken away, and said to Judah and Jerusalem, 'You shall worship before this altar'?" '

[8]"Now therefore, I urge you, give a pledge to my master the king of Assyria, and I will give you two thousand horses—if you are able on your part to put riders on them!

[9]"How then will you repel one captain of the least of my master's servants, and put your trust in Egypt for chariots and horsemen?

[10]"Have I now come up without the LORD against this land to destroy it? The LORD said to me, 'Go up against this land, and destroy it.' "

[11]Then Eliakim, Shebna, and Joah said to *the* Rabshakeh, "Please speak to your servants in Aramaic, for we understand *it;* and do not speak to us in Hebrew in the hearing of the people who *are* on the wall."

[12]But *the* Rabshakeh said, “Has my master sent me to your master and to you to speak these words, and not to the men who sit on the wall, who will eat and drink their own waste with you?”

[13]Then *the* Rabshakeh stood and called out with a loud voice in Hebrew, and said, “Hear the words of the great king, the king of Assyria!

[14]“Thus says the king: ‘Do not let Hezekiah deceive you, for he will not be able to deliver you;

[15]‘nor let Hezekiah make you trust in the LORD, saying, “The LORD will surely deliver us; this city will not be given into the hand of the king of Assyria.” ’

[16]“Do not listen to Hezekiah; for thus says the king of Assyria: ‘Make *peace* with me *by a* present and come out to me; and every one of you eat from his own vine and every one from his own fig tree, and every one of you drink the waters of his own cistern;

[17]‘until I come and take you away to a land like your own land, a land of grain and new wine, a land of bread and vineyards.

[18]‘*Beware* lest Hezekiah persuade you, saying, “The LORD will deliver us.” Has any one of the gods of the nations delivered its land from the hand of the king of Assyria?

[19]‘Where *are* the gods of Hamath and Arpad? Where *are* the gods of Sepharvaim? Indeed, have they delivered Samaria from my hand?

[20]‘Who among all the gods of these lands have delivered their countries from my hand, that the LORD should deliver Jerusalem from my hand?’ ”

[21]But they held their peace and answered him not a word; for the king’s commandment was, “Do not answer him.”

[22]Then Eliakim the son of Hilkiah, who *was* over the household, Shebna the scribe, and Joah the son of Asaph, the recorder, came to Hezekiah with *their* clothes torn, and told him the words of *the* Rabshakeh.

Isaiah 37

Isaiah Assures Deliverance

[1]And so it was, when King Hezekiah heard *it,* that he tore his clothes, covered himself with sackcloth, and went into the house of the LORD.

[2]Then he sent Eliakim, who *was* over the household, Shebna the scribe, and the elders of the priests, covered with sackcloth, to Isaiah the prophet, the son of Amoz.

[3]And they said to him, "Thus says Hezekiah: 'This day *is* a day of trouble and rebuke and blasphemy; for the children have come to birth, but *there is* no strength to bring them forth.

[4]'It may be that the LORD your God will hear the words of *the* Rabshakeh, whom his master the king of Assyria has sent to reproach the living God, and will rebuke the words which the LORD your God has heard. Therefore lift up *your* prayer for the remnant that is left.' "

5So the servants of King Hezekiah came to Isaiah.

[6]And Isaiah said to them, "Thus you shall say to your master, 'Thus says the LORD: "Do not be afraid of the words which you have heard, with which the servants of the king of Assyria have blasphemed Me.

[7]"Surely I will send a spirit upon him, and he shall hear a rumor and return to his own land; and I will cause him to fall by the sword in his own land." ' "

Sennacherib's Threat and Hezekiah's Prayer

8Then *the* Rabshakeh returned, and found the king of Assyria warring against Libnah, for he heard that he had departed from Lachish.

[9]And the king heard concerning Tirhakah king of Ethiopia, "He has come out to make war with you." So when he heard *it,* he sent messengers to Hezekiah, saying,

[10]"Thus you shall speak to Hezekiah king of Judah, saying: 'Do not let your God in whom you trust deceive you, saying, "Jerusalem shall not be given into the hand of the king of Assyria."

[11]'Look! You have heard what the kings of Assyria have done to all lands by utterly destroying them; and shall you be delivered?

[12]‘Have the gods of the nations delivered those whom my fathers have destroyed, Gozan and Haran and Rezeph, and the people of Eden who *were* in Telassar?

[13]‘Where *is* the king of Hamath, the king of Arpad, and the king of the city of Sepharvaim, Hena, and Ivah?’ ”

14And Hezekiah received the letter from the hand of the messengers, and read it; and Hezekiah went up to the house of the LORD, and spread it before the LORD.

[15]Then Hezekiah prayed to the LORD, saying:

[16]“O LORD of hosts, God of Israel, *the One* who dwells *between* the cherubim, You *are* God, You alone, of all the kingdoms of the earth. You have made heaven and earth.

[17]“Incline Your ear, O LORD, and hear; open Your eyes, O LORD, and see; and hear all the words of Sennacherib, which he has sent to reproach the living God.

[18]“Truly, LORD, the kings of Assyria have laid waste all the nations and their lands,

[19]“and have cast their gods into the fire; for they *were* not gods, but the work of men’s hands—wood and stone. Therefore they destroyed them.

[20]“Now therefore, O LORD our God, save us from his hand, that all the kingdoms of the earth may know that You *are* the LORD, You alone.”

The Word of the LORD Concerning Sennacherib

21Then Isaiah the son of Amoz sent to Hezekiah, saying, “Thus says the LORD God of Israel, ‘Because you have prayed to Me against Sennacherib king of Assyria,

[22]‘this *is* the word which the LORD has spoken concerning him:

“The virgin, the daughter of Zion,
Has despised you, laughed you to scorn;
The daughter of Jerusalem
Has shaken *her* head behind your back!

[23]“Whom have you reproached and blasphemed?

Against whom have you raised *your* voice,
And lifted up your eyes on high?
Against the Holy One of Israel.
[24]By your servants you have reproached the Lord,
And said, ‘By the multitude of my chariots
I have come up to the height of the mountains,
To the limits of Lebanon;
I will cut down its tall cedars
And its choice cypress trees;
I will enter its farthest height,
To its fruitful forest.
[25]I have dug and drunk water,
And with the soles of my feet I have dried up
All the brooks of defense.’

[26]“Did you not hear long ago
How I made it,
From ancient times that I formed it?
Now I have brought it to pass,
That you should be
For crushing fortified cities *into* heaps of ruins.
[27]Therefore their inhabitants *had* little power;
They were dismayed and confounded;
They were *as* the grass of the field
And the green herb,
As the grass on the housetops
And *grain* blighted before it is grown.

[28]“But I know your dwelling place,
Your going out and your coming in,
And your rage against Me.
[29]Because your rage against Me and your tumult
Have come up to My ears,
Therefore I will put My hook in your nose
And My bridle in your lips,
And I will turn you back
By the way which you came.” ’

30“This *shall be* a sign to you:

You shall eat this year such as grows of itself,
And the second year what springs from the same;
Also in the third year sow and reap,
Plant vineyards and eat the fruit of them.
[31]And the remnant who have escaped of the house of Judah
Shall again take root downward,
And bear fruit upward.
[32]For out of Jerusalem shall go a remnant,
And those who escape from Mount Zion.
The zeal of the LORD of hosts will do this.

33“Therefore thus says the LORD concerning the king of Assyria:

‘He shall not come into this city,
Nor shoot an arrow there,
Nor come before it with shield,
Nor build a siege mound against it.
[34]By the way that he came,
By the same shall he return;
And he shall not come into this city,’
Says the LORD.
[35]‘For I will defend this city, to save it
For My own sake and for My servant David’s sake.’ ”

Sennacherib’s Defeat and Death

36Then the angel of the LORD went out, and killed in the camp of the Assyrians one hundred and eighty-five thousand; and when *people* arose early in the morning, there were the corpses—all dead.

[37]So Sennacherib king of Assyria departed and went away, returned *home,* and remained at Nineveh.

[38]Now it came to pass, as he was worshiping in the house of Nisroch his god, that his sons Adrammelech and Sharezer struck him down with the sword; and they escaped into the land of Ararat. Then Esarhaddon his son reigned in his place.

Isaiah 38

Hezekiah's Life Extended

[1]In those days Hezekiah was sick and near death. And Isaiah the prophet, the son of Amoz, went to him and said to him, "Thus says the LORD: 'Set your house in order, for you shall die and not live.' "

[2]Then Hezekiah turned his face toward the wall, and prayed to the LORD,

[3]and said, "Remember now, O LORD, I pray, how I have walked before You in truth and with a loyal heart, and have done *what is* good in Your sight." And Hezekiah wept bitterly.

[4]And the word of the LORD came to Isaiah, saying,

[5]"Go and tell Hezekiah, 'Thus says the LORD, the God of David your father: "I have heard your prayer, I have seen your tears; surely I will add to your days fifteen years.

[6]"I will deliver you and this city from the hand of the king of Assyria, and I will defend this city." '

[7]"And this *is* the sign to you from the LORD, that the LORD will do this thing which He has spoken:

[8]"Behold, I will bring the shadow on the sundial, which has gone down with the sun on the sundial of Ahaz, ten degrees backward." So the sun returned ten degrees on the dial by which it had gone down.

[9]This is the writing of Hezekiah king of Judah, when he had been sick and had recovered from his sickness:

[10]I said,
"In the prime of my life
I shall go to the gates of Sheol;
I am deprived of the remainder of my years."
[11]I said,
"I shall not see YAH,
The LORD in the land of the living;
I shall observe man no more among the inhabitants of the world.

[12]My life span is gone,
Taken from me like a shepherd’s tent;
I have cut off my life like a weaver.
He cuts me off from the loom;
From day until night You make an end of me.
[13]I have considered until morning—
Like a lion,
So He breaks all my bones;
From day until night You make an end of me.
[14]Like a crane *or* a swallow, so I chattered;
I mourned like a dove;
My eyes fail *from looking* upward.
O LORD, I am oppressed;
Undertake for me!

[15]“What shall I say?
He has both spoken to me,
And He Himself has done *it*.
I shall walk carefully all my years
In the bitterness of my soul.
[16]O Lord, by these *things men* live;
And in all these *things is* the life of my spirit;
So You will restore me and make me live.
[17]Indeed *it was* for *my own* peace
That I had great bitterness;
But You have lovingly *delivered* my soul from the pit of corruption,
For You have cast all my sins behind Your back.
[18]For Sheol cannot thank You,
Death cannot praise You;
Those who go down to the pit cannot hope for Your truth.
[19]The living, the living man, he shall praise You,
As I *do* this day;
The father shall make known Your truth to the children.

[20]“The LORD *was ready* to save me;
Therefore we will sing my songs with stringed instruments

All the days of our life, in the house of the LORD."

21Now Isaiah had said, "Let them take a lump of figs, and apply *it* as a poultice on the boil, and he shall recover."
22And Hezekiah had said, "What *is* the sign that I shall go up to the house of the LORD?"

Isaiah 39

The Babylonian Envoys

[1]At that time Merodach-Baladan the son of Baladan, king of Babylon, sent letters and a present to Hezekiah, for he heard that he had been sick and had recovered.

[2]And Hezekiah was pleased with them, and showed them the house of his treasures—the silver and gold, the spices and precious ointment, and all his armory—all that was found among his treasures. There was nothing in his house or in all his dominion that Hezekiah did not show them.

[3]Then Isaiah the prophet went to King Hezekiah, and said to him, "What did these men say, and from where did they come to you?" So Hezekiah said, "They came to me from a far country, from Babylon."

[4]And he said, "What have they seen in your house?" So Hezekiah answered, "They have seen all that *is* in my house; there is nothing among my treasures that I have not shown them."

[5]Then Isaiah said to Hezekiah, "Hear the word of the LORD of hosts:

[6]'Behold, the days are coming when all that *is* in your house, and what your fathers have accumulated until this day, shall be carried to Babylon; nothing shall be left,' says the LORD.

[7]'And they shall take away *some* of your sons who will descend from you, whom you will beget; and they shall be eunuchs in the palace of the king of Babylon.' "

[8]So Hezekiah said to Isaiah, "The word of the LORD which you have spoken *is* good!" For he said, "At least there will be peace and truth in my days."

Isaiah 40

God's People Are Comforted

[1]"Comfort, yes, comfort My people!"
Says your God.
[2]"Speak comfort to Jerusalem, and cry out to her,
That her warfare is ended,
That her iniquity is pardoned;
For she has received from the LORD's hand
Double for all her sins."

[3]The voice of one crying in the wilderness:
"Prepare the way of the LORD;
Make straight in the desert
A highway for our God.
[4]Every valley shall be exalted
And every mountain and hill brought low;
The crooked places shall be made straight
And the rough places smooth;
[5]The glory of the LORD shall be revealed,
And all flesh shall see *it* together;
For the mouth of the LORD has spoken."

[6]The voice said, "Cry out!"
And he said, "What shall I cry?"

"All flesh *is* grass,
And all its loveliness *is* like the flower of the field.
[7]The grass withers, the flower fades,
Because the breath of the LORD blows upon it;
Surely the people *are* grass.
[8]The grass withers, the flower fades,
But the word of our God stands forever."

[9]O Zion,
You who bring good tidings,

Get up into the high mountain;
O Jerusalem,
You who bring good tidings,
Lift up your voice with strength,
Lift *it* up, be not afraid;
Say to the cities of Judah, “Behold your God!”

[10]Behold, the Lord GOD shall come with a strong *hand,*
And His arm shall rule for Him;
Behold, His reward *is* with Him,
And His work before Him.
[11]He will feed His flock like a shepherd;
He will gather the lambs with His arm,
And carry *them* in His bosom,
And gently lead those who are with young.

[12]Who has measured the waters in the hollow of His hand,
Measured heaven with a span
And calculated the dust of the earth in a measure?
Weighed the mountains in scales
And the hills in a balance?
[13]Who has directed the Spirit of the LORD,
Or *as* His counselor has taught Him?
[14]With whom did He take counsel, and *who* instructed Him,
And taught Him in the path of justice?
Who taught Him knowledge,
And showed Him the way of understanding?

[15]Behold, the nations *are* as a drop in a bucket,
And are counted as the small dust on the scales;
Look, He lifts up the isles as a very little thing.
[16]And Lebanon *is* not sufficient to burn,
Nor its beasts sufficient for a burnt offering.
[17]All nations before Him *are* as nothing,
And they are counted by Him less than nothing and worthless.

[18]To whom then will you liken God?
Or what likeness will you compare to Him?
[19]The workman molds an image,
The goldsmith overspreads it with gold,
And the silversmith casts silver chains.
[20]Whoever *is* too impoverished for *such* a contribution
Chooses a tree *that* will not rot;
He seeks for himself a skillful workman
To prepare a carved image *that* will not totter.

[21]Have you not known?
Have you not heard?
Has it not been told you from the beginning?
Have you not understood from the foundations of the earth?
[22]*It is* He who sits above the circle of the earth,
And its inhabitants *are* like grasshoppers,
Who stretches out the heavens like a curtain,
And spreads them out like a tent to dwell in.
[23]He brings the princes to nothing;
He makes the judges of the earth useless.

[24]Scarcely shall they be planted,
Scarcely shall they be sown,
Scarcely shall their stock take root in the earth,
When He will also blow on them,
And they will wither,
And the whirlwind will take them away like stubble.

[25]"To whom then will you liken Me,
Or *to whom* shall I be equal?" says the Holy One.
[26]Lift up your eyes on high,
And see who has created these *things,*
Who brings out their host by number;
He calls them all by name,
By the greatness of His might
And the strength of *His* power;
Not one is missing.

[27]Why do you say, O Jacob,
And speak, O Israel:
“My way is hidden from the LORD,
And my just claim is passed over by my God”?
[28]Have you not known?
Have you not heard?
The everlasting God, the LORD,
The Creator of the ends of the earth,
Neither faints nor is weary.
His understanding is unsearchable.
[29]He gives power to the weak,
And to *those who have* no might He increases strength.
[30]Even the youths shall faint and be weary,
And the young men shall utterly fall,
[31]But those who wait on the LORD
Shall renew *their* strength;
They shall mount up with wings like eagles,
They shall run and not be weary,
They shall walk and not faint.

Isaiah 41

Israel Assured of God's Help

[1]"Keep silence before Me, O coastlands,
And let the people renew *their* strength!
Let them come near, then let them speak;
Let us come near together for judgment.

[2]"Who raised up one from the east?
Who in righteousness called him to His feet?
Who gave the nations before him,
And made *him* rule over kings?
Who gave *them* as the dust *to* his sword,
As driven stubble to his bow?
[3]Who pursued them, *and* passed safely
By the way *that* he had not gone with his feet?
[4]Who has performed and done *it,*
Calling the generations from the beginning?
'I, the LORD, am the first;
And with the last I *am* He.' "

[5]The coastlands saw *it* and feared,
The ends of the earth were afraid;
They drew near and came.
[6]Everyone helped his neighbor,
And said to his brother,
"Be of good courage!"
[7]So the craftsman encouraged the goldsmith;
He who smooths *with* the hammer *inspired* him who strikes the anvil,
Saying, "It *is* ready for the soldering";
Then he fastened it with pegs,
That it might not totter.

[8]"But you, Israel, *are* My servant,

Jacob whom I have chosen,
The descendants of Abraham My friend.
[9]*You* whom I have taken from the ends of the earth,
And called from its farthest regions,
And said to you,
‘You *are* My servant,
I have chosen you and have not cast you away:
[10]Fear not, for I *am* with you;
Be not dismayed, for I *am* your God.
I will strengthen you,
Yes, I will help you,
I will uphold you with My righteous right hand.’

[11]“Behold, all those who were incensed against you
Shall be ashamed and disgraced;
They shall be as nothing,
And those who strive with you shall perish.
[12]You shall seek them and not find them—
Those who contended with you.
Those who war against you
Shall be as nothing,
As a nonexistent thing.
[13]For I, the LORD your God, will hold your right hand,
Saying to you, ‘Fear not, I will help you.’

[14]“Fear not, you worm Jacob,
You men of Israel!
I will help you,” says the LORD
And your Redeemer, the Holy One of Israel.
[15]“Behold, I will make you into a new threshing sledge with sharp teeth;
You shall thresh the mountains and beat *them* small,
And make the hills like chaff.
[16]You shall winnow them, the wind shall carry them away,
And the whirlwind shall scatter them;
You shall rejoice in the LORD,
And glory in the Holy One of Israel.

17“The poor and needy seek water, but *there is* none,
Their tongues fail for thirst.
I, the LORD, will hear them;
I, the God of Israel, will not forsake them.
18I will open rivers in desolate heights,
And fountains in the midst of the valleys;
I will make the wilderness a pool of water,
And the dry land springs of water.
19I will plant in the wilderness the cedar and the acacia tree,
The myrtle and the oil tree;
I will set in the desert the cypress tree *and* the pine
And the box tree together,
20That they may see and know,
And consider and understand together,
That the hand of the LORD has done this,
And the Holy One of Israel has created it.

The Futility of Idols

21“Present your case,” says the LORD.
“Bring forth your strong *reasons,*” says the King of Jacob.
22“Let them bring forth and show us what will happen;
Let them show the former things, what they *were,*
That we may consider them,
And know the latter end of them;
Or declare to us things to come.
23Show the things that are to come hereafter,
That we may know that you *are* gods;
Yes, do good or do evil,
That we may be dismayed and see *it* together.
24Indeed you *are* nothing,
And your work *is* nothing;
He who chooses you *is* an abomination.

25“I have raised up one from the north,
And he shall come;
From the rising of the sun he shall call on My name;

And he shall come against princes as *though* mortar,
As the potter treads clay.
[26]Who has declared from the beginning, that we may know?
And former times, that we may say, ‘*He is* righteous’?
Surely *there is* no one who shows,
Surely *there is* no one who declares,
Surely *there is* no one who hears your words.
[27]The first time *I said* to Zion,
‘Look, there they are!’
And I will give to Jerusalem one who brings good tidings.
[28]For I looked, and *there was* no man;
I looked among them, but *there was* no counselor,
Who, when I asked of them, could answer a word.
[29]Indeed they *are* all worthless;
Their works *are* nothing;
Their molded images *are* wind and confusion.

Isaiah 42

The Servant of the LORD

[1]“Behold! My Servant whom I uphold,
My Elect One *in whom* My soul delights!
I have put My Spirit upon Him;
He will bring forth justice to the Gentiles.
[2]He will not cry out, nor raise *His voice,*
Nor cause His voice to be heard in the street.
[3]A bruised reed He will not break,
And smoking flax He will not quench;
He will bring forth justice for truth.
[4]He will not fail nor be discouraged,
Till He has established justice in the earth;
And the coastlands shall wait for His law.”

[5]Thus says God the LORD,
Who created the heavens and stretched them out,
Who spread forth the earth and that which comes from it,
Who gives breath to the people on it,
And spirit to those who walk on it:
[6]“I, the LORD, have called You in righteousness,
And will hold Your hand;
I will keep You and give You as a covenant to the people,
As a light to the Gentiles,
[7]To open blind eyes,
To bring out prisoners from the prison,
Those who sit in darkness from the prison house.
[8]I *am* the LORD, that *is* My name;
And My glory I will not give to another,
Nor My praise to carved images.
[9]Behold, the former things have come to pass,
And new things I declare;
Before they spring forth I tell you of them.”

Praise to the LORD

[10]Sing to the LORD a new song,
And His praise from the ends of the earth,
You who go down to the sea, and all that is in it,
You coastlands and you inhabitants of them!
[11]Let the wilderness and its cities lift up *their voice,*
The villages *that* Kedar inhabits.
Let the inhabitants of Sela sing,
Let them shout from the top of the mountains.
[12]Let them give glory to the LORD,
And declare His praise in the coastlands.
[13]The LORD shall go forth like a mighty man;
He shall stir up *His* zeal like a man of war.
He shall cry out, yes, shout aloud;
He shall prevail against His enemies.

Promise of the LORD's Help

[14]"I have held My peace a long time,
I have been still and restrained Myself.
Now I will cry like a woman in labor,
I will pant and gasp at once.
[15]I will lay waste the mountains and hills,
And dry up all their vegetation;
I will make the rivers coastlands,
And I will dry up the pools.
[16]I will bring the blind by a way they did not know;
I will lead them in paths they have not known.
I will make darkness light before them,
And crooked places straight.
These things I will do for them,
And not forsake them.
[17]They shall be turned back,
They shall be greatly ashamed,
Who trust in carved images,
Who say to the molded images,
'You *are* our gods.'

18“Hear, you deaf;
And look, you blind, that you may see.
19Who *is* blind but My servant,
Or deaf as My messenger *whom* I send?
Who *is* blind as *he who is* perfect,
And blind as the LORD’s servant?
20Seeing many things, but you do not observe;
Opening the ears, but he does not hear.”

Israel’s Obstinate Disobedience

21The LORD is well pleased for His righteousness’ sake;
He will exalt the law and make *it* honorable.
22But this *is* a people robbed and plundered;
All of them are snared in holes,
And they are hidden in prison houses;
They are for prey, and no one delivers;
For plunder, and no one says, “Restore!”

23Who among you will give ear to this?
Who will listen and hear for the time to come?
24Who gave Jacob for plunder, and Israel to the robbers?
Was it not the LORD,
He against whom we have sinned?
For they would not walk in His ways,
Nor were they obedient to His law.
25Therefore He has poured on him the fury of His anger
And the strength of battle;
It has set him on fire all around,
Yet he did not know;
And it burned him,
Yet he did not take *it* to heart.

Isaiah 43

The Redeemer of Israel

[1]But now, thus says the LORD, who created you, O Jacob,
And He who formed you, O Israel:
“Fear not, for I have redeemed you;
I have called *you* by your name;
You *are* Mine.
[2]When you pass through the waters, I *will be* with you;
And through the rivers, they shall not overflow you.
When you walk through the fire, you shall not be burned,
Nor shall the flame scorch you.
[3]For I *am* the LORD your God,
The Holy One of Israel, your Savior;
I gave Egypt for your ransom,
Ethiopia and Seba in your place.
[4]Since you were precious in My sight,
You have been honored,
And I have loved you;
Therefore I will give men for you,
And people for your life.
[5]Fear not, for I *am* with you;
I will bring your descendants from the east,
And gather you from the west;
[6]I will say to the north, ‘Give them up!’
And to the south, ‘Do not keep them back!’
Bring My sons from afar,
And My daughters from the ends of the earth—
[7]Everyone who is called by My name,
Whom I have created for My glory;
I have formed him, yes, I have made him.”

[8]Bring out the blind people who have eyes,
And the deaf who have ears.
[9]Let all the nations be gathered together,

And let the people be assembled.
Who among them can declare this,
And show us former things?
Let them bring out their witnesses, that they may be justified;
Or let them hear and say, "*It is* truth."
[10]"You *are* My witnesses," says the LORD,
"And My servant whom I have chosen,
That you may know and believe Me,
And understand that I *am* He.
Before Me there was no God formed,
Nor shall there be after Me.
[11]I, *even* I, *am* the LORD,
And besides Me *there is* no savior.
[12]I have declared and saved,
I have proclaimed,
And *there was* no foreign *god* among you;
Therefore you *are* My witnesses,"
Says the LORD, "that I *am* God.
[13]Indeed before the day *was,* I *am* He;
And *there is* no one who can deliver out of My hand;
I work, and who will reverse it?"

[14]Thus says the LORD, your Redeemer,
The Holy One of Israel:
"For your sake I will send to Babylon,
And bring them all down as fugitives—
The Chaldeans, who rejoice in their ships.
[15]I *am* the LORD, your Holy One,
The Creator of Israel, your King."

[16]Thus says the LORD, who makes a way in the sea
And a path through the mighty waters,
[17]Who brings forth the chariot and horse,
The army and the power
(They shall lie down together, they shall not rise;
They are extinguished, they are quenched like a wick):

[18]“Do not remember the former things,
Nor consider the things of old.
[19]Behold, I will do a new thing,
Now it shall spring forth;
Shall you not know it?
I will even make a road in the wilderness
And rivers in the desert.
[20]The beast of the field will honor Me,
The jackals and the ostriches,
Because I give waters in the wilderness
And rivers in the desert,
To give drink to My people, My chosen.
[21]This people I have formed for Myself;
They shall declare My praise.

Pleading with Unfaithful Israel

22“But you have not called upon Me, O Jacob;
And you have been weary of Me, O Israel.
[23]You have not brought Me the sheep for your burnt offerings,
Nor have you honored Me with your sacrifices.
I have not caused you to serve with grain offerings,
Nor wearied you with incense.
[24]You have bought Me no sweet cane with money,
Nor have you satisfied Me with the fat of your sacrifices;
But you have burdened Me with your sins,
You have wearied Me with your iniquities.

25“I, *even* I, *am* He who blots out your transgressions for My own sake;
And I will not remember your sins.
[26]Put Me in remembrance;
Let us contend together;
State your *case,* that you may be acquitted.
[27]Your first father sinned,
And your mediators have transgressed against Me.

[28]Therefore I will profane the princes of the sanctuary;
I will give Jacob to the curse,
And Israel to reproaches.

Isaiah 44

God’s Blessing on Israel

[1]“Yet hear now, O Jacob My servant,
And Israel whom I have chosen.
[2]Thus says the LORD who made you
And formed you from the womb, *who* will help you:
‘Fear not, O Jacob My servant;
And you, Jeshurun, whom I have chosen.
[3]For I will pour water on him who is thirsty,
And floods on the dry ground;
I will pour My Spirit on your descendants,
And My blessing on your offspring;
[4]They will spring up among the grass
Like willows by the watercourses.’
[5]One will say, ‘I *am* the LORD’s’;
Another will call *himself* by the name of Jacob;
Another will write *with* his hand, ‘The LORD’s,’
And name *himself* by the name of Israel.

There Is No Other God

[6]“Thus says the LORD, the King of Israel,
And his Redeemer, the LORD of hosts:
‘I *am* the First and I *am* the Last;
Besides Me *there is* no God.
[7]And who can proclaim as I do?
Then let him declare it and set it in order for Me,
Since I appointed the ancient people.
And the things that are coming and shall come,
Let them show these to them.
[8]Do not fear, nor be afraid;
Have I not told you from that time, and declared *it?*
You *are* My witnesses.
Is there a God besides Me?

Indeed *there is* no other Rock;
I know not *one*.' "

Idolatry Is Foolishness

[9]Those who make an image, all of them *are* useless,
And their precious things shall not profit;
They *are* their own witnesses;
They neither see nor know, that they may be ashamed.
[10]Who would form a god or mold an image
That profits him nothing?
[11]Surely all his companions would be ashamed;
And the workmen, they *are* mere men.
Let them all be gathered together,
Let them stand up;
Yet they shall fear,
They shall be ashamed together.

[12]The blacksmith with the tongs works one in the coals,
Fashions it with hammers,
And works it with the strength of his arms.
Even so, he is hungry, and his strength fails;
He drinks no water and is faint.

[13]The craftsman stretches out *his* rule,
He marks one out with chalk;
He fashions it with a plane,
He marks it out with the compass,
And makes it like the figure of a man,
According to the beauty of a man, that it may remain in the
house.
[14]He cuts down cedars for himself,
And takes the cypress and the oak;
He secures *it* for himself among the trees of the forest.
He plants a pine, and the rain nourishes *it*.

[15]Then it shall be for a man to burn,
For he will take some of it and warm himself;

Yes, he kindles *it* and bakes bread;
Indeed he makes a god and worships *it;*
He makes it a carved image, and falls down to it.
[16]He burns half of it in the fire;
With this half he eats meat;
He roasts a roast, and is satisfied.
He even warms *himself* and says,
“Ah! I am warm,
I have seen the fire.”
[17]And the rest of it he makes into a god,
His carved image.
He falls down before it and worships *it,*
Prays to it and says,
“Deliver me, for you *are* my god!”

[18]They do not know nor understand;
For He has shut their eyes, so that they cannot see,
And their hearts, so that they cannot understand.
[19]And no one considers in his heart,
Nor *is there* knowledge nor understanding to say,
“I have burned half of it in the fire,
Yes, I have also baked bread on its coals;
I have roasted meat and eaten *it;*
And shall I make the rest of it an abomination?
Shall I fall down before a block of wood?”
[20]He feeds on ashes;
A deceived heart has turned him aside;
And he cannot deliver his soul,
Nor say, “*Is there* not a lie in my right hand?”

Israel Is Not Forgotten

[21]“Remember these, O Jacob,
And Israel, for you *are* My servant;
I have formed you, you *are* My servant;
O Israel, you will not be forgotten by Me!
[22]I have blotted out, like a thick cloud, your transgressions,

And like a cloud, your sins.
Return to Me, for I have redeemed you.”

[23]Sing, O heavens, for the LORD has done *it!*
Shout, you lower parts of the earth;
Break forth into singing, you mountains,
O forest, and every tree in it!
For the LORD has redeemed Jacob,
And glorified Himself in Israel.

Judah Will Be Restored

[24]Thus says the LORD, your Redeemer,
And He who formed you from the womb:
“I *am* the LORD, who makes all *things,*
Who stretches out the heavens all alone,
Who spreads abroad the earth by Myself;
[25]Who frustrates the signs of the babblers,
And drives diviners mad;
Who turns wise men backward,
And makes their knowledge foolishness;
[26]Who confirms the word of His servant,
And performs the counsel of His messengers;
Who says to Jerusalem, ‘You shall be inhabited,’
To the cities of Judah, ‘You shall be built,’
And I will raise up her waste places;
[27]Who says to the deep, ‘Be dry!
And I will dry up your rivers’;
[28]Who says of Cyrus, ‘*He is* My shepherd,
And he shall perform all My pleasure,
Saying to Jerusalem, “You shall be built,”
And to the temple, “Your foundation shall be laid.” ’

Isaiah 45

Cyrus, God's Instrument

[1]"Thus says the LORD to His anointed,
To Cyrus, whose right hand I have held—
To subdue nations before him
And loose the armor of kings,
To open before him the double doors,
So that the gates will not be shut:
[2]'I will go before you
And make the crooked places straight;
I will break in pieces the gates of bronze
And cut the bars of iron.
[3]I will give you the treasures of darkness
And hidden riches of secret places,
That you may know that I, the LORD,
Who call *you* by your name,
Am the God of Israel.
[4]For Jacob My servant's sake,
And Israel My elect,
I have even called you by your name;
I have named you, though you have not known Me.
[5]I *am* the LORD, and *there is* no other;
There is no God besides Me.
I will gird you, though you have not known Me,
[6]That they may know from the rising of the sun to its setting
That *there is* none besides Me.
I *am* the LORD, and *there is* no other;
[7]I form the light and create darkness,
I make peace and create calamity;
I, the LORD, do all these *things*.'

[8]"Rain down, you heavens, from above,
And let the skies pour down righteousness;
Let the earth open, let them bring forth salvation,

And let righteousness spring up together.
I, the LORD, have created it.

[9]"Woe to him who strives with his Maker!
Let the potsherd *strive* with the potsherds of the earth!
Shall the clay say to him who forms it, 'What are you making?'
Or shall your handiwork *say,* 'He has no hands'?
[10]Woe to him who says to *his* father, 'What are you begetting?'
Or to the woman, 'What have you brought forth?' "

[11]Thus says the LORD,
The Holy One of Israel, and his Maker:
"Ask Me of things to come concerning My sons;
And concerning the work of My hands, you command Me.
[12]I have made the earth,
And created man on it.
I—My hands—stretched out the heavens,
And all their host I have commanded.
[13]I have raised him up in righteousness,
And I will direct all his ways;
He shall build My city
And let My exiles go free,
Not for price nor reward,"
Says the LORD of hosts.

The LORD, the Only Savior

[14]Thus says the LORD:

"The labor of Egypt and merchandise of Cush
And of the Sabeans, men of stature,
Shall come over to you, and they shall be yours;
They shall walk behind you,
They shall come over in chains;
And they shall bow down to you.

They will make supplication to you, *saying,* ‘Surely God *is* in you,
And *there is* no other;
There is no other God.’ ”

[15]Truly You *are* God, who hide Yourself,
O God of Israel, the Savior!
[16]They shall be ashamed
And also disgraced, all of them;
They shall go in confusion together,
Who are makers of idols.
[17]*But* Israel shall be saved by the LORD
With an everlasting salvation;
You shall not be ashamed or disgraced
Forever and ever.

[18]For thus says the LORD,
Who created the heavens,
Who is God,
Who formed the earth and made it,
Who has established it,
Who did not create it in vain,
Who formed it to be inhabited:
“I *am* the LORD, and *there is* no other.
[19]I have not spoken in secret,
In a dark place of the earth;
I did not say to the seed of Jacob,
‘Seek Me in vain’;
I, the LORD, speak righteousness,
I declare things that are right.

[20]“Assemble yourselves and come;
Draw near together,
You *who have* escaped from the nations.
They have no knowledge,
Who carry the wood of their carved image,
And pray to a god *that* cannot save.

[21]Tell and bring forth *your case;*
Yes, let them take counsel together.
Who has declared this from ancient time?
Who has told it from that time?
Have not I, the LORD?
And *there is* no other God besides Me,
A just God and a Savior;
There is none besides Me.

[22]"Look to Me, and be saved,
All you ends of the earth!
For I *am* God, and *there is* no other.
[23]I have sworn by Myself;
The word has gone out of My mouth *in* righteousness,
And shall not return,
That to Me every knee shall bow,
Every tongue shall take an oath.
[24]He shall say,
'Surely in the LORD I have righteousness and strength.
To Him *men* shall come,
And all shall be ashamed
Who are incensed against Him.
[25]In the LORD all the descendants of Israel
Shall be justified, and shall glory.' "

Isaiah 46

Dead Idols and the Living God

[1]Bel bows down, Nebo stoops;
Their idols were on the beasts and on the cattle.
Your carriages *were* heavily loaded,
A burden to the weary *beast*.
[2]They stoop, they bow down together;
They could not deliver the burden,
But have themselves gone into captivity.

[3]"Listen to Me, O house of Jacob,
And all the remnant of the house of Israel,
Who have been upheld *by Me* from birth,
Who have been carried from the womb:
[4]Even to *your* old age, I *am* He,
And *even* to gray hairs I will carry *you!*
I have made, and I will bear;
Even I will carry, and will deliver *you*.

[5]"To whom will you liken Me, and make *Me* equal
And compare Me, that we should be alike?
[6]They lavish gold out of the bag,
And weigh silver on the scales;
They hire a goldsmith, and he makes it a god;
They prostrate themselves, yes, they worship.
[7]They bear it on the shoulder, they carry it
And set it in its place, and it stands;
From its place it shall not move.
Though *one* cries out to it, yet it cannot answer
Nor save him out of his trouble.

[8]"Remember this, and show yourselves men;
Recall to mind, O you transgressors.
[9]Remember the former things of old,

For I *am* God, and *there is* no other;
I am God, and *there is* none like Me,
[10]Declaring the end from the beginning,
And from ancient times *things* that are not *yet* done,
Saying, 'My counsel shall stand,
And I will do all My pleasure,'
[11]Calling a bird of prey from the east,
The man who executes My counsel, from a far country.
Indeed I have spoken *it;*
I will also bring it to pass.
I have purposed *it;*
I will also do it.

12"Listen to Me, you stubborn-hearted,
Who *are* far from righteousness:
[13]I bring My righteousness near, it shall not be far off;
My salvation shall not linger.
And I will place salvation in Zion,
For Israel My glory.

Isaiah 47

The Humiliation of Babylon

[1]“Come down and sit in the dust,
O virgin daughter of Babylon;
Sit on the ground without a throne,
O daughter of the Chaldeans!
For you shall no more be called
Tender and delicate.
[2]Take the millstones and grind meal.
Remove your veil,
Take off the skirt,
Uncover the thigh,
Pass through the rivers.
[3]Your nakedness shall be uncovered,
Yes, your shame will be seen;
I will take vengeance,
And I will not arbitrate with a man.”

[4]*As for* our Redeemer, the LORD of hosts *is* His name,
The Holy One of Israel.

[5]“Sit in silence, and go into darkness,
O daughter of the Chaldeans;
For you shall no longer be called
The Lady of Kingdoms.
[6]I was angry with My people;
I have profaned My inheritance,
And given them into your hand.
You showed them no mercy;
On the elderly you laid your yoke very heavily.
[7]And you said, ‘I shall be a lady forever,’
So that you did not take these *things* to heart,
Nor remember the latter end of them.

[8]“Therefore hear this now, *you who are* given to pleasures,
Who dwell securely,
Who say in your heart,
‘I *am,* and *there is* no one else besides me;
I shall not sit *as* a widow,
Nor shall I know the loss of children’;
[9]But these two *things* shall come to you
In a moment, in one day:
The loss of children, and widowhood.
They shall come upon you in their fullness
Because of the multitude of your sorceries,
For the great abundance of your enchantments.

[10]“For you have trusted in your wickedness;
You have said, ‘No one sees me’;
Your wisdom and your knowledge have warped you;
And you have said in your heart,
‘I *am,* and *there is* no one else besides me.’
[11]Therefore evil shall come upon you;
You shall not know from where it arises.
And trouble shall fall upon you;
You will not be able to put it off.
And desolation shall come upon you suddenly,
Which you shall not know.

[12]“Stand now with your enchantments
And the multitude of your sorceries,
In which you have labored from your youth—
Perhaps you will be able to profit,
Perhaps you will prevail.
[13]You are wearied in the multitude of your counsels;
Let now the astrologers, the stargazers,
And the monthly prognosticators
Stand up and save you
From what shall come upon you.
[14]Behold, they shall be as stubble,
The fire shall burn them;

They shall not deliver themselves
From the power of the flame;
It shall not *be* a coal to be warmed by,
Nor a fire to sit before!
[15]Thus shall they be to you
With whom you have labored,
Your merchants from your youth;
They shall wander each one to his quarter.
No one shall save you.

Isaiah 48

Israel Refined for God's Glory

[1]"Hear this, O house of Jacob,
Who are called by the name of Israel,
And have come forth from the wellsprings of Judah;
Who swear by the name of the LORD,
And make mention of the God of Israel,
But not in truth or in righteousness;
[2]For they call themselves after the holy city,
And lean on the God of Israel;
The LORD of hosts *is* His name:

[3]"I have declared the former things from the beginning;
They went forth from My mouth, and I caused them to hear it.
Suddenly I did *them,* and they came to pass.
[4]Because I knew that you *were* obstinate,
And your neck *was* an iron sinew,
And your brow bronze,
[5]Even from the beginning I have declared *it* to you;
Before it came to pass I proclaimed *it* to you,
Lest you should say, 'My idol has done them,
And my carved image and my molded image
Have commanded them.'

[6]"You have heard;
See all this.
And will you not declare *it?*
I have made you hear new things from this time,
Even hidden things, and you did not know them.
[7]They are created now and not from the beginning;
And before this day you have not heard them,
Lest you should say, 'Of course I knew them.'
[8]Surely you did not hear,

Surely you did not know;
Surely from long ago your ear was not opened.
For I knew that you would deal very treacherously,
And were called a transgressor from the womb.

[9]“For My name’s sake I will defer My anger,
And *for* My praise I will restrain it from you,
So that I do not cut you off.
[10]Behold, I have refined you, but not as silver;
I have tested you in the furnace of affliction.
[11]For My own sake, for My own sake, I will do *it;*
For how should *My name* be profaned?
And I will not give My glory to another.

God’s Ancient Plan to Redeem Israel

[12]“Listen to Me, O Jacob,
And Israel, My called:
I *am* He, I *am* the First,
I *am* also the Last.
[13]Indeed My hand has laid the foundation of the earth,
And My right hand has stretched out the heavens;
When I call to them,
They stand up together.

[14]“All of you, assemble yourselves, and hear!
Who among them has declared these *things?*
The LORD loves him;
He shall do His pleasure on Babylon,
And His arm *shall be against* the Chaldeans.
[15]I, *even* I, have spoken;
Yes, I have called him,
I have brought him, and his way will prosper.

[16]“Come near to Me, hear this:
I have not spoken in secret from the beginning;
From the time that it was, I *was* there.
And now the Lord GOD and His Spirit

Have sent Me."

17Thus says the LORD, your Redeemer,
The Holy One of Israel:
"I *am* the LORD your God,
Who teaches you to profit,
Who leads you by the way you should go.
18Oh, that you had heeded My commandments!
Then your peace would have been like a river,
And your righteousness like the waves of the sea.
19Your descendants also would have been like the sand,
And the offspring of your body like the grains of sand;
His name would not have been cut off
Nor destroyed from before Me."

20Go forth from Babylon!
Flee from the Chaldeans!
With a voice of singing,
Declare, proclaim this,
Utter it to the end of the earth;
Say, "The LORD has redeemed
His servant Jacob!"
21And they did not thirst
When He led them through the deserts;
He caused the waters to flow from the rock for them;
He also split the rock, and the waters gushed out.

22"There *is* no peace," says the LORD, "for the wicked."

Isaiah 49

The Servant, the Light to the Gentiles

[1]"Listen, O coastlands, to Me,
And take heed, you peoples from afar!
The LORD has called Me from the womb;
From the matrix of My mother He has made mention of My name.
[2]And He has made My mouth like a sharp sword;
In the shadow of His hand He has hidden Me,
And made Me a polished shaft;
In His quiver He has hidden Me."

[3]"And He said to me,
'You *are* My servant, O Israel,
In whom I will be glorified.'
[4]Then I said, 'I have labored in vain,
I have spent my strength for nothing and in vain;
Yet surely my just reward *is* with the LORD,
And my work with my God.' "

[5]"And now the LORD says,
Who formed Me from the womb *to be* His Servant,
To bring Jacob back to Him,
So that Israel is gathered to Him
(For I shall be glorious in the eyes of the LORD,
And My God shall be My strength),
[6]Indeed He says,
'It is too small a thing that You should be My Servant
To raise up the tribes of Jacob,
And to restore the preserved ones of Israel;
I will also give You as a light to the Gentiles,
That You should be My salvation to the ends of the earth.' "

[7]Thus says the LORD,
The Redeemer of Israel, their Holy One,

To Him whom man despises,
To Him whom the nation abhors,
To the Servant of rulers:
“Kings shall see and arise,
Princes also shall worship,
Because of the LORD who is faithful,
The Holy One of Israel;
And He has chosen You.”

8Thus says the LORD:

“In an acceptable time I have heard You,
And in the day of salvation I have helped You;
I will preserve You and give You
As a covenant to the people,
To restore the earth,
To cause them to inherit the desolate heritages;
[9]That You may say to the prisoners, ‘Go forth,’
To those who *are* in darkness, ‘Show yourselves.’

“They shall feed along the roads,
And their pastures *shall be* on all desolate heights.
[10]They shall neither hunger nor thirst,
Neither heat nor sun shall strike them;
For He who has mercy on them will lead them,
Even by the springs of water He will guide them.
[11]I will make each of My mountains a road,
And My highways shall be elevated.
[12]Surely these shall come from afar;
Look! Those from the north and the west,
And these from the land of Sinim.”

[13]Sing, O heavens!
Be joyful, O earth!
And break out in singing, O mountains!
For the LORD has comforted His people,
And will have mercy on His afflicted.

God Will Remember Zion

14But Zion said, “The LORD has forsaken me,
And my Lord has forgotten me.”

15“Can a woman forget her nursing child,
And not have compassion on the son of her womb?
Surely they may forget,
Yet I will not forget you.
16See, I have inscribed you on the palms *of My hands;*
Your walls *are* continually before Me.
17Your sons shall make haste;
Your destroyers and those who laid you waste
Shall go away from you.
18Lift up your eyes, look around and see;
All these gather together *and* come to you.
As I live,” says the LORD,
“You shall surely clothe yourselves with them all as an ornament,
And bind them *on you* as a bride *does*.

19“For your waste and desolate places,
And the land of your destruction,
Will even now be too small for the inhabitants;
And those who swallowed you up will be far away.
20The children you will have,
After you have lost the others,
Will say again in your ears,
‘The place *is* too small for me;
Give me a place where I may dwell.’
21Then you will say in your heart,
‘Who has begotten these for me,
Since I have lost my children and am desolate,
A captive, and wandering to and fro?
And who has brought these up?
There I was, left alone;
But these, where *were* they?’ ”

[22]Thus says the Lord GOD:

“Behold, I will lift My hand in an oath to the nations,
And set up My standard for the peoples;
They shall bring your sons in *their* arms,
And your daughters shall be carried on *their* shoulders;
[23]Kings shall be your foster fathers,
And their queens your nursing mothers;
They shall bow down to you with *their* faces to the earth,
And lick up the dust of your feet.
Then you will know that I *am* the LORD,
For they shall not be ashamed who wait for Me.”

[24]Shall the prey be taken from the mighty,
Or the captives of the righteous be delivered?

[25]But thus says the LORD:

“Even the captives of the mighty shall be taken away,
And the prey of the terrible be delivered;
For I will contend with him who contends with you,
And I will save your children.
[26]I will feed those who oppress you with their own flesh,
And they shall be drunk with their own blood as with sweet
wine.
All flesh shall know
That I, the LORD, *am* your Savior,
And your Redeemer, the Mighty One of Jacob.”

Isaiah 50

The Servant, Israel's Hope

[1]Thus says the LORD:
"Where *is* the certificate of your mother's divorce,
Whom I have put away?
Or which of My creditors *is it* to whom I have sold you?
For your iniquities you have sold yourselves,
And for your transgressions your mother has been put away.
[2]Why, when I came, *was there* no man?
Why, when I called, *was there* none to answer?
Is My hand shortened at all that it cannot redeem?
Or have I no power to deliver?
Indeed with My rebuke I dry up the sea,
I make the rivers a wilderness;
Their fish stink because *there is* no water,
And die of thirst.
[3]I clothe the heavens with blackness,
And I make sackcloth their covering."

[4]"The Lord GOD has given Me
The tongue of the learned,
That I should know how to speak
A word in season to *him who is* weary.
He awakens Me morning by morning,
He awakens My ear
To hear as the learned.
[5]The Lord GOD has opened My ear;
And I was not rebellious,
Nor did I turn away.
[6]I gave My back to those who struck *Me,*
And My cheeks to those who plucked out the beard;
I did not hide My face from shame and spitting.

[7]"For the Lord GOD will help Me;

Therefore I will not be disgraced;
Therefore I have set My face like a flint,
And I know that I will not be ashamed.
[8]*He is* near who justifies Me;
Who will contend with Me?
Let us stand together.
Who *is* My adversary?
Let him come near Me.
[9]Surely the Lord GOD will help Me;
Who *is* he *who* will condemn Me?
Indeed they will all grow old like a garment;
The moth will eat them up.

10"Who among you fears the LORD?
Who obeys the voice of His Servant?
Who walks in darkness
And has no light?
Let him trust in the name of the LORD
And rely upon his God.
[11]Look, all you who kindle a fire,
Who encircle *yourselves* with sparks:
Walk in the light of your fire and in the sparks you have kindled—
This you shall have from My hand:
You shall lie down in torment.

Isaiah 51

The LORD Comforts Zion

[1]"Listen to Me, you who follow after righteousness,
You who seek the LORD:
Look to the rock *from which* you were hewn,
And to the hole of the pit *from which* you were dug.
[2]Look to Abraham your father,
And to Sarah *who* bore you;
For I called him alone,
And blessed him and increased him."

[3]For the LORD will comfort Zion,
He will comfort all her waste places;
He will make her wilderness like Eden,
And her desert like the garden of the LORD;
Joy and gladness will be found in it,
Thanksgiving and the voice of melody.

[4]"Listen to Me, My people;
And give ear to Me, O My nation:
For law will proceed from Me,
And I will make My justice rest
As a light of the peoples.
[5]My righteousness *is* near,
My salvation has gone forth,
And My arms will judge the peoples;
The coastlands will wait upon Me,
And on My arm they will trust.
[6]Lift up your eyes to the heavens,
And look on the earth beneath.
For the heavens will vanish away like smoke,
The earth will grow old like a garment,
And those who dwell in it will die in like manner;
But My salvation will be forever,

And My righteousness will not be abolished.

7“Listen to Me, you who know righteousness,
You people in whose heart *is* My law:
Do not fear the reproach of men,
Nor be afraid of their insults.
8For the moth will eat them up like a garment,
And the worm will eat them like wool;
But My righteousness will be forever,
And My salvation from generation to generation.”

9Awake, awake, put on strength,
O arm of the LORD!
Awake as in the ancient days,
In the generations of old.
Are You not *the arm* that cut Rahab apart,
And wounded the serpent?

10*Are* You not *the One* who dried up the sea,
The waters of the great deep;
That made the depths of the sea a road
For the redeemed to cross over?
11So the ransomed of the LORD shall return,
And come to Zion with singing,
With everlasting joy on their heads.
They shall obtain joy and gladness;
Sorrow and sighing shall flee away.

12“I, *even* I, *am* He who comforts you.
Who *are* you that you should be afraid
Of a man *who* will die,
And of the son of a man *who* will be made like grass?
13And you forget the LORD your Maker,
Who stretched out the heavens
And laid the foundations of the earth;
You have feared continually every day
Because of the fury of the oppressor,

When *he has* prepared to destroy.
And where *is* the fury of the oppressor?
[14]The captive exile hastens, that he may be loosed,
That he should not die in the pit,
And that his bread should not fail.
[15]But I *am* the LORD your God,
Who divided the sea whose waves roared—
The LORD of hosts *is* His name.
[16]And I have put My words in your mouth;
I have covered you with the shadow of My hand,
That I may plant the heavens,
Lay the foundations of the earth,
And say to Zion, 'You *are* My people.' "

God's Fury Removed

[17]Awake, awake!
Stand up, O Jerusalem,
You who have drunk at the hand of the LORD
The cup of His fury;
You have drunk the dregs of the cup of trembling,
And drained *it* out.
[18]*There is* no one to guide her
Among all the sons she has brought forth;
Nor *is there any* who takes her by the hand
Among all the sons she has brought up.
[19]These two *things* have come to you;
Who will be sorry for you?—
Desolation and destruction, famine and sword—
By whom will I comfort you?
[20]Your sons have fainted,
They lie at the head of all the streets,
Like an antelope in a net;
They are full of the fury of the LORD,
The rebuke of your God.

[21]Therefore please hear this, you afflicted,

And drunk but not with wine.
[22]Thus says your Lord,
The LORD and your God,
Who pleads the cause of His people:
“See, I have taken out of your hand
The cup of trembling,
The dregs of the cup of My fury;
You shall no longer drink it.
[23]But I will put it into the hand of those who afflict you,
Who have said to you,
‘Lie down, that we may walk over you.’
And you have laid your body like the ground,
And as the street, for those who walk over.”

Isaiah 52

God Redeems Jerusalem

[1]Awake, awake!
Put on your strength, O Zion;
Put on your beautiful garments,
O Jerusalem, the holy city!
For the uncircumcised and the unclean
Shall no longer come to you.
[2]Shake yourself from the dust, arise;
Sit down, O Jerusalem!
Loose yourself from the bonds of your neck,
O captive daughter of Zion!

[3]For thus says the LORD:

“You have sold yourselves for nothing,
And you shall be redeemed without money.”

[4]For thus says the Lord GOD:

“My people went down at first
Into Egypt to dwell there;
Then the Assyrian oppressed them without cause.
[5]Now therefore, what have I here,” says the LORD,
“That My people are taken away for nothing?
Those who rule over them
Make them wail,” says the LORD,
“And My name *is* blasphemed continually every day.
[6]Therefore My people shall know My name;
Therefore *they shall know* in that day
That I *am* He who speaks:
‘Behold, *it is* I.’ ”

[7]How beautiful upon the mountains
Are the feet of him who brings good news,

Who proclaims peace,
Who brings glad tidings of good *things,*
Who proclaims salvation,
Who says to Zion,
“Your God reigns!”
[8]Your watchmen shall lift up *their* voices,
With their voices they shall sing together;
For they shall see eye to eye
When the LORD brings back Zion.
[9]Break forth into joy, sing together,
You waste places of Jerusalem!
For the LORD has comforted His people,
He has redeemed Jerusalem.
[10]The LORD has made bare His holy arm
In the eyes of all the nations;
And all the ends of the earth shall see
The salvation of our God.

[11]Depart! Depart! Go out from there,
Touch no unclean *thing;*
Go out from the midst of her,
Be clean,
You who bear the vessels of the LORD.
[12]For you shall not go out with haste,
Nor go by flight;
For the LORD will go before you,
And the God of Israel will *be* your rear guard.

The Sin-Bearing Servant

[13]Behold, My Servant shall deal prudently;
He shall be exalted and extolled and be very high.
[14]Just as many were astonished at you,
So His visage was marred more than any man,
And His form more than the sons of men;
[15]So shall He sprinkle many nations.
Kings shall shut their mouths at Him;

For what had not been told them they shall see,
And what they had not heard they shall consider.

Isaiah 53

[1]Who has believed our report?
And to whom has the arm of the LORD been revealed?
[2]For He shall grow up before Him as a tender plant,
And as a root out of dry ground.
He has no form or comeliness;
And when we see Him,
There is no beauty that we should desire Him.
[3]He is despised and rejected by men,
A Man of sorrows and acquainted with grief.
And we hid, as it were, *our* faces from Him;
He was despised, and we did not esteem Him.

[4]Surely He has borne our griefs
And carried our sorrows;
Yet we esteemed Him stricken,
Smitten by God, and afflicted.
[5]But He *was* wounded for our transgressions,
He was bruised for our iniquities;
The chastisement for our peace *was* upon Him,
And by His stripes we are healed.
[6]All we like sheep have gone astray;
We have turned, every one, to his own way;
And the LORD has laid on Him the iniquity of us all.

[7]He was oppressed and He was afflicted,
Yet He opened not His mouth;
He was led as a lamb to the slaughter,
And as a sheep before its shearers is silent,
So He opened not His mouth.
[8]He was taken from prison and from judgment,
And who will declare His generation?
For He was cut off from the land of the living;
For the transgressions of My people He was stricken.

[9]And they made His grave with the wicked—
But with the rich at His death,
Because He had done no violence,
Nor *was any* deceit in His mouth.

[10]Yet it pleased the LORD to bruise Him;
He has put *Him* to grief.
When You make His soul an offering for sin,
He shall see *His* seed, He shall prolong *His* days,
And the pleasure of the LORD shall prosper in His hand.
[11]He shall see the labor of His soul, *and* be satisfied.
By His knowledge My righteous Servant shall justify many,
For He shall bear their iniquities.
[12]Therefore I will divide Him a portion with the great,
And He shall divide the spoil with the strong,
Because He poured out His soul unto death,
And He was numbered with the transgressors,
And He bore the sin of many,
And made intercession for the transgressors.

Isaiah 54

A Perpetual Covenant of Peace

[1]“Sing, O barren,
You *who* have not borne!
Break forth into singing, and cry aloud,
You *who* have not labored with child!
For more *are* the children of the desolate
Than the children of the married woman,” says the LORD.
[2]“Enlarge the place of your tent,
And let them stretch out the curtains of your dwellings;
Do not spare;
Lengthen your cords,
And strengthen your stakes.
[3]For you shall expand to the right and to the left,
And your descendants will inherit the nations,
And make the desolate cities inhabited.

[4]“Do not fear, for you will not be ashamed;
Neither be disgraced, for you will not be put to shame;
For you will forget the shame of your youth,
And will not remember the reproach of your widowhood anymore.
[5]For your Maker *is* your husband,
The LORD of hosts *is* His name;
And your Redeemer *is* the Holy One of Israel;
He is called the God of the whole earth.
[6]For the LORD has called you
Like a woman forsaken and grieved in spirit,
Like a youthful wife when you were refused,”
Says your God.
[7]“For a mere moment I have forsaken you,
But with great mercies I will gather you.
[8]With a little wrath I hid My face from you for a moment;
But with everlasting kindness I will have mercy on you,”

Says the LORD, your Redeemer.

9“For this *is* like the waters of Noah to Me;
For as I have sworn
That the waters of Noah would no longer cover the earth,
So have I sworn
That I would not be angry with you, nor rebuke you.
10For the mountains shall depart
And the hills be removed,
But My kindness shall not depart from you,
Nor shall My covenant of peace be removed,”
Says the LORD, who has mercy on you.

11“O you afflicted one,
Tossed with tempest, *and* not comforted,
Behold, I will lay your stones with colorful gems,
And lay your foundations with sapphires.
12I will make your pinnacles of rubies,
Your gates of crystal,
And all your walls of precious stones.
13All your children *shall be* taught by the LORD,
And great *shall be* the peace of your children.
14In righteousness you shall be established;
You shall be far from oppression, for you shall not fear;
And from terror, for it shall not come near you.
15Indeed they shall surely assemble, *but* not because of Me.
Whoever assembles against you shall fall for your sake.

16“Behold, I have created the blacksmith
Who blows the coals in the fire,
Who brings forth an instrument for his work;
And I have created the spoiler to destroy.
17No weapon formed against you shall prosper,
And every tongue *which* rises against you in judgment
You shall condemn.
This *is* the heritage of the servants of the LORD,
And their righteousness *is* from Me,”

Says the LORD.

Isaiah 55

An Invitation to Abundant Life

[1]“Ho! Everyone who thirsts,
Come to the waters;
And you who have no money,
Come, buy and eat.
Yes, come, buy wine and milk
Without money and without price.
[2]Why do you spend money for *what is* not bread,
And your wages for *what* does not satisfy?
Listen carefully to Me, and eat *what is* good,
And let your soul delight itself in abundance.
[3]Incline your ear, and come to Me.
Hear, and your soul shall live;
And I will make an everlasting covenant with you—
The sure mercies of David.
[4]Indeed I have given him *as* a witness to the people,
A leader and commander for the people.
[5]Surely you shall call a nation you do not know,
And nations *who* do not know you shall run to you,
Because of the LORD your God,
And the Holy One of Israel;
For He has glorified you.”

[6]Seek the LORD while He may be found,
Call upon Him while He is near.
[7]Let the wicked forsake his way,
And the unrighteous man his thoughts;
Let him return to the LORD,
And He will have mercy on him;
And to our God,
For He will abundantly pardon.

[8]“For My thoughts *are* not your thoughts,

Nor *are* your ways My ways," says the LORD.
[9]"For *as* the heavens are higher than the earth,
So are My ways higher than your ways,
And My thoughts than your thoughts.

[10]"For as the rain comes down, and the snow from heaven,
And do not return there,
But water the earth,
And make it bring forth and bud,
That it may give seed to the sower
And bread to the eater,
[11]So shall My word be that goes forth from My mouth;
It shall not return to Me void,
But it shall accomplish what I please,
And it shall prosper *in the thing* for which I sent it.

[12]"For you shall go out with joy,
And be led out with peace;
The mountains and the hills
Shall break forth into singing before you,
And all the trees of the field shall clap *their* hands.
[13]Instead of the thorn shall come up the cypress tree,
And instead of the brier shall come up the myrtle tree;
And it shall be to the LORD for a name,
For an everlasting sign *that* shall not be cut off."

Isaiah 56

Salvation for the Gentiles

[1]Thus says the LORD:

“Keep justice, and do righteousness,
For My salvation *is* about to come,
And My righteousness to be revealed.
[2]Blessed *is* the man *who* does this,
And the son of man *who* lays hold on it;
Who keeps from defiling the Sabbath,
And keeps his hand from doing any evil.”

[3]Do not let the son of the foreigner
Who has joined himself to the LORD
Speak, saying,
“The LORD has utterly separated me from His people”;
Nor let the eunuch say,
“Here I am, a dry tree.”
[4]For thus says the LORD:
“To the eunuchs who keep My Sabbaths,
And choose what pleases Me,
And hold fast My covenant,
[5]Even to them I will give in My house
And within My walls a place and a name
Better than that of sons and daughters;
I will give them an everlasting name
That shall not be cut off.

[6]“Also the sons of the foreigner
Who join themselves to the LORD, to serve Him,
And to love the name of the LORD, to be His servants—
Everyone who keeps from defiling the Sabbath,
And holds fast My covenant—
[7]Even them I will bring to My holy mountain,
And make them joyful in My house of prayer.

Their burnt offerings and their sacrifices
Will be accepted on My altar;
For My house shall be called a house of prayer for all nations.”
[8]The Lord GOD, who gathers the outcasts of Israel, says,
“Yet I will gather to him
Others besides those who are gathered to him.”

Israel’s Irresponsible Leaders

[9]All you beasts of the field, come to devour,
All you beasts in the forest.
[10]His watchmen *are* blind,
They are all ignorant;
They *are* all dumb dogs,
They cannot bark;
Sleeping, lying down, loving to slumber.
[11]Yes, *they are* greedy dogs
Which never have enough.
And they *are* shepherds
Who cannot understand;
They all look to their own way,
Every one for his own gain,
From his *own* territory.
[12]“Come,” *one says,* “I will bring wine,
And we will fill ourselves with intoxicating drink;
Tomorrow will be as today,
And much more abundant.”

Isaiah 57

Israel's Futile Idolatry

[1]The righteous perishes,
And no man takes *it* to heart;
Merciful men *are* taken away,
While no one considers
That the righteous is taken away from evil.
[2]He shall enter into peace;
They shall rest in their beds,
Each one walking *in* his uprightness.

[3]"But come here,
You sons of the sorceress,
You offspring of the adulterer and the harlot!
[4]Whom do you ridicule?
Against whom do you make a wide mouth
And stick out the tongue?
Are you not children of transgression,
Offspring of falsehood,
[5]Inflaming yourselves with gods under every green tree,
Slaying the children in the valleys,
Under the clefts of the rocks?
[6]Among the smooth *stones* of the stream
Is your portion;
They, they, *are* your lot!
Even to them you have poured a drink offering,
You have offered a grain offering.
Should I receive comfort in these?

[7]"On a lofty and high mountain
You have set your bed;
Even there you went up
To offer sacrifice.
[8]Also behind the doors and their posts

You have set up your remembrance;
For you have uncovered yourself *to those other* than Me,
And have gone up to them;
You have enlarged your bed
And made *a covenant* with them;
You have loved their bed,
Where you saw *their* nudity.
[9]You went to the king with ointment,
And increased your perfumes;
You sent your messengers far off,
And *even* descended to Sheol.
[10]You are wearied in the length of your way;
Yet you did not say, ‘There is no hope.’
You have found the life of your hand;
Therefore you were not grieved.

[11]“And of whom have you been afraid, or feared,
That you have lied
And not remembered Me,
Nor taken *it* to your heart?
Is it not because I have held My peace from of old
That you do not fear Me?
[12]I will declare your righteousness
And your works,
For they will not profit you.
[13]When you cry out,
Let your collection *of idols* deliver you.
But the wind will carry them all away,
A breath will take *them.*
But he who puts his trust in Me shall possess the land,
And shall inherit My holy mountain.”

Healing for the Backslider

[14]And one shall say,
“Heap it up! Heap it up!
Prepare the way,
Take the stumbling block out of the way of My people.”

[15]For thus says the High and Lofty One
Who inhabits eternity, whose name *is* Holy:
“I dwell in the high and holy *place,*
With him *who* has a contrite and humble spirit,
To revive the spirit of the humble,
And to revive the heart of the contrite ones.
[16]For I will not contend forever,
Nor will I always be angry;
For the spirit would fail before Me,
And the souls *which* I have made.
[17]For the iniquity of his covetousness
I was angry and struck him;
I hid and was angry,
And he went on backsliding in the way of his heart.
[18]I have seen his ways, and will heal him;
I will also lead him,
And restore comforts to him
And to his mourners.

[19]“I create the fruit of the lips:
Peace, peace to *him who is* far off and to *him who is* near,”
Says the LORD,
“And I will heal him.”
[20]But the wicked *are* like the troubled sea,
When it cannot rest,
Whose waters cast up mire and dirt.

[21]“There *is* no peace,”
Says my God, “for the wicked.”

Isaiah 58

Fasting that Pleases God

[1]“Cry aloud, spare not;
Lift up your voice like a trumpet;
Tell My people their transgression,
And the house of Jacob their sins.
[2]Yet they seek Me daily,
And delight to know My ways,
As a nation that did righteousness,
And did not forsake the ordinance of their God.
They ask of Me the ordinances of justice;
They take delight in approaching God.
[3]‘Why have we fasted,’ *they say,* ‘and You have not seen?
Why have we afflicted our souls, and You take no notice?’

“In fact, in the day of your fast you find pleasure,
And exploit all your laborers.
[4]Indeed you fast for strife and debate,
And to strike with the fist of wickedness.
You will not fast as *you do* this day,
To make your voice heard on high.
[5]Is it a fast that I have chosen,
A day for a man to afflict his soul?
Is it to bow down his head like a bulrush,
And to spread out sackcloth and ashes?
Would you call this a fast,
And an acceptable day to the LORD?

[6]“*Is* this not the fast that I have chosen:
To loose the bonds of wickedness,
To undo the heavy burdens,
To let the oppressed go free,
And that you break every yoke?
[7]*Is it* not to share your bread with the hungry,

And that you bring to your house the poor who are cast out;
When you see the naked, that you cover him,
And not hide yourself from your own flesh?
[8]Then your light shall break forth like the morning,
Your healing shall spring forth speedily,
And your righteousness shall go before you;
The glory of the LORD shall be your rear guard.
[9]Then you shall call, and the LORD will answer;
You shall cry, and He will say, 'Here I *am.*'

"If you take away the yoke from your midst,
The pointing of the finger, and speaking wickedness,
[10]*If* you extend your soul to the hungry
And satisfy the afflicted soul,
Then your light shall dawn in the darkness,
And your darkness shall *be* as the noonday.
[11]The LORD will guide you continually,
And satisfy your soul in drought,
And strengthen your bones;
You shall be like a watered garden,
And like a spring of water, whose waters do not fail.
[12]Those from among you
Shall build the old waste places;
You shall raise up the foundations of many generations;
And you shall be called the Repairer of the Breach,
The Restorer of Streets to Dwell In.

13"If you turn away your foot from the Sabbath,
From doing your pleasure on My holy day,
And call the Sabbath a delight,
The holy *day* of the LORD honorable,
And shall honor Him, not doing your own ways,
Nor finding your own pleasure,
Nor speaking *your own* words,
[14]Then you shall delight yourself in the LORD;
And I will cause you to ride on the high hills of the earth,
And feed you with the heritage of Jacob your father.

The mouth of the LORD has spoken.”

Isaiah 59

Separated from God

[1]Behold, the LORD's hand is not shortened,
That it cannot save;
Nor His ear heavy,
That it cannot hear.
[2]But your iniquities have separated you from your God;
And your sins have hidden *His* face from you,
So that He will not hear.
[3]For your hands are defiled with blood,
And your fingers with iniquity;
Your lips have spoken lies,
Your tongue has muttered perversity.

[4]No one calls for justice,
Nor does *any* plead for truth.
They trust in empty words and speak lies;
They conceive evil and bring forth iniquity.
[5]They hatch vipers' eggs and weave the spider's web;
He who eats of their eggs dies,
And *from* that which is crushed a viper breaks out.

[6]Their webs will not become garments,
Nor will they cover themselves with their works;
Their works *are* works of iniquity,
And the act of violence *is* in their hands.
[7]Their feet run to evil,
And they make haste to shed innocent blood;
Their thoughts *are* thoughts of iniquity;
Wasting and destruction *are* in their paths.
[8]The way of peace they have not known,
And *there is* no justice in their ways;
They have made themselves crooked paths;
Whoever takes that way shall not know peace.

Sin Confessed

[9]Therefore justice is far from us,
Nor does righteousness overtake us;
We look for light, but there is darkness!
For brightness, *but* we walk in blackness!
[10]We grope for the wall like the blind,
And we grope as if *we had* no eyes;
We stumble at noonday as at twilight;
We are as dead *men* in desolate places.
[11]We all growl like bears,
And moan sadly like doves;
We look for justice, but *there is* none;
For salvation, *but* it is far from us.
[12]For our transgressions are multiplied before You,
And our sins testify against us;
For our transgressions *are* with us,
And *as for* our iniquities, we know them:
[13]In transgressing and lying against the LORD,
And departing from our God,
Speaking oppression and revolt,
Conceiving and uttering from the heart words of falsehood.
[14]Justice is turned back,
And righteousness stands afar off;
For truth is fallen in the street,
And equity cannot enter.
[15]So truth fails,
And he *who* departs from evil makes himself a prey.

The Redeemer of Zion

Then the LORD saw *it,* and it displeased Him
That *there was* no justice.
[16]He saw that *there was* no man,
And wondered that *there was* no intercessor;
Therefore His own arm brought salvation for Him;
And His own righteousness, it sustained Him.

[17]For He put on righteousness as a breastplate,
And a helmet of salvation on His head;
He put on the garments of vengeance for clothing,
And was clad with zeal as a cloak.
[18]According to *their* deeds, accordingly He will repay,
Fury to His adversaries,
Recompense to His enemies;
The coastlands He will fully repay.
[19]So shall they fear
The name of the LORD from the west,
And His glory from the rising of the sun;
When the enemy comes in like a flood,
The Spirit of the LORD will lift up a standard against him.

[20]"The Redeemer will come to Zion,
And to those who turn from transgression in Jacob,"
Says the LORD.

[21]"As for Me," says the LORD, "this *is* My covenant with them: My Spirit who *is* upon you, and My words which I have put in your mouth, shall not depart from your mouth, nor from the mouth of your descendants, nor from the mouth of your descendants' descendants," says the LORD, "from this time and forevermore."

Isaiah 60

The Gentiles Bless Zion

[1]Arise, shine;
For your light has come!
And the glory of the LORD is risen upon you.
[2]For behold, the darkness shall cover the earth,
And deep darkness the people;
But the LORD will arise over you,
And His glory will be seen upon you.
[3]The Gentiles shall come to your light,
And kings to the brightness of your rising.

[4]“Lift up your eyes all around, and see:
They all gather together, they come to you;
Your sons shall come from afar,
And your daughters shall be nursed at *your* side.
[5]Then you shall see and become radiant,
And your heart shall swell with joy;
Because the abundance of the sea shall be turned to you,
The wealth of the Gentiles shall come to you.
[6]The multitude of camels shall cover your *land,*
The dromedaries of Midian and Ephah;
All those from Sheba shall come;
They shall bring gold and incense,
And they shall proclaim the praises of the LORD.
[7]All the flocks of Kedar shall be gathered together to you,
The rams of Nebaioth shall minister to you;
They shall ascend with acceptance on My altar,
And I will glorify the house of My glory.

[8]“Who *are* these *who* fly like a cloud,
And like doves to their roosts?
[9]Surely the coastlands shall wait for Me;
And the ships of Tarshish *will come* first,

To bring your sons from afar,
Their silver and their gold with them,
To the name of the LORD your God,
And to the Holy One of Israel,
Because He has glorified you.

10“The sons of foreigners shall build up your walls,
And their kings shall minister to you;
For in My wrath I struck you,
But in My favor I have had mercy on you.
11Therefore your gates shall be open continually;
They shall not be shut day or night,
That *men* may bring to you the wealth of the Gentiles,
And their kings in procession.
12For the nation and kingdom which will not serve you shall perish,
And *those* nations shall be utterly ruined.

13“The glory of Lebanon shall come to you,
The cypress, the pine, and the box tree together,
To beautify the place of My sanctuary;
And I will make the place of My feet glorious.
14Also the sons of those who afflicted you
Shall come bowing to you,
And all those who despised you shall fall prostrate at the soles of your feet;
And they shall call you The City of the LORD,
Zion of the Holy One of Israel.

15“Whereas you have been forsaken and hated,
So that no one went through *you,*
I will make you an eternal excellence,
A joy of many generations.
16You shall drink the milk of the Gentiles,
And milk the breast of kings;
You shall know that I, the LORD, *am* your Savior
And your Redeemer, the Mighty One of Jacob.

17“Instead of bronze I will bring gold,
Instead of iron I will bring silver,
Instead of wood, bronze,
And instead of stones, iron.
I will also make your officers peace,
And your magistrates righteousness.
[18]Violence shall no longer be heard in your land,
Neither wasting nor destruction within your borders;
But you shall call your walls Salvation,
And your gates Praise.

God the Glory of His People

19“The sun shall no longer be your light by day,
Nor for brightness shall the moon give light to you;
But the LORD will be to you an everlasting light,
And your God your glory.
[20]Your sun shall no longer go down,
Nor shall your moon withdraw itself;
For the LORD will be your everlasting light,
And the days of your mourning shall be ended.
[21]Also your people *shall* all *be* righteous;
They shall inherit the land forever,
The branch of My planting,
The work of My hands,
That I may be glorified.
[22]A little one shall become a thousand,
And a small one a strong nation.
I, the LORD, will hasten it in its time.”

Isaiah 61

The Good News of Salvation

[1]“The Spirit of the Lord GOD *is* upon Me,
Because the LORD has anointed Me
To preach good tidings to the poor;
He has sent Me to heal the brokenhearted,
To proclaim liberty to the captives,
And the opening of the prison to *those who are* bound;
[2]To proclaim the acceptable year of the LORD,
And the day of vengeance of our God;
To comfort all who mourn,
[3]To console those who mourn in Zion,
To give them beauty for ashes,
The oil of joy for mourning,
The garment of praise for the spirit of heaviness;
That they may be called trees of righteousness,
The planting of the LORD, that He may be glorified.”

[4]And they shall rebuild the old ruins,
They shall raise up the former desolations,
And they shall repair the ruined cities,
The desolations of many generations.
[5]Strangers shall stand and feed your flocks,
And the sons of the foreigner
Shall be your plowmen and your vinedressers.
[6]But you shall be named the priests of the LORD,
They shall call you the servants of our God.
You shall eat the riches of the Gentiles,
And in their glory you shall boast.
[7]Instead of your shame *you shall have* double *honor,*
And *instead of* confusion they shall rejoice in their portion.
Therefore in their land they shall possess double;
Everlasting joy shall be theirs.

[8]"For I, the LORD, love justice;
I hate robbery for burnt offering;
I will direct their work in truth,
And will make with them an everlasting covenant.
[9]Their descendants shall be known among the Gentiles,
And their offspring among the people.
All who see them shall acknowledge them,
That they *are* the posterity *whom* the LORD has blessed."

[10]I will greatly rejoice in the LORD,
My soul shall be joyful in my God;
For He has clothed me with the garments of salvation,
He has covered me with the robe of righteousness,
As a bridegroom decks *himself* with ornaments,
And as a bride adorns *herself* with her jewels.
[11]For as the earth brings forth its bud,
As the garden causes the things that are sown in it to spring forth,
So the Lord GOD will cause righteousness and praise to spring forth before all the nations.

Isaiah 62

Assurance of Zion's Salvation

[1]For Zion's sake I will not hold My peace,
And for Jerusalem's sake I will not rest,
Until her righteousness goes forth as brightness,
And her salvation as a lamp *that* burns.
[2]The Gentiles shall see your righteousness,
And all kings your glory.
You shall be called by a new name,
Which the mouth of the LORD will name.
[3]You shall also be a crown of glory
In the hand of the LORD,
And a royal diadem
In the hand of your God.
[4]You shall no longer be termed Forsaken,
Nor shall your land any more be termed Desolate;
But you shall be called Hephzibah, and your land Beulah;
For the LORD delights in you,
And your land shall be married.
[5]For *as* a young man marries a virgin,
So shall your sons marry you;
And *as* the bridegroom rejoices over the bride,
So shall your God rejoice over you.

[6]I have set watchmen on your walls, O Jerusalem;
They shall never hold their peace day or night.
You who make mention of the LORD, do not keep silent,
[7]And give Him no rest till He establishes
And till He makes Jerusalem a praise in the earth.

[8]The LORD has sworn by His right hand
And by the arm of His strength:
"Surely I will no longer give your grain
As food for your enemies;

And the sons of the foreigner shall not drink your new wine,
For which you have labored.
[9]But those who have gathered it shall eat it,
And praise the LORD;
Those who have brought it together shall drink it in My holy courts.”

[10]Go through,
Go through the gates!
Prepare the way for the people;
Build up,
Build up the highway!
Take out the stones,
Lift up a banner for the peoples!

[11]Indeed the LORD has proclaimed
To the end of the world:
“Say to the daughter of Zion,
‘Surely your salvation is coming;
Behold, His reward *is* with Him,
And His work before Him.’ ”
[12]And they shall call them The Holy People,
The Redeemed of the LORD;
And you shall be called Sought Out,
A City Not Forsaken.

Isaiah 63

The LORD in Judgment and Salvation

[1]Who *is* this who comes from Edom,
With dyed garments from Bozrah,
This *One who is* glorious in His apparel,
Traveling in the greatness of His strength?—

“I who speak in righteousness, mighty to save.”

[2]Why *is* Your apparel red,
And Your garments like one who treads in the winepress?

[3]“I have trodden the winepress alone,
And from the peoples no one *was* with Me.
For I have trodden them in My anger,
And trampled them in My fury;
Their blood is sprinkled upon My garments,
And I have stained all My robes.
[4]For the day of vengeance *is* in My heart,
And the year of My redeemed has come.
[5]I looked, but *there was* no one to help,
And I wondered
That *there was* no one to uphold;
Therefore My own arm brought salvation for Me;
And My own fury, it sustained Me.
[6]I have trodden down the peoples in My anger,
Made them drunk in My fury,
And brought down their strength to the earth.”

God’s Mercy Remembered

[7]I will mention the lovingkindnesses of the LORD
And the praises of the LORD,
According to all that the LORD has bestowed on us,
And the great goodness toward the house of Israel,
Which He has bestowed on them according to His mercies,

According to the multitude of His lovingkindnesses.
[8]For He said, “Surely they *are* My people,
Children *who* will not lie.”
So He became their Savior.
[9]In all their affliction He was afflicted,
And the Angel of His Presence saved them;
In His love and in His pity He redeemed them;
And He bore them and carried them
All the days of old.
[10]But they rebelled and grieved His Holy Spirit;
So He turned Himself against them as an enemy,
And He fought against them.

11Then he remembered the days of old,
Moses *and* his people, *saying:*
“Where *is* He who brought them up out of the sea
With the shepherd of His flock?
Where *is* He who put His Holy Spirit within them,
[12]Who led *them* by the right hand of Moses,
With His glorious arm,
Dividing the water before them
To make for Himself an everlasting name,
[13]Who led them through the deep,
As a horse in the wilderness,
That they might not stumble?”

[14]As a beast goes down into the valley,
And the Spirit of the LORD causes him to rest,
So You lead Your people,
To make Yourself a glorious name.

A Prayer of Penitence

15Look down from heaven,
And see from Your habitation, holy and glorious.
Where *are* Your zeal and Your strength,
The yearning of Your heart and Your mercies toward me?
Are they restrained?

[16]Doubtless You *are* our Father,
Though Abraham was ignorant of us,
And Israel does not acknowledge us.
You, O LORD, *are* our Father;
Our Redeemer from Everlasting *is* Your name.
[17]O LORD, why have You made us stray from Your ways,
And hardened our heart from Your fear?
Return for Your servants' sake,
The tribes of Your inheritance.
[18]Your holy people have possessed *it* but a little while;
Our adversaries have trodden down Your sanctuary.
[19]We have become *like* those of old, over whom You never ruled,
Those who were never called by Your name.

Isaiah 64

[1]Oh, that You would rend the heavens!
That You would come down!
That the mountains might shake at Your presence—
[2]As fire burns brushwood,
As fire causes water to boil—
To make Your name known to Your adversaries,
That the nations may tremble at Your presence!
[3]When You did awesome things *for which* we did not look,
You came down,
The mountains shook at Your presence.
[4]For since the beginning of the world
Men have not heard nor perceived by the ear,
Nor has the eye seen any God besides You,
Who acts for the one who waits for Him.
[5]You meet him who rejoices and does righteousness,
Who remembers You in Your ways.
You are indeed angry, for we have sinned—
In these ways we continue;
And we need to be saved.

[6]But we are all like an unclean *thing,*
And all our righteousnesses *are* like filthy rags;
We all fade as a leaf,
And our iniquities, like the wind,
Have taken us away.
[7]And *there is* no one who calls on Your name,
Who stirs himself up to take hold of You;
For You have hidden Your face from us,
And have consumed us because of our iniquities.

[8]But now, O LORD,
You *are* our Father;
We *are* the clay, and You our potter;
And all we *are* the work of Your hand.

[9]Do not be furious, O LORD,
Nor remember iniquity forever;
Indeed, please look—we all *are* Your people!
[10]Your holy cities are a wilderness,
Zion is a wilderness,
Jerusalem a desolation.
[11]Our holy and beautiful temple,
Where our fathers praised You,
Is burned up with fire;
And all our pleasant things are laid waste.
[12]Will You restrain Yourself because of these *things,* O LORD?
Will You hold Your peace, and afflict us very severely?

Isaiah 65

The Righteousness of God's Judgment

[1]"I was sought by *those who* did not ask *for Me;*
I was found by *those who* did not seek Me.
I said, 'Here I am, here I am,'
To a nation *that* was not called by My name.
[2]I have stretched out My hands all day long to a rebellious people,
Who walk in a way *that is* not good,
According to their own thoughts;
[3]A people who provoke Me to anger continually to My face;
Who sacrifice in gardens,
And burn incense on altars of brick;
[4]Who sit among the graves,
And spend the night in the tombs;
Who eat swine's flesh,
And the broth of abominable things is *in* their vessels;
[5]Who say, 'Keep to yourself,
Do not come near me,
For I am holier than you!'
These *are* smoke in My nostrils,
A fire that burns all the day.

[6]"Behold, *it is* written before Me:
I will not keep silence, but will repay—
Even repay into their bosom—
[7]Your iniquities and the iniquities of your fathers together,"
Says the LORD,
"Who have burned incense on the mountains
And blasphemed Me on the hills;
Therefore I will measure their former work into their bosom."

[8]Thus says the LORD:

“As the new wine is found in the cluster,
And *one* says, ‘Do not destroy it,
For a blessing *is* in it,’
So will I do for My servants’ sake,
That I may not destroy them all.
[9]I will bring forth descendants from Jacob,
And from Judah an heir of My mountains;
My elect shall inherit it,
And My servants shall dwell there.
[10]Sharon shall be a fold of flocks,
And the Valley of Achor a place for herds to lie down,
For My people who have sought Me.

[11]“But you *are* those who forsake the LORD,
Who forget My holy mountain,
Who prepare a table for Gad,
And who furnish a drink offering for Meni.
[12]Therefore I will number you for the sword,
And you shall all bow down to the slaughter;
Because, when I called, you did not answer;
When I spoke, you did not hear,
But did evil before My eyes,
And chose *that* in which I do not delight.”

13Therefore thus says the Lord GOD:

“Behold, My servants shall eat,
But you shall be hungry;
Behold, My servants shall drink,
But you shall be thirsty;
Behold, My servants shall rejoice,
But you shall be ashamed;
[14]Behold, My servants shall sing for joy of heart,
But you shall cry for sorrow of heart,
And wail for grief of spirit.
[15]You shall leave your name as a curse to My chosen;
For the Lord GOD will slay you,

And call His servants by another name;
[16]So that he who blesses himself in the earth
Shall bless himself in the God of truth;
And he who swears in the earth
Shall swear by the God of truth;
Because the former troubles are forgotten,
And because they are hidden from My eyes.

The Glorious New Creation

[17]"For behold, I create new heavens and a new earth;
And the former shall not be remembered or come to mind.
[18]But be glad and rejoice forever in what I create;
For behold, I create Jerusalem *as* a rejoicing,
And her people a joy.
[19]I will rejoice in Jerusalem,
And joy in My people;
The voice of weeping shall no longer be heard in her,
Nor the voice of crying.

[20]"No more shall an infant from there *live but a few* days,
Nor an old man who has not fulfilled his days;
For the child shall die one hundred years old,
But the sinner *being* one hundred years old shall be accursed.
[21]They shall build houses and inhabit *them;*
They shall plant vineyards and eat their fruit.
[22]They shall not build and another inhabit;
They shall not plant and another eat;
For as the days of a tree, *so shall be* the days of My people,
And My elect shall long enjoy the work of their hands.
[23]They shall not labor in vain,
Nor bring forth children for trouble;
For they *shall be* the descendants of the blessed of the LORD,
And their offspring with them.

[24]“It shall come to pass
That before they call, I will answer;
And while they are still speaking, I will hear.
[25]The wolf and the lamb shall feed together,
The lion shall eat straw like the ox,
And dust *shall be* the serpent’s food.
They shall not hurt nor destroy in all My holy mountain,”
Says the LORD.

Isaiah 66

True Worship and False

[1]Thus says the LORD:

“Heaven *is* My throne,
And earth *is* My footstool.
Where *is* the house that you will build Me?
And where *is* the place of My rest?
[2]For all those *things* My hand has made,
And all those *things* exist,”
Says the LORD.
“But on this *one* will I look:
On *him who is* poor and of a contrite spirit,
And who trembles at My word.

[3]“He who kills a bull *is as if* he slays a man;
He who sacrifices a lamb, *as if* he breaks a dog’s neck;
He who offers a grain offering, *as if he offers* swine’s blood;
He who burns incense, *as if* he blesses an idol.
Just as they have chosen their own ways,
And their soul delights in their abominations,
[4]So will I choose their delusions,
And bring their fears on them;
Because, when I called, no one answered,
When I spoke they did not hear;
But they did evil before My eyes,
And chose *that* in which I do not delight.”

The LORD Vindicates Zion

[5]Hear the word of the LORD,
You who tremble at His word:
“Your brethren who hated you,
Who cast you out for My name’s sake, said,
‘Let the LORD be glorified,

That we may see your joy.’
But they shall be ashamed.”

[6]The sound of noise from the city!
A voice from the temple!
The voice of the LORD,
Who fully repays His enemies!

[7]“Before she was in labor, she gave birth;
Before her pain came,
She delivered a male child.
[8]Who has heard such a thing?
Who has seen such things?
Shall the earth be made to give birth in one day?
Or shall a nation be born at once?
For as soon as Zion was in labor,
She gave birth to her children.
[9]Shall I bring to the time of birth, and not cause delivery?”
says the LORD.
“Shall I who cause delivery shut up *the womb?*” says your
God.
10“Rejoice with Jerusalem,
And be glad with her, all you who love her;
Rejoice for joy with her, all you who mourn for her;
[11]That you may feed and be satisfied
With the consolation of her bosom,
That you may drink deeply and be delighted
With the abundance of her glory.”

12For thus says the LORD:

“Behold, I will extend peace to her like a river,
And the glory of the Gentiles like a flowing stream.
Then you shall feed;
On *her* sides shall you be carried,
And be dandled on *her* knees.
[13]As one whom his mother comforts,

So I will comfort you;
And you shall be comforted in Jerusalem."

The Reign and Indignation of God

14When you see *this,* your heart shall rejoice,
And your bones shall flourish like grass;
The hand of the LORD shall be known to His servants,
And *His* indignation to His enemies.
15For behold, the LORD will come with fire
And with His chariots, like a whirlwind,
To render His anger with fury,
And His rebuke with flames of fire.
16For by fire and by His sword
The LORD will judge all flesh;
And the slain of the LORD shall be many.

17"Those who sanctify themselves and purify themselves,
To go to the gardens
After an *idol* in the midst,
Eating swine's flesh and the abomination and the mouse,
Shall be consumed together," says the LORD.

18"For I *know* their works and their thoughts. It shall be that I will gather all nations and tongues; and they shall come and see My glory.

19"I will set a sign among them; and those among them who escape I will send to the nations: *to* Tarshish and Pul and Lud, who draw the bow, and Tubal and Javan, *to* the coastlands afar off who have not heard My fame nor seen My glory. And they shall declare My glory among the Gentiles.

20"Then they shall bring all your brethren for an offering to the LORD out of all nations, on horses and in chariots and in litters, on mules and on camels, to My holy mountain Jerusalem," says the LORD, "as the children of Israel bring an offering in a clean vessel into the house of the LORD.

21"And I will also take some of them for priests *and* Levites," says the LORD.

22“For as the new heavens and the new earth
Which I will make shall remain before Me,” says the LORD,
“So shall your descendants and your name remain.
[23]And it shall come to pass
That from one New Moon to another,
And from one Sabbath to another,
All flesh shall come to worship before Me,” says the LORD.

[24]“And they shall go forth and look
Upon the corpses of the men
Who have transgressed against Me.
For their worm does not die,
And their fire is not quenched.
They shall be an abhorrence to all flesh.”

The Book of

Jeremiah

Jeremiah 1

[1]The words of Jeremiah the son of Hilkiah, of the priests who *were* in Anathoth in the land of Benjamin,

[2]to whom the word of the LORD came in the days of Josiah the son of Amon, king of Judah, in the thirteenth year of his reign.

[3]It came also in the days of Jehoiakim the son of Josiah, king of Judah, until the end of the eleventh year of Zedekiah the son of Josiah, king of Judah, until the carrying away of Jerusalem captive in the fifth month.

The Prophet Is Called

[4]Then the word of the LORD came to me, saying:

[5]"Before I formed you in the womb I knew you;
Before you were born I sanctified you;
I ordained you a prophet to the nations."

[6]Then said I:

"Ah, Lord GOD!
Behold, I cannot speak, for I *am* a youth."

[7]But the LORD said to me:

"Do not say, 'I *am* a youth,'
For you shall go to all to whom I send you,
And whatever I command you, you shall speak.
[8]Do not be afraid of their faces,
For I *am* with you to deliver you," says the LORD.

[9]Then the LORD put forth His hand and touched my mouth, and the LORD said to me:

"Behold, I have put My words in your mouth.
[10]See, I have this day set you over the nations and over the kingdoms,

To root out and to pull down,
To destroy and to throw down,
To build and to plant.”

11Moreover the word of the LORD came to me, saying, “Jeremiah, what do you see?” And I said, “I see a branch of an almond tree.”

12Then the LORD said to me, “You have seen well, for I am ready to perform My word.”

13And the word of the LORD came to me the second time, saying, “What do you see?” And I said, “I see a boiling pot, and it is facing away from the north.”

14Then the LORD said to me:

“Out of the north calamity shall break forth
On all the inhabitants of the land.
15For behold, I am calling
All the families of the kingdoms of the north,” says the LORD;
“They shall come and each one set his throne
At the entrance of the gates of Jerusalem,
Against all its walls all around,
And against all the cities of Judah.
16I will utter My judgments
Against them concerning all their wickedness,
Because they have forsaken Me,
Burned incense to other gods,
And worshiped the works of their own hands.

17“Therefore prepare yourself and arise,
And speak to them all that I command you.
Do not be dismayed before their faces,
Lest I dismay you before them.
18For behold, I have made you this day
A fortified city and an iron pillar,
And bronze walls against the whole land—
Against the kings of Judah,
Against its princes,

Against its priests,
And against the people of the land.
[19]They will fight against you,
But they shall not prevail against you.
For I *am* with you,” says the LORD, “to deliver you.”

Jeremiah 2

God's Case Against Israel

[1]Moreover the word of the LORD came to me, saying,

[2]"Go and cry in the hearing of Jerusalem, saying, 'Thus says the LORD:

"I remember you,
The kindness of your youth,
The love of your betrothal,
When you went after Me in the wilderness,
In a land not sown.
[3]Israel *was* holiness to the LORD,
The firstfruits of His increase.
All that devour him will offend;
Disaster will come upon them," says the LORD.' "

[4]Hear the word of the LORD, O house of Jacob and all the families of the house of Israel.

[5]Thus says the LORD:

"What injustice have your fathers found in Me,
That they have gone far from Me,
Have followed idols,
And have become idolaters?
[6]Neither did they say, 'Where *is* the LORD,
Who brought us up out of the land of Egypt,
Who led us through the wilderness,
Through a land of deserts and pits,
Through a land of drought and the shadow of death,
Through a land that no one crossed
And where no one dwelt?'
[7]I brought you into a bountiful country,
To eat its fruit and its goodness.
But when you entered, you defiled My land
And made My heritage an abomination.

[8]The priests did not say, ‘Where *is* the LORD?’
And those who handle the law did not know Me;
The rulers also transgressed against Me;
The prophets prophesied by Baal,
And walked after *things that* do not profit.

[9]“Therefore I will yet bring charges against you,” says the LORD,
“And against your children’s children I will bring charges.
[10]For pass beyond the coasts of Cyprus and see,
Send to Kedar and consider diligently,
And see if there has been such a *thing*.
[11]Has a nation changed *its* gods,
Which *are* not gods?
But My people have changed their Glory
For *what* does not profit.
[12]Be astonished, O heavens, at this,
And be horribly afraid;
Be very desolate,” says the LORD.
[13]“For My people have committed two evils:
They have forsaken Me, the fountain of living waters,
And hewn themselves cisterns—broken cisterns that can hold no water.

[14]“*Is* Israel a servant?
Is he a homeborn *slave?*
Why is he plundered?
[15]The young lions roared at him, *and* growled;
They made his land waste;
His cities are burned, without inhabitant.
[16]Also the people of Noph and Tahpanhes
Have broken the crown of your head.
[17]Have you not brought this on yourself,
In that you have forsaken the LORD your God
When He led you in the way?
[18]And now why take the road to Egypt,

To drink the waters of Sihor?
Or why take the road to Assyria,
To drink the waters of the River?
[19]Your own wickedness will correct you,
And your backslidings will rebuke you.
Know therefore and see that *it is* an evil and bitter *thing*
That you have forsaken the LORD your God,
And the fear of Me *is* not in you,"
Says the Lord GOD of hosts.

[20]"For of old I have broken your yoke *and* burst your bonds;
And you said, 'I will not transgress,'
When on every high hill and under every green tree
You lay down, playing the harlot.
[21]Yet I had planted you a noble vine, a seed of highest quality.
How then have you turned before Me
Into the degenerate plant of an alien vine?
[22]For though you wash yourself with lye, and use much soap,
Yet your iniquity is marked before Me," says the Lord GOD.

[23]"How can you say, 'I am not polluted,
I have not gone after the Baals'?
See your way in the valley;
Know what you have done:
You are a swift dromedary breaking loose in her ways,
[24]A wild donkey used to the wilderness,
That sniffs at the wind in her desire;
In her time of mating, who can turn her away?
All those who seek her will not weary themselves;
In her month they will find her.
[25]Withhold your foot from being unshod, and your throat from thirst.
But you said, 'There is no hope.
No! For I have loved aliens, and after them I will go.'

[26]“As the thief is ashamed when he is found out,
So is the house of Israel ashamed;
They and their kings and their princes, and their priests and their prophets,
[27]Saying to a tree, ‘You *are* my father,’
And to a stone, ‘You gave birth to me.’
For they have turned *their* back to Me, and not *their* face.
But in the time of their trouble
They will say, ‘Arise and save us.’
[28]But where *are* your gods that you have made for yourselves?
Let them arise,
If they can save you in the time of your trouble;
For *according to* the number of your cities
Are your gods, O Judah.

[29]“Why will you plead with Me?
You all have transgressed against Me,” says the LORD.
[30]“In vain I have chastened your children;
They received no correction.
Your sword has devoured your prophets
Like a destroying lion.

[31]“O generation, see the word of the LORD!
Have I been a wilderness to Israel,
Or a land of darkness?
Why do My people say, ‘We are lords;
We will come no more to You’?
[32]Can a virgin forget her ornaments,
Or a bride her attire?
Yet My people have forgotten Me days without number.

[33]“Why do you beautify your way to seek love?
Therefore you have also taught
The wicked women your ways.
[34]Also on your skirts is found
The blood of the lives of the poor innocents.

I have not found it by secret search,
But plainly on all these things.
[35]Yet you say, ‘Because I am innocent,
Surely His anger shall turn from me.’
Behold, I will plead My case against you,
Because you say, ‘I have not sinned.’
[36]Why do you gad about so much to change your way?
Also you shall be ashamed of Egypt as you were ashamed of
Assyria.
[37]Indeed you will go forth from him
With your hands on your head;
For the LORD has rejected your trusted allies,
And you will not prosper by them.

Jeremiah 3

Israel Is Shameless

[1]“They say, ‘If a man divorces his wife,
And she goes from him
And becomes another man’s,
May he return to her again?’
Would not that land be greatly polluted?
But you have played the harlot with many lovers;
Yet return to Me,” says the LORD.

[2]“Lift up your eyes to the desolate heights and see:
Where have you not lain *with men?*
By the road you have sat for them
Like an Arabian in the wilderness;
And you have polluted the land
With your harlotries and your wickedness.
[3]Therefore the showers have been withheld,
And there has been no latter rain.
You have had a harlot’s forehead;
You refuse to be ashamed.
[4]Will you not from this time cry to Me,
‘My Father, You *are* the guide of my youth?
[5]Will He remain angry forever?
Will He keep it to the end?’
Behold, you have spoken and done evil things,
As you were able.”

A Call to Repentance

[6]The LORD said also to me in the days of Josiah the king: “Have you seen what backsliding Israel has done? She has gone up on every high mountain and under every green tree, and there played the harlot.

[7]“And I said, after she had done all these *things,* ‘Return to Me.’ But she did not return. And her treacherous sister Judah saw it.

[8]“Then I saw that for all the causes for which backsliding Israel had committed adultery, I had put her away and given her a certificate of divorce; yet her treacherous sister Judah did not fear, but went and played the harlot also.

[9]“So it came to pass, through her casual harlotry, that she defiled the land and committed adultery with stones and trees.

[10]“And yet for all this her treacherous sister Judah has not turned to Me with her whole heart, but in pretense,” says the LORD.

[11]Then the LORD said to me, “Backsliding Israel has shown herself more righteous than treacherous Judah.

[12]“Go and proclaim these words toward the north, and say:

‘Return, backsliding Israel,’ says the LORD;
‘I will not cause My anger to fall on you.
For I *am* merciful,’ says the LORD;
‘I will not remain angry forever.
[13]Only acknowledge your iniquity,
That you have transgressed against the LORD your God,
And have scattered your charms
To alien deities under every green tree,
And you have not obeyed My voice,’ says the LORD.

[14]“Return, O backsliding children,” says the LORD; “for I am married to you. I will take you, one from a city and two from a family, and I will bring you to Zion.

[15]“And I will give you shepherds according to My heart, who will feed you with knowledge and understanding.

[16]“Then it shall come to pass, when you are multiplied and increased in the land in those days,” says the LORD, “that they will say no more, ‘The ark of the covenant of the LORD.’ It shall not come to mind, nor shall they remember it, nor shall they visit *it,* nor shall it be made anymore.

[17]“At that time Jerusalem shall be called The Throne of the LORD, and all the nations shall be gathered to it, to the name of the LORD, to Jerusalem. No more shall they follow the dictates of their evil hearts.

[18]“In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north to the land that I have given as an inheritance to your fathers.

[19]“But I said:

‘How can I put you among the children
And give you a pleasant land,
A beautiful heritage of the hosts of nations?’

“And I said:

‘You shall call Me, “My Father,”
And not turn away from Me.’
[20]Surely, *as* a wife treacherously departs from her husband,
So have you dealt treacherously with Me,
O house of Israel,” says the LORD.

[21]A voice was heard on the desolate heights,
Weeping *and* supplications of the children of Israel.
For they have perverted their way;
They have forgotten the LORD their God.

[22]“Return, you backsliding children,
And I will heal your backslidings.”

“Indeed we do come to You,
For You are the LORD our God.
[23]Truly, in vain *is salvation hoped for* from the hills,
And from the multitude of mountains;
Truly, in the LORD our God
Is the salvation of Israel.
[24]For shame has devoured
The labor of our fathers from our youth—
Their flocks and their herds,
Their sons and their daughters.
[25]We lie down in our shame,
And our reproach covers us.
For we have sinned against the LORD our God,

We and our fathers,
From our youth even to this day,
And have not obeyed the voice of the LORD our God.”

Jeremiah 4

[1]“If you will return, O Israel,” says the LORD,
“Return to Me;
And if you will put away your abominations out of My sight,
Then you shall not be moved.
[2]And you shall swear, ‘The LORD lives,’
In truth, in judgment, and in righteousness;
The nations shall bless themselves in Him,
And in Him they shall glory.”

[3]For thus says the LORD to the men of Judah and Jerusalem:

“Break up your fallow ground,
And do not sow among thorns.
[4]Circumcise yourselves to the LORD,
And take away the foreskins of your hearts,
You men of Judah and inhabitants of Jerusalem,
Lest My fury come forth like fire,
And burn so that no one can quench *it,*
Because of the evil of your doings.”

An Imminent Invasion

[5]Declare in Judah and proclaim in Jerusalem, and say:

“Blow the trumpet in the land;
Cry, ‘Gather together,’
And say, ‘Assemble yourselves,
And let us go into the fortified cities.’
[6]Set up the standard toward Zion.
Take refuge! Do not delay!
For I will bring disaster from the north,
And great destruction.”

[7]The lion has come up from his thicket,

And the destroyer of nations is on his way.
He has gone forth from his place
To make your land desolate.
Your cities will be laid waste,
Without inhabitant.
[8]For this, clothe yourself with sackcloth,
Lament and wail.
For the fierce anger of the LORD
Has not turned back from us.

[9]"And it shall come to pass in that day," says the LORD,
"*That* the heart of the king shall perish,
And the heart of the princes;
The priests shall be astonished,
And the prophets shall wonder."

[10]Then I said, "Ah, Lord GOD!
Surely You have greatly deceived this people and Jerusalem,
Saying, 'You shall have peace,'
Whereas the sword reaches to the heart."

[11]At that time it will be said
To this people and to Jerusalem,
"A dry wind of the desolate heights *blows* in the wilderness
Toward the daughter of My people—
Not to fan or to cleanse—
[12]A wind too strong for these will come for Me;
Now I will also speak judgment against them."

[13]"Behold, he shall come up like clouds,
And his chariots like a whirlwind.
His horses are swifter than eagles.
Woe to us, for we are plundered!"

[14]O Jerusalem, wash your heart from wickedness,
That you may be saved.
How long shall your evil thoughts lodge within you?
[15]For a voice declares from Dan

And proclaims affliction from Mount Ephraim:
[16]"Make mention to the nations,
Yes, proclaim against Jerusalem,
That watchers come from a far country
And raise their voice against the cities of Judah.
[17]Like keepers of a field they are against her all around,
Because she has been rebellious against Me," says the LORD.
[18]"Your ways and your doings
Have procured these *things* for you.
This *is* your wickedness,
Because it is bitter,
Because it reaches to your heart."

Sorrow for the Doomed Nation

[19]O my soul, my soul!
I am pained in my very heart!
My heart makes a noise in me;
I cannot hold my peace,
Because you have heard, O my soul,
The sound of the trumpet,
The alarm of war.
[20]Destruction upon destruction is cried,
For the whole land is plundered.
Suddenly my tents are plundered,
And my curtains in a moment.
[21]How long will I see the standard,
And hear the sound of the trumpet?

[22]"For My people *are* foolish,
They have not known Me.
They *are* silly children,
And they have no understanding.
They *are* wise to do evil,
But to do good they have no knowledge."

23I beheld the earth, and indeed *it was* without form, and void;
And the heavens, they *had* no light.
24I beheld the mountains, and indeed they trembled,
And all the hills moved back and forth.
25I beheld, and indeed *there was* no man,
And all the birds of the heavens had fled.
26I beheld, and indeed the fruitful land *was* a wilderness,
And all its cities were broken down
At the presence of the LORD,
By His fierce anger.

27For thus says the LORD:

"The whole land shall be desolate;
Yet I will not make a full end.
28For this shall the earth mourn,
And the heavens above be black,
Because I have spoken.
I have purposed and will not relent,
Nor will I turn back from it.
29The whole city shall flee from the noise of the horsemen and bowmen.
They shall go into thickets and climb up on the rocks.
Every city *shall be* forsaken,
And not a man shall dwell in it.

30"And *when* you *are* plundered,
What will you do?
Though you clothe yourself with crimson,
Though you adorn *yourself* with ornaments of gold,
Though you enlarge your eyes with paint,
In vain you will make yourself fair;
Your lovers will despise you;
They will seek your life.

31"For I have heard a voice as of a woman in labor,

The anguish as of her who brings forth her first child,
The voice of the daughter of Zion bewailing herself;
She spreads her hands, *saying,*
‘Woe *is* me now, for my soul is weary
Because of murderers!’

Jeremiah 5

The Justice of God's Judgment

[1]"Run to and fro through the streets of Jerusalem;
See now and know;
And seek in her open places
If you can find a man,
If there is *anyone* who executes judgment,
Who seeks the truth,
And I will pardon her.
[2]Though they say, '*As* the LORD lives,'
Surely they swear falsely."

[3]O LORD, *are* not Your eyes on the truth?
You have stricken them,
But they have not grieved;
You have consumed them,
But they have refused to receive correction.
They have made their faces harder than rock;
They have refused to return.

[4]Therefore I said, "Surely these *are* poor.
They are foolish;
For they do not know the way of the LORD,
The judgment of their God.
[5]I will go to the great men and speak to them,
For they have known the way of the LORD,
The judgment of their God."

But these have altogether broken the yoke
And burst the bonds.
[6]Therefore a lion from the forest shall slay them,
A wolf of the deserts shall destroy them;
A leopard will watch over their cities.
Everyone who goes out from there shall be torn in pieces,
Because their transgressions are many;

Their backslidings have increased.

7“How shall I pardon you for this?
Your children have forsaken Me
And sworn by those *that are* not gods.
When I had fed them to the full,
Then they committed adultery
And assembled themselves by troops in the harlots’ houses.
8They were *like* well-fed lusty stallions;
Every one neighed after his neighbor’s wife.
9Shall I not punish *them* for these *things?*” says the LORD.
“And shall I not avenge Myself on such a nation as this?

10“Go up on her walls and destroy,
But do not make a complete end.
Take away her branches,
For they *are* not the LORD’s.
11For the house of Israel and the house of Judah
Have dealt very treacherously with Me,” says the LORD.

12They have lied about the LORD,
And said, “*It is* not He.
Neither will evil come upon us,
Nor shall we see sword or famine.
13And the prophets become wind,
For the word *is* not in them.
Thus shall it be done to them.”

14Therefore thus says the LORD God of hosts:

“Because you speak this word,
Behold, I will make My words in your mouth fire,
And this people wood,
And it shall devour them.
15Behold, I will bring a nation against you from afar,
O house of Israel,” says the LORD.
“It *is* a mighty nation,
It *is* an ancient nation,

A nation whose language you do not know,
Nor can you understand what they say.
[16]Their quiver *is* like an open tomb;
They *are* all mighty men.
[17]And they shall eat up your harvest and your bread,
Which your sons and daughters should eat.
They shall eat up your flocks and your herds;
They shall eat up your vines and your fig trees;
They shall destroy your fortified cities,
In which you trust, with the sword.

18"Nevertheless in those days," says the LORD, "I will not make a complete end of you.

[19]"And it will be when you say, 'Why does the LORD our God do all these *things* to us?' then you shall answer them, 'Just as you have forsaken Me and served foreign gods in your land, so you shall serve aliens in a land *that is* not yours.'

20"Declare this in the house of Jacob
And proclaim it in Judah, saying,
[21]'Hear this now, O foolish people,
Without understanding,
Who have eyes and see not,
And who have ears and hear not:
[22]Do you not fear Me?' says the LORD.
'Will you not tremble at My presence,
Who have placed the sand as the bound of the sea,
By a perpetual decree, that it cannot pass beyond it?
And though its waves toss to and fro,
Yet they cannot prevail;
Though they roar, yet they cannot pass over it.
[23]But this people has a defiant and rebellious heart;
They have revolted and departed.
[24]They do not say in their heart,
"Let us now fear the LORD our God,
Who gives rain, both the former and the latter, in its season.
He reserves for us the appointed weeks of the harvest."

[25]Your iniquities have turned these *things* away,
And your sins have withheld good from you.

[26]‘For among My people are found wicked *men;*
They lie in wait as one who sets snares;
They set a trap;
They catch men.
[27]As a cage is full of birds,
So their houses *are* full of deceit.
Therefore they have become great and grown rich.
[28]They have grown fat, they are sleek;
Yes, they surpass the deeds of the wicked;
They do not plead the cause,
The cause of the fatherless;
Yet they prosper,
And the right of the needy they do not defend.
[29]Shall I not punish *them* for these *things?*’ says the LORD.
‘Shall I not avenge Myself on such a nation as this?’

[30]“An astonishing and horrible thing
Has been committed in the land:
[31]The prophets prophesy falsely,
And the priests rule by their *own* power;
And My people love *to have it* so.
But what will you do in the end?

Jeremiah 6

Impending Destruction from the North

[1]"O you children of Benjamin,
Gather yourselves to flee from the midst of Jerusalem!
Blow the trumpet in Tekoa,
And set up a signal-fire in Beth Haccerem;
For disaster appears out of the north,
And great destruction.
[2]I have likened the daughter of Zion
To a lovely and delicate woman.
[3]The shepherds with their flocks shall come to her.
They shall pitch *their* tents against her all around.
Each one shall pasture in his own place."

[4]"Prepare war against her;
Arise, and let us go up at noon.
Woe to us, for the day goes away,
For the shadows of the evening are lengthening.
[5]Arise, and let us go by night,
And let us destroy her palaces."

6For thus has the LORD of hosts said:

"Cut down trees,
And build a mound against Jerusalem.
This *is* the city to be punished.
She *is* full of oppression in her midst.
[7]As a fountain wells up with water,
So she wells up with her wickedness.
Violence and plundering are heard in her.
Before Me continually *are* grief and wounds.
[8]Be instructed, O Jerusalem,
Lest My soul depart from you;
Lest I make you desolate,
A land not inhabited."

9Thus says the LORD of hosts:

"They shall thoroughly glean as a vine the remnant of Israel;
As a grape-gatherer, put your hand back into the branches."

10To whom shall I speak and give warning,
That they may hear?
Indeed their ear *is* uncircumcised,
And they cannot give heed.
Behold, the word of the LORD is a reproach to them;
They have no delight in it.
11Therefore I am full of the fury of the LORD.
I am weary of holding *it* in.
"I will pour it out on the children outside,
And on the assembly of young men together;
For even the husband shall be taken with the wife,
The aged with *him who is* full of days.
12And their houses shall be turned over to others,
Fields and wives together;
For I will stretch out My hand
Against the inhabitants of the land," says the LORD.
13"Because from the least of them even to the greatest of them,
Everyone *is* given to covetousness;
And from the prophet even to the priest,
Everyone deals falsely.
14They have also healed the hurt of My people slightly,
Saying, 'Peace, peace!'
When *there is* no peace.
15Were they ashamed when they had committed abomination?
No! They were not at all ashamed;
Nor did they know how to blush.
Therefore they shall fall among those who fall;
At the time I punish them,
They shall be cast down," says the LORD.

16Thus says the LORD:

“Stand in the ways and see,
And ask for the old paths, where the good way *is,*
And walk in it;
Then you will find rest for your souls.
But they said, ‘We will not walk *in it*.’
17Also, I set watchmen over you, *saying,*
‘Listen to the sound of the trumpet!’
But they said, ‘We will not listen.’
18Therefore hear, you nations,
And know, O congregation, what *is* among them.
19Hear, O earth!
Behold, I will certainly bring calamity on this people—
The fruit of their thoughts,
Because they have not heeded My words
Nor My law, but rejected it.
20For what purpose to Me
Comes frankincense from Sheba,
And sweet cane from a far country?
Your burnt offerings *are* not acceptable,
Nor your sacrifices sweet to Me.”

21Therefore thus says the LORD:

“Behold, I will lay stumbling blocks before this people,
And the fathers and the sons together shall fall on them.
The neighbor and his friend shall perish.”

22Thus says the LORD:

“Behold, a people comes from the north country,
And a great nation will be raised from the farthest parts of the earth.
23They will lay hold on bow and spear;
They *are* cruel and have no mercy;
Their voice roars like the sea;
And they ride on horses,

As men of war set in array against you, O daughter of Zion."

[24]We have heard the report of it;
Our hands grow feeble.
Anguish has taken hold of us,
Pain as of a woman in labor.
[25]Do not go out into the field,
Nor walk by the way.
Because of the sword of the enemy,
Fear *is* on every side.
[26]O daughter of my people,
Dress in sackcloth
And roll about in ashes!
Make mourning *as for* an only son, most bitter lamentation;
For the plunderer will suddenly come upon us.

[27]"I have set you *as* an assayer *and* a fortress among My people,
That you may know and test their way.
[28]They *are* all stubborn rebels, walking as slanderers.
They are bronze and iron,
They *are* all corrupters;
[29]The bellows blow fiercely,
The lead is consumed by the fire;
The smelter refines in vain,
For the wicked are not drawn off.
[30]*People* will call them rejected silver,
Because the LORD has rejected them."

Jeremiah 7

Trusting in Lying Words

[1]The word that came to Jeremiah from the LORD, saying,

[2]"Stand in the gate of the LORD's house, and proclaim there this word, and say, 'Hear the word of the LORD, all *you of* Judah who enter in at these gates to worship the LORD!' "

[3]Thus says the LORD of hosts, the God of Israel: "Amend your ways and your doings, and I will cause you to dwell in this place.

[4]"Do not trust in these lying words, saying, 'The temple of the LORD, the temple of the LORD, the temple of the LORD *are* these.'

[5]"For if you thoroughly amend your ways and your doings, if you thoroughly execute judgment between a man and his neighbor,

[6]"*if* you do not oppress the stranger, the fatherless, and the widow, and do not shed innocent blood in this place, or walk after other gods to your hurt,

[7]"then I will cause you to dwell in this place, in the land that I gave to your fathers forever and ever.

[8]"Behold, you trust in lying words that cannot profit.

[9]"Will you steal, murder, commit adultery, swear falsely, burn incense to Baal, and walk after other gods whom you do not know,

[10]"and *then* come and stand before Me in this house which is called by My name, and say, 'We are delivered to do all these abominations'?

[11]"Has this house, which is called by My name, become a den of thieves in your eyes? Behold, I, even I, have seen *it,*" says the LORD.

[12]"But go now to My place which *was* in Shiloh, where I set My name at the first, and see what I did to it because of the wickedness of My people Israel.

[13]"And now, because you have done all these works," says the LORD, "and I spoke to you, rising up early and speaking, but you did not hear, and I called you, but you did not answer,

[14]"therefore I will do to the house which is called by My name, in which you trust, and to this place which I gave to you and your fathers, as I have done to Shiloh.

[15]“And I will cast you out of My sight, as I have cast out all your brethren—the whole posterity of Ephraim.

16“Therefore do not pray for this people, nor lift up a cry or prayer for them, nor make intercession to Me; for I will not hear you.

[17]“Do you not see what they do in the cities of Judah and in the streets of Jerusalem?

[18]“The children gather wood, the fathers kindle the fire, and the women knead dough, to make cakes for the queen of heaven; and *they* pour out drink offerings to other gods, that they may provoke Me to anger.

[19]“Do they provoke Me to anger?” says the LORD. “*Do they* not *provoke* themselves, to the shame of their own faces?”

[20]Therefore thus says the Lord GOD: “Behold, My anger and My fury will be poured out on this place—on man and on beast, on the trees of the field and on the fruit of the ground. And it will burn and not be quenched.”

21Thus says the LORD of hosts, the God of Israel: “Add your burnt offerings to your sacrifices and eat meat.

[22]“For I did not speak to your fathers, or command them in the day that I brought them out of the land of Egypt, concerning burnt offerings or sacrifices.

[23]“But this is what I commanded them, saying, ‘Obey My voice, and I will be your God, and you shall be My people. And walk in all the ways that I have commanded you, that it may be well with you.’

[24]“Yet they did not obey or incline their ear, but followed the counsels *and* the dictates of their evil hearts, and went backward and not forward.

[25]“Since the day that your fathers came out of the land of Egypt until this day, I have even sent to you all My servants the prophets, daily rising up early and sending *them*.

[26]“Yet they did not obey Me or incline their ear, but stiffened their neck. They did worse than their fathers.

27“Therefore you shall speak all these words to them, but they will not obey you. You shall also call to them, but they will not answer you.

Judgment on Obscene Religion

28“So you shall say to them, ‘This *is* a nation that does not obey the voice of the LORD their God nor receive correction. Truth has perished and has been cut off from their mouth.

29‘Cut off your hair and cast *it* away, and take up a lamentation on the desolate heights; for the LORD has rejected and forsaken the generation of His wrath.’

30“For the children of Judah have done evil in My sight,” says the LORD. “They have set their abominations in the house which is called by My name, to pollute it.

31“And they have built the high places of Tophet, which *is* in the Valley of the Son of Hinnom, to burn their sons and their daughters in the fire, which I did not command, nor did it come into My heart.

32“Therefore behold, the days are coming,” says the LORD, “when it will no more be called Tophet, or the Valley of the Son of Hinnom, but the Valley of Slaughter; for they will bury in Tophet until there is no room.

33“The corpses of this people will be food for the birds of the heaven and for the beasts of the earth. And no one will frighten *them away*.

34“Then I will cause to cease from the cities of Judah and from the streets of Jerusalem the voice of mirth and the voice of gladness, the voice of the bridegroom and the voice of the bride. For the land shall be desolate.

Jeremiah 8

[1]"At that time," says the LORD, "they shall bring out the bones of the kings of Judah, and the bones of its princes, and the bones of the priests, and the bones of the prophets, and the bones of the inhabitants of Jerusalem, out of their graves.

[2]"They shall spread them before the sun and the moon and all the host of heaven, which they have loved and which they have served and after which they have walked, which they have sought and which they have worshiped. They shall not be gathered nor buried; they shall be like refuse on the face of the earth.

[3]"Then death shall be chosen rather than life by all the residue of those who remain of this evil family, who remain in all the places where I have driven them," says the LORD of hosts.

The Peril of False Teaching

4"Moreover you shall say to them, 'Thus says the LORD:

"Will they fall and not rise?
Will one turn away and not return?
[5]Why has this people slidden back,
Jerusalem, in a perpetual backsliding?
They hold fast to deceit,
They refuse to return.
[6]I listened and heard,
But they do not speak aright.
No man repented of his wickedness,
Saying, 'What have I done?'
Everyone turned to his own course,
As the horse rushes into the battle.

[7]"Even the stork in the heavens
Knows her appointed times;
And the turtledove, the swift, and the swallow
Observe the time of their coming.
But My people do not know the judgment of the LORD.

8“How can you say, ‘We *are* wise,
And the law of the LORD *is* with us’?
Look, the false pen of the scribe certainly works falsehood.
[9]The wise men are ashamed,
They are dismayed and taken.
Behold, they have rejected the word of the LORD;
So what wisdom do they have?
[10]Therefore I will give their wives to others,
And their fields to those who will inherit *them;*
Because from the least even to the greatest
Everyone is given to covetousness;
From the prophet even to the priest
Everyone deals falsely.
[11]For they have healed the hurt of the daughter of My people slightly,
Saying, ‘Peace, peace!’
When *there is* no peace.
[12]Were they ashamed when they had committed abomination?
No! They were not at all ashamed,
Nor did they know how to blush.
Therefore they shall fall among those who fall;
In the time of their punishment
They shall be cast down,” says the LORD.

13“I will surely consume them,” says the LORD.
“No grapes *shall be* on the vine,
Nor figs on the fig tree,
And the leaf shall fade;
And *the things* I have given them shall pass away from them.” ’ ”

[14]“Why do we sit still?
Assemble yourselves,
And let us enter the fortified cities,
And let us be silent there.
For the LORD our God has put us to silence

And given us water of gall to drink,
Because we have sinned against the LORD.

[15]“*We* looked for peace, but no good *came;*
And for a time of health, and there was trouble!
[16]The snorting of His horses was heard from Dan.
The whole land trembled at the sound of the neighing of His strong ones;
For they have come and devoured the land and all that is in it,
The city and those who dwell in it.”

[17]“For behold, I will send serpents among you,
Vipers which cannot be charmed,
And they shall bite you,” says the LORD.

The Prophet Mourns for the People

[18]I would comfort myself in sorrow;
My heart *is* faint in me.
[19]Listen! The voice,
The cry of the daughter of my people
From a far country:
“*Is* not the LORD in Zion?
Is not her King in her?”

“Why have they provoked Me to anger
With their carved images—
With foreign idols?”

[20]“The harvest is past,
The summer is ended,
And we are not saved!”

[21]For the hurt of the daughter of my people I am hurt.
I am mourning;
Astonishment has taken hold of me.
[22]*Is there* no balm in Gilead,
Is there no physician there?

Why then is there no recovery
For the health of the daughter of my people?

Jeremiah 9

[1]Oh, that my head were waters,
And my eyes a fountain of tears,
That I might weep day and night
For the slain of the daughter of my people!
[2]Oh, that I had in the wilderness
A lodging place for travelers;
That I might leave my people,
And go from them!
For they *are* all adulterers,
An assembly of treacherous men.

[3]"And *like* their bow they have bent their tongues *for* lies.
They are not valiant for the truth on the earth.
For they proceed from evil to evil,
And they do not know Me," says the LORD.
[4]"Everyone take heed to his neighbor,
And do not trust any brother;
For every brother will utterly supplant,
And every neighbor will walk with slanderers.
[5]Everyone will deceive his neighbor,
And will not speak the truth;
They have taught their tongue to speak lies;
They weary themselves to commit iniquity.
[6]Your dwelling place *is* in the midst of deceit;
Through deceit they refuse to know Me," says the LORD.

[7]Therefore thus says the LORD of hosts:

"Behold, I will refine them and try them;
For how shall I deal with the daughter of My people?
[8]Their tongue *is* an arrow shot out;
It speaks deceit;
One speaks peaceably to his neighbor with his mouth,
But in his heart he lies in wait.

[9]Shall I not punish them for these *things?*" says the LORD.
"Shall I not avenge Myself on such a nation as this?"

[10]I will take up a weeping and wailing for the mountains,
And for the dwelling places of the wilderness a lamentation,
Because they are burned up,
So that no one can pass through;
Nor can *men* hear the voice of the cattle.
Both the birds of the heavens and the beasts have fled;
They are gone.

[11]"I will make Jerusalem a heap of ruins, a den of jackals.
I will make the cities of Judah desolate, without an inhabitant."

[12]Who *is* the wise man who may understand this? And *who is he* to whom the mouth of the LORD has spoken, that he may declare it? Why does the land perish *and* burn up like a wilderness, so that no one can pass through?

[13]And the LORD said, "Because they have forsaken My law which I set before them, and have not obeyed My voice, nor walked according to it,

[14]"but they have walked according to the dictates of their own hearts and after the Baals, which their fathers taught them,"

[15]therefore thus says the LORD of hosts, the God of Israel: "Behold, I will feed them, this people, with wormwood, and give them water of gall to drink.

[16]"I will scatter them also among the Gentiles, whom neither they nor their fathers have known. And I will send a sword after them until I have consumed them."

The People Mourn in Judgment

[17]Thus says the LORD of hosts:

"Consider and call for the mourning women,
That they may come;
And send for skillful wailing women,
That they may come.

[18]Let them make haste
And take up a wailing for us,
That our eyes may run with tears,
And our eyelids gush with water.
[19]For a voice of wailing is heard from Zion:
'How we are plundered!
We are greatly ashamed,
Because we have forsaken the land,
Because we have been cast out of our dwellings.' "

[20]Yet hear the word of the LORD, O women,
And let your ear receive the word of His mouth;
Teach your daughters wailing,
And everyone her neighbor a lamentation.
[21]For death has come through our windows,
Has entered our palaces,
To kill off the children—*no longer to be* outside!
And the young men—*no longer* on the streets!

[22]Speak, "Thus says the LORD:

'Even the carcasses of men shall fall as refuse on the open field,
Like cuttings after the harvester,
And no one shall gather *them*.' "

[23]Thus says the LORD:

"Let not the wise *man* glory in his wisdom,
Let not the mighty *man* glory in his might,
Nor let the rich *man* glory in his riches;
[24]But let him who glories glory in this,
That he understands and knows Me,
That I *am* the LORD, exercising lovingkindness, judgment, and righteousness in the earth.
For in these I delight," says the LORD.

25“Behold, the days are coming,” says the LORD, “that I will punish all *who are* circumcised with the uncircumcised—

26“Egypt, Judah, Edom, the people of Ammon, Moab, and all *who are* in the farthest corners, who dwell in the wilderness. For all *these* nations *are* uncircumcised, and all the house of Israel *are* uncircumcised in the heart.”

Jeremiah 10

Idols and the True God

[1]Hear the word which the LORD speaks to you, O house of Israel.
[2]Thus says the LORD:

"Do not learn the way of the Gentiles;
Do not be dismayed at the signs of heaven,
For the Gentiles are dismayed at them.
[3]For the customs of the peoples *are* futile;
For *one* cuts a tree from the forest,
The work of the hands of the workman, with the ax.
[4]They decorate it with silver and gold;
They fasten it with nails and hammers
So that it will not topple.
[5]They *are* upright, like a palm tree,
And they cannot speak;
They must be carried,
Because they cannot go *by themselves*.
Do not be afraid of them,
For they cannot do evil,
Nor can they do any good."

[6]Inasmuch as *there is* none like You, O LORD
(You *are* great, and Your name *is* great in might),
[7]Who would not fear You, O King of the nations?
For this is Your rightful due.
For among all the wise *men* of the nations,
And in all their kingdoms,
There is none like You.
[8]But they are altogether dull-hearted and foolish;
A wooden idol *is* a worthless doctrine.
[9]Silver is beaten into plates;
It is brought from Tarshish,
And gold from Uphaz,

The work of the craftsman
And of the hands of the metalsmith;
Blue and purple *are* their clothing;
They *are* all the work of skillful *men*.
[10]But the LORD *is* the true God;
He *is* the living God and the everlasting King.
At His wrath the earth will tremble,
And the nations will not be able to endure His indignation.

[11]Thus you shall say to them: “The gods that have not made the heavens and the earth shall perish from the earth and from under these heavens.”

[12]He has made the earth by His power,
He has established the world by His wisdom,
And has stretched out the heavens at His discretion.
[13]When He utters His voice,
There is a multitude of waters in the heavens:
“And He causes the vapors to ascend from the ends of the earth.
He makes lightning for the rain,
He brings the wind out of His treasuries.”

[14]Everyone is dull-hearted, without knowledge;
Every metalsmith is put to shame by an image;
For his molded image *is* falsehood,
And *there is* no breath in them.
[15]They *are* futile, a work of errors;
In the time of their punishment they shall perish.
[16]The Portion of Jacob *is* not like them,
For He *is* the Maker of all *things,*
And Israel *is* the tribe of His inheritance;
The LORD of hosts *is* His name.

The Coming Captivity of Judah

[17]Gather up your wares from the land,
O inhabitant of the fortress!

[18]For thus says the LORD:

“Behold, I will throw out at this time
The inhabitants of the land,
And will distress them,
That they may find *it so*.”

[19]Woe is me for my hurt!
My wound is severe.
But I say, “Truly this *is* an infirmity,
And I must bear it.”
[20]My tent is plundered,
And all my cords are broken;
My children have gone from me,
And they *are* no more.
There is no one to pitch my tent anymore,
Or set up my curtains.

[21]For the shepherds have become dull-hearted,
And have not sought the LORD;
Therefore they shall not prosper,
And all their flocks shall be scattered.
[22]Behold, the noise of the report has come,
And a great commotion out of the north country,
To make the cities of Judah desolate, a den of jackals.

[23]O LORD, I know the way of man *is* not in himself;
It is not in man who walks to direct his own steps.
[24]O LORD, correct me, but with justice;
Not in Your anger, lest You bring me to nothing.
[25]Pour out Your fury on the Gentiles, who do not know You,
And on the families who do not call on Your name;
For they have eaten up Jacob,
Devoured him and consumed him,
And made his dwelling place desolate.

Jeremiah 11

The Broken Covenant

[1]The word that came to Jeremiah from the LORD, saying,

[2]“Hear the words of this covenant, and speak to the men of Judah and to the inhabitants of Jerusalem;

[3]“and say to them, ‘Thus says the LORD God of Israel: “Cursed *is* the man who does not obey the words of this covenant

[4]“which I commanded your fathers in the day I brought them out of the land of Egypt, from the iron furnace, saying, ‘Obey My voice, and do according to all that I command you; so shall you be My people, and I will be your God,’

[5]“that I may establish the oath which I have sworn to your fathers, to give them ‘a land flowing with milk and honey,’ as *it is* this day.” ’ ” And I answered and said, “So be it, LORD.”

[6]Then the LORD said to me, “Proclaim all these words in the cities of Judah and in the streets of Jerusalem, saying: ‘Hear the words of this covenant and do them.

[7]‘For I earnestly exhorted your fathers in the day I brought them up out of the land of Egypt, until this day, rising early and exhorting, saying, “Obey My voice.”

[8]‘Yet they did not obey or incline their ear, but everyone followed the dictates of his evil heart; therefore I will bring upon them all the words of this covenant, which I commanded *them* to do, but *which* they have not done.’ ”

[9]And the LORD said to me, “A conspiracy has been found among the men of Judah and among the inhabitants of Jerusalem.

[10]“They have turned back to the iniquities of their forefathers who refused to hear My words, and they have gone after other gods to serve them; the house of Israel and the house of Judah have broken My covenant which I made with their fathers.”

[11]Therefore thus says the LORD: “Behold, I will surely bring calamity on them which they will not be able to escape; and though they cry out to Me, I will not listen to them.

[12]“Then the cities of Judah and the inhabitants of Jerusalem will go and cry out to the gods to whom they offer incense, but they will not save them at all in the time of their trouble.

[13]“For *according to* the number of your cities were your gods, O Judah; and *according to* the number of the streets of Jerusalem you have set up altars to *that* shameful thing, altars to burn incense to Baal.

[14]“So do not pray for this people, or lift up a cry or prayer for them; for I will not hear *them* in the time that they cry out to Me because of their trouble.

[15]“What has My beloved to do in My house,
Having done lewd deeds with many?
And the holy flesh has passed from you.
When you do evil, then you rejoice.
[16]The LORD called your name,
Green Olive Tree, Lovely *and* of Good Fruit.
With the noise of a great tumult
He has kindled fire on it,
And its branches are broken.

[17]“For the LORD of hosts, who planted you, has pronounced doom against you for the evil of the house of Israel and of the house of Judah, which they have done against themselves to provoke Me to anger in offering incense to Baal.”

Jeremiah’s Life Threatened

[18]Now the LORD gave me knowledge *of it,* and I know *it;* for You showed me their doings.

[19]But I *was* like a docile lamb brought to the slaughter; and I did not know that they had devised schemes against me, *saying,* “Let us destroy the tree with its fruit, and let us cut him off from the land of the living, that his name may be remembered no more.”

[20]But, O LORD of hosts,
You who judge righteously,
Testing the mind and the heart,
Let me see Your vengeance on them,

For to You I have revealed my cause.

[21]“Therefore thus says the LORD concerning the men of Anathoth who seek your life, saying, ‘Do not prophesy in the name of the LORD, lest you die by our hand’—
[22]“therefore thus says the LORD of hosts: ‘Behold, I will punish them. The young men shall die by the sword, their sons and their daughters shall die by famine;
[23]‘and there shall be no remnant of them, for I will bring catastrophe on the men of Anathoth, *even* the year of their punishment.’ ”

Jeremiah 12

Jeremiah's Question

[1]Righteous *are* You, O LORD, when I plead with You;
Yet let me talk with You about *Your* judgments.
Why does the way of the wicked prosper?
Why are those happy who deal so treacherously?
[2]You have planted them, yes, they have taken root;
They grow, yes, they bear fruit.
You *are* near in their mouth
But far from their mind.

[3]But You, O LORD, know me;
You have seen me,
And You have tested my heart toward You.
Pull them out like sheep for the slaughter,
And prepare them for the day of slaughter.
[4]How long will the land mourn,
And the herbs of every field wither?
The beasts and birds are consumed,
For the wickedness of those who dwell there,
Because they said, "He will not see our final end."

The LORD Answers Jeremiah

[5]"If you have run with the footmen, and they have wearied you,
Then how can you contend with horses?
And *if* in the land of peace,
In which you trusted, *they wearied you,*
Then how will you do in the floodplain of the Jordan?
[6]For even your brothers, the house of your father,
Even they have dealt treacherously with you;
Yes, they have called a multitude after you.
Do not believe them,
Even though they speak smooth words to you.

7“I have forsaken My house, I have left My heritage;
I have given the dearly beloved of My soul into the hand of her enemies.
8My heritage is to Me like a lion in the forest;
It cries out against Me;
Therefore I have hated it.
9My heritage *is* to Me *like* a speckled vulture;
The vultures all around *are* against her.
Come, assemble all the beasts of the field,
Bring them to devour!

10“Many rulers have destroyed My vineyard,
They have trodden My portion underfoot;
They have made My pleasant portion a desolate wilderness.
11They have made it desolate;
Desolate, it mourns to Me;
The whole land is made desolate,
Because no one takes *it* to heart.
12The plunderers have come
On all the desolate heights in the wilderness,
For the sword of the LORD shall devour
From *one* end of the land to the *other* end of the land;
No flesh shall have peace.
13They have sown wheat but reaped thorns;
They have put themselves to pain *but* do not profit.
But be ashamed of your harvest
Because of the fierce anger of the LORD.”

14Thus says the LORD: “Against all My evil neighbors who touch the inheritance which I have caused My people Israel to inherit—behold, I will pluck them out of their land and pluck out the house of Judah from among them.

15“Then it shall be, after I have plucked them out, that I will return and have compassion on them and bring them back, everyone to his heritage and everyone to his land.

[16]“And it shall be, if they will learn carefully the ways of My people, to swear by My name, ‘As the LORD lives,’ as they taught My people to swear by Baal, then they shall be established in the midst of My people.

[17]“But if they do not obey, I will utterly pluck up and destroy that nation,” says the LORD.

Jeremiah 13

Symbol of the Linen Sash

[1]Thus the LORD said to me: “Go and get yourself a linen sash, and put it around your waist, but do not put it in water.”

[2]So I got a sash according to the word of the LORD, and put *it* around my waist.

[3]And the word of the LORD came to me the second time, saying,

[4]“Take the sash that you acquired, which *is* around your waist, and arise, go to the Euphrates, and hide it there in a hole in the rock.”

[5]So I went and hid it by the Euphrates, as the LORD commanded me.

[6]Now it came to pass after many days that the LORD said to me, “Arise, go to the Euphrates, and take from there the sash which I commanded you to hide there.”

[7]Then I went to the Euphrates and dug, and I took the sash from the place where I had hidden it; and there was the sash, ruined. It was profitable for nothing.

[8]Then the word of the LORD came to me, saying,

[9]“Thus says the LORD: ‘In this manner I will ruin the pride of Judah and the great pride of Jerusalem.

[10]‘This evil people, who refuse to hear My words, who follow the dictates of their hearts, and walk after other gods to serve them and worship them, shall be just like this sash which is profitable for nothing.

[11]‘For as the sash clings to the waist of a man, so I have caused the whole house of Israel and the whole house of Judah to cling to Me,’ says the LORD, ‘that they may become My people, for renown, for praise, and for glory; but they would not hear.’

Symbol of the Wine Bottles

[12]“Therefore you shall speak to them this word: ‘Thus says the LORD God of Israel: “Every bottle shall be filled with wine.” ’ And they will say to you, ‘Do we not certainly know that every bottle will be filled with wine?’

[13]"Then you shall say to them, 'Thus says the LORD: "Behold, I will fill all the inhabitants of this land—even the kings who sit on David's throne, the priests, the prophets, and all the inhabitants of Jerusalem—with drunkenness!

[14]"And I will dash them one against another, even the fathers and the sons together," says the LORD. "I will not pity nor spare nor have mercy, but will destroy them." ' "

Pride Precedes Captivity

[15]Hear and give ear:
Do not be proud,
For the LORD has spoken.
[16]Give glory to the LORD your God
Before He causes darkness,
And before your feet stumble
On the dark mountains,
And while you are looking for light,
He turns it into the shadow of death
And makes *it* dense darkness.
[17]But if you will not hear it,
My soul will weep in secret for *your* pride;
My eyes will weep bitterly
And run down with tears,
Because the LORD's flock has been taken captive.

[18]Say to the king and to the queen mother,
"Humble yourselves;
Sit down,
For your rule shall collapse, the crown of your glory."
[19]The cities of the South shall be shut up,
And no one shall open *them;*
Judah shall be carried away captive, all of it;
It shall be wholly carried away captive.

[20]Lift up your eyes and see
Those who come from the north.
Where *is* the flock *that* was given to you,

Your beautiful sheep?
[21]What will you say when He punishes you?
For you have taught them
To be chieftains, to be head over you.
Will not pangs seize you,
Like a woman in labor?
[22]And if you say in your heart,
“Why have these things come upon me?”
For the greatness of your iniquity
Your skirts have been uncovered,
Your heels made bare.
[23]Can the Ethiopian change his skin or the leopard its spots?
Then may you also do good who are accustomed to do evil.

[24]“Therefore I will scatter them like stubble
That passes away by the wind of the wilderness.
[25]This is your lot,
The portion of your measures from Me,” says the LORD,
“Because you have forgotten Me
And trusted in falsehood.
[26]Therefore I will uncover your skirts over your face,
That your shame may appear.
[27]I have seen your adulteries
And your *lustful* neighings,
The lewdness of your harlotry,
Your abominations on the hills in the fields.
Woe to you, O Jerusalem!
Will you still not be made clean?”

Jeremiah 14

Sword, Famine, and Pestilence

[1]The word of the LORD that came to Jeremiah concerning the droughts.

[2]“Judah mourns,
And her gates languish;
They mourn for the land,
And the cry of Jerusalem has gone up.
[3]Their nobles have sent their lads for water;
They went to the cisterns *and* found no water.
They returned with their vessels empty;
They were ashamed and confounded
And covered their heads.
[4]Because the ground is parched,
For there was no rain in the land,
The plowmen were ashamed;
They covered their heads.
[5]Yes, the deer also gave birth in the field,
But left because there was no grass.
[6]And the wild donkeys stood in the desolate heights;
They sniffed at the wind like jackals;
Their eyes failed because *there was* no grass.”

[7]O LORD, though our iniquities testify against us,
Do it for Your name’s sake;
For our backslidings are many,
We have sinned against You.
[8]O the Hope of Israel, his Savior in time of trouble,
Why should You be like a stranger in the land,
And like a traveler *who* turns aside to tarry for a night?
[9]Why should You be like a man astonished,
Like a mighty one *who* cannot save?
Yet You, O LORD, *are* in our midst,
And we are called by Your name;

Do not leave us!

10Thus says the LORD to this people:

“Thus they have loved to wander;
They have not restrained their feet.
Therefore the LORD does not accept them;
He will remember their iniquity now,
And punish their sins.”

11Then the LORD said to me, “Do not pray for this people, for *their* good.

12“When they fast, I will not hear their cry; and when they offer burnt offering and grain offering, I will not accept them. But I will consume them by the sword, by the famine, and by the pestilence.”

13Then I said, “Ah, Lord GOD! Behold, the prophets say to them, ‘You shall not see the sword, nor shall you have famine, but I will give you assured peace in this place.’ ”

14And the LORD said to me, “The prophets prophesy lies in My name. I have not sent them, commanded them, nor spoken to them; they prophesy to you a false vision, divination, a worthless thing, and the deceit of their heart.

15“Therefore thus says the LORD concerning the prophets who prophesy in My name, whom I did not send, and who say, ‘Sword and famine shall not be in this land’—‘By sword and famine those prophets shall be consumed!

16‘And the people to whom they prophesy shall be cast out in the streets of Jerusalem because of the famine and the sword; they will have no one to bury them—them nor their wives, their sons nor their daughters—for I will pour their wickedness on them.’

17“Therefore you shall say this word to them:

‘Let my eyes flow with tears night and day,
And let them not cease;
For the virgin daughter of my people
Has been broken with a mighty stroke, with a very severe blow.

[18]If I go out to the field,
Then behold, those slain with the sword!
And if I enter the city,
Then behold, those sick from famine!
Yes, both prophet and priest go about in a land they do not know.' "

The People Plead for Mercy

[19]Have You utterly rejected Judah?
Has Your soul loathed Zion?
Why have You stricken us so that *there is* no healing for us?
We looked for peace, but *there was* no good;
And for the time of healing, and there was trouble.
[20]We acknowledge, O LORD, our wickedness
And the iniquity of our fathers,
For we have sinned against You.
[21]Do not abhor *us,* for Your name's sake;
Do not disgrace the throne of Your glory.
Remember, do not break Your covenant with us.
[22]Are there any among the idols of the nations that can cause rain?
Or can the heavens give showers?
Are You not He, O LORD our God?
Therefore we will wait for You,
Since You have made all these.

Jeremiah 15

The LORD Will Not Relent

[1]Then the LORD said to me, “*Even* if Moses and Samuel stood before Me, My mind *would* not *be* favorable toward this people. Cast *them* out of My sight, and let them go forth.

[2]“And it shall be, if they say to you, ‘Where should we go?’ then you shall tell them, ‘Thus says the LORD:

“Such as *are* for death, to death;
And such as *are* for the sword, to the sword;
And such as *are* for the famine, to the famine;
And such as *are* for the captivity, to the captivity.” ’

[3]“And I will appoint over them four forms *of destruction,*” says the LORD: “the sword to slay, the dogs to drag, the birds of the heavens and the beasts of the earth to devour and destroy.

[4]“I will hand them over to trouble, to all kingdoms of the earth, because of Manasseh the son of Hezekiah, king of Judah, for what he did in Jerusalem.

[5]“For who will have pity on you, O Jerusalem?
Or who will bemoan you?
Or who will turn aside to ask how you are doing?
[6]You have forsaken Me,” says the LORD,
“You have gone backward.
Therefore I will stretch out My hand against you and destroy you;
I am weary of relenting!
[7]And I will winnow them with a winnowing fan in the gates of the land;
I will bereave *them* of children;
I will destroy My people,
Since they do not return from their ways.
[8]Their widows will be increased to Me more than the sand of the seas;

I will bring against them,
Against the mother of the young men,
A plunderer at noonday;
I will cause anguish and terror to fall on them suddenly.

[9]"She languishes who has borne seven;
She has breathed her last;
Her sun has gone down
While *it was* yet day;
She has been ashamed and confounded.
And the remnant of them I will deliver to the sword
Before their enemies," says the LORD.

Jeremiah's Dejection

10Woe is me, my mother,
That you have borne me,
A man of strife and a man of contention to the whole earth!
I have neither lent for interest,
Nor have men lent to me for interest.
Every one of them curses me.

[11]The LORD said:

"Surely it will be well with your remnant;
Surely I will cause the enemy to intercede with you
In the time of adversity and in the time of affliction.
[12]Can anyone break iron,
The northern iron and the bronze?
[13]Your wealth and your treasures
I will give as plunder without price,
Because of all your sins,
Throughout your territories.
[14]And I will make *you* cross over with your enemies
Into a land *which* you do not know;
For a fire is kindled in My anger,
Which shall burn upon you."

[15]O LORD, You know;
Remember me and visit me,
And take vengeance for me on my persecutors.
In Your enduring patience, do not take me away.
Know that for Your sake I have suffered rebuke.
[16]Your words were found, and I ate them,
And Your word was to me the joy and rejoicing of my heart;
For I am called by Your name,
O LORD God of hosts.
[17]I did not sit in the assembly of the mockers,
Nor did I rejoice;
I sat alone because of Your hand,
For You have filled me with indignation.
[18]Why is my pain perpetual
And my wound incurable,
Which refuses to be healed?
Will You surely be to me like an unreliable stream,
As waters *that* fail?

The LORD Reassures Jeremiah

[19]Therefore thus says the LORD:

"If you return,
Then I will bring you back;
You shall stand before Me;
If you take out the precious from the vile,
You shall be as My mouth.
Let them return to you,
But you must not return to them.
[20]And I will make you to this people a fortified bronze wall;
And they will fight against you,
But they shall not prevail against you;
For I *am* with you to save you
And deliver you," says the LORD.
[21]"I will deliver you from the hand of the wicked,
And I will redeem you from the grip of the terrible."

Jeremiah 16

Jeremiah's Lifestyle and Message

[1]The word of the LORD also came to me, saying,

[2]"You shall not take a wife, nor shall you have sons or daughters in this place."

[3]For thus says the LORD concerning the sons and daughters who are born in this place, and concerning their mothers who bore them and their fathers who begot them in this land:

[4]"They shall die gruesome deaths; they shall not be lamented nor shall they be buried, *but* they shall be like refuse on the face of the earth. They shall be consumed by the sword and by famine, and their corpses shall be meat for the birds of heaven and for the beasts of the earth."

[5]For thus says the LORD: "Do not enter the house of mourning, nor go to lament or bemoan them; for I have taken away My peace from this people," says the LORD, "lovingkindness and mercies.

[6]"Both the great and the small shall die in this land. They shall not be buried; neither shall men lament for them, cut themselves, nor make themselves bald for them.

[7]"Nor shall *men* break *bread* in mourning for them, to comfort them for the dead; nor shall *men* give them the cup of consolation to drink for their father or their mother.

[8]"Also you shall not go into the house of feasting to sit with them, to eat and drink."

[9]For thus says the LORD of hosts, the God of Israel: "Behold, I will cause to cease from this place, before your eyes and in your days, the voice of mirth and the voice of gladness, the voice of the bridegroom and the voice of the bride.

[10]"And it shall be, when you show this people all these words, and they say to you, 'Why has the LORD pronounced all this great disaster against us? Or what *is* our iniquity? Or what *is* our sin that we have committed against the LORD our God?'

[11]"then you shall say to them, 'Because your fathers have forsaken Me,' says the LORD; 'they have walked after other gods and have served them and worshiped them, and have forsaken Me and not kept My law.

[12]'And you have done worse than your fathers, for behold, each one follows the dictates of his own evil heart, so that no one listens to Me.

[13]'Therefore I will cast you out of this land into a land that you do not know, neither you nor your fathers; and there you shall serve other gods day and night, where I will not show you favor.'

God Will Restore Israel

[14]"Therefore behold, the days are coming," says the LORD, "that it shall no more be said, 'The LORD lives who brought up the children of Israel from the land of Egypt,'

[15]"but, 'The LORD lives who brought up the children of Israel from the land of the north and from all the lands where He had driven them.' For I will bring them back into their land which I gave to their fathers.

[16]"Behold, I will send for many fishermen," says the LORD, "and they shall fish them; and afterward I will send for many hunters, and they shall hunt them from every mountain and every hill, and out of the holes of the rocks.

[17]"For My eyes *are* on all their ways; they are not hidden from My face, nor is their iniquity hidden from My eyes.

[18]"And first I will repay double for their iniquity and their sin, because they have defiled My land; they have filled My inheritance with the carcasses of their detestable and abominable idols."

[19]O LORD, my strength and my fortress,
My refuge in the day of affliction,
The Gentiles shall come to You
From the ends of the earth and say,
"Surely our fathers have inherited lies,
Worthlessness and unprofitable *things*."
[20]Will a man make gods for himself,
Which *are* not gods?

21“Therefore behold, I will this once cause them to know,
I will cause them to know
My hand and My might;
And they shall know that My name *is* the LORD.

Jeremiah 17

Judah's Sin and Punishment

[1]"The sin of Judah *is* written with a pen of iron;
With the point of a diamond *it is* engraved
On the tablet of their heart,
And on the horns of your altars,
[2]While their children remember
Their altars and their wooden images
By the green trees on the high hills.
[3]O My mountain in the field,
I will give as plunder your wealth, all your treasures,
And your high places of sin within all your borders.
[4]And you, even yourself,
Shall let go of your heritage which I gave you;
And I will cause you to serve your enemies
In the land which you do not know;
For you have kindled a fire in My anger *which* shall burn forever."

[5]Thus says the LORD:

"Cursed *is* the man who trusts in man
And makes flesh his strength,
Whose heart departs from the LORD.
[6]For he shall be like a shrub in the desert,
And shall not see when good comes,
But shall inhabit the parched places in the wilderness,
In a salt land *which is* not inhabited.

[7]"Blessed *is* the man who trusts in the LORD,
And whose hope is the LORD.
[8]For he shall be like a tree planted by the waters,
Which spreads out its roots by the river,
And will not fear when heat comes;
But its leaf will be green,

And will not be anxious in the year of drought,
Nor will cease from yielding fruit.

9“The heart *is* deceitful above all *things,*
And desperately wicked;
Who can know it?
10I, the LORD, search the heart,
I test the mind,
Even to give every man according to his ways,
According to the fruit of his doings.

11“*As* a partridge that broods but does not hatch,
So is he who gets riches, but not by right;
It will leave him in the midst of his days,
And at his end he will be a fool.”

12A glorious high throne from the beginning
Is the place of our sanctuary.
13O LORD, the hope of Israel,
All who forsake You shall be ashamed.

“Those who depart from Me
Shall be written in the earth,
Because they have forsaken the LORD,
The fountain of living waters.”

Jeremiah Prays for Deliverance

14Heal me, O LORD, and I shall be healed;
Save me, and I shall be saved,
For You *are* my praise.
15Indeed they say to me,
“Where *is* the word of the LORD?
Let it come now!”
16As for me, I have not hurried away from *being* a shepherd
who follows You,
Nor have I desired the woeful day;
You know what came out of my lips;

It was right there before You.
[17]Do not be a terror to me;
You *are* my hope in the day of doom.
[18]Let them be ashamed who persecute me,
But do not let me be put to shame;
Let them be dismayed,
But do not let me be dismayed.
Bring on them the day of doom,
And destroy them with double destruction!

Hallow the Sabbath Day

[19]Thus the LORD said to me: “Go and stand in the gate of the children of the people, by which the kings of Judah come in and by which they go out, and in all the gates of Jerusalem;

[20]“and say to them, ‘Hear the word of the LORD, you kings of Judah, and all Judah, and all the inhabitants of Jerusalem, who enter by these gates.

[21]‘Thus says the LORD: “Take heed to yourselves, and bear no burden on the Sabbath day, nor bring *it* in by the gates of Jerusalem;

[22]“nor carry a burden out of your houses on the Sabbath day, nor do any work, but hallow the Sabbath day, as I commanded your fathers.

[23]“But they did not obey nor incline their ear, but made their neck stiff, that they might not hear nor receive instruction.

[24]“And it shall be, if you heed Me carefully,” says the LORD, “to bring no burden through the gates of this city on the Sabbath day, but hallow the Sabbath day, to do no work in it,

[25]“then shall enter the gates of this city kings and princes sitting on the throne of David, riding in chariots and on horses, they and their princes, accompanied by the men of Judah and the inhabitants of Jerusalem; and this city shall remain forever.

[26]“And they shall come from the cities of Judah and from the places around Jerusalem, from the land of Benjamin and from the lowland, from the mountains and from the South, bringing burnt offerings and sacrifices, grain offerings and incense, bringing sacrifices of praise to the house of the LORD.

[27]“But if you will not heed Me to hallow the Sabbath day, such as not carrying a burden when entering the gates of Jerusalem on the Sabbath day, then I will kindle a fire in its gates, and it shall devour the palaces of Jerusalem, and it shall not be quenched.” ’ ”

Jeremiah 18

The Potter and the Clay

[1]The word which came to Jeremiah from the LORD, saying:

[2]"Arise and go down to the potter's house, and there I will cause you to hear My words."

[3]Then I went down to the potter's house, and there he was, making something at the wheel.

[4]And the vessel that he made of clay was marred in the hand of the potter; so he made it again into another vessel, as it seemed good to the potter to make.

[5]Then the word of the LORD came to me, saying:

[6]"O house of Israel, can I not do with you as this potter?" says the LORD. "Look, as the clay *is* in the potter's hand, so *are* you in My hand, O house of Israel!

[7]"The instant I speak concerning a nation and concerning a kingdom, to pluck up, to pull down, and to destroy *it,*

[8]"if that nation against whom I have spoken turns from its evil, I will relent of the disaster that I thought to bring upon it.

[9]"And the instant I speak concerning a nation and concerning a kingdom, to build and to plant *it,*

[10]"if it does evil in My sight so that it does not obey My voice, then I will relent concerning the good with which I said I would benefit it.

[11]"Now therefore, speak to the men of Judah and to the inhabitants of Jerusalem, saying, 'Thus says the LORD: "Behold, I am fashioning a disaster and devising a plan against you. Return now every one from his evil way, and make your ways and your doings good." ' "

God's Warning Rejected

[12]And they said, "That is hopeless! So we will walk according to our own plans, and we will every one obey the dictates of his evil heart."

[13]Therefore thus says the LORD:

"Ask now among the Gentiles,

Who has heard such things?
The virgin of Israel has done a very horrible thing.
[14]Will *a man* leave the snow water of Lebanon,
Which comes from the rock of the field?
Will the cold flowing waters be forsaken for strange waters?

[15]"Because My people have forgotten Me,
They have burned incense to worthless idols.
And they have caused themselves to stumble in their ways,
From the ancient paths,
To walk in pathways and not on a highway,
[16]To make their land desolate *and* a perpetual hissing;
Everyone who passes by it will be astonished
And shake his head.
[17]I will scatter them as with an east wind before the enemy;
I will show them the back and not the face
In the day of their calamity."

Jeremiah Persecuted

[18]Then they said, "Come and let us devise plans against Jeremiah; for the law shall not perish from the priest, nor counsel from the wise, nor the word from the prophet. Come and let us attack him with the tongue, and let us not give heed to any of his words."

[19]Give heed to me, O LORD,
And listen to the voice of those who contend with me!
[20]Shall evil be repaid for good?
For they have dug a pit for my life.
Remember that I stood before You
To speak good for them,
To turn away Your wrath from them.
[21]Therefore deliver up their children to the famine,
And pour out their *blood*
By the force of the sword;
Let their wives *become* widows
And bereaved of their children.
Let their men be put to death,

Their young men *be* slain
By the sword in battle.
[22]Let a cry be heard from their houses,
When You bring a troop suddenly upon them;
For they have dug a pit to take me,
And hidden snares for my feet.
[23]Yet, LORD, You know all their counsel
Which is against me, to slay *me*.
Provide no atonement for their iniquity,
Nor blot out their sin from Your sight;
But let them be overthrown before You.
Deal *thus* with them
In the time of Your anger.

Jeremiah 19

The Sign of the Broken Flask

[1]Thus says the LORD: "Go and get a potter's earthen flask, and *take* some of the elders of the people and some of the elders of the priests.

[2]"And go out to the Valley of the Son of Hinnom, which *is* by the entry of the Potsherd Gate; and proclaim there the words that I will tell you,

[3]"and say, 'Hear the word of the LORD, O kings of Judah and inhabitants of Jerusalem. Thus says the LORD of hosts, the God of Israel: "Behold, I will bring such a catastrophe on this place, that whoever hears of it, his ears will tingle.

[4]"Because they have forsaken Me and made this an alien place, because they have burned incense in it to other gods whom neither they, their fathers, nor the kings of Judah have known, and have filled this place with the blood of the innocents

[5]"(they have also built the high places of Baal, to burn their sons with fire *for* burnt offerings to Baal, which I did not command or speak, nor did it come into My mind),

[6]"therefore behold, the days are coming," says the LORD, "that this place shall no more be called Tophet or the Valley of the Son of Hinnom, but the Valley of Slaughter.

[7]"And I will make void the counsel of Judah and Jerusalem in this place, and I will cause them to fall by the sword before their enemies and by the hands of those who seek their lives; their corpses I will give as meat for the birds of the heaven and for the beasts of the earth.

[8]"I will make this city desolate and a hissing; everyone who passes by it will be astonished and hiss because of all its plagues.

[9]"And I will cause them to eat the flesh of their sons and the flesh of their daughters, and everyone shall eat the flesh of his friend in the siege and in the desperation with which their enemies and those who seek their lives shall drive them to despair." '

[10]"Then you shall break the flask in the sight of the men who go with you,

[11]“and say to them, ‘Thus says the LORD of hosts: “Even so I will break this people and this city, as *one* breaks a potter’s vessel, which cannot be made whole again; and they shall bury *them* in Tophet till *there is* no place to bury.

[12]“Thus I will do to this place,” says the LORD, “and to its inhabitants, and make this city like Tophet.

[13]“And the houses of Jerusalem and the houses of the kings of Judah shall be defiled like the place of Tophet, because of all the houses on whose roofs they have burned incense to all the host of heaven, and poured out drink offerings to other gods.” ’ ”

[14]Then Jeremiah came from Tophet, where the LORD had sent him to prophesy; and he stood in the court of the Lord’s house and said to all the people,

[15]“Thus says the LORD of hosts, the God of Israel: ‘Behold, I will bring on this city and on all her towns all the doom that I have pronounced against it, because they have stiffened their necks that they might not hear My words.’ ”

Jeremiah 20

The Word of God to Pashhur

[1]Now Pashhur the son of Immer, the priest who *was* also chief governor in the house of the LORD, heard that Jeremiah prophesied these things.

[2]Then Pashhur struck Jeremiah the prophet, and put him in the stocks that *were* in the high gate of Benjamin, which *was* by the house of the LORD.

[3]And it happened on the next day that Pashhur brought Jeremiah out of the stocks. Then Jeremiah said to him, “The LORD has not called your name Pashhur, but Magor-Missabib.

[4]“For thus says the LORD: ‘Behold, I will make you a terror to yourself and to all your friends; and they shall fall by the sword of their enemies, and your eyes shall see *it*. I will give all Judah into the hand of the king of Babylon, and he shall carry them captive to Babylon and slay them with the sword.

[5]‘Moreover I will deliver all the wealth of this city, all its produce, and all its precious things; all the treasures of the kings of Judah I will give into the hand of their enemies, who will plunder them, seize them, and carry them to Babylon.

[6]‘And you, Pashhur, and all who dwell in your house, shall go into captivity. You shall go to Babylon, and there you shall die, and be buried there, you and all your friends, to whom you have prophesied lies.’ ”

Jeremiah’s Unpopular Ministry

[7]O LORD, You induced me, and I was persuaded;
You are stronger than I, and have prevailed.
I am in derision daily;
Everyone mocks me.
[8]For when I spoke, I cried out;
I shouted, “Violence and plunder!”
Because the word of the LORD was made to me
A reproach and a derision daily.

[9]Then I said, “I will not make mention of Him,
Nor speak anymore in His name.”
But *His word* was in my heart like a burning fire
Shut up in my bones;
I was weary of holding *it* back,
And I could not.
[10]For I heard many mocking:
“Fear on every side!”
“Report,” *they say,* “and we will report it!”
All my acquaintances watched for my stumbling, *saying,*
“Perhaps he can be induced;
Then we will prevail against him,
And we will take our revenge on him.”

[11]But the LORD *is* with me as a mighty, awesome One.
Therefore my persecutors will stumble, and will not prevail.
They will be greatly ashamed, for they will not prosper.
Their everlasting confusion will never be forgotten.
[12]But, O LORD of hosts,
You who test the righteous,
And see the mind and heart,
Let me see Your vengeance on them;
For I have pleaded my cause before You.

[13]Sing to the LORD! Praise the LORD!
For He has delivered the life of the poor
From the hand of evildoers.

[14]Cursed *be* the day in which I was born!
Let the day not be blessed in which my mother bore me!
[15]Let the man *be* cursed
Who brought news to my father, saying,
“A male child has been born to you!”
Making him very glad.
[16]And let that man be like the cities
Which the LORD overthrew, and did not relent;
Let him hear the cry in the morning

And the shouting at noon,
[17]Because he did not kill me from the womb,
That my mother might have been my grave,
And her womb always enlarged *with me*.
[18]Why did I come forth from the womb to see labor and sorrow,
That my days should be consumed with shame?

Jeremiah 21

Jerusalem's Doom Is Sealed

[1]The word which came to Jeremiah from the LORD when King Zedekiah sent to him Pashhur the son of Melchiah, and Zephaniah the son of Maaseiah, the priest, saying,

[2]"Please inquire of the LORD for us, for Nebuchadnezzar king of Babylon makes war against us. Perhaps the LORD will deal with us according to all His wonderful works, that *the king* may go away from us."

[3]Then Jeremiah said to them, "Thus you shall say to Zedekiah,

[4]'Thus says the LORD God of Israel: "Behold, I will turn back the weapons of war that *are* in your hands, with which you fight against the king of Babylon and the Chaldeans who besiege you outside the walls; and I will assemble them in the midst of this city.

[5]"I Myself will fight against you with an outstretched hand and with a strong arm, even in anger and fury and great wrath.

[6]"I will strike the inhabitants of this city, both man and beast; they shall die of a great pestilence.

[7]"And afterward," says the LORD, "I will deliver Zedekiah king of Judah, his servants and the people, and such as are left in this city from the pestilence and the sword and the famine, into the hand of Nebuchadnezzar king of Babylon, into the hand of their enemies, and into the hand of those who seek their life; and he shall strike them with the edge of the sword. He shall not spare them, or have pity or mercy." '

[8]"Now you shall say to this people, 'Thus says the LORD: "Behold, I set before you the way of life and the way of death.

[9]"He who remains in this city shall die by the sword, by famine, and by pestilence; but he who goes out and defects to the Chaldeans who besiege you, he shall live, and his life shall be as a prize to him.

[10]"For I have set My face against this city for adversity and not for good," says the LORD. "It shall be given into the hand of the king of Babylon, and he shall burn it with fire." '

Message to the House of David

[11]“And concerning the house of the king of Judah, *say,* ‘Hear the word of the LORD,
[12]‘O house of David! Thus says the LORD:

“Execute judgment in the morning;
And deliver *him who is* plundered
Out of the hand of the oppressor,
Lest My fury go forth like fire
And burn so that no one can quench *it,*
Because of the evil of your doings.

[13]“Behold, I *am* against you, O inhabitant of the valley,
And rock of the plain,” says the LORD,
“Who say, ‘Who shall come down against us?
Or who shall enter our dwellings?’
[14]But I will punish you according to the fruit of your doings,” says the LORD;
“I will kindle a fire in its forest,
And it shall devour all things around it.” ’ ”

Jeremiah 22

[1]Thus says the LORD: “Go down to the house of the king of Judah, and there speak this word,

[2]“and say, ‘Hear the word of the LORD, O king of Judah, you who sit on the throne of David, you and your servants and your people who enter these gates!

[3]‘Thus says the LORD: “Execute judgment and righteousness, and deliver the plundered out of the hand of the oppressor. Do no wrong and do no violence to the stranger, the fatherless, or the widow, nor shed innocent blood in this place.

[4]“For if you indeed do this thing, then shall enter the gates of this house, riding on horses and in chariots, accompanied by servants and people, kings who sit on the throne of David.

[5]“But if you will not hear these words, I swear by Myself,” says the LORD, “that this house shall become a desolation.” ’ ”

6For thus says the LORD to the house of the king of Judah:

“You *are* Gilead to Me,
The head of Lebanon;
Yet I surely will make you a wilderness,
Cities *which* are not inhabited.
[7]I will prepare destroyers against you,
Everyone with his weapons;
They shall cut down your choice cedars
And cast *them* into the fire.

[8]“And many nations will pass by this city; and everyone will say to his neighbor, ‘Why has the LORD done so to this great city?’

[9]“Then they will answer, ‘Because they have forsaken the covenant of the LORD their God, and worshiped other gods and served them.’ ”

10Weep not for the dead, nor bemoan him;
Weep bitterly for him who goes away,
For he shall return no more,
Nor see his native country.

Message to the Sons of Josiah

11For thus says the LORD concerning Shallum the son of Josiah, king of Judah, who reigned instead of Josiah his father, who went from this place: “He shall not return here anymore,

12“but he shall die in the place where they have led him captive, and shall see this land no more.

13“Woe to him who builds his house by unrighteousness
And his chambers by injustice,
Who uses his neighbor’s service without wages
And gives him nothing for his work,
14Who says, ‘I will build myself a wide house with spacious chambers,
And cut out windows for it,
Paneling *it* with cedar
And painting *it* with vermilion.’

15“Shall you reign because you enclose *yourself* in cedar?
Did not your father eat and drink,
And do justice and righteousness?
Then *it was* well with him.
16He judged the cause of the poor and needy;
Then *it was* well.
Was not this knowing Me?” says the LORD.
17“Yet your eyes and your heart *are* for nothing but your covetousness,
For shedding innocent blood,
And practicing oppression and violence.”

18Therefore thus says the LORD concerning Jehoiakim the son of Josiah, king of Judah:

“They shall not lament for him,
Saying, ‘Alas, my brother!’ or ‘Alas, my sister!’

They shall not lament for him,
Saying, ‘Alas, master!’ or ‘Alas, his glory!’

[19]He shall be buried with the burial of a donkey,
Dragged and cast out beyond the gates of Jerusalem.

[20]“Go up to Lebanon, and cry out,
And lift up your voice in Bashan;
Cry from Abarim,
For all your lovers are destroyed.
[21]I spoke to you in your prosperity,
But you said, ‘I will not hear.’
This *has been* your manner from your youth,
That you did not obey My voice.
[22]The wind shall eat up all your rulers,
And your lovers shall go into captivity;
Surely then you will be ashamed and humiliated
For all your wickedness.
[23]O inhabitant of Lebanon,
Making your nest in the cedars,
How gracious will you be when pangs come upon you,
Like the pain of a woman in labor?

Message to Coniah

[24]“*As* I live,” says the LORD, “though Coniah the son of Jehoiakim, king of Judah, were the signet on My right hand, yet I would pluck you off;

[25]“and I will give you into the hand of those who seek your life, and into the hand *of those* whose face you fear—the hand of Nebuchadnezzar king of Babylon and the hand of the Chaldeans.

[26]“So I will cast you out, and your mother who bore you, into another country where you were not born; and there you shall die.

[27]“But to the land to which they desire to return, there they shall not return.

[28]“Is this man Coniah a despised, broken idol—
A vessel in which *is* no pleasure?
Why are they cast out, he and his descendants,
And cast into a land which they do not know?

[29]O earth, earth, earth,
Hear the word of the LORD!
[30]Thus says the LORD:
‘Write this man down as childless,
A man *who* shall not prosper in his days;
For none of his descendants shall prosper,
Sitting on the throne of David,
And ruling anymore in Judah.’ ”

Jeremiah 23

The Branch of Righteousness

[1]"Woe to the shepherds who destroy and scatter the sheep of My pasture!" says the LORD.

[2]Therefore thus says the LORD God of Israel against the shepherds who feed My people: "You have scattered My flock, driven them away, and not attended to them. Behold, I will attend to you for the evil of your doings," says the LORD.

[3]"But I will gather the remnant of My flock out of all countries where I have driven them, and bring them back to their folds; and they shall be fruitful and increase.

[4]"I will set up shepherds over them who will feed them; and they shall fear no more, nor be dismayed, nor shall they be lacking," says the LORD.

[5]"Behold, *the* days are coming," says the LORD,
"That I will raise to David a Branch of righteousness;
A King shall reign and prosper,
And execute judgment and righteousness in the earth.
[6]In His days Judah will be saved,
And Israel will dwell safely;
Now this *is* His name by which He will be called:

THE LORD OUR RIGHTEOUSNESS.

[7]"Therefore, behold, *the* days are coming," says the LORD, "that they shall no longer say, 'As the LORD lives who brought up the children of Israel from the land of Egypt,'

[8]"but, 'As the LORD lives who brought up and led the descendants of the house of Israel from the north country and from all the countries where I had driven them.' And they shall dwell in their own land."

False Prophets and Empty Oracles

[9]My heart within me is broken

Because of the prophets;
All my bones shake.
I am like a drunken man,
And like a man whom wine has overcome,
Because of the LORD,
And because of His holy words.
[10]For the land is full of adulterers;
For because of a curse the land mourns.
The pleasant places of the wilderness are dried up.
Their course of life is evil,
And their might *is* not right.

[11]"For both prophet and priest are profane;
Yes, in My house I have found their wickedness," says the LORD.
[12]"Therefore their way shall be to them
Like slippery *ways;*
In the darkness they shall be driven on
And fall in them;
For I will bring disaster on them,
The year of their punishment," says the LORD.
[13]"And I have seen folly in the prophets of Samaria:
They prophesied by Baal
And caused My people Israel to err.
[14]Also I have seen a horrible thing in the prophets of Jerusalem:
They commit adultery and walk in lies;
They also strengthen the hands of evildoers,
So that no one turns back from his wickedness.
All of them are like Sodom to Me,
And her inhabitants like Gomorrah.

[15]"Therefore thus says the LORD of hosts concerning the prophets:

'Behold, I will feed them with wormwood,
And make them drink the water of gall;
For from the prophets of Jerusalem

Profaneness has gone out into all the land.' "

16Thus says the LORD of hosts:

"Do not listen to the words of the prophets who prophesy to you.
They make you worthless;
They speak a vision of their own heart,
Not from the mouth of the LORD.
17They continually say to those who despise Me,
'The LORD has said, "You shall have peace" ';
And *to* everyone who walks according to the dictates of his own heart, they say,
'No evil shall come upon you.' "

18For who has stood in the counsel of the LORD,
And has perceived and heard His word?
Who has marked His word and heard *it?*
19Behold, a whirlwind of the LORD has gone forth in fury—
A violent whirlwind!
It will fall violently on the head of the wicked.
20The anger of the LORD will not turn back
Until He has executed and performed the thoughts of His heart.
In the latter days you will understand it perfectly.

21"I have not sent these prophets, yet they ran.
I have not spoken to them, yet they prophesied.
22But if they had stood in My counsel,
And had caused My people to hear My words,
Then they would have turned them from their evil way
And from the evil of their doings.

23"*Am* I a God near at hand," says the LORD,
"And not a God afar off?
24Can anyone hide himself in secret places,
So I shall not see him?" says the LORD;

“Do I not fill heaven and earth?” says the LORD.

[25]“I have heard what the prophets have said who prophesy lies in My name, saying, ‘I have dreamed, I have dreamed!’

[26]“How long will *this* be in the heart of the prophets who prophesy lies? Indeed *they are* prophets of the deceit of their own heart,

[27]“who try to make My people forget My name by their dreams which everyone tells his neighbor, as their fathers forgot My name for Baal.

[28]“The prophet who has a dream, let him tell a dream;
And he who has My word, let him speak My word faithfully.
What *is* the chaff to the wheat?” says the LORD.
[29]“*Is* not My word like a fire?” says the LORD,
“And like a hammer *that* breaks the rock in pieces?

30“Therefore behold, I *am* against the prophets,” says the LORD, “who steal My words every one from his neighbor.

[31]“Behold, I *am* against the prophets,” says the LORD, “who use their tongues and say, ‘He says.’

[32]“Behold, I *am* against those who prophesy false dreams,” says the LORD, “and tell them, and cause My people to err by their lies and by their recklessness. Yet I did not send them or command them; therefore they shall not profit this people at all,” says the LORD.

33“So when these people or the prophet or the priest ask you, saying, ‘What is the oracle of the LORD?’ you shall then say to them, ‘What oracle?’ I will even forsake you,” says the LORD.

[34]“And *as for* the prophet and the priest and the people who say, ‘The oracle of the LORD!’ I will even punish that man and his house.

[35]“Thus every one of you shall say to his neighbor, and every one to his brother, ‘What has the LORD answered?’ and, ‘What has the LORD spoken?’

[36]“And the oracle of the LORD you shall mention no more. For every man’s word will be his oracle, for you have perverted the words of the living God, the LORD of hosts, our God.

[37]“Thus you shall say to the prophet, ‘What has the LORD answered you?’ and, ‘What has the LORD spoken?’

[38]“But since you say, ‘The oracle of the LORD!’ therefore thus says the LORD: ‘Because you say this word, “The oracle of the LORD!” and I have sent to you, saying, “Do not say, ‘The oracle of the LORD!’ ”

[39]‘therefore behold, I, even I, will utterly forget you and forsake you, and the city that I gave you and your fathers, and *will cast you* out of My presence.

[40]‘And I will bring an everlasting reproach upon you, and a perpetual shame, which shall not be forgotten.’ ”

Jeremiah 24

The Sign of Two Baskets of Figs

[1]The LORD showed me, and there were two baskets of figs set before the temple of the LORD, after Nebuchadnezzar king of Babylon had carried away captive Jeconiah the son of Jehoiakim, king of Judah, and the princes of Judah with the craftsmen and smiths, from Jerusalem, and had brought them to Babylon.

[2]One basket *had* very good figs, like the figs *that are* first ripe; and the other basket *had* very bad figs which could not be eaten, they were so bad.

[3]Then the LORD said to me, "What do you see, Jeremiah?" And I said, "Figs, the good figs, very good; and the bad, very bad, which cannot be eaten, they are so bad."

[4]Again the word of the LORD came to me, saying,

[5]"Thus says the LORD, the God of Israel: 'Like these good figs, so will I acknowledge those who are carried away captive from Judah, whom I have sent out of this place for *their own* good, into the land of the Chaldeans.

[6]'For I will set My eyes on them for good, and I will bring them back to this land; I will build them and not pull *them* down, and I will plant them and not pluck *them* up.

[7]'Then I will give them a heart to know Me, that I *am* the LORD; and they shall be My people, and I will be their God, for they shall return to Me with their whole heart.

[8]'And as the bad figs which cannot be eaten, they are so bad'—surely thus says the LORD—'so will I give up Zedekiah the king of Judah, his princes, the residue of Jerusalem who remain in this land, and those who dwell in the land of Egypt.

[9]'I will deliver them to trouble into all the kingdoms of the earth, for *their* harm, *to be* a reproach and a byword, a taunt and a curse, in all places where I shall drive them.

[10]'And I will send the sword, the famine, and the pestilence among them, till they are consumed from the land that I gave to them and their

fathers.’ ”

Jeremiah 25

Seventy Years of Desolation

[1]The word that came to Jeremiah concerning all the people of Judah, in the fourth year of Jehoiakim the son of Josiah, king of Judah (which *was* the first year of Nebuchadnezzar king of Babylon),

[2]which Jeremiah the prophet spoke to all the people of Judah and to all the inhabitants of Jerusalem, saying:

[3]“From the thirteenth year of Josiah the son of Amon, king of Judah, even to this day, this *is* the twenty-third year in which the word of the LORD has come to me; and I have spoken to you, rising early and speaking, but you have not listened.

[4]“And the LORD has sent to you all His servants the prophets, rising early and sending *them,* but you have not listened nor inclined your ear to hear.

[5]“They said, ‘Repent now everyone of his evil way and his evil doings, and dwell in the land that the LORD has given to you and your fathers forever and ever.

[6]‘Do not go after other gods to serve them and worship them, and do not provoke Me to anger with the works of your hands; and I will not harm you.’

[7]“Yet you have not listened to Me,” says the LORD, “that you might provoke Me to anger with the works of your hands to your own hurt.

[8]“Therefore thus says the LORD of hosts: ‘Because you have not heard My words,

[9]‘behold, I will send and take all the families of the north,’ says the LORD, ‘and Nebuchadnezzar the king of Babylon, My servant, and will bring them against this land, against its inhabitants, and against these nations all around, and will utterly destroy them, and make them an astonishment, a hissing, and perpetual desolations.

[10]‘Moreover I will take from them the voice of mirth and the voice of gladness, the voice of the bridegroom and the voice of the bride, the sound of the millstones and the light of the lamp.

[11]‘And this whole land shall be a desolation *and* an astonishment, and these nations shall serve the king of Babylon seventy years.

[12]‘Then it will come to pass, when seventy years are completed, *that* I will punish the king of Babylon and that nation, the land of the Chaldeans, for their iniquity,’ says the LORD; ‘and I will make it a perpetual desolation.

[13]‘So I will bring on that land all My words which I have pronounced against it, all that is written in this book, which Jeremiah has prophesied concerning all the nations.

[14]‘(For many nations and great kings shall be served by them also; and I will repay them according to their deeds and according to the works of their own hands.)’ ”

Judgment on the Nations

[15]For thus says the LORD God of Israel to me: “Take this wine cup of fury from My hand, and cause all the nations, to whom I send you, to drink it.

[16]“And they will drink and stagger and go mad because of the sword that I will send among them.”

[17]Then I took the cup from the LORD’s hand, and made all the nations drink, to whom the LORD had sent me:

[18]Jerusalem and the cities of Judah, its kings and its princes, to make them a desolation, an astonishment, a hissing, and a curse, as *it is* this day;

[19]Pharaoh king of Egypt, his servants, his princes, and all his people;

[20]all the mixed multitude, all the kings of the land of Uz, all the kings of the land of the Philistines (namely, Ashkelon, Gaza, Ekron, and the remnant of Ashdod);

[21]Edom, Moab, and the people of Ammon;

[22]all the kings of Tyre, all the kings of Sidon, and the kings of the coastlands which *are* across the sea;

[23]Dedan, Tema, Buz, and all *who are* in the farthest corners;

[24]all the kings of Arabia and all the kings of the mixed multitude who dwell in the desert;

[25]all the kings of Zimri, all the kings of Elam, and all the kings of the Medes;

[26]all the kings of the north, far and near, one with another; and all the kingdoms of the world which *are* on the face of the earth. Also the king of Sheshach shall drink after them.

27“Therefore you shall say to them, ‘Thus says the LORD of hosts, the God of Israel: “Drink, be drunk, and vomit! Fall and rise no more, because of the sword which I will send among you.” ’

[28]“And it shall be, if they refuse to take the cup from your hand to drink, then you shall say to them, ‘Thus says the LORD of hosts: “You shall certainly drink!

[29]“For behold, I begin to bring calamity on the city which is called by My name, and should you be utterly unpunished? You shall not be unpunished, for I will call for a sword on all the inhabitants of the earth,” says the LORD of hosts.’

30“Therefore prophesy against them all these words, and say to them:

‘The LORD will roar from on high,
And utter His voice from His holy habitation;
He will roar mightily against His fold.
He will give a shout, as those who tread *the grapes,*
Against all the inhabitants of the earth.
[31]A noise will come to the ends of the earth—
For the LORD has a controversy with the nations;
He will plead His case with all flesh.
He will give those *who are* wicked to the sword,’ says the LORD.”

32Thus says the LORD of hosts:

“Behold, disaster shall go forth
From nation to nation,
And a great whirlwind shall be raised up
From the farthest parts of the earth.

[33]“And at that day the slain of the LORD shall be from *one* end of the earth even to the *other* end of the earth. They shall not be lamented, or

gathered, or buried; they shall become refuse on the ground.

34“Wail, shepherds, and cry!
Roll about *in the ashes,*
You leaders of the flock!
For the days of your slaughter and your dispersions are fulfilled;
You shall fall like a precious vessel.
35And the shepherds will have no way to flee,
Nor the leaders of the flock to escape.
36A voice of the cry of the shepherds,
And a wailing of the leaders to the flock *will be heard*.
For the LORD has plundered their pasture,
37And the peaceful dwellings are cut down
Because of the fierce anger of the LORD.
38He has left His lair like the lion;
For their land is desolate
Because of the fierceness of the Oppressor,
And because of His fierce anger.”

Jeremiah 26

Jeremiah Saved from Death

[1]In the beginning of the reign of Jehoiakim the son of Josiah, king of Judah, this word came from the LORD, saying,

[2]"Thus says the LORD: 'Stand in the court of the LORD's house, and speak to all the cities of Judah, which come to worship *in* the LORD's house, all the words that I command you to speak to them. Do not diminish a word.

[3]'Perhaps everyone will listen and turn from his evil way, that I may relent concerning the calamity which I purpose to bring on them because of the evil of their doings.'

[4]"And you shall say to them, 'Thus says the LORD: "If you will not listen to Me, to walk in My law which I have set before you,

[5]"to heed the words of My servants the prophets whom I sent to you, both rising up early and sending *them* (but you have not heeded),

[6]"then I will make this house like Shiloh, and will make this city a curse to all the nations of the earth." ' "

[**7**]So the priests and the prophets and all the people heard Jeremiah speaking these words in the house of the LORD.

[8]Now it happened, when Jeremiah had made an end of speaking all that the LORD had commanded *him* to speak to all the people, that the priests and the prophets and all the people seized him, saying, "You will surely die!

[9]"Why have you prophesied in the name of the LORD, saying, 'This house shall be like Shiloh, and this city shall be desolate, without an inhabitant'?" And all the people were gathered against Jeremiah in the house of the LORD.

[**10**]When the princes of Judah heard these things, they came up from the king's house to the house of the LORD and sat down in the entry of the New Gate of the LORD's *house*.

[11]And the priests and the prophets spoke to the princes and all the people, saying, "This man deserves to die! For he has prophesied against this city, as you have heard with your ears."

12Then Jeremiah spoke to all the princes and all the people, saying: “The LORD sent me to prophesy against this house and against this city with all the words that you have heard.

13“Now therefore, amend your ways and your doings, and obey the voice of the LORD your God; then the LORD will relent concerning the doom that He has pronounced against you.

14“As for me, here I am, in your hand; do with me as seems good and proper to you.

15“But know for certain that if you put me to death, you will surely bring innocent blood on yourselves, on this city, and on its inhabitants; for truly the LORD has sent me to you to speak all these words in your hearing.”

16So the princes and all the people said to the priests and the prophets, “This man does not deserve to die. For he has spoken to us in the name of the LORD our God.”

17Then certain of the elders of the land rose up and spoke to all the assembly of the people, saying:

18“Micah of Moresheth prophesied in the days of Hezekiah king of Judah, and spoke to all the people of Judah, saying, ‘Thus says the LORD of hosts:

> “Zion shall be plowed *like* a field,
> Jerusalem shall become heaps of ruins,
> And the mountain of the temple
> Like the bare hills of the forest.” ’

19“Did Hezekiah king of Judah and all Judah ever put him to death? Did he not fear the LORD and seek the LORD’s favor? And the LORD relented concerning the doom which He had pronounced against them. But we are doing great evil against ourselves.”

20Now there was also a man who prophesied in the name of the LORD, Urijah the son of Shemaiah of Kirjath Jearim, who prophesied against this city and against this land according to all the words of Jeremiah.

21And when Jehoiakim the king, with all his mighty men and all the princes, heard his words, the king sought to put him to death; but when

Urijah heard *it,* he was afraid and fled, and went to Egypt.

[22]Then Jehoiakim the king sent men to Egypt: Elnathan the son of Achbor, and *other* men *who went* with him to Egypt.

[23]And they brought Urijah from Egypt and brought him to Jehoiakim the king, who killed him with the sword and cast his dead body into the graves of the common people.

[24]Nevertheless the hand of Ahikam the son of Shaphan was with Jeremiah, so that they should not give him into the hand of the people to put him to death.

Jeremiah 27

Symbol of the Bonds and Yokes

[1]In the beginning of the reign of Jehoiakim the son of Josiah, king of Judah, this word came to Jeremiah from the LORD, saying,

[2]“Thus says the LORD to me: ‘Make for yourselves bonds and yokes, and put them on your neck,

[3]‘and send them to the king of Edom, the king of Moab, the king of the Ammonites, the king of Tyre, and the king of Sidon, by the hand of the messengers who come to Jerusalem to Zedekiah king of Judah.

[4]‘And command them to say to their masters, “Thus says the LORD of hosts, the God of Israel—thus you shall say to your masters:

[5]‘I have made the earth, the man and the beast that *are* on the ground, by My great power and by My outstretched arm, and have given it to whom it seemed proper to Me.

[6]‘And now I have given all these lands into the hand of Nebuchadnezzar the king of Babylon, My servant; and the beasts of the field I have also given him to serve him.

[7]‘So all nations shall serve him and his son and his son’s son, until the time of his land comes; and then many nations and great kings shall make him serve them.

[8]‘And it shall be, *that* the nation and kingdom which will not serve Nebuchadnezzar the king of Babylon, and which will not put its neck under the yoke of the king of Babylon, that nation I will punish,’ says the LORD, ‘with the sword, the famine, and the pestilence, until I have consumed them by his hand.

[9]‘Therefore do not listen to your prophets, your diviners, your dreamers, your soothsayers, or your sorcerers, who speak to you, saying, “You shall not serve the king of Babylon.”

[10]‘For they prophesy a lie to you, to remove you far from your land; and I will drive you out, and you will perish.

[11]‘But the nations that bring their necks under the yoke of the king of Babylon and serve him, I will let them remain in their own land,’ says the LORD, ‘and they shall till it and dwell in it.’ ” ’ ”

[12]I also spoke to Zedekiah king of Judah according to all these words, saying, “Bring your necks under the yoke of the king of Babylon, and serve him and his people, and live!

[13]“Why will you die, you and your people, by the sword, by the famine, and by the pestilence, as the LORD has spoken against the nation that will not serve the king of Babylon?

[14]“Therefore do not listen to the words of the prophets who speak to you, saying, ‘You shall not serve the king of Babylon,’ for they prophesy a lie to you;

[15]“for I have not sent them,” says the LORD, “yet they prophesy a lie in My name, that I may drive you out, and that you may perish, you and the prophets who prophesy to you.”

[16]Also I spoke to the priests and to all this people, saying, “Thus says the LORD: ‘Do not listen to the words of your prophets who prophesy to you, saying, “Behold, the vessels of the LORD’s house will now shortly be brought back from Babylon”; for they prophesy a lie to you.

[17]‘Do not listen to them; serve the king of Babylon, and live! Why should this city be laid waste?

[18]‘But if they *are* prophets, and if the word of the LORD is with them, let them now make intercession to the LORD of hosts, that the vessels which are left in the house of the LORD, *in* the house of the king of Judah, and at Jerusalem, do not go to Babylon.’

[19]“For thus says the LORD of hosts concerning the pillars, concerning the Sea, concerning the carts, and concerning the remainder of the vessels that remain in this city,

[20]“which Nebuchadnezzar king of Babylon did not take, when he carried away captive Jeconiah the son of Jehoiakim, king of Judah, from Jerusalem to Babylon, and all the nobles of Judah and Jerusalem —

[21]“yes, thus says the LORD of hosts, the God of Israel, concerning the vessels that remain in the house of the LORD, and in the house of the king of Judah and of Jerusalem:

[22]‘They shall be carried to Babylon, and there they shall be until the day that I visit them,’ says the LORD. ‘Then I will bring them up and restore them to this place.’ ”

Jeremiah 28

Hananiah's Falsehood and Doom

[1]And it happened in the same year, at the beginning of the reign of Zedekiah king of Judah, in the fourth year *and* in the fifth month, *that* Hananiah the son of Azur the prophet, who *was* from Gibeon, spoke to me in the house of the LORD in the presence of the priests and of all the people, saying,

[2]"Thus speaks the LORD of hosts, the God of Israel, saying: 'I have broken the yoke of the king of Babylon.

[3]'Within two full years I will bring back to this place all the vessels of the LORD's house, that Nebuchadnezzar king of Babylon took away from this place and carried to Babylon.

[4]'And I will bring back to this place Jeconiah the son of Jehoiakim, king of Judah, with all the captives of Judah who went to Babylon,' says the LORD, 'for I will break the yoke of the king of Babylon.' "

[5]Then the prophet Jeremiah spoke to the prophet Hananiah in the presence of the priests and in the presence of all the people who stood in the house of the LORD,

[6]and the prophet Jeremiah said, "Amen! The LORD do so; the LORD perform your words which you have prophesied, to bring back the vessels of the LORD's house and all who were carried away captive, from Babylon to this place.

[7]"Nevertheless hear now this word that I speak in your hearing and in the hearing of all the people:

[8]"The prophets who have been before me and before you of old prophesied against many countries and great kingdoms—of war and disaster and pestilence.

[9]"As for the prophet who prophesies of peace, when the word of the prophet comes to pass, the prophet will be known *as* one whom the LORD has truly sent."

[10]Then Hananiah the prophet took the yoke off the prophet Jeremiah's neck and broke it.

[11]And Hananiah spoke in the presence of all the people, saying, “Thus says the LORD: ‘Even so I will break the yoke of Nebuchadnezzar king of Babylon from the neck of all nations within the space of two full years.’ ” And the prophet Jeremiah went his way.

[12]Now the word of the LORD came to Jeremiah, after Hananiah the prophet had broken the yoke from the neck of the prophet Jeremiah, saying,

[13]“Go and tell Hananiah, saying, ‘Thus says the LORD: “You have broken the yokes of wood, but you have made in their place yokes of iron.”

[14]‘For thus says the LORD of hosts, the God of Israel: “I have put a yoke of iron on the neck of all these nations, that they may serve Nebuchadnezzar king of Babylon; and they shall serve him. I have given him the beasts of the field also.” ’ ”

[15]Then the prophet Jeremiah said to Hananiah the prophet, “Hear now, Hananiah, the LORD has not sent you, but you make this people trust in a lie.

[16]“Therefore thus says the LORD: ‘Behold, I will cast you from the face of the earth. This year you shall die, because you have taught rebellion against the LORD.’ ”

[17]So Hananiah the prophet died the same year in the seventh month.

Jeremiah 29

Jeremiah's Letter to the Captives

[1]Now these *are* the words of the letter that Jeremiah the prophet sent from Jerusalem to the remainder of the elders who were carried away captive—to the priests, the prophets, and all the people whom Nebuchadnezzar had carried away captive from Jerusalem to Babylon.

[2](This happened after Jeconiah the king, the queen mother, the eunuchs, the princes of Judah and Jerusalem, the craftsmen, and the smiths had departed from Jerusalem.)

[3]*The letter was sent* by the hand of Elasah the son of Shaphan, and Gemariah the son of Hilkiah, whom Zedekiah king of Judah sent to Babylon, to Nebuchadnezzar king of Babylon, saying,

> [4]Thus says the LORD of hosts, the God of Israel, to all who were carried away captive, whom I have caused to be carried away from Jerusalem to Babylon:
>
> [5]Build houses and dwell *in them;* plant gardens and eat their fruit.
>
> [6]Take wives and beget sons and daughters; and take wives for your sons and give your daughters to husbands, so that they may bear sons and daughters—that you may be increased there, and not diminished.
>
> [7]And seek the peace of the city where I have caused you to be carried away captive, and pray to the LORD for it; for in its peace you will have peace.
>
> **[8]**For thus says the LORD of hosts, the God of Israel: Do not let your prophets and your diviners who are in your midst deceive you, nor listen to your dreams which you cause to be dreamed.
>
> [9]For they prophesy falsely to you in My name; I have not sent them, says the LORD.
>
> **[10]**For thus says the LORD: After seventy years are completed at Babylon, I will visit you and perform My good word toward you, and cause you to return to this place.

[11]For I know the thoughts that I think toward you, says the LORD, thoughts of peace and not of evil, to give you a future and a hope.
[12]Then you will call upon Me and go and pray to Me, and I will listen to you.
[13]And you will seek Me and find *Me,* when you search for Me with all your heart.
[14]I will be found by you, says the LORD, and I will bring you back from your captivity; I will gather you from all the nations and from all the places where I have driven you, says the LORD, and I will bring you to the place from which I cause you to be carried away captive.

15Because you have said, "The LORD has raised up prophets for us in Babylon"—
[16]therefore thus says the LORD concerning the king who sits on the throne of David, concerning all the people who dwell in this city, and concerning your brethren who have not gone out with you into captivity—
[17]thus says the LORD of hosts: Behold, I will send on them the sword, the famine, and the pestilence, and will make them like rotten figs that cannot be eaten, they are so bad.
[18]And I will pursue them with the sword, with famine, and with pestilence; and I will deliver them to trouble among all the kingdoms of the earth—to be a curse, an astonishment, a hissing, and a reproach among all the nations where I have driven them,
[19]because they have not heeded My words, says the LORD, which I sent to them by My servants the prophets, rising up early and sending *them;* neither would you heed, says the LORD.
[20]Therefore hear the word of the LORD, all you of the captivity, whom I have sent from Jerusalem to Babylon.

21Thus says the LORD of hosts, the God of Israel, concerning Ahab the son of Kolaiah, and Zedekiah the son of Maaseiah, who prophesy a lie to you in My name: Behold, I will deliver them into the hand of Nebuchadnezzar king of Babylon, and he shall slay them before your eyes.

[22]And because of them a curse shall be taken up by all the captivity of Judah who *are* in Babylon, saying, “The LORD make you like Zedekiah and Ahab, whom the king of Babylon roasted in the fire”;
[23]because they have done disgraceful things in Israel, have committed adultery with their neighbors’ wives, and have spoken lying words in My name, which I have not commanded them. Indeed I know, and *am* a witness, says the LORD.

[24]You shall also speak to Shemaiah the Nehelamite, saying,
[25]Thus speaks the LORD of hosts, the God of Israel, saying: You have sent letters in your name to all the people who *are* at Jerusalem, to Zephaniah the son of Maaseiah the priest, and to all the priests, saying,
[26]“The LORD has made you priest instead of Jehoiada the priest, so that there should be officers *in* the house of the LORD over every man *who* is demented and considers himself a prophet, that you should put him in prison and in the stocks.
[27]Now therefore, why have you not rebuked Jeremiah of Anathoth who makes himself a prophet to you?
[28]For he has sent to us *in* Babylon, saying, ‘This *captivity is* long; build houses and dwell *in them,* and plant gardens and eat their fruit.’ ”

[29]Now Zephaniah the priest read this letter in the hearing of Jeremiah the prophet.
[30]Then the word of the LORD came to Jeremiah, saying:
[31]Send to all those in captivity, saying, Thus says the LORD concerning Shemaiah the Nehelamite: Because Shemaiah has prophesied to you, and I have not sent him, and he has caused you to trust in a lie—
[32]therefore thus says the LORD: Behold, I will punish Shemaiah the Nehelamite and his family: he shall not have anyone to dwell among this people, nor shall he see the good that I will do for My people, says the LORD, because he has taught rebellion against the LORD.

Jeremiah 30

Restoration of Israel and Judah

[1]The word that came to Jeremiah from the LORD, saying,

[2]"Thus speaks the LORD God of Israel, saying: 'Write in a book for yourself all the words that I have spoken to you.

[3]'For behold, the days are coming,' says the LORD, 'that I will bring back from captivity My people Israel and Judah,' says the LORD. 'And I will cause them to return to the land that I gave to their fathers, and they shall possess it.' "

[4]Now these *are* the words that the LORD spoke concerning Israel and Judah.

[5]"For thus says the LORD:

'We have heard a voice of trembling,
Of fear, and not of peace.
[6]Ask now, and see,
Whether a man is ever in labor with child?
So why do I see every man *with* his hands on his loins
Like a woman in labor,
And all faces turned pale?
[7]Alas! For that day *is* great,
So that none *is* like it;
And it *is* the time of Jacob's trouble,
But he shall be saved out of it.

[8]'For it shall come to pass in that day,'
Says the LORD of hosts,
'*That* I will break his yoke from your neck,
And will burst your bonds;
Foreigners shall no more enslave them.
[9]But they shall serve the LORD their God,
And David their king,
Whom I will raise up for them.

10‘Therefore do not fear, O My servant Jacob,’ says the LORD,
‘Nor be dismayed, O Israel;
For behold, I will save you from afar,
And your seed from the land of their captivity.
Jacob shall return, have rest and be quiet,
And no one shall make *him* afraid.
[11]For I *am* with you,’ says the LORD, ‘to save you;
Though I make a full end of all nations where I have scattered you,
Yet I will not make a complete end of you.
But I will correct you in justice,
And will not let you go altogether unpunished.’

12“For thus says the LORD:

‘Your affliction *is* incurable,
Your wound *is* severe.
[13]*There is* no one to plead your cause,
That you may be bound up;
You have no healing medicines.
[14]All your lovers have forgotten you;
They do not seek you;
For I have wounded you with the wound of an enemy,
With the chastisement of a cruel one,
For the multitude of your iniquities,
Because your sins have increased.
[15]Why do you cry about your affliction?
Your sorrow *is* incurable.
Because of the multitude of your iniquities,
Because your sins have increased,
I have done these things to you.

[16]‘Therefore all those who devour you shall be devoured;
And all your adversaries, every one of them, shall go into captivity;
Those who plunder you shall become plunder,

And all who prey upon you I will make a prey.
[17]For I will restore health to you
And heal you of your wounds,' says the LORD,
'Because they called you an outcast *saying:*
"This *is* Zion;
No one seeks her." '

18"Thus says the LORD:

'Behold, I will bring back the captivity of Jacob's tents,
And have mercy on his dwelling places;
The city shall be built upon its own mound,
And the palace shall remain according to its own plan.
[19]Then out of them shall proceed thanksgiving
And the voice of those who make merry;
I will multiply them, and they shall not diminish;
I will also glorify them, and they shall not be small.
[20]Their children also shall be as before,
And their congregation shall be established before Me;
And I will punish all who oppress them.
[21]Their nobles shall be from among them,
And their governor shall come from their midst;
Then I will cause him to draw near,
And he shall approach Me;
For who *is* this who pledged his heart to approach Me?' says the LORD.
[22]'You shall be My people,
And I will be your God.' "

23Behold, the whirlwind of the LORD
Goes forth with fury,
A continuing whirlwind;
It will fall violently on the head of the wicked.
[24]The fierce anger of the LORD will not return until He has done it,
And until He has performed the intents of His heart.

In the latter days you will consider it.

Jeremiah 31

The Remnant of Israel Saved

[1]"At the same time," says the LORD, "I will be the God of all the families of Israel, and they shall be My people."

[2]Thus says the LORD:

"The people who survived the sword
Found grace in the wilderness—
Israel, when I went to give him rest."

[3]The LORD has appeared of old to me, *saying:*
"Yes, I have loved you with an everlasting love;
Therefore with lovingkindness I have drawn you.
[4]Again I will build you, and you shall be rebuilt,
O virgin of Israel!
You shall again be adorned with your tambourines,
And shall go forth in the dances of those who rejoice.
[5]You shall yet plant vines on the mountains of Samaria;
The planters shall plant and eat *them* as ordinary food.
[6]For there shall be a day
When the watchmen will cry on Mount Ephraim,
'Arise, and let us go up *to* Zion,
To the LORD our God.' "

[7]For thus says the LORD:

"Sing with gladness for Jacob,
And shout among the chief of the nations;
Proclaim, give praise, and say,
'O LORD, save Your people,
The remnant of Israel!'
[8]Behold, I will bring them from the north country,
And gather them from the ends of the earth,
Among them the blind and the lame,
The woman with child

And the one who labors with child, together;
A great throng shall return there.
[9]They shall come with weeping,
And with supplications I will lead them.
I will cause them to walk by the rivers of waters,
In a straight way in which they shall not stumble;
For I am a Father to Israel,
And Ephraim *is* My firstborn.

10“Hear the word of the LORD, O nations,
And declare *it* in the isles afar off, and say,
‘He who scattered Israel will gather him,
And keep him as a shepherd *does* his flock.’
[11]For the LORD has redeemed Jacob,
And ransomed him from the hand of one stronger than he.
[12]Therefore they shall come and sing in the height of Zion,
Streaming to the goodness of the LORD—
For wheat and new wine and oil,
For the young of the flock and the herd;
Their souls shall be like a well-watered garden,
And they shall sorrow no more at all.

[13]“Then shall the virgin rejoice in the dance,
And the young men and the old, together;
For I will turn their mourning to joy,
Will comfort them,
And make them rejoice rather than sorrow.
[14]I will satiate the soul of the priests with abundance,
And My people shall be satisfied with My goodness, says the LORD.”

Mercy on Ephraim

15Thus says the LORD:

“A voice was heard in Ramah,
Lamentation *and* bitter weeping,
Rachel weeping for her children,

Refusing to be comforted for her children,
Because they *are* no more."

[16]Thus says the LORD:

"Refrain your voice from weeping,
And your eyes from tears;
For your work shall be rewarded, says the LORD,
And they shall come back from the land of the enemy.
[17]There is hope in your future, says the LORD,
That *your* children shall come back to their own border.

[18]"I have surely heard Ephraim bemoaning himself:
'You have chastised me, and I was chastised,
Like an untrained bull;
Restore me, and I will return,
For You *are* the LORD my God.
[19]Surely, after my turning, I repented;
And after I was instructed, I struck myself on the thigh;
I was ashamed, yes, even humiliated,
Because I bore the reproach of my youth.'
[20]*Is* Ephraim My dear son?
Is he a pleasant child?
For though I spoke against him,
I earnestly remember him still;
Therefore My heart yearns for him;
I will surely have mercy on him, says the LORD.

[21]"Set up signposts,
Make landmarks;
Set your heart toward the highway,
The way in *which* you went.
Turn back, O virgin of Israel,
Turn back to these your cities.
[22]How long will you gad about,
O you backsliding daughter?
For the LORD has created a new thing in the earth—

A woman shall encompass a man.”

Future Prosperity of Judah

23Thus says the LORD of hosts, the God of Israel: “They shall again use this speech in the land of Judah and in its cities, when I bring back their captivity: ‘The LORD bless you, O home of justice, *and* mountain of holiness!’

24“And there shall dwell in Judah itself, and in all its cities together, farmers and those going out with flocks.

25“For I have satiated the weary soul, and I have replenished every sorrowful soul.”

26After this I awoke and looked around, and my sleep was sweet to me.

27“Behold, the days are coming, says the LORD, that I will sow the house of Israel and the house of Judah with the seed of man and the seed of beast.

28“And it shall come to pass, *that* as I have watched over them to pluck up, to break down, to throw down, to destroy, and to afflict, so I will watch over them to build and to plant, says the LORD.

29“In those days they shall say no more:

‘The fathers have eaten sour grapes,
And the children’s teeth are set on edge.’

30“But every one shall die for his own iniquity; every man who eats the sour grapes, his teeth shall be set on edge.

A New Covenant

31“Behold, the days are coming, says the LORD, when I will make a new covenant with the house of Israel and with the house of Judah—

32“not according to the covenant that I made with their fathers in the day *that* I took them by the hand to lead them out of the land of Egypt, My covenant which they broke, though I was a husband to them, says the LORD.

33“But this *is* the covenant that I will make with the house of Israel after those days, says the LORD: I will put My law in their minds, and write it on their hearts; and I will be their God, and they shall be My people.

[34]"No more shall every man teach his neighbor, and every man his brother, saying, 'Know the LORD,' for they all shall know Me, from the least of them to the greatest of them, says the LORD. For I will forgive their iniquity, and their sin I will remember no more."

[35]Thus says the LORD,
Who gives the sun for a light by day,
The ordinances of the moon and the stars for a light by night,
Who disturbs the sea,
And its waves roar
(The LORD of hosts *is* His name):

[36]"If those ordinances depart
From before Me, says the LORD,
Then the seed of Israel shall also cease
From being a nation before Me forever."

[37]Thus says the LORD:

"If heaven above can be measured,
And the foundations of the earth searched out beneath,
I will also cast off all the seed of Israel
For all that they have done, says the LORD.

[38]"Behold, the days are coming, says the LORD, that the city shall be built for the LORD from the Tower of Hananel to the Corner Gate.

[39]"The surveyor's line shall again extend straight forward over the hill Gareb; then it shall turn toward Goath.

[40]"And the whole valley of the dead bodies and of the ashes, and all the fields as far as the Brook Kidron, to the corner of the Horse Gate toward the east, *shall be* holy to the LORD. It shall not be plucked up or thrown down anymore forever."

Jeremiah 32

Jeremiah Buys a Field

[1]The word that came to Jeremiah from the LORD in the tenth year of Zedekiah king of Judah, which was the eighteenth year of Nebuchadnezzar.

[2]For then the king of Babylon's army besieged Jerusalem, and Jeremiah the prophet was shut up in the court of the prison, which *was in* the king of Judah's house.

[3]For Zedekiah king of Judah had shut him up, saying, "Why do you prophesy and say, 'Thus says the LORD: "Behold, I will give this city into the hand of the king of Babylon, and he shall take it;

[4]"and Zedekiah king of Judah shall not escape from the hand of the Chaldeans, but shall surely be delivered into the hand of the king of Babylon, and shall speak with him face to face, and see him eye to eye;

[5]"then he shall lead Zedekiah to Babylon, and there he shall be until I visit him," says the LORD; "though you fight with the Chaldeans, you shall not succeed" '?"

[6]And Jeremiah said, "The word of the LORD came to me, saying,

[7]'Behold, Hanamel the son of Shallum your uncle will come to you, saying, "Buy my field which *is* in Anathoth, for the right of redemption *is* yours to buy *it*." '

[8]"Then Hanamel my uncle's son came to me in the court of the prison according to the word of the LORD, and said to me, 'Please buy my field that *is* in Anathoth, which *is* in the country of Benjamin; for the right of inheritance *is* yours, and the redemption yours; buy *it* for yourself.' Then I knew that this was the word of the LORD.

[9]"So I bought the field from Hanamel, the son of my uncle who *was* in Anathoth, and weighed *out to* him the money—seventeen shekels of silver.

[10]"And I signed the deed and sealed *it,* took witnesses, and weighed the money on the scales.

[11]"So I took the purchase deed, *both* that which was sealed *according* to the law and custom, and that which was open;

[12]"and I gave the purchase deed to Baruch the son of Neriah, son of Mahseiah, in the presence of Hanamel my uncle's *son,* and in the presence of the witnesses who signed the purchase deed, before all the Jews who sat in the court of the prison.

[13]"Then I charged Baruch before them, saying,

[14]'Thus says the LORD of hosts, the God of Israel: "Take these deeds, both this purchase deed which is sealed and this deed which is open, and put them in an earthen vessel, that they may last many days."

[15]'For thus says the LORD of hosts, the God of Israel: "Houses and fields and vineyards shall be possessed again in this land." '

Jeremiah Prays for Understanding

[16]"Now when I had delivered the purchase deed to Baruch the son of Neriah, I prayed to the LORD, saying:

[17]'Ah, Lord GOD! Behold, You have made the heavens and the earth by Your great power and outstretched arm. There is nothing too hard for You.

[18]'*You* show lovingkindness to thousands, and repay the iniquity of the fathers into the bosom of their children after them—the Great, the Mighty God, whose name *is* the LORD of hosts.

[19]'*You are* great in counsel and mighty in work, for your eyes *are* open to all the ways of the sons of men, to give everyone according to his ways and according to the fruit of his doings.

[20]'You have set signs and wonders in the land of Egypt, to this day, and in Israel and among *other* men; and You have made Yourself a name, as it is this day.

[21]'You have brought Your people Israel out of the land of Egypt with signs and wonders, with a strong hand and an outstretched arm, and with great terror;

[22]'You have given them this land, of which You swore to their fathers to give them—"a land flowing with milk and honey."

[23]'And they came in and took possession of it, but they have not obeyed Your voice or walked in Your law. They have done nothing of all that You commanded them to do; therefore You have caused all this calamity to come upon them.

[24]'Look, the siege mounds! They have come to the city to take it; and the city has been given into the hand of the Chaldeans who fight against it, because of the sword and famine and pestilence. What You have spoken has happened; there You see *it!*

[25]'And You have said to me, O Lord GOD, "Buy the field for money, and take witnesses"!—yet the city has been given into the hand of the Chaldeans.' "

God's Assurance of the People's Return

[26]Then the word of the LORD came to Jeremiah, saying,

[27]"Behold, I *am* the LORD, the God of all flesh. Is there anything too hard for Me?

[28]"Therefore thus says the LORD: 'Behold, I will give this city into the hand of the Chaldeans, into the hand of Nebuchadnezzar king of Babylon, and he shall take it.

[29]'And the Chaldeans who fight against this city shall come and set fire to this city and burn it, with the houses on whose roofs they have offered incense to Baal and poured out drink offerings to other gods, to provoke Me to anger;

[30]'because the children of Israel and the children of Judah have done only evil before Me from their youth. For the children of Israel have provoked Me only to anger with the work of their hands,' says the LORD.

[31]'For this city has been to Me *a provocation of* My anger and My fury from the day that they built it, even to this day; so I will remove it from before My face

[32]'because of all the evil of the children of Israel and the children of Judah, which they have done to provoke Me to anger—they, their kings, their princes, their priests, their prophets, the men of Judah, and the inhabitants of Jerusalem.

[33]'And they have turned to Me the back, and not the face; though I taught them, rising up early and teaching *them,* yet they have not listened to receive instruction.

[34]'But they set their abominations in the house which is called by My name, to defile it.

[35]‘And they built the high places of Baal which *are* in the Valley of the Son of Hinnom, to cause their sons and their daughters to pass through *the fire* to Molech, which I did not command them, nor did it come into My mind that they should do this abomination, to cause Judah to sin.’

[36]“Now therefore, thus says the LORD, the God of Israel, concerning this city of which you say, ‘It shall be delivered into the hand of the king of Babylon by the sword, by the famine, and by the pestilence:

[37]‘Behold, I will gather them out of all countries where I have driven them in My anger, in My fury, and in great wrath; I will bring them back to this place, and I will cause them to dwell safely.

[38]‘They shall be My people, and I will be their God;

[39]‘then I will give them one heart and one way, that they may fear Me forever, for the good of them and their children after them.

[40]‘And I will make an everlasting covenant with them, that I will not turn away from doing them good; but I will put My fear in their hearts so that they will not depart from Me.

[41]‘Yes, I will rejoice over them to do them good, and I will assuredly plant them in this land, with all My heart and with all My soul.’

[42]“For thus says the LORD: ‘Just as I have brought all this great calamity on this people, so I will bring on them all the good that I have promised them.

[43]‘And fields will be bought in this land of which you say, “*It is* desolate, without man or beast; it has been given into the hand of the Chaldeans.”

[44]‘Men will buy fields for money, sign deeds and seal *them,* and take witnesses, in the land of Benjamin, in the places around Jerusalem, in the cities of Judah, in the cities of the mountains, in the cities of the lowland, and in the cities of the South; for I will cause their captives to return,’ says the LORD.”

Jeremiah 33

Excellence of the Restored Nation

[1]Moreover the word of the LORD came to Jeremiah a second time, while he was still shut up in the court of the prison, saying,

[2]"Thus says the LORD who made it, the LORD who formed it to establish it (the LORD *is* His name):

[3]'Call to Me, and I will answer you, and show you great and mighty things, which you do not know.'

[4]"For thus says the LORD, the God of Israel, concerning the houses of this city and the houses of the kings of Judah, which have been pulled down *to fortify* against the siege mounds and the sword:

[5]'They come to fight with the Chaldeans, but *only* to fill their places with the dead bodies of men whom I will slay in My anger and My fury, all for whose wickedness I have hidden My face from this city.

[6]'Behold, I will bring it health and healing; I will heal them and reveal to them the abundance of peace and truth.

[7]'And I will cause the captives of Judah and the captives of Israel to return, and will rebuild those places as at the first.

[8]'I will cleanse them from all their iniquity by which they have sinned against Me, and I will pardon all their iniquities by which they have sinned and by which they have transgressed against Me.

[9]'Then it shall be to Me a name of joy, a praise, and an honor before all nations of the earth, who shall hear all the good that I do to them; they shall fear and tremble for all the goodness and all the prosperity that I provide for it.'

[10]"Thus says the LORD: 'Again there shall be heard in this place—of which you say, "It *is* desolate, without man and without beast"—in the cities of Judah, in the streets of Jerusalem that are desolate, without man and without inhabitant and without beast,

[11]'the voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride, the voice of those who will say:

"Praise the LORD of hosts,

For the LORD *is* good,
For His mercy *endures* forever"—

and of those *who will* bring the sacrifice of praise into the house of the LORD. For I will cause the captives of the land to return as at the first,' says the LORD.

[12]"Thus says the LORD of hosts: 'In this place which is desolate, without man and without beast, and in all its cities, there shall again be a dwelling place of shepherds causing *their* flocks to lie down.

[13]'In the cities of the mountains, in the cities of the lowland, in the cities of the South, in the land of Benjamin, in the places around Jerusalem, and in the cities of Judah, the flocks shall again pass under the hands of him who counts *them,*' says the LORD.

[14]'Behold, the days are coming,' says the LORD, 'that I will perform that good thing which I have promised to the house of Israel and to the house of Judah:

[15]'In those days and at that time
I will cause to grow up to David
A Branch of righteousness;
He shall execute judgment and righteousness in the earth.
[16]In those days Judah will be saved,
And Jerusalem will dwell safely.
And this *is the name* by which she will be called:

THE LORD OUR RIGHTEOUSNESS.'

[17]"For thus says the LORD: 'David shall never lack a man to sit on the throne of the house of Israel;

[18]'nor shall the priests, the Levites, lack a man to offer burnt offerings before Me, to kindle grain offerings, and to sacrifice continually.' "

The Permanence of God's Covenant

[19]And the word of the LORD came to Jeremiah, saying,

[20]"Thus says the LORD: 'If you can break My covenant with the day and My covenant with the night, so that there will not be day and night

in their season,

[21]‘then My covenant may also be broken with David My servant, so that he shall not have a son to reign on his throne, and with the Levites, the priests, My ministers.

[22]‘As the host of heaven cannot be numbered, nor the sand of the sea measured, so will I multiply the descendants of David My servant and the Levites who minister to Me.’ ”

23Moreover the word of the LORD came to Jeremiah, saying,

[24]“Have you not considered what these people have spoken, saying, ‘The two families which the LORD has chosen, He has also cast them off’? Thus they have despised My people, as if they should no more be a nation before them.

25“Thus says the LORD: ‘If My covenant *is* not with day and night, *and if* I have not appointed the ordinances of heaven and earth,

[26]‘then I will cast away the descendants of Jacob and David My servant, *so* that I will not take *any* of his descendants *to be* rulers over the descendants of Abraham, Isaac, and Jacob. For I will cause their captives to return, and will have mercy on them.’ ”

Jeremiah 34

Zedekiah Warned by God

[1]The word which came to Jeremiah from the LORD, when Nebuchadnezzar king of Babylon and all his army, all the kingdoms of the earth under his dominion, and all the people, fought against Jerusalem and all its cities, saying,

[2]“Thus says the LORD, the God of Israel: ‘Go and speak to Zedekiah king of Judah and tell him, “Thus says the LORD: ‘Behold, I will give this city into the hand of the king of Babylon, and he shall burn it with fire.

[3]‘And you shall not escape from his hand, but shall surely be taken and delivered into his hand; your eyes shall see the eyes of the king of Babylon, he shall speak with you face to face, and you shall go to Babylon.’ ” ’

[4]“Yet hear the word of the LORD, O Zedekiah king of Judah! Thus says the LORD concerning you: ‘You shall not die by the sword.

[5]‘You shall die in peace; as in the ceremonies of your fathers, the former kings who were before you, so they shall burn incense for you and lament for you, *saying,* “Alas, lord!” For I have pronounced the word, says the LORD.’ ”

[6]Then Jeremiah the prophet spoke all these words to Zedekiah king of Judah in Jerusalem,

[7]when the king of Babylon’s army fought against Jerusalem and all the cities of Judah that were left, against Lachish and Azekah; for *only* these fortified cities remained of the cities of Judah.

Treacherous Treatment of Slaves

[8]*This is* the word that came to Jeremiah from the LORD, after King Zedekiah had made a covenant with all the people who *were* at Jerusalem to proclaim liberty to them:

[9]that every man should set free his male and female slave—a Hebrew man or woman—that no one should keep a Jewish brother in bondage.

[10]Now when all the princes and all the people, who had entered into the covenant, heard that everyone should set free his male and female slaves, that no one should keep them in bondage anymore, they obeyed and let *them* go.

[11]But afterward they changed their minds and made the male and female slaves return, whom they had set free, and brought them into subjection as male and female slaves.

[12]Therefore the word of the LORD came to Jeremiah from the LORD, saying,

[13]"Thus says the LORD, the God of Israel: 'I made a covenant with your fathers in the day that I brought them out of the land of Egypt, out of the house of bondage, saying,

[14]"At the end of seven years let every man set free his Hebrew brother, who has been sold to him; and when he has served you six years, you shall let him go free from you." But your fathers did not obey Me nor incline their ear.

[15]'Then you recently turned and did what was right in My sight—every man proclaiming liberty to his neighbor; and you made a covenant before Me in the house which is called by My name.

[16]'Then you turned around and profaned My name, and every one of you brought back his male and female slaves, whom he had set at liberty, at their pleasure, and brought them back into subjection, to be your male and female slaves.'

[17]"Therefore thus says the LORD: 'You have not obeyed Me in proclaiming liberty, every one to his brother and every one to his neighbor. Behold, I proclaim liberty to you,' says the LORD—'to the sword, to pestilence, and to famine! And I will deliver you to trouble among all the kingdoms of the earth.

[18]'And I will give the men who have transgressed My covenant, who have not performed the words of the covenant which they made before Me, when they cut the calf in two and passed between the parts of it—

[19]'the princes of Judah, the princes of Jerusalem, the eunuchs, the priests, and all the people of the land who passed between the parts of the calf—

[20]'I will give them into the hand of their enemies and into the hand of those who seek their life. Their dead bodies shall be for meat for the

birds of the heaven and the beasts of the earth.

[21]‘And I will give Zedekiah king of Judah and his princes into the hand of their enemies, into the hand of those who seek their life, and into the hand of the king of Babylon’s army which has gone back from you.

[22]‘Behold, I will command,’ says the LORD, ‘and cause them to return to this city. They will fight against it and take it and burn it with fire; and I will make the cities of Judah a desolation without inhabitant.’ ”

Jeremiah 35

The Obedient Rechabites

[1]The word which came to Jeremiah from the LORD in the days of Jehoiakim the son of Josiah, king of Judah, saying,

[2]"Go to the house of the Rechabites, speak to them, and bring them into the house of the LORD, into one of the chambers, and give them wine to drink."

[3]Then I took Jaazaniah the son of Jeremiah, the son of Habazziniah, his brothers and all his sons, and the whole house of the Rechabites,

[4]and I brought them into the house of the LORD, into the chamber of the sons of Hanan the son of Igdaliah, a man of God, which *was* by the chamber of the princes, above the chamber of Maaseiah the son of Shallum, the keeper of the door.

[5]Then I set before the sons of the house of the Rechabites bowls full of wine, and cups; and I said to them, "Drink wine."

[6]But they said, "We will drink no wine, for Jonadab the son of Rechab, our father, commanded us, saying, 'You shall drink no wine, you nor your sons, forever.

[7]'You shall not build a house, sow seed, plant a vineyard, nor have *any of these;* but all your days you shall dwell in tents, that you may live many days in the land where you are sojourners.'

[8]"Thus we have obeyed the voice of Jonadab the son of Rechab, our father, in all that he charged us, to drink no wine all our days, we, our wives, our sons, or our daughters,

[9]"nor to build ourselves houses to dwell in; nor do we have vineyard, field, or seed.

[10]"But we have dwelt in tents, and have obeyed and done according to all that Jonadab our father commanded us.

[11]"But it came to pass, when Nebuchadnezzar king of Babylon came up into the land, that we said, 'Come, let us go to Jerusalem for fear of the army of the Chaldeans and for fear of the army of the Syrians.' So we dwell at Jerusalem."

[12]Then came the word of the LORD to Jeremiah, saying,

[13]“Thus says the LORD of hosts, the God of Israel: ‘Go and tell the men of Judah and the inhabitants of Jerusalem, “Will you not receive instruction to obey My words?” says the LORD.

[14]“The words of Jonadab the son of Rechab, which he commanded his sons, not to drink wine, are performed; for to this day they drink none, and obey their father’s commandment. But although I have spoken to you, rising early and speaking, you did not obey Me.

[15]“I have also sent to you all My servants the prophets, rising up early and sending *them,* saying, ‘Turn now everyone from his evil way, amend your doings, and do not go after other gods to serve them; then you will dwell in the land which I have given you and your fathers.’ But you have not inclined your ear, nor obeyed Me.

[16]“Surely the sons of Jonadab the son of Rechab have performed the commandment of their father, which he commanded them, but this people has not obeyed Me.” ’

[17]“Therefore thus says the LORD God of hosts, the God of Israel: ‘Behold, I will bring on Judah and on all the inhabitants of Jerusalem all the doom that I have pronounced against them; because I have spoken to them but they have not heard, and I have called to them but they have not answered.’ ”

[18]And Jeremiah said to the house of the Rechabites, “Thus says the LORD of hosts, the God of Israel: ‘Because you have obeyed the commandment of Jonadab your father, and kept all his precepts and done according to all that he commanded you,

[19]‘therefore thus says the LORD of hosts, the God of Israel: “Jonadab the son of Rechab shall not lack a man to stand before Me forever.” ’ ”

Jeremiah 36

The Scroll Read in the Temple

[1]Now it came to pass in the fourth year of Jehoiakim the son of Josiah, king of Judah, *that* this word came to Jeremiah from the LORD, saying:

[2]"Take a scroll of a book and write on it all the words that I have spoken to you against Israel, against Judah, and against all the nations, from the day I spoke to you, from the days of Josiah even to this day.

[3]"It may be that the house of Judah will hear all the adversities which I purpose to bring upon them, that everyone may turn from his evil way, that I may forgive their iniquity and their sin."

[4]Then Jeremiah called Baruch the son of Neriah; and Baruch wrote on a scroll of a book, at the instruction of Jeremiah, all the words of the LORD which He had spoken to him.

[5]And Jeremiah commanded Baruch, saying, "I *am* confined, I cannot go into the house of the LORD.

[6]"You go, therefore, and read from the scroll which you have written at my instruction, the words of the LORD, in the hearing of the people in the LORD's house on the day of fasting. And you shall also read them in the hearing of all Judah who come from their cities.

[7]"It may be that they will present their supplication before the LORD, and everyone will turn from his evil way. For great *is* the anger and the fury that the LORD has pronounced against this people."

[8]And Baruch the son of Neriah did according to all that Jeremiah the prophet commanded him, reading from the book the words of the LORD in the LORD's house.

[9]Now it came to pass in the fifth year of Jehoiakim the son of Josiah, king of Judah, in the ninth month, *that* they proclaimed a fast before the LORD to all the people in Jerusalem, and to all the people who came from the cities of Judah to Jerusalem.

[10]Then Baruch read from the book the words of Jeremiah in the house of the LORD, in the chamber of Gemariah the son of Shaphan the scribe, in the upper court at the entry of the New Gate of the LORD's house, in the hearing of all the people.

The Scroll Read in the Palace

11When Michaiah the son of Gemariah, the son of Shaphan, heard all the words of the LORD from the book,

12he then went down to the king's house, into the scribe's chamber; and there all the princes were sitting—Elishama the scribe, Delaiah the son of Shemaiah, Elnathan the son of Achbor, Gemariah the son of Shaphan, Zedekiah the son of Hananiah, and all the princes.

13Then Michaiah declared to them all the words that he had heard when Baruch read the book in the hearing of the people.

14Therefore all the princes sent Jehudi the son of Nethaniah, the son of Shelemiah, the son of Cushi, to Baruch, saying, "Take in your hand the scroll from which you have read in the hearing of the people, and come." So Baruch the son of Neriah took the scroll in his hand and came to them.

15And they said to him, "Sit down now, and read it in our hearing." So Baruch read *it* in their hearing.

16Now it happened, when they had heard all the words, that they looked in fear from one to another, and said to Baruch, "We will surely tell the king of all these words."

17And they asked Baruch, saying, "Tell us now, how did you write all these words—at his instruction?"

18So Baruch answered them, "He proclaimed with his mouth all these words to me, and I wrote *them* with ink in the book."

19Then the princes said to Baruch, "Go and hide, you and Jeremiah; and let no one know where you are."

The King Destroys Jeremiah's Scroll

20And they went to the king, into the court; but they stored the scroll in the chamber of Elishama the scribe, and told all the words in the hearing of the king.

21So the king sent Jehudi to bring the scroll, and he took it from Elishama the scribe's chamber. And Jehudi read it in the hearing of the king and in the hearing of all the princes who stood beside the king.

22Now the king was sitting in the winter house in the ninth month, with *a fire* burning on the hearth before him.

[23]And it happened, when Jehudi had read three or four columns, *that the king* cut it with the scribe’s knife and cast *it* into the fire that *was* on the hearth, until all the scroll was consumed in the fire that *was* on the hearth.

[24]Yet they were not afraid, nor did they tear their garments, the king nor any of his servants who heard all these words.

[25]Nevertheless Elnathan, Delaiah, and Gemariah implored the king not to burn the scroll; but he would not listen to them.

[26]And the king commanded Jerahmeel the king’s son, Seraiah the son of Azriel, and Shelemiah the son of Abdeel, to seize Baruch the scribe and Jeremiah the prophet, but the LORD hid them.

Jeremiah Rewrites the Scroll

[27]Now after the king had burned the scroll with the words which Baruch had written at the instruction of Jeremiah, the word of the LORD came to Jeremiah, saying:

[28]“Take yet another scroll, and write on it all the former words that were in the first scroll which Jehoiakim the king of Judah has burned.

[29]“And you shall say to Jehoiakim king of Judah, ‘Thus says the LORD: “You have burned this scroll, saying, ‘Why have you written in it that the king of Babylon will certainly come and destroy this land, and cause man and beast to cease from here?’ ”

[30]‘Therefore thus says the LORD concerning Jehoiakim king of Judah: “He shall have no one to sit on the throne of David, and his dead body shall be cast out to the heat of the day and the frost of the night.

[31]“I will punish him, his family, and his servants for their iniquity; and I will bring on them, on the inhabitants of Jerusalem, and on the men of Judah all the doom that I have pronounced against them; but they did not heed.” ’ ”

[32]Then Jeremiah took another scroll and gave it to Baruch the scribe, the son of Neriah, who wrote on it at the instruction of Jeremiah all the words of the book which Jehoiakim king of Judah had burned in the fire. And besides, there were added to them many similar words.

Jeremiah 37

Zedekiah's Vain Hope

[1]Now King Zedekiah the son of Josiah reigned instead of Coniah the son of Jehoiakim, whom Nebuchadnezzar king of Babylon made king in the land of Judah.

[2]But neither he nor his servants nor the people of the land gave heed to the words of the LORD which He spoke by the prophet Jeremiah.

[3]And Zedekiah the king sent Jehucal the son of Shelemiah, and Zephaniah the son of Maaseiah, the priest, to the prophet Jeremiah, saying, "Pray now to the LORD our God for us."

[4]Now Jeremiah was coming and going among the people, for they had not *yet* put him in prison.

[5]Then Pharaoh's army came up from Egypt; and when the Chaldeans who were besieging Jerusalem heard news of them, they departed from Jerusalem.

[6]Then the word of the LORD came to the prophet Jeremiah, saying,

[7]"Thus says the LORD, the God of Israel, 'Thus you shall say to the king of Judah, who sent you to Me to inquire of Me: "Behold, Pharaoh's army which has come up to help you will return to Egypt, to their own land.

[8]"And the Chaldeans shall come back and fight against this city, and take it and burn it with fire." '

[9]"Thus says the LORD: 'Do not deceive yourselves, saying, "The Chaldeans will surely depart from us," for they will not depart.

[10]'For though you had defeated the whole army of the Chaldeans who fight against you, and there remained *only* wounded men among them, they would rise up, every man in his tent, and burn the city with fire.' "

Jeremiah Imprisoned

[11]And it happened, when the army of the Chaldeans left *the siege* of Jerusalem for fear of Pharaoh's army,

[12]that Jeremiah went out of Jerusalem to go into the land of Benjamin to claim his property there among the people.

[13]And when he was in the Gate of Benjamin, a captain of the guard *was* there whose name *was* Irijah the son of Shelemiah, the son of Hananiah; and he seized Jeremiah the prophet, saying, “You are defecting to the Chaldeans!”

[14]Then Jeremiah said, “False! I am not defecting to the Chaldeans.” But he did not listen to him. So Irijah seized Jeremiah and brought him to the princes.

[15]Therefore the princes were angry with Jeremiah, and they struck him and put him in prison in the house of Jonathan the scribe. For they had made that the prison.

[16]When Jeremiah entered the dungeon and the cells, and Jeremiah had remained there many days,

[17]then Zedekiah the king sent and took him *out*. The king asked him secretly in his house, and said, “Is there *any* word from the LORD?” And Jeremiah said, “There is.” Then he said, “You shall be delivered into the hand of the king of Babylon!”

[18]Moreover Jeremiah said to King Zedekiah, “What offense have I committed against you, against your servants, or against this people, that you have put me in prison?

[19]“Where now *are* your prophets who prophesied to you, saying, ‘The king of Babylon will not come against you or against this land’?

[20]“Therefore please hear now, O my lord the king. Please, let my petition be accepted before you, and do not make me return to the house of Jonathan the scribe, lest I die there.”

[21]Then Zedekiah the king commanded that they should commit Jeremiah to the court of the prison, and that they should give him daily a piece of bread from the bakers’ street, until all the bread in the city was gone. Thus Jeremiah remained in the court of the prison.

Jeremiah 38

Jeremiah in the Dungeon

[1]Now Shephatiah the son of Mattan, Gedaliah the son of Pashhur, Jucal the son of Shelemiah, and Pashhur the son of Malchiah heard the words that Jeremiah had spoken to all the people, saying,

[2]"Thus says the LORD: 'He who remains in this city shall die by the sword, by famine, and by pestilence; but he who goes over to the Chaldeans shall live; his life shall be as a prize to him, and he shall live.'

[3]"Thus says the LORD: 'This city shall surely be given into the hand of the king of Babylon's army, which shall take it.' "

[4]Therefore the princes said to the king, "Please, let this man be put to death, for thus he weakens the hands of the men of war who remain in this city, and the hands of all the people, by speaking such words to them. For this man does not seek the welfare of this people, but their harm."

[5]Then Zedekiah the king said, "Look, he *is* in your hand. For the king can *do* nothing against you."

[6]So they took Jeremiah and cast him into the dungeon of Malchiah the king's son, which *was* in the court of the prison, and they let Jeremiah down with ropes. And in the dungeon *there was* no water, but mire. So Jeremiah sank in the mire.

[7]Now Ebed-Melech the Ethiopian, one of the eunuchs, who was in the king's house, heard that they had put Jeremiah in the dungeon. When the king was sitting at the Gate of Benjamin,

[8]Ebed-Melech went out of the king's house and spoke to the king, saying:

[9]"My lord the king, these men have done evil in all that they have done to Jeremiah the prophet, whom they have cast into the dungeon, and he is likely to die from hunger in the place where he is. For *there is* no more bread in the city."

[10]Then the king commanded Ebed-Melech the Ethiopian, saying, "Take from here thirty men with you, and lift Jeremiah the prophet out

of the dungeon before he dies."

[11]So Ebed-Melech took the men with him and went into the house of the king under the treasury, and took from there old clothes and old rags, and let them down by ropes into the dungeon to Jeremiah.

[12]Then Ebed-Melech the Ethiopian said to Jeremiah, "Please put these old clothes and rags under your armpits, under the ropes." And Jeremiah did so.

[13]So they pulled Jeremiah up with ropes and lifted him out of the dungeon. And Jeremiah remained in the court of the prison.

Zedekiah's Fears and Jeremiah's Advice

[14]Then Zedekiah the king sent and had Jeremiah the prophet brought to him at the third entrance of the house of the LORD. And the king said to Jeremiah, "I will ask you something. Hide nothing from me."

[15]Jeremiah said to Zedekiah, "If I declare *it* to you, will you not surely put me to death? And if I give you advice, you will not listen to me."

[16]So Zedekiah the king swore secretly to Jeremiah, saying, "*As* the LORD lives, who made our very souls, I will not put you to death, nor will I give you into the hand of these men who seek your life."

[17]Then Jeremiah said to Zedekiah, "Thus says the LORD, the God of hosts, the God of Israel: 'If you surely surrender to the king of Babylon's princes, then your soul shall live; this city shall not be burned with fire, and you and your house shall live.

[18]'But if you do not surrender to the king of Babylon's princes, then this city shall be given into the hand of the Chaldeans; they shall burn it with fire, and you shall not escape from their hand.' "

[19]And Zedekiah the king said to Jeremiah, "I am afraid of the Jews who have defected to the Chaldeans, lest they deliver me into their hand, and they abuse me."

[20]But Jeremiah said, "They shall not deliver *you*. Please, obey the voice of the LORD which I speak to you. So it shall be well with you, and your soul shall live.

[21]"But if you refuse to surrender, this *is* the word that the LORD has shown me:

[22]‘Now behold, all the women who are left in the king of Judah’s house *shall be* surrendered to the king of Babylon’s princes, and those *women* shall say:

“Your close friends have set upon you
And prevailed against you;
Your feet have sunk in the mire,
And they have turned away again.”

[23]‘So they shall surrender all your wives and children to the Chaldeans. You shall not escape from their hand, but shall be taken by the hand of the king of Babylon. And you shall cause this city to be burned with fire.’ ”

[24]Then Zedekiah said to Jeremiah, “Let no one know of these words, and you shall not die.

[25]“But if the princes hear that I have talked with you, and they come to you and say to you, ‘Declare to us now what you have said to the king, and also what the king said to you; do not hide *it* from us, and we will not put you to death,’

[26]“then you shall say to them, ‘I presented my request before the king, that he would not make me return to Jonathan’s house to die there.’ ”

[27]Then all the princes came to Jeremiah and asked him. And he told them according to all these words that the king had commanded. So they stopped speaking with him, for the conversation had not been heard.

[28]Now Jeremiah remained in the court of the prison until the day that Jerusalem was taken. And he was *there* when Jerusalem was taken.

Jeremiah 39

The Fall of Jerusalem

[1]In the ninth year of Zedekiah king of Judah, in the tenth month, Nebuchadnezzar king of Babylon and all his army came against Jerusalem, and besieged it.

[2]In the eleventh year of Zedekiah, in the fourth month, on the ninth *day* of the month, the city was penetrated.

[3]Then all the princes of the king of Babylon came in and sat in the Middle Gate: Nergal-Sharezer, Samgar-Nebo, Sarsechim, Rabsaris, Nergal-Sarezer, Rabmag, with the rest of the princes of the king of Babylon.

[4]So it was, when Zedekiah the king of Judah and all the men of war saw them, that they fled and went out of the city by night, by way of the king's garden, by the gate between the two walls. And he went out by way of the plain.

[5]But the Chaldean army pursued them and overtook Zedekiah in the plains of Jericho. And when they had captured him, they brought him up to Nebuchadnezzar king of Babylon, to Riblah in the land of Hamath, where he pronounced judgment on him.

[6]Then the king of Babylon killed the sons of Zedekiah before his eyes in Riblah; the king of Babylon also killed all the nobles of Judah.

[7]Moreover he put out Zedekiah's eyes, and bound him with bronze fetters to carry him off to Babylon.

[8]And the Chaldeans burned the king's house and the houses of the people with fire, and broke down the walls of Jerusalem.

[9]Then Nebuzaradan the captain of the guard carried away captive to Babylon the remnant of the people who remained in the city and those who defected to him, with the rest of the people who remained.

[10]But Nebuzaradan the captain of the guard left in the land of Judah the poor people, who had nothing, and gave them vineyards and fields at the same time.

Jeremiah Goes Free

11Now Nebuchadnezzar king of Babylon gave charge concerning Jeremiah to Nebuzaradan the captain of the guard, saying,

12“Take him and look after him, and do him no harm; but do to him just as he says to you.”

13So Nebuzaradan the captain of the guard sent Nebushasban, Rabsaris, Nergal-Sharezer, Rabmag, and all the king of Babylon’s chief officers;

14then they sent *someone* to take Jeremiah from the court of the prison, and committed him to Gedaliah the son of Ahikam, the son of Shaphan, that he should take him home. So he dwelt among the people.

15Meanwhile the word of the LORD had come to Jeremiah while he was shut up in the court of the prison, saying,

16“Go and speak to Ebed-Melech the Ethiopian, saying, ‘Thus says the LORD of hosts, the God of Israel: “Behold, I will bring My words upon this city for adversity and not for good, and they shall be *performed* in that day before you.

17“But I will deliver you in that day,” says the LORD, “and you shall not be given into the hand of the men of whom you *are* afraid.

18“For I will surely deliver you, and you shall not fall by the sword; but your life shall be as a prize to you, because you have put your trust in Me,” says the LORD.’ ”

Jeremiah 40

Jeremiah with Gedaliah the Governor

[1]The word that came to Jeremiah from the LORD after Nebuzaradan the captain of the guard had let him go from Ramah, when he had taken him bound in chains among all who were carried away captive from Jerusalem and Judah, who were carried away captive to Babylon.

[2]And the captain of the guard took Jeremiah and said to him: "The LORD your God has pronounced this doom on this place.

[3]"Now the LORD has brought *it,* and has done just as He said. Because you *people* have sinned against the LORD, and not obeyed His voice, therefore this thing has come upon you.

[4]"And now look, I free you this day from the chains that *were* on your hand. If it seems good to you to come with me to Babylon, come, and I will look after you. But if it seems wrong for you to come with me to Babylon, remain here. See, all the land *is* before you; wherever it seems good and convenient for you to go, go there."

[5]Now while Jeremiah had not yet gone back, *Nebuzaradan said,* "Go back to Gedaliah the son of Ahikam, the son of Shaphan, whom the king of Babylon has made governor over the cities of Judah, and dwell with him among the people. Or go wherever it seems convenient for you to go." So the captain of the guard gave him rations and a gift and let him go.

[6]Then Jeremiah went to Gedaliah the son of Ahikam, to Mizpah, and dwelt with him among the people who were left in the land.

[7]And when all the captains of the armies who *were* in the fields, they and their men, heard that the king of Babylon had made Gedaliah the son of Ahikam governor in the land, and had committed to him men, women, children, and the poorest of the land who had not been carried away captive to Babylon,

[8]then they came to Gedaliah at Mizpah—Ishmael the son of Nethaniah, Johanan and Jonathan the sons of Kareah, Seraiah the son of Tanhumeth, the sons of Ephai the Netophathite, and Jezaniah the son of a Maachathite, they and their men.

[9]And Gedaliah the son of Ahikam, the son of Shaphan, took an oath before them and their men, saying, “Do not be afraid to serve the Chaldeans. Dwell in the land and serve the king of Babylon, and it shall be well with you.

[10]“As for me, I will indeed dwell at Mizpah and serve the Chaldeans who come to us. But you, gather wine and summer fruit and oil, put *them* in your vessels, and dwell in your cities that you have taken.”

[11]Likewise, when all the Jews who *were* in Moab, among the Ammonites, in Edom, and who *were* in all the countries, heard that the king of Babylon had left a remnant of Judah, and that he had set over them Gedaliah the son of Ahikam, the son of Shaphan,

[12]then all the Jews returned out of all places where they had been driven, and came to the land of Judah, to Gedaliah at Mizpah, and gathered wine and summer fruit in abundance.

[13]Moreover Johanan the son of Kareah and all the captains of the forces that *were* in the fields came to Gedaliah at Mizpah,

[14]and said to him, “Do you certainly know that Baalis the king of the Ammonites has sent Ishmael the son of Nethaniah to murder you?” But Gedaliah the son of Ahikam did not believe them.

[15]Then Johanan the son of Kareah spoke secretly to Gedaliah in Mizpah, saying, “Let me go, please, and I will kill Ishmael the son of Nethaniah, and no one will know *it*. Why should he murder you, so that all the Jews who are gathered to you would be scattered, and the remnant in Judah perish?”

[16]But Gedaliah the son of Ahikam said to Johanan the son of Kareah, “You shall not do this thing, for you speak falsely concerning Ishmael.”

Jeremiah 41

Insurrection Against Gedaliah

[1]Now it came to pass in the seventh month *that* Ishmael the son of Nethaniah, the son of Elishama, of the royal family and of the officers of the king, came with ten men to Gedaliah the son of Ahikam, at Mizpah. And there they ate bread together in Mizpah.

[2]Then Ishmael the son of Nethaniah, and the ten men who were with him, arose and struck Gedaliah the son of Ahikam, the son of Shaphan, with the sword, and killed him whom the king of Babylon had made governor over the land.

[3]Ishmael also struck down all the Jews who were with him, *that is,* with Gedaliah at Mizpah, and the Chaldeans who were found there, the men of war.

[4]And it happened, on the second day after he had killed Gedaliah, when as yet no one knew *it,*

[5]that certain men came from Shechem, from Shiloh, and from Samaria, eighty men with their beards shaved and their clothes torn, having cut themselves, with offerings and incense in their hand, to bring *them* to the house of the LORD.

[6]Now Ishmael the son of Nethaniah went out from Mizpah to meet them, weeping as he went along; and it happened as he met them that he said to them, “Come to Gedaliah the son of Ahikam!”

[7]So it was, when they came into the midst of the city, that Ishmael the son of Nethaniah killed them *and cast them* into the midst of a pit, he and the men who were with him.

[8]But ten men were found among them who said to Ishmael, “Do not kill us, for we have treasures of wheat, barley, oil, and honey in the field.” So he desisted and did not kill them among their brethren.

[9]Now the pit into which Ishmael had cast all the dead bodies of the men whom he had slain, because of Gedaliah, *was* the same one Asa the king had made for fear of Baasha king of Israel. Ishmael the son of Nethaniah filled it with *the* slain.

[10]Then Ishmael carried away captive all the rest of the people who *were* in Mizpah, the king's daughters and all the people who remained in Mizpah, whom Nebuzaradan the captain of the guard had committed to Gedaliah the son of Ahikam. And Ishmael the son of Nethaniah carried them away captive and departed to go over to the Ammonites.

[11]But when Johanan the son of Kareah and all the captains of the forces that *were* with him heard of all the evil that Ishmael the son of Nethaniah had done,

[12]they took all the men and went to fight with Ishmael the son of Nethaniah; and they found him by the great pool that *is* in Gibeon.

[13]So it was, when all the people who *were* with Ishmael saw Johanan the son of Kareah, and all the captains of the forces who *were* with him, that they were glad.

[14]Then all the people whom Ishmael had carried away captive from Mizpah turned around and came back, and went to Johanan the son of Kareah.

[15]But Ishmael the son of Nethaniah escaped from Johanan with eight men and went to the Ammonites.

[16]Then Johanan the son of Kareah, and all the captains of the forces that were with him, took from Mizpah all the rest of the people whom he had recovered from Ishmael the son of Nethaniah after he had murdered Gedaliah the son of Ahikam—the mighty men of war and the women and the children and the eunuchs, whom he had brought back from Gibeon.

[17]And they departed and dwelt in the habitation of Chimham, which is near Bethlehem, as they went on their way to Egypt,

[18]because of the Chaldeans; for they were afraid of them, because Ishmael the son of Nethaniah had murdered Gedaliah the son of Ahikam, whom the king of Babylon had made governor in the land.

Jeremiah 42

The Flight to Egypt Forbidden

[1]Now all the captains of the forces, Johanan the son of Kareah, Jezaniah the son of Hoshaiah, and all the people, from the least to the greatest, came near

[2]and said to Jeremiah the prophet, “Please, let our petition be acceptable to you, and pray for us to the LORD your God, for all this remnant (since we are left *but* a few of many, as you can see),

[3]“that the LORD your God may show us the way in which we should walk and the thing we should do.”

[4]Then Jeremiah the prophet said to them, “I have heard. Indeed, I will pray to the LORD your God according to your words, and it shall be, *that* whatever the LORD answers you, I will declare *it* to you. I will keep nothing back from you.”

[5]So they said to Jeremiah, “Let the LORD be a true and faithful witness between us, if we do not do according to everything which the LORD your God sends us by you.

[6]“Whether *it is* pleasing or displeasing, we will obey the voice of the LORD our God to whom we send you, that it may be well with us when we obey the voice of the LORD our God.”

[7]And it happened after ten days that the word of the LORD came to Jeremiah.

[8]Then he called Johanan the son of Kareah, all the captains of the forces which *were* with him, and all the people from the least even to the greatest,

[9]and said to them, “Thus says the LORD, the God of Israel, to whom you sent me to present your petition before Him:

[10]‘If you will still remain in this land, then I will build you and not pull *you* down, and I will plant you and not pluck *you* up. For I relent concerning the disaster that I have brought upon you.

[11]‘Do not be afraid of the king of Babylon, of whom you are afraid; do not be afraid of him,’ says the LORD, ‘for I *am* with you, to save you and deliver you from his hand.

[12]'And I will show you mercy, that he may have mercy on you and cause you to return to your own land.'

13"But if you say, 'We will not dwell in this land,' disobeying the voice of the LORD your God,

[14]"saying, 'No, but we will go to the land of Egypt where we shall see no war, nor hear the sound of the trumpet, nor be hungry for bread, and there we will dwell'—

[15]"Then hear now the word of the LORD, O remnant of Judah! Thus says the LORD of hosts, the God of Israel: 'If you wholly set your faces to enter Egypt, and go to dwell there,

[16]'then it shall be *that* the sword which you feared shall overtake you there in the land of Egypt; the famine of which you were afraid shall follow close after you there *in* Egypt; and there you shall die.

[17]'So shall it be with all the men who set their faces to go to Egypt to dwell there. They shall die by the sword, by famine, and by pestilence. And none of them shall remain or escape from the disaster that I will bring upon them.'

18"For thus says the LORD of hosts, the God of Israel: 'As My anger and My fury have been poured out on the inhabitants of Jerusalem, so will My fury be poured out on you when you enter Egypt. And you shall be an oath, an astonishment, a curse, and a reproach; and you shall see this place no more.'

[19]"The LORD has said concerning you, O remnant of Judah, 'Do not go to Egypt!' Know certainly that I have admonished you this day.

[20]"For you were hypocrites in your hearts when you sent me to the LORD your God, saying, 'Pray for us to the LORD our God, and according to all that the LORD your God says, so declare to us and we will do *it*.'

[21]"And I have this day declared *it* to you, but you have not obeyed the voice of the LORD your God, or anything which He has sent you by me.

[22]"Now therefore, know certainly that you shall die by the sword, by famine, and by pestilence in the place where you desire to go to dwell."

Jeremiah 43

Jeremiah Taken to Egypt

[1]Now it happened, when Jeremiah had stopped speaking to all the people all the words of the LORD their God, for which the LORD their God had sent him to them, all these words,

[2]that Azariah the son of Hoshaiah, Johanan the son of Kareah, and all the proud men spoke, saying to Jeremiah, “You speak falsely! The LORD our God has not sent you to say, ‘Do not go to Egypt to dwell there.’

[3]“But Baruch the son of Neriah has set you against us, to deliver us into the hand of the Chaldeans, that they may put us to death or carry us away captive to Babylon.”

[4]So Johanan the son of Kareah, all the captains of the forces, and all the people would not obey the voice of the LORD, to remain in the land of Judah.

[5]But Johanan the son of Kareah and all the captains of the forces took all the remnant of Judah who had returned to dwell in the land of Judah, from all nations where they had been driven—

[6]men, women, children, the king’s daughters, and every person whom Nebuzaradan the captain of the guard had left with Gedaliah the son of Ahikam, the son of Shaphan, and Jeremiah the prophet and Baruch the son of Neriah.

[7]So they went to the land of Egypt, for they did not obey the voice of the LORD. And they went as far as Tahpanhes.

[8]Then the word of the LORD came to Jeremiah in Tahpanhes, saying,

[9]“Take large stones in your hand, and hide them in the sight of the men of Judah, in the clay in the brick courtyard which *is* at the entrance to Pharaoh’s house in Tahpanhes;

[10]“and say to them, ‘Thus says the LORD of hosts, the God of Israel: “Behold, I will send and bring Nebuchadnezzar the king of Babylon, My servant, and will set his throne above these stones that I have hidden. And he will spread his royal pavilion over them.

[11]“When he comes, he shall strike the land of Egypt *and deliver* to death *those appointed* for death, and to captivity *those appointed* for captivity, and to the sword *those appointed* for the sword.

[12]“I will kindle a fire in the houses of the gods of Egypt, and he shall burn them and carry them away captive. And he shall array himself with the land of Egypt, as a shepherd puts on his garment, and he shall go out from there in peace.

[13]“He shall also break the sacred pillars of Beth Shemesh that *are* in the land of Egypt; and the houses of the gods of the Egyptians he shall burn with fire.” ’ ”

Jeremiah 44

Israelites Will Be Punished in Egypt

[1]The word that came to Jeremiah concerning all the Jews who dwell in the land of Egypt, who dwell at Migdol, at Tahpanhes, at Noph, and in the country of Pathros, saying,

[2]“Thus says the LORD of hosts, the God of Israel: ‘You have seen all the calamity that I have brought on Jerusalem and on all the cities of Judah; and behold, this day they *are* a desolation, and no one dwells in them,

[3]‘because of their wickedness which they have committed to provoke Me to anger, in that they went to burn incense *and* to serve other gods whom they did not know, they nor you nor your fathers.

[4]‘However I have sent to you all My servants the prophets, rising early and sending *them,* saying, “Oh, do not do this abominable thing that I hate!”

[5]‘But they did not listen or incline their ear to turn from their wickedness, to burn no incense to other gods.

[6]‘So My fury and My anger were poured out and kindled in the cities of Judah and in the streets of Jerusalem; and they are wasted *and* desolate, as it is this day.’

[7]“Now therefore, thus says the LORD, the God of hosts, the God of Israel: ‘Why do you commit *this* great evil against yourselves, to cut off from you man and woman, child and infant, out of Judah, leaving none to remain,

[8]‘in that you provoke Me to wrath with the works of your hands, burning incense to other gods in the land of Egypt where you have gone to dwell, that you may cut yourselves off and be a curse and a reproach among all the nations of the earth?

[9]‘Have you forgotten the wickedness of your fathers, the wickedness of the kings of Judah, the wickedness of their wives, your own wickedness, and the wickedness of your wives, which they committed in the land of Judah and in the streets of Jerusalem?

[10]‘They have not been humbled, to this day, nor have they feared; they have not walked in My law or in My statutes that I set before you and your fathers.’

11“Therefore thus says the LORD of hosts, the God of Israel: ‘Behold, I will set My face against you for catastrophe and for cutting off all Judah.

[12]‘And I will take the remnant of Judah who have set their faces to go into the land of Egypt to dwell there, and they shall all be consumed *and* fall in the land of Egypt. They shall be consumed by the sword *and* by famine. They shall die, from the least to the greatest, by the sword and by famine; and they shall be an oath, an astonishment, a curse and a reproach!

[13]‘For I will punish those who dwell in the land of Egypt, as I have punished Jerusalem, by the sword, by famine, and by pestilence,

[14]‘so that none of the remnant of Judah who have gone into the land of Egypt to dwell there shall escape or survive, lest they return to the land of Judah, to which they desire to return and dwell. For none shall return except those who escape.’ ”

15Then all the men who knew that their wives had burned incense to other gods, with all the women who stood by, a great multitude, and all the people who dwelt in the land of Egypt, in Pathros, answered Jeremiah, saying:

[16]“*As for* the word that you have spoken to us in the name of the LORD, we will not listen to you!

[17]“But we will certainly do whatever has gone out of our own mouth, to burn incense to the queen of heaven and pour out drink offerings to her, as we have done, we and our fathers, our kings and our princes, in the cities of Judah and in the streets of Jerusalem. For *then* we had plenty of food, were well-off, and saw no trouble.

[18]“But since we stopped burning incense to the queen of heaven and pouring out drink offerings to her, we have lacked everything and have been consumed by the sword and by famine.”

[19]*The women also said,* “And when we burned incense to the queen of heaven and poured out drink offerings to her, did we make cakes for her, to worship her, and pour out drink offerings to her without our husbands’ *permission?*”

20Then Jeremiah spoke to all the people—the men, the women, and all the people who had given him *that* answer—saying:

[21]“The incense that you burned in the cities of Judah and in the streets of Jerusalem, you and your fathers, your kings and your princes, and the people of the land, did not the LORD remember them, and did it *not* come into His mind?

[22]“So the LORD could no longer bear *it,* because of the evil of your doings *and* because of the abominations which you committed. Therefore your land is a desolation, an astonishment, a curse, and without an inhabitant, as *it is* this day.

[23]“Because you have burned incense and because you have sinned against the LORD, and have not obeyed the voice of the LORD or walked in His law, in His statutes or in His testimonies, therefore this calamity has happened to you, as *at* this day.”

24Moreover Jeremiah said to all the people and to all the women, “Hear the word of the LORD, all Judah who *are* in the land of Egypt!

[25]“Thus says the LORD of hosts, the God of Israel, saying: ‘You and your wives have spoken with your mouths and fulfilled with your hands, saying, “We will surely keep our vows that we have made, to burn incense to the queen of heaven and pour out drink offerings to her.” You will surely keep your vows and perform your vows!’

[26]“Therefore hear the word of the LORD, all Judah who dwell in the land of Egypt: ‘Behold, I have sworn by My great name,’ says the LORD, ‘that My name shall no more be named in the mouth of any man of Judah in all the land of Egypt, saying, “The Lord GOD lives.”

[27]‘Behold, I will watch over them for adversity and not for good. And all the men of Judah who *are* in the land of Egypt shall be consumed by the sword and by famine, until there is an end to them.

[28]‘Yet a small number who escape the sword shall return from the land of Egypt to the land of Judah; and all the remnant of Judah, who have gone to the land of Egypt to dwell there, shall know whose words will stand, Mine or theirs.

[29]‘And this *shall be* a sign to you,’ says the LORD, ‘that I will punish you in this place, that you may know that My words will surely stand against you for adversity.’

[30]“Thus says the LORD: ‘Behold, I will give Pharaoh Hophra king of Egypt into the hand of his enemies and into the hand of those who seek his life, as I gave Zedekiah king of Judah into the hand of Nebuchadnezzar king of Babylon, his enemy who sought his life.’ ”

Jeremiah 45

Assurance to Baruch

[1]The word that Jeremiah the prophet spoke to Baruch the son of Neriah, when he had written these words in a book at the instruction of Jeremiah, in the fourth year of Jehoiakim the son of Josiah, king of Judah, saying,

[2]"Thus says the LORD, the God of Israel, to you, O Baruch:

[3]'You said, "Woe is me now! For the LORD has added grief to my sorrow. I fainted in my sighing, and I find no rest." '

[4]"Thus you shall say to him, 'Thus says the LORD: "Behold, what I have built I will break down, and what I have planted I will pluck up, that is, this whole land.

[5]"And do you seek great things for yourself? Do not seek *them;* for behold, I will bring adversity on all flesh," says the LORD. "But I will give your life to you as a prize in all places, wherever you go." ' "

Jeremiah 46

Judgment on Egypt

[1]The word of the LORD which came to Jeremiah the prophet against the nations.

[2]Against Egypt.

Concerning the army of Pharaoh Necho, king of Egypt, which was by the River Euphrates in Carchemish, and which Nebuchadnezzar king of Babylon defeated in the fourth year of Jehoiakim the son of Josiah, king of Judah:

[3]"Order the buckler and shield,
And draw near to battle!
[4]Harness the horses,
And mount up, you horsemen!
Stand forth with *your* helmets,
Polish the spears,
Put on the armor!
[5]Why have I seen them dismayed *and* turned back?
Their mighty ones are beaten down;
They have speedily fled,
And did not look back,
For fear *was* all around," says the LORD.
[6]"Do not let the swift flee away,
Nor the mighty man escape;
They will stumble and fall
Toward the north, by the River Euphrates.

[7]"Who *is* this coming up like a flood,
Whose waters move like the rivers?
[8]Egypt rises up like a flood,
And *its* waters move like the rivers;
And he says, 'I will go up *and* cover the earth,
I will destroy the city and its inhabitants.'
[9]Come up, O horses, and rage, O chariots!

And let the mighty men come forth:
The Ethiopians and the Libyans who handle the shield,
And the Lydians who handle *and* bend the bow.
[10]For this *is* the day of the Lord GOD of hosts,
A day of vengeance,
That He may avenge Himself on His adversaries.
The sword shall devour;
It shall be satiated and made drunk with their blood;
For the Lord GOD of hosts has a sacrifice
In the north country by the River Euphrates.

[11]"Go up to Gilead and take balm,
O virgin, the daughter of Egypt;
In vain you will use many medicines;
You shall not be cured.
[12]The nations have heard of your shame,
And your cry has filled the land;
For the mighty man has stumbled against the mighty;
They both have fallen together."

Babylonia Will Strike Egypt

[13]The word that the LORD spoke to Jeremiah the prophet, how Nebuchadnezzar king of Babylon would come *and* strike the land of Egypt.

[14]"Declare in Egypt, and proclaim in Migdol;
Proclaim in Noph and in Tahpanhes;
Say, 'Stand fast and prepare yourselves,
For the sword devours all around you.'
[15]Why are your valiant *men* swept away?
They did not stand
Because the LORD drove them away.
[16]He made many fall;
Yes, one fell upon another.
And they said, 'Arise!
Let us go back to our own people
And to the land of our nativity

From the oppressing sword.’
[17]They cried there,
‘Pharaoh, king of Egypt, *is but* a noise.
He has passed by the appointed time!’

[18]“*As* I live,” says the King,
Whose name *is* the LORD of hosts,
“Surely as Tabor *is* among the mountains
And as Carmel by the sea, *so* he shall come.
[19]O you daughter dwelling in Egypt,
Prepare yourself to go into captivity!
For Noph shall be waste and desolate, without inhabitant.

[20]“Egypt *is* a very pretty heifer,
But destruction comes, it comes from the north.
[21]Also her mercenaries are in her midst like fat bulls,
For they also are turned back,
They have fled away together.
They did not stand,
For the day of their calamity had come upon them,
The time of their punishment.
[22]Her noise shall go like a serpent,
For they shall march with an army
And come against her with axes,
Like those who chop wood.

[23]“They shall cut down her forest,” says the LORD,
“Though it cannot be searched,
Because they *are* innumerable,
And more numerous than grasshoppers.
[24]The daughter of Egypt shall be ashamed;
She shall be delivered into the hand
Of the people of the north.”

[25]The LORD of hosts, the God of Israel, says: “Behold, I will bring punishment on Amon of No, and Pharaoh and Egypt, with their gods and their kings—Pharaoh and those who trust in him.

[26]"And I will deliver them into the hand of those who seek their lives, into the hand of Nebuchadnezzar king of Babylon and the hand of his servants. Afterward it shall be inhabited as in the days of old," says the LORD.

God Will Preserve Israel

[27]"But do not fear, O My servant Jacob,
And do not be dismayed, O Israel!
For behold, I will save you from afar,
And your offspring from the land of their captivity;
Jacob shall return, have rest and be at ease;
No one shall make *him* afraid.
[28]Do not fear, O Jacob My servant," says the LORD,
"For I *am* with you;
For I will make a complete end of all the nations
To which I have driven you,
But I will not make a complete end of you.
I will rightly correct you,
For I will not leave you wholly unpunished."

Jeremiah 47

Judgment on Philistia

[1]The word of the LORD that came to Jeremiah the prophet against the Philistines, before Pharaoh attacked Gaza.

[2]Thus says the LORD:

“Behold, waters rise out of the north,
And shall be an overflowing flood;
They shall overflow the land and all that is in it,
The city and those who dwell within;
Then the men shall cry,
And all the inhabitants of the land shall wail.
[3]At the noise of the stamping hooves of his strong horses,
At the rushing of his chariots,
At the rumbling of his wheels,
The fathers will not look back for *their* children,
Lacking courage,
[4]Because of the day that comes to plunder all the Philistines,
To cut off from Tyre and Sidon every helper who remains;
For the LORD shall plunder the Philistines,
The remnant of the country of Caphtor.
[5]Baldness has come upon Gaza,
Ashkelon is cut off
With the remnant of their valley.
How long will you cut yourself?

[6]“O you sword of the LORD,
How long until you are quiet?
Put yourself up into your scabbard,
Rest and be still!
[7]How can it be quiet,
Seeing the LORD has given it a charge
Against Ashkelon and against the seashore?
There He has appointed it.”

Jeremiah 48

Judgment on Moab

[1]Against Moab.
Thus says the LORD of hosts, the God of Israel:

"Woe to Nebo!
For it is plundered,
Kirjathaim is shamed *and* taken;
The high stronghold is shamed and dismayed—
[2]No more praise of Moab.
In Heshbon they have devised evil against her:
'Come, and let us cut her off as a nation.'
You also shall be cut down, O Madmen!
The sword shall pursue you;
[3]A voice of crying *shall be* from Horonaim:
'Plundering and great destruction!'

[4]"Moab is destroyed;
Her little ones have caused a cry to be heard;
[5]For in the Ascent of Luhith they ascend with continual weeping;
For in the descent of Horonaim the enemies have heard a cry of destruction.

[6]"Flee, save your lives!
And be like the juniper in the wilderness.
[7]For because you have trusted in your works and your treasures,
You also shall be taken.
And Chemosh shall go forth into captivity,
His priests and his princes together.
[8]And the plunderer shall come against every city;
No one shall escape.
The valley also shall perish,
And the plain shall be destroyed,

As the LORD has spoken.

[9]"Give wings to Moab,
That she may flee and get away;
For her cities shall be desolate,
Without any to dwell in them.
[10]Cursed *is* he who does the work of the LORD deceitfully,
And cursed *is* he who keeps back his sword from blood.

[11]"Moab has been at ease from his youth;
He has settled on his dregs,
And has not been emptied from vessel to vessel,
Nor has he gone into captivity.
Therefore his taste remained in him,
And his scent has not changed.

[12]"Therefore behold, the days are coming," says the LORD,
"That I shall send him wine-workers
Who will tip him over
And empty his vessels
And break the bottles.
[13]Moab shall be ashamed of Chemosh,
As the house of Israel was ashamed of Bethel, their confidence.

[14]"How can you say, 'We *are* mighty
And strong men for the war'?
[15]Moab is plundered and gone up *from* her cities;
Her chosen young men have gone down to the slaughter," says the King,
Whose name *is* the LORD of hosts.

[16]"The calamity of Moab *is* near at hand,
And his affliction comes quickly.
[17]Bemoan him, all you who are around him;
And all you who know his name,
Say, 'How the strong staff is broken,
The beautiful rod!'

[18]“O daughter inhabiting Dibon,
Come down from *your* glory,
And sit in thirst;
For the plunderer of Moab has come against you,
He has destroyed your strongholds.
[19]O inhabitant of Aroer,
Stand by the way and watch;
Ask him who flees
And her who escapes;
Say, ‘What has happened?’
[20]Moab is shamed, for he is broken down.
Wail and cry!
Tell it in Arnon, that Moab is plundered.

[21]“And judgment has come on the plain country:
On Holon and Jahzah and Mephaath,
[22]On Dibon and Nebo and Beth Diblathaim,
[23]On Kirjathaim and Beth Gamul and Beth Meon,
[24]On Kerioth and Bozrah,
On all the cities of the land of Moab,
Far or near.
[25]The horn of Moab is cut off,
And his arm is broken,” says the LORD.

[26]“Make him drunk,
Because he exalted *himself* against the LORD.
Moab shall wallow in his vomit,
And he shall also be in derision.
[27]For was not Israel a derision to you?
Was he found among thieves?
For whenever you speak of him,
You shake your head in *scorn*.
[28]You who dwell in Moab,
Leave the cities and dwell in the rock,
And be like the dove *which* makes her nest
In the sides of the cave’s mouth.

[29]“We have heard the pride of Moab
(He *is* exceedingly proud),
Of his loftiness and arrogance and pride,
And of the haughtiness of his heart.”

[30]“I know his wrath,” says the LORD,
“But it *is* not right;
His lies have made nothing right.
[31]Therefore I will wail for Moab,
And I will cry out for all Moab;
I will mourn for the men of Kir Heres.
[32]O vine of Sibmah! I will weep for you with the weeping of Jazer.
Your plants have gone over the sea,
They reach to the sea of Jazer.
The plunderer has fallen on your summer fruit and your vintage.
[33]Joy and gladness are taken
From the plentiful field
And from the land of Moab;
I have caused wine to fail from the winepresses;
No one will tread with joyous shouting—
Not joyous shouting!

[34]“From the cry of Heshbon to Elealeh and to Jahaz
They have uttered their voice,
From Zoar to Horonaim,
Like a three-year-old heifer;
For the waters of Nimrim also shall be desolate.

[35]“Moreover,” says the LORD,
“I will cause to cease in Moab
The one who offers *sacrifices* in the high places
And burns incense to his gods.
[36]Therefore My heart shall wail like flutes for Moab,
And like flutes My heart shall wail
For the men of Kir Heres.

Therefore the riches they have acquired have perished.

[37]"For every head *shall be* bald, and every beard clipped;
On all the hands *shall be* cuts, and on the loins sackcloth—
[38]A general lamentation
On all the housetops of Moab,
And in its streets;
For I have broken Moab like a vessel in which *is* no pleasure," says the LORD.
[39]"They shall wail:
'How she is broken down!
How Moab has turned her back with shame!'
So Moab shall be a derision
And a dismay to all those about her."

40For thus says the LORD:

"Behold, one shall fly like an eagle,
And spread his wings over Moab.
[41]Kerioth is taken,
And the strongholds are surprised;
The mighty men's hearts in Moab on that day shall be
Like the heart of a woman in birth pangs.
[42]And Moab shall be destroyed as a people,
Because he exalted *himself* against the LORD.
[43]Fear and the pit and the snare *shall be* upon you,
O inhabitant of Moab," says the LORD.
[44]"He who flees from the fear shall fall into the pit,
And he who gets out of the pit shall be caught in the snare.
For upon Moab, upon it I will bring
The year of their punishment," says the LORD.

45"Those who fled stood under the shadow of Heshbon
Because of exhaustion.
But a fire shall come out of Heshbon,
A flame from the midst of Sihon,
And shall devour the brow of Moab,

The crown of the head of the sons of tumult.
[46]Woe to you, O Moab!
The people of Chemosh perish;
For your sons have been taken captive,
And your daughters captive.

[47]“Yet I will bring back the captives of Moab
In the latter days,” says the LORD.

Thus far *is* the judgment of Moab.

Jeremiah 49

Judgment on Ammon

[1]Against the Ammonites.

Thus says the LORD:

“Has Israel no sons?
Has he no heir?
Why *then* does Milcom inherit Gad,
And his people dwell in its cities?
[2]Therefore behold, the days are coming,” says the LORD,
“That I will cause to be heard an alarm of war
In Rabbah of the Ammonites;
It shall be a desolate mound,
And her villages shall be burned with fire.
Then Israel shall take possession of his inheritance,” says the LORD.

[3]“Wail, O Heshbon, for Ai is plundered!
Cry, you daughters of Rabbah,
Gird yourselves with sackcloth!
Lament and run to and fro by the walls;
For Milcom shall go into captivity
With his priests and his princes together.
[4]Why do you boast in the valleys,
Your flowing valley, O backsliding daughter?
Who trusted in her treasures, *saying,*
‘Who will come against me?’
[5]Behold, I will bring fear upon you,”
Says the Lord GOD of hosts,
“From all those who are around you;
You shall be driven out, everyone headlong,
And no one will gather those who wander off.
[6]But afterward I will bring back
The captives of the people of Ammon,” says the LORD.

Judgment on Edom

7Against Edom.
Thus says the LORD of hosts:

"*Is* wisdom no more in Teman?
Has counsel perished from the prudent?
Has their wisdom vanished?
8Flee, turn back, dwell in the depths, O inhabitants of Dedan!
For I will bring the calamity of Esau upon him,
The time *that* I will punish him.
9If grape-gatherers came to you,
Would they not leave *some* gleaning grapes?
If thieves by night,
Would they not destroy until they have enough?
10But I have made Esau bare;
I have uncovered his secret places,
And he shall not be able to hide himself.
His descendants are plundered,
His brethren and his neighbors,
And he *is* no more.
11Leave your fatherless children,
I will preserve *them* alive;
And let your widows trust in Me."

12For thus says the LORD: "Behold, those whose judgment *was* not to drink of the cup have assuredly drunk. And *are* you the one who will altogether go unpunished? You shall not go unpunished, but you shall surely drink *of it*.

13"For I have sworn by Myself," says the LORD, "that Bozrah shall become a desolation, a reproach, a waste, and a curse. And all its cities shall be perpetual wastes."

14I have heard a message from the LORD,
And an ambassador has been sent to the nations:
"Gather together, come against her,
And rise up to battle!

15“For indeed, I will make you small among nations,
Despised among men.
16Your fierceness has deceived you,
The pride of your heart,
O you who dwell in the clefts of the rock,
Who hold the height of the hill!
Though you make your nest as high as the eagle,
I will bring you down from there,” says the LORD.

17“Edom also shall be an astonishment;
Everyone who goes by it will be astonished
And will hiss at all its plagues.
18As in the overthrow of Sodom and Gomorrah
And their neighbors,” says the LORD,
“No one shall remain there,
Nor shall a son of man dwell in it.

19“Behold, he shall come up like a lion from the floodplain of the Jordan
Against the dwelling place of the strong;
But I will suddenly make him run away from her.
And who *is* a chosen *man that* I may appoint over her?
For who *is* like Me?
Who will arraign Me?
And who *is* that shepherd
Who will withstand Me?”

20Therefore hear the counsel of the LORD that He has taken against Edom,
And His purposes that He has proposed against the inhabitants of Teman:
Surely the least of the flock shall draw them out;
Surely He shall make their dwelling places desolate with them.
21The earth shakes at the noise of their fall;
At the cry its noise is heard at the Red Sea.
22Behold, He shall come up and fly like the eagle,

And spread His wings over Bozrah;
The heart of the mighty men of Edom in that day shall be
Like the heart of a woman in birth pangs.

Judgment on Damascus

23Against Damascus.

“Hamath and Arpad are shamed,
For they have heard bad news.
They are fainthearted;
There is trouble on the sea;
It cannot be quiet.
24Damascus has grown feeble;
She turns to flee,
And fear has seized *her*.
Anguish and sorrows have taken her like a woman in labor.
25Why is the city of praise not deserted, the city of My joy?
26Therefore her young men shall fall in her streets,
And all the men of war shall be cut off in that day,” says the
LORD of hosts.
27“I will kindle a fire in the wall of Damascus,
And it shall consume the palaces of Ben-Hadad.”

Judgment on Kedar and Hazor

28Against Kedar and against the kingdoms of Hazor, which Nebuchadnezzar king of Babylon shall strike.
Thus says the LORD:

“Arise, go up to Kedar,
And devastate the men of the East!
29Their tents and their flocks they shall take away.
They shall take for themselves their curtains,
All their vessels and their camels;
And they shall cry out to them,
‘Fear *is* on every side!’

30“Flee, get far away! Dwell in the depths,

O inhabitants of Hazor!” says the LORD.
“For Nebuchadnezzar king of Babylon has taken counsel against you,
And has conceived a plan against you.

[31]“Arise, go up to the wealthy nation that dwells securely,” says the LORD,
“Which has neither gates nor bars,
Dwelling alone.
[32]Their camels shall be for booty,
And the multitude of their cattle for plunder.
I will scatter to all winds those in the farthest corners,
And I will bring their calamity from all its sides,” says the LORD.
[33]“Hazor shall be a dwelling for jackals, a desolation forever;
No one shall reside there,
Nor son of man dwell in it.”

Judgment on Elam

[34]The word of the LORD that came to Jeremiah the prophet against Elam, in the beginning of the reign of Zedekiah king of Judah, saying,
[35]“Thus says the LORD of hosts:

‘Behold, I will break the bow of Elam,
The foremost of their might.
[36]Against Elam I will bring the four winds
From the four quarters of heaven,
And scatter them toward all those winds;
There shall be no nations where the outcasts of Elam will not go.
[37]For I will cause Elam to be dismayed before their enemies
And before those who seek their life.
I will bring disaster upon them,
My fierce anger,’ says the LORD;
‘And I will send the sword after them
Until I have consumed them.

[38]I will set My throne in Elam,
And will destroy from there the king and the princes,’ says the LORD.

[39]‘But it shall come to pass in the latter days:
I will bring back the captives of Elam,’ says the LORD.”

Jeremiah 50

Judgment on Babylon and Babylonia

[1]The word that the LORD spoke against Babylon *and* against the land of the Chaldeans by Jeremiah the prophet.

[2]"Declare among the nations,
Proclaim, and set up a standard;
Proclaim—do not conceal *it*—
Say, 'Babylon is taken, Bel is shamed.
Merodach is broken in pieces;
Her idols are humiliated,
Her images are broken in pieces.'
[3]For out of the north a nation comes up against her,
Which shall make her land desolate,
And no one shall dwell therein.
They shall move, they shall depart,
Both man and beast.

[4]"In those days and in that time," says the LORD,
"The children of Israel shall come,
They and the children of Judah together;
With continual weeping they shall come,
And seek the LORD their God.
[5]They shall ask the way to Zion,
With their faces toward it, *saying,*
'Come and let us join ourselves to the LORD
In a perpetual covenant
That will not be forgotten.'

[6]"My people have been lost sheep.
Their shepherds have led them astray;
They have turned them away *on* the mountains.
They have gone from mountain to hill;
They have forgotten their resting place.
[7]All who found them have devoured them;

And their adversaries said, ‘We have not offended,
Because they have sinned against the LORD, the habitation of justice,
The LORD, the hope of their fathers.’

8“Move from the midst of Babylon,
Go out of the land of the Chaldeans;
And be like the rams before the flocks.
9For behold, I will raise and cause to come up against Babylon
An assembly of great nations from the north country,
And they shall array themselves against her;
From there she shall be captured.
Their arrows *shall be* like *those* of an expert warrior;
None shall return in vain.
10And Chaldea shall become plunder;
All who plunder her shall be satisfied,” says the LORD.

11“Because you were glad, because you rejoiced,
You destroyers of My heritage,
Because you have grown fat like a heifer threshing grain,
And you bellow like bulls,
12Your mother shall be deeply ashamed;
She who bore you shall be ashamed.
Behold, the least of the nations *shall be* a wilderness,
A dry land and a desert.
13Because of the wrath of the LORD
She shall not be inhabited,
But she shall be wholly desolate.
Everyone who goes by Babylon shall be horrified
And hiss at all her plagues.

14“Put yourselves in array against Babylon all around,
All you who bend the bow;
Shoot at her, spare no arrows,
For she has sinned against the LORD.
15Shout against her all around;

She has given her hand,
Her foundations have fallen,
Her walls are thrown down;
For it *is* the vengeance of the LORD.
Take vengeance on her.
As she has done, so do to her.
[16]Cut off the sower from Babylon,
And him who handles the sickle at harvest time.
For fear of the oppressing sword
Everyone shall turn to his own people,
And everyone shall flee to his own land.

[17]“Israel *is* like scattered sheep;
The lions have driven *him* away.
First the king of Assyria devoured him;
Now at last this Nebuchadnezzar king of Babylon has broken his bones.”

[18]Therefore thus says the LORD of hosts, the God of Israel:

“Behold, I will punish the king of Babylon and his land,
As I have punished the king of Assyria.
[19]But I will bring back Israel to his home,
And he shall feed on Carmel and Bashan;
His soul shall be satisfied on Mount Ephraim and Gilead.
[20]In those days and in that time,” says the LORD,
“The iniquity of Israel shall be sought, but *there shall be* none;
And the sins of Judah, but they shall not be found;
For I will pardon those whom I preserve.

[21]“Go up against the land of Merathaim, against it,
And against the inhabitants of Pekod.
Waste and utterly destroy them,” says the LORD,
“And do according to all that I have commanded you.
[22]A sound of battle *is* in the land,
And of great destruction.

[23]How the hammer of the whole earth has been cut apart and broken!
How Babylon has become a desolation among the nations!
I have laid a snare for you;
[24]You have indeed been trapped, O Babylon,
And you were not aware;
You have been found and also caught,
Because you have contended against the LORD.
[25]The LORD has opened His armory,
And has brought out the weapons of His indignation;
For this *is* the work of the Lord GOD of hosts
In the land of the Chaldeans.
[26]Come against her from the farthest border;
Open her storehouses;
Cast her up as heaps of ruins,
And destroy her utterly;
Let nothing of her be left.
[27]Slay all her bulls,
Let them go down to the slaughter.
Woe to them!
For their day has come, the time of their punishment.
[28]The voice of those who flee and escape from the land of Babylon
Declares in Zion the vengeance of the LORD our God,
The vengeance of His temple.

[29]"Call together the archers against Babylon.
All you who bend the bow, encamp against it all around;
Let none of them escape.
Repay her according to her work;
According to all she has done, do to her;
For she has been proud against the LORD,
Against the Holy One of Israel.
[30]Therefore her young men shall fall in the streets,
And all her men of war shall be cut off in that day," says the LORD.

[31]“Behold, I *am* against you,
O most haughty one!” says the Lord GOD of hosts;
“For your day has come,
The time *that* I will punish you.
[32]The most proud shall stumble and fall,
And no one will raise him up;
I will kindle a fire in his cities,
And it will devour all around him.”

33Thus says the LORD of hosts:

“The children of Israel *were* oppressed,
Along with the children of Judah;
All who took them captive have held them fast;
They have refused to let them go.
[34]Their Redeemer *is* strong;
The LORD of hosts *is* His name.
He will thoroughly plead their case,
That He may give rest to the land,
And disquiet the inhabitants of Babylon.

35“A sword *is* against the Chaldeans,” says the LORD,
“Against the inhabitants of Babylon,
And against her princes and her wise men.
[36]A sword *is* against the soothsayers, and they will be fools.
A sword *is* against her mighty men, and they will be dismayed.
[37]A sword *is* against their horses,
Against their chariots,
And against all the mixed peoples who *are* in her midst;
And they will become like women.
A sword *is* against her treasures, and they will be robbed.
[38]A drought *is* against her waters, and they will be dried up.
For it *is* the land of carved images,
And they are insane with *their* idols.

[39]"Therefore the wild desert beasts shall dwell *there* with the jackals,
And the ostriches shall dwell in it.
It shall be inhabited no more forever,
Nor shall it be dwelt in from generation to generation.
[40]As God overthrew Sodom and Gomorrah
And their neighbors," says the LORD,
"*So* no one shall reside there,
Nor son of man dwell in it.

[41]"Behold, a people shall come from the north,
And a great nation and many kings
Shall be raised up from the ends of the earth.
[42]They shall hold the bow and the lance;
They *are* cruel and shall not show mercy.
Their voice shall roar like the sea;
They shall ride on horses,
Set in array, like a man for the battle,
Against you, O daughter of Babylon.

[43]"The king of Babylon has heard the report about them,
And his hands grow feeble;
Anguish has taken hold of him,
Pangs as of a woman in childbirth.

[44]"Behold, he shall come up like a lion from the floodplain of the Jordan
Against the dwelling place of the strong;
But I will make them suddenly run away from her.
And who *is* a chosen *man that* I may appoint over her?
For who *is* like Me?
Who will arraign Me?
And who *is* that shepherd
Who will withstand Me?"

[45]Therefore hear the counsel of the LORD that He has taken against Babylon,

And His purposes that He has proposed against the land of the Chaldeans:
Surely the least of the flock shall draw them out;
Surely He will make their dwelling place desolate with them.
[46]At the noise of the taking of Babylon
The earth trembles,
And the cry is heard among the nations.

Jeremiah 51

The Utter Destruction of Babylon

[1]Thus says the LORD:

"Behold, I will raise up against Babylon,
Against those who dwell in Leb Kamai,
A destroying wind.
[2]And I will send winnowers to Babylon,
Who shall winnow her and empty her land.
For in the day of doom
They shall be against her all around.
[3]Against *her* let the archer bend his bow,
And lift himself up against *her* in his armor.
Do not spare her young men;
Utterly destroy all her army.
[4]Thus the slain shall fall in the land of the Chaldeans,
And *those* thrust through in her streets.
[5]For Israel is not forsaken, nor Judah,
By his God, the LORD of hosts,
Though their land was filled with sin against the Holy One of Israel."

[6]Flee from the midst of Babylon,
And every one save his life!
Do not be cut off in her iniquity,
For this *is* the time of the LORD's vengeance;
He shall recompense her.
[7]Babylon *was* a golden cup in the LORD's hand,
That made all the earth drunk.
The nations drank her wine;
Therefore the nations are deranged.
[8]Babylon has suddenly fallen and been destroyed.
Wail for her!
Take balm for her pain;

Perhaps she may be healed.

[9]We would have healed Babylon,
But she is not healed.
Forsake her, and let us go everyone to his own country;
For her judgment reaches to heaven and is lifted up to the skies.
[10]The LORD has revealed our righteousness.
Come and let us declare in Zion the work of the LORD our God.

11Make the arrows bright!
Gather the shields!
The LORD has raised up the spirit of the kings of the Medes.
For His plan *is* against Babylon to destroy it,
Because it *is* the vengeance of the LORD,
The vengeance for His temple.
[12]Set up the standard on the walls of Babylon;
Make the guard strong,
Set up the watchmen,
Prepare the ambushes.
For the LORD has both devised and done
What He spoke against the inhabitants of Babylon.
[13]O you who dwell by many waters,
Abundant in treasures,
Your end has come,
The measure of your covetousness.
[14]The LORD of hosts has sworn by Himself:
“Surely I will fill you with men, as with locusts,
And they shall lift up a shout against you.”

15He has made the earth by His power;
He has established the world by His wisdom,
And stretched out the heaven by His understanding.
[16]When He utters *His* voice—
There is a multitude of waters in the heavens:

“He causes the vapors to ascend from the ends of the earth;
He makes lightnings for the rain;
He brings the wind out of His treasuries.”

[17]Everyone is dull-hearted, without knowledge;
Every metalsmith is put to shame by the carved image;
For his molded image *is* falsehood,
And *there is* no breath in them.
[18]They *are* futile, a work of errors;
In the time of their punishment they shall perish.
[19]The Portion of Jacob *is* not like them,
For He *is* the Maker of all things;
And *Israel is* the tribe of His inheritance.
The LORD of hosts *is* His name.

[20]“You *are* My battle-ax *and* weapons of war:
For with you I will break the nation in pieces;
With you I will destroy kingdoms;
[21]With you I will break in pieces the horse and its rider;
With you I will break in pieces the chariot and its rider;
[22]With you also I will break in pieces man and woman;
With you I will break in pieces old and young;
With you I will break in pieces the young man and the maiden;
[23]With you also I will break in pieces the shepherd and his flock;
With you I will break in pieces the farmer and his yoke of oxen;
And with you I will break in pieces governors and rulers.

[24]“And I will repay Babylon
And all the inhabitants of Chaldea
For all the evil they have done
In Zion in your sight,” says the LORD.

[25]“Behold, I *am* against you, O destroying mountain,
Who destroys all the earth,” says the LORD.

“And I will stretch out My hand against you,
Roll you down from the rocks,
And make you a burnt mountain.
[26]They shall not take from you a stone for a corner
Nor a stone for a foundation,
But you shall be desolate forever,” says the LORD.

[27]Set up a banner in the land,
Blow the trumpet among the nations!
Prepare the nations against her,
Call the kingdoms together against her:
Ararat, Minni, and Ashkenaz.
Appoint a general against her;
Cause the horses to come up like the bristling locusts.
[28]Prepare against her the nations,
With the kings of the Medes,
Its governors and all its rulers,
All the land of his dominion.
[29]And the land will tremble and sorrow;
For every purpose of the LORD shall be performed against Babylon,
To make the land of Babylon a desolation without inhabitant.
[30]The mighty men of Babylon have ceased fighting,
They have remained in their strongholds;
Their might has failed,
They became *like* women;
They have burned her dwelling places,
The bars of her *gate* are broken.
[31]One runner will run to meet another,
And one messenger to meet another,
To show the king of Babylon that his city is taken on *all* sides;
[32]The passages are blocked,
The reeds they have burned with fire,
And the men of war are terrified.

[33]For thus says the LORD of hosts, the God of Israel:

“The daughter of Babylon *is* like a threshing floor
When *it is* time to thresh her;
Yet a little while
And the time of her harvest will come.”

[34]“Nebuchadnezzar the king of Babylon
Has devoured me, he has crushed me;
He has made me an empty vessel,
He has swallowed me up like a monster;
He has filled his stomach with my delicacies,
He has spit me out.
[35]Let the violence *done* to me and my flesh *be* upon Babylon,”
The inhabitant of Zion will say;
“And my blood be upon the inhabitants of Chaldea!”
Jerusalem will say.

[36]Therefore thus says the LORD:

“Behold, I will plead your case and take vengeance for you.
I will dry up her sea and make her springs dry.
[37]Babylon shall become a heap,
A dwelling place for jackals,
An astonishment and a hissing,
Without an inhabitant.
[38]They shall roar together like lions,
They shall growl like lions’ whelps.
[39]In their excitement I will prepare their feasts;
I will make them drunk,
That they may rejoice,
And sleep a perpetual sleep
And not awake,” says the LORD.
[40]“I will bring them down
Like lambs to the slaughter,
Like rams with male goats.

41“Oh, how Sheshach is taken!
Oh, how the praise of the whole earth is seized!
How Babylon has become desolate among the nations!
42The sea has come up over Babylon;
She is covered with the multitude of its waves.
43Her cities are a desolation,
A dry land and a wilderness,
A land where no one dwells,
Through which no son of man passes.
44I will punish Bel in Babylon,
And I will bring out of his mouth what he has swallowed;
And the nations shall not stream to him anymore.
Yes, the wall of Babylon shall fall.

45“My people, go out of the midst of her!
And let everyone deliver himself from the fierce anger of the LORD.
46And lest your heart faint,
And you fear for the rumor that *will be* heard in the land
(A rumor will come *one* year,
And after that, in *another* year
A rumor *will come,*
And violence in the land,
Ruler against ruler),
47Therefore behold, the days are coming
That I will bring judgment on the carved images of Babylon;
Her whole land shall be ashamed,
And all her slain shall fall in her midst.
48Then the heavens and the earth and all that *is* in them
Shall sing joyously over Babylon;
For the plunderers shall come to her from the north,” says the LORD.

49As Babylon *has caused* the slain of Israel to fall,
So at Babylon the slain of all the earth shall fall.
50You who have escaped the sword,

Get away! Do not stand still!
Remember the LORD afar off,
And let Jerusalem come to your mind.

51We are ashamed because we have heard reproach.
Shame has covered our faces,
For strangers have come into the sanctuaries of the LORD's house.

52"Therefore behold, the days are coming," says the LORD,
"That I will bring judgment on her carved images,
And throughout all her land the wounded shall groan.
53Though Babylon were to mount up to heaven,
And though she were to fortify the height of her strength,
Yet from Me plunderers would come to her," says the LORD.

54The sound of a cry *comes* from Babylon,
And great destruction from the land of the Chaldeans,
55Because the LORD is plundering Babylon
And silencing her loud voice,
Though her waves roar like great waters,
And the noise of their voice is uttered,
56Because the plunderer comes against her, against Babylon,
And her mighty men are taken.
Every one of their bows is broken;
For the LORD *is* the God of recompense,
He will surely repay.

57"And I will make drunk
Her princes and wise men,
Her governors, her deputies, and her mighty men.
And they shall sleep a perpetual sleep
And not awake," says the King,
Whose name *is* the LORD of hosts.

58Thus says the LORD of hosts:

“The broad walls of Babylon shall be utterly broken,
And her high gates shall be burned with fire;
The people will labor in vain,
And the nations, because of the fire;
And they shall be weary.”

Jeremiah’s Command to Seraiah

59The word which Jeremiah the prophet commanded Seraiah the son of Neriah, the son of Mahseiah, when he went with Zedekiah the king of Judah to Babylon in the fourth year of his reign. And Seraiah *was* the quartermaster.

60So Jeremiah wrote in a book all the evil that would come upon Babylon, all these words that are written against Babylon.

61And Jeremiah said to Seraiah, “When you arrive in Babylon and see it, and read all these words,

62“then you shall say, ‘O LORD, You have spoken against this place to cut it off, so that none shall remain in it, neither man nor beast, but it shall be desolate forever.’

63“Now it shall be, when you have finished reading this book, *that* you shall tie a stone to it and throw it out into the Euphrates.

64“Then you shall say, ‘Thus Babylon shall sink and not rise from the catastrophe that I will bring upon her. And they shall be weary.’ ” Thus far *are* the words of Jeremiah.

Jeremiah 52

The Fall of Jerusalem Reviewed

[1]Zedekiah *was* twenty-one years old when he became king, and he reigned eleven years in Jerusalem. His mother's name *was* Hamutal the daughter of Jeremiah of Libnah.

[2]He also did evil in the sight of the LORD, according to all that Jehoiakim had done.

[3]For because of the anger of the LORD *this* happened in Jerusalem and Judah, till He finally cast them out from His presence. Then Zedekiah rebelled against the king of Babylon.

[4]Now it came to pass in the ninth year of his reign, in the tenth month, on the tenth *day* of the month, *that* Nebuchadnezzar king of Babylon and all his army came against Jerusalem and encamped against it; and *they* built a siege wall against it all around.

[5]So the city was besieged until the eleventh year of King Zedekiah.

[6]By the fourth month, on the ninth day of the month, the famine had become so severe in the city that there was no food for the people of the land.

[7]Then the city wall was broken through, and all the men of war fled and went out of the city at night by way of the gate between the two walls, which *was* by the king's garden, even though the Chaldeans *were* near the city all around. And they went by way of the plain.

[8]But the army of the Chaldeans pursued the king, and they overtook Zedekiah in the plains of Jericho. All his army was scattered from him.

[9]So they took the king and brought him up to the king of Babylon at Riblah in the land of Hamath, and he pronounced judgment on him.

[10]Then the king of Babylon killed the sons of Zedekiah before his eyes. And he killed all the princes of Judah in Riblah.

[11]He also put out the eyes of Zedekiah; and the king of Babylon bound him in bronze fetters, took him to Babylon, and put him in prison till the day of his death.

The Temple and City Plundered and Burned

12Now in the fifth month, on the tenth *day* of the month (which *was* the nineteenth year of King Nebuchadnezzar king of Babylon), Nebuzaradan, the captain of the guard, *who* served the king of Babylon, came to Jerusalem.

13He burned the house of the LORD and the king's house; all the houses of Jerusalem, that is, all the houses of the great, he burned with fire.

14And all the army of the Chaldeans who *were* with the captain of the guard broke down all the walls of Jerusalem all around.

15Then Nebuzaradan the captain of the guard carried away captive *some* of the poor people, the rest of the people who remained in the city, the defectors who had deserted to the king of Babylon, and the rest of the craftsmen.

16But Nebuzaradan the captain of the guard left *some* of the poor of the land as vinedressers and farmers.

17The bronze pillars that *were* in the house of the LORD, and the carts and the bronze Sea that *were* in the house of the LORD, the Chaldeans broke in pieces, and carried all their bronze to Babylon.

18They also took away the pots, the shovels, the trimmers, the bowls, the spoons, and all the bronze utensils with which the priests ministered.

19The basins, the firepans, the bowls, the pots, the lampstands, the spoons, and the cups, whatever *was* solid gold and whatever *was* solid silver, the captain of the guard took away.

20The two pillars, one Sea, the twelve bronze bulls which *were* under *it, and* the carts, which King Solomon had made for the house of the LORD—the bronze of all these articles was beyond measure.

21Now *concerning* the pillars: the height of one pillar *was* eighteen cubits, a measuring line of twelve cubits could measure its circumference, and its thickness *was* four fingers; *it was* hollow.

22A capital of bronze *was* on it; and the height of one capital *was* five cubits, with a network and pomegranates all around the capital, all of bronze. The second pillar, with pomegranates was the same.

23There were ninety-six pomegranates on the sides; all the pomegranates, all around on the network, *were* one hundred.

The People Taken Captive to Babylonia

24The captain of the guard took Seraiah the chief priest, Zephaniah the second priest, and the three doorkeepers.

25He also took out of the city an officer who had charge of the men of war, seven men of the king's close associates who were found in the city, the principal scribe of the army who mustered the people of the land, and sixty men of the people of the land who were found in the midst of the city.

26And Nebuzaradan the captain of the guard took these and brought them to the king of Babylon at Riblah.

27Then the king of Babylon struck them and put them to death at Riblah in the land of Hamath. Thus Judah was carried away captive from its own land.

28These *are* the people whom Nebuchadnezzar carried away captive: in the seventh year, three thousand and twenty-three Jews;

29in the eighteenth year of Nebuchadnezzar he carried away captive from Jerusalem eight hundred and thirty-two persons;

30in the twenty-third year of Nebuchadnezzar, Nebuzaradan the captain of the guard carried away captive of the Jews seven hundred and forty-five persons. All the persons *were* four thousand six hundred.

Jehoiachin Released from Prison

31Now it came to pass in the thirty-seventh year of the captivity of Jehoiachin king of Judah, in the twelfth month, on the twenty-fifth *day* of the month, *that* Evil-Merodach king of Babylon, in the first *year* of his reign, lifted up the head of Jehoiachin king of Judah and brought him out of prison.

32And he spoke kindly to him and gave him a more prominent seat than those of the kings who *were* with him in Babylon.

33So Jehoiachin changed from his prison garments, and he ate bread regularly before the king all the days of his life.

34And as for his provisions, there was a regular ration given him by the king of Babylon, a portion for each day until the day of his death, all the days of his life.

The Book of

Lamentations

Lamentations 1

Jerusalem in Affliction

[1]How lonely sits the city
That was full of people!
How like a widow is she,
Who *was* great among the nations!
The princess among the provinces
Has become a slave!

[2]She weeps bitterly in the night,
Her tears *are* on her cheeks;
Among all her lovers
She has none to comfort *her*.
All her friends have dealt treacherously with her;
They have become her enemies.

[3]Judah has gone into captivity,
Under affliction and hard servitude;
She dwells among the nations,
She finds no rest;
All her persecutors overtake her in dire straits.

[4]The roads to Zion mourn
Because no one comes to the set feasts.
All her gates are desolate;
Her priests sigh,
Her virgins are afflicted,
And she *is* in bitterness.

[5]Her adversaries have become the master,
Her enemies prosper;
For the LORD has afflicted her
Because of the multitude of her transgressions.
Her children have gone into captivity before the enemy.

[6]And from the daughter of Zion

All her splendor has departed.
Her princes have become like deer
That find no pasture,
That flee without strength
Before the pursuer.

[7]In the days of her affliction and roaming,
Jerusalem remembers all her pleasant things
That she had in the days of old.
When her people fell into the hand of the enemy,
With no one to help her,
The adversaries saw her
And mocked at her downfall.

[8]Jerusalem has sinned gravely,
Therefore she has become vile.
All who honored her despise her
Because they have seen her nakedness;
Yes, she sighs and turns away.

[9]Her uncleanness *is* in her skirts;
She did not consider her destiny;
Therefore her collapse was awesome;
She had no comforter.
“O LORD, behold my affliction,
For *the* enemy is exalted!”

[10]The adversary has spread his hand
Over all her pleasant things;
For she has seen the nations enter her sanctuary,
Those whom You commanded
Not to enter Your assembly.

[11]All her people sigh,
They seek bread;
They have given their valuables for food to restore life.
“See, O LORD, and consider,
For I am scorned.”

12“*Is it* nothing to you, all you who pass by?
Behold and see
If there is any sorrow like my sorrow,
Which has been brought on me,
Which the LORD has inflicted
In the day of His fierce anger.

13“From above He has sent fire into my bones,
And it overpowered them;
He has spread a net for my feet
And turned me back;
He has made me desolate
And faint all the day.

14“The yoke of my transgressions was bound;
They were woven together by His hands,
And thrust upon my neck.
He made my strength fail;
The Lord delivered me into the hands of *those whom* I am not able to withstand.
15“The Lord has trampled underfoot all my mighty *men* in my midst;
He has called an assembly against me
To crush my young men;
The Lord trampled *as* in a winepress
The virgin daughter of Judah.

16“For these *things* I weep;
My eye, my eye overflows with water;
Because the comforter, who should restore my life,
Is far from me.
My children are desolate
Because the enemy prevailed.”

17Zion spreads out her hands,
But no one comforts her;
The LORD has commanded concerning Jacob
That those around him *become* his adversaries;

Jerusalem has become an unclean thing among them.

18“The LORD is righteous,
For I rebelled against His commandment.
Hear now, all peoples,
And behold my sorrow;
My virgins and my young men
Have gone into captivity.

19“I called for my lovers,
But they deceived me;
My priests and my elders
Breathed their last in the city,
While they sought food
To restore their life.

20“See, O LORD, that I *am* in distress;
My soul is troubled;
My heart is overturned within me,
For I have been very rebellious.
Outside the sword bereaves,
At home *it is* like death.

21“They have heard that I sigh,
But no one comforts me.
All my enemies have heard of my trouble;
They are glad that You have done *it*.
Bring on the day You have announced,
That they may become like me.

22“Let all their wickedness come before You,
And do to them as You have done to me
For all my transgressions;
For my sighs *are* many,
And my heart *is* faint.”

Lamentations 2

God's Anger with Jerusalem

[1]How the Lord has covered the daughter of Zion
With a cloud in His anger!
He cast down from heaven to the earth
The beauty of Israel,
And did not remember His footstool
In the day of His anger.

[2]The Lord has swallowed up and has not pitied
All the dwelling places of Jacob.
He has thrown down in His wrath
The strongholds of the daughter of Judah;
He has brought *them* down to the ground;
He has profaned the kingdom and its princes.

[3]He has cut off in fierce anger
Every horn of Israel;
He has drawn back His right hand
From before the enemy.
He has blazed against Jacob like a flaming fire
Devouring all around.

[4]Standing like an enemy, He has bent His bow;
With His right hand, like an adversary,
He has slain all *who were* pleasing to His eye;
On the tent of the daughter of Zion,
He has poured out His fury like fire.

[5]The Lord was like an enemy.
He has swallowed up Israel,
He has swallowed up all her palaces;
He has destroyed her strongholds,
And has increased mourning and lamentation
In the daughter of Judah.

[6]He has done violence to His tabernacle,
As if it were a garden;
He has destroyed His place of assembly;
The LORD has caused
The appointed feasts and Sabbaths to be forgotten in Zion.
In His burning indignation He has spurned the king and the priest.

[7]The Lord has spurned His altar,
He has abandoned His sanctuary;
He has given up the walls of her palaces
Into the hand of the enemy.
They have made a noise in the house of the LORD
As on the day of a set feast.

[8]The LORD has purposed to destroy
The wall of the daughter of Zion.
He has stretched out a line;
He has not withdrawn His hand from destroying;
Therefore He has caused the rampart and wall to lament;
They languished together.

[9]Her gates have sunk into the ground;
He has destroyed and broken her bars.
Her king and her princes *are* among the nations;
The Law *is* no *more,*
And her prophets find no vision from the LORD.

[10]The elders of the daughter of Zion
Sit on the ground *and* keep silence;
They throw dust on their heads
And gird themselves with sackcloth.
The virgins of Jerusalem
Bow their heads to the ground.

[11]My eyes fail with tears,
My heart is troubled;
My bile is poured on the ground

Because of the destruction of the daughter of my people,
Because the children and the infants
Faint in the streets of the city.

[12]They say to their mothers,
“Where *is* grain and wine?”
As they swoon like the wounded
In the streets of the city,
As their life is poured out
In their mothers’ bosom.

[13]How shall I console you?
To what shall I liken you,
O daughter of Jerusalem?
What shall I compare with you, that I may comfort you,
O virgin daughter of Zion?
For your ruin *is* spread wide as the sea;
Who can heal you?

[14]Your prophets have seen for you
False and deceptive visions;
They have not uncovered your iniquity,
To bring back your captives,
But have envisioned for you false prophecies and delusions.

[15]All who pass by clap *their* hands at you;
They hiss and shake their heads
At the daughter of Jerusalem:
“*Is* this the city that is called
‘The perfection of beauty,
The joy of the whole earth’?”

[16]All your enemies have opened their mouth against you;
They hiss and gnash *their* teeth.
They say, “We have swallowed *her* up!
Surely this *is* the day we have waited for;
We have found *it,* we have seen *it!*#8221;

[17]The LORD has done what He purposed;
He has fulfilled His word
Which He commanded in days of old.
He has thrown down and has not pitied,
And He has caused an enemy to rejoice over you;
He has exalted the horn of your adversaries.

[18]Their heart cried out to the Lord,
“O wall of the daughter of Zion,
Let tears run down like a river day and night;
Give yourself no relief;
Give your eyes no rest.

[19]“Arise, cry out in the night,
At the beginning of the watches;
Pour out your heart like water before the face of the Lord.
Lift your hands toward Him
For the life of your young children,
Who faint from hunger at the head of every street.”

[20]“See, O LORD, and consider!
To whom have You done this?
Should the women eat their offspring,
The children they have cuddled?
Should the priest and prophet be slain
In the sanctuary of the Lord?

[21]“Young and old lie
On the ground in the streets;
My virgins and my young men
Have fallen by the sword;
You have slain *them* in the day of Your anger,
You have slaughtered *and* not pitied.

[22]“You have invited as to a feast day
The terrors that surround me.
In the day of the LORD’s anger
There was no refugee or survivor.

Those whom I have borne and brought up
My enemies have destroyed.”

Lamentations 3

The Prophet's Anguish and Hope

[1]I *am* the man *who* has seen affliction by the rod of His wrath.
[2]He has led me and made *me* walk
In darkness and not *in* light.
[3]Surely He has turned His hand against me
Time and time again throughout the day.

[4]He has aged my flesh and my skin,
And broken my bones.
[5]He has besieged me
And surrounded *me* with bitterness and woe.
[6]He has set me in dark places
Like the dead of long ago.

[7]He has hedged me in so that I cannot get out;
He has made my chain heavy.
[8]Even when I cry and shout,
He shuts out my prayer.
[9]He has blocked my ways with hewn stone;
He has made my paths crooked.

[10]He *has been* to me a bear lying in wait,
Like a lion in ambush.
[11]He has turned aside my ways and torn me in pieces;
He has made me desolate.
[12]He has bent His bow
And set me up as a target for the arrow.

[13]He has caused the arrows of His quiver
To pierce my loins.
[14]I have become the ridicule of all my people—
Their taunting song all the day.

[15]He has filled me with bitterness,
He has made me drink wormwood.

[16]He has also broken my teeth with gravel,
And covered me with ashes.
[17]You have moved my soul far from peace;
I have forgotten prosperity.
[18]And I said, “My strength and my hope
Have perished from the LORD.”

[19]Remember my affliction and roaming,
The wormwood and the gall.
[20]My soul still remembers
And sinks within me.
[21]This I recall to my mind,
Therefore I have hope.

[22]*Through* the LORD’s mercies we are not consumed,
Because His compassions fail not.
[23]*They are* new every morning;
Great *is* Your faithfulness.
[24]“The LORD *is* my portion,” says my soul,
“Therefore I hope in Him!”

[25]The LORD *is* good to those who wait for Him,
To the soul *who* seeks Him.
[26]*It is* good that *one* should hope and wait quietly
For the salvation of the LORD.
[27]*It is* good for a man to bear
The yoke in his youth.

[28]Let him sit alone and keep silent,
Because *God* has laid *it* on him;
[29]Let him put his mouth in the dust—
There may yet be hope.
[30]Let him give *his* cheek to the one who strikes him,
And be full of reproach.

[31]For the Lord will not cast off forever.
[32]Though He causes grief,
Yet He will show compassion
According to the multitude of His mercies.
[33]For He does not afflict willingly,
Nor grieve the children of men.

[34]To crush under one's feet
All the prisoners of the earth,
[35]To turn aside the justice *due* a man
Before the face of the Most High,
[36]Or subvert a man in his cause—
The Lord does not approve.

[37]Who *is* he *who* speaks and it comes to pass,
When the Lord has not commanded *it?*
[38]*Is it* not from the mouth of the Most High
That woe and well-being proceed?
[39]Why should a living man complain,
A man for the punishment of his sins?

[40]Let us search out and examine our ways,
And turn back to the LORD;
[41]Let us lift our hearts and hands
To God in heaven.
[42]We have transgressed and rebelled;
You have not pardoned.

[43]You have covered *Yourself* with anger
And pursued us;
You have slain *and* not pitied.
[44]You have covered Yourself with a cloud,
That prayer should not pass through.
[45]You have made us an offscouring and refuse
In the midst of the peoples.

[46]All our enemies

Have opened their mouths against us.
[47]Fear and a snare have come upon us,
Desolation and destruction.
[48]My eyes overflow with rivers of water
For the destruction of the daughter of my people.

[49]My eyes flow and do not cease,
Without interruption,
[50]Till the LORD from heaven
Looks down and sees.
[51]My eyes bring suffering to my soul
Because of all the daughters of my city.

[52]My enemies without cause
Hunted me down like a bird.
[53]They silenced my life in the pit
And threw stones at me.
[54]The waters flowed over my head;
I said, “I am cut off!”

[55]I called on Your name, O LORD,
From the lowest pit.
[56]You have heard my voice:
“Do not hide Your ear
From my sighing, from my cry for help.”
[57]You drew near on the day I called on You,
And said, “Do not fear!”

[58]O Lord, You have pleaded the case for my soul;
You have redeemed my life.
[59]O LORD, You have seen *how* I am wronged;
Judge my case.
[60]You have seen all their vengeance,
All their schemes against me.

[61]You have heard their reproach, O LORD,
All their schemes against me,

[62]The lips of my enemies
And their whispering against me all the day.
[63]Look at their sitting down and their rising up;
I *am* their taunting song.

[64]Repay them, O LORD,
According to the work of their hands.
[65]Give them a veiled heart;
Your curse *be* upon them!
[66]In Your anger,
Pursue and destroy them
From under the heavens of the LORD.

Lamentations 4

The Degradation of Zion

[1]How the gold has become dim!
How changed the fine gold!
The stones of the sanctuary are scattered
At the head of every street.

[2]The precious sons of Zion,
Valuable as fine gold,
How they are regarded as clay pots,
The work of the hands of the potter!

[3]Even the jackals present their breasts
To nurse their young;
But the daughter of my people *is* cruel,
Like ostriches in the wilderness.

[4]The tongue of the infant clings
To the roof of its mouth for thirst;
The young children ask for bread,
But no one breaks *it* for them.

[5]Those who ate delicacies
Are desolate in the streets;
Those who were brought up in scarlet
Embrace ash heaps.

[6]The punishment of the iniquity of the daughter of my people
Is greater than the punishment of the sin of Sodom,
Which was overthrown in a moment,
With no hand to help her!

[7]Her Nazirites were brighter than snow
And whiter than milk;
They were more ruddy in body than rubies,

Like sapphire in their appearance.

[8]*Now* their appearance is blacker than soot;
They go unrecognized in the streets;
Their skin clings to their bones,
It has become as dry as wood.

[9]*Those* slain by the sword are better off
Than *those* who die of hunger;
For these pine away,
Stricken *for lack* of the fruits of the field.

[10]The hands of the compassionate women
Have cooked their own children;
They became food for them
In the destruction of the daughter of my people.

[11]The LORD has fulfilled His fury,
He has poured out His fierce anger.
He kindled a fire in Zion,
And it has devoured its foundations.

[12]The kings of the earth,
And all inhabitants of the world,
Would not have believed
That the adversary and the enemy
Could enter the gates of Jerusalem—

[13]Because of the sins of her prophets
And the iniquities of her priests,
Who shed in her midst
The blood of the just.

[14]They wandered blind in the streets;
They have defiled themselves with blood,
So that no one would touch their garments.

[15]They cried out to them,
“Go away, unclean!

Go away, go away,
Do not touch us!"
When they fled and wandered,
Those among the nations said,
"They shall no longer dwell *here*."

[16]The face of the LORD scattered them;
He no longer regards them.
The people do not respect the priests
Nor show favor to the elders.

[17]Still our eyes failed us,
Watching vainly for our help;
In our watching we watched
For a nation *that* could not save *us*.

[18]They tracked our steps
So that we could not walk in our streets.
Our end was near;
Our days were over,
For our end had come.

[19]Our pursuers were swifter
Than the eagles of the heavens.
They pursued us on the mountains
And lay in wait for us in the wilderness.

[20]The breath of our nostrils, the anointed of the LORD,
Was caught in their pits,
Of whom we said, "Under his shadow
We shall live among the nations."

[21]Rejoice and be glad, O daughter of Edom,
You who dwell in the land of Uz!
The cup shall also pass over to you
And you shall become drunk and make yourself naked.

[22]*The punishment of* your iniquity is accomplished,
O daughter of Zion;

He will no longer send you into captivity.
He will punish your iniquity,
O daughter of Edom;
He will uncover your sins!

Lamentations 5

Prayer for Restoration

[1]Remember, O LORD, what has come upon us;
Look, and behold our reproach!
[2]Our inheritance has been turned over to aliens,
And our houses to foreigners.
[3]We have become orphans and waifs,
Our mothers *are* like widows.

[4]We pay for the water we drink,
And our wood comes at a price.
[5]*They* pursue at our heels;
We labor *and* have no rest.
[6]We have given our hand *to* the Egyptians
And the Assyrians, to be satisfied with bread.

[7]Our fathers sinned *and are* no more,
But we bear their iniquities.
[8]Servants rule over us;
There is none to deliver *us* from their hand.
[9]We get our bread *at the risk* of our lives,
Because of the sword in the wilderness.

[10]Our skin is hot as an oven,
Because of the fever of famine.
[11]They ravished the women in Zion,
The maidens in the cities of Judah.
[12]Princes were hung up by their hands,
And elders were not respected.
[13]Young men ground at the millstones;
Boys staggered under *loads of* wood.
[14]The elders have ceased *gathering at* the gate,
And the young men from their music.

[15]The joy of our heart has ceased;
Our dance has turned into mourning.
[16]The crown has fallen *from* our head.
Woe to us, for we have sinned!
[17]Because of this our heart is faint;
Because of these *things* our eyes grow dim;
[18]Because of Mount Zion which is desolate,
With foxes walking about on it.

[19]You, O LORD, remain forever;
Your throne from generation to generation.
[20]Why do You forget us forever,
And forsake us for so long a time?
[21]Turn us back to You, O LORD, and we will be restored;
Renew our days as of old,
[22]Unless You have utterly rejected us,
And are very angry with us!

The Book of

Ezekiel

Ezekiel 1

Ezekiel's Vision of God

[1]Now it came to pass in the thirtieth year, in the fourth *month,* on the fifth *day* of the month, as I *was* among the captives by the River Chebar, *that* the heavens were opened and I saw visions of God.

[2]On the fifth *day* of the month, which *was* in the fifth year of King Jehoiachin's captivity,

[3]the word of the LORD came expressly to Ezekiel the priest, the son of Buzi, in the land of the Chaldeans by the River Chebar; and the hand of the LORD was upon him there.

[4]Then I looked, and behold, a whirlwind was coming out of the north, a great cloud with raging fire engulfing itself; and brightness *was* all around it and radiating out of its midst like the color of amber, out of the midst of the fire.

[5]Also from within it *came* the likeness of four living creatures. And this *was* their appearance: they had the likeness of a man.

[6]Each one had four faces, and each one had four wings.

[7]Their legs *were* straight, and the soles of their feet *were* like the soles of calves' feet. They sparkled like the color of burnished bronze.

[8]The hands of a man *were* under their wings on their four sides; and each of the four had faces and wings.

[9]Their wings touched one another. *The creatures* did not turn when they went, but each one went straight forward.

[10]As for the likeness of their faces, *each* had the face of a man; each of the four had the face of a lion on the right side, each of the four had the face of an ox on the left side, and each of the four had the face of an eagle.

[11]Thus *were* their faces. Their wings stretched upward; two *wings* of each one touched one another, and two covered their bodies.

[12]And each one went straight forward; they went wherever the spirit wanted to go, and they did not turn when they went.

[13]As for the likeness of the living creatures, their appearance *was* like burning coals of fire, like the appearance of torches going back and

forth among the living creatures. The fire was bright, and out of the fire went lightning.

[14]And the living creatures ran back and forth, in appearance like a flash of lightning.

[15]Now as I looked at the living creatures, behold, a wheel *was* on the earth beside each living creature with its four faces.

[16]The appearance of the wheels and their workings *was* like the color of beryl, and all four had the same likeness. The appearance of their workings *was,* as it were, a wheel in the middle of a wheel.

[17]When they moved, they went toward any one of four directions; they did not turn aside when they went.

[18]As for their rims, they were so high they were awesome; and their rims *were* full of eyes, all around the four of them.

[19]When the living creatures went, the wheels went beside them; and when the living creatures were lifted up from the earth, the wheels were lifted up.

[20]Wherever the spirit wanted to go, they went, *because* there the spirit went; and the wheels were lifted together with them, for the spirit of the living creatures *was* in the wheels.

[21]When those went, *these* went; when those stood, *these* stood; and when those were lifted up from the earth, the wheels were lifted up together with them, for the spirit of the living creatures *was* in the wheels.

[22]The likeness of the firmament above the heads of the living creatures *was* like the color of an awesome crystal, stretched out over their heads.

[23]And under the firmament their wings *spread out* straight, one toward another. Each one had two which covered one side, and each one had two which covered the other side of the body.

[24]When they went, I heard the noise of their wings, like the noise of many waters, like the voice of the Almighty, a tumult like the noise of an army; and when they stood still, they let down their wings.

[25]A voice came from above the firmament that *was* over their heads; whenever they stood, they let down their wings.

26And above the firmament over their heads *was* the likeness of a throne, in appearance like a sapphire stone; on the likeness of the throne *was* a likeness with the appearance of a man high above it.

27Also from the appearance of His waist and upward I saw, as it were, the color of amber with the appearance of fire all around within it; and from the appearance of His waist and downward I saw, as it were, the appearance of fire with brightness all around.

28Like the appearance of a rainbow in a cloud on a rainy day, so *was* the appearance of the brightness all around it. This *was* the appearance of the likeness of the glory of the LORD.

Ezekiel Sent to Rebellious Israel

So when I saw *it,* I fell on my face, and I heard a voice of One speaking.

Ezekiel 2

[1]And He said to me, “Son of man, stand on your feet, and I will speak to you.”

[2]Then the Spirit entered me when He spoke to me, and set me on my feet; and I heard Him who spoke to me.

[3]And He said to me: “Son of man, I am sending you to the children of Israel, to a rebellious nation that has rebelled against Me; they and their fathers have transgressed against Me to this very day.

[4]“For *they are* impudent and stubborn children. I am sending you to them, and you shall say to them, ‘Thus says the Lord GOD.’

[5]“As for them, whether they hear or whether they refuse—for they *are* a rebellious house—yet they will know that a prophet has been among them.

[6]“And you, son of man, do not be afraid of them nor be afraid of their words, though briers and thorns *are* with you and you dwell among scorpions; do not be afraid of their words or dismayed by their looks, though they *are* a rebellious house.

[7]“You shall speak My words to them, whether they hear or whether they refuse, for they *are* rebellious.

[8]“But you, son of man, hear what I say to you. Do not be rebellious like that rebellious house; open your mouth and eat what I give you.”

[9]Now when I looked, there was a hand stretched out to me; and behold, a scroll of a book *was* in it.

[10]Then He spread it before me; and *there was* writing on the inside and on the outside, and written on it *were* lamentations and mourning and woe.

Ezekiel 3

[1]Moreover He said to me, “Son of man, eat what you find; eat this scroll, and go, speak to the house of Israel.”

[2]So I opened my mouth, and He caused me to eat that scroll.

[3]And He said to me, “Son of man, feed your belly, and fill your stomach with this scroll that I give you.” So I ate, and it was in my mouth like honey in sweetness.

[4]Then He said to me: “Son of man, go to the house of Israel and speak with My words to them.

[5]“For you *are* not sent to a people of unfamiliar speech and of hard language, *but* to the house of Israel,

[6]“not to many people of unfamiliar speech and of hard language, whose words you cannot understand. Surely, had I sent you to them, they would have listened to you.

[7]“But the house of Israel will not listen to you, because they will not listen to Me; for all the house of Israel *are* impudent and hard-hearted.

[8]“Behold, I have made your face strong against their faces, and your forehead strong against their foreheads.

[9]“Like adamant stone, harder than flint, I have made your forehead; do not be afraid of them, nor be dismayed at their looks, though they *are* a rebellious house.”

[10]Moreover He said to me: “Son of man, receive into your heart all My words that I speak to you, and hear with your ears.

[11]“And go, get to the captives, to the children of your people, and speak to them and tell them, ‘Thus says the Lord GOD,’ whether they hear, or whether they refuse.”

[12]Then the Spirit lifted me up, and I heard behind me a great thunderous voice: “Blessed *is* the glory of the LORD from His place!”

[13]*I* also *heard* the noise of the wings of the living creatures that touched one another, and the noise of the wheels beside them, and a great thunderous noise.

[14]So the Spirit lifted me up and took me away, and I went in bitterness, in the heat of my spirit; but the hand of the LORD was

strong upon me.

[15]Then I came to the captives at Tel Abib, who dwelt by the River Chebar; and I sat where they sat, and remained there astonished among them seven days.

Ezekiel Is a Watchman

16Now it came to pass at the end of seven days that the word of the LORD came to me, saying,

[17]"Son of man, I have made you a watchman for the house of Israel; therefore hear a word from My mouth, and give them warning from Me:

[18]"When I say to the wicked, 'You shall surely die,' and you give him no warning, nor speak to warn the wicked from his wicked way, to save his life, that same wicked *man* shall die in his iniquity; but his blood I will require at your hand.

[19]"Yet, if you warn the wicked, and he does not turn from his wickedness, nor from his wicked way, he shall die in his iniquity; but you have delivered your soul.

[20]"Again, when a righteous *man* turns from his righteousness and commits iniquity, and I lay a stumbling block before him, he shall die; because you did not give him warning, he shall die in his sin, and his righteousness which he has done shall not be remembered; but his blood I will require at your hand.

[21]"Nevertheless if you warn the righteous *man* that the righteous should not sin, and he does not sin, he shall surely live because he took warning; also you will have delivered your soul."

22Then the hand of the LORD was upon me there, and He said to me, "Arise, go out into the plain, and there I shall talk with you."

[23]So I arose and went out into the plain, and behold, the glory of the LORD stood there, like the glory which I saw by the River Chebar; and I fell on my face.

[24]Then the Spirit entered me and set me on my feet, and spoke with me and said to me: "Go, shut yourself inside your house.

[25]"And you, O son of man, surely they will put ropes on you and bind you with them, so that you cannot go out among them.

[26]“I will make your tongue cling to the roof of your mouth, so that you shall be mute and not be one to rebuke them, for they *are* a rebellious house.

[27]“But when I speak with you, I will open your mouth, and you shall say to them, ‘Thus says the Lord GOD.’ He who hears, let him hear; and he who refuses, let him refuse; for they *are* a rebellious house.

Ezekiel 4

The Siege of Jerusalem Portrayed

[1]“You also, son of man, take a clay tablet and lay it before you, and portray on it a city, Jerusalem.

[2]“Lay siege against it, build a siege wall against it, and heap up a mound against it; set camps against it also, and place battering rams against it all around.

[3]“Moreover take for yourself an iron plate, and set it *as* an iron wall between you and the city. Set your face against it, and it shall be besieged, and you shall lay siege against it. This *will be* a sign to the house of Israel.

[4]“Lie also on your left side, and lay the iniquity of the house of Israel upon it. *According* to the number of the days that you lie on it, you shall bear their iniquity.

[5]“For I have laid on you the years of their iniquity, according to the number of the days, three hundred and ninety days; so you shall bear the iniquity of the house of Israel.

[6]“And when you have completed them, lie again on your right side; then you shall bear the iniquity of the house of Judah forty days. I have laid on you a day for each year.

[7]“Therefore you shall set your face toward the siege of Jerusalem; your arm *shall be* uncovered, and you shall prophesy against it.

[8]“And surely I will restrain you so that you cannot turn from one side to another till you have ended the days of your siege.

[9]“Also take for yourself wheat, barley, beans, lentils, millet, and spelt; put them into one vessel, and make bread of them for yourself. *During* the number of days that you lie on your side, three hundred and ninety days, you shall eat it.

[10]“And your food which you eat *shall be* by weight, twenty shekels a day; from time to time you shall eat it.

[11]“You shall also drink water by measure, one-sixth of a hin; from time to time you shall drink.

[12]“And you shall eat it *as* barley cakes; and bake it using fuel of human waste in their sight.”

[13]Then the LORD said, “So shall the children of Israel eat their defiled bread among the Gentiles, where I will drive them.”

[14]So I said, “Ah, Lord GOD! Indeed I have never defiled myself from my youth till now; I have never eaten what died of itself or was torn by beasts, nor has abominable flesh ever come into my mouth.”

[15]Then He said to me, “See, I am giving you cow dung instead of human waste, and you shall prepare your bread over it.”

[16]Moreover He said to me, “Son of man, surely I will cut off the supply of bread in Jerusalem; they shall eat bread by weight and with anxiety, and shall drink water by measure and with dread,

[17]“that they may lack bread and water, and be dismayed with one another, and waste away because of their iniquity.

Ezekiel 5

A Sword Against Jerusalem

[1]“And you, son of man, take a sharp sword, take it as a barber’s razor, and pass *it* over your head and your beard; then take scales to weigh and divide the hair.

[2]“You shall burn with fire one-third in the midst of the city, when the days of the siege are finished; then you shall take one-third and strike around *it* with the sword, and one-third you shall scatter in the wind: I will draw out a sword after them.

[3]“You shall also take a small number of them and bind them in the edge of your *garment*.

[4]“Then take some of them again and throw them into the midst of the fire, and burn them in the fire. From there a fire will go out into all the house of Israel.

[5]“Thus says the Lord GOD: ‘This *is* Jerusalem; I have set her in the midst of the nations and the countries all around her.

[6]‘She has rebelled against My judgments by doing wickedness more than the nations, and against My statutes more than the countries that *are* all around her; for they have refused My judgments, and they have not walked in My statutes.’

[7]“Therefore thus says the Lord GOD: ‘Because you have multiplied *disobedience* more than the nations that *are* all around you, have not walked in My statutes nor kept My judgments, nor even done according to the judgments of the nations that *are* all around you’—

[8]“therefore thus says the Lord GOD: ‘Indeed I, even I, *am* against you and will execute judgments in your midst in the sight of the nations.

[9]‘And I will do among you what I have never done, and the like of which I will never do again, because of all your abominations.

[10]‘Therefore fathers shall eat *their* sons in your midst, and sons shall eat their fathers; and I will execute judgments among you, and all of you who remain I will scatter to all the winds.

[11]‘Therefore, *as* I live,’ says the Lord GOD, ‘surely, because you have defiled My sanctuary with all your detestable things and with all your

abominations, therefore I will also diminish *you;* My eye will not spare, nor will I have any pity.

[12]‘One-third of you shall die of the pestilence, and be consumed with famine in your midst; and one-third shall fall by the sword all around you; and I will scatter another third to all the winds, and I will draw out a sword after them.

[13]‘Thus shall My anger be spent, and I will cause My fury to rest upon them, and I will be avenged; and they shall know that I, the LORD, have spoken *it* in My zeal, when I have spent My fury upon them.

[14]‘Moreover I will make you a waste and a reproach among the nations that *are* all around you, in the sight of all who pass by.

[15]‘So it shall be a reproach, a taunt, a lesson, and an astonishment to the nations that *are* all around you, when I execute judgments among you in anger and in fury and in furious rebukes. I, the LORD, have spoken.

[16]‘When I send against them the terrible arrows of famine which shall be for destruction, which I will send to destroy you, I will increase the famine upon you and cut off your supply of bread.

[17]‘So I will send against you famine and wild beasts, and they will bereave you. Pestilence and blood shall pass through you, and I will bring the sword against you. I, the LORD, have spoken.’ ”

Ezekiel 6

Judgment on Idolatrous Israel

[1]Now the word of the LORD came to me, saying:

[2]“Son of man, set your face toward the mountains of Israel, and prophesy against them,

[3]“and say, ‘O mountains of Israel, hear the word of the Lord GOD! Thus says the Lord GOD to the mountains, to the hills, to the ravines, and to the valleys: “Indeed I, *even* I, will bring a sword against you, and I will destroy your high places.

[4]“Then your altars shall be desolate, your incense altars shall be broken, and I will cast down your slain *men* before your idols.

[5]“And I will lay the corpses of the children of Israel before their idols, and I will scatter your bones all around your altars.

[6]“In all your dwelling places the cities shall be laid waste, and the high places shall be desolate, so that your altars may be laid waste and made desolate, your idols may be broken and made to cease, your incense altars may be cut down, and your works may be abolished.

[7]“The slain shall fall in your midst, and you shall know that I *am* the LORD.

[8]“Yet I will leave a remnant, so that you may have *some* who escape the sword among the nations, when you are scattered through the countries.

[9]“Then those of you who escape will remember Me among the nations where they are carried captive, because I was crushed by their adulterous heart which has departed from Me, and by their eyes which play the harlot after their idols; they will loathe themselves for the evils which they committed in all their abominations.

[10]“And they shall know that I *am* the LORD; I have not said in vain that I would bring this calamity upon them.”

[11]‘Thus says the Lord GOD: “Pound your fists and stamp your feet, and say, ‘Alas, for all the evil abominations of the house of Israel! For they shall fall by the sword, by famine, and by pestilence.

[12]‘He who is far off shall die by the pestilence, he who is near shall fall by the sword, and he who remains and is besieged shall die by the famine. Thus will I spend My fury upon them.

[13]‘Then you shall know that I *am* the LORD, when their slain are among their idols all around their altars, on every high hill, on all the mountaintops, under every green tree, and under every thick oak, wherever they offered sweet incense to all their idols.

[14]‘So I will stretch out My hand against them and make the land desolate, yes, more desolate than the wilderness toward Diblah, in all their dwelling places. Then they shall know that I *am* the LORD.’ ” ’ ”

Ezekiel 7

Judgment on Israel Is Near

[1]Moreover the word of the LORD came to me, saying,

[2]"And you, son of man, thus says the Lord GOD to the land of Israel:

'An end! The end has come upon the four corners of the land.
[3]Now the end *has come* upon you,
And I will send My anger against you;
I will judge you according to your ways,
And I will repay you for all your abominations.
[4]My eye will not spare you,
Nor will I have pity;
But I will repay your ways,
And your abominations will be in your midst;
Then you shall know that I *am* the LORD!'

[5]"Thus says the Lord GOD:

'A disaster, a singular disaster;
Behold, it has come!
[6]An end has come,
The end has come;
It has dawned for you;
Behold, it has come!
[7]Doom has come to you, you who dwell in the land;
The time has come,
A day of trouble *is* near,
And not of rejoicing in the mountains.
[8]Now upon you I will soon pour out My fury,
And spend My anger upon you;
I will judge you according to your ways,
And I will repay you for all your abominations.

[9]'My eye will not spare,

Nor will I have pity;
I will repay you according to your ways,
And your abominations will be in your midst.
Then you shall know that I *am* the LORD who strikes.

[10]‘Behold, the day!
Behold, it has come!
Doom has gone out;
The rod has blossomed,
Pride has budded.
[11]Violence has risen up into a rod of wickedness;
None of them *shall remain,*
None of their multitude,
None of them;
Nor *shall there be* wailing for them.
[12]The time has come,
The day draws near.

‘Let not the buyer rejoice,
Nor the seller mourn,
For wrath *is* on their whole multitude.
[13]For the seller shall not return to what has been sold,
Though he may still be alive;
For the vision concerns the whole multitude,
And it shall not turn back;
No one will strengthen himself
Who lives in iniquity.

[14]‘They have blown the trumpet and made everyone ready,
But no one goes to battle;
For My wrath *is* on all their multitude.
[15]The sword *is* outside,
And the pestilence and famine within.
Whoever *is* in the field
Will die by the sword;
And whoever *is* in the city,
Famine and pestilence will devour him.

16‘Those who survive will escape and be on the mountains
Like doves of the valleys,
All of them mourning,
Each for his iniquity.
[17]Every hand will be feeble,
And every knee will be *as* weak *as* water.
[18]They will also be girded with sackcloth;
Horror will cover them;
Shame *will be* on every face,
Baldness on all their heads.

[19]‘They will throw their silver into the streets,
And their gold will be like refuse;
Their silver and their gold will not be able to deliver them
In the day of the wrath of the LORD;
They will not satisfy their souls,
Nor fill their stomachs,
Because it became their stumbling block of iniquity.

20‘As for the beauty of his ornaments,
He set it in majesty;
But they made from it
The images of their abominations—
Their detestable things;
Therefore I have made it
Like refuse to them.
[21]I will give it as plunder
Into the hands of strangers,
And to the wicked of the earth as spoil;
And they shall defile it.
[22]I will turn My face from them,
And they will defile My secret place;
For robbers shall enter it and defile it.

23‘Make a chain,
For the land is filled with crimes of blood,
And the city is full of violence.

[24]Therefore I will bring the worst of the Gentiles,
And they will possess their houses;
I will cause the pomp of the strong to cease,
And their holy places shall be defiled.
[25]Destruction comes;
They will seek peace, but *there shall be* none.
[26]Disaster will come upon disaster,
And rumor will be upon rumor.
Then they will seek a vision from a prophet;
But the law will perish from the priest,
And counsel from the elders.

[27]'The king will mourn,
The prince will be clothed with desolation,
And the hands of the common people will tremble.
I will do to them according to their way,
And according to what they deserve I will judge them;
Then they shall know that I *am* the LORD!' "

Ezekiel 8

Abominations in the Temple

[1]And it came to pass in the sixth year, in the sixth *month,* on the fifth *day* of the month, as I sat in my house with the elders of Judah sitting before me, that the hand of the Lord GOD fell upon me there.

[2]Then I looked, and there was a likeness, like the appearance of fire—from the appearance of His waist and downward, fire; and from His waist and upward, like the appearance of brightness, like the color of amber.

[3]He stretched out the form of a hand, and took me by a lock of my hair; and the Spirit lifted me up between earth and heaven, and brought me in visions of God to Jerusalem, to the door of the north gate of the inner *court,* where the seat of the image of jealousy *was,* which provokes to jealousy.

[4]And behold, the glory of the God of Israel *was* there, like the vision that I saw in the plain.

[5]Then He said to me, “Son of man, lift your eyes now toward the north.” So I lifted my eyes toward the north, and there, north of the altar gate, was this image of jealousy in the entrance.

[6]Furthermore He said to me, “Son of man, do you see what they are doing, the great abominations that the house of Israel commits here, to make Me go far away from My sanctuary? Now turn again, you will see greater abominations.”

[7]So He brought me to the door of the court; and when I looked, there was a hole in the wall.

[8]Then He said to me, “Son of man, dig into the wall”; and when I dug into the wall, there was a door.

[9]And He said to me, “Go in, and see the wicked abominations which they are doing there.”

[10]So I went in and saw, and there—every sort of creeping thing, abominable beasts, and all the idols of the house of Israel, portrayed all around on the walls.

[11]And there stood before them seventy men of the elders of the house of Israel, and in their midst stood Jaazaniah the son of Shaphan. Each man had a censer in his hand, and a thick cloud of incense went up.

[12]Then He said to me, “Son of man, have you seen what the elders of the house of Israel do in the dark, every man in the room of his idols? For they say, ‘The LORD does not see us, the LORD has forsaken the land.’ ”

[13]And He said to me, “Turn again, *and* you will see greater abominations that they are doing.”

[14]So He brought me to the door of the north gate of the LORD’s house; and to my dismay, women were sitting there weeping for Tammuz.

[15]Then He said to me, “Have you seen *this,* O son of man? Turn again, you will see greater abominations than these.”

[16]So He brought me into the inner court of the LORD’s house; and there, at the door of the temple of the LORD, between the porch and the altar, *were* about twenty-five men with their backs toward the temple of the LORD and their faces toward the east, and they were worshiping the sun toward the east.

[17]And He said to me, “Have you seen *this,* O son of man? Is it a trivial thing to the house of Judah to commit the abominations which they commit here? For they have filled the land with violence; then they have returned to provoke Me to anger. Indeed they put the branch to their nose.

[18]“Therefore I also will act in fury. My eye will not spare nor will I have pity; and though they cry in My ears with a loud voice, I will not hear them.”

Ezekiel 9

The Wicked Are Slain

[1]Then He called out in my hearing with a loud voice, saying, “Let those who have charge over the city draw near, each *with* a deadly weapon in his hand.”

[2]And suddenly six men came from the direction of the upper gate, which faces north, each with his battle-ax in his hand. One man among them *was* clothed with linen and had a writer’s inkhorn at his side. They went in and stood beside the bronze altar.

[3]Now the glory of the God of Israel had gone up from the cherub, where it had been, to the threshold of the temple. And He called to the man clothed with linen, who *had* the writer’s inkhorn at his side;

[4]and the LORD said to him, “Go through the midst of the city, through the midst of Jerusalem, and put a mark on the foreheads of the men who sigh and cry over all the abominations that are done within it.”

[5]To the others He said in my hearing, “Go after him through the city and kill; do not let your eye spare, nor have any pity.

[6]“Utterly slay old *and* young men, maidens and little children and women; but do not come near anyone on whom *is* the mark; and begin at My sanctuary.” So they began with the elders who *were* before the temple.

[7]Then He said to them, “Defile the temple, and fill the courts with the slain. Go out!” And they went out and killed in the city.

[8]So it was, that while they were killing them, I was left *alone;* and I fell on my face and cried out, and said, “Ah, Lord GOD! Will You destroy all the remnant of Israel in pouring out Your fury on Jerusalem?”

[9]Then He said to me, “The iniquity of the house of Israel and Judah *is* exceedingly great, and the land is full of bloodshed, and the city full of perversity; for they say, ‘The LORD has forsaken the land, and the LORD does not see!’

[10]“And as for Me also, My eye will neither spare, nor will I have pity, *but* I will recompense their deeds on their own head.”

[11]Just then, the man clothed with linen, who *had* the inkhorn at his side, reported back and said, “I have done as You commanded me.”

Ezekiel 10

The Glory Departs from the Temple

[1]And I looked, and there in the firmament that was above the head of the cherubim, there appeared something like a sapphire stone, having the appearance of the likeness of a throne.

[2]Then He spoke to the man clothed with linen, and said, “Go in among the wheels, under the cherub, fill your hands with coals of fire from among the cherubim, and scatter *them* over the city.” And he went in as I watched.

[3]Now the cherubim were standing on the south side of the temple when the man went in, and the cloud filled the inner court.

[4]Then the glory of the LORD went up from the cherub, *and paused* over the threshold of the temple; and the house was filled with the cloud, and the court was full of the brightness of the LORD’s glory.

[5]And the sound of the wings of the cherubim was heard *even* in the outer court, like the voice of Almighty God when He speaks.

[6]Then it happened, when He commanded the man clothed in linen, saying, “Take fire from among the wheels, from among the cherubim,” that he went in and stood beside the wheels.

[7]And the cherub stretched out his hand from among the cherubim to the fire that *was* among the cherubim, and took *some of it* and put *it* into the hands of the *man* clothed with linen, who took *it* and went out.

[8]The cherubim appeared to have the form of a man’s hand under their wings.

[9]And when I looked, there were four wheels by the cherubim, one wheel by one cherub and another wheel by each other cherub; the wheels appeared *to have* the color of a beryl stone.

[10]*As for* their appearance, all four looked alike—as it were, a wheel in the middle of a wheel.

[11]When they went, they went toward *any of* their four directions; they did not turn aside when they went, but followed in the direction the head was facing. They did not turn aside when they went.

[12]And their whole body, with their back, their hands, their wings, and the wheels that the four had, *were* full of eyes all around.

[13]As for the wheels, they were called in my hearing, “Wheel.”

[14]Each one had four faces: the first face *was* the face of a cherub, the second face the face of a man, the third the face of a lion, and the fourth the face of an eagle.

[15]And the cherubim were lifted up. This *was* the living creature I saw by the River Chebar.

[16]When the cherubim went, the wheels went beside them; and when the cherubim lifted their wings to mount up from the earth, the same wheels also did not turn from beside them.

[17]When *the cherubim* stood still, *the wheels* stood still, and when *one* was lifted up, *the other* lifted itself up, for the spirit of the living creature *was* in them.

[18]Then the glory of the LORD departed from the threshold of the temple and stood over the cherubim.

[19]And the cherubim lifted their wings and mounted up from the earth in my sight. When they went out, the wheels *were* beside them; and they stood at the door of the east gate of the LORD’s house, and the glory of the God of Israel *was* above them.

[20]This *is* the living creature I saw under the God of Israel by the River Chebar, and I knew they *were* cherubim.

[21]Each one had four faces and each one four wings, and the likeness of the hands of a man *was* under their wings.

[22]And the likeness of their faces *was* the same *as* the faces which I had seen by the River Chebar, their appearance and their persons. They each went straight forward.

Ezekiel 11

Judgment on Wicked Counselors

[1]Then the Spirit lifted me up and brought me to the East Gate of the LORD's house, which faces eastward; and there at the door of the gate were twenty-five men, among whom I saw Jaazaniah the son of Azzur, and Pelatiah the son of Benaiah, princes of the people.

[2]And He said to me: "Son of man, these *are* the men who devise iniquity and give wicked counsel in this city,

[3]"who say, '*The time is* not near to build houses; this *city is* the caldron, and we *are* the meat.'

[4]"Therefore prophesy against them, prophesy, O son of man!"

[5]Then the Spirit of the LORD fell upon me, and said to me, "Speak! 'Thus says the LORD: "Thus you have said, O house of Israel; for I know the things that come into your mind.

[6]"You have multiplied your slain in this city, and you have filled its streets with the slain."

[7]'Therefore thus says the Lord GOD: "Your slain whom you have laid in its midst, they *are* the meat, and this *city is* the caldron; but I shall bring you out of the midst of it.

[8]"You have feared the sword; and I will bring a sword upon you," says the Lord GOD.

[9]"And I will bring you out of its midst, and deliver you into the hands of strangers, and execute judgments on you.

[10]"You shall fall by the sword. I will judge you at the border of Israel. Then you shall know that I *am* the LORD.

[11]"This *city* shall not be your caldron, nor shall you be the meat in its midst. I will judge you at the border of Israel.

[12]"And you shall know that I *am* the LORD; for you have not walked in My statutes nor executed My judgments, but have done according to the customs of the Gentiles which *are* all around you." ' "

[13]Now it happened, while I was prophesying, that Pelatiah the son of Benaiah died. Then I fell on my face and cried with a loud voice, and said, “Ah, Lord GOD! Will You make a complete end of the remnant of Israel?”

God Will Restore Israel

14Again the word of the LORD came to me, saying,

15“Son of man, your brethren, your relatives, your countrymen, and all the house of Israel in its entirety, *are* those about whom the inhabitants of Jerusalem have said, ‘Get far away from the LORD; this land has been given to us as a possession.’

16“Therefore say, ‘Thus says the Lord GOD: “Although I have cast them far off among the Gentiles, and although I have scattered them among the countries, yet I shall be a little sanctuary for them in the countries where they have gone.” ’

17“Therefore say, ‘Thus says the Lord GOD: “I will gather you from the peoples, assemble you from the countries where you have been scattered, and I will give you the land of Israel.” ’

18“And they will go there, and they will take away all its detestable things and all its abominations from there.

19“Then I will give them one heart, and I will put a new spirit within them, and take the stony heart out of their flesh, and give them a heart of flesh,

20“that they may walk in My statutes and keep My judgments and do them; and they shall be My people, and I will be their God.

21“But *as for those* whose hearts follow the desire for their detestable things and their abominations, I will recompense their deeds on their own heads,” says the Lord GOD.

22So the cherubim lifted up their wings, with the wheels beside them, and the glory of the God of Israel *was* high above them.

23And the glory of the LORD went up from the midst of the city and stood on the mountain, which *is* on the east side of the city.

24Then the Spirit took me up and brought me in a vision by the Spirit of God into Chaldea, to those in captivity. And the vision that I had seen went up from me.

25So I spoke to those in captivity of all the things the LORD had shown me.

Ezekiel 12

Judah's Captivity Portrayed

[1]Now the word of the LORD came to me, saying:

[2]"Son of man, you dwell in the midst of a rebellious house, which has eyes to see but does not see, and ears to hear but does not hear; for they *are* a rebellious house.

[3]"Therefore, son of man, prepare your belongings for captivity, and go into captivity by day in their sight. You shall go from your place into captivity to another place in their sight. It may be that they will consider, though they *are* a rebellious house.

[4]"By day you shall bring out your belongings in their sight, as though going into captivity; and at evening you shall go in their sight, like those who go into captivity.

[5]"Dig through the wall in their sight, and carry your belongings out through it.

[6]"In their sight you shall bear *them* on *your* shoulders *and* carry *them* out at twilight; you shall cover your face, so that you cannot see the ground, for I have made you a sign to the house of Israel."

[7]So I did as I was commanded. I brought out my belongings by day, as though going into captivity, and at evening I dug through the wall with my hand. I brought *them* out at twilight, *and* I bore *them* on *my* shoulder in their sight.

[8]And in the morning the word of the LORD came to me, saying,

[9]"Son of man, has not the house of Israel, the rebellious house, said to you, 'What are you doing?'

[10]"Say to them, 'Thus says the Lord GOD: "This burden *concerns* the prince in Jerusalem and all the house of Israel who are among them." '

[11]"Say, 'I *am* a sign to you. As I have done, so shall it be done to them; they shall be carried away into captivity.'

[12]"And the prince who *is* among them shall bear *his belongings* on *his* shoulder at twilight and go out. They shall dig through the wall to carry *them* out through it. He shall cover his face, so that he cannot see the ground with *his* eyes.

[13]“I will also spread My net over him, and he shall be caught in My snare. I will bring him to Babylon, *to* the land of the Chaldeans; yet he shall not see it, though he shall die there.

[14]“I will scatter to every wind all who *are* around him to help him, and all his troops; and I will draw out the sword after them.

[15]“Then they shall know that I *am* the LORD, when I scatter them among the nations and disperse them throughout the countries.

[16]“But I will spare a few of their men from the sword, from famine, and from pestilence, that they may declare all their abominations among the Gentiles wherever they go. Then they shall know that I *am* the LORD.”

Judgment Not Postponed

[17]Moreover the word of the LORD came to me, saying,

[18]“Son of man, eat your bread with quaking, and drink your water with trembling and anxiety.

[19]“And say to the people of the land, ‘Thus says the Lord GOD to the inhabitants of Jerusalem *and* to the land of Israel: “They shall eat their bread with anxiety, and drink their water with dread, so that her land may be emptied of all who are in it, because of the violence of all those who dwell in it.

[20]“Then the cities that are inhabited shall be laid waste, and the land shall become desolate; and you shall know that I *am* the LORD.” ’ ”

[21]And the word of the LORD came to me, saying,

[22]“Son of man, what *is* this proverb *that* you *people* have about the land of Israel, which says, ‘The days are prolonged, and every vision fails’?

[23]“Tell them therefore, ‘Thus says the Lord GOD: “I will lay this proverb to rest, and they shall no more use it as a proverb in Israel.” But say to them, “The days are at hand, and the fulfillment of every vision.

[24]“For no more shall there be any false vision or flattering divination within the house of Israel.

[25]“For I *am* the LORD. I speak, and the word which I speak will come to pass; it will no more be postponed; for in your days, O rebellious

house, I will say the word and perform it," says the Lord GOD.' "

26Again the word of the LORD came to me, saying,

27"Son of man, look, the house of Israel is saying, 'The vision that he sees *is* for many days *from now,* and he prophesies of times far off.'

28"Therefore say to them, 'Thus says the Lord GOD: "None of My words will be postponed any more, but the word which I speak will be done," says the Lord GOD.' "

Ezekiel 13

Woe to Foolish Prophets

[1]And the word of the LORD came to me, saying,

[2]"Son of man, prophesy against the prophets of Israel who prophesy, and say to those who prophesy out of their own heart, 'Hear the word of the LORD!' "

[3]Thus says the Lord GOD: "Woe to the foolish prophets, who follow their own spirit and have seen nothing!

[4]"O Israel, your prophets are like foxes in the deserts.

[5]"You have not gone up into the gaps to build a wall for the house of Israel to stand in battle on the day of the LORD.

[6]"They have envisioned futility and false divination, saying, 'Thus says the LORD!' But the LORD has not sent them; yet they hope that the word may be confirmed.

[7]"Have you not seen a futile vision, and have you not spoken false divination? You say, 'The LORD says,' but I have not spoken."

[8]Therefore thus says the Lord GOD: "Because you have spoken nonsense and envisioned lies, therefore I *am* indeed against you," says the Lord GOD.

[9]"My hand will be against the prophets who envision futility and who divine lies; they shall not be in the assembly of My people, nor be written in the record of the house of Israel, nor shall they enter into the land of Israel. Then you shall know that I *am* the Lord GOD.

[10]"Because, indeed, because they have seduced My people, saying, 'Peace!' when *there is* no peace—and one builds a wall, and they plaster it with untempered *mortar*—

[11]"say to those who plaster *it* with untempered *mortar,* that it will fall. There will be flooding rain, and you, O great hailstones, shall fall; and a stormy wind shall tear *it* down.

[12]"Surely, when the wall has fallen, will it not be said to you, 'Where *is* the mortar with which you plastered *it?*' "

[13]Therefore thus says the Lord GOD: "I will cause a stormy wind to break forth in My fury; and there shall be a flooding rain in My anger,

and great hailstones in fury to consume *it*.

[14]“So I will break down the wall you have plastered with untempered *mortar,* and bring it down to the ground, so that its foundation will be uncovered; it will fall, and you shall be consumed in the midst of it. Then you shall know that I *am* the LORD.

[15]“Thus will I accomplish My wrath on the wall and on those who have plastered it with untempered *mortar;* and I will say to you, ‘The wall *is* no *more,* nor those who plastered it,

[16]‘*that is,* the prophets of Israel who prophesy concerning Jerusalem, and who see visions of peace for her when *there is* no peace,’ ” says the Lord GOD.

[17]“Likewise, son of man, set your face against the daughters of your people, who prophesy out of their own heart; prophesy against them,

[18]“and say, ‘Thus says the Lord GOD: “Woe to the *women* who sew *magic* charms on their sleeves and make veils for the heads of people of every height to hunt souls! Will you hunt the souls of My people, and keep yourselves alive?

[19]“And will you profane Me among My people for handfuls of barley and for pieces of bread, killing people who should not die, and keeping people alive who should not live, by your lying to My people who listen to lies?”

[20]‘Therefore thus says the Lord GOD: “Behold, I *am* against your *magic* charms by which you hunt souls there like birds. I will tear them from your arms, and let the souls go, the souls you hunt like birds.

[21]“I will also tear off your veils and deliver My people out of your hand, and they shall no longer be as prey in your hand. Then you shall know that I *am* the LORD.

[22]“Because with lies you have made the heart of the righteous sad, whom I have not made sad; and you have strengthened the hands of the wicked, so that he does not turn from his wicked way to save his life.

[23]“Therefore you shall no longer envision futility nor practice divination; for I will deliver My people out of your hand, and you shall know that I *am* the LORD.” ’ ”

Ezekiel 14

Idolatry Will Be Punished

[1]Now some of the elders of Israel came to me and sat before me.

[2]And the word of the LORD came to me, saying,

[3]"Son of man, these men have set up their idols in their hearts, and put before them that which causes them to stumble into iniquity. Should I let Myself be inquired of at all by them?

[4]"Therefore speak to them, and say to them, 'Thus says the Lord GOD: "Everyone of the house of Israel who sets up his idols in his heart, and puts before him what causes him to stumble into iniquity, and then comes to the prophet, I the LORD will answer him who comes, according to the multitude of his idols,

[5]"that I may seize the house of Israel by their heart, because they are all estranged from Me by their idols." '

[6]"Therefore say to the house of Israel, 'Thus says the Lord GOD: "Repent, turn away from your idols, and turn your faces away from all your abominations.

[7]"For anyone of the house of Israel, or of the strangers who dwell in Israel, who separates himself from Me and sets up his idols in his heart and puts before him what causes him to stumble into iniquity, then comes to a prophet to inquire of him concerning Me, I the LORD will answer him by Myself.

[8]"I will set My face against that man and make him a sign and a proverb, and I will cut him off from the midst of My people. Then you shall know that I *am* the LORD.

[9]"And if the prophet is induced to speak anything, I the LORD have induced that prophet, and I will stretch out My hand against him and destroy him from among My people Israel.

[10]"And they shall bear their iniquity; the punishment of the prophet shall be the same as the punishment of the one who inquired,

[11]"that the house of Israel may no longer stray from Me, nor be profaned anymore with all their transgressions, but that they may be My people and I may be their God," says the Lord GOD.' "

Judgment on Persistent Unfaithfulness

12The word of the LORD came again to me, saying:

13"Son of man, when a land sins against Me by persistent unfaithfulness, I will stretch out My hand against it; I will cut off its supply of bread, send famine on it, and cut off man and beast from it.

14"Even *if* these three men, Noah, Daniel, and Job, were in it, they would deliver *only* themselves by their righteousness," says the Lord GOD.

15"If I cause wild beasts to pass through the land, and they empty it, and make it so desolate that no man may pass through because of the beasts,

16"*even though* these three men *were* in it, *as* I live," says the Lord GOD, "they would deliver neither sons nor daughters; only they would be delivered, and the land would be desolate.

17"Or *if* I bring a sword on that land, and say, 'Sword, go through the land,' and I cut off man and beast from it,

18"even *though* these three men *were* in it, *as* I live," says the Lord GOD, "they would deliver neither sons nor daughters, but only they themselves would be delivered.

19"Or *if* I send a pestilence into that land and pour out My fury on it in blood, and cut off from it man and beast,

20"even *though* Noah, Daniel, and Job *were* in it, *as* I live," says the Lord GOD, "they would deliver neither son nor daughter; they would deliver *only* themselves by their righteousness."

21For thus says the Lord GOD: "How much more it shall be when I send My four severe judgments on Jerusalem—the sword and famine and wild beasts and pestilence—to cut off man and beast from it?

22"Yet behold, there shall be left in it a remnant who will be brought out, *both* sons and daughters; surely they will come out to you, and you will see their ways and their doings. Then you will be comforted concerning the disaster that I have brought upon Jerusalem, all that I have brought upon it.

23"And they will comfort you, when you see their ways and their doings; and you shall know that I have done nothing without cause that I have done in it," says the Lord GOD.

Ezekiel 15

The Outcast Vine

[1]Then the word of the LORD came to me, saying:

[2]"Son of man, how is the wood of the vine *better* than any other wood, the vine branch which is among the trees of the forest?

[3]"Is wood taken from it to make any object? Or can *men* make a peg from it to hang any vessel on?

[4]"Instead, it is thrown into the fire for fuel; the fire devours both ends of it, and its middle is burned. Is it useful for *any* work?

[5]"Indeed, when it was whole, no object could be made from it. How much less will it be useful for *any* work when the fire has devoured it, and it is burned?

[6]"Therefore thus says the Lord GOD: 'Like the wood of the vine among the trees of the forest, which I have given to the fire for fuel, so I will give up the inhabitants of Jerusalem;

[7]'and I will set My face against them. They will go out from *one* fire, but *another* fire shall devour them. Then you shall know that I *am* the LORD, when I set My face against them.

[8]'Thus I will make the land desolate, because they have persisted in unfaithfulness,' says the Lord GOD."

Ezekiel 16

God's Love for Jerusalem

[1]Again the word of the LORD came to me, saying,

[2]"Son of man, cause Jerusalem to know her abominations,

[3]"and say, 'Thus says the Lord GOD to Jerusalem: "Your birth and your nativity *are* from the land of Canaan; your father *was* an Amorite and your mother a Hittite.

[4]"*As for* your nativity, on the day you were born your navel cord was not cut, nor were you washed in water to cleanse *you;* you were not rubbed with salt nor wrapped in swaddling cloths.

[5]"No eye pitied you, to do any of these things for you, to have compassion on you; but you were thrown out into the open field, when you yourself were loathed on the day you were born.

[6]"And when I passed by you and saw you struggling in your own blood, I said to you in your blood, 'Live!' Yes, I said to you in your blood, 'Live!'

[7]"I made you thrive like a plant in the field; and you grew, matured, and became very beautiful. *Your* breasts were formed, your hair grew, but you *were* naked and bare.

[8]"When I passed by you again and looked upon you, indeed your time *was* the time of love; so I spread My wing over you and covered your nakedness. Yes, I swore an oath to you and entered into a covenant with you, and you became Mine," says the Lord GOD.

[9]"Then I washed you in water; yes, I thoroughly washed off your blood, and I anointed you with oil.

[10]"I clothed you in embroidered cloth and gave you sandals of badger skin; I clothed you with fine linen and covered you with silk.

[11]"I adorned you with ornaments, put bracelets on your wrists, and a chain on your neck.

[12]"And I put a jewel in your nose, earrings in your ears, and a beautiful crown on your head.

[13]"Thus you were adorned with gold and silver, and your clothing *was of* fine linen, silk, and embroidered cloth. You ate *pastry of* fine flour,

honey, and oil. You were exceedingly beautiful, and succeeded to royalty.

[14]“Your fame went out among the nations because of your beauty, for it *was* perfect through My splendor which I had bestowed on you,” says the Lord GOD.

Jerusalem’s Harlotry

15“But you trusted in your own beauty, played the harlot because of your fame, and poured out your harlotry on everyone passing by who *would have* it.

[16]“You took some of your garments and adorned multicolored high places for yourself, and played the harlot on them. *Such* things should not happen, nor be.

[17]“You have also taken your beautiful jewelry from My gold and My silver, which I had given you, and made for yourself male images and played the harlot with them.

[18]“You took your embroidered garments and covered them, and you set My oil and My incense before them.

[19]“Also My food which I gave you—the pastry of fine flour, oil, and honey *which* I fed you—you set it before them as sweet incense; and *so* it was,” says the Lord GOD.

[20]“Moreover you took your sons and your daughters, whom you bore to Me, and these you sacrificed to them to be devoured. *Were* your *acts* of harlotry a small matter,

[21]“that you have slain My children and offered them up to them by causing them to pass through the *fire?*

[22]“And in all your abominations and acts of harlotry you did not remember the days of your youth, when you were naked and bare, struggling in your blood.

23“Then it was so, after all your wickedness—‘Woe, woe to you!’ says the Lord GOD—

[24]“*that* you also built for yourself a shrine, and made a high place for yourself in every street.

[25]“You built your high places at the head of every road, and made your beauty to be abhorred. You offered yourself to everyone who

passed by, and multiplied your acts of harlotry.

[26]“You also committed harlotry with the Egyptians, your very fleshly neighbors, and increased your acts of harlotry to provoke Me to anger.

[27]“Behold, therefore, I stretched out My hand against you, diminished your allotment, and gave you up to the will of those who hate you, the daughters of the Philistines, who were ashamed of your lewd behavior.

[28]“You also played the harlot with the Assyrians, because you were insatiable; indeed you played the harlot with them and still were not satisfied.

[29]“Moreover you multiplied your acts of harlotry as far as the land of the trader, Chaldea; and even then you were not satisfied.

[30]“How degenerate is your heart!” says the Lord GOD, “seeing you do all these *things,* the deeds of a brazen harlot.

Jerusalem’s Adultery

[31]“You erected your shrine at the head of every road, and built your high place in every street. Yet you were not like a harlot, because you scorned payment.

[32]“*You are* an adulterous wife, *who* takes strangers instead of her husband.

[33]“Men make payment to all harlots, but you made your payments to all your lovers, and hired them to come to you from all around for your harlotry.

[34]“You are the opposite of *other* women in your harlotry, because no one solicited you to be a harlot. In that you gave payment but no payment was given you, therefore you are the opposite.”

Jerusalem’s Lovers Will Abuse Her

[35]‘Now then, O harlot, hear the word of the LORD!

[36]‘Thus says the Lord GOD: “Because your filthiness was poured out and your nakedness uncovered in your harlotry with your lovers, and with all your abominable idols, and because of the blood of your children which you gave to them,

[37]“surely, therefore, I will gather all your lovers with whom you took pleasure, all those you loved, *and* all those you hated; I will gather

them from all around against you and will uncover your nakedness to them, that they may see all your nakedness.

[38]“And I will judge you as women who break wedlock or shed blood are judged; I will bring blood upon you in fury and jealousy.

[39]“I will also give you into their hand, and they shall throw down your shrines and break down your high places. They shall also strip you of your clothes, take your beautiful jewelry, and leave you naked and bare.

[40]“They shall also bring up an assembly against you, and they shall stone you with stones and thrust you through with their swords.

[41]“They shall burn your houses with fire, and execute judgments on you in the sight of many women; and I will make you cease playing the harlot, and you shall no longer hire lovers.

[42]“So I will lay to rest My fury toward you, and My jealousy shall depart from you. I will be quiet, and be angry no more.

[43]“Because you did not remember the days of your youth, but agitated Me with all these *things,* surely I will also recompense your deeds on *your own* head,” says the Lord GOD. “And you shall not commit lewdness in addition to all your abominations.

More Wicked than Samaria and Sodom

44“Indeed everyone who quotes proverbs will use *this* proverb against you: ‘Like mother, like daughter!’

[45]“You *are* your mother’s daughter, loathing husband and children; and you *are* the sister of your sisters, who loathed their husbands and children; your mother *was* a Hittite and your father an Amorite.

[46]“Your elder sister *is* Samaria, who dwells with her daughters to the north of you; and your younger sister, who dwells to the south of you, *is* Sodom and her daughters.

[47]“You did not walk in their ways nor act according to their abominations; but, as *if that were* too little, you became more corrupt than they in all your ways.

[48]“*As* I live,” says the Lord GOD, “neither your sister Sodom nor her daughters have done as you and your daughters have done.

[49]“Look, this was the iniquity of your sister Sodom: She and her daughter had pride, fullness of food, and abundance of idleness; neither did she strengthen the hand of the poor and needy.

[50]“And they were haughty and committed abomination before Me; therefore I took them away as I saw *fit*.

[51]“Samaria did not commit half of your sins; but you have multiplied your abominations more than they, and have justified your sisters by all the abominations which you have done.

[52]“You who judged your sisters, bear your own shame also, because the sins which you committed were more abominable than theirs; they are more righteous than you. Yes, be disgraced also, and bear your own shame, because you justified your sisters.

[53]“When I bring back their captives, the captives of Sodom and her daughters, and the captives of Samaria and her daughters, then *I will also bring back* the captives of your captivity among them,

[54]“that you may bear your own shame and be disgraced by all that you did when you comforted them.

[55]“When your sisters, Sodom and her daughters, return to their former state, and Samaria and her daughters return to their former state, then you and your daughters will return to your former state.

[56]“For your sister Sodom was not a byword in your mouth in the days of your pride,

[57]“before your wickedness was uncovered. It was like the time of the reproach of the daughters of Syria and all *those* around her, and of the daughters of the Philistines, who despise you everywhere.

[58]“You have paid for your lewdness and your abominations,” says the LORD.

[59]‘For thus says the Lord GOD: “I will deal with you as you have done, who despised the oath by breaking the covenant.

An Everlasting Covenant

[60]“Nevertheless I will remember My covenant with you in the days of your youth, and I will establish an everlasting covenant with you.

[61]“Then you will remember your ways and be ashamed, when you receive your older and your younger sisters; for I will give them to you

for daughters, but not because of My covenant with you.

[62]“And I will establish My covenant with you. Then you shall know that I *am* the LORD,

[63]“that you may remember and be ashamed, and never open your mouth anymore because of your shame, when I provide you an atonement for all you have done,” says the Lord GOD.’ ”

Ezekiel 17

The Eagles and the Vine

[1]And the word of the LORD came to me, saying,

[2]"Son of man, pose a riddle, and speak a parable to the house of Israel,

[3]"and say, 'Thus says the Lord GOD:

"A great eagle with large wings and long pinions,
Full of feathers of various colors,
Came to Lebanon
And took from the cedar the highest branch.
[4]He cropped off its topmost young twig
And carried it to a land of trade;
He set it in a city of merchants.
[5]Then he took some of the seed of the land
And planted it in a fertile field;
He placed *it* by abundant waters
And set it like a willow tree.
[6]And it grew and became a spreading vine of low stature;
Its branches turned toward him,
But its roots were under it.
So it became a vine,
Brought forth branches,
And put forth shoots.

[7]"But there was another great eagle with large wings and many feathers;
And behold, this vine bent its roots toward him,
And stretched its branches toward him,
From the garden terrace where it had been planted,
That he might water it.
[8]It was planted in good soil by many waters,
To bring forth branches, bear fruit,
And become a majestic vine." '

9“Say, ‘Thus says the Lord GOD:

“Will it thrive?
Will he not pull up its roots,
Cut off its fruit,
And leave it to wither?
All of its spring leaves will wither,
And no great power or many people
Will be needed to pluck it up by its roots.
[10]Behold, *it is* planted,

Will it thrive?
Will it not utterly wither when the east wind touches it?
It will wither in the garden terrace where it grew.” ’ ”

11Moreover the word of the LORD came to me, saying,

[12]“Say now to the rebellious house: ‘Do you not know what these *things mean?*’ Tell *them,* ‘Indeed the king of Babylon went to Jerusalem and took its king and princes, and led them with him to Babylon.

[13]‘And he took the king’s offspring, made a covenant with him, and put him under oath. He also took away the mighty of the land,

[14]‘that the kingdom might be brought low and not lift itself up, *but* that by keeping his covenant it might stand.

[15]‘But he rebelled against him by sending his ambassadors to Egypt, that they might give him horses and many people. Will he prosper? Will he who does such *things* escape? Can he break a covenant and still be delivered?

[16]‘*As* I live,’ says the Lord GOD, ‘surely in the place *where* the king *dwells* who made him king, whose oath he despised and whose covenant he broke—with him in the midst of Babylon he shall die.

[17]‘Nor will Pharaoh with *his* mighty army and great company do anything in the war, when they heap up a siege mound and build a wall to cut off many persons.

[18]‘Since he despised the oath by breaking the covenant, and in fact gave his hand and still did all these *things,* he shall not escape.’ ”

[19]Therefore thus says the Lord GOD: “*As* I live, surely My oath which he despised, and My covenant which he broke, I will recompense on his

own head.

[20]“I will spread My net over him, and he shall be taken in My snare. I will bring him to Babylon and try him there for the treason which he committed against Me.

[21]“All his fugitives with all his troops shall fall by the sword, and those who remain shall be scattered to every wind; and you shall know that I, the LORD, have spoken.”

Israel Exalted at Last

22Thus says the Lord GOD: “I will take also *one* of the highest branches of the high cedar and set *it* out. I will crop off from the topmost of its young twigs a tender one, and will plant *it* on a high and prominent mountain.

[23]“On the mountain height of Israel I will plant it; and it will bring forth boughs, and bear fruit, and be a majestic cedar. Under it will dwell birds of every sort; in the shadow of its branches they will dwell.

[24]“And all the trees of the field shall know that I, the LORD, have brought down the high tree and exalted the low tree, dried up the green tree and made the dry tree flourish; I, the LORD, have spoken and have done *it*.”

Ezekiel 18

A False Proverb Refuted

[1]The word of the LORD came to me again, saying,

[2]"What do you mean when you use this proverb concerning the land of Israel, saying:

'The fathers have eaten sour grapes,
And the children's teeth are set on edge'?

[3]"*As* I live," says the Lord GOD, "you shall no longer use this proverb in Israel.

[4]"Behold, all souls are Mine;
The soul of the father
As well as the soul of the son is Mine;
The soul who sins shall die.
[5]But if a man is just
And does what is lawful and right;
[6]If he has not eaten on the mountains,
Nor lifted up his eyes to the idols of the house of Israel,
Nor defiled his neighbor's wife,
Nor approached a woman during her impurity;
[7]If he has not oppressed anyone,
But has restored to the debtor his pledge;
Has robbed no one by violence,
But has given his bread to the hungry
And covered the naked with clothing;
[8]If he has not exacted usury
Nor taken any increase,
But has withdrawn his hand from iniquity
And executed true judgment between man and man;
[9]*If* he has walked in My statutes
And kept My judgments faithfully—
He *is* just;

He shall surely live!”
Says the Lord GOD.

10“If he begets a son *who is* a robber
Or a shedder of blood,
Who does any of these *things*
[11]And does none of those *duties,*
But has eaten on the mountains
Or defiled his neighbor’s wife;
[12]If he has oppressed the poor and needy,
Robbed by violence,
Not restored the pledge,
Lifted his eyes to the idols,
Or committed abomination;
[13]If he has exacted usury
Or taken increase—
Shall he then live?
He shall not live!
If he has done any of these abominations,
He shall surely die;
His blood shall be upon him.

14“*If,* however, he begets a son
Who sees all the sins which his father has done,
And considers but does not do likewise;
[15]*Who* has not eaten on the mountains,
Nor lifted his eyes to the idols of the house of Israel,
Nor defiled his neighbor’s wife;
[16]Has not oppressed anyone,
Nor withheld a pledge,
Nor robbed by violence,
But has given his bread to the hungry
And covered the naked with clothing;
[17]*Who* has withdrawn his hand from the poor
And not received usury or increase,
But has executed My judgments
And walked in My statutes—

He shall not die for the iniquity of his father;
He shall surely live!

[18]“*As for* his father,
Because he cruelly oppressed,
Robbed his brother by violence,
And did what *is* not good among his people,
Behold, he shall die for his iniquity.

Turn and Live

[19]“Yet you say, ‘Why should the son not bear the guilt of the father?’ Because the son has done what is lawful and right, and has kept all My statutes and observed them, he shall surely live.

[20]“The soul who sins shall die. The son shall not bear the guilt of the father, nor the father bear the guilt of the son. The righteousness of the righteous shall be upon himself, and the wickedness of the wicked shall be upon himself.

[21]“But if a wicked man turns from all his sins which he has committed, keeps all My statutes, and does what is lawful and right, he shall surely live; he shall not die.

[22]“None of the transgressions which he has committed shall be remembered against him; because of the righteousness which he has done, he shall live.

[23]“Do I have any pleasure at all that the wicked should die?” says the Lord GOD, “*and* not that he should turn from his ways and live?

[24]“But when a righteous man turns away from his righteousness and commits iniquity, and does according to all the abominations that the wicked *man* does, shall he live? All the righteousness which he has done shall not be remembered; because of the unfaithfulness of which he is guilty and the sin which he has committed, because of them he shall die.

[25]“Yet you say, ‘The way of the Lord is not fair.’ Hear now, O house of Israel, is it not My way which is fair, and your ways which are not fair?

[26]“When a righteous *man* turns away from his righteousness, commits iniquity, and dies in it, it is because of the iniquity which he has done

that he dies.

[27]“Again, when a wicked *man* turns away from the wickedness which he committed, and does what is lawful and right, he preserves himself alive.

[28]“Because he considers and turns away from all the transgressions which he committed, he shall surely live; he shall not die.

[29]“Yet the house of Israel says, ‘The way of the Lord is not fair.’ O house of Israel, is it not My ways which are fair, and your ways which are not fair?

30“Therefore I will judge you, O house of Israel, every one according to his ways,” says the Lord GOD. “Repent, and turn from all your transgressions, so that iniquity will not be your ruin.

[31]“Cast away from you all the transgressions which you have committed, and get yourselves a new heart and a new spirit. For why should you die, O house of Israel?

[32]“For I have no pleasure in the death of one who dies,” says the Lord GOD. “Therefore turn and live!”

Ezekiel 19

Israel Degraded

[1]“Moreover take up a lamentation for the princes of Israel,
[2]“and say:

‘What *is* your mother? A lioness:
She lay down among the lions;
Among the young lions she nourished her cubs.
[3]She brought up one of her cubs,
And he became a young lion;
He learned to catch prey,
And he devoured men.
[4]The nations also heard of him;
He was trapped in their pit,
And they brought him with chains to the land of Egypt.

[5]‘When she saw that she waited, *that* her hope was lost,
She took another of her cubs *and* made him a young lion.
[6]He roved among the lions,
And became a young lion;
He learned to catch prey;
He devoured men.
[7]He knew their desolate places,
And laid waste their cities;
The land with its fullness was desolated
By the noise of his roaring.
[8]Then the nations set against him from the provinces on every side,
And spread their net over him;
He was trapped in their pit.
[9]They put him in a cage with chains,
And brought him to the king of Babylon;
They brought him in nets,

That his voice should no longer be heard on the mountains of Israel.

10‘Your mother *was* like a vine in your bloodline,
Planted by the waters,
Fruitful and full of branches
Because of many waters.
11 She had strong branches for scepters of rulers.
She towered in stature above the thick branches,
And was seen in her height amid the dense foliage.
12 But she was plucked up in fury,
She was cast down to the ground,
And the east wind dried her fruit.
Her strong branches were broken and withered;
The fire consumed them.
13 And now she *is* planted in the wilderness,
In a dry and thirsty land.
14 Fire has come out from a rod of her branches
And devoured her fruit,
So that she has no strong branch—a scepter for ruling.’ ”

This *is* a lamentation, and has become a lamentation.

Ezekiel 20

The Rebellions of Israel

[1]It came to pass in the seventh year, in the fifth *month,* on the tenth *day* of the month, *that* certain of the elders of Israel came to inquire of the LORD, and sat before me.

[2]Then the word of the LORD came to me, saying,

[3]"Son of man, speak to the elders of Israel, and say to them, 'Thus says the Lord GOD: "Have you come to inquire of Me? *As* I live," says the Lord GOD, "I will not be inquired of by you." '

[4]"Will you judge them, son of man, will you judge *them?* Then make known to them the abominations of their fathers.

5"Say to them, 'Thus says the Lord GOD: "On the day when I chose Israel and raised My hand in an oath to the descendants of the house of Jacob, and made Myself known to them in the land of Egypt, I raised My hand in an oath to them, saying, 'I *am* the LORD your God.'

[6]"On that day I raised My hand in an oath to them, to bring them out of the land of Egypt into a land that I had searched out for them, 'flowing with milk and honey,' the glory of all lands.

[7]"Then I said to them, 'Each of you, throw away the abominations which are before his eyes, and do not defile yourselves with the idols of Egypt. I *am* the LORD your God.'

[8]"But they rebelled against Me and would not obey Me. They did not all cast away the abominations which were before their eyes, nor did they forsake the idols of Egypt. Then I said, 'I will pour out My fury on them and fulfill My anger against them in the midst of the land of Egypt.'

[9]"But I acted for My name's sake, that it should not be profaned before the Gentiles among whom they *were,* in whose sight I had made Myself known to them, to bring them out of the land of Egypt.

10"Therefore I made them go out of the land of Egypt and brought them into the wilderness.

[11]"And I gave them My statutes and showed them My judgments, 'which, *if* a man does, he shall live by them.'

[12]“Moreover I also gave them My Sabbaths, to be a sign between them and Me, that they might know that I *am* the LORD who sanctifies them.

[13]“Yet the house of Israel rebelled against Me in the wilderness; they did not walk in My statutes; they despised My judgments, ‘which, *if* a man does, he shall live by them’; and they greatly defiled My Sabbaths. Then I said I would pour out My fury on them in the wilderness, to consume them.

[14]“But I acted for My name’s sake, that it should not be profaned before the Gentiles, in whose sight I had brought them out.

[15]“So I also raised My hand in an oath to them in the wilderness, that I would not bring them into the land which I had given *them,* ‘flowing with milk and honey,’ the glory of all lands,

[16]“because they despised My judgments and did not walk in My statutes, but profaned My Sabbaths; for their heart went after their idols.

[17]“Nevertheless My eye spared them from destruction. I did not make an end of them in the wilderness.

[18]“But I said to their children in the wilderness, ‘Do not walk in the statutes of your fathers, nor observe their judgments, nor defile yourselves with their idols.

[19]‘I *am* the LORD your God: Walk in My statutes, keep My judgments, and do them;

[20]‘hallow My Sabbaths, and they will be a sign between Me and you, that you may know that I *am* the LORD your God.’

[21]“Notwithstanding, the children rebelled against Me; they did not walk in My statutes, and were not careful to observe My judgments, ‘which, *if* a man does, he shall live by them’; but they profaned My Sabbaths. Then I said I would pour out My fury on them and fulfill My anger against them in the wilderness.

[22]“Nevertheless I withdrew My hand and acted for My name’s sake, that it should not be profaned in the sight of the Gentiles, in whose sight I had brought them out.

[23]“Also I raised My hand in an oath to those in the wilderness, that I would scatter them among the Gentiles and disperse them throughout

the countries,

[24]“because they had not executed My judgments, but had despised My statutes, profaned My Sabbaths, and their eyes were fixed on their fathers’ idols.

[25]“Therefore I also gave them up to statutes *that were* not good, and judgments by which they could not live;

[26]“and I pronounced them unclean because of their ritual gifts, in that they caused all their firstborn to pass through *the fire,* that I might make them desolate and that they might know that I am the LORD.” ’

[27]“Therefore, son of man, speak to the house of Israel, and say to them, ‘Thus says the Lord GOD: “In this too your fathers have blasphemed Me, by being unfaithful to Me.

[28]“When I brought them into the land *concerning* which I had raised My hand in an oath to give them, and they saw all the high hills and all the thick trees, there they offered their sacrifices and provoked Me with their offerings. There they also sent up their sweet aroma and poured out their drink offerings.

[29]“Then I said to them, ‘What *is* this high place to which you go?’ So its name is called Bamah to this day.” ’

[30]“Therefore say to the house of Israel, ‘Thus says the Lord GOD: “Are you defiling yourselves in the manner of your fathers, and committing harlotry according to their abominations?

[31]“For when you offer your gifts and make your sons pass through the fire, you defile yourselves with all your idols, even to this day. So shall I be inquired of by you, O house of Israel? *As* I live,” says the Lord GOD, “I will not be inquired of by you.

[32]“What you have in your mind shall never be, when you say, ‘We will be like the Gentiles, like the families in other countries, serving wood and stone.’

God Will Restore Israel

[33]“*As* I live,” says the Lord GOD, “surely with a mighty hand, with an outstretched arm, and with fury poured out, I will rule over you.

[34]“I will bring you out from the peoples and gather you out of the countries where you are scattered, with a mighty hand, with an outstretched arm, and with fury poured out.

[35]“And I will bring you into the wilderness of the peoples, and there I will plead My case with you face to face.

[36]“Just as I pleaded My case with your fathers in the wilderness of the land of Egypt, so I will plead My case with you,” says the Lord GOD.

[37]“I will make you pass under the rod, and I will bring you into the bond of the covenant;

[38]“I will purge the rebels from among you, and those who transgress against Me; I will bring them out of the country where they dwell, but they shall not enter the land of Israel. Then you will know that I *am* the LORD.

39“As for you, O house of Israel,” thus says the Lord GOD: “Go, serve every one of you his idols—and hereafter—if you will not obey Me; but profane My holy name no more with your gifts and your idols.

[40]“For on My holy mountain, on the mountain height of Israel,” says the Lord GOD, “there all the house of Israel, all of them in the land, shall serve Me; there I will accept them, and there I will require your offerings and the firstfruits of your sacrifices, together with all your holy things.

[41]“I will accept you as a sweet aroma when I bring you out from the peoples and gather you out of the countries where you have been scattered; and I will be hallowed in you before the Gentiles.

[42]“Then you shall know that I *am* the LORD, when I bring you into the land of Israel, into the country *for* which I raised My hand in an oath to give to your fathers.

[43]“And there you shall remember your ways and all your doings with which you were defiled; and you shall loathe yourselves in your own sight because of all the evils that you have committed.

[44]“Then you shall know that I *am* the LORD, when I have dealt with you for My name’s sake, not according to your wicked ways nor according to your corrupt doings, O house of Israel,” says the Lord GOD.’ ”

Fire in the Forest

45Furthermore the word of the LORD came to me, saying,

[46]“Son of man, set your face toward the south; preach against the south and prophesy against the forest land, the South,

[47]“and say to the forest of the South, ‘Hear the word of the LORD! Thus says the Lord GOD: “Behold, I will kindle a fire in you, and it shall devour every green tree and every dry tree in you; the blazing flame shall not be quenched, and all faces from the south to the north shall be scorched by it.

[48]“All flesh shall see that I, the LORD, have kindled it; it shall not be quenched.” ’ ”

[49]Then I said, “Ah, Lord GOD! They say of me, ‘Does he not speak parables?’ ”

Ezekiel 21

Babylon, the Sword of God

[1]And the word of the LORD came to me, saying,

[2]"Son of man, set your face toward Jerusalem, preach against the holy places, and prophesy against the land of Israel;

[3]"and say to the land of Israel, 'Thus says the LORD: "Behold, I *am* against you, and I will draw My sword out of its sheath and cut off both righteous and wicked from you.

[4]"Because I will cut off both righteous and wicked from you, therefore My sword shall go out of its sheath against all flesh from south *to* north,

[5]"that all flesh may know that I, the LORD, have drawn My sword out of its sheath; it shall not return anymore." '

[6]"Sigh therefore, son of man, with a breaking heart, and sigh with bitterness before their eyes.

[7]"And it shall be when they say to you, 'Why are you sighing?' that you shall answer, 'Because of the news; when it comes, every heart will melt, all hands will be feeble, every spirit will faint, and all knees will be weak *as* water. Behold, it is coming and shall be brought to pass,' says the Lord GOD."

[8]Again the word of the LORD came to me, saying,

[9]"Son of man, prophesy and say, 'Thus says the LORD!' Say:

'A sword, a sword is sharpened
And also polished!
[10]Sharpened to make a dreadful slaughter,
Polished to flash like lightning!
Should we then make mirth?
It despises the scepter of My son,
As it does all wood.
[11]And He has given it to be polished,
That it may be handled;
This sword is sharpened, and it is polished

To be given into the hand of the slayer.’

[12]“Cry and wail, son of man;
For it will be against My people,
Against all the princes of Israel.
Terrors including the sword will be against My people;
Therefore strike *your* thigh.

[13]“Because *it is* a testing,
And what if *the sword* despises even the scepter?
The scepter shall be no *more,*”

says the Lord GOD.

[14]“You therefore, son of man, prophesy,
And strike *your* hands together.
The third time let the sword do double *damage*.
It *is* the sword *that* slays,
The sword that slays the great *men,*
That enters their private chambers.
[15]I have set the point of the sword against all their gates,
That the heart may melt and many may stumble.
Ah! *It is* made bright;
It is grasped for slaughter:

[16]“Swords at the ready!
Thrust right!
Set your blade!
Thrust left—
Wherever your edge is ordered!

[17]“I also will beat My fists together,
And I will cause My fury to rest;
I, the LORD, have spoken.”

[18]The word of the LORD came to me again, saying:
[19]“And son of man, appoint for yourself two ways for the sword of the king of Babylon to go; both of them shall go from the same land.

Make a sign; put *it* at the head of the road to the city.

[20]"Appoint a road for the sword to go to Rabbah of the Ammonites, and to Judah, into fortified Jerusalem.

[21]"For the king of Babylon stands at the parting of the road, at the fork of the two roads, to use divination: he shakes the arrows, he consults the images, he looks at the liver.

[22]"In his right hand is the divination for Jerusalem: to set up battering rams, to call for a slaughter, to lift the voice with shouting, to set battering rams against the gates, to heap up a *siege* mound, and to build a wall.

[23]"And it will be to them like a false divination in the eyes of those who have sworn oaths with them; but he will bring their iniquity to remembrance, that they may be taken.

24"Therefore thus says the Lord GOD: 'Because you have made your iniquity to be remembered, in that your transgressions are uncovered, so that in all your doings your sins appear—because you have come to remembrance, you shall be taken in hand.

[25]'Now to you, O profane, wicked prince of Israel, whose day has come, whose iniquity *shall* end,

[26]'thus says the Lord GOD:

> "Remove the turban, and take off the crown;
> Nothing *shall remain* the same.
> Exalt the humble, and humble the exalted.
> [27]Overthrown, overthrown,
> I will make it overthrown!
> It shall be no *longer,*
> Until He comes whose right it is,
> And I will give it to *Him*." '

A Sword Against the Ammonites

28"And you, son of man, prophesy and say, 'Thus says the Lord GOD concerning the Ammonites and concerning their reproach,' and say:

> 'A sword, a sword *is* drawn,
> Polished for slaughter,

For consuming, for flashing—
[29]While they see false visions for you,
While they divine a lie to you,
To bring you on the necks of the wicked, the slain
Whose day has come,
Whose iniquity *shall* end.

[30]‘Return *it* to its sheath.
I will judge you
In the place where you were created,
In the land of your nativity.
[31]I will pour out My indignation on you;
I will blow against you with the fire of My wrath,
And deliver you into the hands of brutal men *who are* skillful to destroy.
[32]You shall be fuel for the fire;
Your blood shall be in the midst of the land.
You shall not be remembered,
For I the LORD have spoken.’ ”

Ezekiel 22

Sins of Jerusalem

[1]Moreover the word of the LORD came to me, saying,

[2]“Now, son of man, will you judge, will you judge the bloody city? Yes, show her all her abominations!

[3]“Then say, ‘Thus says the Lord GOD: “The city sheds blood in her own midst, that her time may come; and she makes idols within herself to defile herself.

[4]“You have become guilty by the blood which you have shed, and have defiled yourself with the idols which you have made. You have caused your days to draw near, and have come to *the end of* your years; therefore I have made you a reproach to the nations, and a mockery to all countries.

[5]“*Those* near and *those* far from you will mock you as infamous *and* full of tumult.

[6]“Look, the princes of Israel: each one has used his power to shed blood in you.

[7]“In you they have made light of father and mother; in your midst they have oppressed the stranger; in you they have mistreated the fatherless and the widow.

[8]“You have despised My holy things and profaned My Sabbaths.

[9]“In you are men who slander to cause bloodshed; in you are those who eat on the mountains; in your midst they commit lewdness.

[10]“In you men uncover their fathers’ nakedness; in you they violate women who are set apart during their impurity.

[11]“One commits abomination with his neighbor’s wife; another lewdly defiles his daughter-in-law; and another in you violates his sister, his father’s daughter.

[12]“In you they take bribes to shed blood; you take usury and increase; you have made profit from your neighbors by extortion, and have forgotten Me,” says the Lord GOD.

[13]“Behold, therefore, I beat My fists at the dishonest profit which you have made, and at the bloodshed which has been in your midst.

[14]“Can your heart endure, or can your hands remain strong, in the days when I shall deal with you? I, the LORD, have spoken, and will do *it*.

[15]“I will scatter you among the nations, disperse you throughout the countries, and remove your filthiness completely from you.

[16]“You shall defile yourself in the sight of the nations; then you shall know that I *am* the LORD.” ’ ”

Israel in the Furnace

[17]The word of the LORD came to me, saying,

[18]“Son of man, the house of Israel has become dross to Me; they *are* all bronze, tin, iron, and lead, in the midst of a furnace; they have become dross from silver.

[19]“Therefore thus says the Lord GOD: ‘Because you have all become dross, therefore behold, I will gather you into the midst of Jerusalem.

[20]‘*As men* gather silver, bronze, iron, lead, and tin into the midst of a furnace, to blow fire on it, to melt *it;* so I will gather *you* in My anger and in My fury, and I will leave *you there* and melt you.

[21]‘Yes, I will gather you and blow on you with the fire of My wrath, and you shall be melted in its midst.

[22]‘As silver is melted in the midst of a furnace, so shall you be melted in its midst; then you shall know that I, the LORD, have poured out My fury on you.’ ”

Israel’s Wicked Leaders

[23]And the word of the LORD came to me, saying,

[24]“Son of man, say to her: ‘You *are* a land that is not cleansed or rained on in the day of indignation.’

[25]“The conspiracy of her prophets in her midst is like a roaring lion tearing the prey; they have devoured people; they have taken treasure and precious things; they have made many widows in her midst.

[26]“Her priests have violated My law and profaned My holy things; they have not distinguished between the holy and unholy, nor have they made known *the difference* between the unclean and the clean; and they

have hidden their eyes from My Sabbaths, so that I am profaned among them.

[27]“Her princes in her midst *are* like wolves tearing the prey, to shed blood, to destroy people, and to get dishonest gain.

[28]“Her prophets plastered them with untempered *mortar,* seeing false visions, and divining lies for them, saying, ‘Thus says the Lord GOD,’ when the LORD had not spoken.

[29]“The people of the land have used oppressions, committed robbery, and mistreated the poor and needy; and they wrongfully oppress the stranger.

[30]“So I sought for a man among them who would make a wall, and stand in the gap before Me on behalf of the land, that I should not destroy it; but I found no one.

[31]“Therefore I have poured out My indignation on them; I have consumed them with the fire of My wrath; and I have recompensed their deeds on their own heads,” says the Lord GOD.

Ezekiel 23

Two Harlot Sisters

[1]The word of the LORD came again to me, saying:

[2]"Son of man, there were two women,
The daughters of one mother.
[3]They committed harlotry in Egypt,
They committed harlotry in their youth;
Their breasts were there embraced,
Their virgin bosom was there pressed.
[4]Their names: Oholah the elder and Oholibah her sister;
They were Mine,
And they bore sons and daughters.
As for their names,
Samaria *is* Oholah, and Jerusalem *is* Oholibah.

The Older Sister, Samaria

5"Oholah played the harlot even though she was Mine;
And she lusted for her lovers, the neighboring Assyrians,
[6]*Who were* clothed in purple,
Captains and rulers,
All of them desirable young men,
Horsemen riding on horses.
[7]Thus she committed her harlotry with them,
All of them choice men of Assyria;
And with all for whom she lusted,
With all their idols, she defiled herself.
[8]She has never given up her harlotry *brought* from Egypt,
For in her youth they had lain with her,
Pressed her virgin bosom,
And poured out their immorality upon her.

[9]"Therefore I have delivered her
Into the hand of her lovers,

Into the hand of the Assyrians,
For whom she lusted.
[10]They uncovered her nakedness,
Took away her sons and daughters,
And slew her with the sword;
She became a byword among women,
For they had executed judgment on her.

The Younger Sister, Jerusalem

11“Now although her sister Oholibah saw *this,* she became more corrupt in her lust than she, and in her harlotry more corrupt than her sister’s harlotry.

[12]“She lusted for the neighboring Assyrians,
Captains and rulers,
Clothed most gorgeously,
Horsemen riding on horses,
All of them desirable young men.
[13]Then I saw that she was defiled;
Both *took* the same way.
[14]But she increased her harlotry;
She looked at men portrayed on the wall,
Images of Chaldeans portrayed in vermilion,
[15]Girded with belts around their waists,
Flowing turbans on their heads,
All of them looking like captains,
In the manner of the Babylonians of Chaldea,
The land of their nativity.
[16]As soon as her eyes saw them,
She lusted for them
And sent messengers to them in Chaldea.

[17]“Then the Babylonians came to her, into the bed of love,
And they defiled her with their immorality;
So she was defiled by them, and alienated herself from them.
[18]She revealed her harlotry and uncovered her nakedness.

Then I alienated Myself from her,
As I had alienated Myself from her sister.

[19]“Yet she multiplied her harlotry
In calling to remembrance the days of her youth,
When she had played the harlot in the land of Egypt.
[20]For she lusted for her paramours,
Whose flesh *is like* the flesh of donkeys,
And whose issue *is like* the issue of horses.
[21]Thus you called to remembrance the lewdness of your youth,
When the Egyptians pressed your bosom
Because of your youthful breasts.

Judgment on Jerusalem

22“Therefore, Oholibah, thus says the Lord GOD:

‘Behold, I will stir up your lovers against you,
From whom you have alienated yourself,
And I will bring them against you from every side:
[23]The Babylonians,
All the Chaldeans,
Pekod, Shoa, Koa,
All the Assyrians with them,
All of them desirable young men,
Governors and rulers,
Captains and men of renown,
All of them riding on horses.
[24]And they shall come against you
With chariots, wagons, and war-horses,
With a horde of people.
They shall array against you
Buckler, shield, and helmet all around.

‘I will delegate judgment to them,
And they shall judge you according to their judgments.
[25]I will set My jealousy against you,

And they shall deal furiously with you;
They shall remove your nose and your ears,
And your remnant shall fall by the sword;
They shall take your sons and your daughters,
And your remnant shall be devoured by fire.
[26]They shall also strip you of your clothes
And take away your beautiful jewelry.

[27]'Thus I will make you cease your lewdness and your harlotry
Brought from the land of Egypt,
So that you will not lift your eyes to them,
Nor remember Egypt anymore.'

[28]"For thus says the Lord GOD: 'Surely I will deliver you into the hand of those you hate, into the hand *of those* from whom you alienated yourself.

[29]'They will deal hatefully with you, take away all you have worked for, and leave you naked and bare. The nakedness of your harlotry shall be uncovered, both your lewdness and your harlotry.

[30]'I will do these *things* to you because you have gone as a harlot after the Gentiles, because you have become defiled by their idols.

[31]'You have walked in the way of your sister; therefore I will put her cup in your hand.'

[32]"Thus says the Lord GOD:

'You shall drink of your sister's cup,
The deep and wide one;
You shall be laughed to scorn
And held in derision;
It contains much.
[33]You will be filled with drunkenness and sorrow,
The cup of horror and desolation,
The cup of your sister Samaria.
[34]You shall drink and drain it,
You shall break its shards,
And tear at your own breasts;

For I have spoken,’
Says the Lord GOD.

[35]“Therefore thus says the Lord GOD:

‘Because you have forgotten Me and cast Me behind your back,
Therefore you shall bear the *penalty*
Of your lewdness and your harlotry.’ ”

Both Sisters Judged

[36]The LORD also said to me: “Son of man, will you judge Oholah and Oholibah? Then declare to them their abominations.

[37]“For they have committed adultery, and blood *is* on their hands. They have committed adultery with their idols, and even sacrificed their sons whom they bore to Me, passing them through *the fire,* to devour *them*.

[38]“Moreover they have done this to Me: They have defiled My sanctuary on the same day and profaned My Sabbaths.

[39]“For after they had slain their children for their idols, on the same day they came into My sanctuary to profane it; and indeed thus they have done in the midst of My house.

[40]“Furthermore you sent for men to come from afar, to whom a messenger *was* sent; and there they came. And you washed yourself for them, painted your eyes, and adorned yourself with ornaments.

[41]“You sat on a stately couch, with a table prepared before it, on which you had set My incense and My oil.

[42]“The sound of a carefree multitude *was* with her, and Sabeans *were* brought from the wilderness with men of the common sort, who put bracelets on their wrists and beautiful crowns on their heads.

[43]“Then I said concerning *her who had grown* old in adulteries, ‘Will they commit harlotry with her now, and she *with them?*’

[44]“Yet they went in to her, as men go in to a woman who plays the harlot; thus they went in to Oholah and Oholibah, the lewd women.

[45]“But righteous men will judge them after the manner of adulteresses, and after the manner of women who shed blood, because

they *are* adulteresses, and blood *is* on their hands.

46“For thus says the Lord GOD: ‘Bring up an assembly against them, give them up to trouble and plunder.

47‘The assembly shall stone them with stones and execute them with their swords; they shall slay their sons and their daughters, and burn their houses with fire.

48‘Thus I will cause lewdness to cease from the land, that all women may be taught not to practice your lewdness.

49‘They shall repay you for your lewdness, and you shall pay for your idolatrous sins. Then you shall know that I *am* the Lord GOD.’ ”

Ezekiel 24

Symbol of the Cooking Pot

[1]Again, in the ninth year, in the tenth month, on the tenth *day* of the month, the word of the LORD came to me, saying,

[2]"Son of man, write down the name of the day, this very day—the king of Babylon started his siege against Jerusalem this very day.

[3]"And utter a parable to the rebellious house, and say to them, 'Thus says the Lord GOD:

"Put on a pot, set *it* on,
And also pour water into it.
[4]Gather pieces *of meat* in it,
Every good piece,
The thigh and the shoulder.
Fill *it* with choice cuts;
[5]Take the choice of the flock.
Also pile *fuel* bones under it,
Make it boil well,
And let the cuts simmer in it."

[6]'Therefore thus says the Lord GOD:

"Woe to the bloody city,
To the pot whose scum *is* in it,
And whose scum is not gone from it!
Bring it out piece by piece,
On which no lot has fallen.
[7]For her blood is in her midst;
She set it on top of a rock;
She did not pour it on the ground,
To cover it with dust.
[8]That it may raise up fury and take vengeance,
I have set her blood on top of a rock,
That it may not be covered."

[9]‘Therefore thus says the Lord GOD:

“Woe to the bloody city!
I too will make the pyre great.
[10]Heap on the wood,
Kindle the fire;
Cook the meat well,
Mix in the spices,
And let the cuts be burned up.

[11]“Then set the pot empty on the coals,
That it may become hot and its bronze may burn,
That its filthiness may be melted in it,
That its scum may be consumed.
[12]She has grown weary with lies,
And her great scum has not gone from her.
Let her scum *be* in the fire!
[13]In your filthiness *is* lewdness.
Because I have cleansed you, and you were not cleansed,
You will not be cleansed of your filthiness anymore,
Till I have caused My fury to rest upon you.
[14]I, the LORD, have spoken *it;*
It shall come to pass, and I will do *it;*
I will not hold back,
Nor will I spare,
Nor will I relent;
According to your ways
And according to your deeds
They will judge you,”
Says the Lord GOD.’ ”

The Prophet’s Wife Dies

[15]Also the word of the LORD came to me, saying,

[16]“Son of man, behold, I take away from you the desire of your eyes with one stroke; yet you shall neither mourn nor weep, nor shall your tears run down.

[17]"Sigh in silence, make no mourning for the dead; bind your turban on your head, and put your sandals on your feet; do not cover *your* lips, and do not eat man's bread *of sorrow*."

[18]So I spoke to the people in the morning, and at evening my wife died; and the next morning I did as I was commanded.

[19]And the people said to me, "Will you not tell us what these *things signify* to us, that you behave so?"

[20]Then I answered them, "The word of the LORD came to me, saying,

[21]'Speak to the house of Israel, "Thus says the Lord GOD: 'Behold, I will profane My sanctuary, your arrogant boast, the desire of your eyes, the delight of your soul; and your sons and daughters whom you left behind shall fall by the sword.

[22]'And you shall do as I have done; you shall not cover *your* lips nor eat man's bread *of sorrow*.

[23]'Your turbans shall be on your heads and your sandals on your feet; you shall neither mourn nor weep, but you shall pine away in your iniquities and mourn with one another.

[24]'Thus Ezekiel is a sign to you; according to all that he has done you shall do; and when this comes, you shall know that I *am* the Lord GOD.' "

[25]'And you, son of man—*will it* not *be* in the day when I take from them their stronghold, their joy and their glory, the desire of their eyes, and that on which they set their minds, their sons and their daughters:

[26]'on that day one who escapes will come to you to let *you* hear *it* with *your* ears;

[27]'on that day your mouth will be opened to him who has escaped; you shall speak and no longer be mute. Thus you will be a sign to them, and they shall know that I *am* the LORD.' "

Ezekiel 25

Proclamation Against Ammon

[1]The word of the LORD came to me, saying,

[2]"Son of man, set your face against the Ammonites, and prophesy against them.

[3]"Say to the Ammonites, 'Hear the word of the Lord GOD! Thus says the Lord GOD: "Because you said, 'Aha!' against My sanctuary when it was profaned, and against the land of Israel when it was desolate, and against the house of Judah when they went into captivity,

[4]"indeed, therefore, I will deliver you as a possession to the men of the East, and they shall set their encampments among you and make their dwellings among you; they shall eat your fruit, and they shall drink your milk.

[5]"And I will make Rabbah a stable for camels and Ammon a resting place for flocks. Then you shall know that I *am* the LORD."

[6]'For thus says the Lord GOD: "Because you clapped *your* hands, stamped your feet, and rejoiced in heart with all your disdain for the land of Israel,

[7]"indeed, therefore, I will stretch out My hand against you, and give you as plunder to the nations; I will cut you off from the peoples, and I will cause you to perish from the countries; I will destroy you, and you shall know that I *am* the LORD."

Proclamation Against Moab

[8]'Thus says the Lord GOD: "Because Moab and Seir say, 'Look! The house of Judah *is* like all the nations,'

[9]"therefore, behold, I will clear the territory of Moab of cities, of the cities on its frontier, the glory of the country, Beth Jeshimoth, Baal Meon, and Kirjathaim.

[10]"To the men of the East I will give it as a possession, together with the Ammonites, that the Ammonites may not be remembered among the nations.

[11]"And I will execute judgments upon Moab, and they shall know that I *am* the LORD."

Proclamation Against Edom

[12]'Thus says the Lord GOD: "Because of what Edom did against the house of Judah by taking vengeance, and has greatly offended by avenging itself on them,"

[13]'therefore thus says the Lord GOD: "I will also stretch out My hand against Edom, cut off man and beast from it, and make it desolate from Teman; Dedan shall fall by the sword.

[14]"I will lay My vengeance on Edom by the hand of My people Israel, that they may do in Edom according to My anger and according to My fury; and they shall know My vengeance," says the Lord GOD.

Proclamation Against Philistia

[15]'Thus says the Lord GOD: "Because the Philistines dealt vengefully and took vengeance with a spiteful heart, to destroy because of the old hatred,"

[16]'therefore thus says the Lord GOD: "I will stretch out My hand against the Philistines, and I will cut off the Cherethites and destroy the remnant of the seacoast.

[17]"I will execute great vengeance on them with furious rebukes; and they shall know that I *am* the LORD, when I lay My vengeance upon them." ' "

Ezekiel 26

Proclamation Against Tyre

[1]And it came to pass in the eleventh year, on the first *day* of the month, *that* the word of the LORD came to me, saying,

[2]"Son of man, because Tyre has said against Jerusalem, 'Aha! She is broken who *was* the gateway of the peoples; now she is turned over to me; I shall be filled; she is laid waste.'

[3]"Therefore thus says the Lord GOD: 'Behold, I *am* against you, O Tyre, and will cause many nations to come up against you, as the sea causes its waves to come up.

[4]'And they shall destroy the walls of Tyre and break down her towers; I will also scrape her dust from her, and make her like the top of a rock.

[5]'It shall be *a place for* spreading nets in the midst of the sea, for I have spoken,' says the Lord GOD; 'it shall become plunder for the nations.

[6]'Also her daughter *villages* which *are* in the fields shall be slain by the sword. Then they shall know that I *am* the LORD.'

[7]"For thus says the Lord GOD: 'Behold, I will bring against Tyre from the north Nebuchadnezzar king of Babylon, king of kings, with horses, with chariots, and with horsemen, and an army with many people.

[8]'He will slay with the sword your daughter *villages* in the fields; he will heap up a siege mound against you, build a wall against you, and raise a defense against you.

[9]'He will direct his battering rams against your walls, and with his axes he will break down your towers.

[10]'Because of the abundance of his horses, their dust will cover you; your walls will shake at the noise of the horsemen, the wagons, and the chariots, when he enters your gates, as men enter a city that has been breached.

[11]'With the hooves of his horses he will trample all your streets; he will slay your people by the sword, and your strong pillars will fall to the ground.

[12]‘They will plunder your riches and pillage your merchandise; they will break down your walls and destroy your pleasant houses; they will lay your stones, your timber, and your soil in the midst of the water.

[13]‘I will put an end to the sound of your songs, and the sound of your harps shall be heard no more.

[14]‘I will make you like the top of a rock; you shall be *a place for* spreading nets, and you shall never be rebuilt, for I the LORD have spoken,’ says the Lord GOD.

15“Thus says the Lord GOD to Tyre: ‘Will the coastlands not shake at the sound of your fall, when the wounded cry, when slaughter is made in the midst of you?

[16]‘Then all the princes of the sea will come down from their thrones, lay aside their robes, and take off their embroidered garments; they will clothe themselves with trembling; they will sit on the ground, tremble *every* moment, and be astonished at you.

[17]‘And they will take up a lamentation for you, and say to you:

“How you have perished,
O one inhabited by seafaring men,
O renowned city,
Who was strong at sea,
She and her inhabitants,
Who caused their terror *to be* on all her inhabitants!
[18]Now the coastlands tremble on the day of your fall;
Yes, the coastlands by the sea are troubled at your departure.” ’

19“For thus says the Lord GOD: ‘When I make you a desolate city, like cities that are not inhabited, when I bring the deep upon you, and great waters cover you,

[20]‘then I will bring you down with those who descend into the Pit, to the people of old, and I will make you dwell in the lowest part of the earth, in places desolate from antiquity, with those who go down to the Pit, so that you may never be inhabited; and I shall establish glory in the land of the living.

[21]‘I will make you a terror, and you *shall be* no *more;* though you are sought for, you will never be found again,’ says the Lord GOD.”

Ezekiel 27

Lamentation for Tyre

[1]The word of the LORD came again to me, saying,

[2]"Now, son of man, take up a lamentation for Tyre,

[3]"and say to Tyre, 'You who are situated at the entrance of the sea, merchant of the peoples on many coastlands, thus says the Lord GOD:

"O Tyre, you have said,
'I *am* perfect in beauty.'
[4]Your borders *are* in the midst of the seas.
Your builders have perfected your beauty.
[5]They made all *your* planks of fir trees from Senir;
They took a cedar from Lebanon to make you a mast.
[6]*Of* oaks from Bashan they made your oars;
The company of Ashurites have inlaid your planks
With ivory from the coasts of Cyprus.
[7]Fine embroidered linen from Egypt was what you spread for your sail;
Blue and purple from the coasts of Elishah was what covered you.

[8]"Inhabitants of Sidon and Arvad were your oarsmen;
Your wise men, O Tyre, were in you;
They became your pilots.
[9]Elders of Gebal and its wise men
Were in you to caulk your seams;
All the ships of the sea
And their oarsmen were in you
To market your merchandise.

[10]"Those from Persia, Lydia, and Libya
Were in your army as men of war;
They hung shield and helmet in you;
They gave splendor to you.

[11]Men of Arvad with your army *were* on your walls *all* around,
And the men of Gammad were in your towers;
They hung their shields on your walls *all* around;
They made your beauty perfect.

12"Tarshish *was* your merchant because of your many luxury goods. They gave you silver, iron, tin, and lead for your goods.

[13]"Javan, Tubal, and Meshech *were* your traders. They bartered human lives and vessels of bronze for your merchandise.

[14]"Those from the house of Togarmah traded for your wares with horses, steeds, and mules.

[15]"The men of Dedan *were* your traders; many isles *were* the market of your hand. They brought you ivory tusks and ebony as payment.

[16]"Syria *was* your merchant because of the abundance of goods you made. They gave you for your wares emeralds, purple, embroidery, fine linen, corals, and rubies.

[17]"Judah and the land of Israel *were* your traders. They traded for your merchandise wheat of Minnith, millet, honey, oil, and balm.

[18]"Damascus *was* your merchant because of the abundance of goods you made, because of your many luxury items, with the wine of Helbon and with white wool.

[19]"Dan and Javan paid for your wares, traversing back and forth. Wrought iron, cassia, and cane were among your merchandise.

[20]"Dedan *was* your merchant in saddlecloths for riding.

[21]"Arabia and all the princes of Kedar *were* your regular merchants. They traded with you in lambs, rams, and goats.

[22]"The merchants of Sheba and Raamah *were* your merchants. They traded for your wares the choicest spices, all kinds of precious stones, and gold.

[23]"Haran, Canneh, Eden, the merchants of Sheba, Assyria, *and* Chilmad *were* your merchants.

[24]"These *were* your merchants in choice items—in purple clothes, in embroidered garments, in chests of multicolored apparel, in sturdy woven cords, which were in your marketplace.

[25]“The ships of Tarshish were carriers of your merchandise.
You were filled and very glorious in the midst of the seas.
[26]Your oarsmen brought you into many waters,
But the east wind broke you in the midst of the seas.

[27]“Your riches, wares, and merchandise,
Your mariners and pilots,
Your caulkers and merchandisers,
All your men of war who *are* in you,
And the entire company which *is* in your midst,
Will fall into the midst of the seas on the day of your ruin.
[28]The common-land will shake at the sound of the cry of your pilots.

[29]“All who handle the oar,
The mariners,
All the pilots of the sea
Will come down from their ships *and* stand on the shore.
[30]They will make their voice heard because of you;
They will cry bitterly and cast dust on their heads;
They will roll about in ashes;
[31]They will shave themselves completely bald because of you,
Gird themselves with sackcloth,
And weep for you
With bitterness of heart *and* bitter wailing.
[32]In their wailing for you
They will take up a lamentation,
And lament for you:
‘What *city is* like Tyre,
Destroyed in the midst of the sea?

[33]‘When your wares went out by sea,
You satisfied many people;
You enriched the kings of the earth
With your many luxury goods and your merchandise.
[34]But you are broken by the seas in the depths of the waters;

Your merchandise and the entire company will fall in your midst.
[35]All the inhabitants of the isles will be astonished at you;
Their kings will be greatly afraid,
And *their* countenance will be troubled.
[36]The merchants among the peoples will hiss at you;
You will become a horror, and *be* no more forever.' " ' "

Ezekiel 28

Proclamation Against the King of Tyre

[1]The word of the LORD came to me again, saying,

[2]"Son of man, say to the prince of Tyre, 'Thus says the Lord GOD:

"Because your heart *is* lifted up,
And you say, 'I *am* a god,
I sit *in* the seat of gods,
In the midst of the seas,'
Yet you *are* a man, and not a god,
Though you set your heart as the heart of a god
[3](Behold, you *are* wiser than Daniel!
There is no secret that can be hidden from you!
[4]With your wisdom and your understanding
You have gained riches for yourself,
And gathered gold and silver into your treasuries;
[5]By your great wisdom in trade you have increased your riches,
And your heart is lifted up because of your riches),"

[6]'Therefore thus says the Lord GOD:

"Because you have set your heart as the heart of a god,
[7]Behold, therefore, I will bring strangers against you,
The most terrible of the nations;
And they shall draw their swords against the beauty of your wisdom,
And defile your splendor.
[8]They shall throw you down into the Pit,
And you shall die the death of the slain
In the midst of the seas.

[9]"Will you still say before him who slays you,
'I *am* a god'?
But you *shall be* a man, and not a god,

In the hand of him who slays you.
[10]You shall die the death of the uncircumcised
By the hand of aliens;
For I have spoken," says the Lord GOD.' "

Lamentation for the King of Tyre

11Moreover the word of the LORD came to me, saying,

[12]"Son of man, take up a lamentation for the king of Tyre, and say to him, 'Thus says the Lord GOD:

"You *were* the seal of perfection,
Full of wisdom and perfect in beauty.
[13]You were in Eden, the garden of God;
Every precious stone *was* your covering:
The sardius, topaz, and diamond,
Beryl, onyx, and jasper,
Sapphire, turquoise, and emerald with gold.
The workmanship of your timbrels and pipes
Was prepared for you on the day you were created.

[14]"You *were* the anointed cherub who covers;
I established you;
You were on the holy mountain of God;
You walked back and forth in the midst of fiery stones.
[15]You *were* perfect in your ways from the day you were created,
Till iniquity was found in you.

[16]"By the abundance of your trading
You became filled with violence within,
And you sinned;
Therefore I cast you as a profane thing
Out of the mountain of God;
And I destroyed you, O covering cherub,
From the midst of the fiery stones.

[17]"Your heart was lifted up because of your beauty;

You corrupted your wisdom for the sake of your splendor;
I cast you to the ground,
I laid you before kings,
That they might gaze at you.

[18]“You defiled your sanctuaries
By the multitude of your iniquities,
By the iniquity of your trading;
Therefore I brought fire from your midst;
It devoured you,
And I turned you to ashes upon the earth
In the sight of all who saw you.
[19]All who knew you among the peoples are astonished at you;
You have become a horror,
And *shall be* no more forever.” ’ ”

Proclamation Against Sidon

20Then the word of the LORD came to me, saying,
[21]“Son of man, set your face toward Sidon, and prophesy against her,
[22]“and say, ‘Thus says the Lord GOD:

“Behold, I *am* against you, O Sidon;
I will be glorified in your midst;
And they shall know that I *am* the LORD,
When I execute judgments in her and am hallowed in her.
[23]For I will send pestilence upon her,
And blood in her streets;
The wounded shall be judged in her midst
By the sword against her on every side;
Then they shall know that I *am* the LORD.

24“And there shall no longer be a pricking brier or a painful thorn for the house of Israel from among all *who are* around them, who despise them. Then they shall know that I *am* the Lord GOD.”

Israel’s Future Blessing

25‘Thus says the Lord GOD: “When I have gathered the house of Israel from the peoples among whom they are scattered, and am hallowed in them in the sight of the Gentiles, then they will dwell in their own land which I gave to My servant Jacob.

26“And they will dwell safely there, build houses, and plant vineyards; yes, they will dwell securely, when I execute judgments on all those around them who despise them. Then they shall know that I *am* the LORD their God.” ’ ”

Ezekiel 29

Proclamation Against Egypt

[1]In the tenth year, in the tenth *month,* on the twelfth *day* of the month, the word of the LORD came to me, saying,

[2]"Son of man, set your face against Pharaoh king of Egypt, and prophesy against him, and against all Egypt.

[3]"Speak, and say, 'Thus says the Lord GOD:

"Behold, I *am* against you,
O Pharaoh king of Egypt,
O great monster who lies in the midst of his rivers,
Who has said, 'My River *is* my own;
I have made *it* for myself.'
[4]But I will put hooks in your jaws,
And cause the fish of your rivers to stick to your scales;
I will bring you up out of the midst of your rivers,
And all the fish in your rivers will stick to your scales.
[5]I will leave you in the wilderness,
You and all the fish of your rivers;
You shall fall on the open field;
You shall not be picked up or gathered.
I have given you as food
To the beasts of the field
And to the birds of the heavens.

[6]"Then all the inhabitants of Egypt
Shall know that I *am* the LORD,
Because they have been a staff of reed to the house of Israel.
[7]When they took hold of you with the hand,
You broke and tore all their shoulders;
When they leaned on you,
You broke and made all their backs quiver."

[8]'Therefore thus says the Lord GOD: "Surely I will bring a sword upon you and cut off from you man and beast.

[9]"And the land of Egypt shall become desolate and waste; then they will know that I *am* the LORD, because he said, 'The River *is* mine, and I have made *it*.'

[10]"Indeed, therefore, I *am* against you and against your rivers, and I will make the land of Egypt utterly waste and desolate, from Migdol *to* Syene, as far as the border of Ethiopia.

[11]"Neither foot of man shall pass through it nor foot of beast pass through it, and it shall be uninhabited forty years.

[12]"I will make the land of Egypt desolate in the midst of the countries *that are* desolate; and among the cities *that are* laid waste, her cities shall be desolate forty years; and I will scatter the Egyptians among the nations and disperse them throughout the countries."

13'Yet, thus says the Lord GOD: "At the end of forty years I will gather the Egyptians from the peoples among whom they were scattered.

[14]"I will bring back the captives of Egypt and cause them to return to the land of Pathros, to the land of their origin, and there they shall be a lowly kingdom.

[15]"It shall be the lowliest of kingdoms; it shall never again exalt itself above the nations, for I will diminish them so that they will not rule over the nations anymore.

[16]"No longer shall it be the confidence of the house of Israel, but will remind them of *their* iniquity when they turned to follow them. Then they shall know that I *am* the Lord GOD." ' "

Babylonia Will Plunder Egypt

17And it came to pass in the twenty-seventh year, in the first *month,* on the first *day* of the month, *that* the word of the LORD came to me, saying,

[18]"Son of man, Nebuchadnezzar king of Babylon caused his army to labor strenuously against Tyre; every head *was* made bald, and every shoulder rubbed raw; yet neither he nor his army received wages from Tyre, for the labor which they expended on it.

[19]"Therefore thus says the Lord GOD: 'Surely I will give the land of Egypt to Nebuchadnezzar king of Babylon; he shall take away her

wealth, carry off her spoil, and remove her pillage; and that will be the wages for his army.

[20]'I have given him the land of Egypt *for* his labor, because they worked for Me,' says the Lord GOD.

[21]'In that day I will cause the horn of the house of Israel to spring forth, and I will open your mouth to speak in their midst. Then they shall know that I *am* the LORD.' "

Ezekiel 30

Egypt and Her Allies Will Fall

[1]The word of the LORD came to me again, saying,

[2]"Son of man, prophesy and say, 'Thus says the Lord GOD:

"Wail, 'Woe to the day!'
[3]For the day *is* near,
Even the day of the LORD *is* near;
It will be a day of clouds, the time of the Gentiles.
[4]The sword shall come upon Egypt,
And great anguish shall be in Ethiopia,
When the slain fall in Egypt,
And they take away her wealth,
And her foundations are broken down.

[5]"Ethiopia, Libya, Lydia, all the mingled people, Chub, and the men of the lands who are allied, shall fall with them by the sword."

[6]'Thus says the LORD:

"Those who uphold Egypt shall fall,
And the pride of her power shall come down.
From Migdol *to* Syene
Those within her shall fall by the sword,"
Says the Lord GOD.

[7]"They shall be desolate in the midst of the desolate countries,
And her cities shall be in the midst of the cities *that are* laid waste.
[8]Then they will know that I *am* the LORD,
When I have set a fire in Egypt
And all her helpers are destroyed.
[9]On that day messengers shall go forth from Me in ships
To make the careless Ethiopians afraid,
And great anguish shall come upon them,

As on the day of Egypt;
For indeed it is coming!”

10‘Thus says the Lord GOD:

“I will also make a multitude of Egypt to cease
By the hand of Nebuchadnezzar king of Babylon.
[11]He and his people with him, the most terrible of the nations,
Shall be brought to destroy the land;
They shall draw their swords against Egypt,
And fill the land with the slain.
[12]I will make the rivers dry,
And sell the land into the hand of the wicked;
I will make the land waste, and all that is in it,
By the hand of aliens.
I, the LORD, have spoken.”

13‘Thus says the Lord GOD:

“I will also destroy the idols,
And cause the images to cease from Noph;
There shall no longer be princes from the land of Egypt;
I will put fear in the land of Egypt.
[14]I will make Pathros desolate,
Set fire to Zoan,
And execute judgments in No.
[15]I will pour My fury on Sin, the strength of Egypt;
I will cut off the multitude of No,
[16]And set a fire in Egypt;
Sin shall have great pain,
No shall be split open,
And Noph *shall be in* distress daily.
[17]The young men of Aven and Pi Beseth shall fall by the sword,
And these *cities* shall go into captivity.
[18]At Tehaphnehes the day shall also be darkened,

When I break the yokes of Egypt there.
And her arrogant strength shall cease in her;
As for her, a cloud shall cover her,
And her daughters shall go into captivity.
[19]Thus I will execute judgments on Egypt,
Then they shall know that I *am* the LORD." ' "

Proclamation Against Pharaoh

20And it came to pass in the eleventh year, in the first *month,* on the seventh *day* of the month, *that* the word of the LORD came to me, saying,

[21]"Son of man, I have broken the arm of Pharaoh king of Egypt; and see, it has not been bandaged for healing, nor a splint put on to bind it, to make it strong enough to hold a sword.

[22]"Therefore thus says the Lord GOD: 'Surely I *am* against Pharaoh king of Egypt, and will break his arms, both the strong one and the one that was broken; and I will make the sword fall out of his hand.

[23]'I will scatter the Egyptians among the nations, and disperse them throughout the countries.

[24]'I will strengthen the arms of the king of Babylon and put My sword in his hand; but I will break Pharaoh's arms, and he will groan before him with the groanings of a mortally wounded *man*.

[25]'Thus I will strengthen the arms of the king of Babylon, but the arms of Pharaoh shall fall down; they shall know that I *am* the LORD, when I put My sword into the hand of the king of Babylon and he stretches it out against the land of Egypt.

[26]'I will scatter the Egyptians among the nations and disperse them throughout the countries. Then they shall know that I *am* the LORD.' "

Ezekiel 31

Egypt Cut Down Like a Great Tree

[1]Now it came to pass in the eleventh year, in the third *month,* on the first *day* of the month, *that* the word of the LORD came to me, saying,

[2]"Son of man, say to Pharaoh king of Egypt and to his multitude:

'Whom are you like in your greatness?
[3]Indeed Assyria *was* a cedar in Lebanon,
With fine branches that shaded the forest,
And of high stature;
And its top was among the thick boughs.
[4]The waters made it grow;
Underground waters gave it height,
With their rivers running around the place where it was planted,
And sent out rivulets to all the trees of the field.

[5]'Therefore its height was exalted above all the trees of the field;
Its boughs were multiplied,
And its branches became long because of the abundance of water,
As it sent them out.
[6]All the birds of the heavens made their nests in its boughs;
Under its branches all the beasts of the field brought forth their young;
And in its shadow all great nations made their home.

[7]'Thus it was beautiful in greatness and in the length of its branches,
Because its roots reached to abundant waters.
[8]The cedars in the garden of God could not hide it;
The fir trees were not like its boughs,
And the chestnut trees were not like its branches;
No tree in the garden of God was like it in beauty.

[9]I made it beautiful with a multitude of branches,
So that all the trees of Eden envied it,
That *were* in the garden of God.'

[10]"Therefore thus says the Lord GOD: 'Because you have increased in height, and it set its top among the thick boughs, and its heart was lifted up in its height,

[11]'therefore I will deliver it into the hand of the mighty one of the nations, and he shall surely deal with it; I have driven it out for its wickedness.

[12]'And aliens, the most terrible of the nations, have cut it down and left it; its branches have fallen on the mountains and in all the valleys; its boughs lie broken by all the rivers of the land; and all the peoples of the earth have gone from under its shadow and left it.

[13]'On its ruin will remain all the birds of the heavens,
And all the beasts of the field will come to its branches—

[14]'So that no trees by the waters may ever again exalt themselves for their height, nor set their tops among the thick boughs, that no tree which drinks water may ever be high enough to reach up to them.

'For they have all been delivered to death,
To the depths of the earth,
Among the children of men who go down to the Pit.'

[15]"Thus says the Lord GOD: 'In the day when it went down to hell, I caused mourning. I covered the deep because of it. I restrained its rivers, and the great waters were held back. I caused Lebanon to mourn for it, and all the trees of the field wilted because of it.

[16]'I made the nations shake at the sound of its fall, when I cast it down to hell together with those who descend into the Pit; and all the trees of Eden, the choice and best of Lebanon, all that drink water, were comforted in the depths of the earth.

[17]'They also went down to hell with it, with those *slain* by the sword; and *those who were* its *strong* arm dwelt in its shadows among the nations.

[18]‘To which of the trees in Eden will you then be likened in glory and greatness? Yet you shall be brought down with the trees of Eden to the depths of the earth; you shall lie in the midst of the uncircumcised, with *those* slain by the sword. This *is* Pharaoh and all his multitude,’ says the Lord GOD.”

Ezekiel 32

Lamentation for Pharaoh and Egypt

[1]And it came to pass in the twelfth year, in the twelfth *month,* on the first *day* of the month, *that* the word of the LORD came to me, saying,

[2]"Son of man, take up a lamentation for Pharaoh king of Egypt, and say to him:

'You are like a young lion among the nations,
And you *are* like a monster in the seas,
Bursting forth in your rivers,
Troubling the waters with your feet,
And fouling their rivers.'

[3]"Thus says the Lord GOD:

'I will therefore spread My net over you with a company of many people,
And they will draw you up in My net.
[4]Then I will leave you on the land;
I will cast you out on the open fields,
And cause to settle on you all the birds of the heavens.
And with you I will fill the beasts of the whole earth.
[5]I will lay your flesh on the mountains,
And fill the valleys with your carcass.

[6]'I will also water the land with the flow of your blood,
Even to the mountains;
And the riverbeds will be full of you.
[7]When *I* put out your light,
I will cover the heavens, and make its stars dark;
I will cover the sun with a cloud,
And the moon shall not give her light.
[8]All the bright lights of the heavens I will make dark over you,
And bring darkness upon your land,'

Says the Lord GOD.

[9]‘I will also trouble the hearts of many peoples, when I bring your destruction among the nations, into the countries which you have not known.
[10]‘Yes, I will make many peoples astonished at you, and their kings shall be horribly afraid of you when I brandish My sword before them; and they shall tremble *every* moment, every man for his own life, in the day of your fall.’
[11]“For thus says the Lord GOD: ‘The sword of the king of Babylon shall come upon you.
[12]‘By the swords of the mighty warriors, all of them the most terrible of the nations, I will cause your multitude to fall.

‘They shall plunder the pomp of Egypt,
And all its multitude shall be destroyed.
[13]Also I will destroy all its animals
From beside its great waters;
The foot of man shall muddy them no more,
Nor shall the hooves of animals muddy them.
[14]Then I will make their waters clear,
And make their rivers run like oil,’
Says the Lord GOD.

[15]‘When I make the land of Egypt desolate,
And the country is destitute of all that once filled it,
When I strike all who dwell in it,
Then they shall know that I *am* the LORD.

[16]‘This *is* the lamentation
With which they shall lament her;
The daughters of the nations shall lament her;
They shall lament for her, for Egypt,
And for all her multitude,’
Says the Lord GOD.”

Egypt and Others Consigned to the Pit

17It came to pass also in the twelfth year, on the fifteenth *day* of the month, *that* the word of the LORD came to me, saying:

18"Son of man, wail over the multitude of Egypt,
And cast them down to the depths of the earth,
Her and the daughters of the famous nations,
With those who go down to the Pit:
19'Whom do you surpass in beauty?
Go down, be placed with the uncircumcised.'

20"They shall fall in the midst of *those* slain by the sword;
She is delivered to the sword,
Drawing her and all her multitudes.
21The strong among the mighty
Shall speak to him out of the midst of hell
With those who help him:
'They have gone down,
They lie with the uncircumcised, slain by the sword.'

22"Assyria *is* there, and all her company,
With their graves all around her,
All of them slain, fallen by the sword.
23Her graves are set in the recesses of the Pit,
And her company is all around her grave,
All of them slain, fallen by the sword,
Who caused terror in the land of the living.

24"There *is* Elam and all her multitude,
All around her grave,
All of them slain, fallen by the sword,
Who have gone down uncircumcised to the lower parts of the earth,
Who caused their terror in the land of the living;
Now they bear their shame with those who go down to the Pit.
25They have set her bed in the midst of the slain,
With all her multitude,

With her graves all around it,
All of them uncircumcised, slain by the sword;
Though their terror was caused
In the land of the living,
Yet they bear their shame
With those who go down to the Pit;
It was put in the midst of the slain.

26“There *are* Meshech and Tubal and all their multitudes,
With all their graves around it,
All of them uncircumcised, slain by the sword,
Though they caused their terror in the land of the living.
27They do not lie with the mighty
Who are fallen of the uncircumcised,
Who have gone down to hell with their weapons of war;
They have laid their swords under their heads,
But their iniquities will be on their bones,
Because of the terror of the mighty in the land of the living.
28Yes, you shall be broken in the midst of the uncircumcised,
And lie with *those* slain by the sword.

29“There *is* Edom,
Her kings and all her princes,
Who despite their might
Are laid beside *those* slain by the sword;
They shall lie with the uncircumcised,
And with those who go down to the Pit.
30There *are* the princes of the north,
All of them, and all the Sidonians,
Who have gone down with the slain
In shame at the terror which they caused by their might;
They lie uncircumcised with *those* slain by the sword,
And bear their shame with those who go down to the Pit.

31“Pharaoh will see them
And be comforted over all his multitude,

Pharaoh and all his army,
Slain by the sword,”
Says the Lord GOD.

[32]“For I have caused My terror in the land of the living;
And he shall be placed in the midst of the uncircumcised
With *those* slain by the sword,
Pharaoh and all his multitude,”
Says the Lord GOD.

Ezekiel 33

The Watchman and His Message

[1]Again the word of the LORD came to me, saying,

[2]"Son of man, speak to the children of your people, and say to them: 'When I bring the sword upon a land, and the people of the land take a man from their territory and make him their watchman,

[3]'when he sees the sword coming upon the land, if he blows the trumpet and warns the people,

[4]'then whoever hears the sound of the trumpet and does not take warning, if the sword comes and takes him away, his blood shall be on his *own* head.

[5]'He heard the sound of the trumpet, but did not take warning; his blood shall be upon himself. But he who takes warning will save his life.

[6]'But if the watchman sees the sword coming and does not blow the trumpet, and the people are not warned, and the sword comes and takes *any* person from among them, he is taken away in his iniquity; but his blood I will require at the watchman's hand.'

[7]"So you, son of man: I have made you a watchman for the house of Israel; therefore you shall hear a word from My mouth and warn them for Me.

[8]"When I say to the wicked, 'O wicked *man,* you shall surely die!' and you do not speak to warn the wicked from his way, that wicked *man* shall die in his iniquity; but his blood I will require at your hand.

[9]"Nevertheless if you warn the wicked to turn from his way, and he does not turn from his way, he shall die in his iniquity; but you have delivered your soul.

[10]"Therefore you, O son of man, say to the house of Israel: 'Thus you say, "If our transgressions and our sins *lie* upon us, and we pine away in them, how can we then live?" '

[11]"Say to them: '*As* I live,' says the Lord GOD, 'I have no pleasure in the death of the wicked, but that the wicked turn from his way and live.

Turn, turn from your evil ways! For why should you die, O house of Israel?’

The Fairness of God’s Judgment

12“Therefore you, O son of man, say to the children of your people: ‘The righteousness of the righteous man shall not deliver him in the day of his transgression; as for the wickedness of the wicked, he shall not fall because of it in the day that he turns from his wickedness; nor shall the righteous be able to live because of *his righteousness* in the day that he sins.’

13“When I say to the righteous *that* he shall surely live, but he trusts in his own righteousness and commits iniquity, none of his righteous works shall be remembered; but because of the iniquity that he has committed, he shall die.

14“Again, when I say to the wicked, ‘You shall surely die,’ if he turns from his sin and does what is lawful and right,

15“*if* the wicked restores the pledge, gives back what he has stolen, and walks in the statutes of life without committing iniquity, he shall surely live; he shall not die.

16“None of his sins which he has committed shall be remembered against him; he has done what is lawful and right; he shall surely live.

17“Yet the children of your people say, ‘The way of the LORD is not fair.’ But it is their way which is not fair!

18“When the righteous turns from his righteousness and commits iniquity, he shall die because of it.

19“But when the wicked turns from his wickedness and does what is lawful and right, he shall live because of it.

20“Yet you say, ‘The way of the LORD is not fair.’ O house of Israel, I will judge every one of you according to his own ways.”

The Fall of Jerusalem

21And it came to pass in the twelfth year of our captivity, in the tenth *month,* on the fifth *day* of the month, *that* one who had escaped from Jerusalem came to me and said, “The city has been captured!”

[22]Now the hand of the LORD had been upon me the evening before the man came who had escaped. And He had opened my mouth; so when he came to me in the morning, my mouth was opened, and I was no longer mute.

The Cause of Judah's Ruin

[23]Then the word of the LORD came to me, saying:

[24]"Son of man, they who inhabit those ruins in the land of Israel are saying, 'Abraham was only one, and he inherited the land. But we *are* many; the land has been given to us as a possession.'

[25]"Therefore say to them, 'Thus says the Lord GOD: "You eat *meat* with blood, you lift up your eyes toward your idols, and shed blood. Should you then possess the land?

[26]"You rely on your sword, you commit abominations, and you defile one another's wives. Should you then possess the land?" '

[27]"Say thus to them, 'Thus says the Lord GOD: "*As* I live, surely those who *are* in the ruins shall fall by the sword, and the one who *is* in the open field I will give to the beasts to be devoured, and those who *are* in the strongholds and caves shall die of the pestilence.

[28]"For I will make the land most desolate, her arrogant strength shall cease, and the mountains of Israel shall be so desolate that no one will pass through.

[29]"Then they shall know that I *am* the LORD, when I have made the land most desolate because of all their abominations which they have committed." '

Hearing and Not Doing

[30]"As for you, son of man, the children of your people are talking about you beside the walls and in the doors of the houses; and they speak to one another, everyone saying to his brother, 'Please come and hear what the word is that comes from the LORD.'

[31]"So they come to you as people do, they sit before you *as* My people, and they hear your words, but they do not do them; for with their mouth they show much love, *but* their hearts pursue their *own* gain.

[32]“Indeed you *are* to them as a very lovely song of one who has a pleasant voice and can play well on an instrument; for they hear your words, but they do not do them.

[33]“And when this comes to pass—surely it will come—then they will know that a prophet has been among them.”

Ezekiel 34

Irresponsible Shepherds

[1]And the word of the LORD came to me, saying,

[2]“Son of man, prophesy against the shepherds of Israel, prophesy and say to them, ‘Thus says the Lord GOD to the shepherds: “Woe to the shepherds of Israel who feed themselves! Should not the shepherds feed the flocks?

[3]“You eat the fat and clothe yourselves with the wool; you slaughter the fatlings, *but* you do not feed the flock.

[4]“The weak you have not strengthened, nor have you healed those who were sick, nor bound up the broken, nor brought back what was driven away, nor sought what was lost; but with force and cruelty you have ruled them.

[5]“So they were scattered because *there was* no shepherd; and they became food for all the beasts of the field when they were scattered.

[6]“My sheep wandered through all the mountains, and on every high hill; yes, My flock was scattered over the whole face of the earth, and no one was seeking or searching *for them.*”

[7]‘Therefore, you shepherds, hear the word of the LORD:

[8]“*As* I live,” says the Lord GOD, “surely because My flock became a prey, and My flock became food for every beast of the field, because *there was* no shepherd, nor did My shepherds search for My flock, but the shepherds fed themselves and did not feed My flock”—

[9]‘therefore, O shepherds, hear the word of the LORD!

[10]‘Thus says the Lord GOD: “Behold, I *am* against the shepherds, and I will require My flock at their hand; I will cause them to cease feeding the sheep, and the shepherds shall feed themselves no more; for I will deliver My flock from their mouths, that they may no longer be food for them.”

God, the True Shepherd

[11]‘For thus says the Lord GOD: “Indeed I Myself will search for My sheep and seek them out.

[12]“As a shepherd seeks out his flock on the day he is among his scattered sheep, so will I seek out My sheep and deliver them from all the places where they were scattered on a cloudy and dark day.

[13]“And I will bring them out from the peoples and gather them from the countries, and will bring them to their own land; I will feed them on the mountains of Israel, in the valleys and in all the inhabited places of the country.

[14]“I will feed them in good pasture, and their fold shall be on the high mountains of Israel. There they shall lie down in a good fold and feed in rich pasture on the mountains of Israel.

[15]“I will feed My flock, and I will make them lie down,” says the Lord GOD.

[16]“I will seek what was lost and bring back what was driven away, bind up the broken and strengthen what was sick; but I will destroy the fat and the strong, and feed them in judgment.”

[17]‘And *as for* you, O My flock, thus says the Lord GOD: “Behold, I shall judge between sheep and sheep, between rams and goats.

[18]“*Is it* too little for you to have eaten up the good pasture, that you must tread down with your feet the residue of your pasture—and to have drunk of the clear waters, that you must foul the residue with your feet?

[19]“And *as for* My flock, they eat what you have trampled with your feet, and they drink what you have fouled with your feet.”

[20]‘Therefore thus says the Lord GOD to them: “Behold, I Myself will judge between the fat and the lean sheep.

[21]“Because you have pushed with side and shoulder, butted all the weak ones with your horns, and scattered them abroad,

[22]“therefore I will save My flock, and they shall no longer be a prey; and I will judge between sheep and sheep.

[23]“I will establish one shepherd over them, and he shall feed them—My servant David. He shall feed them and be their shepherd.

[24]“And I, the LORD, will be their God, and My servant David a prince among them; I, the LORD, have spoken.

[25]“I will make a covenant of peace with them, and cause wild beasts to cease from the land; and they will dwell safely in the wilderness and sleep in the woods.

[26]“I will make them and the places all around My hill a blessing; and I will cause showers to come down in their season; there shall be showers of blessing.

[27]“Then the trees of the field shall yield their fruit, and the earth shall yield her increase. They shall be safe in their land; and they shall know that I *am* the LORD, when I have broken the bands of their yoke and delivered them from the hand of those who enslaved them.

[28]“And they shall no longer be a prey for the nations, nor shall beasts of the land devour them; but they shall dwell safely, and no one shall make *them* afraid.

[29]“I will raise up for them a garden of renown, and they shall no longer be consumed with hunger in the land, nor bear the shame of the Gentiles anymore.

[30]“Thus they shall know that I, the LORD their God, *am* with them, and they, the house of Israel, *are* My people,” says the Lord GOD.’ ”

[31]“You are My flock, the flock of My pasture; you *are* men, *and* I *am* your God,” says the Lord GOD.

Ezekiel 35

Judgment on Mount Seir

[1]Moreover the word of the LORD came to me, saying,

[2]"Son of man, set your face against Mount Seir and prophesy against it,

[3]"and say to it, 'Thus says the Lord GOD:

"Behold, O Mount Seir, I *am* against you;
I will stretch out My hand against you,
And make you most desolate;
[4]I shall lay your cities waste,
And you shall be desolate.
Then you shall know that I *am* the LORD.

[5]"Because you have had an ancient hatred, and have shed *the blood of* the children of Israel by the power of the sword at the time of their calamity, *when* their iniquity *came to an* end,

[6]"therefore, *as* I live," says the Lord GOD, "I will prepare you for blood, and blood shall pursue you; since you have not hated blood, therefore blood shall pursue you.

[7]"Thus I will make Mount Seir most desolate, and cut off from it the one who leaves and the one who returns.

[8]"And I will fill its mountains with the slain; on your hills and in your valleys and in all your ravines those who are slain by the sword shall fall.

[9]"I will make you perpetually desolate, and your cities shall be uninhabited; then you shall know that I *am* the LORD.

[10]"Because you have said, 'These two nations and these two countries shall be mine, and we will possess them,' although the LORD was there,

[11]"therefore, *as* I live," says the Lord GOD, "I will do according to your anger and according to the envy which you showed in your hatred against them; and I will make Myself known among them when I judge you.

[12]“Then you shall know that I *am* the LORD. I have heard all your blasphemies which you have spoken against the mountains of Israel, saying, ‘They are desolate; they are given to us to consume.’

[13]“Thus with your mouth you have boasted against Me and multiplied your words against Me; I have heard *them*.”

[14]‘Thus says the Lord GOD: “The whole earth will rejoice when I make you desolate.

[15]“As you rejoiced because the inheritance of the house of Israel was desolate, so I will do to you; you shall be desolate, O Mount Seir, as well as all of Edom—all of it! Then they shall know that I *am* the LORD.” ’

Ezekiel 36

Blessing on Israel

[1]"And you, son of man, prophesy to the mountains of Israel, and say, 'O mountains of Israel, hear the word of the LORD!

[2]'Thus says the Lord GOD: "Because the enemy has said of you, 'Aha! The ancient heights have become our possession,' " '

[3]"therefore prophesy, and say, 'Thus says the Lord GOD: "Because they made *you* desolate and swallowed you up on every side, so that you became the possession of the rest of the nations, and you are taken up by the lips of talkers and slandered by the people"—

[4]'therefore, O mountains of Israel, hear the word of the Lord GOD! Thus says the Lord GOD to the mountains, the hills, the rivers, the valleys, the desolate wastes, and the cities that have been forsaken, which became plunder and mockery to the rest of the nations all around —

[5]'therefore thus says the Lord GOD: "Surely I have spoken in My burning jealousy against the rest of the nations and against all Edom, who gave My land to themselves as a possession, with wholehearted joy *and* spiteful minds, in order to plunder its open country." '

[6]"Therefore prophesy concerning the land of Israel, and say to the mountains, the hills, the rivers, and the valleys, 'Thus says the Lord GOD: "Behold, I have spoken in My jealousy and My fury, because you have borne the shame of the nations."

[7]'Therefore thus says the Lord GOD: "I have raised My hand in an oath that surely the nations that *are* around you shall bear their own shame.

[8]"But you, O mountains of Israel, you shall shoot forth your branches and yield your fruit to My people Israel, for they are about to come.

[9]"For indeed I *am* for you, and I will turn to you, and you shall be tilled and sown.

[10]"I will multiply men upon you, all the house of Israel, all of it; and the cities shall be inhabited and the ruins rebuilt.

[11]“I will multiply upon you man and beast; and they shall increase and bear young; I will make you inhabited as in former times, and do better *for you* than at your beginnings. Then you shall know that I *am* the LORD.

[12]“Yes, I will cause men to walk on you, My people Israel; they shall take possession of you, and you shall be their inheritance; no more shall you bereave them *of children*.”

[13]‘Thus says the Lord GOD: “Because they say to you, ‘You devour men and bereave your nation *of children,*’

[14]“therefore you shall devour men no more, nor bereave your nation anymore,” says the Lord GOD.

[15]“Nor will I let you hear the taunts of the nations anymore, nor bear the reproach of the peoples anymore, nor shall you cause your nation to stumble anymore,” says the Lord GOD.’ ”

The Renewal of Israel

[16]Moreover the word of the LORD came to me, saying:

[17]“Son of man, when the house of Israel dwelt in their own land, they defiled it by their own ways and deeds; to Me their way was like the uncleanness of a woman in her customary impurity.

[18]“Therefore I poured out My fury on them for the blood they had shed on the land, and for their idols *with which* they had defiled it.

[19]“So I scattered them among the nations, and they were dispersed throughout the countries; I judged them according to their ways and their deeds.

[20]“When they came to the nations, wherever they went, they profaned My holy name—when they said of them, ‘These *are* the people of the LORD, *and* yet they have gone out of His land.’

[21]“But I had concern for My holy name, which the house of Israel had profaned among the nations wherever they went.

[22]“Therefore say to the house of Israel, ‘Thus says the Lord GOD: “I do not do *this* for your sake, O house of Israel, but for My holy name’s sake, which you have profaned among the nations wherever you went.

[23]“And I will sanctify My great name, which has been profaned among the nations, which you have profaned in their midst; and the

nations shall know that I *am* the LORD," says the Lord GOD, "when I am hallowed in you before their eyes.

[24]"For I will take you from among the nations, gather you out of all countries, and bring you into your own land.

[25]"Then I will sprinkle clean water on you, and you shall be clean; I will cleanse you from all your filthiness and from all your idols.

[26]"I will give you a new heart and put a new spirit within you; I will take the heart of stone out of your flesh and give you a heart of flesh.

[27]"I will put My Spirit within you and cause you to walk in My statutes, and you will keep My judgments and do *them.*

[28]"Then you shall dwell in the land that I gave to your fathers; you shall be My people, and I will be your God.

[29]"I will deliver you from all your uncleannesses. I will call for the grain and multiply it, and bring no famine upon you.

[30]"And I will multiply the fruit of your trees and the increase of your fields, so that you need never again bear the reproach of famine among the nations.

[31]"Then you will remember your evil ways and your deeds that *were* not good; and you will loathe yourselves in your own sight, for your iniquities and your abominations.

[32]"Not for your sake do I do *this,*" says the Lord GOD, "let it be known to you. Be ashamed and confounded for your own ways, O house of Israel!"

[33]'Thus says the Lord GOD: "On the day that I cleanse you from all your iniquities, I will also enable *you* to dwell in the cities, and the ruins shall be rebuilt.

[34]"The desolate land shall be tilled instead of lying desolate in the sight of all who pass by.

[35]"So they will say, 'This land that was desolate has become like the garden of Eden; and the wasted, desolate, and ruined cities *are now* fortified *and* inhabited.'

[36]"Then the nations which are left all around you shall know that I, the LORD, have rebuilt the ruined places *and* planted what was desolate. I, the LORD, have spoken *it,* and I will do *it.*"

37‘Thus says the Lord GOD: “I will also let the house of Israel inquire of Me to do this for them: I will increase their men like a flock.

38“Like a flock *offered as* holy *sacrifices,* like the flock at Jerusalem on its feast days, so shall the ruined cities be filled with flocks of men. Then they shall know that I *am* the LORD.” ’ ”

Ezekiel 37

The Dry Bones Live

[1]The hand of the LORD came upon me and brought me out in the Spirit of the LORD, and set me down in the midst of the valley; and it *was* full of bones.

[2]Then He caused me to pass by them all around, and behold, *there were* very many in the open valley; and indeed *they were* very dry.

[3]And He said to me, "Son of man, can these bones live?" So I answered, "O Lord GOD, You know."

[4]Again He said to me, "Prophesy to these bones, and say to them, 'O dry bones, hear the word of the LORD!

[5]'Thus says the Lord GOD to these bones: "Surely I will cause breath to enter into you, and you shall live.

[6]"I will put sinews on you and bring flesh upon you, cover you with skin and put breath in you; and you shall live. Then you shall know that I *am* the LORD." ' "

[7]So I prophesied as I was commanded; and as I prophesied, there was a noise, and suddenly a rattling; and the bones came together, bone to bone.

[8]Indeed, as I looked, the sinews and the flesh came upon them, and the skin covered them over; but *there was* no breath in them.

[9]Also He said to me, "Prophesy to the breath, prophesy, son of man, and say to the breath, 'Thus says the Lord GOD: "Come from the four winds, O breath, and breathe on these slain, that they may live." ' "

[10]So I prophesied as He commanded me, and breath came into them, and they lived, and stood upon their feet, an exceedingly great army.

[11]Then He said to me, "Son of man, these bones are the whole house of Israel. They indeed say, 'Our bones are dry, our hope is lost, and we ourselves are cut off!'

[12]"Therefore prophesy and say to them, 'Thus says the Lord GOD: "Behold, O My people, I will open your graves and cause you to come up from your graves, and bring you into the land of Israel.

[13]“Then you shall know that I *am* the LORD, when I have opened your graves, O My people, and brought you up from your graves.

[14]“I will put My Spirit in you, and you shall live, and I will place you in your own land. Then you shall know that I, the LORD, have spoken *it* and performed *it,*” says the LORD.’ ”

One Kingdom, One King

15Again the word of the LORD came to me, saying,

[16]“As for you, son of man, take a stick for yourself and write on it: ‘For Judah and for the children of Israel, his companions.’ Then take another stick and write on it, ‘For Joseph, the stick of Ephraim, and *for* all the house of Israel, his companions.’

[17]“Then join them one to another for yourself into one stick, and they will become one in your hand.

18“And when the children of your people speak to you, saying, ‘Will you not show us what you *mean* by these?’—

[19]“say to them, ‘Thus says the Lord GOD: “Surely I will take the stick of Joseph, which *is* in the hand of Ephraim, and the tribes of Israel, his companions; and I will join them with it, with the stick of Judah, and make them one stick, and they will be one in My hand.” ’

[20]“And the sticks on which you write will be in your hand before their eyes.

[21]“Then say to them, ‘Thus says the Lord GOD: “Surely I will take the children of Israel from among the nations, wherever they have gone, and will gather them from every side and bring them into their own land;

[22]“and I will make them one nation in the land, on the mountains of Israel; and one king shall be king over them all; they shall no longer be two nations, nor shall they ever be divided into two kingdoms again.

[23]“They shall not defile themselves anymore with their idols, nor with their detestable things, nor with any of their transgressions; but I will deliver them from all their dwelling places in which they have sinned, and will cleanse them. Then they shall be My people, and I will be their God.

24“David My servant *shall be* king over them, and they shall all have one shepherd; they shall also walk in My judgments and observe My statutes, and do them.

25“Then they shall dwell in the land that I have given to Jacob My servant, where your fathers dwelt; and they shall dwell there, they, their children, and their children’s children, forever; and My servant David *shall be* their prince forever.

26“Moreover I will make a covenant of peace with them, and it shall be an everlasting covenant with them; I will establish them and multiply them, and I will set My sanctuary in their midst forevermore.

27“My tabernacle also shall be with them; indeed I will be their God, and they shall be My people.

28“The nations also will know that I, the LORD, sanctify Israel, when My sanctuary is in their midst forevermore.” ’ ”

Ezekiel 38

Gog and Allies Attack Israel

[1]Now the word of the LORD came to me, saying,

[2]“Son of man, set your face against Gog, of the land of Magog, the prince of Rosh, Meshech, and Tubal, and prophesy against him,

[3]“and say, ‘Thus says the Lord GOD: “Behold, I *am* against you, O Gog, the prince of Rosh, Meshech, and Tubal.

[4]“I will turn you around, put hooks into your jaws, and lead you out, with all your army, horses, and horsemen, all splendidly clothed, a great company *with* bucklers and shields, all of them handling swords.

[5]“Persia, Ethiopia, and Libya are with them, all of them *with* shield and helmet;

[6]“Gomer and all its troops; the house of Togarmah *from* the far north and all its troops—many people *are* with you.

[7]“Prepare yourself and be ready, you and all your companies that are gathered about you; and be a guard for them.

[8]“After many days you will be visited. In the latter years you will come into the land of those brought back from the sword *and* gathered from many people on the mountains of Israel, which had long been desolate; they were brought out of the nations, and now all of them dwell safely.

[9]“You will ascend, coming like a storm, covering the land like a cloud, you and all your troops and many peoples with you.”

[10]‘Thus says the Lord GOD: “On that day it shall come to pass *that* thoughts will arise in your mind, and you will make an evil plan:

[11]“You will say, ‘I will go up against a land of unwalled villages; I will go to a peaceful people, who dwell safely, all of them dwelling without walls, and having neither bars nor gates’—

[12]“to take plunder and to take booty, to stretch out your hand against the waste places *that are again* inhabited, and against a people gathered from the nations, who have acquired livestock and goods, who dwell in the midst of the land.

[13]“Sheba, Dedan, the merchants of Tarshish, and all their young lions will say to you, ‘Have you come to take plunder? Have you gathered your army to take booty, to carry away silver and gold, to take away livestock and goods, to take great plunder?’ ” ’

[14]“Therefore, son of man, prophesy and say to Gog, ‘Thus says the Lord GOD: “On that day when My people Israel dwell safely, will you not know *it?*

[15]“Then you will come from your place out of the far north, you and many peoples with you, all of them riding on horses, a great company and a mighty army.

[16]“You will come up against My people Israel like a cloud, to cover the land. It will be in the latter days that I will bring you against My land, so that the nations may know Me, when I am hallowed in you, O Gog, before their eyes.”

[17]‘Thus says the Lord GOD: “Are *you* he of whom I have spoken in former days by My servants the prophets of Israel, who prophesied for years in those days that I would bring you against them?

Judgment on Gog

[18]“And it will come to pass at the same time, when Gog comes against the land of Israel,” says the Lord GOD, “*that* My fury will show in My face.

[19]“For in My jealousy *and* in the fire of My wrath I have spoken: ‘Surely in that day there shall be a great earthquake in the land of Israel,

[20]‘so that the fish of the sea, the birds of the heavens, the beasts of the field, all creeping things that creep on the earth, and all men who *are* on the face of the earth shall shake at My presence. The mountains shall be thrown down, the steep places shall fall, and every wall shall fall to the ground.’

[21]“I will call for a sword against Gog throughout all My mountains,” says the Lord GOD. “Every man’s sword will be against his brother.

[22]“And I will bring him to judgment with pestilence and bloodshed; I will rain down on him, on his troops, and on the many peoples who *are* with him, flooding rain, great hailstones, fire, and brimstone.

[23]“Thus I will magnify Myself and sanctify Myself, and I will be known in the eyes of many nations. Then they shall know that I *am* the LORD.” ’

Ezekiel 39

Gog's Armies Destroyed

[1]"And you, son of man, prophesy against Gog, and say, 'Thus says the Lord GOD: "Behold, I *am* against you, O Gog, the prince of Rosh, Meshech, and Tubal;

[2]"and I will turn you around and lead you on, bringing you up from the far north, and bring you against the mountains of Israel.

[3]"Then I will knock the bow out of your left hand, and cause the arrows to fall out of your right hand.

[4]"You shall fall upon the mountains of Israel, you and all your troops and the peoples who *are* with you; I will give you to birds of prey of every sort and *to* the beasts of the field to be devoured.

[5]"You shall fall on the open field; for I have spoken," says the Lord GOD.

[6]"And I will send fire on Magog and on those who live in security in the coastlands. Then they shall know that I *am* the LORD.

[7]"So I will make My holy name known in the midst of My people Israel, and I will not *let them* profane My holy name anymore. Then the nations shall know that *I am* the LORD, the Holy One in Israel.

[8]"Surely it is coming, and it shall be done," says the Lord GOD. "This *is* the day of which I have spoken.

[9]"Then those who dwell in the cities of Israel will go out and set on fire and burn the weapons, both the shields and bucklers, the bows and arrows, the javelins and spears; and they will make fires with them for seven years.

[10]"They will not take wood from the field nor cut down *any* from the forests, because they will make fires with the weapons; and they will plunder those who plundered them, and pillage those who pillaged them," says the Lord GOD.

The Burial of Gog

[11]"It will come to pass in that day *that* I will give Gog a burial place there in Israel, the valley of those who pass by east of the sea; and it will obstruct travelers, because there they will bury Gog and all his multitude. Therefore they will call *it* the Valley of Hamon Gog.

[12]"For seven months the house of Israel will be burying them, in order to cleanse the land.

[13]"Indeed all the people of the land will be burying, and they will gain renown for it on the day that I am glorified," says the Lord GOD.

[14]"They will set apart men regularly employed, with the help of a search party, to pass through the land and bury those bodies remaining on the ground, in order to cleanse it. At the end of seven months they will make a search.

[15]"The search party will pass through the land; and *when anyone* sees a man's bone, he shall set up a marker by it, till the buriers have buried it in the Valley of Hamon Gog.

[16]"*The* name of *the* city *will* also *be* Hamonah. Thus they shall cleanse the land." '

A Triumphant Festival

17"And as for you, son of man, thus says the Lord GOD, 'Speak to every sort of bird and to every beast of the field:

"Assemble yourselves and come;
Gather together from all sides to My sacrificial meal
Which I am sacrificing for you,
A great sacrificial meal on the mountains of Israel,
That you may eat flesh and drink blood.
[18]You shall eat the flesh of the mighty,
Drink the blood of the princes of the earth,
Of rams and lambs,
Of goats and bulls,
All of them fatlings of Bashan.
[19]You shall eat fat till you are full,
And drink blood till you are drunk,
At My sacrificial meal
Which I am sacrificing for you.
[20]You shall be filled at My table
With horses and riders,

With mighty men
And with all the men of war," says the Lord GOD.

Israel Restored to the Land

21"I will set My glory among the nations; all the nations shall see My judgment which I have executed, and My hand which I have laid on them.

22"So the house of Israel shall know that I *am* the LORD their God from that day forward.

23"The Gentiles shall know that the house of Israel went into captivity for their iniquity; because they were unfaithful to Me, therefore I hid My face from them. I gave them into the hand of their enemies, and they all fell by the sword.

24"According to their uncleanness and according to their transgressions I have dealt with them, and hidden My face from them." '

25"Therefore thus says the Lord GOD: 'Now I will bring back the captives of Jacob, and have mercy on the whole house of Israel; and I will be jealous for My holy name—

26'after they have borne their shame, and all their unfaithfulness in which they were unfaithful to Me, when they dwelt safely in their *own* land and no one made *them* afraid.

27'When I have brought them back from the peoples and gathered them out of their enemies' lands, and I am hallowed in them in the sight of many nations,

28'then they shall know that I *am* the LORD their God, who sent them into captivity among the nations, but also brought them back to their land, and left none of them captive any longer.

29'And I will not hide My face from them anymore; for I shall have poured out My Spirit on the house of Israel,' says the Lord GOD."

Ezekiel 40

A New City, a New Temple

[1]In the twenty-fifth year of our captivity, at the beginning of the year, on the tenth *day* of the month, in the fourteenth year after the city was captured, on the very same day the hand of the LORD was upon me; and He took me there.

[2]In the visions of God He took me into the land of Israel and set me on a very high mountain; on it toward the south *was* something like the structure of a city.

[3]He took me there, and behold, *there was* a man whose appearance *was* like the appearance of bronze. He had a line of flax and a measuring rod in his hand, and he stood in the gateway.

[4]And the man said to me, “Son of man, look with your eyes and hear with your ears, and fix your mind on everything I show you; for you *were* brought here so that I might show *them* to you. Declare to the house of Israel everything you see.”

[5]Now there was a wall all around the outside of the temple. In the man’s hand was a measuring rod six cubits *long, each being a* cubit and a handbreadth; and he measured the width of the wall structure, one rod; and the height, one rod.

The Eastern Gateway of the Temple

[6]Then he went to the gateway which faced east; and he went up its stairs and measured the threshold of the gateway, *which was* one rod wide, and the other threshold *was* one rod wide.

[7]Each gate chamber *was* one rod long and one rod wide; between the gate chambers *was a space of* five cubits; and the threshold of the gateway by the vestibule of the inside gate *was* one rod.

[8]He also measured the vestibule of the inside gate, one rod.

[9]Then he measured the vestibule of the gateway, eight cubits; and the gateposts, two cubits. The vestibule of the gate *was* on the inside.

[10]In the eastern gateway *were* three gate chambers on one side and three on the other; the three *were* all the same size; also the gateposts

were of the same size on this side and that side.

[11]He measured the width of the entrance to the gateway, ten cubits; *and* the length of the gate, thirteen cubits.

[12]*There was* a space in front of the gate chambers, one cubit *on this side* and one cubit on that side; the gate chambers *were* six cubits on this side and six cubits on that side.

[13]Then he measured the gateway from the roof of *one* gate chamber to the roof of the other; the width *was* twenty-five cubits, as door faces door.

[14]He measured the gateposts, sixty cubits high, and the court all around the gateway *extended* to the gatepost.

[15]*From* the front of the entrance gate to the front of the vestibule of the inner gate *was* fifty cubits.

[16]*There were* beveled window *frames* in the gate chambers and in their intervening archways on the inside of the gateway all around, and likewise in the vestibules. *There were* windows all around on the inside. And on each gatepost *were* palm trees.

The Outer Court

[17]Then he brought me into the outer court; and *there were* chambers and a pavement made all around the court; thirty chambers faced the pavement.

[18]The pavement was by the side of the gateways, corresponding to the length of the gateways; *this was* the lower pavement.

[19]Then he measured the width from the front of the lower gateway to the front of the inner court exterior, one hundred cubits toward the east and the north.

The Northern Gateway

[20]On the outer court was also a gateway facing north, and he measured its length and its width.

[21]Its gate chambers, three on this side and three on that side, its gateposts and its archways, had the same measurements as the first gate; its length *was* fifty cubits and its width twenty-five cubits.

[22]Its windows and those of its archways, and also its palm trees, *had* the same measurements as the gateway facing east; it was ascended by seven steps, and its archway *was* in front of it.

[23]A gate of the inner court was opposite the northern gateway, just as the eastern *gateway;* and he measured from gateway to gateway, one hundred cubits.

The Southern Gateway

[24]After that he brought me toward the south, and there a gateway was facing south; and he measured its gateposts and archways according to these same measurements.

[25]*There were* windows in it and in its archways all around like those windows; its length *was* fifty cubits and its width twenty-five cubits.

[26]Seven steps led up to it, and its archway *was* in front of them; and it had palm trees on its gateposts, one on this side and one on that side.

[27]*There was* also a gateway on the inner court, facing south; and he measured from gateway to gateway toward the south, one hundred cubits.

Gateways of the Inner Court

[28]Then he brought me to the inner court through the southern gateway; he measured the southern gateway according to these same measurements.

[29]Also its gate chambers, its gateposts, and its archways *were* according to these same measurements; *there were* windows in it and in its archways all around; *it was* fifty cubits long and twenty-five cubits wide.

[30]*There were* archways all around, twenty-five cubits long and five cubits wide.

[31]Its archways faced the outer court, palm trees *were* on its gateposts, and going up to it *were* eight steps.

[32]And he brought me into the inner court facing east; he measured the gateway according to these same measurements.

[33]Also its gate chambers, its gateposts, and its archways *were* according to these same measurements; and *there were* windows in it

and in its archways all around; *it was* fifty cubits long and twenty-five cubits wide.

[34]Its archways faced the outer court, and palm trees *were* on its gateposts on this side and on that side; and going up to it *were* eight steps.

[35]Then he brought me to the north gateway and measured *it* according to these same measurements—

[36]also its gate chambers, its gateposts, and its archways. It had windows all around; its length *was* fifty cubits and its width twenty-five cubits.

[37]Its gateposts faced the outer court, palm trees *were* on its gateposts on this side and on that side, and going up to it *were* eight steps.

Where Sacrifices Were Prepared

[38]*There was* a chamber and its entrance by the gateposts of the gateway, where they washed the burnt offering.

[39]In the vestibule of the gateway *were* two tables on this side and two tables on that side, on which to slay the burnt offering, the sin offering, and the trespass offering.

[40]At the outer side of the vestibule, as one goes up to the entrance of the northern gateway, *were* two tables; and on the other side of the vestibule of the gateway *were* two tables.

[41]Four tables *were* on this side and four tables on that side, by the side of the gateway, eight tables on which they slaughtered *the sacrifices*.

[42]*There were* also four tables of hewn stone for the burnt offering, one cubit and a half long, one cubit and a half wide, and one cubit high; on these they laid the instruments with which they slaughtered the burnt offering and the sacrifice.

[43]Inside *were* hooks, a handbreadth wide, fastened all around; and the flesh of the sacrifices *was* on the tables.

Chambers for Singers and Priests

[44]Outside the inner gate *were* the chambers for the singers in the inner court, one facing south at the side of the northern gateway, and the other facing north at the side of the southern gateway.

[45]Then he said to me, “This chamber which faces south *is* for the priests who have charge of the temple.

[46]“The chamber which faces north *is* for the priests who have charge of the altar; these *are* the sons of Zadok, from the sons of Levi, who come near the LORD to minister to Him.”

Dimensions of the Inner Court and Vestibule

[47]And he measured the court, one hundred cubits long and one hundred cubits wide, foursquare. The altar *was* in front of the temple.

[48]Then he brought me to the vestibule of the temple and measured the doorposts of the vestibule, five cubits on this side and five cubits on that side; and the width of the gateway was three cubits on this side and three cubits on that side.

[49]The length of the vestibule *was* twenty cubits, and the width eleven cubits; and by the steps which led up to it *there were* pillars by the doorposts, one on this side and another on that side.

Ezekiel 41

Dimensions of the Sanctuary

[1]Then he brought me into the sanctuary and measured the doorposts, six cubits wide on one side and six cubits wide on the other side—the width of the tabernacle.

[2]The width of the entryway *was* ten cubits, and the side walls of the entrance *were* five cubits on this side and five cubits on the other side; and he measured its length, forty cubits, and its width, twenty cubits.

[3]Also he went inside and measured the doorposts, two cubits; and the entrance, six cubits *high;* and the width of the entrance, seven cubits.

[4]He measured the length, twenty cubits; and the width, twenty cubits, beyond the sanctuary; and he said to me, "This *is* the Most Holy *Place*."

The Side Chambers on the Wall

[5]Next, he measured the wall of the temple, six cubits. The width of each side chamber all around the temple *was* four cubits on every side.

[6]The side chambers *were* in three stories, one above the other, thirty chambers in each story; they rested on ledges which *were* for the side chambers all around, that they might be supported, but not fastened to the wall of the temple.

[7]As one went up from story to story, the side chambers became wider all around, because their supporting ledges in the wall of the temple ascended like steps; therefore the width of the structure increased as one went up *from* the lowest *story* to the highest by way of the middle one.

[8]I also saw an elevation all around the temple; it was the foundation of the side chambers, a full rod, *that is,* six cubits *high*.

[9]The thickness of the outer wall of the side chambers *was* five cubits, and so also the remaining terrace by the place of the side chambers of the temple.

[10]And between *it and* the *wall* chambers was a width of twenty cubits all around the temple on every side.

[11]The doors of the side chambers opened on the terrace, one door toward the north and another toward the south; and the width of the terrace *was* five cubits all around.

The Building at the Western End

[12]The building that faced the separating courtyard at its western end *was* seventy cubits wide; the wall of the building *was* five cubits thick all around, and its length ninety cubits.

Dimensions and Design of the Temple Area

[13]So he measured the temple, one hundred cubits long; and the separating courtyard with the building and its walls *was* one hundred cubits long;

[14]also the width of the eastern face of the temple, including the separating courtyard, *was* one hundred cubits.

[15]He measured the length of the building behind it, facing the separating courtyard, with its galleries on the one side and on the other side, one hundred cubits, as well as the inner temple and the porches of the court,

[16]their doorposts and the beveled window frames. And the galleries all around their three stories opposite the threshold were paneled with wood from the ground to the windows—the windows were covered—

[17]from the space above the door, even to the inner room, as well as outside, and on every wall all around, inside and outside, by measure.

[18]And *it was* made with cherubim and palm trees, a palm tree between cherub and cherub. *Each* cherub had two faces,

[19]so that the face of a man *was* toward a palm tree on one side, and the face of a young lion toward a palm tree on the other side; thus *it was* made throughout the temple all around.

[20]From the floor to the space above the door, and on the wall of the sanctuary, cherubim and palm trees *were* carved.

[21]The doorposts of the temple *were* square, *as was* the front of the sanctuary; their appearance was similar.

[22]The altar *was* of wood, three cubits high, and its length two cubits. Its corners, its length, and its sides *were* of wood; and he said to me,

“This *is* the table that *is* before the LORD.”

[23]The temple and the sanctuary had two doors.

[24]The doors had two panels *apiece,* two folding panels: two *panels* for one door and two panels for the other *door*.

[25]Cherubim and palm trees *were* carved on the doors of the temple just as they *were* carved on the walls. A wooden canopy *was* on the front of the vestibule outside.

[26]*There were* beveled window *frames* and palm trees on one side and on the other, on the sides of the vestibule—also on the side chambers of the temple and on the canopies.

Ezekiel 42

The Chambers for the Priests

[1]Then he brought me out into the outer court, by the way toward the north; and he brought me into the chamber which *was* opposite the separating courtyard, and which *was* opposite the building toward the north.

[2]Facing the length, *which was* one hundred cubits (the width was fifty cubits), was the north door.

[3]Opposite the inner court of twenty *cubits,* and opposite the pavement of the outer court, *was* gallery against gallery in three *stories*.

[4]In front of the chambers, toward the inside, *was* a walk ten cubits wide, at a distance of one cubit; and their doors faced north.

[5]Now the upper chambers *were* shorter, because the galleries took away *space* from them more than from the lower and middle stories of the building.

[6]For they *were* in three *stories* and did not have pillars like the pillars of the courts; therefore *the upper level* was shortened more than the lower and middle levels from the ground up.

[7]And a wall which *was* outside ran parallel to the chambers, at the front of the chambers, toward the outer court; its length *was* fifty cubits.

[8]The length of the chambers toward the outer court *was* fifty cubits, whereas that facing the temple *was* one hundred cubits.

[9]At the lower chambers *was* the entrance on the east side, as one goes into them from the outer court.

[10]Also *there were* chambers in the thickness of the wall of the court toward the east, opposite the separating courtyard and opposite the building.

[11]*There was* a walk in front of them also, and their appearance *was* like the chambers which *were* toward the north; they *were* as long and as wide as the others, and all their exits and entrances *were* according to plan.

[12]And corresponding to the doors of the chambers that *were* facing south, as one enters them, *there was* a door in front of the walk, the way directly in front of the wall toward the east.

[13]Then he said to me, “The north chambers *and* the south chambers, which *are* opposite the separating courtyard, *are* the holy chambers where the priests who approach the LORD shall eat the most holy offerings. There they shall lay the most holy offerings—the grain offering, the sin offering, and the trespass offering—for the place *is* holy.

[14]“When the priests enter them, they shall not go out of the holy *chamber* into the outer court; but there they shall leave their garments in which they minister, for they *are* holy. They shall put on other garments; then they may approach *that* which *is* for the people.”

Outer Dimensions of the Temple

[15]Now when he had finished measuring the inner temple, he brought me out through the gateway that faces toward the east, and measured it all around.

[16]He measured the east side with the measuring rod, five hundred rods by the measuring rod all around.

[17]He measured the north side, five hundred rods by the measuring rod all around.

[18]He measured the south side, five hundred rods by the measuring rod.

[19]He came around to the west side *and* measured five hundred rods by the measuring rod.

[20]He measured it on the four sides; it had a wall all around, five hundred *cubits* long and five hundred wide, to separate the holy areas from the common.

Ezekiel 43

The Temple, the LORD's Dwelling Place

[1]Afterward he brought me to the gate, the gate that faces toward the east.

[2]And behold, the glory of the God of Israel came from the way of the east. His voice *was* like the sound of many waters; and the earth shone with His glory.

[3]*It was* like the appearance of the vision which I saw—like the vision which I saw when I came to destroy the city. The visions *were* like the vision which I saw by the River Chebar; and I fell on my face.

[4]And the glory of the LORD came into the temple by way of the gate which faces toward the east.

[5]The Spirit lifted me up and brought me into the inner court; and behold, the glory of the LORD filled the temple.

[6]Then I heard *Him* speaking to me from the temple, while a man stood beside me.

[7]And He said to me, "Son of man, *this is* the place of My throne and the place of the soles of My feet, where I will dwell in the midst of the children of Israel forever. No more shall the house of Israel defile My holy name, they nor their kings, by their harlotry or with the carcasses of their kings on their high places.

[8]"When they set their threshold by My threshold, and their doorpost by My doorpost, with a wall between them and Me, they defiled My holy name by the abominations which they committed; therefore I have consumed them in My anger.

[9]"Now let them put their harlotry and the carcasses of their kings far away from Me, and I will dwell in their midst forever.

[10]"Son of man, describe the temple to the house of Israel, that they may be ashamed of their iniquities; and let them measure the pattern.

[11]"And if they are ashamed of all that they have done, make known to them the design of the temple and its arrangement, its exits and its entrances, its entire design and all its ordinances, all its forms and all

its laws. Write *it* down in their sight, so that they may keep its whole design and all its ordinances, and perform them.

[12]"This *is* the law of the temple: The whole area surrounding the mountaintop *is* most holy. Behold, this *is* the law of the temple.

Dimensions of the Altar

13"These are the measurements of the altar in cubits (the *cubit is* one cubit and a handbreadth): the base one cubit high and one cubit wide, with a rim all around its edge of one span. This *is* the height of the altar:

[14]"from the base on the ground to the lower ledge, two cubits; the width of the ledge, one cubit; from the smaller ledge to the larger ledge, four cubits; and the width of the ledge, *one* cubit.

[15]"The altar hearth *is* four cubits high, with four horns extending upward from the hearth.

[16]"The altar hearth *is* twelve cubits long, twelve wide, square at its four corners;

[17]"the ledge, fourteen *cubits* long and fourteen wide on its four sides, with a rim of half a cubit around it; its base, one cubit all around; and its steps face toward the east."

Consecrating the Altar

18And He said to me, "Son of man, thus says the Lord GOD: 'These *are* the ordinances for the altar on the day when it is made, for sacrificing burnt offerings on it, and for sprinkling blood on it.

[19]'You shall give a young bull for a sin offering to the priests, the Levites, who are of the seed of Zadok, who approach Me to minister to Me,' says the Lord GOD.

[20]'You shall take some of its blood and put *it* on the four horns of the altar, on the four corners of the ledge, and on the rim around it; thus you shall cleanse it and make atonement for it.

[21]'Then you shall also take the bull of the sin offering, and burn it in the appointed place of the temple, outside the sanctuary.

[22]'On the second day you shall offer a kid of the goats without blemish for a sin offering; and they shall cleanse the altar, as they cleansed *it* with the bull.

[23]‘When you have finished cleansing *it,* you shall offer a young bull without blemish, and a ram from the flock without blemish.

[24]‘When you offer them before the LORD, the priests shall throw salt on them, and they will offer them up *as* a burnt offering to the LORD.

[25]‘Every day for seven days you shall prepare a goat *for* a sin offering; they shall also prepare a young bull and a ram from the flock, both without blemish.

[26]‘Seven days they shall make atonement for the altar and purify it, and so consecrate *it*.

[27]‘When these days are over it shall be, on the eighth day and thereafter, that the priests shall offer your burnt offerings and your peace offerings on the altar; and I will accept you,’ says the Lord GOD.”

Ezekiel 44

The East Gate and the Prince

[1]Then He brought me back to the outer gate of the sanctuary which faces toward the east, but it *was* shut.

[2]And the LORD said to me, “This gate shall be shut; it shall not be opened, and no man shall enter by it, because the LORD God of Israel has entered by it; therefore it shall be shut.

[3]“*As for* the prince, *because* he *is* the prince, he may sit in it to eat bread before the LORD; he shall enter by way of the vestibule of the gateway, and go out the same way.”

Those Admitted to the Temple

[4]Also He brought me by way of the north gate to the front of the temple; so I looked, and behold, the glory of the LORD filled the house of the LORD; and I fell on my face.

[5]And the LORD said to me, “Son of man, mark well, see with your eyes and hear with your ears, all that I say to you concerning all the ordinances of the house of the LORD and all its laws. Mark well who may enter the house and all who go out from the sanctuary.

[6]“Now say to the rebellious, to the house of Israel, ‘Thus says the Lord GOD: “O house of Israel, let Us have no more of all your abominations.

[7]“When you brought in foreigners, uncircumcised in heart and uncircumcised in flesh, to be in My sanctuary to defile it—My house—and when you offered My food, the fat and the blood, then they broke My covenant because of all your abominations.

[8]“And you have not kept charge of My holy things, but you have set *others* to keep charge of My sanctuary for you.”

[9]‘Thus says the Lord GOD: “No foreigner, uncircumcised in heart or uncircumcised in flesh, shall enter My sanctuary, including any foreigner who *is* among the children of Israel.

Laws Governing Priests

10“And the Levites who went far from Me, when Israel went astray, who strayed away from Me after their idols, they shall bear their iniquity.

11“Yet they shall be ministers in My sanctuary, *as* gatekeepers of the house and ministers of the house; they shall slay the burnt offering and the sacrifice for the people, and they shall stand before them to minister to them.

12“Because they ministered to them before their idols and caused the house of Israel to fall into iniquity, therefore I have raised My hand in an oath against them,” says the Lord GOD, “that they shall bear their iniquity.

13“And they shall not come near Me to minister to Me as priest, nor come near any of My holy things, nor into the Most Holy *Place;* but they shall bear their shame and their abominations which they have committed.

14“Nevertheless I will make them keep charge of the temple, for all its work, and for all that has to be done in it.

15“But the priests, the Levites, the sons of Zadok, who kept charge of My sanctuary when the children of Israel went astray from Me, they shall come near Me to minister to Me; and they shall stand before Me to offer to Me the fat and the blood,” says the Lord GOD.

16“They shall enter My sanctuary, and they shall come near My table to minister to Me, and they shall keep My charge.

17“And it shall be, whenever they enter the gates of the inner court, that they shall put on linen garments; no wool shall come upon them while they minister within the gates of the inner court or within the house.

18“They shall have linen turbans on their heads and linen trousers on their bodies; they shall not clothe themselves with *anything that causes* sweat.

19“When they go out to the outer court, to the *outer* court to the people, they shall take off their garments in which they have ministered, leave them in the holy chambers, and put on other garments; and in their holy garments they shall not sanctify the people.

20“They shall neither shave their heads nor let their hair grow long, but they shall keep their hair well trimmed.

[21]“No priest shall drink wine when he enters the inner court.

[22]“They shall not take as wife a widow or a divorced woman, but take virgins of the descendants of the house of Israel, or widows of priests.

[23]“And they shall teach My people *the difference* between the holy and the unholy, and cause them to discern between the unclean and the clean.

[24]“In controversy they shall stand as judges, *and* judge it according to My judgments. They shall keep My laws and My statutes in all My appointed meetings, and they shall hallow My Sabbaths.

[25]“They shall not defile *themselves* by coming near a dead person. Only for father or mother, for son or daughter, for brother or unmarried sister may they defile themselves.

[26]“After he is cleansed, they shall count seven days for him.

[27]“And on the day that he goes to the sanctuary to minister in the sanctuary, he must offer his sin offering in the inner court,” says the Lord GOD.

[28]“It shall be, in regard to their inheritance, *that* I *am* their inheritance. You shall give them no possession in Israel, for I *am* their possession.

[29]“They shall eat the grain offering, the sin offering, and the trespass offering; every dedicated thing in Israel shall be theirs.

[30]“The best of all firstfruits of any kind, and every sacrifice of any kind from all your sacrifices, shall be the priest’s; also you shall give to the priest the first of your ground meal, to cause a blessing to rest on your house.

[31]“The priests shall not eat anything, bird or beast, that died naturally or was torn *by wild beasts*.

Ezekiel 45

The Holy District

[1]“Moreover, when you divide the land by lot into inheritance, you shall set apart a district for the LORD, a holy section of the land; its length *shall be* twenty-five thousand *cubits,* and the width ten thousand. It *shall be* holy throughout its territory all around.

[2]“Of this there shall be a square plot for the sanctuary, five hundred by five hundred *rods,* with fifty cubits around it for an open space.

[3]“So this is the district you shall measure: twenty-five thousand *cubits* long and ten thousand wide; in it shall be the sanctuary, the Most Holy *Place*.

[4]“It shall be a holy *section* of the land, belonging to the priests, the ministers of the sanctuary, who come near to minister to the LORD; it shall be a place for their houses and a holy place for the sanctuary.

[5]“*An area* twenty-five thousand *cubits* long and ten thousand wide shall belong to the Levites, the ministers of the temple; they shall have twenty chambers as a possession.

Properties of the City and the Prince

[6]“You shall appoint as the property of the city *an area* five thousand *cubits* wide and twenty-five thousand long, adjacent to the district of the holy *section;* it shall belong to the whole house of Israel.

[7]“The prince shall have *a section* on one side and the other of the holy district and the city’s property; and bordering on the holy district and the city’s property, extending westward on the west side and eastward on the east side, the length *shall be* side by side with one of the *tribal* portions, from the west border to the east border.

[8]“The land shall be his possession in Israel; and My princes shall no more oppress My people, but they shall give *the rest of* the land to the house of Israel, according to their tribes.”

Laws Governing the Prince

9‘Thus says the Lord GOD: “Enough, O princes of Israel! Remove violence and plundering, execute justice and righteousness, and stop dispossessing My people,” says the Lord GOD.

[10]“You shall have honest scales, an honest ephah, and an honest bath.

[11]“The ephah and the bath shall be of the same measure, so that the bath contains one-tenth of a homer, and the ephah one-tenth of a homer; their measure shall be according to the homer.

[12]“The shekel *shall be* twenty gerahs; twenty shekels, twenty-five shekels, *and* fifteen shekels shall be your mina.

[13]“This *is* the offering which you shall offer: you shall give one-sixth of an ephah from a homer of wheat, and one-sixth of an ephah from a homer of barley.

[14]“The ordinance concerning oil, the bath of oil, *is* one-tenth of a bath from a kor. *A kor is* a homer or ten baths, for ten baths *are* a homer.

[15]“And one lamb shall be given from a flock of two hundred, from the rich pastures of Israel. These shall be for grain offerings, burnt offerings, and peace offerings, to make atonement for them,” says the Lord GOD.

[16]“All the people of the land shall give this offering for the prince in Israel.

[17]“Then it shall be the prince’s part *to give* burnt offerings, grain offerings, and drink offerings, at the feasts, the New Moons, the Sabbaths, and at all the appointed seasons of the house of Israel. He shall prepare the sin offering, the grain offering, the burnt offering, and the peace offerings to make atonement for the house of Israel.”

Keeping the Feasts

18‘Thus says the Lord GOD: “In the first *month,* on the first *day* of the month, you shall take a young bull without blemish and cleanse the sanctuary.

[19]“The priest shall take some of the blood of the sin offering and put *it* on the doorposts of the temple, on the four corners of the ledge of the altar, and on the gateposts of the gate of the inner court.

[20]“And so you shall do on the seventh *day* of the month for everyone who has sinned unintentionally or in ignorance. Thus you shall make

atonement for the temple.

21“In the first *month,* on the fourteenth day of the month, you shall observe the Passover, a feast of seven days; unleavened bread shall be eaten.

22“And on that day the prince shall prepare for himself and for all the people of the land a bull *for* a sin offering.

23“On the seven days of the feast he shall prepare a burnt offering to the LORD, seven bulls and seven rams without blemish, daily for seven days, and a kid of the goats daily *for* a sin offering.

24“And he shall prepare a grain offering of one ephah for each bull and one ephah for each ram, together with a hin of oil for each ephah.

25“In the seventh *month,* on the fifteenth day of the month, at the feast, he shall do likewise for seven days, according to the sin offering, the burnt offering, the grain offering, and the oil.”

Ezekiel 46

The Manner of Worship

[1]‘Thus says the Lord GOD: “The gateway of the inner court that faces toward the east shall be shut the six working days; but on the Sabbath it shall be opened, and on the day of the New Moon it shall be opened.

[2]“The prince shall enter by way of the vestibule of the gateway from the outside, and stand by the gatepost. The priests shall prepare his burnt offering and his peace offerings. He shall worship at the threshold of the gate. Then he shall go out, but the gate shall not be shut until evening.

[3]“Likewise the people of the land shall worship at the entrance to this gateway before the LORD on the Sabbaths and the New Moons.

[4]“The burnt offering that the prince offers to the LORD on the Sabbath day *shall be* six lambs without blemish, and a ram without blemish;

[5]“and the grain offering *shall be one* ephah for a ram, and the grain offering for the lambs, as much as he wants to give, as well as a hin of oil with every ephah.

[6]“On the day of the New Moon *it shall be* a young bull without blemish, six lambs, and a ram; they shall be without blemish.

[7]“He shall prepare a grain offering of an ephah for a bull, an ephah for a ram, as much as he wants to give for the lambs, and a hin of oil with every ephah.

[8]“When the prince enters, he shall go in by way of the vestibule of the gateway, and go out the same way.

[9]“But when the people of the land come before the LORD on the appointed feast days, whoever enters by way of the north gate to worship shall go out by way of the south gate; and whoever enters by way of the south gate shall go out by way of the north gate. He shall not return by way of the gate through which he came, but shall go out through the opposite gate.

[10]“The prince shall then be in their midst. When they go in, he shall go in; and when they go out, he shall go out.

[11]“At the festivals and the appointed feast days the grain offering shall be an ephah for a bull, an ephah for a ram, as much as he wants to give for the lambs, and a hin of oil with every ephah.

[12]“Now when the prince makes a voluntary burnt offering or voluntary peace offering to the LORD, the gate that faces toward the east shall then be opened for him; and he shall prepare his burnt offering and his peace offerings as he did on the Sabbath day. Then he shall go out, and after he goes out the gate shall be shut.

[13]“You shall daily make a burnt offering to the LORD *of* a lamb of the first year without blemish; you shall prepare it every morning.

[14]“And you shall prepare a grain offering with it every morning, a sixth of an ephah, and a third of a hin of oil to moisten the fine flour. This grain offering is a perpetual ordinance, to be made regularly to the LORD.

[15]“Thus they shall prepare the lamb, the grain offering, and the oil, *as* a regular burnt offering every morning.”

The Prince and Inheritance Laws

[16]‘Thus says the Lord GOD: “If the prince gives a gift *of some* of his inheritance to any of his sons, it shall belong to his sons; it is their possession by inheritance.

[17]“But if he gives a gift of some of his inheritance to one of his servants, it shall be his until the year of liberty, after which it shall return to the prince. But his inheritance shall belong to his sons; it shall become theirs.

[18]“Moreover the prince shall not take any of the people’s inheritance by evicting them from their property; he shall provide an inheritance for his sons from his own property, so that none of My people may be scattered from his property.” ’ ”

How the Offerings Were Prepared

[19]Now he brought me through the entrance, which *was* at the side of the gate, into the holy chambers of the priests which face toward the north; and there a place *was* situated at their extreme western end.

[20]And he said to me, “This *is* the place where the priests shall boil the trespass offering and the sin offering, *and* where they shall bake the

grain offering, so that they do not bring *them* out into the outer court to sanctify the people."

[21]Then he brought me out into the outer court and caused me to pass by the four corners of the court; and in fact, in every corner of the court *there was another* court.

[22]In the four corners of the court *were* enclosed courts, forty *cubits* long and thirty wide; all four corners *were* the same size.

[23]*There was* a row *of building stones* all around in them, all around the four of them; and cooking hearths were made under the rows of stones all around.

[24]And he said to me, "These *are* the kitchens where the ministers of the temple shall boil the sacrifices of the people."

Ezekiel 47

The Healing Waters and Trees

[1]Then he brought me back to the door of the temple; and there was water, flowing from under the threshold of the temple toward the east, for the front of the temple faced east; the water was flowing from under the right side of the temple, south of the altar.

[2]He brought me out by way of the north gate, and led me around on the outside to the outer gateway that faces east; and there was water, running out on the right side.

[3]And when the man went out to the east with the line in his hand, he measured one thousand cubits, and he brought me through the waters; the water *came up to my* ankles.

[4]Again he measured one thousand and brought me through the waters; the water *came up to my* knees. Again he measured one thousand and brought me through; the water *came up to my* waist.

[5]Again he measured one thousand, *and it was* a river that I could not cross; for the water was too deep, water in which one must swim, a river that could not be crossed.

[6]He said to me, "Son of man, have you seen *this?*" Then he brought me and returned me to the bank of the river.

[7]When I returned, there, along the bank of the river, *were* very many trees on one side and the other.

[8]Then he said to me: "This water flows toward the eastern region, goes down into the valley, and enters the sea. *When it* reaches the sea, *its* waters are healed.

[9]"And it shall be *that* every living thing that moves, wherever the rivers go, will live. There will be a very great multitude of fish, because these waters go there; for they will be healed, and everything will live wherever the river goes.

[10]"It shall be *that* fishermen will stand by it from En Gedi to En Eglaim; they will be *places* for spreading their nets. Their fish will be of the same kinds as the fish of the Great Sea, exceedingly many.

[11]“But its swamps and marshes will not be healed; they will be given over to salt.

[12]“Along the bank of the river, on this side and that, will grow all *kinds of* trees used for food; their leaves will not wither, and their fruit will not fail. They will bear fruit every month, because their water flows from the sanctuary. Their fruit will be for food, and their leaves for medicine.”

Borders of the Land

[13]Thus says the Lord GOD: “These *are* the borders by which you shall divide the land as an inheritance among the twelve tribes of Israel. Joseph *shall have two* portions.

[14]“You shall inherit it equally with one another; for I raised My hand in an oath to give it to your fathers, and this land shall fall to you as your inheritance.

[15]“This *shall be* the border of the land on the north: from the Great Sea, *by* the road to Hethlon, as one goes to Zedad,

[16]“Hamath, Berothah, Sibraim (which *is* between the border of Damascus and the border of Hamath), to Hazar Hatticon (which *is* on the border of Hauran).

[17]“Thus the boundary shall be from the Sea to Hazar Enan, the border of Damascus; and as for the north, northward, it is the border of Hamath. *This is* the north side.

[18]“On the east side you shall mark out the border from between Hauran and Damascus, and between Gilead and the land of Israel, along the Jordan, and along the eastern side of the sea. *This is* the east side.

[19]“The south side, toward the South, *shall be* from Tamar to the waters of Meribah by Kadesh, along the brook to the Great Sea. *This is* the south side, toward the South.

[20]“The west side *shall be* the Great Sea, from the *southern* boundary until one comes to a point opposite Hamath. This *is* the west side.

[21]“Thus you shall divide this land among yourselves according to the tribes of Israel.

[22]“It shall be that you will divide it by lot as an inheritance for yourselves, and for the strangers who dwell among you and who bear

children among you. They shall be to you as native-born among the children of Israel; they shall have an inheritance with you among the tribes of Israel.

[23]"And it shall be *that* in whatever tribe the stranger dwells, there you shall give *him* his inheritance," says the Lord GOD.

Ezekiel 48

Division of the Land

[1]“Now these *are* the names of the tribes: From the northern border along the road to Hethlon at the entrance of Hamath, to Hazar Enan, the border of Damascus northward, in the direction of Hamath, *there shall be* one *section for* Dan from its east to its west side;

[2]“by the border of Dan, from the east side to the west, one *section for* Asher;

[3]“by the border of Asher, from the east side to the west, one *section for* Naphtali;

[4]“by the border of Naphtali, from the east side to the west, one *section for* Manasseh;

[5]“by the border of Manasseh, from the east side to the west, one *section for* Ephraim;

[6]“by the border of Ephraim, from the east side to the west, one *section for* Reuben;

[7]“by the border of Reuben, from the east side to the west, one *section for* Judah;

[8]“by the border of Judah, from the east side to the west, shall be the district which you shall set apart, twenty-five thousand *cubits* in width, and *in* length the same as one of the *other* portions, from the east side to the west, with the sanctuary in the center.

[9]“The district that you shall set apart for the LORD *shall be* twenty-five thousand *cubits* in length and ten thousand in width.

[10]“To these—to the priests—the holy district shall belong: on the north twenty-five thousand *cubits in length,* on the west ten thousand in width, on the east ten thousand in width, and on the south twenty-five thousand in length. The sanctuary of the LORD shall be in the center.

[11]“*It shall be* for the priests of the sons of Zadok, who are sanctified, who have kept My charge, who did not go astray when the children of Israel went astray, as the Levites went astray.

[12]“And *this* district of land that is set apart shall be to them a thing most holy by the border of the Levites.

13“Opposite the border of the priests, the Levites *shall have an area* twenty-five thousand *cubits* in length and ten thousand in width; its entire length *shall be* twenty-five thousand and its width ten thousand.

14“And they shall not sell or exchange any of it; they may not alienate this best *part* of the land, for *it is* holy to the LORD.

15“The five thousand *cubits* in width that remain, along the edge of the twenty-five thousand, shall be for general use by the city, for dwellings and common-land; and the city shall be in the center.

16“These *shall be* its measurements: the north side four thousand five hundred *cubits,* the south side four thousand five hundred, the east side four thousand five hundred, and the west side four thousand five hundred.

17“The common-land of the city shall be: to the north two hundred and fifty *cubits,* to the south two hundred and fifty, to the east two hundred and fifty, and to the west two hundred and fifty.

18“The rest of the length, alongside the district of the holy *section, shall be* ten thousand *cubits* to the east and ten thousand to the west. It shall be adjacent to the district of the holy *section,* and its produce shall be food for the workers of the city.

19“The workers of the city, from all the tribes of Israel, shall cultivate it.

20“The entire district *shall be* twenty-five thousand *cubits* by twenty-five thousand *cubits,* foursquare. You shall set apart the holy district with the property of the city.

21“The rest *shall belong* to the prince, on one side and on the other of the holy district and of the city’s property, next to the twenty-five thousand *cubits* of the *holy* district as far as the eastern border, and westward next to the twenty-five thousand as far as the western border, adjacent to the *tribal* portions; *it shall belong* to the prince. It shall be the holy district, and the sanctuary of the temple *shall be* in the center.

22“Moreover, apart from the possession of the Levites and the possession of the city *which are* in the midst of what *belongs* to the prince, *the area* between the border of Judah and the border of Benjamin shall belong to the prince.

23“As for the rest of the tribes, from the east side to the west, Benjamin *shall have* one *section;*

[24]“by the border of Benjamin, from the east side to the west, Simeon *shall have* one *section;*

[25]“by the border of Simeon, from the east side to the west, Issachar *shall have* one *section;*

[26]“by the border of Issachar, from the east side to the west, Zebulun *shall have* one *section;*

[27]“by the border of Zebulun, from the east side to the west, Gad *shall have* one *section;*

[28]“by the border of Gad, on the south side, toward the South, the border shall be from Tamar *to* the waters of Meribah *by* Kadesh, along the brook to the Great Sea.

[29]“This *is* the land which you shall divide by lot as an inheritance among the tribes of Israel, and these *are* their portions,” says the Lord GOD.

The Gates of the City and Its Name

[30]“These *are* the exits of the city. On the north side, measuring four thousand five hundred *cubits*

[31]“(the gates of the city *shall be* named after the tribes of Israel), the three gates northward: one gate for Reuben, one gate for Judah, and one gate for Levi;

[32]“on the east side, four thousand five hundred *cubits,* three gates: one gate for Joseph, one gate for Benjamin, and one gate for Dan;

[33]“on the south side, measuring four thousand five hundred *cubits,* three gates: one gate for Simeon, one gate for Issachar, and one gate for Zebulun;

[34]“on the west side, four thousand five hundred *cubits* with their three gates: one gate for Gad, one gate for Asher, and one gate for Naphtali.

[35]“All the way around *shall be* eighteen thousand *cubits;* and the name of the city from *that* day *shall be:* THE LORD *IS* THERE.”

The Book of
Daniel

Daniel 1

Daniel and His Friends Obey God

[1]In the third year of the reign of Jehoiakim king of Judah, Nebuchadnezzar king of Babylon came to Jerusalem and besieged it.

[2]And the Lord gave Jehoiakim king of Judah into his hand, with some of the articles of the house of God, which he carried into the land of Shinar to the house of his god; and he brought the articles into the treasure house of his god.

[3]Then the king instructed Ashpenaz, the master of his eunuchs, to bring some of the children of Israel and some of the king's descendants and some of the nobles,

[4]young men in whom *there was* no blemish, but good-looking, gifted in all wisdom, possessing knowledge and quick to understand, who *had* ability to serve in the king's palace, and whom they might teach the language and literature of the Chaldeans.

[5]And the king appointed for them a daily provision of the king's delicacies and of the wine which he drank, and three years of training for them, so that at the end of *that time* they might serve before the king.

[6]Now from among those of the sons of Judah were Daniel, Hananiah, Mishael, and Azariah.

[7]To them the chief of the eunuchs gave names: he gave Daniel *the name* Belteshazzar; to Hananiah, Shadrach; to Mishael, Meshach; and to Azariah, Abed-Nego.

[8]But Daniel purposed in his heart that he would not defile himself with the portion of the king's delicacies, nor with the wine which he drank; therefore he requested of the chief of the eunuchs that he might not defile himself.

[9]Now God had brought Daniel into the favor and goodwill of the chief of the eunuchs.

[10]And the chief of the eunuchs said to Daniel, "I fear my lord the king, who has appointed your food and drink. For why should he see

your faces looking worse than the young men who *are* your age? Then you would endanger my head before the king.”

11So Daniel said to the steward whom the chief of the eunuchs had set over Daniel, Hananiah, Mishael, and Azariah,

12“Please test your servants for ten days, and let them give us vegetables to eat and water to drink.

13“Then let our appearance be examined before you, and the appearance of the young men who eat the portion of the king’s delicacies; and as you see fit, *so* deal with your servants.”

14So he consented with them in this matter, and tested them ten days.

15And at the end of ten days their features appeared better and fatter in flesh than all the young men who ate the portion of the king’s delicacies.

16Thus the steward took away their portion of delicacies and the wine that they were to drink, and gave them vegetables.

17As for these four young men, God gave them knowledge and skill in all literature and wisdom; and Daniel had understanding in all visions and dreams.

18Now at the end of the days, when the king had said that they should be brought in, the chief of the eunuchs brought them in before Nebuchadnezzar.

19Then the king interviewed them, and among them all none was found like Daniel, Hananiah, Mishael, and Azariah; therefore they served before the king.

20And in all matters of wisdom *and* understanding about which the king examined them, he found them ten times better than all the magicians *and* astrologers who *were* in all his realm.

21Thus Daniel continued until the first year of King Cyrus.

Daniel 2

Nebuchadnezzar's Dream

[1]Now in the second year of Nebuchadnezzar's reign, Nebuchadnezzar had dreams; and his spirit was *so* troubled that his sleep left him.

[2]Then the king gave the command to call the magicians, the astrologers, the sorcerers, and the Chaldeans to tell the king his dreams. So they came and stood before the king.

[3]And the king said to them, "I have had a dream, and my spirit is anxious to know the dream."

[4]Then the Chaldeans spoke to the king in Aramaic, "O king, live forever! Tell your servants the dream, and we will give the interpretation."

[5]The king answered and said to the Chaldeans, "My decision is firm: if you do not make known the dream to me, and its interpretation, you shall be cut in pieces, and your houses shall be made an ash heap.

[6]"However, if you tell the dream and its interpretation, you shall receive from me gifts, rewards, and great honor. Therefore tell me the dream and its interpretation."

[7]They answered again and said, "Let the king tell his servants the dream, and we will give its interpretation."

[8]The king answered and said, "I know for certain that you would gain time, because you see that my decision is firm:

[9]"if you do not make known the dream to me, *there is only* one decree for you! For you have agreed to speak lying and corrupt words before me till the time has changed. Therefore tell me the dream, and I shall know that you can give me its interpretation."

[10]The Chaldeans answered the king, and said, "There is not a man on earth who can tell the king's matter; therefore no king, lord, or ruler has *ever* asked such things of any magician, astrologer, or Chaldean.

[11]"*It is* a difficult thing that the king requests, and there is no other who can tell it to the king except the gods, whose dwelling is not with flesh."

[12]For this reason the king was angry and very furious, and gave the command to destroy all the wise *men* of Babylon.

[13]So the decree went out, and they began killing the wise *men;* and they sought Daniel and his companions, to kill *them*.

God Reveals Nebuchadnezzar's Dream

[14]Then with counsel and wisdom Daniel answered Arioch, the captain of the king's guard, who had gone out to kill the wise *men* of Babylon;

[15]he answered and said to Arioch the king's captain, "Why is the decree from the king so urgent?" Then Arioch made the decision known to Daniel.

[16]So Daniel went in and asked the king to give him time, that he might tell the king the interpretation.

[17]Then Daniel went to his house, and made the decision known to Hananiah, Mishael, and Azariah, his companions,

[18]that they might seek mercies from the God of heaven concerning this secret, so that Daniel and his companions might not perish with the rest of the wise *men* of Babylon.

[19]Then the secret was revealed to Daniel in a night vision. So Daniel blessed the God of heaven.

[20]Daniel answered and said:

"Blessed be the name of God forever and ever,
For wisdom and might are His.
[21]And He changes the times and the seasons;
He removes kings and raises up kings;
He gives wisdom to the wise
And knowledge to those who have understanding.
[22]He reveals deep and secret things;
He knows what *is* in the darkness,
And light dwells with Him.

[23]"I thank You and praise You,
O God of my fathers;
You have given me wisdom and might,
And have now made known to me what we asked of You,

For You have made known to us the king's demand."

Daniel Explains the Dream

[24]Therefore Daniel went to Arioch, whom the king had appointed to destroy the wise *men* of Babylon. He went and said thus to him: "Do not destroy the wise *men* of Babylon; take me before the king, and I will tell the king the interpretation."

[25]Then Arioch quickly brought Daniel before the king, and said thus to him, "I have found a man of the captives of Judah, who will make known to the king the interpretation."

[26]The king answered and said to Daniel, whose name *was* Belteshazzar, "Are you able to make known to me the dream which I have seen, and its interpretation?"

[27]Daniel answered in the presence of the king, and said, "The secret which the king has demanded, the wise *men,* the astrologers, the magicians, and the soothsayers cannot declare to the king.

[28]"But there is a God in heaven who reveals secrets, and He has made known to King Nebuchadnezzar what will be in the latter days. Your dream, and the visions of your head upon your bed, were these:

[29]"As for you, O king, thoughts came *to* your *mind while* on your bed, *about* what would come to pass after this; and He who reveals secrets has made known to you what will be.

[30]"But as for me, this secret has not been revealed to me because I have more wisdom than anyone living, but for *our* sakes who make known the interpretation to the king, and that you may know the thoughts of your heart.

[31]"You, O king, were watching; and behold, a great image! This great image, whose splendor *was* excellent, stood before you; and its form *was* awesome.

[32]"This image's head *was* of fine gold, its chest and arms of silver, its belly and thighs of bronze,

[33]"its legs of iron, its feet partly of iron and partly of clay.

[34]"You watched while a stone was cut out without hands, which struck the image on its feet of iron and clay, and broke them in pieces.

[35]“Then the iron, the clay, the bronze, the silver, and the gold were crushed together, and became like chaff from the summer threshing floors; the wind carried them away so that no trace of them was found. And the stone that struck the image became a great mountain and filled the whole earth.

[36]“This *is* the dream. Now we will tell the interpretation of it before the king.

[37]“You, O king, *are* a king of kings. For the God of heaven has given you a kingdom, power, strength, and glory;

[38]“and wherever the children of men dwell, or the beasts of the field and the birds of the heaven, He has given *them* into your hand, and has made you ruler over them all—you *are* this head of gold.

[39]“But after you shall arise another kingdom inferior to yours; then another, a third kingdom of bronze, which shall rule over all the earth.

[40]“And the fourth kingdom shall be as strong as iron, inasmuch as iron breaks in pieces and shatters everything; and like iron that crushes, *that kingdom* will break in pieces and crush all the others.

[41]“Whereas you saw the feet and toes, partly of potter’s clay and partly of iron, the kingdom shall be divided; yet the strength of the iron shall be in it, just as you saw the iron mixed with ceramic clay.

[42]“And *as* the toes of the feet *were* partly of iron and partly of clay, *so* the kingdom shall be partly strong and partly fragile.

[43]“As you saw iron mixed with ceramic clay, they will mingle with the seed of men; but they will not adhere to one another, just as iron does not mix with clay.

[44]“And in the days of these kings the God of heaven will set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people; it shall break in pieces and consume all these kingdoms, and it shall stand forever.

[45]“Inasmuch as you saw that the stone was cut out of the mountain without hands, and that it broke in pieces the iron, the bronze, the clay, the silver, and the gold—the great God has made known to the king what will come to pass after this. The dream is certain, and its interpretation is sure.”

Daniel and His Friends Promoted

46Then King Nebuchadnezzar fell on his face, prostrate before Daniel, and commanded that they should present an offering and incense to him.

47The king answered Daniel, and said, “Truly your God *is* the God of gods, the Lord of kings, and a revealer of secrets, since you could reveal this secret.”

48Then the king promoted Daniel and gave him many great gifts; and he made him ruler over the whole province of Babylon, and chief administrator over all the wise *men* of Babylon.

49Also Daniel petitioned the king, and he set Shadrach, Meshach, and Abed-Nego over the affairs of the province of Babylon; but Daniel *sat* in the gate of the king.

Daniel 3

The Image of Gold

[1]Nebuchadnezzar the king made an image of gold, whose height *was* sixty cubits *and* its width six cubits. He set it up in the plain of Dura, in the province of Babylon.

[2]And King Nebuchadnezzar sent *word* to gather together the satraps, the administrators, the governors, the counselors, the treasurers, the judges, the magistrates, and all the officials of the provinces, to come to the dedication of the image which King Nebuchadnezzar had set up.

[3]So the satraps, the administrators, the governors, the counselors, the treasurers, the judges, the magistrates, and all the officials of the provinces gathered together for the dedication of the image that King Nebuchadnezzar had set up; and they stood before the image that Nebuchadnezzar had set up.

[4]Then a herald cried aloud: “To you it is commanded, O peoples, nations, and languages,

[5]“*that* at the time you hear the sound of the horn, flute, harp, lyre, *and* psaltery, in symphony with all kinds of music, you shall fall down and worship the gold image that King Nebuchadnezzar has set up;

[6]“and whoever does not fall down and worship shall be cast immediately into the midst of a burning fiery furnace.”

[7]So at that time, when all the people heard the sound of the horn, flute, harp, *and* lyre, in symphony with all kinds of music, all the people, nations, and languages fell down *and* worshiped the gold image which King Nebuchadnezzar had set up.

Daniel’s Friends Disobey the King

[8]Therefore at that time certain Chaldeans came forward and accused the Jews.

[9]They spoke and said to King Nebuchadnezzar, “O king, live forever!

[10]“You, O king, have made a decree that everyone who hears the sound of the horn, flute, harp, lyre, *and* psaltery, in symphony with all kinds of music, shall fall down and worship the gold image;

[11]“and whoever does not fall down and worship shall be cast into the midst of a burning fiery furnace.

[12]“There are certain Jews whom you have set over the affairs of the province of Babylon: Shadrach, Meshach, and Abed-Nego; these men, O king, have not paid due regard to you. They do not serve your gods or worship the gold image which you have set up.”

[13]Then Nebuchadnezzar, in rage and fury, gave the command to bring Shadrach, Meshach, and Abed-Nego. So they brought these men before the king.

[14]Nebuchadnezzar spoke, saying to them, “*Is it* true, Shadrach, Meshach, and Abed-Nego, *that* you do not serve my gods or worship the gold image which I have set up?

[15]“Now if you are ready at the time you hear the sound of the horn, flute, harp, lyre, *and* psaltery, in symphony with all kinds of music, and you fall down and worship the image which I have made, *good!* But if you do not worship, you shall be cast immediately into the midst of a burning fiery furnace. And who *is* the god who will deliver you from my hands?”

[16]Shadrach, Meshach, and Abed-Nego answered and said to the king, “O Nebuchadnezzar, we have no need to answer you in this matter.

[17]“If that *is the case,* our God whom we serve is able to deliver us from the burning fiery furnace, and He will deliver *us* from your hand, O king.

[18]“But if not, let it be known to you, O king, that we do not serve your gods, nor will we worship the gold image which you have set up.”

Saved in Fiery Trial

[19]Then Nebuchadnezzar was full of fury, and the expression on his face changed toward Shadrach, Meshach, and Abed-Nego. He spoke and commanded that they heat the furnace seven times more than it was usually heated.

[20]And he commanded certain mighty men of valor who *were* in his army to bind Shadrach, Meshach, and Abed-Nego, *and* cast *them* into the burning fiery furnace.

[21]Then these men were bound in their coats, their trousers, their turbans, and their *other* garments, and were cast into the midst of the burning fiery furnace.

[22]Therefore, because the king's command was urgent, and the furnace exceedingly hot, the flame of the fire killed those men who took up Shadrach, Meshach, and Abed-Nego.

[23]And these three men, Shadrach, Meshach, and Abed-Nego, fell down bound into the midst of the burning fiery furnace.

[24]Then King Nebuchadnezzar was astonished; and he rose in haste *and* spoke, saying to his counselors, "Did we not cast three men bound into the midst of the fire?" They answered and said to the king, "True, O king."

[25]"Look!" he answered, "I see four men loose, walking in the midst of the fire; and they are not hurt, and the form of the fourth is like the Son of God."

Nebuchadnezzar Praises God

[26]Then Nebuchadnezzar went near the mouth of the burning fiery furnace *and* spoke, saying, "Shadrach, Meshach, and Abed-Nego, servants of the Most High God, come out, and come *here*." Then Shadrach, Meshach, and Abed-Nego came from the midst of the fire.

[27]And the satraps, administrators, governors, and the king's counselors gathered together, and they saw these men on whose bodies the fire had no power; the hair of their head was not singed nor were their garments affected, and the smell of fire was not on them.

[28]Nebuchadnezzar spoke, saying, "Blessed be the God of Shadrach, Meshach, and Abed-Nego, who sent His Angel and delivered His servants who trusted in Him, and they have frustrated the king's word, and yielded their bodies, that they should not serve nor worship any god except their own God!

[29]"Therefore I make a decree that any people, nation, or language which speaks anything amiss against the God of Shadrach, Meshach, and Abed-Nego shall be cut in pieces, and their houses shall be made an ash heap; because there is no other God who can deliver like this."

[30]Then the king promoted Shadrach, Meshach, and Abed-Nego in the province of Babylon.

Daniel 4

Nebuchadnezzar's Second Dream

[1]Nebuchadnezzar the king,

To all peoples, nations, and languages that dwell in all the earth:
Peace be multiplied to you.

[2]I thought it good to declare the signs and wonders that the Most High God has worked for me.

> [3]How great *are* His signs,
> And how mighty His wonders!
> His kingdom *is* an everlasting kingdom,
> And His dominion *is* from generation to generation.

[4]I, Nebuchadnezzar, was at rest in my house, and flourishing in my palace.

[5]I saw a dream which made me afraid, and the thoughts on my bed and the visions of my head troubled me.

[6]Therefore I issued a decree to bring in all the wise *men* of Babylon before me, that they might make known to me the interpretation of the dream.

[7]Then the magicians, the astrologers, the Chaldeans, and the soothsayers came in, and I told them the dream; but they did not make known to me its interpretation.

[8]But at last Daniel came before me (his name *is* Belteshazzar, according to the name of my god; in him *is* the Spirit of the Holy God), and I told the dream before him, *saying:*

[9]"Belteshazzar, chief of the magicians, because I know that the Spirit of the Holy God *is* in you, and no secret troubles you, explain to me the visions of my dream that I have seen, and its interpretation.

[10]"These *were* the visions of my head *while* on my bed:

> I was looking, and behold,
> A tree in the midst of the earth,

And its height was great.
[11]The tree grew and became strong;
Its height reached to the heavens,
And it could be seen to the ends of all the earth.
[12]Its leaves *were* lovely,
Its fruit abundant,
And in it *was* food for all.
The beasts of the field found shade under it,
The birds of the heavens dwelt in its branches,
And all flesh was fed from it.

[13]"I saw in the visions of my head *while* on my bed, and there was a watcher, a holy one, coming down from heaven.
[14]He cried aloud and said thus:

'Chop down the tree and cut off its branches,
Strip off its leaves and scatter its fruit.
Let the beasts get out from under it,
And the birds from its branches.
[15]Nevertheless leave the stump and roots in the earth,
Bound with a band of iron and bronze,
In the tender grass of the field.
Let it be wet with the dew of heaven,
And *let* him graze with the beasts
On the grass of the earth.
[16]Let his heart be changed from *that of* a man,
Let him be given the heart of a beast,
And let seven times pass over him.

[17]'This decision *is* by the decree of the watchers,
And the sentence by the word of the holy ones,
In order that the living may know
That the Most High rules in the kingdom of men,
Gives it to whomever He will,
And sets over it the lowest of men.'

[18]"This dream I, King Nebuchadnezzar, have seen. Now you, Belteshazzar, declare its interpretation, since all the wise *men* of my kingdom are not able to make known to me the interpretation; but you *are* able, for the Spirit of the Holy God *is* in you."

Daniel Explains the Second Dream

[19]Then Daniel, whose name was Belteshazzar, was astonished for a time, and his thoughts troubled him. *So* the king spoke, and said, "Belteshazzar, do not let the dream or its interpretation trouble you."

Belteshazzar answered and said, "My lord, *may* the dream concern those who hate you, and its interpretation concern your enemies!

[20]The tree that you saw, which grew and became strong, whose height reached to the heavens and which *could be seen* by all the earth,

[21]whose leaves *were* lovely and its fruit abundant, in which *was* food for all, under which the beasts of the field dwelt, and in whose branches the birds of the heaven had their home—

[22]it *is* you, O king, who have grown and become strong; for your greatness has grown and reaches to the heavens, and your dominion to the end of the earth.

[23]And inasmuch as the king saw a watcher, a holy one, coming down from heaven and saying, 'Chop down the tree and destroy it, but leave its stump and roots in the earth, *bound* with a band of iron and bronze in the tender grass of the field; let it be wet with the dew of heaven, and let him graze with the beasts of the field, till seven times pass over him';

[24]this is the interpretation, O king, and this is the decree of the Most High, which has come upon my lord the king:

[25]They shall drive you from men, your dwelling shall be with the beasts of the field, and they shall make you eat grass like oxen. They shall wet you with the dew of heaven, and seven times shall pass over you, till you know that the Most High rules in the kingdom of men, and gives it to whomever He chooses.

[26]And inasmuch as they gave the command to leave the stump *and* roots of the tree, your kingdom shall be assured to you, after you come to know that Heaven rules.

[27]Therefore, O king, let my advice be acceptable to you; break off your sins by *being* righteous, and your iniquities by showing mercy to *the* poor. Perhaps there may be a lengthening of your prosperity."

Nebuchadnezzar's Humiliation

[28]All *this* came upon King Nebuchadnezzar.
[29]At the end of the twelve months he was walking about the royal palace of Babylon.
[30]The king spoke, saying, "Is not this great Babylon, that I have built for a royal dwelling by my mighty power and for the honor of my majesty?"
[31]While the word *was still* in the king's mouth, a voice fell from heaven: "King Nebuchadnezzar, to you it is spoken: the kingdom has departed from you!
[32]And they shall drive you from men, and your dwelling *shall be* with the beasts of the field. They shall make you eat grass like oxen; and seven times shall pass over you, until you know that the Most High rules in the kingdom of men, and gives it to whomever He chooses."
[33]That very hour the word was fulfilled concerning Nebuchadnezzar; he was driven from men and ate grass like oxen; his body was wet with the dew of heaven till his hair had grown like eagles' *feathers* and his nails like birds' *claws*.

Nebuchadnezzar Praises God

[34]And at the end of the time I, Nebuchadnezzar, lifted my eyes to heaven, and my understanding returned to me; and I blessed the Most High and praised and honored Him who lives forever:

> For His dominion *is* an everlasting dominion,
> And His kingdom *is* from generation to generation.
> [35]All the inhabitants of the earth *are* reputed as nothing;
> He does according to His will in the army of heaven
> And *among* the inhabitants of the earth.
> No one can restrain His hand
> Or say to Him, "What have You done?"

[36]At the same time my reason returned to me, and for the glory of my kingdom, my honor and splendor returned to me. My counselors and nobles resorted to me, I was restored to my kingdom, and excellent majesty was added to me.

[37]Now I, Nebuchadnezzar, praise and extol and honor the King of heaven, all of whose works *are* truth, and His ways justice. And those who walk in pride He is able to put down.

Daniel 5

Belshazzar's Feast

[1]Belshazzar the king made a great feast for a thousand of his lords, and drank wine in the presence of the thousand.

[2]While he tasted the wine, Belshazzar gave the command to bring the gold and silver vessels which his father Nebuchadnezzar had taken from the temple which *had been* in Jerusalem, that the king and his lords, his wives, and his concubines might drink from them.

[3]Then they brought the gold vessels that had been taken from the temple of the house of God which *had been* in Jerusalem; and the king and his lords, his wives, and his concubines drank from them.

[4]They drank wine, and praised the gods of gold and silver, bronze and iron, wood and stone.

[5]In the same hour the fingers of a man's hand appeared and wrote opposite the lampstand on the plaster of the wall of the king's palace; and the king saw the part of the hand that wrote.

[6]Then the king's countenance changed, and his thoughts troubled him, so that the joints of his hips were loosened and his knees knocked against each other.

[7]The king cried aloud to bring in the astrologers, the Chaldeans, and the soothsayers. The king spoke, saying to the wise *men* of Babylon, "Whoever reads this writing, and tells me its interpretation, shall be clothed with purple and *have* a chain of gold around his neck; and he shall be the third ruler in the kingdom."

[8]Now all the king's wise *men* came, but they could not read the writing, or make known to the king its interpretation.

[9]Then King Belshazzar was greatly troubled, his countenance was changed, and his lords were astonished.

[10]The queen, because of the words of the king and his lords, came to the banquet hall. The queen spoke, saying, "O king, live forever! Do not let your thoughts trouble you, nor let your countenance change.

[11]"There is a man in your kingdom in whom *is* the Spirit of the Holy God. And in the days of your father, light and understanding and

wisdom, like the wisdom of the gods, were found in him; and King Nebuchadnezzar your father—your father the king—made him chief of the magicians, astrologers, Chaldeans, *and* soothsayers.

[12]“Inasmuch as an excellent spirit, knowledge, understanding, interpreting dreams, solving riddles, and explaining enigmas were found in this Daniel, whom the king named Belteshazzar, now let Daniel be called, and he will give the interpretation.”

The Writing on the Wall Explained

[13]Then Daniel was brought in before the king. The king spoke, and said to Daniel, “*Are* you that Daniel who is one of the captives from Judah, whom my father the king brought from Judah?

[14]“I have heard of you, that the Spirit of God *is* in you, and *that* light and understanding and excellent wisdom are found in you.

[15]“Now the wise *men,* the astrologers, have been brought in before me, that they should read this writing and make known to me its interpretation, but they could not give the interpretation of the thing.

[16]“And I have heard of you, that you can give interpretations and explain enigmas. Now if you can read the writing and make known to me its interpretation, you shall be clothed with purple and *have* a chain of gold around your neck, and shall be the third ruler in the kingdom.”

[17]Then Daniel answered, and said before the king, “Let your gifts be for yourself, and give your rewards to another; yet I will read the writing to the king, and make known to him the interpretation.

[18]“O king, the Most High God gave Nebuchadnezzar your father a kingdom and majesty, glory and honor.

[19]“And because of the majesty that He gave him, all peoples, nations, and languages trembled and feared before him. Whomever he wished, he executed; whomever he wished, he kept alive; whomever he wished, he set up; and whomever he wished, he put down.

[20]“But when his heart was lifted up, and his spirit was hardened in pride, he was deposed from his kingly throne, and they took his glory from him.

[21]“Then he was driven from the sons of men, his heart was made like the beasts, and his dwelling *was* with the wild donkeys. They fed him with grass like oxen, and his body was wet with the dew of heaven, till

he knew that the Most High God rules in the kingdom of men, and appoints over it whomever He chooses.

[22]"But you his son, Belshazzar, have not humbled your heart, although you knew all this.

[23]"And you have lifted yourself up against the Lord of heaven. They have brought the vessels of His house before you, and you and your lords, your wives and your concubines, have drunk wine from them. And you have praised the gods of silver and gold, bronze and iron, wood and stone, which do not see or hear or know; and the God who *holds* your breath in His hand and owns all your ways, you have not glorified.

[24]"Then the fingers of the hand were sent from Him, and this writing was written.

[25]"And this is the inscription that was written:

MENE, MENE, TEKEL, UPHARSIN.

[26]"This *is* the interpretation of *each* word. MENE: God has numbered your kingdom, and finished it;

[27]"TEKEL: You have been weighed in the balances, and found wanting;

[28]"PERES: Your kingdom has been divided, and given to the Medes and Persians."

[29]Then Belshazzar gave the command, and they clothed Daniel with purple and *put* a chain of gold around his neck, and made a proclamation concerning him that he should be the third ruler in the kingdom.

Belshazzar's Fall

[30]That very night Belshazzar, king of the Chaldeans, was slain.

[31]And Darius the Mede received the kingdom, *being* about sixty-two years old.

Daniel 6

The Plot Against Daniel

[1]It pleased Darius to set over the kingdom one hundred and twenty satraps, to be over the whole kingdom;

[2]and over these, three governors, of whom Daniel *was* one, that the satraps might give account to them, so that the king would suffer no loss.

[3]Then this Daniel distinguished himself above the governors and satraps, because an excellent spirit *was* in him; and the king gave thought to setting him over the whole realm.

[4]So the governors and satraps sought to find *some* charge against Daniel concerning the kingdom; but they could find no charge or fault, because he *was* faithful; nor was there any error or fault found in him.

[5]Then these men said, “We shall not find any charge against this Daniel unless we find *it* against him concerning the law of his God.”

[6]So these governors and satraps thronged before the king, and said thus to him: “King Darius, live forever!

[7]“All the governors of the kingdom, the administrators and satraps, the counselors and advisors, have consulted together to establish a royal statute and to make a firm decree, that whoever petitions any god or man for thirty days, except you, O king, shall be cast into the den of lions.

[8]“Now, O king, establish the decree and sign the writing, so that it cannot be changed, according to the law of the Medes and Persians, which does not alter.”

[9]Therefore King Darius signed the written decree.

Daniel in the Lions’ Den

[10]Now when Daniel knew that the writing was signed, he went home. And in his upper room, with his windows open toward Jerusalem, he knelt down on his knees three times that day, and prayed and gave thanks before his God, as was his custom since early days.

[11]Then these men assembled and found Daniel praying and making supplication before his God.

[12]And they went before the king, and spoke concerning the king's decree: "Have you not signed a decree that every man who petitions any god or man within thirty days, except you, O king, shall be cast into the den of lions?" The king answered and said, "The thing *is* true, according to the law of the Medes and Persians, which does not alter."

[13]So they answered and said before the king, "That Daniel, who is one of the captives from Judah, does not show due regard for you, O king, or for the decree that you have signed, but makes his petition three times a day."

[14]And the king, when he heard *these* words, was greatly displeased with himself, and set *his* heart on Daniel to deliver him; and he labored till the going down of the sun to deliver him.

[15]Then these men approached the king, and said to the king, "Know, O king, that *it is* the law of the Medes and Persians that no decree or statute which the king establishes may be changed."

[16]So the king gave the command, and they brought Daniel and cast *him* into the den of lions. *But* the king spoke, saying to Daniel, "Your God, whom you serve continually, He will deliver you."

[17]Then a stone was brought and laid on the mouth of the den, and the king sealed it with his own signet ring and with the signets of his lords, that the purpose concerning Daniel might not be changed.

Daniel Saved from the Lions

[18]Now the king went to his palace and spent the night fasting; and no musicians were brought before him. Also his sleep went from him.

[19]Then the king arose very early in the morning and went in haste to the den of lions.

[20]And when he came to the den, he cried out with a lamenting voice to Daniel. The king spoke, saying to Daniel, "Daniel, servant of the living God, has your God, whom you serve continually, been able to deliver you from the lions?"

[21]Then Daniel said to the king, "O king, live forever!

[22]“My God sent His angel and shut the lions’ mouths, so that they have not hurt me, because I was found innocent before Him; and also, O king, I have done no wrong before you.”

[23]Now the king was exceedingly glad for him, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no injury whatever was found on him, because he believed in his God.

Darius Honors God

[24]And the king gave the command, and they brought those men who had accused Daniel, and they cast *them* into the den of lions—them, their children, and their wives; and the lions overpowered them, and broke all their bones in pieces before they ever came to the bottom of the den.

[25]Then King Darius wrote:

> To all peoples, nations, and languages that dwell in all the earth:
> Peace be multiplied to you.
> [26]I make a decree that in every dominion of my kingdom *men must* tremble and fear before the God of Daniel.
>
> For He *is* the living God,
> And steadfast forever;
> His kingdom *is the one* which shall not be destroyed,
> And His dominion *shall endure* to the end.
> [27]He delivers and rescues,
> And He works signs and wonders
> In heaven and on earth,
> Who has delivered Daniel from the power of the lions.

[28]So this Daniel prospered in the reign of Darius and in the reign of Cyrus the Persian.

Daniel 7

Vision of the Four Beasts

[1]In the first year of Belshazzar king of Babylon, Daniel had a dream and visions of his head *while* on his bed. Then he wrote down the dream, telling the main facts.

[2]Daniel spoke, saying, “I saw in my vision by night, and behold, the four winds of heaven were stirring up the Great Sea.

[3]“And four great beasts came up from the sea, each different from the other.

[4]“The first *was* like a lion, and had eagle’s wings. I watched till its wings were plucked off; and it was lifted up from the earth and made to stand on two feet like a man, and a man’s heart was given to it.

[5]“And suddenly another beast, a second, like a bear. It was raised up on one side, and *had* three ribs in its mouth between its teeth. And they said thus to it: ‘Arise, devour much flesh!’

[6]“After this I looked, and there was another, like a leopard, which had on its back four wings of a bird. The beast also had four heads, and dominion was given to it.

[7]“After this I saw in the night visions, and behold, a fourth beast, dreadful and terrible, exceedingly strong. It had huge iron teeth; it was devouring, breaking in pieces, and trampling the residue with its feet. It *was* different from all the beasts that *were* before it, and it had ten horns.

[8]“I was considering the horns, and there was another horn, a little one, coming up among them, before whom three of the first horns were plucked out by the roots. And there, in this horn, *were* eyes like the eyes of a man, and a mouth speaking pompous words.

Vision of the Ancient of Days

9“I watched till thrones were put in place,
And the Ancient of Days was seated;
His garment *was* white as snow,
And the hair of His head *was* like pure wool.

His throne *was* a fiery flame,
Its wheels a burning fire;
[10]A fiery stream issued
And came forth from before Him.
A thousand thousands ministered to Him;
Ten thousand times ten thousand stood before Him.
The court was seated,
And the books were opened.

[11]"I watched then because of the sound of the pompous words which the horn was speaking; I watched till the beast was slain, and its body destroyed and given to the burning flame.

[12]"As for the rest of the beasts, they had their dominion taken away, yet their lives were prolonged for a season and a time.

13"I was watching in the night visions,
And behold, *One* like the Son of Man,
Coming with the clouds of heaven!
He came to the Ancient of Days,
And they brought Him near before Him.
[14]Then to Him was given dominion and glory and a kingdom,
That all peoples, nations, and languages should serve Him.
His dominion *is* an everlasting dominion,
Which shall not pass away,
And His kingdom *the one*
Which shall not be destroyed.

Daniel's Visions Interpreted

15"I, Daniel, was grieved in my spirit within *my* body, and the visions of my head troubled me.

[16]"I came near to one of those who stood by, and asked him the truth of all this. So he told me and made known to me the interpretation of these things:

[17]'Those great beasts, which are four, *are* four kings *which* arise out of the earth.

[18]‘But the saints of the Most High shall receive the kingdom, and possess the kingdom forever, even forever and ever.’

[19]“Then I wished to know the truth about the fourth beast, which was different from all the others, exceedingly dreadful, *with* its teeth of iron and its nails of bronze, *which* devoured, broke in pieces, and trampled the residue with its feet;

[20]“and the ten horns that *were* on its head, and the other *horn* which came up, before which three fell, namely, that horn which had eyes and a mouth which spoke pompous words, whose appearance *was* greater than his fellows.

[21]“I was watching; and the same horn was making war against the saints, and prevailing against them,

[22]“until the Ancient of Days came, and a judgment was made *in favor* of the saints of the Most High, and the time came for the saints to possess the kingdom.

[23]“Thus he said:

‘The fourth beast shall be
A fourth kingdom on earth,
Which shall be different from all *other* kingdoms,
And shall devour the whole earth,
Trample it and break it in pieces.
[24]The ten horns *are* ten kings
Who shall arise from this kingdom.
And another shall rise after them;
He shall be different from the first *ones,*
And shall subdue three kings.
[25]He shall speak *pompous* words against the Most High,
Shall persecute the saints of the Most High,
And shall intend to change times and law.
Then *the saints* shall be given into his hand
For a time and times and half a time.

[26]‘But the court shall be seated,
And they shall take away his dominion,
To consume and destroy *it* forever.

[27]Then the kingdom and dominion,
And the greatness of the kingdoms under the whole heaven,
Shall be given to the people, the saints of the Most High.
His kingdom *is* an everlasting kingdom,
And all dominions shall serve and obey Him.’

[28]“This *is* the end of the account. As for me, Daniel, my thoughts greatly troubled me, and my countenance changed; but I kept the matter in my heart.”

Daniel 8

Vision of a Ram and a Goat

[1]In the third year of the reign of King Belshazzar a vision appeared *to* me—to me, Daniel—after the one that appeared to me the first time.

[2]I saw in the vision, and it so happened while I was looking, that I *was* in Shushan, the citadel, which *is* in the province of Elam; and I saw in the vision that I was by the River Ulai.

[3]Then I lifted my eyes and saw, and there, standing beside the river, was a ram which had two horns, and the two horns *were* high; but one *was* higher than the other, and the higher *one* came up last.

[4]I saw the ram pushing westward, northward, and southward, so that no animal could withstand him; nor *was there any* that could deliver from his hand, but he did according to his will and became great.

[5]And as I was considering, suddenly a male goat came from the west, across the surface of the whole earth, without touching the ground; and the goat *had* a notable horn between his eyes.

[6]Then he came to the ram that had two horns, which I had seen standing beside the river, and ran at him with furious power.

[7]And I saw him confronting the ram; he was moved with rage against him, attacked the ram, and broke his two horns. There was no power in the ram to withstand him, but he cast him down to the ground and trampled him; and there was no one that could deliver the ram from his hand.

[8]Therefore the male goat grew very great; but when he became strong, the large horn was broken, and in place of it four notable ones came up toward the four winds of heaven.

[9]And out of one of them came a little horn which grew exceedingly great toward the south, toward the east, and toward the Glorious *Land*.

[10]And it grew up to the host of heaven; and it cast down *some* of the host and *some* of the stars to the ground, and trampled them.

[11]He even exalted *himself* as high as the Prince of the host; and by him the daily *sacrifices* were taken away, and the place of His sanctuary was cast down.

[12]Because of transgression, an army was given over *to the horn* to oppose the daily *sacrifices;* and he cast truth down to the ground. He did *all this* and prospered.

[13]Then I heard a holy one speaking; and *another* holy one said to that certain *one* who was speaking, "How long *will* the vision *be, concerning* the daily *sacrifices* and the transgression of desolation, the giving of both the sanctuary and the host to be trampled underfoot?"

[14]And he said to me, "For two thousand three hundred days; then the sanctuary shall be cleansed."

Gabriel Interprets the Vision

[15]Then it happened, when I, Daniel, had seen the vision and was seeking the meaning, that suddenly there stood before me one having the appearance of a man.

[16]And I heard a man's voice between *the banks of* the Ulai, who called, and said, "Gabriel, make this *man* understand the vision."

[17]So he came near where I stood, and when he came I was afraid and fell on my face; but he said to me, "Understand, son of man, that the vision *refers* to the time of the end."

[18]Now, as he was speaking with me, I was in a deep sleep with my face to the ground; but he touched me, and stood me upright.

[19]And he said, "Look, I am making known to you what shall happen in the latter time of the indignation; for at the appointed time the end *shall be*.

[20]"The ram which you saw, having the two horns—*they are* the kings of Media and Persia.

[21]"And the male goat *is* the kingdom of Greece. The large horn that *is* between its eyes *is* the first king.

[22]"As for the broken *horn* and the four that stood up in its place, four kingdoms shall arise out of that nation, but not with its power.

[23]"And in the latter time of their kingdom,
When the transgressors have reached their fullness,
A king shall arise,
Having fierce features,
Who understands sinister schemes.

[24]His power shall be mighty, but not by his own power;
He shall destroy fearfully,
And shall prosper and thrive;
He shall destroy the mighty, and *also* the holy people.

[25]“Through his cunning
He shall cause deceit to prosper under his rule;
And he shall exalt *himself* in his heart.
He shall destroy many in *their* prosperity.
He shall even rise against the Prince of princes;
But he shall be broken without *human* means.

[26]“And the vision of the evenings and mornings
Which was told is true;
Therefore seal up the vision,
For *it refers* to many days *in the future*.”

[27]And I, Daniel, fainted and was sick for days; afterward I arose and went about the king’s business. I was astonished by the vision, but no one understood it.

Daniel 9

Daniel's Prayer for the People

[1]In the first year of Darius the son of Ahasuerus, of the lineage of the Medes, who was made king over the realm of the Chaldeans—

[2]in the first year of his reign I, Daniel, understood by the books the number of the years *specified* by the word of the LORD through Jeremiah the prophet, that He would accomplish seventy years in the desolations of Jerusalem.

[3]Then I set my face toward the Lord God to make request by prayer and supplications, with fasting, sackcloth, and ashes.

[4]And I prayed to the LORD my God, and made confession, and said, "O Lord, great and awesome God, who keeps His covenant and mercy with those who love Him, and with those who keep His commandments,

[5]"we have sinned and committed iniquity, we have done wickedly and rebelled, even by departing from Your precepts and Your judgments.

[6]"Neither have we heeded Your servants the prophets, who spoke in Your name to our kings and our princes, to our fathers and all the people of the land.

[7]"O Lord, righteousness *belongs* to You, but to us shame of face, as *it is* this day—to the men of Judah, to the inhabitants of Jerusalem and all Israel, those near and those far off in all the countries to which You have driven them, because of the unfaithfulness which they have committed against You.

[8]"O Lord, to us *belongs* shame of face, to our kings, our princes, and our fathers, because we have sinned against You.

[9]"To the Lord our God *belong* mercy and forgiveness, though we have rebelled against Him.

[10]"We have not obeyed the voice of the LORD our God, to walk in His laws, which He set before us by His servants the prophets.

[11]"Yes, all Israel has transgressed Your law, and has departed so as not to obey Your voice; therefore the curse and the oath written in the Law of Moses the servant of God have been poured out on us, because we have sinned against Him.

[12]"And He has confirmed His words, which He spoke against us and against our judges who judged us, by bringing upon us a great disaster; for under the whole heaven such has never been done as what has been done to Jerusalem.

[13]"As *it is* written in the Law of Moses, all this disaster has come upon us; yet we have not made our prayer before the LORD our God, that we might turn from our iniquities and understand Your truth.

[14]"Therefore the LORD has kept the disaster in mind, and brought it upon us; for the LORD our God *is* righteous in all the works which He does, though we have not obeyed His voice.

[15]"And now, O Lord our God, who brought Your people out of the land of Egypt with a mighty hand, and made Yourself a name, as *it is* this day—we have sinned, we have done wickedly!

[16]"O Lord, according to all Your righteousness, I pray, let Your anger and Your fury be turned away from Your city Jerusalem, Your holy mountain; because for our sins, and for the iniquities of our fathers, Jerusalem and Your people *are* a reproach to all *those* around us.

[17]"Now therefore, our God, hear the prayer of Your servant, and his supplications, and for the Lord's sake cause Your face to shine on Your sanctuary, which is desolate.

[18]"O my God, incline Your ear and hear; open Your eyes and see our desolations, and the city which is called by Your name; for we do not present our supplications before You because of our righteous deeds, but because of Your great mercies.

[19]"O Lord, hear! O Lord, forgive! O Lord, listen and act! Do not delay for Your own sake, my God, for Your city and Your people are called by Your name."

The Seventy-Weeks Prophecy

[20]Now while I *was* speaking, praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the LORD my God for the holy mountain of my God,

[21]yes, while I *was* speaking in prayer, the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, reached me about the time of the evening offering.

[22]And he informed *me,* and talked with me, and said, “O Daniel, I have now come forth to give you skill to understand.

[23]“At the beginning of your supplications the command went out, and I have come to tell *you,* for you *are* greatly beloved; therefore consider the matter, and understand the vision:

[24]“Seventy weeks are determined
For your people and for your holy city,
To finish the transgression,
To make an end of sins,
To make reconciliation for iniquity,
To bring in everlasting righteousness,
To seal up vision and prophecy,
And to anoint the Most Holy.

[25]“Know therefore and understand,
That from the going forth of the command
To restore and build Jerusalem
Until Messiah the Prince,
There shall be seven weeks and sixty-two weeks;
The street shall be built again, and the wall,
Even in troublesome times.

[26]“And after the sixty-two weeks
Messiah shall be cut off, but not for Himself;
And the people of the prince who is to come
Shall destroy the city and the sanctuary.
The end of it *shall be* with a flood,
And till the end of the war desolations are determined.
[27]Then he shall confirm a covenant with many for one week;
But in the middle of the week
He shall bring an end to sacrifice and offering.
And on the wing of abominations shall be one who makes desolate,
Even until the consummation, which is determined,
Is poured out on the desolate.”

Daniel 10

Vision of the Glorious Man

[1]In the third year of Cyrus king of Persia a message was revealed to Daniel, whose name was called Belteshazzar. The message *was* true, but the appointed time *was* long; and he understood the message, and had understanding of the vision.

[2]In those days I, Daniel, was mourning three full weeks.

[3]I ate no pleasant food, no meat or wine came into my mouth, nor did I anoint myself at all, till three whole weeks were fulfilled.

[4]Now on the twenty-fourth day of the first month, as I was by the side of the great river, that *is,* the Tigris,

[5]I lifted my eyes and looked, and behold, a certain man clothed in linen, whose waist *was* girded with gold of Uphaz!

[6]His body *was* like beryl, his face like the appearance of lightning, his eyes like torches of fire, his arms and feet like burnished bronze in color, and the sound of his words like the voice of a multitude.

[7]And I, Daniel, alone saw the vision, for the men who were with me did not see the vision; but a great terror fell upon them, so that they fled to hide themselves.

[8]Therefore I was left alone when I saw this great vision, and no strength remained in me; for my vigor was turned to frailty in me, and I retained no strength.

[9]Yet I heard the sound of his words; and while I heard the sound of his words I was in a deep sleep on my face, with my face to the ground.

Prophecies Concerning Persia and Greece

[10]Suddenly, a hand touched me, which made me tremble on my knees and *on* the palms of my hands.

[11]And he said to me, “O Daniel, man greatly beloved, understand the words that I speak to you, and stand upright, for I have now been sent to you.” While he was speaking this word to me, I stood trembling.

[12]Then he said to me, “Do not fear, Daniel, for from the first day that you set your heart to understand, and to humble yourself before your

God, your words were heard; and I have come because of your words.

[13]“But the prince of the kingdom of Persia withstood me twenty-one days; and behold, Michael, one of the chief princes, came to help me, for I had been left alone there with the kings of Persia.

[14]“Now I have come to make you understand what will happen to your people in the latter days, for the vision *refers* to *many* days yet *to come*.”

[15]When he had spoken such words to me, I turned my face toward the ground and became speechless.

[16]And suddenly, *one* having the likeness of the sons of men touched my lips; then I opened my mouth and spoke, saying to him who stood before me, “My lord, because of the vision my sorrows have overwhelmed me, and I have retained no strength.

[17]“For how can this servant of my lord talk with you, my lord? As for me, no strength remains in me now, nor is any breath left in me.”

[18]Then again, *the one* having the likeness of a man touched me and strengthened me.

[19]And he said, “O man greatly beloved, fear not! Peace *be* to you; be strong, yes, be strong!” So when he spoke to me I was strengthened, and said, “Let my lord speak, for you have strengthened me.”

[20]Then he said, “Do you know why I have come to you? And now I must return to fight with the prince of Persia; and when I have gone forth, indeed the prince of Greece will come.

[21]“But I will tell you what is noted in the Scripture of Truth. (No one upholds me against these, except Michael your prince.

Daniel 11

[1]“Also in the first year of Darius the Mede, I, *even* I, stood up to confirm and strengthen him.)

[2]“And now I will tell you the truth: Behold, three more kings will arise in Persia, and the fourth shall be far richer than *them* all; by his strength, through his riches, he shall stir up all against the realm of Greece.

[3]“Then a mighty king shall arise, who shall rule with great dominion, and do according to his will.

[4]“And when he has arisen, his kingdom shall be broken up and divided toward the four winds of heaven, but not among his posterity nor according to his dominion with which he ruled; for his kingdom shall be uprooted, even for others besides these.

Warring Kings of North and South

[5]“Also the king of the South shall become strong, as well as *one* of his princes; and he shall gain power over him and have dominion. His dominion *shall be* a great dominion.

[6]“And at the end of *some* years they shall join forces, for the daughter of the king of the South shall go to the king of the North to make an agreement; but she shall not retain the power of her authority, and neither he nor his authority shall stand; but she shall be given up, with those who brought her, and with him who begot her, and with him who strengthened her in *those* times.

[7]“But from a branch of her roots *one* shall arise in his place, who shall come with an army, enter the fortress of the king of the North, and deal with them and prevail.

[8]“And he shall also carry their gods captive to Egypt, with their princes *and* their precious articles of silver and gold; and he shall continue *more* years than the king of the North.

[9]“Also *the king of the North* shall come to the kingdom of the king of the South, but shall return to his own land.

[10]“However his sons shall stir up strife, and assemble a multitude of great forces; and *one* shall certainly come and overwhelm and pass

through; then he shall return to his fortress and stir up strife.

[11]“And the king of the South shall be moved with rage, and go out and fight with him, with the king of the North, who shall muster a great multitude; but the multitude shall be given into the hand of his *enemy*.

[12]“When he has taken away the multitude, his heart will be lifted up; and he will cast down tens of thousands, but he will not prevail.

[13]“For the king of the North will return and muster a multitude greater than the former, and shall certainly come at the end of some years with a great army and much equipment.

[14]“Now in those times many shall rise up against the king of the South. Also, violent men of your people shall exalt themselves in fulfillment of the vision, but they shall fall.

[15]“So the king of the North shall come and build a siege mound, and take a fortified city; and the forces of the South shall not withstand *him*. Even his choice troops *shall have* no strength to resist.

[16]“But he who comes against him shall do according to his own will, and no one shall stand against him. He shall stand in the Glorious Land with destruction in his power.

[17]“He shall also set his face to enter with the strength of his whole kingdom, and upright ones with him; thus shall he do. And he shall give him the daughter of women to destroy it; but she shall not stand *with him,* or be for him.

[18]“After this he shall turn his face to the coastlands, and shall take many. But a ruler shall bring the reproach against them to an end; and with the reproach removed, he shall turn back on him.

[19]“Then he shall turn his face toward the fortress of his own land; but he shall stumble and fall, and not be found.

[20]“There shall arise in his place one who imposes taxes *on* the glorious kingdom; but within a few days he shall be destroyed, but not in anger or in battle.

[21]“And in his place shall arise a vile person, to whom they will not give the honor of royalty; but he shall come in peaceably, and seize the kingdom by intrigue.

[22]“With the force of a flood they shall be swept away from before him and be broken, and also the prince of the covenant.

[23]“And after the league *is made* with him he shall act deceitfully, for he shall come up and become strong with a small *number of* people.

[24]“He shall enter peaceably, even into the richest places of the province; and he shall do *what* his fathers have not done, nor his forefathers: he shall disperse among them the plunder, spoil, and riches; and he shall devise his plans against the strongholds, but *only* for a time.

[25]“He shall stir up his power and his courage against the king of the South with a great army. And the king of the South shall be stirred up to battle with a very great and mighty army; but he shall not stand, for they shall devise plans against him.

[26]“Yes, those who eat of the portion of his delicacies shall destroy him; his army shall be swept away, and many shall fall down slain.

[27]“Both these kings’ hearts *shall be* bent on evil, and they shall speak lies at the same table; but it shall not prosper, for the end *will* still *be* at the appointed time.

[28]“While returning to his land with great riches, his heart shall be *moved* against the holy covenant; so he shall do *damage* and return to his own land.

The Northern King’s Blasphemies

[29]“At the appointed time he shall return and go toward the south; but it shall not be like the former or the latter.

[30]“For ships from Cyprus shall come against him; therefore he shall be grieved, and return in rage against the holy covenant, and do *damage*. So he shall return and show regard for those who forsake the holy covenant.

[31]“And forces shall be mustered by him, and they shall defile the sanctuary fortress; then they shall take away the daily *sacrifices,* and place *there* the abomination of desolation.

[32]“Those who do wickedly against the covenant he shall corrupt with flattery; but the people who know their God shall be strong, and carry out *great exploits*.

[33]“And those of the people who understand shall instruct many; yet *for many* days they shall fall by sword and flame, by captivity and plundering.

[34]“Now when they fall, they shall be aided with a little help; but many shall join with them by intrigue.

[35]“And *some* of those of understanding shall fall, to refine them, purify *them,* and make *them* white, *until* the time of the end; because *it is* still for the appointed time.

[36]“Then the king shall do according to his own will: he shall exalt and magnify himself above every god, shall speak blasphemies against the God of gods, and shall prosper till the wrath has been accomplished; for what has been determined shall be done.

[37]“He shall regard neither the God of his fathers nor the desire of women, nor regard any god; for he shall exalt himself above *them* all.

[38]“But in their place he shall honor a god of fortresses; and a god which his fathers did not know he shall honor with gold and silver, with precious stones and pleasant things.

[39]“Thus he shall act against the strongest fortresses with a foreign god, which he shall acknowledge, *and* advance *its* glory; and he shall cause them to rule over many, and divide the land for gain.

The Northern King’s Conquests

[40]“At the time of the end the king of the South shall attack him; and the king of the North shall come against him like a whirlwind, with chariots, horsemen, and with many ships; and he shall enter the countries, overwhelm *them,* and pass through.

[41]“He shall also enter the Glorious Land, and many *countries* shall be overthrown; but these shall escape from his hand: Edom, Moab, and the prominent people of Ammon.

[42]“He shall stretch out his hand against the countries, and the land of Egypt shall not escape.

[43]“He shall have power over the treasures of gold and silver, and over all the precious things of Egypt; also the Libyans and Ethiopians *shall follow* at his heels.

[44]“But news from the east and the north shall trouble him; therefore he shall go out with great fury to destroy and annihilate many.

[45]“And he shall plant the tents of his palace between the seas and the glorious holy mountain; yet he shall come to his end, and no one will

help him.

Daniel 12

Prophecy of the End Time

[1]“At that time Michael shall stand up,
The great prince who stands *watch* over the sons of your people;
And there shall be a time of trouble,
Such as never was since there was a nation,
Even to that time.
And at that time your people shall be delivered,
Every one who is found written in the book.
[2]And many of those who sleep in the dust of the earth shall awake,
Some to everlasting life,
Some to shame *and* everlasting contempt.
[3]Those who are wise shall shine
Like the brightness of the firmament,
And those who turn many to righteousness
Like the stars forever and ever.

[4]“But you, Daniel, shut up the words, and seal the book until the time of the end; many shall run to and fro, and knowledge shall increase.”

[5]Then I, Daniel, looked; and there stood two others, one on this riverbank and the other on that riverbank.

[6]And *one* said to the man clothed in linen, who *was* above the waters of the river, “How long shall the fulfillment of these wonders *be?*”

[7]Then I heard the man clothed in linen, who *was* above the waters of the river, when he held up his right hand and his left hand to heaven, and swore by Him who lives forever, that *it shall be* for a time, times, and half *a time;* and when the power of the holy people has been completely shattered, all these *things* shall be finished.

[8]Although I heard, I did not understand. Then I said, “My lord, what *shall be* the end of these *things?*”

[9]And he said, “Go *your way,* Daniel, for the words *are* closed up and sealed till the time of the end.

[10]"Many shall be purified, made white, and refined, but the wicked shall do wickedly; and none of the wicked shall understand, but the wise shall understand.

[11]"And from the time *that* the daily *sacrifice* is taken away, and the abomination of desolation is set up, *there shall be* one thousand two hundred and ninety days.

[12]"Blessed *is* he who waits, and comes to the one thousand three hundred and thirty-five days.

[13]"But you, go *your way* till the end; for you shall rest, and will arise to your inheritance at the end of the days."

The Book of

Hosea

Hosea 1

[1]The word of the LORD that came to Hosea the son of Beeri, in the days of Uzziah, Jotham, Ahaz, *and* Hezekiah, kings of Judah, and in the days of Jeroboam the son of Joash, king of Israel.

The Family of Hosea

[2]When the LORD began to speak by Hosea, the LORD said to Hosea:

“Go, take yourself a wife of harlotry
And children of harlotry,
For the land has committed great harlotry
By departing from the LORD.”

[3]So he went and took Gomer the daughter of Diblaim, and she conceived and bore him a son.

[4]Then the LORD said to him:

“Call his name Jezreel,
For in a little *while*
I will avenge the bloodshed of Jezreel on the house of Jehu,
And bring an end to the kingdom of the house of Israel.
[5]It shall come to pass in that day
That I will break the bow of Israel in the Valley of Jezreel.”

[6]And she conceived again and bore a daughter. Then *God* said to him:

“Call her name Lo-Ruhamah,
For I will no longer have mercy on the house of Israel,
But I will utterly take them away.
[7]Yet I will have mercy on the house of Judah,
Will save them by the LORD their God,
And will not save them by bow,
Nor by sword or battle,
By horses or horsemen.”

8Now when she had weaned Lo-Ruhamah, she conceived and bore a son.

9Then *God* said:

“Call his name Lo-Ammi,
For you *are* not My people,
And I will not be your *God*.

The Restoration of Israel

10“Yet the number of the children of Israel
Shall be as the sand of the sea,
Which cannot be measured or numbered.
And it shall come to pass
In the place where it was said to them,
‘You *are* not My people,’
There it shall be said to them,
‘You *are* sons of the living God.’
11Then the children of Judah and the children of Israel
Shall be gathered together,
And appoint for themselves one head;
And they shall come up out of the land,
For great *will be* the day of Jezreel!

Hosea 2

[1]Say to your brethren, ‘My people,’
And to your sisters, ‘Mercy *is shown*.’

God’s Unfaithful People

[2]“Bring charges against your mother, bring charges;
For she *is* not My wife, nor *am* I her Husband!
Let her put away her harlotries from her sight,
And her adulteries from between her breasts;
[3]Lest I strip her naked
And expose her, as in the day she was born,
And make her like a wilderness,
And set her like a dry land,
And slay her with thirst.

[4]“I will not have mercy on her children,
For they *are* the children of harlotry.
[5]For their mother has played the harlot;
She who conceived them has behaved shamefully.
For she said, ‘I will go after my lovers,
Who give *me* my bread and my water,
My wool and my linen,
My oil and my drink.’

[6]“Therefore, behold,
I will hedge up your way with thorns,
And wall her in,
So that she cannot find her paths.
[7]She will chase her lovers,
But not overtake them;
Yes, she will seek them, but not find *them*.
Then she will say,
‘I will go and return to my first husband,
For then *it was* better for me than now.’
[8]For she did not know

That I gave her grain, new wine, and oil,
And multiplied her silver and gold—
Which they prepared for Baal.

9“Therefore I will return and take away
My grain in its time
And My new wine in its season,
And will take back My wool and My linen,
Given to cover her nakedness.
10Now I will uncover her lewdness in the sight of her lovers,
And no one shall deliver her from My hand.
11I will also cause all her mirth to cease,
Her feast days,
Her New Moons,
Her Sabbaths—
All her appointed feasts.

12“And I will destroy her vines and her fig trees,
Of which she has said,
‘These *are* my wages that my lovers have given me.’
So I will make them a forest,
And the beasts of the field shall eat them.
13I will punish her
For the days of the Baals to which she burned incense.
She decked herself with her earrings and jewelry,
And went after her lovers;
But Me she forgot,” says the LORD.

God’s Mercy on His People

14“Therefore, behold, I will allure her,
Will bring her into the wilderness,
And speak comfort to her.
15I will give her her vineyards from there,
And the Valley of Achor as a door of hope;
She shall sing there,
As in the days of her youth,
As in the day when she came up from the land of Egypt.

[16]"And it shall be, in that day,"
Says the LORD,
"*That* you will call Me 'My Husband,'
And no longer call Me 'My Master,'
[17]For I will take from her mouth the names of the Baals,
And they shall be remembered by their name no more.
[18]In that day I will make a covenant for them
With the beasts of the field,
With the birds of the air,
And *with* the creeping things of the ground.
Bow and sword of battle I will shatter from the earth,
To make them lie down safely.

[19]"I will betroth you to Me forever;
Yes, I will betroth you to Me
In righteousness and justice,
In lovingkindness and mercy;
[20]I will betroth you to Me in faithfulness,
And you shall know the LORD.

[21]"It shall come to pass in that day
That I will answer," says the LORD;
"I will answer the heavens,
And they shall answer the earth.
[22]The earth shall answer
With grain,
With new wine,
And with oil;
They shall answer Jezreel.
[23]Then I will sow her for Myself in the earth,
And I will have mercy on *her who had* not obtained mercy;
Then I will say to *those who were* not My people,
'You *are* My people!'
And they shall say, *'You are* my God!' "

Hosea 3

Israel Will Return to God

[1]Then the LORD said to me, “Go again, love a woman *who is* loved by a lover and is committing adultery, just like the love of the LORD for the children of Israel, who look to other gods and love *the* raisin cakes *of the pagans*.”

[2]So I bought her for myself for fifteen *shekels* of silver, and one and one-half homers of barley.

[3]And I said to her, “You shall stay with me many days; you shall not play the harlot, nor shall you have a man—so, too, *will* I *be* toward you.”

[4]For the children of Israel shall abide many days without king or prince, without sacrifice or sacred pillar, without ephod or teraphim.

[5]Afterward the children of Israel shall return and seek the LORD their God and David their king. They shall fear the LORD and His goodness in the latter days.

Hosea 4

God's Charge Against Israel

[1]Hear the word of the LORD,
You children of Israel,
For the LORD *brings* a charge against the inhabitants of the land:

"There is no truth or mercy
Or knowledge of God in the land.
[2]*By* swearing and lying,
Killing and stealing and committing adultery,
They break all restraint,
With bloodshed upon bloodshed.
[3]Therefore the land will mourn;
And everyone who dwells there will waste away
With the beasts of the field
And the birds of the air;
Even the fish of the sea will be taken away.

[4]"Now let no man contend, or rebuke another;
For your people *are* like those who contend with the priest.
[5]Therefore you shall stumble in the day;
The prophet also shall stumble with you in the night;
And I will destroy your mother.
[6]My people are destroyed for lack of knowledge.
Because you have rejected knowledge,
I also will reject you from being priest for Me;
Because you have forgotten the law of your God,
I also will forget your children.

[7]"The more they increased,
The more they sinned against Me;
I will change their glory into shame.
[8]They eat up the sin of My people;
They set their heart on their iniquity.

[9]And it shall be: like people, like priest.
So I will punish them for their ways,
And reward them for their deeds.
[10]For they shall eat, but not have enough;
They shall commit harlotry, but not increase;
Because they have ceased obeying the LORD.

The Idolatry of Israel

[11]"Harlotry, wine, and new wine enslave the heart.
[12]My people ask counsel from their wooden *idols,*
And their staff informs them.
For the spirit of harlotry has caused *them* to stray,
And they have played the harlot against their God.
[13]They offer sacrifices on the mountaintops,
And burn incense on the hills,
Under oaks, poplars, and terebinths,
Because their shade *is* good.
Therefore your daughters commit harlotry,
And your brides commit adultery.

[14]"I will not punish your daughters when they commit harlotry,
Nor your brides when they commit adultery;
For *the men* themselves go apart with harlots,
And offer sacrifices with a ritual harlot.
Therefore people *who* do not understand will be trampled.

[15]"Though you, Israel, play the harlot,
Let not Judah offend.
Do not come up to Gilgal,
Nor go up to Beth Aven,
Nor swear an oath, *saying,* 'As the LORD lives'—

[16]"For Israel is stubborn
Like a stubborn calf;
Now the LORD will let them forage
Like a lamb in open country.

[17]“Ephraim *is* joined to idols,
Let him alone.
[18]Their drink is rebellion,
They commit harlotry continually.
Her rulers dearly love dishonor.
[19]The wind has wrapped her up in its wings,
And they shall be ashamed because of their sacrifices.

Hosea 5

Impending Judgment on Israel and Judah

[1]“Hear this, O priests!
Take heed, O house of Israel!
Give ear, O house of the king!
For yours *is* the judgment,
Because you have been a snare to Mizpah
And a net spread on Tabor.
[2]The revolters are deeply involved in slaughter,
Though I rebuke them all.
[3]I know Ephraim,
And Israel is not hidden from Me;
For now, O Ephraim, you commit harlotry;
Israel is defiled.

[4]“They do not direct their deeds
Toward turning to their God,
For the spirit of harlotry is in their midst,
And they do not know the LORD.
[5]The pride of Israel testifies to his face;
Therefore Israel and Ephraim stumble in their iniquity;
Judah also stumbles with them.

[6]“With their flocks and herds
They shall go to seek the LORD,
But they will not find *Him;*
He has withdrawn Himself from them.
[7]They have dealt treacherously with the LORD,
For they have begotten pagan children.
Now a New Moon shall devour them and their heritage.

[8]“Blow the ram’s horn in Gibeah,
The trumpet in Ramah!
Cry aloud *at* Beth Aven,
‘*Look* behind you, O Benjamin!’

[9]Ephraim shall be desolate in the day of rebuke;
Among the tribes of Israel I make known what is sure.

[10]“The princes of Judah are like those who remove a landmark;
I will pour out My wrath on them like water.
[11]Ephraim is oppressed *and* broken in judgment,
Because he willingly walked by *human* precept.
[12]Therefore I *will be* to Ephraim like a moth,
And to the house of Judah like rottenness.

[13]“When Ephraim saw his sickness,
And Judah *saw* his wound,
Then Ephraim went to Assyria
And sent to King Jareb;
Yet he cannot cure you,
Nor heal you of your wound.
[14]For I *will be* like a lion to Ephraim,
And like a young lion to the house of Judah.
I, *even* I, will tear *them* and go away;
I will take *them* away, and no one shall rescue.
[15]I will return again to My place
Till they acknowledge their offense.
Then they will seek My face;
In their affliction they will earnestly seek Me.”

Hosea 6

A Call to Repentance

[1]Come, and let us return to the LORD;
For He has torn, but He will heal us;
He has stricken, but He will bind us up.
[2]After two days He will revive us;
On the third day He will raise us up,
That we may live in His sight.
[3]Let us know,
Let us pursue the knowledge of the LORD.
His going forth is established as the morning;
He will come to us like the rain,
Like the latter *and* former rain to the earth.

Impenitence of Israel and Judah

[4]"O Ephraim, what shall I do to you?
O Judah, what shall I do to you?
For your faithfulness is like a morning cloud,
And like the early dew it goes away.
[5]Therefore I have hewn *them* by the prophets,
I have slain them by the words of My mouth;
And your judgments *are like* light *that* goes forth.
[6]For I desire mercy and not sacrifice,
And the knowledge of God more than burnt offerings.

[7]"But like men they transgressed the covenant;
There they dealt treacherously with Me.
[8]Gilead *is* a city of evildoers
And defiled with blood.
[9]As bands of robbers lie in wait for a man,
So the company of priests murder on the way to Shechem;
Surely they commit lewdness.
[10]I have seen a horrible thing in the house of Israel:
There *is* the harlotry of Ephraim;

Israel is defiled.
[11]Also, O Judah, a harvest is appointed for you,
When I return the captives of My people.

Hosea 7

[1]"When I would have healed Israel,
Then the iniquity of Ephraim was uncovered,
And the wickedness of Samaria.
For they have committed fraud;
A thief comes in;
A band of robbers takes spoil outside.
[2]They do not consider in their hearts
That I remember all their wickedness;
Now their own deeds have surrounded them;
They are before My face.
[3]They make a king glad with their wickedness,
And princes with their lies.

4"They *are* all adulterers.
Like an oven heated by a baker—
He ceases stirring *the fire* after kneading the dough,
Until it is leavened.
[5]In the day of our king
Princes have made *him* sick, inflamed with wine;
He stretched out his hand with scoffers.
[6]They prepare their heart like an oven,
While they lie in wait;
Their baker sleeps all night;
In the morning it burns like a flaming fire.
[7]They are all hot, like an oven,
And have devoured their judges;
All their kings have fallen.
None among them calls upon Me.

8"Ephraim has mixed himself among the peoples;
Ephraim is a cake unturned.
[9]Aliens have devoured his strength,
But he does not know *it;*

Yes, gray hairs are here and there on him,
Yet he does not know *it*.
[10]And the pride of Israel testifies to his face,
But they do not return to the LORD their God,
Nor seek Him for all this.

Futile Reliance on the Nations

[11]"Ephraim also is like a silly dove, without sense—
They call to Egypt,
They go to Assyria.
[12]Wherever they go, I will spread My net on them;
I will bring them down like birds of the air;
I will chastise them
According to what their congregation has heard.

[13]"Woe to them, for they have fled from Me!
Destruction to them,
Because they have transgressed against Me!
Though I redeemed them,
Yet they have spoken lies against Me.
[14]They did not cry out to Me with their heart
When they wailed upon their beds.

"They assemble together for grain and new wine,
They rebel against Me;
[15]Though I disciplined *and* strengthened their arms,
Yet they devise evil against Me;
[16]They return, *but* not to the Most High;
They are like a treacherous bow.
Their princes shall fall by the sword
For the cursings of their tongue.
This *shall be* their derision in the land of Egypt.

Hosea 8

The Apostasy of Israel

[1]“*Set* the trumpet to your mouth!
He shall come like an eagle against the house of the LORD,
Because they have transgressed My covenant
And rebelled against My law.
[2]Israel will cry to Me,
‘My God, we know You!’
[3]Israel has rejected the good;
The enemy will pursue him.

[4]“They set up kings, but not by Me;
They made princes, but I did not acknowledge *them*.
From their silver and gold
They made idols for themselves—
That they might be cut off.
[5]Your calf is rejected, O Samaria!
My anger is aroused against them—
How long until they attain to innocence?
[6]For from Israel *is* even this:
A workman made it, and it *is* not God;
But the calf of Samaria shall be broken to pieces.

[7]“They sow the wind,
And reap the whirlwind.
The stalk has no bud;
It shall never produce meal.
If it should produce,
Aliens would swallow it up.
[8]Israel is swallowed up;
Now they are among the Gentiles
Like a vessel in which *is* no pleasure.
[9]For they have gone up to Assyria,
Like a wild donkey alone by itself;

Ephraim has hired lovers.
[10]Yes, though they have hired among the nations,
Now I will gather them;
And they shall sorrow a little,
Because of the burden of the king of princes.

[11]“Because Ephraim has made many altars for sin,
They have become for him altars for sinning.
[12]I have written for him the great things of My law,
But they were considered a strange thing.
[13]*For* the sacrifices of My offerings they sacrifice flesh and eat *it,*
But the LORD does not accept them.
Now He will remember their iniquity and punish their sins.
They shall return to Egypt.

[14]“For Israel has forgotten his Maker,
And has built temples;
Judah also has multiplied fortified cities;
But I will send fire upon his cities,
And it shall devour his palaces.”

Hosea 9

Judgment of Israel's Sin

[1]Do not rejoice, O Israel, with joy like *other* peoples,
For you have played the harlot against your God.
You have made love *for* hire on every threshing floor.
[2]The threshing floor and the winepress
Shall not feed them,
And the new wine shall fail in her.

[3]They shall not dwell in the LORD's land,
But Ephraim shall return to Egypt,
And shall eat unclean *things* in Assyria.
[4]They shall not offer wine *offerings* to the LORD,
Nor shall their sacrifices be pleasing to Him.
It shall be like bread of mourners to them;
All who eat it shall be defiled.
For their bread *shall be* for their *own* life;
It shall not come into the house of the LORD.

[5]What will you do in the appointed day,
And in the day of the feast of the LORD?
[6]For indeed they are gone because of destruction.
Egypt shall gather them up;
Memphis shall bury them.
Nettles shall possess their valuables of silver;
Thorns *shall be* in their tents.

[7]The days of punishment have come;
The days of recompense have come.
Israel knows!
The prophet *is* a fool,
The spiritual man *is* insane,
Because of the greatness of your iniquity and great enmity.
[8]The watchman of Ephraim *is* with my God;

But the prophet *is* a fowler’s snare in all his ways—
Enmity in the house of his God.
[9]They are deeply corrupted,
As in the days of Gibeah.
He will remember their iniquity;
He will punish their sins.

10“I found Israel
Like grapes in the wilderness;
I saw your fathers
As the firstfruits on the fig tree in its first season.
But they went to Baal Peor,
And separated themselves *to that* shame;
They became an abomination like the thing they loved.
[11]*As for* Ephraim, their glory shall fly away like a bird—
No birth, no pregnancy, and no conception!
[12]Though they bring up their children,
Yet I will bereave them to the last man.
Yes, woe to them when I depart from them!
[13]Just as I saw Ephraim like Tyre, planted in a pleasant place,
So Ephraim will bring out his children to the murderer.”

[14]Give them, O LORD—
What will You give?
Give them a miscarrying womb
And dry breasts!

[15]“All their wickedness *is* in Gilgal,
For there I hated them.
Because of the evil of their deeds
I will drive them from My house;
I will love them no more.
All their princes *are* rebellious.
[16]Ephraim is stricken,
Their root is dried up;
They shall bear no fruit.

Yes, were they to bear children,
I would kill the darlings of their womb.”

17My God will cast them away,
Because they did not obey Him;
And they shall be wanderers among the nations.

Hosea 10

Israel's Sin and Captivity

[1]Israel empties *his* vine;
He brings forth fruit for himself.
According to the multitude of his fruit
He has increased the altars;
According to the bounty of his land
They have embellished *his* sacred pillars.
[2]Their heart is divided;
Now they are held guilty.
He will break down their altars;
He will ruin their sacred pillars.

[3]For now they say,
"We have no king,
Because we did not fear the LORD.
And as for a king, what would he do for us?"
[4]They have spoken words,
Swearing falsely in making a covenant.
Thus judgment springs up like hemlock in the furrows of the field.

[5]The inhabitants of Samaria fear
Because of the calf of Beth Aven.
For its people mourn for it,
And its priests shriek for it—
Because its glory has departed from it.
[6]*The idol* also shall be carried to Assyria
As a present for King Jareb.
Ephraim shall receive shame,
And Israel shall be ashamed of his own counsel.

[7]*As for* Samaria, her king is cut off
Like a twig on the water.
[8]Also the high places of Aven, the sin of Israel,

Shall be destroyed.
The thorn and thistle shall grow on their altars;
They shall say to the mountains, “Cover us!”
And to the hills, “Fall on us!”

[9]“O Israel, you have sinned from the days of Gibeah;
There they stood.
The battle in Gibeah against the children of iniquity
Did not overtake them.
[10]When *it is* My desire, I will chasten them.
Peoples shall be gathered against them
When I bind them for their two transgressions.
[11]Ephraim *is* a trained heifer
That loves to thresh *grain;*
But I harnessed her fair neck,
I will make Ephraim pull *a plow.*
Judah shall plow;
Jacob shall break his clods.”

[12]Sow for yourselves righteousness;
Reap in mercy;
Break up your fallow ground,
For *it is* time to seek the LORD,
Till He comes and rains righteousness on you.

[13]You have plowed wickedness;
You have reaped iniquity.
You have eaten the fruit of lies,
Because you trusted in your own way,
In the multitude of your mighty men.
[14]Therefore tumult shall arise among your people,
And all your fortresses shall be plundered
As Shalman plundered Beth Arbel in the day of battle—
A mother dashed in pieces upon *her* children.
[15]Thus it shall be done to you, O Bethel,
Because of your great wickedness.
At dawn the king of Israel

Shall be cut off utterly.

Hosea 11

God's Continuing Love for Israel

[1]"When Israel *was* a child, I loved him,
And out of Egypt I called My son.
[2]*As* they called them,
So they went from them;
They sacrificed to the Baals,
And burned incense to carved images.

[3]"I taught Ephraim to walk,
Taking them by their arms;
But they did not know that I healed them.
[4]I drew them with gentle cords,
With bands of love,
And I was to them as those who take the yoke from their neck.
I stooped *and* fed them.

[5]"He shall not return to the land of Egypt;
But the Assyrian shall be his king,
Because they refused to repent.
[6]And the sword shall slash in his cities,
Devour his districts,
And consume *them,*
Because of their own counsels.
[7]My people are bent on backsliding from Me.
Though they call to the Most High,
None at all exalt *Him.*

[8]"How can I give you up, Ephraim?
How can I hand you over, Israel?
How can I make you like Admah?
How can I set you like Zeboiim?
My heart churns within Me;

My sympathy is stirred.
[9]I will not execute the fierceness of My anger;
I will not again destroy Ephraim.
For I *am* God, and not man,
The Holy One in your midst;
And I will not come with terror.

[10]“They shall walk after the LORD.
He will roar like a lion.
When He roars,
Then *His* sons shall come trembling from the west;
[11]They shall come trembling like a bird from Egypt,
Like a dove from the land of Assyria.
And I will let them dwell in their houses,”
Says the LORD.

God’s Charge Against Ephraim

[12]“Ephraim has encircled Me with lies,
And the house of Israel with deceit;
But Judah still walks with God,
Even with the Holy One *who is* faithful.

Hosea 12

[1]“Ephraim feeds on the wind,
And pursues the east wind;
He daily increases lies and desolation.
Also they make a covenant with the Assyrians,
And oil is carried to Egypt.

[2]“The LORD also *brings* a charge against Judah,
And will punish Jacob according to his ways;
According to his deeds He will recompense him.
[3]He took his brother by the heel in the womb,
And in his strength he struggled with God.
[4]Yes, he struggled with the Angel and prevailed;
He wept, and sought favor from Him.
He found Him *in* Bethel,
And there He spoke to us—
[5]That is, the LORD God of hosts.
The LORD *is* His memorable name.
[6]So you, by *the help of* your God, return;
Observe mercy and justice,
And wait on your God continually.

[7]“A cunning Canaanite!
Deceitful scales *are* in his hand;
He loves to oppress.
[8]And Ephraim said,
‘Surely I have become rich,
I have found wealth for myself;
In all my labors
They shall find in me no iniquity that *is* sin.’

[9]“But I *am* the LORD your God,
Ever since the land of Egypt;
I will again make you dwell in tents,
As in the days of the appointed feast.

[10]I have also spoken by the prophets,
And have multiplied visions;
I have given symbols through the witness of the prophets.”

[11]Though Gilead *has* idols—
Surely they are vanity—
Though they sacrifice bulls in Gilgal,
Indeed their altars *shall be* heaps in the furrows of the field.

[12]Jacob fled to the country of Syria;
Israel served for a spouse,
And for a wife he tended *sheep*.
[13]By a prophet the LORD brought Israel out of Egypt,
And by a prophet he was preserved.
[14]Ephraim provoked *Him* to anger most bitterly;
Therefore his Lord will leave the guilt of his bloodshed upon him,
And return his reproach upon him.

Hosea 13

Relentless Judgment on Israel

[1]When Ephraim spoke, trembling,
He exalted *himself* in Israel;
But when he offended through Baal *worship*, he died.
[2]Now they sin more and more,
And have made for themselves molded images,
Idols of their silver, according to their skill;
All of it *is* the work of craftsmen.
They say of them,
"Let the men who sacrifice kiss the calves!"
[3]Therefore they shall be like the morning cloud
And like the early dew that passes away,
Like chaff blown off from a threshing floor
And like smoke from a chimney.

4"Yet I *am* the LORD your God
Ever since the land of Egypt,
And you shall know no God but Me;
For *there is* no savior besides Me.
[5]I knew you in the wilderness,
In the land of great drought.
[6]When they had pasture, they were filled;
They were filled and their heart was exalted;
Therefore they forgot Me.

[7]"So I will be to them like a lion;
Like a leopard by the road I will lurk;
[8]I will meet them like a bear deprived *of her cubs;*
I will tear open their rib cage,
And there I will devour them like a lion.
The wild beast shall tear them.

9"O Israel, you are destroyed,

But your help *is* from Me.
[10]I will be your King;
Where *is any other,*
That he may save you in all your cities?
And your judges to whom you said,
'Give me a king and princes'?
[11]I gave you a king in My anger,
And took *him* away in My wrath.

[12]"The iniquity of Ephraim *is* bound up;
His sin *is* stored up.
[13]The sorrows of a woman in childbirth shall come upon him.
He *is* an unwise son,
For he should not stay long where children are born.

[14]"I will ransom them from the power of the grave;
I will redeem them from death.
O Death, I will be your plagues!
O Grave, I will be your destruction!
Pity is hidden from My eyes."

[15]Though he is fruitful among *his* brethren,
An east wind shall come;
The wind of the LORD shall come up from the wilderness.
Then his spring shall become dry,
And his fountain shall be dried up.
He shall plunder the treasury of every desirable prize.
[16]Samaria is held guilty,
For she has rebelled against her God.
They shall fall by the sword,
Their infants shall be dashed in pieces,
And their women with child ripped open.

Hosea 14

Israel Restored at Last

[1]O Israel, return to the LORD your God,
For you have stumbled because of your iniquity;
[2]Take words with you,
And return to the LORD.
Say to Him,
“Take away all iniquity;
Receive *us* graciously,
For we will offer the sacrifices of our lips.
[3]Assyria shall not save us,
We will not ride on horses,
Nor will we say anymore to the work of our hands,
‘*You are* our gods.’
For in You the fatherless finds mercy.”

[4]“I will heal their backsliding,
I will love them freely,
For My anger has turned away from him.
[5]I will be like the dew to Israel;
He shall grow like the lily,
And lengthen his roots like Lebanon.
[6]His branches shall spread;
His beauty shall be like an olive tree,
And his fragrance like Lebanon.
[7]Those who dwell under his shadow shall return;
They shall be revived *like* grain,
And grow like a vine.
Their scent *shall be* like the wine of Lebanon.

[8]“Ephraim *shall say,*
‘What have I to do anymore with idols?’
I have heard and observed him.
I *am* like a green cypress tree;

Your fruit is found in Me.”

[9]Who *is* wise?
Let him understand these things.
Who is prudent?
Let him know them.
For the ways of the LORD *are* right;
The righteous walk in them,
But transgressors stumble in them.

The Book of

Joel

Joel 1

[1]The word of the LORD that came to Joel the son of Pethuel.

The Land Laid Waste

[2]Hear this, you elders,
And give ear, all you inhabitants of the land!
Has *anything like* this happened in your days,
Or even in the days of your fathers?
[3]Tell your children about it,
Let your children *tell* their children,
And their children another generation.

[4]What the chewing locust left, the swarming locust has eaten;
What the swarming locust left, the crawling locust has eaten;
And what the crawling locust left, the consuming locust has eaten.

[5]Awake, you drunkards, and weep;
And wail, all you drinkers of wine,
Because of the new wine,
For it has been cut off from your mouth.
[6]For a nation has come up against My land,
Strong, and without number;
His teeth *are* the teeth of a lion,
And he has the fangs of a fierce lion.
[7]He has laid waste My vine,
And ruined My fig tree;
He has stripped it bare and thrown *it* away;
Its branches are made white.

[8]Lament like a virgin girded with sackcloth
For the husband of her youth.
[9]The grain offering and the drink offering

Have been cut off from the house of the LORD;
The priests mourn, who minister to the LORD.
[10]The field is wasted,
The land mourns;
For the grain is ruined,
The new wine is dried up,
The oil fails.

[11]Be ashamed, you farmers,
Wail, you vinedressers,
For the wheat and the barley;
Because the harvest of the field has perished.
[12]The vine has dried up,
And the fig tree has withered;
The pomegranate tree,
The palm tree also,
And the apple tree—
All the trees of the field are withered;
Surely joy has withered away from the sons of men.

Mourning for the Land

[13]Gird yourselves and lament, you priests;
Wail, you who minister before the altar;
Come, lie all night in sackcloth,
You who minister to my God;
For the grain offering and the drink offering
Are withheld from the house of your God.
[14]Consecrate a fast,
Call a sacred assembly;
Gather the elders
And all the inhabitants of the land
Into the house of the LORD your God,
And cry out to the LORD.

[15]Alas for the day!
For the day of the LORD *is* at hand;
It shall come as destruction from the Almighty.

[16]Is not the food cut off before our eyes,
Joy and gladness from the house of our God?
[17]The seed shrivels under the clods,
Storehouses are in shambles;
Barns are broken down,
For the grain has withered.
[18]How the animals groan!
The herds of cattle are restless,
Because they have no pasture;
Even the flocks of sheep suffer punishment.

[19]O LORD, to You I cry out;
For fire has devoured the open pastures,
And a flame has burned all the trees of the field.
[20]The beasts of the field also cry out to You,
For the water brooks are dried up,
And fire has devoured the open pastures.

Joel 2

The Day of the LORD

[1]Blow the trumpet in Zion,
And sound an alarm in My holy mountain!
Let all the inhabitants of the land tremble;
For the day of the LORD is coming,
For it is at hand:
[2]A day of darkness and gloominess,
A day of clouds and thick darkness,
Like the morning *clouds* spread over the mountains.
A people *come,* great and strong,
The like of whom has never been;
Nor will there ever be any *such* after them,
Even for many successive generations.

[3]A fire devours before them,
And behind them a flame burns;
The land *is* like the Garden of Eden before them,
And behind them a desolate wilderness;
Surely nothing shall escape them.
[4]Their appearance is like the appearance of horses;
And like swift steeds, so they run.
[5]With a noise like chariots
Over mountaintops they leap,
Like the noise of a flaming fire that devours the stubble,
Like a strong people set in battle array.

[6]Before them the people writhe in pain;
All faces are drained of color.
[7]They run like mighty men,
They climb the wall like men of war;
Every one marches in formation,
And they do not break ranks.
[8]They do not push one another;

Every one marches in his own column.
Though they lunge between the weapons,
They are not cut down.
[9]They run to and fro in the city,
They run on the wall;
They climb into the houses,
They enter at the windows like a thief.

[10]The earth quakes before them,
The heavens tremble;
The sun and moon grow dark,
And the stars diminish their brightness.
[11]The LORD gives voice before His army,
For His camp is very great;
For strong *is the One* who executes His word.
For the day of the LORD *is* great and very terrible;
Who can endure it?

A Call to Repentance

[12]"Now, therefore," says the LORD,
"Turn to Me with all your heart,
With fasting, with weeping, and with mourning."
[13]So rend your heart, and not your garments;
Return to the LORD your God,
For He *is* gracious and merciful,
Slow to anger, and of great kindness;
And He relents from doing harm.
[14]Who knows *if* He will turn and relent,
And leave a blessing behind Him—
A grain offering and a drink offering
For the LORD your God?

[15]Blow the trumpet in Zion,
Consecrate a fast,
Call a sacred assembly;
[16]Gather the people,
Sanctify the congregation,

Assemble the elders,
Gather the children and nursing babes;
Let the bridegroom go out from his chamber,
And the bride from her dressing room.
[17]Let the priests, who minister to the LORD,
Weep between the porch and the altar;
Let them say, “Spare Your people, O LORD,
And do not give Your heritage to reproach,
That the nations should rule over them.
Why should they say among the peoples,
‘Where *is* their God?’ ”

The Land Refreshed

[18]Then the LORD will be zealous for His land,
And pity His people.
[19]The LORD will answer and say to His people,
“Behold, I will send you grain and new wine and oil,
And you will be satisfied by them;
I will no longer make you a reproach among the nations.

[20]“But I will remove far from you the northern *army,*
And will drive him away into a barren and desolate land,
With his face toward the eastern sea
And his back toward the western sea;
His stench will come up,
And his foul odor will rise,
Because he has done monstrous things.”

[21]Fear not, O land;
Be glad and rejoice,
For the LORD has done marvelous things!
[22]Do not be afraid, you beasts of the field;
For the open pastures are springing up,
And the tree bears its fruit;
The fig tree and the vine yield their strength.
[23]Be glad then, you children of Zion,
And rejoice in the LORD your God;

For He has given you the former rain faithfully,
And He will cause the rain to come down for you—
The former rain,
And the latter rain in the first *month*.
[24]The threshing floors shall be full of wheat,
And the vats shall overflow with new wine and oil.

[25]“So I will restore to you the years that the swarming locust has eaten,
The crawling locust,
The consuming locust,
And the chewing locust,
My great army which I sent among you.
[26]You shall eat in plenty and be satisfied,
And praise the name of the LORD your God,
Who has dealt wondrously with you;
And My people shall never be put to shame.
[27]Then you shall know that I *am* in the midst of Israel:
I *am* the LORD your God
And there is no other.
My people shall never be put to shame.

God’s Spirit Poured Out

[28]“And it shall come to pass afterward
That I will pour out My Spirit on all flesh;
Your sons and your daughters shall prophesy,
Your old men shall dream dreams,
Your young men shall see visions.
[29]And also on *My* menservants and on *My* maidservants
I will pour out My Spirit in those days.

[30]“And I will show wonders in the heavens and in the earth:
Blood and fire and pillars of smoke.
[31]The sun shall be turned into darkness,
And the moon into blood,
Before the coming of the great and awesome day of the LORD.

[32]And it shall come to pass
That whoever calls on the name of the LORD
Shall be saved.
For in Mount Zion and in Jerusalem there shall be deliverance,
As the LORD has said,
Among the remnant whom the LORD calls.

Joel 3

God Judges the Nations

[1]"For behold, in those days and at that time,
When I bring back the captives of Judah and Jerusalem,
[2]I will also gather all nations,
And bring them down to the Valley of Jehoshaphat;
And I will enter into judgment with them there
On account of My people, My heritage Israel,
Whom they have scattered among the nations;
They have also divided up My land.
[3]They have cast lots for My people,
Have given a boy *as payment* for a harlot,
And sold a girl for wine, that they may drink.

[4]"Indeed, what have you to do with Me,
O Tyre and Sidon, and all the coasts of Philistia?
Will you retaliate against Me?
But if you retaliate against Me,
Swiftly and speedily I will return your retaliation upon your own head;
[5]Because you have taken My silver and My gold,
And have carried into your temples My prized possessions.
[6]Also the people of Judah and the people of Jerusalem
You have sold to the Greeks,
That you may remove them far from their borders.

[7]"Behold, I will raise them
Out of the place to which you have sold them,
And will return your retaliation upon your own head.
[8]I will sell your sons and your daughters
Into the hand of the people of Judah,
And they will sell them to the Sabeans,
To a people far off;
For the LORD has spoken."

[9]Proclaim this among the nations:
“Prepare for war!
Wake up the mighty men,
Let all the men of war draw near,
Let them come up.
[10]Beat your plowshares into swords
And your pruning hooks into spears;
Let the weak say, ‘I *am* strong.’ ”
[11]Assemble and come, all you nations,
And gather together all around.
Cause Your mighty ones to go down there, O LORD.

[12]“Let the nations be wakened, and come up to the Valley of Jehoshaphat;
For there I will sit to judge all the surrounding nations.
[13]Put in the sickle, for the harvest is ripe.
Come, go down;
For the winepress is full,
The vats overflow—
For their wickedness *is* great.”

[14]Multitudes, multitudes in the valley of decision!
For the day of the LORD *is* near in the valley of decision.
[15]The sun and moon will grow dark,
And the stars will diminish their brightness.
[16]The LORD also will roar from Zion,
And utter His voice from Jerusalem;
The heavens and earth will shake;
But the LORD will be a shelter for His people,
And the strength of the children of Israel.

[17]“So you shall know that I *am* the LORD your God,
Dwelling in Zion My holy mountain.
Then Jerusalem shall be holy,
And no aliens shall ever pass through her again.”

God Blesses His People

18And it will come to pass in that day
That the mountains shall drip with new wine,
The hills shall flow with milk,
And all the brooks of Judah shall be flooded with water;
A fountain shall flow from the house of the LORD
And water the Valley of Acacias.

19"Egypt shall be a desolation,
And Edom a desolate wilderness,
Because of violence *against* the people of Judah,
For they have shed innocent blood in their land.
20But Judah shall abide forever,
And Jerusalem from generation to generation.
21For I will acquit them of the guilt of bloodshed, whom I had not acquitted;
For the LORD dwells in Zion."

The Book of

Amos

Amos 1

[1]The words of Amos, who was among the sheepbreeders of Tekoa, which he saw concerning Israel in the days of Uzziah king of Judah, and in the days of Jeroboam the son of Joash, king of Israel, two years before the earthquake.

[2]And he said:

“The LORD roars from Zion,
And utters His voice from Jerusalem;
The pastures of the shepherds mourn,
And the top of Carmel withers.”

Judgment on the Nations

[3]Thus says the LORD:

“For three transgressions of Damascus, and for four,
I will not turn away its *punishment,*
Because they have threshed Gilead with implements of iron.
[4]But I will send a fire into the house of Hazael,
Which shall devour the palaces of Ben-Hadad.
[5]I will also break the *gate* bar of Damascus,
And cut off the inhabitant from the Valley of Aven,
And the one who holds the scepter from Beth Eden.
The people of Syria shall go captive to Kir,”
Says the LORD.

[6]Thus says the LORD:

“For three transgressions of Gaza, and for four,
I will not turn away its *punishment,*
Because they took captive the whole captivity
To deliver *them* up to Edom.
[7]But I will send a fire upon the wall of Gaza,
Which shall devour its palaces.
[8]I will cut off the inhabitant from Ashdod,

And the one who holds the scepter from Ashkelon;
I will turn My hand against Ekron,
And the remnant of the Philistines shall perish,”
Says the Lord GOD.

9Thus says the LORD:

“For three transgressions of Tyre, and for four,
I will not turn away its *punishment,*
Because they delivered up the whole captivity to Edom,
And did not remember the covenant of brotherhood.
10But I will send a fire upon the wall of Tyre,
Which shall devour its palaces.”

11Thus says the LORD:

“For three transgressions of Edom, and for four,
I will not turn away its *punishment,*
Because he pursued his brother with the sword,
And cast off all pity;
His anger tore perpetually,
And he kept his wrath forever.
12But I will send a fire upon Teman,
Which shall devour the palaces of Bozrah.”

13Thus says the LORD:

“For three transgressions of the people of Ammon, and for four,
I will not turn away its *punishment,*
Because they ripped open the women with child in Gilead,
That they might enlarge their territory.
14But I will kindle a fire in the wall of Rabbah,
And it shall devour its palaces,
Amid shouting in the day of battle,
And a tempest in the day of the whirlwind.
15Their king shall go into captivity,
He and his princes together,”

Says the LORD.

Amos 2

[1]Thus says the LORD:

“For three transgressions of Moab, and for four,
I will not turn away its *punishment,*
Because he burned the bones of the king of Edom to lime.
[2]But I will send a fire upon Moab,
And it shall devour the palaces of Kerioth;
Moab shall die with tumult,
With shouting *and* trumpet sound.
[3]And I will cut off the judge from its midst,
And slay all its princes with him,”
Says the LORD.

Judgment on Judah

[4]Thus says the LORD:

“For three transgressions of Judah, and for four,
I will not turn away its *punishment,*
Because they have despised the law of the LORD,
And have not kept His commandments.
Their lies lead them astray,
Lies which their fathers followed.
[5]But I will send a fire upon Judah,
And it shall devour the palaces of Jerusalem.”

Judgment on Israel

[6]Thus says the LORD:

“For three transgressions of Israel, and for four,
I will not turn away its *punishment,*
Because they sell the righteous for silver,
And the poor for a pair of sandals.
[7]They pant after the dust of the earth *which is* on the head of the poor,

And pervert the way of the humble.
A man and his father go in to the *same* girl,
To defile My holy name.
[8]They lie down by every altar on clothes taken in pledge,
And drink the wine of the condemned *in* the house of their god.

[9]“Yet *it was* I *who* destroyed the Amorite before them,
Whose height *was* like the height of the cedars,
And he *was as* strong as the oaks;
Yet I destroyed his fruit above
And his roots beneath.
[10]Also *it was* I *who* brought you up from the land of Egypt,
And led you forty years through the wilderness,
To possess the land of the Amorite.
[11]I raised up some of your sons as prophets,
And some of your young men as Nazirites.
Is it not so, O you children of Israel?”
Says the LORD.
[12]“But you gave the Nazirites wine to drink,
And commanded the prophets saying,
‘Do not prophesy!’

[13]“Behold, I am weighed down by you,
As a cart full of sheaves is weighed down.
[14]Therefore flight shall perish from the swift,
The strong shall not strengthen his power,
Nor shall the mighty deliver himself;
[15]He shall not stand who handles the bow,
The swift of foot shall not escape,
Nor shall he who rides a horse deliver himself.
[16]The most courageous men of might
Shall flee naked in that day,”
Says the LORD.

Amos 3

Authority of the Prophet's Message

[1]Hear this word that the LORD has spoken against you, O children of Israel, against the whole family which I brought up from the land of Egypt, saying:

[2]"You only have I known of all the families of the earth;
Therefore I will punish you for all your iniquities."

[3]Can two walk together, unless they are agreed?
[4]Will a lion roar in the forest, when he has no prey?
Will a young lion cry out of his den, if he has caught nothing?
[5]Will a bird fall into a snare on the earth, where there is no trap for it?
Will a snare spring up from the earth, if it has caught nothing at all?
[6]If a trumpet is blown in a city, will not the people be afraid?
If there is calamity in a city, will not the LORD have done *it?*

[7]Surely the Lord GOD does nothing,
Unless He reveals His secret to His servants the prophets.
[8]A lion has roared!
Who will not fear?
The Lord GOD has spoken!
Who can but prophesy?

Punishment of Israel's Sins

[9]"Proclaim in the palaces at Ashdod,
And in the palaces in the land of Egypt, and say:
'Assemble on the mountains of Samaria;
See great tumults in her midst,

And the oppressed within her.
[10]For they do not know to do right,’
Says the LORD,
‘Who store up violence and robbery in their palaces.’ ”

11Therefore thus says the Lord GOD:

“An adversary *shall be* all around the land;
He shall sap your strength from you,
And your palaces shall be plundered.”

[12]Thus says the LORD:

“As a shepherd takes from the mouth of a lion
Two legs or a piece of an ear,
So shall the children of Israel be taken out
Who dwell in Samaria—
In the corner of a bed and on the edge of a couch!
[13]Hear and testify against the house of Jacob,”
Says the Lord GOD, the God of hosts,
[14]“That in the day I punish Israel for their transgressions,
I will also visit *destruction* on the altars of Bethel;
And the horns of the altar shall be cut off
And fall to the ground.
[15]I will destroy the winter house along with the summer house;
The houses of ivory shall perish,
And the great houses shall have an end,”
Says the LORD.

Amos 4

[1]Hear this word, you cows of Bashan, who *are* on the mountain of Samaria,
Who oppress the poor,
Who crush the needy,
Who say to your husbands, "Bring *wine,* let us drink!"
[2]The Lord GOD has sworn by His holiness:
"Behold, the days shall come upon you
When He will take you away with fishhooks,
And your posterity with fishhooks.
[3]You will go out *through* broken *walls,*
Each one straight ahead of her,
And you will be cast into Harmon,"
Says the LORD.

[4]"Come to Bethel and transgress,
At Gilgal multiply transgression;
Bring your sacrifices every morning,
Your tithes every three days.
[5]Offer a sacrifice of thanksgiving with leaven,
Proclaim *and* announce the freewill offerings;
For this you love,
You children of Israel!"
Says the Lord GOD.

Israel Did Not Accept Correction

[6]"Also I gave you cleanness of teeth in all your cities.
And lack of bread in all your places;
Yet you have not returned to Me,"
Says the LORD.

[7]"I also withheld rain from you,
When *there were* still three months to the harvest.
I made it rain on one city,
I withheld rain from another city.

One part was rained upon,
And where it did not rain the part withered.
[8]So two *or* three cities wandered to another city to drink water,
But they were not satisfied;
Yet you have not returned to Me,"
Says the LORD.

[9]"I blasted you with blight and mildew.
When your gardens increased,
Your vineyards,
Your fig trees,
And your olive trees,
The locust devoured *them;*
Yet you have not returned to Me,"
Says the LORD.

[10]"I sent among you a plague after the manner of Egypt;
Your young men I killed with a sword,
Along with your captive horses;
I made the stench of your camps come up into your nostrils;
Yet you have not returned to Me,"
Says the LORD.

[11]"I overthrew *some* of you,
As God overthrew Sodom and Gomorrah,
And you were like a firebrand plucked from the burning;
Yet you have not returned to Me,"
Says the LORD.

[12]"Therefore thus will I do to you, O Israel;
Because I will do this to you,
Prepare to meet your God, O Israel!"

[13]For behold,
He who forms mountains,
And creates the wind,
Who declares to man what his thought *is,*

And makes the morning darkness,
Who treads the high places of the earth—
The LORD God of hosts *is* His name.

Amos 5

A Lament for Israel

[1]Hear this word which I take up against you, a lamentation, O house of Israel:

[2]The virgin of Israel has fallen;
She will rise no more.
She lies forsaken on her land;
There is no one to raise her up.

[3]For thus says the Lord GOD:

“The city that goes out by a thousand
Shall have a hundred left,
And that which goes out by a hundred
Shall have ten left to the house of Israel.”

A Call to Repentance

[4]For thus says the LORD to the house of Israel:

“Seek Me and live;
[5]But do not seek Bethel,
Nor enter Gilgal,
Nor pass over to Beersheba;
For Gilgal shall surely go into captivity,
And Bethel shall come to nothing.
[6]Seek the LORD and live,
Lest He break out like fire *in* the house of Joseph,
And devour *it,*
With no one to quench *it* in Bethel—
[7]You who turn justice to wormwood,
And lay righteousness to rest in the earth!”

[8]He made the Pleiades and Orion;
He turns the shadow of death into morning

And makes the day dark as night;
He calls for the waters of the sea
And pours them out on the face of the earth;
The LORD *is* His name.
[9]He rains ruin upon the strong,
So that fury comes upon the fortress.

10They hate the one who rebukes in the gate,
And they abhor the one who speaks uprightly.
[11]Therefore, because you tread down the poor
And take grain taxes from him,
Though you have built houses of hewn stone,
Yet you shall not dwell in them;
You have planted pleasant vineyards,
But you shall not drink wine from them.
[12]For I know your manifold transgressions
And your mighty sins:
Afflicting the just *and* taking bribes;
Diverting the poor *from justice* at the gate.
[13]Therefore the prudent keep silent at that time,
For it *is* an evil time.

14Seek good and not evil,
That you may live;
So the LORD God of hosts will be with you,
As you have spoken.
[15]Hate evil, love good;
Establish justice in the gate.
It may be that the LORD God of hosts
Will be gracious to the remnant of Joseph.

The Day of the LORD

16Therefore the LORD God of hosts, the Lord, says this:

"*There shall be* wailing in all streets,
And they shall say in all the highways,
'Alas! Alas!'

They shall call the farmer to mourning,
And skillful lamenters to wailing.
[17]In all vineyards *there shall be* wailing,
For I will pass through you,”
Says the LORD.

[18]Woe to you who desire the day of the LORD!
For what good *is* the day of the LORD to you?
It *will be* darkness, and not light.
[19]It *will be* as though a man fled from a lion,
And a bear met him!
Or *as though* he went into the house,
Leaned his hand on the wall,
And a serpent bit him!
[20]*Is* not the day of the LORD darkness, and not light?
Is it not very dark, with no brightness in it?

[21]“I hate, I despise your feast days,
And I do not savor your sacred assemblies.
[22]Though you offer Me burnt offerings and your grain offerings,
I will not accept *them,*
Nor will I regard your fattened peace offerings.
[23]Take away from Me the noise of your songs,
For I will not hear the melody of your stringed instruments.
[24]But let justice run down like water,
And righteousness like a mighty stream.

[25]“Did you offer Me sacrifices and offerings
In the wilderness forty years, O house of Israel?
[26]You also carried Sikkuth your king
And Chiun, your idols,
The star of your gods,
Which you made for yourselves.
[27]Therefore I will send you into captivity beyond Damascus,”
Says the LORD, whose name *is* the God of hosts.

Amos 6

Warnings to Zion and Samaria

[1]Woe to you *who are* at ease in Zion,
And trust in Mount Samaria,
Notable persons in the chief nation,
To whom the house of Israel comes!
[2]Go over to Calneh and see;
And from there go to Hamath the great;
Then go down to Gath of the Philistines.
Are you better than these kingdoms?
Or is their territory greater than your territory?

[3]*Woe to* you who put far off the day of doom,
Who cause the seat of violence to come near;
[4]Who lie on beds of ivory,
Stretch out on your couches,
Eat lambs from the flock
And calves from the midst of the stall;
[5]Who sing idly to the sound of stringed instruments,
And invent for yourselves musical instruments like David;
[6]Who drink wine from bowls,
And anoint yourselves with the best ointments,
But are not grieved for the affliction of Joseph.
[7]Therefore they shall now go captive as the first of the captives,
And those who recline at banquets shall be removed.

[8]The Lord GOD has sworn by Himself,
The LORD God of hosts says:
"I abhor the pride of Jacob,
And hate his palaces;
Therefore I will deliver up *the* city
And all that is in it."

[9]Then it shall come to pass, that if ten men remain in one house, they shall die.

[10]And when a relative *of the dead,* with one who will burn *the bodies,* picks up the bodies to take them out of the house, he will say to one inside the house, “*Are there* any more with you?” Then someone will say, “None.” And he will say, “Hold your tongue! For we dare not mention the name of the LORD.”

[11]For behold, the LORD gives a command:
He will break the great house into bits,
And the little house into pieces.

[12]Do horses run on rocks?
Does *one* plow *there* with oxen?
Yet you have turned justice into gall,
And the fruit of righteousness into wormwood,
[13]You who rejoice over Lo Debar,
Who say, “Have we not taken Karnaim for ourselves
By our own strength?”

[14]“But, behold, I will raise up a nation against you,
O house of Israel,”
Says the LORD God of hosts;
“And they will afflict you from the entrance of Hamath
To the Valley of the Arabah.”

Amos 7

Vision of the Locusts

[1]Thus the Lord GOD showed me: Behold, He formed locust swarms at the beginning of the late crop; indeed *it was* the late crop after the king's mowings.

[2]And so it was, when they had finished eating the grass of the land, that I said:

"O Lord GOD, forgive, I pray!
Oh, that Jacob may stand,
For he *is* small!"
[3]*So* the LORD relented concerning this.
"It shall not be," said the LORD.

Vision of the Fire

[4]Thus the Lord GOD showed me: Behold, the Lord GOD called for conflict by fire, and it consumed the great deep and devoured the territory.

[5]Then I said:

"O Lord GOD, cease, I pray!
Oh, that Jacob may stand,
For he *is* small!"
[6]*So* the LORD relented concerning this.
"This also shall not be," said the Lord GOD.

Vision of the Plumb Line

[7]Thus He showed me: Behold, the Lord stood on a wall *made* with a plumb line, with a plumb line in His hand.

[8]And the LORD said to me, "Amos, what do you see?" And I said, "A plumb line." Then the Lord said:

"Behold, I am setting a plumb line
In the midst of My people Israel;

I will not pass by them anymore.
[9]The high places of Isaac shall be desolate,
And the sanctuaries of Israel shall be laid waste.
I will rise with the sword against the house of Jeroboam."

Amaziah's Complaint

[10]Then Amaziah the priest of Bethel sent to Jeroboam king of Israel, saying, "Amos has conspired against you in the midst of the house of Israel. The land is not able to bear all his words.

[11]"For thus Amos has said:

'Jeroboam shall die by the sword,
And Israel shall surely be led away captive
From their own land.' "

[12]Then Amaziah said to Amos:

"Go, you seer!
Flee to the land of Judah.
There eat bread,
And there prophesy.
[13]But never again prophesy at Bethel,
For it *is* the king's sanctuary,
And it *is* the royal residence."

[14]Then Amos answered, and said to Amaziah:

"I *was* no prophet,
Nor *was* I a son of a prophet,
But I *was* a sheepbreeder
And a tender of sycamore fruit.
[15]Then the LORD took me as I followed the flock,
And the LORD said to me,
'Go, prophesy to My people Israel.'
[16]Now therefore, hear the word of the LORD:
You say, 'Do not prophesy against Israel,
And do not spout against the house of Isaac.'

[17]“Therefore thus says the LORD:

‘Your wife shall be a harlot in the city;
Your sons and daughters shall fall by the sword;
Your land shall be divided by *survey* line;
You shall die in a defiled land;
And Israel shall surely be led away captive
From his own land.’ ”

Amos 8

Vision of the Summer Fruit

[1]Thus the Lord GOD showed me: Behold, a basket of summer fruit.

[2]And He said, “Amos, what do you see?” So I said, “A basket of summer fruit.” Then the LORD said to me:

“The end has come upon My people Israel;
I will not pass by them anymore.
[3]And the songs of the temple
Shall be wailing in that day,”
Says the Lord GOD—
“Many dead bodies everywhere,
They shall be thrown out in silence.”

[4]Hear this, you who swallow up the needy,
And make the poor of the land fail,

[5]Saying:

“When will the New Moon be past,
That we may sell grain?
And the Sabbath,
That we may trade wheat?
Making the ephah small and the shekel large,
Falsifying the scales by deceit,
[6]That we may buy the poor for silver,
And the needy for a pair of sandals—
Even sell the bad wheat?”

[7]The LORD has sworn by the pride of Jacob:
“Surely I will never forget any of their works.
[8]Shall the land not tremble for this,
And everyone mourn who dwells in it?
All of it shall swell like the River,
Heave and subside

Like the River of Egypt.

[9]"And it shall come to pass in that day," says the Lord GOD,
"That I will make the sun go down at noon,
And I will darken the earth in broad daylight;
[10]I will turn your feasts into mourning,
And all your songs into lamentation;
I will bring sackcloth on every waist,
And baldness on every head;
I will make it like mourning for an only *son,*
And its end like a bitter day.

[11]"Behold, the days are coming," says the Lord GOD,
"That I will send a famine on the land,
Not a famine of bread,
Nor a thirst for water,
But of hearing the words of the LORD.
[12]They shall wander from sea to sea,
And from north to east;
They shall run to and fro, seeking the word of the LORD,
But shall not find *it*.

[13]"In that day the fair virgins
And strong young men
Shall faint from thirst.
[14]Those who swear by the sin of Samaria,
Who say,
'As your god lives, O Dan!'
And, 'As the way of Beersheba lives!'
They shall fall and never rise again."

Amos 9

The Destruction of Israel

[1]I saw the Lord standing by the altar, and He said:

"Strike the doorposts, that the thresholds may shake,
And break them on the heads of them all.
I will slay the last of them with the sword.
He who flees from them shall not get away,
And he who escapes from them shall not be delivered.

[2]"Though they dig into hell,
From there My hand shall take them;
Though they climb up to heaven,
From there I will bring them down;
[3]And though they hide themselves on top of Carmel,
From there I will search and take them;
Though they hide from My sight at the bottom of the sea,
From there I will command the serpent, and it shall bite them;
[4]Though they go into captivity before their enemies,
From there I will command the sword,
And it shall slay them.
I will set My eyes on them for harm and not for good."

[5]The Lord GOD of hosts,
He who touches the earth and it melts,
And all who dwell there mourn;
All of it shall swell like the River,
And subside like the River of Egypt.
[6]He who builds His layers in the sky,
And has founded His strata in the earth;
Who calls for the waters of the sea,
And pours them out on the face of the earth—
The LORD *is* His name.

7“*Are* you not like the people of Ethiopia to Me,
O children of Israel?” says the LORD.
“Did I not bring up Israel from the land of Egypt,
The Philistines from Caphtor,
And the Syrians from Kir?

8“Behold, the eyes of the Lord GOD *are* on the sinful kingdom,
And I will destroy it from the face of the earth;
Yet I will not utterly destroy the house of Jacob,”
Says the LORD.

9“For surely I will command,
And will sift the house of Israel among all nations,
As *grain* is sifted in a sieve;
Yet not the smallest grain shall fall to the ground.
10All the sinners of My people shall die by the sword,
Who say, ‘The calamity shall not overtake nor confront us.’

Israel Will Be Restored

11“On that day I will raise up
The tabernacle of David, which has fallen down,
And repair its damages;
I will raise up its ruins,
And rebuild it as in the days of old;
12That they may possess the remnant of Edom,
And all the Gentiles who are called by My name,”
Says the LORD who does this thing.

13“Behold, the days are coming,” says the LORD,
“When the plowman shall overtake the reaper,
And the treader of grapes him who sows seed;
The mountains shall drip with sweet wine,
And all the hills shall flow *with it*.
14I will bring back the captives of My people Israel;
They shall build the waste cities and inhabit *them;*
They shall plant vineyards and drink wine from them;

They shall also make gardens and eat fruit from them.
[15]I will plant them in their land,
And no longer shall they be pulled up
From the land I have given them,”
Says the LORD your God.

The Book of

Obadiah

Obadiah 1

The Coming Judgment on Edom

[1]The vision of Obadiah.

Thus says the Lord GOD concerning Edom
(We have heard a report from the LORD,
And a messenger has been sent among the nations, *saying,*
“Arise, and let us rise up against her for battle”):

[2]“Behold, I will make you small among the nations;
You shall be greatly despised.
[3]The pride of your heart has deceived you,
You who dwell in the clefts of the rock,
Whose habitation is high;
You who say in your heart,
‘Who will bring me down to the ground?’
[4]Though you ascend *as* high as the eagle,
And though you set your nest among the stars,
From there I will bring you down,” says the LORD.

[5]“If thieves had come to you,
If robbers by night—
Oh, how you will be cut off!—
Would they not have stolen till they had enough?
If grape-gatherers had come to you,
Would they not have left *some* gleanings?

[6]“Oh, how Esau shall be searched out!
How his hidden treasures shall be sought after!
[7]All the men in your confederacy
Shall force you to the border;
The men at peace with you
Shall deceive you *and* prevail against you.
Those who eat your bread shall lay a trap for you.
No one is aware of it.

[8]"Will I not in that day," says the LORD,
"Even destroy the wise *men* from Edom,
And understanding from the mountains of Esau?
[9]Then your mighty men, O Teman, shall be dismayed,
To the end that everyone from the mountains of Esau
May be cut off by slaughter.

Edom Mistreated His Brother

10"For violence against your brother Jacob,
Shame shall cover you,
And you shall be cut off forever.
[11]In the day that you stood on the other side—
In the day that strangers carried captive his forces,
When foreigners entered his gates
And cast lots for Jerusalem—
Even you *were* as one of them.

[12]"But you should not have gazed on the day of your brother
In the day of his captivity;
Nor should you have rejoiced over the children of Judah
In the day of their destruction;
Nor should you have spoken proudly
In the day of distress.
[13]You should not have entered the gate of My people
In the day of their calamity.
Indeed, you should not have gazed on their affliction
In the day of their calamity,
Nor laid *hands* on their substance
In the day of their calamity.
[14]You should not have stood at the crossroads
To cut off those among them who escaped;
Nor should you have delivered up those among them who remained
In the day of distress.

15"For the day of the LORD upon all the nations *is* near;
As you have done, it shall be done to you;

Your reprisal shall return upon your own head.
[16]For as you drank on My holy mountain,
So shall all the nations drink continually;
Yes, they shall drink, and swallow,
And they shall be as though they had never been.

Israel's Final Triumph

[17]"But on Mount Zion there shall be deliverance,
And there shall be holiness;
The house of Jacob shall possess their possessions.
[18]The house of Jacob shall be a fire,
And the house of Joseph a flame;
But the house of Esau *shall be* stubble;
They shall kindle them and devour them,
And no survivor shall *remain* of the house of Esau,"
For the LORD has spoken.

19The South shall possess the mountains of Esau,
And the Lowland shall possess Philistia.
They shall possess the fields of Ephraim
And the fields of Samaria.
Benjamin *shall possess* Gilead.
[20]And the captives of this host of the children of Israel
Shall possess the land of the Canaanites
As far as Zarephath.
The captives of Jerusalem who are in Sepharad
Shall possess the cities of the South.
[21]Then saviors shall come to Mount Zion
To judge the mountains of Esau,
And the kingdom shall be the LORD's.

The Book of
Jonah

Jonah 1

Jonah's Disobedience

[1]Now the word of the LORD came to Jonah the son of Amittai, saying,

[2]"Arise, go to Nineveh, that great city, and cry out against it; for their wickedness has come up before Me."

[3]But Jonah arose to flee to Tarshish from the presence of the LORD. He went down to Joppa, and found a ship going to Tarshish; so he paid the fare, and went down into it, to go with them to Tarshish from the presence of the LORD.

The Storm at Sea

[4]But the LORD sent out a great wind on the sea, and there was a mighty tempest on the sea, so that the ship was about to be broken up.

[5]Then the mariners were afraid; and every man cried out to his god, and threw the cargo that *was* in the ship into the sea, to lighten the load. But Jonah had gone down into the lowest parts of the ship, had lain down, and was fast asleep.

[6]So the captain came to him, and said to him, "What do you mean, sleeper? Arise, call on your God; perhaps your God will consider us, so that we may not perish."

[7]And they said to one another, "Come, let us cast lots, that we may know for whose cause this trouble *has come* upon us." So they cast lots, and the lot fell on Jonah.

[8]Then they said to him, "Please tell us! For whose cause *is* this trouble upon us? What is your occupation? And where do you come from? What is your country? And of what people are you?"

[9]So he said to them, "I *am* a Hebrew; and I fear the LORD, the God of heaven, who made the sea and the dry *land*."

Jonah Thrown into the Sea

[10]Then the men were exceedingly afraid, and said to him, "Why have you done this?" For the men knew that he fled from the presence of the LORD, because he had told them.

[11]Then they said to him, “What shall we do to you that the sea may be calm for us?”—for the sea was growing more tempestuous.

[12]And he said to them, “Pick me up and throw me into the sea; then the sea will become calm for you. For I know that this great tempest *is* because of me.”

[13]Nevertheless the men rowed hard to return to land, but they could not, for the sea continued to grow more tempestuous against them.

[14]Therefore they cried out to the LORD and said, “We pray, O LORD, please do not let us perish for this man’s life, and do not charge us with innocent blood; for You, O LORD, have done as it pleased You.”

[15]So they picked up Jonah and threw him into the sea, and the sea ceased from its raging.

[16]Then the men feared the LORD exceedingly, and offered a sacrifice to the LORD and took vows.

Jonah’s Prayer and Deliverance

[17]Now the LORD had prepared a great fish to swallow Jonah. And Jonah was in the belly of the fish three days and three nights.

Jonah 2

[1]Then Jonah prayed to the LORD his God from the fish's belly.
[2]And he said:

"I cried out to the LORD because of my affliction,
And He answered me.

"Out of the belly of Sheol I cried,
And You heard my voice.
[3]For You cast me into the deep,
Into the heart of the seas,
And the floods surrounded me;
All Your billows and Your waves passed over me.
[4]Then I said, 'I have been cast out of Your sight;
Yet I will look again toward Your holy temple.'
[5]The waters surrounded me, *even* to my soul;
The deep closed around me;
Weeds were wrapped around my head.
[6]I went down to the moorings of the mountains;
The earth with its bars *closed* behind me forever;
Yet You have brought up my life from the pit,
O LORD, my God.

[7]"When my soul fainted within me,
I remembered the LORD;
And my prayer went *up* to You,
Into Your holy temple.

[8]"Those who regard worthless idols
Forsake their own Mercy.
[9]But I will sacrifice to You
With the voice of thanksgiving;
I will pay what I have vowed.
Salvation *is* of the LORD."

[10]So the LORD spoke to the fish, and it vomited Jonah onto dry *land*.

Jonah 3

Jonah Preaches at Nineveh

[1]Now the word of the LORD came to Jonah the second time, saying,

[2]"Arise, go to Nineveh, that great city, and preach to it the message that I tell you."

[3]So Jonah arose and went to Nineveh, according to the word of the LORD. Now Nineveh was an exceedingly great city, a three-day journey *in extent*.

[4]And Jonah began to enter the city on the first day's walk. Then he cried out and said, "Yet forty days, and Nineveh shall be overthrown!"

The People of Nineveh Believe

5So the people of Nineveh believed God, proclaimed a fast, and put on sackcloth, from the greatest to the least of them.

[6]Then word came to the king of Nineveh; and he arose from his throne and laid aside his robe, covered *himself* with sackcloth and sat in ashes.

[7]And he caused *it* to be proclaimed and published throughout Nineveh by the decree of the king and his nobles, saying,

> Let neither man nor beast, herd nor flock, taste anything; do not let them eat, or drink water.
>
> [8]But let man and beast be covered with sackcloth, and cry mightily to God; yes, let every one turn from his evil way and from the violence that is in his hands.
>
> [9]Who can tell *if* God will turn and relent, and turn away from His fierce anger, so that we may not perish?

10Then God saw their works, that they turned from their evil way; and God relented from the disaster that He had said He would bring upon them, and He did not do it.

Jonah 4

Jonah's Anger and God's Kindness

[1]But it displeased Jonah exceedingly, and he became angry.

[2]So he prayed to the LORD, and said, "Ah, LORD, was not this what I said when I was still in my country? Therefore I fled previously to Tarshish; for I know that You *are* a gracious and merciful God, slow to anger and abundant in lovingkindness, One who relents from doing harm.

[3]"Therefore now, O LORD, please take my life from me, for *it is* better for me to die than to live!"

[4]Then the LORD said, "*Is it* right for you to be angry?"

[5]So Jonah went out of the city and sat on the east side of the city. There he made himself a shelter and sat under it in the shade, till he might see what would become of the city.

[6]And the LORD God prepared a plant and made it come up over Jonah, that it might be shade for his head to deliver him from his misery. So Jonah was very grateful for the plant.

[7]But as morning dawned the next day God prepared a worm, and it *so* damaged the plant that it withered.

[8]And it happened, when the sun arose, that God prepared a vehement east wind; and the sun beat on Jonah's head, so that he grew faint. Then he wished death for himself, and said, "*It is* better for me to die than to live."

[9]Then God said to Jonah, "*Is it* right for you to be angry about the plant?" And he said, "*It is* right for me to be angry, even to death!"

[10]But the LORD said, "You have had pity on the plant for which you have not labored, nor made it grow, which came up in a night and perished in a night.

[11]"And should I not pity Nineveh, that great city, in which are more than one hundred and twenty thousand persons who cannot discern between their right hand and their left—and much livestock?"

The Book of

Micah

Micah 1

[1]The word of the LORD that came to Micah of Moresheth in the days of Jotham, Ahaz, *and* Hezekiah, kings of Judah, which he saw concerning Samaria and Jerusalem.

The Coming Judgment on Israel

[2]Hear, all you peoples!
Listen, O earth, and all that is in it!
Let the Lord GOD be a witness against you,
The Lord from His holy temple.

[3]For behold, the LORD is coming out of His place;
He will come down
And tread on the high places of the earth.
[4]The mountains will melt under Him,
And the valleys will split
Like wax before the fire,
Like waters poured down a steep place.
[5]All this is for the transgression of Jacob
And for the sins of the house of Israel.
What *is* the transgression of Jacob?
Is it not Samaria?
And what *are* the high places of Judah?
Are they not Jerusalem?

[6]"Therefore I will make Samaria a heap of ruins in the field,
Places for planting a vineyard;
I will pour down her stones into the valley,
And I will uncover her foundations.
[7]All her carved images shall be beaten to pieces,
And all her pay as a harlot shall be burned with the fire;
All her idols I will lay desolate,
For she gathered *it* from the pay of a harlot,
And they shall return to the pay of a harlot."

Mourning for Israel and Judah

8Therefore I will wail and howl,
I will go stripped and naked;
I will make a wailing like the jackals
And a mourning like the ostriches,
[9]For her wounds *are* incurable.
For it has come to Judah;
It has come to the gate of My people—
To Jerusalem.

[10]Tell *it* not in Gath,
Weep not at all;
In Beth Aphrah
Roll yourself in the dust.
[11]Pass by in naked shame, you inhabitant of Shaphir;
The inhabitant of Zaanan does not go out.
Beth Ezel mourns;
Its place to stand is taken away from you.

[12]For the inhabitant of Maroth pined for good,
But disaster came down from the LORD
To the gate of Jerusalem.
[13]O inhabitant of Lachish,
Harness the chariot to the swift steeds
(She *was* the beginning of sin to the daughter of Zion),
For the transgressions of Israel were found in you.

[14]Therefore you shall give presents to Moresheth Gath;
The houses of Achzib *shall be* a lie to the kings of Israel.
[15]I will yet bring an heir to you, O inhabitant of Mareshah;
The glory of Israel shall come to Adullam.
[16]Make yourself bald and cut off your hair,
Because of your precious children;
Enlarge your baldness like an eagle,
For they shall go from you into captivity.

Micah 2

Woe to Evildoers

[1]Woe to those who devise iniquity,
And work out evil on their beds!
At morning light they practice it,
Because it is in the power of their hand.
[2]They covet fields and take *them* by violence,
Also houses, and seize *them*.
So they oppress a man and his house,
A man and his inheritance.

[3]Therefore thus says the LORD:

"Behold, against this family I am devising disaster,
From which you cannot remove your necks;
Nor shall you walk haughtily,
For this *is* an evil time.
[4]In that day *one* shall take up a proverb against you,
And lament with a bitter lamentation, saying:
'We are utterly destroyed!
He has changed the heritage of my people;
How He has removed *it* from me!
To a turncoat He has divided our fields.' "

[5]Therefore you will have no one to determine boundaries by lot
In the assembly of the LORD.

Lying Prophets

[6]"Do not prattle," *you say to those* who prophesy.
So they shall not prophesy to you;
They shall not return insult for insult.
[7]*You who are* named the house of Jacob:
"Is the Spirit of the LORD restricted?
Are these His doings?

Do not My words do good
To him who walks uprightly?

[8]“Lately My people have risen up as an enemy—
You pull off the robe with the garment
From those who trust *you,* as they pass by,
Like men returned from war.
[9]The women of My people you cast out
From their pleasant houses;
From their children
You have taken away My glory forever.

[10]“Arise and depart,
For this *is* not *your* rest;
Because it is defiled, it shall destroy,
Yes, with utter destruction.
[11]If a man should walk in a false spirit
And speak a lie, *saying,*
‘I will prophesy to you of wine and drink,’
Even he would be the prattler of this people.

Israel Restored

[12]“I will surely assemble all of you, O Jacob,
I will surely gather the remnant of Israel;
I will put them together like sheep of the fold,
Like a flock in the midst of their pasture;
They shall make a loud noise because of *so many* people.
[13]The one who breaks open will come up before them;
They will break out,
Pass through the gate,
And go out by it;
Their king will pass before them,
With the LORD at their head.”

Micah 3

Wicked Rulers and Prophets

[1]And I said:

“Hear now, O heads of Jacob,
And you rulers of the house of Israel:
Is it not for you to know justice?
[2]You who hate good and love evil;
Who strip the skin from My people,
And the flesh from their bones;
[3]Who also eat the flesh of My people,
Flay their skin from them,
Break their bones,
And chop *them* in pieces
Like *meat* for the pot,
Like flesh in the caldron.”

[4]Then they will cry to the LORD,
But He will not hear them;
He will even hide His face from them at that time,
Because they have been evil in their deeds.

[5]Thus says the LORD concerning the prophets
Who make my people stray;
Who chant “Peace”
While they chew with their teeth,
But who prepare war against him
Who puts nothing into their mouths:
[6]“Therefore you shall have night without vision,
And you shall have darkness without divination;
The sun shall go down on the prophets,
And the day shall be dark for them.
[7]So the seers shall be ashamed,
And the diviners abashed;
Indeed they shall all cover their lips;

For *there is* no answer from God.”

8But truly I am full of power by the Spirit of the LORD,
And of justice and might,
To declare to Jacob his transgression
And to Israel his sin.
[9]Now hear this,
You heads of the house of Jacob
And rulers of the house of Israel,
Who abhor justice
And pervert all equity,
[10]Who build up Zion with bloodshed
And Jerusalem with iniquity:
[11]Her heads judge for a bribe,
Her priests teach for pay,
And her prophets divine for money.
Yet they lean on the LORD, and say,
“Is not the LORD among us?
No harm can come upon us.”
[12]Therefore because of you
Zion shall be plowed *like* a field,
Jerusalem shall become heaps of ruins,
And the mountain of the temple
Like the bare hills of the forest.

Micah 4

The LORD's Reign in Zion

[1]Now it shall come to pass in the latter days
That the mountain of the LORD's house
Shall be established on the top of the mountains,
And shall be exalted above the hills;
And peoples shall flow to it.
[2]Many nations shall come and say,
"Come, and let us go up to the mountain of the LORD,
To the house of the God of Jacob;
He will teach us His ways,
And we shall walk in His paths."
For out of Zion the law shall go forth,
And the word of the LORD from Jerusalem.
[3]He shall judge between many peoples,
And rebuke strong nations afar off;
They shall beat their swords into plowshares,
And their spears into pruning hooks;
Nation shall not lift up sword against nation,
Neither shall they learn war anymore.

[4]But everyone shall sit under his vine and under his fig tree,
And no one shall make *them* afraid;
For the mouth of the LORD of hosts has spoken.
[5]For all people walk each in the name of his god,
But we will walk in the name of the LORD our God
Forever and ever.

Zion's Future Triumph

[6]"In that day," says the LORD,
"I will assemble the lame,
I will gather the outcast
And those whom I have afflicted;
[7]I will make the lame a remnant,

And the outcast a strong nation;
So the LORD will reign over them in Mount Zion
From now on, even forever.
[8]And you, O tower of the flock,
The stronghold of the daughter of Zion,
To you shall it come,
Even the former dominion shall come,
The kingdom of the daughter of Jerusalem."

[9]Now why do you cry aloud?
Is there no king in your midst?
Has your counselor perished?
For pangs have seized you like a woman in labor.
[10]Be in pain, and labor to bring forth,
O daughter of Zion,
Like a woman in birth pangs.
For now you shall go forth from the city,
You shall dwell in the field,
And to Babylon you shall go.
There you shall be delivered;
There the LORD will redeem you
From the hand of your enemies.

[11]Now also many nations have gathered against you,
Who say, "Let her be defiled,
And let our eye look upon Zion."
[12]But they do not know the thoughts of the LORD,
Nor do they understand His counsel;
For He will gather them like sheaves to the threshing floor.

[13]"Arise and thresh, O daughter of Zion;
For I will make your horn iron,
And I will make your hooves bronze;
You shall beat in pieces many peoples;
I will consecrate their gain to the LORD,
And their substance to the Lord of the whole earth."

Micah 5

[1]Now gather yourself in troops,
O daughter of troops;
He has laid siege against us;
They will strike the judge of Israel with a rod on the cheek.

The Coming Messiah

[2]"But you, Bethlehem Ephrathah,
Though you are little among the thousands of Judah,
Yet out of you shall come forth to Me
The One to be Ruler in Israel,
Whose goings forth *are* from of old,
From everlasting."

[3]Therefore He shall give them up,
Until the time *that* she who is in labor has given birth;
Then the remnant of His brethren
Shall return to the children of Israel.
[4]And He shall stand and feed *His flock*
In the strength of the LORD,
In the majesty of the name of the LORD His God;
And they shall abide,
For now He shall be great
To the ends of the earth;
[5]And this *One* shall be peace.

Judgment on Israel's Enemies

When the Assyrian comes into our land,
And when he treads in our palaces,
Then we will raise against him
Seven shepherds and eight princely men.
[6]They shall waste with the sword the land of Assyria,
And the land of Nimrod at its entrances;
Thus He shall deliver *us* from the Assyrian,
When he comes into our land

And when he treads within our borders.

[7]Then the remnant of Jacob
Shall be in the midst of many peoples,
Like dew from the LORD,
Like showers on the grass,
That tarry for no man
Nor wait for the sons of men.
[8]And the remnant of Jacob
Shall be among the Gentiles,
In the midst of many peoples,
Like a lion among the beasts of the forest,
Like a young lion among flocks of sheep,
Who, if he passes through,
Both treads down and tears in pieces,
And none can deliver.
[9]Your hand shall be lifted against your adversaries,
And all your enemies shall be cut off.

[10]"And it shall be in that day," says the LORD,
"That I will cut off your horses from your midst
And destroy your chariots.
[11]I will cut off the cities of your land
And throw down all your strongholds.
[12]I will cut off sorceries from your hand,
And you shall have no soothsayers.
[13]Your carved images I will also cut off,
And your sacred pillars from your midst;
You shall no more worship the work of your hands;
[14]I will pluck your wooden images from your midst;
Thus I will destroy your cities.
[15]And I will execute vengeance in anger and fury
On the nations that have not heard."

Micah 6

God Pleads with Israel

[1]Hear now what the LORD says:

“Arise, plead your case before the mountains,
And let the hills hear your voice.
[2]Hear, O you mountains, the LORD’s complaint,
And you strong foundations of the earth;
For the LORD has a complaint against His people,
And He will contend with Israel.

[3]“O My people, what have I done to you?
And how have I wearied you?
Testify against Me.
[4]For I brought you up from the land of Egypt,
I redeemed you from the house of bondage;
And I sent before you Moses, Aaron, and Miriam.
[5]O My people, remember now
What Balak king of Moab counseled,
And what Balaam the son of Beor answered him,
From Acacia Grove to Gilgal,
That you may know the righteousness of the LORD.”

[6]With what shall I come before the LORD,
And bow myself before the High God?
Shall I come before Him with burnt offerings,
With calves a year old?
[7]Will the LORD be pleased with thousands of rams,
Ten thousand rivers of oil?
Shall I give my firstborn *for* my transgression,
The fruit of my body *for* the sin of my soul?

[8]He has shown you, O man, what *is* good;
And what does the LORD require of you
But to do justly,

To love mercy,
And to walk humbly with your God?

Punishment of Israel's Injustice

9The LORD's voice cries to the city—
Wisdom shall see Your name:

"Hear the rod!
Who has appointed it?
10Are there yet the treasures of wickedness
In the house of the wicked,
And the short measure *that is* an abomination?
11Shall I count pure *those* with the wicked scales,
And with the bag of deceitful weights?
12For her rich men are full of violence,
Her inhabitants have spoken lies,
And their tongue is deceitful in their mouth.

13"Therefore I will also make *you* sick by striking you,
By making *you* desolate because of your sins.
14You shall eat, but not be satisfied;
Hunger *shall be* in your midst.
You may carry *some* away, but shall not save *them;*
And what you do rescue I will give over to the sword.

15"You shall sow, but not reap;
You shall tread the olives, but not anoint yourselves with oil;
And *make* sweet wine, but not drink wine.
16For the statutes of Omri are kept;
All the works of Ahab's house *are done;*
And you walk in their counsels,
That I may make you a desolation,
And your inhabitants a hissing.
Therefore you shall bear the reproach of My people."

Micah 7

Sorrow for Israel's Sins

[1]Woe is me!
For I am like those who gather summer fruits,
Like those who glean vintage grapes;
There is no cluster to eat
Of the first-ripe fruit *which* my soul desires.
[2]The faithful *man* has perished from the earth,
And *there is* no one upright among men.
They all lie in wait for blood;
Every man hunts his brother with a net.

[3]That they may successfully do evil with both hands—
The prince asks *for gifts,*
The judge *seeks* a bribe,
And the great *man* utters his evil desire;
So they scheme together.
[4]The best of them *is* like a brier;
The most upright *is sharper* than a thorn hedge;
The day of your watchman and your punishment comes;
Now shall be their perplexity.

[5]Do not trust in a friend;
Do not put your confidence in a companion;
Guard the doors of your mouth
From her who lies in your bosom.
[6]For son dishonors father,
Daughter rises against her mother,
Daughter-in-law against her mother-in-law;
A man's enemies *are* the men of his own household.
[7]Therefore I will look to the LORD;
I will wait for the God of my salvation;
My God will hear me.

Israel's Confession and Comfort

8Do not rejoice over me, my enemy;
When I fall, I will arise;
When I sit in darkness,
The LORD *will be* a light to me.
9I will bear the indignation of the LORD,
Because I have sinned against Him,
Until He pleads my case
And executes justice for me.
He will bring me forth to the light;
I will see His righteousness.
10Then *she who is* my enemy will see,
And shame will cover her who said to me,
“Where is the LORD your God?”
My eyes will see her;
Now she will be trampled down
Like mud in the streets.

11*In* the day when your walls are to be built,
In that day the decree shall go far and wide.
12*In* that day they shall come to you
From Assyria and the fortified cities,
From the fortress to the River,
From sea to sea,
And mountain *to* mountain.
13Yet the land shall be desolate
Because of those who dwell in it,
And for the fruit of their deeds.

God Will Forgive Israel

14Shepherd Your people with Your staff,
The flock of Your heritage,
Who dwell solitarily *in* a woodland,
In the midst of Carmel;
Let them feed *in* Bashan and Gilead,
As in days of old.

15“As in the days when you came out of the land of Egypt, I will show them wonders.”

[16]The nations shall see and be ashamed of all their might;
They shall put *their* hand over *their* mouth;
Their ears shall be deaf.
[17]They shall lick the dust like a serpent;
They shall crawl from their holes like snakes of the earth.
They shall be afraid of the LORD our God,
And shall fear because of You.
[18]Who *is* a God like You,
Pardoning iniquity
And passing over the transgression of the remnant of His heritage?

He does not retain His anger forever,
Because He delights *in* mercy.
[19]He will again have compassion on us,
And will subdue our iniquities.

You will cast all our sins
Into the depths of the sea.
[20]You will give truth to Jacob
And mercy to Abraham,
Which You have sworn to our fathers
From days of old.

The Book of

Nahum

Nahum 1

[1]The burden against Nineveh. The book of the vision of Nahum the Elkoshite.

God's Wrath on His Enemies

[2]God *is* jealous, and the LORD avenges;
The LORD avenges and *is* furious.
The LORD will take vengeance on His adversaries,
And He reserves *wrath* for His enemies;
[3]The LORD *is* slow to anger and great in power,
And will not at all acquit *the wicked*.

The LORD has His way
In the whirlwind and in the storm,
And the clouds *are* the dust of His feet.
[4]He rebukes the sea and makes it dry,
And dries up all the rivers.
Bashan and Carmel wither,
And the flower of Lebanon wilts.
[5]The mountains quake before Him,
The hills melt,
And the earth heaves at His presence,
Yes, the world and all who dwell in it.

[6]Who can stand before His indignation?
And who can endure the fierceness of His anger?
His fury is poured out like fire,
And the rocks are thrown down by Him.

[7]The LORD *is* good,
A stronghold in the day of trouble;
And He knows those who trust in Him.
[8]But with an overflowing flood
He will make an utter end of its place,
And darkness will pursue His enemies.

[9]What do you conspire against the LORD?
He will make an utter end *of it*.
Affliction will not rise up a second time.
[10]For while tangled *like* thorns,
And while drunken *like* drunkards,
They shall be devoured like stubble fully dried.
[11]From you comes forth *one*
Who plots evil against the LORD,
A wicked counselor.

[12]Thus says the LORD:

"Though *they are* safe, and likewise many,
Yet in this manner they will be cut down
When he passes through.
Though I have afflicted you,
I will afflict you no more;
[13]For now I will break off his yoke from you,
And burst your bonds apart."

[14]The LORD has given a command concerning you:
"Your name shall be perpetuated no longer.
Out of the house of your gods
I will cut off the carved image and the molded image.
I will dig your grave,
For you are vile."

[15]Behold, on the mountains
The feet of him who brings good tidings,
Who proclaims peace!
O Judah, keep your appointed feasts,
Perform your vows.
For the wicked one shall no more pass through you;
He is utterly cut off.

Nahum 2

The Destruction of Nineveh

[1]He who scatters has come up before your face.
Man the fort!
Watch the road!
Strengthen *your* flanks!
Fortify *your* power mightily.

[2]For the LORD will restore the excellence of Jacob
Like the excellence of Israel,
For the emptiers have emptied them out
And ruined their vine branches.

[3]The shields of his mighty men *are* made red,
The valiant men *are* in scarlet.
The chariots *come* with flaming torches
In the day of his preparation,
And the spears are brandished.
[4]The chariots rage in the streets,
They jostle one another in the broad roads;
They seem like torches,
They run like lightning.

[5]He remembers his nobles;
They stumble in their walk;
They make haste to her walls,
And the defense is prepared.
[6]The gates of the rivers are opened,
And the palace is dissolved.
[7]It is decreed:
She shall be led away captive,
She shall be brought up;
And her maidservants shall lead *her* as with the voice of doves,
Beating their breasts.

8Though Nineveh of old *was* like a pool of water,
Now they flee away.
“Halt! Halt!” *they cry;*
But no one turns back.
9Take spoil of silver!
Take spoil of gold!
There is no end of treasure,
Or wealth of every desirable prize.
10She is empty, desolate, and waste!
The heart melts, and the knees shake;
Much pain *is* in every side,
And all their faces are drained of color.

11Where *is* the dwelling of the lions,
And the feeding place of the young lions,
Where the lion walked, the lioness *and* lion’s cub,
And no one made *them* afraid?
12The lion tore in pieces enough for his cubs,
Killed for his lionesses,
Filled his caves with prey,
And his dens with flesh.

13“Behold, I *am* against you,” says the LORD of hosts, “I will burn your chariots in smoke, and the sword shall devour your young lions; I will cut off your prey from the earth, and the voice of your messengers shall be heard no more.”

Nahum 3

The Woe of Nineveh

[1]Woe to the bloody city!
It *is* all full of lies *and* robbery.
Its victim never departs.
[2]The noise of a whip
And the noise of rattling wheels,
Of galloping horses,
Of clattering chariots!
[3]Horsemen charge with bright sword and glittering spear.
There is a multitude of slain,
A great number of bodies,
Countless corpses—
They stumble over the corpses—
[4]Because of the multitude of harlotries of the seductive harlot,
The mistress of sorceries,
Who sells nations through her harlotries,
And families through her sorceries.

5“Behold, I *am* against you,” says the LORD of hosts;
“I will lift your skirts over your face,
I will show the nations your nakedness,
And the kingdoms your shame.
[6]I will cast abominable filth upon you,
Make you vile,
And make you a spectacle.
[7]It shall come to pass *that* all who look upon you
Will flee from you, and say,
‘Nineveh is laid waste!
Who will bemoan her?’
Where shall I seek comforters for you?”

8Are you better than No Amon

That was situated by the River,
That had the waters around her,
Whose rampart *was* the sea,
Whose wall *was* the sea?
[9]Ethiopia and Egypt *were* her strength,
And *it was* boundless;
Put and Lubim were your helpers.
[10]Yet she *was* carried away,
She went into captivity;
Her young children also were dashed to pieces
At the head of every street;
They cast lots for her honorable men,
And all her great men were bound in chains.
[11]You also will be drunk;
You will be hidden;
You also will seek refuge from the enemy.

[12]All your strongholds *are* fig trees with ripened figs:
If they are shaken,
They fall into the mouth of the eater.
[13]Surely, your people in your midst *are* women!
The gates of your land are wide open for your enemies;
Fire shall devour the bars of your *gates*.

[14]Draw your water for the siege!
Fortify your strongholds!
Go into the clay and tread the mortar!
Make strong the brick kiln!
[15]There the fire will devour you,
The sword will cut you off;
It will eat you up like a locust.

Make yourself many—like the locust!
Make yourself many—like the *swarming* locusts!
[16]You have multiplied your merchants more than the stars of heaven.
The locust plunders and flies away.

[17]Your commanders *are* like *swarming* locusts,
And your generals like great grasshoppers,
Which camp in the hedges on a cold day;
When the sun rises they flee away,
And the place where they *are* is not known.

[18]Your shepherds slumber, O king of Assyria;
Your nobles rest *in the dust*.
Your people are scattered on the mountains,
And no one gathers them.
[19]Your injury *has* no healing,
Your wound is severe.
All who hear news of you
Will clap *their* hands over you,
For upon whom has not your wickedness passed continually?

The Book of

Habakkuk

Habakkuk 1

[1]The burden which the prophet Habakkuk saw.

The Prophet's Question

[2]O LORD, how long shall I cry,
And You will not hear?
Even cry out to You, "Violence!"
And You will not save.
[3]Why do You show me iniquity,
And cause *me* to see trouble?
For plundering and violence *are* before me;
There is strife, and contention arises.
[4]Therefore the law is powerless,
And justice never goes forth.
For the wicked surround the righteous;
Therefore perverse judgment proceeds.

The LORD's Reply

[5]"Look among the nations and watch—
Be utterly astounded!
For *I will* work a work in your days
Which you would not believe, though it were told *you*.
[6]For indeed I am raising up the Chaldeans,
A bitter and hasty nation
Which marches through the breadth of the earth,
To possess dwelling places *that are* not theirs.
[7]They are terrible and dreadful;
Their judgment and their dignity proceed from themselves.
[8]Their horses also are swifter than leopards,
And more fierce than evening wolves.
Their chargers charge ahead;
Their cavalry comes from afar;
They fly as the eagle *that* hastens to eat.

[9]“They all come for violence;
Their faces are set *like* the east wind.
They gather captives like sand.
[10]They scoff at kings,
And princes are scorned by them.
They deride every stronghold,
For they heap up earthen *mounds* and seize it.
[11]Then *his* mind changes, and he transgresses;
He commits offense,
Ascribing this power to his god.”

The Prophet’s Second Question

[12]Are You not from everlasting,
O LORD my God, my Holy One?
We shall not die.
O LORD, You have appointed them for judgment;
O Rock, You have marked them for correction.
[13]*You are* of purer eyes than to behold evil,
And cannot look on wickedness.
Why do You look on those who deal treacherously,
And hold Your tongue when the wicked devours
A *person* more righteous than he?
[14]*Why* do You make men like fish of the sea,
Like creeping things *that have* no ruler over them?

[15]They take up all of them with a hook,
They catch them in their net,
And gather them in their dragnet.
Therefore they rejoice and are glad.
[16]Therefore they sacrifice to their net,
And burn incense to their dragnet;
Because by them their share *is* sumptuous
And their food plentiful.
[17]Shall they therefore empty their net,
And continue to slay nations without pity?

Habakkuk 2

[1]I will stand my watch
And set myself on the rampart,
And watch to see what He will say to me,
And what I will answer when I am corrected.

The Just Live by Faith

2Then the LORD answered me and said:

"Write the vision
And make *it* plain on tablets,
That he may run who reads it.
[3]For the vision *is* yet for an appointed time;
But at the end it will speak, and it will not lie.
Though it tarries, wait for it;
Because it will surely come,
It will not tarry.

4"Behold the proud,
His soul is not upright in him;
But the just shall live by his faith.

Woe to the Wicked

5"Indeed, because he transgresses by wine,
He is a proud man,
And he does not stay at home.
Because he enlarges his desire as hell,
And he *is* like death, and cannot be satisfied,
He gathers to himself all nations
And heaps up for himself all peoples.

6"Will not all these take up a proverb against him,
And a taunting riddle against him, and say,
'Woe to him who increases
What is not his—how long?

And to him who loads himself with many pledges'?
[7]Will not your creditors rise up suddenly?
Will they not awaken who oppress you?
And you will become their booty.
[8]Because you have plundered many nations,
All the remnant of the people shall plunder you,
Because of men's blood
And the violence of the land *and* the city,
And of all who dwell in it.

9"Woe to him who covets evil gain for his house,
That he may set his nest on high,
That he may be delivered from the power of disaster!
[10]You give shameful counsel to your house,
Cutting off many peoples,
And sin *against* your soul.
[11]For the stone will cry out from the wall,
And the beam from the timbers will answer it.

12"Woe to him who builds a town with bloodshed,
Who establishes a city by iniquity!
[13]Behold, *is it* not of the LORD of hosts
That the peoples labor to feed the fire,
And nations weary themselves in vain?
[14]For the earth will be filled
With the knowledge of the glory of the LORD,
As the waters cover the sea.

15"Woe to him who gives drink to his neighbor,
Pressing *him to* your bottle,
Even to make *him* drunk,
That you may look on his nakedness!
[16]You are filled with shame instead of glory.
You also—drink!
And be exposed as uncircumcised!
The cup of the LORD's right hand *will be* turned against you,

And utter shame will be on your glory.
[17]For the violence *done to* Lebanon will cover you,
And the plunder of beasts *which* made them afraid,
Because of men's blood
And the violence of the land *and* the city,
And of all who dwell in it.

[18]"What profit is the image, that its maker should carve it,
The molded image, a teacher of lies,
That the maker of its mold should trust in it,
To make mute idols?
[19]Woe to him who says to wood, 'Awake!'
To silent stone, 'Arise! It shall teach!'
Behold, it is overlaid with gold and silver,
Yet in it there is no breath at all.

[20]"But the LORD is in His holy temple.
Let all the earth keep silence before Him."

Habakkuk 3

The Prophet's Prayer

[1]A prayer of Habakkuk the prophet, on Shigionoth.

[2]O LORD, I have heard Your speech *and* was afraid;
O LORD, revive Your work in the midst of the years!
In the midst of the years make *it* known;
In wrath remember mercy.

[3]God came from Teman,
The Holy One from Mount Paran. Selah

His glory covered the heavens,
And the earth was full of His praise.
[4]*His* brightness was like the light;
He had rays *flashing* from His hand,
And there His power *was* hidden.
[5]Before Him went pestilence,
And fever followed at His feet.

[6]He stood and measured the earth;
He looked and startled the nations.
And the everlasting mountains were scattered,
The perpetual hills bowed.
His ways *are* everlasting.
[7]I saw the tents of Cushan in affliction;
The curtains of the land of Midian trembled.

[8]O LORD, were *You* displeased with the rivers,
Was Your anger against the rivers,
Was Your wrath against the sea,
That You rode on Your horses,
Your chariots of salvation?
[9]Your bow was made quite ready;
Oaths were sworn over *Your* arrows. Selah

You divided the earth with rivers.
[10]The mountains saw You *and* trembled;
The overflowing of the water passed by.
The deep uttered its voice,
And lifted its hands on high.
[11]The sun and moon stood still in their habitation;
At the light of Your arrows they went,
At the shining of Your glittering spear.

[12]You marched through the land in indignation;
You trampled the nations in anger.
[13]You went forth for the salvation of Your people,
For salvation with Your Anointed.
You struck the head from the house of the wicked,
By laying bare from foundation to neck. Selah

[14]You thrust through with his own arrows
The head of his villages.
They came out like a whirlwind to scatter me;
Their rejoicing was like feasting on the poor in secret.
[15]You walked through the sea with Your horses,
Through the heap of great waters.

[16]When I heard, my body trembled;
My lips quivered at *the* voice;
Rottenness entered my bones;
And I trembled in myself,
That I might rest in the day of trouble.
When he comes up to the people,
He will invade them with his troops.

A Hymn of Faith

[17]Though the fig tree may not blossom,
Nor fruit be on the vines;
Though the labor of the olive may fail,
And the fields yield no food;
Though the flock may be cut off from the fold,

And there be no herd in the stalls—
[18]Yet I will rejoice in the LORD,
I will joy in the God of my salvation.

[19]The LORD God is my strength;
He will make my feet like deer's *feet,*
And He will make me walk on my high hills.

To the Chief Musician. With my stringed instruments.

The Book of

Zephaniah

Zephaniah 1

[1]The word of the LORD which came to Zephaniah the son of Cushi, the son of Gedaliah, the son of Amariah, the son of Hezekiah, in the days of Josiah the son of Amon, king of Judah.

The Great Day of the LORD

[2]"I will utterly consume everything
From the face of the land,"
Says the LORD;
[3]"I will consume man and beast;
I will consume the birds of the heavens,
The fish of the sea,
And the stumbling blocks along with the wicked.
I will cut off man from the face of the land,"
Says the LORD.

[4]"I will stretch out My hand against Judah,
And against all the inhabitants of Jerusalem.
I will cut off every trace of Baal from this place,
The names of the idolatrous priests with the *pagan* priests—
[5]Those who worship the host of heaven on the housetops;
Those who worship and swear *oaths* by the LORD,
But who *also* swear by Milcom;
[6]Those who have turned back from *following* the LORD,
And have not sought the LORD, nor inquired of Him."

[7]Be silent in the presence of the Lord GOD;
For the day of the LORD *is* at hand,
For the LORD has prepared a sacrifice;
He has invited His guests.

[8]"And it shall be,
In the day of the LORD's sacrifice,
That I will punish the princes and the king's children,
And all such as are clothed with foreign apparel.

[9]In the same day I will punish
All those who leap over the threshold,
Who fill their masters' houses with violence and deceit.

[10]"And there shall be on that day," says the LORD,
"The sound of a mournful cry from the Fish Gate,
A wailing from the Second Quarter,
And a loud crashing from the hills.
[11]Wail, you inhabitants of Maktesh!
For all the merchant people are cut down;
All those who handle money are cut off.

[12]"And it shall come to pass at that time
That I will search Jerusalem with lamps,
And punish the men
Who are settled in complacency,
Who say in their heart,
'The LORD will not do good,
Nor will He do evil.'
[13]Therefore their goods shall become booty,
And their houses a desolation;
They shall build houses, but not inhabit *them;*
They shall plant vineyards, but not drink their wine."

[14]The great day of the LORD *is* near;
It is near and hastens quickly.
The noise of the day of the LORD is bitter;
There the mighty men shall cry out.
[15]That day *is* a day of wrath,
A day of trouble and distress,
A day of devastation and desolation,
A day of darkness and gloominess,
A day of clouds and thick darkness,
[16]A day of trumpet and alarm
Against the fortified cities
And against the high towers.

[17]“I will bring distress upon men,
And they shall walk like blind men,
Because they have sinned against the LORD;
Their blood shall be poured out like dust,
And their flesh like refuse.”

[18]Neither their silver nor their gold
Shall be able to deliver them
In the day of the LORD’s wrath;
But the whole land shall be devoured
By the fire of His jealousy,
For He will make speedy riddance
Of all those who dwell in the land.

Zephaniah 2

A Call to Repentance

[1]Gather yourselves together, yes, gather together,
O undesirable nation,
[2]Before the decree is issued,
Or the day passes like chaff,
Before the LORD's fierce anger comes upon you,
Before the day of the LORD's anger comes upon you!
[3]Seek the LORD, all you meek of the earth,
Who have upheld His justice.
Seek righteousness, seek humility.
It may be that you will be hidden
In the day of the LORD's anger.

Judgment on Nations

[4]For Gaza shall be forsaken,
And Ashkelon desolate;
They shall drive out Ashdod at noonday,
And Ekron shall be uprooted.
[5]Woe to the inhabitants of the seacoast,
The nation of the Cherethites!
The word of the LORD *is* against you,
O Canaan, land of the Philistines:
"I will destroy you;
So there shall be no inhabitant."

[6]The seacoast shall be pastures,
With shelters for shepherds and folds for flocks.
[7]The coast shall be for the remnant of the house of Judah;
They shall feed *their* flocks there;
In the houses of Ashkelon they shall lie down at evening.
For the LORD their God will intervene for them,
And return their captives.

8“I have heard the reproach of Moab,
And the insults of the people of Ammon,
With which they have reproached My people,
And made arrogant threats against their borders.
[9]Therefore, as I live,”
Says the LORD of hosts, the God of Israel,
“Surely Moab shall be like Sodom,
And the people of Ammon like Gomorrah—
Overrun with weeds and saltpits,
And a perpetual desolation.
The residue of My people shall plunder them,
And the remnant of My people shall possess them.”

[10]This they shall have for their pride,
Because they have reproached and made arrogant threats
Against the people of the LORD of hosts.
[11]The LORD *will be* awesome to them,
For He will reduce to nothing all the gods of the earth;
People shall worship Him,
Each one from his place,
Indeed all the shores of the nations.

12“You Ethiopians also,
You shall be slain by My sword.”

13And He will stretch out His hand against the north,
Destroy Assyria,
And make Nineveh a desolation,
As dry as the wilderness.
[14]The herds shall lie down in her midst,
Every beast of the nation.
Both the pelican and the bittern
Shall lodge on the capitals *of* her *pillars;*
Their voice shall sing in the windows;
Desolation *shall be* at the threshold;
For He will lay bare the cedar work.
[15]This is the rejoicing city

That dwelt securely,
That said in her heart,
“I *am it,* and *there is* none besides me.”
How has she become a desolation,
A place for beasts to lie down!
Everyone who passes by her
Shall hiss and shake his fist.

Zephaniah 3

The Wickedness of Jerusalem

[1]Woe to her who is rebellious and polluted,
To the oppressing city!
[2]She has not obeyed *His* voice,
She has not received correction;
She has not trusted in the LORD,
She has not drawn near to her God.

[3]Her princes in her midst *are* roaring lions;
Her judges *are* evening wolves
That leave not a bone till morning.
[4]Her prophets are insolent, treacherous people;
Her priests have polluted the sanctuary,
They have done violence to the law.
[5]The LORD *is* righteous in her midst,
He will do no unrighteousness.
Every morning He brings His justice to light;
He never fails,
But the unjust knows no shame.

[6]"I have cut off nations,
Their fortresses are devastated;
I have made their streets desolate,
With none passing by.
Their cities are destroyed;
There is no one, no inhabitant.
[7]I said, 'Surely you will fear Me,
You will receive instruction'—
So that her dwelling would not be cut off,
Despite everything for which I punished her.
But they rose early and corrupted all their deeds.

A Faithful Remnant

8“Therefore wait for Me,” says the LORD,
“Until the day I rise up for plunder;
My determination *is* to gather the nations
To My assembly of kingdoms,
To pour on them My indignation,
All My fierce anger;
All the earth shall be devoured
With the fire of My jealousy.

9“For then I will restore to the peoples a pure language,
That they all may call on the name of the LORD,
To serve Him with one accord.
10From beyond the rivers of Ethiopia
My worshipers,
The daughter of My dispersed ones,
Shall bring My offering.
11In that day you shall not be shamed for any of your deeds
In which you transgress against Me;
For then I will take away from your midst
Those who rejoice in your pride,
And you shall no longer be haughty
In My holy mountain.
12I will leave in your midst
A meek and humble people,
And they shall trust in the name of the LORD.
13The remnant of Israel shall do no unrighteousness
And speak no lies,
Nor shall a deceitful tongue be found in their mouth;
For they shall feed *their* flocks and lie down,
And no one shall make *them* afraid.”

Joy in God’s Faithfulness

14Sing, O daughter of Zion!
Shout, O Israel!
Be glad and rejoice with all *your* heart,
O daughter of Jerusalem!

[15]The LORD has taken away your judgments,
He has cast out your enemy.
The King of Israel, the LORD, *is* in your midst;
You shall see disaster no more.

[16]In that day it shall be said to Jerusalem:
“Do not fear;
Zion, let not your hands be weak.
[17]The LORD your God in your midst,
The Mighty One, will save;
He will rejoice over you with gladness,
He will quiet *you* with His love,
He will rejoice over you with singing.”

[18]“I will gather those who sorrow over the appointed assembly,
Who are among you,
To whom its reproach *is* a burden.
[19]Behold, at that time
I will deal with all who afflict you;
I will save the lame,
And gather those who were driven out;
I will appoint them for praise and fame
In every land where they were put to shame.
[20]At that time I will bring you back,
Even at the time I gather you;
For I will give you fame and praise
Among all the peoples of the earth,
When I return your captives before your eyes,”
Says the LORD.

The Book of

Haggai

Haggai 1

The Command to Build God's House

[1]In the second year of King Darius, in the sixth month, on the first day of the month, the word of the LORD came by Haggai the prophet to Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Jehozadak, the high priest, saying,

[2]"Thus speaks the LORD of hosts, saying: 'This people says, "The time has not come, the time that the LORD's house should be built." ' "

[3]Then the word of the LORD came by Haggai the prophet, saying,

[4]"*Is it* time for you yourselves to dwell in your paneled houses, and this temple *to lie* in ruins?"

[5]Now therefore, thus says the LORD of hosts: "Consider your ways!

> [6]"You have sown much, and bring in little;
> You eat, but do not have enough;
> You drink, but you are not filled with drink;
> You clothe yourselves, but no one is warm;
> And he who earns wages,
> Earns wages *to put* into a bag with holes."

[7]Thus says the LORD of hosts: "Consider your ways!

[8]"Go up to the mountains and bring wood and build the temple, that I may take pleasure in it and be glorified," says the LORD.

[9]"*You* looked for much, but indeed *it came to* little; and when you brought it home, I blew it away. Why?" says the LORD of hosts. "Because of My house that *is in* ruins, while every one of you runs to his own house.

[10]"Therefore the heavens above you withhold the dew, and the earth withholds its fruit.

[11]"For I called for a drought on the land and the mountains, on the grain and the new wine and the oil, on whatever the ground brings forth, on men and livestock, and on all the labor of *your* hands."

The People's Obedience

[12]Then Zerubbabel the son of Shealtiel, and Joshua the son of Jehozadak, the high priest, with all the remnant of the people, obeyed the voice of the LORD their God, and the words of Haggai the prophet, as the LORD their God had sent him; and the people feared the presence of the LORD.

[13]Then Haggai, the LORD's messenger, spoke the LORD's message to the people, saying, "I *am* with you, says the LORD."

[14]So the LORD stirred up the spirit of Zerubbabel the son of Shealtiel, governor of Judah, and the spirit of Joshua the son of Jehozadak, the high priest, and the spirit of all the remnant of the people; and they came and worked on the house of the LORD of hosts, their God,

[15]on the twenty-fourth day of the sixth month, in the second year of King Darius.

Haggai 2

The Coming Glory of God's House

[1]In the seventh *month,* on the twenty-first of the month, the word of the LORD came by Haggai the prophet, saying:

[2]"Speak now to Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Jehozadak, the high priest, and to the remnant of the people, saying:

[3]'Who is left among you who saw this temple in its former glory? And how do you see it now? In comparison with it, *is this* not in your eyes as nothing?

[4]'Yet now be strong, Zerubbabel,' says the LORD; 'and be strong, Joshua, son of Jehozadak, the high priest; and be strong, all you people of the land,' says the LORD, 'and work; for I *am* with you,' says the LORD of hosts.

[5]'*According to* the word that I covenanted with you when you came out of Egypt, so My Spirit remains among you; do not fear!'

[6]"For thus says the LORD of hosts: 'Once more (it *is* a little while) I will shake heaven and earth, the sea and dry land;

[7]'and I will shake all nations, and they shall come to the Desire of All Nations, and I will fill this temple with glory,' says the LORD of hosts.

[8]'The silver *is* Mine, and the gold *is* Mine,' says the LORD of hosts.

[9]'The glory of this latter temple shall be greater than the former,' says the LORD of hosts. 'And in this place I will give peace,' says the LORD of hosts."

The People Are Defiled

[10]On the twenty-fourth *day* of the ninth *month,* in the second year of Darius, the word of the LORD came by Haggai the prophet, saying,

[11]"Thus says the LORD of hosts: 'Now, ask the priests *concerning the* law, saying,

[12]"If one carries holy meat in the fold of his garment, and with the edge he touches bread or stew, wine or oil, or any food, will it become holy?" ' " Then the priests answered and said, "No."

[13]And Haggai said, “If *one who is* unclean *because* of a dead body touches any of these, will it be unclean?” So the priests answered and said, “It shall be unclean.”

[14]Then Haggai answered and said, “ ‘So is this people, and so is this nation before Me,’ says the LORD, ‘and so is every work of their hands; and what they offer there is unclean.

Promised Blessing

[15]‘And now, carefully consider from this day forward: from before stone was laid upon stone in the temple of the LORD—

[16]‘since those *days,* when *one* came to a heap of twenty ephahs, there were *but* ten; when *one* came to the wine vat to draw out fifty baths from the press, there were *but* twenty.

[17]‘I struck you with blight and mildew and hail in all the labors of your hands; yet you did not *turn* to Me,’ says the LORD.

[18]‘Consider now from this day forward, from the twenty-fourth day of the ninth month, from the day that the foundation of the LORD’s temple was laid—consider it:

[19]‘Is the seed still in the barn? As yet the vine, the fig tree, the pomegranate, and the olive tree have not yielded *fruit*. *But* from this day I will bless *you*.’ ”

Zerubbabel Chosen as a Signet

[20]And again the word of the LORD came to Haggai on the twenty-fourth day of the month, saying,

[21]“Speak to Zerubbabel, governor of Judah, saying:

‘I will shake heaven and earth.
[22]I will overthrow the throne of kingdoms;
I will destroy the strength of the Gentile kingdoms.
I will overthrow the chariots
And those who ride in them;
The horses and their riders shall come down,
Every one by the sword of his brother.

[23]‘In that day,’ says the LORD of hosts, ‘I will take you, Zerubbabel My servant, the son of Shealtiel,’ says the LORD, ‘and will make you like a signet *ring;* for I have chosen you,’ says the LORD of hosts.”

The Book of
Zechariah

Zechariah 1

A Call to Repentance

[1]In the eighth month of the second year of Darius, the word of the LORD came to Zechariah the son of Berechiah, the son of Iddo the prophet, saying,

[2]“The LORD has been very angry with your fathers.

[3]“Therefore say to them, ‘Thus says the LORD of hosts: “Return to Me,” says the LORD of hosts, “and I will return to you,” says the LORD of hosts.

[4]“Do not be like your fathers, to whom the former prophets preached, saying, ‘Thus says the LORD of hosts: “Turn now from your evil ways and your evil deeds.” ’ But they did not hear nor heed Me,” says the LORD.

> [5]“Your fathers, where *are* they?
> And the prophets, do they live forever?
> [6]Yet surely My words and My statutes,
> Which I commanded My servants the prophets,
> Did they not overtake your fathers?

“So they returned and said:

> ‘Just as the LORD of hosts determined to do to us,
> According to our ways and according to our deeds,
> So He has dealt with us.’ ” ’ ”

Vision of the Horses

[7]On the twenty-fourth day of the eleventh month, which is the month Shebat, in the second year of Darius, the word of the LORD came to Zechariah the son of Berechiah, the son of Iddo the prophet:

[8]I saw by night, and behold, a man riding on a red horse, and it stood among the myrtle trees in the hollow; and behind him *were* horses: red, sorrel, and white.

[9]Then I said, “My lord, what *are* these?” So the angel who talked with me said to me, “I will show you what they *are*.”

[10]And the man who stood among the myrtle trees answered and said, “These *are the ones* whom the LORD has sent to walk to and fro throughout the earth.”

[11]So they answered the Angel of the LORD, who stood among the myrtle trees, and said, “We have walked to and fro throughout the earth, and behold, all the earth is resting quietly.”

The LORD Will Comfort Zion

12Then the Angel of the LORD answered and said, “O LORD of hosts, how long will You not have mercy on Jerusalem and on the cities of Judah, against which You were angry these seventy years?”

[13]And the LORD answered the angel who talked to me, *with* good *and* comforting words.

[14]So the angel who spoke with me said to me, “Proclaim, saying, ‘Thus says the LORD of hosts:

“I am zealous for Jerusalem
And for Zion with great zeal.
[15]I am exceedingly angry with the nations at ease;
For I was a little angry,
And they helped—*but* with evil *intent*.”

[16]‘Therefore thus says the LORD:

“I am returning to Jerusalem with mercy;
My house shall be built in it,” says the LORD of hosts,
“And a *surveyor’s* line shall be stretched out over Jerusalem.” ’

[17]“Again proclaim, saying, ‘Thus says the LORD of hosts:

“My cities shall again spread out through prosperity;
The LORD will again comfort Zion,
And will again choose Jerusalem.” ’ ”

Vision of the Horns

18Then I raised my eyes and looked, and there *were* four horns.

19And I said to the angel who talked with me, “What *are* these?” So he answered me, “These *are* the horns that have scattered Judah, Israel, and Jerusalem.”

20Then the LORD showed me four craftsmen.

21And I said, “What are these coming to do?” So he said, “These *are* the horns that scattered Judah, so that no one could lift up his head; but the craftsmen are coming to terrify them, to cast out the horns of the nations that lifted up *their* horn against the land of Judah to scatter it.”

Zechariah 2

Vision of the Measuring Line

[1]Then I raised my eyes and looked, and behold, a man with a measuring line in his hand.

[2]So I said, “Where are you going?” And he said to me, “To measure Jerusalem, to see what *is* its width and what *is* its length.”

[3]And there *was* the angel who talked with me, going out; and another angel was coming out to meet him,

[4]who said to him, “Run, speak to this young man, saying: ‘Jerusalem shall be inhabited *as* towns without walls, because of the multitude of men and livestock in it.

[5]‘For I,’ says the LORD, ‘will be a wall of fire all around her, and I will be the glory in her midst.’ ”

Future Joy of Zion and Many Nations

[6]“Up, up! Flee from the land of the north,” says the LORD; “for I have spread you abroad like the four winds of heaven,” says the LORD.

[7]“Up, Zion! Escape, you who dwell with the daughter of Babylon.”

[8]For thus says the LORD of hosts: “He sent Me after glory, to the nations which plunder you; for he who touches you touches the apple of His eye.

[9]“For surely I will shake My hand against them, and they shall become spoil for their servants. Then you will know that the LORD of hosts has sent Me.

[10]“Sing and rejoice, O daughter of Zion! For behold, I am coming and I will dwell in your midst,” says the LORD.

[11]“Many nations shall be joined to the LORD in that day, and they shall become My people. And I will dwell in your midst. Then you will know that the LORD of hosts has sent Me to you.

[12]“And the LORD will take possession of Judah as His inheritance in the Holy Land, and will again choose Jerusalem.

[13]“Be silent, all flesh, before the LORD, for He is aroused from His holy habitation!”

Zechariah 3

Vision of the High Priest

[1]Then he showed me Joshua the high priest standing before the Angel of the LORD, and Satan standing at his right hand to oppose him.

[2]And the LORD said to Satan, “The LORD rebuke you, Satan! The LORD who has chosen Jerusalem rebuke you! *Is* this not a brand plucked from the fire?”

[3]Now Joshua was clothed with filthy garments, and was standing before the Angel.

[4]Then He answered and spoke to those who stood before Him, saying, “Take away the filthy garments from him.” And to him He said, “See, I have removed your iniquity from you, and I will clothe you with rich robes.”

[5]And I said, “Let them put a clean turban on his head.” So they put a clean turban on his head, and they put the clothes on him. And the Angel of the LORD stood by.

The Coming Branch

6Then the Angel of the LORD admonished Joshua, saying,

[7]“Thus says the LORD of hosts:

‘If you will walk in My ways,
And if you will keep My command,
Then you shall also judge My house,
And likewise have charge of My courts;
I will give you places to walk
Among these who stand here.

[8]‘Hear, O Joshua, the high priest,
You and your companions who sit before you,
For they are a wondrous sign;
For behold, I am bringing forth My Servant the BRANCH.
[9]For behold, the stone
That I have laid before Joshua:

Upon the stone *are* seven eyes.
Behold, I will engrave its inscription,'
Says the LORD of hosts,
'And I will remove the iniquity of that land in one day.
[10]In that day,' says the LORD of hosts,
'Everyone will invite his neighbor
Under his vine and under his fig tree.' "

Zechariah 4

Vision of the Lampstand and Olive Trees

[1]Now the angel who talked with me came back and wakened me, as a man who is wakened out of his sleep.

[2]And he said to me, “What do you see?” So I said, “I am looking, and there *is* a lampstand of solid gold with a bowl on top of it, and on the *stand* seven lamps with seven pipes to the seven lamps.

[3]“Two olive trees *are* by it, one at the right of the bowl and the other at its left.”

[4]So I answered and spoke to the angel who talked with me, saying, “What *are* these, my lord?”

[5]Then the angel who talked with me answered and said to me, “Do you not know what these are?” And I said, “No, my lord.”

[6]So he answered and said to me:

> “This *is* the word of the LORD to Zerubbabel:
> ‘Not by might nor by power, but by My Spirit,’
> Says the LORD of hosts.
> [7]‘Who *are* you, O great mountain?
> Before Zerubbabel *you shall become* a plain!
> And he shall bring forth the capstone
> With shouts of “Grace, grace to it!” ’ ”

[8]Moreover the word of the LORD came to me, saying:

> [9]“The hands of Zerubbabel
> Have laid the foundation of this temple;
> His hands shall also finish *it*.
> Then you will know
> That the LORD of hosts has sent Me to you.
> [10]For who has despised the day of small things?
> For these seven rejoice to see
> The plumb line in the hand of Zerubbabel.
> They are the eyes of the LORD,

Which scan to and fro throughout the whole earth.”

11Then I answered and said to him, “What *are* these two olive trees—at the right of the lampstand and at its left?”

12And I further answered and said to him, “What *are these* two olive branches that *drip* into the receptacles of the two gold pipes from which the golden *oil* drains?”

13Then he answered me and said, “Do you not know what these *are?*” And I said, “No, my lord.”

14So he said, “These *are* the two anointed ones, who stand beside the Lord of the whole earth.”

Zechariah 5

Vision of the Flying Scroll

[1]Then I turned and raised my eyes, and saw there a flying scroll.

[2]And he said to me, “What do you see?” So I answered, “I see a flying scroll. Its length *is* twenty cubits and its width ten cubits.”

[3]Then he said to me, “This *is* the curse that goes out over the face of the whole earth: ‘Every thief shall be expelled,’ according *to* this side of *the scroll;* and, ‘Every perjurer shall be expelled,’ according *to* that side of it.”

[4]“I will send out *the curse,*” says the LORD of hosts;
“It shall enter the house of the thief
And the house of the one who swears falsely by My name.
It shall remain in the midst of his house
And consume it, with its timber and stones.”

Vision of the Woman in a Basket

[5]Then the angel who talked with me came out and said to me, “Lift your eyes now, and see what this *is* that goes forth.”

[6]So I asked, “What *is* it?” And he said, “It *is* a basket that is going forth.” He also said, “This *is* their resemblance throughout the earth:

[7]“Here *is* a lead disc lifted up, and this *is* a woman sitting inside the basket”;

[8]then he said, “This *is* Wickedness!” And he thrust her down into the basket, and threw the lead cover over its mouth.

[9]Then I raised my eyes and looked, and there *were* two women, coming with the wind in their wings; for they had wings like the wings of a stork, and they lifted up the basket between earth and heaven.

[10]So I said to the angel who talked with me, “Where are they carrying the basket?”

[11]And he said to me, “To build a house for it in the land of Shinar; when it is ready, *the basket* will be set there on its base.”

Zechariah 6

Vision of the Four Chariots

[1]Then I turned and raised my eyes and looked, and behold, four chariots *were* coming from between two mountains, and the mountains *were* mountains of bronze.

[2]With the first chariot *were* red horses, with the second chariot black horses,

[3]with the third chariot white horses, and with the fourth chariot dappled horses—strong *steeds*.

[4]Then I answered and said to the angel who talked with me, "What *are* these, my lord?"

[5]And the angel answered and said to me, "These *are* four spirits of heaven, who go out from *their* station before the Lord of all the earth.

[6]"The one with the black horses is going to the north country, the white are going after them, and the dappled are going toward the south country."

[7]Then the strong *steeds* went out, eager to go, that they might walk to and fro throughout the earth. And He said, "Go, walk to and fro throughout the earth." So they walked to and fro throughout the earth.

[8]And He called to me, and spoke to me, saying, "See, those who go toward the north country have given rest to My Spirit in the north country."

The Command to Crown Joshua

[9]Then the word of the LORD came to me, saying:

[10]"Receive *the gift* from the captives—from Heldai, Tobijah, and Jedaiah, who have come from Babylon—and go the same day and enter the house of Josiah the son of Zephaniah.

[11]"Take the silver and gold, make an elaborate crown, and set *it* on the head of Joshua the son of Jehozadak, the high priest.

[12]"Then speak to him, saying, 'Thus says the LORD of hosts, saying:

"Behold, the Man whose name *is* the BRANCH!

From His place He shall branch out,
And He shall build the temple of the LORD;
[13]Yes, He shall build the temple of the LORD.
He shall bear the glory,
And shall sit and rule on His throne;
So He shall be a priest on His throne,
And the counsel of peace shall be between them both.” ’

[14]“Now the elaborate crown shall be for a memorial in the temple of the LORD for Helem, Tobijah, Jedaiah, and Hen the son of Zephaniah.

[15]“Even those from afar shall come and build the temple of the LORD. Then you shall know that the LORD of hosts has sent Me to you. And *this* shall come to pass if you diligently obey the voice of the LORD your God.”

Zechariah 7

Obedience Better than Fasting

[1]Now in the fourth year of King Darius it came to pass *that* the word of the LORD came to Zechariah, on the fourth day of the ninth month, Chislev,

[2]when *the people* sent Sherezer, with Regem-Melech and his men, *to* the house of God, to pray before the LORD,

[3]*and* to ask the priests who *were* in the house of the LORD of hosts, and the prophets, saying, "Should I weep in the fifth month and fast as I have done for so many years?"

4Then the word of the LORD of hosts came to me, saying,

[5]"Say to all the people of the land, and to the priests: 'When you fasted and mourned in the fifth and seventh *months* during those seventy years, did you really fast for Me—for Me?

[6]'When you eat and when you drink, do you not eat and drink *for yourselves?*

[7]'*Should you* not *have obeyed* the words which the LORD proclaimed through the former prophets when Jerusalem and the cities around it were inhabited and prosperous, and the South and the Lowland were inhabited?' "

Disobedience Resulted in Captivity

8Then the word of the LORD came to Zechariah, saying,

[9]"Thus says the LORD of hosts:

'Execute true justice,
Show mercy and compassion
Everyone to his brother.
[10]Do not oppress the widow or the fatherless,
The alien or the poor.
Let none of you plan evil in his heart
Against his brother.'

[11]"But they refused to heed, shrugged their shoulders, and stopped their ears so that they could not hear.

[12]"Yes, they made their hearts like flint, refusing to hear the law and the words which the LORD of hosts had sent by His Spirit through the former prophets. Thus great wrath came from the LORD of hosts.

[13]"Therefore it happened, *that* just as He proclaimed and they would not hear, so they called out and I would not listen," says the LORD of hosts.

[14]"But I scattered them with a whirlwind among all the nations which they had not known. Thus the land became desolate after them, so that no one passed through or returned; for they made the pleasant land desolate."

Zechariah 8

Jerusalem, Holy City of the Future

[1]Again the word of the LORD of hosts came, saying,
[2]"Thus says the LORD of hosts:

'I am zealous for Zion with great zeal;
With great fervor I am zealous for her.'

[3]"Thus says the LORD:

'I will return to Zion,
And dwell in the midst of Jerusalem.
Jerusalem shall be called the City of Truth,
The Mountain of the LORD of hosts,
The Holy Mountain.'

[4]"Thus says the LORD of hosts:

'Old men and old women shall again sit
In the streets of Jerusalem,
Each one with his staff in his hand
Because of great age.
[5]The streets of the city
Shall be full of boys and girls
Playing in its streets.'

[6]"Thus says the LORD of hosts:

'If it is marvelous in the eyes of the remnant of this people
in these days,
Will it also be marvelous in My eyes?'
Says the LORD of hosts.

[7]"Thus says the LORD of hosts:

'Behold, I will save My people from the land of the east
And from the land of the west;

[8]I will bring them *back,*
And they shall dwell in the midst of Jerusalem.
They shall be My people
And I will be their God,
In truth and righteousness.'

9"Thus says the LORD of hosts:

'Let your hands be strong,
You who have been hearing in these days
These words by the mouth of the prophets,
Who *spoke* in the day the foundation was laid
For the house of the LORD of hosts,
That the temple might be built.
[10]For before these days
There were no wages for man nor any hire for beast;
There was no peace from the enemy for whoever went out or came in;
For I set all men, everyone, against his neighbor.

[11]'But now I *will* not *treat* the remnant of this people as in the former days,' says the LORD of hosts.

[12]'For the seed *shall be* prosperous,
The vine shall give its fruit,
The ground shall give her increase,
And the heavens shall give their dew—
I will cause the remnant of this people
To possess all these.
[13]And it shall come to pass
That just as you were a curse among the nations,
O house of Judah and house of Israel,
So I will save you, and you shall be a blessing.
Do not fear,
Let your hands be strong.'

14"For thus says the LORD of hosts:

'Just as I determined to punish you
When your fathers provoked Me to wrath,'
Says the LORD of hosts,
'And I would not relent,
[15]So again in these days
I am determined to do good
To Jerusalem and to the house of Judah.
Do not fear.
[16]These *are* the things you shall do:
Speak each man the truth to his neighbor;
Give judgment in your gates for truth, justice, and peace;
[17]Let none of you think evil in your heart against your neighbor;
And do not love a false oath.
For all these *are things* that I hate,'
Says the LORD."

18Then the word of the LORD of hosts came to me, saying,
[19]"Thus says the LORD of hosts:

'The fast of the fourth *month,*
The fast of the fifth,
The fast of the seventh,
And the fast of the tenth,
Shall be joy and gladness and cheerful feasts
For the house of Judah.
Therefore love truth and peace.'

[20]"Thus says the LORD of hosts:

'Peoples shall yet come,
Inhabitants of many cities;
[21]The inhabitants of one *city* shall go to another, saying,
"Let us continue to go and pray before the LORD,
And seek the LORD of hosts.
I myself will go also."
[22]Yes, many peoples and strong nations

Shall come to seek the LORD of hosts in Jerusalem,
And to pray before the LORD.’

[23]“Thus says the LORD of hosts: ‘In those days ten men from every language of the nations shall grasp the sleeve of a Jewish man, saying, “Let us go with you, for we have heard *that* God *is* with you.” ’ ”

Zechariah 9

Israel Defended Against Enemies

[1]The burden of the word of the LORD
Against the land of Hadrach,
And Damascus its resting place
(For the eyes of men
And all the tribes of Israel
Are on the LORD);
[2]Also *against* Hamath, *which* borders on it,
And *against* Tyre and Sidon, though they are very wise.

[3]For Tyre built herself a tower,
Heaped up silver like the dust,
And gold like the mire of the streets.
[4]Behold, the LORD will cast her out;
He will destroy her power in the sea,
And she will be devoured by fire.

[5]Ashkelon shall see *it* and fear;
Gaza also shall be very sorrowful;
And Ekron, for He dried up her expectation.
The king shall perish from Gaza,
And Ashkelon shall not be inhabited.

[6]"A mixed race shall settle in Ashdod,
And I will cut off the pride of the Philistines.
[7]I will take away the blood from his mouth,
And the abominations from between his teeth.
But he who remains, even he *shall be* for our God,
And shall be like a leader in Judah,
And Ekron like a Jebusite.
[8]I will camp around My house
Because of the army,
Because of him who passes by and him who returns.
No more shall an oppressor pass through them,

For now I have seen with My eyes.

The Coming King

[9]“Rejoice greatly, O daughter of Zion!
Shout, O daughter of Jerusalem!
Behold, your King is coming to you;
He *is* just and having salvation,
Lowly and riding on a donkey,
A colt, the foal of a donkey.
[10]I will cut off the chariot from Ephraim
And the horse from Jerusalem;
The battle bow shall be cut off.
He shall speak peace to the nations;
His dominion *shall be* ‘from sea to sea,
And from the River to the ends of the earth.’

God Will Save His People

[11]“As for you also,
Because of the blood of your covenant,
I will set your prisoners free from the waterless pit.
[12]Return to the stronghold,
You prisoners of hope.
Even today I declare
That I will restore double to you.
[13]For I have bent Judah, My *bow,*
Fitted the bow with Ephraim,
And raised up your sons, O Zion,
Against your sons, O Greece,
And made you like the sword of a mighty man.”

[14]Then the LORD will be seen over them,
And His arrow will go forth like lightning.
The Lord GOD will blow the trumpet,
And go with whirlwinds from the south.
[15]The LORD of hosts will defend them;
They shall devour and subdue with slingstones.

They shall drink *and* roar as if with wine;
They shall be filled *with blood* like basins,
Like the corners of the altar.
[16]The LORD their God will save them in that day,
As the flock of His people.
For they *shall be like* the jewels of a crown,
Lifted like a banner over His land—
[17]For how great is its goodness
And how great its beauty!
Grain shall make the young men thrive,
And new wine the young women.

Zechariah 10

Restoration of Judah and Israel

[1]Ask the LORD for rain
In the time of the latter rain.
The LORD will make flashing clouds;
He will give them showers of rain,
Grass in the field for everyone.

[2]For the idols speak delusion;
The diviners envision lies,
And tell false dreams;
They comfort in vain.
Therefore *the people* wend their way like sheep;
They are in trouble because *there is* no shepherd.

[3]"My anger is kindled against the shepherds,
And I will punish the goatherds.
For the LORD of hosts will visit His flock,
The house of Judah,
And will make them as His royal horse in the battle.
[4]From him comes the cornerstone,
From him the tent peg,
From him the battle bow,
From him every ruler together.
[5]They shall be like mighty men,
Who tread down *their enemies*
In the mire of the streets in the battle.
They shall fight because the LORD is with them,
And the riders on horses shall be put to shame.

[6]"I will strengthen the house of Judah,
And I will save the house of Joseph.
I will bring them back,
Because I have mercy on them.
They shall be as though I had not cast them aside;

For I *am* the LORD their God,
And I will hear them.
[7]*Those of* Ephraim shall be like a mighty man,
And their heart shall rejoice as if with wine.
Yes, their children shall see *it* and be glad;
Their heart shall rejoice in the LORD.
[8]I will whistle for them and gather them,
For I will redeem them;
And they shall increase as they once increased.

[9]"I will sow them among the peoples,
And they shall remember Me in far countries;
They shall live, together with their children,
And they shall return.
[10]I will also bring them back from the land of Egypt,
And gather them from Assyria.
I will bring them into the land of Gilead and Lebanon,
Until no *more room* is found for them.
[11]He shall pass through the sea with affliction,
And strike the waves of the sea:
All the depths of the River shall dry up.
Then the pride of Assyria shall be brought down,
And the scepter of Egypt shall depart.

[12]"So I will strengthen them in the LORD,
And they shall walk up and down in His name,"
Says the LORD.

Zechariah 11

Desolation of Israel

[1]Open your doors, O Lebanon,
That fire may devour your cedars.
[2]Wail, O cypress, for the cedar has fallen,
Because the mighty *trees* are ruined.
Wail, O oaks of Bashan,
For the thick forest has come down.
[3]*There is* the sound of wailing shepherds!
For their glory is in ruins.
There is the sound of roaring lions!
For the pride of the Jordan is in ruins.

Prophecy of the Shepherds

4Thus says the LORD my God, “Feed the flock for slaughter,

[5]“whose owners slaughter them and feel no guilt; those who sell them say, ‘Blessed be the LORD, for I am rich’; and their shepherds do not pity them.

[6]“For I will no longer pity the inhabitants of the land,” says the LORD. “But indeed I will give everyone into his neighbor’s hand and into the hand of his king. They shall attack the land, and I will not deliver *them* from their hand.”

7So I fed the flock for slaughter, in particular the poor of the flock. I took for myself two staffs: the one I called Beauty, and the other I called Bonds; and I fed the flock.

[8]I dismissed the three shepherds in one month. My soul loathed them, and their soul also abhorred me.

[9]Then I said, “I will not feed you. Let what is dying die, and what is perishing perish. Let those that are left eat each other’s flesh.”

[10]And I took my staff, Beauty, and cut it in two, that I might break the covenant which I had made with all the peoples.

[11]So it was broken on that day. Thus the poor of the flock, who were watching me, knew that it *was* the word of the LORD.

[12]Then I said to them, “If it is agreeable to you, give *me* my wages; and if not, refrain.” So they weighed out for my wages thirty *pieces* of silver.

[13]And the LORD said to me, “Throw it to the potter”—that princely price they set on me. So I took the thirty *pieces* of silver and threw them into the house of the LORD for the potter.

[14]Then I cut in two my other staff, Bonds, that I might break the brotherhood between Judah and Israel.

[15]And the LORD said to me, “Next, take for yourself the implements of a foolish shepherd.

[16]“For indeed I will raise up a shepherd in the land *who* will not care for those who are cut off, nor seek the young, nor heal those that are broken, nor feed those that still stand. But he will eat the flesh of the fat and tear their hooves in pieces.

[17]“Woe to the worthless shepherd,
Who leaves the flock!
A sword *shall be* against his arm
And against his right eye;
His arm shall completely wither,
And his right eye shall be totally blinded.”

Zechariah 12

The Coming Deliverance of Judah

[1]The burden of the word of the LORD against Israel. Thus says the LORD, who stretches out the heavens, lays the foundation of the earth, and forms the spirit of man within him:

[2]"Behold, I will make Jerusalem a cup of drunkenness to all the surrounding peoples, when they lay siege against Judah and Jerusalem.

[3]"And it shall happen in that day that I will make Jerusalem a very heavy stone for all peoples; all who would heave it away will surely be cut in pieces, though all nations of the earth are gathered against it.

[4]"In that day," says the LORD, "I will strike every horse with confusion, and its rider with madness; I will open My eyes on the house of Judah, and will strike every horse of the peoples with blindness.

[5]"And the governors of Judah shall say in their heart, 'The inhabitants of Jerusalem *are* my strength in the LORD of hosts, their God.'

[6]"In that day I will make the governors of Judah like a firepan in the woodpile, and like a fiery torch in the sheaves; they shall devour all the surrounding peoples on the right hand and on the left, but Jerusalem shall be inhabited again in her own place—Jerusalem.

[7]"The LORD will save the tents of Judah first, so that the glory of the house of David and the glory of the inhabitants of Jerusalem shall not become greater than that of Judah.

[8]"In that day the LORD will defend the inhabitants of Jerusalem; the one who is feeble among them in that day shall be like David, and the house of David *shall be* like God, like the Angel of the LORD before them.

[9]"It shall be in that day *that* I will seek to destroy all the nations that come against Jerusalem.

Mourning for the Pierced One

[10]"And I will pour on the house of David and on the inhabitants of Jerusalem the Spirit of grace and supplication; then they will look on

Me whom they pierced. Yes, they will mourn for Him as one mourns for *his* only *son,* and grieve for Him as one grieves for a firstborn.

[11]“In that day there shall be a great mourning in Jerusalem, like the mourning at Hadad Rimmon in the plain of Megiddo.

[12]“And the land shall mourn, every family by itself: the family of the house of David by itself, and their wives by themselves; the family of the house of Nathan by itself, and their wives by themselves;

[13]“the family of the house of Levi by itself, and their wives by themselves; the family of Shimei by itself, and their wives by themselves;

[14]“all the families that remain, every family by itself, and their wives by themselves.

Zechariah 13

Idolatry Cut Off

[1]"In that day a fountain shall be opened for the house of David and for the inhabitants of Jerusalem, for sin and for uncleanness.

2"It shall be in that day," says the LORD of hosts, "*that* I will cut off the names of the idols from the land, and they shall no longer be remembered. I will also cause the prophets and the unclean spirit to depart from the land.

[3]"It shall come to pass *that* if anyone still prophesies, then his father and mother who begot him will say to him, 'You shall not live, because you have spoken lies in the name of the LORD.' And his father and mother who begot him shall thrust him through when he prophesies.

4"And it shall be in that day *that* every prophet will be ashamed of his vision when he prophesies; they will not wear a robe of coarse hair to deceive.

[5]"But he will say, 'I *am* no prophet, I *am* a farmer; for a man taught me to keep cattle from my youth.'

[6]"And *one* will say to him, 'What are these wounds between your arms?' Then he will answer, '*Those* with which I was wounded in the house of my friends.'

The Shepherd Savior

7"Awake, O sword, against My Shepherd,
Against the Man who is My Companion,"
Says the LORD of hosts.
"Strike the Shepherd,
And the sheep will be scattered;
Then I will turn My hand against the little ones.
[8]And it shall come to pass in all the land,"
Says the LORD,
"*That* two-thirds in it shall be cut off *and* die,
But *one*-third shall be left in it:
[9]I will bring the *one*-third through the fire,

Will refine them as silver is refined,
And test them as gold is tested.
They will call on My name,
And I will answer them.
I will say, ‘This *is* My people’;
And each one will say, ‘The LORD *is* my God.’ ”

Zechariah 14

The Day of the LORD

[1]Behold, the day of the LORD is coming,
And your spoil will be divided in your midst.
[2]For I will gather all the nations to battle against Jerusalem;
The city shall be taken,
The houses rifled,
And the women ravished.
Half of the city shall go into captivity,
But the remnant of the people shall not be cut off from the city.

[3]Then the LORD will go forth
And fight against those nations,
As He fights in the day of battle.
[4]And in that day His feet will stand on the Mount of Olives,
Which faces Jerusalem on the east.
And the Mount of Olives shall be split in two,
From east to west,
Making a very large valley;
Half of the mountain shall move toward the north
And half of it toward the south.

[5]Then you shall flee *through* My mountain valley,
For the mountain valley shall reach to Azal.
Yes, you shall flee
As you fled from the earthquake
In the days of Uzziah king of Judah.

Thus the LORD my God will come,
And all the saints with You.

[6]It shall come to pass in that day
That there will be no light;
The lights will diminish.

[7]It shall be one day
Which is known to the LORD—
Neither day nor night.
But at evening time it shall happen
That it will be light.

[8]And in that day it shall be
That living waters shall flow from Jerusalem,
Half of them toward the eastern sea
And half of them toward the western sea;
In both summer and winter it shall occur.
[9]And the LORD shall be King over all the earth.
In that day it shall be—
"The LORD *is* one,"
And His name one.

[10]All the land shall be turned into a plain from Geba to Rimmon south of Jerusalem. *Jerusalem* shall be raised up and inhabited in her place from Benjamin's Gate to the place of the First Gate and the Corner Gate, and *from* the Tower of Hananel to the king's winepresses.

[11]*The people* shall dwell in it;
And no longer shall there be utter destruction,
But Jerusalem shall be safely inhabited.

[12]And this shall be the plague with which the LORD will strike all the people who fought against Jerusalem:

Their flesh shall dissolve while they stand on their feet,
Their eyes shall dissolve in their sockets,
And their tongues shall dissolve in their mouths.

[13]It shall come to pass in that day
That a great panic from the LORD will be among them.
Everyone will seize the hand of his neighbor,
And raise his hand against his neighbor's hand;
[14]Judah also will fight at Jerusalem.
And the wealth of all the surrounding nations

Shall be gathered together:
Gold, silver, and apparel in great abundance.

[15]Such also shall be the plague
On the horse *and* the mule,
On the camel and the donkey,
And on all the cattle that will be in those camps.
So *shall* this plague *be*.

The Nations Worship the King

[16]And it shall come to pass *that* everyone who is left of all the nations which came against Jerusalem shall go up from year to year to worship the King, the LORD of hosts, and to keep the Feast of Tabernacles.

[17]And it shall be *that* whichever of the families of the earth do not come up to Jerusalem to worship the King, the LORD of hosts, on them there will be no rain.

[18]If the family of Egypt will not come up and enter in, they *shall have* no *rain;* they shall receive the plague with which the LORD strikes the nations who do not come up to keep the Feast of Tabernacles.

[19]This shall be the punishment of Egypt and the punishment of all the nations that do not come up to keep the Feast of Tabernacles.

[20]In that day “HOLINESS TO THE LORD” shall be *engraved* on the bells of the horses. The pots in the LORD’s house shall be like the bowls before the altar.

[21]Yes, every pot in Jerusalem and Judah shall be holiness to the LORD of hosts. Everyone who sacrifices shall come and take them and cook in them. In that day there shall no longer be a Canaanite in the house of the LORD of hosts.

The Book of

Malachi

Malachi 1

[1]The burden of the word of the LORD to Israel by Malachi.

Israel Beloved of God

[2]"I have loved you," says the LORD.
"Yet you say, 'In what way have You loved us?'
Was not Esau Jacob's brother?"
Says the LORD.
"Yet Jacob I have loved;
[3]But Esau I have hated,
And laid waste his mountains and his heritage
For the jackals of the wilderness."

[4]Even though Edom has said,
"We have been impoverished,
But we will return and build the desolate places,"

Thus says the LORD of hosts:

"They may build, but I will throw down;
They shall be called the Territory of Wickedness,
And the people against whom the LORD will have indignation forever.
[5]Your eyes shall see,
And you shall say,
'The LORD is magnified beyond the border of Israel.'

Polluted Offerings

[6]"A son honors *his* father,
And a servant *his* master.
If then I am the Father,
Where *is* My honor?
And if I *am* a Master,
Where *is* My reverence?
Says the LORD of hosts

To you priests who despise My name.
Yet you say, ‘In what way have we despised Your name?’

[7]“You offer defiled food on My altar,
But say,
‘In what way have we defiled You?’
By saying,
‘The table of the LORD is contemptible.’
[8]And when you offer the blind as a sacrifice,
Is it not evil?
And when you offer the lame and sick,
Is it not evil?
Offer it then to your governor!
Would he be pleased with you?
Would he accept you favorably?”
Says the LORD of hosts.

[9]“But now entreat God’s favor,
That He may be gracious to us.
While this is being *done* by your hands,
Will He accept you favorably?”
Says the LORD of hosts.
[10]“Who *is there* even among you who would shut the doors,
So that you would not kindle fire *on* My altar in vain?
I have no pleasure in you,”
Says the LORD of hosts,
“Nor will I accept an offering from your hands.
[11]For from the rising of the sun, even to its going down,
My name *shall be* great among the Gentiles;
In every place incense *shall be* offered to My name,
And a pure offering;
For My name shall be great among the nations,”
Says the LORD of hosts.

[12]“But you profane it,
In that you say,
‘The table of the LORD is defiled;

And its fruit, its food, *is* contemptible.’
[13]You also say,
‘Oh, what a weariness!’
And you sneer at it,”
Says the LORD of hosts.
“And you bring the stolen, the lame, and the sick;
Thus you bring an offering!
Should I accept this from your hand?”
Says the LORD.
[14]“But cursed *be* the deceiver
Who has in his flock a male,
And takes a vow,
But sacrifices to the Lord what is blemished—
For I *am* a great King,”
Says the LORD of hosts,
“And My name *is to be* feared among the nations.

Malachi 2

Corrupt Priests

[1]“And now, O priests, this commandment is for you.
[2]If you will not hear,
And if you will not take *it* to heart,
To give glory to My name,”
Says the LORD of hosts,
“I will send a curse upon you,
And I will curse your blessings.
Yes, I have cursed them already,
Because you do not take *it* to heart.

[3]“Behold, I will rebuke your descendants
And spread refuse on your faces,
The refuse of your solemn feasts;
And *one* will take you away with it.
[4]Then you shall know that I have sent this commandment to you,
That My covenant with Levi may continue,”
Says the LORD of hosts.
[5]“My covenant was with him, *one* of life and peace,
And I gave them to him *that he might* fear *Me;*
So he feared Me
And was reverent before My name.
[6]The law of truth was in his mouth,
And injustice was not found on his lips.
He walked with Me in peace and equity,
And turned many away from iniquity.

[7]“For the lips of a priest should keep knowledge,
And *people* should seek the law from his mouth;
For he is the messenger of the LORD of hosts.
[8]But you have departed from the way;
You have caused many to stumble at the law.

You have corrupted the covenant of Levi,”
Says the LORD of hosts.
[9]“Therefore I also have made you contemptible and base
Before all the people,
Because you have not kept My ways
But have shown partiality in the law.”

Treachery of Infidelity

10Have we not all one Father?
Has not one God created us?
Why do we deal treacherously with one another
By profaning the covenant of the fathers?
[11]Judah has dealt treacherously,
And an abomination has been committed in Israel and in Jerusalem,
For Judah has profaned
The LORD’s holy *institution* which He loves:
He has married the daughter of a foreign god.
[12]May the LORD cut off from the tents of Jacob
The man who does this, being awake and aware,
Yet who brings an offering to the LORD of hosts!

13And this is the second thing you do:
You cover the altar of the LORD with tears,
With weeping and crying;
So He does not regard the offering anymore,
Nor receive *it* with goodwill from your hands.
[14]Yet you say, “For what reason?”
Because the LORD has been witness
Between you and the wife of your youth,
With whom you have dealt treacherously;
Yet she is your companion
And your wife by covenant.
[15]But did He not make *them* one,
Having a remnant of the Spirit?
And why one?

He seeks godly offspring.
Therefore take heed to your spirit,
And let none deal treacherously with the wife of his youth.

[16]“For the LORD God of Israel says
That He hates divorce,
For it covers one’s garment with violence,”
Says the LORD of hosts.
“Therefore take heed to your spirit,
That you do not deal treacherously.”

[17]You have wearied the LORD with your words;
Yet you say,
“In what way have we wearied *Him?*”
In that you say,
“Everyone who does evil
Is good in the sight of the LORD,
And He delights in them,”
Or, “Where *is* the God of justice?”

Malachi 3

The Coming Messenger

[1]"Behold, I send My messenger,
And he will prepare the way before Me.
And the Lord, whom you seek,
Will suddenly come to His temple,
Even the Messenger of the covenant,
In whom you delight.
Behold, He is coming,"
Says the LORD of hosts.

[2]"But who can endure the day of His coming?
And who can stand when He appears?
For He *is* like a refiner's fire
And like launderers' soap.
[3]He will sit as a refiner and a purifier of silver;
He will purify the sons of Levi,
And purge them as gold and silver,
That they may offer to the LORD
An offering in righteousness.

[4]"Then the offering of Judah and Jerusalem
Will be pleasant to the LORD,
As in the days of old,
As in former years.
[5]And I will come near you for judgment;
I will be a swift witness
Against sorcerers,
Against adulterers,
Against perjurers,
Against those who exploit wage earners and widows and orphans,
And against those who turn away an alien—
Because they do not fear Me,"
Says the LORD of hosts.

[6]“For I *am* the LORD, I do not change;
Therefore you are not consumed, O sons of Jacob.
[7]Yet from the days of your fathers
You have gone away from My ordinances
And have not kept *them*.
Return to Me, and I will return to you,”
Says the LORD of hosts.
“But you said,
‘In what way shall we return?’

Do Not Rob God

[8]“Will a man rob God?
Yet you have robbed Me!
But you say,
‘In what way have we robbed You?’
In tithes and offerings.
[9]You are cursed with a curse,
For you have robbed Me,
Even this whole nation.
[10]Bring all the tithes into the storehouse,
That there may be food in My house,
And try Me now in this,”
Says the LORD of hosts,
“If I will not open for you the windows of heaven
And pour out for you *such* blessing
That *there will* not *be room* enough *to receive it*.

[11]“And I will rebuke the devourer for your sakes,
So that he will not destroy the fruit of your ground,
Nor shall the vine fail to bear fruit for you in the field,”
Says the LORD of hosts;
[12]“And all nations will call you blessed,
For you will be a delightful land,”
Says the LORD of hosts.

The People Complain Harshly

13“Your words have been harsh against Me,”
Says the LORD,
“Yet you say,
‘What have we spoken against You?’
14You have said,
‘It is useless to serve God;
What profit *is it* that we have kept His ordinance,
And that we have walked as mourners
Before the LORD of hosts?
15So now we call the proud blessed,
For those who do wickedness are raised up;
They even tempt God and go free.’ ”

A Book of Remembrance

16Then those who feared the LORD spoke to one another,
And the LORD listened and heard *them;*
So a book of remembrance was written before Him
For those who fear the LORD
And who meditate on His name.

17“They shall be Mine,” says the LORD of hosts,
“On the day that I make them My jewels.
And I will spare them
As a man spares his own son who serves him.”
18Then you shall again discern
Between the righteous and the wicked,
Between one who serves God
And one who does not serve Him.

Malachi 4

The Great Day of God

[1]"For behold, the day is coming,
Burning like an oven,
And all the proud, yes, all who do wickedly will be stubble.
And the day which is coming shall burn them up,"
Says the LORD of hosts,
"That will leave them neither root nor branch.
[2]But to you who fear My name
The Sun of Righteousness shall arise
With healing in His wings;
And you shall go out
And grow fat like stall-fed calves.
[3]You shall trample the wicked,
For they shall be ashes under the soles of your feet
On the day that I do *this,*"
Says the LORD of hosts.

[4]"Remember the Law of Moses, My servant,
Which I commanded him in Horeb for all Israel,
With the statutes and judgments.
[5]Behold, I will send you Elijah the prophet
Before the coming of the great and dreadful day of the LORD.
[6]And he will turn
The hearts of the fathers to the children,
And the hearts of the children to their fathers,
Lest I come and strike the earth with a curse."

The New Testament

The Gospel According to

Matthew

Matthew 1

The Genealogy of Jesus Christ

[1]The book of the genealogy of Jesus Christ, the Son of David, the Son of Abraham:

[2]Abraham begot Isaac, Isaac begot Jacob, and Jacob begot Judah and his brothers.

[3]Judah begot Perez and Zerah by Tamar, Perez begot Hezron, and Hezron begot Ram.

[4]Ram begot Amminadab, Amminadab begot Nahshon, and Nahshon begot Salmon.

[5]Salmon begot Boaz by Rahab, Boaz begot Obed by Ruth, Obed begot Jesse,

[6]and Jesse begot David the king.

David the king begot Solomon by her *who had been the wife* of Uriah.

[7]Solomon begot Rehoboam, Rehoboam begot Abijah, and Abijah begot Asa.

[8]Asa begot Jehoshaphat, Jehoshaphat begot Joram, and Joram begot Uzziah.

[9]Uzziah begot Jotham, Jotham begot Ahaz, and Ahaz begot Hezekiah.

[10]Hezekiah begot Manasseh, Manasseh begot Amon, and Amon begot Josiah.

[11]Josiah begot Jeconiah and his brothers about the time they were carried away to Babylon.

[12]And after they were brought to Babylon, Jeconiah begot Shealtiel, and Shealtiel begot Zerubbabel.

[13]Zerubbabel begot Abiud, Abiud begot Eliakim, and Eliakim begot Azor.

[14]Azor begot Zadok, Zadok begot Achim, and Achim begot Eliud.

[15]Eliud begot Eleazar, Eleazar begot Matthan, and Matthan begot Jacob.

[16]And Jacob begot Joseph the husband of Mary, of whom was born Jesus who is called Christ.

[17]So all the generations from Abraham to David *are* fourteen generations, from David until the captivity in Babylon *are* fourteen generations, and from the captivity in Babylon until the Christ *are* fourteen generations.

Christ Born of Mary

[18]Now the birth of Jesus Christ was as follows: After His mother Mary was betrothed to Joseph, before they came together, she was found with child of the Holy Spirit.

[19]Then Joseph her husband, being a just *man,* and not wanting to make her a public example, was minded to put her away secretly.

[20]But while he thought about these things, behold, an angel of the Lord appeared to him in a dream, saying, "Joseph, son of David, do not be afraid to take to you Mary your wife, for that which is conceived in her is of the Holy Spirit.

[21]"And she will bring forth a Son, and you shall call His name JESUS, for He will save His people from their sins."

[22]So all this was done that it might be fulfilled which was spoken by the Lord through the prophet, saying:

[23]*"Behold, the virgin shall be with child, and bear a Son, and they shall call His name Immanuel,"* which is translated, "God with us."

[24]Then Joseph, being aroused from sleep, did as the angel of the Lord commanded him and took to him his wife,

[25]and did not know her till she had brought forth her firstborn Son. And he called His name JESUS.

Matthew 2

Wise Men from the East

[1]Now after Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, wise men from the East came to Jerusalem,

[2]saying, "Where is He who has been born King of the Jews? For we have seen His star in the East and have come to worship Him."

[3]When Herod the king heard *this,* he was troubled, and all Jerusalem with him.

[4]And when he had gathered all the chief priests and scribes of the people together, he inquired of them where the Christ was to be born.

[5]So they said to him, "In Bethlehem of Judea, for thus it is written by the prophet:

> [6] *'But you, Bethlehem, in the land of Judah*,
> *Are not the least among the rulers of Judah*;
> *For out of you shall come a Ruler*
> *Who will shepherd My people Israel.'* "

[7]Then Herod, when he had secretly called the wise men, determined from them what time the star appeared.

[8]And he sent them to Bethlehem and said, "Go and search carefully for the young Child, and when you have found *Him,* bring back word to me, that I may come and worship Him also."

[9]When they heard the king, they departed; and behold, the star which they had seen in the East went before them, till it came and stood over where the young Child was.

[10]When they saw the star, they rejoiced with exceedingly great joy.

[11]And when they had come into the house, they saw the young Child with Mary His mother, and fell down and worshiped Him. And when they had opened their treasures, they presented gifts to Him: gold, frankincense, and myrrh.

[12]Then, being divinely warned in a dream that they should not return to Herod, they departed for their own country another way.

The Flight into Egypt

[13]Now when they had departed, behold, an angel of the Lord appeared to Joseph in a dream, saying, “Arise, take the young Child and His mother, flee to Egypt, and stay there until I bring you word; for Herod will seek the young Child to destroy Him.”

[14]When he arose, he took the young Child and His mother by night and departed for Egypt,

[15]and was there until the death of Herod, that it might be fulfilled which was spoken by the Lord through the prophet, saying, *“Out of Egypt I called My Son.”*

Massacre of the Innocents

[16]Then Herod, when he saw that he was deceived by the wise men, was exceedingly angry; and he sent forth and put to death all the male children who were in Bethlehem and in all its districts, from two years old and under, according to the time which he had determined from the wise men.

[17]Then was fulfilled what was spoken by Jeremiah the prophet, saying:

> [18] *“A voice was heard in Ramah,*
> *Lamentation, weeping, and great mourning,*
> *Rachel weeping for her children,*
> *Refusing to be comforted,*
> *Because they are no more.”*

The Home in Nazareth

[19]Now when Herod was dead, behold, an angel of the Lord appeared in a dream to Joseph in Egypt,

[20]saying, “Arise, take the young Child and His mother, and go to the land of Israel, for those who sought the young Child’s life are dead.”

[21]Then he arose, took the young Child and His mother, and came into the land of Israel.

[22]But when he heard that Archelaus was reigning over Judea instead of his father Herod, he was afraid to go there. And being warned by God in a dream, he turned aside into the region of Galilee.

[23]And he came and dwelt in a city called Nazareth, that it might be fulfilled which was spoken by the prophets, “He shall be called a Nazarene.”

Matthew 3

John the Baptist Prepares the Way

[1]In those days John the Baptist came preaching in the wilderness of Judea,

[2]and saying, “Repent, for the kingdom of heaven is at hand!”

[3]For this is he who was spoken of by the prophet Isaiah, saying:

> *“The voice of one crying in the wilderness:*
> ‘*Prepare the way of the LORD;*
> *Make His paths straight.’ ”*

[4]Now John himself was clothed in camel’s hair, with a leather belt around his waist; and his food was locusts and wild honey.

[5]Then Jerusalem, all Judea, and all the region around the Jordan went out to him

[6]and were baptized by him in the Jordan, confessing their sins.

[7]But when he saw many of the Pharisees and Sadducees coming to his baptism, he said to them, “Brood of vipers! Who warned you to flee from the wrath to come?

[8]“Therefore bear fruits worthy of repentance,

[9]“and do not think to say to yourselves, ‘We have Abraham as *our* father.’ For I say to you that God is able to raise up children to Abraham from these stones.

[10]“And even now the ax is laid to the root of the trees. Therefore every tree which does not bear good fruit is cut down and thrown into the fire.

[11]“I indeed baptize you with water unto repentance, but He who is coming after me is mightier than I, whose sandals I am not worthy to carry. He will baptize you with the Holy Spirit and fire.

[12]“His winnowing fan *is* in His hand, and He will thoroughly clean out His threshing floor, and gather His wheat into the barn; but He will burn up the chaff with unquenchable fire.”

John Baptizes Jesus

13Then Jesus came from Galilee to John at the Jordan to be baptized by him.

14And John *tried to* prevent Him, saying, “I need to be baptized by You, and are You coming to me?”

15But Jesus answered and said to him, “Permit *it to be so* now, for thus it is fitting for us to fulfill all righteousness.” Then he allowed Him.

16When He had been baptized, Jesus came up immediately from the water; and behold, the heavens were opened to Him, and He saw the Spirit of God descending like a dove and alighting upon Him.

17And suddenly a voice *came* from heaven, saying, “This is My beloved Son, in whom I am well pleased.”

Matthew 4

Satan Tempts Jesus

[1]Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil.

[2]And when He had fasted forty days and forty nights, afterward He was hungry.

[3]Now when the tempter came to Him, he said, “If You are the Son of God, command that these stones become bread.”

[4]But He answered and said, “It is written, *‘Man shall not live by bread alone, but by every word that proceeds from the mouth of God.’* ”

[5]Then the devil took Him up into the holy city, set Him on the pinnacle of the temple,

[6]and said to Him, “If You are the Son of God, throw Yourself down. For it is written:

> *‘He shall give His angels charge over you,’*

and,

> *‘In their hands they shall bear you up,*
> *Lest you dash your foot against a stone.’* ”

[7]Jesus said to him, “It is written again, *‘You shall not tempt the LORD your God.’* ”

[8]Again, the devil took Him up on an exceedingly high mountain, and showed Him all the kingdoms of the world and their glory.

[9]And he said to Him, “All these things I will give You if You will fall down and worship me.”

[10]Then Jesus said to him, “Away with you, Satan! For it is written, *‘You shall worship the LORD your God, and Him only you shall serve.’* ”

[11]Then the devil left Him, and behold, angels came and ministered to Him.

Jesus Begins His Galilean Ministry

12Now when Jesus heard that John had been put in prison, He departed to Galilee.

13And leaving Nazareth, He came and dwelt in Capernaum, which is by the sea, in the regions of Zebulun and Naphtali,

14that it might be fulfilled which was spoken by Isaiah the prophet, saying:

15 *"The land of Zebulun and the land of Naphtali,*
By the way of the sea, beyond the Jordan,
Galilee of the Gentiles:
16*The people who sat in darkness have seen a great light,*
And upon those who sat in the region and shadow of death
Light has dawned."

17From that time Jesus began to preach and to say, "Repent, for the kingdom of heaven is at hand."

Four Fishermen Called as Disciples

18And Jesus, walking by the Sea of Galilee, saw two brothers, Simon called Peter, and Andrew his brother, casting a net into the sea; for they were fishermen.

19Then He said to them, "Follow Me, and I will make you fishers of men."

20They immediately left *their* nets and followed Him.

21Going on from there, He saw two other brothers, James *the son* of Zebedee, and John his brother, in the boat with Zebedee their father, mending their nets. He called them,

22and immediately they left the boat and their father, and followed Him.

Jesus Heals a Great Multitude

23And Jesus went about all Galilee, teaching in their synagogues, preaching the gospel of the kingdom, and healing all kinds of sickness and all kinds of disease among the people.

24Then His fame went throughout all Syria; and they brought to Him all sick people who were afflicted with various diseases and torments, and those who were demon-possessed, epileptics, and paralytics; and He healed them.

[25]Great multitudes followed Him—from Galilee, and *from* Decapolis, Jerusalem, Judea, and beyond the Jordan.

Matthew 5

The Beatitudes

[1]And seeing the multitudes, He went up on a mountain, and when He was seated His disciples came to Him.

[2]Then He opened His mouth and taught them, saying:

[3]"Blessed *are* the poor in spirit,
For theirs is the kingdom of heaven.
[4]Blessed *are* those who mourn,
For they shall be comforted.
[5]Blessed *are* the meek,
For they shall inherit the earth.
[6]Blessed *are* those who hunger and thirst for righteousness,
For they shall be filled.
[7]Blessed *are* the merciful,
For they shall obtain mercy.
[8]Blessed *are* the pure in heart,
For they shall see God.
[9]Blessed *are* the peacemakers,
For they shall be called sons of God.
[10]Blessed *are* those who are persecuted for righteousness' sake,
For theirs is the kingdom of heaven.

[11]"Blessed are you when they revile and persecute you, and say all kinds of evil against you falsely for My sake.

[12]"Rejoice and be exceedingly glad, for great *is* your reward in heaven, for so they persecuted the prophets who were before you.

Believers Are Salt and Light

[13]"You are the salt of the earth; but if the salt loses its flavor, how shall it be seasoned? It is then good for nothing but to be thrown out and trampled underfoot by men.

[14]“You are the light of the world. A city that is set on a hill cannot be hidden.

[15]“Nor do they light a lamp and put it under a basket, but on a lampstand, and it gives light to all *who are* in the house.

[16]“Let your light so shine before men, that they may see your good works and glorify your Father in heaven.

Christ Fulfills the Law

[17]“Do not think that I came to destroy the Law or the Prophets. I did not come to destroy but to fulfill.

[18]“For assuredly, I say to you, till heaven and earth pass away, one jot or one tittle will by no means pass from the law till all is fulfilled.

[19]“Whoever therefore breaks one of the least of these commandments, and teaches men so, shall be called least in the kingdom of heaven; but whoever does and teaches *them,* he shall be called great in the kingdom of heaven.

[20]“For I say to you, that unless your righteousness exceeds *the righteousness* of the scribes and Pharisees, you will by no means enter the kingdom of heaven.

Murder Begins in the Heart

[21]“You have heard that it was said to those of old, *‘You shall not murder,* and whoever murders will be in danger of the judgment.’

[22]“But I say to you that whoever is angry with his brother without a cause shall be in danger of the judgment. And whoever says to his brother, ‘Raca!’ shall be in danger of the council. But whoever says, ‘You fool!’ shall be in danger of hell fire.

[23]“Therefore if you bring your gift to the altar, and there remember that your brother has something against you,

[24]“leave your gift there before the altar, and go your way. First be reconciled to your brother, and then come and offer your gift.

[25]“Agree with your adversary quickly, while you are on the way with him, lest your adversary deliver you to the judge, the judge hand you over to the officer, and you be thrown into prison.

[26]“Assuredly, I say to you, you will by no means get out of there till you have paid the last penny.

Adultery in the Heart

[27]“You have heard that it was said to those of old, *‘You shall not commit adultery.’*

[28]“But I say to you that whoever looks at a woman to lust for her has already committed adultery with her in his heart.

[29]“If your right eye causes you to sin, pluck it out and cast *it* from you; for it is more profitable for you that one of your members perish, than for your whole body to be cast into hell.

[30]“And if your right hand causes you to sin, cut it off and cast *it* from you; for it is more profitable for you that one of your members perish, than for your whole body to be cast into hell.

Marriage Is Sacred and Binding

[31]“Furthermore it has been said, ‘Whoever divorces his wife, let him give her a certificate of divorce.’

[32]“But I say to you that whoever divorces his wife for any reason except sexual immorality causes her to commit adultery; and whoever marries a woman who is divorced commits adultery.

Jesus Forbids Oaths

[33]“Again you have heard that it was said to those of old, ‘You shall not swear falsely, but shall perform your oaths to the Lord.’

[34]“But I say to you, do not swear at all: neither by heaven, for it is God’s throne;

[35]“nor by the earth, for it is His footstool; nor by Jerusalem, for it is the city of the great King.

[36]“Nor shall you swear by your head, because you cannot make one hair white or black.

[37]“But let your ‘Yes’ be ‘Yes,’ and your ‘No,’ ‘No.’ For whatever is more than these is from the evil one.

Go the Second Mile

[38]“You have heard that it was said, *‘An eye for an eye and a tooth for a tooth.’*

[39]“But I tell you not to resist an evil person. But whoever slaps you on your right cheek, turn the other to him also.

[40]“If anyone wants to sue you and take away your tunic, let him have *your* cloak also.

[41]“And whoever compels you to go one mile, go with him two.

[42]“Give to him who asks you, and from him who wants to borrow from you do not turn away.

Love Your Enemies

[43]“You have heard that it was said, *‘You shall love your neighbor* and hate your enemy.’

[44]“But I say to you, love your enemies, bless those who curse you, do good to those who hate you, and pray for those who spitefully use you and persecute you,

[45]“that you may be sons of your Father in heaven; for He makes His sun rise on the evil and on the good, and sends rain on the just and on the unjust.

[46]“For if you love those who love you, what reward have you? Do not even the tax collectors do the same?

[47]“And if you greet your brethren only, what do you do more *than others?* Do not even the tax collectors do so?

[48]“Therefore you shall be perfect, just as your Father in heaven is perfect.

Matthew 6

Do Good to Please God

[1]“Take heed that you do not do your charitable deeds before men, to be seen by them. Otherwise you have no reward from your Father in heaven.

[2]“Therefore, when you do a charitable deed, do not sound a trumpet before you as the hypocrites do in the synagogues and in the streets, that they may have glory from men. Assuredly, I say to you, they have their reward.

[3]“But when you do a charitable deed, do not let your left hand know what your right hand is doing,

[4]“that your charitable deed may be in secret; and your Father who sees in secret will Himself reward you openly.

The Model Prayer

[5]“And when you pray, you shall not be like the hypocrites. For they love to pray standing in the synagogues and on the corners of the streets, that they may be seen by men. Assuredly, I say to you, they have their reward.

[6]“But you, when you pray, go into your room, and when you have shut your door, pray to your Father who *is* in the secret *place;* and your Father who sees in secret will reward you openly.

[7]“And when you pray, do not use vain repetitions as the heathen *do*. For they think that they will be heard for their many words.

[8]“Therefore do not be like them. For your Father knows the things you have need of before you ask Him.

[9]“In this manner, therefore, pray:

> Our Father in heaven,
> Hallowed be Your name.
> [10]Your kingdom come.
> Your will be done
> On earth as *it is* in heaven.

[11]Give us this day our daily bread.
[12]And forgive us our debts,
As we forgive our debtors.
[13]And do not lead us into temptation,
But deliver us from the evil one.
For Yours is the kingdom and the power and the glory forever. Amen.

[14]"For if you forgive men their trespasses, your heavenly Father will also forgive you.

[15]"But if you do not forgive men their trespasses, neither will your Father forgive your trespasses.

Fasting to Be Seen Only by God

[16]"Moreover, when you fast, do not be like the hypocrites, with a sad countenance. For they disfigure their faces that they may appear to men to be fasting. Assuredly, I say to you, they have their reward.

[17]"But you, when you fast, anoint your head and wash your face,

[18]"so that you do not appear to men to be fasting, but to your Father who *is* in the secret *place;* and your Father who sees in secret will reward you openly.

Lay Up Treasures in Heaven

[19]"Do not lay up for yourselves treasures on earth, where moth and rust destroy and where thieves break in and steal;

[20]"but lay up for yourselves treasures in heaven, where neither moth nor rust destroys and where thieves do not break in and steal.

[21]"For where your treasure is, there your heart will be also.

The Lamp of the Body

[22]"The lamp of the body is the eye. If therefore your eye is good, your whole body will be full of light.

[23]"But if your eye is bad, your whole body will be full of darkness. If therefore the light that is in you is darkness, how great *is* that darkness!

You Cannot Serve God and Riches

24“No one can serve two masters; for either he will hate the one and love the other, or else he will be loyal to the one and despise the other. You cannot serve God and mammon.

Do Not Worry

25“Therefore I say to you, do not worry about your life, what you will eat or what you will drink; nor about your body, what you will put on. Is not life more than food and the body more than clothing?

26“Look at the birds of the air, for they neither sow nor reap nor gather into barns; yet your heavenly Father feeds them. Are you not of more value than they?

27“Which of you by worrying can add one cubit to his stature?

28“So why do you worry about clothing? Consider the lilies of the field, how they grow: they neither toil nor spin;

29“and yet I say to you that even Solomon in all his glory was not arrayed like one of these.

30“Now if God so clothes the grass of the field, which today is, and tomorrow is thrown into the oven, *will He* not much more *clothe* you, O you of little faith?

31“Therefore do not worry, saying, ‘What shall we eat?’ or ‘What shall we drink?’ or ‘What shall we wear?’

32“For after all these things the Gentiles seek. For your heavenly Father knows that you need all these things.

33“But seek first the kingdom of God and His righteousness, and all these things shall be added to you.

34“Therefore do not worry about tomorrow, for tomorrow will worry about its own things. Sufficient for the day *is* its own trouble.

Matthew 7

Do Not Judge

[1]“Judge not, that you be not judged.

[2]“For with what judgment you judge, you will be judged; and with the measure you use, it will be measured back to you.

[3]“And why do you look at the speck in your brother’s eye, but do not consider the plank in your own eye?

[4]“Or how can you say to your brother, ‘Let me remove the speck from your eye’; and look, a plank *is* in your own eye?

[5]“Hypocrite! First remove the plank from your own eye, and then you will see clearly to remove the speck from your brother’s eye.

[6]“Do not give what is holy to the dogs; nor cast your pearls before swine, lest they trample them under their feet, and turn and tear you in pieces.

Keep Asking, Seeking, Knocking

[7]“Ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you.

[8]“For everyone who asks receives, and he who seeks finds, and to him who knocks it will be opened.

[9]“Or what man is there among you who, if his son asks for bread, will give him a stone?

[10]“Or if he asks for a fish, will he give him a serpent?

[11]“If you then, being evil, know how to give good gifts to your children, how much more will your Father who is in heaven give good things to those who ask Him!

[12]“Therefore, whatever you want men to do to you, do also to them, for this is the Law and the Prophets.

The Narrow Way

[13]“Enter by the narrow gate; for wide *is* the gate and broad *is* the way that leads to destruction, and there are many who go in by it.

[14]“Because narrow *is* the gate and difficult *is* the way which leads to life, and there are few who find it.

You Will Know Them by Their Fruits

[15]“Beware of false prophets, who come to you in sheep’s clothing, but inwardly they are ravenous wolves.

[16]“You will know them by their fruits. Do men gather grapes from thornbushes or figs from thistles?

[17]“Even so, every good tree bears good fruit, but a bad tree bears bad fruit.

[18]“A good tree cannot bear bad fruit, nor *can* a bad tree bear good fruit.

[19]“Every tree that does not bear good fruit is cut down and thrown into the fire.

[20]“Therefore by their fruits you will know them.

I Never Knew You

[21]“Not everyone who says to Me, ‘Lord, Lord,’ shall enter the kingdom of heaven, but he who does the will of My Father in heaven.

[22]“Many will say to Me in that day, ‘Lord, Lord, have we not prophesied in Your name, cast out demons in Your name, and done many wonders in Your name?’

[23]“And then I will declare to them, ‘I never knew you; depart from Me, you who practice lawlessness!’

Build on the Rock

[24]“Therefore whoever hears these sayings of Mine, and does them, I will liken him to a wise man who built his house on the rock:

[25]“and the rain descended, the floods came, and the winds blew and beat on that house; and it did not fall, for it was founded on the rock.

[26]“But everyone who hears these sayings of Mine, and does not do them, will be like a foolish man who built his house on the sand:

[27]“and the rain descended, the floods came, and the winds blew and beat on that house; and it fell. And great was its fall.”

[28]And so it was, when Jesus had ended these sayings, that the people were astonished at His teaching,

[29]for He taught them as one having authority, and not as the scribes.

Matthew 8

Jesus Cleanses a Leper

[1]When He had come down from the mountain, great multitudes followed Him.

[2]And behold, a leper came and worshiped Him, saying, "Lord, if You are willing, You can make me clean."

[3]Then Jesus put out *His* hand and touched him, saying, "I am willing; be cleansed." Immediately his leprosy was cleansed.

[4]And Jesus said to him, "See that you tell no one; but go your way, show yourself to the priest, and offer the gift that Moses commanded, as a testimony to them."

Jesus Heals a Centurion's Servant

[5]Now when Jesus had entered Capernaum, a centurion came to Him, pleading with Him,

[6]saying, "Lord, my servant is lying at home paralyzed, dreadfully tormented."

[7]And Jesus said to him, "I will come and heal him."

[8]The centurion answered and said, "Lord, I am not worthy that You should come under my roof. But only speak a word, and my servant will be healed.

[9]"For I also am a man under authority, having soldiers under me. And I say to this *one,* 'Go,' and he goes; and to another, 'Come,' and he comes; and to my servant, 'Do this,' and he does *it*."

[10]When Jesus heard *it,* He marveled, and said to those who followed, "Assuredly, I say to you, I have not found such great faith, not even in Israel!

[11]"And I say to you that many will come from east and west, and sit down with Abraham, Isaac, and Jacob in the kingdom of heaven.

[12]"But the sons of the kingdom will be cast out into outer darkness. There will be weeping and gnashing of teeth."

[13]Then Jesus said to the centurion, "Go your way; and as you have believed, *so* let it be done for you." And his servant was healed that

same hour.

Peter's Mother-in-Law Healed

14Now when Jesus had come into Peter's house, He saw his wife's mother lying sick with a fever.

15So He touched her hand, and the fever left her. And she arose and served them.

Many Healed in the Evening

16When evening had come, they brought to Him many who were demon-possessed. And He cast out the spirits with a word, and healed all who were sick,

17that it might be fulfilled which was spoken by Isaiah the prophet, saying:

"He Himself took our infirmities
And bore our sicknesses."

The Cost of Discipleship

18And when Jesus saw great multitudes about Him, He gave a command to depart to the other side.

19Then a certain scribe came and said to Him, "Teacher, I will follow You wherever You go."

20And Jesus said to him, "Foxes have holes and birds of the air *have* nests, but the Son of Man has nowhere to lay *His* head."

21Then another of His disciples said to Him, "Lord, let me first go and bury my father."

22But Jesus said to him, "Follow Me, and let the dead bury their own dead."

Wind and Wave Obey Jesus

23Now when He got into a boat, His disciples followed Him.

24And suddenly a great tempest arose on the sea, so that the boat was covered with the waves. But He was asleep.

25Then His disciples came to *Him* and awoke Him, saying, "Lord, save us! We are perishing!"

[26]But He said to them, “Why are you fearful, O you of little faith?” Then He arose and rebuked the winds and the sea, and there was a great calm.

[27]So the men marveled, saying, “Who can this be, that even the winds and the sea obey Him?”

Two Demon-Possessed Men Healed

[28]When He had come to the other side, to the country of the Gergesenes, there met Him two demon-possessed *men,* coming out of the tombs, exceedingly fierce, so that no one could pass that way.

[29]And suddenly they cried out, saying, “What have we to do with You, Jesus, You Son of God? Have You come here to torment us before the time?”

[30]Now a good way off from them there was a herd of many swine feeding.

[31]So the demons begged Him, saying, “If You cast us out, permit us to go away into the herd of swine.”

[32]And He said to them, “Go.” So when they had come out, they went into the herd of swine. And suddenly the whole herd of swine ran violently down the steep place into the sea, and perished in the water.

[33]Then those who kept *them* fled; and they went away into the city and told everything, including what *had happened* to the demon-possessed *men*.

[34]And behold, the whole city came out to meet Jesus. And when they saw Him, they begged *Him* to depart from their region.

Matthew 9

Jesus Forgives and Heals a Paralytic

[1]So He got into a boat, crossed over, and came to His own city.

[2]Then behold, they brought to Him a paralytic lying on a bed. When Jesus saw their faith, He said to the paralytic, “Son, be of good cheer; your sins are forgiven you.”

[3]And at once some of the scribes said within themselves, “This Man blasphemes!”

[4]But Jesus, knowing their thoughts, said, “Why do you think evil in your hearts?

[5]“For which is easier, to say, *‘Your* sins are forgiven you,’ or to say, ‘Arise and walk’?

[6]“But that you may know that the Son of Man has power on earth to forgive sins”—then He said to the paralytic, “Arise, take up your bed, and go to your house.”

[7]And he arose and departed to his house.

[8]Now when the multitudes saw *it,* they marveled and glorified God, who had given such power to men.

Matthew the Tax Collector

[9]As Jesus passed on from there, He saw a man named Matthew sitting at the tax office. And He said to him, “Follow Me.” So he arose and followed Him.

[10]Now it happened, as Jesus sat at the table in the house, *that* behold, many tax collectors and sinners came and sat down with Him and His disciples.

[11]And when the Pharisees saw *it,* they said to His disciples, “Why does your Teacher eat with tax collectors and sinners?”

[12]When Jesus heard *that,* He said to them, “Those who are well have no need of a physician, but those who are sick.

[13]“But go and learn what *this* means: *‘I desire mercy and not sacrifice.’* For I did not come to call the righteous, but sinners, to repentance.”

Jesus Is Questioned About Fasting

14Then the disciples of John came to Him, saying, “Why do we and the Pharisees fast often, but Your disciples do not fast?”

15And Jesus said to them, “Can the friends of the bridegroom mourn as long as the bridegroom is with them? But the days will come when the bridegroom will be taken away from them, and then they will fast.

16“No one puts a piece of unshrunk cloth on an old garment; for the patch pulls away from the garment, and the tear is made worse.

17“Nor do they put new wine into old wineskins, or else the wineskins break, the wine is spilled, and the wineskins are ruined. But they put new wine into new wineskins, and both are preserved.”

A Girl Restored to Life and a Woman Healed

18While He spoke these things to them, behold, a ruler came and worshiped Him, saying, “My daughter has just died, but come and lay Your hand on her and she will live.”

19So Jesus arose and followed him, and so *did* His disciples.

20And suddenly, a woman who had a flow of blood for twelve years came from behind and touched the hem of His garment.

21For she said to herself, “If only I may touch His garment, I shall be made well.”

22But Jesus turned around, and when He saw her He said, “Be of good cheer, daughter; your faith has made you well.” And the woman was made well from that hour.

23When Jesus came into the ruler’s house, and saw the flute players and the noisy crowd wailing,

24He said to them, “Make room, for the girl is not dead, but sleeping.” And they ridiculed Him.

25But when the crowd was put outside, He went in and took her by the hand, and the girl arose.

26And the report of this went out into all that land.

Two Blind Men Healed

27When Jesus departed from there, two blind men followed Him, crying out and saying, “Son of David, have mercy on us!”

[28]And when He had come into the house, the blind men came to Him. And Jesus said to them, “Do you believe that I am able to do this?” They said to Him, “Yes, Lord.”

[29]Then He touched their eyes, saying, “According to your faith let it be to you.”

[30]And their eyes were opened. And Jesus sternly warned them, saying, “See *that* no one knows *it.”*

[31]But when they had departed, they spread the news about Him in all that country.

A Mute Man Speaks

[32]As they went out, behold, they brought to Him a man, mute and demon-possessed.

[33]And when the demon was cast out, the mute spoke. And the multitudes marveled, saying, “It was never seen like this in Israel!”

[34]But the Pharisees said, “He casts out demons by the ruler of the demons.”

The Compassion of Jesus

[35]Then Jesus went about all the cities and villages, teaching in their synagogues, preaching the gospel of the kingdom, and healing every sickness and every disease among the people.

[36]But when He saw the multitudes, He was moved with compassion for them, because they were weary and scattered, like sheep having no shepherd.

[37]Then He said to His disciples, “The harvest truly *is* plentiful, but the laborers *are* few.

[38]“Therefore pray the Lord of the harvest to send out laborers into His harvest.”

Matthew 10

The Twelve Apostles

[1]And when He had called His twelve disciples to *Him,* He gave them power *over* unclean spirits, to cast them out, and to heal all kinds of sickness and all kinds of disease.

[2]Now the names of the twelve apostles are these: first, Simon, who is called Peter, and Andrew his brother; James the *son* of Zebedee, and John his brother;

[3]Philip and Bartholomew; Thomas and Matthew the tax collector; James the *son* of Alphaeus, and Lebbaeus, whose surname was Thaddaeus;

[4]Simon the Cananite, and Judas Iscariot, who also betrayed Him.

Sending Out the Twelve

[5]These twelve Jesus sent out and commanded them, saying: "Do not go into the way of the Gentiles, and do not enter a city of the Samaritans.

[6]"But go rather to the lost sheep of the house of Israel.

[7]"And as you go, preach, saying, 'The kingdom of heaven is at hand.'

[8]"Heal the sick, cleanse the lepers, raise the dead, cast out demons. Freely you have received, freely give.

[9]"Provide neither gold nor silver nor copper in your money belts,

[10]"nor bag for *your* journey, nor two tunics, nor sandals, nor staffs; for a worker is worthy of his food.

[11]"Now whatever city or town you enter, inquire who in it is worthy, and stay there till you go out.

[12]"And when you go into a household, greet it.

[13]"If the household is worthy, let your peace come upon it. But if it is not worthy, let your peace return to you.

[14]"And whoever will not receive you nor hear your words, when you depart from that house or city, shake off the dust from your feet.

[15]"Assuredly, I say to you, it will be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that city!

Persecutions Are Coming

16"Behold, I send you out as sheep in the midst of wolves. Therefore be wise as serpents and harmless as doves.

17"But beware of men, for they will deliver you up to councils and scourge you in their synagogues.

18"You will be brought before governors and kings for My sake, as a testimony to them and to the Gentiles.

19"But when they deliver you up, do not worry about how or what you should speak. For it will be given to you in that hour what you should speak;

20"for it is not you who speak, but the Spirit of your Father who speaks in you.

21"Now brother will deliver up brother to death, and a father *his* child; and children will rise up against parents and cause them to be put to death.

22"And you will be hated by all for My name's sake. But he who endures to the end will be saved.

23"When they persecute you in this city, flee to another. For assuredly, I say to you, you will not have gone through the cities of Israel before the Son of Man comes.

24"A disciple is not above *his* teacher, nor a servant above his master.

25"It is enough for a disciple that he be like his teacher, and a servant like his master. If they have called the master of the house Beelzebub, how much more *will they call* those of his household!

26"Therefore do not fear them. For there is nothing covered that will not be revealed, and hidden that will not be known.

Jesus Teaches the Fear of God

27"Whatever I tell you in the dark, speak in the light; and what you hear in the ear, preach on the housetops.

28"And do not fear those who kill the body but cannot kill the soul. But rather fear Him who is able to destroy both soul and body in hell.

29"Are not two sparrows sold for a copper coin? And not one of them falls to the ground apart from your Father's will.

30"But the very hairs of your head are all numbered.

[31]“Do not fear therefore; you are of more value than many sparrows.

Confess Christ Before Men

[32]“Therefore whoever confesses Me before men, him I will also confess before My Father who is in heaven.

[33]“But whoever denies Me before men, him I will also deny before My Father who is in heaven.

Christ Brings Division

[34]“Do not think that I came to bring peace on earth. I did not come to bring peace but a sword.

[35]“For I have come to *‘set a man against his father, a daughter against her mother, and a daughter-in-law against her mother-in-law’*;

[36]“and *‘a man’s enemies will be those of his own household.’*

[37]“He who loves father or mother more than Me is not worthy of Me. And he who loves son or daughter more than Me is not worthy of Me.

[38]“And he who does not take his cross and follow after Me is not worthy of Me.

[39]“He who finds his life will lose it, and he who loses his life for My sake will find it.

A Cup of Cold Water

[40]“He who receives you receives Me, and he who receives Me receives Him who sent Me.

[41]“He who receives a prophet in the name of a prophet shall receive a prophet’s reward. And he who receives a righteous man in the name of a righteous man shall receive a righteous man’s reward.

[42]“And whoever gives one of these little ones only a cup of cold *water* in the name of a disciple, assuredly, I say to you, he shall by no means lose his reward.”

Matthew 11

John the Baptist Sends Messengers to Jesus

[1]Now it came to pass, when Jesus finished commanding His twelve disciples, that He departed from there to teach and to preach in their cities.

[2]And when John had heard in prison about the works of Christ, he sent two of his disciples

[3]and said to Him, “Are You the Coming One, or do we look for another?”

[4]Jesus answered and said to them, “Go and tell John the things which you hear and see:

[5]“*The* blind see and *the* lame walk; *the* lepers are cleansed and *the* deaf hear; *the* dead are raised up and *the* poor have the gospel preached to them.

[6]“And blessed is he who is not offended because of Me.”

[7]As they departed, Jesus began to say to the multitudes concerning John: “What did you go out into the wilderness to see? A reed shaken by the wind?

[8]“But what did you go out to see? A man clothed in soft garments? Indeed, those who wear soft *clothing* are in kings’ houses.

[9]“But what did you go out to see? A prophet? Yes, I say to you, and more than a prophet.

[10]“For this is *he* of whom it is written:

> *‘Behold, I send My messenger before Your face,*
> *Who will prepare Your way before You.’*

[11]“Assuredly, I say to you, among those born of women there has not risen one greater than John the Baptist; but he who is least in the kingdom of heaven is greater than he.

[12]“And from the days of John the Baptist until now the kingdom of heaven suffers violence, and the violent take it by force.

[13]“For all the prophets and the law prophesied until John.

[14]"And if you are willing to receive *it,* he is Elijah who is to come.

[15]"He who has ears to hear, let him hear!

[16]"But to what shall I liken this generation? It is like children sitting in the marketplaces and calling to their companions,

[17]"and saying:

> 'We played the flute for you,
> And you did not dance;
> We mourned to you,
> And you did not lament.'

[18]"For John came neither eating nor drinking, and they say, 'He has a demon.'

[19]"The Son of Man came eating and drinking, and they say, 'Look, a glutton and a winebibber, a friend of tax collectors and sinners!' But wisdom is justified by her children."

Woe to the Impenitent Cities

20Then He began to rebuke the cities in which most of His mighty works had been done, because they did not repent:

[21]"Woe to you, Chorazin! Woe to you, Bethsaida! For if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.

[22]"But I say to you, it will be more tolerable for Tyre and Sidon in the day of judgment than for you.

[23]"And you, Capernaum, who are exalted to heaven, will be brought down to Hades; for if the mighty works which were done in you had been done in Sodom, it would have remained until this day.

[24]"But I say to you that it shall be more tolerable for the land of Sodom in the day of judgment than for you."

Jesus Gives True Rest

25At that time Jesus answered and said, "I thank You, Father, Lord of heaven and earth, that You have hidden these things from *the* wise and prudent and have revealed them to babes.

[26]"Even so, Father, for so it seemed good in Your sight.

[27]“All things have been delivered to Me by My Father, and no one knows the Son except the Father. Nor does anyone know the Father except the Son, and *the one* to whom the Son wills to reveal *Him*.

[28]“Come to Me, all *you* who labor and are heavy laden, and I will give you rest.

[29]“Take My yoke upon you and learn from Me, for I am gentle and lowly in heart, and you will find rest for your souls.

[30]“For My yoke *is* easy and My burden is light.”

Matthew 12

Jesus Is Lord of the Sabbath

[1]At that time Jesus went through the grainfields on the Sabbath. And His disciples were hungry, and began to pluck heads of grain and to eat.

[2]And when the Pharisees saw *it,* they said to Him, “Look, Your disciples are doing what is not lawful to do on the Sabbath!”

[3]But He said to them, “Have you not read what David did when he was hungry, he and those who were with him:

[4]“how he entered the house of God and ate the showbread which was not lawful for him to eat, nor for those who were with him, but only for the priests?

[5]“Or have you not read in the law that on the Sabbath the priests in the temple profane the Sabbath, and are blameless?

[6]“Yet I say to you that in this place there is *One* greater than the temple.

[7]“But if you had known what *this* means, *‘I desire mercy and not sacrifice,’* you would not have condemned the guiltless.

[8]“For the Son of Man is Lord even of the Sabbath.”

Healing on the Sabbath

[9]Now when He had departed from there, He went into their synagogue.

[10]And behold, there was a man who had a withered hand. And they asked Him, saying, “Is it lawful to heal on the Sabbath?”—that they might accuse Him.

[11]Then He said to them, “What man is there among you who has one sheep, and if it falls into a pit on the Sabbath, will not lay hold of it and lift *it* out?

[12]“Of how much more value then is a man than a sheep? Therefore it is lawful to do good on the Sabbath.”

[13]Then He said to the man, “Stretch out your hand.” And he stretched *it* out, and it was restored as whole as the other.

[14]Then the Pharisees went out and plotted against Him, how they might destroy Him.

Behold, My Servant

[15]But when Jesus knew *it,* He withdrew from there. And great multitudes followed Him, and He healed them all.

[16]Yet He warned them not to make Him known,

[17]that it might be fulfilled which was spoken by Isaiah the prophet, saying:

> [18] *"Behold! My Servant whom I have chosen,*
> *My Beloved in whom My soul is well pleased!*
> *I will put My Spirit upon Him,*
> *And He will declare justice to the Gentiles.*
> [19]*He will not quarrel nor cry out,*
> *Nor will anyone hear His voice in the streets.*
> [20]*A bruised reed He will not break,*
> *And smoking flax He will not quench,*
> *Till He sends forth justice to victory;*
> [21]*And in His name Gentiles will trust."*

A House Divided Cannot Stand

[22]Then one was brought to Him who was demon-possessed, blind and mute; and He healed him, so that the blind and mute man both spoke and saw.

[23]And all the multitudes were amazed and said, "Could this be the Son of David?"

[24]Now when the Pharisees heard *it* they said, "This *fellow* does not cast out demons except by Beelzebub, the ruler of the demons."

[25]But Jesus knew their thoughts, and said to them: "Every kingdom divided against itself is brought to desolation, and every city or house divided against itself will not stand.

[26]"If Satan casts out Satan, he is divided against himself. How then will his kingdom stand?

[27]“And if I cast out demons by Beelzebub, by whom do your sons cast *them* out? Therefore they shall be your judges.

[28]“But if I cast out demons by the Spirit of God, surely the kingdom of God has come upon you.

[29]“Or how can one enter a strong man’s house and plunder his goods, unless he first binds the strong man? And then he will plunder his house.

[30]“He who is not with Me is against Me, and he who does not gather with Me scatters abroad.

The Unpardonable Sin

[31]“Therefore I say to you, every sin and blasphemy will be forgiven men, but the blasphemy *against* the Spirit will not be forgiven men.

[32]“Anyone who speaks a word against the Son of Man, it will be forgiven him; but whoever speaks against the Holy Spirit, it will not be forgiven him, either in this age or in the *age* to come.

A Tree Known by Its Fruit

[33]“Either make the tree good and its fruit good, or else make the tree bad and its fruit bad; for a tree is known by *its* fruit.

[34]“Brood of vipers! How can you, being evil, speak good things? For out of the abundance of the heart the mouth speaks.

[35]“A good man out of the good treasure of his heart brings forth good things, and an evil man out of the evil treasure brings forth evil things.

[36]“But I say to you that for every idle word men may speak, they will give account of it in the day of judgment.

[37]“For by your words you will be justified, and by your words you will be condemned.”

The Scribes and Pharisees Ask for a Sign

[38]Then some of the scribes and Pharisees answered, saying, “Teacher, we want to see a sign from You.”

[39]But He answered and said to them, “An evil and adulterous generation seeks after a sign, and no sign will be given to it except the sign of the prophet Jonah.

[40]"For as Jonah was three days and three nights in the belly of the great fish, so will the Son of Man be three days and three nights in the heart of the earth.

[41]"The men of Nineveh will rise up in the judgment with this generation and condemn it, because they repented at the preaching of Jonah; and indeed a greater than Jonah *is* here.

[42]"The queen of the South will rise up in the judgment with this generation and condemn it, for she came from the ends of the earth to hear the wisdom of Solomon; and indeed a greater than Solomon *is* here.

An Unclean Spirit Returns

[43]"When an unclean spirit goes out of a man, he goes through dry places, seeking rest, and finds none.

[44]"Then he says, 'I will return to my house from which I came.' And when he comes, he finds *it* empty, swept, and put in order.

[45]"Then he goes and takes with him seven other spirits more wicked than himself, and they enter and dwell there; and the last *state* of that man is worse than the first. So shall it also be with this wicked generation."

Jesus' Mother and Brothers Send for Him

[46]While He was still talking to the multitudes, behold, His mother and brothers stood outside, seeking to speak with Him.

[47]Then one said to Him, "Look, Your mother and Your brothers are standing outside, seeking to speak with You."

[48]But He answered and said to the one who told Him, "Who is My mother and who are My brothers?"

[49]And He stretched out His hand toward His disciples and said, "Here are My mother and My brothers!

[50]"For whoever does the will of My Father in heaven is My brother and sister and mother."

Matthew 13

The Parable of the Sower

[1]On the same day Jesus went out of the house and sat by the sea.

[2]And great multitudes were gathered together to Him, so that He got into a boat and sat; and the whole multitude stood on the shore.

[3]Then He spoke many things to them in parables, saying: “Behold, a sower went out to sow.

[4]“And as he sowed, some *seed* fell by the wayside; and the birds came and devoured them.

[5]“Some fell on stony places, where they did not have much earth; and they immediately sprang up because they had no depth of earth.

[6]“But when the sun was up they were scorched, and because they had no root they withered away.

[7]“And some fell among thorns, and the thorns sprang up and choked them.

[8]“But others fell on good ground and yielded a crop: some a hundredfold, some sixty, some thirty.

[9]“He who has ears to hear, let him hear!”

The Purpose of Parables

[10]And the disciples came and said to Him, “Why do You speak to them in parables?”

[11]He answered and said to them, “Because it has been given to you to know the mysteries of the kingdom of heaven, but to them it has not been given.

[12]“For whoever has, to him more will be given, and he will have abundance; but whoever does not have, even what he has will be taken away from him.

[13]“Therefore I speak to them in parables, because seeing they do not see, and hearing they do not hear, nor do they understand.

[14]“And in them the prophecy of Isaiah is fulfilled, which says:

> *‘Hearing you will hear and shall not understand,*

And seeing you will see and not perceive;
[15]*For the hearts of this people have grown dull.*
Their ears are hard of hearing,
And their eyes they have closed,
Lest they should see with their eyes and hear with their ears,
Lest they should understand with their hearts and turn,
So that I should heal them.'

[16]"But blessed *are* your eyes for they see, and your ears for they hear;

[17]"for assuredly, I say to you that many prophets and righteous *men* desired to see what you see, and did not see *it,* and to hear what you hear, and did not hear *it*.

The Parable of the Sower Explained

[18]"Therefore hear the parable of the sower:

[19]"When anyone hears the word of the kingdom, and does not understand *it,* then the wicked *one* comes and snatches away what was sown in his heart. This is he who received seed by the wayside.

[20]"But he who received the seed on stony places, this is he who hears the word and immediately receives it with joy;

[21]"yet he has no root in himself, but endures only for a while. For when tribulation or persecution arises because of the word, immediately he stumbles.

[22]"Now he who received seed among the thorns is he who hears the word, and the cares of this world and the deceitfulness of riches choke the word, and he becomes unfruitful.

[23]"But he who received seed on the good ground is he who hears the word and understands *it,* who indeed bears fruit and produces: some a hundredfold, some sixty, some thirty."

The Parable of the Wheat and the Tares

[24]Another parable He put forth to them, saying: "The kingdom of heaven is like a man who sowed good seed in his field;

[25]"but while men slept, his enemy came and sowed tares among the wheat and went his way.

[26]"But when the grain had sprouted and produced a crop, then the tares also appeared.
[27]"So the servants of the owner came and said to him, 'Sir, did you not sow good seed in your field? How then does it have tares?'
[28]"He said to them, 'An enemy has done this.' The servants said to him, 'Do you want us then to go and gather them up?'
[29]"But he said, 'No, lest while you gather up the tares you also uproot the wheat with them.
[30]'Let both grow together until the harvest, and at the time of harvest I will say to the reapers, "First gather together the tares and bind them in bundles to burn them, but gather the wheat into my barn." ' "

The Parable of the Mustard Seed

[31]Another parable He put forth to them, saying: "The kingdom of heaven is like a mustard seed, which a man took and sowed in his field,
[32]"which indeed is the least of all the seeds; but when it is grown it is greater than the herbs and becomes a tree, so that the birds of the air come and nest in its branches."

The Parable of the Leaven

[33]Another parable He spoke to them: "The kingdom of heaven is like leaven, which a woman took and hid in three measures of meal till it was all leavened."

Prophecy and the Parables

[34]All these things Jesus spoke to the multitude in parables; and without a parable He did not speak to them,
[35]that it might be fulfilled which was spoken by the prophet, saying:

> *"I will open My mouth in parables;*
> *I will utter things kept secret from the foundation of the world."*

The Parable of the Tares Explained

[36]Then Jesus sent the multitude away and went into the house. And His disciples came to Him, saying, "Explain to us the parable of the tares of the field.”

[37]He answered and said to them: “He who sows the good seed is the Son of Man.

[38]“The field is the world, the good seeds are the sons of the kingdom, but the tares are the sons of the wicked *one*.

[39]“The enemy who sowed them is the devil, the harvest is the end of the age, and the reapers are the angels.

[40]“Therefore as the tares are gathered and burned in the fire, so it will be at the end of this age.

[41]“The Son of Man will send out His angels, and they will gather out of His kingdom all things that offend, and those who practice lawlessness,

[42]“and will cast them into the furnace of fire. There will be wailing and gnashing of teeth.

[43]“Then the righteous will shine forth as the sun in the kingdom of their Father. He who has ears to hear, let him hear!

The Parable of the Hidden Treasure

[44]“Again, the kingdom of heaven is like treasure hidden in a field, which a man found and hid; and for joy over it he goes and sells all that he has and buys that field.

The Parable of the Pearl of Great Price

[45]“Again, the kingdom of heaven is like a merchant seeking beautiful pearls,

[46]“who, when he had found one pearl of great price, went and sold all that he had and bought it.

The Parable of the Dragnet

[47]“Again, the kingdom of heaven is like a dragnet that was cast into the sea and gathered some of every kind,

[48]“which, when it was full, they drew to shore; and they sat down and gathered the good into vessels, but threw the bad away.

[49]“So it will be at the end of the age. The angels will come forth, separate the wicked from among the just,

[50]"and cast them into the furnace of fire. There will be wailing and gnashing of teeth."

[51]Jesus said to them, "Have you understood all these things?" They said to Him, "Yes, Lord."

[52]Then He said to them, "Therefore every scribe instructed concerning the kingdom of heaven is like a householder who brings out of his treasure *things* new and old."

Jesus Rejected at Nazareth

[53]Now it came to pass, when Jesus had finished these parables, that He departed from there.

[54]When He had come to His own country, He taught them in their synagogue, so that they were astonished and said, "Where did this *Man* get this wisdom and *these* mighty works?

[55]"Is this not the carpenter's son? Is not His mother called Mary? And His brothers James, Joses, Simon, and Judas?

[56]"And His sisters, are they not all with us? Where then did this *Man* get all these things?"

[57]So they were offended at Him. But Jesus said to them, "A prophet is not without honor except in his own country and in his own house."

[58]Now He did not do many mighty works there because of their unbelief.

Matthew 14

John the Baptist Beheaded

[1]At that time Herod the tetrarch heard the report about Jesus

[2]and said to his servants, “This is John the Baptist; he is risen from the dead, and therefore these powers are at work in him.”

[3]For Herod had laid hold of John and bound him, and put *him* in prison for the sake of Herodias, his brother Philip’s wife.

[4]Because John had said to him, “It is not lawful for you to have her.”

[5]And although he wanted to put him to death, he feared the multitude, because they counted him as a prophet.

[6]But when Herod’s birthday was celebrated, the daughter of Herodias danced before them and pleased Herod.

[7]Therefore he promised with an oath to give her whatever she might ask.

[8]So she, having been prompted by her mother, said, “Give me John the Baptist’s head here on a platter.”

[9]And the king was sorry; nevertheless, because of the oaths and because of those who sat with him, he commanded *it* to be given to *her*.

[10]So he sent and had John beheaded in prison.

[11]And his head was brought on a platter and given to the girl, and she brought *it* to her mother.

[12]Then his disciples came and took away the body and buried it, and went and told Jesus.

Feeding the Five Thousand

[13]When Jesus heard *it,* He departed from there by boat to a deserted place by Himself. But when the multitudes heard it, they followed Him on foot from the cities.

[14]And when Jesus went out He saw a great multitude; and He was moved with compassion for them, and healed their sick.

[15]When it was evening, His disciples came to Him, saying, “This is a deserted place, and the hour is already late. Send the multitudes away, that they may go into the villages and buy themselves food.”

[16]But Jesus said to them, “They do not need to go away. You give them something to eat.”

[17]And they said to Him, “We have here only five loaves and two fish.”

[18]He said, “Bring them here to Me.”

[19]Then He commanded the multitudes to sit down on the grass. And He took the five loaves and the two fish, and looking up to heaven, He blessed and broke and gave the loaves to the disciples; and the disciples gave to the multitudes.

[20]So they all ate and were filled, and they took up twelve baskets full of the fragments that remained.

[21]Now those who had eaten were about five thousand men, besides women and children.

Jesus Walks on the Sea

[22]Immediately Jesus made His disciples get into the boat and go before Him to the other side, while He sent the multitudes away.

[23]And when He had sent the multitudes away, He went up on the mountain by Himself to pray. Now when evening came, He was alone there.

[24]But the boat was now in the middle of the sea, tossed by the waves, for the wind was contrary.

[25]Now in the fourth watch of the night Jesus went to them, walking on the sea.

[26]And when the disciples saw Him walking on the sea, they were troubled, saying, “It is a ghost!” And they cried out for fear.

[27]But immediately Jesus spoke to them, saying, “Be of good cheer! It is I; do not be afraid.”

[28]And Peter answered Him and said, “Lord, if it is You, command me to come to You on the water.”

[29]So He said, “Come.” And when Peter had come down out of the boat, he walked on the water to go to Jesus.

[30]But when he saw that the wind *was* boisterous, he was afraid; and beginning to sink he cried out, saying, “Lord, save me!”

[31]And immediately Jesus stretched out *His* hand and caught him, and said to him, “O you of little faith, why did you doubt?”

[32]And when they got into the boat, the wind ceased.

[33]Then those who were in the boat came and worshiped Him, saying, “Truly You are the Son of God.”

Many Touch Him and Are Made Well

[34]When they had crossed over, they came to the land of Gennesaret.

[35]And when the men of that place recognized Him, they sent out into all that surrounding region, brought to Him all who were sick,

[36]and begged Him that they might only touch the hem of His garment. And as many as touched *it* were made perfectly well.

Matthew 15

Defilement Comes from Within

[1]Then the scribes and Pharisees who were from Jerusalem came to Jesus, saying,

[2]"Why do Your disciples transgress the tradition of the elders? For they do not wash their hands when they eat bread."

[3]He answered and said to them, "Why do you also transgress the commandment of God because of your tradition?

[4]"For God commanded, saying, *'Honor your father and your mother'*; and, *'He who curses father or mother, let him be put to death.'*

[5]"But you say, 'Whoever says to his father or mother, "Whatever profit you might have received from me *is* a gift *to God*"—

[6]'then he need not honor his father or mother.' Thus you have made the commandment of God of no effect by your tradition.

[7]"Hypocrites! Well did Isaiah prophesy about you, saying:

> [8]*'These people draw near to Me with their mouth,*
> *And honor Me with their lips,*
> *But their heart is far from Me.*
> [9]*And in vain they worship Me,*
> *Teaching as doctrines the commandments of men.' "*

[10]When He had called the multitude to *Himself*, He said to them, "Hear and understand:

[11]"Not what goes into the mouth defiles a man; but what comes out of the mouth, this defiles a man."

[12]Then His disciples came and said to Him, "Do You know that the Pharisees were offended when they heard this saying?"

[13]But He answered and said, "Every plant which My heavenly Father has not planted will be uprooted.

[14]"Let them alone. They are blind leaders of the blind. And if the blind leads the blind, both will fall into a ditch."

[15]Then Peter answered and said to Him, "Explain this parable to us."

[16]So Jesus said, “Are you also still without understanding?

[17]“Do you not yet understand that whatever enters the mouth goes into the stomach and is eliminated?

[18]“But those things which proceed out of the mouth come from the heart, and they defile a man.

[19]“For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies.

[20]“These are *the things* which defile a man, but to eat with unwashed hands does not defile a man.”

A Gentile Shows Her Faith

[21]Then Jesus went out from there and departed to the region of Tyre and Sidon.

[22]And behold, a woman of Canaan came from that region and cried out to Him, saying, “Have mercy on me, O Lord, Son of David! My daughter is severely demon-possessed.”

[23]But He answered her not a word. And His disciples came and urged Him, saying, “Send her away, for she cries out after us.”

[24]But He answered and said, “I was not sent except to the lost sheep of the house of Israel.”

[25]Then she came and worshiped Him, saying, “Lord, help me!”

[26]But He answered and said, “It is not good to take the children’s bread and throw *it* to the little dogs.”

[27]And she said, “Yes, Lord, yet even the little dogs eat the crumbs which fall from their masters’ table.”

[28]Then Jesus answered and said to her, “O woman, great *is* your faith! Let it be to you as you desire.” And her daughter was healed from that very hour.

Jesus Heals Great Multitudes

[29]Jesus departed from there, skirted the Sea of Galilee, and went up on the mountain and sat down there.

[30]Then great multitudes came to Him, having with them *the* lame, blind, mute, maimed, and many others; and they laid them down at Jesus’ feet, and He healed them.

[31]So the multitude marveled when they saw *the* mute speaking, *the* maimed made whole, *the* lame walking, and *the* blind seeing; and they glorified the God of Israel.

Feeding the Four Thousand

[32]Now Jesus called His disciples to *Himself* and said, “I have compassion on the multitude, because they have now continued with Me three days and have nothing to eat. And I do not want to send them away hungry, lest they faint on the way.”

[33]Then His disciples said to Him, “Where could we get enough bread in the wilderness to fill such a great multitude?”

[34]Jesus said to them, “How many loaves do you have?” And they said, “Seven, and a few little fish.”

[35]So He commanded the multitude to sit down on the ground.

[36]And He took the seven loaves and the fish and gave thanks, broke *them* and gave *them* to His disciples; and the disciples *gave* to the multitude.

[37]So they all ate and were filled, and they took up seven large baskets full of the fragments that were left.

[38]Now those who ate were four thousand men, besides women and children.

[39]And He sent away the multitude, got into the boat, and came to the region of Magdala.

Matthew 16

The Pharisees and Sadducees Seek a Sign

[1]Then the Pharisees and Sadducees came, and testing Him asked that He would show them a sign from heaven.

[2]He answered and said to them, “When it is evening you say, *‘It will be* fair weather, for the sky is red’;

[3]“and in the morning, *‘It will be* foul weather today, for the sky is red and threatening.’ Hypocrites! You know how to discern the face of the sky, but you cannot *discern* the signs of the times.

[4]“A wicked and adulterous generation seeks after a sign, and no sign shall be given to it except the sign of the prophet Jonah.” And He left them and departed.

The Leaven of the Pharisees and Sadducees

[5]Now when His disciples had come to the other side, they had forgotten to take bread.

[6]Then Jesus said to them, “Take heed and beware of the leaven of the Pharisees and the Sadducees.”

[7]And they reasoned among themselves, saying, *“It is* because we have taken no bread.”

[8]But Jesus, being aware of *it,* said to them, “O you of little faith, why do you reason among yourselves because you have brought no bread?

[9]“Do you not yet understand, or remember the five loaves of the five thousand and how many baskets you took up?

[10]“Nor the seven loaves of the four thousand and how many large baskets you took up?

[11]“How is it you do not understand that I did not speak to you concerning bread?—*but* to beware of the leaven of the Pharisees and Sadducees.”

[12]Then they understood that He did not tell *them* to beware of the leaven of bread, but of the doctrine of the Pharisees and Sadducees.

Peter Confesses Jesus as the Christ

13When Jesus came into the region of Caesarea Philippi, He asked His disciples, saying, “Who do men say that I, the Son of Man, am?”

14So they said, “Some *say* John the Baptist, some Elijah, and others Jeremiah or one of the prophets.”

15He said to them, “But who do you say that I am?”

16Simon Peter answered and said, “You are the Christ, the Son of the living God.”

17Jesus answered and said to him, “Blessed are you, Simon Bar-Jonah, for flesh and blood has not revealed *this* to you, but My Father who is in heaven.

18“And I also say to you that you are Peter, and on this rock I will build My church, and the gates of Hades shall not prevail against it.

19“And I will give you the keys of the kingdom of heaven, and whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven.”

20Then He commanded His disciples that they should tell no one that He was Jesus the Christ.

Jesus Predicts His Death and Resurrection

21From that time Jesus began to show to His disciples that He must go to Jerusalem, and suffer many things from the elders and chief priests and scribes, and be killed, and be raised the third day.

22Then Peter took Him aside and began to rebuke Him, saying, “Far be it from You, Lord; this shall not happen to You!”

23But He turned and said to Peter, “Get behind Me, Satan! You are an offense to Me, for you are not mindful of the things of God, but the things of men.”

Take Up the Cross and Follow Him

24Then Jesus said to His disciples, “If anyone desires to come after Me, let him deny himself, and take up his cross, and follow Me.

25“For whoever desires to save his life will lose it, but whoever loses his life for My sake will find it.

26“For what profit is it to a man if he gains the whole world, and loses his own soul? Or what will a man give in exchange for his soul?

[27]“For the Son of Man will come in the glory of His Father with His angels, and then He will reward each according to his works.

[28]“Assuredly, I say to you, there are some standing here who shall not taste death till they see the Son of Man coming in His kingdom.”

Matthew 17

Jesus Transfigured on the Mount

[1]Now after six days Jesus took Peter, James, and John his brother, led them up on a high mountain by themselves;

[2]and He was transfigured before them. His face shone like the sun, and His clothes became as white as the light.

[3]And behold, Moses and Elijah appeared to them, talking with Him.

[4]Then Peter answered and said to Jesus, "Lord, it is good for us to be here; if You wish, let us make here three tabernacles: one for You, one for Moses, and one for Elijah."

[5]While he was still speaking, behold, a bright cloud overshadowed them; and suddenly a voice came out of the cloud, saying, "This is My beloved Son, in whom I am well pleased. Hear Him!"

[6]And when the disciples heard *it,* they fell on their faces and were greatly afraid.

[7]But Jesus came and touched them and said, "Arise, and do not be afraid."

[8]When they had lifted up their eyes, they saw no one but Jesus only.

[9]Now as they came down from the mountain, Jesus commanded them, saying, "Tell the vision to no one until the Son of Man is risen from the dead."

[10]And His disciples asked Him, saying, "Why then do the scribes say that Elijah must come first?"

[11]Jesus answered and said to them, "Indeed, Elijah is coming first and will restore all things.

[12]"But I say to you that Elijah has come already, and they did not know him but did to him whatever they wished. Likewise the Son of Man is also about to suffer at their hands."

[13]Then the disciples understood that He spoke to them of John the Baptist.

A Boy Is Healed

14And when they had come to the multitude, a man came to Him, kneeling down to Him and saying,

[15]"Lord, have mercy on my son, for he is an epileptic and suffers severely; for he often falls into the fire and often into the water.

[16]"So I brought him to Your disciples, but they could not cure him."

[17]Then Jesus answered and said, "O faithless and perverse generation, how long shall I be with you? How long shall I bear with you? Bring him here to Me."

[18]And Jesus rebuked the demon, and it came out of him; and the child was cured from that very hour.

[19]Then the disciples came to Jesus privately and said, "Why could we not cast it out?"

[20]So Jesus said to them, "Because of your unbelief; for assuredly, I say to you, if you have faith as a mustard seed, you will say to this mountain, 'Move from here to there,' and it will move; and nothing will be impossible for you.

[21]"However, this kind does not go out except by prayer and fasting."

Jesus Again Predicts His Death and Resurrection

22Now while they were staying in Galilee, Jesus said to them, "The Son of Man is about to be betrayed into the hands of men,

[23]"and they will kill Him, and the third day He will be raised up." And they were exceedingly sorrowful.

Peter and His Master Pay Their Taxes

24When they had come to Capernaum, those who received the *temple* tax came to Peter and said, "Does your Teacher not pay the *temple* tax?"

[25]He said, "Yes." And when he had come into the house, Jesus anticipated him, saying, "What do you think, Simon? From whom do the kings of the earth take customs or taxes, from their sons or from strangers?"

[26]Peter said to Him, "From strangers." Jesus said to him, "Then the sons are free.

[27]"Nevertheless, lest we offend them, go to the sea, cast in a hook, and take the fish that comes up first. And when you have opened its

mouth, you will find a piece of money; take that and give it to them for Me and you."

Matthew 18

Who Is the Greatest?

[1]At that time the disciples came to Jesus, saying, “Who then is greatest in the kingdom of heaven?”

[2]Then Jesus called a little child to Him, set him in the midst of them,

[3]and said, “Assuredly, I say to you, unless you are converted and become as little children, you will by no means enter the kingdom of heaven.

[4]“Therefore whoever humbles himself as this little child is the greatest in the kingdom of heaven.

[5]“Whoever receives one little child like this in My name receives Me.

Jesus Warns of Offenses

[6]“But whoever causes one of these little ones who believe in Me to sin, it would be better for him if a millstone were hung around his neck, and he were drowned in the depth of the sea.

[7]“Woe to the world because of offenses! For offenses must come, but woe to that man by whom the offense comes!

[8]“If your hand or foot causes you to sin, cut it off and cast *it* from you. It is better for you to enter into life lame or maimed, rather than having two hands or two feet, to be cast into the everlasting fire.

[9]“And if your eye causes you to sin, pluck it out and cast *it* from you. It is better for you to enter into life with one eye, rather than having two eyes, to be cast into hell fire.

The Parable of the Lost Sheep

[10]“Take heed that you do not despise one of these little ones, for I say to you that in heaven their angels always see the face of My Father who is in heaven.

[11]“For the Son of Man has come to save that which was lost.

[12]“What do you think? If a man has a hundred sheep, and one of them goes astray, does he not leave the ninety-nine and go to the mountains to seek the one that is straying?

[13]“And if he should find it, assuredly, I say to you, he rejoices more over that *sheep* than over the ninety-nine that did not go astray.

[14]“Even so it is not the will of your Father who is in heaven that one of these little ones should perish.

Dealing with a Sinning Brother

[15]“Moreover if your brother sins against you, go and tell him his fault between you and him alone. If he hears you, you have gained your brother.

[16]“But if he will not hear, take with you one or two more, that *‘by the mouth of two or three witnesses every word may be established.’*

[17]“And if he refuses to hear them, tell *it* to the church. But if he refuses even to hear the church, let him be to you like a heathen and a tax collector.

[18]“Assuredly, I say to you, whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven.

[19]“Again I say to you that if two of you agree on earth concerning anything that they ask, it will be done for them by My Father in heaven.

[20]“For where two or three are gathered together in My name, I am there in the midst of them.”

The Parable of the Unforgiving Servant

[21]Then Peter came to Him and said, “Lord, how often shall my brother sin against me, and I forgive him? Up to seven times?”

[22]Jesus said to him, “I do not say to you, up to seven times, but up to seventy times seven.

[23]“Therefore the kingdom of heaven is like a certain king who wanted to settle accounts with his servants.

[24]“And when he had begun to settle accounts, one was brought to him who owed him ten thousand talents.

[25]“But as he was not able to pay, his master commanded that he be sold, with his wife and children and all that he had, and that payment be made.

[26]“The servant therefore fell down before him, saying, ‘Master, have patience with me, and I will pay you all.’

[27]“Then the master of that servant was moved with compassion, released him, and forgave him the debt.

[28]“But that servant went out and found one of his fellow servants who owed him a hundred denarii; and he laid hands on him and took *him* by the throat, saying, ‘Pay me what you owe!’

[29]“So his fellow servant fell down at his feet and begged him, saying, ‘Have patience with me, and I will pay you all.’

[30]“And he would not, but went and threw him into prison till he should pay the debt.

[31]“So when his fellow servants saw what had been done, they were very grieved, and came and told their master all that had been done.

[32]“Then his master, after he had called him, said to him, ‘You wicked servant! I forgave you all that debt because you begged me.

[33]‘Should you not also have had compassion on your fellow servant, just as I had pity on you?’

[34]“And his master was angry, and delivered him to the torturers until he should pay all that was due to him.

[35]“So My heavenly Father also will do to you if each of you, from his heart, does not forgive his brother his trespasses.”

Matthew 19

Marriage and Divorce

[1]Now it came to pass, when Jesus had finished these sayings, *that* He departed from Galilee and came to the region of Judea beyond the Jordan.

[2]And great multitudes followed Him, and He healed them there.

[3]The Pharisees also came to Him, testing Him, and saying to Him, "Is it lawful for a man to divorce his wife for *just* any reason?"

[4]And He answered and said to them, "Have you not read that He who made *them* at the beginning *'made them male and female,'*

[5]"and said, *'For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh'*?

[6]"So then, they are no longer two but one flesh. Therefore what God has joined together, let not man separate."

[7]They said to Him, "Why then did Moses command to give a certificate of divorce, and to put her away?"

[8]He said to them, "Moses, because of the hardness of your hearts, permitted you to divorce your wives, but from the beginning it was not so.

[9]"And I say to you, whoever divorces his wife, except for sexual immorality, and marries another, commits adultery; and whoever marries her who is divorced commits adultery."

[10]His disciples said to Him, "If such is the case of the man with *his* wife, it is better not to marry."

Jesus Teaches on Celibacy

[11]But He said to them, "All cannot accept this saying, but only *those* to whom it has been given:

[12]"For there are eunuchs who were born thus from *their* mother's womb, and there are eunuchs who were made eunuchs by men, and there are eunuchs who have made themselves eunuchs for the kingdom of heaven's sake. He who is able to accept *it,* let him accept *it."*

Jesus Blesses Little Children

[13]Then little children were brought to Him that He might put *His* hands on them and pray, but the disciples rebuked them.

[14]But Jesus said, "Let the little children come to Me, and do not forbid them; for of such is the kingdom of heaven."

[15]And He laid *His* hands on them and departed from there.

Jesus Counsels the Rich Young Ruler

[16]Now behold, one came and said to Him, "Good Teacher, what good thing shall I do that I may have eternal life?"

[17]So He said to him, "Why do you call Me good? No one *is* good but One, *that is,* God. But if you want to enter into life, keep the commandments."

[18]He said to Him, "Which ones?" Jesus said, " *'You shall not murder,' 'You shall not commit adultery,' 'You shall not steal,' 'You shall not bear false witness,'*

[19]*'Honor your father and your mother,'* and, *'You shall love your neighbor as yourself.'* "

[20]The young man said to Him, "All these things I have kept from my youth. What do I still lack?"

[21]Jesus said to him, "If you want to be perfect, go, sell what you have and give to the poor, and you will have treasure in heaven; and come, follow Me."

[22]But when the young man heard that saying, he went away sorrowful, for he had great possessions.

With God All Things Are Possible

[23]Then Jesus said to His disciples, "Assuredly, I say to you that it is hard for a rich man to enter the kingdom of heaven.

[24]"And again I say to you, it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God."

[25]When His disciples heard *it,* they were greatly astonished, saying, "Who then can be saved?"

[26]But Jesus looked at *them* and said to them, "With men this is impossible, but with God all things are possible."

[27]Then Peter answered and said to Him, “See, we have left all and followed You. Therefore what shall we have?”

[28]So Jesus said to them, “Assuredly I say to you, that in the regeneration, when the Son of Man sits on the throne of His glory, you who have followed Me will also sit on twelve thrones, judging the twelve tribes of Israel.

[29]“And everyone who has left houses or brothers or sisters or father or mother or wife or children or lands, for My name’s sake, shall receive a hundredfold, and inherit eternal life.

[30]“But many *who are* first will be last, and the last first.

Matthew 20

The Parable of the Workers in the Vineyard

[1]“For the kingdom of heaven is like a landowner who went out early in the morning to hire laborers for his vineyard.

[2]“Now when he had agreed with the laborers for a denarius a day, he sent them into his vineyard.

[3]“And he went out about the third hour and saw others standing idle in the marketplace,

[4]“and said to them, ‘You also go into the vineyard, and whatever is right I will give you.’ So they went.

[5]“Again he went out about the sixth and the ninth hour, and did likewise.

[6]“And about the eleventh hour he went out and found others standing idle, and said to them, ‘Why have you been standing here idle all day?’

[7]“They said to him, ‘Because no one hired us.’ He said to them, ‘You also go into the vineyard, and whatever is right you will receive.’

[8]“So when evening had come, the owner of the vineyard said to his steward, ‘Call the laborers and give them *their* wages, beginning with the last to the first.’

[9]“And when those came who *were hired* about the eleventh hour, they each received a denarius.

[10]“But when the first came, they supposed that they would receive more; and they likewise received each a denarius.

[11]“And when they had received *it,* they complained against the landowner,

[12]“saying, ‘These last *men* have worked *only* one hour, and you made them equal to us who have borne the burden and the heat of the day.’

[13]“But he answered one of them and said, ‘Friend, I am doing you no wrong. Did you not agree with me for a denarius?

[14]‘Take *what is* yours and go your way. I wish to give to this last man *the same* as to you.

[15]‘Is it not lawful for me to do what I wish with my own things? Or is your eye evil because I am good?’

[16]"So the last will be first, and the first last. For many are called, but few chosen."

Jesus a Third Time Predicts His Death and Resurrection

17Now Jesus, going up to Jerusalem, took the twelve disciples aside on the road and said to them,
[18]"Behold, we are going up to Jerusalem, and the Son of Man will be betrayed to the chief priests and to the scribes; and they will condemn Him to death,
[19]"and deliver Him to the Gentiles to mock and to scourge and to crucify. And the third day He will rise again."

Greatness Is Serving

20Then the mother of Zebedee's sons came to Him with her sons, kneeling down and asking something from Him.
[21]And He said to her, "What do you wish?" She said to Him, "Grant that these two sons of mine may sit, one on Your right hand and the other on the left, in Your kingdom."
[22]But Jesus answered and said, "You do not know what you ask. Are you able to drink the cup that I am about to drink, and be baptized with the baptism that I am baptized with?" They said to Him, "We are able."
[23]So He said to them, "You will indeed drink My cup, and be baptized with the baptism that I am baptized with; but to sit on My right hand and on My left is not Mine to give, but *it is for those* for whom it is prepared by My Father."
[24]And when the ten heard *it,* they were greatly displeased with the two brothers.
[25]But Jesus called them to *Himself* and said, "You know that the rulers of the Gentiles lord it over them, and those who are great exercise authority over them.
[26]"Yet it shall not be so among you; but whoever desires to become great among you, let him be your servant.
[27]"And whoever desires to be first among you, let him be your slave —

[28]"just as the Son of Man did not come to be served, but to serve, and to give His life a ransom for many."

Two Blind Men Receive Their Sight

[29]Now as they went out of Jericho, a great multitude followed Him.

[30]And behold, two blind men sitting by the road, when they heard that Jesus was passing by, cried out, saying, "Have mercy on us, O Lord, Son of David!"

[31]Then the multitude warned them that they should be quiet; but they cried out all the more, saying, "Have mercy on us, O Lord, Son of David!"

[32]So Jesus stood still and called them, and said, "What do you want Me to do for you?"

[33]They said to Him, "Lord, that our eyes may be opened."

[34]So Jesus had compassion and touched their eyes. And immediately their eyes received sight, and they followed Him.

Matthew 21

The Triumphal Entry

[1]Now when they drew near Jerusalem, and came to Bethphage, at the Mount of Olives, then Jesus sent two disciples,

[2]saying to them, “Go into the village opposite you, and immediately you will find a donkey tied, and a colt with her. Loose *them* and bring *them* to Me.

[3]“And if anyone says anything to you, you shall say, ‘The Lord has need of them,’ and immediately he will send them.”

[4]All this was done that it might be fulfilled which was spoken by the prophet, saying:

> [5] *“Tell the daughter of Zion,*
> ‘*Behold, your King is coming to you,*
> *Lowly, and sitting on a donkey,*
> *A colt, the foal of a donkey.’ ”*

[6]So the disciples went and did as Jesus commanded them.

[7]They brought the donkey and the colt, laid their clothes on them, and set *Him* on them.

[8]And a very great multitude spread their clothes on the road; others cut down branches from the trees and spread *them* on the road.

[9]Then the multitudes who went before and those who followed cried out, saying:

> “Hosanna to the Son of David!
> ‘*Blessed is He who comes in the name of the LORD!’*
> Hosanna in the highest!”

[10]And when He had come into Jerusalem, all the city was moved, saying, “Who is this?”

[11]So the multitudes said, “This is Jesus, the prophet from Nazareth of Galilee.”

Jesus Cleanses the Temple

12Then Jesus went into the temple of God and drove out all those who bought and sold in the temple, and overturned the tables of the money changers and the seats of those who sold doves.

13And He said to them, "It is written, *'My house shall be called a house of prayer,'* but you have made it a *'den of thieves.'* "

14Then *the* blind and *the* lame came to Him in the temple, and He healed them.

15But when the chief priests and scribes saw the wonderful things that He did, and the children crying out in the temple and saying, "Hosanna to the Son of David!" they were indignant

16and said to Him, "Do You hear what these are saying?" And Jesus said to them, "Yes. Have you never read,

> *'Out of the mouth of babes and nursing infants*
> *You have perfected praise'*?"

17Then He left them and went out of the city to Bethany, and He lodged there.

The Fig Tree Withered

18Now in the morning, as He returned to the city, He was hungry.

19And seeing a fig tree by the road, He came to it and found nothing on it but leaves, and said to it, "Let no fruit grow on you ever again." Immediately the fig tree withered away.

The Lesson of the Withered Fig Tree

20And when the disciples saw *it,* they marveled, saying, "How did the fig tree wither away so soon?"

21So Jesus answered and said to them, "Assuredly, I say to you, if you have faith and do not doubt, you will not only do what was done to the fig tree, but also if you say to this mountain, 'Be removed and be cast into the sea,' it will be done.

22"And whatever things you ask in prayer, believing, you will receive."

Jesus' Authority Questioned

[23]Now when He came into the temple, the chief priests and the elders of the people confronted Him as He was teaching, and said, “By what authority are You doing these things? And who gave You this authority?”

[24]But Jesus answered and said to them, “I also will ask you one thing, which if you tell Me, I likewise will tell you by what authority I do these things:

[25]“The baptism of John—where was it from? From heaven or from men?” And they reasoned among themselves, saying, “If we say, ‘From heaven,’ He will say to us, ‘Why then did you not believe him?’

[26]“But if we say, ‘From men,’ we fear the multitude, for all count John as a prophet.”

[27]So they answered Jesus and said, “We do not know.” And He said to them, “Neither will I tell you by what authority I do these things.

The Parable of the Two Sons

[28]“But what do you think? A man had two sons, and he came to the first and said, ‘Son, go, work today in my vineyard.’

[29]“He answered and said, ‘I will not,’ but afterward he regretted it and went.

[30]“Then he came to the second and said likewise. And he answered and said, ‘I *go,* sir,’ but he did not go.

[31]“Which of the two did the will of *his* father?” They said to Him, “The first.” Jesus said to them, “Assuredly, I say to you that tax collectors and harlots enter the kingdom of God before you.

[32]“For John came to you in the way of righteousness, and you did not believe him; but tax collectors and harlots believed him; and when you saw *it,* you did not afterward relent and believe him.

The Parable of the Wicked Vinedressers

[33]“Hear another parable: There was a certain landowner who planted a vineyard and set a hedge around it, dug a winepress in it and built a tower. And he leased it to vinedressers and went into a far country.

[34]“Now when vintage-time drew near, he sent his servants to the vinedressers, that they might receive its fruit.

[35]“And the vinedressers took his servants, beat one, killed one, and stoned another.

[36]“Again he sent other servants, more than the first, and they did likewise to them.

[37]“Then last of all he sent his son to them, saying, ‘They will respect my son.’

[38]“But when the vinedressers saw the son, they said among themselves, ‘This is the heir. Come, let us kill him and seize his inheritance.’

[39]“So they took him and cast *him* out of the vineyard and killed *him*.

[40]“Therefore, when the owner of the vineyard comes, what will he do to those vinedressers?”

[41]They said to Him, “He will destroy those wicked men miserably, and lease *his* vineyard to other vinedressers who will render to him the fruits in their seasons.”

[42]Jesus said to them, “Have you never read in the Scriptures:

‘The stone which the builders rejected
Has become the chief cornerstone.
This was the LORD’s doing,
And it is marvelous in our eyes’?

[43]“Therefore I say to you, the kingdom of God will be taken from you and given to a nation bearing the fruits of it.

[44]“And whoever falls on this stone will be broken; but on whomever it falls, it will grind him to powder.”

[45]Now when the chief priests and Pharisees heard His parables, they perceived that He was speaking of them.

[46]But when they sought to lay hands on Him, they feared the multitudes, because they took Him for a prophet.

Matthew 22

The Parable of the Wedding Feast

[1]And Jesus answered and spoke to them again by parables and said:

[2]“The kingdom of heaven is like a certain king who arranged a marriage for his son,

[3]“and sent out his servants to call those who were invited to the wedding; and they were not willing to come.

[4]“Again, he sent out other servants, saying, ‘Tell those who are invited, “See, I have prepared my dinner; my oxen and fatted cattle *are* killed, and all things *are* ready. Come to the wedding.” ’

[5]“But they made light of it and went their ways, one to his own farm, another to his business.

[6]“And the rest seized his servants, treated *them* spitefully, and killed *them.*

[7]“But when the king heard *about it,* he was furious. And he sent out his armies, destroyed those murderers, and burned up their city.

[8]“Then he said to his servants, ‘The wedding is ready, but those who were invited were not worthy.

[9]‘Therefore go into the highways, and as many as you find, invite to the wedding.’

[10]“So those servants went out into the highways and gathered together all whom they found, both bad and good. And the wedding *hall* was filled with guests.

[11]“But when the king came in to see the guests, he saw a man there who did not have on a wedding garment.

[12]“So he said to him, ‘Friend, how did you come in here without a wedding garment?’ And he was speechless.

[13]“Then the king said to the servants, ‘Bind him hand and foot, take him away, and cast *him* into outer darkness; there will be weeping and gnashing of teeth.’

[14]“For many are called, but few *are* chosen.”

The Pharisees: Is It Lawful to Pay Taxes to Caesar?

15Then the Pharisees went and plotted how they might entangle Him in *His* talk.

16And they sent to Him their disciples with the Herodians, saying, "Teacher, we know that You are true, and teach the way of God in truth; nor do You care about anyone, for You do not regard the person of men.

17"Tell us, therefore, what do You think? Is it lawful to pay taxes to Caesar, or not?"

18But Jesus perceived their wickedness, and said, "Why do you test Me, *you* hypocrites?

19"Show Me the tax money." So they brought Him a denarius.

20And He said to them, "Whose image and inscription *is* this?"

21They said to Him, "Caesar's." And He said to them, "Render therefore to Caesar the things that are Caesar's, and to God the things that are God's."

22When they had heard *these words,* they marveled, and left Him and went their way.

The Sadducees: What About the Resurrection?

23The same day the Sadducees, who say there is no resurrection, came to Him and asked Him,

24saying: "Teacher, Moses said that if a man dies, having no children, his brother shall marry his wife and raise up offspring for his brother.

25"Now there were with us seven brothers. The first died after he had married, and having no offspring, left his wife to his brother.

26"Likewise the second also, and the third, even to the seventh.

27"Last of all the woman died also.

28"Therefore, in the resurrection, whose wife of the seven will she be? For they all had her."

29Jesus answered and said to them, "You are mistaken, not knowing the Scriptures nor the power of God.

30"For in the resurrection they neither marry nor are given in marriage, but are like angels of God in heaven.

31"But concerning the resurrection of the dead, have you not read what was spoken to you by God, saying,

[32] *'I am the God of Abraham, the God of Isaac, and the God of Jacob'*? God is not the God of the dead, but of the living."

[33]And when the multitudes heard *this,* they were astonished at His teaching.

The Scribes: Which Is the First Commandment of All?

[34]But when the Pharisees heard that He had silenced the Sadducees, they gathered together.

[35]Then one of them, a lawyer, asked *Him a question,* testing Him, and saying,

[36]"Teacher, which *is* the great commandment in the law?"

[37]Jesus said to him, " *'You shall love the LORD your God with all your heart, with all your soul, and with all your mind.'*

[38]"This is *the* first and great commandment.

[39]"And *the* second *is* like it: *'You shall love your neighbor as yourself.'*

[40]"On these two commandments hang all the Law and the Prophets."

Jesus: How Can David Call His Descendant Lord?

[41]While the Pharisees were gathered together, Jesus asked them,

[42]saying, "What do you think about the Christ? Whose Son is He?" They said to Him, "The *Son* of David."

[43]He said to them, "How then does David in the Spirit call Him *'Lord,'* saying:

> [44] *'The LORD said to my Lord,*
> *"Sit at My right hand,*
> *Till I make Your enemies Your footstool" '*?

[45]"If David then calls Him *'Lord,'* how is He his Son?"

[46]And no one was able to answer Him a word, nor from that day on did anyone dare question Him anymore.

Matthew 23

Woe to the Scribes and Pharisees

[1]Then Jesus spoke to the multitudes and to His disciples,

[2]saying: “The scribes and the Pharisees sit in Moses’ seat.

[3]“Therefore whatever they tell you to observe, *that* observe and do, but do not do according to their works; for they say, and do not do.

[4]“For they bind heavy burdens, hard to bear, and lay *them* on men’s shoulders; but they *themselves* will not move them with one of their fingers.

[5]“But all their works they do to be seen by men. They make their phylacteries broad and enlarge the borders of their garments.

[6]“They love the best places at feasts, the best seats in the synagogues,

[7]“greetings in the marketplaces, and to be called by men, ‘Rabbi, Rabbi.’

[8]“But you, do not be called ‘Rabbi’; for One is your Teacher, the Christ, and you are all brethren.

[9]“Do not call anyone on earth your father; for One is your Father, He who is in heaven.

[10]“And do not be called teachers; for One is your Teacher, the Christ.

[11]“But he who is greatest among you shall be your servant.

[12]“And whoever exalts himself will be humbled, and he who humbles himself will be exalted.

[13]“But woe to you, scribes and Pharisees, hypocrites! For you shut up the kingdom of heaven against men; for you neither go in *yourselves,* nor do you allow those who are entering to go in.

[14]“Woe to you, scribes and Pharisees, hypocrites! For you devour widows’ houses, and for a pretense make long prayers. Therefore you will receive greater condemnation.

[15]“Woe to you, scribes and Pharisees, hypocrites! For you travel land and sea to win one proselyte, and when he is won, you make him twice as much a son of hell as yourselves.

[16]"Woe to you, blind guides, who say, 'Whoever swears by the temple, it is nothing; but whoever swears by the gold of the temple, he is obliged *to perform it*.'

[17]"Fools and blind! For which is greater, the gold or the temple that sanctifies the gold?

[18]"And, 'Whoever swears by the altar, it is nothing; but whoever swears by the gift that is on it, he is obliged *to perform it*.'

[19]"Fools and blind! For which is greater, the gift or the altar that sanctifies the gift?

[20]"Therefore he who swears by the altar, swears by it and by all things on it.

[21]"He who swears by the temple, swears by it and by Him who dwells in it.

[22]"And he who swears by heaven, swears by the throne of God and by Him who sits on it.

[23]"Woe to you, scribes and Pharisees, hypocrites! For you pay tithe of mint and anise and cummin, and have neglected the weightier *matters* of the law: justice and mercy and faith. These you ought to have done, without leaving the others undone.

[24]"Blind guides, who strain out a gnat and swallow a camel!

[25]"Woe to you, scribes and Pharisees, hypocrites! For you cleanse the outside of the cup and dish, but inside they are full of extortion and self-indulgence.

[26]"Blind Pharisee, first cleanse the inside of the cup and dish, that the outside of them may be clean also.

[27]"Woe to you, scribes and Pharisees, hypocrites! For you are like whitewashed tombs which indeed appear beautiful outwardly, but inside are full of dead *men's* bones and all uncleanness.

[28]"Even so you also outwardly appear righteous to men, but inside you are full of hypocrisy and lawlessness.

[29]"Woe to you, scribes and Pharisees, hypocrites! Because you build the tombs of the prophets and adorn the monuments of the righteous,

[30]"and say, 'If we had lived in the days of our fathers, we would not have been partakers with them in the blood of the prophets.'

[31]“Therefore you are witnesses against yourselves that you are sons of those who murdered the prophets.

[32]“Fill up, then, the measure of your fathers’ *guilt*.

[33]“Serpents, brood of vipers! How can you escape the condemnation of hell?

[34]“Therefore, indeed, I send you prophets, wise men, and scribes: *some* of them you will kill and crucify, and *some* of them you will scourge in your synagogues and persecute from city to city,

[35]“that on you may come all the righteous blood shed on the earth, from the blood of righteous Abel to the blood of Zechariah, son of Berechiah, whom you murdered between the temple and the altar.

[36]“Assuredly, I say to you, all these things will come upon this generation.

Jesus Laments over Jerusalem

[37]“O Jerusalem, Jerusalem, the one who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, as a hen gathers her chicks under *her* wings, but you were not willing!

[38]“See! Your house is left to you desolate;

[39]“for I say to you, you shall see Me no more till you say, *‘Blessed is He who comes in the name of the LORD!’* ”

Matthew 24

Jesus Predicts the Destruction of the Temple

[1]Then Jesus went out and departed from the temple, and His disciples came up to show Him the buildings of the temple.

[2]And Jesus said to them, “Do you not see all these things? Assuredly, I say to you, not *one* stone shall be left here upon another, that shall not be thrown down.”

The Signs of the Times and the End of the Age

[3]Now as He sat on the Mount of Olives, the disciples came to Him privately, saying, “Tell us, when will these things be? And what *will be* the sign of Your coming, and of the end of the age?”

[4]And Jesus answered and said to them: “Take heed that no one deceives you.

[5]“For many will come in My name, saying, ‘I am the Christ,’ and will deceive many.

[6]“And you will hear of wars and rumors of wars. See that you are not troubled; for all *these things* must come to pass, but the end is not yet.

[7]“For nation will rise against nation, and kingdom against kingdom. And there will be famines, pestilences, and earthquakes in various places.

[8]“All these *are* the beginning of sorrows.

[9]“Then they will deliver you up to tribulation and kill you, and you will be hated by all nations for My name’s sake.

[10]“And then many will be offended, will betray one another, and will hate one another.

[11]“Then many false prophets will rise up and deceive many.

[12]“And because lawlessness will abound, the love of many will grow cold.

[13]“But he who endures to the end shall be saved.

[14]“And this gospel of the kingdom will be preached in all the world as a witness to all the nations, and then the end will come.

The Great Tribulation

15“Therefore when you see the *‘abomination of desolation,’* spoken of by Daniel the prophet, standing in the holy place” (whoever reads, let him understand),

[16]“then let those who are in Judea flee to the mountains.

[17]“Let him who is on the housetop not go down to take anything out of his house.

[18]“And let him who is in the field not go back to get his clothes.

[19]“But woe to those who are pregnant and to those who are nursing babies in those days!

[20]“And pray that your flight may not be in winter or on the Sabbath.

[21]“For then there will be great tribulation, such as has not been since the beginning of the world until this time, no, nor ever shall be.

[22]“And unless those days were shortened, no flesh would be saved; but for the elect’s sake those days will be shortened.

[23]“Then if anyone says to you, ‘Look, here *is* the Christ!’ or ‘There!’ do not believe *it*.

[24]“For false christs and false prophets will rise and show great signs and wonders to deceive, if possible, even the elect.

[25]“See, I have told you beforehand.

[26]“Therefore if they say to you, ‘Look, He is in the desert!’ do not go out; *or* ‘Look, *He is* in the inner rooms!’ do not believe *it*.

[27]“For as the lightning comes from the east and flashes to the west, so also will the coming of the Son of Man be.

[28]“For wherever the carcass is, there the eagles will be gathered together.

The Coming of the Son of Man

29“Immediately after the tribulation of those days the sun will be darkened, and the moon will not give its light; the stars will fall from heaven, and the powers of the heavens will be shaken.

[30]“Then the sign of the Son of Man will appear in heaven, and then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of heaven with power and great glory.

[31]“And He will send His angels with a great sound of a trumpet, and they will gather together His elect from the four winds, from one end of heaven to the other.

The Parable of the Fig Tree

[32]“Now learn this parable from the fig tree: When its branch has already become tender and puts forth leaves, you know that summer *is* near.

[33]“So you also, when you see all these things, know that it is near—at the doors!

[34]“Assuredly, I say to you, this generation will by no means pass away till all these things take place.

[35]“Heaven and earth will pass away, but My words will by no means pass away.

No One Knows the Day or Hour

[36]“But of that day and hour no one knows, not even the angels of heaven, but My Father only.

[37]“But as the days of Noah *were,* so also will the coming of the Son of Man be.

[38]“For as in the days before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered the ark,

[39]“and did not know until the flood came and took them all away, so also will the coming of the Son of Man be.

[40]“Then two *men* will be in the field: one will be taken and the other left.

[41]“Two *women will be* grinding at the mill: one will be taken and the other left.

[42]“Watch therefore, for you do not know what hour your Lord is coming.

[43]“But know this, that if the master of the house had known what hour the thief would come, he would have watched and not allowed his house to be broken into.

[44]“Therefore you also be ready, for the Son of Man is coming at an hour you do not expect.

The Faithful Servant and the Evil Servant

[45]“Who then is a faithful and wise servant, whom his master made ruler over his household, to give them food in due season?

[46]“Blessed *is* that servant whom his master, when he comes, will find so doing.

[47]“Assuredly, I say to you that he will make him ruler over all his goods.

[48]“But if that evil servant says in his heart, ‘My master is delaying his coming,’

[49]“and begins to beat *his* fellow servants, and to eat and drink with the drunkards,

[50]“the master of that servant will come on a day when he is not looking for *him* and at an hour that he is not aware of,

[51]“and will cut him in two and appoint *him* his portion with the hypocrites. There shall be weeping and gnashing of teeth.

Matthew 25

The Parable of the Wise and Foolish Virgins

[1]"Then the kingdom of heaven shall be likened to ten virgins who took their lamps and went out to meet the bridegroom.

[2]"Now five of them were wise, and five *were* foolish.

[3]"Those who *were* foolish took their lamps and took no oil with them,

[4]"but the wise took oil in their vessels with their lamps.

[5]"But while the bridegroom was delayed, they all slumbered and slept.

[6]"And at midnight a cry was *heard:* 'Behold, the bridegroom is coming; go out to meet him!'

[7]"Then all those virgins arose and trimmed their lamps.

[8]"And the foolish said to the wise, 'Give us *some* of your oil, for our lamps are going out.'

[9]"But the wise answered, saying, '*No,* lest there should not be enough for us and you; but go rather to those who sell, and buy for yourselves.'

[10]"And while they went to buy, the bridegroom came, and those who were ready went in with him to the wedding; and the door was shut.

[11]"Afterward the other virgins came also, saying, 'Lord, Lord, open to us!'

[12]"But he answered and said, 'Assuredly, I say to you, I do not know you.'

[13]"Watch therefore, for you know neither the day nor the hour in which the Son of Man is coming.

The Parable of the Talents

[14]"For *the kingdom of heaven is* like a man traveling to a far country, *who* called his own servants and delivered his goods to them.

[15]"And to one he gave five talents, to another two, and to another one, to each according to his own ability; and immediately he went on a journey.

[16]“Then he who had received the five talents went and traded with them, and made another five talents.

[17]“And likewise he who *had received* two gained two more also.

[18]“But he who had received one went and dug in the ground, and hid his lord’s money.

[19]“After a long time the lord of those servants came and settled accounts with them.

[20]“So he who had received five talents came and brought five other talents, saying, ‘Lord, you delivered to me five talents; look, I have gained five more talents besides them.’

[21]“His lord said to him, ‘Well *done,* good and faithful servant; you were faithful over a few things, I will make you ruler over many things. Enter into the joy of your lord.’

[22]“He also who had received two talents came and said, ‘Lord, you delivered to me two talents; look, I have gained two more talents besides them.’

[23]“His lord said to him, ‘Well *done,* good and faithful servant; you have been faithful over a few things, I will make you ruler over many things. Enter into the joy of your lord.’

[24]“Then he who had received the one talent came and said, ‘Lord, I knew you to be a hard man, reaping where you have not sown, and gathering where you have not scattered seed.

[25]‘And I was afraid, and went and hid your talent in the ground. Look, *there* you have *what is* yours.’

[26]“But his lord answered and said to him, ‘You wicked and lazy servant, you knew that I reap where I have not sown, and gather where I have not scattered seed.

[27]‘So you ought to have deposited my money with the bankers, and at my coming I would have received back my own with interest.

[28]‘So take the talent from him, and give *it* to him who has ten talents.

[29]‘For to everyone who has, more will be given, and he will have abundance; but from him who does not have, even what he has will be taken away.

[30]‘And cast the unprofitable servant into the outer darkness. There will be weeping and gnashing of teeth.’

The Son of Man Will Judge the Nations

[31]“When the Son of Man comes in His glory, and all the holy angels with Him, then He will sit on the throne of His glory.

[32]“All the nations will be gathered before Him, and He will separate them one from another, as a shepherd divides *his* sheep from the goats.

[33]“And He will set the sheep on His right hand, but the goats on the left.

[34]“Then the King will say to those on His right hand, ‘Come, you blessed of My Father, inherit the kingdom prepared for you from the foundation of the world:

[35]‘for I was hungry and you gave Me food; I was thirsty and you gave Me drink; I was a stranger and you took Me in;

[36]‘I *was* naked and you clothed Me; I was sick and you visited Me; I was in prison and you came to Me.’

[37]“Then the righteous will answer Him, saying, ‘Lord, when did we see You hungry and feed *You,* or thirsty and give *You* drink?

[38]‘When did we see You a stranger and take *You* in, or naked and clothe *You?*

[39]‘Or when did we see You sick, or in prison, and come to You?’

[40]“And the King will answer and say to them, ‘Assuredly, I say to you, inasmuch as you did *it* to one of the least of these My brethren, you did *it* to Me.’

[41]“Then He will also say to those on the left hand, ‘Depart from Me, you cursed, into the everlasting fire prepared for the devil and his angels:

[42]‘for I was hungry and you gave Me no food; I was thirsty and you gave Me no drink;

[43]‘I was a stranger and you did not take Me in, naked and you did not clothe Me, sick and in prison and you did not visit Me.’

[44]“Then they also will answer Him, saying, ‘Lord, when did we see You hungry or thirsty or a stranger or naked or sick or in prison, and did not minister to You?’

[45]“Then He will answer them, saying, ‘Assuredly, I say to you, inasmuch as you did not do *it* to one of the least of these, you did not do *it* to Me.’

[46]“And these will go away into everlasting punishment, but the righteous into eternal life.”

Matthew 26

The Plot to Kill Jesus

[1]Now it came to pass, when Jesus had finished all these sayings, *that* He said to His disciples,

[2]“You know that after two days is the Passover, and the Son of Man will be delivered up to be crucified.”

[3]Then the chief priests, the scribes, and the elders of the people assembled at the palace of the high priest, who was called Caiaphas,

[4]and plotted to take Jesus by trickery and kill *Him.*

[5]But they said, “Not during the feast, lest there be an uproar among the people.”

The Anointing at Bethany

[6]And when Jesus was in Bethany at the house of Simon the leper,

[7]a woman came to Him having an alabaster flask of very costly fragrant oil, and she poured *it* on His head as He sat *at the table.*

[8]But when His disciples saw *it,* they were indignant, saying, “Why this waste?

[9]“For this fragrant oil might have been sold for much and given to *the* poor.”

[10]But when Jesus was aware of *it,* He said to them, “Why do you trouble the woman? For she has done a good work for Me.

[11]“For you have the poor with you always, but Me you do not have always.

[12]“For in pouring this fragrant oil on My body, she did *it* for My burial.

[13]“Assuredly, I say to you, wherever this gospel is preached in the whole world, what this woman has done will also be told as a memorial to her.”

Judas Agrees to Betray Jesus

[14]Then one of the twelve, called Judas Iscariot, went to the chief priests

[15]and said, "What are you willing to give me if I deliver Him to you?" And they counted out to him thirty pieces of silver.

[16]So from that time he sought opportunity to betray Him.

Jesus Celebrates Passover with His Disciples

[17]Now on the first day of the *Feast* of the Unleavened Bread the disciples came to Jesus, saying to Him, "Where do You want us to prepare for You to eat the Passover?"

[18]And He said, "Go into the city to a certain man, and say to him, 'The Teacher says, "My time is at hand; I will keep the Passover at your house with My disciples." ' "

[19]So the disciples did as Jesus had directed them; and they prepared the Passover.

[20]When evening had come, He sat down with the twelve.

[21]Now as they were eating, He said, "Assuredly, I say to you, one of you will betray Me."

[22]And they were exceedingly sorrowful, and each of them began to say to Him, "Lord, is it I?"

[23]He answered and said, "He who dipped *his* hand with Me in the dish will betray Me.

[24]"The Son of Man indeed goes just as it is written of Him, but woe to that man by whom the Son of Man is betrayed! It would have been good for that man if he had not been born."

[25]Then Judas, who was betraying Him, answered and said, "Rabbi, is it I?" He said to him, "You have said it."

Jesus Institutes the Lord's Supper

[26]And as they were eating, Jesus took bread, blessed and broke *it,* and gave *it* to the disciples and said, "Take, eat; this is My body."

[27]Then He took the cup, and gave thanks, and gave *it* to them, saying, "Drink from it, all of you.

[28]"For this is My blood of the new covenant, which is shed for many for the remission of sins.

[29]"But I say to you, I will not drink of this fruit of the vine from now on until that day when I drink it new with you in My Father's

kingdom."

[30]And when they had sung a hymn, they went out to the Mount of Olives.

Jesus Predicts Peter's Denial

[31]Then Jesus said to them, "All of you will be made to stumble because of Me this night, for it is written:

'I will strike the Shepherd,
And the sheep of the flock will be scattered.'

[32]"But after I have been raised, I will go before you to Galilee."

[33]Peter answered and said to Him, "Even if all are made to stumble because of You, I will never be made to stumble."

[34]Jesus said to him, "Assuredly, I say to you that this night, before the rooster crows, you will deny Me three times."

[35]Peter said to Him, "Even if I have to die with You, I will not deny You!" And so said all the disciples.

The Prayer in the Garden

[36]Then Jesus came with them to a place called Gethsemane, and said to the disciples, "Sit here while I go and pray over there."

[37]And He took with Him Peter and the two sons of Zebedee, and He began to be sorrowful and deeply distressed.

[38]Then He said to them, "My soul is exceedingly sorrowful, even to death. Stay here and watch with Me."

[39]He went a little farther and fell on His face, and prayed, saying, "O My Father, if it is possible, let this cup pass from Me; nevertheless, not as I will, but as You *will*."

[40]Then He came to the disciples and found them sleeping, and said to Peter, "What? Could you not watch with Me one hour?

[41]"Watch and pray, lest you enter into temptation. The spirit indeed *is* willing, but the flesh *is* weak."

[42]Again, a second time, He went away and prayed, saying, "O My Father, if this cup cannot pass away from Me unless I drink it, Your will be done."

[43]And He came and found them asleep again, for their eyes were heavy.

[44]So He left them, went away again, and prayed the third time, saying the same words.

[45]Then He came to His disciples and said to them, “Are *you* still sleeping and resting? Behold, the hour is at hand, and the Son of Man is being betrayed into the hands of sinners.

[46]“Rise, let us be going. See, My betrayer is at hand.”

Betrayal and Arrest in Gethsemane

[47]And while He was still speaking, behold, Judas, one of the twelve, with a great multitude with swords and clubs, came from the chief priests and elders of the people.

[48]Now His betrayer had given them a sign, saying, “Whomever I kiss, He is the One; seize Him.”

[49]Immediately he went up to Jesus and said, “Greetings, Rabbi!” and kissed Him.

[50]But Jesus said to him, “Friend, why have you come?” Then they came and laid hands on Jesus and took Him.

[51]And suddenly, one of those *who were* with Jesus stretched out *his* hand and drew his sword, struck the servant of the high priest, and cut off his ear.

[52]But Jesus said to him, “Put your sword in its place, for all who take the sword will perish by the sword.

[53]“Or do you think that I cannot now pray to My Father, and He will provide Me with more than twelve legions of angels?

[54]“How then could the Scriptures be fulfilled, that it must happen thus?”

[55]In that hour Jesus said to the multitudes, “Have you come out, as against a robber, with swords and clubs to take Me? I sat daily with you, teaching in the temple, and you did not seize Me.

[56]“But all this was done that the Scriptures of the prophets might be fulfilled.” Then all the disciples forsook Him and fled.

Jesus Faces the Sanhedrin

57And those who had laid hold of Jesus led *Him* away to Caiaphas the high priest, where the scribes and the elders were assembled.

58But Peter followed Him at a distance to the high priest's courtyard. And he went in and sat with the servants to see the end.

59Now the chief priests, the elders, and all the council sought false testimony against Jesus to put Him to death,

60but found none. Even though many false witnesses came forward, they found none. But at last two false witnesses came forward

61and said, "This *fellow* said, 'I am able to destroy the temple of God and to build it in three days.' "

62And the high priest arose and said to Him, "Do You answer nothing? What *is it* these men testify against You?"

63But Jesus kept silent. And the high priest answered and said to Him, "I put You under oath by the living God: Tell us if You are the Christ, the Son of God!"

64Jesus said to him, "*It is as* you said. Nevertheless, I say to you, hereafter you will see the Son of Man sitting at the right hand of the Power, and coming on the clouds of heaven."

65Then the high priest tore his clothes, saying, "He has spoken blasphemy! What further need do we have of witnesses? Look, now you have heard His blasphemy!

66"What do you think?" They answered and said, "He is deserving of death."

67Then they spat in His face and beat Him; and others struck *Him* with the palms of their hands,

68saying, "Prophesy to us, Christ! Who is the one who struck You?"

Peter Denies Jesus, and Weeps Bitterly

69Now Peter sat outside in the courtyard. And a servant girl came to him, saying, "You also were with Jesus of Galilee."

70But he denied it before *them* all, saying, "I do not know what you are saying."

71And when he had gone out to the gateway, another *girl* saw him and said to those *who were* there, "This *fellow* also was with Jesus of Nazareth."

[72]But again he denied with an oath, “I do not know the Man!”

[73]And a little later those who stood by came up and said to Peter, “Surely you also are *one* of them, for your speech betrays you.”

[74]Then he began to curse and swear, *saying,* “I do not know the Man!” Immediately a rooster crowed.

[75]And Peter remembered the word of Jesus who had said to him, “Before the rooster crows, you will deny Me three times.” So he went out and wept bitterly.

Matthew 27

Jesus Handed Over to Pontius Pilate

[1]When morning came, all the chief priests and elders of the people plotted against Jesus to put Him to death.

[2]And when they had bound Him, they led Him away and delivered Him to Pontius Pilate the governor.

Judas Hangs Himself

[3]Then Judas, His betrayer, seeing that He had been condemned, was remorseful and brought back the thirty pieces of silver to the chief priests and elders,

[4]saying, “I have sinned by betraying innocent blood.” And they said, “What *is that* to us? You see *to it*!”

[5]Then he threw down the pieces of silver in the temple and departed, and went and hanged himself.

[6]But the chief priests took the silver pieces and said, “It is not lawful to put them into the treasury, because they are the price of blood.”

[7]And they consulted together and bought with them the potter’s field, to bury strangers in.

[8]Therefore that field has been called the Field of Blood to this day.

[9]Then was fulfilled what was spoken by Jeremiah the prophet, saying, *“And they took the thirty pieces of silver, the value of Him who was priced,* whom they of the children of Israel priced,

[10] *“and gave them for the potter’s field, as the LORD directed me.”*

Jesus Faces Pilate

[11]Now Jesus stood before the governor. And the governor asked Him, saying, “Are You the King of the Jews?” Jesus said to him, “*It is as* you say.”

[12]And while He was being accused by the chief priests and elders, He answered nothing.

[13]Then Pilate said to Him, “Do You not hear how many things they testify against You?”

[14]But He answered him not one word, so that the governor marveled greatly.

Taking the Place of Barabbas

[15]Now at the feast the governor was accustomed to releasing to the multitude one prisoner whom they wished.

[16]And at that time they had a notorious prisoner called Barabbas.

[17]Therefore, when they had gathered together, Pilate said to them, “Whom do you want me to release to you? Barabbas, or Jesus who is called Christ?”

[18]For he knew that they had handed Him over because of envy.

[19]While he was sitting on the judgment seat, his wife sent to him, saying, “Have nothing to do with that just Man, for I have suffered many things today in a dream because of Him.”

[20]But the chief priests and elders persuaded the multitudes that they should ask for Barabbas and destroy Jesus.

[21]The governor answered and said to them, “Which of the two do you want me to release to you?” They said, “Barabbas!”

[22]Pilate said to them, “What then shall I do with Jesus who is called Christ?” *They* all said to him, “Let Him be crucified!”

[23]Then the governor said, “Why, what evil has He done?” But they cried out all the more, saying, “Let Him be crucified!”

[24]When Pilate saw that he could not prevail at all, but rather *that* a tumult was rising, he took water and washed *his* hands before the multitude, saying, “I am innocent of the blood of this just Person. You see *to it*.”

[25]And all the people answered and said, “His blood *be* on us and on our children.”

[26]Then he released Barabbas to them; and when he had scourged Jesus, he delivered *Him* to be crucified.

The Soldiers Mock Jesus

[27]Then the soldiers of the governor took Jesus into the Praetorium and gathered the whole garrison around Him.

[28]And they stripped Him and put a scarlet robe on Him.

[29]When they had twisted a crown of thorns, they put *it* on His head, and a reed in His right hand. And they bowed the knee before Him and mocked Him, saying, "Hail, King of the Jews!"

[30]Then they spat on Him, and took the reed and struck Him on the head.

[31]And when they had mocked Him, they took the robe off Him, put His *own* clothes on Him, and led Him away to be crucified.

The King on a Cross

[32]Now as they came out, they found a man of Cyrene, Simon by name. Him they compelled to bear His cross.

[33]And when they had come to a place called Golgotha, that is to say, Place of a Skull,

[34]they gave Him sour wine mingled with gall to drink. But when He had tasted *it,* He would not drink.

[35]Then they crucified Him, and divided His garments, casting lots, that it might be fulfilled which was spoken by the prophet:

> *"They divided My garments among them,*
> *And for My clothing they cast lots."*

[36]Sitting down, they kept watch over Him there.

[37]And they put up over His head the accusation written against Him:

THIS IS JESUS THE KING OF THE JEWS.

[38]Then two robbers were crucified with Him, one on the right and another on the left.

[39]And those who passed by blasphemed Him, wagging their heads

[40]and saying, "You who destroy the temple and build *it* in three days, save Yourself! If You are the Son of God, come down from the cross."

[41]Likewise the chief priests also, mocking with the scribes and elders, said,

[42]"He saved others; Himself He cannot save. If He is the King of Israel, let Him now come down from the cross, and we will believe Him.

[43]"He trusted in God; let Him deliver Him now if He will have Him; for He said, 'I am the Son of God.' "

[44]Even the robbers who were crucified with Him reviled Him with the same thing.

Jesus Dies on the Cross

[45]Now from the sixth hour until the ninth hour there was darkness over all the land.

[46]And about the ninth hour Jesus cried out with a loud voice, saying, "Eli, Eli, lama sabachthani?" that is, *"My God, My God, why have You forsaken Me?"*

[47]Some of those who stood there, when they heard *that,* said, "This Man is calling for Elijah!"

[48]Immediately one of them ran and took a sponge, filled *it* with sour wine and put *it* on a reed, and offered it to Him to drink.

[49]The rest said, "Let Him alone; let us see if Elijah will come to save Him."

[50]And Jesus cried out again with a loud voice, and yielded up His spirit.

[51]Then, behold, the veil of the temple was torn in two from top to bottom; and the earth quaked, and the rocks were split,

[52]and the graves were opened; and many bodies of the saints who had fallen asleep were raised;

[53]and coming out of the graves after His resurrection, they went into the holy city and appeared to many.

[54]So when the centurion and those with him, who were guarding Jesus, saw the earthquake and the things that had happened, they feared greatly, saying, "Truly this was the Son of God!"

[55]And many women who followed Jesus from Galilee, ministering to Him, were there looking on from afar,

[56]among whom were Mary Magdalene, Mary the mother of James and Joses, and the mother of Zebedee's sons.

Jesus Buried in Joseph's Tomb

[57]Now when evening had come, there came a rich man from Arimathea, named Joseph, who himself had also become a disciple of Jesus.

[58]This man went to Pilate and asked for the body of Jesus. Then Pilate commanded the body to be given to him.

[59]When Joseph had taken the body, he wrapped it in a clean linen cloth,

[60]and laid it in his new tomb which he had hewn out of the rock; and he rolled a large stone against the door of the tomb, and departed.

[61]And Mary Magdalene was there, and the other Mary, sitting opposite the tomb.

Pilate Sets a Guard

[62]On the next day, which followed the Day of Preparation, the chief priests and Pharisees gathered together to Pilate,

[63]saying, “Sir, we remember, while He was still alive, how that deceiver said, ‘After three days I will rise.’

[64]“Therefore command that the tomb be made secure until the third day, lest His disciples come by night and steal Him *away,* and say to the people, ‘He has risen from the dead.’ So the last deception will be worse than the first.”

[65]Pilate said to them, “You have a guard; go your way, make *it* as secure as you know how.”

[66]So they went and made the tomb secure, sealing the stone and setting the guard.

Matthew 28

He Is Risen

[1]Now after the Sabbath, as the first *day* of the week began to dawn, Mary Magdalene and the other Mary came to see the tomb.

[2]And behold, there was a great earthquake; for an angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat on it.

[3]His countenance was like lightning, and his clothing as white as snow.

[4]And the guards shook for fear of him, and became like dead *men*.

[5]But the angel answered and said to the women, “Do not be afraid, for I know that you seek Jesus who was crucified.

[6]“He is not here; for He is risen, as He said. Come, see the place where the Lord lay.

[7]“And go quickly and tell His disciples that He is risen from the dead, and indeed He is going before you into Galilee; there you will see Him. Behold, I have told you.”

[8]So they went out quickly from the tomb with fear and great joy, and ran to bring His disciples word.

The Women Worship the Risen Lord

[9]And as they went to tell His disciples, behold, Jesus met them, saying, “Rejoice!” So they came and held Him by the feet and worshiped Him.

[10]Then Jesus said to them, “Do not be afraid. Go *and* tell My brethren to go to Galilee, and there they will see Me.”

The Soldiers Are Bribed

[11]Now while they were going, behold, some of the guard came into the city and reported to the chief priests all the things that had happened.

[12]When they had assembled with the elders and consulted together, they gave a large sum of money to the soldiers,

[13]saying, "Tell them, 'His disciples came at night and stole Him *away* while we slept.'

[14]"And if this comes to the governor's ears, we will appease him and make you secure."

[15]So they took the money and did as they were instructed; and this saying is commonly reported among the Jews until this day.

The Great Commission

[16]Then the eleven disciples went away into Galilee, to the mountain which Jesus had appointed for them.

[17]When they saw Him, they worshiped Him; but some doubted.

[18]And Jesus came and spoke to them, saying, "All authority has been given to Me in heaven and on earth.

[19]"Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit,

[20]"teaching them to observe all things that I have commanded you; and lo, I am with you always, *even* to the end of the age." Amen.

The Gospel According to
Mark

Mark 1

John the Baptist Prepares the Way

[1]The beginning of the gospel of Jesus Christ, the Son of God.

[2]As it is written in the Prophets:

> *"Behold, I send My messenger before Your face,*
> *Who will prepare Your way before You."*
> [3]*"The voice of one crying in the wilderness:*
> *'Prepare the way of the LORD;*
> *Make His paths straight.' "*

[4]John came baptizing in the wilderness and preaching a baptism of repentance for the remission of sins.

[5]Then all the land of Judea, and those from Jerusalem, went out to him and were all baptized by him in the Jordan River, confessing their sins.

[6]Now John was clothed with camel's hair and with a leather belt around his waist, and he ate locusts and wild honey.

[7]And he preached, saying, "There comes One after me who is mightier than I, whose sandal strap I am not worthy to stoop down and loose.

[8]"I indeed baptized you with water, but He will baptize you with the Holy Spirit."

John Baptizes Jesus

[9]It came to pass in those days *that* Jesus came from Nazareth of Galilee, and was baptized by John in the Jordan.

[10]And immediately, coming up from the water, He saw the heavens parting and the Spirit descending upon Him like a dove.

[11]Then a voice came from heaven, "You are My beloved Son, in whom I am well pleased."

Satan Tempts Jesus

[12]Immediately the Spirit drove Him into the wilderness.

[13]And He was there in the wilderness forty days, tempted by Satan, and was with the wild beasts; and the angels ministered to Him.

Jesus Begins His Galilean Ministry

[14]Now after John was put in prison, Jesus came to Galilee, preaching the gospel of the kingdom of God,

[15]and saying, "The time is fulfilled, and the kingdom of God is at hand. Repent, and believe in the gospel."

Four Fishermen Called as Disciples

[16]And as He walked by the Sea of Galilee, He saw Simon and Andrew his brother casting a net into the sea; for they were fishermen.

[17]Then Jesus said to them, "Follow Me, and I will make you become fishers of men."

[18]They immediately left their nets and followed Him.

[19]When He had gone a little farther from there, He saw James the *son* of Zebedee, and John his brother, who also *were* in the boat mending their nets.

[20]And immediately He called them, and they left their father Zebedee in the boat with the hired servants, and went after Him.

Jesus Casts Out an Unclean Spirit

[21]Then they went into Capernaum, and immediately on the Sabbath He entered the synagogue and taught.

[22]And they were astonished at His teaching, for He taught them as one having authority, and not as the scribes.

[23]Now there was a man in their synagogue with an unclean spirit. And he cried out,

[24]saying, "Let *us* alone! What have we to do with You, Jesus of Nazareth? Did You come to destroy us? I know who You are—the Holy One of God!"

[25]But Jesus rebuked him, saying, "Be quiet, and come out of him!"

[26]And when the unclean spirit had convulsed him and cried out with a loud voice, he came out of him.

[27]Then they were all amazed, so that they questioned among themselves, saying, “What is this? What new doctrine *is* this? For with authority He commands even the unclean spirits, and they obey Him.”

[28]And immediately His fame spread throughout all the region around Galilee.

Peter’s Mother-in-Law Healed

[29]Now as soon as they had come out of the synagogue, they entered the house of Simon and Andrew, with James and John.

[30]But Simon’s wife’s mother lay sick with a fever, and they told Him about her at once.

[31]So He came and took her by the hand and lifted her up, and immediately the fever left her. And she served them.

Many Healed After Sabbath Sunset

[32]At evening, when the sun had set, they brought to Him all who were sick and those who were demon-possessed.

[33]And the whole city was gathered together at the door.

[34]Then He healed many who were sick with various diseases, and cast out many demons; and He did not allow the demons to speak, because they knew Him.

Preaching in Galilee

[35]Now in the morning, having risen a long while before daylight, He went out and departed to a solitary place; and there He prayed.

[36]And Simon and those *who were* with Him searched for Him.

[37]When they found Him, they said to Him, “Everyone is looking for You.”

[38]But He said to them, “Let us go into the next towns, that I may preach there also, because for this purpose I have come forth.”

[39]And He was preaching in their synagogues throughout all Galilee, and casting out demons.

Jesus Cleanses a Leper

40Now a leper came to Him, imploring Him, kneeling down to Him and saying to Him, “If You are willing, You can make me clean.”

41Then Jesus, moved with compassion, stretched out *His* hand and touched him, and said to him, “I am willing; be cleansed.”

42As soon as He had spoken, immediately the leprosy left him, and he was cleansed.

43And He strictly warned him and sent him away at once,

44and said to him, “See that you say nothing to anyone; but go your way, show yourself to the priest, and offer for your cleansing those things which Moses commanded, as a testimony to them.”

45However, he went out and began to proclaim *it* freely, and to spread the matter, so that Jesus could no longer openly enter the city, but was outside in deserted places; and they came to Him from every direction.

Mark 2

Jesus Forgives and Heals a Paralytic

[1]And again He entered Capernaum after *some* days, and it was heard that He was in the house.

[2]Immediately many gathered together, so that there was no longer room to receive *them,* not even near the door. And He preached the word to them.

[3]Then they came to Him, bringing a paralytic who was carried by four *men*.

[4]And when they could not come near Him because of the crowd, they uncovered the roof where He was. So when they had broken through, they let down the bed on which the paralytic was lying.

[5]When Jesus saw their faith, He said to the paralytic, "Son, your sins are forgiven you."

[6]And some of the scribes were sitting there and reasoning in their hearts,

[7]"Why does this *Man* speak blasphemies like this? Who can forgive sins but God alone?"

[8]But immediately, when Jesus perceived in His spirit that they reasoned thus within themselves, He said to them, "Why do you reason about these things in your hearts?

[9]"Which is easier, to say to the paralytic, '*Your* sins are forgiven you,' or to say, 'Arise, take up your bed and walk'?

[10]"But that you may know that the Son of Man has power on earth to forgive sins"—He said to the paralytic,

[11]"I say to you, arise, take up your bed, and go to your house."

[12]Immediately he arose, took up the bed, and went out in the presence of them all, so that all were amazed and glorified God, saying, "We never saw *anything* like this!"

Matthew the Tax Collector

[13]Then He went out again by the sea; and all the multitude came to Him, and He taught them.

[14]As He passed by, He saw Levi the *son* of Alphaeus sitting at the tax office. And He said to him, “Follow Me.” So he arose and followed Him.

[15]Now it happened, as He was dining in *Levi’s* house, that many tax collectors and sinners also sat together with Jesus and His disciples; for there were many, and they followed Him.

[16]And when the scribes and Pharisees saw Him eating with the tax collectors and sinners, they said to His disciples, “How *is it* that He eats and drinks with tax collectors and sinners?”

[17]When Jesus heard *it,* He said to them, “Those who are well have no need of a physician, but those who are sick. I did not come to call *the* righteous, but sinners, to repentance.”

Jesus Is Questioned About Fasting

[18]The disciples of John and of the Pharisees were fasting. Then they came and said to Him, “Why do the disciples of John and of the Pharisees fast, but Your disciples do not fast?”

[19]And Jesus said to them, “Can the friends of the bridegroom fast while the bridegroom is with them? As long as they have the bridegroom with them they cannot fast.

[20]“But the days will come when the bridegroom will be taken away from them, and then they will fast in those days.

[21]“No one sews a piece of unshrunk cloth on an old garment; or else the new piece pulls away from the old, and the tear is made worse.

[22]“And no one puts new wine into old wineskins; or else the new wine bursts the wineskins, the wine is spilled, and the wineskins are ruined. But new wine must be put into new wineskins.”

Jesus Is Lord of the Sabbath

[23]Now it happened that He went through the grainfields on the Sabbath; and as they went His disciples began to pluck the heads of grain.

[24]And the Pharisees said to Him, “Look, why do they do what is not lawful on the Sabbath?”

[25]But He said to them, “Have you never read what David did when he was in need and hungry, he and those with him:

[26]“how he went into the house of God *in the days* of Abiathar the high priest, and ate the showbread, which is not lawful to eat except for the priests, and also gave some to those who were with him?”

[27]And He said to them, “The Sabbath was made for man, and not man for the Sabbath.

[28]“Therefore the Son of Man is also Lord of the Sabbath.”

Mark 3

Healing on the Sabbath

[1]And He entered the synagogue again, and a man was there who had a withered hand.

[2]So they watched Him closely, whether He would heal him on the Sabbath, so that they might accuse Him.

[3]And He said to the man who had the withered hand, “Step forward.”

[4]Then He said to them, “Is it lawful on the Sabbath to do good or to do evil, to save life or to kill?” But they kept silent.

[5]And when He had looked around at them with anger, being grieved by the hardness of their hearts, He said to the man, “Stretch out your hand.” And he stretched *it* out, and his hand was restored as whole as the other.

[6]Then the Pharisees went out and immediately plotted with the Herodians against Him, how they might destroy Him.

A Great Multitude Follows Jesus

[7]But Jesus withdrew with His disciples to the sea. And a great multitude from Galilee followed Him, and from Judea

[8]and Jerusalem and Idumea and beyond the Jordan; and those from Tyre and Sidon, a great multitude, when they heard how many things He was doing, came to Him.

[9]So He told His disciples that a small boat should be kept ready for Him because of the multitude, lest they should crush Him.

[10]For He healed many, so that as many as had afflictions pressed about Him to touch Him.

[11]And the unclean spirits, whenever they saw Him, fell down before Him and cried out, saying, “You are the Son of God.”

[12]But He sternly warned them that they should not make Him known.

The Twelve Apostles

[13]And He went up on the mountain and called to *Him* those He Himself wanted. And they came to Him.

[14]Then He appointed twelve, that they might be with Him and that He might send them out to preach,

[15]and to have power to heal sicknesses and to cast out demons:

[16]Simon, to whom He gave the name Peter;

[17]James the *son* of Zebedee and John the brother of James, to whom He gave the name Boanerges, that is, "Sons of Thunder";

[18]Andrew, Philip, Bartholomew, Matthew, Thomas, James the *son* of Alphaeus, Thaddaeus, Simon the Cananite;

[19]and Judas Iscariot, who also betrayed Him. And they went into a house.

A House Divided Cannot Stand

[20]Then the multitude came together again, so that they could not so much as eat bread.

[21]But when His own people heard *about this,* they went out to lay hold of Him, for they said, "He is out of His mind."

[22]And the scribes who came down from Jerusalem said, "He has Beelzebub," and, "By the ruler of the demons He casts out demons."

[23]So He called them to *Himself* and said to them in parables: "How can Satan cast out Satan?

[24]"If a kingdom is divided against itself, that kingdom cannot stand.

[25]"And if a house is divided against itself, that house cannot stand.

[26]"And if Satan has risen up against himself, and is divided, he cannot stand, but has an end.

[27]"No one can enter a strong man's house and plunder his goods, unless he first binds the strong man. And then he will plunder his house.

The Unpardonable Sin

[28]"Assuredly, I say to you, all sins will be forgiven the sons of men, and whatever blasphemies they may utter;

[29]"but he who blasphemes against the Holy Spirit never has forgiveness, but is subject to eternal condemnation"—

[30]because they said, "He has an unclean spirit."

Jesus' Mother and Brothers Send for Him

[31]Then His brothers and His mother came, and standing outside they sent to Him, calling Him.

[32]And a multitude was sitting around Him; and they said to Him, "Look, Your mother and Your brothers are outside seeking You."

[33]But He answered them, saying, "Who is My mother, or My brothers?"

[34]And He looked around in a circle at those who sat about Him, and said, "Here are My mother and My brothers!

[35]"For whoever does the will of God is My brother and My sister and mother."

Mark 4

The Parable of the Sower

[1]And again He began to teach by the sea. And a great multitude was gathered to Him, so that He got into a boat and sat *in it* on the sea; and the whole multitude was on the land facing the sea.

[2]Then He taught them many things by parables, and said to them in His teaching:

[3]"Listen! Behold, a sower went out to sow.

[4]"And it happened, as he sowed, *that* some *seed* fell by the wayside; and the birds of the air came and devoured it.

[5]"Some fell on stony ground, where it did not have much earth; and immediately it sprang up because it had no depth of earth.

[6]"But when the sun was up it was scorched, and because it had no root it withered away.

[7]"And some *seed* fell among thorns; and the thorns grew up and choked it, and it yielded no crop.

[8]"But other *seed* fell on good ground and yielded a crop that sprang up, increased and produced: some thirtyfold, some sixty, and some a hundred."

[9]And He said to them, "He who has ears to hear, let him hear!"

The Purpose of Parables

[10]But when He was alone, those around Him with the twelve asked Him about the parable.

[11]And He said to them, "To you it has been given to know the mystery of the kingdom of God; but to those who are outside, all things come in parables,

[12]"so that

'Seeing they may see and not perceive,
And hearing they may hear and not understand;
Lest they should turn,
And their sins be forgiven them.' "

The Parable of the Sower Explained

13And He said to them, “Do you not understand this parable? How then will you understand all the parables?

14“The sower sows the word.

15“And these are the ones by the wayside where the word is sown. When they hear, Satan comes immediately and takes away the word that was sown in their hearts.

16“These likewise are the ones sown on stony ground who, when they hear the word, immediately receive it with gladness;

17“and they have no root in themselves, and so endure only for a time. Afterward, when tribulation or persecution arises for the word’s sake, immediately they stumble.

18“Now these are the ones sown among thorns; *they are* the ones who hear the word,

19“and the cares of this world, the deceitfulness of riches, and the desires for other things entering in choke the word, and it becomes unfruitful.

20“But these are the ones sown on good ground, those who hear the word, accept *it,* and bear fruit: some thirtyfold, some sixty, and some a hundred.”

Light Under a Basket

21Also He said to them, “Is a lamp brought to be put under a basket or under a bed? Is it not to be set on a lampstand?

22“For there is nothing hidden which will not be revealed, nor has anything been kept secret but that it should come to light.

23“If anyone has ears to hear, let him hear.”

24Then He said to them, “Take heed what you hear. With the same measure you use, it will be measured to you; and to you who hear, more will be given.

25“For whoever has, to him more will be given; but whoever does not have, even what he has will be taken away from him.”

The Parable of the Growing Seed

26And He said, “The kingdom of God is as if a man should scatter seed on the ground,

[27]“and should sleep by night and rise by day, and the seed should sprout and grow, he himself does not know how.

[28]“For the earth yields crops by itself: first the blade, then the head, after that the full grain in the head.

[29]“But when the grain ripens, immediately he puts in the sickle, because the harvest has come.”

The Parable of the Mustard Seed

30Then He said, “To what shall we liken the kingdom of God? Or with what parable shall we picture it?

[31]“*It is* like a mustard seed which, when it is sown on the ground, is smaller than all the seeds on earth;

[32]“but when it is sown, it grows up and becomes greater than all herbs, and shoots out large branches, so that the birds of the air may nest under its shade.”

Jesus’ Use of Parables

33And with many such parables He spoke the word to them as they were able to hear *it*.

[34]But without a parable He did not speak to them. And when they were alone, He explained all things to His disciples.

Wind and Wave Obey Jesus

35On the same day, when evening had come, He said to them, “Let us cross over to the other side.”

[36]Now when they had left the multitude, they took Him along in the boat as He was. And other little boats were also with Him.

[37]And a great windstorm arose, and the waves beat into the boat, so that it was already filling.

[38]But He was in the stern, asleep on a pillow. And they awoke Him and said to Him, “Teacher, do You not care that we are perishing?”

[39]Then He arose and rebuked the wind, and said to the sea, “Peace, be still!” And the wind ceased and there was a great calm.

[40]But He said to them, “Why are you so fearful? How *is it* that you have no faith?”

[41]And they feared exceedingly, and said to one another, “Who can this be, that even the wind and the sea obey Him!”

Mark 5

A Demon-Possessed Man Healed

[1]Then they came to the other side of the sea, to the country of the Gadarenes.

[2]And when He had come out of the boat, immediately there met Him out of the tombs a man with an unclean spirit,

[3]who had *his* dwelling among the tombs; and no one could bind him, not even with chains,

[4]because he had often been bound with shackles and chains. And the chains had been pulled apart by him, and the shackles broken in pieces; neither could anyone tame him.

[5]And always, night and day, he was in the mountains and in the tombs, crying out and cutting himself with stones.

[6]When he saw Jesus from afar, he ran and worshiped Him.

[7]And he cried out with a loud voice and said, “What have I to do with You, Jesus, Son of the Most High God? I implore You by God that You do not torment me.”

[8]For He said to him, “Come out of the man, unclean spirit!”

[9]Then He asked him, “What *is* your name?” And he answered, saying, “My name *is* Legion; for we are many.”

[10]Also he begged Him earnestly that He would not send them out of the country.

[11]Now a large herd of swine was feeding there near the mountains.

[12]So all the demons begged Him, saying, “Send us to the swine, that we may enter them.”

[13]And at once Jesus gave them permission. Then the unclean spirits went out and entered the swine (there were about two thousand); and the herd ran violently down the steep place into the sea, and drowned in the sea.

[14]So those who fed the swine fled, and they told *it* in the city and in the country. And they went out to see what it was that had happened.

[15]Then they came to Jesus, and saw the one *who had been* demon-possessed and had the legion, sitting and clothed and in his right mind.

And they were afraid.

[16]And those who saw it told them how it happened to him *who had been* demon-possessed, and about the swine.

[17]Then they began to plead with Him to depart from their region.

[18]And when He got into the boat, he who had been demon-possessed begged Him that he might be with Him.

[19]However, Jesus did not permit him, but said to him, “Go home to your friends, and tell them what great things the Lord has done for you, and how He has had compassion on you.”

[20]And he departed and began to proclaim in Decapolis all that Jesus had done for him; and all marveled.

A Girl Restored to Life and a Woman Healed

[21]Now when Jesus had crossed over again by boat to the other side, a great multitude gathered to Him; and He was by the sea.

[22]And behold, one of the rulers of the synagogue came, Jairus by name. And when he saw Him, he fell at His feet

[23]and begged Him earnestly, saying, “My little daughter lies at the point of death. Come and lay Your hands on her, that she may be healed, and she will live.”

[24]So *Jesus* went with him, and a great multitude followed Him and thronged Him.

[25]Now a certain woman had a flow of blood for twelve years,

[26]and had suffered many things from many physicians. She had spent all that she had and was no better, but rather grew worse.

[27]When she heard about Jesus, she came behind *Him* in the crowd and touched His garment.

[28]For she said, “If only I may touch His clothes, I shall be made well.”

[29]Immediately the fountain of her blood was dried up, and she felt in *her* body that she was healed of the affliction.

[30]And Jesus, immediately knowing in Himself that power had gone out of Him, turned around in the crowd and said, “Who touched My clothes?”

[31]But His disciples said to Him, “You see the multitude thronging You, and You say, ‘Who touched Me?�� ”

[32]And He looked around to see her who had done this thing.

[33]But the woman, fearing and trembling, knowing what had happened to her, came and fell down before Him and told Him the whole truth.

[34]And He said to her, “Daughter, your faith has made you well. Go in peace, and be healed of your affliction.”

[35]While He was still speaking, *some* came from the ruler of the synagogue’s *house* who said, “Your daughter is dead. Why trouble the Teacher any further?”

[36]As soon as Jesus heard the word that was spoken, He said to the ruler of the synagogue, “Do not be afraid; only believe.”

[37]And He permitted no one to follow Him except Peter, James, and John the brother of James.

[38]Then He came to the house of the ruler of the synagogue, and saw a tumult and those who wept and wailed loudly.

[39]When He came in, He said to them, “Why make this commotion and weep? The child is not dead, but sleeping.”

[40]And they ridiculed Him. But when He had put them all outside, He took the father and the mother of the child, and those *who were* with Him, and entered where the child was lying.

[41]Then He took the child by the hand, and said to her, “Talitha, cumi,” which is translated, “Little girl, I say to you, arise.”

[42]Immediately the girl arose and walked, for she was twelve years *of age*. And they were overcome with great amazement.

[43]But He commanded them strictly that no one should know it, and said that *something* should be given her to eat.

Mark 6

Jesus Rejected at Nazareth

[1]Then He went out from there and came to His own country, and His disciples followed Him.

[2]And when the Sabbath had come, He began to teach in the synagogue. And many hearing *Him* were astonished, saying, “Where *did* this Man *get* these things? And what wisdom *is* this which is given to Him, that such mighty works are performed by His hands!

[3]“Is this not the carpenter, the Son of Mary, and brother of James, Joses, Judas, and Simon? And are not His sisters here with us?” So they were offended at Him.

[4]But Jesus said to them, “A prophet is not without honor except in his own country, among his own relatives, and in his own house.”

[5]Now He could do no mighty work there, except that He laid His hands on a few sick people and healed *them.*

[6]And He marveled because of their unbelief. Then He went about the villages in a circuit, teaching.

Sending Out the Twelve

[7]And He called the twelve to *Himself,* and began to send them out two *by* two, and gave them power over unclean spirits.

[8]He commanded them to take nothing for the journey except a staff—no bag, no bread, no copper in *their* money belts—

[9]but to wear sandals, and not to put on two tunics.

[10]Also He said to them, “In whatever place you enter a house, stay there till you depart from that place.

[11]“And whoever will not receive you nor hear you, when you depart from there, shake off the dust under your feet as a testimony against them. Assuredly, I say to you, it will be more tolerable for Sodom and Gomorrah in the day of judgment than for that city!”

[12]So they went out and preached that *people* should repent.

[13]And they cast out many demons, and anointed with oil many who were sick, and healed *them.*

John the Baptist Beheaded

14Now King Herod heard *of Him,* for His name had become well known. And he said, “John the Baptist is risen from the dead, and therefore these powers are at work in him.”

15Others said, “It is Elijah.” And others said, “It is the Prophet, or like one of the prophets.”

16But when Herod heard, he said, “This is John, whom I beheaded; he has been raised from the dead!”

17For Herod himself had sent and laid hold of John, and bound him in prison for the sake of Herodias, his brother Philip’s wife; for he had married her.

18Because John had said to Herod, “It is not lawful for you to have your brother’s wife.”

19Therefore Herodias held it against him and wanted to kill him, but she could not;

20for Herod feared John, knowing that he *was* a just and holy man, and he protected him. And when he heard him, he did many things, and heard him gladly.

21Then an opportune day came when Herod on his birthday gave a feast for his nobles, the high officers, and the chief *men* of Galilee.

22And when Herodias’ daughter herself came in and danced, and pleased Herod and those who sat with him, the king said to the girl, “Ask me whatever you want, and I will give *it* to you.”

23He also swore to her, “Whatever you ask me, I will give you, up to half my kingdom.”

24So she went out and said to her mother, “What shall I ask?” And she said, “The head of John the Baptist!”

25Immediately she came in with haste to the king and asked, saying, “I want you to give me at once the head of John the Baptist on a platter.”

26And the king was exceedingly sorry; *yet,* because of the oaths and because of those who sat with him, he did not want to refuse her.

27Immediately the king sent an executioner and commanded his head to be brought. And he went and beheaded him in prison,

[28]brought his head on a platter, and gave it to the girl; and the girl gave it to her mother.

[29]When his disciples heard *of it,* they came and took away his corpse and laid it in a tomb.

Feeding the Five Thousand

30Then the apostles gathered to Jesus and told Him all things, both what they had done and what they had taught.

[31]And He said to them, “Come aside by yourselves to a deserted place and rest a while.” For there were many coming and going, and they did not even have time to eat.

[32]So they departed to a deserted place in the boat by themselves.

[33]But the multitudes saw them departing, and many knew Him and ran there on foot from all the cities. They arrived before them and came together to Him.

[34]And Jesus, when He came out, saw a great multitude and was moved with compassion for them, because they were like sheep not having a shepherd. So He began to teach them many things.

[35]When the day was now far spent, His disciples came to Him and said, “This is a deserted place, and already the hour *is* late.

[36]“Send them away, that they may go into the surrounding country and villages and buy themselves bread; for they have nothing to eat.”

[37]But He answered and said to them, “You give them something to eat.” And they said to Him, “Shall we go and buy two hundred denarii worth of bread and give them *something* to eat?”

[38]But He said to them, “How many loaves do you have? Go and see.” And when they found out they said, “Five, and two fish.”

[39]Then He commanded them to make them all sit down in groups on the green grass.

[40]So they sat down in ranks, in hundreds and in fifties.

[41]And when He had taken the five loaves and the two fish, He looked up to heaven, blessed and broke the loaves, and gave *them* to His disciples to set before them; and the two fish He divided among *them* all.

[42]So they all ate and were filled.

[43]And they took up twelve baskets full of fragments and of the fish.

[44]Now those who had eaten the loaves were about five thousand men.

Jesus Walks on the Sea

[45]Immediately He made His disciples get into the boat and go before Him to the other side, to Bethsaida, while He sent the multitude away.

[46]And when He had sent them away, He departed to the mountain to pray.

[47]Now when evening came, the boat was in the middle of the sea; and He *was* alone on the land.

[48]Then He saw them straining at rowing, for the wind was against them. Now about the fourth watch of the night He came to them, walking on the sea, and would have passed them by.

[49]And when they saw Him walking on the sea, they supposed it was a ghost, and cried out;

[50]for they all saw Him and were troubled. But immediately He talked with them and said to them, “Be of good cheer! It is I; do not be afraid.”

[51]Then He went up into the boat to them, and the wind ceased. And they were greatly amazed in themselves beyond measure, and marveled.

[52]For they had not understood about the loaves, because their heart was hardened.

Many Touch Him and Are Made Well

[53]When they had crossed over, they came to the land of Gennesaret and anchored there.

[54]And when they came out of the boat, immediately the people recognized Him,

[55]ran through that whole surrounding region, and began to carry about on beds those who were sick to wherever they heard He was.

[56]Wherever He entered, into villages, cities, or the country, they laid the sick in the marketplaces, and begged Him that they might just touch the hem of His garment. And as many as touched Him were made well.

Mark 7

Defilement Comes from Within

[1]Then the Pharisees and some of the scribes came together to Him, having come from Jerusalem.

[2]Now when they saw some of His disciples eat bread with defiled, that is, with unwashed hands, they found fault.

[3]For the Pharisees and all the Jews do not eat unless they wash *their* hands in a special way, holding the tradition of the elders.

[4]*When they come* from the marketplace, they do not eat unless they wash. And there are many other things which they have received and hold, *like* the washing of cups, pitchers, copper vessels, and couches.

[5]Then the Pharisees and scribes asked Him, "Why do Your disciples not walk according to the tradition of the elders, but eat bread with unwashed hands?"

[6]He answered and said to them, "Well did Isaiah prophesy of you hypocrites, as it is written:

> *'This people honors Me with their lips,*
> *But their heart is far from Me.*
> [7]*And in vain they worship Me,*
> *Teaching as doctrines the commandments of men.'*

[8]"For laying aside the commandment of God, you hold the tradition of men—the washing of pitchers and cups, and many other such things you do."

[9]He said to them, "*All too* well you reject the commandment of God, that you may keep your tradition.

[10]"For Moses said, *'Honor your father and your mother';* and, *'He who curses father or mother, let him be put to death.'*

[11]"But you say, 'If a man says to his father or mother, "Whatever profit you might have received from me *is* Corban"—' (that is, a gift *to God*),

[12]"then you no longer let him do anything for his father or his mother,

[13]"making the word of God of no effect through your tradition which you have handed down. And many such things you do."

[14]When He had called all the multitude to *Himself,* He said to them, "Hear Me, everyone, and understand:

[15]"There is nothing that enters a man from outside which can defile him; but the things which come out of him, those are the things that defile a man.

[16]"If anyone has ears to hear, let him hear!"

[17]When He had entered a house away from the crowd, His disciples asked Him concerning the parable.

[18]So He said to them, "Are you thus without understanding also? Do you not perceive that whatever enters a man from outside cannot defile him,

[19]"because it does not enter his heart but his stomach, and is eliminated, *thus* purifying all foods?"

[20]And He said, "What comes out of a man, that defiles a man.

[21]"For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders,

[22]"thefts, covetousness, wickedness, deceit, lewdness, an evil eye, blasphemy, pride, foolishness.

[23]"All these evil things come from within and defile a man."

A Gentile Shows Her Faith

[24]From there He arose and went to the region of Tyre and Sidon. And He entered a house and wanted no one to know *it,* but He could not be hidden.

[25]For a woman whose young daughter had an unclean spirit heard about Him, and she came and fell at His feet.

[26]The woman was a Greek, a Syro-Phoenician by birth, and she kept asking Him to cast the demon out of her daughter.

[27]But Jesus said to her, "Let the children be filled first, for it is not good to take the children's bread and throw *it* to the little dogs."

[28]And she answered and said to Him, "Yes, Lord, yet even the little dogs under the table eat from the children's crumbs."

[29]Then He said to her, “For this saying go your way; the demon has gone out of your daughter.”

[30]And when she had come to her house, she found the demon gone out, and her daughter lying on the bed.

Jesus Heals a Deaf-Mute

[31]Again, departing from the region of Tyre and Sidon, He came through the midst of the region of Decapolis to the Sea of Galilee.

[32]Then they brought to Him one who was deaf and had an impediment in his speech, and they begged Him to put His hand on him.

[33]And He took him aside from the multitude, and put His fingers in his ears, and He spat and touched his tongue.

[34]Then, looking up to heaven, He sighed, and said to him, “Ephphatha,” that is, “Be opened.”

[35]Immediately his ears were opened, and the impediment of his tongue was loosed, and he spoke plainly.

[36]Then He commanded them that they should tell no one; but the more He commanded them, the more widely they proclaimed *it*.

[37]And they were astonished beyond measure, saying, “He has done all things well. He makes both the deaf to hear and the mute to speak.”

Mark 8

Feeding the Four Thousand

[1]In those days, the multitude being very great and having nothing to eat, Jesus called His disciples *to Him* and said to them,

[2]"I have compassion on the multitude, because they have now continued with Me three days and have nothing to eat.

[3]"And if I send them away hungry to their own houses, they will faint on the way; for some of them have come from afar."

[4]Then His disciples answered Him, "How can one satisfy these people with bread here in the wilderness?"

[5]He asked them, "How many loaves do you have?" And they said, "Seven."

[6]So He commanded the multitude to sit down on the ground. And He took the seven loaves and gave thanks, broke *them* and gave *them* to His disciples to set before *them;* and they set *them* before the multitude.

[7]They also had a few small fish; and having blessed them, He said to set them also before *them.*

[8]So they ate and were filled, and they took up seven large baskets of leftover fragments.

[9]Now those who had eaten were about four thousand. And He sent them away,

[10]immediately got into the boat with His disciples, and came to the region of Dalmanutha.

The Pharisees Seek a Sign

[11]Then the Pharisees came out and began to dispute with Him, seeking from Him a sign from heaven, testing Him.

[12]But He sighed deeply in His spirit, and said, "Why does this generation seek a sign? Assuredly, I say to you, no sign shall be given to this generation."

Beware of the Leaven of the Pharisees and Herod

13And He left them, and getting into the boat again, departed to the other side.

14Now the disciples had forgotten to take bread, and they did not have more than one loaf with them in the boat.

15Then He charged them, saying, “Take heed, beware of the leaven of the Pharisees and the leaven of Herod.”

16And they reasoned among themselves, saying, *“It is* because we have no bread.”

17But Jesus, being aware of *it,* said to them, “Why do you reason because you have no bread? Do you not yet perceive nor understand? Is your heart still hardened?

18“Having eyes, do you not see? And having ears, do you not hear? And do you not remember?

19“When I broke the five loaves for the five thousand, how many baskets full of fragments did you take up?” They said to Him, “Twelve.”

20“Also, when I broke the seven for the four thousand, how many large baskets full of fragments did you take up?” And they said, “Seven.”

21So He said to them, “How *is it* you do not understand?”

A Blind Man Healed at Bethsaida

22Then He came to Bethsaida; and they brought a blind man to Him, and begged Him to touch him.

23So He took the blind man by the hand and led him out of the town. And when He had spit on his eyes and put His hands on him, He asked him if he saw anything.

24And he looked up and said, “I see men like trees, walking.”

25Then He put *His* hands on his eyes again and made him look up. And he was restored and saw everyone clearly.

26Then He sent him away to his house, saying, “Neither go into the town, nor tell anyone in the town.”

Peter Confesses Jesus as the Christ

27Now Jesus and His disciples went out to the towns of Caesarea Philippi; and on the road He asked His disciples, saying to them, “Who do men say that I am?”

28So they answered, “John the Baptist; but some *say,* Elijah; and others, one of the prophets.”

29He said to them, “But who do you say that I am?” Peter answered and said to Him, “You are the Christ.”

30Then He strictly warned them that they should tell no one about Him.

Jesus Predicts His Death and Resurrection

31And He began to teach them that the Son of Man must suffer many things, and be rejected by the elders and chief priests and scribes, and be killed, and after three days rise again.

32He spoke this word openly. Then Peter took Him aside and began to rebuke Him.

33But when He had turned around and looked at His disciples, He rebuked Peter, saying, “Get behind Me, Satan! For you are not mindful of the things of God, but the things of men.”

Take Up the Cross and Follow Him

34When He had called the people to *Himself,* with His disciples also, He said to them, “Whoever desires to come after Me, let him deny himself, and take up his cross, and follow Me.

35“For whoever desires to save his life will lose it, but whoever loses his life for My sake and the gospel’s will save it.

36“For what will it profit a man if he gains the whole world, and loses his own soul?

37“Or what will a man give in exchange for his soul?

38“For whoever is ashamed of Me and My words in this adulterous and sinful generation, of him the Son of Man also will be ashamed when He comes in the glory of His Father with the holy angels.”

Mark 9

[1]And He said to them, “Assuredly, I say to you that there are some standing here who will not taste death till they see the kingdom of God present with power.”

Jesus Transfigured on the Mount

2Now after six days Jesus took Peter, James, and John, and led them up on a high mountain apart by themselves; and He was transfigured before them.

[3]His clothes became shining, exceedingly white, like snow, such as no launderer on earth can whiten them.

[4]And Elijah appeared to them with Moses, and they were talking with Jesus.

[5]Then Peter answered and said to Jesus, “Rabbi, it is good for us to be here; and let us make three tabernacles: one for You, one for Moses, and one for Elijah”—

[6]because he did not know what to say, for they were greatly afraid.

[7]And a cloud came and overshadowed them; and a voice came out of the cloud, saying, “This is My beloved Son. Hear Him!”

[8]Suddenly, when they had looked around, they saw no one anymore, but only Jesus with themselves.

[9]Now as they came down from the mountain, He commanded them that they should tell no one the things they had seen, till the Son of Man had risen from the dead.

[10]So they kept this word to themselves, questioning what the rising from the dead meant.

[11]And they asked Him, saying, “Why do the scribes say that Elijah must come first?”

[12]Then He answered and told them, “Indeed, Elijah is coming first and restores all things. And how is it written concerning the Son of Man, that He must suffer many things and be treated with contempt?

[13]“But I say to you that Elijah has also come, and they did to him whatever they wished, as it is written of him.”

A Boy Is Healed

14And when He came to the disciples, He saw a great multitude around them, and scribes disputing with them.

15Immediately, when they saw Him, all the people were greatly amazed, and running to *Him,* greeted Him.

16And He asked the scribes, “What are you discussing with them?”

17Then one of the crowd answered and said, “Teacher, I brought You my son, who has a mute spirit.

18“And wherever it seizes him, it throws him down; he foams at the mouth, gnashes his teeth, and becomes rigid. So I spoke to Your disciples, that they should cast it out, but they could not.”

19He answered him and said, “O faithless generation, how long shall I be with you? How long shall I bear with you? Bring him to Me.”

20Then they brought him to Him. And when he saw Him, immediately the spirit convulsed him, and he fell on the ground and wallowed, foaming at the mouth.

21So He asked his father, “How long has this been happening to him?” And he said, “From childhood.

22“And often he has thrown him both into the fire and into the water to destroy him. But if You can do anything, have compassion on us and help us.”

23Jesus said to him, “If you can believe, all things *are* possible to him who believes.”

24Immediately the father of the child cried out and said with tears, “Lord, I believe; help my unbelief!”

25When Jesus saw that the people came running together, He rebuked the unclean spirit, saying to it, “Deaf and dumb spirit, I command you, come out of him and enter him no more!”

26Then *the spirit* cried out, convulsed him greatly, and came out of him. And he became as one dead, so that many said, “He is dead.”

27But Jesus took him by the hand and lifted him up, and he arose.

28And when He had come into the house, His disciples asked Him privately, “Why could we not cast it out?”

29So He said to them, “This kind can come out by nothing but prayer and fasting.”

Jesus Again Predicts His Death and Resurrection

30Then they departed from there and passed through Galilee, and He did not want anyone to know *it*.

31For He taught His disciples and said to them, “The Son of Man is being betrayed into the hands of men, and they will kill Him. And after He is killed, He will rise the third day.”

32But they did not understand this saying, and were afraid to ask Him.

Who Is the Greatest?

33Then He came to Capernaum. And when He was in the house He asked them, “What was it you disputed among yourselves on the road?”

34But they kept silent, for on the road they had disputed among themselves who *would be the* greatest.

35And He sat down, called the twelve, and said to them, “If anyone desires to be first, he shall be last of all and servant of all.”

36Then He took a little child and set him in the midst of them. And when He had taken him in His arms, He said to them,

37“Whoever receives one of these little children in My name receives Me; and whoever receives Me, receives not Me but Him who sent Me.”

Jesus Forbids Sectarianism

38Now John answered Him, saying, “Teacher, we saw someone who does not follow us casting out demons in Your name, and we forbade him because he does not follow us.”

39But Jesus said, “Do not forbid him, for no one who works a miracle in My name can soon afterward speak evil of Me.

40“For he who is not against us is on our side.

41“For whoever gives you a cup of water to drink in My name, because you belong to Christ, assuredly, I say to you, he will by no means lose his reward.

Jesus Warns of Offenses

42“But whoever causes one of these little ones who believe in Me to stumble, it would be better for him if a millstone were hung around his neck, and he were thrown into the sea.

[43]“If your hand causes you to sin, cut it off. It is better for you to enter into life maimed, rather than having two hands, to go to hell, into the fire that shall never be quenched—

[44]“where

‘Their worm does not die,
And the fire is not quenched.’

[45]“And if your foot causes you to sin, cut it off. It is better for you to enter life lame, rather than having two feet, to be cast into hell, into the fire that shall never be quenched—

[46]“where

‘Their worm does not die
And the fire is not quenched.’

[47]“And if your eye causes you to sin, pluck it out. It is better for you to enter the kingdom of God with one eye, rather than having two eyes, to be cast into hell fire—

[48]“where

‘Their worm does not die,
And the fire is not quenched.’

Tasteless Salt Is Worthless

[49]“For everyone will be seasoned with fire, and every sacrifice will be seasoned with salt.

[50]“Salt *is* good, but if the salt loses its flavor, how will you season it? Have salt in yourselves, and have peace with one another.”

Mark 10

Marriage and Divorce

[1]Then He arose from there and came to the region of Judea by the other side of the Jordan. And multitudes gathered to Him again, and as He was accustomed, He taught them again.

[2]The Pharisees came and asked Him, “Is it lawful for a man to divorce *his* wife?” testing Him.

[3]And He answered and said to them, “What did Moses command you?”

[4]They said, “Moses permitted *a man* to write a certificate of divorce, and to dismiss *her*.”

[5]And Jesus answered and said to them, “Because of the hardness of your heart he wrote you this precept.

[6]“But from the beginning of the creation, God *‘made them male and female.’*

[7]*‘For this reason a man shall leave his father and mother and be joined to his wife,*

[8]*‘and the two shall become one flesh’*; so then they are no longer two, but one flesh.

[9]“Therefore what God has joined together, let not man separate.”

[10]In the house His disciples also asked Him again about the same *matter*.

[11]So He said to them, “Whoever divorces his wife and marries another commits adultery against her.

[12]“And if a woman divorces her husband and marries another, she commits adultery.”

Jesus Blesses Little Children

[13]Then they brought little children to Him, that He might touch them; but the disciples rebuked those who brought *them*.

[14]But when Jesus saw *it,* He was greatly displeased and said to them, “Let the little children come to Me, and do not forbid them; for of such is the kingdom of God.

[15]“Assuredly, I say to you, whoever does not receive the kingdom of God as a little child will by no means enter it.”

[16]And He took them up in His arms, laid *His* hands on them, and blessed them.

Jesus Counsels the Rich Young Ruler

[17]Now as He was going out on the road, one came running, knelt before Him, and asked Him, “Good Teacher, what shall I do that I may inherit eternal life?”

[18]So Jesus said to him, “Why do you call Me good? No one *is* good but One, *that is,* God.

[19]“You know the commandments: *‘Do not commit adultery,’ ‘Do not murder,’ ‘Do not steal,’ ‘Do not bear false witness,’* ‘Do not defraud,’ *‘Honor your father and your mother.’* ”

[20]And he answered and said to Him, “Teacher, all these things I have kept from my youth.”

[21]Then Jesus, looking at him, loved him, and said to him, “One thing you lack: Go your way, sell whatever you have and give to the poor, and you will have treasure in heaven; and come, take up the cross, and follow Me.”

[22]But he was sad at this word, and went away sorrowful, for he had great possessions.

With God All Things Are Possible

[23]Then Jesus looked around and said to His disciples, “How hard it is for those who have riches to enter the kingdom of God!”

[24]And the disciples were astonished at His words. But Jesus answered again and said to them, “Children, how hard it is for those who trust in riches to enter the kingdom of God!

[25]“It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God.”

[26]And they were greatly astonished, saying among themselves, “Who then can be saved?”

[27]But Jesus looked at them and said, “With men *it is* impossible, but not with God; for with God all things are possible.”

[28]Then Peter began to say to Him, “See, we have left all and followed You.”

[29]So Jesus answered and said, “Assuredly, I say to you, there is no one who has left house or brothers or sisters or father or mother or wife or children or lands, for My sake and the gospel’s,

[30]“who shall not receive a hundredfold now in this time—houses and brothers and sisters and mothers and children and lands, with persecutions—and in the age to come, eternal life.

[31]“But many *who are* first will be last, and the last first.”

Jesus a Third Time Predicts His Death and Resurrection

[32]Now they were on the road, going up to Jerusalem, and Jesus was going before them; and they were amazed. And as they followed they were afraid. Then He took the twelve aside again and began to tell them the things that would happen to Him:

[33]“Behold, we are going up to Jerusalem, and the Son of Man will be betrayed to the chief priests and to the scribes; and they will condemn Him to death and deliver Him to the Gentiles;

[34]“and they will mock Him, and scourge Him, and spit on Him, and kill Him. And the third day He will rise again.”

Greatness Is Serving

[35]Then James and John, the sons of Zebedee, came to Him, saying, “Teacher, we want You to do for us whatever we ask.”

[36]And He said to them, “What do you want Me to do for you?”

[37]They said to Him, “Grant us that we may sit, one on Your right hand and the other on Your left, in Your glory.”

[38]But Jesus said to them, “You do not know what you ask. Are you able to drink the cup that I drink, and be baptized with the baptism that I am baptized with?”

[39]They said to Him, “We are able.” So Jesus said to them, “You will indeed drink the cup that I drink, and with the baptism I am baptized with you will be baptized;

[40]“but to sit on My right hand and on My left is not Mine to give, but *it is for those* for whom it is prepared.”

[41]And when the ten heard *it,* they began to be greatly displeased with James and John.

[42]But Jesus called them to *Himself* and said to them, “You know that those who are considered rulers over the Gentiles lord it over them, and their great ones exercise authority over them.

[43]“Yet it shall not be so among you; but whoever desires to become great among you shall be your servant.

[44]“And whoever of you desires to be first shall be slave of all.

[45]“For even the Son of Man did not come to be served, but to serve, and to give His life a ransom for many.”

Jesus Heals Blind Bartimaeus

[46]Now they came to Jericho. As He went out of Jericho with His disciples and a great multitude, blind Bartimaeus, the son of Timaeus, sat by the road begging.

[47]And when he heard that it was Jesus of Nazareth, he began to cry out and say, “Jesus, Son of David, have mercy on me!”

[48]Then many warned him to be quiet; but he cried out all the more, “Son of David, have mercy on me!”

[49]So Jesus stood still and commanded him to be called. Then they called the blind man, saying to him, “Be of good cheer. Rise, He is calling you.”

[50]And throwing aside his garment, he rose and came to Jesus.

[51]So Jesus answered and said to him, “What do you want Me to do for you?” The blind man said to Him, “Rabboni, that I may receive my sight.”

[52]Then Jesus said to him, “Go your way; your faith has made you well.” And immediately he received his sight and followed Jesus on the road.

Mark 11

The Triumphal Entry

[1]Now when they drew near Jerusalem, to Bethphage and Bethany, at the Mount of Olives, He sent two of His disciples;

[2]and He said to them, “Go into the village opposite you; and as soon as you have entered it you will find a colt tied, on which no one has sat. Loose it and bring *it*.

[3]“And if anyone says to you, ‘Why are you doing this?’ say, ‘The Lord has need of it,’ and immediately he will send it here.”

[4]So they went their way, and found the colt tied by the door outside on the street, and they loosed it.

[5]But some of those who stood there said to them, “What are you doing, loosing the colt?”

[6]And they spoke to them just as Jesus had commanded. So they let them go.

[7]Then they brought the colt to Jesus and threw their clothes on it, and He sat on it.

[8]And many spread their clothes on the road, and others cut down leafy branches from the trees and spread *them* on the road.

[9]Then those who went before and those who followed cried out, saying:

> “Hosanna!
> *‘Blessed is He who comes in the name of the LORD!’*
> [10]Blessed *is* the kingdom of our father David
> That comes in the name of the Lord!
> Hosanna in the highest!”

[11]And Jesus went into Jerusalem and into the temple. So when He had looked around at all things, as the hour was already late, He went out to Bethany with the twelve.

The Fig Tree Withered

12Now the next day, when they had come out from Bethany, He was hungry.

13And seeing from afar a fig tree having leaves, He went to see if perhaps He would find something on it. When He came to it, He found nothing but leaves, for it was not the season for figs.

14In response Jesus said to it, "Let no one eat fruit from you ever again." And His disciples heard *it*.

Jesus Cleanses the Temple

15So they came to Jerusalem. Then Jesus went into the temple and began to drive out those who bought and sold in the temple, and overturned the tables of the money changers and the seats of those who sold doves.

16And He would not allow anyone to carry wares through the temple.

17Then He taught, saying to them, "Is it not written, *'My house shall be called a house of prayer for all nations'*? But you have made it a *'den of thieves.'* "

18And the scribes and chief priests heard it and sought how they might destroy Him; for they feared Him, because all the people were astonished at His teaching.

19When evening had come, He went out of the city.

The Lesson of the Withered Fig Tree

20Now in the morning, as they passed by, they saw the fig tree dried up from the roots.

21And Peter, remembering, said to Him, "Rabbi, look! The fig tree which You cursed has withered away."

22So Jesus answered and said to them, "Have faith in God.

23"For assuredly, I say to you, whoever says to this mountain, 'Be removed and be cast into the sea,' and does not doubt in his heart, but believes that those things he says will be done, he will have whatever he says.

24"Therefore I say to you, whatever things you ask when you pray, believe that you receive *them,* and you will have *them.*

Forgiveness and Prayer

25“And whenever you stand praying, if you have anything against anyone, forgive him, that your Father in heaven may also forgive you your trespasses.

26“But if you do not forgive, neither will your Father in heaven forgive your trespasses.”

Jesus’ Authority Questioned

27Then they came again to Jerusalem. And as He was walking in the temple, the chief priests, the scribes, and the elders came to Him.

28And they said to Him, “By what authority are You doing these things? And who gave You this authority to do these things?”

29But Jesus answered and said to them, “I also will ask you one question; then answer Me, and I will tell you by what authority I do these things:

30“The baptism of John—was it from heaven or from men? Answer Me.”

31And they reasoned among themselves, saying, “If we say, ‘From heaven,’ He will say, ‘Why then did you not believe him?’

32“But if we say, ‘From men’ ”—they feared the people, for all counted John to have been a prophet indeed.

33So they answered and said to Jesus, “We do not know.” And Jesus answered and said to them, “Neither will I tell you by what authority I do these things.”

Mark 12

The Parable of the Wicked Vinedressers

[1]Then He began to speak to them in parables: “A man planted a vineyard and set a hedge around *it,* dug *a place for* the wine vat and built a tower. And he leased it to vinedressers and went into a far country.

[2]“Now at vintage-time he sent a servant to the vinedressers, that he might receive some of the fruit of the vineyard from the vinedressers.

[3]“And they took *him* and beat him and sent *him* away empty-handed.

[4]“Again he sent them another servant, and at him they threw stones, wounded *him* in the head, and sent *him* away shamefully treated.

[5]“And again he sent another, and him they killed; and many others, beating some and killing some.

[6]“Therefore still having one son, his beloved, he also sent him to them last, saying, ‘They will respect my son.’

[7]“But those vinedressers said among themselves, ‘This is the heir. Come, let us kill him, and the inheritance will be ours.’

[8]“So they took him and killed *him* and cast *him* out of the vineyard.

[9]“Therefore what will the owner of the vineyard do? He will come and destroy the vinedressers, and give the vineyard to others.

[10]“Have you not even read this Scripture:

> *‘The stone which the builders rejected*
> *Has become the chief cornerstone.*
> [11]*This was the LORD’s doing,*
> *And it is marvelous in our eyes’*? ”

[12]And they sought to lay hands on Him, but feared the multitude, for they knew He had spoken the parable against them. So they left Him and went away.

The Pharisees: Is It Lawful to Pay Taxes to Caesar?

13Then they sent to Him some of the Pharisees and the Herodians, to catch Him in *His* words.

14When they had come, they said to Him, "Teacher, we know that You are true, and care about no one; for You do not regard the person of men, but teach the way of God in truth. Is it lawful to pay taxes to Caesar, or not?

15"Shall we pay, or shall we not pay?" But He, knowing their hypocrisy, said to them, "Why do you test Me? Bring Me a denarius that I may see *it*."

16So they brought *it*. And He said to them, "Whose image and inscription *is* this?" They said to Him, "Caesar's."

17And Jesus answered and said to them, "Render to Caesar the things that are Caesar's, and to God the things that are God's." And they marveled at Him.

The Sadducees: What About the Resurrection?

18Then *some* Sadducees, who say there is no resurrection, came to Him; and they asked Him, saying:

19"Teacher, Moses wrote to us that if a man's brother dies, and leaves *his* wife behind, and leaves no children, his brother should take his wife and raise up offspring for his brother.

20"Now there were seven brothers. The first took a wife; and dying, he left no offspring.

21"And the second took her, and he died; nor did he leave any offspring. And the third likewise.

22"So the seven had her and left no offspring. Last of all the woman died also.

23"Therefore, in the resurrection, when they rise, whose wife will she be? For all seven had her as wife."

24Jesus answered and said to them, "Are you not therefore mistaken, because you do not know the Scriptures nor the power of God?

25"For when they rise from the dead, they neither marry nor are given in marriage, but are like angels in heaven.

26"But concerning the dead, that they rise, have you not read in the book of Moses, in the *burning* bush *passage,* how God spoke to him, saying, *'I am the God of Abraham, the God of Isaac, and the God of Jacob'*?

[27]"He is not the God of the dead, but the God of the living. You are therefore greatly mistaken."

The Scribes: Which Is the First Commandment of All?

[28]Then one of the scribes came, and having heard them reasoning together, perceiving that He had answered them well, asked Him, "Which is the first commandment of all?"

[29]Jesus answered him, "The first of all the commandments *is: 'Hear, O Israel, the LORD our God, the LORD is one.*

[30]'*And you shall love the LORD your God with all your heart, with all your soul, with all your mind, and with all your strength.'* This *is* the first commandment.

[31]"And the second, like *it, is* this: *'You shall love your neighbor as yourself.'* There is no other commandment greater than these."

[32]So the scribe said to Him, "Well *said,* Teacher. You have spoken the truth, for there is one God, and there is no other but He.

[33]"And to love Him with all the heart, with all the understanding, with all the soul, and with all the strength, and to love one's neighbor as oneself, is more than all the whole burnt offerings and sacrifices."

[34]Now when Jesus saw that he answered wisely, He said to him, "You are not far from the kingdom of God." But after that no one dared question Him.

Jesus: How Can David Call His Descendant Lord?

[35]Then Jesus answered and said, while He taught in the temple, "How *is it* that the scribes say that the Christ is the Son of David?

[36]"For David himself said by the Holy Spirit:

> *'The LORD said to my Lord,*
> *"Sit at My right hand,*
> *Till I make Your enemies Your footstool." '*

[37]"Therefore David himself calls Him *'Lord'*; how is He *then* his Son?" And the common people heard Him gladly.

Beware of the Scribes

38Then He said to them in His teaching, “Beware of the scribes, who desire to go around in long robes, *love* greetings in the marketplaces,

39“the best seats in the synagogues, and the best places at feasts,

40“who devour widows’ houses, and for a pretense make long prayers. These will receive greater condemnation.”

The Widow’s Two Mites

41Now Jesus sat opposite the treasury and saw how the people put money into the treasury. And many *who were* rich put in much.

42Then one poor widow came and threw in two mites, which make a quadrans.

43So He called His disciples to *Himself* and said to them, “Assuredly, I say to you that this poor widow has put in more than all those who have given to the treasury;

44“for they all put in out of their abundance, but she out of her poverty put in all that she had, her whole livelihood.”

Mark 13

Jesus Predicts the Destruction of the Temple

[1]Then as He went out of the temple, one of His disciples said to Him, "Teacher, see what manner of stones and what buildings *are here!*"

[2]And Jesus answered and said to him, "Do you see these great buildings? Not *one* stone shall be left upon another, that shall not be thrown down."

The Signs of the Times and the End of the Age

[3]Now as He sat on the Mount of Olives opposite the temple, Peter, James, John, and Andrew asked Him privately,

[4]"Tell us, when will these things be? And what *will be* the sign when all these things will be fulfilled?"

[5]And Jesus, answering them, began to say: "Take heed that no one deceives you.

[6]"For many will come in My name, saying, 'I am *He,*' and will deceive many.

[7]"But when you hear of wars and rumors of wars, do not be troubled; for *such things* must happen, but the end *is* not yet.

[8]"For nation will rise against nation, and kingdom against kingdom. And there will be earthquakes in various places, and there will be famines and troubles. These *are* the beginnings of sorrows.

[9]"But watch out for yourselves, for they will deliver you up to councils, and you will be beaten in the synagogues. You will be brought before rulers and kings for My sake, for a testimony to them.

[10]"And the gospel must first be preached to all the nations.

[11]"But when they arrest *you* and deliver you up, do not worry beforehand, or premeditate what you will speak. But whatever is given you in that hour, speak that; for it is not you who speak, but the Holy Spirit.

[12]"Now brother will betray brother to death, and a father *his* child; and children will rise up against parents and cause them to be put to death.

[13]"And you will be hated by all for My name's sake. But he who endures to the end shall be saved.

The Great Tribulation

[14]"So when you see the *'abomination of desolation,'* spoken of by Daniel the prophet, standing where it ought not" (let the reader understand), "then let those who are in Judea flee to the mountains.

[15]"Let him who is on the housetop not go down into the house, nor enter to take anything out of his house.

[16]"And let him who is in the field not go back to get his clothes.

[17]"But woe to those who are pregnant and to those who are nursing babies in those days!

[18]"And pray that your flight may not be in winter.

[19]"For *in* those days there will be tribulation, such as has not been since the beginning of the creation which God created until this time, nor ever shall be.

[20]"And unless the Lord had shortened those days, no flesh would be saved; but for the elect's sake, whom He chose, He shortened the days.

[21]"Then if anyone says to you, 'Look, here *is* the Christ!' or, 'Look, *He is* there!' do not believe it.

[22]"For false christs and false prophets will rise and show signs and wonders to deceive, if possible, even the elect.

[23]"But take heed; see, I have told you all things beforehand.

The Coming of the Son of Man

[24]"But in those days, after that tribulation, the sun will be darkened, and the moon will not give its light;

[25]"the stars of heaven will fall, and the powers in the heavens will be shaken.

[26]"Then they will see the Son of Man coming in the clouds with great power and glory.

[27]"And then He will send His angels, and gather together His elect from the four winds, from the farthest part of earth to the farthest part of heaven.

The Parable of the Fig Tree

28"Now learn this parable from the fig tree: When its branch has already become tender, and puts forth leaves, you know that summer is near.

29"So you also, when you see these things happening, know that it is near—at the doors!

30"Assuredly, I say to you, this generation will by no means pass away till all these things take place.

31"Heaven and earth will pass away, but My words will by no means pass away.

No One Knows the Day or Hour

32"But of that day and hour no one knows, not even the angels in heaven, nor the Son, but only the Father.

33"Take heed, watch and pray; for you do not know when the time is.

34"*It is* like a man going to a far country, who left his house and gave authority to his servants, and to each his work, and commanded the doorkeeper to watch.

35"Watch therefore, for you do not know when the master of the house is coming—in the evening, at midnight, at the crowing of the rooster, or in the morning—

36"lest, coming suddenly, he find you sleeping.

37"And what I say to you, I say to all: Watch!"

Mark 14

The Plot to Kill Jesus

[1]After two days it was the Passover and *the Feast* of Unleavened Bread. And the chief priests and the scribes sought how they might take Him by trickery and put *Him* to death.

[2]But they said, “Not during the feast, lest there be an uproar of the people.”

The Anointing at Bethany

[3]And being in Bethany at the house of Simon the leper, as He sat at the table, a woman came having an alabaster flask of very costly oil of spikenard. Then she broke the flask and poured *it* on His head.

[4]But there were some who were indignant among themselves, and said, “Why was this fragrant oil wasted?

[5]“For it might have been sold for more than three hundred denarii and given to the poor.” And they criticized her sharply.

[6]But Jesus said, “Let her alone. Why do you trouble her? She has done a good work for Me.

[7]“For you have the poor with you always, and whenever you wish you may do them good; but Me you do not have always.

[8]“She has done what she could. She has come beforehand to anoint My body for burial.

[9]“Assuredly, I say to you, wherever this gospel is preached in the whole world, what this woman has done will also be told as a memorial to her.”

Judas Agrees to Betray Jesus

[10]Then Judas Iscariot, one of the twelve, went to the chief priests to betray Him to them.

[11]And when they heard *it,* they were glad, and promised to give him money. So he sought how he might conveniently betray Him.

Jesus Celebrates the Passover with His Disciples

[12]Now on the first day of Unleavened Bread, when they killed the Passover *lamb,* His disciples said to Him, “Where do You want us to go and prepare, that You may eat the Passover?”

[13]And He sent out two of His disciples and said to them, “Go into the city, and a man will meet you carrying a pitcher of water; follow him.

[14]“Wherever he goes in, say to the master of the house, ‘The Teacher says, “Where is the guest room in which I may eat the Passover with My disciples?” ’

[15]“Then he will show you a large upper room, furnished *and* prepared; there make ready for us.”

[16]So His disciples went out, and came into the city, and found it just as He had said to them; and they prepared the Passover.

[17]In the evening He came with the twelve.

[18]Now as they sat and ate, Jesus said, “Assuredly, I say to you, one of you who eats with Me will betray Me.”

[19]And they began to be sorrowful, and to say to Him one by one, “*Is* it I?” And another *said,* “*Is* it I?”

[20]He answered and said to them, “*It is* one of the twelve, who dips with Me in the dish.

[21]“The Son of Man indeed goes just as it is written of Him, but woe to that man by whom the Son of Man is betrayed! It would have been good for that man if he had never been born.”

Jesus Institutes the Lord’s Supper

[22]And as they were eating, Jesus took bread, blessed and broke *it,* and gave *it* to them and said, “Take, eat; this is My body.”

[23]Then He took the cup, and when He had given thanks He gave *it* to them, and they all drank from it.

[24]And He said to them, “This is My blood of the new covenant, which is shed for many.

[25]“Assuredly, I say to you, I will no longer drink of the fruit of the vine until that day when I drink it new in the kingdom of God.”

[26]And when they had sung a hymn, they went out to the Mount of Olives.

Jesus Predicts Peter's Denial

[27]Then Jesus said to them, "All of you will be made to stumble because of Me this night, for it is written:

> *'I will strike the Shepherd,*
> *And the sheep will be scattered.'*

[28]"But after I have been raised, I will go before you to Galilee."

[29]Peter said to Him, "Even if all are made to stumble, yet I *will* not *be*."

[30]Jesus said to him, "Assuredly, I say to you that today, *even* this night, before the rooster crows twice, you will deny Me three times."

[31]But he spoke more vehemently, "If I have to die with You, I will not deny You!" And they all said likewise.

The Prayer in the Garden

[32]Then they came to a place which was named Gethsemane; and He said to His disciples, "Sit here while I pray."

[33]And He took Peter, James, and John with Him, and He began to be troubled and deeply distressed.

[34]Then He said to them, "My soul is exceedingly sorrowful, *even* to death. Stay here and watch."

[35]He went a little farther, and fell on the ground, and prayed that if it were possible, the hour might pass from Him.

[36]And He said, "Abba, Father, all things *are* possible for You. Take this cup away from Me; nevertheless, not what I will, but what You *will*."

[37]Then He came and found them sleeping, and said to Peter, "Simon, are you sleeping? Could you not watch one hour?

[38]"Watch and pray, lest you enter into temptation. The spirit indeed *is* willing, but the flesh *is* weak."

[39]Again He went away and prayed, and spoke the same words.

[40]And when He returned, He found them asleep again, for their eyes were heavy; and they did not know what to answer Him.

[41]Then He came the third time and said to them, “Are you still sleeping and resting? It is enough! The hour has come; behold, the Son of Man is being betrayed into the hands of sinners.

[42]“Rise, let us be going. See, My betrayer is at hand.”

Betrayal and Arrest in Gethsemane

[43]And immediately, while He was still speaking, Judas, one of the twelve, with a great multitude with swords and clubs, came from the chief priests and the scribes and the elders.

[44]Now His betrayer had given them a signal, saying, “Whomever I kiss, He is the One; seize Him and lead *Him* away safely.”

[45]As soon as he had come, immediately he went up to Him and said to Him, “Rabbi, Rabbi!” and kissed Him.

[46]Then they laid their hands on Him and took Him.

[47]And one of those who stood by drew his sword and struck the servant of the high priest, and cut off his ear.

[48]Then Jesus answered and said to them, “Have you come out, as against a robber, with swords and clubs to take Me?

[49]“I was daily with you in the temple teaching, and you did not seize Me. But the Scriptures must be fulfilled.”

[50]Then they all forsook Him and fled.

A Young Man Flees Naked

[51]Now a certain young man followed Him, having a linen cloth thrown around *his* naked *body*. And the young men laid hold of him,

[52]and he left the linen cloth and fled from them naked.

Jesus Faces the Sanhedrin

[53]And they led Jesus away to the high priest; and with him were assembled all the chief priests, the elders, and the scribes.

[54]But Peter followed Him at a distance, right into the courtyard of the high priest. And he sat with the servants and warmed himself at the fire.

[55]Now the chief priests and all the council sought testimony against Jesus to put Him to death, but found none.

[56]For many bore false witness against Him, but their testimonies did not agree.

[57]Then some rose up and bore false witness against Him, saying,

[58]"We heard Him say, 'I will destroy this temple made with hands, and within three days I will build another made without hands.' "

[59]But not even then did their testimony agree.

[60]And the high priest stood up in the midst and asked Jesus, saying, "Do You answer nothing? What *is it* these men testify against You?"

[61]But He kept silent and answered nothing. Again the high priest asked Him, saying to Him, "Are You the Christ, the Son of the Blessed?"

[62]Jesus said, "I am. And you will see the Son of Man sitting at the right hand of the Power, and coming with the clouds of heaven."

[63]Then the high priest tore his clothes and said, "What further need do we have of witnesses?

[64]"You have heard the blasphemy! What do you think?" And they all condemned Him to be deserving of death.

[65]Then some began to spit on Him, and to blindfold Him, and to beat Him, and to say to Him, "Prophesy!" And the officers struck Him with the palms of their hands.

Peter Denies Jesus, and Weeps

[66]Now as Peter was below in the courtyard, one of the servant girls of the high priest came.

[67]And when she saw Peter warming himself, she looked at him and said, "You also were with Jesus of Nazareth."

[68]But he denied it, saying, "I neither know nor understand what you are saying." And he went out on the porch, and a rooster crowed.

[69]And the servant girl saw him again, and began to say to those who stood by, "This is one of them."

[70]But he denied it again. And a little later those who stood by said to Peter again, "Surely you are *one* of them; for you are a Galilean, and your speech shows *it*."

[71]Then he began to curse and swear, "I do not know this Man of whom you speak!"

[72]A second time *the* rooster crowed. Then Peter called to mind the word that Jesus had said to him, “Before the rooster crows twice, you will deny Me three times.” And when he thought about it, he wept.

Mark 15

Jesus Faces Pilate

[1]Immediately, in the morning, the chief priests held a consultation with the elders and scribes and the whole council; and they bound Jesus, led *Him* away, and delivered *Him* to Pilate.

[2]Then Pilate asked Him, “Are You the King of the Jews?” He answered and said to him, “*It is as* you say.”

[3]And the chief priests accused Him of many things, but He answered nothing.

[4]Then Pilate asked Him again, saying, “Do You answer nothing? See how many things they testify against You!”

[5]But Jesus still answered nothing, so that Pilate marveled.

Taking the Place of Barabbas

[6]Now at the feast he was accustomed to releasing one prisoner to them, whomever they requested.

[7]And there was one named Barabbas, *who was* chained with his fellow rebels; they had committed murder in the rebellion.

[8]Then the multitude, crying aloud, began to ask *him to do* just as he had always done for them.

[9]But Pilate answered them, saying, “Do you want me to release to you the King of the Jews?”

[10]For he knew that the chief priests had handed Him over because of envy.

[11]But the chief priests stirred up the crowd, so that he should rather release Barabbas to them.

[12]Pilate answered and said to them again, “What then do you want me to do *with Him* whom you call the King of the Jews?”

[13]So they cried out again, “Crucify Him!”

[14]Then Pilate said to them, “Why, what evil has He done?” But they cried out all the more, “Crucify Him!”

[15]So Pilate, wanting to gratify the crowd, released Barabbas to them; and he delivered Jesus, after he had scourged *Him,* to be crucified.

The Soldiers Mock Jesus

16Then the soldiers led Him away into the hall called Praetorium, and they called together the whole garrison.

17And they clothed Him with purple; and they twisted a crown of thorns, put it on His *head,*

18and began to salute Him, “Hail, King of the Jews!”

19Then they struck Him on the head with a reed and spat on Him; and bowing the knee, they worshiped Him.

20And when they had mocked Him, they took the purple off Him, put His own clothes on Him, and led Him out to crucify Him.

The King on a Cross

21Then they compelled a certain man, Simon a Cyrenian, the father of Alexander and Rufus, as he was coming out of the country and passing by, to bear His cross.

22And they brought Him to the place Golgotha, which is translated, Place of a Skull.

23Then they gave Him wine mingled with myrrh to drink, but He did not take *it*.

24And when they crucified Him, they divided His garments, casting lots for them to determine what every man should take.

25Now it was the third hour, and they crucified Him.

26And the inscription of His accusation was written above:

THE KING OF THE JEWS.

27With Him they also crucified two robbers, one on His right and the other on His left.

28So the Scripture was fulfilled which says, *“And He was numbered with the transgressors.”*

29And those who passed by blasphemed Him, wagging their heads and saying, “Aha! *You* who destroy the temple and build *it* in three days,

30“save Yourself, and come down from the cross!”

31Likewise the chief priests also, mocking among themselves with the scribes, said, “He saved others; Himself He cannot save.

[32]“Let the Christ, the King of Israel, descend now from the cross, that we may see and believe.” Even those who were crucified with Him reviled Him.

Jesus Dies on the Cross

[33]Now when the sixth hour had come, there was darkness over the whole land until the ninth hour.

[34]And at the ninth hour Jesus cried out with a loud voice, saying, “Eloi, Eloi, lama sabachthani?” which is translated, *“My God, My God, why have You forsaken Me?”*

[35]Some of those who stood by, when they heard *that,* said, “Look, He is calling for Elijah!”

[36]Then someone ran and filled a sponge full of sour wine, put *it* on a reed, and offered *it* to Him to drink, saying, “Let Him alone; let us see if Elijah will come to take Him down.”

[37]And Jesus cried out with a loud voice, and breathed His last.

[38]Then the veil of the temple was torn in two from top to bottom.

[39]So when the centurion, who stood opposite Him, saw that He cried out like this and breathed His last, he said, “Truly this Man was the Son of God!”

[40]There were also women looking on from afar, among whom were Mary Magdalene, Mary the mother of James the Less and of Joses, and Salome,

[41]who also followed Him and ministered to Him when He was in Galilee, and many other women who came up with Him to Jerusalem.

Jesus Buried in Joseph’s Tomb

[42]Now when evening had come, because it was the Preparation Day, that is, the day before the Sabbath,

[43]Joseph of Arimathea, a prominent council member, who was himself waiting for the kingdom of God, coming and taking courage, went in to Pilate and asked for the body of Jesus.

[44]Pilate marveled that He was already dead; and summoning the centurion, he asked him if He had been dead for some time.

[45]So when he found out from the centurion, he granted the body to Joseph.

[46]Then he bought fine linen, took Him down, and wrapped Him in the linen. And he laid Him in a tomb which had been hewn out of the rock, and rolled a stone against the door of the tomb.

[47]And Mary Magdalene and Mary *the mother* of Joses observed where He was laid.

Mark 16

He Is Risen

[1]Now when the Sabbath was past, Mary Magdalene, Mary *the mother* of James, and Salome bought spices, that they might come and anoint Him.

[2]Very early in the morning, on the first *day* of the week, they came to the tomb when the sun had risen.

[3]And they said among themselves, “Who will roll away the stone from the door of the tomb for us?”

[4]But when they looked up, they saw that the stone had been rolled away—for it was very large.

[5]And entering the tomb, they saw a young man clothed in a long white robe sitting on the right side; and they were alarmed.

[6]But he said to them, “Do not be alarmed. You seek Jesus of Nazareth, who was crucified. He is risen! He is not here. See the place where they laid Him.

[7]“But go, tell His disciples—and Peter—that He is going before you into Galilee; there you will see Him, as He said to you.”

[8]So they went out quickly and fled from the tomb, for they trembled and were amazed. And they said nothing to anyone, for they were afraid.

Mary Magdalene Sees the Risen Lord

[9]Now when *He* rose early on the first *day* of the week, He appeared first to Mary Magdalene, out of whom He had cast seven demons.

[10]She went and told those who had been with Him, as they mourned and wept.

[11]And when they heard that He was alive and had been seen by her, they did not believe.

Jesus Appears to Two Disciples

[12]After that, He appeared in another form to two of them as they walked and went into the country.

[13]And they went and told *it* to the rest, *but* they did not believe them either.

The Great Commission

[14]Later He appeared to the eleven as they sat at the table; and He rebuked their unbelief and hardness of heart, because they did not believe those who had seen Him after He had risen.

[15]And He said to them, “Go into all the world and preach the gospel to every creature.

[16]“He who believes and is baptized will be saved; but he who does not believe will be condemned.

[17]“And these signs will follow those who believe: In My name they will cast out demons; they will speak with new tongues;

[18]“they will take up serpents; and if they drink anything deadly, it will by no means hurt them; they will lay hands on the sick, and they will recover.”

Christ Ascends to God’s Right Hand

[19]So then, after the Lord had spoken to them, He was received up into heaven, and sat down at the right hand of God.

[20]And they went out and preached everywhere, the Lord working with *them* and confirming the word through the accompanying signs. Amen.

The Gospel According to

Luke

Luke 1

Dedication to Theophilus

[1]Inasmuch as many have taken in hand to set in order a narrative of those things which have been fulfilled among us,

[2]just as those who from the beginning were eyewitnesses and ministers of the word delivered them to us,

[3]it seemed good to me also, having had perfect understanding of all things from the very first, to write to you an orderly account, most excellent Theophilus,

[4]that you may know the certainty of those things in which you were instructed.

John's Birth Announced to Zacharias

[5]There was in the days of Herod, the king of Judea, a certain priest named Zacharias, of the division of Abijah. His wife *was* of the daughters of Aaron, and her name *was* Elizabeth.

[6]And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless.

[7]But they had no child, because Elizabeth was barren, and they were both well advanced in years.

[8]So it was, that while he was serving as priest before God in the order of his division,

[9]according to the custom of the priesthood, his lot fell to burn incense when he went into the temple of the Lord.

[10]And the whole multitude of the people was praying outside at the hour of incense.

[11]Then an angel of the Lord appeared to him, standing on the right side of the altar of incense.

[12]And when Zacharias saw *him,* he was troubled, and fear fell upon him.

[13]But the angel said to him, “Do not be afraid, Zacharias, for your prayer is heard; and your wife Elizabeth will bear you a son, and you shall call his name John.

[14]"And you will have joy and gladness, and many will rejoice at his birth.

[15]"For he will be great in the sight of the Lord, and shall drink neither wine nor strong drink. He will also be filled with the Holy Spirit, even from his mother's womb.

[16]"And he will turn many of the children of Israel to the Lord their God.

[17]"He will also go before Him in the spirit and power of Elijah, *'to turn the hearts of the fathers to the children,'* and the disobedient to the wisdom of the just, to make ready a people prepared for the Lord."

[18]And Zacharias said to the angel, "How shall I know this? For I am an old man, and my wife is well advanced in years."

[19]And the angel answered and said to him, "I am Gabriel, who stands in the presence of God, and was sent to speak to you and bring you these glad tidings.

[20]"But behold, you will be mute and not able to speak until the day these things take place, because you did not believe my words which will be fulfilled in their own time."

[21]And the people waited for Zacharias, and marveled that he lingered so long in the temple.

[22]But when he came out, he could not speak to them; and they perceived that he had seen a vision in the temple, for he beckoned to them and remained speechless.

[23]So it was, as soon as the days of his service were completed, that he departed to his own house.

[24]Now after those days his wife Elizabeth conceived; and she hid herself five months, saying,

[25]"Thus the Lord has dealt with me, in the days when He looked on *me,* to take away my reproach among people."

Christ's Birth Announced to Mary

[26]Now in the sixth month the angel Gabriel was sent by God to a city of Galilee named Nazareth,

[27]to a virgin betrothed to a man whose name was Joseph, of the house of David. The virgin's name *was* Mary.

[28]And having come in, the angel said to her, “Rejoice, highly favored *one,* the Lord *is* with you; blessed *are* you among women!”

[29]But when she saw *him,* she was troubled at his saying, and considered what manner of greeting this was.

[30]Then the angel said to her, “Do not be afraid, Mary, for you have found favor with God.

[31]“And behold, you will conceive in your womb and bring forth a Son, and shall call His name JESUS.

[32]“He will be great, and will be called the Son of the Highest; and the Lord God will give Him the throne of His father David.

[33]“And He will reign over the house of Jacob forever, and of His kingdom there will be no end.”

[34]Then Mary said to the angel, “How can this be, since I do not know a man?”

[35]And the angel answered and said to her, “*The* Holy Spirit will come upon you, and the power of the Highest will overshadow you; therefore, also, that Holy One who is to be born will be called the Son of God.

[36]“Now indeed, Elizabeth your relative has also conceived a son in her old age; and this is now the sixth month for her who was called barren.

[37]“For with God nothing will be impossible.”

[38]Then Mary said, “Behold the maidservant of the Lord! Let it be to me according to your word.” And the angel departed from her.

Mary Visits Elizabeth

[39]Now Mary arose in those days and went into the hill country with haste, to a city of Judah,

[40]and entered the house of Zacharias and greeted Elizabeth.

[41]And it happened, when Elizabeth heard the greeting of Mary, that the babe leaped in her womb; and Elizabeth was filled with the Holy Spirit.

[42]Then she spoke out with a loud voice and said, “Blessed *are* you among women, and blessed *is* the fruit of your womb!

[43]“But why *is* this *granted* to me, that the mother of my Lord should come to me?

[44]"For indeed, as soon as the voice of your greeting sounded in my ears, the babe leaped in my womb for joy.

[45]"Blessed *is* she who believed, for there will be a fulfillment of those things which were told her from the Lord."

The Song of Mary

[46]And Mary said:

> "My soul magnifies the Lord,
> [47]And my spirit has rejoiced in God my Savior.
> [48]For He has regarded the lowly state of His maidservant;
> For behold, henceforth all generations will call me blessed.
> [49]For He who is mighty has done great things for me,
> And holy *is* His name.
> [50]And His mercy *is* on those who fear Him
> From generation to generation.
> [51]He has shown strength with His arm;
> He has scattered *the* proud in the imagination of their hearts.
> [52]He has put down the mighty from *their* thrones,
> And exalted *the* lowly.
> [53]He has filled *the* hungry with good things,
> And *the* rich He has sent away empty.
> [54]He has helped His servant Israel,
> In remembrance of *His* mercy,
> [55]As He spoke to our fathers,
> To Abraham and to his seed forever."

[56]And Mary remained with her about three months, and returned to her house.

Birth of John the Baptist

[57]Now Elizabeth's full time came for her to be delivered, and she brought forth a son.

[58]When her neighbors and relatives heard how the Lord had shown great mercy to her, they rejoiced with her.

Circumcision of John the Baptist

[59]So it was, on the eighth day, that they came to circumcise the child; and they would have called him by the name of his father, Zacharias.

[60]His mother answered and said, “No; he shall be called John.”

[61]But they said to her, “There is no one among your relatives who is called by this name.”

[62]So they made signs to his father—what he would have him called.

[63]And he asked for a writing tablet, and wrote, saying, “His name is John.” So they all marveled.

[64]Immediately his mouth was opened and his tongue *loosed,* and he spoke, praising God.

[65]Then fear came on all who dwelt around them; and all these sayings were discussed throughout all the hill country of Judea.

[66]And all those who heard *them* kept *them* in their hearts, saying, “What kind of child will this be?” And the hand of the Lord was with him.

Zacharias’ Prophecy

[67]Now his father Zacharias was filled with the Holy Spirit, and prophesied, saying:

[68]“Blessed *is* the Lord God of Israel,
For He has visited and redeemed His people,
[69]And has raised up a horn of salvation for us
In the house of His servant David,
[70]As He spoke by the mouth of His holy prophets,
Who *have been* since the world began,
[71]That we should be saved from our enemies
And from the hand of all who hate us,
[72]To perform the mercy *promised* to our fathers
And to remember His holy covenant,
[73]The oath which He swore to our father Abraham:
[74]To grant us that we,
Being delivered from the hand of our enemies,
Might serve Him without fear,

[75]In holiness and righteousness before Him all the days of our life.

[76]"And you, child, will be called the prophet of the Highest;
For you will go before the face of the Lord to prepare His ways,
[77]To give knowledge of salvation to His people
By the remission of their sins,
[78]Through the tender mercy of our God,
With which the Dayspring from on high has visited us;
[79]To give light to those who sit in darkness and the shadow of death,
To guide our feet into the way of peace."

[80]So the child grew and became strong in spirit, and was in the deserts till the day of his manifestation to Israel.

Luke 2

Christ Born of Mary

[1]And it came to pass in those days *that* a decree went out from Caesar Augustus that all the world should be registered.

[2]This census first took place while Quirinius was governing Syria.

[3]So all went to be registered, everyone to his own city.

[4]Joseph also went up from Galilee, out of the city of Nazareth, into Judea, to the city of David, which is called Bethlehem, because he was of the house and lineage of David,

[5]to be registered with Mary, his betrothed wife, who was with child.

[6]So it was, that while they were there, the days were completed for her to be delivered.

[7]And she brought forth her firstborn Son, and wrapped Him in swaddling cloths, and laid Him in a manger, because there was no room for them in the inn.

Glory in the Highest

[8]Now there were in the same country shepherds living out in the fields, keeping watch over their flock by night.

[9]And behold, an angel of the Lord stood before them, and the glory of the Lord shone around them, and they were greatly afraid.

[10]Then the angel said to them, “Do not be afraid, for behold, I bring you good tidings of great joy which will be to all people.

[11]“For there is born to you this day in the city of David a Savior, who is Christ the Lord.

[12]“And this *will be* the sign to you: You will find a Babe wrapped in swaddling cloths, lying in a manger.”

[13]And suddenly there was with the angel a multitude of the heavenly host praising God and saying:

> [14]“Glory to God in the highest,
> And on earth peace, goodwill toward men!”

[15]So it was, when the angels had gone away from them into heaven, that the shepherds said to one another, “Let us now go to Bethlehem and see this thing that has come to pass, which the Lord has made known to us.”

[16]And they came with haste and found Mary and Joseph, and the Babe lying in a manger.

[17]Now when they had seen *Him,* they made widely known the saying which was told them concerning this Child.

[18]And all those who heard *it* marveled at those things which were told them by the shepherds.

[19]But Mary kept all these things and pondered *them* in her heart.

[20]Then the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told them.

Circumcision of Jesus

[21]And when eight days were completed for the circumcision of the Child, His name was called JESUS, the name given by the angel before He was conceived in the womb.

Jesus Presented in the Temple

[22]Now when the days of her purification according to the law of Moses were completed, they brought Him to Jerusalem to present *Him* to the Lord

[23](as it is written in the law of the Lord, *“Every male who opens the womb shall be called holy to the LORD”*),

[24]and to offer a sacrifice according to what is said in the law of the Lord, *“A pair of turtledoves or two young pigeons.”*

Simeon Sees God’s Salvation

[25]And behold, there was a man in Jerusalem whose name was Simeon, and this man was just and devout, waiting for the Consolation of Israel, and the Holy Spirit was upon him.

[26]And it had been revealed to him by the Holy Spirit that he would not see death before he had seen the Lord’s Christ.

[27]So he came by the Spirit into the temple. And when the parents brought in the Child Jesus, to do for Him according to the custom of the law,

[28]he took Him up in his arms and blessed God and said:

> [29]"Lord, now You are letting Your servant depart in peace,
> According to Your word;
> [30]For my eyes have seen Your salvation
> [31]Which You have prepared before the face of all peoples,
> [32]A light to *bring* revelation to the Gentiles,
> And the glory of Your people Israel."

[33]And Joseph and His mother marveled at those things which were spoken of Him.

[34]Then Simeon blessed them, and said to Mary His mother, "Behold, this *Child* is destined for the fall and rising of many in Israel, and for a sign which will be spoken against

[35]"(yes, a sword will pierce through your own soul also), that the thoughts of many hearts may be revealed."

Anna Bears Witness to the Redeemer

[36]Now there was one, Anna, a prophetess, the daughter of Phanuel, of the tribe of Asher. She was of a great age, and had lived with a husband seven years from her virginity;

[37]and this woman *was* a widow of about eighty-four years, who did not depart from the temple, but served *God* with fastings and prayers night and day.

[38]And coming in that instant she gave thanks to the Lord, and spoke of Him to all those who looked for redemption in Jerusalem.

The Family Returns to Nazareth

[39]So when they had performed all things according to the law of the Lord, they returned to Galilee, to their *own* city, Nazareth.

[40]And the Child grew and became strong in spirit, filled with wisdom; and the grace of God was upon Him.

The Boy Jesus Amazes the Scholars

[41]His parents went to Jerusalem every year at the Feast of the Passover.

[42]And when He was twelve years old, they went up to Jerusalem according to the custom of the feast.

[43]When they had finished the days, as they returned, the Boy Jesus lingered behind in Jerusalem. And Joseph and His mother did not know *it;*

[44]but supposing Him to have been in the company, they went a day’s journey, and sought Him among *their* relatives and acquaintances.

[45]So when they did not find Him, they returned to Jerusalem, seeking Him.

[46]Now so it was *that* after three days they found Him in the temple, sitting in the midst of the teachers, both listening to them and asking them questions.

[47]And all who heard Him were astonished at His understanding and answers.

[48]So when they saw Him, they were amazed; and His mother said to Him, “Son, why have You done this to us? Look, Your father and I have sought You anxiously.”

[49]And He said to them, “Why did you seek Me? Did you not know that I must be about My Father’s business?”

[50]But they did not understand the statement which He spoke to them.

Jesus Advances in Wisdom and Favor

[51]Then He went down with them and came to Nazareth, and was subject to them, but His mother kept all these things in her heart.

[52]And Jesus increased in wisdom and stature, and in favor with God and men.

Luke 3

John the Baptist Prepares the Way

[1]Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judea, Herod being tetrarch of Galilee, his brother Philip tetrarch of Iturea and the region of Trachonitis, and Lysanias tetrarch of Abilene,

[2]while Annas and Caiaphas were high priests, the word of God came to John the son of Zacharias in the wilderness.

[3]And he went into all the region around the Jordan, preaching a baptism of repentance for the remission of sins,

[4]as it is written in the book of the words of Isaiah the prophet, saying:

> *“The voice of one crying in the wilderness:*
> *‘Prepare the way of the LORD;*
> *Make His paths straight.*
> [5]*Every valley shall be filled*
> *And every mountain and hill brought low;*
> *The crooked places shall be made straight*
> *And the rough ways smooth;*
> [6]*And all flesh shall see the salvation of God.’ ”*

John Preaches to the People

[7]Then he said to the multitudes that came out to be baptized by him, “Brood of vipers! Who warned you to flee from the wrath to come?

[8]“Therefore bear fruits worthy of repentance, and do not begin to say to yourselves, ‘We have Abraham as *our* father.’ For I say to you that God is able to raise up children to Abraham from these stones.

[9]“And even now the ax is laid to the root of the trees. Therefore every tree which does not bear good fruit is cut down and thrown into the fire.”

[10]So the people asked him, saying, “What shall we do then?”

[11]He answered and said to them, “He who has two tunics, let him give to him who has none; and he who has food, let him do likewise.”

[12]Then tax collectors also came to be baptized, and said to him, “Teacher, what shall we do?”

[13]And he said to them, “Collect no more than what is appointed for you.”

[14]Likewise the soldiers asked him, saying, “And what shall we do?” So he said to them, “Do not intimidate anyone or accuse falsely, and be content with your wages.”

[15]Now as the people were in expectation, and all reasoned in their hearts about John, whether he was the Christ *or* not,

[16]John answered, saying to all, “I indeed baptize you with water; but One mightier than I is coming, whose sandal strap I am not worthy to loose. He will baptize you with the Holy Spirit and fire.

[17]“His winnowing fan *is* in His hand, and He will thoroughly clean out His threshing floor, and gather the wheat into His barn; but the chaff He will burn with unquenchable fire.”

[18]And with many other exhortations he preached to the people.

[19]But Herod the tetrarch, being rebuked by him concerning Herodias, his brother Philip’s wife, and for all the evils which Herod had done,

[20]also added this, above all, that he shut John up in prison.

John Baptizes Jesus

[21]When all the people were baptized, it came to pass that Jesus also was baptized; and while He prayed, the heaven was opened.

[22]And the Holy Spirit descended in bodily form like a dove upon Him, and a voice came from heaven which said, “You are My beloved Son; in You I am well pleased.”

The Genealogy of Jesus Christ

[23]Now Jesus Himself began *His ministry at* about thirty years of age, being (as was supposed) *the* son of Joseph, *the son* of Heli,

[24]*the son* of Matthat, *the son* of Levi, *the son* of Melchi, *the son* of Janna, *the son* of Joseph,

[25]*the son* of Mattathiah, *the son* of Amos, *the son* of Nahum, *the son* of Esli, *the son* of Naggai,

[26]*the son* of Maath, *the son* of Mattathiah, *the son* of Semei, *the son* of Joseph, *the son* of Judah,

[27]*the son* of Joannas, *the son* of Rhesa, *the son* of Zerubbabel, *the son* of Shealtiel, *the son* of Neri,

[28]*the son* of Melchi, *the son* of Addi, *the son* of Cosam, *the son* of Elmodam, *the son* of Er,

[29]*the son* of Jose, *the son* of Eliezer, *the son* of Jorim, *the son* of Matthat, *the son* of Levi,

[30]*the son* of Simeon, *the son* of Judah, *the son* of Joseph, *the son* of Jonan, *the son* of Eliakim,

[31]*the son* of Melea, *the son* of Menan, *the son* of Mattathah, *the son* of Nathan, *the son* of David,

[32]*the son* of Jesse, *the son* of Obed, *the son* of Boaz, *the son* of Salmon, *the son* of Nahshon,

[33]*the son* of Amminadab, *the son* of Ram, *the son* of Hezron, *the son* of Perez, *the son* of Judah,

[34]*the son* of Jacob, *the son* of Isaac, *the son* of Abraham, *the son* of Terah, *the son* of Nahor,

[35]*the son* of Serug, *the son* of Reu, *the son* of Peleg, *the son* of Eber, *the son* of Shelah,

[36]*the son* of Cainan, *the son* of Arphaxad, *the son* of Shem, *the son* of Noah, *the son* of Lamech,

[37]*the son* of Methuselah, *the son* of Enoch, *the son* of Jared, *the son* of Mahalalel, *the son* of Cainan,

[38]*the son* of Enosh, *the son* of Seth, *the son* of Adam, *the son* of God.

Luke 4

Satan Tempts Jesus

[1]Then Jesus, being filled with the Holy Spirit, returned from the Jordan and was led by the Spirit into the wilderness,

[2]being tempted for forty days by the devil. And in those days He ate nothing, and afterward, when they had ended, He was hungry.

[3]And the devil said to Him, “If You are the Son of God, command this stone to become bread.”

[4]But Jesus answered him, saying, “It is written, *‘Man shall not live by bread alone, but by every word of God.’* ”

[5]Then the devil, taking Him up on a high mountain, showed Him all the kingdoms of the world in a moment of time.

[6]And the devil said to Him, “All this authority I will give You, and their glory; for *this* has been delivered to me, and I give it to whomever I wish.

[7]“Therefore, if You will worship before me, all will be Yours.”

[8]And Jesus answered and said to him, “Get behind Me, Satan! For it is written, *‘You shall worship the LORD your God, and Him only you shall serve.’* ”

[9]Then he brought Him to Jerusalem, set Him on the pinnacle of the temple, and said to Him, “If You are the Son of God, throw Yourself down from here.

[10]“For it is written:

> *‘He shall give His angels charge over you,*
> *To keep you,’*

[11]“and,

> *‘In their hands they shall bear you up,*
> *Lest you dash your foot against a stone.’* ”

[12]And Jesus answered and said to him, “It has been said, *‘You shall not tempt the LORD your God.’* ”

[13]Now when the devil had ended every temptation, he departed from Him until an opportune time.

Jesus Begins His Galilean Ministry

[14]Then Jesus returned in the power of the Spirit to Galilee, and news of Him went out through all the surrounding region.

[15]And He taught in their synagogues, being glorified by all.

Jesus Rejected at Nazareth

[16]So He came to Nazareth, where He had been brought up. And as His custom was, He went into the synagogue on the Sabbath day, and stood up to read.

[17]And He was handed the book of the prophet Isaiah. And when He had opened the book, He found the place where it was written:

> [18]*"The Spirit of the LORD is upon Me,*
> *Because He has anointed Me*
> *To preach the gospel to the poor;*
> *He has sent Me to heal the brokenhearted,*
> *To proclaim liberty to the captives*
> *And recovery of sight to the blind,*
> *To set at liberty those who are oppressed;*
> [19]*To proclaim the acceptable year of the LORD."*

[20]Then He closed the book, and gave *it* back to the attendant and sat down. And the eyes of all who were in the synagogue were fixed on Him.

[21]And He began to say to them, "Today this Scripture is fulfilled in your hearing."

[22]So all bore witness to Him, and marveled at the gracious words which proceeded out of His mouth. And they said, "Is this not Joseph's son?"

[23]He said to them, "You will surely say this proverb to Me, 'Physician, heal yourself! Whatever we have heard done in Capernaum, do also here in Your country.' "

[24]Then He said, “Assuredly, I say to you, no prophet is accepted in his own country.

[25]“But I tell you truly, many widows were in Israel in the days of Elijah, when the heaven was shut up three years and six months, and there was a great famine throughout all the land;

[26]“but to none of them was Elijah sent except to Zarephath, *in the region* of Sidon, to a woman *who was* a widow.

[27]“And many lepers were in Israel in the time of Elisha the prophet, and none of them was cleansed except Naaman the Syrian.”

[28]So all those in the synagogue, when they heard these things, were filled with wrath,

[29]and rose up and thrust Him out of the city; and they led Him to the brow of the hill on which their city was built, that they might throw Him down over the cliff.

[30]Then passing through the midst of them, He went His way.

Jesus Casts Out an Unclean Spirit

[31]Then He went down to Capernaum, a city of Galilee, and was teaching them on the Sabbaths.

[32]And they were astonished at His teaching, for His word was with authority.

[33]Now in the synagogue there was a man who had a spirit of an unclean demon. And he cried out with a loud voice,

[34]saying, “Let *us* alone! What have we to do with You, Jesus of Nazareth? Did You come to destroy us? I know who You are—the Holy One of God!”

[35]But Jesus rebuked him, saying, “Be quiet, and come out of him!” And when the demon had thrown him in *their* midst, it came out of him and did not hurt him.

[36]Then they were all amazed and spoke among themselves, saying, “What a word this *is! For with authority and power He commands the unclean spirits, and they come out.”*

[37]And the report about Him went out into every place in the surrounding region.

Peter's Mother-in-Law Healed

38Now He arose from the synagogue and entered Simon's house. But Simon's wife's mother was sick with a high fever, and they made request of Him concerning her.

39So He stood over her and rebuked the fever, and it left her. And immediately she arose and served them.

Many Healed After Sabbath Sunset

40When the sun was setting, all those who had any that were sick with various diseases brought them to Him; and He laid His hands on every one of them and healed them.

41And demons also came out of many, crying out and saying, "You are the Christ, the Son of God!" And He, rebuking *them,* did not allow them to speak, for they knew that He was the Christ.

Jesus Preaches in Galilee

42Now when it was day, He departed and went into a deserted place. And the crowd sought Him and came to Him, and tried to keep Him from leaving them;

43but He said to them, "I must preach the kingdom of God to the other cities also, because for this purpose I have been sent."

44And He was preaching in the synagogues of Galilee.

Luke 5

Four Fishermen Called as Disciples

[1]So it was, as the multitude pressed about Him to hear the word of God, that He stood by the Lake of Gennesaret,

[2]and saw two boats standing by the lake; but the fishermen had gone from them and were washing *their* nets.

[3]Then He got into one of the boats, which was Simon's, and asked him to put out a little from the land. And He sat down and taught the multitudes from the boat.

[4]When He had stopped speaking, He said to Simon, "Launch out into the deep and let down your nets for a catch."

[5]But Simon answered and said to Him, "Master, we have toiled all night and caught nothing; nevertheless at Your word I will let down the net."

[6]And when they had done this, they caught a great number of fish, and their net was breaking.

[7]So they signaled to *their* partners in the other boat to come and help them. And they came and filled both the boats, so that they began to sink.

[8]When Simon Peter saw *it,* he fell down at Jesus' knees, saying, "Depart from me, for I am a sinful man, O Lord!"

[9]For he and all who were with him were astonished at the catch of fish which they had taken;

[10]and so also *were* James and John, the sons of Zebedee, who were partners with Simon. And Jesus said to Simon, "Do not be afraid. From now on you will catch men."

[11]So when they had brought their boats to land, they forsook all and followed Him.

Jesus Cleanses a Leper

[12]And it happened when He was in a certain city, that behold, a man who was full of leprosy saw Jesus; and he fell on *his* face and implored Him, saying, "Lord, if You are willing, You can make me clean."

[13]Then He put out *His* hand and touched him, saying, “I am willing; be cleansed.” Immediately the leprosy left him.

[14]And He charged him to tell no one, “But go and show yourself to the priest, and make an offering for your cleansing, as a testimony to them, just as Moses commanded.”

[15]However, the report went around concerning Him all the more; and great multitudes came together to hear, and to be healed by Him of their infirmities.

[16]So He Himself *often* withdrew into the wilderness and prayed.

Jesus Forgives and Heals a Paralytic

[17]Now it happened on a certain day, as He was teaching, that there were Pharisees and teachers of the law sitting by, who had come out of every town of Galilee, Judea, and Jerusalem. And the power of the Lord was *present* to heal them.

[18]Then behold, men brought on a bed a man who was paralyzed, whom they sought to bring in and lay before Him.

[19]And when they could not find how they might bring him in, because of the crowd, they went up on the housetop and let him down with *his* bed through the tiling into the midst before Jesus.

[20]When He saw their faith, He said to him, “Man, your sins are forgiven you.”

[21]And the scribes and the Pharisees began to reason, saying, “Who is this who speaks blasphemies? Who can forgive sins but God alone?”

[22]But when Jesus perceived their thoughts, He answered and said to them, “Why are you reasoning in your hearts?

[23]“Which is easier, to say, ‘Your sins are forgiven you,’ or to say, ‘Rise up and walk’?

[24]“But that you may know that the Son of Man has power on earth to forgive sins”—He said to the man who was paralyzed, “I say to you, arise, take up your bed, and go to your house.”

[25]Immediately he rose up before them, took up what he had been lying on, and departed to his own house, glorifying God.

[26]And they were all amazed, and they glorified God and were filled with fear, saying, “We have seen strange things today!”

Matthew the Tax Collector

[27]After these things He went out and saw a tax collector named Levi, sitting at the tax office. And He said to him, "Follow Me."

[28]So he left all, rose up, and followed Him.

[29]Then Levi gave Him a great feast in his own house. And there were a great number of tax collectors and others who sat down with them.

[30]And their scribes and the Pharisees complained against His disciples, saying, "Why do You eat and drink with tax collectors and sinners?"

[31]Jesus answered and said to them, "Those who are well have no need of a physician, but those who are sick.

[32]"I have not come to call *the* righteous, but sinners, to repentance."

Jesus Is Questioned About Fasting

[33]Then they said to Him, "Why do the disciples of John fast often and make prayers, and likewise those of the Pharisees, but Yours eat and drink?"

[34]And He said to them, "Can you make the friends of the bridegroom fast while the bridegroom is with them?

[35]"But the days will come when the bridegroom will be taken away from them; then they will fast in those days."

[36]Then He spoke a parable to them: "No one puts a piece from a new garment on an old one; otherwise the new makes a tear, and also the piece that was *taken* out of the new does not match the old.

[37]"And no one puts new wine into old wineskins; or else the new wine will burst the wineskins and be spilled, and the wineskins will be ruined.

[38]"But new wine must be put into new wineskins, and both are preserved.

[39]"And no one, having drunk old *wine,* immediately desires new; for he says, 'The old is better.' "

Luke 6

Jesus Is Lord of the Sabbath

[1]Now it happened on the second Sabbath after the first that He went through the grainfields. And His disciples plucked the heads of grain and ate *them,* rubbing *them* in *their* hands.

[2]And some of the Pharisees said to them, “Why are you doing what is not lawful to do on the Sabbath?”

[3]But Jesus answering them said, “Have you not even read this, what David did when he was hungry, he and those who were with him:

[4]“how he went into the house of God, took and ate the showbread, and also gave some to those with him, which is not lawful for any but the priests to eat?”

[5]And He said to them, “The Son of Man is also Lord of the Sabbath.”

Healing on the Sabbath

[6]Now it happened on another Sabbath, also, that He entered the synagogue and taught. And a man was there whose right hand was withered.

[7]So the scribes and Pharisees watched Him closely, whether He would heal on the Sabbath, that they might find an accusation against Him.

[8]But He knew their thoughts, and said to the man who had the withered hand, “Arise and stand here.” And he arose and stood.

[9]Then Jesus said to them, “I will ask you one thing: Is it lawful on the Sabbath to do good or to do evil, to save life or to destroy?”

[10]And when He had looked around at them all, He said to the man, “Stretch out your hand.” And he did so, and his hand was restored as whole as the other.

[11]But they were filled with rage, and discussed with one another what they might do to Jesus.

The Twelve Apostles

[12]Now it came to pass in those days that He went out to the mountain to pray, and continued all night in prayer to God.

[13]And when it was day, He called His disciples to *Himself;* and from them He chose twelve whom He also named apostles:

[14]Simon, whom He also named Peter, and Andrew his brother; James and John; Philip and Bartholomew;

[15]Matthew and Thomas; James the *son* of Alphaeus, and Simon called the Zealot;

[16]Judas *the son* of James, and Judas Iscariot who also became a traitor.

Jesus Heals a Great Multitude

[17]And He came down with them and stood on a level place with a crowd of His disciples and a great multitude of people from all Judea and Jerusalem, and from the seacoast of Tyre and Sidon, who came to hear Him and be healed of their diseases,

[18]as well as those who were tormented with unclean spirits. And they were healed.

[19]And the whole multitude sought to touch Him, for power went out from Him and healed *them* all.

The Beatitudes

[20]Then He lifted up His eyes toward His disciples, and said:

> "Blessed *are you* poor,
> For yours is the kingdom of God.
> [21]Blessed *are you* who hunger now,
> For you shall be filled.
> Blessed *are you* who weep now,
> For you shall laugh.
> [22]Blessed are you when men hate you,
> And when they exclude you,
> And revile *you,* and cast out your name as evil,
> For the Son of Man's sake.
> [23]Rejoice in that day and leap for joy!
> For indeed your reward *is* great in heaven,
> For in like manner their fathers did to the prophets.

Jesus Pronounces Woes

[24]“But woe to you who are rich,
For you have received your consolation.
[25]Woe to you who are full,
For you shall hunger.
Woe to you who laugh now,
For you shall mourn and weep.
[26]Woe to you when all men speak well of you,
For so did their fathers to the false prophets.

Love Your Enemies

[27]“But I say to you who hear: Love your enemies, do good to those who hate you,

[28]“bless those who curse you, and pray for those who spitefully use you.

[29]“To him who strikes you on the *one* cheek, offer the other also. And from him who takes away your cloak, do not withhold *your* tunic either.

[30]“Give to everyone who asks of you. And from him who takes away your goods do not ask *them* back.

[31]“And just as you want men to do to you, you also do to them likewise.

[32]“But if you love those who love you, what credit is that to you? For even sinners love those who love them.

[33]“And if you do good to those who do good to you, what credit is that to you? For even sinners do the same.

[34]“And if you lend *to those* from whom you hope to receive back, what credit is that to you? For even sinners lend to sinners to receive as much back.

[35]“But love your enemies, do good, and lend, hoping for nothing in return; and your reward will be great, and you will be sons of the Most High. For He is kind to the unthankful and evil.

[36]“Therefore be merciful, just as your Father also is merciful.

Do Not Judge

37“Judge not, and you shall not be judged. Condemn not, and you shall not be condemned. Forgive, and you will be forgiven.

38“Give, and it will be given to you: good measure, pressed down, shaken together, and running over will be put into your bosom. For with the same measure that you use, it will be measured back to you.”

39And He spoke a parable to them: “Can the blind lead the blind? Will they not both fall into the ditch?

40“A disciple is not above his teacher, but everyone who is perfectly trained will be like his teacher.

41“And why do you look at the speck in your brother’s eye, but do not perceive the plank in your own eye?

42“Or how can you say to your brother, ‘Brother, let me remove the speck that *is* in your eye,’ when you yourself do not see the plank that *is* in your own eye? Hypocrite! First remove the plank from your own eye, and then you will see clearly to remove the speck that is in your brother’s eye.

A Tree Is Known by Its Fruit

43“For a good tree does not bear bad fruit, nor does a bad tree bear good fruit.

44“For every tree is known by its own fruit. For *men* do not gather figs from thorns, nor do they gather grapes from a bramble bush.

45“A good man out of the good treasure of his heart brings forth good; and an evil man out of the evil treasure of his heart brings forth evil. For out of the abundance of the heart his mouth speaks.

Build on the Rock

46“But why do you call Me ‘Lord, Lord,’ and not do the things which I say?

47“Whoever comes to Me, and hears My sayings and does them, I will show you whom he is like:

48“He is like a man building a house, who dug deep and laid the foundation on the rock. And when the flood arose, the stream beat vehemently against that house, and could not shake it, for it was founded on the rock.

[49]“But he who heard and did nothing is like a man who built a house on the earth without a foundation, against which the stream beat vehemently; and immediately it fell. And the ruin of that house was great.”

Luke 7

Jesus Heals a Centurion's Servant

[1]Now when He concluded all His sayings in the hearing of the people, He entered Capernaum.

[2]And a certain centurion's servant, who was dear to him, was sick and ready to die.

[3]So when he heard about Jesus, he sent elders of the Jews to Him, pleading with Him to come and heal his servant.

[4]And when they came to Jesus, they begged Him earnestly, saying that the one for whom He should do this was deserving,

[5]"for he loves our nation, and has built us a synagogue."

[6]Then Jesus went with them. And when He was already not far from the house, the centurion sent friends to Him, saying to Him, "Lord, do not trouble Yourself, for I am not worthy that You should enter under my roof.

[7]"Therefore I did not even think myself worthy to come to You. But say the word, and my servant will be healed.

[8]"For I also am a man placed under authority, having soldiers under me. And I say to one, 'Go,' and he goes; and to another, 'Come,' and he comes; and to my servant, 'Do this,' and he does *it*."

[9]When Jesus heard these things, He marveled at him, and turned around and said to the crowd that followed Him, "I say to you, I have not found such great faith, not even in Israel!"

[10]And those who were sent, returning to the house, found the servant well who had been sick.

Jesus Raises the Son of the Widow of Nain

[11]Now it happened, the day after, *that* He went into a city called Nain; and many of His disciples went with Him, and a large crowd.

[12]And when He came near the gate of the city, behold, a dead man was being carried out, the only son of his mother; and she was a widow. And a large crowd from the city was with her.

[13]When the Lord saw her, He had compassion on her and said to her, "Do not weep."

[14]Then He came and touched the open coffin, and those who carried *him* stood still. And He said, "Young man, I say to you, arise."

[15]So he who was dead sat up and began to speak. And He presented him to his mother.

[16]Then fear came upon all, and they glorified God, saying, "A great prophet has risen up among us"; and, "God has visited His people."

[17]And this report about Him went throughout all Judea and all the surrounding region.

John the Baptist Sends Messengers to Jesus

[18]Then the disciples of John reported to him concerning all these things.

[19]And John, calling two of his disciples to *him,* sent *them* to Jesus, saying, "Are You the Coming One, or do we look for another?"

[20]When the men had come to Him, they said, "John the Baptist has sent us to You, saying, 'Are You the Coming One, or do we look for another?' "

[21]And that very hour He cured many of infirmities, afflictions, and evil spirits; and to many blind He gave sight.

[22]Jesus answered and said to them, "Go and tell John the things you have seen and heard: that *the* blind see, *the* lame walk, *the* lepers are cleansed, *the* deaf hear, *the* dead are raised, *the* poor have the gospel preached to them.

[23]"And blessed is *he* who is not offended because of Me."

[24]When the messengers of John had departed, He began to speak to the multitudes concerning John: "What did you go out into the wilderness to see? A reed shaken by the wind?

[25]"But what did you go out to see? A man clothed in soft garments? Indeed those who are gorgeously appareled and live in luxury are in kings' courts.

[26]"But what did you go out to see? A prophet? Yes, I say to you, and more than a prophet.

[27]"This is *he* of whom it is written:

‘Behold, I send My messenger before Your face,
Who will prepare Your way before You.’

[28]“For I say to you, among those born of women there is not a greater prophet than John the Baptist; but he who is least in the kingdom of God is greater than he.”

[29]And when all the people heard *Him,* even the tax collectors justified God, having been baptized with the baptism of John.

[30]But the Pharisees and lawyers rejected the will of God for themselves, not having been baptized by him.

[31]And the Lord said, “To what then shall I liken the men of this generation, and what are they like?

[32]“They are like children sitting in the marketplace and calling to one another, saying:

‘We played the flute for you,
And you did not dance;
We mourned to you,
And you did not weep.’

[33]“For John the Baptist came neither eating bread nor drinking wine, and you say, ‘He has a demon.’

[34]“The Son of Man has come eating and drinking, and you say, ‘Look, a glutton and a winebibber, a friend of tax collectors and sinners!’

[35]“But wisdom is justified by all her children.”

A Sinful Woman Forgiven

[36]Then one of the Pharisees asked Him to eat with him. And He went to the Pharisee’s house, and sat down to eat.

[37]And behold, a woman in the city who was a sinner, when she knew that *Jesus* sat at the table in the Pharisee’s house, brought an alabaster flask of fragrant oil,

[38]and stood at His feet behind *Him* weeping; and she began to wash His feet with her tears, and wiped *them* with the hair of her head; and she kissed His feet and anointed *them* with the fragrant oil.

[39]Now when the Pharisee who had invited Him saw *this,* he spoke to himself, saying, “This Man, if He were a prophet, would know who and what manner of woman *this is* who is touching Him, for she is a sinner.”

[40]And Jesus answered and said to him, “Simon, I have something to say to you.” So he said, “Teacher, say it.”

[41]“There was a certain creditor who had two debtors. One owed five hundred denarii, and the other fifty.

[42]“And when they had nothing with which to repay, he freely forgave them both. Tell Me, therefore, which of them will love him more?”

[43]Simon answered and said, “I suppose the *one* whom he forgave more.” And He said to him, “You have rightly judged.”

[44]Then He turned to the woman and said to Simon, “Do you see this woman? I entered your house; you gave Me no water for My feet, but she has washed My feet with her tears and wiped *them* with the hair of her head.

[45]“You gave Me no kiss, but this woman has not ceased to kiss My feet since the time I came in.

[46]“You did not anoint My head with oil, but this woman has anointed My feet with fragrant oil.

[47]“Therefore I say to you, her sins, *which are* many, are forgiven, for she loved much. But to whom little is forgiven, *the same* loves little.”

[48]Then He said to her, “Your sins are forgiven.”

[49]And those who sat at the table with Him began to say to themselves, “Who is this who even forgives sins?”

[50]Then He said to the woman, “Your faith has saved you. Go in peace.”

Luke 8

Many Women Minister to Jesus

[1]Now it came to pass, afterward, that He went through every city and village, preaching and bringing the glad tidings of the kingdom of God. And the twelve *were* with Him,

[2]and certain women who had been healed of evil spirits and infirmities—Mary called Magdalene, out of whom had come seven demons,

[3]and Joanna the wife of Chuza, Herod's steward, and Susanna, and many others who provided for Him from their substance.

The Parable of the Sower

[4]And when a great multitude had gathered, and they had come to Him from every city, He spoke by a parable:

[5]"A sower went out to sow his seed. And as he sowed, some fell by the wayside; and it was trampled down, and the birds of the air devoured it.

[6]"Some fell on rock; and as soon as it sprang up, it withered away because it lacked moisture.

[7]"And some fell among thorns, and the thorns sprang up with it and choked it.

[8]"But others fell on good ground, sprang up, and yielded a crop a hundredfold." When He had said these things He cried, "He who has ears to hear, let him hear!"

The Purpose of Parables

[9]Then His disciples asked Him, saying, "What does this parable mean?"

[10]And He said, "To you it has been given to know the mysteries of the kingdom of God, but to the rest *it is given* in parables, that

> *'Seeing they may not see,*
> *And hearing they may not understand.'*

The Parable of the Sower Explained

11“Now the parable is this: The seed is the word of God.

12“Those by the wayside are the ones who hear; then the devil comes and takes away the word out of their hearts, lest they should believe and be saved.

13“But the ones on the rock *are those* who, when they hear, receive the word with joy; and these have no root, who believe for a while and in time of temptation fall away.

14“Now the ones *that* fell among thorns are those who, when they have heard, go out and are choked with cares, riches, and pleasures of life, and bring no fruit to maturity.

15“But the ones *that* fell on the good ground are those who, having heard the word with a noble and good heart, keep *it* and bear fruit with patience.

The Parable of the Revealed Light

16“No one, when he has lit a lamp, covers it with a vessel or puts *it* under a bed, but sets *it* on a lampstand, that those who enter may see the light.

17“For nothing is secret that will not be revealed, nor *anything* hidden that will not be known and come to light.

18“Therefore take heed how you hear. For whoever has, to him *more* will be given; and whoever does not have, even what he seems to have will be taken from him.”

Jesus’ Mother and Brothers Come to Him

19Then His mother and brothers came to Him, and could not approach Him because of the crowd.

20And it was told Him *by some,* who said, “Your mother and Your brothers are standing outside, desiring to see You.”

21But He answered and said to them, “My mother and My brothers are these who hear the word of God and do it.”

Wind and Wave Obey Jesus

22Now it happened, on a certain day, that He got into a boat with His disciples. And He said to them, “Let us cross over to the other side of the lake.” And they launched out.

23But as they sailed He fell asleep. And a windstorm came down on the lake, and they were filling *with water,* and were in jeopardy.

24And they came to Him and awoke Him, saying, “Master, Master, we are perishing!” Then He arose and rebuked the wind and the raging of the water. And they ceased, and there was a calm.

25But He said to them, “Where is your faith?” And they were afraid, and marveled, saying to one another, “Who can this be? For He commands even the winds and water, and they obey Him!”

A Demon-Possessed Man Healed

26Then they sailed to the country of the Gadarenes, which is opposite Galilee.

27And when He stepped out on the land, there met Him a certain man from the city who had demons for a long time. And he wore no clothes, nor did he live in a house but in the tombs.

28When he saw Jesus, he cried out, fell down before Him, and with a loud voice said, “What have I to do with You, Jesus, Son of the Most High God? I beg You, do not torment me!”

29For He had commanded the unclean spirit to come out of the man. For it had often seized him, and he was kept under guard, bound with chains and shackles; and he broke the bonds and was driven by the demon into the wilderness.

30Jesus asked him, saying, “What is your name?” And he said, “Legion,” because many demons had entered him.

31And they begged Him that He would not command them to go out into the abyss.

32Now a herd of many swine was feeding there on the mountain. So they begged Him that He would permit them to enter them. And He permitted them.

33Then the demons went out of the man and entered the swine, and the herd ran violently down the steep place into the lake and drowned.

[34]When those who fed *them* saw what had happened, they fled and told *it* in the city and in the country.

[35]Then they went out to see what had happened, and came to Jesus, and found the man from whom the demons had departed, sitting at the feet of Jesus, clothed and in his right mind. And they were afraid.

[36]They also who had seen *it* told them by what means he who had been demon-possessed was healed.

[37]Then the whole multitude of the surrounding region of the Gadarenes asked Him to depart from them, for they were seized with great fear. And He got into the boat and returned.

[38]Now the man from whom the demons had departed begged Him that he might be with Him. But Jesus sent him away, saying,

[39]“Return to your own house, and tell what great things God has done for you.” And he went his way and proclaimed throughout the whole city what great things Jesus had done for him.

A Girl Restored to Life and a Woman Healed

[40]So it was, when Jesus returned, that the multitude welcomed Him, for they were all waiting for Him.

[41]And behold, there came a man named Jairus, and he was a ruler of the synagogue. And he fell down at Jesus’ feet and begged Him to come to his house,

[42]for he had an only daughter about twelve years of age, and she was dying. But as He went, the multitudes thronged Him.

[43]Now a woman, having a flow of blood for twelve years, who had spent all her livelihood on physicians and could not be healed by any,

[44]came from behind and touched the border of His garment. And immediately her flow of blood stopped.

[45]And Jesus said, “Who touched Me?” When all denied it, Peter and those with him said, “Master, the multitudes throng and press You, and You say, ‘Who touched Me?’ ”

[46]But Jesus said, “Somebody touched Me, for I perceived power going out from Me.”

[47]Now when the woman saw that she was not hidden, she came trembling; and falling down before Him, she declared to Him in the

presence of all the people the reason she had touched Him and how she was healed immediately.

[48]And He said to her, “Daughter, be of good cheer; your faith has made you well. Go in peace.”

[49]While He was still speaking, someone came from the ruler of the synagogue’s *house,* saying to him, “Your daughter is dead. Do not trouble the Teacher.”

[50]But when Jesus heard *it,* He answered him, saying, “Do not be afraid; only believe, and she will be made well.”

[51]When He came into the house, He permitted no one to go in except Peter, James, and John, and the father and mother of the girl.

[52]Now all wept and mourned for her; but He said, “Do not weep; she is not dead, but sleeping.”

[53]And they ridiculed Him, knowing that she was dead.

[54]But He put them all outside, took her by the hand and called, saying, “Little girl, arise.”

[55]Then her spirit returned, and she arose immediately. And He commanded that she be given *something* to eat.

[56]And her parents were astonished, but He charged them to tell no one what had happened.

Luke 9

Sending Out the Twelve

[1]Then He called His twelve disciples together and gave them power and authority over all demons, and to cure diseases.

[2]He sent them to preach the kingdom of God and to heal the sick.

[3]And He said to them, “Take nothing for the journey, neither staffs nor bag nor bread nor money; and do not have two tunics apiece.

[4]“Whatever house you enter, stay there, and from there depart.

[5]“And whoever will not receive you, when you go out of that city, shake off the very dust from your feet as a testimony against them.”

[6]So they departed and went through the towns, preaching the gospel and healing everywhere.

Herod Seeks to See Jesus

[7]Now Herod the tetrarch heard of all that was done by Him; and he was perplexed, because it was said by some that John had risen from the dead,

[8]and by some that Elijah had appeared, and by others that one of the old prophets had risen again.

[9]Herod said, “John I have beheaded, but who is this of whom I hear such things?” So he sought to see Him.

Feeding the Five Thousand

[10]And the apostles, when they had returned, told Him all that they had done. Then He took them and went aside privately into a deserted place belonging to the city called Bethsaida.

[11]But when the multitudes knew *it,* they followed Him; and He received them and spoke to them about the kingdom of God, and healed those who had need of healing.

[12]When the day began to wear away, the twelve came and said to Him, “Send the multitude away, that they may go into the surrounding towns and country, and lodge and get provisions; for we are in a deserted place here.”

[13]But He said to them, “You give them something to eat.” And they said, “We have no more than five loaves and two fish, unless we go and buy food for all these people.”

[14]For there were about five thousand men. Then He said to His disciples, “Make them sit down in groups of fifty.”

[15]And they did so, and made them all sit down.

[16]Then He took the five loaves and the two fish, and looking up to heaven, He blessed and broke *them,* and gave *them* to the disciples to set before the multitude.

[17]So they all ate and were filled, and twelve baskets of the leftover fragments were taken up by them.

Peter Confesses Jesus as the Christ

[18]And it happened, as He was alone praying, *that* His disciples joined Him, and He asked them, saying, “Who do the crowds say that I am?”

[19]So they answered and said, “John the Baptist, but some *say* Elijah; and others *say* that one of the old prophets has risen again.”

[20]He said to them, “But who do you say that I am?” Peter answered and said, “The Christ of God.”

Jesus Predicts His Death and Resurrection

[21]And He strictly warned and commanded them to tell this to no one,

[22]saying, “The Son of Man must suffer many things, and be rejected by the elders and chief priests and scribes, and be killed, and be raised the third day.”

Take Up the Cross and Follow Him

[23]Then He said to *them* all, “If anyone desires to come after Me, let him deny himself, and take up his cross daily, and follow Me.

[24]“For whoever desires to save his life will lose it, but whoever loses his life for My sake will save it.

[25]“For what profit is it to a man if he gains the whole world, and is himself destroyed or lost?

[26]“For whoever is ashamed of Me and My words, of him the Son of Man will be ashamed when He comes in His *own* glory, and *in His*

Father’s, and of the holy angels.

[27]“But I tell you truly, there are some standing here who shall not taste death till they see the kingdom of God.”

Jesus Transfigured on the Mount

[28]Now it came to pass, about eight days after these sayings, that He took Peter, John, and James and went up on the mountain to pray.

[29]As He prayed, the appearance of His face was altered, and His robe *became* white *and* glistening.

[30]And behold, two men talked with Him, who were Moses and Elijah,

[31]who appeared in glory and spoke of His decease which He was about to accomplish at Jerusalem.

[32]But Peter and those with him were heavy with sleep; and when they were fully awake, they saw His glory and the two men who stood with Him.

[33]Then it happened, as they were parting from Him, *that* Peter said to Jesus, “Master, it is good for us to be here; and let us make three tabernacles: one for You, one for Moses, and one for Elijah”—not knowing what he said.

[34]While he was saying this, a cloud came and overshadowed them; and they were fearful as they entered the cloud.

[35]And a voice came out of the cloud, saying, “This is My beloved Son. Hear Him!”

[36]When the voice had ceased, Jesus was found alone. But they kept quiet, and told no one in those days any of the things they had seen.

A Boy Is Healed

[37]Now it happened on the next day, when they had come down from the mountain, that a great multitude met Him.

[38]Suddenly a man from the multitude cried out, saying, “Teacher, I implore You, look on my son, for he is my only child.

[39]“And behold, a spirit seizes him, and he suddenly cries out; it convulses him so that he foams *at the mouth;* and it departs from him with great difficulty, bruising him.

[40]“So I implored Your disciples to cast it out, but they could not.”

[41]Then Jesus answered and said, “O faithless and perverse generation, how long shall I be with you and bear with you? Bring your son here.”

[42]And as he was still coming, the demon threw him down and convulsed *him.* Then Jesus rebuked the unclean spirit, healed the child, and gave him back to his father.

Jesus Again Predicts His Death

[43]And they were all amazed at the majesty of God. But while everyone marveled at all the things which Jesus did, He said to His disciples,

[44]“Let these words sink down into your ears, for the Son of Man is about to be betrayed into the hands of men.”

[45]But they did not understand this saying, and it was hidden from them so that they did not perceive it; and they were afraid to ask Him about this saying.

Who Is the Greatest?

[46]Then a dispute arose among them as to which of them would be greatest.

[47]And Jesus, perceiving the thought of their heart, took a little child and set him by Him,

[48]and said to them, “Whoever receives this little child in My name receives Me; and whoever receives Me receives Him who sent Me. For he who is least among you all will be great.”

Jesus Forbids Sectarianism

[49]Now John answered and said, “Master, we saw someone casting out demons in Your name, and we forbade him because he does not follow with us.”

[50]But Jesus said to him, “Do not forbid *him,* for he who is not against us is on our side.”

A Samaritan Village Rejects the Savior

[51]Now it came to pass, when the time had come for Him to be received up, that He steadfastly set His face to go to Jerusalem,

[52]and sent messengers before His face. And as they went, they entered a village of the Samaritans, to prepare for Him.

[53]But they did not receive Him, because His face was *set* for the journey to Jerusalem.

[54]And when His disciples James and John saw *this,* they said, “Lord, do You want us to command fire to come down from heaven and consume them, just as Elijah did?”

[55]But He turned and rebuked them, and said, “You do not know what manner of spirit you are of.

[56]“For the Son of Man did not come to destroy men’s lives but to save *them*.” And they went to another village.

The Cost of Discipleship

[57]Now it happened as they journeyed on the road, *that* someone said to Him, “Lord, I will follow You wherever You go.”

[58]And Jesus said to him, “Foxes have holes and birds of the air *have* nests, but the Son of Man has nowhere to lay *His* head.”

[59]Then He said to another, “Follow Me.” But he said, “Lord, let me first go and bury my father.”

[60]Jesus said to him, “Let the dead bury their own dead, but you go and preach the kingdom of God.”

[61]And another also said, “Lord, I will follow You, but let me first go *and* bid them farewell who are at my house.”

[62]But Jesus said to him, “No one, having put his hand to the plow, and looking back, is fit for the kingdom of God.”

Luke 10

The Seventy Sent Out

[1]After these things the Lord appointed seventy others also, and sent them two by two before His face into every city and place where He Himself was about to go.

[2]Then He said to them, “The harvest truly *is* great, but the laborers *are* few; therefore pray the Lord of the harvest to send out laborers into His harvest.

[3]“Go your way; behold, I send you out as lambs among wolves.

[4]“Carry neither money bag, knapsack, nor sandals; and greet no one along the road.

[5]“But whatever house you enter, first say, ‘Peace to this house.’

[6]“And if a son of peace is there, your peace will rest on it; if not, it will return to you.

[7]“And remain in the same house, eating and drinking such things as they give, for the laborer is worthy of his wages. Do not go from house to house.

[8]“Whatever city you enter, and they receive you, eat such things as are set before you.

[9]“And heal the sick there, and say to them, ‘The kingdom of God has come near to you.’

[10]“But whatever city you enter, and they do not receive you, go out into its streets and say,

[11]‘The very dust of your city which clings to us we wipe off against you. Nevertheless know this, that the kingdom of God has come near you.’

[12]“But I say to you that it will be more tolerable in that Day for Sodom than for that city.

Woe to the Impenitent Cities

[13]“Woe to you, Chorazin! Woe to you, Bethsaida! For if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago, sitting in sackcloth and ashes.

[14]"But it will be more tolerable for Tyre and Sidon at the judgment than for you.

[15]"And you, Capernaum, who are exalted to heaven, will be brought down to Hades.

[16]"He who hears you hears Me, he who rejects you rejects Me, and he who rejects Me rejects Him who sent Me."

The Seventy Return with Joy

[17]Then the seventy returned with joy, saying, "Lord, even the demons are subject to us in Your name."

[18]And He said to them, "I saw Satan fall like lightning from heaven.

[19]"Behold, I give you the authority to trample on serpents and scorpions, and over all the power of the enemy, and nothing shall by any means hurt you.

[20]"Nevertheless do not rejoice in this, that the spirits are subject to you, but rather rejoice because your names are written in heaven."

Jesus Rejoices in the Spirit

[21]In that hour Jesus rejoiced in the Spirit and said, "I thank You, Father, Lord of heaven and earth, that You have hidden these things from *the* wise and prudent and revealed them to babes. Even so, Father, for so it seemed good in Your sight.

[22]"All things have been delivered to Me by My Father, and no one knows who the Son is except the Father, and who the Father is except the Son, and *the one* to whom the Son wills to reveal *Him*."

[23]Then He turned to *His* disciples and said privately, "Blessed *are* the eyes which see the things you see;

[24]"for I tell you that many prophets and kings have desired to see what you see, and have not seen *it,* and to hear what you hear, and have not heard *it*."

The Parable of the Good Samaritan

[25]And behold, a certain lawyer stood up and tested Him, saying, "Teacher, what shall I do to inherit eternal life?"

[26]He said to him, “What is written in the law? What is your reading *of it?*”

[27]So he answered and said, “ *‘You shall love the LORD your God with all your heart, with all your soul, with all your strength, and with all your mind,’* and *‘your neighbor as yourself.’* ”

[28]And He said to him, “You have answered rightly; do this and you will live.”

[29]But he, wanting to justify himself, said to Jesus, “And who is my neighbor?”

[30]Then Jesus answered and said: “A certain *man* went down from Jerusalem to Jericho, and fell among thieves, who stripped him of his clothing, wounded *him,* and departed, leaving *him* half dead.

[31]“Now by chance a certain priest came down that road. And when he saw him, he passed by on the other side.

[32]“Likewise a Levite, when he arrived at the place, came and looked, and passed by on the other side.

[33]“But a certain Samaritan, as he journeyed, came where he was. And when he saw him, he had compassion.

[34]“So he went to *him* and bandaged his wounds, pouring on oil and wine; and he set him on his own animal, brought him to an inn, and took care of him.

[35]“On the next day, when he departed, he took out two denarii, gave *them* to the innkeeper, and said to him, ‘Take care of him; and whatever more you spend, when I come again, I will repay you.’

[36]“So which of these three do you think was neighbor to him who fell among the thieves?”

[37]And he said, “He who showed mercy on him.” Then Jesus said to him, “Go and do likewise.”

Mary and Martha Worship and Serve

[38]Now it happened as they went that He entered a certain village; and a certain woman named Martha welcomed Him into her house.

[39]And she had a sister called Mary, who also sat at Jesus’ feet and heard His word.

[40]But Martha was distracted with much serving, and she approached Him and said, “Lord, do You not care that my sister has left me to serve alone? Therefore tell her to help me.”

[41]And Jesus answered and said to her, “Martha, Martha, you are worried and troubled about many things.

[42]“But one thing is needed, and Mary has chosen that good part, which will not be taken away from her.”

Luke 11

The Model Prayer

[1]Now it came to pass, as He was praying in a certain place, when He ceased, *that* one of His disciples said to Him, “Lord, teach us to pray, as John also taught his disciples.”

[2]So He said to them, “When you pray, say:

Our Father in heaven,
Hallowed be Your name.
Your kingdom come.
Your will be done
On earth as *it is* in heaven.
[3]Give us day by day our daily bread.
[4]And forgive us our sins,
For we also forgive everyone who is indebted to us.
And do not lead us into temptation,
But deliver us from the evil one.”

A Friend Comes at Midnight

[5]And He said to them, “Which of you shall have a friend, and go to him at midnight and say to him, ‘Friend, lend me three loaves;

[6]‘for a friend of mine has come to me on his journey, and I have nothing to set before him’;

[7]“and he will answer from within and say, ‘Do not trouble me; the door is now shut, and my children are with me in bed; I cannot rise and give to you’?

[8]“I say to you, though he will not rise and give to him because he is his friend, yet because of his persistence he will rise and give him as many as he needs.

Keep Asking, Seeking, Knocking

[9]“So I say to you, ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you.

[10]"For everyone who asks receives, and he who seeks finds, and to him who knocks it will be opened.

[11]"If a son asks for bread from any father among you, will he give him a stone? Or if *he asks* for a fish, will he give him a serpent instead of a fish?

[12]"Or if he asks for an egg, will he offer him a scorpion?

[13]"If you then, being evil, know how to give good gifts to your children, how much more will *your* heavenly Father give the Holy Spirit to those who ask Him!"

A House Divided Cannot Stand

[14]And He was casting out a demon, and it was mute. So it was, when the demon had gone out, that the mute spoke; and the multitudes marveled.

[15]But some of them said, "He casts out demons by Beelzebub, the ruler of the demons."

[16]Others, testing *Him,* sought from Him a sign from heaven.

[17]But He, knowing their thoughts, said to them: "Every kingdom divided against itself is brought to desolation, and a house *divided* against a house falls.

[18]"If Satan also is divided against himself, how will his kingdom stand? Because you say I cast out demons by Beelzebub.

[19]"And if I cast out demons by Beelzebub, by whom do your sons cast *them* out? Therefore they will be your judges.

[20]"But if I cast out demons with the finger of God, surely the kingdom of God has come upon you.

[21]"When a strong man, fully armed, guards his own palace, his goods are in peace.

[22]"But when a stronger than he comes upon him and overcomes him, he takes from him all his armor in which he trusted, and divides his spoils.

[23]"He who is not with Me is against Me, and he who does not gather with Me scatters.

An Unclean Spirit Returns

24“When an unclean spirit goes out of a man, he goes through dry places, seeking rest; and finding none, he says, ‘I will return to my house from which I came.’

[25]“And when he comes, he finds *it* swept and put in order.

[26]“Then he goes and takes with *him* seven other spirits more wicked than himself, and they enter and dwell there; and the last *state* of that man is worse than the first.”

Keeping the Word

27And it happened, as He spoke these things, that a certain woman from the crowd raised her voice and said to Him, “Blessed *is* the womb that bore You, and *the* breasts which nursed You!”

[28]But He said, “More than that, blessed *are* those who hear the word of God and keep it!”

Seeking a Sign

29And while the crowds were thickly gathered together, He began to say, “This is an evil generation. It seeks a sign, and no sign will be given to it except the sign of Jonah the prophet.

[30]“For as Jonah became a sign to the Ninevites, so also the Son of Man will be to this generation.

[31]“The queen of the South will rise up in the judgment with the men of this generation and condemn them, for she came from the ends of the earth to hear the wisdom of Solomon; and indeed a greater than Solomon *is* here.

[32]“The men of Nineveh will rise up in the judgment with this generation and condemn it, for they repented at the preaching of Jonah; and indeed a greater than Jonah *is* here.

The Lamp of the Body

33“No one, when he has lit a lamp, puts *it* in a secret place or under a basket, but on a lampstand, that those who come in may see the light.

[34]“The lamp of the body is the eye. Therefore, when your eye is good, your whole body also is full of light. But when *your eye* is bad, your body also *is* full of darkness.

[35]“Therefore take heed that the light which is in you is not darkness.

[36]“If then your whole body *is* full of light, having no part dark, *the* whole *body* will be full of light, as when the bright shining of a lamp gives you light.”

Woe to the Pharisees and Lawyers

[37]And as He spoke, a certain Pharisee asked Him to dine with him. So He went in and sat down to eat.

[38]When the Pharisee saw *it,* he marveled that He had not first washed before dinner.

[39]Then the Lord said to him, “Now you Pharisees make the outside of the cup and dish clean, but your inward part is full of greed and wickedness.

[40]“Foolish ones! Did not He who made the outside make the inside also?

[41]“But rather give alms of such things as you have; then indeed all things are clean to you.

[42]“But woe to you Pharisees! For you tithe mint and rue and all manner of herbs, and pass by justice and the love of God. These you ought to have done, without leaving the others undone.

[43]“Woe to you Pharisees! For you love the best seats in the synagogues and greetings in the marketplaces.

[44]“Woe to you, scribes and Pharisees, hypocrites! For you are like graves which are not seen, and the men who walk over *them* are not aware *of them.*”

[45]Then one of the lawyers answered and said to Him, “Teacher, by saying these things You reproach us also.”

[46]And He said, “Woe to you also, lawyers! For you load men with burdens hard to bear, and you yourselves do not touch the burdens with one of your fingers.

[47]“Woe to you! For you build the tombs of the prophets, and your fathers killed them.

[48]“In fact, you bear witness that you approve the deeds of your fathers; for they indeed killed them, and you build their tombs.

[49]“Therefore the wisdom of God also said, ‘I will send them prophets and apostles, and *some* of them they will kill and persecute,’

[50]“that the blood of all the prophets which was shed from the foundation of the world may be required of this generation,

[51]“from the blood of Abel to the blood of Zechariah who perished between the altar and the temple. Yes, I say to you, it shall be required of this generation.

[52]“Woe to you lawyers! For you have taken away the key of knowledge. You did not enter in yourselves, and those who were entering in you hindered.”

[53]And as He said these things to them, the scribes and the Pharisees began to assail *Him* vehemently, and to cross-examine Him about many things,

[54]lying in wait for Him, and seeking to catch Him in something He might say, that they might accuse Him.

Luke 12

Beware of Hypocrisy

[1]In the meantime, when an innumerable multitude of people had gathered together, so that they trampled one another, He began to say to His disciples first *of all,* "Beware of the leaven of the Pharisees, which is hypocrisy.

[2]"For there is nothing covered that will not be revealed, nor hidden that will not be known.

[3]"Therefore whatever you have spoken in the dark will be heard in the light, and what you have spoken in the ear in inner rooms will be proclaimed on the housetops.

Jesus Teaches the Fear of God

[4]"And I say to you, My friends, do not be afraid of those who kill the body, and after that have no more that they can do.

[5]"But I will show you whom you should fear: Fear Him who, after He has killed, has power to cast into hell; yes, I say to you, fear Him!

[6]"Are not five sparrows sold for two copper coins? And not one of them is forgotten before God.

[7]"But the very hairs of your head are all numbered. Do not fear therefore; you are of more value than many sparrows.

Confess Christ Before Men

[8]"Also I say to you, whoever confesses Me before men, him the Son of Man also will confess before the angels of God.

[9]"But he who denies Me before men will be denied before the angels of God.

[10]"And anyone who speaks a word against the Son of Man, it will be forgiven him; but to him who blasphemes against the Holy Spirit, it will not be forgiven.

[11]"Now when they bring you to the synagogues and magistrates and authorities, do not worry about how or what you should answer, or what you should say.

[12]“For the Holy Spirit will teach you in that very hour what you ought to say.”

The Parable of the Rich Fool

[13]Then one from the crowd said to Him, “Teacher, tell my brother to divide the inheritance with me.”

[14]But He said to him, “Man, who made Me a judge or an arbitrator over you?”

[15]And He said to them, “Take heed and beware of covetousness, for one’s life does not consist in the abundance of the things he possesses.”

[16]Then He spoke a parable to them, saying: “The ground of a certain rich man yielded plentifully.

[17]“And he thought within himself, saying, ‘What shall I do, since I have no room to store my crops?’

[18]“So he said, ‘I will do this: I will pull down my barns and build greater, and there I will store all my crops and my goods.

[19]‘And I will say to my soul, “Soul, you have many goods laid up for many years; take your ease; eat, drink, *and* be merry.” ’

[20]“But God said to him, ‘Fool! This night your soul will be required of you; then whose will those things be which you have provided?’

[21]“So *is* he who lays up treasure for himself, and is not rich toward God.”

Do Not Worry

[22]Then He said to His disciples, “Therefore I say to you, do not worry about your life, what you will eat; nor about the body, what you will put on.

[23]“Life is more than food, and the body *is more* than clothing.

[24]“Consider the ravens, for they neither sow nor reap, which have neither storehouse nor barn; and God feeds them. Of how much more value are you than the birds?

[25]“And which of you by worrying can add one cubit to his stature?

[26]“If you then are not able to do *the* least, why are you anxious for the rest?

[27]“Consider the lilies, how they grow: they neither toil nor spin; and yet I say to you, even Solomon in all his glory was not arrayed like one of these.

[28]“If then God so clothes the grass, which today is in the field and tomorrow is thrown into the oven, how much more *will He clothe* you, O *you* of little faith?

[29]“And do not seek what you should eat or what you should drink, nor have an anxious mind.

[30]“For all these things the nations of the world seek after, and your Father knows that you need these things.

[31]“But seek the kingdom of God, and all these things shall be added to you.

[32]“Do not fear, little flock, for it is your Father’s good pleasure to give you the kingdom.

[33]“Sell what you have and give alms; provide yourselves money bags which do not grow old, a treasure in the heavens that does not fail, where no thief approaches nor moth destroys.

[34]“For where your treasure is, there your heart will be also.

The Faithful Servant and the Evil Servant

[35]“Let your waist be girded and *your* lamps burning;

[36]“and you yourselves be like men who wait for their master, when he will return from the wedding, that when he comes and knocks they may open to him immediately.

[37]“Blessed *are* those servants whom the master, when he comes, will find watching. Assuredly, I say to you that he will gird himself and have them sit down *to eat,* and will come and serve them.

[38]“And if he should come in the second watch, or come in the third watch, and find *them* so, blessed are those servants.

[39]“But know this, that if the master of the house had known what hour the thief would come, he would have watched and not allowed his house to be broken into.

[40]“Therefore you also be ready, for the Son of Man is coming at an hour you do not expect.”

[41]Then Peter said to Him, “Lord, do You speak this parable *only* to us, or to all *people?*”

[42]And the Lord said, “Who then is that faithful and wise steward, whom *his* master will make ruler over his household, to give *them their* portion of food in due season?

[43]“Blessed *is* that servant whom his master will find so doing when he comes.

[44]“Truly, I say to you that he will make him ruler over all that he has.

[45]“But if that servant says in his heart, ‘My master is delaying his coming,’ and begins to beat the male and female servants, and to eat and drink and be drunk,

[46]“the master of that servant will come on a day when he is not looking for *him,* and at an hour when he is not aware, and will cut him in two and appoint *him* his portion with the unbelievers.

[47]“And that servant who knew his master’s will, and did not prepare *himself* or do according to his will, shall be beaten with many *stripes*.

[48]“But he who did not know, yet committed things deserving of stripes, shall be beaten with few. For everyone to whom much is given, from him much will be required; and to whom much has been committed, of him they will ask the more.

Christ Brings Division

[49]“I came to send fire on the earth, and how I wish it were already kindled!

[50]“But I have a baptism to be baptized with, and how distressed I am till it is accomplished!

[51]“Do *you* suppose that I came to give peace on earth? I tell you, not at all, but rather division.

[52]“For from now on five in one house will be divided: three against two, and two against three.

[53]“Father will be divided against son and son against father, mother against daughter and daughter against mother, mother-in-law against her daughter-in-law and daughter-in-law against her mother-in-law.”

Discern the Time

54Then He also said to the multitudes, “Whenever you see a cloud rising out of the west, immediately you say, ‘A shower is coming’; and so it is.

55“And when you see the south wind blow, you say, ‘There will be hot weather’; and there is.

56“Hypocrites! You can discern the face of the sky and of the earth, but how *is it* you do not discern this time?

Make Peace with Your Adversary

57“Yes, and why, even of yourselves, do you not judge what is right?

58“When you go with your adversary to the magistrate, make every effort along the way to settle with him, lest he drag you to the judge, the judge deliver you to the officer, and the officer throw you into prison.

59“I tell you, you shall not depart from there till you have paid the very last mite.”

Luke 13

Repent or Perish

[1]There were present at that season some who told Him about the Galileans whose blood Pilate had mingled with their sacrifices.

[2]And Jesus answered and said to them, “Do you suppose that these Galileans were worse sinners than all *other* Galileans, because they suffered such things?

[3]“I tell you, no; but unless you repent you will all likewise perish.

[4]“Or those eighteen on whom the tower in Siloam fell and killed them, do you think that they were worse sinners than all *other* men who dwelt in Jerusalem?

[5]“I tell you, no; but unless you repent you will all likewise perish.”

The Parable of the Barren Fig Tree

[6]He also spoke this parable: “A certain *man* had a fig tree planted in his vineyard, and he came seeking fruit on it and found none.

[7]“Then he said to the keeper of his vineyard, ‘Look, for three years I have come seeking fruit on this fig tree and find none. Cut it down; why does it use up the ground?’

[8]“But he answered and said to him, ‘Sir, let it alone this year also, until I dig around it and fertilize *it*.

[9]‘And if it bears fruit, *well*. But if not, after that you can cut it down.’ ”

A Spirit of Infirmity

[10]Now He was teaching in one of the synagogues on the Sabbath.

[11]And behold, there was a woman who had a spirit of infirmity eighteen years, and was bent over and could in no way raise *herself* up.

[12]But when Jesus saw her, He called *her* to *Him* and said to her, “Woman, you are loosed from your infirmity.”

[13]And He laid *His* hands on her, and immediately she was made straight, and glorified God.

[14]But the ruler of the synagogue answered with indignation, because Jesus had healed on the Sabbath; and he said to the crowd, “There are six days on which men ought to work; therefore come and be healed on them, and not on the Sabbath day.”

[15]The Lord then answered him and said, “Hypocrite! Does not each one of you on the Sabbath loose his ox or donkey from the stall, and lead *it* away to water it?

[16]“So ought not this woman, being a daughter of Abraham, whom Satan has bound—think of it—for eighteen years, be loosed from this bond on the Sabbath?”

[17]And when He said these things, all His adversaries were put to shame; and all the multitude rejoiced for all the glorious things that were done by Him.

The Parable of the Mustard Seed

18Then He said, “What is the kingdom of God like? And to what shall I compare it?

[19]“It is like a mustard seed, which a man took and put in his garden; and it grew and became a large tree, and the birds of the air nested in its branches.”

The Parable of the Leaven

20And again He said, “To what shall I liken the kingdom of God?

[21]“It is like leaven, which a woman took and hid in three measures of meal till it was all leavened.”

The Narrow Way

22And He went through the cities and villages, teaching, and journeying toward Jerusalem.

[23]Then one said to Him, “Lord, are there few who are saved?” And He said to them,

[24]“Strive to enter through the narrow gate, for many, I say to you, will seek to enter and will not be able.

[25]“When once the Master of the house has risen up and shut the door, and you begin to stand outside and knock at the door, saying, ‘Lord,

Lord, open for us,’ and He will answer and say to you, ‘I do not know you, where you are from,’

[26]“then you will begin to say, ‘We ate and drank in Your presence, and You taught in our streets.’

[27]“But He will say, ‘I tell you I do not know you, where you are from. Depart from Me, all you workers of iniquity.’

[28]“There will be weeping and gnashing of teeth, when you see Abraham and Isaac and Jacob and all the prophets in the kingdom of God, and yourselves thrust out.

[29]“They will come from the east and the west, from the north and the south, and sit down in the kingdom of God.

[30]“And indeed there are last who will be first, and there are first who will be last.”

[31]On that very day some Pharisees came, saying to Him, “Get out and depart from here, for Herod wants to kill You.”

[32]And He said to them, “Go, tell that fox, ‘Behold, I cast out demons and perform cures today and tomorrow, and the third *day* I shall be perfected.’

[33]“Nevertheless I must journey today, tomorrow, and the *day* following; for it cannot be that a prophet should perish outside of Jerusalem.

Jesus Laments over Jerusalem

[34]“O Jerusalem, Jerusalem, the one who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, as a hen *gathers* her brood under *her* wings, but you were not willing!

[35]“See! Your house is left to you desolate; and assuredly, I say to you, you shall not see Me until *the time* comes when you say, *‘Blessed is He who comes in the name of the LORD!’* ”

Luke 14

A Man with Dropsy Healed on the Sabbath

[1]Now it happened, as He went into the house of one of the rulers of the Pharisees to eat bread on the Sabbath, that they watched Him closely.

[2]And behold, there was a certain man before Him who had dropsy.

[3]And Jesus, answering, spoke to the lawyers and Pharisees, saying, “Is it lawful to heal on the Sabbath?”

[4]But they kept silent. And He took *him* and healed him, and let him go.

[5]Then He answered them, saying, “Which of you, having a donkey or an ox that has fallen into a pit, will not immediately pull him out on the Sabbath day?”

[6]And they could not answer Him regarding these things.

Take the Lowly Place

[7]So He told a parable to those who were invited, when He noted how they chose the best places, saying to them:

[8]“When you are invited by anyone to a wedding feast, do not sit down in the best place, lest one more honorable than you be invited by him;

[9]“and he who invited you and him come and say to you, ‘Give place to this man,’ and then you begin with shame to take the lowest place.

[10]“But when you are invited, go and sit down in the lowest place, so that when he who invited you comes he may say to you, ‘Friend, go up higher.’ Then you will have glory in the presence of those who sit at the table with you.

[11]“For whoever exalts himself will be humbled, and he who humbles himself will be exalted.”

[12]Then He also said to him who invited Him, “When you give a dinner or a supper, do not ask your friends, your brothers, your relatives, nor rich neighbors, lest they also invite you back, and you be repaid.

[13]“But when you give a feast, invite *the* poor, *the* maimed, *the* lame, *the* blind.

[14]"And you will be blessed, because they cannot repay you; for you shall be repaid at the resurrection of the just."

The Parable of the Great Supper

[15]Now when one of those who sat at the table with Him heard these things, he said to Him, "Blessed *is* he who shall eat bread in the kingdom of God!"

[16]Then He said to him, "A certain man gave a great supper and invited many,

[17]"and sent his servant at supper time to say to those who were invited, 'Come, for all things are now ready.'

[18]"But they all with one *accord* began to make excuses. The first said to him, 'I have bought a piece of ground, and I must go and see it. I ask you to have me excused.'

[19]"And another said, 'I have bought five yoke of oxen, and I am going to test them. I ask you to have me excused.'

[20]"Still another said, 'I have married a wife, and therefore I cannot come.'

[21]"So that servant came and reported these things to his master. Then the master of the house, being angry, said to his servant, 'Go out quickly into the streets and lanes of the city, and bring in here *the* poor and *the* maimed and *the* lame and *the* blind.'

[22]"And the servant said, 'Master, it is done as you commanded, and still there is room.'

[23]"Then the master said to the servant, 'Go out into the highways and hedges, and compel *them* to come in, that my house may be filled.

[24]'For I say to you that none of those men who were invited shall taste my supper.' "

Leaving All to Follow Christ

[25]Now great multitudes went with Him. And He turned and said to them,

[26]"If anyone comes to Me and does not hate his father and mother, wife and children, brothers and sisters, yes, and his own life also, he cannot be My disciple.

[27]"And whoever does not bear his cross and come after Me cannot be My disciple.

[28]"For which of you, intending to build a tower, does not sit down first and count the cost, whether he has *enough* to finish *it*—

[29]"lest, after he has laid the foundation, and is not able to finish, all who see *it* begin to mock him,

[30]"saying, 'This man began to build and was not able to finish.'

[31]"Or what king, going to make war against another king, does not sit down first and consider whether he is able with ten thousand to meet him who comes against him with twenty thousand?

[32]"Or else, while the other is still a great way off, he sends a delegation and asks conditions of peace.

[33]"So likewise, whoever of you does not forsake all that he has cannot be My disciple.

Tasteless Salt Is Worthless

[34]"Salt *is* good; but if the salt has lost its flavor, how shall it be seasoned?

[35]"It is neither fit for the land nor for the dunghill, *but* men throw it out. He who has ears to hear, let him hear!"

Luke 15

The Parable of the Lost Sheep

[1]Then all the tax collectors and the sinners drew near to Him to hear Him.

[2]And the Pharisees and scribes complained, saying, “This Man receives sinners and eats with them.”

[3]So He spoke this parable to them, saying:

[4]“What man of you, having a hundred sheep, if he loses one of them, does not leave the ninety-nine in the wilderness, and go after the one which is lost until he finds it?

[5]“And when he has found *it,* he lays *it* on his shoulders, rejoicing.

[6]“And when he comes home, he calls together *his* friends and neighbors, saying to them, ‘Rejoice with me, for I have found my sheep which was lost!’

[7]“I say to you that likewise there will be more joy in heaven over one sinner who repents than over ninety-nine just persons who need no repentance.

The Parable of the Lost Coin

[8]“Or what woman, having ten silver coins, if she loses one coin, does not light a lamp, sweep the house, and search carefully until she finds *it?*

[9]“And when she has found *it,* she calls *her* friends and neighbors together, saying, ‘Rejoice with me, for I have found the piece which I lost!’

[10]“Likewise, I say to you, there is joy in the presence of the angels of God over one sinner who repents.”

The Parable of the Lost Son

[11]Then He said: “A certain man had two sons.

[12]“And the younger of them said to *his* father, ‘Father, give me the portion of goods that falls *to me.*’ So he divided to them *his* livelihood.

[13]“And not many days after, the younger son gathered all together, journeyed to a far country, and there wasted his possessions with prodigal living.

[14]“But when he had spent all, there arose a severe famine in that land, and he began to be in want.

[15]“Then he went and joined himself to a citizen of that country, and he sent him into his fields to feed swine.

[16]“And he would gladly have filled his stomach with the pods that the swine ate, and no one gave him *anything*.

[17]“But when he came to himself, he said, ‘How many of my father’s hired servants have bread enough and to spare, and I perish with hunger!

[18]‘I will arise and go to my father, and will say to him, “Father, I have sinned against heaven and before you,

[19]“and I am no longer worthy to be called your son. Make me like one of your hired servants.” ’

[20]“And he arose and came to his father. But when he was still a great way off, his father saw him and had compassion, and ran and fell on his neck and kissed him.

[21]“And the son said to him, ‘Father, I have sinned against heaven and in your sight, and am no longer worthy to be called your son.’

[22]“But the father said to his servants, ‘Bring out the best robe and put *it* on him, and put a ring on his hand and sandals on *his* feet.

[23]‘And bring the fatted calf here and kill *it,* and let us eat and be merry;

[24]‘for this my son was dead and is alive again; he was lost and is found.’ And they began to be merry.

[25]“Now his older son was in the field. And as he came and drew near to the house, he heard music and dancing.

[26]“So he called one of the servants and asked what these things meant.

[27]“And he said to him, ‘Your brother has come, and because he has received him safe and sound, your father has killed the fatted calf.’

[28]“But he was angry and would not go in. Therefore his father came out and pleaded with him.

[29]“So he answered and said to *his* father, ‘Lo, these many years I have been serving you; I never transgressed your commandment at any time; and yet you never gave me a young goat, that I might make merry with my friends.

[30]‘But as soon as this son of yours came, who has devoured your livelihood with harlots, you killed the fatted calf for him.’

[31]“And he said to him, ‘Son, you are always with me, and all that I have is yours.

[32]‘It was right that we should make merry and be glad, for your brother was dead and is alive again, and was lost and is found.’ ”

Luke 16

The Parable of the Unjust Steward

[1]He also said to His disciples: “There was a certain rich man who had a steward, and an accusation was brought to him that this man was wasting his goods.

[2]“So he called him and said to him, ‘What is this I hear about you? Give an account of your stewardship, for you can no longer be steward.’

[3]“Then the steward said within himself, ‘What shall I do? For my master is taking the stewardship away from me. I cannot dig; I am ashamed to beg.

[4]‘I have resolved what to do, that when I am put out of the stewardship, they may receive me into their houses.’

[5]“So he called every one of his master’s debtors to *him,* and said to the first, ‘How much do you owe my master?’

[6]“And he said, ‘A hundred measures of oil.’ So he said to him, ‘Take your bill, and sit down quickly and write fifty.’

[7]“Then he said to another, ‘And how much do you owe?’ So he said, ‘A hundred measures of wheat.’ And he said to him, ‘Take your bill, and write eighty.’

[8]“So the master commended the unjust steward because he had dealt shrewdly. For the sons of this world are more shrewd in their generation than the sons of light.

[9]“And I say to you, make friends for yourselves by unrighteous mammon, that when you fail, they may receive you into an everlasting home.

[10]“He who *is* faithful in *what is* least is faithful also in much; and he who is unjust in *what is* least is unjust also in much.

[11]“Therefore if you have not been faithful in the unrighteous mammon, who will commit to your trust the true *riches?*

[12]“And if you have not been faithful in what is another man’s, who will give you what is your own?

[13]“No servant can serve two masters; for either he will hate the one and love the other, or else he will be loyal to the one and despise the

other. You cannot serve God and mammon.”

The Law, the Prophets, and the Kingdom

[14]Now the Pharisees, who were lovers of money, also heard all these things, and they derided Him.

[15]And He said to them, “You are those who justify yourselves before men, but God knows your hearts. For what is highly esteemed among men is an abomination in the sight of God.

[16]“The law and the prophets *were* until John. Since that time the kingdom of God has been preached, and everyone is pressing into it.

[17]“And it is easier for heaven and earth to pass away than for one tittle of the law to fail.

[18]“Whoever divorces his wife and marries another commits adultery; and whoever marries her who is divorced from *her* husband commits adultery.

The Rich Man and Lazarus

[19]“There was a certain rich man who was clothed in purple and fine linen and fared sumptuously every day.

[20]“But there was a certain beggar named Lazarus, full of sores, who was laid at his gate,

[21]“desiring to be fed with the crumbs which fell from the rich man’s table. Moreover the dogs came and licked his sores.

[22]“So it was that the beggar died, and was carried by the angels to Abraham’s bosom. The rich man also died and was buried.

[23]“And being in torments in Hades, he lifted up his eyes and saw Abraham afar off, and Lazarus in his bosom.

[24]“Then he cried and said, ‘Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water and cool my tongue; for I am tormented in this flame.’

[25]“But Abraham said, ‘Son, remember that in your lifetime you received your good things, and likewise Lazarus evil things; but now he is comforted and you are tormented.

[26]‘And besides all this, between us and you there is a great gulf fixed, so that those who want to pass from here to you cannot, nor can those

from there pass to us.’

[27]“Then he said, ‘I beg you therefore, father, that you would send him to my father’s house,

[28]‘for I have five brothers, that he may testify to them, lest they also come to this place of torment.’

[29]“Abraham said to him, ‘They have Moses and the prophets; let them hear them.’

[30]“And he said, ‘No, father Abraham; but if one goes to them from the dead, they will repent.’

[31]“But he said to him, ‘If they do not hear Moses and the prophets, neither will they be persuaded though one rise from the dead.’ ”

Luke 17

Jesus Warns of Offenses

[1]Then He said to the disciples, “It is impossible that no offenses should come, but woe *to him* through whom they do come!

[2]“It would be better for him if a millstone were hung around his neck, and he were thrown into the sea, than that he should offend one of these little ones.

[3]“Take heed to yourselves. If your brother sins against you, rebuke him; and if he repents, forgive him.

[4]“And if he sins against you seven times in a day, and seven times in a day returns to you, saying, ‘I repent,’ you shall forgive him.”

Faith and Duty

5And the apostles said to the Lord, “Increase our faith.”

[6]So the Lord said, “If you have faith as a mustard seed, you can say to this mulberry tree, ‘Be pulled up by the roots and be planted in the sea,’ and it would obey you.

[7]“And which of you, having a servant plowing or tending sheep, will say to him when he has come in from the field, ‘Come at once and sit down to eat’?

[8]“But will he not rather say to him, ‘Prepare something for my supper, and gird yourself and serve me till I have eaten and drunk, and afterward you will eat and drink’?

[9]“Does he thank that servant because he did the things that were commanded him? I think not.

[10]“So likewise you, when you have done all those things which you are commanded, say, ‘We are unprofitable servants. We have done what was our duty to do.’ ”

Ten Lepers Cleansed

11Now it happened as He went to Jerusalem that He passed through the midst of Samaria and Galilee.

[12]Then as He entered a certain village, there met Him ten men who were lepers, who stood afar off.

[13]And they lifted up *their* voices and said, “Jesus, Master, have mercy on us!”

[14]So when He saw *them,* He said to them, “Go, show yourselves to the priests.” And so it was that as they went, they were cleansed.

[15]And one of them, when he saw that he was healed, returned, and with a loud voice glorified God,

[16]and fell down on *his* face at His feet, giving Him thanks. And he was a Samaritan.

[17]So Jesus answered and said, “Were there not ten cleansed? But where *are* the nine?

[18]“Were there not any found who returned to give glory to God except this foreigner?”

[19]And He said to him, “Arise, go your way. Your faith has made you well.”

The Coming of the Kingdom

[20]Now when He was asked by the Pharisees when the kingdom of God would come, He answered them and said, “The kingdom of God does not come with observation;

[21]“nor will they say, ‘See here!’ or ‘See there!’ For indeed, the kingdom of God is within you.”

[22]Then He said to the disciples, “The days will come when you will desire to see one of the days of the Son of Man, and you will not see *it*.

[23]“And they will say to you, ‘Look here!’ or ‘Look there!’ Do not go after *them* or follow *them*.

[24]“For as the lightning that flashes out of one *part* under heaven shines to the other *part* under heaven, so also the Son of Man will be in His day.

[25]“But first He must suffer many things and be rejected by this generation.

[26]“And as it was in the days of Noah, so it will be also in the days of the Son of Man:

[27]“They ate, they drank, they married wives, they were given in marriage, until the day that Noah entered the ark, and the flood came and destroyed them all.

[28]“Likewise as it was also in the days of Lot: They ate, they drank, they bought, they sold, they planted, they built;

[29]“but on the day that Lot went out of Sodom it rained fire and brimstone from heaven and destroyed *them* all.

[30]“Even so will it be in the day when the Son of Man is revealed.

[31]“In that day, he who is on the housetop, and his goods *are* in the house, let him not come down to take them away. And likewise the one who is in the field, let him not turn back.

[32]“Remember Lot’s wife.

[33]“Whoever seeks to save his life will lose it, and whoever loses his life will preserve it.

[34]“I tell you, in that night there will be two *men* in one bed: the one will be taken and the other will be left.

[35]“Two *women* will be grinding together: the one will be taken and the other left.

[36]“Two *men* will be in the field: the one will be taken and the other left.”

[37]And they answered and said to Him, “Where, Lord?” So He said to them, “Wherever the body is, there the eagles will be gathered together.”

Luke 18

The Parable of the Persistent Widow

[1]Then He spoke a parable to them, that men always ought to pray and not lose heart,

[2]saying: "There was in a certain city a judge who did not fear God nor regard man.

[3]"Now there was a widow in that city; and she came to him, saying, 'Get justice for me from my adversary.'

[4]"And he would not for a while; but afterward he said within himself, 'Though I do not fear God nor regard man,

[5]'yet because this widow troubles me I will avenge her, lest by her continual coming she weary me.' "

[6]Then the Lord said, "Hear what the unjust judge said.

[7]"And shall God not avenge His own elect who cry out day and night to Him, though He bears long with them?

[8]"I tell you that He will avenge them speedily. Nevertheless, when the Son of Man comes, will He really find faith on the earth?"

The Parable of the Pharisee and the Tax Collector

[9]Also He spoke this parable to some who trusted in themselves that they were righteous, and despised others:

[10]"Two men went up to the temple to pray, one a Pharisee and the other a tax collector.

[11]"The Pharisee stood and prayed thus with himself, 'God, I thank You that I am not like other men—extortioners, unjust, adulterers, or even as this tax collector.

[12]'I fast twice a week; I give tithes of all that I possess.'

[13]"And the tax collector, standing afar off, would not so much as raise *his* eyes to heaven, but beat his breast, saying, 'God, be merciful to me a sinner!'

[14]"I tell you, this man went down to his house justified *rather* than the other; for everyone who exalts himself will be humbled, and he who humbles himself will be exalted."

Jesus Blesses Little Children

15Then they also brought infants to Him that He might touch them; but when the disciples saw *it,* they rebuked them.

16But Jesus called them to *Him* and said, “Let the little children come to Me, and do not forbid them; for of such is the kingdom of God.

17“Assuredly, I say to you, whoever does not receive the kingdom of God as a little child will by no means enter it.”

Jesus Counsels the Rich Young Ruler

18Now a certain ruler asked Him, saying, “Good Teacher, what shall I do to inherit eternal life?”

19So Jesus said to him, “Why do you call Me good? No one *is* good but One, *that is,* God.

20“You know the commandments: *‘Do not commit adultery,’ ‘Do not murder,’ ‘Do not steal,’ ‘Do not bear false witness,’ ‘Honor your father and your mother.’* ”

21And he said, “All these things I have kept from my youth.”

22So when Jesus heard these things, He said to him, “You still lack one thing. Sell all that you have and distribute to the poor, and you will have treasure in heaven; and come, follow Me.”

23But when he heard this, he became very sorrowful, for he was very rich.

With God All Things Are Possible

24And when Jesus saw that he became very sorrowful, He said, “How hard it is for those who have riches to enter the kingdom of God!

25“For it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God.”

26And those who heard it said, “Who then can be saved?”

27But He said, “The things which are impossible with men are possible with God.”

28Then Peter said, “See, we have left all and followed You.”

29So He said to them, “Assuredly, I say to you, there is no one who has left house or parents or brothers or wife or children, for the sake of the kingdom of God,

[30]"who shall not receive many times more in this present time, and in the age to come eternal life."

Jesus a Third Time Predicts His Death and Resurrection

[31]Then He took the twelve aside and said to them, "Behold, we are going up to Jerusalem, and all things that are written by the prophets concerning the Son of Man will be accomplished.

[32]"For He will be delivered to the Gentiles and will be mocked and insulted and spit upon.

[33]"They will scourge *Him* and kill Him. And the third day He will rise again."

[34]But they understood none of these things; this saying was hidden from them, and they did not know the things which were spoken.

A Blind Man Receives His Sight

[35]Then it happened, as He was coming near Jericho, that a certain blind man sat by the road begging.

[36]And hearing a multitude passing by, he asked what it meant.

[37]So they told him that Jesus of Nazareth was passing by.

[38]And he cried out, saying, "Jesus, Son of David, have mercy on me!"

[39]Then those who went before warned him that he should be quiet; but he cried out all the more, "Son of David, have mercy on me!"

[40]So Jesus stood still and commanded him to be brought to Him. And when he had come near, He asked him,

[41]saying, "What do you want Me to do for you?" He said, "Lord, that I may receive my sight."

[42]Then Jesus said to him, "Receive your sight; your faith has made you well."

[43]And immediately he received his sight, and followed Him, glorifying God. And all the people, when they saw *it,* gave praise to God.

Luke 19

Jesus Comes to Zacchaeus' House

[1]Then *Jesus* entered and passed through Jericho.

[2]Now behold, *there was* a man named Zacchaeus who was a chief tax collector, and he was rich.

[3]And he sought to see who Jesus was, but could not because of the crowd, for he was of short stature.

[4]So he ran ahead and climbed up into a sycamore tree to see Him, for He was going to pass that *way*.

[5]And when Jesus came to the place, He looked up and saw him, and said to him, "Zacchaeus, make haste and come down, for today I must stay at your house."

[6]So he made haste and came down, and received Him joyfully.

[7]But when they saw *it,* they all complained, saying, "He has gone to be a guest with a man who is a sinner."

[8]Then Zacchaeus stood and said to the Lord, "Look, Lord, I give half of my goods to the poor; and if I have taken anything from anyone by false accusation, I restore fourfold."

[9]And Jesus said to him, "Today salvation has come to this house, because he also is a son of Abraham;

[10]"for the Son of Man has come to seek and to save that which was lost."

The Parable of the Minas

[11]Now as they heard these things, He spoke another parable, because He was near Jerusalem and because they thought the kingdom of God would appear immediately.

[12]Therefore He said: "A certain nobleman went into a far country to receive for himself a kingdom and to return.

[13]"So he called ten of his servants, delivered to them ten minas, and said to them, 'Do business till I come.'

[14]"But his citizens hated him, and sent a delegation after him, saying, 'We will not have this *man* to reign over us.'

[15]“And so it was that when he returned, having received the kingdom, he then commanded these servants, to whom he had given the money, to be called to him, that he might know how much every man had gained by trading.

[16]“Then came the first, saying, ‘Master, your mina has earned ten minas.’

[17]“And he said to him, ‘Well *done,* good servant; because you were faithful in a very little, have authority over ten cities.’

[18]“And the second came, saying, ‘Master, your mina has earned five minas.’

[19]“Likewise he said to him, ‘You also be over five cities.’

[20]“Then another came, saying, ‘Master, here is your mina, which I have kept put away in a handkerchief.

[21]‘For I feared you, because you are an austere man. You collect what you did not deposit, and reap what you did not sow.’

[22]“And he said to him, ‘Out of your own mouth I will judge you, *you* wicked servant. You knew that I was an austere man, collecting what I did not deposit and reaping what I did not sow.

[23]‘Why then did you not put my money in the bank, that at my coming I might have collected it with interest?’

[24]“And he said to those who stood by, ‘Take the mina from him, and give *it* to him who has ten minas.’

[25](“But they said to him, ‘Master, he has ten minas.’)

[26]‘For I say to you, that to everyone who has will be given; and from him who does not have, even what he has will be taken away from him.

[27]‘But bring here those enemies of mine, who did not want me to reign over them, and slay *them* before me.’ ”

The Triumphal Entry

[28]When He had said this, He went on ahead, going up to Jerusalem.

[29]And it came to pass, when He drew near to Bethphage and Bethany, at the mountain called Olivet, *that* He sent two of His disciples,

[30]saying, “Go into the village opposite *you,* where as you enter you will find a colt tied, on which no one has ever sat. Loose it and bring *it here*.

[31]"And if anyone asks you, 'Why are you loosing *it?*' thus you shall say to him, 'Because the Lord has need of it.' "

[32]So those who were sent went their way and found *it* just as He had said to them.

[33]But as they were loosing the colt, the owners of it said to them, "Why are you loosing the colt?"

[34]And they said, "The Lord has need of him."

[35]Then they brought him to Jesus. And they threw their own clothes on the colt, and they set Jesus on him.

[36]And as He went, *many* spread their clothes on the road.

[37]Then, as He was now drawing near the descent of the Mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works they had seen,

[38]saying:

> *" 'Blessed is the King who comes in the name of the LORD!'*
> Peace in heaven and glory in the highest!"

[39]And some of the Pharisees called to Him from the crowd, "Teacher, rebuke Your disciples."

[40]But He answered and said to them, "I tell you that if these should keep silent, the stones would immediately cry out."

Jesus Weeps over Jerusalem

[41]Now as He drew near, He saw the city and wept over it,

[42]saying, "If you had known, even you, especially in this your day, the things *that make* for your peace! But now they are hidden from your eyes.

[43]"For days will come upon you when your enemies will build an embankment around you, surround you and close you in on every side,

[44]"and level you, and your children within you, to the ground; and they will not leave in you one stone upon another, because you did not know the time of your visitation."

Jesus Cleanses the Temple

[45]Then He went into the temple and began to drive out those who bought and sold in it,

[46]saying to them, “It is written, *‘My house is a house of prayer,’* but you have made it a *‘den of thieves.’* ”

[47]And He was teaching daily in the temple. But the chief priests, the scribes, and the leaders of the people sought to destroy Him,

[48]and were unable to do anything; for all the people were very attentive to hear Him.

Luke 20

Jesus' Authority Questioned

[1]Now it happened on one of those days, as He taught the people in the temple and preached the gospel, *that* the chief priests and the scribes, together with the elders, confronted *Him*

[2]and spoke to Him, saying, "Tell us, by what authority are You doing these things? Or who is he who gave You this authority?"

[3]But He answered and said to them, "I also will ask you one thing, and answer Me:

[4]"The baptism of John—was it from heaven or from men?"

[5]And they reasoned among themselves, saying, "If we say, 'From heaven,' He will say, 'Why then did you not believe him?'

[6]"But if we say, 'From men,' all the people will stone us, for they are persuaded that John was a prophet."

[7]So they answered that they did not know where *it was* from.

[8]And Jesus said to them, "Neither will I tell you by what authority I do these things."

The Parable of the Wicked Vinedressers

[9]Then He began to tell the people this parable: "A certain man planted a vineyard, leased it to vinedressers, and went into a far country for a long time.

[10]"Now at vintage-time he sent a servant to the vinedressers, that they might give him some of the fruit of the vineyard. But the vinedressers beat him and sent *him* away empty-handed.

[11]"Again he sent another servant; and they beat him also, treated *him* shamefully, and sent *him* away empty-handed.

[12]"And again he sent a third; and they wounded him also and cast *him* out.

[13]"Then the owner of the vineyard said, 'What shall I do? I will send my beloved son. Probably they will respect *him* when they see him.'

[14]"But when the vinedressers saw him, they reasoned among themselves, saying, 'This is the heir. Come, let us kill him, that the

inheritance may be ours.’

[15]“So they cast him out of the vineyard and killed *him*. Therefore what will the owner of the vineyard do to them?

[16]“He will come and destroy those vinedressers and give the vineyard to others.” And when they heard *it* they said, “Certainly not!”

[17]Then He looked at them and said, “What then is this that is written:

> *‘The stone which the builders rejected*
> *Has become the chief cornerstone’*?

[18]“Whoever falls on that stone will be broken; but on whomever it falls, it will grind him to powder.”

[19]And the chief priests and the scribes that very hour sought to lay hands on Him, but they feared the people—for they knew He had spoken this parable against them.

The Pharisees: Is It Lawful to Pay Taxes to Caesar?

[20]So they watched *Him,* and sent spies who pretended to be righteous, that they might seize on His words, in order to deliver Him to the power and the authority of the governor.

[21]Then they asked Him, saying, “Teacher, we know that You say and teach rightly, and You do not show personal favoritism, but teach the way of God in truth:

[22]“Is it lawful for us to pay taxes to Caesar or not?”

[23]But He perceived their craftiness, and said to them, “Why do you test Me?

[24]“Show Me a denarius. Whose image and inscription does it have?” They answered and said, “Caesar’s.”

[25]And He said to them, “Render therefore to Caesar the things that are Caesar’s, and to God the things that are God’s.”

[26]But they could not catch Him in His words in the presence of the people. And they marveled at His answer and kept silent.

The Sadducees: What About the Resurrection?

[27]Then some of the Sadducees, who deny that there is a resurrection, came to *Him* and asked Him,

[28]saying: “Teacher, Moses wrote to us *that* if a man’s brother dies, having a wife, and he dies without children, his brother should take his wife and raise up offspring for his brother.

[29]“Now there were seven brothers. And the first took a wife, and died without children.

[30]“And the second took her as wife, and he died childless.

[31]“Then the third took her, and in like manner the seven also; and they left no children, and died.

[32]“Last of all the woman died also.

[33]“Therefore, in the resurrection, whose wife does she become? For all seven had her as wife.”

[34]Jesus answered and said to them, “The sons of this age marry and are given in marriage.

[35]“But those who are counted worthy to attain that age, and the resurrection from the dead, neither marry nor are given in marriage;

[36]“nor can they die anymore, for they are equal to the angels and are sons of God, being sons of the resurrection.

[37]“But even Moses showed in the *burning* bush *passage* that the dead are raised, when he called the Lord *‘the God of Abraham, the God of Isaac, and the God of Jacob.’*

[38]“For He is not the God of the dead but of the living, for all live to Him.”

[39]Then some of the scribes answered and said, “Teacher, You have spoken well.”

[40]But after that they dared not question Him anymore.

Jesus: How Can David Call His Descendant Lord?

[41]And He said to them, “How can they say that the Christ is the Son of David?

[42]“Now David himself said in the Book of Psalms:

> *‘The LORD said to my Lord,*
> *“Sit at My right hand,*
> [43]*Till I make Your enemies Your footstool.” ’*

[44]“Therefore David calls Him *‘Lord’*; how is He then his Son?”

Beware of the Scribes

[45]Then, in the hearing of all the people, He said to His disciples,

[46]“Beware of the scribes, who desire to go around in long robes, love greetings in the marketplaces, the best seats in the synagogues, and the best places at feasts,

[47]“who devour widows’ houses, and for a pretense make long prayers. These will receive greater condemnation.”

Luke 21

The Widow's Two Mites

[1]And He looked up and saw the rich putting their gifts into the treasury,

[2]and He saw also a certain poor widow putting in two mites.

[3]So He said, "Truly I say to you that this poor widow has put in more than all;

[4]"for all these out of their abundance have put in offerings for God, but she out of her poverty put in all the livelihood that she had."

Jesus Predicts the Destruction of the Temple

[5]Then, as some spoke of the temple, how it was adorned with beautiful stones and donations, He said,

[6]"These things which you see—the days will come in which not *one* stone shall be left upon another that shall not be thrown down."

The Signs of the Times and the End of the Age

[7]So they asked Him, saying, "Teacher, but when will these things be? And what sign *will there be* when these things are about to take place?"

[8]And He said: "Take heed that you not be deceived. For many will come in My name, saying, 'I am *He,*' and, 'The time has drawn near.' Therefore do not go after them.

[9]"But when you hear of wars and commotions, do not be terrified; for these things must come to pass first, but the end *will not come* immediately."

[10]Then He said to them, "Nation will rise against nation, and kingdom against kingdom.

[11]"And there will be great earthquakes in various places, and famines and pestilences; and there will be fearful sights and great signs from heaven.

[12]"But before all these things, they will lay their hands on you and persecute *you,* delivering *you* up to the synagogues and prisons. You will be brought before kings and rulers for My name's sake.

[13]"But it will turn out for you as an occasion for testimony.

[14]“Therefore settle *it* in your hearts not to meditate beforehand on what you will answer;

[15]“for I will give you a mouth and wisdom which all your adversaries will not be able to contradict or resist.

[16]“You will be betrayed even by parents and brothers, relatives and friends; and they will put *some* of you to death.

[17]“And you will be hated by all for My name’s sake.

[18]“But not a hair of your head shall be lost.

[19]“By your patience possess your souls.

The Destruction of Jerusalem

[20]“But when you see Jerusalem surrounded by armies, then know that its desolation is near.

[21]“Then let those who are in Judea flee to the mountains, let those who are in the midst of her depart, and let not those who are in the country enter her.

[22]“For these are the days of vengeance, that all things which are written may be fulfilled.

[23]“But woe to those who are pregnant and to those who are nursing babies in those days! For there will be great distress in the land and wrath upon this people.

[24]“And they will fall by the edge of the sword, and be led away captive into all nations. And Jerusalem will be trampled by Gentiles until the times of the Gentiles are fulfilled.

The Coming of the Son of Man

[25]“And there will be signs in the sun, in the moon, and in the stars; and on the earth distress of nations, with perplexity, the sea and the waves roaring;

[26]“men’s hearts failing them from fear and the expectation of those things which are coming on the earth, for the powers of the heavens will be shaken.

[27]“Then they will see the Son of Man coming in a cloud with power and great glory.

[28]“Now when these things begin to happen, look up and lift up your heads, because your redemption draws near.”

The Parable of the Fig Tree

[29]Then He spoke to them a parable: “Look at the fig tree, and all the trees.

[30]“When they are already budding, you see and know for yourselves that summer is now near.

[31]“So you also, when you see these things happening, know that the kingdom of God is near.

[32]“Assuredly, I say to you, this generation will by no means pass away till all things take place.

[33]“Heaven and earth will pass away, but My words will by no means pass away.

The Importance of Watching

[34]“But take heed to yourselves, lest your hearts be weighed down with carousing, drunkenness, and cares of this life, and that Day come on you unexpectedly.

[35]“For it will come as a snare on all those who dwell on the face of the whole earth.

[36]“Watch therefore, and pray always that you may be counted worthy to escape all these things that will come to pass, and to stand before the Son of Man.”

[37]And in the daytime He was teaching in the temple, but at night He went out and stayed on the mountain called Olivet.

[38]Then early in the morning all the people came to Him in the temple to hear Him.

Luke 22

The Plot to Kill Jesus

[1]Now the Feast of Unleavened Bread drew near, which is called Passover.

[2]And the chief priests and the scribes sought how they might kill Him, for they feared the people.

[3]Then Satan entered Judas, surnamed Iscariot, who was numbered among the twelve.

[4]So he went his way and conferred with the chief priests and captains, how he might betray Him to them.

[5]And they were glad, and agreed to give him money.

[6]So he promised and sought opportunity to betray Him to them in the absence of the multitude.

Jesus and His Disciples Prepare the Passover

[7]Then came the Day of Unleavened Bread, when the Passover must be killed.

[8]And He sent Peter and John, saying, “Go and prepare the Passover for us, that we may eat.”

[9]So they said to Him, “Where do You want us to prepare?”

[10]And He said to them, “Behold, when you have entered the city, a man will meet you carrying a pitcher of water; follow him into the house which he enters.

[11]“Then you shall say to the master of the house, ‘The Teacher says to you, “Where is the guest room where I may eat the Passover with My disciples?” ’

[12]“Then he will show you a large, furnished upper room; there make ready.”

[13]So they went and found it just as He had said to them, and they prepared the Passover.

Jesus Institutes the Lord’s Supper

[14]When the hour had come, He sat down, and the twelve apostles with Him.

[15]Then He said to them, "With *fervent* desire I have desired to eat this Passover with you before I suffer;

[16]"for I say to you, I will no longer eat of it until it is fulfilled in the kingdom of God."

[17]Then He took the cup, and gave thanks, and said, "Take this and divide *it* among yourselves;

[18]"for I say to you, I will not drink of the fruit of the vine until the kingdom of God comes."

[19]And He took bread, gave thanks and broke *it,* and gave *it* to them, saying, "This is My body which is given for you; do this in remembrance of Me."

[20]Likewise He also *took* the cup after supper, saying, "This cup *is* the new covenant in My blood, which is shed for you.

[21]"But behold, the hand of My betrayer *is* with Me on the table.

[22]"And truly the Son of Man goes as it has been determined, but woe to that man by whom He is betrayed!"

[23]Then they began to question among themselves, which of them it was who would do this thing.

The Disciples Argue About Greatness

[24]Now there was also a dispute among them, as to which of them should be considered the greatest.

[25]And He said to them, "The kings of the Gentiles exercise lordship over them, and those who exercise authority over them are called 'benefactors.'

[26]"But not so *among* you; on the contrary, he who is greatest among you, let him be as the younger, and he who governs as he who serves.

[27]"For who *is* greater, he who sits at the table, or he who serves? *Is* it not he who sits at the table? Yet I am among you as the One who serves.

[28]"But you are those who have continued with Me in My trials.

[29]"And I bestow upon you a kingdom, just as My Father bestowed *one* upon Me,

[30]"that you may eat and drink at My table in My kingdom, and sit on thrones judging the twelve tribes of Israel."

Jesus Predicts Peter's Denial

[31]And the Lord said, "Simon, Simon! Indeed, Satan has asked for you, that he may sift *you* as wheat.

[32]"But I have prayed for you, that your faith should not fail; and when you have returned to *Me,* strengthen your brethren."

[33]But he said to Him, "Lord, I am ready to go with You, both to prison and to death."

[34]Then He said, "I tell you, Peter, the rooster shall not crow this day before you will deny three times that you know Me."

Supplies for the Road

[35]And He said to them, "When I sent you without money bag, knapsack, and sandals, did you lack anything?" So they said, "Nothing."

[36]Then He said to them, "But now, he who has a money bag, let him take *it,* and likewise a knapsack; and he who has no sword, let him sell his garment and buy one.

[37]"For I say to you that this which is written must still be accomplished in Me: *'And He was numbered with the transgressors.'* For the things concerning Me have an end."

[38]So they said, "Lord, look, here *are* two swords." And He said to them, "It is enough."

The Prayer in the Garden

[39]Coming out, He went to the Mount of Olives, as He was accustomed, and His disciples also followed Him.

[40]When He came to the place, He said to them, "Pray that you may not enter into temptation."

[41]And He was withdrawn from them about a stone's throw, and He knelt down and prayed,

[42]saying, "Father, if it is Your will, take this cup away from Me; nevertheless not My will, but Yours, be done."

[43]Then an angel appeared to Him from heaven, strengthening Him.

[44]And being in agony, He prayed more earnestly. Then His sweat became like great drops of blood falling down to the ground.

[45]When He rose up from prayer, and had come to His disciples, He found them sleeping from sorrow.

[46]Then He said to them, “Why do you sleep? Rise and pray, lest you enter into temptation.”

Betrayal and Arrest in Gethsemane

[47]And while He was still speaking, behold, a multitude; and he who was called Judas, one of the twelve, went before them and drew near to Jesus to kiss Him.

[48]But Jesus said to him, “Judas, are you betraying the Son of Man with a kiss?”

[49]When those around Him saw what was going to happen, they said to Him, “Lord, shall we strike with the sword?”

[50]And one of them struck the servant of the high priest and cut off his right ear.

[51]But Jesus answered and said, “Permit even this.” And He touched his ear and healed him.

[52]Then Jesus said to the chief priests, captains of the temple, and the elders who had come to Him, “Have you come out, as against a robber, with swords and clubs?

[53]“When I was with you daily in the temple, you did not try to seize Me. But this is your hour, and the power of darkness.”

Peter Denies Jesus, and Weeps Bitterly

[54]Having arrested Him, they led *Him* and brought Him into the high priest’s house. But Peter followed at a distance.

[55]Now when they had kindled a fire in the midst of the courtyard and sat down together, Peter sat among them.

[56]And a certain servant girl, seeing him as he sat by the fire, looked intently at him and said, “This man was also with Him.”

[57]But he denied Him, saying, “Woman, I do not know Him.”

[58]And after a little while another saw him and said, “You also are of them.” But Peter said, “Man, I am not!”

[59]Then after about an hour had passed, another confidently affirmed, saying, “Surely this *fellow* also was with Him, for he is a Galilean.”

[60]But Peter said, “Man, I do not know what you are saying!” Immediately, while he was still speaking, the rooster crowed.

[61]And the Lord turned and looked at Peter. Then Peter remembered the word of the Lord, how He had said to him, “Before the rooster crows, you will deny Me three times.”

[62]So Peter went out and wept bitterly.

Jesus Mocked and Beaten

[63]Now the men who held Jesus mocked Him and beat Him.

[64]And having blindfolded Him, they struck Him on the face and asked Him, saying, “Prophesy! Who is the one who struck You?”

[65]And many other things they blasphemously spoke against Him.

Jesus Faces the Sanhedrin

[66]As soon as it was day, the elders of the people, both chief priests and scribes, came together and led Him into their council, saying,

[67]“If You are the Christ, tell us.” But He said to them, “If I tell you, you will by no means believe.

[68]“And if I also ask *you,* you will by no means answer Me or let *Me* go.

[69]“Hereafter the Son of Man will sit on the right hand of the power of God.”

[70]Then they all said, “Are You then the Son of God?” So He said to them, “You *rightly* say that I am.”

[71]And they said, “What further testimony do we need? For we have heard it ourselves from His own mouth.”

Luke 23

Jesus Handed Over to Pontius Pilate

[1]Then the whole multitude of them arose and led Him to Pilate.

[2]And they began to accuse Him, saying, “We found this *fellow* perverting the nation, and forbidding to pay taxes to Caesar, saying that He Himself is Christ, a King.”

[3]Then Pilate asked Him, saying, “Are You the King of the Jews?” He answered him and said, “*It is as* you say.”

[4]So Pilate said to the chief priests and the crowd, “I find no fault in this Man.”

[5]But they were the more fierce, saying, “He stirs up the people, teaching throughout all Judea, beginning from Galilee to this place.”

Jesus Faces Herod

[6]When Pilate heard of Galilee, he asked if the Man were a Galilean.

[7]And as soon as he knew that He belonged to Herod’s jurisdiction, he sent Him to Herod, who was also in Jerusalem at that time.

[8]Now when Herod saw Jesus, he was exceedingly glad; for he had desired for a long *time* to see Him, because he had heard many things about Him, and he hoped to see some miracle done by Him.

[9]Then he questioned Him with many words, but He answered him nothing.

[10]And the chief priests and scribes stood and vehemently accused Him.

[11]Then Herod, with his men of war, treated Him with contempt and mocked *Him,* arrayed Him in a gorgeous robe, and sent Him back to Pilate.

[12]That very day Pilate and Herod became friends with each other, for previously they had been at enmity with each other.

Taking the Place of Barabbas

[13]Then Pilate, when he had called together the chief priests, the rulers, and the people,

[14]said to them, "You have brought this Man to me, as one who misleads the people. And indeed, having examined *Him* in your presence, I have found no fault in this Man concerning those things of which you accuse Him;

[15]"no, neither did Herod, for I sent you back to him; and indeed nothing deserving of death has been done by Him.

[16]"I will therefore chastise Him and release *Him*"

[17](for it was necessary for him to release one to them at the feast).

[18]And they all cried out at once, saying, "Away with this *Man,* and release to us Barabbas"—

[19]who had been thrown into prison for a certain rebellion made in the city, and for murder.

[20]Pilate, therefore, wishing to release Jesus, again called out to them.

[21]But they shouted, saying, "Crucify *Him,* crucify Him!"

[22]Then he said to them the third time, "Why, what evil has He done? I have found no reason for death in Him. I will therefore chastise Him and let *Him* go."

[23]But they were insistent, demanding with loud voices that He be crucified. And the voices of these men and of the chief priests prevailed.

[24]So Pilate gave sentence that it should be as they requested.

[25]And he released to them the one they requested, who for rebellion and murder had been thrown into prison; but he delivered Jesus to their will.

The King on a Cross

[26]Now as they led Him away, they laid hold of a certain man, Simon a Cyrenian, who was coming from the country, and on him they laid the cross that he might bear *it* after Jesus.

[27]And a great multitude of the people followed Him, and women who also mourned and lamented Him.

[28]But Jesus, turning to them, said, "Daughters of Jerusalem, do not weep for Me, but weep for yourselves and for your children.

[29]"For indeed the days are coming in which they will say, 'Blessed *are* the barren, wombs that never bore, and breasts which never

nursed!'

[30]"Then they will begin *'to say to the mountains, "Fall on us!" and to the hills, "Cover us!" '*

[31]"For if they do these things in the green wood, what will be done in the dry?"

[32]There were also two others, criminals, led with Him to be put to death.

[33]And when they had come to the place called Calvary, there they crucified Him, and the criminals, one on the right hand and the other on the left.

[34]Then Jesus said, "Father, forgive them, for they do not know what they do." And they divided His garments and cast lots.

[35]And the people stood looking on. But even the rulers with them sneered, saying, "He saved others; let Him save Himself if He is the Christ, the chosen of God."

[36]The soldiers also mocked Him, coming and offering Him sour wine,

[37]and saying, "If You are the King of the Jews, save Yourself."

[38]And an inscription also was written over Him in letters of Greek, Latin, and Hebrew:

THIS IS THE KING OF THE JEWS.

[39]Then one of the criminals who were hanged blasphemed Him, saying, "If You are the Christ, save Yourself and us."

[40]But the other, answering, rebuked him, saying, "Do you not even fear God, seeing you are under the same condemnation?

[41]"And we indeed justly, for we receive the due reward of our deeds; but this Man has done nothing wrong."

[42]Then he said to Jesus, "Lord, remember me when You come into Your kingdom."

[43]And Jesus said to him, "Assuredly, I say to you, today you will be with Me in Paradise."

Jesus Dies on the Cross

[44]Now it was about the sixth hour, and there was darkness over all the earth until the ninth hour.

[45]Then the sun was darkened, and the veil of the temple was torn in two.

[46]And when Jesus had cried out with a loud voice, He said, “Father, *‘into Your hands I commit My spirit.’* ” Having said this, He breathed His last.

[47]So when the centurion saw what had happened, he glorified God, saying, “Certainly this was a righteous Man!”

[48]And the whole crowd who came together to that sight, seeing what had been done, beat their breasts and returned.

[49]But all His acquaintances, and the women who followed Him from Galilee, stood at a distance, watching these things.

Jesus Buried in Joseph’s Tomb

[50]Now behold, *there was* a man named Joseph, a council member, a good and just man.

[51]He had not consented to their decision and deed. *He was* from Arimathea, a city of the Jews, who himself was also waiting for the kingdom of God.

[52]This man went to Pilate and asked for the body of Jesus.

[53]Then he took it down, wrapped it in linen, and laid it in a tomb *that was* hewn out of the rock, where no one had ever lain before.

[54]That day was the Preparation, and the Sabbath drew near.

[55]And the women who had come with Him from Galilee followed after, and they observed the tomb and how His body was laid.

[56]Then they returned and prepared spices and fragrant oils. And they rested on the Sabbath according to the commandment.

Luke 24

He Is Risen

[1]Now on the first *day* of the week, very early in the morning, they, and certain *other women* with them, came to the tomb bringing the spices which they had prepared.

[2]But they found the stone rolled away from the tomb.

[3]Then they went in and did not find the body of the Lord Jesus.

[4]And it happened, as they were greatly perplexed about this, that behold, two men stood by them in shining garments.

[5]Then, as they were afraid and bowed *their* faces to the earth, they said to them, “Why do you seek the living among the dead?

[6]“He is not here, but is risen! Remember how He spoke to you when He was still in Galilee,

[7]“saying, ‘The Son of Man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.’ ”

[8]And they remembered His words.

[9]Then they returned from the tomb and told all these things to the eleven and to all the rest.

[10]It was Mary Magdalene, Joanna, Mary *the mother* of James, and the other *women* with them, who told these things to the apostles.

[11]And their words seemed to them like idle tales, and they did not believe them.

[12]But Peter arose and ran to the tomb; and stooping down, he saw the linen cloths lying by themselves; and he departed, marveling to himself at what had happened.

The Road to Emmaus

[13]Now behold, two of them were traveling that same day to a village called Emmaus, which was seven miles from Jerusalem.

[14]And they talked together of all these things which had happened.

[15]So it was, while they conversed and reasoned, that Jesus Himself drew near and went with them.

[16]But their eyes were restrained, so that they did not know Him.

[17]And He said to them, “What kind of conversation *is* this that you have with one another as you walk and are sad?”

[18]Then the one whose name was Cleopas answered and said to Him, “Are You the only stranger in Jerusalem, and have You not known the things which happened there in these days?”

[19]And He said to them, “What things?” So they said to Him, “The things concerning Jesus of Nazareth, who was a Prophet mighty in deed and word before God and all the people,

[20]“and how the chief priests and our rulers delivered Him to be condemned to death, and crucified Him.

[21]“But we were hoping that it was He who was going to redeem Israel. Indeed, besides all this, today is the third day since these things happened.

[22]“Yes, and certain women of our company, who arrived at the tomb early, astonished us.

[23]“When they did not find His body, they came saying that they had also seen a vision of angels who said He was alive.

[24]“And certain of those *who were* with us went to the tomb and found *it* just as the women had said; but Him they did not see.”

[25]Then He said to them, “O foolish ones, and slow of heart to believe in all that the prophets have spoken!

[26]“Ought not the Christ to have suffered these things and to enter into His glory?”

[27]And beginning at Moses and all the Prophets, He expounded to them in all the Scriptures the things concerning Himself.

The Disciples’ Eyes Opened

[28]Then they drew near to the village where they were going, and He indicated that He would have gone farther.

[29]But they constrained Him, saying, “Abide with us, for it is toward evening, and the day is far spent.” And He went in to stay with them.

[30]Now it came to pass, as He sat at the table with them, that He took bread, blessed and broke *it,* and gave it to them.

[31]Then their eyes were opened and they knew Him; and He vanished from their sight.

[32]And they said to one another, “Did not our heart burn within us while He talked with us on the road, and while He opened the Scriptures to us?”

[33]So they rose up that very hour and returned to Jerusalem, and found the eleven and those *who were* with them gathered together,

[34]saying, “The Lord is risen indeed, and has appeared to Simon!”

[35]And they told about the things *that had happened* on the road, and how He was known to them in the breaking of bread.

Jesus Appears to His Disciples

[36]Now as they said these things, Jesus Himself stood in the midst of them, and said to them, “Peace to you.”

[37]But they were terrified and frightened, and supposed they had seen a spirit.

[38]And He said to them, “Why are you troubled? And why do doubts arise in your hearts?

[39]“Behold My hands and My feet, that it is I Myself. Handle Me and see, for a spirit does not have flesh and bones as you see I have.”

[40]When He had said this, He showed them His hands and His feet.

[41]But while they still did not believe for joy, and marveled, He said to them, “Have you any food here?”

[42]So they gave Him a piece of a broiled fish and some honeycomb.

[43]And He took *it* and ate in their presence.

The Scriptures Opened

[44]Then He said to them, “These *are* the words which I spoke to you while I was still with you, that all things must be fulfilled which were written in the Law of Moses and *the* Prophets and *the* Psalms concerning Me.”

[45]And He opened their understanding, that they might comprehend the Scriptures.

[46]Then He said to them, “Thus it is written, and thus it was necessary for the Christ to suffer and to rise from the dead the third day,

[47]“and that repentance and remission of sins should be preached in His name to all nations, beginning at Jerusalem.

[48]“And you are witnesses of these things.

[49]“Behold, I send the Promise of My Father upon you; but tarry in the city of Jerusalem until you are endued with power from on high.”

The Ascension

50And He led them out as far as Bethany, and He lifted up His hands and blessed them.

[51]Now it came to pass, while He blessed them, that He was parted from them and carried up into heaven.

[52]And they worshiped Him, and returned to Jerusalem with great joy,

[53]and were continually in the temple praising and blessing God. Amen.

The Gospel According to
John

John 1

The Eternal Word

[1]In the beginning was the Word, and the Word was with God, and the Word was God.

[2]He was in the beginning with God.

[3]All things were made through Him, and without Him nothing was made that was made.

[4]In Him was life, and the life was the light of men.

[5]And the light shines in the darkness, and the darkness did not comprehend it.

John's Witness: The True Light

[6]There was a man sent from God, whose name *was* John.

[7]This man came for a witness, to bear witness of the Light, that all through him might believe.

[8]He was not that Light, but *was sent* to bear witness of that Light.

[9]That was the true Light which gives light to every man coming into the world.

[10]He was in the world, and the world was made through Him, and the world did not know Him.

[11]He came to His own, and His own did not receive Him.

[12]But as many as received Him, to them He gave the right to become children of God, to those who believe in His name:

[13]who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

The Word Becomes Flesh

[14]And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth.

[15]John bore witness of Him and cried out, saying, “This was He of whom I said, ‘He who comes after me is preferred before me, for He

was before me.' "

[16]And of His fullness we have all received, and grace for grace.

[17]For the law was given through Moses, *but* grace and truth came through Jesus Christ.

[18]No one has seen God at any time. The only begotten Son, who is in the bosom of the Father, He has declared *Him*.

A Voice in the Wilderness

[19]Now this is the testimony of John, when the Jews sent priests and Levites from Jerusalem to ask him, "Who are you?"

[20]He confessed, and did not deny, but confessed, "I am not the Christ."

[21]And they asked him, "What then? Are you Elijah?" He said, "I am not." "Are you the Prophet?" And he answered, "No."

[22]Then they said to him, "Who are you, that we may give an answer to those who sent us? What do you say about yourself?"

[23]He said: "I *am*

> *'The voice of one crying in the wilderness:*
> *"Make straight the way of the LORD," '*

as the prophet Isaiah said."

[24]Now those who were sent were from the Pharisees.

[25]And they asked him, saying, "Why then do you baptize if you are not the Christ, nor Elijah, nor the Prophet?"

[26]John answered them, saying, "I baptize with water, but there stands One among you whom you do not know.

[27]"It is He who, coming after me, is preferred before me, whose sandal strap I am not worthy to loose."

[28]These things were done in Bethabara beyond the Jordan, where John was baptizing.

The Lamb of God

[29]The next day John saw Jesus coming toward him, and said, "Behold! The Lamb of God who takes away the sin of the world!

[30]"This is He of whom I said, 'After me comes a Man who is preferred before me, for He was before me.'

[31]"I did not know Him; but that He should be revealed to Israel, therefore I came baptizing with water."

[32]And John bore witness, saying, "I saw the Spirit descending from heaven like a dove, and He remained upon Him.

[33]"I did not know Him, but He who sent me to baptize with water said to me, 'Upon whom you see the Spirit descending, and remaining on Him, this is He who baptizes with the Holy Spirit.'

[34]"And I have seen and testified that this is the Son of God."

The First Disciples

[35]Again, the next day, John stood with two of his disciples.

[36]And looking at Jesus as He walked, he said, "Behold the Lamb of God!"

[37]The two disciples heard him speak, and they followed Jesus.

[38]Then Jesus turned, and seeing them following, said to them, "What do you seek?" They said to Him, "Rabbi" (which is to say, when translated, Teacher), "where are You staying?"

[39]He said to them, "Come and see." They came and saw where He was staying, and remained with Him that day (now it was about the tenth hour).

[40]One of the two who heard John *speak,* and followed Him, was Andrew, Simon Peter's brother.

[41]He first found his own brother Simon, and said to him, "We have found the Messiah" (which is translated, the Christ).

[42]And he brought him to Jesus. Now when Jesus looked at him, He said, "You are Simon the son of Jonah. You shall be called Cephas" (which is translated, A Stone).

Philip and Nathanael

[43]The following day Jesus wanted to go to Galilee, and He found Philip and said to him, "Follow Me."

[44]Now Philip was from Bethsaida, the city of Andrew and Peter.

[45]Philip found Nathanael and said to him, “We have found Him of whom Moses in the law, and also the prophets, wrote—Jesus of Nazareth, the son of Joseph.”

[46]And Nathanael said to him, “Can anything good come out of Nazareth?” Philip said to him, “Come and see.”

[47]Jesus saw Nathanael coming toward Him, and said of him, “Behold, an Israelite indeed, in whom is no deceit!”

[48]Nathanael said to Him, “How do You know me?” Jesus answered and said to him, “Before Philip called you, when you were under the fig tree, I saw you.”

[49]Nathanael answered and said to Him, “Rabbi, You are the Son of God! You are the King of Israel!”

[50]Jesus answered and said to him, “Because I said to you, ‘I saw you under the fig tree,’ do you believe? You will see greater things than these.”

[51]And He said to him, “Most assuredly, I say to you, hereafter you shall see heaven open, and the angels of God ascending and descending upon the Son of Man.”

John 2

Water Turned to Wine

[1]On the third day there was a wedding in Cana of Galilee, and the mother of Jesus was there.

[2]Now both Jesus and His disciples were invited to the wedding.

[3]And when they ran out of wine, the mother of Jesus said to Him, “They have no wine.”

[4]Jesus said to her, “Woman, what does your concern have to do with Me? My hour has not yet come.”

[5]His mother said to the servants, “Whatever He says to you, do *it*.”

[6]Now there were set there six waterpots of stone, according to the manner of purification of the Jews, containing twenty or thirty gallons apiece.

[7]Jesus said to them, “Fill the waterpots with water.” And they filled them up to the brim.

[8]And He said to them, “Draw *some* out now, and take *it* to the master of the feast.” And they took *it*.

[9]When the master of the feast had tasted the water that was made wine, and did not know where it came from (but the servants who had drawn the water knew), the master of the feast called the bridegroom.

[10]And he said to him, “Every man at the beginning sets out the good wine, and when the *guests* have well drunk, then the inferior. You have kept the good wine until now!”

[11]This beginning of signs Jesus did in Cana of Galilee, and manifested His glory; and His disciples believed in Him.

[12]After this He went down to Capernaum, He, His mother, His brothers, and His disciples; and they did not stay there many days.

Jesus Cleanses the Temple

[13]Now the Passover of the Jews was at hand, and Jesus went up to Jerusalem.

[14]And He found in the temple those who sold oxen and sheep and doves, and the money changers doing business.

[15]When He had made a whip of cords, He drove them all out of the temple, with the sheep and the oxen, and poured out the changers' money and overturned the tables.

[16]And He said to those who sold doves, "Take these things away! Do not make My Father's house a house of merchandise!"

[17]Then His disciples remembered that it was written, *"Zeal for Your house has eaten Me up."*

[18]So the Jews answered and said to Him, "What sign do You show to us, since You do these things?"

[19]Jesus answered and said to them, "Destroy this temple, and in three days I will raise it up."

[20]Then the Jews said, "It has taken forty-six years to build this temple, and will You raise it up in three days?"

[21]But He was speaking of the temple of His body.

[22]Therefore, when He had risen from the dead, His disciples remembered that He had said this to them; and they believed the Scripture and the word which Jesus had said.

The Discerner of Hearts

[23]Now when He was in Jerusalem at the Passover, during the feast, many believed in His name when they saw the signs which He did.

[24]But Jesus did not commit Himself to them, because He knew all *men,*

[25]and had no need that anyone should testify of man, for He knew what was in man.

John 3

The New Birth

[1]There was a man of the Pharisees named Nicodemus, a ruler of the Jews.

[2]This man came to Jesus by night and said to Him, “Rabbi, we know that You are a teacher come from God; for no one can do these signs that You do unless God is with him.”

[3]Jesus answered and said to him, “Most assuredly, I say to you, unless one is born again, he cannot see the kingdom of God.”

[4]Nicodemus said to Him, “How can a man be born when he is old? Can he enter a second time into his mother’s womb and be born?”

[5]Jesus answered, “Most assuredly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God.

[6]“That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.

[7]“Do not marvel that I said to you, ‘You must be born again.’

[8]“The wind blows where it wishes, and you hear the sound of it, but cannot tell where it comes from and where it goes. So is everyone who is born of the Spirit.”

[9]Nicodemus answered and said to Him, “How can these things be?”

[10]Jesus answered and said to him, “Are you the teacher of Israel, and do not know these things?

[11]“Most assuredly, I say to you, We speak what We know and testify what We have seen, and you do not receive Our witness.

[12]“If I have told you earthly things and you do not believe, how will you believe if I tell you heavenly things?

[13]“No one has ascended to heaven but He who came down from heaven, *that is,* the Son of Man who is in heaven.

[14]“And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up,

[15]“that whoever believes in Him should not perish but have eternal life.

[16]"For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life.

[17]"For God did not send His Son into the world to condemn the world, but that the world through Him might be saved.

[18]"He who believes in Him is not condemned; but he who does not believe is condemned already, because he has not believed in the name of the only begotten Son of God.

[19]"And this is the condemnation, that the light has come into the world, and men loved darkness rather than light, because their deeds were evil.

[20]"For everyone practicing evil hates the light and does not come to the light, lest his deeds should be exposed.

[21]"But he who does the truth comes to the light, that his deeds may be clearly seen, that they have been done in God."

John the Baptist Exalts Christ

[22]After these things Jesus and His disciples came into the land of Judea, and there He remained with them and baptized.

[23]Now John also was baptizing in Aenon near Salim, because there was much water there. And they came and were baptized.

[24]For John had not yet been thrown into prison.

[25]Then there arose a dispute between *some* of John's disciples and the Jews about purification.

[26]And they came to John and said to him, "Rabbi, He who was with you beyond the Jordan, to whom you have testified—behold, He is baptizing, and all are coming to Him!"

[27]John answered and said, "A man can receive nothing unless it has been given to him from heaven.

[28]"You yourselves bear me witness, that I said, 'I am not the Christ,' but, 'I have been sent before Him.'

[29]"He who has the bride is the bridegroom; but the friend of the bridegroom, who stands and hears him, rejoices greatly because of the bridegroom's voice. Therefore this joy of mine is fulfilled.

[30]"He must increase, but I *must* decrease.

[31]“He who comes from above is above all; he who is of the earth is earthly and speaks of the earth. He who comes from heaven is above all.

[32]“And what He has seen and heard, that He testifies; and no one receives His testimony.

[33]“He who has received His testimony has certified that God is true.

[34]“For He whom God has sent speaks the words of God, for God does not give the Spirit by measure.

[35]“The Father loves the Son, and has given all things into His hand.

[36]“He who believes in the Son has everlasting life; and he who does not believe the Son shall not see life, but the wrath of God abides on him.”

John 4

A Samaritan Woman Meets Her Messiah

[1]Therefore, when the Lord knew that the Pharisees had heard that Jesus made and baptized more disciples than John

[2](though Jesus Himself did not baptize, but His disciples),

[3]He left Judea and departed again to Galilee.

[4]But He needed to go through Samaria.

[5]So He came to a city of Samaria which is called Sychar, near the plot of ground that Jacob gave to his son Joseph.

[6]Now Jacob's well was there. Jesus therefore, being wearied from *His* journey, sat thus by the well. It was about the sixth hour.

[7]A woman of Samaria came to draw water. Jesus said to her, "Give Me a drink."

[8]For His disciples had gone away into the city to buy food.

[9]Then the woman of Samaria said to Him, "How is it that You, being a Jew, ask a drink from me, a Samaritan woman?" For Jews have no dealings with Samaritans.

[10]Jesus answered and said to her, "If you knew the gift of God, and who it is who says to you, 'Give Me a drink,' you would have asked Him, and He would have given you living water."

[11]The woman said to Him, "Sir, You have nothing to draw with, and the well is deep. Where then do You get that living water?

[12]"Are You greater than our father Jacob, who gave us the well, and drank from it himself, as well as his sons and his livestock?"

[13]Jesus answered and said to her, "Whoever drinks of this water will thirst again,

[14]"but whoever drinks of the water that I shall give him will never thirst. But the water that I shall give him will become in him a fountain of water springing up into everlasting life."

[15]The woman said to Him, "Sir, give me this water, that I may not thirst, nor come here to draw."

[16]Jesus said to her, "Go, call your husband, and come here."

[17]The woman answered and said, “I have no husband.” Jesus said to her, “You have well said, ‘I have no husband,’

[18]“for you have had five husbands, and the one whom you now have is not your husband; in that you spoke truly.”

[19]The woman said to Him, “Sir, I perceive that You are a prophet.

[20]“Our fathers worshiped on this mountain, and you *Jews* say that in Jerusalem is the place where one ought to worship.”

[21]Jesus said to her, “Woman, believe Me, the hour is coming when you will neither on this mountain, nor in Jerusalem, worship the Father.

[22]“You worship what you do not know; we know what we worship, for salvation is of the Jews.

[23]“But the hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth; for the Father is seeking such to worship Him.

[24]“God *is* Spirit, and those who worship Him must worship in spirit and truth.”

[25]The woman said to Him, “I know that Messiah is coming” (who is called Christ). “When He comes, He will tell us all things.”

[26]Jesus said to her, “I who speak to you am *He*.”

The Whitened Harvest

[27]And at this *point* His disciples came, and they marveled that He talked with a woman; yet no one said, “What do You seek?” or, “Why are You talking with her?”

[28]The woman then left her waterpot, went her way into the city, and said to the men,

[29]“Come, see a Man who told me all things that I ever did. Could this be the Christ?”

[30]Then they went out of the city and came to Him.

[31]In the meantime His disciples urged Him, saying, “Rabbi, eat.”

[32]But He said to them, “I have food to eat of which you do not know.”

[33]Therefore the disciples said to one another, “Has anyone brought Him *anything* to eat?”

[34]Jesus said to them, “My food is to do the will of Him who sent Me, and to finish His work.

[35]“Do you not say, ‘There are still four months and *then* comes the harvest’? Behold, I say to you, lift up your eyes and look at the fields, for they are already white for harvest!

[36]“And he who reaps receives wages, and gathers fruit for eternal life, that both he who sows and he who reaps may rejoice together.

[37]“For in this the saying is true: ‘One sows and another reaps.’

[38]“I sent you to reap that for which you have not labored; others have labored, and you have entered into their labors.”

The Savior of the World

[39]And many of the Samaritans of that city believed in Him because of the word of the woman who testified, “He told me all that I *ever* did.”

[40]So when the Samaritans had come to Him, they urged Him to stay with them; and He stayed there two days.

[41]And many more believed because of His own word.

[42]Then they said to the woman, “Now we believe, not because of what you said, for we ourselves have heard *Him* and we know that this is indeed the Christ, the Savior of the world.”

Welcome at Galilee

[43]Now after the two days He departed from there and went to Galilee.

[44]For Jesus Himself testified that a prophet has no honor in his own country.

[45]So when He came to Galilee, the Galileans received Him, having seen all the things He did in Jerusalem at the feast; for they also had gone to the feast.

A Nobleman’s Son Healed

[46]So Jesus came again to Cana of Galilee where He had made the water wine. And there was a certain nobleman whose son was sick at Capernaum.

[47]When he heard that Jesus had come out of Judea into Galilee, he went to Him and implored Him to come down and heal his son, for he was at the point of death.

[48]Then Jesus said to him, “Unless you *people* see signs and wonders, you will by no means believe.”

[49]The nobleman said to Him, “Sir, come down before my child dies!”

[50]Jesus said to him, “Go your way; your son lives.” So the man believed the word that Jesus spoke to him, and he went his way.

[51]And as he was now going down, his servants met him and told *him,* saying, “Your son lives!”

[52]Then he inquired of them the hour when he got better. And they said to him, “Yesterday at the seventh hour the fever left him.”

[53]So the father knew that *it was* at the same hour in which Jesus said to him, “Your son lives.” And he himself believed, and his whole household.

[54]This again *is* the second sign Jesus did when He had come out of Judea into Galilee.

John 5

A Man Healed at the Pool of Bethesda

[1]After this there was a feast of the Jews, and Jesus went up to Jerusalem.

[2]Now there is in Jerusalem by the Sheep *Gate* a pool, which is called in Hebrew, Bethesda, having five porches.

[3]In these lay a great multitude of sick people, blind, lame, paralyzed, waiting for the moving of the water.

[4]For an angel went down at a certain time into the pool and stirred up the water; then whoever stepped in first, after the stirring of the water, was made well of whatever disease he had.

[5]Now a certain man was there who had an infirmity thirty-eight years.

[6]When Jesus saw him lying there, and knew that he already had been *in that condition* a long time, He said to him, "Do you want to be made well?"

[7]The sick man answered Him, "Sir, I have no man to put me into the pool when the water is stirred up; but while I am coming, another steps down before me."

[8]Jesus said to him, "Rise, take up your bed and walk."

[9]And immediately the man was made well, took up his bed, and walked. And that day was the Sabbath.

[10]The Jews therefore said to him who was cured, "It is the Sabbath; it is not lawful for you to carry your bed."

[11]He answered them, "He who made me well said to me, 'Take up your bed and walk.' "

[12]Then they asked him, "Who is the Man who said to you, 'Take up your bed and walk'?"

[13]But the one who was healed did not know who it was, for Jesus had withdrawn, a multitude being in *that* place.

[14]Afterward Jesus found him in the temple, and said to him, "See, you have been made well. Sin no more, lest a worse thing come upon you."

[15]The man departed and told the Jews that it was Jesus who had made him well.

Honor the Father and the Son

16For this reason the Jews persecuted Jesus, and sought to kill Him, because He had done these things on the Sabbath.

17But Jesus answered them, “My Father has been working until now, and I have been working.”

18Therefore the Jews sought all the more to kill Him, because He not only broke the Sabbath, but also said that God was His Father, making Himself equal with God.

19Then Jesus answered and said to them, “Most assuredly, I say to you, the Son can do nothing of Himself, but what He sees the Father do; for whatever He does, the Son also does in like manner.

20“For the Father loves the Son, and shows Him all things that He Himself does; and He will show Him greater works than these, that you may marvel.

21“For as the Father raises the dead and gives life to *them,* even so the Son gives life to whom He will.

22“For the Father judges no one, but has committed all judgment to the Son,

23“that all should honor the Son just as they honor the Father. He who does not honor the Son does not honor the Father who sent Him.

Life and Judgment Are Through the Son

24“Most assuredly, I say to you, he who hears My word and believes in Him who sent Me has everlasting life, and shall not come into judgment, but has passed from death into life.

25“Most assuredly, I say to you, the hour is coming, and now is, when the dead will hear the voice of the Son of God; and those who hear will live.

26“For as the Father has life in Himself, so He has granted the Son to have life in Himself,

27“and has given Him authority to execute judgment also, because He is the Son of Man.

28“Do not marvel at this; for the hour is coming in which all who are in the graves will hear His voice

[29]"and come forth—those who have done good, to the resurrection of life, and those who have done evil, to the resurrection of condemnation.

[30]"I can of Myself do nothing. As I hear, I judge; and My judgment is righteous, because I do not seek My own will but the will of the Father who sent Me.

The Fourfold Witness

[31]"If I bear witness of Myself, My witness is not true.

[32]"There is another who bears witness of Me, and I know that the witness which He witnesses of Me is true.

[33]"You have sent to John, and he has borne witness to the truth.

[34]"Yet I do not receive testimony from man, but I say these things that you may be saved.

[35]"He was the burning and shining lamp, and you were willing for a time to rejoice in his light.

[36]"But I have a greater witness than John's; for the works which the Father has given Me to finish—the very works that I do—bear witness of Me, that the Father has sent Me.

[37]"And the Father Himself, who sent Me, has testified of Me. You have neither heard His voice at any time, nor seen His form.

[38]"But you do not have His word abiding in you, because whom He sent, Him you do not believe.

[39]"You search the Scriptures, for in them you think you have eternal life; and these are they which testify of Me.

[40]"But you are not willing to come to Me that you may have life.

[41]"I do not receive honor from men.

[42]"But I know you, that you do not have the love of God in you.

[43]"I have come in My Father's name, and you do not receive Me; if another comes in his own name, him you will receive.

[44]"How can you believe, who receive honor from one another, and do not seek the honor that *comes* from the only God?

[45]"Do not think that I shall accuse you to the Father; there is *one* who accuses you—Moses, in whom you trust.

[46]"For if you believed Moses, you would believe Me; for he wrote about Me.

[47]"But if you do not believe his writings, how will you believe My words?"

John 6

Feeding the Five Thousand

[1]After these things Jesus went over the Sea of Galilee, which is *the Sea* of Tiberias.

[2]Then a great multitude followed Him, because they saw His signs which He performed on those who were diseased.

[3]And Jesus went up on the mountain, and there He sat with His disciples.

[4]Now the Passover, a feast of the Jews, was near.

[5]Then Jesus lifted up *His* eyes, and seeing a great multitude coming toward Him, He said to Philip, "Where shall we buy bread, that these may eat?"

[6]But this He said to test him, for He Himself knew what He would do.

[7]Philip answered Him, "Two hundred denarii worth of bread is not sufficient for them, that every one of them may have a little."

[8]One of His disciples, Andrew, Simon Peter's brother, said to Him,

[9]"There is a lad here who has five barley loaves and two small fish, but what are they among so many?"

[10]Then Jesus said, "Make the people sit down." Now there was much grass in the place. So the men sat down, in number about five thousand.

[11]And Jesus took the loaves, and when He had given thanks He distributed *them* to the disciples, and the disciples to those sitting down; and likewise of the fish, as much as they wanted.

[12]So when they were filled, He said to His disciples, "Gather up the fragments that remain, so that nothing is lost."

[13]Therefore they gathered *them* up, and filled twelve baskets with the fragments of the five barley loaves which were left over by those who had eaten.

[14]Then those men, when they had seen the sign that Jesus did, said, "This is truly the Prophet who is to come into the world."

Jesus Walks on the Sea

15Therefore when Jesus perceived that they were about to come and take Him by force to make Him king, He departed again to the mountain by Himself alone.

16Now when evening came, His disciples went down to the sea,

17got into the boat, and went over the sea toward Capernaum. And it was already dark, and Jesus had not come to them.

18Then the sea arose because a great wind was blowing.

19So when they had rowed about three or four miles, they saw Jesus walking on the sea and drawing near the boat; and they were afraid.

20But He said to them, "It is I; do not be afraid."

21Then they willingly received Him into the boat, and immediately the boat was at the land where they were going.

The Bread from Heaven

22On the following day, when the people who were standing on the other side of the sea saw that there was no other boat there, except that one which His disciples had entered, and that Jesus had not entered the boat with His disciples, but His disciples had gone away alone—

23however, other boats came from Tiberias, near the place where they ate bread after the Lord had given thanks—

24when the people therefore saw that Jesus was not there, nor His disciples, they also got into boats and came to Capernaum, seeking Jesus.

25And when they found Him on the other side of the sea, they said to Him, "Rabbi, when did You come here?"

26Jesus answered them and said, "Most assuredly, I say to you, you seek Me, not because you saw the signs, but because you ate of the loaves and were filled.

27"Do not labor for the food which perishes, but for the food which endures to everlasting life, which the Son of Man will give you, because God the Father has set His seal on Him."

28Then they said to Him, "What shall we do, that we may work the works of God?"

29Jesus answered and said to them, "This is the work of God, that you believe in Him whom He sent."

[30]Therefore they said to Him, “What sign will You perform then, that we may see it and believe You? What work will You do?

[31]“Our fathers ate the manna in the desert; as it is written, *‘He gave them bread from heaven to eat.’* ”

[32]Then Jesus said to them, “Most assuredly, I say to you, Moses did not give you the bread from heaven, but My Father gives you the true bread from heaven.

[33]“For the bread of God is He who comes down from heaven and gives life to the world.”

[34]Then they said to Him, “Lord, give us this bread always.”

[35]And Jesus said to them, “I am the bread of life. He who comes to Me shall never hunger, and he who believes in Me shall never thirst.

[36]“But I said to you that you have seen Me and yet do not believe.

[37]“All that the Father gives Me will come to Me, and the one who comes to Me I will by no means cast out.

[38]“For I have come down from heaven, not to do My own will, but the will of Him who sent Me.

[39]“This is the will of the Father who sent Me, that of all He has given Me I should lose nothing, but should raise it up at the last day.

[40]“And this is the will of Him who sent Me, that everyone who sees the Son and believes in Him may have everlasting life; and I will raise him up at the last day.”

Rejected by His Own

[41]The Jews then complained about Him, because He said, “I am the bread which came down from heaven.”

[42]And they said, “Is not this Jesus, the son of Joseph, whose father and mother we know? How is it then that He says, ‘I have come down from heaven’?”

[43]Jesus therefore answered and said to them, “Do not murmur among yourselves.

[44]“No one can come to Me unless the Father who sent Me draws him; and I will raise him up at the last day.

[45]“It is written in the prophets, *‘And they shall all be taught by God.’* Therefore everyone who has heard and learned from the Father comes

to Me.

[46]"Not that anyone has seen the Father, except He who is from God; He has seen the Father.

[47]"Most assuredly, I say to you, he who believes in Me has everlasting life.

[48]"I am the bread of life.

[49]"Your fathers ate the manna in the wilderness, and are dead.

[50]"This is the bread which comes down from heaven, that one may eat of it and not die.

[51]"I am the living bread which came down from heaven. If anyone eats of this bread, he will live forever; and the bread that I shall give is My flesh, which I shall give for the life of the world."

[52]The Jews therefore quarreled among themselves, saying, "How can this Man give us *His* flesh to eat?"

[53]Then Jesus said to them, "Most assuredly, I say to you, unless you eat the flesh of the Son of Man and drink His blood, you have no life in you.

[54]"Whoever eats My flesh and drinks My blood has eternal life, and I will raise him up at the last day.

[55]"For My flesh is food indeed, and My blood is drink indeed.

[56]"He who eats My flesh and drinks My blood abides in Me, and I in him.

[57]"As the living Father sent Me, and I live because of the Father, so he who feeds on Me will live because of Me.

[58]"This is the bread which came down from heaven—not as your fathers ate the manna, and are dead. He who eats this bread will live forever."

[59]These things He said in the synagogue as He taught in Capernaum.

Many Disciples Turn Away

[60]Therefore many of His disciples, when they heard *this,* said, "This is a hard saying; who can understand it?"

[61]When Jesus knew in Himself that His disciples complained about this, He said to them, "Does this offend you?

[62]"*What* then if you should see the Son of Man ascend where He was before?

[63]"It is the Spirit who gives life; the flesh profits nothing. The words that I speak to you are spirit, and *they* are life.

[64]"But there are some of you who do not believe." For Jesus knew from the beginning who they were who did not believe, and who would betray Him.

[65]And He said, "Therefore I have said to you that no one can come to Me unless it has been granted to him by My Father."

[66]From that *time* many of His disciples went back and walked with Him no more.

[67]Then Jesus said to the twelve, "Do you also want to go away?"

[68]But Simon Peter answered Him, "Lord, to whom shall we go? You have the words of eternal life.

[69]"Also we have come to believe and know that You are the Christ, the Son of the living God."

[70]Jesus answered them, "Did I not choose you, the twelve, and one of you is a devil?"

[71]He spoke of Judas Iscariot, *the son* of Simon, for it was he who would betray Him, being one of the twelve.

John 7

Jesus' Brothers Disbelieve

[1]After these things Jesus walked in Galilee; for He did not want to walk in Judea, because the Jews sought to kill Him.

[2]Now the Jews' Feast of Tabernacles was at hand.

[3]His brothers therefore said to Him, "Depart from here and go into Judea, that Your disciples also may see the works that You are doing.

[4]"For no one does anything in secret while he himself seeks to be known openly. If You do these things, show Yourself to the world."

[5]For even His brothers did not believe in Him.

[6]Then Jesus said to them, "My time has not yet come, but your time is always ready.

[7]"The world cannot hate you, but it hates Me because I testify of it that its works are evil.

[8]"You go up to this feast. I am not yet going up to this feast, for My time has not yet fully come."

[9]When He had said these things to them, He remained in Galilee.

The Heavenly Scholar

[10]But when His brothers had gone up, then He also went up to the feast, not openly, but as it were in secret.

[11]Then the Jews sought Him at the feast, and said, "Where is He?"

[12]And there was much complaining among the people concerning Him. Some said, "He is good"; others said, "No, on the contrary, He deceives the people."

[13]However, no one spoke openly of Him for fear of the Jews.

[14]Now about the middle of the feast Jesus went up into the temple and taught.

[15]And the Jews marveled, saying, "How does this Man know letters, having never studied?"

[16]Jesus answered them and said, "My doctrine is not Mine, but His who sent Me.

[17]"If anyone wills to do His will, he shall know concerning the doctrine, whether it is from God or *whether* I speak on My own *authority*.

[18]"He who speaks from himself seeks his own glory; but He who seeks the glory of the One who sent Him is true, and no unrighteousness is in Him.

[19]"Did not Moses give you the law, yet none of you keeps the law? Why do you seek to kill Me?"

[20]The people answered and said, "You have a demon. Who is seeking to kill You?"

[21]Jesus answered and said to them, "I did one work, and you all marvel.

[22]"Moses therefore gave you circumcision (not that it is from Moses, but from the fathers), and you circumcise a man on the Sabbath.

[23]"If a man receives circumcision on the Sabbath, so that the law of Moses should not be broken, are you angry with Me because I made a man completely well on the Sabbath?

[24]"Do not judge according to appearance, but judge with righteous judgment."

Could This Be the Christ?

[25]Now some of them from Jerusalem said, "Is this not He whom they seek to kill?

[26]"But look! He speaks boldly, and they say nothing to Him. Do the rulers know indeed that this is truly the Christ?

[27]"However, we know where this Man is from; but when the Christ comes, no one knows where He is from."

[28]Then Jesus cried out, as He taught in the temple, saying, "You both know Me, and you know where I am from; and I have not come of Myself, but He who sent Me is true, whom you do not know.

[29]"But I know Him, for I am from Him, and He sent Me."

[30]Therefore they sought to take Him; but no one laid a hand on Him, because His hour had not yet come.

[31]And many of the people believed in Him, and said, "When the Christ comes, will He do more signs than these which this *Man* has

done?”

Jesus and the Religious Leaders

32The Pharisees heard the crowd murmuring these things concerning Him, and the Pharisees and the chief priests sent officers to take Him.

33Then Jesus said to them, “I shall be with you a little while longer, and *then* I go to Him who sent Me.

34“You will seek Me and not find *Me,* and where I am you cannot come.”

35Then the Jews said among themselves, “Where does He intend to go that we shall not find Him? Does He intend to go to the Dispersion among the Greeks and teach the Greeks?

36“What is this thing that He said, ‘You will seek Me and not find Me, and where I am you cannot come’?”

The Promise of the Holy Spirit

37On the last day, that great *day* of the feast, Jesus stood and cried out, saying, “If anyone thirsts, let him come to Me and drink.

38“He who believes in Me, as the Scripture has said, out of his heart will flow rivers of living water.”

39But this He spoke concerning the Spirit, whom those believing in Him would receive; for the Holy Spirit was not yet *given,* because Jesus was not yet glorified.

Who Is He?

40Therefore many from the crowd, when they heard this saying, said, “Truly this is the Prophet.”

41Others said, “This is the Christ.” But some said, “Will the Christ come out of Galilee?

42“Has not the Scripture said that the Christ comes from the seed of David and from the town of Bethlehem, where David was?”

43So there was a division among the people because of Him.

44Now some of them wanted to take Him, but no one laid hands on Him.

Rejected by the Authorities

45Then the officers came to the chief priests and Pharisees, who said to them, “Why have you not brought Him?”

46The officers answered, “No man ever spoke like this Man!”

47Then the Pharisees answered them, “Are you also deceived?

48“Have any of the rulers or the Pharisees believed in Him?

49“But this crowd that does not know the law is accursed.”

50Nicodemus (he who came to Jesus by night, being one of them) said to them,

51“Does our law judge a man before it hears him and knows what he is doing?”

52They answered and said to him, “Are you also from Galilee? Search and look, for no prophet has arisen out of Galilee.”

An Adulteress Faces the Light of the World

53And everyone went to his *own* house.

John 8

[1]But Jesus went to the Mount of Olives.

[2]Now early in the morning He came again into the temple, and all the people came to Him; and He sat down and taught them.

[3]Then the scribes and Pharisees brought to Him a woman caught in adultery. And when they had set her in the midst,

[4]they said to Him, “Teacher, this woman was caught in adultery, in the very act.

[5]“Now Moses, in the law, commanded us that such should be stoned. But what do You say?”

[6]This they said, testing Him, that they might have *something* of which to accuse Him. But Jesus stooped down and wrote on the ground with *His* finger, as though He did not hear.

[7]So when they continued asking Him, He raised Himself up and said to them, “He who is without sin among you, let him throw a stone at her first.”

[8]And again He stooped down and wrote on the ground.

[9]Then those who heard *it,* being convicted by *their* conscience, went out one by one, beginning with the oldest *even* to the last. And Jesus was left alone, and the woman standing in the midst.

[10]When Jesus had raised Himself up and saw no one but the woman, He said to her, “Woman, where are those accusers of yours? Has no one condemned you?”

[11]She said, “No one, Lord.” And Jesus said to her, “Neither do I condemn you; go and sin no more.”

[12]Then Jesus spoke to them again, saying, “I am the light of the world. He who follows Me shall not walk in darkness, but have the light of life.”

Jesus Defends His Self-Witness

[13]The Pharisees therefore said to Him, “You bear witness of Yourself; Your witness is not true.”

[14]Jesus answered and said to them, “Even if I bear witness of Myself, My witness is true, for I know where I came from and where I am going; but you do not know where I come from and where I am going.

[15]“You judge according to the flesh; I judge no one.

[16]“And yet if I do judge, My judgment is true; for I am not alone, but I *am* with the Father who sent Me.

[17]“It is also written in your law that the testimony of two men is true.

[18]“I am One who bears witness of Myself, and the Father who sent Me bears witness of Me.”

[19]Then they said to Him, “Where is Your Father?” Jesus answered, “You know neither Me nor My Father. If you had known Me, you would have known My Father also.”

[20]These words Jesus spoke in the treasury, as He taught in the temple; and no one laid hands on Him, for His hour had not yet come.

Jesus Predicts His Departure

[21]Then Jesus said to them again, “I am going away, and you will seek Me, and will die in your sin. Where I go you cannot come.”

[22]So the Jews said, “Will He kill Himself, because He says, ‘Where I go you cannot come’?”

[23]And He said to them, “You are from beneath; I am from above. You are of this world; I am not of this world.

[24]“Therefore I said to you that you will die in your sins; for if you do not believe that I am *He,* you will die in your sins.”

[25]Then they said to Him, “Who are You?” And Jesus said to them, “Just what I have been saying to you from the beginning.

[26]“I have many things to say and to judge concerning you, but He who sent Me is true; and I speak to the world those things which I heard from Him.”

[27]They did not understand that He spoke to them of the Father.

[28]Then Jesus said to them, “When you lift up the Son of Man, then you will know that I am *He,* and *that* I do nothing of Myself; but as My Father taught Me, I speak these things.

[29]“And He who sent Me is with Me. The Father has not left Me alone, for I always do those things that please Him.”

[30]As He spoke these words, many believed in Him.

The Truth Shall Make You Free

[31]Then Jesus said to those Jews who believed Him, “If you abide in My word, you are My disciples indeed.

[32]“And you shall know the truth, and the truth shall make you free.”

[33]They answered Him, “We are Abraham’s descendants, and have never been in bondage to anyone. How *can* You say, ‘You will be made free’?”

[34]Jesus answered them, “Most assuredly, I say to you, whoever commits sin is a slave of sin.

[35]“And a slave does not abide in the house forever, *but* a son abides forever.

[36]“Therefore if the Son makes you free, you shall be free indeed.

Abraham’s Seed and Satan’s

[37]“I know that you are Abraham’s descendants, but you seek to kill Me, because My word has no place in you.

[38]“I speak what I have seen with My Father, and you do what you have seen with your father.”

[39]They answered and said to Him, “Abraham is our father.” Jesus said to them, “If you were Abraham’s children, you would do the works of Abraham.

[40]“But now you seek to kill Me, a Man who has told you the truth which I heard from God. Abraham did not do this.

[41]“You do the deeds of your father.” Then they said to Him, “We were not born of fornication; we have one Father—God.”

[42]Jesus said to them, “If God were your Father, you would love Me, for I proceeded forth and came from God; nor have I come of Myself, but He sent Me.

[43]“Why do you not understand My speech? Because you are not able to listen to My word.

[44]“You are of *your* father the devil, and the desires of your father you want to do. He was a murderer from the beginning, and does not stand

in the truth, because there is no truth in him. When he speaks a lie, he speaks from his own *resources,* for he is a liar and the father of it.

[45]"But because I tell the truth, you do not believe Me.

[46]"Which of you convicts Me of sin? And if I tell the truth, why do you not believe Me?

[47]"He who is of God hears God's words; therefore you do not hear, because you are not of God."

Before Abraham Was, I AM

48Then the Jews answered and said to Him, "Do we not say rightly that You are a Samaritan and have a demon?"

[49]Jesus answered, "I do not have a demon; but I honor My Father, and you dishonor Me.

[50]"And I do not seek My *own* glory; there is One who seeks and judges.

[51]"Most assuredly, I say to you, if anyone keeps My word he shall never see death."

[52]Then the Jews said to Him, "Now we know that You have a demon! Abraham is dead, and the prophets; and You say, 'If anyone keeps My word he shall never taste death.'

[53]"Are You greater than our father Abraham, who is dead? And the prophets are dead. Who do You make Yourself out to be?"

[54]Jesus answered, "If I honor Myself, My honor is nothing. It is My Father who honors Me, of whom you say that He is your God.

[55]"Yet you have not known Him, but I know Him. And if I say, 'I do not know Him,' I shall be a liar like you; but I do know Him and keep His word.

[56]"Your father Abraham rejoiced to see My day, and he saw *it* and was glad."

[57]Then the Jews said to Him, "You are not yet fifty years old, and have You seen Abraham?"

[58]Jesus said to them, "Most assuredly, I say to you, before Abraham was, I AM."

[59]Then they took up stones to throw at Him; but Jesus hid Himself and went out of the temple, going through the midst of them, and so

passed by.

John 9

A Man Born Blind Receives Sight

[1]Now as *Jesus* passed by, He saw a man who was blind from birth.

[2]And His disciples asked Him, saying, “Rabbi, who sinned, this man or his parents, that he was born blind?”

[3]Jesus answered, “Neither this man nor his parents sinned, but that the works of God should be revealed in him.

[4]“I must work the works of Him who sent Me while it is day; *the* night is coming when no one can work.

[5]“As long as I am in the world, I am the light of the world.”

[6]When He had said these things, He spat on the ground and made clay with the saliva; and He anointed the eyes of the blind man with the clay.

[7]And He said to him, “Go, wash in the pool of Siloam” (which is translated, Sent). So he went and washed, and came back seeing.

[8]Therefore the neighbors and those who previously had seen that he was blind said, “Is not this he who sat and begged?”

[9]Some said, “This is he.” Others *said,* “He is like him.” He said, “I am *he*.”

[10]Therefore they said to him, “How were your eyes opened?”

[11]He answered and said, “A Man called Jesus made clay and anointed my eyes and said to me, ‘Go to the pool of Siloam and wash.’ So I went and washed, and I received sight.”

[12]Then they said to him, “Where is He?” He said, “I do not know.”

The Pharisees Excommunicate the Healed Man

[13]They brought him who formerly was blind to the Pharisees.

[14]Now it was a Sabbath when Jesus made the clay and opened his eyes.

[15]Then the Pharisees also asked him again how he had received his sight. He said to them, “He put clay on my eyes, and I washed, and I see.”

[16]Therefore some of the Pharisees said, “This Man is not from God, because He does not keep the Sabbath.” Others said, “How can a man who is a sinner do such signs?” And there was a division among them.

[17]They said to the blind man again, “What do you say about Him because He opened your eyes?” He said, “He is a prophet.”

[18]But the Jews did not believe concerning him, that he had been blind and received his sight, until they called the parents of him who had received his sight.

[19]And they asked them, saying, “Is this your son, who you say was born blind? How then does he now see?”

[20]His parents answered them and said, “We know that this is our son, and that he was born blind;

[21]“but by what means he now sees we do not know, or who opened his eyes we do not know. He is of age; ask him. He will speak for himself.”

[22]His parents said these *things* because they feared the Jews, for the Jews had agreed already that if anyone confessed *that* He *was* Christ, he would be put out of the synagogue.

[23]Therefore his parents said, “He is of age; ask him.”

[24]So they again called the man who was blind, and said to him, “Give God the glory! We know that this Man is a sinner.”

[25]He answered and said, “Whether He is a sinner *or not* I do not know. One thing I know: that though I was blind, now I see.”

[26]Then they said to him again, “What did He do to you? How did He open your eyes?”

[27]He answered them, “I told you already, and you did not listen. Why do you want to hear *it* again? Do you also want to become His disciples?”

[28]Then they reviled him and said, “You are His disciple, but we are Moses’ disciples.

[29]“We know that God spoke to Moses; *as for* this *fellow,* we do not know where He is from.”

[30]The man answered and said to them, “Why, this is a marvelous thing, that you do not know where He is from; yet He has opened my eyes!

[31]“Now we know that God does not hear sinners; but if anyone is a worshiper of God and does His will, He hears him.

[32]“Since the world began it has been unheard of that anyone opened the eyes of one who was born blind.

[33]“If this Man were not from God, He could do nothing.”

[34]They answered and said to him, “You were completely born in sins, and are you teaching us?” And they cast him out.

True Vision and True Blindness

[35]Jesus heard that they had cast him out; and when He had found him, He said to him, “Do you believe in the Son of God?”

[36]He answered and said, “Who is He, Lord, that I may believe in Him?”

[37]And Jesus said to him, “You have both seen Him and it is He who is talking with you.”

[38]Then he said, “Lord, I believe!” And he worshiped Him.

[39]And Jesus said, “For judgment I have come into this world, that those who do not see may see, and that those who see may be made blind.”

[40]Then *some* of the Pharisees who were with Him heard these words, and said to Him, “Are we blind also?”

[41]Jesus said to them, “If you were blind, you would have no sin; but now you say, ‘We see.’ Therefore your sin remains.

John 10

Jesus the True Shepherd

[1]"Most assuredly, I say to you, he who does not enter the sheepfold by the door, but climbs up some other way, the same is a thief and a robber.

[2]"But he who enters by the door is the shepherd of the sheep.

[3]"To him the doorkeeper opens, and the sheep hear his voice; and he calls his own sheep by name and leads them out.

[4]"And when he brings out his own sheep, he goes before them; and the sheep follow him, for they know his voice.

[5]"Yet they will by no means follow a stranger, but will flee from him, for they do not know the voice of strangers."

[6]Jesus used this illustration, but they did not understand the things which He spoke to them.

Jesus the Good Shepherd

[7]Then Jesus said to them again, "Most assuredly, I say to you, I am the door of the sheep.

[8]"All who *ever* came before Me are thieves and robbers, but the sheep did not hear them.

[9]"I am the door. If anyone enters by Me, he will be saved, and will go in and out and find pasture.

[10]"The thief does not come except to steal, and to kill, and to destroy. I have come that they may have life, and that they may have *it* more abundantly.

[11]"I am the good shepherd. The good shepherd gives His life for the sheep.

[12]"But a hireling, *he who is* not the shepherd, one who does not own the sheep, sees the wolf coming and leaves the sheep and flees; and the wolf catches the sheep and scatters them.

[13]"The hireling flees because he is a hireling and does not care about the sheep.

[14]"I am the good shepherd; and I know My *sheep,* and am known by My own.

[15]"As the Father knows Me, even so I know the Father; and I lay down My life for the sheep.

[16]"And other sheep I have which are not of this fold; them also I must bring, and they will hear My voice; and there will be one flock *and* one shepherd.

[17]"Therefore My Father loves Me, because I lay down My life that I may take it again.

[18]"No one takes it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again. This command I have received from My Father."

[19]Therefore there was a division again among the Jews because of these sayings.

[20]And many of them said, "He has a demon and is mad. Why do you listen to Him?"

[21]Others said, "These are not the words of one who has a demon. Can a demon open the eyes of the blind?"

The Shepherd Knows His Sheep

[22]Now it was the Feast of Dedication in Jerusalem, and it was winter.

[23]And Jesus walked in the temple, in Solomon's porch.

[24]Then the Jews surrounded Him and said to Him, "How long do You keep us in doubt? If You are the Christ, tell us plainly."

[25]Jesus answered them, "I told you, and you do not believe. The works that I do in My Father's name, they bear witness of Me.

[26]"But you do not believe, because you are not of My sheep, as I said to you.

[27]"My sheep hear My voice, and I know them, and they follow Me.

[28]"And I give them eternal life, and they shall never perish; neither shall anyone snatch them out of My hand.

[29]"My Father, who has given *them* to Me, is greater than all; and no one is able to snatch *them* out of My Father's hand.

[30]"I and *My* Father are one."

Renewed Efforts to Stone Jesus

[31]Then the Jews took up stones again to stone Him.

[32]Jesus answered them, “Many good works I have shown you from My Father. For which of those works do you stone Me?”

[33]The Jews answered Him, saying, “For a good work we do not stone You, but for blasphemy, and because You, being a Man, make Yourself God.”

[34]Jesus answered them, “Is it not written in your law, *‘I said, “You are gods” ’*?

[35]“If He called them gods, to whom the word of God came (and the Scripture cannot be broken),

[36]“do you say of Him whom the Father sanctified and sent into the world, ‘You are blaspheming,’ because I said, ‘I am the Son of God’?

[37]“If I do not do the works of My Father, do not believe Me;

[38]“but if I do, though you do not believe Me, believe the works, that you may know and believe that the Father *is* in Me, and I in Him.”

[39]Therefore they sought again to seize Him, but He escaped out of their hand.

The Believers Beyond Jordan

[40]And He went away again beyond the Jordan to the place where John was baptizing at first, and there He stayed.

[41]Then many came to Him and said, “John performed no sign, but all the things that John spoke about this Man were true.”

[42]And many believed in Him there.

John 11

The Death of Lazarus

[1]Now a certain *man* was sick, Lazarus of Bethany, the town of Mary and her sister Martha.

[2]It was *that* Mary who anointed the Lord with fragrant oil and wiped His feet with her hair, whose brother Lazarus was sick.

[3]Therefore the sisters sent to Him, saying, "Lord, behold, he whom You love is sick."

[4]When Jesus heard *that,* He said, "This sickness is not unto death, but for the glory of God, that the Son of God may be glorified through it."

[5]Now Jesus loved Martha and her sister and Lazarus.

[6]So, when He heard that he was sick, He stayed two more days in the place where He was.

[7]Then after this He said to *the* disciples, "Let us go to Judea again."

[8]*The* disciples said to Him, "Rabbi, lately the Jews sought to stone You, and are You going there again?"

[9]Jesus answered, "Are there not twelve hours in the day? If anyone walks in the day, he does not stumble, because he sees the light of this world.

[10]"But if one walks in the night, he stumbles, because the light is not in him."

[11]These things He said, and after that He said to them, "Our friend Lazarus sleeps, but I go that I may wake him up."

[12]Then His disciples said, "Lord, if he sleeps he will get well."

[13]However, Jesus spoke of his death, but they thought that He was speaking about taking rest in sleep.

[14]Then Jesus said to them plainly, "Lazarus is dead.

[15]"And I am glad for your sakes that I was not there, that you may believe. Nevertheless let us go to him."

[16]Then Thomas, who is called the Twin, said to his fellow disciples, "Let us also go, that we may die with Him."

I Am the Resurrection and the Life

[17]So when Jesus came, He found that he had already been in the tomb four days.

[18]Now Bethany was near Jerusalem, about two miles away.

[19]And many of the Jews had joined the women around Martha and Mary, to comfort them concerning their brother.

[20]Then Martha, as soon as she heard that Jesus was coming, went and met Him, but Mary was sitting in the house.

[21]Now Martha said to Jesus, “Lord, if You had been here, my brother would not have died.

[22]“But even now I know that whatever You ask of God, God will give You.”

[23]Jesus said to her, “Your brother will rise again.”

[24]Martha said to Him, “I know that he will rise again in the resurrection at the last day.”

[25]Jesus said to her, “I am the resurrection and the life. He who believes in Me, though he may die, he shall live.

[26]“And whoever lives and believes in Me shall never die. Do you believe this?”

[27]She said to Him, “Yes, Lord, I believe that You are the Christ, the Son of God, who is to come into the world.”

Jesus and Death, the Last Enemy

[28]And when she had said these things, she went her way and secretly called Mary her sister, saying, “The Teacher has come and is calling for you.”

[29]As soon as she heard *that,* she arose quickly and came to Him.

[30]Now Jesus had not yet come into the town, but was in the place where Martha met Him.

[31]Then the Jews who were with her in the house, and comforting her, when they saw that Mary rose up quickly and went out, followed her, saying, “She is going to the tomb to weep there.”

[32]Then, when Mary came where Jesus was, and saw Him, she fell down at His feet, saying to Him, “Lord, if You had been here, my brother would not have died.”

[33]Therefore, when Jesus saw her weeping, and the Jews who came with her weeping, He groaned in the spirit and was troubled.

[34]And He said, “Where have you laid him?” They said to Him, “Lord, come and see.”

[35]Jesus wept.

[36]Then the Jews said, “See how He loved him!”

[37]And some of them said, “Could not this Man, who opened the eyes of the blind, also have kept this man from dying?”

Lazarus Raised from the Dead

[38]Then Jesus, again groaning in Himself, came to the tomb. It was a cave, and a stone lay against it.

[39]Jesus said, “Take away the stone.” Martha, the sister of him who was dead, said to Him, “Lord, by this time there is a stench, for he has been *dead* four days.”

[40]Jesus said to her, “Did I not say to you that if you would believe you would see the glory of God?”

[41]Then they took away the stone *from the place* where the dead man was lying. And Jesus lifted up *His* eyes and said, “Father, I thank You that You have heard Me.

[42]“And I know that You always hear Me, but because of the people who are standing by I said *this,* that they may believe that You sent Me.”

[43]Now when He had said these things, He cried with a loud voice, “Lazarus, come forth!”

[44]And he who had died came out bound hand and foot with graveclothes, and his face was wrapped with a cloth. Jesus said to them, “Loose him, and let him go.”

The Plot to Kill Jesus

[45]Then many of the Jews who had come to Mary, and had seen the things Jesus did, believed in Him.

[46]But some of them went away to the Pharisees and told them the things Jesus did.

[47]Then the chief priests and the Pharisees gathered a council and said, “What shall we do? For this Man works many signs.

[48]“If we let Him alone like this, everyone will believe in Him, and the Romans will come and take away both our place and nation.”

[49]And one of them, Caiaphas, being high priest that year, said to them, “You know nothing at all,

[50]“nor do you consider that it is expedient for us that one man should die for the people, and not that the whole nation should perish.”

[51]Now this he did not say on his own *authority;* but being high priest that year he prophesied that Jesus would die for the nation,

[52]and not for that nation only, but also that He would gather together in one the children of God who were scattered abroad.

[53]Then, from that day on, they plotted to put Him to death.

[54]Therefore Jesus no longer walked openly among the Jews, but went from there into the country near the wilderness, to a city called Ephraim, and there remained with His disciples.

[55]And the Passover of the Jews was near, and many went from the country up to Jerusalem before the Passover, to purify themselves.

[56]Then they sought Jesus, and spoke among themselves as they stood in the temple, “What do you think—that He will not come to the feast?”

[57]Now both the chief priests and the Pharisees had given a command, that if anyone knew where He was, he should report *it,* that they might seize Him.

John 12

The Anointing at Bethany

[1]Then, six days before the Passover, Jesus came to Bethany, where Lazarus was who had been dead, whom He had raised from the dead.

[2]There they made Him a supper; and Martha served, but Lazarus was one of those who sat at the table with Him.

[3]Then Mary took a pound of very costly oil of spikenard, anointed the feet of Jesus, and wiped His feet with her hair. And the house was filled with the fragrance of the oil.

[4]But one of His disciples, Judas Iscariot, Simon’s *son,* who would betray Him, said,

[5]“Why was this fragrant oil not sold for three hundred denarii and given to the poor?”

[6]This he said, not that he cared for the poor, but because he was a thief, and had the money box; and he used to take what was put in it.

[7]But Jesus said, “Let her alone; she has kept this for the day of My burial.

[8]“For the poor you have with you always, but Me you do not have always.”

The Plot to Kill Lazarus

[9]Now a great many of the Jews knew that He was there; and they came, not for Jesus’ sake only, but that they might also see Lazarus, whom He had raised from the dead.

[10]But the chief priests plotted to put Lazarus to death also,

[11]because on account of him many of the Jews went away and believed in Jesus.

The Triumphal Entry

[12]The next day a great multitude that had come to the feast, when they heard that Jesus was coming to Jerusalem,

[13]took branches of palm trees and went out to meet Him, and cried out:

"Hosanna!
'Blessed is He who comes in the name of the LORD!'
The King of Israel!"

[14]Then Jesus, when He had found a young donkey, sat on it; as it is written:

[15] *"Fear not, daughter of Zion;*
Behold, your King is coming,
Sitting on a donkey's colt."

[16]His disciples did not understand these things at first; but when Jesus was glorified, then they remembered that these things were written about Him and *that* they had done these things to Him.

[17]Therefore the people, who were with Him when He called Lazarus out of his tomb and raised him from the dead, bore witness.

[18]For this reason the people also met Him, because they heard that He had done this sign.

[19]The Pharisees therefore said among themselves, "You see that you are accomplishing nothing. Look, the world has gone after Him!"

The Fruitful Grain of Wheat

[20]Now there were certain Greeks among those who came up to worship at the feast.

[21]Then they came to Philip, who was from Bethsaida of Galilee, and asked him, saying, "Sir, we wish to see Jesus."

[22]Philip came and told Andrew, and in turn Andrew and Philip told Jesus.

[23]But Jesus answered them, saying, "The hour has come that the Son of Man should be glorified.

[24]"Most assuredly, I say to you, unless a grain of wheat falls into the ground and dies, it remains alone; but if it dies, it produces much grain.

[25]"He who loves his life will lose it, and he who hates his life in this world will keep it for eternal life.

[26]"If anyone serves Me, let him follow Me; and where I am, there My servant will be also. If anyone serves Me, him *My* Father will honor.

Jesus Predicts His Death on the Cross

27“Now My soul is troubled, and what shall I say? ‘Father, save Me from this hour’? But for this purpose I came to this hour.

28“Father, glorify Your name.” Then a voice came from heaven, *saying,* “I have both glorified *it* and will glorify *it* again.”

29Therefore the people who stood by and heard *it* said that it had thundered. Others said, “An angel has spoken to Him.”

30Jesus answered and said, “This voice did not come because of Me, but for your sake.

31“Now is the judgment of this world; now the ruler of this world will be cast out.

32“And I, if I am lifted up from the earth, will draw all *peoples* to Myself.”

33This He said, signifying by what death He would die.

34The people answered Him, “We have heard from the law that the Christ remains forever; and how *can* You say, ‘The Son of Man must be lifted up’? Who is this Son of Man?”

35Then Jesus said to them, “A little while longer the light is with you. Walk while you have the light, lest darkness overtake you; he who walks in darkness does not know where he is going.

36“While you have the light, believe in the light, that you may become sons of light.” These things Jesus spoke, and departed, and was hidden from them.

Who Has Believed Our Report?

37But although He had done so many signs before them, they did not believe in Him,

38that the word of Isaiah the prophet might be fulfilled, which he spoke:

> *“Lord, who has believed our report?*
> *And to whom has the arm of the LORD been revealed?”*

39Therefore they could not believe, because Isaiah said again:

> 40 *“He has blinded their eyes and hardened their hearts,*

Lest they should see with their eyes,
Lest they should understand with their hearts and turn,
So that I should heal them."

[41]These things Isaiah said when he saw His glory and spoke of Him.

Walk in the Light

[42]Nevertheless even among the rulers many believed in Him, but because of the Pharisees they did not confess *Him,* lest they should be put out of the synagogue;

[43]for they loved the praise of men more than the praise of God.

[44]Then Jesus cried out and said, "He who believes in Me, believes not in Me but in Him who sent Me.

[45]"And he who sees Me sees Him who sent Me.

[46]"I have come *as* a light into the world, that whoever believes in Me should not abide in darkness.

[47]"And if anyone hears My words and does not believe, I do not judge him; for I did not come to judge the world but to save the world.

[48]"He who rejects Me, and does not receive My words, has that which judges him—the word that I have spoken will judge him in the last day.

[49]"For I have not spoken on My own *authority;* but the Father who sent Me gave Me a command, what I should say and what I should speak.

[50]"And I know that His command is everlasting life. Therefore, whatever I speak, just as the Father has told Me, so I speak."

John 13

Jesus Washes the Disciples' Feet

[1]Now before the Feast of the Passover, when Jesus knew that His hour had come that He should depart from this world to the Father, having loved His own who were in the world, He loved them to the end.

[2]And supper being ended, the devil having already put it into the heart of Judas Iscariot, Simon's *son,* to betray Him,

[3]Jesus, knowing that the Father had given all things into His hands, and that He had come from God and was going to God,

[4]rose from supper and laid aside His garments, took a towel and girded Himself.

[5]After that, He poured water into a basin and began to wash the disciples' feet, and to wipe *them* with the towel with which He was girded.

[6]Then He came to Simon Peter. And *Peter* said to Him, "Lord, are You washing my feet?"

[7]Jesus answered and said to him, "What I am doing you do not understand now, but you will know after this."

[8]Peter said to Him, "You shall never wash my feet!" Jesus answered him, "If I do not wash you, you have no part with Me."

[9]Simon Peter said to Him, "Lord, not my feet only, but also *my* hands and *my* head!"

[10]Jesus said to him, "He who is bathed needs only to wash *his* feet, but is completely clean; and you are clean, but not all of you."

[11]For He knew who would betray Him; therefore He said, "You are not all clean."

[12]So when He had washed their feet, taken His garments, and sat down again, He said to them, "Do you know what I have done to you?

[13]"You call Me Teacher and Lord, and you say well, for *so* I am.

[14]"If I then, *your* Lord and Teacher, have washed your feet, you also ought to wash one another's feet.

[15]"For I have given you an example, that you should do as I have done to you.

[16]"Most assuredly, I say to you, a servant is not greater than his master; nor is he who is sent greater than he who sent him.

[17]"If you know these things, blessed are you if you do them.

Jesus Identifies His Betrayer

[18]"I do not speak concerning all of you. I know whom I have chosen; but that the Scripture may be fulfilled, *'He who eats bread with Me has lifted up his heel against Me.'*

[19]"Now I tell you before it comes, that when it does come to pass, you may believe that I am *He*.

[20]"Most assuredly, I say to you, he who receives whomever I send receives Me; and he who receives Me receives Him who sent Me."

[21]When Jesus had said these things, He was troubled in spirit, and testified and said, "Most assuredly, I say to you, one of you will betray Me."

[22]Then the disciples looked at one another, perplexed about whom He spoke.

[23]Now there was leaning on Jesus' bosom one of His disciples, whom Jesus loved.

[24]Simon Peter therefore motioned to him to ask who it was of whom He spoke.

[25]Then, leaning back on Jesus' breast, he said to Him, "Lord, who is it?"

[26]Jesus answered, "It is he to whom I shall give a piece of bread when I have dipped *it*." And having dipped the bread, He gave *it* to Judas Iscariot, *the son* of Simon.

[27]Now after the piece of bread, Satan entered him. Then Jesus said to him, "What you do, do quickly."

[28]But no one at the table knew for what reason He said this to him.

[29]For some thought, because Judas had the money box, that Jesus had said to him, "Buy *those things* we need for the feast," or that he should give something to the poor.

[30]Having received the piece of bread, he then went out immediately. And it was night.

The New Commandment

[31]So, when he had gone out, Jesus said, “Now the Son of Man is glorified, and God is glorified in Him.

[32]“If God is glorified in Him, God will also glorify Him in Himself, and glorify Him immediately.

[33]“Little children, I shall be with you a little while longer. You will seek Me; and as I said to the Jews, ‘Where I am going, you cannot come,’ so now I say to you.

[34]“A new commandment I give to you, that you love one another; as I have loved you, that you also love one another.

[35]“By this all will know that you are My disciples, if you have love for one another.”

Jesus Predicts Peter’s Denial

[36]Simon Peter said to Him, “Lord, where are You going?” Jesus answered him, “Where I am going you cannot follow Me now, but you shall follow Me afterward.”

[37]Peter said to Him, “Lord, why can I not follow You now? I will lay down my life for Your sake.”

[38]Jesus answered him, “Will you lay down your life for My sake? Most assuredly, I say to you, the rooster shall not crow till you have denied Me three times.

John 14

The Way, the Truth, and the Life

[1]"Let not your heart be troubled; you believe in God, believe also in Me.

[2]"In My Father's house are many mansions; if *it were* not *so,* I would have told you. I go to prepare a place for you.

[3]"And if I go and prepare a place for you, I will come again and receive you to Myself; that where I am, *there* you may be also.

[4]"And where I go you know, and the way you know."

[5]Thomas said to Him, "Lord, we do not know where You are going, and how can we know the way?"

[6]Jesus said to him, "I am the way, the truth, and the life. No one comes to the Father except through Me.

The Father Revealed

[7]"If you had known Me, you would have known My Father also; and from now on you know Him and have seen Him."

[8]Philip said to Him, "Lord, show us the Father, and it is sufficient for us."

[9]Jesus said to him, "Have I been with you so long, and yet you have not known Me, Philip? He who has seen Me has seen the Father; so how can you say, 'Show us the Father'?

[10]"Do you not believe that I am in the Father, and the Father in Me? The words that I speak to you I do not speak on My own *authority;* but the Father who dwells in Me does the works.

[11]"Believe Me that I *am* in the Father and the Father in Me, or else believe Me for the sake of the works themselves.

The Answered Prayer

[12]"Most assuredly, I say to you, he who believes in Me, the works that I do he will do also; and greater *works* than these he will do, because I go to My Father.

[13]“And whatever you ask in My name, that I will do, that the Father may be glorified in the Son.

[14]“If you ask anything in My name, I will do *it*.

Jesus Promises Another Helper

[15]“If you love Me, keep My commandments.

[16]“And I will pray the Father, and He will give you another Helper, that He may abide with you forever—

[17]“the Spirit of truth, whom the world cannot receive, because it neither sees Him nor knows Him; but you know Him, for He dwells with you and will be in you.

[18]“I will not leave you orphans; I will come to you.

Indwelling of the Father and the Son

[19]“A little while longer and the world will see Me no more, but you will see Me. Because I live, you will live also.

[20]“At that day you will know that I *am* in My Father, and you in Me, and I in you.

[21]“He who has My commandments and keeps them, it is he who loves Me. And he who loves Me will be loved by My Father, and I will love him and manifest Myself to him.”

[22]Judas (not Iscariot) said to Him, “Lord, how is it that You will manifest Yourself to us, and not to the world?”

[23]Jesus answered and said to him, “If anyone loves Me, he will keep My word; and My Father will love him, and We will come to him and make Our home with him.

[24]“He who does not love Me does not keep My words; and the word which you hear is not Mine but the Father’s who sent Me.

The Gift of His Peace

[25]“These things I have spoken to you while being present with you.

[26]“But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all things that I said to you.

[27]“Peace I leave with you, My peace I give to you; not as the world gives do I give to you. Let not your heart be troubled, neither let it be afraid.

[28]“You have heard Me say to you, ‘I am going away and coming *back* to you.’ If you loved Me, you would rejoice because I said, ‘I am going to the Father,’ for My Father is greater than I.

[29]“And now I have told you before it comes, that when it does come to pass, you may believe.

[30]“I will no longer talk much with you, for the ruler of this world is coming, and he has nothing in Me.

[31]“But that the world may know that I love the Father, and as the Father gave Me commandment, so I do. Arise, let us go from here.

John 15

The True Vine

[1]"I am the true vine, and My Father is the vinedresser.

[2]"Every branch in Me that does not bear fruit He takes away; and every *branch* that bears fruit He prunes, that it may bear more fruit.

[3]"You are already clean because of the word which I have spoken to you.

[4]"Abide in Me, and I in you. As the branch cannot bear fruit of itself, unless it abides in the vine, neither can you, unless you abide in Me.

[5]"I am the vine, you *are* the branches. He who abides in Me, and I in him, bears much fruit; for without Me you can do nothing.

[6]"If anyone does not abide in Me, he is cast out as a branch and is withered; and they gather them and throw *them* into the fire, and they are burned.

[7]"If you abide in Me, and My words abide in you, you will ask what you desire, and it shall be done for you.

[8]"By this My Father is glorified, that you bear much fruit; so you will be My disciples.

Love and Joy Perfected

[9]"As the Father loved Me, I also have loved you; abide in My love.

[10]"If you keep My commandments, you will abide in My love, just as I have kept My Father's commandments and abide in His love.

[11]"These things I have spoken to you, that My joy may remain in you, and *that* your joy may be full.

[12]"This is My commandment, that you love one another as I have loved you.

[13]"Greater love has no one than this, than to lay down one's life for his friends.

[14]"You are My friends if you do whatever I command you.

[15]"No longer do I call you servants, for a servant does not know what his master is doing; but I have called you friends, for all things that I heard from My Father I have made known to you.

[16]“You did not choose Me, but I chose you and appointed you that you should go and bear fruit, and *that* your fruit should remain, that whatever you ask the Father in My name He may give you.

[17]“These things I command you, that you love one another.

The World’s Hatred

[18]“If the world hates you, you know that it hated Me before *it hated* you.

[19]“If you were of the world, the world would love its own. Yet because you are not of the world, but I chose you out of the world, therefore the world hates you.

[20]“Remember the word that I said to you, ‘A servant is not greater than his master.’ If they persecuted Me, they will also persecute you. If they kept My word, they will keep yours also.

[21]“But all these things they will do to you for My name’s sake, because they do not know Him who sent Me.

[22]“If I had not come and spoken to them, they would have no sin, but now they have no excuse for their sin.

[23]“He who hates Me hates My Father also.

[24]“If I had not done among them the works which no one else did, they would have no sin; but now they have seen and also hated both Me and My Father.

[25]“But *this happened* that the word might be fulfilled which is written in their law, *‘They hated Me without a cause.’*

The Coming Rejection

[26]“But when the Helper comes, whom I shall send to you from the Father, the Spirit of truth who proceeds from the Father, He will testify of Me.

[27]“And you also will bear witness, because you have been with Me from the beginning.

John 16

[1]“These things I have spoken to you, that you should not be made to stumble.

[2]“They will put you out of the synagogues; yes, the time is coming that whoever kills you will think that he offers God service.

[3]“And these things they will do to you because they have not known the Father nor Me.

[4]“But these things I have told you, that when the time comes, you may remember that I told you of them. And these things I did not say to you at the beginning, because I was with you.

The Work of the Holy Spirit

[5]“But now I go away to Him who sent Me, and none of you asks Me, ‘Where are You going?’

[6]“But because I have said these things to you, sorrow has filled your heart.

[7]“Nevertheless I tell you the truth. It is to your advantage that I go away; for if I do not go away, the Helper will not come to you; but if I depart, I will send Him to you.

[8]“And when He has come, He will convict the world of sin, and of righteousness, and of judgment:

[9]“of sin, because they do not believe in Me;

[10]“of righteousness, because I go to My Father and you see Me no more;

[11]“of judgment, because the ruler of this world is judged.

[12]“I still have many things to say to you, but you cannot bear *them* now.

[13]“However, when He, the Spirit of truth, has come, He will guide you into all truth; for He will not speak on His own *authority,* but whatever He hears He will speak; and He will tell you things to come.

[14]“He will glorify Me, for He will take of what is Mine and declare *it* to you.

[15]"All things that the Father has are Mine. Therefore I said that He will take of Mine and declare *it* to you.

Sorrow Will Turn to Joy

[16]"A little while, and you will not see Me; and again a little while, and you will see Me, because I go to the Father."

[17]Then *some* of His disciples said among themselves, "What is this that He says to us, 'A little while, and you will not see Me; and again a little while, and you will see Me'; and, 'because I go to the Father'?"

[18]They said therefore, "What is this that He says, 'A little while'? We do not know what He is saying."

[19]Now Jesus knew that they desired to ask Him, and He said to them, "Are you inquiring among yourselves about what I said, 'A little while, and you will not see Me; and again a little while, and you will see Me'?

[20]"Most assuredly, I say to you that you will weep and lament, but the world will rejoice; and you will be sorrowful, but your sorrow will be turned into joy.

[21]"A woman, when she is in labor, has sorrow because her hour has come; but as soon as she has given birth to the child, she no longer remembers the anguish, for joy that a human being has been born into the world.

[22]"Therefore you now have sorrow; but I will see you again and your heart will rejoice, and your joy no one will take from you.

[23]"And in that day you will ask Me nothing. Most assuredly, I say to you, whatever you ask the Father in My name He will give you.

[24]"Until now you have asked nothing in My name. Ask, and you will receive, that your joy may be full.

Jesus Christ Has Overcome the World

[25]"These things I have spoken to you in figurative language; but the time is coming when I will no longer speak to you in figurative language, but I will tell you plainly about the Father.

[26]"In that day you will ask in My name, and I do not say to you that I shall pray the Father for you;

[27]“for the Father Himself loves you, because you have loved Me, and have believed that I came forth from God.

[28]“I came forth from the Father and have come into the world. Again, I leave the world and go to the Father.”

[29]His disciples said to Him, “See, now You are speaking plainly, and using no figure of speech!

[30]“Now we are sure that You know all things, and have no need that anyone should question You. By this we believe that You came forth from God.”

[31]Jesus answered them, “Do you now believe?

[32]“Indeed the hour is coming, yes, has now come, that you will be scattered, each to his own, and will leave Me alone. And yet I am not alone, because the Father is with Me.

[33]“These things I have spoken to you, that in Me you may have peace. In the world you will have tribulation; but be of good cheer, I have overcome the world.”

John 17

Jesus Prays for Himself

[1]Jesus spoke these words, lifted up His eyes to heaven, and said: “Father, the hour has come. Glorify Your Son, that Your Son also may glorify You,

[2]“as You have given Him authority over all flesh, that He should give eternal life to as many as You have given Him.

[3]“And this is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent.

[4]“I have glorified You on the earth. I have finished the work which You have given Me to do.

[5]“And now, O Father, glorify Me together with Yourself, with the glory which I had with You before the world was.

Jesus Prays for His Disciples

[6]“I have manifested Your name to the men whom You have given Me out of the world. They were Yours, You gave them to Me, and they have kept Your word.

[7]“Now they have known that all things which You have given Me are from You.

[8]“For I have given to them the words which You have given Me; and they have received *them,* and have known surely that I came forth from You; and they have believed that You sent Me.

[9]“I pray for them. I do not pray for the world but for those whom You have given Me, for they are Yours.

[10]“And all Mine are Yours, and Yours are Mine, and I am glorified in them.

[11]“Now I am no longer in the world, but these are in the world, and I come to You. Holy Father, keep through Your name those whom You have given Me, that they may be one as We *are*.

[12]“While I was with them in the world, I kept them in Your name. Those whom You gave Me I have kept; and none of them is lost except the son of perdition, that the Scripture might be fulfilled.

[13]"But now I come to You, and these things I speak in the world, that they may have My joy fulfilled in themselves.

[14]"I have given them Your word; and the world has hated them because they are not of the world, just as I am not of the world.

[15]"I do not pray that You should take them out of the world, but that You should keep them from the evil one.

[16]"They are not of the world, just as I am not of the world.

[17]"Sanctify them by Your truth. Your word is truth.

[18]"As You sent Me into the world, I also have sent them into the world.

[19]"And for their sakes I sanctify Myself, that they also may be sanctified by the truth.

Jesus Prays for All Believers

[20]"I do not pray for these alone, but also for those who will believe in Me through their word;

[21]"that they all may be one, as You, Father, *are* in Me, and I in You; that they also may be one in Us, that the world may believe that You sent Me.

[22]"And the glory which You gave Me I have given them, that they may be one just as We are one:

[23]"I in them, and You in Me; that they may be made perfect in one, and that the world may know that You have sent Me, and have loved them as You have loved Me.

[24]"Father, I desire that they also whom You gave Me may be with Me where I am, that they may behold My glory which You have given Me; for You loved Me before the foundation of the world.

[25]"O righteous Father! The world has not known You, but I have known You; and these have known that You sent Me.

[26]"And I have declared to them Your name, and will declare *it,* that the love with which You loved Me may be in them, and I in them."

John 18

Betrayal and Arrest in Gethsemane

[1]When Jesus had spoken these words, He went out with His disciples over the Brook Kidron, where there was a garden, which He and His disciples entered.

[2]And Judas, who betrayed Him, also knew the place; for Jesus often met there with His disciples.

[3]Then Judas, having received a detachment *of troops,* and officers from the chief priests and Pharisees, came there with lanterns, torches, and weapons.

[4]Jesus therefore, knowing all things that would come upon Him, went forward and said to them, “Whom are you seeking?”

[5]They answered Him, “Jesus of Nazareth.” Jesus said to them, “I am *He*.” And Judas, who betrayed Him, also stood with them.

[6]Now when He said to them, “I am *He,*” they drew back and fell to the ground.

[7]Then He asked them again, “Whom are you seeking?” And they said, “Jesus of Nazareth.”

[8]Jesus answered, “I have told you that I am *He*. Therefore, if you seek Me, let these go their way,”

[9]that the saying might be fulfilled which He spoke, “Of those whom You gave Me I have lost none.”

[10]Then Simon Peter, having a sword, drew it and struck the high priest’s servant, and cut off his right ear. The servant’s name was Malchus.

[11]So Jesus said to Peter, “Put your sword into the sheath. Shall I not drink the cup which My Father has given Me?”

Before the High Priest

[12]Then the detachment *of troops* and the captain and the officers of the Jews arrested Jesus and bound Him.

[13]And they led Him away to Annas first, for he was the father-in-law of Caiaphas who was high priest that year.

[14]Now it was Caiaphas who advised the Jews that it was expedient that one man should die for the people.

Peter Denies Jesus

[15]And Simon Peter followed Jesus, and so *did* another disciple. Now that disciple was known to the high priest, and went with Jesus into the courtyard of the high priest.

[16]But Peter stood at the door outside. Then the other disciple, who was known to the high priest, went out and spoke to her who kept the door, and brought Peter in.

[17]Then the servant girl who kept the door said to Peter, “You are not also *one* of this Man’s disciples, are you?” He said, “I am not.”

[18]Now the servants and officers who had made a fire of coals stood there, for it was cold, and they warmed themselves. And Peter stood with them and warmed himself.

Jesus Questioned by the High Priest

[19]The high priest then asked Jesus about His disciples and His doctrine.

[20]Jesus answered him, “I spoke openly to the world. I always taught in synagogues and in the temple, where the Jews always meet, and in secret I have said nothing.

[21]“Why do you ask Me? Ask those who have heard Me what I said to them. Indeed they know what I said.”

[22]And when He had said these things, one of the officers who stood by struck Jesus with the palm of his hand, saying, “Do You answer the high priest like that?”

[23]Jesus answered him, “If I have spoken evil, bear witness of the evil; but if well, why do you strike Me?”

[24]Then Annas sent Him bound to Caiaphas the high priest.

Peter Denies Twice More

[25]Now Simon Peter stood and warmed himself. Therefore they said to him, “You are not also *one* of His disciples, are you?” He denied *it* and said, “I am not!”

[26]One of the servants of the high priest, a relative *of him* whose ear Peter cut off, said, “Did I not see you in the garden with Him?”

[27]Peter then denied again; and immediately a rooster crowed.

In Pilate’s Court

[28]Then they led Jesus from Caiaphas to the Praetorium, and it was early morning. But they themselves did not go into the Praetorium, lest they should be defiled, but that they might eat the Passover.

[29]Pilate then went out to them and said, “What accusation do you bring against this Man?”

[30]They answered and said to him, “If He were not an evildoer, we would not have delivered Him up to you.”

[31]Then Pilate said to them, “You take Him and judge Him according to your law.” Therefore the Jews said to him, “It is not lawful for us to put anyone to death,”

[32]that the saying of Jesus might be fulfilled which He spoke, signifying by what death He would die.

[33]Then Pilate entered the Praetorium again, called Jesus, and said to Him, “Are You the King of the Jews?”

[34]Jesus answered him, “Are you speaking for yourself about this, or did others tell you this concerning Me?”

[35]Pilate answered, “Am I a Jew? Your own nation and the chief priests have delivered You to me. What have You done?”

[36]Jesus answered, “My kingdom is not of this world. If My kingdom were of this world, My servants would fight, so that I should not be delivered to the Jews; but now My kingdom is not from here.”

[37]Pilate therefore said to Him, “Are You a king then?” Jesus answered, “You say *rightly* that I am a king. For this cause I was born, and for this cause I have come into the world, that I should bear witness to the truth. Everyone who is of the truth hears My voice.”

[38]Pilate said to Him, “What is truth?” And when he had said this, he went out again to the Jews, and said to them, “I find no fault in Him at all.

Taking the Place of Barabbas

39“But you have a custom that I should release someone to you at the Passover. Do you therefore want me to release to you the King of the Jews?”

40Then they all cried again, saying, “Not this Man, but Barabbas!” Now Barabbas was a robber.

John 19

The Soldiers Mock Jesus

[1]So then Pilate took Jesus and scourged *Him.*

[2]And the soldiers twisted a crown of thorns and put *it* on His head, and they put on Him a purple robe.

[3]Then they said, “Hail, King of the Jews!” And they struck Him with their hands.

[4]Pilate then went out again, and said to them, “Behold, I am bringing Him out to you, that you may know that I find no fault in Him.”

Pilate’s Decision

[5]Then Jesus came out, wearing the crown of thorns and the purple robe. And *Pilate* said to them, “Behold the Man!”

[6]Therefore, when the chief priests and officers saw Him, they cried out, saying, “Crucify *Him,* crucify *Him!*” Pilate said to them, “You take Him and crucify *Him,* for I find no fault in Him.”

[7]The Jews answered him, “We have a law, and according to our law He ought to die, because He made Himself the Son of God.”

[8]Therefore, when Pilate heard that saying, he was the more afraid,

[9]and went again into the Praetorium, and said to Jesus, “Where are You from?” But Jesus gave him no answer.

[10]Then Pilate said to Him, “Are You not speaking to me? Do You not know that I have power to crucify You, and power to release You?”

[11]Jesus answered, “You could have no power at all against Me unless it had been given you from above. Therefore the one who delivered Me to you has the greater sin.”

[12]From then on Pilate sought to release Him, but the Jews cried out, saying, “If you let this Man go, you are not Caesar’s friend. Whoever makes himself a king speaks against Caesar.”

[13]When Pilate therefore heard that saying, he brought Jesus out and sat down in the judgment seat in a place that is called *The* Pavement, but in Hebrew, Gabbatha.

[14]Now it was the Preparation Day of the Passover, and about the sixth hour. And he said to the Jews, “Behold your King!”

[15]But they cried out, “Away with *Him,* away with *Him!* Crucify Him!” Pilate said to them, “Shall I crucify your King?” The chief priests answered, “We have no king but Caesar!”

[16]Then he delivered Him to them to be crucified. Then they took Jesus and led *Him* away.

The King on a Cross

[17]And He, bearing His cross, went out to a place called *the Place* of a Skull, which is called in Hebrew, Golgotha,

[18]where they crucified Him, and two others with Him, one on either side, and Jesus in the center.

[19]Now Pilate wrote a title and put *it* on the cross. And the writing was:

JESUS OF NAZARETH, THE KING OF THE JEWS.

[20]Then many of the Jews read this title, for the place where Jesus was crucified was near the city; and it was written in Hebrew, Greek, *and* Latin.

[21]Therefore the chief priests of the Jews said to Pilate, “Do not write, ‘The King of the Jews,’ but, ‘He said, “I am the King of the Jews.” ’ ”

[22]Pilate answered, “What I have written, I have written.”

[23]Then the soldiers, when they had crucified Jesus, took His garments and made four parts, to each soldier a part, and also the tunic. Now the tunic was without seam, woven from the top in one piece.

[24]They said therefore among themselves, “Let us not tear it, but cast lots for it, whose it shall be,” that the Scripture might be fulfilled which says:

> *“They divided My garments among them,*
> *And for My clothing they cast lots.”*

Therefore the soldiers did these things.

Behold Your Mother

[25]Now there stood by the cross of Jesus His mother, and His mother's sister, Mary the *wife* of Clopas, and Mary Magdalene.

[26]When Jesus therefore saw His mother, and the disciple whom He loved standing by, He said to His mother, "Woman, behold your son!"

[27]Then He said to the disciple, "Behold your mother!" And from that hour that disciple took her to his own *home*.

It Is Finished

[28]After this, Jesus, knowing that all things were now accomplished, that the Scripture might be fulfilled, said, "I thirst!"

[29]Now a vessel full of sour wine was sitting there; and they filled a sponge with sour wine, put *it* on hyssop, and put *it* to His mouth.

[30]So when Jesus had received the sour wine, He said, "It is finished!" And bowing His head, He gave up His spirit.

Jesus' Side Is Pierced

[31]Therefore, because it was the Preparation *Day,* that the bodies should not remain on the cross on the Sabbath (for that Sabbath was a high day), the Jews asked Pilate that their legs might be broken, and *that* they might be taken away.

[32]Then the soldiers came and broke the legs of the first and of the other who was crucified with Him.

[33]But when they came to Jesus and saw that He was already dead, they did not break His legs.

[34]But one of the soldiers pierced His side with a spear, and immediately blood and water came out.

[35]And he who has seen has testified, and his testimony is true; and he knows that he is telling the truth, so that you may believe.

[36]For these things were done that the Scripture should be fulfilled, *"Not one of His bones shall be broken."*

[37]And again another Scripture says, *"They shall look on Him whom they pierced."*

Jesus Buried in Joseph's Tomb

38After this, Joseph of Arimathea, being a disciple of Jesus, but secretly, for fear of the Jews, asked Pilate that he might take away the body of Jesus; and Pilate gave *him* permission. So he came and took the body of Jesus.

[39]And Nicodemus, who at first came to Jesus by night, also came, bringing a mixture of myrrh and aloes, about a hundred pounds.

[40]Then they took the body of Jesus, and bound it in strips of linen with the spices, as the custom of the Jews is to bury.

[41]Now in the place where He was crucified there was a garden, and in the garden a new tomb in which no one had yet been laid.

[42]So there they laid Jesus, because of the Jews' Preparation *Day,* for the tomb was nearby.

John 20

The Empty Tomb

[1]Now the first *day* of the week Mary Magdalene went to the tomb early, while it was still dark, and saw *that* the stone had been taken away from the tomb.

[2]Then she ran and came to Simon Peter, and to the other disciple, whom Jesus loved, and said to them, “They have taken away the Lord out of the tomb, and we do not know where they have laid Him.”

[3]Peter therefore went out, and the other disciple, and were going to the tomb.

[4]So they both ran together, and the other disciple outran Peter and came to the tomb first.

[5]And he, stooping down and looking in, saw the linen cloths lying *there;* yet he did not go in.

[6]Then Simon Peter came, following him, and went into the tomb; and he saw the linen cloths lying *there,*

[7]and the handkerchief that had been around His head, not lying with the linen cloths, but folded together in a place by itself.

[8]Then the other disciple, who came to the tomb first, went in also; and he saw and believed.

[9]For as yet they did not know the Scripture, that He must rise again from the dead.

[10]Then the disciples went away again to their own homes.

Mary Magdalene Sees the Risen Lord

[11]But Mary stood outside by the tomb weeping, and as she wept she stooped down *and looked* into the tomb.

[12]And she saw two angels in white sitting, one at the head and the other at the feet, where the body of Jesus had lain.

[13]Then they said to her, “Woman, why are you weeping?” She said to them, “Because they have taken away my Lord, and I do not know where they have laid Him.”

[14]Now when she had said this, she turned around and saw Jesus standing *there,* and did not know that it was Jesus.

[15]Jesus said to her, “Woman, why are you weeping? Whom are you seeking?” She, supposing Him to be the gardener, said to Him, “Sir, if You have carried Him away, tell me where You have laid Him, and I will take Him away.”

[16]Jesus said to her, “Mary!” She turned and said to Him, “Rabboni!” (which is to say, Teacher).

[17]Jesus said to her, “Do not cling to Me, for I have not yet ascended to My Father; but go to My brethren and say to them, ‘I am ascending to My Father and your Father, and *to* My God and your God.’ ”

[18]Mary Magdalene came and told the disciples that she had seen the Lord, and *that* He had spoken these things to her.

The Apostles Commissioned

[19]Then, the same day at evening, being the first *day* of the week, when the doors were shut where the disciples were assembled, for fear of the Jews, Jesus came and stood in the midst, and said to them, “Peace *be* with you.”

[20]When He had said this, He showed them *His* hands and His side. Then the disciples were glad when they saw the Lord.

[21]So Jesus said to them again, “Peace to you! As the Father has sent Me, I also send you.”

[22]And when He had said this, He breathed on *them,* and said to them, “Receive the Holy Spirit.

[23]“If you forgive the sins of any, they are forgiven them; if you retain the *sins* of any, they are retained.”

Seeing and Believing

[24]Now Thomas, called the Twin, one of the twelve, was not with them when Jesus came.

[25]The other disciples therefore said to him, “We have seen the Lord.” So he said to them, “Unless I see in His hands the print of the nails, and put my finger into the print of the nails, and put my hand into His side, I will not believe.”

[26]And after eight days His disciples were again inside, and Thomas with them. Jesus came, the doors being shut, and stood in the midst, and said, “Peace to you!”

[27]Then He said to Thomas, “Reach your finger here, and look at My hands; and reach your hand *here,* and put *it* into My side. Do not be unbelieving, but believing.”

[28]And Thomas answered and said to Him, “My Lord and my God!”

[29]Jesus said to him, “Thomas, because you have seen Me, you have believed. Blessed *are* those who have not seen and *yet* have believed.”

That You May Believe

[30]And truly Jesus did many other signs in the presence of His disciples, which are not written in this book;

[31]but these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His name.

John 21

Breakfast by the Sea

[1]After these things Jesus showed Himself again to the disciples at the Sea of Tiberias, and in this way He showed *Himself:*

[2]Simon Peter, Thomas called the Twin, Nathanael of Cana in Galilee, the *sons* of Zebedee, and two others of His disciples were together.

[3]Simon Peter said to them, "I am going fishing." They said to him, "We are going with you also." They went out and immediately got into the boat, and that night they caught nothing.

[4]But when the morning had now come, Jesus stood on the shore; yet the disciples did not know that it was Jesus.

[5]Then Jesus said to them, "Children, have you any food?" They answered Him, "No."

[6]And He said to them, "Cast the net on the right side of the boat, and you will find *some*." So they cast, and now they were not able to draw it in because of the multitude of fish.

[7]Therefore that disciple whom Jesus loved said to Peter, "It is the Lord!" Now when Simon Peter heard that it was the Lord, he put on *his* outer garment (for he had removed it), and plunged into the sea.

[8]But the other disciples came in the little boat (for they were not far from land, but about two hundred cubits), dragging the net with fish.

[9]Then, as soon as they had come to land, they saw a fire of coals there, and fish laid on it, and bread.

[10]Jesus said to them, "Bring some of the fish which you have just caught."

[11]Simon Peter went up and dragged the net to land, full of large fish, one hundred and fifty-three; and although there were so many, the net was not broken.

[12]Jesus said to them, "Come *and* eat breakfast." Yet none of the disciples dared ask Him, "Who are You?"—knowing that it was the Lord.

[13]Jesus then came and took the bread and gave it to them, and likewise the fish.

[14]This *is* now the third time Jesus showed Himself to His disciples after He was raised from the dead.

Jesus Restores Peter

[15]So when they had eaten breakfast, Jesus said to Simon Peter, "Simon, *son* of Jonah, do you love Me more than these?" He said to Him, "Yes, Lord; You know that I love You." He said to him, "Feed My lambs."

[16]He said to him again a second time, "Simon, *son* of Jonah, do you love Me?" He said to Him, "Yes, Lord; You know that I love You." He said to him, "Tend My sheep."

[17]He said to him the third time, "Simon, *son* of Jonah, do you love Me?" Peter was grieved because He said to him the third time, "Do you love Me?" And he said to Him, "Lord, You know all things; You know that I love You." Jesus said to him, "Feed My sheep.

[18]"Most assuredly, I say to you, when you were younger, you girded yourself and walked where you wished; but when you are old, you will stretch out your hands, and another will gird you and carry *you* where you do not wish."

[19]This He spoke, signifying by what death he would glorify God. And when He had spoken this, He said to him, "Follow Me."

The Beloved Disciple and His Book

[20]Then Peter, turning around, saw the disciple whom Jesus loved following, who also had leaned on His breast at the supper, and said, "Lord, who is the one who betrays You?"

[21]Peter, seeing him, said to Jesus, "But Lord, what *about* this man?"

[22]Jesus said to him, "If I will that he remain till I come, what *is that* to you? You follow Me."

[23]Then this saying went out among the brethren that this disciple would not die. Yet Jesus did not say to him that he would not die, but, "If I will that he remain till I come, what *is that* to you?"

[24]This is the disciple who testifies of these things, and wrote these things; and we know that his testimony is true.

[25]And there are also many other things that Jesus did, which if they were written one by one, I suppose that even the world itself could not contain the books that would be written. Amen.

The Acts
of the Apostles

Acts 1

Prologue

[1]The former account I made, O Theophilus, of all that Jesus began both to do and teach,

[2]until the day in which He was taken up, after He through the Holy Spirit had given commandments to the apostles whom He had chosen,

[3]to whom He also presented Himself alive after His suffering by many infallible proofs, being seen by them during forty days and speaking of the things pertaining to the kingdom of God.

The Holy Spirit Promised

[4]And being assembled together with *them,* He commanded them not to depart from Jerusalem, but to wait for the Promise of the Father, "which," *He said,* "you have heard from Me;

[5]"for John truly baptized with water, but you shall be baptized with the Holy Spirit not many days from now."

[6]Therefore, when they had come together, they asked Him, saying, "Lord, will You at this time restore the kingdom to Israel?"

[7]And He said to them, "It is not for you to know times or seasons which the Father has put in His own authority.

[8]"But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth."

Jesus Ascends to Heaven

[9]Now when He had spoken these things, while they watched, He was taken up, and a cloud received Him out of their sight.

[10]And while they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel,

[11]who also said, "Men of Galilee, why do you stand gazing up into heaven? This *same* Jesus, who was taken up from you into heaven, will so come in like manner as you saw Him go into heaven."

The Upper Room Prayer Meeting

12Then they returned to Jerusalem from the mount called Olivet, which is near Jerusalem, a Sabbath day's journey.

13And when they had entered, they went up into the upper room where they were staying: Peter, James, John, and Andrew; Philip and Thomas; Bartholomew and Matthew; James *the son* of Alphaeus and Simon the Zealot; and Judas *the son* of James.

14These all continued with one accord in prayer and supplication, with the women and Mary the mother of Jesus, and with His brothers.

Matthias Chosen

15And in those days Peter stood up in the midst of the disciples (altogether the number of names was about a hundred and twenty), and said,

16"Men *and* brethren, this Scripture had to be fulfilled, which the Holy Spirit spoke before by the mouth of David concerning Judas, who became a guide to those who arrested Jesus;

17"for he was numbered with us and obtained a part in this ministry."

18(Now this man purchased a field with the wages of iniquity; and falling headlong, he burst open in the middle and all his entrails gushed out.

19And it became known to all those dwelling in Jerusalem; so that field is called in their own language, Akel Dama, that is, Field of Blood.)

20"For it is written in the Book of Psalms:

> *'Let his dwelling place be desolate,*
> *And let no one live in it'*;

and,

> *'Let another take his office.'*

21"Therefore, of these men who have accompanied us all the time that the Lord Jesus went in and out among us,

22"beginning from the baptism of John to that day when He was taken up from us, one of these must become a witness with us of His resurrection.”

[23]And they proposed two: Joseph called Barsabas, who was surnamed Justus, and Matthias.

[24]And they prayed and said, “You, O Lord, who know the hearts of all, show which of these two You have chosen

[25]“to take part in this ministry and apostleship from which Judas by transgression fell, that he might go to his own place.”

[26]And they cast their lots, and the lot fell on Matthias. And he was numbered with the eleven apostles.

Acts 2

Coming of the Holy Spirit

[1]When the Day of Pentecost had fully come, they were all with one accord in one place.

[2]And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled the whole house where they were sitting.

[3]Then there appeared to them divided tongues, as of fire, and *one* sat upon each of them.

[4]And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit gave them utterance.

The Crowd's Response

[5]And there were dwelling in Jerusalem Jews, devout men, from every nation under heaven.

[6]And when this sound occurred, the multitude came together, and were confused, because everyone heard them speak in his own language.

[7]Then they were all amazed and marveled, saying to one another, "Look, are not all these who speak Galileans?

[8]"And how *is it that* we hear, each in our own language in which we were born?

[9]"Parthians and Medes and Elamites, those dwelling in Mesopotamia, Judea and Cappadocia, Pontus and Asia,

[10]"Phrygia and Pamphylia, Egypt and the parts of Libya adjoining Cyrene, visitors from Rome, both Jews and proselytes,

[11]"Cretans and Arabs—we hear them speaking in our own tongues the wonderful works of God."

[12]So they were all amazed and perplexed, saying to one another, "Whatever could this mean?"

[13]Others mocking said, "They are full of new wine."

Peter's Sermon

14But Peter, standing up with the eleven, raised his voice and said to them, “Men of Judea and all who dwell in Jerusalem, let this be known to you, and heed my words.

15“For these are not drunk, as you suppose, since it is *only* the third hour of the day.

16“But this is what was spoken by the prophet Joel:

> 17 *‘And it shall come to pass in the last days, says God,*
> *That I will pour out of My Spirit on all flesh;*
> *Your sons and your daughters shall prophesy,*
> *Your young men shall see visions,*
> *Your old men shall dream dreams.*
> 18*And on My menservants and on My maidservants*
> *I will pour out My Spirit in those days;*
> *And they shall prophesy.*
> 19*I will show wonders in heaven above*
> *And signs in the earth beneath:*
> *Blood and fire and vapor of smoke.*
> 20*The sun shall be turned into darkness,*
> *And the moon into blood,*
> *Before the coming of the great and awesome day of the LORD.*
> 21*And it shall come to pass*
> *That whoever calls on the name of the LORD*
> *Shall be saved.’*

22“Men of Israel, hear these words: Jesus of Nazareth, a Man attested by God to you by miracles, wonders, and signs which God did through Him in your midst, as you yourselves also know—

23“Him, being delivered by the determined purpose and foreknowledge of God, you have taken by lawless hands, have crucified, and put to death;

24“whom God raised up, having loosed the pains of death, because it was not possible that He should be held by it.

25“For David says concerning Him:

'I foresaw the LORD always before my face,
For He is at my right hand, that I may not be shaken.
[26]*Therefore my heart rejoiced, and my tongue was glad;*
Moreover my flesh also will rest in hope.
[27]*For You will not leave my soul in Hades,*
Nor will You allow Your Holy One to see corruption.
[28]*You have made known to me the ways of life;*
You will make me full of joy in Your presence.'

[29]"Men *and* brethren, let *me* speak freely to you of the patriarch David, that he is both dead and buried, and his tomb is with us to this day.

[30]"Therefore, being a prophet, and knowing that God had sworn with an oath to him that of the fruit of his body, according to the flesh, He would raise up the Christ to sit on his throne,

[31]"he, foreseeing this, spoke concerning the resurrection of the Christ, that His soul was not left in Hades, nor did His flesh see corruption.

[32]"This Jesus God has raised up, of which we are all witnesses.

[33]"Therefore being exalted to the right hand of God, and having received from the Father the promise of the Holy Spirit, He poured out this which you now see and hear.

[34]"For David did not ascend into the heavens, but he says himself:

'The LORD said to my Lord,
"Sit at My right hand,
[35]*Till I make Your enemies Your footstool." '*

[36]"Therefore let all the house of Israel know assuredly that God has made this Jesus, whom you crucified, both Lord and Christ."

[37]Now when they heard *this,* they were cut to the heart, and said to Peter and the rest of the apostles, "Men *and* brethren, what shall we do?"

[38]Then Peter said to them, "Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins; and you shall receive the gift of the Holy Spirit.

[39]“For the promise is to you and to your children, and to all who are afar off, as many as the Lord our God will call.”

A Vital Church Grows

[40]And with many other words he testified and exhorted them, saying, “Be saved from this perverse generation.”

[41]Then those who gladly received his word were baptized; and that day about three thousand souls were added *to them.*

[42]And they continued steadfastly in the apostles’ doctrine and fellowship, in the breaking of bread, and in prayers.

[43]Then fear came upon every soul, and many wonders and signs were done through the apostles.

[44]Now all who believed were together, and had all things in common,

[45]and sold their possessions and goods, and divided them among all, as anyone had need.

[46]So continuing daily with one accord in the temple, and breaking bread from house to house, they ate their food with gladness and simplicity of heart,

[47]praising God and having favor with all the people. And the Lord added to the church daily those who were being saved.

Acts 3

A Lame Man Healed

[1]Now Peter and John went up together to the temple at the hour of prayer, the ninth *hour*.

[2]And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms from those who entered the temple;

[3]who, seeing Peter and John about to go into the temple, asked for alms.

[4]And fixing his eyes on him, with John, Peter said, "Look at us."

[5]So he gave them his attention, expecting to receive something from them.

[6]Then Peter said, "Silver and gold I do not have, but what I do have I give you: In the name of Jesus Christ of Nazareth, rise up and walk."

[7]And he took him by the right hand and lifted *him* up, and immediately his feet and ankle bones received strength.

[8]So he, leaping up, stood and walked and entered the temple with them—walking, leaping, and praising God.

[9]And all the people saw him walking and praising God.

[10]Then they knew that it was he who sat begging alms at the Beautiful Gate of the temple; and they were filled with wonder and amazement at what had happened to him.

Preaching in Solomon's Portico

[11]Now as the lame man who was healed held on to Peter and John, all the people ran together to them in the porch which is called Solomon's, greatly amazed.

[12]So when Peter saw *it,* he responded to the people: "Men of Israel, why do you marvel at this? Or why look so intently at us, as though by our own power or godliness we had made this man walk?

[13]"The God of Abraham, Isaac, and Jacob, the God of our fathers, glorified His Servant Jesus, whom you delivered up and denied in the presence of Pilate, when he was determined to let *Him* go.

[14]“But you denied the Holy One and the Just, and asked for a murderer to be granted to you,

[15]“and killed the Prince of life, whom God raised from the dead, of which we are witnesses.

[16]“And His name, through faith in His name, has made this man strong, whom you see and know. Yes, the faith which *comes* through Him has given him this perfect soundness in the presence of you all.

[17]“Yet now, brethren, I know that you did *it* in ignorance, as *did* also your rulers.

[18]“But those things which God foretold by the mouth of all His prophets, that the Christ would suffer, He has thus fulfilled.

[19]“Repent therefore and be converted, that your sins may be blotted out, so that times of refreshing may come from the presence of the Lord,

[20]“and that He may send Jesus Christ, who was preached to you before,

[21]“whom heaven must receive until the times of restoration of all things, which God has spoken by the mouth of all His holy prophets since the world began.

[22]“For Moses truly said to the fathers, *‘The LORD your God will raise up for you a Prophet like me from your brethren. Him you shall hear in all things, whatever He says to you.*

[23] *‘And it shall be that every soul who will not hear that Prophet shall be utterly destroyed from among the people.’*

[24]“Yes, and all the prophets, from Samuel and those who follow, as many as have spoken, have also foretold these days.

[25]“You are sons of the prophets, and of the covenant which God made with our fathers, saying to Abraham, *‘And in your seed all the families of the earth shall be blessed.’*

[26]“To you first, God, having raised up His Servant Jesus, sent Him to bless you, in turning away every one *of you* from your iniquities.”

Acts 4

Peter and John Arrested

[1]Now as they spoke to the people, the priests, the captain of the temple, and the Sadducees came upon them,

[2]being greatly disturbed that they taught the people and preached in Jesus the resurrection from the dead.

[3]And they laid hands on them, and put *them* in custody until the next day, for it was already evening.

[4]However, many of those who heard the word believed; and the number of the men came to be about five thousand.

Addressing the Sanhedrin

[5]And it came to pass, on the next day, that their rulers, elders, and scribes,

[6]as well as Annas the high priest, Caiaphas, John, and Alexander, and as many as were of the family of the high priest, were gathered together at Jerusalem.

[7]And when they had set them in the midst, they asked, “By what power or by what name have you done this?”

[8]Then Peter, filled with the Holy Spirit, said to them, “Rulers of the people and elders of Israel:

[9]“If we this day are judged for a good deed *done* to a helpless man, by what means he has been made well,

[10]“let it be known to you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom you crucified, whom God raised from the dead, by Him this man stands here before you whole.

[11]“This is the *‘stone which was rejected by you builders, which has become the chief cornerstone.’*

[12]“Nor is there salvation in any other, for there is no other name under heaven given among men by which we must be saved.”

The Name of Jesus Forbidden

[13]Now when they saw the boldness of Peter and John, and perceived that they were uneducated and untrained men, they marveled. And they realized that they had been with Jesus.

[14]And seeing the man who had been healed standing with them, they could say nothing against it.

[15]But when they had commanded them to go aside out of the council, they conferred among themselves,

[16]saying, "What shall we do to these men? For, indeed, that a notable miracle has been done through them *is* evident to all who dwell in Jerusalem, and we cannot deny *it*.

[17]"But so that it spreads no further among the people, let us severely threaten them, that from now on they speak to no man in this name."

[18]So they called them and commanded them not to speak at all nor teach in the name of Jesus.

[19]But Peter and John answered and said to them, "Whether it is right in the sight of God to listen to you more than to God, you judge.

[20]"For we cannot but speak the things which we have seen and heard."

[21]So when they had further threatened them, they let them go, finding no way of punishing them, because of the people, since they all glorified God for what had been done.

[22]For the man was over forty years old on whom this miracle of healing had been performed.

Prayer for Boldness

[23]And being let go, they went to their own *companions* and reported all that the chief priests and elders had said to them.

[24]So when they heard that, they raised their voice to God with one accord and said: "Lord, You *are* God, who made heaven and earth and the sea, and all that is in them,

[25]"who by the mouth of Your servant David have said:

> *'Why did the nations rage,*
> *And the people plot vain things?*
> [26]*The kings of the earth took their stand,*
> *And the rulers were gathered together*

Against the LORD and against His Christ.'

[27]"For truly against Your holy Servant Jesus, whom You anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together

[28]"to do whatever Your hand and Your purpose determined before to be done.

[29]"Now, Lord, look on their threats, and grant to Your servants that with all boldness they may speak Your word,

[30]"by stretching out Your hand to heal, and that signs and wonders may be done through the name of Your holy Servant Jesus."

[31]And when they had prayed, the place where they were assembled together was shaken; and they were all filled with the Holy Spirit, and they spoke the word of God with boldness.

Sharing in All Things

[32]Now the multitude of those who believed were of one heart and one soul; neither did anyone say that any of the things he possessed was his own, but they had all things in common.

[33]And with great power the apostles gave witness to the resurrection of the Lord Jesus. And great grace was upon them all.

[34]Nor was there anyone among them who lacked; for all who were possessors of lands or houses sold them, and brought the proceeds of the things that were sold,

[35]and laid *them* at the apostles' feet; and they distributed to each as anyone had need.

[36]And Joses, who was also named Barnabas by the apostles (which is translated Son of Encouragement), a Levite of the country of Cyprus,

[37]having land, sold *it,* and brought the money and laid *it* at the apostles' feet.

Acts 5

Lying to the Holy Spirit

[1]But a certain man named Ananias, with Sapphira his wife, sold a possession.

[2]And he kept back *part* of the proceeds, his wife also being aware *of it,* and brought a certain part and laid *it* at the apostles' feet.

[3]But Peter said, "Ananias, why has Satan filled your heart to lie to the Holy Spirit and keep back *part* of the price of the land for yourself?

[4]"While it remained, was it not your own? And after it was sold, was it not in your own control? Why have you conceived this thing in your heart? You have not lied to men but to God."

[5]Then Ananias, hearing these words, fell down and breathed his last. So great fear came upon all those who heard these things.

[6]And the young men arose and wrapped him up, carried *him* out, and buried *him.*

[7]Now it was about three hours later when his wife came in, not knowing what had happened.

[8]And Peter answered her, "Tell me whether you sold the land for so much?" She said, "Yes, for so much."

[9]Then Peter said to her, "How is it that you have agreed together to test the Spirit of the Lord? Look, the feet of those who have buried your husband *are* at the door, and they will carry you out."

[10]Then immediately she fell down at his feet and breathed her last. And the young men came in and found her dead, and carrying *her* out, buried *her* by her husband.

[11]So great fear came upon all the church and upon all who heard these things.

Continuing Power in the Church

[12]And through the hands of the apostles many signs and wonders were done among the people. And they were all with one accord in Solomon's Porch.

[13]Yet none of the rest dared join them, but the people esteemed them highly.

[14]And believers were increasingly added to the Lord, multitudes of both men and women,

[15]so that they brought the sick out into the streets and laid *them* on beds and couches, that at least the shadow of Peter passing by might fall on some of them.

[16]Also a multitude gathered from the surrounding cities to Jerusalem, bringing sick people and those who were tormented by unclean spirits, and they were all healed.

Imprisoned Apostles Freed

[17]Then the high priest rose up, and all those who *were* with him (which is the sect of the Sadducees), and they were filled with indignation,

[18]and laid their hands on the apostles and put them in the common prison.

[19]But at night an angel of the Lord opened the prison doors and brought them out, and said,

[20]"Go, stand in the temple and speak to the people all the words of this life."

[21]And when they heard *that,* they entered the temple early in the morning and taught. But the high priest and those with him came and called the council together, with all the elders of the children of Israel, and sent to the prison to have them brought.

Apostles on Trial Again

[22]But when the officers came and did not find them in the prison, they returned and reported,

[23]saying, "Indeed we found the prison shut securely, and the guards standing outside before the doors; but when we opened them, we found no one inside!"

[24]Now when the high priest, the captain of the temple, and the chief priests heard these things, they wondered what the outcome would be.

[25]So one came and told them, saying, “Look, the men whom you put in prison are standing in the temple and teaching the people!”

[26]Then the captain went with the officers and brought them without violence, for they feared the people, lest they should be stoned.

[27]And when they had brought them, they set *them* before the council. And the high priest asked them,

[28]saying, “Did we not strictly command you not to teach in this name? And look, you have filled Jerusalem with your doctrine, and intend to bring this Man’s blood on us!”

[29]But Peter and the *other* apostles answered and said: “We ought to obey God rather than men.

[30]“The God of our fathers raised up Jesus whom you murdered by hanging on a tree.

[31]“Him God has exalted to His right hand *to be* Prince and Savior, to give repentance to Israel and forgiveness of sins.

[32]“And we are His witnesses to these things, and *so* also *is* the Holy Spirit whom God has given to those who obey Him.”

Gamaliel’s Advice

[33]When they heard *this,* they were furious and plotted to kill them.

[34]Then one in the council stood up, a Pharisee named Gamaliel, a teacher of the law held in respect by all the people, and commanded them to put the apostles outside for a little while.

[35]And he said to them: “Men of Israel, take heed to yourselves what you intend to do regarding these men.

[36]“For some time ago Theudas rose up, claiming to be somebody. A number of men, about four hundred, joined him. He was slain, and all who obeyed him were scattered and came to nothing.

[37]“After this man, Judas of Galilee rose up in the days of the census, and drew away many people after him. He also perished, and all who obeyed him were dispersed.

[38]“And now I say to you, keep away from these men and let them alone; for if this plan or this work is of men, it will come to nothing;

[39]“but if it is of God, you cannot overthrow it—lest you even be found to fight against God.”

[40]And they agreed with him, and when they had called for the apostles and beaten *them,* they commanded that they should not speak in the name of Jesus, and let them go.

[41]So they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for His name.

[42]And daily in the temple, and in every house, they did not cease teaching and preaching Jesus *as* the Christ.

Acts 6

Seven Chosen to Serve

[1]Now in those days, when *the number of* the disciples was multiplying, there arose a complaint against the Hebrews by the Hellenists, because their widows were neglected in the daily distribution.

[2]Then the twelve summoned the multitude of the disciples and said, "It is not desirable that we should leave the word of God and serve tables.

[3]"Therefore, brethren, seek out from among you seven men of *good* reputation, full of the Holy Spirit and wisdom, whom we may appoint over this business;

[4]"but we will give ourselves continually to prayer and to the ministry of the word."

[5]And the saying pleased the whole multitude. And they chose Stephen, a man full of faith and the Holy Spirit, and Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicolas, a proselyte from Antioch,

[6]whom they set before the apostles; and when they had prayed, they laid hands on them.

[7]Then the word of God spread, and the number of the disciples multiplied greatly in Jerusalem, and a great many of the priests were obedient to the faith.

Stephen Accused of Blasphemy

[8]And Stephen, full of faith and power, did great wonders and signs among the people.

[9]Then there arose some from what is called the Synagogue of the Freedmen (Cyrenians, Alexandrians, and those from Cilicia and Asia), disputing with Stephen.

[10]And they were not able to resist the wisdom and the Spirit by which he spoke.

[11]Then they secretly induced men to say, "We have heard him speak blasphemous words against Moses and God."

[12]And they stirred up the people, the elders, and the scribes; and they came upon *him,* seized him, and brought *him* to the council.

[13]They also set up false witnesses who said, “This man does not cease to speak blasphemous words against this holy place and the law;

[14]“for we have heard him say that this Jesus of Nazareth will destroy this place and change the customs which Moses delivered to us.”

[15]And all who sat in the council, looking steadfastly at him, saw his face as the face of an angel.

Acts 7

Stephen's Address: The Call of Abraham

[1]Then the high priest said, "Are these things so?"

[2]And he said, "Brethren and fathers, listen: The God of glory appeared to our father Abraham when he was in Mesopotamia, before he dwelt in Haran,

[3]"and said to him, *'Get out of your country and from your relatives, and come to a land that I will show you.'*

[4]"Then he came out of the land of the Chaldeans and dwelt in Haran. And from there, when his father was dead, He moved him to this land in which you now dwell.

[5]"And *God* gave him no inheritance in it, not even *enough* to set his foot on. But even when *Abraham* had no child, He promised to give it to him for a possession, and to his descendants after him.

[6]"But God spoke in this way: that his descendants would dwell in a foreign land, and that they would bring them into bondage and oppress *them* four hundred years.

[7]*'And the nation to whom they will be in bondage I will judge,'* said God, *'and after that they shall come out and serve Me in this place.'*

[8]"Then He gave him the covenant of circumcision; and so *Abraham* begot Isaac and circumcised him on the eighth day; and Isaac *begot* Jacob, and Jacob *begot* the twelve patriarchs.

The Patriarchs in Egypt

[9]"And the patriarchs, becoming envious, sold Joseph into Egypt. But God was with him

[10]"and delivered him out of all his troubles, and gave him favor and wisdom in the presence of Pharaoh, king of Egypt; and he made him governor over Egypt and all his house.

[11]"Now a famine and great trouble came over all the land of Egypt and Canaan, and our fathers found no sustenance.

[12]"But when Jacob heard that there was grain in Egypt, he sent out our fathers first.

[13]“And the second *time* Joseph was made known to his brothers, and Joseph’s family became known to the Pharaoh.

[14]“Then Joseph sent and called his father Jacob and all his relatives to *him,* seventy-five people.

[15]“So Jacob went down to Egypt; and he died, he and our fathers.

[16]“And they were carried back to Shechem and laid in the tomb that Abraham bought for a sum of money from the sons of Hamor, *the father* of Shechem.

God Delivers Israel by Moses

[17]“But when the time of the promise drew near which God had sworn to Abraham, the people grew and multiplied in Egypt

[18]“till another king arose who did not know Joseph.

[19]“This man dealt treacherously with our people, and oppressed our forefathers, making them expose their babies, so that they might not live.

[20]“At this time Moses was born, and was well pleasing to God; and he was brought up in his father’s house for three months.

[21]“But when he was set out, Pharaoh’s daughter took him away and brought him up as her own son.

[22]“And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and deeds.

[23]“Now when he was forty years old, it came into his heart to visit his brethren, the children of Israel.

[24]“And seeing one of *them* suffer wrong, he defended and avenged him who was oppressed, and struck down the Egyptian.

[25]“For he supposed that his brethren would have understood that God would deliver them by his hand, but they did not understand.

[26]“And the next day he appeared to two of them as they were fighting, and *tried to* reconcile them, saying, ‘Men, you are brethren; why do you wrong one another?’

[27]“But he who did his neighbor wrong pushed him away, saying, *‘Who made you a ruler and a judge over us?*

[28] *‘Do you want to kill me as you did the Egyptian yesterday?’*

[29]“Then, at this saying, Moses fled and became a dweller in the land of Midian, where he had two sons.

[30]“And when forty years had passed, an Angel of the Lord appeared to him in a flame of fire in a bush, in the wilderness of Mount Sinai.

[31]“When Moses saw *it,* he marveled at the sight; and as he drew near to observe, the voice of the Lord came to him,

[32]“*saying, ‘I am the God of your fathers—the God of Abraham, the God of Isaac, and the God of Jacob.’* And Moses trembled and dared not look.

[33] *‘Then the LORD said to him, “Take your sandals off your feet, for the place where you stand is holy ground.*

[34]“*I have surely seen the oppression of My people who are in Egypt; I have heard their groaning and have come down to deliver them. And now come, I will send you to Egypt.” ’*

[35]“This Moses whom they rejected, saying, *‘Who made you a ruler and a judge?’* is the one God sent *to be* a ruler and a deliverer by the hand of the Angel who appeared to him in the bush.

[36]“He brought them out, after he had shown wonders and signs in the land of Egypt, and in the Red Sea, and in the wilderness forty years.

Israel Rebels Against God

[37]“This is that Moses who said to the children of Israel, *‘The LORD your God will raise up for you a Prophet like me from your brethren. Him you shall hear.’*

[38]“This is he who was in the congregation in the wilderness with the Angel who spoke to him on Mount Sinai, and *with* our fathers, the one who received the living oracles to give to us,

[39]“whom our fathers would not obey, but rejected. And in their hearts they turned back to Egypt,

[40]“saying to Aaron, *‘Make us gods to go before us; as for this Moses who brought us out of the land of Egypt, we do not know what has become of him.’*

[41]“And they made a calf in those days, offered sacrifices to the idol, and rejoiced in the works of their own hands.

[42]“Then God turned and gave them up to worship the host of heaven, as it is written in the book of the Prophets:

‘Did you offer Me slaughtered animals and sacrifices during
forty years in the wilderness,
O house of Israel?
[43]*You also took up the tabernacle of Moloch,*
And the star of your god Remphan,
Images which you made to worship;
And I will carry you away beyond Babylon.’

God’s True Tabernacle

44“Our fathers had the tabernacle of witness in the wilderness, as He appointed, instructing Moses to make it according to the pattern that he had seen,

[45]“which our fathers, having received it in turn, also brought with Joshua into the land possessed by the Gentiles, whom God drove out before the face of our fathers until the days of David,

[46]“who found favor before God and asked to find a dwelling for the God of Jacob.

[47]“But Solomon built Him a house.

[48]“However, the Most High does not dwell in temples made with hands, as the prophet says:

[49]*‘Heaven is My throne,*
And earth is My footstool.
What house will you build for Me? says the LORD,
Or what is the place of My rest?
[50]*Has My hand not made all these things?’*

Israel Resists the Holy Spirit

51“*You* stiff-necked and uncircumcised in heart and ears! You always resist the Holy Spirit; as your fathers *did,* so *do* you.

[52]“Which of the prophets did your fathers not persecute? And they killed those who foretold the coming of the Just One, of whom you now have become the betrayers and murderers,

[53]"who have received the law by the direction of angels and have not kept *it*."

Stephen the Martyr

[54]When they heard these things they were cut to the heart, and they gnashed at him with *their* teeth.

[55]But he, being full of the Holy Spirit, gazed into heaven and saw the glory of God, and Jesus standing at the right hand of God,

[56]and said, "Look! I see the heavens opened and the Son of Man standing at the right hand of God!"

[57]Then they cried out with a loud voice, stopped their ears, and ran at him with one accord;

[58]and they cast *him* out of the city and stoned *him*. And the witnesses laid down their clothes at the feet of a young man named Saul.

[59]And they stoned Stephen as he was calling on *God* and saying, "Lord Jesus, receive my spirit."

[60]Then he knelt down and cried out with a loud voice, "Lord, do not charge them with this sin." And when he had said this, he fell asleep.

Acts 8

Saul Persecutes the Church

[1]Now Saul was consenting to his death. At that time a great persecution arose against the church which was at Jerusalem; and they were all scattered throughout the regions of Judea and Samaria, except the apostles.

[2]And devout men carried Stephen *to his burial,* and made great lamentation over him.

[3]As for Saul, he made havoc of the church, entering every house, and dragging off men and women, committing *them* to prison.

Christ Is Preached in Samaria

[4]Therefore those who were scattered went everywhere preaching the word.

[5]Then Philip went down to the city of Samaria and preached Christ to them.

[6]And the multitudes with one accord heeded the things spoken by Philip, hearing and seeing the miracles which he did.

[7]For unclean spirits, crying with a loud voice, came out of many who were possessed; and many who were paralyzed and lame were healed.

[8]And there was great joy in that city.

The Sorcerer's Profession of Faith

[9]But there was a certain man called Simon, who previously practiced sorcery in the city and astonished the people of Samaria, claiming that he was someone great,

[10]to whom they all gave heed, from the least to the greatest, saying, "This man is the great power of God."

[11]And they heeded him because he had astonished them with his sorceries for a long time.

[12]But when they believed Philip as he preached the things concerning the kingdom of God and the name of Jesus Christ, both men and women were baptized.

[13]Then Simon himself also believed; and when he was baptized he continued with Philip, and was amazed, seeing the miracles and signs which were done.

The Sorcerer's Sin

[14]Now when the apostles who were at Jerusalem heard that Samaria had received the word of God, they sent Peter and John to them,

[15]who, when they had come down, prayed for them that they might receive the Holy Spirit.

[16]For as yet He had fallen upon none of them. They had only been baptized in the name of the Lord Jesus.

[17]Then they laid hands on them, and they received the Holy Spirit.

[18]And when Simon saw that through the laying on of the apostles' hands the Holy Spirit was given, he offered them money,

[19]saying, "Give me this power also, that anyone on whom I lay hands may receive the Holy Spirit."

[20]But Peter said to him, "Your money perish with you, because you thought that the gift of God could be purchased with money!

[21]"You have neither part nor portion in this matter, for your heart is not right in the sight of God.

[22]"Repent therefore of this your wickedness, and pray God if perhaps the thought of your heart may be forgiven you.

[23]"For I see that you are poisoned by bitterness and bound by iniquity."

[24]Then Simon answered and said, "Pray to the Lord for me, that none of the things which you have spoken may come upon me."

[25]So when they had testified and preached the word of the Lord, they returned to Jerusalem, preaching the gospel in many villages of the Samaritans.

Christ Is Preached to an Ethiopian

[26]Now an angel of the Lord spoke to Philip, saying, "Arise and go toward the south along the road which goes down from Jerusalem to Gaza." This is desert.

[27]So he arose and went. And behold, a man of Ethiopia, a eunuch of great authority under Candace the queen of the Ethiopians, who had charge of all her treasury, and had come to Jerusalem to worship,

[28]was returning. And sitting in his chariot, he was reading Isaiah the prophet.

[29]Then the Spirit said to Philip, “Go near and overtake this chariot.”

[30]So Philip ran to him, and heard him reading the prophet Isaiah, and said, “Do you understand what you are reading?”

[31]And he said, “How can I, unless someone guides me?” And he asked Philip to come up and sit with him.

[32]The place in the Scripture which he read was this:

> *“He was led as a sheep to the slaughter;*
> *And as a lamb before its shearer is silent,*
> *So He opened not His mouth.*
> [33]*In His humiliation His justice was taken away,*
> *And who will declare His generation?*
> *For His life is taken from the earth.”*

[34]So the eunuch answered Philip and said, “I ask you, of whom does the prophet say this, of himself or of some other man?”

[35]Then Philip opened his mouth, and beginning at this Scripture, preached Jesus to him.

[36]Now as they went down the road, they came to some water. And the eunuch said, “See, *here is* water. What hinders me from being baptized?”

[37]Then Philip said, “If you believe with all your heart, you may.” And he answered and said, “I believe that Jesus Christ is the Son of God.”

[38]So he commanded the chariot to stand still. And both Philip and the eunuch went down into the water, and he baptized him.

[39]Now when they came up out of the water, the Spirit of the Lord caught Philip away, so that the eunuch saw him no more; and he went on his way rejoicing.

[40]But Philip was found at Azotus. And passing through, he preached in all the cities till he came to Caesarea.

Acts 9

The Damascus Road: Saul Converted

[1]Then Saul, still breathing threats and murder against the disciples of the Lord, went to the high priest

[2]and asked letters from him to the synagogues of Damascus, so that if he found any who were of the Way, whether men or women, he might bring them bound to Jerusalem.

[3]As he journeyed he came near Damascus, and suddenly a light shone around him from heaven.

[4]Then he fell to the ground, and heard a voice saying to him, “Saul, Saul, why are you persecuting Me?”

[5]And he said, “Who are You, Lord?” Then the Lord said, “I am Jesus, whom you are persecuting. It *is* hard for you to kick against the goads.”

[6]So he, trembling and astonished, said, “Lord, what do You want me to do?” Then the Lord *said* to him, “Arise and go into the city, and you will be told what you must do.”

[7]And the men who journeyed with him stood speechless, hearing a voice but seeing no one.

[8]Then Saul arose from the ground, and when his eyes were opened he saw no one. But they led him by the hand and brought *him* into Damascus.

[9]And he was three days without sight, and neither ate nor drank.

Ananias Baptizes Saul

[10]Now there was a certain disciple at Damascus named Ananias; and to him the Lord said in a vision, “Ananias.” And he said, “Here I am, Lord.”

[11]So the Lord *said* to him, “Arise and go to the street called Straight, and inquire at the house of Judas for *one* called Saul of Tarsus, for behold, he is praying.

[12]“And in a vision he has seen a man named Ananias coming in and putting *his* hand on him, so that he might receive his sight.”

[13]Then Ananias answered, “Lord, I have heard from many about this man, how much harm he has done to Your saints in Jerusalem.

[14]“And here he has authority from the chief priests to bind all who call on Your name.”

[15]But the Lord said to him, “Go, for he is a chosen vessel of Mine to bear My name before Gentiles, kings, and the children of Israel.

[16]“For I will show him how many things he must suffer for My name’s sake.”

[17]And Ananias went his way and entered the house; and laying his hands on him he said, “Brother Saul, the Lord Jesus, who appeared to you on the road as you came, has sent me that you may receive your sight and be filled with the Holy Spirit.”

[18]Immediately there fell from his eyes *something* like scales, and he received his sight at once; and he arose and was baptized.

[19]So when he had received food, he was strengthened. Then Saul spent some days with the disciples at Damascus.

Saul Preaches Christ

[20]Immediately he preached the Christ in the synagogues, that He is the Son of God.

[21]Then all who heard were amazed, and said, “Is this not he who destroyed those who called on this name in Jerusalem, and has come here for that purpose, so that he might bring them bound to the chief priests?”

[22]But Saul increased all the more in strength, and confounded the Jews who dwelt in Damascus, proving that this *Jesus* is the Christ.

Saul Escapes Death

[23]Now after many days were past, the Jews plotted to kill him.

[24]But their plot became known to Saul. And they watched the gates day and night, to kill him.

[25]Then the disciples took him by night and let *him* down through the wall in a large basket.

Saul at Jerusalem

26And when Saul had come to Jerusalem, he tried to join the disciples; but they were all afraid of him, and did not believe that he was a disciple.

[27]But Barnabas took him and brought *him* to the apostles. And he declared to them how he had seen the Lord on the road, and that He had spoken to him, and how he had preached boldly at Damascus in the name of Jesus.

[28]So he was with them at Jerusalem, coming in and going out.

[29]And he spoke boldly in the name of the Lord Jesus and disputed against the Hellenists, but they attempted to kill him.

[30]When the brethren found out, they brought him down to Caesarea and sent him out to Tarsus.

The Church Prospers

31Then the churches throughout all Judea, Galilee, and Samaria had peace and were edified. And walking in the fear of the Lord and in the comfort of the Holy Spirit, they were multiplied.

Aeneas Healed

32Now it came to pass, as Peter went through all *parts of the country,* that he also came down to the saints who dwelt in Lydda.

[33]There he found a certain man named Aeneas, who had been bedridden eight years and was paralyzed.

[34]And Peter said to him, “Aeneas, Jesus the Christ heals you. Arise and make your bed.” Then he arose immediately.

[35]So all who dwelt at Lydda and Sharon saw him and turned to the Lord.

Dorcas Restored to Life

36At Joppa there was a certain disciple named Tabitha, which is translated Dorcas. This woman was full of good works and charitable deeds which she did.

[37]But it happened in those days that she became sick and died. When they had washed her, they laid *her* in an upper room.

[38]And since Lydda was near Joppa, and the disciples had heard that Peter was there, they sent two men to him, imploring *him* not to delay in coming to them.

[39]Then Peter arose and went with them. When he had come, they brought *him* to the upper room. And all the widows stood by him weeping, showing the tunics and garments which Dorcas had made while she was with them.

[40]But Peter put them all out, and knelt down and prayed. And turning to the body he said, “Tabitha, arise.” And she opened her eyes, and when she saw Peter she sat up.

[41]Then he gave her *his* hand and lifted her up; and when he had called the saints and widows, he presented her alive.

[42]And it became known throughout all Joppa, and many believed on the Lord.

[43]So it was that he stayed many days in Joppa with Simon, a tanner.

Acts 10

Cornelius Sends a Delegation

[1]There was a certain man in Caesarea called Cornelius, a centurion of what was called the Italian Regiment,

[2]a devout *man* and one who feared God with all his household, who gave alms generously to the people, and prayed to God always.

[3]About the ninth hour of the day he saw clearly in a vision an angel of God coming in and saying to him, “Cornelius!”

[4]And when he observed him, he was afraid, and said, “What is it, lord?” So he said to him, “Your prayers and your alms have come up for a memorial before God.

[5]“Now send men to Joppa, and send for Simon whose surname is Peter.

[6]“He is lodging with Simon, a tanner, whose house is by the sea. He will tell you what you must do.”

[7]And when the angel who spoke to him had departed, Cornelius called two of his household servants and a devout soldier from among those who waited on him continually.

[8]So when he had explained all *these* things to them, he sent them to Joppa.

Peter’s Vision

[9]The next day, as they went on their journey and drew near the city, Peter went up on the housetop to pray, about the sixth hour.

[10]Then he became very hungry and wanted to eat; but while they made ready, he fell into a trance

[11]and saw heaven opened and an object like a great sheet bound at the four corners, descending to him and let down to the earth.

[12]In it were all kinds of four-footed animals of the earth, wild beasts, creeping things, and birds of the air.

[13]And a voice came to him, “Rise, Peter; kill and eat.”

[14]But Peter said, “Not so, Lord! For I have never eaten anything common or unclean.”

[15]And a voice *spoke* to him again the second time, “What God has cleansed you must not call common.”

[16]This was done three times. And the object was taken up into heaven again.

Summoned to Caesarea

[17]Now while Peter wondered within himself what this vision which he had seen meant, behold, the men who had been sent from Cornelius had made inquiry for Simon’s house, and stood before the gate.

[18]And they called and asked whether Simon, whose surname was Peter, was lodging there.

[19]While Peter thought about the vision, the Spirit said to him, “Behold, three men are seeking you.

[20]“Arise therefore, go down and go with them, doubting nothing; for I have sent them.”

[21]Then Peter went down to the men who had been sent to him from Cornelius, and said, “Yes, I am he whom you seek. For what reason have you come?”

[22]And they said, “Cornelius *the* centurion, a just man, one who fears God and has a good reputation among all the nation of the Jews, was divinely instructed by a holy angel to summon you to his house, and to hear words from you.”

[23]Then he invited them in and lodged *them*. On the next day Peter went away with them, and some brethren from Joppa accompanied him.

Peter Meets Cornelius

[24]And the following day they entered Caesarea. Now Cornelius was waiting for them, and had called together his relatives and close friends.

[25]As Peter was coming in, Cornelius met him and fell down at his feet and worshiped *him*.

[26]But Peter lifted him up, saying, “Stand up; I myself am also a man.”

[27]And as he talked with him, he went in and found many who had come together.

[28]Then he said to them, “You know how unlawful it is for a Jewish man to keep company with or go to one of another nation. But God has shown me that I should not call any man common or unclean.

[29]“Therefore I came without objection as soon as I was sent for. I ask, then, for what reason have you sent for me?”

[30]So Cornelius said, “Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and behold, a man stood before me in bright clothing,

[31]“and said, ‘Cornelius, your prayer has been heard, and your alms are remembered in the sight of God.

[32]‘Send therefore to Joppa and call Simon here, whose surname is Peter. He is lodging in the house of Simon, a tanner, by the sea. When he comes, he will speak to you.’

[33]“So I sent to you immediately, and you have done well to come. Now therefore, we are all present before God, to hear all the things commanded you by God.”

Preaching to Cornelius’ Household

[34]Then Peter opened *his* mouth and said: “In truth I perceive that God shows no partiality.

[35]“But in every nation whoever fears Him and works righteousness is accepted by Him.

[36]“The word which *God* sent to the children of Israel, preaching peace through Jesus Christ—He is Lord of all—

[37]“that word you know, which was proclaimed throughout all Judea, and began from Galilee after the baptism which John preached:

[38]“how God anointed Jesus of Nazareth with the Holy Spirit and with power, who went about doing good and healing all who were oppressed by the devil, for God was with Him.

[39]“And we are witnesses of all things which He did both in the land of the Jews and in Jerusalem, whom they killed by hanging on a tree.

[40]“Him God raised up on the third day, and showed Him openly,

[41]“not to all the people, but to witnesses chosen before by God, *even* to us who ate and drank with Him after He arose from the dead.

[42]"And He commanded us to preach to the people, and to testify that it is He who was ordained by God *to be* Judge of the living and the dead.

[43]"To Him all the prophets witness that, through His name, whoever believes in Him will receive remission of sins."

The Holy Spirit Falls on the Gentiles

[44]While Peter was still speaking these words, the Holy Spirit fell upon all those who heard the word.

[45]And those of the circumcision who believed were astonished, as many as came with Peter, because the gift of the Holy Spirit had been poured out on the Gentiles also.

[46]For they heard them speak with tongues and magnify God. Then Peter answered,

[47]"Can anyone forbid water, that these should not be baptized who have received the Holy Spirit just as we *have?*"

[48]And he commanded them to be baptized in the name of the Lord. Then they asked him to stay a few days.

Acts 11

Peter Defends God's Grace

[1]Now the apostles and brethren who were in Judea heard that the Gentiles had also received the word of God.

[2]And when Peter came up to Jerusalem, those of the circumcision contended with him,

[3]saying, "You went in to uncircumcised men and ate with them!"

[4]But Peter explained *it* to them in order from the beginning, saying:

[5]"I was in the city of Joppa praying; and in a trance I saw a vision, an object descending like a great sheet, let down from heaven by four corners; and it came to me.

[6]"When I observed it intently and considered, I saw four-footed animals of the earth, wild beasts, creeping things, and birds of the air.

[7]"And I heard a voice saying to me, 'Rise, Peter; kill and eat.'

[8]"But I said, 'Not so, Lord! For nothing common or unclean has at any time entered my mouth.'

[9]"But the voice answered me again from heaven, 'What God has cleansed you must not call common.'

[10]"Now this was done three times, and all were drawn up again into heaven.

[11]"At that very moment, three men stood before the house where I was, having been sent to me from Caesarea.

[12]"Then the Spirit told me to go with them, doubting nothing. Moreover these six brethren accompanied me, and we entered the man's house.

[13]"And he told us how he had seen an angel standing in his house, who said to him, 'Send men to Joppa, and call for Simon whose surname is Peter,

[14]'who will tell you words by which you and all your household will be saved.'

[15]"And as I began to speak, the Holy Spirit fell upon them, as upon us at the beginning.

[16]“Then I remembered the word of the Lord, how He said, ‘John indeed baptized with water, but you shall be baptized with the Holy Spirit.’

[17]“If therefore God gave them the same gift as *He gave* us when we believed on the Lord Jesus Christ, who was I that I could withstand God?”

[18]When they heard these things they became silent; and they glorified God, saying, “Then God has also granted to the Gentiles repentance to life.”

Barnabas and Saul at Antioch

[19]Now those who were scattered after the persecution that arose over Stephen traveled as far as Phoenicia, Cyprus, and Antioch, preaching the word to no one but the Jews only.

[20]But some of them were men from Cyprus and Cyrene, who, when they had come to Antioch, spoke to the Hellenists, preaching the Lord Jesus.

[21]And the hand of the Lord was with them, and a great number believed and turned to the Lord.

[22]Then news of these things came to the ears of the church in Jerusalem, and they sent out Barnabas to go as far as Antioch.

[23]When he came and had seen the grace of God, he was glad, and encouraged them all that with purpose of heart they should continue with the Lord.

[24]For he was a good man, full of the Holy Spirit and of faith. And a great many people were added to the Lord.

[25]Then Barnabas departed for Tarsus to seek Saul.

[26]And when he had found him, he brought him to Antioch. So it was that for a whole year they assembled with the church and taught a great many people. And the disciples were first called Christians in Antioch.

Relief to Judea

[27]And in these days prophets came from Jerusalem to Antioch.

[28]Then one of them, named Agabus, stood up and showed by the Spirit that there was going to be a great famine throughout all the

world, which also happened in the days of Claudius Caesar.

[29]Then the disciples, each according to his ability, determined to send relief to the brethren dwelling in Judea.

[30]This they also did, and sent it to the elders by the hands of Barnabas and Saul.

Acts 12

Herod's Violence to the Church

[1]Now about that time Herod the king stretched out *his* hand to harass some from the church.

[2]Then he killed James the brother of John with the sword.

[3]And because he saw that it pleased the Jews, he proceeded further to seize Peter also. Now it was *during* the Days of Unleavened Bread.

[4]So when he had arrested him, he put *him* in prison, and delivered *him* to four squads of soldiers to keep him, intending to bring him before the people after Passover.

Peter Freed from Prison

[5]Peter was therefore kept in prison, but constant prayer was offered to God for him by the church.

[6]And when Herod was about to bring him out, that night Peter was sleeping, bound with two chains between two soldiers; and the guards before the door were keeping the prison.

[7]Now behold, an angel of the Lord stood by *him,* and a light shone in the prison; and he struck Peter on the side and raised him up, saying, "Arise quickly!" And his chains fell off *his* hands.

[8]Then the angel said to him, "Gird yourself and tie on your sandals"; and so he did. And he said to him, "Put on your garment and follow me."

[9]So he went out and followed him, and did not know that what was done by the angel was real, but thought he was seeing a vision.

[10]When they were past the first and the second guard posts, they came to the iron gate that leads to the city, which opened to them of its own accord; and they went out and went down one street, and immediately the angel departed from him.

[11]And when Peter had come to himself, he said, "Now I know for certain that the Lord has sent His angel, and has delivered me from the hand of Herod and *from* all the expectation of the Jewish people."

[12]So, when he had considered *this,* he came to the house of Mary, the mother of John whose surname was Mark, where many were gathered together praying.

[13]And as Peter knocked at the door of the gate, a girl named Rhoda came to answer.

[14]When she recognized Peter's voice, because of *her* gladness she did not open the gate, but ran in and announced that Peter stood before the gate.

[15]But they said to her, "You are beside yourself!" Yet she kept insisting that it was so. So they said, "It is his angel."

[16]Now Peter continued knocking; and when they opened *the door* and saw him, they were astonished.

[17]But motioning to them with his hand to keep silent, he declared to them how the Lord had brought him out of the prison. And he said, "Go, tell these things to James and to the brethren." And he departed and went to another place.

[18]Then, as soon as it was day, there was no small stir among the soldiers about what had become of Peter.

[19]But when Herod had searched for him and not found him, he examined the guards and commanded that *they* should be put to death. And he went down from Judea to Caesarea, and stayed *there*.

Herod's Violent Death

[20]Now Herod had been very angry with the people of Tyre and Sidon; but they came to him with one accord, and having made Blastus the king's personal aide their friend, they asked for peace, because their country was supplied with food by the king's *country*.

[21]So on a set day Herod, arrayed in royal apparel, sat on his throne and gave an oration to them.

[22]And the people kept shouting, "The voice of a god and not of a man!"

[23]Then immediately an angel of the Lord struck him, because he did not give glory to God. And he was eaten by worms and died.

[24]But the word of God grew and multiplied.

Barnabas and Saul Appointed

[25]And Barnabas and Saul returned from Jerusalem when they had fulfilled *their* ministry, and they also took with them John whose surname was Mark.

Acts 13

[1]Now in the church that was at Antioch there were certain prophets and teachers: Barnabas, Simeon who was called Niger, Lucius of Cyrene, Manaen who had been brought up with Herod the tetrarch, and Saul.

[2]As they ministered to the Lord and fasted, the Holy Spirit said, “Now separate to Me Barnabas and Saul for the work to which I have called them.”

[3]Then, having fasted and prayed, and laid hands on them, they sent *them* away.

Preaching in Cyprus

[4]So, being sent out by the Holy Spirit, they went down to Seleucia, and from there they sailed to Cyprus.

[5]And when they arrived in Salamis, they preached the word of God in the synagogues of the Jews. They also had John as *their* assistant.

[6]Now when they had gone through the island to Paphos, they found a certain sorcerer, a false prophet, a Jew whose name *was* Bar-Jesus,

[7]who was with the proconsul, Sergius Paulus, an intelligent man. This man called for Barnabas and Saul and sought to hear the word of God.

[8]But Elymas the sorcerer (for so his name is translated) withstood them, seeking to turn the proconsul away from the faith.

[9]Then Saul, who also *is called* Paul, filled with the Holy Spirit, looked intently at him

[10]and said, “O full of all deceit and all fraud, *you* son of the devil, *you* enemy of all righteousness, will you not cease perverting the straight ways of the Lord?

[11]“And now, indeed, the hand of the Lord *is* upon you, and you shall be blind, not seeing the sun for a time.” And immediately a dark mist fell on him, and he went around seeking someone to lead him by the hand.

[12]Then the proconsul believed, when he saw what had been done, being astonished at the teaching of the Lord.

At Antioch in Pisidia

13Now when Paul and his party set sail from Paphos, they came to Perga in Pamphylia; and John, departing from them, returned to Jerusalem.

14But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the Sabbath day and sat down.

15And after the reading of the Law and the Prophets, the rulers of the synagogue sent to them, saying, "Men *and* brethren, if you have any word of exhortation for the people, say on."

16Then Paul stood up, and motioning with *his* hand said, "Men of Israel, and you who fear God, listen:

17"The God of this people Israel chose our fathers, and exalted the people when they dwelt as strangers in the land of Egypt, and with an uplifted arm He brought them out of it.

18"Now for a time of about forty years He put up with their ways in the wilderness.

19"And when He had destroyed seven nations in the land of Canaan, He distributed their land to them by allotment.

20"After that He gave *them* judges for about four hundred and fifty years, until Samuel the prophet.

21"And afterward they asked for a king; so God gave them Saul the son of Kish, a man of the tribe of Benjamin, for forty years.

22"And when He had removed him, He raised up for them David as king, to whom also He gave testimony and said, *'I have found David* the *son* of Jesse, *a man after My own heart,* who will do all My will.'

23"From this man's seed, according to *the* promise, God raised up for Israel a Savior—Jesus—

24"after John had first preached, before His coming, the baptism of repentance to all the people of Israel.

25"And as John was finishing his course, he said, 'Who do you think I am? I am not *He*. But behold, there comes One after me, the sandals of whose feet I am not worthy to loose.'

26"Men *and* brethren, sons of the family of Abraham, and those among you who fear God, to you the word of this salvation has been sent.

[27]“For those who dwell in Jerusalem, and their rulers, because they did not know Him, nor even the voices of the Prophets which are read every Sabbath, have fulfilled *them* in condemning *Him*.

[28]“And though they found no cause for death *in Him,* they asked Pilate that He should be put to death.

[29]“Now when they had fulfilled all that was written concerning Him, they took *Him* down from the tree and laid *Him* in a tomb.

[30]“But God raised Him from the dead.

[31]“He was seen for many days by those who came up with Him from Galilee to Jerusalem, who are His witnesses to the people.

[32]“And we declare to you glad tidings—that promise which was made to the fathers.

[33]“God has fulfilled this for us their children, in that He has raised up Jesus. As it is also written in the second Psalm:

‘You are My Son,
Today I have begotten You.’

[34]“And that He raised Him from the dead, no more to return to corruption, He has spoken thus:

‘I will give you the sure mercies of David.’

[35]“Therefore He also says in another *Psalm:*

‘You will not allow Your Holy One to see corruption.’

[36]“For David, after he had served his own generation by the will of God, fell asleep, was buried with his fathers, and saw corruption;

[37]“but He whom God raised up saw no corruption.

[38]“Therefore let it be known to you, brethren, that through this Man is preached to you the forgiveness of sins;

[39]“and by Him everyone who believes is justified from all things from which you could not be justified by the law of Moses.

[40]“Beware therefore, lest what has been spoken in the prophets come upon you:

[41] *‘Behold, you despisers,*
Marvel and perish!

For I work a work in your days,
A work which you will by no means believe,
Though one were to declare it to you.’ ”

Blessing and Conflict at Antioch

42So when the Jews went out of the synagogue, the Gentiles begged that these words might be preached to them the next Sabbath.

43Now when the congregation had broken up, many of the Jews and devout proselytes followed Paul and Barnabas, who, speaking to them, persuaded them to continue in the grace of God.

44On the next Sabbath almost the whole city came together to hear the word of God.

45But when the Jews saw the multitudes, they were filled with envy; and contradicting and blaspheming, they opposed the things spoken by Paul.

46Then Paul and Barnabas grew bold and said, “It was necessary that the word of God should be spoken to you first; but since you reject it, and judge yourselves unworthy of everlasting life, behold, we turn to the Gentiles.

47“For so the Lord has commanded us:

‘I have set you as a light to the Gentiles,
That you should be for salvation to the ends of the earth.’ ”

48Now when the Gentiles heard this, they were glad and glorified the word of the Lord. And as many as had been appointed to eternal life believed.

49And the word of the Lord was being spread throughout all the region.

50But the Jews stirred up the devout and prominent women and the chief men of the city, raised up persecution against Paul and Barnabas, and expelled them from their region.

51But they shook off the dust from their feet against them, and came to Iconium.

52And the disciples were filled with joy and with the Holy Spirit.

Acts 14

At Iconium

[1]Now it happened in Iconium that they went together to the synagogue of the Jews, and so spoke that a great multitude both of the Jews and of the Greeks believed.

[2]But the unbelieving Jews stirred up the Gentiles and poisoned their minds against the brethren.

[3]Therefore they stayed there a long time, speaking boldly in the Lord, who was bearing witness to the word of His grace, granting signs and wonders to be done by their hands.

[4]But the multitude of the city was divided: part sided with the Jews, and part with the apostles.

[5]And when a violent attempt was made by both the Gentiles and Jews, with their rulers, to abuse and stone them,

[6]they became aware of it and fled to Lystra and Derbe, cities of Lycaonia, and to the surrounding region.

[7]And they were preaching the gospel there.

Idolatry at Lystra

[8]And in Lystra a certain man without strength in his feet was sitting, a cripple from his mother's womb, who had never walked.

[9]*This* man heard Paul speaking. Paul, observing him intently and seeing that he had faith to be healed,

[10]said with a loud voice, "Stand up straight on your feet!" And he leaped and walked.

[11]Now when the people saw what Paul had done, they raised their voices, saying in the Lycaonian *language,* "The gods have come down to us in the likeness of men!"

[12]And Barnabas they called Zeus, and Paul, Hermes, because he was the chief speaker.

[13]Then the priest of Zeus, whose temple was in front of their city, brought oxen and garlands to the gates, intending to sacrifice with the multitudes.

[14]But when the apostles Barnabas and Paul heard this, they tore their clothes and ran in among the multitude, crying out

[15]and saying, “Men, why are you doing these things? We also are men with the same nature as you, and preach to you that you should turn from these useless things to the living God, who made the heaven, the earth, the sea, and all things that are in them,

[16]“who in bygone generations allowed all nations to walk in their own ways.

[17]“Nevertheless He did not leave Himself without witness, in that He did good, gave us rain from heaven and fruitful seasons, filling our hearts with food and gladness.”

[18]And with these sayings they could scarcely restrain the multitudes from sacrificing to them.

Stoning, Escape to Derbe

[19]Then Jews from Antioch and Iconium came there; and having persuaded the multitudes, they stoned Paul *and* dragged *him* out of the city, supposing him to be dead.

[20]However, when the disciples gathered around him, he rose up and went into the city. And the next day he departed with Barnabas to Derbe.

Strengthening the Converts

[21]And when they had preached the gospel to that city and made many disciples, they returned to Lystra, Iconium, and Antioch,

[22]strengthening the souls of the disciples, exhorting *them* to continue in the faith, and *saying,* “We must through many tribulations enter the kingdom of God.”

[23]So when they had appointed elders in every church, and prayed with fasting, they commended them to the Lord in whom they had believed.

[24]And after they had passed through Pisidia, they came to Pamphylia.

[25]Now when they had preached the word in Perga, they went down to Attalia.

[26]From there they sailed to Antioch, where they had been commended to the grace of God for the work which they had completed.

[27]Now when they had come and gathered the church together, they reported all that God had done with them, and that He had opened the door of faith to the Gentiles.

[28]So they stayed there a long time with the disciples.

Acts 15

Conflict over Circumcision

[1]And certain *men* came down from Judea and taught the brethren, “Unless you are circumcised according to the custom of Moses, you cannot be saved.”

[2]Therefore, when Paul and Barnabas had no small dissension and dispute with them, they determined that Paul and Barnabas and certain others of them should go up to Jerusalem, to the apostles and elders, about this question.

[3]So, being sent on their way by the church, they passed through Phoenicia and Samaria, describing the conversion of the Gentiles; and they caused great joy to all the brethren.

[4]And when they had come to Jerusalem, they were received by the church and the apostles and the elders; and they reported all things that God had done with them.

[5]But some of the sect of the Pharisees who believed rose up, saying, “It is necessary to circumcise them, and to command *them* to keep the law of Moses.”

The Jerusalem Council

[6]Now the apostles and elders came together to consider this matter.

[7]And when there had been much dispute, Peter rose up and said to them: “Men and brethren, you know that a good while ago God chose among us, that by my mouth the Gentiles should hear the word of the gospel and believe.

[8]“So God, who knows the heart, acknowledged them by giving them the Holy Spirit, just as *He did* to us,

[9]“and made no distinction between us and them, purifying their hearts by faith.

[10]“Now therefore, why do you test God by putting a yoke on the neck of the disciples which neither our fathers nor we were able to bear?

[11]“But we believe that through the grace of the Lord Jesus Christ we shall be saved in the same manner as they.”

[12]Then all the multitude kept silent and listened to Barnabas and Paul declaring how many miracles and wonders God had worked through them among the Gentiles.

[13]And after they had become silent, James answered, saying, "Men *and* brethren, listen to me:

[14]"Simon has declared how God at the first visited the Gentiles to take out of them a people for His name.

[15]"And with this the words of the prophets agree, just as it is written:

> [16]*'After this I will return*
> *And will rebuild the tabernacle of David, which has fallen down;*
> *I will rebuild its ruins,*
> *And I will set it up;*
> [17]*So that the rest of mankind may seek the LORD,*
> *Even all the Gentiles who are called by My name,*
> *Says the LORD who does all these things.'*

[18]"Known to God from eternity are all His works.

[19]"Therefore I judge that we should not trouble those from among the Gentiles who are turning to God,

[20]"but that we write to them to abstain from things polluted by idols, *from* sexual immorality, *from* things strangled, and *from* blood.

[21]"For Moses has had throughout many generations those who preach him in every city, being read in the synagogues every Sabbath."

The Jerusalem Decree

[22]Then it pleased the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas, *namely,* Judas who was also named Barsabas, and Silas, leading men among the brethren.

[23]They wrote this *letter* by them:

The apostles, the elders, and the brethren,

To the brethren who are of the Gentiles in Antioch, Syria, and Cilicia:

Greetings.

[24]Since we have heard that some who went out from us have troubled you with words, unsettling your souls, saying, "*You must* be circumcised and keep the law"—to whom we gave no *such* commandment—
[25]it seemed good to us, being assembled with one accord, to send chosen men to you with our beloved Barnabas and Paul,
[26]men who have risked their lives for the name of our Lord Jesus Christ.
[27]We have therefore sent Judas and Silas, who will also report the same things by word of mouth.
[28]For it seemed good to the Holy Spirit, and to us, to lay upon you no greater burden than these necessary things:
[29]that you abstain from things offered to idols, from blood, from things strangled, and from sexual immorality. If you keep yourselves from these, you will do well.
Farewell.

Continuing Ministry in Syria

30So when they were sent off, they came to Antioch; and when they had gathered the multitude together, they delivered the letter.

[31]When they had read it, they rejoiced over its encouragement.

[32]Now Judas and Silas, themselves being prophets also, exhorted and strengthened the brethren with many words.

[33]And after they had stayed *there* for a time, they were sent back with greetings from the brethren to the apostles.

[34]However, it seemed good to Silas to remain there.

[35]Paul and Barnabas also remained in Antioch, teaching and preaching the word of the Lord, with many others also.

Division over John Mark

36Then after some days Paul said to Barnabas, "Let us now go back and visit our brethren in every city where we have preached the word of the Lord, *and see* how they are doing."

[37]Now Barnabas was determined to take with them John called Mark.

[38]But Paul insisted that they should not take with them the one who had departed from them in Pamphylia, and had not gone with them to the work.

[39]Then the contention became so sharp that they parted from one another. And so Barnabas took Mark and sailed to Cyprus;

[40]but Paul chose Silas and departed, being commended by the brethren to the grace of God.

[41]And he went through Syria and Cilicia, strengthening the churches.

Acts 16

Timothy Joins Paul and Silas

[1]Then he came to Derbe and Lystra. And behold, a certain disciple was there, named Timothy, *the* son of a certain Jewish woman who believed, but his father *was* Greek.

[2]He was well spoken of by the brethren who were at Lystra and Iconium.

[3]Paul wanted to have him go on with him. And he took *him* and circumcised him because of the Jews who were in that region, for they all knew that his father was Greek.

[4]And as they went through the cities, they delivered to them the decrees to keep, which were determined by the apostles and elders at Jerusalem.

[5]So the churches were strengthened in the faith, and increased in number daily.

The Macedonian Call

[6]Now when they had gone through Phrygia and the region of Galatia, they were forbidden by the Holy Spirit to preach the word in Asia.

[7]After they had come to Mysia, they tried to go into Bithynia, but the Spirit did not permit them.

[8]So passing by Mysia, they came down to Troas.

[9]And a vision appeared to Paul in the night. A man of Macedonia stood and pleaded with him, saying, “Come over to Macedonia and help us.”

[10]Now after he had seen the vision, immediately we sought to go to Macedonia, concluding that the Lord had called us to preach the gospel to them.

Lydia Baptized at Philippi

[11]Therefore, sailing from Troas, we ran a straight course to Samothrace, and the next *day* came to Neapolis,

[12]and from there to Philippi, which is the foremost city of that part of Macedonia, a colony. And we were staying in that city for some days.

[13]And on the Sabbath day we went out of the city to the riverside, where prayer was customarily made; and we sat down and spoke to the women who met *there*.

[14]Now a certain woman named Lydia heard *us*. She was a seller of purple from the city of Thyatira, who worshiped God. The Lord opened her heart to heed the things spoken by Paul.

[15]And when she and her household were baptized, she begged *us,* saying, “If you have judged me to be faithful to the Lord, come to my house and stay.” So she persuaded us.

Paul and Silas Imprisoned

[16]Now it happened, as we went to prayer, that a certain slave girl possessed with a spirit of divination met us, who brought her masters much profit by fortune-telling.

[17]This girl followed Paul and us, and cried out, saying, “These men are the servants of the Most High God, who proclaim to us the way of salvation.”

[18]And this she did for many days. But Paul, greatly annoyed, turned and said to the spirit, “I command you in the name of Jesus Christ to come out of her.” And he came out that very hour.

[19]But when her masters saw that their hope of profit was gone, they seized Paul and Silas and dragged *them* into the marketplace to the authorities.

[20]And they brought them to the magistrates, and said, “These men, being Jews, exceedingly trouble our city;

[21]“and they teach customs which are not lawful for us, being Romans, to receive or observe.”

[22]Then the multitude rose up together against them; and the magistrates tore off their clothes and commanded *them* to be beaten with rods.

[23]And when they had laid many stripes on them, they threw *them* into prison, commanding the jailer to keep them securely.

[24]Having received such a charge, he put them into the inner prison and fastened their feet in the stocks.

The Philippian Jailer Saved

[25]But at midnight Paul and Silas were praying and singing hymns to God, and the prisoners were listening to them.

[26]Suddenly there was a great earthquake, so that the foundations of the prison were shaken; and immediately all the doors were opened and everyone's chains were loosed.

[27]And the keeper of the prison, awaking from sleep and seeing the prison doors open, supposing the prisoners had fled, drew his sword and was about to kill himself.

[28]But Paul called with a loud voice, saying, "Do yourself no harm, for we are all here."

[29]Then he called for a light, ran in, and fell down trembling before Paul and Silas.

[30]And he brought them out and said, "Sirs, what must I do to be saved?"

[31]So they said, "Believe on the Lord Jesus Christ, and you will be saved, you and your household."

[32]Then they spoke the word of the Lord to him and to all who were in his house.

[33]And he took them the same hour of the night and washed *their* stripes. And immediately he and all his family were baptized.

[34]Now when he had brought them into his house, he set food before them; and he rejoiced, having believed in God with all his household.

Paul Refuses to Depart Secretly

[35]And when it was day, the magistrates sent the officers, saying, "Let those men go."

[36]So the keeper of the prison reported these words to Paul, saying, "The magistrates have sent to let you go. Now therefore depart, and go in peace."

[37]But Paul said to them, "They have beaten us openly, uncondemned Romans, *and* have thrown *us* into prison. And now do they put us out

secretly? No indeed! Let them come themselves and get us out.”

[38]And the officers told these words to the magistrates, and they were afraid when they heard that they were Romans.

[39]Then they came and pleaded with them and brought *them* out, and asked *them* to depart from the city.

[40]So they went out of the prison and entered *the house of* Lydia; and when they had seen the brethren, they encouraged them and departed.

Acts 17

Preaching Christ at Thessalonica

[1]Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where there was a synagogue of the Jews.

[2]Then Paul, as his custom was, went in to them, and for three Sabbaths reasoned with them from the Scriptures,

[3]explaining and demonstrating that the Christ had to suffer and rise again from the dead, and *saying,* “This Jesus whom I preach to you is the Christ.”

[4]And some of them were persuaded; and a great multitude of the devout Greeks, and not a few of the leading women, joined Paul and Silas.

Assault on Jason’s House

[5]But the Jews who were not persuaded, becoming envious, took some of the evil men from the marketplace, and gathering a mob, set all the city in an uproar and attacked the house of Jason, and sought to bring them out to the people.

[6]But when they did not find them, they dragged Jason and some brethren to the rulers of the city, crying out, “These who have turned the world upside down have come here too.

[7]“Jason has harbored them, and these are all acting contrary to the decrees of Caesar, saying there is another king—Jesus.”

[8]And they troubled the crowd and the rulers of the city when they heard these things.

[9]So when they had taken security from Jason and the rest, they let them go.

Ministering at Berea

[10]Then the brethren immediately sent Paul and Silas away by night to Berea. When they arrived, they went into the synagogue of the Jews.

[11]These were more fair-minded than those in Thessalonica, in that they received the word with all readiness, and searched the Scriptures

daily *to find out* whether these things were so.

[12]Therefore many of them believed, and also not a few of the Greeks, prominent women as well as men.

[13]But when the Jews from Thessalonica learned that the word of God was preached by Paul at Berea, they came there also and stirred up the crowds.

[14]Then immediately the brethren sent Paul away, to go to the sea; but both Silas and Timothy remained there.

[15]So those who conducted Paul brought him to Athens; and receiving a command for Silas and Timothy to come to him with all speed, they departed.

The Philosophers at Athens

[16]Now while Paul waited for them at Athens, his spirit was provoked within him when he saw that the city was given over to idols.

[17]Therefore he reasoned in the synagogue with the Jews and with the *Gentile* worshipers, and in the marketplace daily with those who happened to be there.

[18]Then certain Epicurean and Stoic philosophers encountered him. And some said, “What does this babbler want to say?” Others said, “He seems to be a proclaimer of foreign gods,” because he preached to them Jesus and the resurrection.

[19]And they took him and brought him to the Areopagus, saying, “May we know what this new doctrine *is* of which you speak?

[20]“For you are bringing some strange things to our ears. Therefore we want to know what these things mean.”

[21]For all the Athenians and the foreigners who were there spent their time in nothing else but either to tell or to hear some new thing.

Addressing the Areopagus

[22]Then Paul stood in the midst of the Areopagus and said, “Men of Athens, I perceive that in all things you are very religious;

[23]“for as I was passing through and considering the objects of your worship, I even found an altar with this inscription:

TO THE UNKNOWN GOD.

Therefore, the One whom you worship without knowing, Him I proclaim to you:

[24]“God, who made the world and everything in it, since He is Lord of heaven and earth, does not dwell in temples made with hands.

[25]“Nor is He worshiped with men’s hands, as though He needed anything, since He gives to all life, breath, and all things.

[26]“And He has made from one blood every nation of men to dwell on all the face of the earth, and has determined their preappointed times and the boundaries of their dwellings,

[27]“so that they should seek the Lord, in the hope that they might grope for Him and find Him, though He is not far from each one of us;

[28]“for in Him we live and move and have our being, as also some of your own poets have said, ‘For we are also His offspring.’

[29]“Therefore, since we are the offspring of God, we ought not to think that the Divine Nature is like gold or silver or stone, something shaped by art and man’s devising.

[30]“Truly, these times of ignorance God overlooked, but now commands all men everywhere to repent,

[31]“because He has appointed a day on which He will judge the world in righteousness by the Man whom He has ordained. He has given assurance of this to all by raising Him from the dead.”

[32]And when they heard of the resurrection of the dead, some mocked, while others said, “We will hear you again on this *matter*.”

[33]So Paul departed from among them.

[34]However, some men joined him and believed, among them Dionysius the Areopagite, a woman named Damaris, and others with them.

Acts 18

Ministering at Corinth

[1]After these things Paul departed from Athens and went to Corinth.

[2]And he found a certain Jew named Aquila, born in Pontus, who had recently come from Italy with his wife Priscilla (because Claudius had commanded all the Jews to depart from Rome); and he came to them.

[3]So, because he was of the same trade, he stayed with them and worked; for by occupation they were tentmakers.

[4]And he reasoned in the synagogue every Sabbath, and persuaded both Jews and Greeks.

[5]When Silas and Timothy had come from Macedonia, Paul was compelled by the Spirit, and testified to the Jews *that* Jesus *is* the Christ.

[6]But when they opposed him and blasphemed, he shook *his* garments and said to them, “Your blood *be* upon your *own* heads; I *am* clean. From now on I will go to the Gentiles.”

[7]And he departed from there and entered the house of a certain *man* named Justus, *one* who worshiped God, whose house was next door to the synagogue.

[8]Then Crispus, the ruler of the synagogue, believed on the Lord with all his household. And many of the Corinthians, hearing, believed and were baptized.

[9]Now the Lord spoke to Paul in the night by a vision, “Do not be afraid, but speak, and do not keep silent;

[10]“for I am with you, and no one will attack you to hurt you; for I have many people in this city.”

[11]And he continued *there* a year and six months, teaching the word of God among them.

[12]When Gallio was proconsul of Achaia, the Jews with one accord rose up against Paul and brought him to the judgment seat,

[13]saying, “This *fellow* persuades men to worship God contrary to the law.”

[14]And when Paul was about to open *his* mouth, Gallio said to the Jews, “If it were a matter of wrongdoing or wicked crimes, O Jews, there would be reason why I should bear with you.

[15]“But if it is a question of words and names and your own law, look *to it* yourselves; for I do not want to be a judge of such *matters*.”

[16]And he drove them from the judgment seat.

[17]Then all the Greeks took Sosthenes, the ruler of the synagogue, and beat *him* before the judgment seat. But Gallio took no notice of these things.

Paul Returns to Antioch

18So Paul still remained a good while. Then he took leave of the brethren and sailed for Syria, and Priscilla and Aquila *were* with him. He had *his* hair cut off at Cenchrea, for he had taken a vow.

[19]And he came to Ephesus, and left them there; but he himself entered the synagogue and reasoned with the Jews.

[20]When they asked *him* to stay a longer time with them, he did not consent,

[21]but took leave of them, saying, “I must by all means keep this coming feast in Jerusalem; but I will return again to you, God willing.” And he sailed from Ephesus.

[22]And when he had landed at Caesarea, and gone up and greeted the church, he went down to Antioch.

[23]After he had spent some time *there,* he departed and went over the region of Galatia and Phrygia in order, strengthening all the disciples.

Ministry of Apollos

24Now a certain Jew named Apollos, born at Alexandria, an eloquent man *and* mighty in the Scriptures, came to Ephesus.

[25]This man had been instructed in the way of the Lord; and being fervent in spirit, he spoke and taught accurately the things of the Lord, though he knew only the baptism of John.

[26]So he began to speak boldly in the synagogue. When Aquila and Priscilla heard him, they took him aside and explained to him the way of God more accurately.

[27]And when he desired to cross to Achaia, the brethren wrote, exhorting the disciples to receive him; and when he arrived, he greatly helped those who had believed through grace;

[28]for he vigorously refuted the Jews publicly, showing from the Scriptures that Jesus is the Christ.

Acts 19

Paul at Ephesus

[1]And it happened, while Apollos was at Corinth, that Paul, having passed through the upper regions, came to Ephesus. And finding some disciples

[2]he said to them, “Did you receive the Holy Spirit when you believed?” So they said to him, “We have not so much as heard whether there is a Holy Spirit.”

[3]And he said to them, “Into what then were you baptized?” So they said, “Into John’s baptism.”

[4]Then Paul said, “John indeed baptized with a baptism of repentance, saying to the people that they should believe on Him who would come after him, that is, on Christ Jesus.”

[5]When they heard *this,* they were baptized in the name of the Lord Jesus.

[6]And when Paul had laid hands on them, the Holy Spirit came upon them, and they spoke with tongues and prophesied.

[7]Now the men were about twelve in all.

[8]And he went into the synagogue and spoke boldly for three months, reasoning and persuading concerning the things of the kingdom of God.

[9]But when some were hardened and did not believe, but spoke evil of the Way before the multitude, he departed from them and withdrew the disciples, reasoning daily in the school of Tyrannus.

[10]And this continued for two years, so that all who dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks.

Miracles Glorify Christ

[11]Now God worked unusual miracles by the hands of Paul,

[12]so that even handkerchiefs or aprons were brought from his body to the sick, and the diseases left them and the evil spirits went out of them.

[13]Then some of the itinerant Jewish exorcists took it upon themselves to call the name of the Lord Jesus over those who had evil spirits,

saying, “We exorcise you by the Jesus whom Paul preaches.”

[14]Also there were seven sons of Sceva, a Jewish chief priest, who did so.

[15]And the evil spirit answered and said, “Jesus I know, and Paul I know; but who are you?”

[16]Then the man in whom the evil spirit was leaped on them, overpowered them, and prevailed against them, so that they fled out of that house naked and wounded.

[17]This became known both to all Jews and Greeks dwelling in Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified.

[18]And many who had believed came confessing and telling their deeds.

[19]Also, many of those who had practiced magic brought their books together and burned *them* in the sight of all. And they counted up the value of them, and *it* totaled fifty thousand *pieces* of silver.

[20]So the word of the Lord grew mightily and prevailed.

The Riot at Ephesus

[21]When these things were accomplished, Paul purposed in the Spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, “After I have been there, I must also see Rome.”

[22]So he sent into Macedonia two of those who ministered to him, Timothy and Erastus, but he himself stayed in Asia for a time.

[23]And about that time there arose a great commotion about the Way.

[24]For a certain man named Demetrius, a silversmith, who made silver shrines of Diana, brought no small profit to the craftsmen.

[25]He called them together with the workers of similar occupation, and said: “Men, you know that we have our prosperity by this trade.

[26]“Moreover you see and hear that not only at Ephesus, but throughout almost all Asia, this Paul has persuaded and turned away many people, saying that they are not gods which are made with hands.

[27]“So not only is this trade of ours in danger of falling into disrepute, but also the temple of the great goddess Diana may be despised and her magnificence destroyed, whom all Asia and the world worship.”

[28]Now when they heard *this,* they were full of wrath and cried out, saying, “Great *is* Diana of the Ephesians!”

[29]So the whole city was filled with confusion, and rushed into the theater with one accord, having seized Gaius and Aristarchus, Macedonians, Paul’s travel companions.

[30]And when Paul wanted to go in to the people, the disciples would not allow him.

[31]Then some of the officials of Asia, who were his friends, sent to him pleading that he would not venture into the theater.

[32]Some therefore cried one thing and some another, for the assembly was confused, and most of them did not know why they had come together.

[33]And they drew Alexander out of the multitude, the Jews putting him forward. And Alexander motioned with his hand, and wanted to make his defense to the people.

[34]But when they found out that he was a Jew, all with one voice cried out for about two hours, “Great *is* Diana of the Ephesians!”

[35]And when the city clerk had quieted the crowd, he said: “Men of Ephesus, what man is there who does not know that the city of the Ephesians is temple guardian of the great goddess Diana, and of the *image* which fell down from Zeus?

[36]“Therefore, since these things cannot be denied, you ought to be quiet and do nothing rashly.

[37]“For you have brought these men here who are neither robbers of temples nor blasphemers of your goddess.

[38]“Therefore, if Demetrius and his fellow craftsmen have a case against anyone, the courts are open and there are proconsuls. Let them bring charges against one another.

[39]“But if you have any other inquiry to make, it shall be determined in the lawful assembly.

[40]“For we are in danger of being called in question for today’s uproar, there being no reason which we may give to account for this disorderly gathering.”

[41]And when he had said these things, he dismissed the assembly.

Acts 20

Journeys in Greece

[1]After the uproar had ceased, Paul called the disciples to *himself,* embraced *them,* and departed to go to Macedonia.

[2]Now when he had gone over that region and encouraged them with many words, he came to Greece

[3]and stayed three months. And when the Jews plotted against him as he was about to sail to Syria, he decided to return through Macedonia.

[4]And Sopater of Berea accompanied him to Asia—also Aristarchus and Secundus of the Thessalonians, and Gaius of Derbe, and Timothy, and Tychicus and Trophimus of Asia.

[5]These men, going ahead, waited for us at Troas.

[6]But we sailed away from Philippi after the Days of Unleavened Bread, and in five days joined them at Troas, where we stayed seven days.

Ministering at Troas

[7]Now on the first *day* of the week, when the disciples came together to break bread, Paul, ready to depart the next day, spoke to them and continued his message until midnight.

[8]There were many lamps in the upper room where they were gathered together.

[9]And in a window sat a certain young man named Eutychus, who was sinking into a deep sleep. He was overcome by sleep; and as Paul continued speaking, he fell down from the third story and was taken up dead.

[10]But Paul went down, fell on him, and embracing *him* said, “Do not trouble yourselves, for his life is in him.”

[11]Now when he had come up, had broken bread and eaten, and talked a long while, even till daybreak, he departed.

[12]And they brought the young man in alive, and they were not a little comforted.

From Troas to Miletus

13Then we went ahead to the ship and sailed to Assos, there intending to take Paul on board; for so he had given orders, intending himself to go on foot.

14And when he met us at Assos, we took him on board and came to Mitylene.

15We sailed from there, and the next *day* came opposite Chios. The following *day* we arrived at Samos and stayed at Trogyllium. The next *day* we came to Miletus.

16For Paul had decided to sail past Ephesus, so that he would not have to spend time in Asia; for he was hurrying to be at Jerusalem, if possible, on the Day of Pentecost.

The Ephesian Elders Exhorted

17From Miletus he sent to Ephesus and called for the elders of the church.

18And when they had come to him, he said to them: "You know, from the first day that I came to Asia, in what manner I always lived among you,

19"serving the Lord with all humility, with many tears and trials which happened to me by the plotting of the Jews;

20"how I kept back nothing that was helpful, but proclaimed it to you, and taught you publicly and from house to house,

21"testifying to Jews, and also to Greeks, repentance toward God and faith toward our Lord Jesus Christ.

22"And see, now I go bound in the spirit to Jerusalem, not knowing the things that will happen to me there,

23"except that the Holy Spirit testifies in every city, saying that chains and tribulations await me.

24"But none of these things move me; nor do I count my life dear to myself, so that I may finish my race with joy, and the ministry which I received from the Lord Jesus, to testify to the gospel of the grace of God.

25"And indeed, now I know that you all, among whom I have gone preaching the kingdom of God, will see my face no more.

[26]“Therefore I testify to you this day that I *am* innocent of the blood of all *men*.

[27]“For I have not shunned to declare to you the whole counsel of God.

[28]“Therefore take heed to yourselves and to all the flock, among which the Holy Spirit has made you overseers, to shepherd the church of God which He purchased with His own blood.

[29]“For I know this, that after my departure savage wolves will come in among you, not sparing the flock.

[30]“Also from among yourselves men will rise up, speaking perverse things, to draw away the disciples after themselves.

[31]“Therefore watch, and remember that for three years I did not cease to warn everyone night and day with tears.

[32]“So now, brethren, I commend you to God and to the word of His grace, which is able to build you up and give you an inheritance among all those who are sanctified.

[33]“I have coveted no one’s silver or gold or apparel.

[34]“Yes, you yourselves know that these hands have provided for my necessities, and for those who were with me.

[35]“I have shown you in every way, by laboring like this, that you must support the weak. And remember the words of the Lord Jesus, that He said, ‘It is more blessed to give than to receive.’ ”

[36]And when he had said these things, he knelt down and prayed with them all.

[37]Then they all wept freely, and fell on Paul’s neck and kissed him,

[38]sorrowing most of all for the words which he spoke, that they would see his face no more. And they accompanied him to the ship.

Acts 21

Warnings on the Journey to Jerusalem

[1]Now it came to pass, that when we had departed from them and set sail, running a straight course we came to Cos, the following *day* to Rhodes, and from there to Patara.

[2]And finding a ship sailing over to Phoenicia, we went aboard and set sail.

[3]When we had sighted Cyprus, we passed it on the left, sailed to Syria, and landed at Tyre; for there the ship was to unload her cargo.

[4]And finding disciples, we stayed there seven days. They told Paul through the Spirit not to go up to Jerusalem.

[5]When we had come to the end of those days, we departed and went on our way; and they all accompanied us, with wives and children, till *we were* out of the city. And we knelt down on the shore and prayed.

[6]When we had taken our leave of one another, we boarded the ship, and they returned home.

[7]And when we had finished *our* voyage from Tyre, we came to Ptolemais, greeted the brethren, and stayed with them one day.

[8]On the next *day* we who were Paul's companions departed and came to Caesarea, and entered the house of Philip the evangelist, who was *one* of the seven, and stayed with him.

[9]Now this man had four virgin daughters who prophesied.

[10]And as we stayed many days, a certain prophet named Agabus came down from Judea.

[11]When he had come to us, he took Paul's belt, bound his *own* hands and feet, and said, "Thus says the Holy Spirit, 'So shall the Jews at Jerusalem bind the man who owns this belt, and deliver *him* into the hands of the Gentiles.' "

[12]Now when we heard these things, both we and those from that place pleaded with him not to go up to Jerusalem.

[13]Then Paul answered, "What do you mean by weeping and breaking my heart? For I am ready not only to be bound, but also to die at Jerusalem for the name of the Lord Jesus."

[14]So when he would not be persuaded, we ceased, saying, “The will of the Lord be done.”

Paul Urged to Make Peace

[15]And after those days we packed and went up to Jerusalem.

[16]Also some of the disciples from Caesarea went with us and brought with them a certain Mnason of Cyprus, an early disciple, with whom we were to lodge.

[17]And when we had come to Jerusalem, the brethren received us gladly.

[18]On the following *day* Paul went in with us to James, and all the elders were present.

[19]When he had greeted them, he told in detail those things which God had done among the Gentiles through his ministry.

[20]And when they heard *it,* they glorified the Lord. And they said to him, “You see, brother, how many myriads of Jews there are who have believed, and they are all zealous for the law;

[21]“but they have been informed about you that you teach all the Jews who are among the Gentiles to forsake Moses, saying that they ought not to circumcise *their* children nor to walk according to the customs.

[22]“What then? The assembly must certainly meet, for they will hear that you have come.

[23]“Therefore do what we tell you: We have four men who have taken a vow.

[24]“Take them and be purified with them, and pay their expenses so that they may shave *their* heads, and that all may know that those things of which they were informed concerning you are nothing, but *that* you yourself also walk orderly and keep the law.

[25]“But concerning the Gentiles who believe, we have written *and* decided that they should observe no such thing, except that they should keep themselves from *things* offered to idols, from blood, from things strangled, and from sexual immorality.”

Arrested in the Temple

26Then Paul took the men, and the next day, having been purified with them, entered the temple to announce the expiration of the days of purification, at which time an offering should be made for each one of them.

27Now when the seven days were almost ended, the Jews from Asia, seeing him in the temple, stirred up the whole crowd and laid hands on him,

28crying out, “Men of Israel, help! This is the man who teaches all *men* everywhere against the people, the law, and this place; and furthermore he also brought Greeks into the temple and has defiled this holy place.”

29(For they had previously seen Trophimus the Ephesian with him in the city, whom they supposed that Paul had brought into the temple.)

30And all the city was disturbed; and the people ran together, seized Paul, and dragged him out of the temple; and immediately the doors were shut.

31Now as they were seeking to kill him, news came to the commander of the garrison that all Jerusalem was in an uproar.

32He immediately took soldiers and centurions, and ran down to them. And when they saw the commander and the soldiers, they stopped beating Paul.

33Then the commander came near and took him, and commanded *him* to be bound with two chains; and he asked who he was and what he had done.

34And some among the multitude cried one thing and some another. So when he could not ascertain the truth because of the tumult, he commanded him to be taken into the barracks.

35When he reached the stairs, he had to be carried by the soldiers because of the violence of the mob.

36For the multitude of the people followed after, crying out, “Away with him!”

Addressing the Jerusalem Mob

37Then as Paul was about to be led into the barracks, he said to the commander, “May I speak to you?” He replied, “Can you speak Greek?

[38]"Are you not the Egyptian who some time ago stirred up a rebellion and led the four thousand assassins out into the wilderness?"

[39]But Paul said, "I am a Jew from Tarsus, in Cilicia, a citizen of no mean city; and I implore you, permit me to speak to the people."

[40]So when he had given him permission, Paul stood on the stairs and motioned with his hand to the people. And when there was a great silence, he spoke to *them* in the Hebrew language, saying,

Acts 22

[1]“Brethren and fathers, hear my defense before you now.”

[2]And when they heard that he spoke to them in the Hebrew language, they kept all the more silent. Then he said:

[3]“I am indeed a Jew, born in Tarsus of Cilicia, but brought up in this city at the feet of Gamaliel, taught according to the strictness of our fathers’ law, and was zealous toward God as you all are today.

[4]“I persecuted this Way to the death, binding and delivering into prisons both men and women,

[5]“as also the high priest bears me witness, and all the council of the elders, from whom I also received letters to the brethren, and went to Damascus to bring in chains even those who were there to Jerusalem to be punished.

[6]“Now it happened, as I journeyed and came near Damascus at about noon, suddenly a great light from heaven shone around me.

[7]“And I fell to the ground and heard a voice saying to me, ‘Saul, Saul, why are you persecuting Me?’

[8]“So I answered, ‘Who are You, Lord?’ And He said to me, ‘I am Jesus of Nazareth, whom you are persecuting.’

[9]“And those who were with me indeed saw the light and were afraid, but they did not hear the voice of Him who spoke to me.

[10]“So I said, ‘What shall I do, Lord?’ And the Lord said to me, ‘Arise and go into Damascus, and there you will be told all things which are appointed for you to do.’

[11]“And since I could not see for the glory of that light, being led by the hand of those who were with me, I came into Damascus.

[12]“Then a certain Ananias, a devout man according to the law, having a good testimony with all the Jews who dwelt *there,*

[13]“came to me; and he stood and said to me, ‘Brother Saul, receive your sight.’ And at that same hour I looked up at him.

[14]“Then he said, ‘The God of our fathers has chosen you that you should know His will, and see the Just One, and hear the voice of His mouth.

15‘For you will be His witness to all men of what you have seen and heard.

16‘And now why are you waiting? Arise and be baptized, and wash away your sins, calling on the name of the Lord.’

17“Now it happened, when I returned to Jerusalem and was praying in the temple, that I was in a trance

18“and saw Him saying to me, ‘Make haste and get out of Jerusalem quickly, for they will not receive your testimony concerning Me.’

19“So I said, ‘Lord, they know that in every synagogue I imprisoned and beat those who believe on You.

20‘And when the blood of Your martyr Stephen was shed, I also was standing by consenting to his death, and guarding the clothes of those who were killing him.’

21“Then He said to me, ‘Depart, for I will send you far from here to the Gentiles.’ ”

Paul’s Roman Citizenship

22And they listened to him until this word, and *then* they raised their voices and said, “Away with such a *fellow* from the earth, for he is not fit to live!”

23Then, as they cried out and tore off *their* clothes and threw dust into the air,

24the commander ordered him to be brought into the barracks, and said that he should be examined under scourging, so that he might know why they shouted so against him.

25And as they bound him with thongs, Paul said to the centurion who stood by, “Is it lawful for you to scourge a man who is a Roman, and uncondemned?”

26When the centurion heard *that,* he went and told the commander, saying, “Take care what you do, for this man is a Roman.”

27Then the commander came and said to him, “Tell me, are you a Roman?” He said, “Yes.”

28The commander answered, “With a large sum I obtained this citizenship.” And Paul said, “But I was born *a citizen*.”

[29]Then immediately those who were about to examine him withdrew from him; and the commander was also afraid after he found out that he was a Roman, and because he had bound him.

The Sanhedrin Divided

[30]The next day, because he wanted to know for certain why he was accused by the Jews, he released him from *his* bonds, and commanded the chief priests and all their council to appear, and brought Paul down and set him before them.

Acts 23

[1]Then Paul, looking earnestly at the council, said, “Men *and* brethren, I have lived in all good conscience before God until this day.”

[2]And the high priest Ananias commanded those who stood by him to strike him on the mouth.

[3]Then Paul said to him, “God will strike you, *you* whitewashed wall! For you sit to judge me according to the law, and do you command me to be struck contrary to the law?”

[4]And those who stood by said, “Do you revile God’s high priest?”

[5]Then Paul said, “I did not know, brethren, that he was the high priest; for it is written, *‘You shall not speak evil of a ruler of your people.’* ”

[6]But when Paul perceived that one part were Sadducees and the other Pharisees, he cried out in the council, “Men *and* brethren, I am a Pharisee, the son of a Pharisee; concerning the hope and resurrection of the dead I am being judged!”

[7]And when he had said this, a dissension arose between the Pharisees and the Sadducees; and the assembly was divided.

[8]For Sadducees say that there is no resurrection—and no angel or spirit; but the Pharisees confess both.

[9]Then there arose a loud outcry. And the scribes of the Pharisees’ party arose and protested, saying, “We find no evil in this man; but if a spirit or an angel has spoken to him, let us not fight against God.”

[10]Now when there arose a great dissension, the commander, fearing lest Paul might be pulled to pieces by them, commanded the soldiers to go down and take him by force from among them, and bring *him* into the barracks.

The Plot Against Paul

[11]But the following night the Lord stood by him and said, “Be of good cheer, Paul; for as you have testified for Me in Jerusalem, so you must also bear witness at Rome.”

[12]And when it was day, some of the Jews banded together and bound themselves under an oath, saying that they would neither eat nor drink

till they had killed Paul.

[13]Now there were more than forty who had formed this conspiracy.

[14]They came to the chief priests and elders, and said, “We have bound ourselves under a great oath that we will eat nothing until we have killed Paul.

[15]“Now you, therefore, together with the council, suggest to the commander that he be brought down to you tomorrow, as though you were going to make further inquiries concerning him; but we are ready to kill him before he comes near.”

[16]So when Paul’s sister’s son heard of their ambush, he went and entered the barracks and told Paul.

[17]Then Paul called one of the centurions to *him* and said, “Take this young man to the commander, for he has something to tell him.”

[18]So he took him and brought *him* to the commander and said, “Paul the prisoner called me to *him* and asked *me* to bring this young man to you. He has something to say to you.”

[19]Then the commander took him by the hand, went aside, and asked privately, “What is it that you have to tell me?”

[20]And he said, “The Jews have agreed to ask that you bring Paul down to the council tomorrow, as though they were going to inquire more fully about him.

[21]“But do not yield to them, for more than forty of them lie in wait for him, men who have bound themselves by an oath that they will neither eat nor drink till they have killed him; and now they are ready, waiting for the promise from you.”

[22]So the commander let the young man depart, and commanded *him,* “Tell no one that you have revealed these things to me.”

Sent to Felix

[23]And he called for two centurions, saying, “Prepare two hundred soldiers, seventy horsemen, and two hundred spearmen to go to Caesarea at the third hour of the night;

[24]“and provide mounts to set Paul on, and bring *him* safely to Felix the governor.”

[25]He wrote a letter in the following manner:

26Claudius Lysias,
To the most excellent governor Felix:
Greetings.

27This man was seized by the Jews and was about to be killed by them. Coming with the troops I rescued him, having learned that he was a Roman.

28And when I wanted to know the reason they accused him, I brought him before their council.

29I found out that he was accused concerning questions of their law, but had nothing charged against him deserving of death or chains.

30And when it was told me that the Jews lay in wait for the man, I sent him immediately to you, and also commanded his accusers to state before you the charges against him.

Farewell.

31Then the soldiers, as they were commanded, took Paul and brought *him* by night to Antipatris.

32The next day they left the horsemen to go on with him, and returned to the barracks.

33When they came to Caesarea and had delivered the letter to the governor, they also presented Paul to him.

34And when the governor had read *it,* he asked what province he was from. And when he understood that *he was* from Cilicia,

35he said, “I will hear you when your accusers also have come.” And he commanded him to be kept in Herod’s Praetorium.

Acts 24

Accused of Sedition

[1]Now after five days Ananias the high priest came down with the elders and a certain orator *named* Tertullus. These gave evidence to the governor against Paul.

[2]And when he was called upon, Tertullus began his accusation, saying: “Seeing that through you we enjoy great peace, and prosperity is being brought to this nation by your foresight,

[3]“we accept *it* always and in all places, most noble Felix, with all thankfulness.

[4]“Nevertheless, not to be tedious to you any further, I beg you to hear, by your courtesy, a few words from us.

[5]“For we have found this man a plague, a creator of dissension among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes.

[6]“He even tried to profane the temple, and we seized him, and wanted to judge him according to our law.

[7]“But the commander Lysias came by and with great violence took *him* out of our hands,

[8]“commanding his accusers to come to you. By examining him yourself you may ascertain all these things of which we accuse him.”

[9]And the Jews also assented, maintaining that these things were so.

The Defense Before Felix

[10]Then Paul, after the governor had nodded to him to speak, answered: “Inasmuch as I know that you have been for many years a judge of this nation, I do the more cheerfully answer for myself,

[11]“because you may ascertain that it is no more than twelve days since I went up to Jerusalem to worship.

[12]“And they neither found me in the temple disputing with anyone nor inciting the crowd, either in the synagogues or in the city.

[13]“Nor can they prove the things of which they now accuse me.

[14]“But this I confess to you, that according to the Way which they call a sect, so I worship the God of my fathers, believing all things which are written in the Law and in the Prophets.

[15]“I have hope in God, which they themselves also accept, that there will be a resurrection of *the* dead, both of *the* just and *the* unjust.

[16]“This *being* so, I myself always strive to have a conscience without offense toward God and men.

[17]“Now after many years I came to bring alms and offerings to my nation,

[18]“in the midst of which some Jews from Asia found me purified in the temple, neither with a mob nor with tumult.

[19]“They ought to have been here before you to object if they had anything against me.

[20]“Or else let those who are *here* themselves say if they found any wrongdoing in me while I stood before the council,

[21]“unless *it is* for this one statement which I cried out, standing among them, ‘Concerning the resurrection of the dead I am being judged by you this day.’ ”

Felix Procrastinates

22But when Felix heard these things, having more accurate knowledge of *the* Way, he adjourned the proceedings and said, “When Lysias the commander comes down, I will make a decision on your case.”

[23]So he commanded the centurion to keep Paul and to let *him* have liberty, and told him not to forbid any of his friends to provide for or visit him.

[24]And after some days, when Felix came with his wife Drusilla, who was Jewish, he sent for Paul and heard him concerning the faith in Christ.

[25]Now as he reasoned about righteousness, self-control, and the judgment to come, Felix was afraid and answered, “Go away for now; when I have a convenient time I will call for you.”

[26]Meanwhile he also hoped that money would be given him by Paul, that he might release him. Therefore he sent for him more often and conversed with him.

[27]But after two years Porcius Festus succeeded Felix; and Felix, wanting to do the Jews a favor, left Paul bound.

Acts 25

Paul Appeals to Caesar

[1]Now when Festus had come to the province, after three days he went up from Caesarea to Jerusalem.

[2]Then the high priest and the chief men of the Jews informed him against Paul; and they petitioned him,

[3]asking a favor against him, that he would summon him to Jerusalem—while *they* lay in ambush along the road to kill him.

[4]But Festus answered that Paul should be kept at Caesarea, and that he himself was going *there* shortly.

[5]"Therefore," he said, "let those who have authority among you go down with *me* and accuse this man, to see if there is any fault in him."

[6]And when he had remained among them more than ten days, he went down to Caesarea. And the next day, sitting on the judgment seat, he commanded Paul to be brought.

[7]When he had come, the Jews who had come down from Jerusalem stood about and laid many serious complaints against Paul, which they could not prove,

[8]while he answered for himself, "Neither against the law of the Jews, nor against the temple, nor against Caesar have I offended in anything at all."

[9]But Festus, wanting to do the Jews a favor, answered Paul and said, "Are you willing to go up to Jerusalem and there be judged before me concerning these things?"

[10]So Paul said, "I stand at Caesar's judgment seat, where I ought to be judged. To the Jews I have done no wrong, as you very well know.

[11]"For if I am an offender, or have committed anything deserving of death, I do not object to dying; but if there is nothing in these things of which these men accuse me, no one can deliver me to them. I appeal to Caesar."

[12]Then Festus, when he had conferred with the council, answered, "You have appealed to Caesar? To Caesar you shall go!"

Paul Before Agrippa

13And after some days King Agrippa and Bernice came to Caesarea to greet Festus.

14When they had been there many days, Festus laid Paul's case before the king, saying: "There is a certain man left a prisoner by Felix,

15"about whom the chief priests and the elders of the Jews informed *me,* when I was in Jerusalem, asking for a judgment against him.

16"To them I answered, 'It is not the custom of the Romans to deliver any man to destruction before the accused meets the accusers face to face, and has opportunity to answer for himself concerning the charge against him.'

17"Therefore when they had come together, without any delay, the next day I sat on the judgment seat and commanded the man to be brought in.

18"When the accusers stood up, they brought no accusation against him of such things as I supposed,

19"but had some questions against him about their own religion and about a certain Jesus, who had died, whom Paul affirmed to be alive.

20"And because I was uncertain of such questions, I asked whether he was willing to go to Jerusalem and there be judged concerning these matters.

21"But when Paul appealed to be reserved for the decision of Augustus, I commanded him to be kept till I could send him to Caesar."

22Then Agrippa said to Festus, "I also would like to hear the man myself." "Tomorrow," he said, "you shall hear him."

23So the next day, when Agrippa and Bernice had come with great pomp, and had entered the auditorium with the commanders and the prominent men of the city, at Festus' command Paul was brought in.

24And Festus said: "King Agrippa and all the men who are here present with us, you see this man about whom the whole assembly of the Jews petitioned me, both at Jerusalem and here, crying out that he was not fit to live any longer.

25"But when I found that he had committed nothing deserving of death, and that he himself had appealed to Augustus, I decided to send him.

[26]“I have nothing certain to write to my lord concerning him. Therefore I have brought him out before you, and especially before you, King Agrippa, so that after the examination has taken place I may have something to write.

[27]“For it seems to me unreasonable to send a prisoner and not to specify the charges against him.”

Acts 26

Paul's Early Life

[1]Then Agrippa said to Paul, "You are permitted to speak for yourself." So Paul stretched out his hand and answered for himself:

[2]"I think myself happy, King Agrippa, because today I shall answer for myself before you concerning all the things of which I am accused by the Jews,

[3]"especially because you are expert in all customs and questions which have to do with the Jews. Therefore I beg you to hear me patiently.

[4]"My manner of life from my youth, which was spent from the beginning among my own nation at Jerusalem, all the Jews know.

[5]"They knew me from the first, if they were willing to testify, that according to the strictest sect of our religion I lived a Pharisee.

[6]"And now I stand and am judged for the hope of the promise made by God to our fathers.

[7]"To this *promise* our twelve tribes, earnestly serving *God* night and day, hope to attain. For this hope's sake, King Agrippa, I am accused by the Jews.

[8]"Why should it be thought incredible by you that God raises the dead?

[9]"Indeed, I myself thought I must do many things contrary to the name of Jesus of Nazareth.

[10]"This I also did in Jerusalem, and many of the saints I shut up in prison, having received authority from the chief priests; and when they were put to death, I cast my vote against *them*.

[11]"And I punished them often in every synagogue and compelled *them* to blaspheme; and being exceedingly enraged against them, I persecuted *them* even to foreign cities.

Paul Recounts His Conversion

[12]"While thus occupied, as I journeyed to Damascus with authority and commission from the chief priests,

[13]“at midday, O king, along the road I saw a light from heaven, brighter than the sun, shining around me and those who journeyed with me.

[14]“And when we all had fallen to the ground, I heard a voice speaking to me and saying in the Hebrew language, ‘Saul, Saul, why are you persecuting Me? *It is* hard for you to kick against the goads.’

[15]“So I said, ‘Who are You, Lord?’ And He said, ‘I am Jesus, whom you are persecuting.

[16]‘But rise and stand on your feet; for I have appeared to you for this purpose, to make you a minister and a witness both of the things which you have seen and of the things which I will yet reveal to you.

[17]‘I will deliver you from the *Jewish* people, as well as *from* the Gentiles, to whom I now send you,

[18]‘to open their eyes, *in order* to turn *them* from darkness to light, and *from* the power of Satan to God, that they may receive forgiveness of sins and an inheritance among those who are sanctified by faith in Me.’

Paul’s Post-Conversion Life

[19]“Therefore, King Agrippa, I was not disobedient to the heavenly vision,

[20]“but declared first to those in Damascus and in Jerusalem, and throughout all the region of Judea, and *then* to the Gentiles, that they should repent, turn to God, and do works befitting repentance.

[21]“For these reasons the Jews seized me in the temple and tried to kill *me*.

[22]“Therefore, having obtained help from God, to this day I stand, witnessing both to small and great, saying no other things than those which the prophets and Moses said would come—

[23]“that the Christ would suffer, that He would be the first to rise from the dead, and would proclaim light to the *Jewish* people and to the Gentiles.”

Agrippa Parries Paul’s Challenge

[24]Now as he thus made his defense, Festus said with a loud voice, “Paul, you are beside yourself! Much learning is driving you mad!”

[25]But he said, “I am not mad, most noble Festus, but speak the words of truth and reason.

[26]“For the king, before whom I also speak freely, knows these things; for I am convinced that none of these things escapes his attention, since this thing was not done in a corner.

[27]“King Agrippa, do you believe the prophets? I know that you do believe.”

[28]Then Agrippa said to Paul, “You almost persuade me to become a Christian.”

[29]And Paul said, “I would to God that not only you, but also all who hear me today, might become both almost and altogether such as I am, except for these chains.”

[30]When he had said these things, the king stood up, as well as the governor and Bernice and those who sat with them;

[31]and when they had gone aside, they talked among themselves, saying, “This man is doing nothing deserving of death or chains.”

[32]Then Agrippa said to Festus, “This man might have been set free if he had not appealed to Caesar.”

Acts 27

The Voyage to Rome Begins

[1]And when it was decided that we should sail to Italy, they delivered Paul and some other prisoners to *one* named Julius, a centurion of the Augustan Regiment.

[2]So, entering a ship of Adramyttium, we put to sea, meaning to sail along the coasts of Asia. Aristarchus, a Macedonian of Thessalonica, was with us.

[3]And the next *day* we landed at Sidon. And Julius treated Paul kindly and gave *him* liberty to go to his friends and receive care.

[4]When we had put to sea from there, we sailed under *the shelter of* Cyprus, because the winds were contrary.

[5]And when we had sailed over the sea which is off Cilicia and Pamphylia, we came to Myra, *a city* of Lycia.

[6]There the centurion found an Alexandrian ship sailing to Italy, and he put us on board.

[7]When we had sailed slowly many days, and arrived with difficulty off Cnidus, the wind not permitting us to proceed, we sailed under *the shelter of* Crete off Salmone.

[8]Passing it with difficulty, we came to a place called Fair Havens, near the city *of* Lasea.

Paul's Warning Ignored

[9]Now when much time had been spent, and sailing was now dangerous because the Fast was already over, Paul advised them,

[10]saying, “Men, I perceive that this voyage will end with disaster and much loss, not only of the cargo and ship, but also our lives.”

[11]Nevertheless the centurion was more persuaded by the helmsman and the owner of the ship than by the things spoken by Paul.

[12]And because the harbor was not suitable to winter in, the majority advised to set sail from there also, if by any means they could reach Phoenix, a harbor of Crete opening toward the southwest and northwest, *and* winter *there*.

In the Tempest

13When the south wind blew softly, supposing that they had obtained *their* desire, putting out to sea, they sailed close by Crete.

14But not long after, a tempestuous head wind arose, called Euroclydon.

15So when the ship was caught, and could not head into the wind, we let *her* drive.

16And running under *the shelter of* an island called Clauda, we secured the skiff with difficulty.

17When they had taken it on board, they used cables to undergird the ship; and fearing lest they should run aground on the Syrtis *Sands,* they struck sail and so were driven.

18And because we were exceedingly tempest-tossed, the next *day* they lightened the ship.

19On the third *day* we threw the ship's tackle overboard with our own hands.

20Now when neither sun nor stars appeared for many days, and no small tempest beat on *us,* all hope that we would be saved was finally given up.

21But after long abstinence from food, then Paul stood in the midst of them and said, "Men, you should have listened to me, and not have sailed from Crete and incurred this disaster and loss.

22"And now I urge you to take heart, for there will be no loss of life among you, but only of the ship.

23"For there stood by me this night an angel of the God to whom I belong and whom I serve,

24"saying, 'Do not be afraid, Paul; you must be brought before Caesar; and indeed God has granted you all those who sail with you.'

25"Therefore take heart, men, for I believe God that it will be just as it was told me.

26"However, we must run aground on a certain island."

27Now when the fourteenth night had come, as we were driven up and down in the Adriatic *Sea,* about midnight the sailors sensed that they were drawing near some land.

[28]And they took soundings and found *it* to be twenty fathoms; and when they had gone a little farther, they took soundings again and found *it* to be fifteen fathoms.

[29]Then, fearing lest we should run aground on the rocks, they dropped four anchors from the stern, and prayed for day to come.

[30]And as the sailors were seeking to escape from the ship, when they had let down the skiff into the sea, under pretense of putting out anchors from the prow,

[31]Paul said to the centurion and the soldiers, "Unless these men stay in the ship, you cannot be saved."

[32]Then the soldiers cut away the ropes of the skiff and let it fall off.

[33]And as day was about to dawn, Paul implored *them* all to take food, saying, "Today is the fourteenth day you have waited and continued without food, and eaten nothing.

[34]"Therefore I urge you to take nourishment, for this is for your survival, since not a hair will fall from the head of any of you."

[35]And when he had said these things, he took bread and gave thanks to God in the presence of them all; and when he had broken *it* he began to eat.

[36]Then they were all encouraged, and also took food themselves.

[37]And in all we were two hundred and seventy-six persons on the ship.

[38]So when they had eaten enough, they lightened the ship and threw out the wheat into the sea.

Shipwrecked on Malta

[39]When it was day, they did not recognize the land; but they observed a bay with a beach, onto which they planned to run the ship if possible.

[40]And they let go the anchors and left *them* in the sea, meanwhile loosing the rudder ropes; and they hoisted the mainsail to the wind and made for shore.

[41]But striking a place where two seas met, they ran the ship aground; and the prow stuck fast and remained immovable, but the stern was being broken up by the violence of the waves.

[42]And the soldiers’ plan was to kill the prisoners, lest any of them should swim away and escape.

[43]But the centurion, wanting to save Paul, kept them from *their* purpose, and commanded that those who could swim should jump *overboard* first and get to land,

[44]and the rest, some on boards and some on *parts* of the ship. And so it was that they all escaped safely to land.

Acts 28

Paul's Ministry on Malta

[1]Now when they had escaped, they then found out that the island was called Malta.

[2]And the natives showed us unusual kindness; for they kindled a fire and made us all welcome, because of the rain that was falling and because of the cold.

[3]But when Paul had gathered a bundle of sticks and laid *them* on the fire, a viper came out because of the heat, and fastened on his hand.

[4]So when the natives saw the creature hanging from his hand, they said to one another, "No doubt this man is a murderer, whom, though he has escaped the sea, yet justice does not allow to live."

[5]But he shook off the creature into the fire and suffered no harm.

[6]However, they were expecting that he would swell up or suddenly fall down dead. But after they had looked for a long time and saw no harm come to him, they changed their minds and said that he was a god.

[7]In that region there was an estate of the leading citizen of the island, whose name was Publius, who received us and entertained us courteously for three days.

[8]And it happened that the father of Publius lay sick of a fever and dysentery. Paul went in to him and prayed, and he laid his hands on him and healed him.

[9]So when this was done, the rest of those on the island who had diseases also came and were healed.

[10]They also honored us in many ways; and when we departed, they provided such things as were necessary.

Arrival at Rome

[11]After three months we sailed in an Alexandrian ship whose figurehead was the Twin Brothers, which had wintered at the island.

[12]And landing at Syracuse, we stayed three days.

[13]From there we circled round and reached Rhegium. And after one day the south wind blew; and the next day we came to Puteoli,

[14]where we found brethren, and were invited to stay with them seven days. And so we went toward Rome.

[15]And from there, when the brethren heard about us, they came to meet us as far as Appii Forum and Three Inns. When Paul saw them, he thanked God and took courage.

[16]Now when we came to Rome, the centurion delivered the prisoners to the captain of the guard; but Paul was permitted to dwell by himself with the soldier who guarded him.

Paul's Ministry at Rome

[17]And it came to pass after three days that Paul called the leaders of the Jews together. So when they had come together, he said to them: "Men *and* brethren, though I have done nothing against our people or the customs of our fathers, yet I was delivered as a prisoner from Jerusalem into the hands of the Romans,

[18]"who, when they had examined me, wanted to let *me* go, because there was no cause for putting me to death.

[19]"But when the Jews spoke against *it,* I was compelled to appeal to Caesar, not that I had anything of which to accuse my nation.

[20]"For this reason therefore I have called for you, to see *you* and speak with *you,* because for the hope of Israel I am bound with this chain."

[21]Then they said to him, "We neither received letters from Judea concerning you, nor have any of the brethren who came reported or spoken any evil of you.

[22]"But we desire to hear from you what you think; for concerning this sect, we know that it is spoken against everywhere."

[23]So when they had appointed him a day, many came to him at *his* lodging, to whom he explained and solemnly testified of the kingdom of God, persuading them concerning Jesus from both the Law of Moses and the Prophets, from morning till evening.

[24]And some were persuaded by the things which were spoken, and some disbelieved.

[25]So when they did not agree among themselves, they departed after Paul had said one word: "The Holy Spirit spoke rightly through Isaiah

the prophet to our fathers,

[26]“saying,

‘Go to this people and say:
“Hearing you will hear, and shall not understand;
And seeing you will see, and not perceive;
[27]*For the hearts of this people have grown dull.*
Their ears are hard of hearing,
And their eyes they have closed,
Lest they should see with their eyes and hear with their ears,
Lest they should understand with their hearts and turn,
So that I should heal them.” ’

[28]“Therefore let it be known to you that the salvation of God has been sent to the Gentiles, and they will hear it!”

[29]And when he had said these words, the Jews departed and had a great dispute among themselves.

[30]Then Paul dwelt two whole years in his own rented house, and received all who came to him,

[31]preaching the kingdom of God and teaching the things which concern the Lord Jesus Christ with all confidence, no one forbidding him.

The Epistle of Paul the Apostle to the

Romans

Romans 1

Greeting

[1]Paul, a bondservant of Jesus Christ, called *to be* an apostle, separated to the gospel of God

[2]which He promised before through His prophets in the Holy Scriptures,

[3]concerning His Son Jesus Christ our Lord, who was born of the seed of David according to the flesh,

[4]*and* declared *to be* the Son of God with power according to the Spirit of holiness, by the resurrection from the dead.

[5]Through Him we have received grace and apostleship for obedience to the faith among all nations for His name,

[6]among whom you also are the called of Jesus Christ;

[7]To all who are in Rome, beloved of God, called *to be* saints:

Grace to you and peace from God our Father and the Lord Jesus Christ.

Desire to Visit Rome

[8]First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world.

[9]For God is my witness, whom I serve with my spirit in the gospel of His Son, that without ceasing I make mention of you always in my prayers,

[10]making request if, by some means, now at last I may find a way in the will of God to come to you.

[11]For I long to see you, that I may impart to you some spiritual gift, so that you may be established—

[12]that is, that I may be encouraged together with you by the mutual faith both of you and me.

[13]Now I do not want you to be unaware, brethren, that I often planned to come to you (but was hindered until now), that I might have some fruit among you also, just as among the other Gentiles.

[14]I am a debtor both to Greeks and to barbarians, both to wise and to unwise.

[15]So, as much as is in me, *I am* ready to preach the gospel to you who are in Rome also.

The Just Live by Faith

[16]For I am not ashamed of the gospel of Christ, for it is the power of God to salvation for everyone who believes, for the Jew first and also for the Greek.

[17]For in it the righteousness of God is revealed from faith to faith; as it is written, *"The just shall live by faith."*

God's Wrath on Unrighteousness

[18]For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who suppress the truth in unrighteousness,

[19]because what may be known of God is manifest in them, for God has shown *it* to them.

[20]For since the creation of the world His invisible *attributes* are clearly seen, being understood by the things that are made, *even* His eternal power and Godhead, so that they are without excuse,

[21]because, although they knew God, they did not glorify *Him* as God, nor were thankful, but became futile in their thoughts, and their foolish hearts were darkened.

[22]Professing to be wise, they became fools,

[23]and changed the glory of the incorruptible God into an image made like corruptible man—and birds and four-footed animals and creeping things.

[24]Therefore God also gave them up to uncleanness, in the lusts of their hearts, to dishonor their bodies among themselves,

[25]who exchanged the truth of God for the lie, and worshiped and served the creature rather than the Creator, who is blessed forever. Amen.

[26]For this reason God gave them up to vile passions. For even their women exchanged the natural use for what is against nature.

[27]Likewise also the men, leaving the natural use of the woman, burned in their lust for one another, men with men committing what is shameful, and receiving in themselves the penalty of their error which was due.

[28]And even as they did not like to retain God in *their* knowledge, God gave them over to a debased mind, to do those things which are not fitting;

[29]being filled with all unrighteousness, sexual immorality, wickedness, covetousness, maliciousness; full of envy, murder, strife, deceit, evil-mindedness; *they are* whisperers,

[30]backbiters, haters of God, violent, proud, boasters, inventors of evil things, disobedient to parents,

[31]undiscerning, untrustworthy, unloving, unforgiving, unmerciful;

[32]who, knowing the righteous judgment of God, that those who practice such things are deserving of death, not only do the same but also approve of those who practice them.

Romans 2

God's Righteous Judgment

[1]Therefore you are inexcusable, O man, whoever you are who judge, for in whatever you judge another you condemn yourself; for you who judge practice the same things.

[2]But we know that the judgment of God is according to truth against those who practice such things.

[3]And do you think this, O man, you who judge those practicing such things, and doing the same, that you will escape the judgment of God?

[4]Or do you despise the riches of His goodness, forbearance, and longsuffering, not knowing that the goodness of God leads you to repentance?

[5]But in accordance with your hardness and your impenitent heart you are treasuring up for yourself wrath in the day of wrath and revelation of the righteous judgment of God,

[6]who *"will render to each one according to his deeds"*:

[7]eternal life to those who by patient continuance in doing good seek for glory, honor, and immortality;

[8]but to those who are self-seeking and do not obey the truth, but obey unrighteousness—indignation and wrath,

[9]tribulation and anguish, on every soul of man who does evil, of the Jew first and also of the Greek;

[10]but glory, honor, and peace to everyone who works what is good, to the Jew first and also to the Greek.

[11]For there is no partiality with God.

[12]For as many as have sinned without law will also perish without law, and as many as have sinned in the law will be judged by the law

[13](for not the hearers of the law *are* just in the sight of God, but the doers of the law will be justified;

[14]for when Gentiles, who do not have the law, by nature do the things in the law, these, although not having the law, are a law to themselves,

[15]who show the work of the law written in their hearts, their conscience also bearing witness, and between themselves *their* thoughts

accusing or else excusing *them*)

[16]in the day when God will judge the secrets of men by Jesus Christ, according to my gospel.

The Jews Guilty as the Gentiles

[17]Indeed you are called a Jew, and rest on the law, and make your boast in God,

[18]and know *His* will, and approve the things that are excellent, being instructed out of the law,

[19]and are confident that you yourself are a guide to the blind, a light to those who are in darkness,

[20]an instructor of the foolish, a teacher of babes, having the form of knowledge and truth in the law.

[21]You, therefore, who teach another, do you not teach yourself? You who preach that a man should not steal, do you steal?

[22]You who say, "Do not commit adultery," do you commit adultery? You who abhor idols, do you rob temples?

[23]You who make your boast in the law, do you dishonor God through breaking the law?

[24]For *"the name of God is blasphemed among the Gentiles because of you,"* as it is written.

Circumcision of No Avail

[25]For circumcision is indeed profitable if you keep the law; but if you are a breaker of the law, your circumcision has become uncircumcision.

[26]Therefore, if an uncircumcised man keeps the righteous requirements of the law, will not his uncircumcision be counted as circumcision?

[27]And will not the physically uncircumcised, if he fulfills the law, judge you who, *even* with *your* written *code* and circumcision, *are* a transgressor of the law?

[28]For he is not a Jew who *is one* outwardly, nor *is* circumcision that which *is* outward in the flesh;

[29]but *he is* a Jew who *is one* inwardly; and circumcision *is that* of the heart, in the Spirit, not in the letter; whose praise *is* not from men but

from God.

Romans 3

God's Judgment Defended

[1]What advantage then has the Jew, or what *is* the profit of circumcision?

[2]Much in every way! Chiefly because to them were committed the oracles of God.

[3]For what if some did not believe? Will their unbelief make the faithfulness of God without effect?

[4]Certainly not! Indeed, let God be true but every man a liar. As it is written:

> *"That You may be justified in Your words,*
> *And may overcome when You are judged."*

[5]But if our unrighteousness demonstrates the righteousness of God, what shall we say? *Is* God unjust who inflicts wrath? (I speak as a man.)

[6]Certainly not! For then how will God judge the world?

[7]For if the truth of God has increased through my lie to His glory, why am I also still judged as a sinner?

[8]And *why* not *say,* "Let us do evil that good may come"?—as we are slanderously reported and as some affirm that we say. Their condemnation is just.

All Have Sinned

[9]What then? Are we better *than they?* Not at all. For we have previously charged both Jews and Greeks that they are all under sin.

[10]As it is written:

> *"There is none righteous, no, not one;*
> [11]*There is none who understands;*
> *There is none who seeks after God.*
> [12]*They have all turned aside;*
> *They have together become unprofitable;*
> *There is none who does good, no, not one."*

[13] *"Their throat is an open tomb;*
With their tongues they have practiced deceit";
"The poison of asps is under their lips";
[14] *"Whose mouth is full of cursing and bitterness."*
[15] *"Their feet are swift to shed blood;*
[16]*Destruction and misery are in their ways;*
[17]*And the way of peace they have not known."*
[18] *"There is no fear of God before their eyes."*

[19]Now we know that whatever the law says, it says to those who are under the law, that every mouth may be stopped, and all the world may become guilty before God.

[20]Therefore by the deeds of the law no flesh will be justified in His sight, for by the law *is* the knowledge of sin.

God's Righteousness Through Faith

[21]But now the righteousness of God apart from the law is revealed, being witnessed by the Law and the Prophets,

[22]even the righteousness of God, through faith in Jesus Christ, to all and on all who believe. For there is no difference;

[23]for all have sinned and fall short of the glory of God,

[24]being justified freely by His grace through the redemption that is in Christ Jesus,

[25]whom God set forth *as* a propitiation by His blood, through faith, to demonstrate His righteousness, because in His forbearance God had passed over the sins that were previously committed,

[26]to demonstrate at the present time His righteousness, that He might be just and the justifier of the one who has faith in Jesus.

Boasting Excluded

[27]Where *is* boasting then? It is excluded. By what law? Of works? No, but by the law of faith.

[28]Therefore we conclude that a man is justified by faith apart from the deeds of the law.

[29]Or *is He* the God of the Jews only? *Is He* not also the God of the Gentiles? Yes, of the Gentiles also,

[30]since *there is* one God who will justify the circumcised by faith and the uncircumcised through faith.

[31]Do we then make void the law through faith? Certainly not! On the contrary, we establish the law.

Romans 4

Abraham Justified by Faith

[1]What then shall we say that Abraham our father has found according to the flesh?

[2]For if Abraham was justified by works, he has *something* to boast about, but not before God.

[3]For what does the Scripture say? *"Abraham believed God, and it was accounted to him for righteousness."*

[4]Now to him who works, the wages are not counted as grace but as debt.

David Celebrates the Same Truth

[5]But to him who does not work but believes on Him who justifies the ungodly, his faith is accounted for righteousness,

[6]just as David also describes the blessedness of the man to whom God imputes righteousness apart from works:

> [7] *"Blessed are those whose lawless deeds are forgiven,*
> *And whose sins are covered;*
> [8]*Blessed is the man to whom the LORD shall not impute sin."*

Abraham Justified Before Circumcision

[9]*Does* this blessedness then *come* upon the circumcised *only,* or upon the uncircumcised also? For we say that faith was accounted to Abraham for righteousness.

[10]How then was it accounted? While he was circumcised, or uncircumcised? Not while circumcised, but while uncircumcised.

[11]And he received the sign of circumcision, a seal of the righteousness of the faith which *he had while still* uncircumcised, that he might be the father of all those who believe, though they are uncircumcised, that righteousness might be imputed to them also,

[12]and the father of circumcision to those who not only *are* of the circumcision, but who also walk in the steps of the faith which our father Abraham *had while still* uncircumcised.

The Promise Granted Through Faith

[13]For the promise that he would be the heir of the world *was* not to Abraham or to his seed through the law, but through the righteousness of faith.

[14]For if those who are of the law *are* heirs, faith is made void and the promise made of no effect,

[15]because the law brings about wrath; for where there is no law *there is* no transgression.

[16]Therefore *it is* of faith that *it might be* according to grace, so that the promise might be sure to all the seed, not only to those who are of the law, but also to those who are of the faith of Abraham, who is the father of us all

[17](as it is written, *"I have made you a father of many nations"*) in the presence of Him whom he believed—God, who gives life to the dead and calls those things which do not exist as though they did;

[18]who, contrary to hope, in hope believed, so that he became the father of many nations, according to what was spoken, *"So shall your descendants be."*

[19]And not being weak in faith, he did not consider his own body, already dead (since he was about a hundred years old), and the deadness of Sarah's womb.

[20]He did not waver at the promise of God through unbelief, but was strengthened in faith, giving glory to God,

[21]and being fully convinced that what He had promised He was also able to perform.

[22]And therefore *"it was accounted to him for righteousness."*

[23]Now it was not written for his sake alone that it was imputed to him,

[24]but also for us. It shall be imputed to us who believe in Him who raised up Jesus our Lord from the dead,

[25]who was delivered up because of our offenses, and was raised because of our justification.

Romans 5

Faith Triumphs in Trouble

[1]Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ,

[2]through whom also we have access by faith into this grace in which we stand, and rejoice in hope of the glory of God.

[3]And not only *that,* but we also glory in tribulations, knowing that tribulation produces perseverance;

[4]and perseverance, character; and character, hope.

[5]Now hope does not disappoint, because the love of God has been poured out in our hearts by the Holy Spirit who was given to us.

Christ in Our Place

[6]For when we were still without strength, in due time Christ died for the ungodly.

[7]For scarcely for a righteous man will one die; yet perhaps for a good man someone would even dare to die.

[8]But God demonstrates His own love toward us, in that while we were still sinners, Christ died for us.

[9]Much more then, having now been justified by His blood, we shall be saved from wrath through Him.

[10]For if when we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life.

[11]And not only *that,* but we also rejoice in God through our Lord Jesus Christ, through whom we have now received the reconciliation.

Death in Adam, Life in Christ

[12]Therefore, just as through one man sin entered the world, and death through sin, and thus death spread to all men, because all sinned—

[13](For until the law sin was in the world, but sin is not imputed when there is no law.

[14]Nevertheless death reigned from Adam to Moses, even over those who had not sinned according to the likeness of the transgression of Adam, who is a type of Him who was to come.

[15]But the free gift *is* not like the offense. For if by the one man’s offense many died, much more the grace of God and the gift by the grace of the one Man, Jesus Christ, abounded to many.

[16]And the gift *is* not like *that which came* through the one who sinned. For the judgment *which came* from one *offense resulted* in condemnation, but the free gift *which came* from many offenses *resulted* in justification.

[17]For if by the one man’s offense death reigned through the one, much more those who receive abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.)

[18]Therefore, as through one man’s offense *judgment* came to all men, resulting in condemnation, even so through one Man’s righteous act *the free gift came* to all men, resulting in justification of life.

[19]For as by one man’s disobedience many were made sinners, so also by one Man’s obedience many will be made righteous.

[20]Moreover the law entered that the offense might abound. But where sin abounded, grace abounded much more,

[21]so that as sin reigned in death, even so grace might reign through righteousness to eternal life through Jesus Christ our Lord.

Romans 6

Dead to Sin, Alive to God

[1]What shall we say then? Shall we continue in sin that grace may abound?

[2]Certainly not! How shall we who died to sin live any longer in it?

[3]Or do you not know that as many of us as were baptized into Christ Jesus were baptized into His death?

[4]Therefore we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life.

[5]For if we have been united together in the likeness of His death, certainly we also shall be *in the likeness* of *His* resurrection,

[6]knowing this, that our old man was crucified with *Him,* that the body of sin might be done away with, that we should no longer be slaves of sin.

[7]For he who has died has been freed from sin.

[8]Now if we died with Christ, we believe that we shall also live with Him,

[9]knowing that Christ, having been raised from the dead, dies no more. Death no longer has dominion over Him.

[10]For *the death* that He died, He died to sin once for all; but *the life* that He lives, He lives to God.

[11]Likewise you also, reckon yourselves to be dead indeed to sin, but alive to God in Christ Jesus our Lord.

[12]Therefore do not let sin reign in your mortal body, that you should obey it in its lusts.

[13]And do not present your members *as* instruments of unrighteousness to sin, but present yourselves to God as being alive from the dead, and your members *as* instruments of righteousness to God.

[14]For sin shall not have dominion over you, for you are not under law but under grace.

From Slaves of Sin to Slaves of God

[15]What then? Shall we sin because we are not under law but under grace? Certainly not!

[16]Do you not know that to whom you present yourselves slaves to obey, you are that one's slaves whom you obey, whether of sin *leading* to death, or of obedience *leading* to righteousness?

[17]But God be thanked that *though* you were slaves of sin, yet you obeyed from the heart that form of doctrine to which you were delivered.

[18]And having been set free from sin, you became slaves of righteousness.

[19]I speak in human *terms* because of the weakness of your flesh. For just as you presented your members *as* slaves of uncleanness, and of lawlessness *leading* to *more* lawlessness, so now present your members *as* slaves *of* righteousness for holiness.

[20]For when you were slaves of sin, you were free in regard to righteousness.

[21]What fruit did you have then in the things of which you are now ashamed? For the end of those things *is* death.

[22]But now having been set free from sin, and having become slaves of God, you have your fruit to holiness, and the end, everlasting life.

[23]For the wages of sin *is* death, but the gift of God *is* eternal life in Christ Jesus our Lord.

Romans 7

Freed from the Law

[1]Or do you not know, brethren (for I speak to those who know the law), that the law has dominion over a man as long as he lives?

[2]For the woman who has a husband is bound by the law to *her* husband as long as he lives. But if the husband dies, she is released from the law of *her* husband.

[3]So then if, while *her* husband lives, she marries another man, she will be called an adulteress; but if her husband dies, she is free from that law, so that she is no adulteress, though she has married another man.

[4]Therefore, my brethren, you also have become dead to the law through the body of Christ, that you may be married to another—to Him who was raised from the dead, that we should bear fruit to God.

[5]For when we were in the flesh, the sinful passions which were aroused by the law were at work in our members to bear fruit to death.

[6]But now we have been delivered from the law, having died to what we were held by, so that we should serve in the newness of the Spirit and not *in* the oldness of the letter.

Sin's Advantage in the Law

[7]What shall we say then? *Is* the law sin? Certainly not! On the contrary, I would not have known sin except through the law. For I would not have known covetousness unless the law had said, *"You shall not covet."*

[8]But sin, taking opportunity by the commandment, produced in me all manner of *evil* desire. For apart from the law sin *was* dead.

[9]I was alive once without the law, but when the commandment came, sin revived and I died.

[10]And the commandment, which *was* to *bring* life, I found to *bring* death.

[11]For sin, taking occasion by the commandment, deceived me, and by it killed *me*.

[12]Therefore the law *is* holy, and the commandment holy and just and good.

Law Cannot Save from Sin

13Has then what is good become death to me? Certainly not! But sin, that it might appear sin, was producing death in me through what is good, so that sin through the commandment might become exceedingly sinful.

[14]For we know that the law is spiritual, but I am carnal, sold under sin.

[15]For what I am doing, I do not understand. For what I will to do, that I do not practice; but what I hate, that I do.

[16]If, then, I do what I will not to do, I agree with the law that *it is* good.

[17]But now, *it is* no longer I who do it, but sin that dwells in me.

[18]For I know that in me (that is, in my flesh) nothing good dwells; for to will is present with me, but *how* to perform what is good I do not find.

[19]For the good that I will *to do,* I do not do; but the evil I will not *to do,* that I practice.

[20]Now if I do what I will not *to do,* it is no longer I who do it, but sin that dwells in me.

[21]I find then a law, that evil is present with me, the one who wills to do good.

[22]For I delight in the law of God according to the inward man.

[23]But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

[24]O wretched man that I am! Who will deliver me from this body of death?

[25]I thank God—through Jesus Christ our Lord! So then, with the mind I myself serve the law of God, but with the flesh the law of sin.

Romans 8

Free from Indwelling Sin

[1]*There is* therefore now no condemnation to those who are in Christ Jesus, who do not walk according to the flesh, but according to the Spirit.

[2]For the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death.

[3]For what the law could not do in that it was weak through the flesh, God *did* by sending His own Son in the likeness of sinful flesh, on account of sin: He condemned sin in the flesh,

[4]that the righteous requirement of the law might be fulfilled in us who do not walk according to the flesh but according to the Spirit.

[5]For those who live according to the flesh set their minds on the things of the flesh, but those *who live* according to the Spirit, the things of the Spirit.

[6]For to be carnally minded *is* death, but to be spiritually minded *is* life and peace.

[7]Because the carnal mind *is* enmity against God; for it is not subject to the law of God, nor indeed can be.

[8]So then, those who are in the flesh cannot please God.

[9]But you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. Now if anyone does not have the Spirit of Christ, he is not His.

[10]And if Christ *is* in you, the body *is* dead because of sin, but the Spirit *is* life because of righteousness.

[11]But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who dwells in you.

Sonship Through the Spirit

[12]Therefore, brethren, we are debtors—not to the flesh, to live according to the flesh.

[13]For if you live according to the flesh you will die; but if by the Spirit you put to death the deeds of the body, you will live.

[14]For as many as are led by the Spirit of God, these are sons of God.

[15]For you did not receive the spirit of bondage again to fear, but you received the Spirit of adoption by whom we cry out, “Abba, Father.”

[16]The Spirit Himself bears witness with our spirit that we are children of God,

[17]and if children, then heirs—heirs of God and joint heirs with Christ, if indeed we suffer with *Him,* that we may also be glorified together.

From Suffering to Glory

[18]For I consider that the sufferings of this present time are not worthy *to be compared* with the glory which shall be revealed in us.

[19]For the earnest expectation of the creation eagerly waits for the revealing of the sons of God.

[20]For the creation was subjected to futility, not willingly, but because of Him who subjected *it* in hope;

[21]because the creation itself also will be delivered from the bondage of corruption into the glorious liberty of the children of God.

[22]For we know that the whole creation groans and labors with birth pangs together until now.

[23]Not only *that,* but we also who have the firstfruits of the Spirit, even we ourselves groan within ourselves, eagerly waiting for the adoption, the redemption of our body.

[24]For we were saved in this hope, but hope that is seen is not hope; for why does one still hope for what he sees?

[25]But if we hope for what we do not see, we eagerly wait for *it* with perseverance.

[26]Likewise the Spirit also helps in our weaknesses. For we do not know what we should pray for as we ought, but the Spirit Himself makes intercession for us with groanings which cannot be uttered.

[27]Now He who searches the hearts knows what the mind of the Spirit *is,* because He makes intercession for the saints according to *the will of* God.

[28]And we know that all things work together for good to those who love God, to those who are the called according to *His* purpose.

[29]For whom He foreknew, He also predestined *to be* conformed to the image of His Son, that He might be the firstborn among many brethren.

[30]Moreover whom He predestined, these He also called; whom He called, these He also justified; and whom He justified, these He also glorified.

God's Everlasting Love

[31]What then shall we say to these things? If God *is* for us, who *can be* against us?

[32]He who did not spare His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?

[33]Who shall bring a charge against God's elect? *It is* God who justifies.

[34]Who *is* he who condemns? *It is* Christ who died, and furthermore is also risen, who is even at the right hand of God, who also makes intercession for us.

[35]Who shall separate us from the love of Christ? *Shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

[36]As it is written:

> *"For Your sake we are killed all day long;*
> *We are accounted as sheep for the slaughter."*

[37]Yet in all these things we are more than conquerors through Him who loved us.

[38]For I am persuaded that neither death nor life, nor angels nor principalities nor powers, nor things present nor things to come,

[39]nor height nor depth, nor any other created thing, shall be able to separate us from the love of God which is in Christ Jesus our Lord.

Romans 9

Israel's Rejection of Christ

[1]I tell the truth in Christ, I am not lying, my conscience also bearing me witness in the Holy Spirit,

[2]that I have great sorrow and continual grief in my heart.

[3]For I could wish that I myself were accursed from Christ for my brethren, my countrymen according to the flesh,

[4]who are Israelites, to whom *pertain* the adoption, the glory, the covenants, the giving of the law, the service *of God,* and the promises;

[5]of whom *are* the fathers and from whom, according to the flesh, Christ *came,* who is over all, *the* eternally blessed God. Amen.

Israel's Rejection and God's Purpose

[6]But it is not that the word of God has taken no effect. For they *are* not all Israel who *are* of Israel,

[7]nor *are they* all children because they are the seed of Abraham; but, *"In Isaac your seed shall be called."*

[8]That is, those who *are* the children of the flesh, these *are* not the children of God; but the children of the promise are counted as the seed.

[9]For this *is* the word of promise: *"At this time I will come and Sarah shall have a son."*

[10]And not only *this,* but when Rebecca also had conceived by one man, *even* by our father Isaac

[11](for *the children* not yet being born, nor having done any good or evil, that the purpose of God according to election might stand, not of works but of Him who calls),

[12]it was said to her, *"The older shall serve the younger."*

[13]As it is written, *"Jacob I have loved, but Esau I have hated."*

Israel's Rejection and God's Justice

[14]What shall we say then? *Is there* unrighteousness with God? Certainly not!

[15]For He says to Moses, *"I will have mercy on whomever I will have mercy, and I will have compassion on whomever I will have compassion."*

[16]So then *it is* not of him who wills, nor of him who runs, but of God who shows mercy.

[17]For the Scripture says to the Pharaoh, *"For this very purpose I have raised you up, that I may show My power in you, and that My name may be declared in all the earth."*

[18]Therefore He has mercy on whom He wills, and whom He wills He hardens.

[19]You will say to me then, "Why does He still find fault? For who has resisted His will?"

[20]But indeed, O man, who are you to reply against God? Will the thing formed say to him who formed *it*, "Why have you made me like this?"

[21]Does not the potter have power over the clay, from the same lump to make one vessel for honor and another for dishonor?

[22]*What* if God, wanting to show *His* wrath and to make His power known, endured with much longsuffering the vessels of wrath prepared for destruction,

[23]and that He might make known the riches of His glory on the vessels of mercy, which He had prepared beforehand for glory,

[24]*even* us whom He called, not of the Jews only, but also of the Gentiles?

[25]As He says also in Hosea:

> *"I will call them My people, who were not My people,*
> *And her beloved, who was not beloved."*
> [26]*"And it shall come to pass in the place where it was said*
> *to them,*
> *'You are not My people,'*
> *There they shall be called sons of the living God."*

[27]Isaiah also cries out concerning Israel:

> *"Though the number of the children of Israel be as the sand*
> *of the sea,*
> *The remnant will be saved.*
> [28]*For* He will *finish the work and cut it short in*
> *righteousness,*
> *Because the LORD will make a short work upon the earth."*

[29]And as Isaiah said before:

> *"Unless the LORD of Sabaoth had left us a seed,*
> *We would have become like Sodom,*
> *And we would have been made like Gomorrah."*

Present Condition of Israel

[30]What shall we say then? That Gentiles, who did not pursue righteousness, have attained to righteousness, even the righteousness of faith;

[31]but Israel, pursuing the law of righteousness, has not attained to the law of righteousness.

[32]Why? Because *they did* not *seek it* by faith, but as it were, by the works of the law. For they stumbled at that stumbling stone.

[33]As it is written:

> *"Behold, I lay in Zion a stumbling stone and rock of offense,*
> *And whoever believes on Him will not be put to shame."*

Romans 10

Israel Needs the Gospel

[1]Brethren, my heart's desire and prayer to God for Israel is that they may be saved.

[2]For I bear them witness that they have a zeal for God, but not according to knowledge.

[3]For they being ignorant of God's righteousness, and seeking to establish their own righteousness, have not submitted to the righteousness of God.

[4]For Christ *is* the end of the law for righteousness to everyone who believes.

[5]For Moses writes about the righteousness which is of the law, *"The man who does those things shall live by them."*

[6]But the righteousness of faith speaks in this way, *"Do not say in your heart, 'Who will ascend into heaven?' "* (that is, to bring Christ down *from above*)

[7]or, *" 'Who will descend into the abyss?' "* (that is, to bring Christ up from the dead).

[8]But what does it say? *"The word is near you, in your mouth and in your heart"* (that is, the word of faith which we preach):

[9]that if you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved.

[10]For with the heart one believes unto righteousness, and with the mouth confession is made unto salvation.

[11]For the Scripture says, *"Whoever believes on Him will not be put to shame."*

[12]For there is no distinction between Jew and Greek, for the same Lord over all is rich to all who call upon Him.

[13]For *"whoever calls on the name of the LORD shall be saved."*

Israel Rejects the Gospel

[14]How then shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher?

[15]And how shall they preach unless they are sent? As it is written:

> *"How beautiful are the feet of those who preach the gospel*
> *of peace,*
> *Who bring glad tidings of good things!"*

[16]But they have not all obeyed the gospel. For Isaiah says, *"LORD, who has believed our report?"*

[17]So then faith *comes* by hearing, and hearing by the word of God.

[18]But I say, have they not heard? Yes indeed:

> *"Their sound has gone out to all the earth,*
> *And their words to the ends of the world."*

[19]But I say, did Israel not know? First Moses says:

> *"I will provoke you to jealousy by those who are not a*
> *nation,*
> *I will move you to anger by a foolish nation."*

[20]But Isaiah is very bold and says:

> *"I was found by those who did not seek Me;*
> *I was made manifest to those who did not ask for Me."*

[21]But to Israel he says:

> *"All day long I have stretched out My hands*
> *To a disobedient and contrary people."*

Romans 11

Israel's Rejection Not Total

[1]I say then, has God cast away His people? Certainly not! For I also am an Israelite, of the seed of Abraham, *of* the tribe of Benjamin.

[2]God has not cast away His people whom He foreknew. Or do you not know what the Scripture says of Elijah, how he pleads with God against Israel, saying,

[3]*"LORD, they have killed Your prophets and torn down Your altars, and I alone am left, and they seek my life"*?

[4]But what does the divine response say to him? *"I have reserved for Myself seven thousand men who have not bowed the knee to Baal."*

[5]Even so then, at this present time there is a remnant according to the election of grace.

[6]And if by grace, then *it is* no longer of works; otherwise grace is no longer grace. But if *it is* of works, it is no longer grace; otherwise work is no longer work.

[7]What then? Israel has not obtained what it seeks; but the elect have obtained it, and the rest were blinded.

[8]Just as it is written:

"God has given them a spirit of stupor,
Eyes that they should not see
And ears that they should not hear,
To this very day."

[9]And David says:

"Let their table become a snare and a trap,
A stumbling block and a recompense to them.
[10]*Let their eyes be darkened, so that they do not see,*
And bow down their back always."

Israel's Rejection Not Final

11I say then, have they stumbled that they should fall? Certainly not! But through their fall, to provoke them to jealousy, salvation *has come* to the Gentiles.

[12]Now if their fall *is* riches for the world, and their failure riches for the Gentiles, how much more their fullness!

[13]For I speak to you Gentiles; inasmuch as I am an apostle to the Gentiles, I magnify my ministry,

[14]if by any means I may provoke to jealousy *those who are* my flesh and save some of them.

[15]For if their being cast away *is* the reconciling of the world, what *will* their acceptance *be* but life from the dead?

[16]For if the firstfruit *is* holy, the lump *is* also *holy;* and if the root *is* holy, so *are* the branches.

[17]And if some of the branches were broken off, and you, being a wild olive tree, were grafted in among them, and with them became a partaker of the root and fatness of the olive tree,

[18]do not boast against the branches. But if you do boast, *remember that* you do not support the root, but the root supports you.

[19]You will say then, "Branches were broken off that I might be grafted in."

[20]Well *said.* Because of unbelief they were broken off, and you stand by faith. Do not be haughty, but fear.

[21]For if God did not spare the natural branches, He may not spare you either.

[22]Therefore consider the goodness and severity of God: on those who fell, severity; but toward you, goodness, if you continue in *His* goodness. Otherwise you also will be cut off.

[23]And they also, if they do not continue in unbelief, will be grafted in, for God is able to graft them in again.

[24]For if you were cut out of the olive tree which is wild by nature, and were grafted contrary to nature into a cultivated olive tree, how much more will these, who *are* natural *branches,* be grafted into their own olive tree?

[25]For I do not desire, brethren, that you should be ignorant of this mystery, lest you should be wise in your own opinion, that blindness in

part has happened to Israel until the fullness of the Gentiles has come in.

[26]And so all Israel will be saved, as it is written:

"The Deliverer will come out of Zion,
And He will turn away ungodliness from Jacob;
[27]*For this is My covenant with them,*
When I take away their sins."

[28]Concerning the gospel *they are* enemies for your sake, but concerning the election *they are* beloved for the sake of the fathers.

[29]For the gifts and the calling of God *are* irrevocable.

[30]For as you were once disobedient to God, yet have now obtained mercy through their disobedience,

[31]even so these also have now been disobedient, that through the mercy shown you they also may obtain mercy.

[32]For God has committed them all to disobedience, that He might have mercy on all.

[33]Oh, the depth of the riches both of the wisdom and knowledge of God! How unsearchable *are* His judgments and His ways past finding out!

[34]*"For who has known the mind of the LORD?*
Or who has become His counselor?"
[35]*"Or who has first given to Him*
And it shall be repaid to him?"

[36]For of Him and through Him and to Him *are* all things, to whom *be* glory forever. Amen.

Romans 12

Living Sacrifices to God

[1]I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, *which is* your reasonable service.

[2]And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what *is* that good and acceptable and perfect will of God.

Serve God with Spiritual Gifts

[3]For I say, through the grace given to me, to everyone who is among you, not to think *of himself* more highly than he ought to think, but to think soberly, as God has dealt to each one a measure of faith.

[4]For as we have many members in one body, but all the members do not have the same function,

[5]so we, *being* many, are one body in Christ, and individually members of one another.

[6]Having then gifts differing according to the grace that is given to us, *let us use them:* if prophecy, *let us prophesy* in proportion to our faith;

[7]or ministry, *let us use it* in *our* ministering; he who teaches, in teaching;

[8]he who exhorts, in exhortation; he who gives, with liberality; he who leads, with diligence; he who shows mercy, with cheerfulness.

Behave Like a Christian

[9]*Let* love *be* without hypocrisy. Abhor what is evil. Cling to what is good.

[10]*Be* kindly affectionate to one another with brotherly love, in honor giving preference to one another;

[11]not lagging in diligence, fervent in spirit, serving the Lord;

[12]rejoicing in hope, patient in tribulation, continuing steadfastly in prayer;

[13]distributing to the needs of the saints, given to hospitality.

[14]Bless those who persecute you; bless and do not curse.

[15]Rejoice with those who rejoice, and weep with those who weep.

[16]Be of the same mind toward one another. Do not set your mind on high things, but associate with the humble. Do not be wise in your own opinion.

[17]Repay no one evil for evil. Have regard for good things in the sight of all men.

[18]If it is possible, as much as depends on you, live peaceably with all men.

[19]Beloved, do not avenge yourselves, but *rather* give place to wrath; for it is written, *"Vengeance is Mine, I will repay,"* says the Lord.

[20]Therefore

> *"If your enemy is hungry, feed him;*
> *If he is thirsty, give him a drink;*
> *For in so doing you will heap coals of fire on his head."*

[21]Do not be overcome by evil, but overcome evil with good.

Romans 13

Submit to Government

[1]Let every soul be subject to the governing authorities. For there is no authority except from God, and the authorities that exist are appointed by God.

[2]Therefore whoever resists the authority resists the ordinance of God, and those who resist will bring judgment on themselves.

[3]For rulers are not a terror to good works, but to evil. Do you want to be unafraid of the authority? Do what is good, and you will have praise from the same.

[4]For he is God's minister to you for good. But if you do evil, be afraid; for he does not bear the sword in vain; for he is God's minister, an avenger to *execute* wrath on him who practices evil.

[5]Therefore *you* must be subject, not only because of wrath but also for conscience' sake.

[6]For because of this you also pay taxes, for they are God's ministers attending continually to this very thing.

[7]Render therefore to all their due: taxes to whom taxes *are due,* customs to whom customs, fear to whom fear, honor to whom honor.

Love Your Neighbor

[8]Owe no one anything except to love one another, for he who loves another has fulfilled the law.

[9]For the commandments, *"You shall not commit adultery," "You shall not murder," "You shall not steal," "You shall not bear false witness," "You shall not covet,"* and if *there is* any other commandment, are *all* summed up in this saying, namely, *"You shall love your neighbor as yourself."*

[10]Love does no harm to a neighbor; therefore love *is* the fulfillment of the law.

Put on Christ

11And *do* this, knowing the time, that now *it is* high time to awake out of sleep; for now our salvation *is* nearer than when we *first* believed.

12The night is far spent, the day is at hand. Therefore let us cast off the works of darkness, and let us put on the armor of light.

13Let us walk properly, as in the day, not in revelry and drunkenness, not in lewdness and lust, not in strife and envy.

14But put on the Lord Jesus Christ, and make no provision for the flesh, to *fulfill its* lusts.

Romans 14

The Law of Liberty

[1]Receive one who is weak in the faith, *but* not to disputes over doubtful things.

[2]For one believes he may eat all things, but he who is weak eats *only* vegetables.

[3]Let not him who eats despise him who does not eat, and let not him who does not eat judge him who eats; for God has received him.

[4]Who are you to judge another's servant? To his own master he stands or falls. Indeed, he will be made to stand, for God is able to make him stand.

[5]One person esteems *one* day above another; another esteems every day *alike*. Let each be fully convinced in his own mind.

[6]He who observes the day, observes *it* to the Lord; and he who does not observe the day, to the Lord he does not observe *it*. He who eats, eats to the Lord, for he gives God thanks; and he who does not eat, to the Lord he does not eat, and gives God thanks.

[7]For none of us lives to himself, and no one dies to himself.

[8]For if we live, we live to the Lord; and if we die, we die to the Lord. Therefore, whether we live or die, we are the Lord's.

[9]For to this end Christ died and rose and lived again, that He might be Lord of both the dead and the living.

[10]But why do you judge your brother? Or why do you show contempt for your brother? For we shall all stand before the judgment seat of Christ.

[11]For it is written:

> *"As I live, says the LORD,*
> *Every knee shall bow to Me,*
> *And every tongue shall confess to God."*

[12]So then each of us shall give account of himself to God.

[13]Therefore let us not judge one another anymore, but rather resolve this, not to put a stumbling block or a cause to fall in *our* brother's way.

The Law of Love

14I know and am convinced by the Lord Jesus that *there is* nothing unclean of itself; but to him who considers anything to be unclean, to him *it is* unclean.

15Yet if your brother is grieved because of *your* food, you are no longer walking in love. Do not destroy with your food the one for whom Christ died.

16Therefore do not let your good be spoken of as evil;

17for the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit.

18For he who serves Christ in these things *is* acceptable to God and approved by men.

19Therefore let us pursue the things *which make* for peace and the things by which one may edify another.

20Do not destroy the work of God for the sake of food. All things indeed *are* pure, but *it is* evil for the man who eats with offense.

21*It is* good neither to eat meat nor drink wine nor *do anything* by which your brother stumbles or is offended or is made weak.

22Do you have faith? Have *it* to yourself before God. Happy *is* he who does not condemn himself in what he approves.

23But he who doubts is condemned if he eats, because *he does* not *eat* from faith; for whatever *is* not from faith is sin.

Romans 15

Bearing Others' Burdens

[1]We then who are strong ought to bear with the scruples of the weak, and not to please ourselves.

[2]Let each of us please *his* neighbor for *his* good, leading to edification.

[3]For even Christ did not please Himself; but as it is written, *"The reproaches of those who reproached You fell on Me."*

[4]For whatever things were written before were written for our learning, that we through the patience and comfort of the Scriptures might have hope.

[5]Now may the God of patience and comfort grant you to be like-minded toward one another, according to Christ Jesus,

[6]that you may with one mind *and* one mouth glorify the God and Father of our Lord Jesus Christ.

Glorify God Together

[7]Therefore receive one another, just as Christ also received us, to the glory of God.

[8]Now I say that Jesus Christ has become a servant to the circumcision for the truth of God, to confirm the promises *made* to the fathers,

[9]and that the Gentiles might glorify God for *His* mercy, as it is written:

> *"For this reason I will confess to You among the Gentiles,*
> *And sing to Your name."*

[10]And again he says:

> *"Rejoice, O Gentiles, with His people!"*

[11]And again:

> *"Praise the LORD, all you Gentiles!*
> *Laud Him, all you peoples!"*

[12]And again, Isaiah says:

> *“There shall be a root of Jesse;*
> *And He who shall rise to reign over the Gentiles,*
> *In Him the Gentiles shall hope.”*

[13]Now may the God of hope fill you with all joy and peace in believing, that you may abound in hope by the power of the Holy Spirit.

From Jerusalem to Illyricum

[14]Now I myself am confident concerning you, my brethren, that you also are full of goodness, filled with all knowledge, able also to admonish one another.

[15]Nevertheless, brethren, I have written more boldly to you on *some* points, as reminding you, because of the grace given to me by God,

[16]that I might be a minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering of the Gentiles might be acceptable, sanctified by the Holy Spirit.

[17]Therefore I have reason to glory in Christ Jesus in the things *which pertain* to God.

[18]For I will not dare to speak of any of those things which Christ has not accomplished through me, in word and deed, to make the Gentiles obedient—

[19]in mighty signs and wonders, by the power of the Spirit of God, so that from Jerusalem and round about to Illyricum I have fully preached the gospel of Christ.

[20]And so I have made it my aim to preach the gospel, not where Christ was named, lest I should build on another man’s foundation,

[21]but as it is written:

> *“To whom He was not announced, they shall see;*
> *And those who have not heard shall understand.”*

Plan to Visit Rome

[22]For this reason I also have been much hindered from coming to you.

[23]But now no longer having a place in these parts, and having a great desire these many years to come to you,

[24]whenever I journey to Spain, I shall come to you. For I hope to see you on my journey, and to be helped on my way there by you, if first I may enjoy your *company* for a while.

[25]But now I am going to Jerusalem to minister to the saints.

[26]For it pleased those from Macedonia and Achaia to make a certain contribution for the poor among the saints who are in Jerusalem.

[27]It pleased them indeed, and they are their debtors. For if the Gentiles have been partakers of their spiritual things, their duty is also to minister to them in material things.

[28]Therefore, when I have performed this and have sealed to them this fruit, I shall go by way of you to Spain.

[29]But I know that when I come to you, I shall come in the fullness of the blessing of the gospel of Christ.

[30]Now I beg you, brethren, through the Lord Jesus Christ, and through the love of the Spirit, that you strive together with me in prayers to God for me,

[31]that I may be delivered from those in Judea who do not believe, and that my service for Jerusalem may be acceptable to the saints,

[32]that I may come to you with joy by the will of God, and may be refreshed together with you.

[33]Now the God of peace *be* with you all. Amen.

Romans 16

Sister Phoebe Commended

[1]I commend to you Phoebe our sister, who is a servant of the church in Cenchrea,

[2]that you may receive her in the Lord in a manner worthy of the saints, and assist her in whatever business she has need of you; for indeed she has been a helper of many and of myself also.

Greeting Roman Saints

[3]Greet Priscilla and Aquila, my fellow workers in Christ Jesus,

[4]who risked their own necks for my life, to whom not only I give thanks, but also all the churches of the Gentiles.

[5]Likewise *greet* the church that is in their house. Greet my beloved Epaenetus, who is the firstfruits of Achaia to Christ.

[6]Greet Mary, who labored much for us.

[7]Greet Andronicus and Junia, my countrymen and my fellow prisoners, who are of note among the apostles, who also were in Christ before me.

[8]Greet Amplias, my beloved in the Lord.

[9]Greet Urbanus, our fellow worker in Christ, and Stachys, my beloved.

[10]Greet Apelles, approved in Christ. Greet those who are of the *household* of Aristobulus.

[11]Greet Herodion, my countryman. Greet those who are of the *household* of Narcissus who are in the Lord.

[12]Greet Tryphena and Tryphosa, who have labored in the Lord. Greet the beloved Persis, who labored much in the Lord.

[13]Greet Rufus, chosen in the Lord, and his mother and mine.

[14]Greet Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren who are with them.

[15]Greet Philologus and Julia, Nereus and his sister, and Olympas, and all the saints who are with them.

[16]Greet one another with a holy kiss. The churches of Christ greet you.

Avoid Divisive Persons

[17]Now I urge you, brethren, note those who cause divisions and offenses, contrary to the doctrine which you learned, and avoid them.

[18]For those who are such do not serve our Lord Jesus Christ, but their own belly, and by smooth words and flattering speech deceive the hearts of the simple.

[19]For your obedience has become known to all. Therefore I am glad on your behalf; but I want you to be wise in what is good, and simple concerning evil.

[20]And the God of peace will crush Satan under your feet shortly. The grace of our Lord Jesus Christ *be* with you. Amen.

Greetings from Paul's Friends

[21]Timothy, my fellow worker, and Lucius, Jason, and Sosipater, my countrymen, greet you.

[22]I, Tertius, who wrote *this* epistle, greet you in the Lord.

[23]Gaius, my host and *the host* of the whole church, greets you. Erastus, the treasurer of the city, greets you, and Quartus, a brother.

[24]The grace of our Lord Jesus Christ *be* with you all. Amen.

Benediction

[25]Now to Him who is able to establish you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery kept secret since the world began

[26]but now made manifest, and by the prophetic Scriptures made known to all nations, according to the commandment of the everlasting God, for obedience to the faith—

[27]to God, alone wise, *be* glory through Jesus Christ forever. Amen.

The First Epistle of Paul the Apostle to the

Corinthians

1 Corinthians 1

Greeting

[1]Paul, called *to be* an apostle of Jesus Christ through the will of God, and Sosthenes *our* brother,

> [2]To the church of God which is at Corinth, to those who are sanctified in Christ Jesus, called *to be* saints, with all who in every place call on the name of Jesus Christ our Lord, both theirs and ours:
>
> [3]Grace to you and peace from God our Father and the Lord Jesus Christ.

Spiritual Gifts at Corinth

[4]I thank my God always concerning you for the grace of God which was given to you by Christ Jesus,

[5]that you were enriched in everything by Him in all utterance and all knowledge,

[6]even as the testimony of Christ was confirmed in you,

[7]so that you come short in no gift, eagerly waiting for the revelation of our Lord Jesus Christ,

[8]who will also confirm you to the end, *that you may be* blameless in the day of our Lord Jesus Christ.

[9]God *is* faithful, by whom you were called into the fellowship of His Son, Jesus Christ our Lord.

Sectarianism Is Sin

[10]Now I plead with you, brethren, by the name of our Lord Jesus Christ, that you all speak the same thing, and *that* there be no divisions among you, but *that* you be perfectly joined together in the same mind and in the same judgment.

[11]For it has been declared to me concerning you, my brethren, by those of Chloe’s *household,* that there are contentions among you.

[12]Now I say this, that each of you says, “I am of Paul,” or “I am of Apollos,” or “I am of Cephas,” or “I am of Christ.”

[13]Is Christ divided? Was Paul crucified for you? Or were you baptized in the name of Paul?

[14]I thank God that I baptized none of you except Crispus and Gaius,

[15]lest anyone should say that I had baptized in my own name.

[16]Yes, I also baptized the household of Stephanas. Besides, I do not know whether I baptized any other.

[17]For Christ did not send me to baptize, but to preach the gospel, not with wisdom of words, lest the cross of Christ should be made of no effect.

Christ the Power and Wisdom of God

[18]For the message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God.

[19]For it is written:

> *“I will destroy the wisdom of the wise,*
> *And bring to nothing the understanding of the prudent.”*

[20]Where *is* the wise? Where *is* the scribe? Where *is* the disputer of this age? Has not God made foolish the wisdom of this world?

[21]For since, in the wisdom of God, the world through wisdom did not know God, it pleased God through the foolishness of the message preached to save those who believe.

[22]For Jews request a sign, and Greeks seek after wisdom;

[23]but we preach Christ crucified, to the Jews a stumbling block and to the Greeks foolishness,

[24]but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God.

[25]Because the foolishness of God is wiser than men, and the weakness of God is stronger than men.

Glory Only in the Lord

[26]For you see your calling, brethren, that not many wise according to the flesh, not many mighty, not many noble, *are called*.

[27]But God has chosen the foolish things of the world to put to shame the wise, and God has chosen the weak things of the world to put to shame the things which are mighty;

[28]and the base things of the world and the things which are despised God has chosen, and the things which are not, to bring to nothing the things that are,

[29]that no flesh should glory in His presence.

[30]But of Him you are in Christ Jesus, who became for us wisdom from God—and righteousness and sanctification and redemption—

[31]that, as it is written, *“He who glories, let him glory in the LORD.”*

1 Corinthians 2

Christ Crucified

[1]And I, brethren, when I came to you, did not come with excellence of speech or of wisdom declaring to you the testimony of God.

[2]For I determined not to know anything among you except Jesus Christ and Him crucified.

[3]I was with you in weakness, in fear, and in much trembling.

[4]And my speech and my preaching *were* not with persuasive words of human wisdom, but in demonstration of the Spirit and of power,

[5]that your faith should not be in the wisdom of men but in the power of God.

Spiritual Wisdom

6However, we speak wisdom among those who are mature, yet not the wisdom of this age, nor of the rulers of this age, who are coming to nothing.

[7]But we speak the wisdom of God in a mystery, the hidden *wisdom* which God ordained before the ages for our glory,

[8]which none of the rulers of this age knew; for had they known, they would not have crucified the Lord of glory.

[9]But as it is written:

> *"Eye has not seen, nor ear heard,*
> *Nor have entered into the heart of man*
> *The things which God has prepared for those who love Him."*

[10]But God has revealed *them* to us through His Spirit. For the Spirit searches all things, yes, the deep things of God.

[11]For what man knows the things of a man except the spirit of the man which is in him? Even so no one knows the things of God except the Spirit of God.

[12]Now we have received, not the spirit of the world, but the Spirit who is from God, that we might know the things that have been freely

given to us by God.

[13]These things we also speak, not in words which man’s wisdom teaches but which the Holy Spirit teaches, comparing spiritual things with spiritual.

[14]But the natural man does not receive the things of the Spirit of God, for they are foolishness to him; nor can he know *them,* because they are spiritually discerned.

[15]But he who is spiritual judges all things, yet he himself is *rightly* judged by no one.

[16]For *“who has known the mind of the LORD that he may instruct Him?”* But we have the mind of Christ.

1 Corinthians 3

Sectarianism Is Carnal

[1]And I, brethren, could not speak to you as to spiritual *people* but as to carnal, as to babes in Christ.

[2]I fed you with milk and not with solid food; for until now you were not able *to receive it,* and even now you are still not able;

[3]for you are still carnal. For where *there are* envy, strife, and divisions among you, are you not carnal and behaving like *mere* men?

[4]For when one says, "I am of Paul," and another, "I *am* of Apollos," are you not carnal?

Watering, Working, Warning

[5]Who then is Paul, and who *is* Apollos, but ministers through whom you believed, as the Lord gave to each one?

[6]I planted, Apollos watered, but God gave the increase.

[7]So then neither he who plants is anything, nor he who waters, but God who gives the increase.

[8]Now he who plants and he who waters are one, and each one will receive his own reward according to his own labor.

[9]For we are God's fellow workers; you are God's field, *you are* God's building.

[10]According to the grace of God which was given to me, as a wise master builder I have laid the foundation, and another builds on it. But let each one take heed how he builds on it.

[11]For no other foundation can anyone lay than that which is laid, which is Jesus Christ.

[12]Now if anyone builds on this foundation *with* gold, silver, precious stones, wood, hay, straw,

[13]each one's work will become clear; for the Day will declare it, because it will be revealed by fire; and the fire will test each one's work, of what sort it is.

[14]If anyone's work which he has built on *it* endures, he will receive a reward.

[15]If anyone's work is burned, he will suffer loss; but he himself will be saved, yet so as through fire.
[16]Do you not know that you are the temple of God and *that* the Spirit of God dwells in you?
[17]If anyone defiles the temple of God, God will destroy him. For the temple of God is holy, which *temple* you are.

Avoid Worldly Wisdom

[18]Let no one deceive himself. If anyone among you seems to be wise in this age, let him become a fool that he may become wise.
[19]For the wisdom of this world is foolishness with God. For it is written, *"He catches the wise in their own craftiness"*;
[20]and again, *"The LORD knows the thoughts of the wise, that they are futile."*
[21]Therefore let no one boast in men. For all things are yours:
[22]whether Paul or Apollos or Cephas, or the world or life or death, or things present or things to come—all are yours.
[23]And you *are* Christ's, and Christ *is* God's.

1 Corinthians 4

Stewards of the Mysteries of God

[1]Let a man so consider us, as servants of Christ and stewards of the mysteries of God.

[2]Moreover it is required in stewards that one be found faithful.

[3]But with me it is a very small thing that I should be judged by you or by a human court. In fact, I do not even judge myself.

[4]For I know of nothing against myself, yet I am not justified by this; but He who judges me is the Lord.

[5]Therefore judge nothing before the time, until the Lord comes, who will both bring to light the hidden things of darkness and reveal the counsels of the hearts. Then each one's praise will come from God.

Fools for Christ's Sake

[6]Now these things, brethren, I have figuratively transferred to myself and Apollos for your sakes, that you may learn in us not to think beyond what is written, that none of you may be puffed up on behalf of one against the other.

[7]For who makes you differ *from another?* And what do you have that you did not receive? Now if you did indeed receive *it,* why do you boast as if you had not received *it?*

[8]You are already full! You are already rich! You have reigned as kings without us—and indeed I could wish you did reign, that we also might reign with you!

[9]For I think that God has displayed us, the apostles, last, as men condemned to death; for we have been made a spectacle to the world, both to angels and to men.

[10]We *are* fools for Christ's sake, but you *are* wise in Christ! We *are* weak, but you *are* strong! You *are* distinguished, but we *are* dishonored!

[11]To the present hour we both hunger and thirst, and we are poorly clothed, and beaten, and homeless.

[12]And we labor, working with our own hands. Being reviled, we bless; being persecuted, we endure;

[13]being defamed, we entreat. We have been made as the filth of the world, the offscouring of all things until now.

Paul's Paternal Care

[14]I do not write these things to shame you, but as my beloved children I warn *you*.

[15]For though you might have ten thousand instructors in Christ, yet *you do* not *have* many fathers; for in Christ Jesus I have begotten you through the gospel.

[16]Therefore I urge you, imitate me.

[17]For this reason I have sent Timothy to you, who is my beloved and faithful son in the Lord, who will remind you of my ways in Christ, as I teach everywhere in every church.

[18]Now some are puffed up, as though I were not coming to you.

[19]But I will come to you shortly, if the Lord wills, and I will know, not the word of those who are puffed up, but the power.

[20]For the kingdom of God *is* not in word but in power.

[21]What do you want? Shall I come to you with a rod, or in love and a spirit of gentleness?

1 Corinthians 5

Immorality Defiles the Church

[1]It is actually reported *that there is* sexual immorality among you, and such sexual immorality as is not even named among the Gentiles—that a man has his father's wife!

[2]And you are puffed up, and have not rather mourned, that he who has done this deed might be taken away from among you.

[3]For I indeed, as absent in body but present in spirit, have already judged (as though I were present) him who has so done this deed.

[4]In the name of our Lord Jesus Christ, when you are gathered together, along with my spirit, with the power of our Lord Jesus Christ,

[5]deliver such a one to Satan for the destruction of the flesh, that his spirit may be saved in the day of the Lord Jesus.

[6]Your glorying *is* not good. Do you not know that a little leaven leavens the whole lump?

[7]Therefore purge out the old leaven, that you may be a new lump, since you truly are unleavened. For indeed Christ, our Passover, was sacrificed for us.

[8]Therefore let us keep the feast, not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened *bread* of sincerity and truth.

Immorality Must Be Judged

[9]I wrote to you in my epistle not to keep company with sexually immoral people.

[10]Yet *I* certainly *did* not *mean* with the sexually immoral people of this world, or with the covetous, or extortioners, or idolaters, since then you would need to go out of the world.

[11]But now I have written to you not to keep company with anyone named a brother, who is sexually immoral, or covetous, or an idolater, or a reviler, or a drunkard, or an extortioner—not even to eat with such a person.

[12]For what *have* I *to do* with judging those also who are outside? Do you not judge those who are inside?

[13]But those who are outside God judges. Therefore *"put away from yourselves the evil person."*

1 Corinthians 6

Do Not Sue the Brethren

[1]Dare any of you, having a matter against another, go to law before the unrighteous, and not before the saints?

[2]Do you not know that the saints will judge the world? And if the world will be judged by you, are you unworthy to judge the smallest matters?

[3]Do you not know that we shall judge angels? How much more, things that pertain to this life?

[4]If then you have judgments concerning things pertaining to this life, do you appoint those who are least esteemed by the church to judge?

[5]I say this to your shame. Is it so, that there is not a wise man among you, not even one, who will be able to judge between his brethren?

[6]But brother goes to law against brother, and that before unbelievers!

[7]Now therefore, it is already an utter failure for you that you go to law against one another. Why do you not rather accept wrong? Why do you not rather *let yourselves* be cheated?

[8]No, you yourselves do wrong and cheat, and *you do* these things *to your* brethren!

[9]Do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived. Neither fornicators, nor idolaters, nor adulterers, nor homosexuals, nor sodomites,

[10]nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners will inherit the kingdom of God.

[11]And such were some of you. But you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus and by the Spirit of our God.

Glorify God in Body and Spirit

[12]All things are lawful for me, but all things are not helpful. All things are lawful for me, but I will not be brought under the power of any.

[13]Foods for the stomach and the stomach for foods, but God will destroy both it and them. Now the body *is* not for sexual immorality but for the Lord, and the Lord for the body.

[14]And God both raised up the Lord and will also raise us up by His power.

[15]Do you not know that your bodies are members of Christ? Shall I then take the members of Christ and make *them* members of a harlot? Certainly not!

[16]Or do you not know that he who is joined to a harlot is one body *with her?* For *"the two,"* He says, *"shall become one flesh."*

[17]But he who is joined to the Lord is one spirit *with Him*.

[18]Flee sexual immorality. Every sin that a man does is outside the body, but he who commits sexual immorality sins against his own body.

[19]Or do you not know that your body is the temple of the Holy Spirit *who is* in you, whom you have from God, and you are not your own?

[20]For you were bought at a price; therefore glorify God in your body and in your spirit, which are God's.

1 Corinthians 7

Principles of Marriage

[1]Now concerning the things of which you wrote to me: *It is* good for a man not to touch a woman.

[2]Nevertheless, because of sexual immorality, let each man have his own wife, and let each woman have her own husband.

[3]Let the husband render to his wife the affection due her, and likewise also the wife to her husband.

[4]The wife does not have authority over her own body, but the husband *does*. And likewise the husband does not have authority over his own body, but the wife *does*.

[5]Do not deprive one another except with consent for a time, that you may give yourselves to fasting and prayer; and come together again so that Satan does not tempt you because of your lack of self-control.

[6]But I say this as a concession, not as a commandment.

[7]For I wish that all men were even as I myself. But each one has his own gift from God, one in this manner and another in that.

[8]But I say to the unmarried and to the widows: It is good for them if they remain even as I am;

[9]but if they cannot exercise self-control, let them marry. For it is better to marry than to burn *with passion*.

Keep Your Marriage Vows

[10]Now to the married I command, *yet* not I but the Lord: A wife is not to depart from *her* husband.

[11]But even if she does depart, let her remain unmarried or be reconciled to *her* husband. And a husband is not to divorce *his* wife.

[12]But to the rest I, not the Lord, say: If any brother has a wife who does not believe, and she is willing to live with him, let him not divorce her.

[13]And a woman who has a husband who does not believe, if he is willing to live with her, let her not divorce him.

[14]For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; otherwise your children would be unclean, but now they are holy.

[15]But if the unbeliever departs, let him depart; a brother or a sister is not under bondage in such *cases*. But God has called us to peace.

[16]For how do you know, O wife, whether you will save *your* husband? Or how do you know, O husband, whether you will save *your* wife?

Live as You Are Called

[17]But as God has distributed to each one, as the Lord has called each one, so let him walk. And so I ordain in all the churches.

[18]Was anyone called while circumcised? Let him not become uncircumcised. Was anyone called while uncircumcised? Let him not be circumcised.

[19]Circumcision is nothing and uncircumcision is nothing, but keeping the commandments of God *is what matters*.

[20]Let each one remain in the same calling in which he was called.

[21]Were you called *while* a slave? Do not be concerned about it; but if you can be made free, rather use *it*.

[22]For he who is called in the Lord *while* a slave is the Lord’s freedman. Likewise he who is called *while* free is Christ’s slave.

[23]You were bought at a price; do not become slaves of men.

[24]Brethren, let each one remain with God in that *state* in which he was called.

To the Unmarried and Widows

[25]Now concerning virgins: I have no commandment from the Lord; yet I give judgment as one whom the Lord in His mercy *has made* trustworthy.

[26]I suppose therefore that this is good because of the present distress—that *it is* good for a man to remain as he is:

[27]Are you bound to a wife? Do not seek to be loosed. Are you loosed from a wife? Do not seek a wife.

[28]But even if you do marry, you have not sinned; and if a virgin marries, she has not sinned. Nevertheless such will have trouble in the

flesh, but I would spare you.

[29]But this I say, brethren, the time *is* short, so that from now on even those who have wives should be as though they had none,

[30]those who weep as though they did not weep, those who rejoice as though they did not rejoice, those who buy as though they did not possess,

[31]and those who use this world as not misusing *it*. For the form of this world is passing away.

[32]But I want you to be without care. He who is unmarried cares for the things of the Lord—how he may please the Lord.

[33]But he who is married cares about the things of the world—how he may please *his* wife.

[34]There is a difference between a wife and a virgin. The unmarried woman cares about the things of the Lord, that she may be holy both in body and in spirit. But she who is married cares about the things of the world—how she may please *her* husband.

[35]And this I say for your own profit, not that I may put a leash on you, but for what is proper, and that you may serve the Lord without distraction.

[36]But if any man thinks he is behaving improperly toward his virgin, if she is past the flower of youth, and thus it must be, let him do what he wishes. He does not sin; let them marry.

[37]Nevertheless he who stands steadfast in his heart, having no necessity, but has power over his own will, and has so determined in his heart that he will keep his virgin, does well.

[38]So then he who gives *her* in marriage does well, but he who does not give *her* in marriage does better.

[39]A wife is bound by law as long as her husband lives; but if her husband dies, she is at liberty to be married to whom she wishes, only in the Lord.

[40]But she is happier if she remains as she is, according to my judgment—and I think I also have the Spirit of God.

1 Corinthians 8

Be Sensitive to Conscience

[1]Now concerning things offered to idols: We know that we all have knowledge. Knowledge puffs up, but love edifies.

[2]And if anyone thinks that he knows anything, he knows nothing yet as he ought to know.

[3]But if anyone loves God, this one is known by Him.

[4]Therefore concerning the eating of things offered to idols, we know that an idol *is* nothing in the world, and that *there is* no other God but one.

[5]For even if there are so-called gods, whether in heaven or on earth (as there are many gods and many lords),

[6]yet for us *there is* one God, the Father, of whom *are* all things, and we for Him; and one Lord Jesus Christ, through whom *are* all things, and through whom we *live*.

[7]However, *there is* not in everyone that knowledge; for some, with consciousness of the idol, until now eat *it* as a thing offered to an idol; and their conscience, being weak, is defiled.

[8]But food does not commend us to God; for neither if we eat are we the better, nor if we do not eat are we the worse.

[9]But beware lest somehow this liberty of yours become a stumbling block to those who are weak.

[10]For if anyone sees you who have knowledge eating in an idol's temple, will not the conscience of him who is weak be emboldened to eat those things offered to idols?

[11]And because of your knowledge shall the weak brother perish, for whom Christ died?

[12]But when you thus sin against the brethren, and wound their weak conscience, you sin against Christ.

[13]Therefore, if food makes my brother stumble, I will never again eat meat, lest I make my brother stumble.

1 Corinthians 9

A Pattern of Self-Denial

[1]Am I not an apostle? Am I not free? Have I not seen Jesus Christ our Lord? Are you not my work in the Lord?

[2]If I am not an apostle to others, yet doubtless I am to you. For you are the seal of my apostleship in the Lord.

[3]My defense to those who examine me is this:

[4]Do we have no right to eat and drink?

[5]Do we have no right to take along a believing wife, as *do* also the other apostles, the brothers of the Lord, and Cephas?

[6]Or *is it* only Barnabas and I *who* have no right to refrain from working?

[7]Who ever goes to war at his own expense? Who plants a vineyard and does not eat of its fruit? Or who tends a flock and does not drink of the milk of the flock?

[8]Do I say these things as a *mere* man? Or does not the law say the same also?

[9]For it is written in the law of Moses, *"You shall not muzzle an ox while it treads out the grain."* Is it oxen God is concerned about?

[10]Or does He say *it* altogether for our sakes? For our sakes, no doubt, *this* is written, that he who plows should plow in hope, and he who threshes in hope should be partaker of his hope.

[11]If we have sown spiritual things for you, *is it* a great thing if we reap your material things?

[12]If others are partakers of *this* right over you, *are* we not even more? Nevertheless we have not used this right, but endure all things lest we hinder the gospel of Christ.

[13]Do you not know that those who minister the holy things eat *of the things* of the temple, and those who serve at the altar partake of *the offerings of* the altar?

[14]Even so the Lord has commanded that those who preach the gospel should live from the gospel.

[15]But I have used none of these things, nor have I written these things that it should be done so to me; for it *would be* better for me to die than that anyone should make my boasting void.

[16]For if I preach the gospel, I have nothing to boast of, for necessity is laid upon me; yes, woe is me if I do not preach the gospel!

[17]For if I do this willingly, I have a reward; but if against my will, I have been entrusted with a stewardship.

[18]What is my reward then? That when I preach the gospel, I may present the gospel of Christ without charge, that I may not abuse my authority in the gospel.

Serving All Men

[19]For though I am free from all *men,* I have made myself a servant to all, that I might win the more;

[20]and to the Jews I became as a Jew, that I might win Jews; to those *who are* under the law, as under the law, that I might win those *who are* under the law;

[21]to those *who are* without law, as without law (not being without law toward God, but under law toward Christ), that I might win those *who are* without law;

[22]to the weak I became as weak, that I might win the weak. I have become all things to all *men,* that I might by all means save some.

[23]Now this I do for the gospel’s sake, that I may be partaker of it with *you*.

Striving for a Crown

[24]Do you not know that those who run in a race all run, but one receives the prize? Run in such a way that you may obtain *it*.

[25]And everyone who competes *for the prize* is temperate in all things. Now they *do it* to obtain a perishable crown, but we *for* an imperishable *crown*.

[26]Therefore I run thus: not with uncertainty. Thus I fight: not as *one who* beats the air.

[27]But I discipline my body and bring *it* into subjection, lest, when I have preached to others, I myself should become disqualified.

1 Corinthians 10

Old Testament Examples

[1]Moreover, brethren, I do not want you to be unaware that all our fathers were under the cloud, all passed through the sea,

[2]all were baptized into Moses in the cloud and in the sea,

[3]all ate the same spiritual food,

[4]and all drank the same spiritual drink. For they drank of that spiritual Rock that followed them, and that Rock was Christ.

[5]But with most of them God was not well pleased, for *their bodies* were scattered in the wilderness.

[6]Now these things became our examples, to the intent that we should not lust after evil things as they also lusted.

[7]And do not become idolaters as *were* some of them. As it is written, *"The people sat down to eat and drink, and rose up to play."*

[8]Nor let us commit sexual immorality, as some of them did, and in one day twenty-three thousand fell;

[9]nor let us tempt Christ, as some of them also tempted, and were destroyed by serpents;

[10]nor complain, as some of them also complained, and were destroyed by the destroyer.

[11]Now all these things happened to them as examples, and they were written for our admonition, upon whom the ends of the ages have come.

[12]Therefore let him who thinks he stands take heed lest he fall.

[13]No temptation has overtaken you except such as is common to man; but God *is* faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will also make the way of escape, that you may be able to bear *it*.

Flee from Idolatry

[14]Therefore, my beloved, flee from idolatry.

[15]I speak as to wise men; judge for yourselves what I say.

[16]The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

[17]For we, *though* many, are one bread *and* one body; for we all partake of that one bread.

[18]Observe Israel after the flesh: Are not those who eat of the sacrifices partakers of the altar?

[19]What am I saying then? That an idol is anything, or what is offered to idols is anything?

[20]Rather, that the things which the Gentiles sacrifice they sacrifice to demons and not to God, and I do not want you to have fellowship with demons.

[21]You cannot drink the cup of the Lord and the cup of demons; you cannot partake of the Lord's table and of the table of demons.

[22]Or do we provoke the Lord to jealousy? Are we stronger than He?

All to the Glory of God

[23]All things are lawful for me, but not all things are helpful; all things are lawful for me, but not all things edify.

[24]Let no one seek his own, but each one the other's *well-being*.

[25]Eat whatever is sold in the meat market, asking no questions for conscience' sake;

[26]for *"the earth is the LORD's, and all its fullness."*

[27]If any of those who do not believe invites you *to dinner,* and you desire to go, eat whatever is set before you, asking no question for conscience' sake.

[28]But if anyone says to you, "This was offered to idols," do not eat it for the sake of the one who told you, and for conscience' sake; for *"the earth is the LORD's, and all its fullness."*

[29]"Conscience," I say, not your own, but that of the other. For why is my liberty judged by another *man's* conscience?

[30]But if I partake with thanks, why am I evil spoken of for *the food* over which I give thanks?

[31]Therefore, whether you eat or drink, or whatever you do, do all to the glory of God.

[32]Give no offense, either to the Jews or to the Greeks or to the church of God,

[33]just as I also please all *men* in all *things,* not seeking my own profit, but the *profit* of many, that they may be saved.

1 Corinthians 11

[1]Imitate me, just as I also *imitate* Christ.

Head Coverings

[2]Now I praise you, brethren, that you remember me in all things and keep the traditions just as I delivered *them* to you.

[3]But I want you to know that the head of every man is Christ, the head of woman *is* man, and the head of Christ *is* God.

[4]Every man praying or prophesying, having *his* head covered, dishonors his head.

[5]But every woman who prays or prophesies with *her* head uncovered dishonors her head, for that is one and the same as if her head were shaved.

[6]For if a woman is not covered, let her also be shorn. But if it is shameful for a woman to be shorn or shaved, let her be covered.

[7]For a man indeed ought not to cover *his* head, since he is the image and glory of God; but woman is the glory of man.

[8]For man is not from woman, but woman from man.

[9]Nor was man created for the woman, but woman for the man.

[10]For this reason the woman ought to have *a symbol of* authority on *her* head, because of the angels.

[11]Nevertheless, neither *is* man independent of woman, nor woman independent of man, in the Lord.

[12]For as woman *came* from man, even so man also *comes* through woman; but all things are from God.

[13]Judge among yourselves. Is it proper for a woman to pray to God with her head uncovered?

[14]Does not even nature itself teach you that if a man has long hair, it is a dishonor to him?

[15]But if a woman has long hair, it is a glory to her; for *her* hair is given to her for a covering.

[16]But if anyone seems to be contentious, we have no such custom, nor *do* the churches of God.

Conduct at the Lord’s Supper

[17]Now in giving these instructions I do not praise *you,* since you come together not for the better but for the worse.

[18]For first of all, when you come together as a church, I hear that there are divisions among you, and in part I believe it.

[19]For there must also be factions among you, that those who are approved may be recognized among you.

[20]Therefore when you come together in one place, it is not to eat the Lord’s Supper.

[21]For in eating, each one takes his own supper ahead of *others;* and one is hungry and another is drunk.

[22]What! Do you not have houses to eat and drink in? Or do you despise the church of God and shame those who have nothing? What shall I say to you? Shall I praise you in this? I do not praise *you.*

Institution of the Lord’s Supper

[23]For I received from the Lord that which I also delivered to you: that the Lord Jesus on the *same* night in which He was betrayed took bread;

[24]and when He had given thanks, He broke *it* and said, “Take, eat; this is My body which is broken for you; do this in remembrance of Me.”

[25]In the same manner *He* also *took* the cup after supper, saying, “This cup is the new covenant in My blood. This do, as often as you drink *it,* in remembrance of Me.”

[26]For as often as you eat this bread and drink this cup, you proclaim the Lord’s death till He comes.

Examine Yourself

[27]Therefore whoever eats this bread or drinks *this* cup of the Lord in an unworthy manner will be guilty of the body and blood of the Lord.

[28]But let a man examine himself, and so let him eat of the bread and drink of the cup.

[29]For he who eats and drinks in an unworthy manner eats and drinks judgment to himself, not discerning the Lord’s body.

[30]For this reason many *are* weak and sick among you, and many sleep.

[31]For if we would judge ourselves, we would not be judged.

[32]But when we are judged, we are chastened by the Lord, that we may not be condemned with the world.

[33]Therefore, my brethren, when you come together to eat, wait for one another.

[34]But if anyone is hungry, let him eat at home, lest you come together for judgment. And the rest I will set in order when I come.

1 Corinthians 12

Spiritual Gifts: Unity in Diversity

[1]Now concerning spiritual *gifts,* brethren, I do not want you to be ignorant:

[2]You know that you were Gentiles, carried away to these dumb idols, however you were led.

[3]Therefore I make known to you that no one speaking by the Spirit of God calls Jesus accursed, and no one can say that Jesus is Lord except by the Holy Spirit.

[4]There are diversities of gifts, but the same Spirit.

[5]There are differences of ministries, but the same Lord.

[6]And there are diversities of activities, but it is the same God who works all in all.

[7]But the manifestation of the Spirit is given to each one for the profit *of all:*

[8]for to one is given the word of wisdom through the Spirit, to another the word of knowledge through the same Spirit,

[9]to another faith by the same Spirit, to another gifts of healings by the same Spirit,

[10]to another the working of miracles, to another prophecy, to another discerning of spirits, to another *different* kinds of tongues, to another the interpretation of tongues.

[11]But one and the same Spirit works all these things, distributing to each one individually as He wills.

Unity and Diversity in One Body

[12]For as the body is one and has many members, but all the members of that one body, being many, are one body, so also *is* Christ.

[13]For by one Spirit we were all baptized into one body—whether Jews or Greeks, whether slaves or free—and have all been made to drink into one Spirit.

[14]For in fact the body is not one member but many.

[15]If the foot should say, “Because I am not a hand, I am not of the body,” is it therefore not of the body?

[16]And if the ear should say, “Because I am not an eye, I am not of the body,” is it therefore not of the body?

[17]If the whole body *were* an eye, where *would be* the hearing? If the whole *were* hearing, where *would be* the smelling?

[18]But now God has set the members, each one of them, in the body just as He pleased.

[19]And if they *were* all one member, where *would* the body *be?*

[20]But now indeed *there are* many members, yet one body.

[21]And the eye cannot say to the hand, “I have no need of you”; nor again the head to the feet, “I have no need of you.”

[22]No, much rather, those members of the body which seem to be weaker are necessary.

[23]And those *members* of the body which we think to be less honorable, on these we bestow greater honor; and our unpresentable *parts* have greater modesty,

[24]but our presentable *parts* have no need. But God composed the body, having given greater honor to that *part* which lacks it,

[25]that there should be no schism in the body, but *that* the members should have the same care for one another.

[26]And if one member suffers, all the members suffer with *it;* or if one member is honored, all the members rejoice with *it*.

[27]Now you are the body of Christ, and members individually.

[28]And God has appointed these in the church: first apostles, second prophets, third teachers, after that miracles, then gifts of healings, helps, administrations, varieties of tongues.

[29]*Are* all apostles? *Are* all prophets? *Are* all teachers? *Are* all workers of miracles?

[30]Do all have gifts of healings? Do all speak with tongues? Do all interpret?

[31]But earnestly desire the best gifts. And yet I show you a more excellent way.

1 Corinthians 13

The Greatest Gift

[1]Though I speak with the tongues of men and of angels, but have not love, I have become sounding brass or a clanging cymbal.

[2]And though I have *the gift of* prophecy, and understand all mysteries and all knowledge, and though I have all faith, so that I could remove mountains, but have not love, I am nothing.

[3]And though I bestow all my goods to feed *the poor,* and though I give my body to be burned, but have not love, it profits me nothing.

[4]Love suffers long *and* is kind; love does not envy; love does not parade itself, is not puffed up;

[5]does not behave rudely, does not seek its own, is not provoked, thinks no evil;

[6]does not rejoice in iniquity, but rejoices in the truth;

[7]bears all things, believes all things, hopes all things, endures all things.

[8]Love never fails. But whether *there are* prophecies, they will fail; whether *there are* tongues, they will cease; whether *there is* knowledge, it will vanish away.

[9]For we know in part and we prophesy in part.

[10]But when that which is perfect has come, then that which is in part will be done away.

[11]When I was a child, I spoke as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things.

[12]For now we see in a mirror, dimly, but then face to face. Now I know in part, but then I shall know just as I also am known.

[13]And now abide faith, hope, love, these three; but the greatest of these *is* love.

1 Corinthians 14

Prophecy and Tongues

[1]Pursue love, and desire spiritual *gifts,* but especially that you may prophesy.

[2]For he who speaks in a tongue does not speak to men but to God, for no one understands *him;* however, in the spirit he speaks mysteries.

[3]But he who prophesies speaks edification and exhortation and comfort to men.

[4]He who speaks in a tongue edifies himself, but he who prophesies edifies the church.

[5]I wish you all spoke with tongues, but even more that you prophesied; for he who prophesies *is* greater than he who speaks with tongues, unless indeed he interprets, that the church may receive edification.

Tongues Must Be Interpreted

[6]But now, brethren, if I come to you speaking with tongues, what shall I profit you unless I speak to you either by revelation, by knowledge, by prophesying, or by teaching?

[7]Even things without life, whether flute or harp, when they make a sound, unless they make a distinction in the sounds, how will it be known what is piped or played?

[8]For if the trumpet makes an uncertain sound, who will prepare for battle?

[9]So likewise you, unless you utter by the tongue words easy to understand, how will it be known what is spoken? For you will be speaking into the air.

[10]There are, it may be, so many kinds of languages in the world, and none of them *is* without significance.

[11]Therefore, if I do not know the meaning of the language, I shall be a foreigner to him who speaks, and he who speaks *will be* a foreigner to me.

[12]Even so you, since you are zealous for spiritual *gifts, let it be* for the edification of the church *that* you seek to excel.

[13]Therefore let him who speaks in a tongue pray that he may interpret.

[14]For if I pray in a tongue, my spirit prays, but my understanding is unfruitful.

[15]What is *the conclusion* then? I will pray with the spirit, and I will also pray with the understanding. I will sing with the spirit, and I will also sing with the understanding.

[16]Otherwise, if you bless with the spirit, how will he who occupies the place of the uninformed say "Amen" at your giving of thanks, since he does not understand what you say?

[17]For you indeed give thanks well, but the other is not edified.

[18]I thank my God I speak with tongues more than you all;

[19]yet in the church I would rather speak five words with my understanding, that I may teach others also, than ten thousand words in a tongue.

Tongues a Sign to Unbelievers

[20]Brethren, do not be children in understanding; however, in malice be babes, but in understanding be mature.

[21]In the law it is written:

> *"With men of other tongues and other lips*
> *I will speak to this people;*
> *And yet, for all that, they will not hear Me,"*

says the Lord.

[22]Therefore tongues are for a sign, not to those who believe but to unbelievers; but prophesying is not for unbelievers but for those who believe.

[23]Therefore if the whole church comes together in one place, and all speak with tongues, and there come in *those who are* uninformed or unbelievers, will they not say that you are out of your mind?

[24]But if all prophesy, and an unbeliever or an uninformed person comes in, he is convinced by all, he is convicted by all.

[25]And thus the secrets of his heart are revealed; and so, falling down on *his* face, he will worship God and report that God is truly among you.

Order in Church Meetings

[26]How is it then, brethren? Whenever you come together, each of you has a psalm, has a teaching, has a tongue, has a revelation, has an interpretation. Let all things be done for edification.

[27]If anyone speaks in a tongue, *let there be* two or at the most three, *each* in turn, and let one interpret.

[28]But if there is no interpreter, let him keep silent in church, and let him speak to himself and to God.

[29]Let two or three prophets speak, and let the others judge.

[30]But if *anything* is revealed to another who sits by, let the first keep silent.

[31]For you can all prophesy one by one, that all may learn and all may be encouraged.

[32]And the spirits of the prophets are subject to the prophets.

[33]For God is not *the author* of confusion but of peace, as in all the churches of the saints.

[34]Let your women keep silent in the churches, for they are not permitted to speak; but *they are* to be submissive, as the law also says.

[35]And if they want to learn something, let them ask their own husbands at home; for it is shameful for women to speak in church.

[36]Or did the word of God come *originally* from you? Or *was it* you only that it reached?

[37]If anyone thinks himself to be a prophet or spiritual, let him acknowledge that the things which I write to you are the commandments of the Lord.

[38]But if anyone is ignorant, let him be ignorant.

[39]Therefore, brethren, desire earnestly to prophesy, and do not forbid to speak with tongues.

[40]Let all things be done decently and in order.

1 Corinthians 15

The Risen Christ, Faith's Reality

[1]Moreover, brethren, I declare to you the gospel which I preached to you, which also you received and in which you stand,

[2]by which also you are saved, if you hold fast that word which I preached to you—unless you believed in vain.

[3]For I delivered to you first of all that which I also received: that Christ died for our sins according to the Scriptures,

[4]and that He was buried, and that He rose again the third day according to the Scriptures,

[5]and that He was seen by Cephas, then by the twelve.

[6]After that He was seen by over five hundred brethren at once, of whom the greater part remain to the present, but some have fallen asleep.

[7]After that He was seen by James, then by all the apostles.

[8]Then last of all He was seen by me also, as by one born out of due time.

[9]For I am the least of the apostles, who am not worthy to be called an apostle, because I persecuted the church of God.

[10]But by the grace of God I am what I am, and His grace toward me was not in vain; but I labored more abundantly than they all, yet not I, but the grace of God *which was* with me.

[11]Therefore, whether *it was* I or they, so we preach and so you believed.

The Risen Christ, Our Hope

[12]Now if Christ is preached that He has been raised from the dead, how do some among you say that there is no resurrection of the dead?

[13]But if there is no resurrection of the dead, then Christ is not risen.

[14]And if Christ is not risen, then our preaching *is* empty and your faith *is* also empty.

[15]Yes, and we are found false witnesses of God, because we have testified of God that He raised up Christ, whom He did not raise up—if

in fact the dead do not rise.

[16]For if *the* dead do not rise, then Christ is not risen.

[17]And if Christ is not risen, your faith *is* futile; you are still in your sins!

[18]Then also those who have fallen asleep in Christ have perished.

[19]If in this life only we have hope in Christ, we are of all men the most pitiable.

The Last Enemy Destroyed

[20]But now Christ is risen from the dead, *and* has become the firstfruits of those who have fallen asleep.

[21]For since by man *came* death, by Man also *came* the resurrection of the dead.

[22]For as in Adam all die, even so in Christ all shall be made alive.

[23]But each one in his own order: Christ the firstfruits, afterward those *who are* Christ's at His coming.

[24]Then *comes* the end, when He delivers the kingdom to God the Father, when He puts an end to all rule and all authority and power.

[25]For He must reign till He has put all enemies under His feet.

[26]The last enemy *that* will be destroyed *is* death.

[27]For *"He has put all things under His feet."* But when He says "all things are put under *Him,*" *it is* evident that He who put all things under Him is excepted.

[28]Now when all things are made subject to Him, then the Son Himself will also be subject to Him who put all things under Him, that God may be all in all.

Effects of Denying the Resurrection

[29]Otherwise, what will they do who are baptized for the dead, if the dead do not rise at all? Why then are they baptized for the dead?

[30]And why do we stand in jeopardy every hour?

[31]I affirm, by the boasting in you which I have in Christ Jesus our Lord, I die daily.

[32]If, in the manner of men, I have fought with beasts at Ephesus, what advantage *is it* to me? If *the* dead do not rise, *"Let us eat and drink, for*

tomorrow we die!"

[33]Do not be deceived: "Evil company corrupts good habits."

[34]Awake to righteousness, and do not sin; for some do not have the knowledge of God. I speak *this* to your shame.

A Glorious Body

[35]But someone will say, "How are the dead raised up? And with what body do they come?"

[36]Foolish one, what you sow is not made alive unless it dies.

[37]And what you sow, you do not sow that body that shall be, but mere grain—perhaps wheat or some other *grain.*

[38]But God gives it a body as He pleases, and to each seed its own body.

[39]All flesh *is* not the same flesh, but *there is* one *kind of* flesh of men, another flesh of animals, another of fish, *and* another of birds.

[40]*There are* also celestial bodies and terrestrial bodies; but the glory of the celestial *is* one, and the *glory* of the terrestrial *is* another.

[41]*There is* one glory of the sun, another glory of the moon, and another glory of the stars; for *one* star differs from *another* star in glory.

[42]So also *is* the resurrection of the dead. *The body* is sown in corruption, it is raised in incorruption.

[43]It is sown in dishonor, it is raised in glory. It is sown in weakness, it is raised in power.

[44]It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body.

[45]And so it is written, *"The first man Adam became a living being."* The last Adam *became* a life-giving spirit.

[46]However, the spiritual is not first, but the natural, and afterward the spiritual.

[47]The first man *was* of the earth, *made* of dust; the second Man *is* the Lord from heaven.

[48]As *was* the *man* of dust, so also *are* those who are *made* of dust; and as *is* the heavenly *Man,* so also *are* those *who are* heavenly.

[49]And as we have borne the image of the *man* of dust, we shall also bear the image of the heavenly *Man*.

Our Final Victory

[50]Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; nor does corruption inherit incorruption.

[51]Behold, I tell you a mystery: We shall not all sleep, but we shall all be changed—

[52]in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised incorruptible, and we shall be changed.

[53]For this corruptible must put on incorruption, and this mortal *must* put on immortality.

[54]So when this corruptible has put on incorruption, and this mortal has put on immortality, then shall be brought to pass the saying that is written: *"Death is swallowed up in victory."*

> [55] *"O Death, where is your sting?*
> *O Hades, where is your victory?"*

[56]The sting of death *is* sin, and the strength of sin *is* the law.

[57]But thanks *be* to God, who gives us the victory through our Lord Jesus Christ.

[58]Therefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, knowing that your labor is not in vain in the Lord.

1 Corinthians 16

Collection for the Saints

[1]Now concerning the collection for the saints, as I have given orders to the churches of Galatia, so you must do also:

[2]On the first *day* of the week let each one of you lay something aside, storing up as he may prosper, that there be no collections when I come.

[3]And when I come, whomever you approve by *your* letters I will send to bear your gift to Jerusalem.

[4]But if it is fitting that I go also, they will go with me.

Personal Plans

[5]Now I will come to you when I pass through Macedonia (for I am passing through Macedonia).

[6]And it may be that I will remain, or even spend the winter with you, that you may send me on my journey, wherever I go.

[7]For I do not wish to see you now on the way; but I hope to stay a while with you, if the Lord permits.

[8]But I will tarry in Ephesus until Pentecost.

[9]For a great and effective door has opened to me, and *there are* many adversaries.

[10]And if Timothy comes, see that he may be with you without fear; for he does the work of the Lord, as I also *do*.

[11]Therefore let no one despise him. But send him on his journey in peace, that he may come to me; for I am waiting for him with the brethren.

[12]Now concerning *our* brother Apollos, I strongly urged him to come to you with the brethren, but he was quite unwilling to come at this time; however, he will come when he has a convenient time.

Final Exhortations

[13]Watch, stand fast in the faith, be brave, be strong.

[14]Let all *that* you *do* be done with love.

[15]I urge you, brethren—you know the household of Stephanas, that it is the firstfruits of Achaia, and *that* they have devoted themselves to the ministry of the saints—

[16]that you also submit to such, and to everyone who works and labors with *us*.

[17]I am glad about the coming of Stephanas, Fortunatus, and Achaicus, for what was lacking on your part they supplied.

[18]For they refreshed my spirit and yours. Therefore acknowledge such men.

Greetings and a Solemn Farewell

[19]The churches of Asia greet you. Aquila and Priscilla greet you heartily in the Lord, with the church that is in their house.

[20]All the brethren greet you. Greet one another with a holy kiss.

[21]The salutation with my own hand—Paul's.

[22]If anyone does not love the Lord Jesus Christ, let him be accursed. O Lord, come!

[23]The grace of our Lord Jesus Christ *be* with you.

[24]My love *be* with you all in Christ Jesus. Amen.

The Second Epistle of Paul the Apostle to the
Corinthians

2 Corinthians 1

Greeting

[1]Paul, an apostle of Jesus Christ by the will of God, and Timothy *our* brother,

> To the church of God which is at Corinth, with all the saints who are in all Achaia:
>
> [2]Grace to you and peace from God our Father and the Lord Jesus Christ.

Comfort in Suffering

[3]Blessed *be* the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort,

[4]who comforts us in all our tribulation, that we may be able to comfort those who are in any trouble, with the comfort with which we ourselves are comforted by God.

[5]For as the sufferings of Christ abound in us, so our consolation also abounds through Christ.

[6]Now if we are afflicted, *it is* for your consolation and salvation, which is effective for enduring the same sufferings which we also suffer. Or if we are comforted, *it is* for your consolation and salvation.

[7]And our hope for you *is* steadfast, because we know that as you are partakers of the sufferings, so also *you will partake* of the consolation.

Delivered from Suffering

[8]For we do not want you to be ignorant, brethren, of our trouble which came to us in Asia: that we were burdened beyond measure, above strength, so that we despaired even of life.

[9]Yes, we had the sentence of death in ourselves, that we should not trust in ourselves but in God who raises the dead,

[10]who delivered us from so great a death, and does deliver us; in whom we trust that He will still deliver *us,*

[11]you also helping together in prayer for us, that thanks may be given by many persons on our behalf for the gift *granted* to us through many.

Paul's Sincerity

[12]For our boasting is this: the testimony of our conscience that we conducted ourselves in the world in simplicity and godly sincerity, not with fleshly wisdom but by the grace of God, and more abundantly toward you.

[13]For we are not writing any other things to you than what you read or understand. Now I trust you will understand, even to the end

[14](as also you have understood us in part), that we are your boast as you also *are* ours, in the day of the Lord Jesus.

Sparing the Church

[15]And in this confidence I intended to come to you before, that you might have a second benefit—

[16]to pass by way of you to Macedonia, to come again from Macedonia to you, and be helped by you on my way to Judea.

[17]Therefore, when I was planning this, did I do it lightly? Or the things I plan, do I plan according to the flesh, that with me there should be Yes, Yes, and No, No?

[18]But *as* God *is* faithful, our word to you was not Yes and No.

[19]For the Son of God, Jesus Christ, who was preached among you by us—by me, Silvanus, and Timothy—was not Yes and No, but in Him was Yes.

[20]For all the promises of God in Him *are* Yes, and in Him Amen, to the glory of God through us.

[21]Now He who establishes us with you in Christ and has anointed us *is* God,

[22]who also has sealed us and given us the Spirit in our hearts as a guarantee.

[23]Moreover I call God as witness against my soul, that to spare you I came no more to Corinth.

[24]Not that we have dominion over your faith, but are fellow workers for your joy; for by faith you stand.

2 Corinthians 2

[1]But I determined this within myself, that I would not come again to you in sorrow.

[2]For if I make you sorrowful, then who is he who makes me glad but the one who is made sorrowful by me?

Forgive the Offender

[3]And I wrote this very thing to you, lest, when I came, I should have sorrow over those from whom I ought to have joy, having confidence in you all that my joy is *the joy* of you all.

[4]For out of much affliction and anguish of heart I wrote to you, with many tears, not that you should be grieved, but that you might know the love which I have so abundantly for you.

[5]But if anyone has caused grief, he has not grieved me, but all of you to some extent—not to be too severe.

[6]This punishment which *was inflicted* by the majority *is* sufficient for such a man,

[7]so that, on the contrary, you *ought* rather to forgive and comfort *him,* lest perhaps such a one be swallowed up with too much sorrow.

[8]Therefore I urge you to reaffirm *your* love to him.

[9]For to this end I also wrote, that I might put you to the test, whether you are obedient in all things.

[10]Now whom you forgive anything, I also *forgive*. For if indeed I have forgiven anything, I have forgiven that one for your sakes in the presence of Christ,

[11]lest Satan should take advantage of us; for we are not ignorant of his devices.

Triumph in Christ

[12]Furthermore, when I came to Troas to *preach* Christ's gospel, and a door was opened to me by the Lord,

[13]I had no rest in my spirit, because I did not find Titus my brother; but taking my leave of them, I departed for Macedonia.

[14]Now thanks *be* to God who always leads us in triumph in Christ, and through us diffuses the fragrance of His knowledge in every place.

[15]For we are to God the fragrance of Christ among those who are being saved and among those who are perishing.

[16]To the one *we are* the aroma of death *leading* to death, and to the other the aroma of life *leading* to life. And who *is* sufficient for these things?

[17]For we are not, as so many, peddling the word of God; but as of sincerity, but as from God, we speak in the sight of God in Christ.

2 Corinthians 3

Christ's Epistle

[1]Do we begin again to commend ourselves? Or do we need, as some *others,* epistles of commendation to you or *letters* of commendation from you?

[2]You are our epistle written in our hearts, known and read by all men;

[3]clearly *you are* an epistle of Christ, ministered by us, written not with ink but by the Spirit of the living God, not on tablets of stone but on tablets of flesh, *that is,* of the heart.

The Spirit, Not the Letter

[4]And we have such trust through Christ toward God.

[5]Not that we are sufficient of ourselves to think of anything as *being* from ourselves, but our sufficiency *is* from God,

[6]who also made us sufficient as ministers of the new covenant, not of the letter but of the Spirit; for the letter kills, but the Spirit gives life.

Glory of the New Covenant

[7]But if the ministry of death, written *and* engraved on stones, was glorious, so that the children of Israel could not look steadily at the face of Moses because of the glory of his countenance, which *glory* was passing away,

[8]how will the ministry of the Spirit not be more glorious?

[9]For if the ministry of condemnation *had* glory, the ministry of righteousness exceeds much more in glory.

[10]For even what was made glorious had no glory in this respect, because of the glory that excels.

[11]For if what is passing away *was* glorious, what remains *is* much more glorious.

[12]Therefore, since we have such hope, we use great boldness of speech—

[13]unlike Moses, *who* put a veil over his face so that the children of Israel could not look steadily at the end of what was passing away.

[14]But their minds were blinded. For until this day the same veil remains unlifted in the reading of the Old Testament, because the *veil* is taken away in Christ.

[15]But even to this day, when Moses is read, a veil lies on their heart.

[16]Nevertheless when one turns to the Lord, the veil is taken away.

[17]Now the Lord is the Spirit; and where the Spirit of the Lord *is,* there *is* liberty.

[18]But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as by the Spirit of the Lord.

2 Corinthians 4

The Light of Christ's Gospel

[1]Therefore, since we have this ministry, as we have received mercy, we do not lose heart.

[2]But we have renounced the hidden things of shame, not walking in craftiness nor handling the word of God deceitfully, but by manifestation of the truth commending ourselves to every man's conscience in the sight of God.

[3]But even if our gospel is veiled, it is veiled to those who are perishing,

[4]whose minds the god of this age has blinded, who do not believe, lest the light of the gospel of the glory of Christ, who is the image of God, should shine on them.

[5]For we do not preach ourselves, but Christ Jesus the Lord, and ourselves your bondservants for Jesus' sake.

[6]For it is the God who commanded light to shine out of darkness, who has shone in our hearts to *give* the light of the knowledge of the glory of God in the face of Jesus Christ.

Cast Down but Unconquered

[7]But we have this treasure in earthen vessels, that the excellence of the power may be of God and not of us.

[8]*We are* hard-pressed on every side, yet not crushed; *we are* perplexed, but not in despair;

[9]persecuted, but not forsaken; struck down, but not destroyed—

[10]always carrying about in the body the dying of the Lord Jesus, that the life of Jesus also may be manifested in our body.

[11]For we who live are always delivered to death for Jesus' sake, that the life of Jesus also may be manifested in our mortal flesh.

[12]So then death is working in us, but life in you.

[13]And since we have the same spirit of faith, according to what is written, *"I believed and therefore I spoke,"* we also believe and therefore speak,

[14]knowing that He who raised up the Lord Jesus will also raise us up with Jesus, and will present *us* with you.

[15]For all things *are* for your sakes, that grace, having spread through the many, may cause thanksgiving to abound to the glory of God.

Seeing the Invisible

[16]Therefore we do not lose heart. Even though our outward man is perishing, yet the inward *man* is being renewed day by day.

[17]For our light affliction, which is but for a moment, is working for us a far more exceeding *and* eternal weight of glory,

[18]while we do not look at the things which are seen, but at the things which are not seen. For the things which are seen *are* temporary, but the things which are not seen *are* eternal.

2 Corinthians 5

Assurance of the Resurrection

[1]For we know that if our earthly house, *this* tent, is destroyed, we have a building from God, a house not made with hands, eternal in the heavens.

[2]For in this we groan, earnestly desiring to be clothed with our habitation which is from heaven,

[3]if indeed, having been clothed, we shall not be found naked.

[4]For we who are in *this* tent groan, being burdened, not because we want to be unclothed, but further clothed, that mortality may be swallowed up by life.

[5]Now He who has prepared us for this very thing *is* God, who also has given us the Spirit as a guarantee.

[6]So *we are* always confident, knowing that while we are at home in the body we are absent from the Lord.

[7]For we walk by faith, not by sight.

[8]We are confident, yes, well pleased rather to be absent from the body and to be present with the Lord.

The Judgment Seat of Christ

[9]Therefore we make it our aim, whether present or absent, to be well pleasing to Him.

[10]For we must all appear before the judgment seat of Christ, that each one may receive the things *done* in the body, according to what he has done, whether good or bad.

[11]Knowing, therefore, the terror of the Lord, we persuade men; but we are well known to God, and I also trust are well known in your consciences.

Be Reconciled to God

[12]For we do not commend ourselves again to you, but give you opportunity to boast on our behalf, that you may have *an answer* for those who boast in appearance and not in heart.

[13]For if we are beside ourselves, *it is* for God; or if we are of sound mind, *it is* for you.

[14]For the love of Christ compels us, because we judge thus: that if One died for all, then all died;

[15]and He died for all, that those who live should live no longer for themselves, but for Him who died for them and rose again.

[16]Therefore, from now on, we regard no one according to the flesh. Even though we have known Christ according to the flesh, yet now we know *Him thus* no longer.

[17]Therefore, if anyone *is* in Christ, *he is* a new creation; old things have passed away; behold, all things have become new.

[18]Now all things *are* of God, who has reconciled us to Himself through Jesus Christ, and has given us the ministry of reconciliation,

[19]that is, that God was in Christ reconciling the world to Himself, not imputing their trespasses to them, and has committed to us the word of reconciliation.

[20]Now then, we are ambassadors for Christ, as though God were pleading through us: we implore *you* on Christ's behalf, be reconciled to God.

[21]For He made Him who knew no sin *to be* sin for us, that we might become the righteousness of God in Him.

2 Corinthians 6

Marks of the Ministry

[1]We then, *as* workers together *with Him* also plead with *you* not to receive the grace of God in vain.

[2]For He says:

> *"In an acceptable time I have heard you,*
> *And in the day of salvation I have helped you."*

Behold, now *is* the accepted time; behold, now *is* the day of salvation.

[3]We give no offense in anything, that our ministry may not be blamed.

[4]But in all *things* we commend ourselves as ministers of God: in much patience, in tribulations, in needs, in distresses,

[5]in stripes, in imprisonments, in tumults, in labors, in sleeplessness, in fastings;

[6]by purity, by knowledge, by longsuffering, by kindness, by the Holy Spirit, by sincere love,

[7]by the word of truth, by the power of God, by the armor of righteousness on the right hand and on the left,

[8]by honor and dishonor, by evil report and good report; as deceivers, and *yet* true;

[9]as unknown, and *yet* well known; as dying, and behold we live; as chastened, and *yet* not killed;

[10]as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and *yet* possessing all things.

Be Holy

[11]O Corinthians! We have spoken openly to you, our heart is wide open.

[12]You are not restricted by us, but you are restricted by your *own* affections.

[13]Now in return for the same (I speak as to children), you also be open.

[14]Do not be unequally yoked together with unbelievers. For what fellowship has righteousness with lawlessness? And what communion has light with darkness?

[15]And what accord has Christ with Belial? Or what part has a believer with an unbeliever?

[16]And what agreement has the temple of God with idols? For you are the temple of the living God. As God has said:

> *"I will dwell in them*
> *And walk among them.*
> *I will be their God,*
> *And they shall be My people."*

[17]Therefore

> *"Come out from among them*
> *And be separate, says the Lord.*
> *Do not touch what is unclean,*
> *And I will receive you."*
> [18] *"I will be a Father to you,*
> *And you shall be My sons and daughters,*
> *Says the LORD Almighty."*

2 Corinthians 7

[1]Therefore, having these promises, beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

The Corinthians' Repentance

[2]Open *your hearts* to us. We have wronged no one, we have corrupted no one, we have cheated no one.

[3]I do not say *this* to condemn; for I have said before that you are in our hearts, to die together and to live together.

[4]Great *is* my boldness of speech toward you, great *is* my boasting on your behalf. I am filled with comfort. I am exceedingly joyful in all our tribulation.

[5]For indeed, when we came to Macedonia, our bodies had no rest, but we were troubled on every side. Outside *were* conflicts, inside *were* fears.

[6]Nevertheless God, who comforts the downcast, comforted us by the coming of Titus,

[7]and not only by his coming, but also by the consolation with which he was comforted in you, when he told us of your earnest desire, your mourning, your zeal for me, so that I rejoiced even more.

[8]For even if I made you sorry with my letter, I do not regret it; though I did regret it. For I perceive that the same epistle made you sorry, though only for a while.

[9]Now I rejoice, not that you were made sorry, but that your sorrow led to repentance. For you were made sorry in a godly manner, that you might suffer loss from us in nothing.

[10]For godly sorrow produces repentance *leading* to salvation, not to be regretted; but the sorrow of the world produces death.

[11]For observe this very thing, that you sorrowed in a godly manner: What diligence it produced in you, *what* clearing *of yourselves, what* indignation, *what* fear, *what* vehement desire, *what* zeal, *what*

vindication! In all *things* you proved yourselves to be clear in this matter.

[12]Therefore, although I wrote to you, *I did* not *do it* for the sake of him who had done the wrong, nor for the sake of him who suffered wrong, but that our care for you in the sight of God might appear to you.

The Joy of Titus

[13]Therefore we have been comforted in your comfort. And we rejoiced exceedingly more for the joy of Titus, because his spirit has been refreshed by you all.

[14]For if in anything I have boasted to him about you, I am not ashamed. But as we spoke all things to you in truth, even so our boasting to Titus was found true.

[15]And his affections are greater for you as he remembers the obedience of you all, how with fear and trembling you received him.

[16]Therefore I rejoice that I have confidence in you in everything.

2 Corinthians 8

Excel in Giving

[1]Moreover, brethren, we make known to you the grace of God bestowed on the churches of Macedonia:

[2]that in a great trial of affliction the abundance of their joy and their deep poverty abounded in the riches of their liberality.

[3]For I bear witness that according to *their* ability, yes, and beyond *their* ability, *they were* freely willing,

[4]imploring us with much urgency that we would receive the gift and the fellowship of the ministering to the saints.

[5]And not *only* as we had hoped, but they first gave themselves to the Lord, and *then* to us by the will of God.

[6]So we urged Titus, that as he had begun, so he would also complete this grace in you as well.

[7]But as you abound in everything—in faith, in speech, in knowledge, in all diligence, and in your love for us—*see* that you abound in this grace also.

Christ Our Pattern

[8]I speak not by commandment, but I am testing the sincerity of your love by the diligence of others.

[9]For you know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that you through His poverty might become rich.

[10]And in this I give advice: It is to your advantage not only to be doing what you began and were desiring to do a year ago;

[11]but now you also must complete the doing *of it;* that as *there was* a readiness to desire *it,* so *there* also *may be* a completion out of what *you* have.

[12]For if there is first a willing mind, *it is* accepted according to what one has, *and* not according to what he does not have.

[13]For *I do* not *mean* that others should be eased and you burdened;

[14]but by an equality, *that* now at this time your abundance *may supply* their lack, that their abundance also may supply your lack—that there may be equality.

[15]As it is written, *"He who gathered much had nothing left over, and he who gathered little had no lack."*

Collection for the Judean Saints

[16]But thanks *be* to God who puts the same earnest care for you into the heart of Titus.

[17]For he not only accepted the exhortation, but being more diligent, he went to you of his own accord.

[18]And we have sent with him the brother whose praise *is* in the gospel throughout all the churches,

[19]and not only *that,* but who was also chosen by the churches to travel with us with this gift, which is administered by us to the glory of the Lord Himself and *to show* your ready mind,

[20]avoiding this: that anyone should blame us in this lavish gift which is administered by us—

[21]providing honorable things, not only in the sight of the Lord, but also in the sight of men.

[22]And we have sent with them our brother whom we have often proved diligent in many things, but now much more diligent, because of the great confidence which *we have* in you.

[23]If *anyone inquires* about Titus, *he is* my partner and fellow worker concerning you. Or if our brethren *are inquired about, they are* messengers of the churches, the glory of Christ.

[24]Therefore show to them, and before the churches, the proof of your love and of our boasting on your behalf.

2 Corinthians 9

Administering the Gift

[1]Now concerning the ministering to the saints, it is superfluous for me to write to you;

[2]for I know your willingness, about which I boast of you to the Macedonians, that Achaia was ready a year ago; and your zeal has stirred up the majority.

[3]Yet I have sent the brethren, lest our boasting of you should be in vain in this respect, that, as I said, you may be ready;

[4]lest if *some* Macedonians come with me and find you unprepared, we (not to mention you!) should be ashamed of this confident boasting.

[5]Therefore I thought it necessary to exhort the brethren to go to you ahead of time, and prepare your generous gift beforehand, which *you had* previously promised, that it may be ready as *a matter of* generosity and not as a grudging obligation.

The Cheerful Giver

[6]But this *I say:* He who sows sparingly will also reap sparingly, and he who sows bountifully will also reap bountifully.

[7]*So let* each one *give* as he purposes in his heart, not grudgingly or of necessity; for God loves a cheerful giver.

[8]And God *is* able to make all grace abound toward you, that you, always having all sufficiency in all *things,* may have an abundance for every good work.

[9]As it is written:

> *"He has dispersed abroad,*
> *He has given to the poor;*
> *His righteousness endures forever."*

[10]Now may He who supplies seed to the sower, and bread for food, supply and multiply the seed you have *sown* and increase the fruits of your righteousness,

[11]while *you are* enriched in everything for all liberality, which causes thanksgiving through us to God.

[12]For the administration of this service not only supplies the needs of the saints, but also is abounding through many thanksgivings to God,

[13]while, through the proof of this ministry, they glorify God for the obedience of your confession to the gospel of Christ, and for *your* liberal sharing with them and all *men,*

[14]and by their prayer for you, who long for you because of the exceeding grace of God in you.

[15]Thanks *be* to God for His indescribable gift!

2 Corinthians 10

The Spiritual War

[1]Now I, Paul, myself am pleading with you by the meekness and gentleness of Christ—who in presence *am* lowly among you, but being absent am bold toward you.

[2]But I beg *you* that when I am present I may not be bold with that confidence by which I intend to be bold against some, who think of us as if we walked according to the flesh.

[3]For though we walk in the flesh, we do not war according to the flesh.

[4]For the weapons of our warfare *are* not carnal but mighty in God for pulling down strongholds,

[5]casting down arguments and every high thing that exalts itself against the knowledge of God, bringing every thought into captivity to the obedience of Christ,

[6]and being ready to punish all disobedience when your obedience is fulfilled.

Reality of Paul's Authority

[7]Do you look at things according to the outward appearance? If anyone is convinced in himself that he is Christ's, let him again consider this in himself, that just as he *is* Christ's, even so we *are* Christ's.

[8]For even if I should boast somewhat more about our authority, which the Lord gave us for edification and not for your destruction, I shall not be ashamed—

[9]lest I seem to terrify you by letters.

[10]"For *his* letters," they say, "*are* weighty and powerful, but *his* bodily presence *is* weak, and *his* speech contemptible."

[11]Let such a person consider this, that what we are in word by letters when we are absent, such *we will* also *be* in deed when we are present.

Limits of Paul's Authority

[12]For we dare not class ourselves or compare ourselves with those who commend themselves. But they, measuring themselves by themselves, and comparing themselves among themselves, are not wise.

[13]We, however, will not boast beyond measure, but within the limits of the sphere which God appointed us—a sphere which especially includes you.

[14]For we are not overextending ourselves (as though *our authority* did not extend to you), for it was to you that we came with the gospel of Christ;

[15]not boasting of things beyond measure, *that is,* in other men's labors, but having hope, *that* as your faith is increased, we shall be greatly enlarged by you in our sphere,

[16]to preach the gospel in the *regions* beyond you, *and* not to boast in another man's sphere of accomplishment.

[17]But *"he who glories, let him glory in the LORD."*

[18]For not he who commends himself is approved, but whom the Lord commends.

2 Corinthians 11

Concern for Their Faithfulness

[1]Oh, that you would bear with me in a little folly—and indeed you do bear with me.

[2]For I am jealous for you with godly jealousy. For I have betrothed you to one husband, that I may present *you as* a chaste virgin to Christ.

[3]But I fear, lest somehow, as the serpent deceived Eve by his craftiness, so your minds may be corrupted from the simplicity that is in Christ.

[4]For if he who comes preaches another Jesus whom we have not preached, or *if* you receive a different spirit which you have not received, or a different gospel which you have not accepted—you may well put up with it!

Paul and False Apostles

[5]For I consider that I am not at all inferior to the most eminent apostles.

[6]Even though *I am* untrained in speech, yet *I am* not in knowledge. But we have been thoroughly manifested among you in all things.

[7]Did I commit sin in humbling myself that you might be exalted, because I preached the gospel of God to you free of charge?

[8]I robbed other churches, taking wages *from them* to minister to you.

[9]And when I was present with you, and in need, I was a burden to no one, for what I lacked the brethren who came from Macedonia supplied. And in everything I kept myself from being burdensome to you, and so I will keep *myself*.

[10]As the truth of Christ is in me, no one shall stop me from this boasting in the regions of Achaia.

[11]Why? Because I do not love you? God knows!

[12]But what I do, I will also continue to do, that I may cut off the opportunity from those who desire an opportunity to be regarded just as we are in the things of which they boast.

[13]For such *are* false apostles, deceitful workers, transforming themselves into apostles of Christ.

[14]And no wonder! For Satan himself transforms himself into an angel of light.

[15]Therefore *it is* no great thing if his ministers also transform themselves into ministers of righteousness, whose end will be according to their works.

Reluctant Boasting

16I say again, let no one think me a fool. If otherwise, at least receive me as a fool, that I also may boast a little.

[17]What I speak, I speak not according to the Lord, but as it were, foolishly, in this confidence of boasting.

[18]Seeing that many boast according to the flesh, I also will boast.

[19]For you put up with fools gladly, since you *yourselves* are wise!

[20]For you put up with it if one brings you into bondage, if one devours *you,* if one takes *from you,* if one exalts himself, if one strikes you on the face.

[21]To *our* shame I say that we were too weak for that! But in whatever anyone is bold—I speak foolishly—I am bold also.

Suffering for Christ

22Are they Hebrews? So *am* I. Are they Israelites? So *am* I. Are they the seed of Abraham? So *am* I.

[23]Are they ministers of Christ?—I speak as a fool—I *am* more: in labors more abundant, in stripes above measure, in prisons more frequently, in deaths often.

[24]From the Jews five times I received forty *stripes* minus one.

[25]Three times I was beaten with rods; once I was stoned; three times I was shipwrecked; a night and a day I have been in the deep;

[26]*in* journeys often, *in* perils of waters, *in* perils of robbers, *in* perils of *my own* countrymen, *in* perils of the Gentiles, *in* perils in the city, *in* perils in the wilderness, *in* perils in the sea, *in* perils among false brethren;

[27]in weariness and toil, in sleeplessness often, in hunger and thirst, in fastings often, in cold and nakedness—

[28]besides the other things, what comes upon me daily: my deep concern for all the churches.

[29]Who is weak, and I am not weak? Who is made to stumble, and I do not burn *with indignation?*

[30]If I must boast, I will boast in the things which concern my infirmity.

[31]The God and Father of our Lord Jesus Christ, who is blessed forever, knows that I am not lying.

[32]In Damascus the governor, under Aretas the king, was guarding the city of the Damascenes with a garrison, desiring to arrest me;

[33]but I was let down in a basket through a window in the wall, and escaped from his hands.

2 Corinthians 12

The Vision of Paradise

[1]It is doubtless not profitable for me to boast. I will come to visions and revelations of the Lord:

[2]I know a man in Christ who fourteen years ago—whether in the body I do not know, or whether out of the body I do not know, God knows—such a one was caught up to the third heaven.

[3]And I know such a man—whether in the body or out of the body I do not know, God knows—

[4]how he was caught up into Paradise and heard inexpressible words, which it is not lawful for a man to utter.

[5]Of such a one I will boast; yet of myself I will not boast, except in my infirmities.

[6]For though I might desire to boast, I will not be a fool; for I will speak the truth. But I refrain, lest anyone should think of me above what he sees me *to be* or hears from me.

The Thorn in the Flesh

[7]And lest I should be exalted above measure by the abundance of the revelations, a thorn in the flesh was given to me, a messenger of Satan to buffet me, lest I be exalted above measure.

[8]Concerning this thing I pleaded with the Lord three times that it might depart from me.

[9]And He said to me, “My grace is sufficient for you, for My strength is made perfect in weakness.” Therefore most gladly I will rather boast in my infirmities, that the power of Christ may rest upon me.

[10]Therefore I take pleasure in infirmities, in reproaches, in needs, in persecutions, in distresses, for Christ’s sake. For when I am weak, then I am strong.

Signs of an Apostle

[11]I have become a fool in boasting; you have compelled me. For I ought to have been commended by you; for in nothing was I behind the most eminent apostles, though I am nothing.

[12]Truly the signs of an apostle were accomplished among you with all perseverance, in signs and wonders and mighty deeds.

[13]For what is it in which you were inferior to other churches, except that I myself was not burdensome to you? Forgive me this wrong!

Love for the Church

[14]Now *for* the third time I am ready to come to you. And I will not be burdensome to you; for I do not seek yours, but you. For the children ought not to lay up for the parents, but the parents for the children.

[15]And I will very gladly spend and be spent for your souls; though the more abundantly I love you, the less I am loved.

[16]But be that *as it may,* I did not burden you. Nevertheless, being crafty, I caught you by cunning!

[17]Did I take advantage of you by any of those whom I sent to you?

[18]I urged Titus, and sent our brother with *him.* Did Titus take advantage of you? Did we not walk in the same spirit? Did *we* not *walk* in the same steps?

[19]Again, do you think that we excuse ourselves to you? We speak before God in Christ. But *we do* all things, beloved, for your edification.

[20]For I fear lest, when I come, I shall not find you such as I wish, and *that* I shall be found by you such as you do not wish; lest *there be* contentions, jealousies, outbursts of wrath, selfish ambitions, backbitings, whisperings, conceits, tumults;

[21]lest, when I come again, my God will humble me among you, and I shall mourn for many who have sinned before and have not repented of the uncleanness, fornication, and lewdness which they have practiced.

2 Corinthians 13

Coming with Authority

[1]This *will be* the third *time* I am coming to you. *"By the mouth of two or three witnesses every word shall be established."*

[2]I have told you before, and foretell as if I were present the second time, and now being absent I write to those who have sinned before, and to all the rest, that if I come again I will not spare—

[3]since you seek a proof of Christ speaking in me, who is not weak toward you, but mighty in you.

[4]For though He was crucified in weakness, yet He lives by the power of God. For we also are weak in Him, but we shall live with Him by the power of God toward you.

[5]Examine yourselves *as to* whether you are in the faith. Test yourselves. Do you not know yourselves, that Jesus Christ is in you?—unless indeed you are disqualified.

[6]But I trust that you will know that we are not disqualified.

Paul Prefers Gentleness

[7]Now I pray to God that you do no evil, not that we should appear approved, but that you should do what is honorable, though we may seem disqualified.

[8]For we can do nothing against the truth, but for the truth.

[9]For we are glad when we are weak and you are strong. And this also we pray, that you may be made complete.

[10]Therefore I write these things being absent, lest being present I should use sharpness, according to the authority which the Lord has given me for edification and not for destruction.

Greetings and Benediction

[11]Finally, brethren, farewell. Become complete. Be of good comfort, be of one mind, live in peace; and the God of love and peace will be with you.

[12]Greet one another with a holy kiss.

[13]All the saints greet you.

[14]The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit *be* with you all. Amen.

The Epistle of Paul the Apostle to the

Galatians

Galatians 1

Greeting

[1]Paul, an apostle (not from men nor through man, but through Jesus Christ and God the Father who raised Him from the dead),

[2]and all the brethren who are with me,

To the churches of Galatia:

[3]Grace to you and peace from God the Father and our Lord Jesus Christ,

[4]who gave Himself for our sins, that He might deliver us from this present evil age, according to the will of our God and Father,

[5]to whom *be* glory forever and ever. Amen.

Only One Gospel

[6]I marvel that you are turning away so soon from Him who called you in the grace of Christ, to a different gospel,

[7]which is not another; but there are some who trouble you and want to pervert the gospel of Christ.

[8]But even if we, or an angel from heaven, preach any other gospel to you than what we have preached to you, let him be accursed.

[9]As we have said before, so now I say again, if anyone preaches any other gospel to you than what you have received, let him be accursed.

[10]For do I now persuade men, or God? Or do I seek to please men? For if I still pleased men, I would not be a bondservant of Christ.

Call to Apostleship

[11]But I make known to you, brethren, that the gospel which was preached by me is not according to man.

[12]For I neither received it from man, nor was I taught *it,* but *it came* through the revelation of Jesus Christ.

[13]For you have heard of my former conduct in Judaism, how I persecuted the church of God beyond measure and *tried to* destroy it.

[14]And I advanced in Judaism beyond many of my contemporaries in my own nation, being more exceedingly zealous for the traditions of my fathers.

[15]But when it pleased God, who separated me from my mother's womb and called *me* through His grace,

[16]to reveal His Son in me, that I might preach Him among the Gentiles, I did not immediately confer with flesh and blood,

[17]nor did I go up to Jerusalem to those *who were* apostles before me; but I went to Arabia, and returned again to Damascus.

Contacts at Jerusalem

[18]Then after three years I went up to Jerusalem to see Peter, and remained with him fifteen days.

[19]But I saw none of the other apostles except James, the Lord's brother.

[20](Now *concerning* the things which I write to you, indeed, before God, I do not lie.)

[21]Afterward I went into the regions of Syria and Cilicia.

[22]And I was unknown by face to the churches of Judea which *were* in Christ.

[23]But they were hearing only, "He who formerly persecuted us now preaches the faith which he once *tried to* destroy."

[24]And they glorified God in me.

Galatians 2

Defending the Gospel

[1]Then after fourteen years I went up again to Jerusalem with Barnabas, and also took Titus with *me*.

[2]And I went up by revelation, and communicated to them that gospel which I preach among the Gentiles, but privately to those who were of reputation, lest by any means I might run, or had run, in vain.

[3]Yet not even Titus who *was* with me, being a Greek, was compelled to be circumcised.

[4]And *this occurred* because of false brethren secretly brought in (who came in by stealth to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage),

[5]to whom we did not yield submission even for an hour, that the truth of the gospel might continue with you.

[6]But from those who seemed to be something—whatever they were, it makes no difference to me; God shows personal favoritism to no man—for those who seemed *to be something* added nothing to me.

[7]But on the contrary, when they saw that the gospel for the uncircumcised had been committed to me, as *the gospel* for the circumcised *was* to Peter

[8](for He who worked effectively in Peter for the apostleship to the circumcised also worked effectively in me toward the Gentiles),

[9]and when James, Cephas, and John, who seemed to be pillars, perceived the grace that had been given to me, they gave me and Barnabas the right hand of fellowship, that we *should go* to the Gentiles and they to the circumcised.

[10]*They desired* only that we should remember the poor, the very thing which I also was eager to do.

No Return to the Law

[11]Now when Peter had come to Antioch, I withstood him to his face, because he was to be blamed;

[12]for before certain men came from James, he would eat with the Gentiles; but when they came, he withdrew and separated himself, fearing those who were of the circumcision.

[13]And the rest of the Jews also played the hypocrite with him, so that even Barnabas was carried away with their hypocrisy.

[14]But when I saw that they were not straightforward about the truth of the gospel, I said to Peter before *them* all, “If you, being a Jew, live in the manner of Gentiles and not as the Jews, why do you compel Gentiles to live as Jews?

[15]“We *who are* Jews by nature, and not sinners of the Gentiles,

[16]“knowing that a man is not justified by the works of the law but by faith in Jesus Christ, even we have believed in Christ Jesus, that we might be justified by faith in Christ and not by the works of the law; for by the works of the law no flesh shall be justified.

[17]“But if, while we seek to be justified by Christ, we ourselves also are found sinners, *is* Christ therefore a minister of sin? Certainly not!

[18]“For if I build again those things which I destroyed, I make myself a transgressor.

[19]“For I through the law died to the law that I might live to God.

[20]“I have been crucified with Christ; it is no longer I who live, but Christ lives in me; and the *life* which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me.

[21]“I do not set aside the grace of God; for if righteousness *comes* through the law, then Christ died in vain.”

Galatians 3

Justification by Faith

[1]O foolish Galatians! Who has bewitched you that you should not obey the truth, before whose eyes Jesus Christ was clearly portrayed among you as crucified?

[2]This only I want to learn from you: Did you receive the Spirit by the works of the law, or by the hearing of faith?

[3]Are you so foolish? Having begun in the Spirit, are you now being made perfect by the flesh?

[4]Have you suffered so many things in vain—if indeed *it was* in vain?

[5]Therefore He who supplies the Spirit to you and works miracles among you, *does He do it* by the works of the law, or by the hearing of faith?—

[6]just as Abraham *"believed God, and it was accounted to him for righteousness."*

[7]Therefore know that *only* those who are of faith are sons of Abraham.

[8]And the Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel to Abraham beforehand, *saying, "In you all the nations shall be blessed."*

[9]So then those who *are* of faith are blessed with believing Abraham.

The Law Brings a Curse

[10]For as many as are of the works of the law are under the curse; for it is written, *"Cursed is everyone who does not continue in all things which are written in the book of the law, to do them."*

[11]But that no one is justified by the law in the sight of God *is* evident, for *"the just shall live by faith."*

[12]Yet the law is not of faith, but *"the man who does them shall live by them."*

[13]Christ has redeemed us from the curse of the law, having become a curse for us (for it is written, *"Cursed is everyone who hangs on a tree"*),

[14]that the blessing of Abraham might come upon the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith.

The Changeless Promise

15Brethren, I speak in the manner of men: Though *it is* only a man's covenant, yet *if it is* confirmed, no one annuls or adds to it.

[16]Now to Abraham and his Seed were the promises made. He does not say, "And to seeds," as of many, but as of one, *"And to your Seed,"* who is Christ.

[17]And this I say, *that* the law, which was four hundred and thirty years later, cannot annul the covenant that was confirmed before by God in Christ, that it should make the promise of no effect.

[18]For if the inheritance *is* of the law, *it is* no longer of promise; but God gave *it* to Abraham by promise.

Purpose of the Law

19What purpose then *does* the law *serve?* It was added because of transgressions, till the Seed should come to whom the promise was made; *and it was* appointed through angels by the hand of a mediator.

[20]Now a mediator does not *mediate* for one *only,* but God is one.

[21]*Is* the law then against the promises of God? Certainly not! For if there had been a law given which could have given life, truly righteousness would have been by the law.

[22]But the Scripture has confined all under sin, that the promise by faith in Jesus Christ might be given to those who believe.

[23]But before faith came, we were kept under guard by the law, kept for the faith which would afterward be revealed.

[24]Therefore the law was our tutor *to bring us* to Christ, that we might be justified by faith.

[25]But after faith has come, we are no longer under a tutor.

Sons and Heirs

26For you are all sons of God through faith in Christ Jesus.

[27]For as many of you as were baptized into Christ have put on Christ.

[28]There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus.

[29]And if you *are* Christ’s, then you are Abraham’s seed, and heirs according to the promise.

Galatians 4

[1]Now I say *that* the heir, as long as he is a child, does not differ at all from a slave, though he is master of all,

[2]but is under guardians and stewards until the time appointed by the father.

[3]Even so we, when we were children, were in bondage under the elements of the world.

[4]But when the fullness of the time had come, God sent forth His Son, born of a woman, born under the law,

[5]to redeem those who were under the law, that we might receive the adoption as sons.

[6]And because you are sons, God has sent forth the Spirit of His Son into your hearts, crying out, "Abba, Father!"

[7]Therefore you are no longer a slave but a son, and if a son, then an heir of God through Christ.

Fears for the Church

[8]But then, indeed, when you did not know God, you served those which by nature are not gods.

[9]But now after you have known God, or rather are known by God, how *is it that* you turn again to the weak and beggarly elements, to which you desire again to be in bondage?

[10]You observe days and months and seasons and years.

[11]I am afraid for you, lest I have labored for you in vain.

[12]Brethren, I urge you to become like me, for I *became* like you. You have not injured me at all.

[13]You know that because of physical infirmity I preached the gospel to you at the first.

[14]And my trial which was in my flesh you did not despise or reject, but you received me as an angel of God, *even* as Christ Jesus.

[15]What then was the blessing you *enjoyed?* For I bear you witness that, if possible, you would have plucked out your own eyes and given them to me.

[16]Have I therefore become your enemy because I tell you the truth?

[17]They zealously court you, *but* for no good; yes, they want to exclude you, that you may be zealous for them.

[18]But it is good to be zealous in a good thing always, and not only when I am present with you.

[19]My little children, for whom I labor in birth again until Christ is formed in you,

[20]I would like to be present with you now and to change my tone; for I have doubts about you.

Two Covenants

[21]Tell me, you who desire to be under the law, do you not hear the law?

[22]For it is written that Abraham had two sons: the one by a bondwoman, the other by a freewoman.

[23]But he *who was* of the bondwoman was born according to the flesh, and he of the freewoman through promise,

[24]which things are symbolic. For these are the two covenants: the one from Mount Sinai which gives birth to bondage, which is Hagar—

[25]for this Hagar is Mount Sinai in Arabia, and corresponds to Jerusalem which now is, and is in bondage with her children—

[26]but the Jerusalem above is free, which is the mother of us all.

[27]For it is written:

“Rejoice, O barren,
You who do not bear!
Break forth and shout,
You who are not in labor!
For the desolate has many more children
Than she who has a husband.”

[28]Now we, brethren, as Isaac *was,* are children of promise.

[29]But, as he who was born according to the flesh then persecuted him *who was born* according to the Spirit, even so *it is* now.

[30]Nevertheless what does the Scripture say? *“Cast out the bondwoman and her son, for the son of the bondwoman shall not be heir*

with the son of the freewoman.”

[31] So then, brethren, we are not children of the bondwoman but of the free.

Galatians 5

Christian Liberty

[1]Stand fast therefore in the liberty by which Christ has made us free, and do not be entangled again with a yoke of bondage.

[2]Indeed I, Paul, say to you that if you become circumcised, Christ will profit you nothing.

[3]And I testify again to every man who becomes circumcised that he is a debtor to keep the whole law.

[4]You have become estranged from Christ, you who *attempt to* be justified by law; you have fallen from grace.

[5]For we through the Spirit eagerly wait for the hope of righteousness by faith.

[6]For in Christ Jesus neither circumcision nor uncircumcision avails anything, but faith working through love.

Love Fulfills the Law

[7]You ran well. Who hindered you from obeying the truth?

[8]This persuasion does not *come* from Him who calls you.

[9]A little leaven leavens the whole lump.

[10]I have confidence in you, in the Lord, that you will have no other mind; but he who troubles you shall bear his judgment, whoever he is.

[11]And I, brethren, if I still preach circumcision, why do I still suffer persecution? Then the offense of the cross has ceased.

[12]I could wish that those who trouble you would even cut themselves off!

[13]For you, brethren, have been called to liberty; only do not *use* liberty as an opportunity for the flesh, but through love serve one another.

[14]For all the law is fulfilled in one word, *even* in this: *"You shall love your neighbor as yourself."*

[15]But if you bite and devour one another, beware lest you be consumed by one another!

Walking in the Spirit

16I say then: Walk in the Spirit, and you shall not fulfill the lust of the flesh.

17For the flesh lusts against the Spirit, and the Spirit against the flesh; and these are contrary to one another, so that you do not do the things that you wish.

18But if you are led by the Spirit, you are not under the law.

19Now the works of the flesh are evident, which are: adultery, fornication, uncleanness, lewdness,

20idolatry, sorcery, hatred, contentions, jealousies, outbursts of wrath, selfish ambitions, dissensions, heresies,

21envy, murders, drunkenness, revelries, and the like; of which I tell you beforehand, just as I also told *you* in time past, that those who practice such things will not inherit the kingdom of God.

22But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness,

23gentleness, self-control. Against such there is no law.

24And those *who are* Christ’s have crucified the flesh with its passions and desires.

25If we live in the Spirit, let us also walk in the Spirit.

26Let us not become conceited, provoking one another, envying one another.

Galatians 6

Bear and Share Burdens

[1]Brethren, if a man is overtaken in any trespass, you who *are* spiritual restore such a one in a spirit of gentleness, considering yourself lest you also be tempted.

[2]Bear one another's burdens, and so fulfill the law of Christ.

[3]For if anyone thinks himself to be something, when he is nothing, he deceives himself.

[4]But let each one examine his own work, and then he will have rejoicing in himself alone, and not in another.

[5]For each one shall bear his own load.

Be Generous and Do Good

[6]Let him who is taught the word share in all good things with him who teaches.

[7]Do not be deceived, God is not mocked; for whatever a man sows, that he will also reap.

[8]For he who sows to his flesh will of the flesh reap corruption, but he who sows to the Spirit will of the Spirit reap everlasting life.

[9]And let us not grow weary while doing good, for in due season we shall reap if we do not lose heart.

[10]Therefore, as we have opportunity, let us do good to all, especially to those who are of the household of faith.

Glory Only in the Cross

[11]See with what large letters I have written to you with my own hand!

[12]As many as desire to make a good showing in the flesh, these *would* compel you to be circumcised, only that they may not suffer persecution for the cross of Christ.

[13]For not even those who are circumcised keep the law, but they desire to have you circumcised that they may boast in your flesh.

[14]But God forbid that I should boast except in the cross of our Lord Jesus Christ, by whom the world has been crucified to me, and I to the

world.

[15]For in Christ Jesus neither circumcision nor uncircumcision avails anything, but a new creation.

Blessing and a Plea

[16]And as many as walk according to this rule, peace and mercy *be* upon them, and upon the Israel of God.

[17]From now on let no one trouble me, for I bear in my body the marks of the Lord Jesus.

[18]Brethren, the grace of our Lord Jesus Christ *be* with your spirit. Amen.

The Epistle of Paul the Apostle to the

Ephesians

Ephesians 1

Greeting

[1]Paul, an apostle of Jesus Christ by the will of God,
To the saints who are in Ephesus, and faithful in Christ Jesus:

[2]Grace to you and peace from God our Father and the Lord Jesus Christ.

Redemption in Christ

[3]Blessed *be* the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly *places* in Christ,

[4]just as He chose us in Him before the foundation of the world, that we should be holy and without blame before Him in love,

[5]having predestined us to adoption as sons by Jesus Christ to Himself, according to the good pleasure of His will,

[6]to the praise of the glory of His grace, by which He made us accepted in the Beloved.

[7]In Him we have redemption through His blood, the forgiveness of sins, according to the riches of His grace

[8]which He made to abound toward us in all wisdom and prudence,

[9]having made known to us the mystery of His will, according to His good pleasure which He purposed in Himself,

[10]that in the dispensation of the fullness of the times He might gather together in one all things in Christ, both which are in heaven and which are on earth—in Him.

[11]In Him also we have obtained an inheritance, being predestined according to the purpose of Him who works all things according to the counsel of His will,

[12]that we who first trusted in Christ should be to the praise of His glory.

[13]In Him you also *trusted,* after you heard the word of truth, the gospel of your salvation; in whom also, having believed, you were sealed with the Holy Spirit of promise,

[14]who is the guarantee of our inheritance until the redemption of the purchased possession, to the praise of His glory.

Prayer for Spiritual Wisdom

[15]Therefore I also, after I heard of your faith in the Lord Jesus and your love for all the saints,
[16]do not cease to give thanks for you, making mention of you in my prayers:
[17]that the God of our Lord Jesus Christ, the Father of glory, may give to you the spirit of wisdom and revelation in the knowledge of Him,
[18]the eyes of your understanding being enlightened; that you may know what is the hope of His calling, what are the riches of the glory of His inheritance in the saints,
[19]and what *is* the exceeding greatness of His power toward us who believe, according to the working of His mighty power
[20]which He worked in Christ when He raised Him from the dead and seated *Him* at His right hand in the heavenly *places,*
[21]far above all principality and power and might and dominion, and every name that is named, not only in this age but also in that which is to come.
[22]And He put all *things* under His feet, and gave Him *to be* head over all *things* to the church,
[23]which is His body, the fullness of Him who fills all in all.

Ephesians 2

By Grace Through Faith

[1]And you *He made alive,* who were dead in trespasses and sins,

[2]in which you once walked according to the course of this world, according to the prince of the power of the air, the spirit who now works in the sons of disobedience,

[3]among whom also we all once conducted ourselves in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature children of wrath, just as the others.

[4]But God, who is rich in mercy, because of His great love with which He loved us,

[5]even when we were dead in trespasses, made us alive together with Christ (by grace you have been saved),

[6]and raised *us* up together, and made *us* sit together in the heavenly *places* in Christ Jesus,

[7]that in the ages to come He might show the exceeding riches of His grace in *His* kindness toward us in Christ Jesus.

[8]For by grace you have been saved through faith, and that not of yourselves; *it is* the gift of God,

[9]not of works, lest anyone should boast.

[10]For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand that we should walk in them.

Brought Near by His Blood

[11]Therefore remember that you, once Gentiles in the flesh—who are called Uncircumcision by what is called the Circumcision made in the flesh by hands—

[12]that at that time you were without Christ, being aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope and without God in the world.

[13]But now in Christ Jesus you who once were far off have been brought near by the blood of Christ.

Christ Our Peace

[14]For He Himself is our peace, who has made both one, and has broken down the middle wall of separation,

[15]having abolished in His flesh the enmity, *that is,* the law of commandments *contained* in ordinances, so as to create in Himself one new man *from* the two, *thus* making peace,

[16]and that He might reconcile them both to God in one body through the cross, thereby putting to death the enmity.

[17]And He came and preached peace to you who were afar off and to those who were near.

[18]For through Him we both have access by one Spirit to the Father.

Christ Our Cornerstone

[19]Now, therefore, you are no longer strangers and foreigners, but fellow citizens with the saints and members of the household of God,

[20]having been built on the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner*stone,*

[21]in whom the whole building, being fitted together, grows into a holy temple in the Lord,

[22]in whom you also are being built together for a dwelling place of God in the Spirit.

Ephesians 3

The Mystery Revealed

[1]For this reason I, Paul, the prisoner of Christ Jesus for you Gentiles—

[2]if indeed you have heard of the dispensation of the grace of God which was given to me for you,

[3]how that by revelation He made known to me the mystery (as I have briefly written already,

[4]by which, when you read, you may understand my knowledge in the mystery of Christ),

[5]which in other ages was not made known to the sons of men, as it has now been revealed by the Spirit to His holy apostles and prophets:

[6]that the Gentiles should be fellow heirs, of the same body, and partakers of His promise in Christ through the gospel,

[7]of which I became a minister according to the gift of the grace of God given to me by the effective working of His power.

Purpose of the Mystery

[8]To me, who am less than the least of all the saints, this grace was given, that I should preach among the Gentiles the unsearchable riches of Christ,

[9]and to make all see what *is* the fellowship of the mystery, which from the beginning of the ages has been hidden in God who created all things through Jesus Christ;

[10]to the intent that now the manifold wisdom of God might be made known by the church to the principalities and powers in the heavenly *places,*

[11]according to the eternal purpose which He accomplished in Christ Jesus our Lord,

[12]in whom we have boldness and access with confidence through faith in Him.

[13]Therefore I ask that you do not lose heart at my tribulations for you, which is your glory.

Appreciation of the Mystery

14For this reason I bow my knees to the Father of our Lord Jesus Christ,

[15]from whom the whole family in heaven and earth is named,

[16]that He would grant you, according to the riches of His glory, to be strengthened with might through His Spirit in the inner man,

[17]that Christ may dwell in your hearts through faith; that you, being rooted and grounded in love,

[18]may be able to comprehend with all the saints what *is* the width and length and depth and height—

[19]to know the love of Christ which passes knowledge; that you may be filled with all the fullness of God.

[20]Now to Him who is able to do exceedingly abundantly above all that we ask or think, according to the power that works in us,

[21]to Him *be* glory in the church by Christ Jesus to all generations, forever and ever. Amen.

Ephesians 4

Walk in Unity

[1]I, therefore, the prisoner of the Lord, beseech you to walk worthy of the calling with which you were called,

[2]with all lowliness and gentleness, with longsuffering, bearing with one another in love,

[3]endeavoring to keep the unity of the Spirit in the bond of peace.

[4]*There is* one body and one Spirit, just as you were called in one hope of your calling;

[5]one Lord, one faith, one baptism;

[6]one God and Father of all, who *is* above all, and through all, and in you all.

Spiritual Gifts

[7]But to each one of us grace was given according to the measure of Christ's gift.

[8]Therefore He says:

> *"When He ascended on high,*
> *He led captivity captive,*
> *And gave gifts to men."*

[9](Now this, *"He ascended"*—what does it mean but that He also first descended into the lower parts of the earth?

[10]He who descended is also the One who ascended far above all the heavens, that He might fill all things.)

[11]And He Himself gave some *to be* apostles, some prophets, some evangelists, and some pastors and teachers,

[12]for the equipping of the saints for the work of ministry, for the edifying of the body of Christ,

[13]till we all come to the unity of the faith and of the knowledge of the Son of God, to a perfect man, to the measure of the stature of the fullness of Christ;

[14]that we should no longer be children, tossed to and fro and carried about with every wind of doctrine, by the trickery of men, in the cunning craftiness of deceitful plotting,

[15]but, speaking the truth in love, may grow up in all things into Him who is the head—Christ—

[16]from whom the whole body, joined and knit together by what every joint supplies, according to the effective working by which every part does its share, causes growth of the body for the edifying of itself in love.

The New Man

[17]This I say, therefore, and testify in the Lord, that you should no longer walk as the rest of the Gentiles walk, in the futility of their mind,

[18]having their understanding darkened, being alienated from the life of God, because of the ignorance that is in them, because of the blindness of their heart;

[19]who, being past feeling, have given themselves over to lewdness, to work all uncleanness with greediness.

[20]But you have not so learned Christ,

[21]if indeed you have heard Him and have been taught by Him, as the truth is in Jesus:

[22]that you put off, concerning your former conduct, the old man which grows corrupt according to the deceitful lusts,

[23]and be renewed in the spirit of your mind,

[24]and that you put on the new man which was created according to God, in true righteousness and holiness.

Do Not Grieve the Spirit

[25]Therefore, putting away lying, *“Let each one of you speak truth with his neighbor,”* for we are members of one another.

[26]*“Be angry, and do not sin”*: do not let the sun go down on your wrath,

[27]nor give place to the devil.

[28]Let him who stole steal no longer, but rather let him labor, working with *his* hands what is good, that he may have something to give him who has need.

[29]Let no corrupt word proceed out of your mouth, but what is good for necessary edification, that it may impart grace to the hearers.

[30]And do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption.

[31]Let all bitterness, wrath, anger, clamor, and evil speaking be put away from you, with all malice.

[32]And be kind to one another, tenderhearted, forgiving one another, even as God in Christ forgave you.

Ephesians 5

Walk in Love

[1]Therefore be imitators of God as dear children.

[2]And walk in love, as Christ also has loved us and given Himself for us, an offering and a sacrifice to God for a sweet-smelling aroma.

[3]But fornication and all uncleanness or covetousness, let it not even be named among you, as is fitting for saints;

[4]neither filthiness, nor foolish talking, nor coarse jesting, which are not fitting, but rather giving of thanks.

[5]For this you know, that no fornicator, unclean person, nor covetous man, who is an idolater, has any inheritance in the kingdom of Christ and God.

[6]Let no one deceive you with empty words, for because of these things the wrath of God comes upon the sons of disobedience.

[7]Therefore do not be partakers with them.

Walk in Light

[8]For you were once darkness, but now *you are* light in the Lord. Walk as children of light

[9](for the fruit of the Spirit *is* in all goodness, righteousness, and truth),

[10]finding out what is acceptable to the Lord.

[11]And have no fellowship with the unfruitful works of darkness, but rather expose *them*.

[12]For it is shameful even to speak of those things which are done by them in secret.

[13]But all things that are exposed are made manifest by the light, for whatever makes manifest is light.

[14]Therefore He says:

> “Awake, you who sleep,
> Arise from the dead,
> And Christ will give you light.”

Walk in Wisdom

[15]See then that you walk circumspectly, not as fools but as wise,

[16]redeeming the time, because the days are evil.

[17]Therefore do not be unwise, but understand what the will of the Lord *is*.

[18]And do not be drunk with wine, in which is dissipation; but be filled with the Spirit,

[19]speaking to one another in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord,

[20]giving thanks always for all things to God the Father in the name of our Lord Jesus Christ,

[21]submitting to one another in the fear of God.

Marriage—Christ and the Church

[22]Wives, submit to your own husbands, as to the Lord.

[23]For the husband is head of the wife, as also Christ is head of the church; and He is the Savior of the body.

[24]Therefore, just as the church is subject to Christ, so *let* the wives *be* to their own husbands in everything.

[25]Husbands, love your wives, just as Christ also loved the church and gave Himself for her,

[26]that He might sanctify and cleanse her with the washing of water by the word,

[27]that He might present her to Himself a glorious church, not having spot or wrinkle or any such thing, but that she should be holy and without blemish.

[28]So husbands ought to love their own wives as their own bodies; he who loves his wife loves himself.

[29]For no one ever hated his own flesh, but nourishes and cherishes it, just as the Lord *does* the church.

[30]For we are members of His body, of His flesh and of His bones.

[31]*"For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh."*

[32]This is a great mystery, but I speak concerning Christ and the church.

[33]Nevertheless let each one of you in particular so love his own wife as himself, and let the wife *see* that she respects *her* husband.

Ephesians 6

Children and Parents

[1]Children, obey your parents in the Lord, for this is right.

[2]*"Honor your father and mother,"* which is the first commandment with promise:

[3]*"that it may be well with you and you may live long on the earth."*

[4]And you, fathers, do not provoke your children to wrath, but bring them up in the training and admonition of the Lord.

Bondservants and Masters

[5]Bondservants, be obedient to those who are your masters according to the flesh, with fear and trembling, in sincerity of heart, as to Christ;

[6]not with eyeservice, as men-pleasers, but as bondservants of Christ, doing the will of God from the heart,

[7]with goodwill doing service, as to the Lord, and not to men,

[8]knowing that whatever good anyone does, he will receive the same from the Lord, whether *he is* a slave or free.

[9]And you, masters, do the same things to them, giving up threatening, knowing that your own Master also is in heaven, and there is no partiality with Him.

The Whole Armor of God

[10]Finally, my brethren, be strong in the Lord and in the power of His might.

[11]Put on the whole armor of God, that you may be able to stand against the wiles of the devil.

[12]For we do not wrestle against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age, against spiritual *hosts* of wickedness in the heavenly *places*.

[13]Therefore take up the whole armor of God, that you may be able to withstand in the evil day, and having done all, to stand.

[14]Stand therefore, having girded your waist with truth, having put on the breastplate of righteousness,

[15]and having shod your feet with the preparation of the gospel of peace;

[16]above all, taking the shield of faith with which you will be able to quench all the fiery darts of the wicked one.

[17]And take the helmet of salvation, and the sword of the Spirit, which is the word of God;

[18]praying always with all prayer and supplication in the Spirit, being watchful to this end with all perseverance and supplication for all the saints—

[19]and for me, that utterance may be given to me, that I may open my mouth boldly to make known the mystery of the gospel,

[20]for which I am an ambassador in chains; that in it I may speak boldly, as I ought to speak.

A Gracious Greeting

[21]But that you also may know my affairs *and* how I am doing, Tychicus, a beloved brother and faithful minister in the Lord, will make all things known to you;

[22]whom I have sent to you for this very purpose, that you may know our affairs, and *that* he may comfort your hearts.

[23]Peace to the brethren, and love with faith, from God the Father and the Lord Jesus Christ.

[24]Grace *be* with all those who love our Lord Jesus Christ in sincerity. Amen.

The Epistle of Paul the Apostle to the

Philippians

Philippians 1

Greeting

[1]Paul and Timothy, bondservants of Jesus Christ,
To all the saints in Christ Jesus who are in Philippi, with the bishops and deacons:

[2]Grace to you and peace from God our Father and the Lord Jesus Christ.

Thankfulness and Prayer

[3]I thank my God upon every remembrance of you,

[4]always in every prayer of mine making request for you all with joy,

[5]for your fellowship in the gospel from the first day until now,

[6]being confident of this very thing, that He who has begun a good work in you will complete *it* until the day of Jesus Christ;

[7]just as it is right for me to think this of you all, because I have you in my heart, inasmuch as both in my chains and in the defense and confirmation of the gospel, you all are partakers with me of grace.

[8]For God is my witness, how greatly I long for you all with the affection of Jesus Christ.

[9]And this I pray, that your love may abound still more and more in knowledge and all discernment,

[10]that you may approve the things that are excellent, that you may be sincere and without offense till the day of Christ,

[11]being filled with the fruits of righteousness which *are* by Jesus Christ, to the glory and praise of God.

Christ Is Preached

[12]But I want you to know, brethren, that the things *which happened* to me have actually turned out for the furtherance of the gospel,

[13]so that it has become evident to the whole palace guard, and to all the rest, that my chains are in Christ;

[14]and most of the brethren in the Lord, having become confident by my chains, are much more bold to speak the word without fear.

[15]Some indeed preach Christ even from envy and strife, and some also from goodwill:

[16]The former preach Christ from selfish ambition, not sincerely, supposing to add affliction to my chains;

[17]but the latter out of love, knowing that I am appointed for the defense of the gospel.

[18]What then? Only *that* in every way, whether in pretense or in truth, Christ is preached; and in this I rejoice, yes, and will rejoice.

To Live Is Christ

[19]For I know that this will turn out for my deliverance through your prayer and the supply of the Spirit of Jesus Christ,

[20]according to my earnest expectation and hope that in nothing I shall be ashamed, but with all boldness, as always, so now also Christ will be magnified in my body, whether by life or by death.

[21]For to me, to live *is* Christ, and to die *is* gain.

[22]But if *I* live on in the flesh, this *will mean* fruit from *my* labor; yet what I shall choose I cannot tell.

[23]For I am hard-pressed between the two, having a desire to depart and be with Christ, *which is* far better.

[24]Nevertheless to remain in the flesh *is* more needful for you.

[25]And being confident of this, I know that I shall remain and continue with you all for your progress and joy of faith,

[26]that your rejoicing for me may be more abundant in Jesus Christ by my coming to you again.

Striving and Suffering for Christ

[27]Only let your conduct be worthy of the gospel of Christ, so that whether I come and see you or am absent, I may hear of your affairs, that you stand fast in one spirit, with one mind striving together for the faith of the gospel,

[28]and not in any way terrified by your adversaries, which is to them a proof of perdition, but to you of salvation, and that from God.

[29]For to you it has been granted on behalf of Christ, not only to believe in Him, but also to suffer for His sake,

[30]having the same conflict which you saw in me and now hear *is* in me.

Philippians 2

Unity Through Humility

[1]Therefore if *there is* any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any affection and mercy,

[2]fulfill my joy by being like-minded, having the same love, *being* of one accord, of one mind.

[3]*Let* nothing *be done* through selfish ambition or conceit, but in lowliness of mind let each esteem others better than himself.

[4]Let each of you look out not only for his own interests, but also for the interests of others.

The Humbled and Exalted Christ

[5]Let this mind be in you which was also in Christ Jesus,

[6]who, being in the form of God, did not consider it robbery to be equal with God,

[7]but made Himself of no reputation, taking the form of a bondservant, *and* coming in the likeness of men.

[8]And being found in appearance as a man, He humbled Himself and became obedient to *the point of* death, even the death of the cross.

[9]Therefore God also has highly exalted Him and given Him the name which is above every name,

[10]that at the name of Jesus every knee should bow, of those in heaven, and of those on earth, and of those under the earth,

[11]and *that* every tongue should confess that Jesus Christ *is* Lord, to the glory of God the Father.

Light Bearers

[12]Therefore, my beloved, as you have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling;

[13]for it is God who works in you both to will and to do for *His* good pleasure.

[14]Do all things without complaining and disputing,

[15]that you may become blameless and harmless, children of God without fault in the midst of a crooked and perverse generation, among whom you shine as lights in the world,

[16]holding fast the word of life, so that I may rejoice in the day of Christ that I have not run in vain or labored in vain.

[17]Yes, and if I am being poured out *as a drink offering* on the sacrifice and service of your faith, I am glad and rejoice with you all.

[18]For the same reason you also be glad and rejoice with me.

Timothy Commended

[19]But I trust in the Lord Jesus to send Timothy to you shortly, that I also may be encouraged when I know your state.

[20]For I have no one like-minded, who will sincerely care for your state.

[21]For all seek their own, not the things which are of Christ Jesus.

[22]But you know his proven character, that as a son with *his* father he served with me in the gospel.

[23]Therefore I hope to send him at once, as soon as I see how it goes with me.

[24]But I trust in the Lord that I myself shall also come shortly.

Epaphroditus Praised

[25]Yet I considered it necessary to send to you Epaphroditus, my brother, fellow worker, and fellow soldier, but your messenger and the one who ministered to my need;

[26]since he was longing for you all, and was distressed because you had heard that he was sick.

[27]For indeed he was sick almost unto death; but God had mercy on him, and not only on him but on me also, lest I should have sorrow upon sorrow.

[28]Therefore I sent him the more eagerly, that when you see him again you may rejoice, and I may be less sorrowful.

[29]Receive him therefore in the Lord with all gladness, and hold such men in esteem;

[30]because for the work of Christ he came close to death, not regarding his life, to supply what was lacking in your service toward me.

Philippians 3

All for Christ

[1]Finally, my brethren, rejoice in the Lord. For me to write the same things to you *is* not tedious, but for you *it is* safe.

[2]Beware of dogs, beware of evil workers, beware of the mutilation!

[3]For we are the circumcision, who worship God in the Spirit, rejoice in Christ Jesus, and have no confidence in the flesh,

[4]though I also might have confidence in the flesh. If anyone else thinks he may have confidence in the flesh, I more so:

[5]circumcised the eighth day, of the stock of Israel, *of* the tribe of Benjamin, a Hebrew of the Hebrews; concerning the law, a Pharisee;

[6]concerning zeal, persecuting the church; concerning the righteousness which is in the law, blameless.

[7]But what things were gain to me, these I have counted loss for Christ.

[8]Yet indeed I also count all things loss for the excellence of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and count them as rubbish, that I may gain Christ

[9]and be found in Him, not having my own righteousness, which *is* from the law, but that which *is* through faith in Christ, the righteousness which is from God by faith;

[10]that I may know Him and the power of His resurrection, and the fellowship of His sufferings, being conformed to His death,

[11]if, by any means, I may attain to the resurrection from the dead.

Pressing Toward the Goal

[12]Not that I have already attained, or am already perfected; but I press on, that I may lay hold of that for which Christ Jesus has also laid hold of me.

[13]Brethren, I do not count myself to have apprehended; but one thing *I do,* forgetting those things which are behind and reaching forward to those things which are ahead,

[14]I press toward the goal for the prize of the upward call of God in Christ Jesus.

[15]Therefore let us, as many as are mature, have this mind; and if in anything you think otherwise, God will reveal even this to you.

[16]Nevertheless, to *the degree* that we have already attained, let us walk by the same rule, let us be of the same mind.

Our Citizenship in Heaven

[17]Brethren, join in following my example, and note those who so walk, as you have us for a pattern.

[18]For many walk, of whom I have told you often, and now tell you even weeping, *that they are* the enemies of the cross of Christ:

[19]whose end *is* destruction, whose god *is their* belly, and *whose* glory *is* in their shame—who set their mind on earthly things.

[20]For our citizenship is in heaven, from which we also eagerly wait for the Savior, the Lord Jesus Christ,

[21]who will transform our lowly body that it may be conformed to His glorious body, according to the working by which He is able even to subdue all things to Himself.

Philippians 4

[1]Therefore, my beloved and longed-for brethren, my joy and crown, so stand fast in the Lord, beloved.

Be United, Joyful, and in Prayer

[2]I implore Euodia and I implore Syntyche to be of the same mind in the Lord.

[3]And I urge you also, true companion, help these women who labored with me in the gospel, with Clement also, and the rest of my fellow workers, whose names *are* in the Book of Life.

[4]Rejoice in the Lord always. Again I will say, rejoice!

[5]Let your gentleness be known to all men. The Lord *is* at hand.

[6]Be anxious for nothing, but in everything by prayer and supplication, with thanksgiving, let your requests be made known to God;

[7]and the peace of God, which surpasses all understanding, will guard your hearts and minds through Christ Jesus.

Meditate on These Things

[8]Finally, brethren, whatever things are true, whatever things *are* noble, whatever things *are* just, whatever things *are* pure, whatever things *are* lovely, whatever things *are* of good report, if *there is* any virtue and if *there is* anything praiseworthy—meditate on these things.

[9]The things which you learned and received and heard and saw in me, these do, and the God of peace will be with you.

Philippian Generosity

[10]But I rejoiced in the Lord greatly that now at last your care for me has flourished again; though you surely did care, but you lacked opportunity.

[11]Not that I speak in regard to need, for I have learned in whatever state I am, to be content:

[12]I know how to be abased, and I know how to abound. Everywhere and in all things I have learned both to be full and to be hungry, both to

abound and to suffer need.

[13]I can do all things through Christ who strengthens me.

[14]Nevertheless you have done well that you shared in my distress.

[15]Now you Philippians know also that in the beginning of the gospel, when I departed from Macedonia, no church shared with me concerning giving and receiving but you only.

[16]For even in Thessalonica you sent *aid* once and again for my necessities.

[17]Not that I seek the gift, but I seek the fruit that abounds to your account.

[18]Indeed I have all and abound. I am full, having received from Epaphroditus the things *sent* from you, a sweet-smelling aroma, an acceptable sacrifice, well pleasing to God.

[19]And my God shall supply all your need according to His riches in glory by Christ Jesus.

[20]Now to our God and Father *be* glory forever and ever. Amen.

Greeting and Blessing

[21]Greet every saint in Christ Jesus. The brethren who are with me greet you.

[22]All the saints greet you, but especially those who are of Caesar's household.

[23]The grace of our Lord Jesus Christ be with you all. Amen.

The Epistle of Paul the Apostle to the

Colossians

Colossians 1

Greeting

[1]Paul, an apostle of Jesus Christ by the will of God, and Timothy our brother,

[2]To the saints and faithful brethren in Christ *who are* in Colosse:

Grace to you and peace from God our Father and the Lord Jesus Christ.

Their Faith in Christ

[3]We give thanks to the God and Father of our Lord Jesus Christ, praying always for you,

[4]since we heard of your faith in Christ Jesus and of your love for all the saints;

[5]because of the hope which is laid up for you in heaven, of which you heard before in the word of the truth of the gospel,

[6]which has come to you, as *it has* also in all the world, and is bringing forth fruit, as *it is* also among you since the day you heard and knew the grace of God in truth;

[7]as you also learned from Epaphras, our dear fellow servant, who is a faithful minister of Christ on your behalf,

[8]who also declared to us your love in the Spirit.

Preeminence of Christ

[9]For this reason we also, since the day we heard it, do not cease to pray for you, and to ask that you may be filled with the knowledge of His will in all wisdom and spiritual understanding;

[10]that you may walk worthy of the Lord, fully pleasing *Him,* being fruitful in every good work and increasing in the knowledge of God;

[11]strengthened with all might, according to His glorious power, for all patience and longsuffering with joy;

[12]giving thanks to the Father who has qualified us to be partakers of the inheritance of the saints in the light.

[13]He has delivered us from the power of darkness and conveyed *us* into the kingdom of the Son of His love,

[14]in whom we have redemption through His blood, the forgiveness of sins.

[15]He is the image of the invisible God, the firstborn over all creation.

[16]For by Him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created through Him and for Him.

[17]And He is before all things, and in Him all things consist.

[18]And He is the head of the body, the church, who is the beginning, the firstborn from the dead, that in all things He may have the preeminence.

Reconciled in Christ

[19]For it pleased *the Father that* in Him all the fullness should dwell,

[20]and by Him to reconcile all things to Himself, by Him, whether things on earth or things in heaven, having made peace through the blood of His cross.

[21]And you, who once were alienated and enemies in your mind by wicked works, yet now He has reconciled

[22]in the body of His flesh through death, to present you holy, and blameless, and above reproach in His sight—

[23]if indeed you continue in the faith, grounded and steadfast, and are not moved away from the hope of the gospel which you heard, which was preached to every creature under heaven, of which I, Paul, became a minister.

Sacrificial Service for Christ

[24]I now rejoice in my sufferings for you, and fill up in my flesh what is lacking in the afflictions of Christ, for the sake of His body, which is the church,

[25]of which I became a minister according to the stewardship from God which was given to me for you, to fulfill the word of God,

[26]the mystery which has been hidden from ages and from generations, but now has been revealed to His saints.

[27]To them God willed to make known what are the riches of the glory of this mystery among the Gentiles: which is Christ in you, the hope of glory.

[28]Him we preach, warning every man and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus.

[29]To this *end* I also labor, striving according to His working which works in me mightily.

Colossians 2

Not Philosophy but Christ

[1]For I want you to know what a great conflict I have for you and those in Laodicea, and *for* as many as have not seen my face in the flesh,

[2]that their hearts may be encouraged, being knit together in love, and *attaining* to all riches of the full assurance of understanding, to the knowledge of the mystery of God, both of the Father and of Christ,

[3]in whom are hidden all the treasures of wisdom and knowledge.

[4]Now this I say lest anyone should deceive you with persuasive words.

[5]For though I am absent in the flesh, yet I am with you in spirit, rejoicing to see your *good* order and the steadfastness of your faith in Christ.

[6]As you therefore have received Christ Jesus the Lord, so walk in Him,

[7]rooted and built up in Him and established in the faith, as you have been taught, abounding in it with thanksgiving.

[8]Beware lest anyone cheat you through philosophy and empty deceit, according to the tradition of men, according to the basic principles of the world, and not according to Christ.

[9]For in Him dwells all the fullness of the Godhead bodily;

[10]and you are complete in Him, who is the head of all principality and power.

Not Legalism but Christ

[11]In Him you were also circumcised with the circumcision made without hands, by putting off the body of the sins of the flesh, by the circumcision of Christ,

[12]buried with Him in baptism, in which you also were raised with *Him* through faith in the working of God, who raised Him from the dead.

[13]And you, being dead in your trespasses and the uncircumcision of your flesh, He has made alive together with Him, having forgiven you

all trespasses,

[14]having wiped out the handwriting of requirements that was against us, which was contrary to us. And He has taken it out of the way, having nailed it to the cross.

[15]Having disarmed principalities and powers, He made a public spectacle of them, triumphing over them in it.

[16]So let no one judge you in food or in drink, or regarding a festival or a new moon or sabbaths,

[17]which are a shadow of things to come, but the substance is of Christ.

[18]Let no one cheat you of your reward, taking delight in *false* humility and worship of angels, intruding into those things which he has not seen, vainly puffed up by his fleshly mind,

[19]and not holding fast to the Head, from whom all the body, nourished and knit together by joints and ligaments, grows with the increase *that is* from God.

[20]Therefore, if you died with Christ from the basic principles of the world, why, as *though* living in the world, do you subject yourselves to regulations—

[21]"Do not touch, do not taste, do not handle,"

[22]which all concern things which perish with the using—according to the commandments and doctrines of men?

[23]These things indeed have an appearance of wisdom in self-imposed religion, *false* humility, and neglect of the body, *but are* of no value against the indulgence of the flesh.

Colossians 3

Not Carnality but Christ

[1]If then you were raised with Christ, seek those things which are above, where Christ is, sitting at the right hand of God.

[2]Set your mind on things above, not on things on the earth.

[3]For you died, and your life is hidden with Christ in God.

[4]When Christ *who is* our life appears, then you also will appear with Him in glory.

[5]Therefore put to death your members which are on the earth: fornication, uncleanness, passion, evil desire, and covetousness, which is idolatry.

[6]Because of these things the wrath of God is coming upon the sons of disobedience,

[7]in which you yourselves once walked when you lived in them.

[8]But now you yourselves are to put off all these: anger, wrath, malice, blasphemy, filthy language out of your mouth.

[9]Do not lie to one another, since you have put off the old man with his deeds,

[10]and have put on the new *man* who is renewed in knowledge according to the image of Him who created him,

[11]where there is neither Greek nor Jew, circumcised nor uncircumcised, barbarian, Scythian, slave *nor* free, but Christ *is* all and in all.

Character of the New Man

[12]Therefore, as *the* elect of God, holy and beloved, put on tender mercies, kindness, humility, meekness, longsuffering;

[13]bearing with one another, and forgiving one another, if anyone has a complaint against another; even as Christ forgave you, so you also *must do*.

[14]But above all these things put on love, which is the bond of perfection.

[15]And let the peace of God rule in your hearts, to which also you were called in one body; and be thankful.

[16]Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.

[17]And *whatever* you do in word or deed, *do* all in the name of the Lord Jesus, giving thanks to God the Father through Him.

The Christian Home

[18]Wives, submit to your own husbands, as is fitting in the Lord.

[19]Husbands, love your wives and do not be bitter toward them.

[20]Children, obey your parents in all things, for this is well pleasing to the Lord.

[21]Fathers, do not provoke your children, lest they become discouraged.

[22]Bondservants, obey in all things your masters according to the flesh, not with eyeservice, as men-pleasers, but in sincerity of heart, fearing God.

[23]And whatever you do, do it heartily, as to the Lord and not to men,

[24]knowing that from the Lord you will receive the reward of the inheritance; for you serve the Lord Christ.

[25]But he who does wrong will be repaid for what he has done, and there is no partiality.

Colossians 4

[1]Masters, give your bondservants what is just and fair, knowing that you also have a Master in heaven.

Christian Graces

[2]Continue earnestly in prayer, being vigilant in it with thanksgiving;

[3]meanwhile praying also for us, that God would open to us a door for the word, to speak the mystery of Christ, for which I am also in chains,

[4]that I may make it manifest, as I ought to speak.

[5]Walk in wisdom toward those *who are* outside, redeeming the time.

[6]*Let* your speech always *be* with grace, seasoned with salt, that you may know how you ought to answer each one.

Final Greetings

[7]Tychicus, a beloved brother, faithful minister, and fellow servant in the Lord, will tell you all the news about me.

[8]I am sending him to you for this very purpose, that he may know your circumstances and comfort your hearts,

[9]with Onesimus, a faithful and beloved brother, who is *one* of you. They will make known to you all things which *are happening* here.

[10]Aristarchus my fellow prisoner greets you, with Mark the cousin of Barnabas (about whom you received instructions: if he comes to you, welcome him),

[11]and Jesus who is called Justus. These *are my* only fellow workers for the kingdom of God who are of the circumcision; they have proved to be a comfort to me.

[12]Epaphras, who is *one* of you, a bondservant of Christ, greets you, always laboring fervently for you in prayers, that you may stand perfect and complete in all the will of God.

[13]For I bear him witness that he has a great zeal for you, and those who are in Laodicea, and those in Hierapolis.

[14]Luke the beloved physician and Demas greet you.

[15]Greet the brethren who are in Laodicea, and Nymphas and the church that *is* in his house.

Closing Exhortations and Blessing

[16]Now when this epistle is read among you, see that it is read also in the church of the Laodiceans, and that you likewise read the epistle from Laodicea.

[17]And say to Archippus, “Take heed to the ministry which you have received in the Lord, that you may fulfill it.”

[18]This salutation by my own hand—Paul. Remember my chains. Grace *be* with you. Amen.

The First Epistle of Paul the Apostle to the

Thessalonians

1 Thessalonians 1

Greeting

[1]Paul, Silvanus, and Timothy,

To the church of the Thessalonians in God the Father and the Lord Jesus Christ:

Grace to you and peace from God our Father and the Lord Jesus Christ.

Their Good Example

[2]We give thanks to God always for you all, making mention of you in our prayers,

[3]remembering without ceasing your work of faith, labor of love, and patience of hope in our Lord Jesus Christ in the sight of our God and Father,

[4]knowing, beloved brethren, your election by God.

[5]For our gospel did not come to you in word only, but also in power, and in the Holy Spirit and in much assurance, as you know what kind of men we were among you for your sake.

[6]And you became followers of us and of the Lord, having received the word in much affliction, with joy of the Holy Spirit,

[7]so that you became examples to all in Macedonia and Achaia who believe.

[8]For from you the word of the Lord has sounded forth, not only in Macedonia and Achaia, but also in every place. Your faith toward God has gone out, so that we do not need to say anything.

[9]For they themselves declare concerning us what manner of entry we had to you, and how you turned to God from idols to serve the living and true God,

[10]and to wait for His Son from heaven, whom He raised from the dead, *even* Jesus who delivers us from the wrath to come.

1 Thessalonians 2

Paul's Conduct

[1]For you yourselves know, brethren, that our coming to you was not in vain.

[2]But even after we had suffered before and were spitefully treated at Philippi, as you know, we were bold in our God to speak to you the gospel of God in much conflict.

[3]For our exhortation *did* not *come* from error or uncleanness, nor *was it* in deceit.

[4]But as we have been approved by God to be entrusted with the gospel, even so we speak, not as pleasing men, but God who tests our hearts.

[5]For neither at any time did we use flattering words, as you know, nor a cloak for covetousness��God *is* witness.

[6]Nor did we seek glory from men, either from you or from others, when we might have made demands as apostles of Christ.

[7]But we were gentle among you, just as a nursing *mother* cherishes her own children.

[8]So, affectionately longing for you, we were well pleased to impart to you not only the gospel of God, but also our own lives, because you had become dear to us.

[9]For you remember, brethren, our labor and toil; for laboring night and day, that we might not be a burden to any of you, we preached to you the gospel of God.

[10]You *are* witnesses, and God *also,* how devoutly and justly and blamelessly we behaved ourselves among you who believe;

[11]as you know how we exhorted, and comforted, and charged every one of you, as a father *does* his own children,

[12]that you would walk worthy of God who calls you into His own kingdom and glory.

Their Conversion

13For this reason we also thank God without ceasing, because when you received the word of God which you heard from us, you welcomed *it* not *as* the word of men, but as it is in truth, the word of God, which also effectively works in you who believe.

14For you, brethren, became imitators of the churches of God which are in Judea in Christ Jesus. For you also suffered the same things from your own countrymen, just as they *did* from the Judeans,

15who killed both the Lord Jesus and their own prophets, and have persecuted us; and they do not please God and are contrary to all men,

16forbidding us to speak to the Gentiles that they may be saved, so as always to fill up *the measure of* their sins; but wrath has come upon them to the uttermost.

Longing to See Them

17But we, brethren, having been taken away from you for a short time in presence, not in heart, endeavored more eagerly to see your face with great desire.

18Therefore we wanted to come to you—even I, Paul, time and again—but Satan hindered us.

19For what *is* our hope, or joy, or crown of rejoicing? *Is it* not even you in the presence of our Lord Jesus Christ at His coming?

20For you are our glory and joy.

1 Thessalonians 3

Concern for Their Faith

[1]Therefore, when we could no longer endure it, we thought it good to be left in Athens alone,

[2]and sent Timothy, our brother and minister of God, and our fellow laborer in the gospel of Christ, to establish you and encourage you concerning your faith,

[3]that no one should be shaken by these afflictions; for you yourselves know that we are appointed to this.

[4]For, in fact, we told you before when we were with you that we would suffer tribulation, just as it happened, and you know.

[5]For this reason, when I could no longer endure it, I sent to know your faith, lest by some means the tempter had tempted you, and our labor might be in vain.

Encouraged by Timothy

[6]But now that Timothy has come to us from you, and brought us good news of your faith and love, and that you always have good remembrance of us, greatly desiring to see us, as we also *to see* you—

[7]therefore, brethren, in all our affliction and distress we were comforted concerning you by your faith.

[8]For now we live, if you stand fast in the Lord.

[9]For what thanks can we render to God for you, for all the joy with which we rejoice for your sake before our God,

[10]night and day praying exceedingly that we may see your face and perfect what is lacking in your faith?

Prayer for the Church

[11]Now may our God and Father Himself, and our Lord Jesus Christ, direct our way to you.

[12]And may the Lord make you increase and abound in love to one another and to all, just as we *do* to you,

[13]so that He may establish your hearts blameless in holiness before our God and Father at the coming of our Lord Jesus Christ with all His saints.

1 Thessalonians 4

Plea for Purity

[1]Finally then, brethren, we urge and exhort in the Lord Jesus that you should abound more and more, just as you received from us how you ought to walk and to please God;

[2]for you know what commandments we gave you through the Lord Jesus.

[3]For this is the will of God, your sanctification: that you should abstain from sexual immorality;

[4]that each of you should know how to possess his own vessel in sanctification and honor,

[5]not in passion of lust, like the Gentiles who do not know God;

[6]that no one should take advantage of and defraud his brother in this matter, because the Lord *is* the avenger of all such, as we also forewarned you and testified.

[7]For God did not call us to uncleanness, but in holiness.

[8]Therefore he who rejects *this* does not reject man, but God, who has also given us His Holy Spirit.

A Brotherly and Orderly Life

[9]But concerning brotherly love you have no need that I should write to you, for you yourselves are taught by God to love one another;

[10]and indeed you do so toward all the brethren who are in all Macedonia. But we urge you, brethren, that you increase more and more;

[11]that you also aspire to lead a quiet life, to mind your own business, and to work with your own hands, as we commanded you,

[12]that you may walk properly toward those who are outside, and *that* you may lack nothing.

The Comfort of Christ's Coming

[13]But I do not want you to be ignorant, brethren, concerning those who have fallen asleep, lest you sorrow as others who have no hope.

[14]For if we believe that Jesus died and rose again, even so God will bring with Him those who sleep in Jesus.

[15]For this we say to you by the word of the Lord, that we who are alive *and* remain until the coming of the Lord will by no means precede those who are asleep.

[16]For the Lord Himself will descend from heaven with a shout, with the voice of an archangel, and with the trumpet of God. And the dead in Christ will rise first.

[17]Then we who are alive *and* remain shall be caught up together with them in the clouds to meet the Lord in the air. And thus we shall always be with the Lord.

[18]Therefore comfort one another with these words.

1 Thessalonians 5

The Day of the Lord

[1]But concerning the times and the seasons, brethren, you have no need that I should write to you.

[2]For you yourselves know perfectly that the day of the Lord so comes as a thief in the night.

[3]For when they say, “Peace and safety!” then sudden destruction comes upon them, as labor pains upon a pregnant woman. And they shall not escape.

[4]But you, brethren, are not in darkness, so that this Day should overtake you as a thief.

[5]You are all sons of light and sons of the day. We are not of the night nor of darkness.

[6]Therefore let us not sleep, as others *do,* but let us watch and be sober.

[7]For those who sleep, sleep at night, and those who get drunk are drunk at night.

[8]But let us who are of the day be sober, putting on the breastplate of faith and love, and *as* a helmet the hope of salvation.

[9]For God did not appoint us to wrath, but to obtain salvation through our Lord Jesus Christ,

[10]who died for us, that whether we wake or sleep, we should live together with Him.

[11]Therefore comfort each other and edify one another, just as you also are doing.

Various Exhortations

[12]And we urge you, brethren, to recognize those who labor among you, and are over you in the Lord and admonish you,

[13]and to esteem them very highly in love for their work’s sake. Be at peace among yourselves.

[14]Now we exhort you, brethren, warn those who are unruly, comfort the fainthearted, uphold the weak, be patient with all.

[15]See that no one renders evil for evil to anyone, but always pursue what is good both for yourselves and for all.

[16]Rejoice always,

[17]pray without ceasing,

[18]in everything give thanks; for this is the will of God in Christ Jesus for you.

[19]Do not quench the Spirit.

[20]Do not despise prophecies.

[21]Test all things; hold fast what is good.

[22]Abstain from every form of evil.

Blessing and Admonition

[23]Now may the God of peace Himself sanctify you completely; and may your whole spirit, soul, and body be preserved blameless at the coming of our Lord Jesus Christ.

[24]He who calls you *is* faithful, who also will do *it*.

[25]Brethren, pray for us.

[26]Greet all the brethren with a holy kiss.

[27]I charge you by the Lord that this epistle be read to all the holy brethren.

[28]The grace of our Lord Jesus Christ *be* with you. Amen.

The Second Epistle of Paul the Apostle to the
Thessalonians

2 Thessalonians 1

Greeting

[1]Paul, Silvanus, and Timothy,

To the church of the Thessalonians in God our Father and the Lord Jesus Christ:

[2]Grace to you and peace from God our Father and the Lord Jesus Christ.

God’s Final Judgment and Glory

[3]We are bound to thank God always for you, brethren, as it is fitting, because your faith grows exceedingly, and the love of every one of you all abounds toward each other,

[4]so that we ourselves boast of you among the churches of God for your patience and faith in all your persecutions and tribulations that you endure,

[5]*which is* manifest evidence of the righteous judgment of God, that you may be counted worthy of the kingdom of God, for which you also suffer;

[6]since *it is* a righteous thing with God to repay with tribulation those who trouble you,

[7]and to *give* you who are troubled rest with us when the Lord Jesus is revealed from heaven with His mighty angels,

[8]in flaming fire taking vengeance on those who do not know God, and on those who do not obey the gospel of our Lord Jesus Christ.

[9]These shall be punished with everlasting destruction from the presence of the Lord and from the glory of His power,

[10]when He comes, in that Day, to be glorified in His saints and to be admired among all those who believe, because our testimony among you was believed.

[11]Therefore we also pray always for you that our God would count you worthy of *this* calling, and fulfill all the good pleasure of *His* goodness and the work of faith with power,

[12]that the name of our Lord Jesus Christ may be glorified in you, and you in Him, according to the grace of our God and the Lord Jesus Christ.

2 Thessalonians 2

The Great Apostasy

[1]Now, brethren, concerning the coming of our Lord Jesus Christ and our gathering together to Him, we ask you,

[2]not to be soon shaken in mind or troubled, either by spirit or by word or by letter, as if from us, as though the day of Christ had come.

[3]Let no one deceive you by any means; for *that Day will not come* unless the falling away comes first, and the man of sin is revealed, the son of perdition,

[4]who opposes and exalts himself above all that is called God or that is worshiped, so that he sits as God in the temple of God, showing himself that he is God.

[5]Do you not remember that when I was still with you I told you these things?

[6]And now you know what is restraining, that he may be revealed in his own time.

[7]For the mystery of lawlessness is already at work; only He who now restrains *will do so* until He is taken out of the way.

[8]And then the lawless one will be revealed, whom the Lord will consume with the breath of His mouth and destroy with the brightness of His coming.

[9]The coming of the *lawless one* is according to the working of Satan, with all power, signs, and lying wonders,

[10]and with all unrighteous deception among those who perish, because they did not receive the love of the truth, that they might be saved.

[11]And for this reason God will send them strong delusion, that they should believe the lie,

[12]that they all may be condemned who did not believe the truth but had pleasure in unrighteousness.

Stand Fast

[13]But we are bound to give thanks to God always for you, brethren beloved by the Lord, because God from the beginning chose you for salvation through sanctification by the Spirit and belief in the truth,

[14]to which He called you by our gospel, for the obtaining of the glory of our Lord Jesus Christ.

[15]Therefore, brethren, stand fast and hold the traditions which you were taught, whether by word or our epistle.

[16]Now may our Lord Jesus Christ Himself, and our God and Father, who has loved us and given *us* everlasting consolation and good hope by grace,

[17]comfort your hearts and establish you in every good word and work.

2 Thessalonians 3

Pray for Us

[1]Finally, brethren, pray for us, that the word of the Lord may run *swiftly* and be glorified, just as *it is* with you,

[2]and that we may be delivered from unreasonable and wicked men; for not all have faith.

[3]But the Lord is faithful, who will establish you and guard *you* from the evil one.

[4]And we have confidence in the Lord concerning you, both that you do and will do the things we command you.

[5]Now may the Lord direct your hearts into the love of God and into the patience of Christ.

Warning Against Idleness

[6]But we command you, brethren, in the name of our Lord Jesus Christ, that you withdraw from every brother who walks disorderly and not according to the tradition which he received from us.

[7]For you yourselves know how you ought to follow us, for we were not disorderly among you;

[8]nor did we eat anyone's bread free of charge, but worked with labor and toil night and day, that we might not be a burden to any of you,

[9]not because we do not have authority, but to make ourselves an example of how you should follow us.

[10]For even when we were with you, we commanded you this: If anyone will not work, neither shall he eat.

[11]For we hear that there are some who walk among you in a disorderly manner, not working at all, but are busybodies.

[12]Now those who are such we command and exhort through our Lord Jesus Christ that they work in quietness and eat their own bread.

[13]But *as for* you, brethren, do not grow weary *in* doing good.

[14]And if anyone does not obey our word in this epistle, note that person and do not keep company with him, that he may be ashamed.

[15]Yet do not count *him* as an enemy, but admonish *him* as a brother.

Benediction

16Now may the Lord of peace Himself give you peace always in every way. The Lord *be* with you all.

17The salutation of Paul with my own hand, which is a sign in every epistle; so I write.

18The grace of our Lord Jesus Christ *be* with you all. Amen.

The First Epistle of Paul the Apostle to
Timothy

1 Timothy 1

Greeting

[1]Paul, an apostle of Jesus Christ, by the commandment of God our Savior and the Lord Jesus Christ, our hope,

[2]To Timothy, a true son in the faith:

Grace, mercy, *and* peace from God our Father and Jesus Christ our Lord.

No Other Doctrine

[3]As I urged you when I went into Macedonia—remain in Ephesus that you may charge some that they teach no other doctrine,

[4]nor give heed to fables and endless genealogies, which cause disputes rather than godly edification which is in faith.

[5]Now the purpose of the commandment is love from a pure heart, *from* a good conscience, and *from* sincere faith,

[6]from which some, having strayed, have turned aside to idle talk,

[7]desiring to be teachers of the law, understanding neither what they say nor the things which they affirm.

[8]But we know that the law *is* good if one uses it lawfully,

[9]knowing this: that the law is not made for a righteous person, but for *the* lawless and insubordinate, for *the* ungodly and for sinners, for *the* unholy and profane, for murderers of fathers and murderers of mothers, for manslayers,

[10]for fornicators, for sodomites, for kidnappers, for liars, for perjurers, and if there is any other thing that is contrary to sound doctrine,

[11]according to the glorious gospel of the blessed God which was committed to my trust.

Glory to God for His Grace

[12]And I thank Christ Jesus our Lord who has enabled me, because He counted me faithful, putting *me* into the ministry,

[13]although I was formerly a blasphemer, a persecutor, and an insolent man; but I obtained mercy because I did *it* ignorantly in unbelief.

[14]And the grace of our Lord was exceedingly abundant, with faith and love which are in Christ Jesus.

[15]This *is* a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief.

[16]However, for this reason I obtained mercy, that in me first Jesus Christ might show all longsuffering, as a pattern to those who are going to believe on Him for everlasting life.

[17]Now to the King eternal, immortal, invisible, to God who alone is wise, *be* honor and glory forever and ever. Amen.

Fight the Good Fight

[18]This charge I commit to you, son Timothy, according to the prophecies previously made concerning you, that by them you may wage the good warfare,

[19]having faith and a good conscience, which some having rejected, concerning the faith have suffered shipwreck,

[20]of whom are Hymenaeus and Alexander, whom I delivered to Satan that they may learn not to blaspheme.

1 Timothy 2

Pray for All Men

[1]Therefore I exhort first of all that supplications, prayers, intercessions, *and* giving of thanks be made for all men,

[2]for kings and all who are in authority, that we may lead a quiet and peaceable life in all godliness and reverence.

[3]For this *is* good and acceptable in the sight of God our Savior,

[4]who desires all men to be saved and to come to the knowledge of the truth.

[5]For *there is* one God and one Mediator between God and men, *the* Man Christ Jesus,

[6]who gave Himself a ransom for all, to be testified in due time,

[7]for which I was appointed a preacher and an apostle—I am speaking the truth in Christ *and* not lying—a teacher of the Gentiles in faith and truth.

Men and Women in the Church

[8]I desire therefore that the men pray everywhere, lifting up holy hands, without wrath and doubting;

[9]in like manner also, that the women adorn themselves in modest apparel, with propriety and moderation, not with braided hair or gold or pearls or costly clothing,

[10]but, which is proper for women professing godliness, with good works.

[11]Let a woman learn in silence with all submission.

[12]And I do not permit a woman to teach or to have authority over a man, but to be in silence.

[13]For Adam was formed first, then Eve.

[14]And Adam was not deceived, but the woman being deceived, fell into transgression.

[15]Nevertheless she will be saved in childbearing if they continue in faith, love, and holiness, with self-control.

1 Timothy 3

Qualifications of Overseers

[1]This *is* a faithful saying: If a man desires the position of a bishop, he desires a good work.

[2]A bishop then must be blameless, the husband of one wife, temperate, sober-minded, of good behavior, hospitable, able to teach;

[3]not given to wine, not violent, not greedy for money, but gentle, not quarrelsome, not covetous;

[4]one who rules his own house well, having *his* children in submission with all reverence

[5](for if a man does not know how to rule his own house, how will he take care of the church of God?);

[6]not a novice, lest being puffed up with pride he fall into the *same* condemnation as the devil.

[7]Moreover he must have a good testimony among those who are outside, lest he fall into reproach and the snare of the devil.

Qualifications of Deacons

[8]Likewise deacons *must be* reverent, not double-tongued, not given to much wine, not greedy for money,

[9]holding the mystery of the faith with a pure conscience.

[10]But let these also first be tested; then let them serve as deacons, being *found* blameless.

[11]Likewise, *their* wives *must be* reverent, not slanderers, temperate, faithful in all things.

[12]Let deacons be the husbands of one wife, ruling *their* children and their own houses well.

[13]For those who have served well as deacons obtain for themselves a good standing and great boldness in the faith which is in Christ Jesus.

The Great Mystery

[14]These things I write to you, though I hope to come to you shortly;

[15]but if I am delayed, *I write* so that you may know how you ought to conduct yourself in the house of God, which is the church of the living God, the pillar and ground of the truth.

[16]And without controversy great is the mystery of godliness:

> God was manifested in the flesh,
> Justified in the Spirit,
> Seen by angels,
> Preached among the Gentiles,
> Believed on in the world,
> Received up in glory.

1 Timothy 4

The Great Apostasy

[1]Now the Spirit expressly says that in latter times some will depart from the faith, giving heed to deceiving spirits and doctrines of demons,

[2]speaking lies in hypocrisy, having their own conscience seared with a hot iron,

[3]forbidding to marry, *and commanding* to abstain from foods which God created to be received with thanksgiving by those who believe and know the truth.

[4]For every creature of God *is* good, and nothing is to be refused if it is received with thanksgiving;

[5]for it is sanctified by the word of God and prayer.

A Good Servant of Jesus Christ

[6]If you instruct the brethren in these things, you will be a good minister of Jesus Christ, nourished in the words of faith and of the good doctrine which you have carefully followed.

[7]But reject profane and old wives' fables, and exercise yourself toward godliness.

[8]For bodily exercise profits a little, but godliness is profitable for all things, having promise of the life that now is and of that which is to come.

[9]This *is* a faithful saying and worthy of all acceptance.

[10]For to this *end* we both labor and suffer reproach, because we trust in the living God, who is *the* Savior of all men, especially of those who believe.

[11]These things command and teach.

Take Heed to Your Ministry

[12]Let no one despise your youth, but be an example to the believers in word, in conduct, in love, in spirit, in faith, in purity.

[13]Till I come, give attention to reading, to exhortation, to doctrine.

[14]Do not neglect the gift that is in you, which was given to you by prophecy with the laying on of the hands of the eldership.

[15]Meditate on these things; give yourself entirely to them, that your progress may be evident to all.

[16]Take heed to yourself and to the doctrine. Continue in them, for in doing this you will save both yourself and those who hear you.

1 Timothy 5

Treatment of Church Members

[1]Do not rebuke an older man, but exhort *him* as a father, younger men as brothers,

[2]older women as mothers, younger women as sisters, with all purity.

Honor True Widows

[3]Honor widows who are really widows.

[4]But if any widow has children or grandchildren, let them first learn to show piety at home and to repay their parents; for this is good and acceptable before God.

[5]Now she who is really a widow, and left alone, trusts in God and continues in supplications and prayers night and day.

[6]But she who lives in pleasure is dead while she lives.

[7]And these things command, that they may be blameless.

[8]But if anyone does not provide for his own, and especially for those of his household, he has denied the faith and is worse than an unbeliever.

[9]Do not let a widow under sixty years old be taken into the number, *and not unless* she has been the wife of one man,

[10]well reported for good works: if she has brought up children, if she has lodged strangers, if she has washed the saints’ feet, if she has relieved the afflicted, if she has diligently followed every good work.

[11]But refuse *the* younger widows; for when they have begun to grow wanton against Christ, they desire to marry,

[12]having condemnation because they have cast off their first faith.

[13]And besides they learn *to be* idle, wandering about from house to house, and not only idle but also gossips and busybodies, saying things which they ought not.

[14]Therefore I desire that *the* younger *widows* marry, bear children, manage the house, give no opportunity to the adversary to speak reproachfully.

[15]For some have already turned aside after Satan.

[16]If any believing man or woman has widows, let them relieve them, and do not let the church be burdened, that it may relieve those who are really widows.

Honor the Elders

[17]Let the elders who rule well be counted worthy of double honor, especially those who labor in the word and doctrine.

[18]For the Scripture says, *"You shall not muzzle an ox while it treads out the grain,"* and, "The laborer *is* worthy of his wages."

[19]Do not receive an accusation against an elder except from two or three witnesses.

[20]Those who are sinning rebuke in the presence of all, that the rest also may fear.

[21]I charge *you* before God and the Lord Jesus Christ and the elect angels that you observe these things without prejudice, doing nothing with partiality.

[22]Do not lay hands on anyone hastily, nor share in other people's sins; keep yourself pure.

[23]No longer drink only water, but use a little wine for your stomach's sake and your frequent infirmities.

[24]Some men's sins are clearly evident, preceding *them* to judgment, but those of some *men* follow later.

[25]Likewise, the good works *of some* are clearly evident, and those that are otherwise cannot be hidden.

1 Timothy 6

Honor Masters

[1]Let as many bondservants as are under the yoke count their own masters worthy of all honor, so that the name of God and *His* doctrine may not be blasphemed.

[2]And those who have believing masters, let them not despise *them* because they are brethren, but rather serve *them* because those who are benefited are believers and beloved. Teach and exhort these things.

Error and Greed

[3]If anyone teaches otherwise and does not consent to wholesome words, *even* the words of our Lord Jesus Christ, and to the doctrine which accords with godliness,

[4]he is proud, knowing nothing, but is obsessed with disputes and arguments over words, from which come envy, strife, reviling, evil suspicions,

[5]useless wranglings of men of corrupt minds and destitute of the truth, who suppose that godliness is a *means of* gain. From such withdraw yourself.

[6]Now godliness with contentment is great gain.

[7]For we brought nothing into *this* world, *and it is* certain we can carry nothing out.

[8]And having food and clothing, with these we shall be content.

[9]But those who desire to be rich fall into temptation and a snare, and *into* many foolish and harmful lusts which drown men in destruction and perdition.

[10]For the love of money is a root of all *kinds of* evil, for which some have strayed from the faith in their greediness, and pierced themselves through with many sorrows.

The Good Confession

[11]But you, O man of God, flee these things and pursue righteousness, godliness, faith, love, patience, gentleness.

[12]Fight the good fight of faith, lay hold on eternal life, to which you were also called and have confessed the good confession in the presence of many witnesses.

[13]I urge you in the sight of God who gives life to all things, and *before* Christ Jesus who witnessed the good confession before Pontius Pilate,

[14]that you keep *this* commandment without spot, blameless until our Lord Jesus Christ's appearing,

[15]which He will manifest in His own time, *He who is* the blessed and only Potentate, the King of kings and Lord of lords,

[16]who alone has immortality, dwelling in unapproachable light, whom no man has seen or can see, to whom *be* honor and everlasting power. Amen.

Instructions to the Rich

[17]Command those who are rich in this present age not to be haughty, nor to trust in uncertain riches but in the living God, who gives us richly all things to enjoy.

[18]*Let them* do good, that they be rich in good works, ready to give, willing to share,

[19]storing up for themselves a good foundation for the time to come, that they may lay hold on eternal life.

Guard the Faith

[20]O Timothy! Guard what was committed to your trust, avoiding the profane *and* idle babblings and contradictions of what is falsely called knowledge—

[21]by professing it some have strayed concerning the faith. Grace *be* with you. Amen.

The Second Epistle of Paul the Apostle to

Timothy

2 Timothy 1

Greeting

[1]Paul, an apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus,

[2]To Timothy, a beloved son:

Grace, mercy, *and* peace from God the Father and Christ Jesus our Lord.

Timothy's Faith and Heritage

[3]I thank God, whom I serve with a pure conscience, as *my* forefathers *did,* as without ceasing I remember you in my prayers night and day,

[4]greatly desiring to see you, being mindful of your tears, that I may be filled with joy,

[5]when I call to remembrance the genuine faith that is in you, which dwelt first in your grandmother Lois and your mother Eunice, and I am persuaded is in you also.

[6]Therefore I remind you to stir up the gift of God which is in you through the laying on of my hands.

[7]For God has not given us a spirit of fear, but of power and of love and of a sound mind.

Not Ashamed of the Gospel

[8]Therefore do not be ashamed of the testimony of our Lord, nor of me His prisoner, but share with me in the sufferings for the gospel according to the power of God,

[9]who has saved us and called *us* with a holy calling, not according to our works, but according to His own purpose and grace which was given to us in Christ Jesus before time began,

[10]but has now been revealed by the appearing of our Savior Jesus Christ, *who* has abolished death and brought life and immortality to light through the gospel,

[11]to which I was appointed a preacher, an apostle, and a teacher of the Gentiles.

[12]For this reason I also suffer these things; nevertheless I am not ashamed, for I know whom I have believed and am persuaded that He is able to keep what I have committed to Him until that Day.

Be Loyal to the Faith

[13]Hold fast the pattern of sound words which you have heard from me, in faith and love which are in Christ Jesus.

[14]That good thing which was committed to you, keep by the Holy Spirit who dwells in us.

[15]This you know, that all those in Asia have turned away from me, among whom are Phygellus and Hermogenes.

[16]The Lord grant mercy to the household of Onesiphorus, for he often refreshed me, and was not ashamed of my chain;

[17]but when he arrived in Rome, he sought me out very zealously and found *me*.

[18]The Lord grant to him that he may find mercy from the Lord in that Day—and you know very well how many ways he ministered *to me* at Ephesus.

2 Timothy 2

Be Strong in Grace

[1]You therefore, my son, be strong in the grace that is in Christ Jesus.

[2]And the things that you have heard from me among many witnesses, commit these to faithful men who will be able to teach others also.

[3]You therefore must endure hardship as a good soldier of Jesus Christ.

[4]No one engaged in warfare entangles himself with the affairs of *this* life, that he may please him who enlisted him as a soldier.

[5]And also if anyone competes in athletics, he is not crowned unless he competes according to the rules.

[6]The hardworking farmer must be first to partake of the crops.

[7]Consider what I say, and may the Lord give you understanding in all things.

[8]Remember that Jesus Christ, of the seed of David, was raised from the dead according to my gospel,

[9]for which I suffer trouble as an evildoer, *even* to the point of chains; but the word of God is not chained.

[10]Therefore I endure all things for the sake of the elect, that they also may obtain the salvation which is in Christ Jesus with eternal glory.

[11]*This is* a faithful saying:

> For if we died with *Him,*
> We shall also live with *Him.*
> [12]If we endure,
> We shall also reign with *Him.*
> If we deny *Him,*
> He also will deny us.
> [13]If we are faithless,
> He remains faithful;
> He cannot deny Himself.

Approved and Disapproved Workers

[14]Remind *them* of these things, charging *them* before the Lord not to strive about words to no profit, to the ruin of the hearers.

[15]Be diligent to present yourself approved to God, a worker who does not need to be ashamed, rightly dividing the word of truth.

[16]But shun profane *and* idle babblings, for they will increase to more ungodliness.

[17]And their message will spread like cancer. Hymenaeus and Philetus are of this sort,

[18]who have strayed concerning the truth, saying that the resurrection is already past; and they overthrow the faith of some.

[19]Nevertheless the solid foundation of God stands, having this seal: "The Lord knows those who are His," and, "Let everyone who names the name of Christ depart from iniquity."

[20]But in a great house there are not only vessels of gold and silver, but also of wood and clay, some for honor and some for dishonor.

[21]Therefore if anyone cleanses himself from the latter, he will be a vessel for honor, sanctified and useful for the Master, prepared for every good work.

[22]Flee also youthful lusts; but pursue righteousness, faith, love, peace with those who call on the Lord out of a pure heart.

[23]But avoid foolish and ignorant disputes, knowing that they generate strife.

[24]And a servant of the Lord must not quarrel but be gentle to all, able to teach, patient,

[25]in humility correcting those who are in opposition, if God perhaps will grant them repentance, so that they may know the truth,

[26]and *that* they may come to their senses *and escape* the snare of the devil, having been taken captive by him to *do* his will.

2 Timothy 3

Perilous Times and Perilous Men

[1]But know this, that in the last days perilous times will come:

[2]For men will be lovers of themselves, lovers of money, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,

[3]unloving, unforgiving, slanderers, without self-control, brutal, despisers of good,

[4]traitors, headstrong, haughty, lovers of pleasure rather than lovers of God,

[5]having a form of godliness but denying its power. And from such people turn away!

[6]For of this sort are those who creep into households and make captives of gullible women loaded down with sins, led away by various lusts,

[7]always learning and never able to come to the knowledge of the truth.

[8]Now as Jannes and Jambres resisted Moses, so do these also resist the truth: men of corrupt minds, disapproved concerning the faith;

[9]but they will progress no further, for their folly will be manifest to all, as theirs also was.

The Man of God and the Word of God

[10]But you have carefully followed my doctrine, manner of life, purpose, faith, longsuffering, love, perseverance,

[11]persecutions, afflictions, which happened to me at Antioch, at Iconium, at Lystra—what persecutions I endured. And out of *them* all the Lord delivered me.

[12]Yes, and all who desire to live godly in Christ Jesus will suffer persecution.

[13]But evil men and impostors will grow worse and worse, deceiving and being deceived.

[14]But you must continue in the things which you have learned and been assured of, knowing from whom you have learned *them,*

[15]and that from childhood you have known the Holy Scriptures, which are able to make you wise for salvation through faith which is in Christ Jesus.

[16]All Scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness,

[17]that the man of God may be complete, thoroughly equipped for every good work.

2 Timothy 4

Preach the Word

[1]I charge *you* therefore before God and the Lord Jesus Christ, who will judge the living and the dead at His appearing and His kingdom:

[2]Preach the word! Be ready in season *and* out of season. Convince, rebuke, exhort, with all longsuffering and teaching.

[3]For the time will come when they will not endure sound doctrine, but according to their own desires, *because* they have itching ears, they will heap up for themselves teachers;

[4]and they will turn *their* ears away from the truth, and be turned aside to fables.

[5]But you be watchful in all things, endure afflictions, do the work of an evangelist, fulfill your ministry.

Paul's Valedictory

[6]For I am already being poured out as a drink offering, and the time of my departure is at hand.

[7]I have fought the good fight, I have finished the race, I have kept the faith.

[8]Finally, there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, will give to me on that Day, and not to me only but also to all who have loved His appearing.

The Abandoned Apostle

[9]Be diligent to come to me quickly;

[10]for Demas has forsaken me, having loved this present world, and has departed for Thessalonica—Crescens for Galatia, Titus for Dalmatia.

[11]Only Luke is with me. Get Mark and bring him with you, for he is useful to me for ministry.

[12]And Tychicus I have sent to Ephesus.

[13]Bring the cloak that I left with Carpus at Troas when you come—and the books, especially the parchments.

[14]Alexander the coppersmith did me much harm. May the Lord repay him according to his works.

[15]You also must beware of him, for he has greatly resisted our words.

[16]At my first defense no one stood with me, but all forsook me. May it not be charged against them.

The Lord Is Faithful

[17]But the Lord stood with me and strengthened me, so that the message might be preached fully through me, and *that* all the Gentiles might hear. Also I was delivered out of the mouth of the lion.

[18]And the Lord will deliver me from every evil work and preserve *me* for His heavenly kingdom. To Him *be* glory forever and ever. Amen!

Come Before Winter

[19]Greet Prisca and Aquila, and the household of Onesiphorus.

[20]Erastus stayed in Corinth, but Trophimus I have left in Miletus sick.

[21]Do your utmost to come before winter. Eubulus greets you, as well as Pudens, Linus, Claudia, and all the brethren.

Farewell

[22]The Lord Jesus Christ be with your spirit. Grace be with you. Amen.

The Epistle of Paul the Apostle to

Titus

Titus 1

Greeting

[1]Paul, a bondservant of God and an apostle of Jesus Christ, according to the faith of God’s elect and the acknowledgment of the truth which accords with godliness,

[2]in hope of eternal life which God, who cannot lie, promised before time began,

[3]but has in due time manifested His word through preaching, which was committed to me according to the commandment of God our Savior;

[4]To Titus, a true son in *our* common faith:

Grace, mercy, *and* peace from God the Father and the Lord Jesus Christ our Savior.

Qualified Elders

[5]For this reason I left you in Crete, that you should set in order the things that are lacking, and appoint elders in every city as I commanded you—

[6]if a man is blameless, the husband of one wife, having faithful children not accused of dissipation or insubordination.

[7]For a bishop must be blameless, as a steward of God, not self-willed, not quick-tempered, not given to wine, not violent, not greedy for money,

[8]but hospitable, a lover of what is good, sober-minded, just, holy, self-controlled,

[9]holding fast the faithful word as he has been taught, that he may be able, by sound doctrine, both to exhort and convict those who contradict.

The Elders’ Task

[10]For there are many insubordinate, both idle talkers and deceivers, especially those of the circumcision,

[11]whose mouths must be stopped, who subvert whole households, teaching things which they ought not, for the sake of dishonest gain.

[12]One of them, a prophet of their own, said, “Cretans *are* always liars, evil beasts, lazy gluttons.”

[13]This testimony is true. Therefore rebuke them sharply, that they may be sound in the faith,

[14]not giving heed to Jewish fables and commandments of men who turn from the truth.

[15]To the pure all things are pure, but to those who are defiled and unbelieving nothing is pure; but even their mind and conscience are defiled.

[16]They profess to know God, but in works they deny Him, being abominable, disobedient, and disqualified for every good work.

Titus 2

Qualities of a Sound Church

[1]But as for you, speak the things which are proper for sound doctrine:

[2]that the older men be sober, reverent, temperate, sound in faith, in love, in patience;

[3]the older women likewise, that they be reverent in behavior, not slanderers, not given to much wine, teachers of good things—

[4]that they admonish the young women to love their husbands, to love their children,

[5]to be discreet, chaste, homemakers, good, obedient to their own husbands, that the word of God may not be blasphemed.

[6]Likewise, exhort the young men to be sober-minded,

[7]in all things showing yourself *to be* a pattern of good works; in doctrine *showing* integrity, reverence, incorruptibility,

[8]sound speech that cannot be condemned, that one who is an opponent may be ashamed, having nothing evil to say of you.

[9]*Exhort* bondservants to be obedient to their own masters, to be well pleasing in all *things,* not answering back,

[10]not pilfering, but showing all good fidelity, that they may adorn the doctrine of God our Savior in all things.

Trained by Saving Grace

[11]For the grace of God that brings salvation has appeared to all men,

[12]teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in the present age,

[13]looking for the blessed hope and glorious appearing of our great God and Savior Jesus Christ,

[14]who gave Himself for us, that He might redeem us from every lawless deed and purify for Himself *His* own special people, zealous for good works.

[15]Speak these things, exhort, and rebuke with all authority. Let no one despise you.

Titus 3

Graces of the Heirs of Grace

[1]Remind them to be subject to rulers and authorities, to obey, to be ready for every good work,

[2]to speak evil of no one, to be peaceable, gentle, showing all humility to all men.

[3]For we ourselves were also once foolish, disobedient, deceived, serving various lusts and pleasures, living in malice and envy, hateful and hating one another.

[4]But when the kindness and the love of God our Savior toward man appeared,

[5]not by works of righteousness which we have done, but according to His mercy He saved us, through the washing of regeneration and renewing of the Holy Spirit,

[6]whom He poured out on us abundantly through Jesus Christ our Savior,

[7]that having been justified by His grace we should become heirs according to the hope of eternal life.

[8]This is a faithful saying, and these things I want you to affirm constantly, that those who have believed in God should be careful to maintain good works. These things are good and profitable to men.

Avoid Dissension

[9]But avoid foolish disputes, genealogies, contentions, and strivings about the law; for they are unprofitable and useless.

[10]Reject a divisive man after the first and second admonition,

[11]knowing that such a person is warped and sinning, being self-condemned.

Final Messages

[12]When I send Artemas to you, or Tychicus, be diligent to come to me at Nicopolis, for I have decided to spend the winter there.

[13]Send Zenas the lawyer and Apollos on their journey with haste, that they may lack nothing.
[14]And let our *people* also learn to maintain good works, to *meet* urgent needs, that they may not be unfruitful.

Farewell

[15]All who *are* with me greet you. Greet those who love us in the faith. Grace *be* with you all. Amen.

The Epistle of Paul the Apostle to

Philemon

Philemon 1

Greeting

[1]Paul, a prisoner of Christ Jesus, and Timothy *our* brother,
To Philemon our beloved *friend* and fellow laborer,

[2]to the beloved Apphia, Archippus our fellow soldier, and to the church in your house:

[3]Grace to you and peace from God our Father and the Lord Jesus Christ.

Philemon's Love and Faith

4I thank my God, making mention of you always in my prayers,

[5]hearing of your love and faith which you have toward the Lord Jesus and toward all the saints,

[6]that the sharing of your faith may become effective by the acknowledgment of every good thing which is in you in Christ Jesus.

[7]For we have great joy and consolation in your love, because the hearts of the saints have been refreshed by you, brother.

The Plea for Onesimus

8Therefore, though I might be very bold in Christ to command you what is fitting,

[9]*yet* for love's sake I rather appeal *to you*—being such a one as Paul, the aged, and now also a prisoner of Jesus Christ—

[10]I appeal to you for my son Onesimus, whom I have begotten *while* in my chains,

[11]who once was unprofitable to you, but now is profitable to you and to me.

[12]I am sending him back. You therefore receive him, that is, my own heart,

[13]whom I wished to keep with me, that on your behalf he might minister to me in my chains for the gospel.

[14]But without your consent I wanted to do nothing, that your good deed might not be by compulsion, as it were, but voluntary.

[15]For perhaps he departed for a while for this *purpose,* that you might receive him forever,

[16]no longer as a slave but more than a slave—a beloved brother, especially to me but how much more to you, both in the flesh and in the Lord.

Philemon's Obedience Encouraged

[17]If then you count me as a partner, receive him as *you would* me.

[18]But if he has wronged you or owes anything, put that on my account.

[19]I, Paul, am writing with my own hand. I will repay—not to mention to you that you owe me even your own self besides.

[20]Yes, brother, let me have joy from you in the Lord; refresh my heart in the Lord.

[21]Having confidence in your obedience, I write to you, knowing that you will do even more than I say.

[22]But, meanwhile, also prepare a guest room for me, for I trust that through your prayers I shall be granted to you.

Farewell

[23]Epaphras, my fellow prisoner in Christ Jesus, greets you,

[24]*as do* Mark, Aristarchus, Demas, Luke, my fellow laborers.

[25]The grace of our Lord Jesus Christ *be* with your spirit. Amen.

The Epistle to the

Hebrews

Hebrews 1

God's Supreme Revelation

[1]God, who at various times and in various ways spoke in time past to the fathers by the prophets,

[2]has in these last days spoken to us by *His* Son, whom He has appointed heir of all things, through whom also He made the worlds;

[3]who being the brightness of *His* glory and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down at the right hand of the Majesty on high,

[4]having become so much better than the angels, as He has by inheritance obtained a more excellent name than they.

The Son Exalted Above Angels

[5]For to which of the angels did He ever say:

> *"You are My Son,*
> *Today I have begotten You"*?

And again:

> *"I will be to Him a Father,*
> *And He shall be to Me a Son"*?

[6]But when He again brings the firstborn into the world, He says:

> *"Let all the angels of God worship Him."*

[7]And of the angels He says:

> *"Who makes His angels spirits*
> *And His ministers a flame of fire."*

[8]But to the Son *He says:*

> *"Your throne, O God, is forever and ever;*
> *A scepter of righteousness is the scepter of Your kingdom.*

[9]*You have loved righteousness and hated lawlessness;*
Therefore God, Your God, has anointed You
With the oil of gladness more than Your companions."

[10]And:

"You, LORD, in the beginning laid the foundation of the earth,
And the heavens are the work of Your hands.
[11]*They will perish, but You remain;*
And they will all grow old like a garment;
[12]*Like a cloak You will fold them up,*
And they will be changed.
But You are the same,
And Your years will not fail."

[13]But to which of the angels has He ever said:

"Sit at My right hand,
Till I make Your enemies Your footstool"?

[14]Are they not all ministering spirits sent forth to minister for those who will inherit salvation?

Hebrews 2

Do Not Neglect Salvation

[1]Therefore we must give the more earnest heed to the things we have heard, lest we drift away.

[2]For if the word spoken through angels proved steadfast, and every transgression and disobedience received a just reward,

[3]how shall we escape if we neglect so great a salvation, which at the first began to be spoken by the Lord, and was confirmed to us by those who heard *Him,*

[4]God also bearing witness both with signs and wonders, with various miracles, and gifts of the Holy Spirit, according to His own will?

The Son Made Lower than Angels

[5]For He has not put the world to come, of which we speak, in subjection to angels.

[6]But one testified in a certain place, saying:

> *"What is man that You are mindful of him,*
> *Or the son of man that You take care of him?*
> [7]*You have made him a little lower than the angels;*
> *You have crowned him with glory and honor,*
> *And set him over the works of Your hands.*
> [8]*You have put all things in subjection under his feet."*

For in that He put all in subjection under him, He left nothing *that is* not put under him. But now we do not yet see all things put under him.

[9]But we see Jesus, who was made a little lower than the angels, for the suffering of death crowned with glory and honor, that He, by the grace of God, might taste death for everyone.

Bringing Many Sons to Glory

[10]For it was fitting for Him, for whom *are* all things and by whom *are* all things, in bringing many sons to glory, to make the captain of their salvation perfect through sufferings.

[11]For both He who sanctifies and those who are being sanctified *are* all of one, for which reason He is not ashamed to call them brethren,

[12]saying:

> *"I will declare Your name to My brethren;*
> *In the midst of the assembly I will sing praise to You."*

[13]And again:

> *"I will put My trust in Him."*

And again:

> *"Here am I and the children whom God has given Me."*

[14]Inasmuch then as the children have partaken of flesh and blood, He Himself likewise shared in the same, that through death He might destroy him who had the power of death, that is, the devil,

[15]and release those who through fear of death were all their lifetime subject to bondage.

[16]For indeed He does not give aid to angels, but He does give aid to the seed of Abraham.

[17]Therefore, in all things He had to be made like *His* brethren, that He might be a merciful and faithful High Priest in things *pertaining* to God, to make propitiation for the sins of the people.

[18]For in that He Himself has suffered, being tempted, He is able to aid those who are tempted.

Hebrews 3

The Son Was Faithful

[1]Therefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our confession, Christ Jesus,

[2]who was faithful to Him who appointed Him, as Moses also *was faithful* in all His house.

[3]For this One has been counted worthy of more glory than Moses, inasmuch as He who built the house has more honor than the house.

[4]For every house is built by someone, but He who built all things *is* God.

[5]And Moses indeed *was* faithful in all His house as a servant, for a testimony of those things which would be spoken *afterward,*

[6]but Christ as a Son over His own house, whose house we are if we hold fast the confidence and the rejoicing of the hope firm to the end.

Be Faithful

[7]Therefore, as the Holy Spirit says:

"Today, if you will hear His voice,
[8]*Do not harden your hearts as in the rebellion,*
In the day of trial in the wilderness,
[9]*Where your fathers tested Me, tried Me,*
And saw My works forty years.
[10]*Therefore I was angry with that generation,*
And said, 'They always go astray in their heart,
And they have not known My ways.'
[11]*So I swore in My wrath,*
'They shall not enter My rest.' "

[12]Beware, brethren, lest there be in any of you an evil heart of unbelief in departing from the living God;

[13]but exhort one another daily, while it is called *"Today,"* lest any of you be hardened through the deceitfulness of sin.

[14]For we have become partakers of Christ if we hold the beginning of our confidence steadfast to the end,

[15]while it is said:

"Today, if you will hear His voice,
Do not harden your hearts as in the rebellion."

Failure of the Wilderness Wanderers

[16]For who, having heard, rebelled? Indeed, *was it* not all who came out of Egypt, *led* by Moses?

[17]Now with whom was He angry forty years? *Was it* not with those who sinned, whose corpses fell in the wilderness?

[18]And to whom did He swear that they would not enter His rest, but to those who did not obey?

[19]So we see that they could not enter in because of unbelief.

Hebrews 4

The Promise of Rest

[1]Therefore, since a promise remains of entering His rest, let us fear lest any of you seem to have come short of it.

[2]For indeed the gospel was preached to us as well as to them; but the word which they heard did not profit them, not being mixed with faith in those who heard *it*.

[3]For we who have believed do enter that rest, as He has said:

> *"So I swore in My wrath,*
> *'They shall not enter My rest,' "*

although the works were finished from the foundation of the world.

[4]For He has spoken in a certain place of the seventh *day* in this way: *"And God rested on the seventh day from all His works"*;

[5]and again in this *place: "They shall not enter My rest."*

[6]Since therefore it remains that some *must* enter it, and those to whom it was first preached did not enter because of disobedience,

[7]again He designates a certain day, saying in David, *"Today,"* after such a long time, as it has been said:

> *"Today, if you will hear His voice,*
> *Do not harden your hearts."*

[8]For if Joshua had given them rest, then He would not afterward have spoken of another day.

[9]There remains therefore a rest for the people of God.

[10]For he who has entered His rest has himself also ceased from his works as God *did* from His.

The Word Discovers Our Condition

[11]Let us therefore be diligent to enter that rest, lest anyone fall according to the same example of disobedience.

[12]For the word of God *is* living and powerful, and sharper than any two-edged sword, piercing even to the division of soul and spirit, and of joints and marrow, and is a discerner of the thoughts and intents of the heart.

[13]And there is no creature hidden from His sight, but all things *are* naked and open to the eyes of Him to whom we *must give* account.

Our Compassionate High Priest

[14]Seeing then that we have a great High Priest who has passed through the heavens, Jesus the Son of God, let us hold fast *our* confession.

[15]For we do not have a High Priest who cannot sympathize with our weaknesses, but was in all *points* tempted as we are, *yet* without sin.

[16]Let us therefore come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need.

Hebrews 5

Qualifications for High Priesthood

[1]For every high priest taken from among men is appointed for men in things *pertaining* to God, that he may offer both gifts and sacrifices for sins.

[2]He can have compassion on those who are ignorant and going astray, since he himself is also subject to weakness.

[3]Because of this he is required as for the people, so also for himself, to offer *sacrifices* for sins.

[4]And no man takes this honor to himself, but he who is called by God, just as Aaron *was*.

A Priest Forever

[5]So also Christ did not glorify Himself to become High Priest, *but it* was He who said to Him:

> *"You are My Son,*
> *Today I have begotten You."*

[6]As *He* also says in another *place:*

> *"You are a priest forever*
> *According to the order of Melchizedek"*;

[7]who, in the days of His flesh, when He had offered up prayers and supplications, with vehement cries and tears to Him who was able to save Him from death, and was heard because of His godly fear,

[8]though He was a Son, *yet* He learned obedience by the things which He suffered.

[9]And having been perfected, He became the author of eternal salvation to all who obey Him,

[10]called by God as High Priest *"according to the order of Melchizedek,"*

[11]of whom we have much to say, and hard to explain, since you have become dull of hearing.

Spiritual Immaturity

[12]For though by this time you ought to be teachers, you need *someone* to teach you again the first principles of the oracles of God; and you have come to need milk and not solid food.

[13]For everyone who partakes *only* of milk *is* unskilled in the word of righteousness, for he is a babe.

[14]But solid food belongs to those who are of full age, *that is,* those who by reason of use have their senses exercised to discern both good and evil.

Hebrews 6

The Peril of Not Progressing

[1]Therefore, leaving the discussion of the elementary *principles* of Christ, let us go on to perfection, not laying again the foundation of repentance from dead works and of faith toward God,

[2]of the doctrine of baptisms, of laying on of hands, of resurrection of the dead, and of eternal judgment.

[3]And this we will do if God permits.

[4]For *it is* impossible for those who were once enlightened, and have tasted the heavenly gift, and have become partakers of the Holy Spirit,

[5]and have tasted the good word of God and the powers of the age to come,

[6]if they fall away, to renew them again to repentance, since they crucify again for themselves the Son of God, and put *Him* to an open shame.

[7]For the earth which drinks in the rain that often comes upon it, and bears herbs useful for those by whom it is cultivated, receives blessing from God;

[8]but if it bears thorns and briers, *it is* rejected and near to being cursed, whose end *is* to be burned.

A Better Estimate

[9]But, beloved, we are confident of better things concerning you, yes, things that accompany salvation, though we speak in this manner.

[10]For God *is* not unjust to forget your work and labor of love which you have shown toward His name, *in that* you have ministered to the saints, and do minister.

[11]And we desire that each one of you show the same diligence to the full assurance of hope until the end,

[12]that you do not become sluggish, but imitate those who through faith and patience inherit the promises.

God's Infallible Purpose in Christ

13For when God made a promise to Abraham, because He could swear by no one greater, He swore by Himself,

14saying, *"Surely blessing I will bless you, and multiplying I will multiply you."*

15And so, after he had patiently endured, he obtained the promise.

16For men indeed swear by the greater, and an oath for confirmation *is* for them an end of all dispute.

17Thus God, determining to show more abundantly to the heirs of promise the immutability of His counsel, confirmed *it* by an oath,

18that by two immutable things, in which it *is* impossible for God to lie, we might have strong consolation, who have fled for refuge to lay hold of the hope set before *us*.

19This *hope* we have as an anchor of the soul, both sure and steadfast, and which enters the *Presence* behind the veil,

20where the forerunner has entered for us, *even* Jesus, having become High Priest forever according to the order of Melchizedek.

Hebrews 7

The King of Righteousness

[1]For this Melchizedek, king of Salem, priest of the Most High God, who met Abraham returning from the slaughter of the kings and blessed him,

[2]to whom also Abraham gave a tenth part of all, first being translated "king of righteousness," and then also king of Salem, meaning "king of peace,"

[3]without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like the Son of God, remains a priest continually.

[4]Now consider how great this man *was,* to whom even the patriarch Abraham gave a tenth of the spoils.

[5]And indeed those who are of the sons of Levi, who receive the priesthood, have a commandment to receive tithes from the people according to the law, that is, from their brethren, though they have come from the loins of Abraham;

[6]but he whose genealogy is not derived from them received tithes from Abraham and blessed him who had the promises.

[7]Now beyond all contradiction the lesser is blessed by the better.

[8]Here mortal men receive tithes, but there he *receives them,* of whom it is witnessed that he lives.

[9]Even Levi, who receives tithes, paid tithes through Abraham, so to speak,

[10]for he was still in the loins of his father when Melchizedek met him.

Need for a New Priesthood

[11]Therefore, if perfection were through the Levitical priesthood (for under it the people received the law), what further need *was there* that another priest should rise according to the order of Melchizedek, and not be called according to the order of Aaron?

[12]For the priesthood being changed, of necessity there is also a change of the law.

[13]For He of whom these things are spoken belongs to another tribe, from which no man has officiated at the altar.

[14]For *it is* evident that our Lord arose from Judah, of which tribe Moses spoke nothing concerning priesthood.

[15]And it is yet far more evident if, in the likeness of Melchizedek, there arises another priest

[16]who has come, not according to the law of a fleshly commandment, but according to the power of an endless life.

[17]For He testifies:

"You are a priest forever
According to the order of Melchizedek."

[18]For on the one hand there is an annulling of the former commandment because of its weakness and unprofitableness,

[19]for the law made nothing perfect; on the other hand, *there is the* bringing in of a better hope, through which we draw near to God.

Greatness of the New Priest

[20]And inasmuch as *He was* not *made priest* without an oath

[21](for they have become priests without an oath, but He with an oath by Him who said to Him:

"The LORD has sworn
And will not relent,
'You are a priest forever
According to the order of Melchizedek' "),

[22]by so much more Jesus has become a surety of a better covenant.

[23]Also there were many priests, because they were prevented by death from continuing.

[24]But He, because He continues forever, has an unchangeable priesthood.

[25]Therefore He is also able to save to the uttermost those who come to God through Him, since He always lives to make intercession for

them.

[26]For such a High Priest was fitting for us, *who is* holy, harmless, undefiled, separate from sinners, and has become higher than the heavens;

[27]who does not need daily, as those high priests, to offer up sacrifices, first for His own sins and then for the people's, for this He did once for all when He offered up Himself.

[28]For the law appoints as high priests men who have weakness, but the word of the oath, which came after the law, *appoints* the Son who has been perfected forever.

Hebrews 8

The New Priestly Service

[1]Now *this is* the main point of the things we are saying: We have such a High Priest, who is seated at the right hand of the throne of the Majesty in the heavens,

[2]a Minister of the sanctuary and of the true tabernacle which the Lord erected, and not man.

[3]For every high priest is appointed to offer both gifts and sacrifices. Therefore *it is* necessary that this One also have something to offer.

[4]For if He were on earth, He would not be a priest, since there are priests who offer the gifts according to the law;

[5]who serve the copy and shadow of the heavenly things, as Moses was divinely instructed when he was about to make the tabernacle. For He said, *“See that you make all things according to the pattern shown you on the mountain.”*

[6]But now He has obtained a more excellent ministry, inasmuch as He is also Mediator of a better covenant, which was established on better promises.

A New Covenant

[7]For if that first *covenant* had been faultless, then no place would have been sought for a second.

[8]Because finding fault with them, He says: *“Behold, the days are coming, says the LORD, when I will make a new covenant with the house of Israel and with the house of Judah—*

[9]*“not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they did not continue in My covenant, and I disregarded them, says the LORD.*

[10]*“For this is the covenant that I will make with the house of Israel after those days, says the LORD: I will put My laws in their mind and write them on their hearts; and I will be their God, and they shall be My people.*

[11] *“None of them shall teach his neighbor, and none his brother, saying, ‘Know the LORD,’ for all shall know Me, from the least of them to the greatest of them.*

[12] *“For I will be merciful to their unrighteousness, and their sins and their lawless deeds I will remember no more.”*

[13] In that He says, *“A new covenant,”* He has made the first obsolete. Now what is becoming obsolete and growing old is ready to vanish away.

Hebrews 9

The Earthly Sanctuary

[1]Then indeed, even the first *covenant* had ordinances of divine service and the earthly sanctuary.

[2]For a tabernacle was prepared: the first *part,* in which *was* the lampstand, the table, and the showbread, which is called the sanctuary;

[3]and behind the second veil, the part of the tabernacle which is called the Holiest of All,

[4]which had the golden censer and the ark of the covenant overlaid on all sides with gold, in which *were* the golden pot that had the manna, Aaron's rod that budded, and the tablets of the covenant;

[5]and above it were the cherubim of glory overshadowing the mercy seat. Of these things we cannot now speak in detail.

Limitations of the Earthly Service

[6]Now when these things had been thus prepared, the priests always went into the first part of the tabernacle, performing *the services*.

[7]But into the second part the high priest *went* alone once a year, not without blood, which he offered for himself and *for* the people's sins *committed* in ignorance;

[8]the Holy Spirit indicating this, that the way into the Holiest of All was not yet made manifest while the first tabernacle was still standing.

[9]It *was* symbolic for the present time in which both gifts and sacrifices are offered which cannot make him who performed the service perfect in regard to the conscience—

[10]*concerned* only with foods and drinks, various washings, and fleshly ordinances imposed until the time of reformation.

The Heavenly Sanctuary

[11]But Christ came *as* High Priest of the good things to come, with the greater and more perfect tabernacle not made with hands, that is, not of this creation.

[12]Not with the blood of goats and calves, but with His own blood He entered the Most Holy Place once for all, having obtained eternal redemption.

[13]For if the blood of bulls and goats and the ashes of a heifer, sprinkling the unclean, sanctifies for the purifying of the flesh,

[14]how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, cleanse your conscience from dead works to serve the living God?

[15]And for this reason He is the Mediator of the new covenant, by means of death, for the redemption of the transgressions under the first covenant, that those who are called may receive the promise of the eternal inheritance.

The Mediator's Death Necessary

[16]For where there *is* a testament, there must also of necessity be the death of the testator.

[17]For a testament *is* in force after men are dead, since it has no power at all while the testator lives.

[18]Therefore not even the first *covenant* was dedicated without blood.

[19]For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and goats, with water, scarlet wool, and hyssop, and sprinkled both the book itself and all the people,

[20]saying, *"This is the blood of the covenant which God has commanded you."*

[21]Then likewise he sprinkled with blood both the tabernacle and all the vessels of the ministry.

[22]And according to the law almost all things are purified with blood, and without shedding of blood there is no remission.

Greatness of Christ's Sacrifice

[23]Therefore *it was* necessary that the copies of the things in the heavens should be purified with these, but the heavenly things themselves with better sacrifices than these.

[24]For Christ has not entered the holy places made with hands, *which are* copies of the true, but into heaven itself, now to appear in the presence of God for us;

[25]not that He should offer Himself often, as the high priest enters the Most Holy Place every year with blood of another—

[26]He then would have had to suffer often since the foundation of the world; but now, once at the end of the ages, He has appeared to put away sin by the sacrifice of Himself.

[27]And as it is appointed for men to die once, but after this the judgment,

[28]so Christ was offered once to bear the sins of many. To those who eagerly wait for Him He will appear a second time, apart from sin, for salvation.

Hebrews 10

Animal Sacrifices Insufficient

[1]For the law, having a shadow of the good things to come, *and* not the very image of the things, can never with these same sacrifices, which they offer continually year by year, make those who approach perfect.

[2]For then would they not have ceased to be offered? For the worshipers, once purified, would have had no more consciousness of sins.

[3]But in those *sacrifices there is* a reminder of sins every year.

[4]For *it is* not possible that the blood of bulls and goats could take away sins.

Christ's Death Fulfills God's Will

[5]Therefore, when He came into the world, He said:

"Sacrifice and offering You did not desire,
But a body You have prepared for Me.
[6]*In burnt offerings and sacrifices for sin*
You had no pleasure.
[7]*Then I said, 'Behold, I have come—*
In the volume of the book it is written of Me—
To do Your will, O God.' "

[8]Previously saying, *"Sacrifice and offering, burnt offerings, and offerings for sin You did not desire, nor had pleasure in them"* (which are offered according to the law),

[9]then He said, *"Behold, I have come to do Your will, O God."* He takes away the first that He may establish the second.

[10]By that will we have been sanctified through the offering of the body of Jesus Christ once *for all*.

Christ's Death Perfects the Sanctified

[11]And every priest stands ministering daily and offering repeatedly the same sacrifices, which can never take away sins.

[12]But this Man, after He had offered one sacrifice for sins forever, sat down at the right hand of God,

[13]from that time waiting till His enemies are made His footstool.

[14]For by one offering He has perfected forever those who are being sanctified.

[15]But the Holy Spirit also witnesses to us; for after He had said before,

[16]*"This is the covenant that I will make with them after those days, says the LORD: I will put My laws into their hearts, and in their minds I will write them,"*

[17]then He adds, *"Their sins and their lawless deeds I will remember no more."*

[18]Now where there is remission of these, *there is* no longer an offering for sin.

Hold Fast Your Confession

[19]Therefore, brethren, having boldness to enter the Holiest by the blood of Jesus,

[20]by a new and living way which He consecrated for us, through the veil, that is, His flesh,

[21]and *having* a High Priest over the house of God,

[22]let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water.

[23]Let us hold fast the confession of *our* hope without wavering, for He who promised *is* faithful.

[24]And let us consider one another in order to stir up love and good works,

[25]not forsaking the assembling of ourselves together, as *is* the manner of some, but exhorting *one another,* and so much the more as you see the Day approaching.

The Just Live by Faith

[26]For if we sin willfully after we have received the knowledge of the truth, there no longer remains a sacrifice for sins,

[27]but a certain fearful expectation of judgment, and fiery indignation which will devour the adversaries.

[28]Anyone who has rejected Moses' law dies without mercy on the testimony of two or three witnesses.

[29]Of how much worse punishment, do you suppose, will he be thought worthy who has trampled the Son of God underfoot, counted the blood of the covenant by which he was sanctified a common thing, and insulted the Spirit of grace?

[30]For we know Him who said, *"Vengeance is Mine, I will repay,"* says the Lord. And again, *"The LORD will judge His people."*

[31]It is a fearful thing to fall into the hands of the living God.

[32]But recall the former days in which, after you were illuminated, you endured a great struggle with sufferings:

[33]partly while you were made a spectacle both by reproaches and tribulations, and partly while you became companions of those who were so treated;

[34]for you had compassion on me in my chains, and joyfully accepted the plundering of your goods, knowing that you have a better and an enduring possession for yourselves in heaven.

[35]Therefore do not cast away your confidence, which has great reward.

[36]For you have need of endurance, so that after you have done the will of God, you may receive the promise:

> [37] *"For yet a little while,*
> *And He who is coming will come and will not tarry.*
> [38]*Now the just shall live by faith;*
> *But if anyone draws back,*
> *My soul has no pleasure in him."*

[39]But we are not of those who draw back to perdition, but of those who believe to the saving of the soul.

Hebrews 11

By Faith We Understand

[1]Now faith is the substance of things hoped for, the evidence of things not seen.

[2]For by it the elders obtained a *good* testimony.

[3]By faith we understand that the worlds were framed by the word of God, so that the things which are seen were not made of things which are visible.

Faith at the Dawn of History

[4]By faith Abel offered to God a more excellent sacrifice than Cain, through which he obtained witness that he was righteous, God testifying of his gifts; and through it he being dead still speaks.

[5]By faith Enoch was taken away so that he did not see death, *"and was not found, because God had taken him"*; for before he was taken he had this testimony, that he pleased God.

[6]But without faith *it is* impossible to please *Him,* for he who comes to God must believe that He is, and *that* He is a rewarder of those who diligently seek Him.

[7]By faith Noah, being divinely warned of things not yet seen, moved with godly fear, prepared an ark for the saving of his household, by which he condemned the world and became heir of the righteousness which is according to faith.

Faithful Abraham

[8]By faith Abraham obeyed when he was called to go out to the place which he would receive as an inheritance. And he went out, not knowing where he was going.

[9]By faith he dwelt in the land of promise as *in* a foreign country, dwelling in tents with Isaac and Jacob, the heirs with him of the same promise;

[10]for he waited for the city which has foundations, whose builder and maker *is* God.

[11]By faith Sarah herself also received strength to conceive seed, and she bore a child when she was past the age, because she judged Him faithful who had promised.

[12]Therefore from one man, and him as good as dead, were born *as many* as the stars of the sky in multitude—innumerable as the sand which is by the seashore.

The Heavenly Hope

[13]These all died in faith, not having received the promises, but having seen them afar off were assured of them, embraced *them* and confessed that they were strangers and pilgrims on the earth.

[14]For those who say such things declare plainly that they seek a homeland.

[15]And truly if they had called to mind that *country* from which they had come out, they would have had opportunity to return.

[16]But now they desire a better, that is, a heavenly *country*. Therefore God is not ashamed to be called their God, for He has prepared a city for them.

The Faith of the Patriarchs

[17]By faith Abraham, when he was tested, offered up Isaac, and he who had received the promises offered up his only begotten *son,*

[18]of whom it was said, *"In Isaac your seed shall be called,"*

[19]concluding that God *was* able to raise *him* up, even from the dead, from which he also received him in a figurative sense.

[20]By faith Isaac blessed Jacob and Esau concerning things to come.

[21]By faith Jacob, when he was dying, blessed each of the sons of Joseph, and worshiped, *leaning* on the top of his staff.

[22]By faith Joseph, when he was dying, made mention of the departure of the children of Israel, and gave instructions concerning his bones.

The Faith of Moses

[23]By faith Moses, when he was born, was hidden three months by his parents, because they saw *he was* a beautiful child; and they were not afraid of the king's command.

[24]By faith Moses, when he became of age, refused to be called the son of Pharaoh's daughter,

[25]choosing rather to suffer affliction with the people of God than to enjoy the passing pleasures of sin,

[26]esteeming the reproach of Christ greater riches than the treasures in Egypt; for he looked to the reward.

[27]By faith he forsook Egypt, not fearing the wrath of the king; for he endured as seeing Him who is invisible.

[28]By faith he kept the Passover and the sprinkling of blood, lest he who destroyed the firstborn should touch them.

[29]By faith they passed through the Red Sea as by dry *land, whereas* the Egyptians, attempting *to do* so, were drowned.

By Faith They Overcame

[30]By faith the walls of Jericho fell down after they were encircled for seven days.

[31]By faith the harlot Rahab did not perish with those who did not believe, when she had received the spies with peace.

[32]And what more shall I say? For the time would fail me to tell of Gideon and Barak and Samson and Jephthah, also *of* David and Samuel and the prophets:

[33]who through faith subdued kingdoms, worked righteousness, obtained promises, stopped the mouths of lions,

[34]quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, became valiant in battle, turned to flight the armies of the aliens.

[35]Women received their dead raised to life again. Others were tortured, not accepting deliverance, that they might obtain a better resurrection.

[36]Still others had trial of mockings and scourgings, yes, and of chains and imprisonment.

[37]They were stoned, they were sawn in two, were tempted, were slain with the sword. They wandered about in sheepskins and goatskins, being destitute, afflicted, tormented—

[38]of whom the world was not worthy. They wandered in deserts and mountains, *in* dens and caves of the earth.

[39]And all these, having obtained a good testimony through faith, did not receive the promise,

[40]God having provided something better for us, that they should not be made perfect apart from us.

Hebrews 12

The Race of Faith

[1]Therefore we also, since we are surrounded by so great a cloud of witnesses, let us lay aside every weight, and the sin which so easily ensnares *us,* and let us run with endurance the race that is set before us,

[2]looking unto Jesus, the author and finisher of *our* faith, who for the joy that was set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God.

The Discipline of God

[3]For consider Him who endured such hostility from sinners against Himself, lest you become weary and discouraged in your souls.

[4]You have not yet resisted to bloodshed, striving against sin.

[5]And you have forgotten the exhortation which speaks to you as to sons:

> *"My son, do not despise the chastening of the LORD,*
> *Nor be discouraged when you are rebuked by Him;*
> [6]*For whom the LORD loves He chastens,*
> *And scourges every son whom He receives."*

[7]If you endure chastening, God deals with you as with sons; for what son is there whom a father does not chasten?

[8]But if you are without chastening, of which all have become partakers, then you are illegitimate and not sons.

[9]Furthermore, we have had human fathers who corrected *us,* and we paid *them* respect. Shall we not much more readily be in subjection to the Father of spirits and live?

[10]For they indeed for a few days chastened *us* as seemed *best* to them, but He for *our* profit, that *we* may be partakers of His holiness.

[11]Now no chastening seems to be joyful for the present, but painful; nevertheless, afterward it yields the peaceable fruit of righteousness to those who have been trained by it.

Renew Your Spiritual Vitality

[12]Therefore strengthen the hands which hang down, and the feeble knees,

[13]and make straight paths for your feet, so that what is lame may not be *dislocated,* but rather be healed.

[14]Pursue peace with all *people,* and holiness, without which no one will see the Lord:

[15]looking carefully lest anyone fall short of the grace of God; lest any root of bitterness springing up cause trouble, and by this many become defiled;

[16]lest there *be* any fornicator or profane person like Esau, who for one morsel of food sold his birthright.

[17]For you know that afterward, when he wanted to inherit the blessing, he was rejected, for he found no place for repentance, though he sought it diligently with tears.

The Glorious Company

[18]For you have not come to the mountain that may be touched and that burned with fire, and to blackness and darkness and tempest,

[19]and the sound of a trumpet and the voice of words, so that those who heard *it* begged that the word should not be spoken to them anymore.

[20](For they could not endure what was commanded: *"And if so much as a beast touches the mountain, it shall be stoned or shot with an arrow."*

[21]And so terrifying was the sight *that* Moses said, *"I am exceedingly afraid* and trembling.")

[22]But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, to an innumerable company of angels,

[23]to the general assembly and church of the firstborn *who are* registered in heaven, to God the Judge of all, to the spirits of just men made perfect,

[24]to Jesus the Mediator of the new covenant, and to the blood of sprinkling that speaks better things than *that of* Abel.

Hear the Heavenly Voice

[25]See that you do not refuse Him who speaks. For if they did not escape who refused Him who spoke on earth, much more *shall we not escape* if we turn away from Him who *speaks* from heaven,

[26]whose voice then shook the earth; but now He has promised, saying, *"Yet once more I shake not only the earth, but also heaven."*

[27]Now this, *"Yet once more,"* indicates the removal of those things that are being shaken, as of things that are made, that the things which cannot be shaken may remain.

[28]Therefore, since we are receiving a kingdom which cannot be shaken, let us have grace, by which we may serve God acceptably with reverence and godly fear.

[29]For our God *is* a consuming fire.

Hebrews 13

Concluding Moral Directions

[1]Let brotherly love continue.

[2]Do not forget to entertain strangers, for by so *doing* some have unwittingly entertained angels.

[3]Remember the prisoners as if chained with them—those who are mistreated—since you yourselves are in the body also.

[4]Marriage *is* honorable among all, and the bed undefiled; but fornicators and adulterers God will judge.

[5]*Let your* conduct *be* without covetousness; *be* content with such things as you have. For He Himself has said, *"I will never leave you nor forsake you."*

[6]So we may boldly say:

"The LORD is my helper;
I will not fear.
What can man do to me?"

Concluding Religious Directions

[7]Remember those who rule over you, who have spoken the word of God to you, whose faith follow, considering the outcome of *their* conduct.

[8]Jesus Christ *is* the same yesterday, today, and forever.

[9]Do not be carried about with various and strange doctrines. For *it is* good that the heart be established by grace, not with foods which have not profited those who have been occupied with them.

[10]We have an altar from which those who serve the tabernacle have no right to eat.

[11]For the bodies of those animals, whose blood is brought into the sanctuary by the high priest for sin, are burned outside the camp.

[12]Therefore Jesus also, that He might sanctify the people with His own blood, suffered outside the gate.

[13]Therefore let us go forth to Him, outside the camp, bearing His reproach.

[14]For here we have no continuing city, but we seek the one to come.

[15]Therefore by Him let us continually offer the sacrifice of praise to God, that is, the fruit of *our* lips, giving thanks to His name.

[16]But do not forget to do good and to share, for with such sacrifices God is well pleased.

[17]Obey those who rule over you, and be submissive, for they watch out for your souls, as those who must give account. Let them do so with joy and not with grief, for that would be unprofitable for you.

Prayer Requested

[18]Pray for us; for we are confident that we have a good conscience, in all things desiring to live honorably.

[19]But I especially urge *you* to do this, that I may be restored to you the sooner.

Benediction, Final Exhortation, Farewell

[20]Now may the God of peace who brought up our Lord Jesus from the dead, that great Shepherd of the sheep, through the blood of the everlasting covenant,

[21]make you complete in every good work to do His will, working in you what is well pleasing in His sight, through Jesus Christ, to whom *be* glory forever and ever. Amen.

[22]And I appeal to you, brethren, bear with the word of exhortation, for I have written to you in few words.

[23]Know that *our* brother Timothy has been set free, with whom I shall see you if he comes shortly.

[24]Greet all those who rule over you, and all the saints. Those from Italy greet you.

[25]Grace *be* with you all. Amen.

The Epistle of

James

James 1

Greeting to the Twelve Tribes

[1]James, a bondservant of God and of the Lord Jesus Christ,
To the twelve tribes which are scattered abroad:

Greetings.

Profiting from Trials

[2]My brethren, count it all joy when you fall into various trials,

[3]knowing that the testing of your faith produces patience.

[4]But let patience have *its* perfect work, that you may be perfect and complete, lacking nothing.

[5]If any of you lacks wisdom, let him ask of God, who gives to all liberally and without reproach, and it will be given to him.

[6]But let him ask in faith, with no doubting, for he who doubts is like a wave of the sea driven and tossed by the wind.

[7]For let not that man suppose that he will receive anything from the Lord;

[8]*he is* a double-minded man, unstable in all his ways.

The Perspective of Rich and Poor

[9]Let the lowly brother glory in his exaltation,

[10]but the rich in his humiliation, because as a flower of the field he will pass away.

[11]For no sooner has the sun risen with a burning heat than it withers the grass; its flower falls, and its beautiful appearance perishes. So the rich man also will fade away in his pursuits.

Loving God Under Trials

[12]Blessed *is* the man who endures temptation; for when he has been approved, he will receive the crown of life which the Lord has promised to those who love Him.

[13]Let no one say when he is tempted, “I am tempted by God”; for God cannot be tempted by evil, nor does He Himself tempt anyone.

[14]But each one is tempted when he is drawn away by his own desires and enticed.

[15]Then, when desire has conceived, it gives birth to sin; and sin, when it is full-grown, brings forth death.

[16]Do not be deceived, my beloved brethren.

[17]Every good gift and every perfect gift is from above, and comes down from the Father of lights, with whom there is no variation or shadow of turning.

[18]Of His own will He brought us forth by the word of truth, that we might be a kind of firstfruits of His creatures.

Qualities Needed in Trials

[19]So then, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath;

[20]for the wrath of man does not produce the righteousness of God.

Doers—Not Hearers Only

[21]Therefore lay aside all filthiness and overflow of wickedness, and receive with meekness the implanted word, which is able to save your souls.

[22]But be doers of the word, and not hearers only, deceiving yourselves.

[23]For if anyone is a hearer of the word and not a doer, he is like a man observing his natural face in a mirror;

[24]for he observes himself, goes away, and immediately forgets what kind of man he was.

[25]But he who looks into the perfect law of liberty and continues *in it,* and is not a forgetful hearer but a doer of the work, this one will be blessed in what he does.

[26]If anyone among you thinks he is religious, and does not bridle his tongue but deceives his own heart, this one’s religion *is* useless.

[27]Pure and undefiled religion before God and the Father is this: to visit orphans and widows in their trouble, *and* to keep oneself unspotted

from the world.

James 2

Beware of Personal Favoritism

[1]My brethren, do not hold the faith of our Lord Jesus Christ, *the Lord* of glory, with partiality.

[2]For if there should come into your assembly a man with gold rings, in fine apparel, and there should also come in a poor man in filthy clothes,

[3]and you pay attention to the one wearing the fine clothes and say to him, “You sit here in a good place,” and say to the poor man, “You stand there,” or, “Sit here at my footstool,”

[4]have you not shown partiality among yourselves, and become judges with evil thoughts?

[5]Listen, my beloved brethren: Has God not chosen the poor of this world *to be* rich in faith and heirs of the kingdom which He promised to those who love Him?

[6]But you have dishonored the poor man. Do not the rich oppress you and drag you into the courts?

[7]Do they not blaspheme that noble name by which you are called?

[8]If you really fulfill *the* royal law according to the Scripture, *“You shall love your neighbor as yourself,”* you do well;

[9]but if you show partiality, you commit sin, and are convicted by the law as transgressors.

[10]For whoever shall keep the whole law, and yet stumble in one *point,* he is guilty of all.

[11]For He who said, *“Do not commit adultery,”* also said, *“Do not murder.”* Now if you do not commit adultery, but you do murder, you have become a transgressor of the law.

[12]So speak and so do as those who will be judged by the law of liberty.

[13]For judgment is without mercy to the one who has shown no mercy. Mercy triumphs over judgment.

Faith Without Works Is Dead

[14]What *does it* profit, my brethren, if someone says he has faith but does not have works? Can faith save him?

[15]If a brother or sister is naked and destitute of daily food,

[16]and one of you says to them, “Depart in peace, be warmed and filled,” but you do not give them the things which are needed for the body, what *does it* profit?

[17]Thus also faith by itself, if it does not have works, is dead.

[18]But someone will say, “You have faith, and I have works.” Show me your faith without your works, and I will show you my faith by my works.

[19]You believe that there is one God. You do well. Even the demons believe—and tremble!

[20]But do you want to know, O foolish man, that faith without works is dead?

[21]Was not Abraham our father justified by works when he offered Isaac his son on the altar?

[22]Do you see that faith was working together with his works, and by works faith was made perfect?

[23]And the Scripture was fulfilled which says, *“Abraham believed God, and it was accounted to him for righteousness.”* And he was called the friend of God.

[24]You see then that a man is justified by works, and not by faith only.

[25]Likewise, was not Rahab the harlot also justified by works when she received the messengers and sent *them* out another way?

[26]For as the body without the spirit is dead, so faith without works is dead also.

James 3

The Untamable Tongue

[1]My brethren, let not many of you become teachers, knowing that we shall receive a stricter judgment.

[2]For we all stumble in many things. If anyone does not stumble in word, he *is* a perfect man, able also to bridle the whole body.

[3]Indeed, we put bits in horses' mouths that they may obey us, and we turn their whole body.

[4]Look also at ships: although they are so large and are driven by fierce winds, they are turned by a very small rudder wherever the pilot desires.

[5]Even so the tongue is a little member and boasts great things. See how great a forest a little fire kindles!

[6]And the tongue *is* a fire, a world of iniquity. The tongue is so set among our members that it defiles the whole body, and sets on fire the course of nature; and it is set on fire by hell.

[7]For every kind of beast and bird, of reptile and creature of the sea, is tamed and has been tamed by mankind.

[8]But no man can tame the tongue. *It is* an unruly evil, full of deadly poison.

[9]With it we bless our God and Father, and with it we curse men, who have been made in the similitude of God.

[10]Out of the same mouth proceed blessing and cursing. My brethren, these things ought not to be so.

[11]Does a spring send forth fresh *water* and bitter from the same opening?

[12]Can a fig tree, my brethren, bear olives, or a grapevine bear figs? Thus no spring yields both salt water and fresh.

Heavenly Versus Demonic Wisdom

[13]Who *is* wise and understanding among you? Let him show by good conduct *that* his works *are done* in the meekness of wisdom.

[14]But if you have bitter envy and self-seeking in your hearts, do not boast and lie against the truth.

[15]This wisdom does not descend from above, but *is* earthly, sensual, demonic.

[16]For where envy and self-seeking *exist,* confusion and every evil thing *are* there.

[17]But the wisdom that is from above is first pure, then peaceable, gentle, willing to yield, full of mercy and good fruits, without partiality and without hypocrisy.

[18]Now the fruit of righteousness is sown in peace by those who make peace.

James 4

Pride Promotes Strife

[1]Where do wars and fights *come* from among you? Do *they* not *come* from your *desires for* pleasure that war in your members?

[2]You lust and do not have. You murder and covet and cannot obtain. You fight and war. Yet you do not have because you do not ask.

[3]You ask and do not receive, because you ask amiss, that you may spend *it* on your pleasures.

[4]Adulterers and adulteresses! Do you not know that friendship with the world is enmity with God? Whoever therefore wants to be a friend of the world makes himself an enemy of God.

[5]Or do you think that the Scripture says in vain, “The Spirit who dwells in us yearns jealously”?

[6]But He gives more grace. Therefore He says:

> *“God resists the proud,*
> *But gives grace to the humble.”*

Humility Cures Worldliness

[7]Therefore submit to God. Resist the devil and he will flee from you.

[8]Draw near to God and He will draw near to you. Cleanse *your* hands, *you* sinners; and purify *your* hearts, *you* double-minded.

[9]Lament and mourn and weep! Let your laughter be turned to mourning and *your* joy to gloom.

[10]Humble yourselves in the sight of the Lord, and He will lift you up.

Do Not Judge a Brother

[11]Do not speak evil of one another, brethren. He who speaks evil of a brother and judges his brother, speaks evil of the law and judges the law. But if you judge the law, you are not a doer of the law but a judge.

[12]There is one Lawgiver, who is able to save and to destroy. Who are you to judge another?

Do Not Boast About Tomorrow

[13]Come now, you who say, “Today or tomorrow we will go to such and such a city, spend a year there, buy and sell, and make a profit”;

[14]whereas you do not know what *will happen* tomorrow. For what *is* your life? It is even a vapor that appears for a little time and then vanishes away.

[15]Instead you *ought* to say, “If the Lord wills, we shall live and do this or that.”

[16]But now you boast in your arrogance. All such boasting is evil.

[17]Therefore, to him who knows to do good and does not do *it,* to him it is sin.

James 5

Rich Oppressors Will Be Judged

[1]Come now, *you* rich, weep and howl for your miseries that are coming upon *you!*

[2]Your riches are corrupted, and your garments are moth-eaten.

[3]Your gold and silver are corroded, and their corrosion will be a witness against you and will eat your flesh like fire. You have heaped up treasure in the last days.

[4]Indeed the wages of the laborers who mowed your fields, which you kept back by fraud, cry out; and the cries of the reapers have reached the ears of the Lord of Sabaoth.

[5]You have lived on the earth in pleasure and luxury; you have fattened your hearts as in a day of slaughter.

[6]You have condemned, you have murdered the just; he does not resist you.

Be Patient and Persevering

[7]Therefore be patient, brethren, until the coming of the Lord. See *how* the farmer waits for the precious fruit of the earth, waiting patiently for it until it receives the early and latter rain.

[8]You also be patient. Establish your hearts, for the coming of the Lord is at hand.

[9]Do not grumble against one another, brethren, lest you be condemned. Behold, the Judge is standing at the door!

[10]My brethren, take the prophets, who spoke in the name of the Lord, as an example of suffering and patience.

[11]Indeed we count them blessed who endure. You have heard of the perseverance of Job and seen the end *intended by* the Lord—that the Lord is very compassionate and merciful.

[12]But above all, my brethren, do not swear, either by heaven or by earth or with any other oath. But let your “Yes” be “Yes,” and *your* “No,” “No,” lest you fall into judgment.

Meeting Specific Needs

[13]Is anyone among you suffering? Let him pray. Is anyone cheerful? Let him sing psalms.

[14]Is anyone among you sick? Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord.

[15]And the prayer of faith will save the sick, and the Lord will raise him up. And if he has committed sins, he will be forgiven.

[16]Confess *your* trespasses to one another, and pray for one another, that you may be healed. The effective, fervent prayer of a righteous man avails much.

[17]Elijah was a man with a nature like ours, and he prayed earnestly that it would not rain; and it did not rain on the land for three years and six months.

[18]And he prayed again, and the heaven gave rain, and the earth produced its fruit.

Bring Back the Erring One

[19]Brethren, if anyone among you wanders from the truth, and someone turns him back,

[20]let him know that he who turns a sinner from the error of his way will save a soul from death and cover a multitude of sins.

The First Epistle of

Peter

1 Peter 1

Greeting to the Elect Pilgrims

[1]Peter, an apostle of Jesus Christ,

To the pilgrims of the Dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia,

[2]elect according to the foreknowledge of God the Father, in sanctification of the Spirit, for obedience and sprinkling of the blood of Jesus Christ:

Grace to you and peace be multiplied.

A Heavenly Inheritance

[3]Blessed *be* the God and Father of our Lord Jesus Christ, who according to His abundant mercy has begotten us again to a living hope through the resurrection of Jesus Christ from the dead,

[4]to an inheritance incorruptible and undefiled and that does not fade away, reserved in heaven for you,

[5]who are kept by the power of God through faith for salvation ready to be revealed in the last time.

[6]In this you greatly rejoice, though now for a little while, if need be, you have been grieved by various trials,

[7]that the genuineness of your faith, *being* much more precious than gold that perishes, though it is tested by fire, may be found to praise, honor, and glory at the revelation of Jesus Christ,

[8]whom having not seen you love. Though now you do not see *Him,* yet believing, you rejoice with joy inexpressible and full of glory,

[9]receiving the end of your faith—the salvation of *your* souls.

[10]Of this salvation the prophets have inquired and searched carefully, who prophesied of the grace *that would come* to you,

[11]searching what, or what manner of time, the Spirit of Christ who was in them was indicating when He testified beforehand the sufferings of Christ and the glories that would follow.

[12]To them it was revealed that, not to themselves, but to us they were ministering the things which now have been reported to you through those who have preached the gospel to you by the Holy Spirit sent from heaven—things which angels desire to look into.

Living Before God Our Father

[13]Therefore gird up the loins of your mind, be sober, and rest *your* hope fully upon the grace that is to be brought to you at the revelation of Jesus Christ;

[14]as obedient children, not conforming yourselves to the former lusts, *as* in your ignorance;

[15]but as He who called you *is* holy, you also be holy in all *your* conduct,

[16]because it is written, *"Be holy, for I am holy."*

[17]And if you call on the Father, who without partiality judges according to each one's work, conduct yourselves throughout the time of your stay *here* in fear;

[18]knowing that you were not redeemed with corruptible things, *like* silver or gold, from your aimless conduct *received* by tradition from your fathers,

[19]but with the precious blood of Christ, as of a lamb without blemish and without spot.

[20]He indeed was foreordained before the foundation of the world, but was manifest in these last times for you

[21]who through Him believe in God, who raised Him from the dead and gave Him glory, so that your faith and hope are in God.

The Enduring Word

[22]Since you have purified your souls in obeying the truth through the Spirit in sincere love of the brethren, love one another fervently with a pure heart,

[23]having been born again, not of corruptible seed but incorruptible, through the word of God which lives and abides forever,

[24]because

"All flesh is as grass,

And all the glory of man as the flower of the grass.
The grass withers,
And its flower falls away,
[25]*But the word of the LORD endures forever.”*

Now this is the word which by the gospel was preached to you.

1 Peter 2

[1]Therefore, laying aside all malice, all deceit, hypocrisy, envy, and all evil speaking,

[2]as newborn babes, desire the pure milk of the word, that you may grow thereby,

[3]if indeed you have tasted that the Lord *is* gracious.

The Chosen Stone and His Chosen People

[4]Coming to Him *as to* a living stone, rejected indeed by men, but chosen by God *and* precious,

[5]you also, as living stones, are being built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ.

[6]Therefore it is also contained in the Scripture,

> *"Behold, I lay in Zion*
> *A chief cornerstone, elect, precious,*
> *And he who believes on Him will by no means be put to shame."*

[7]Therefore, to you who believe, *He is* precious; but to those who are disobedient,

> *"The stone which the builders rejected*
> *Has become the chief cornerstone,"*

[8]and

> *"A stone of stumbling*
> *And a rock of offense."*

They stumble, being disobedient to the word, to which they also were appointed.

[9]But you *are* a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light;

[10]who once *were* not a people but *are* now the people of God, who had not obtained mercy but now have obtained mercy.

Living Before the World

[11]Beloved, I beg *you* as sojourners and pilgrims, abstain from fleshly lusts which war against the soul,

[12]having your conduct honorable among the Gentiles, that when they speak against you as evildoers, they may, by *your* good works which they observe, glorify God in the day of visitation.

Submission to Government

[13]Therefore submit yourselves to every ordinance of man for the Lord's sake, whether to the king as supreme,

[14]or to governors, as to those who are sent by him for the punishment of evildoers and *for the* praise of those who do good.

[15]For this is the will of God, that by doing good you may put to silence the ignorance of foolish men—

[16]as free, yet not using liberty as a cloak for vice, but as bondservants of God.

[17]Honor all *people*. Love the brotherhood. Fear God. Honor the king.

Submission to Masters

[18]Servants, *be* submissive to *your* masters with all fear, not only to the good and gentle, but also to the harsh.

[19]For this *is* commendable, if because of conscience toward God one endures grief, suffering wrongfully.

[20]For what credit *is it* if, when you are beaten for your faults, you take it patiently? But when you do good and suffer, if you take it patiently, this *is* commendable before God.

[21]For to this you were called, because Christ also suffered for us, leaving us an example, that you should follow His steps:

> [22] *"Who committed no sin,*
> *Nor was deceit found in His mouth";*

[23]who, when He was reviled, did not revile in return; when He suffered, He did not threaten, but committed *Himself* to Him who judges righteously;

[24]who Himself bore our sins in His own body on the tree, that we, having died to sins, might live for righteousness—by whose stripes you were healed.

[25]For you were like sheep going astray, but have now returned to the Shepherd and Overseer of your souls.

1 Peter 3

Submission to Husbands

[1]Wives, likewise, *be* submissive to your own husbands, that even if some do not obey the word, they, without a word, may be won by the conduct of their wives,

[2]when they observe your chaste conduct *accompanied* by fear.

[3]Do not let your adornment be *merely* outward—arranging the hair, wearing gold, or putting on *fine* apparel—

[4]rather *let it be* the hidden person of the heart, with the incorruptible *beauty* of a gentle and quiet spirit, which is very precious in the sight of God.

[5]For in this manner, in former times, the holy women who trusted in God also adorned themselves, being submissive to their own husbands,

[6]as Sarah obeyed Abraham, calling him lord, whose daughters you are if you do good and are not afraid with any terror.

A Word to Husbands

[7]Husbands, likewise, dwell with *them* with understanding, giving honor to the wife, as to the weaker vessel, and as *being* heirs together of the grace of life, that your prayers may not be hindered.

Called to Blessing

[8]Finally, all *of you be* of one mind, having compassion for one another; love as brothers, *be* tenderhearted, *be* courteous;

[9]not returning evil for evil or reviling for reviling, but on the contrary blessing, knowing that you were called to this, that you may inherit a blessing.

[10]For

> *“He who would love life*
> *And see good days,*
> *Let him refrain his tongue from evil,*
> *And his lips from speaking deceit.*

[11]*Let him turn away from evil and do good;*
Let him seek peace and pursue it.
[12]*For the eyes of the LORD are on the righteous,*
And His ears are open to their prayers;
But the face of the LORD is against those who do evil.”

Suffering for Right and Wrong

13And who *is* he who will harm you if you become followers of what is good?

[14]But even if you should suffer for righteousness’ sake, *you are* blessed. *“And do not be afraid of their threats, nor be troubled.”*

[15]But sanctify the Lord God in your hearts, and always *be* ready to *give* a defense to everyone who asks you a reason for the hope that is in you, with meekness and fear;

[16]having a good conscience, that when they defame you as evildoers, those who revile your good conduct in Christ may be ashamed.

[17]For *it is* better, if it is the will of God, to suffer for doing good than for doing evil.

Christ’s Suffering and Ours

18For Christ also suffered once for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh but made alive by the Spirit,

[19]by whom also He went and preached to the spirits in prison,

[20]who formerly were disobedient, when once the Divine longsuffering waited in the days of Noah, while *the* ark was being prepared, in which a few, that is, eight souls, were saved through water.

[21]There is also an antitype which now saves us—baptism (not the removal of the filth of the flesh, but the answer of a good conscience toward God), through the resurrection of Jesus Christ,

[22]who has gone into heaven and is at the right hand of God, angels and authorities and powers having been made subject to Him.

1 Peter 4

[1]Therefore, since Christ suffered for us in the flesh, arm yourselves also with the same mind, for he who has suffered in the flesh has ceased from sin,

[2]that he no longer should live the rest of *his* time in the flesh for the lusts of men, but for the will of God.

[3]For we *have spent* enough of our past lifetime in doing the will of the Gentiles—when we walked in lewdness, lusts, drunkenness, revelries, drinking parties, and abominable idolatries.

[4]In regard to these, they think it strange that you do not run with *them* in the same flood of dissipation, speaking evil of *you*.

[5]They will give an account to Him who is ready to judge the living and the dead.

[6]For this reason the gospel was preached also to those who are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.

Serving for God's Glory

[7]But the end of all things is at hand; therefore be serious and watchful in your prayers.

[8]And above all things have fervent love for one another, for *"love will cover a multitude of sins."*

[9]*Be* hospitable to one another without grumbling.

[10]As each one has received a gift, minister it to one another, as good stewards of the manifold grace of God.

[11]If anyone speaks, *let him speak* as the oracles of God. If anyone ministers, *let him do it* as with the ability which God supplies, that in all things God may be glorified through Jesus Christ, to whom belong the glory and the dominion forever and ever. Amen.

Suffering for God's Glory

[12]Beloved, do not think it strange concerning the fiery trial which is to try you, as though some strange thing happened to you;

[13]but rejoice to the extent that you partake of Christ's sufferings, that when His glory is revealed, you may also be glad with exceeding joy.

[14]If you are reproached for the name of Christ, blessed *are you,* for the Spirit of glory and of God rests upon you. On their part He is blasphemed, but on your part He is glorified.

[15]But let none of you suffer as a murderer, a thief, an evildoer, or as a busybody in other people's matters.

[16]Yet if *anyone suffers* as a Christian, let him not be ashamed, but let him glorify God in this matter.

[17]For the time *has come* for judgment to begin at the house of God; and if *it begins* with us first, what will *be* the end of those who do not obey the gospel of God?

[18]Now

> *"If the righteous one is scarcely saved,*
> *Where will the ungodly and the sinner appear?"*

[19]Therefore let those who suffer according to the will of God commit their souls *to Him* in doing good, as to a faithful Creator.

1 Peter 5

Shepherd the Flock

[1]The elders who are among you I exhort, I who am a fellow elder and a witness of the sufferings of Christ, and also a partaker of the glory that will be revealed:

[2]Shepherd the flock of God which is among you, serving as overseers, not by compulsion but willingly, not for dishonest gain but eagerly;

[3]nor as being lords over those entrusted to you, but being examples to the flock;

[4]and when the Chief Shepherd appears, you will receive the crown of glory that does not fade away.

Submit to God, Resist the Devil

[5]Likewise you younger people, submit yourselves to *your* elders. Yes, all of *you* be submissive to one another, and be clothed with humility, for

> *"God resists the proud,*
> *But gives grace to the humble."*

[6]Therefore humble yourselves under the mighty hand of God, that He may exalt you in due time,

[7]casting all your care upon Him, for He cares for you.

[8]Be sober, be vigilant; because your adversary the devil walks about like a roaring lion, seeking whom he may devour.

[9]Resist him, steadfast in the faith, knowing that the same sufferings are experienced by your brotherhood in the world.

[10]But may the God of all grace, who called us to His eternal glory by Christ Jesus, after you have suffered a while, perfect, establish, strengthen, and settle *you*.

[11]To Him *be* the glory and the dominion forever and ever. Amen.

Farewell and Peace

[12]By Silvanus, our faithful brother as I consider him, I have written to you briefly, exhorting and testifying that this is the true grace of God in which you stand.

[13]She who is in Babylon, elect together with *you,* greets you; and *so does* Mark my son.

[14]Greet one another with a kiss of love. Peace to you all who are in Christ Jesus. Amen.

The Second Epistle of

Peter

2 Peter 1

Greeting the Faithful

[1]Simon Peter, a bondservant and apostle of Jesus Christ,

> To those who have obtained like precious faith with us by the righteousness of our God and Savior Jesus Christ:
>
> [2]Grace and peace be multiplied to you in the knowledge of God and of Jesus our Lord,

[3]as His divine power has given to us all things that *pertain* to life and godliness, through the knowledge of Him who called us by glory and virtue,

[4]by which have been given to us exceedingly great and precious promises, that through these you may be partakers of the divine nature, having escaped the corruption *that is* in the world through lust.

Fruitful Growth in the Faith

[5]But also for this very reason, giving all diligence, add to your faith virtue, to virtue knowledge,

[6]to knowledge self-control, to self-control perseverance, to perseverance godliness,

[7]to godliness brotherly kindness, and to brotherly kindness love.

[8]For if these things are yours and abound, *you will be* neither barren nor unfruitful in the knowledge of our Lord Jesus Christ.

[9]For he who lacks these things is shortsighted, even to blindness, and has forgotten that he was cleansed from his old sins.

[10]Therefore, brethren, be even more diligent to make your call and election sure, for if you do these things you will never stumble;

[11]for so an entrance will be supplied to you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ.

Peter's Approaching Death

[12]For this reason I will not be negligent to remind you always of these things, though you know and are established in the present truth.

[13]Yes, I think it is right, as long as I am in this tent, to stir you up by reminding *you,*

[14]knowing that shortly I *must* put off my tent, just as our Lord Jesus Christ showed me.

[15]Moreover I will be careful to ensure that you always have a reminder of these things after my decease.

The Trustworthy Prophetic Word

[16]For we did not follow cunningly devised fables when we made known to you the power and coming of our Lord Jesus Christ, but were eyewitnesses of His majesty.

[17]For He received from God the Father honor and glory when such a voice came to Him from the Excellent Glory: “This is My beloved Son, in whom I am well pleased.”

[18]And we heard this voice which came from heaven when we were with Him on the holy mountain.

[19]And so we have the prophetic word confirmed, which you do well to heed as a light that shines in a dark place, until the day dawns and the morning star rises in your hearts;

[20]knowing this first, that no prophecy of Scripture is of any private interpretation,

[21]for prophecy never came by the will of man, but holy men of God spoke *as they were* moved by the Holy Spirit.

2 Peter 2

Destructive Doctrines

[1]But there were also false prophets among the people, even as there will be false teachers among you, who will secretly bring in destructive heresies, even denying the Lord who bought them, *and* bring on themselves swift destruction.

[2]And many will follow their destructive ways, because of whom the way of truth will be blasphemed.

[3]By covetousness they will exploit you with deceptive words; for a long time their judgment has not been idle, and their destruction does not slumber.

Doom of False Teachers

[4]For if God did not spare the angels who sinned, but cast *them* down to hell and delivered *them* into chains of darkness, to be reserved for judgment;

[5]and did not spare the ancient world, but saved Noah, *one of* eight *people,* a preacher of righteousness, bringing in the flood on the world of the ungodly;

[6]and turning the cities of Sodom and Gomorrah into ashes, condemned *them* to destruction, making *them* an example to those who afterward would live ungodly;

[7]and delivered righteous Lot, *who was* oppressed by the filthy conduct of the wicked

[8](for that righteous man, dwelling among them, tormented *his* righteous soul from day to day by seeing and hearing *their* lawless deeds)—

[9]*then* the Lord knows how to deliver the godly out of temptations and to reserve the unjust under punishment for the day of judgment,

[10]and especially those who walk according to the flesh in the lust of uncleanness and despise authority. *They are* presumptuous, self-willed. They are not afraid to speak evil of dignitaries,

[11]whereas angels, who are greater in power and might, do not bring a reviling accusation against them before the Lord.

Depravity of False Teachers

[12]But these, like natural brute beasts made to be caught and destroyed, speak evil of the things they do not understand, and will utterly perish in their own corruption,

[13]*and* will receive the wages of unrighteousness, *as* those who count it pleasure to carouse in the daytime. *They are* spots and blemishes, carousing in their own deceptions while they feast with you,

[14]having eyes full of adultery and that cannot cease from sin, enticing unstable souls. *They have* a heart trained in covetous practices, *and are* accursed children.

[15]They have forsaken the right way and gone astray, following the way of Balaam the *son* of Beor, who loved the wages of unrighteousness;

[16]but he was rebuked for his iniquity: a dumb donkey speaking with a man's voice restrained the madness of the prophet.

[17]These are wells without water, clouds carried by a tempest, for whom is reserved the blackness of darkness forever.

Deceptions of False Teachers

[18]For when they speak great swelling *words* of emptiness, they allure through the lusts of the flesh, through lewdness, the ones who have actually escaped from those who live in error.

[19]While they promise them liberty, they themselves are slaves of corruption; for by whom a person is overcome, by him also he is brought into bondage.

[20]For if, after they have escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled in them and overcome, the latter end is worse for them than the beginning.

[21]For it would have been better for them not to have known the way of righteousness, than having known *it,* to turn from the holy commandment delivered to them.

[22]But it has happened to them according to the true proverb: *“A dog returns to his own vomit,”* and, “a sow, having washed, to her wallowing in the mire.”

2 Peter 3

God's Promise Is Not Slack

[1]Beloved, I now write to you this second epistle (in *both of* which I stir up your pure minds by way of reminder),

[2]that you may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us, the apostles of the Lord and Savior,

[3]knowing this first: that scoffers will come in the last days, walking according to their own lusts,

[4]and saying, "Where is the promise of His coming? For since the fathers fell asleep, all things continue as *they were* from the beginning of creation."

[5]For this they willfully forget: that by the word of God the heavens were of old, and the earth standing out of water and in the water,

[6]by which the world *that* then existed perished, being flooded with water.

[7]But the heavens and the earth *which* are now preserved by the same word, are reserved for fire until the day of judgment and perdition of ungodly men.

[8]But, beloved, do not forget this one thing, that with the Lord one day *is* as a thousand years, and a thousand years as one day.

[9]The Lord is not slack concerning *His* promise, as some count slackness, but is longsuffering toward us, not willing that any should perish but that all should come to repentance.

The Day of the Lord

[10]But the day of the Lord will come as a thief in the night, in which the heavens will pass away with a great noise, and the elements will melt with fervent heat; both the earth and the works that are in it will be burned up.

[11]Therefore, since all these things will be dissolved, what manner *of persons* ought you to be in holy conduct and godliness,

[12]looking for and hastening the coming of the day of God, because of which the heavens will be dissolved, being on fire, and the elements will melt with fervent heat?

[13]Nevertheless we, according to His promise, look for new heavens and a new earth in which righteousness dwells.

Be Steadfast

[14]Therefore, beloved, looking forward to these things, be diligent to be found by Him in peace, without spot and blameless;

[15]and consider *that* the longsuffering of our Lord *is* salvation—as also our beloved brother Paul, according to the wisdom given to him, has written to you,

[16]as also in all his epistles, speaking in them of these things, in which are some things hard to understand, which untaught and unstable *people* twist to their own destruction, as *they do* also the rest of the Scriptures.

[17]You therefore, beloved, since you know *this* beforehand, beware lest you also fall from your own steadfastness, being led away with the error of the wicked;

[18]but grow in the grace and knowledge of our Lord and Savior Jesus Christ. To Him *be* the glory both now and forever. Amen.

The First Epistle of

John

1 John 1

What Was Heard, Seen, and Touched

[1]That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, concerning the Word of life—

[2]the life was manifested, and we have seen, and bear witness, and declare to you that eternal life which was with the Father and was manifested to us—

[3]that which we have seen and heard we declare to you, that you also may have fellowship with us; and truly our fellowship *is* with the Father and with His Son Jesus Christ.

[4]And these things we write to you that your joy may be full.

Fellowship with Him and One Another

[5]This is the message which we have heard from Him and declare to you, that God is light and in Him is no darkness at all.

[6]If we say that we have fellowship with Him, and walk in darkness, we lie and do not practice the truth.

[7]But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus Christ His Son cleanses us from all sin.

[8]If we say that we have no sin, we deceive ourselves, and the truth is not in us.

[9]If we confess our sins, He is faithful and just to forgive us *our* sins and to cleanse us from all unrighteousness.

[10]If we say that we have not sinned, we make Him a liar, and His word is not in us.

1 John 2

[1]My little children, these things I write to you, so that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous.

[2]And He Himself is the propitiation for our sins, and not for ours only but also for the whole world.

The Test of Knowing Him

[3]Now by this we know that we know Him, if we keep His commandments.

[4]He who says, “I know Him,” and does not keep His commandments, is a liar, and the truth is not in him.

[5]But whoever keeps His word, truly the love of God is perfected in him. By this we know that we are in Him.

[6]He who says he abides in Him ought himself also to walk just as He walked.

[7]Brethren, I write no new commandment to you, but an old commandment which you have had from the beginning. The old commandment is the word which you heard from the beginning.

[8]Again, a new commandment I write to you, which thing is true in Him and in you, because the darkness is passing away, and the true light is already shining.

[9]He who says he is in the light, and hates his brother, is in darkness until now.

[10]He who loves his brother abides in the light, and there is no cause for stumbling in him.

[11]But he who hates his brother is in darkness and walks in darkness, and does not know where he is going, because the darkness has blinded his eyes.

Their Spiritual State

[12]I write to you, little children,
Because your sins are forgiven you for His name’s sake.

[13]I write to you, fathers,
Because you have known Him *who is* from the beginning.
I write to you, young men,
Because you have overcome the wicked one.
I write to you, little children,
Because you have known the Father.
[14]I have written to you, fathers,
Because you have known Him *who is* from the beginning.
I have written to you, young men,
Because you are strong, and the word of God abides in you,
And you have overcome the wicked one.

Do Not Love the World

[15]Do not love the world or the things in the world. If anyone loves the world, the love of the Father is not in him.

[16]For all that *is* in the world—the lust of the flesh, the lust of the eyes, and the pride of life—is not of the Father but is of the world.

[17]And the world is passing away, and the lust of it; but he who does the will of God abides forever.

Deceptions of the Last Hour

[18]Little children, it is the last hour; and as you have heard that the Antichrist is coming, even now many antichrists have come, by which we know that it is the last hour.

[19]They went out from us, but they were not of us; for if they had been of us, they would have continued with us; but *they went out* that they might be made manifest, that none of them were of us.

[20]But you have an anointing from the Holy One, and you know all things.

[21]I have not written to you because you do not know the truth, but because you know it, and that no lie is of the truth.

[22]Who is a liar but he who denies that Jesus is the Christ? He is antichrist who denies the Father and the Son.

[23]Whoever denies the Son does not have the Father either; he who acknowledges the Son has the Father also.

Let Truth Abide in You

24Therefore let that abide in you which you heard from the beginning. If what you heard from the beginning abides in you, you also will abide in the Son and in the Father.

25And this is the promise that He has promised us—eternal life.

26These things I have written to you concerning those who *try to* deceive you.

27But the anointing which you have received from Him abides in you, and you do not need that anyone teach you; but as the same anointing teaches you concerning all things, and is true, and is not a lie, and just as it has taught you, you will abide in Him.

The Children of God

28And now, little children, abide in Him, that when He appears, we may have confidence and not be ashamed before Him at His coming.

29If you know that He is righteous, you know that everyone who practices righteousness is born of Him.

1 John 3

[1]Behold what manner of love the Father has bestowed on us, that we should be called children of God! Therefore the world does not know us, because it did not know Him.

[2]Beloved, now we are children of God; and it has not yet been revealed what we shall be, but we know that when He is revealed, we shall be like Him, for we shall see Him as He is.

[3]And everyone who has this hope in Him purifies himself, just as He is pure.

Sin and the Child of God

[4]Whoever commits sin also commits lawlessness, and sin is lawlessness.

[5]And you know that He was manifested to take away our sins, and in Him there is no sin.

[6]Whoever abides in Him does not sin. Whoever sins has neither seen Him nor known Him.

[7]Little children, let no one deceive you. He who practices righteousness is righteous, just as He is righteous.

[8]He who sins is of the devil, for the devil has sinned from the beginning. For this purpose the Son of God was manifested, that He might destroy the works of the devil.

[9]Whoever has been born of God does not sin, for His seed remains in him; and he cannot sin, because he has been born of God.

The Imperative of Love

[10]In this the children of God and the children of the devil are manifest: Whoever does not practice righteousness is not of God, nor *is* he who does not love his brother.

[11]For this is the message that you heard from the beginning, that we should love one another,

[12]not as Cain *who* was of the wicked one and murdered his brother. And why did he murder him? Because his works were evil and his

brother's righteous.

[13]Do not marvel, my brethren, if the world hates you.

[14]We know that we have passed from death to life, because we love the brethren. He who does not love *his* brother abides in death.

[15]Whoever hates his brother is a murderer, and you know that no murderer has eternal life abiding in him.

The Outworking of Love

[16]By this we know love, because He laid down His life for us. And we also ought to lay down *our* lives for the brethren.

[17]But whoever has this world's goods, and sees his brother in need, and shuts up his heart from him, how does the love of God abide in him?

[18]My little children, let us not love in word or in tongue, but in deed and in truth.

[19]And by this we know that we are of the truth, and shall assure our hearts before Him.

[20]For if our heart condemns us, God is greater than our heart, and knows all things.

[21]Beloved, if our heart does not condemn us, we have confidence toward God.

[22]And whatever we ask we receive from Him, because we keep His commandments and do those things that are pleasing in His sight.

[23]And this is His commandment: that we should believe on the name of His Son Jesus Christ and love one another, as He gave us commandment.

The Spirit of Truth and the Spirit of Error

[24]Now he who keeps His commandments abides in Him, and He in him. And by this we know that He abides in us, by the Spirit whom He has given us.

1 John 4

[1]Beloved, do not believe every spirit, but test the spirits, whether they are of God; because many false prophets have gone out into the world.

[2]By this you know the Spirit of God: Every spirit that confesses that Jesus Christ has come in the flesh is of God,

[3]and every spirit that does not confess that Jesus Christ has come in the flesh is not of God. And this is the *spirit* of the Antichrist, which you have heard was coming, and is now already in the world.

[4]You are of God, little children, and have overcome them, because He who is in you is greater than he who is in the world.

[5]They are of the world. Therefore they speak *as* of the world, and the world hears them.

[6]We are of God. He who knows God hears us; he who is not of God does not hear us. By this we know the spirit of truth and the spirit of error.

Knowing God Through Love

[7]Beloved, let us love one another, for love is of God; and everyone who loves is born of God and knows God.

[8]He who does not love does not know God, for God is love.

[9]In this the love of God was manifested toward us, that God has sent His only begotten Son into the world, that we might live through Him.

[10]In this is love, not that we loved God, but that He loved us and sent His Son *to be* the propitiation for our sins.

[11]Beloved, if God so loved us, we also ought to love one another.

Seeing God Through Love

[12]No one has seen God at any time. If we love one another, God abides in us, and His love has been perfected in us.

[13]By this we know that we abide in Him, and He in us, because He has given us of His Spirit.

[14]And we have seen and testify that the Father has sent the Son *as* Savior of the world.

[15]Whoever confesses that Jesus is the Son of God, God abides in him, and he in God.

[16]And we have known and believed the love that God has for us. God is love, and he who abides in love abides in God, and God in him.

The Consummation of Love

[17]Love has been perfected among us in this: that we may have boldness in the day of judgment; because as He is, so are we in this world.

[18]There is no fear in love; but perfect love casts out fear, because fear involves torment. But he who fears has not been made perfect in love.

[19]We love Him because He first loved us.

Obedience by Faith

[20]If someone says, “I love God,” and hates his brother, he is a liar; for he who does not love his brother whom he has seen, how can he love God whom he has not seen?

[21]And this commandment we have from Him: that he who loves God *must* love his brother also.

1 John 5

[1]Whoever believes that Jesus is the Christ is born of God, and everyone who loves Him who begot also loves him who is begotten of Him.

[2]By this we know that we love the children of God, when we love God and keep His commandments.

[3]For this is the love of God, that we keep His commandments. And His commandments are not burdensome.

[4]For whatever is born of God overcomes the world. And this is the victory that has overcome the world—our faith.

[5]Who is he who overcomes the world, but he who believes that Jesus is the Son of God?

The Certainty of God's Witness

[6]This is He who came by water and blood—Jesus Christ; not only by water, but by water and blood. And it is the Spirit who bears witness, because the Spirit is truth.

[7]For there are three that bear witness in heaven: the Father, the Word, and the Holy Spirit; and these three are one.

[8]And there are three that bear witness on earth: the Spirit, the water, and the blood; and these three agree as one.

[9]If we receive the witness of men, the witness of God is greater; for this is the witness of God which He has testified of His Son.

[10]He who believes in the Son of God has the witness in himself; he who does not believe God has made Him a liar, because he has not believed the testimony that God has given of His Son.

[11]And this is the testimony: that God has given us eternal life, and this life is in His Son.

[12]He who has the Son has life; he who does not have the Son of God does not have life.

[13]These things I have written to you who believe in the name of the Son of God, that you may know that you have eternal life, and that you may *continue to* believe in the name of the Son of God.

Confidence and Compassion in Prayer

14Now this is the confidence that we have in Him, that if we ask anything according to His will, He hears us.

15And if we know that He hears us, whatever we ask, we know that we have the petitions that we have asked of Him.

16If anyone sees his brother sinning a sin *which does* not *lead* to death, he will ask, and He will give him life for those who commit sin not *leading* to death. There is sin *leading* to death. I do not say that he should pray about that.

17All unrighteousness is sin, and there is sin not *leading* to death.

Knowing the True—Rejecting the False

18We know that whoever is born of God does not sin; but he who has been born of God keeps himself, and the wicked one does not touch him.

19We know that we are of God, and the whole world lies *under the sway of* the wicked one.

20And we know that the Son of God has come and has given us an understanding, that we may know Him who is true; and we are in Him who is true, in His Son Jesus Christ. This is the true God and eternal life.

21Little children, keep yourselves from idols. Amen.

The Second Epistle of

John

2 John 1

Greeting the Elect Lady

[1]The Elder,
To the elect lady and her children, whom I love in truth, and not only I, but also all those who have known the truth,

[2]because of the truth which abides in us and will be with us forever:
[3]Grace, mercy, *and* peace will be with you from God the Father and from the Lord Jesus Christ, the Son of the Father, in truth and love.

Walk in Christ's Commandments

[4]I rejoiced greatly that I have found *some* of your children walking in truth, as we received commandment from the Father.

[5]And now I plead with you, lady, not as though I wrote a new commandment to you, but that which we have had from the beginning: that we love one another.

[6]This is love, that we walk according to His commandments. This is the commandment, that as you have heard from the beginning, you should walk in it.

Beware of Antichrist Deceivers

[7]For many deceivers have gone out into the world who do not confess Jesus Christ *as* coming in the flesh. This is a deceiver and an antichrist.

[8]Look to yourselves, that we do not lose those things we worked for, but *that* we may receive a full reward.

[9]Whoever transgresses and does not abide in the doctrine of Christ does not have God. He who abides in the doctrine of Christ has both the Father and the Son.

[10]If anyone comes to you and does not bring this doctrine, do not receive him into your house nor greet him;

[11]for he who greets him shares in his evil deeds.

John's Farewell Greeting

[12]Having many things to write to you, I did not wish *to do so* with paper and ink; but I hope to come to you and speak face to face, that our joy may be full.

[13]The children of your elect sister greet you. Amen.

The Third Epistle of

John

3 John 1

Greeting to Gaius

[1]The Elder,
To the beloved Gaius, whom I love in truth:

[2]Beloved, I pray that you may prosper in all things and be in health, just as your soul prospers.

[3]For I rejoiced greatly when brethren came and testified of the truth *that is* in you, just as you walk in the truth.
[4]I have no greater joy than to hear that my children walk in truth.

Gaius Commended for Generosity

5Beloved, you do faithfully whatever you do for the brethren and for strangers,
[6]who have borne witness of your love before the church. *If* you send them forward on their journey in a manner worthy of God, you will do well,
[7]because they went forth for His name's sake, taking nothing from the Gentiles.
[8]We therefore ought to receive such, that we may become fellow workers for the truth.

Diotrephes and Demetrius

9I wrote to the church, but Diotrephes, who loves to have the preeminence among them, does not receive us.
[10]Therefore, if I come, I will call to mind his deeds which he does, prating against us with malicious words. And not content with that, he himself does not receive the brethren, and forbids those who wish to, putting *them* out of the church.
[11]Beloved, do not imitate what is evil, but what is good. He who does good is of God, but he who does evil has not seen God.
[12]Demetrius has a *good* testimony from all, and from the truth itself. And we also bear witness, and you know that our testimony is true.

Farewell Greeting

[13] I had many things to write, but I do not wish to write to you with pen and ink;

[14] but I hope to see you shortly, and we shall speak face to face. Peace to you. Our friends greet you. Greet the friends by name.

The Epistle of

Jude

Jude 1

Greeting to the Called

[1]Jude, a bondservant of Jesus Christ, and brother of James,

To those who are called, sanctified by God the Father, and preserved in Jesus Christ:

[2]Mercy, peace, and love be multiplied to you.

Contend for the Faith

[3]Beloved, while I was very diligent to write to you concerning our common salvation, I found it necessary to write to you exhorting you to contend earnestly for the faith which was once for all delivered to the saints.

[4]For certain men have crept in unnoticed, who long ago were marked out for this condemnation, ungodly men, who turn the grace of our God into lewdness and deny the only Lord God and our Lord Jesus Christ.

Old and New Apostates

[5]But I want to remind you, though you once knew this, that the Lord, having saved the people out of the land of Egypt, afterward destroyed those who did not believe.

[6]And the angels who did not keep their proper domain, but left their own abode, He has reserved in everlasting chains under darkness for the judgment of the great day;

[7]as Sodom and Gomorrah, and the cities around them in a similar manner to these, having given themselves over to sexual immorality and gone after strange flesh, are set forth as an example, suffering the vengeance of eternal fire.

[8]Likewise also these dreamers defile the flesh, reject authority, and speak evil of dignitaries.

[9]Yet Michael the archangel, in contending with the devil, when he disputed about the body of Moses, dared not bring against him a reviling accusation, but said, “The Lord rebuke you!”

[10]But these speak evil of whatever they do not know; and whatever they know naturally, like brute beasts, in these things they corrupt themselves.

[11]Woe to them! For they have gone in the way of Cain, have run greedily in the error of Balaam for profit, and perished in the rebellion of Korah.

Apostates Depraved and Doomed

[12]These are spots in your love feasts, while they feast with you without fear, serving *only* themselves. *They are* clouds without water, carried about by the winds; late autumn trees without fruit, twice dead, pulled up by the roots;

[13]raging waves of the sea, foaming up their own shame; wandering stars for whom is reserved the blackness of darkness forever.

[14]Now Enoch, the seventh from Adam, prophesied about these men also, saying, "Behold, the Lord comes with ten thousands of His saints,

[15]"to execute judgment on all, to convict all who are ungodly among them of all their ungodly deeds which they have committed in an ungodly way, and of all the harsh things which ungodly sinners have spoken against Him."

Apostates Predicted

[16]These are grumblers, complainers, walking according to their own lusts; and they mouth great swelling *words*, flattering people to gain advantage.

[17]But you, beloved, remember the words which were spoken before by the apostles of our Lord Jesus Christ:

[18]how they told you that there would be mockers in the last time who would walk according to their own ungodly lusts.

[19]These are sensual persons, who cause divisions, not having the Spirit.

Maintain Your Life with God

[20]But you, beloved, building yourselves up on your most holy faith, praying in the Holy Spirit,

[21]keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.

[22]And on some have compassion, making a distinction;

[23]but others save with fear, pulling *them* out of the fire, hating even the garment defiled by the flesh.

Glory to God

[24]Now to Him who is able to keep you from stumbling,
And to present *you* faultless
Before the presence of His glory with exceeding joy,
[25]To God our Savior,
Who alone is wise,
Be glory and majesty,
Dominion and power,
Both now and forever.
Amen.

The Revelation

of Jesus Christ

Revelation 1

Introduction and Benediction

[1]The Revelation of Jesus Christ, which God gave Him to show His servants—things which must shortly take place. And He sent and signified *it* by His angel to His servant John,

[2]who bore witness to the word of God, and to the testimony of Jesus Christ, to all things that he saw.

[3]Blessed *is* he who reads and those who hear the words of this prophecy, and keep those things which are written in it; for the time *is* near.

Greeting the Seven Churches

[4]John, to the seven churches which are in Asia:

> Grace to you and peace from Him who is and who was and who is to come, and from the seven Spirits who are before His throne,

[5]and from Jesus Christ, the faithful witness, the firstborn from the dead, and the ruler over the kings of the earth. To Him who loved us and washed us from our sins in His own blood,

[6]and has made us kings and priests to His God and Father, to Him *be* glory and dominion forever and ever. Amen.

[7]Behold, He is coming with clouds, and every eye will see Him, even they who pierced Him. And all the tribes of the earth will mourn because of Him. Even so, Amen.

[8]"I am the Alpha and the Omega, *the* Beginning and *the* End," says the Lord, "who is and who was and who is to come, the Almighty."

Vision of the Son of Man

[9]I, John, both your brother and companion in the tribulation and kingdom and patience of Jesus Christ, was on the island that is called Patmos for the word of God and for the testimony of Jesus Christ.

[10]I was in the Spirit on the Lord's Day, and I heard behind me a loud voice, as of a trumpet,

[11]saying, "I am the Alpha and the Omega, the First and the Last," and, "What you see, write in a book and send *it* to the seven churches which are in Asia: to Ephesus, to Smyrna, to Pergamos, to Thyatira, to Sardis, to Philadelphia, and to Laodicea."

[12]Then I turned to see the voice that spoke with me. And having turned I saw seven golden lampstands,

[13]and in the midst of the seven lampstands *One* like the Son of Man, clothed with a garment down to the feet and girded about the chest with a golden band.

[14]His head and hair *were* white like wool, as white as snow, and His eyes like a flame of fire;

[15]His feet *were* like fine brass, as if refined in a furnace, and His voice as the sound of many waters;

[16]He had in His right hand seven stars, out of His mouth went a sharp two-edged sword, and His countenance *was* like the sun shining in its strength.

[17]And when I saw Him, I fell at His feet as dead. But He laid His right hand on me, saying to me, "Do not be afraid; I am the First and the Last.

[18]"I *am* He who lives, and was dead, and behold, I am alive forevermore. Amen. And I have the keys of Hades and of Death.

[19]"Write the things which you have seen, and the things which are, and the things which will take place after this.

[20]"The mystery of the seven stars which you saw in My right hand, and the seven golden lampstands: The seven stars are the angels of the seven churches, and the seven lampstands which you saw are the seven churches.

Revelation 2

The Loveless Church

[1]"To the angel of the church of Ephesus write,

'These things says He who holds the seven stars in His right hand, who walks in the midst of the seven golden lampstands:

[2]"I know your works, your labor, your patience, and that you cannot bear those who are evil. And you have tested those who say they are apostles and are not, and have found them liars;

[3]"and you have persevered and have patience, and have labored for My name's sake and have not become weary.

[4]"Nevertheless I have *this* against you, that you have left your first love.

[5]"Remember therefore from where you have fallen; repent and do the first works, or else I will come to you quickly and remove your lampstand from its place—unless you repent.

[6]"But this you have, that you hate the deeds of the Nicolaitans, which I also hate.

[7]"He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes I will give to eat from the tree of life, which is in the midst of the Paradise of God." '

The Persecuted Church

[8]"And to the angel of the church in Smyrna write,

'These things says the First and the Last, who was dead, and came to life:

[9]"I know your works, tribulation, and poverty (but you are rich); and *I know* the blasphemy of those who say they are Jews and are not, but *are* a synagogue of Satan.

[10]"Do not fear any of those things which you are about to suffer. Indeed, the devil is about to throw *some* of you into prison, that you may be tested, and you will have tribulation ten days. Be faithful until death, and I will give you the crown of life.

[11]“He who has an ear, let him hear what the Spirit says to the churches. He who overcomes shall not be hurt by the second death.” ’

The Compromising Church

[12]“And to the angel of the church in Pergamos write,

‘These things says He who has the sharp two-edged sword:

[13]“I know your works, and where you dwell, where Satan’s throne *is*. And you hold fast to My name, and did not deny My faith even in the days in which Antipas *was* My faithful martyr, who was killed among you, where Satan dwells.

[14]“But I have a few things against you, because you have there those who hold the doctrine of Balaam, who taught Balak to put a stumbling block before the children of Israel, to eat things sacrificed to idols, and to commit sexual immorality.

[15]“Thus you also have those who hold the doctrine of the Nicolaitans, which thing I hate.

[16]“Repent, or else I will come to you quickly and will fight against them with the sword of My mouth.

[17]“He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes I will give some of the hidden manna to eat. And I will give him a white stone, and on the stone a new name written which no one knows except him who receives *it*.” ’

The Corrupt Church

[18]“And to the angel of the church in Thyatira write,

‘These things says the Son of God, who has eyes like a flame of fire, and His feet like fine brass:

[19]“I know your works, love, service, faith, and your patience; and *as* for your works, the last *are* more than the first.

[20]“Nevertheless I have a few things against you, because you allow that woman Jezebel, who calls herself a prophetess, to teach and seduce My servants to commit sexual immorality and eat things sacrificed to idols.

[21]“And I gave her time to repent of her sexual immorality, and she did not repent.

[22]“Indeed I will cast her into a sickbed, and those who commit adultery with her into great tribulation, unless they repent of their deeds.

[23]“I will kill her children with death, and all the churches shall know that I am He who searches the minds and hearts. And I will give to each one of you according to your works.

[24]“Now to you I say, and to the rest in Thyatira, as many as do not have this doctrine, who have not known the depths of Satan, as they say, I will put on you no other burden.

[25]“But hold fast what you have till I come.

[26]“And he who overcomes, and keeps My works until the end, to him I will give power over the nations—

> [27] *‘He shall rule them with a rod of iron;*
> *They shall be dashed to pieces like the potter’s vessels’*—

as I also have received from My Father;

[28]“and I will give him the morning star.

[29]“He who has an ear, let him hear what the Spirit says to the churches.” ’

Revelation 3

The Dead Church

[1]"And to the angel of the church in Sardis write,

'These things says He who has the seven Spirits of God and the seven stars: "I know your works, that you have a name that you are alive, but you are dead.

[2]"Be watchful, and strengthen the things which remain, that are ready to die, for I have not found your works perfect before God.

[3]"Remember therefore how you have received and heard; hold fast and repent. Therefore if you will not watch, I will come upon you as a thief, and you will not know what hour I will come upon you.

[4]"You have a few names even in Sardis who have not defiled their garments; and they shall walk with Me in white, for they are worthy.

[5]"He who overcomes shall be clothed in white garments, and I will not blot out his name from the Book of Life; but I will confess his name before My Father and before His angels.

[6]"He who has an ear, let him hear what the Spirit says to the churches." '

The Faithful Church

[7]"And to the angel of the church in Philadelphia write,

'These things says He who is holy, He who is true, *"He who has the key of David, He who opens and no one shuts, and shuts and no one opens"*:

[8]"I know your works. See, I have set before you an open door, and no one can shut it; for you have a little strength, have kept My word, and have not denied My name.

[9]"Indeed I will make *those* of the synagogue of Satan, who say they are Jews and are not, but lie—indeed I will make them come and worship before your feet, and to know that I have loved you.

[10]"Because you have kept My command to persevere, I also will keep you from the hour of trial which shall come upon the whole world, to test those who dwell on the earth.

[11]“Behold, I am coming quickly! Hold fast what you have, that no one may take your crown.

[12]“He who overcomes, I will make him a pillar in the temple of My God, and he shall go out no more. I will write on him the name of My God and the name of the city of My God, the New Jerusalem, which comes down out of heaven from My God. And *I will write on him* My new name.

[13]“He who has an ear, let him hear what the Spirit says to the churches.” ’

The Lukewarm Church

14“And to the angel of the church of the Laodiceans write,

‘These things says the Amen, the Faithful and True Witness, the Beginning of the creation of God:

[15]“I know your works, that you are neither cold nor hot. I could wish you were cold or hot.

[16]“So then, because you are lukewarm, and neither cold nor hot, I will vomit you out of My mouth.

[17]“Because you say, ‘I am rich, have become wealthy, and have need of nothing’—and do not know that you are wretched, miserable, poor, blind, and naked—

[18]“I counsel you to buy from Me gold refined in the fire, that you may be rich; and white garments, that you may be clothed, *that* the shame of your nakedness may not be revealed; and anoint your eyes with eye salve, that you may see.

[19]“As many as I love, I rebuke and chasten. Therefore be zealous and repent.

[20]“Behold, I stand at the door and knock. If anyone hears My voice and opens the door, I will come in to him and dine with him, and he with Me.

[21]“To him who overcomes I will grant to sit with Me on My throne, as I also overcame and sat down with My Father on His throne.

[22]“He who has an ear, let him hear what the Spirit says to the churches.” ’ ”

Revelation 4

The Throne Room of Heaven

[1]After these things I looked, and behold, a door *standing* open in heaven. And the first voice which I heard *was* like a trumpet speaking with me, saying, “Come up here, and I will show you things which must take place after this.”

[2]Immediately I was in the Spirit; and behold, a throne set in heaven, and *One* sat on the throne.

[3]And He who sat there was like a jasper and a sardius stone in appearance; and *there was* a rainbow around the throne, in appearance like an emerald.

[4]Around the throne *were* twenty-four thrones, and on the thrones I saw twenty-four elders sitting, clothed in white robes; and they had crowns of gold on their heads.

[5]And from the throne proceeded lightnings, thunderings, and voices. Seven lamps of fire *were* burning before the throne, which are the seven Spirits of God.

[6]Before the throne *there was* a sea of glass, like crystal. And in the midst of the throne, and around the throne, *were* four living creatures full of eyes in front and in back.

[7]The first living creature *was* like a lion, the second living creature like a calf, the third living creature had a face like a man, and the fourth living creature *was* like a flying eagle.

[8]*The* four living creatures, each having six wings, were full of eyes around and within. And they do not rest day or night, saying:

“Holy, holy, holy,
Lord God Almighty,
Who was and is and is to come!”

[9]Whenever the living creatures give glory and honor and thanks to Him who sits on the throne, who lives forever and ever,

[10]the twenty-four elders fall down before Him who sits on the throne and worship Him who lives forever and ever, and cast their crowns

before the throne, saying:

[11]"You are worthy, O Lord,
To receive glory and honor and power;
For You created all things,
And by Your will they exist and were created."

Revelation 5

The Lamb Takes the Scroll

[1]And I saw in the right *hand* of Him who sat on the throne a scroll written inside and on the back, sealed with seven seals.

[2]Then I saw a strong angel proclaiming with a loud voice, “Who is worthy to open the scroll and to loose its seals?”

[3]And no one in heaven or on the earth or under the earth was able to open the scroll, or to look at it.

[4]So I wept much, because no one was found worthy to open and read the scroll, or to look at it.

[5]But one of the elders said to me, “Do not weep. Behold, the Lion of the tribe of Judah, the Root of David, has prevailed to open the scroll and to loose its seven seals.”

[6]And I looked, and behold, in the midst of the throne and of the four living creatures, and in the midst of the elders, stood a Lamb as though it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent out into all the earth.

[7]Then He came and took the scroll out of the right hand of Him who sat on the throne.

Worthy Is the Lamb

[8]Now when He had taken the scroll, the four living creatures and the twenty-four elders fell down before the Lamb, each having a harp, and golden bowls full of incense, which are the prayers of the saints.

[9]And they sang a new song, saying:

> “You are worthy to take the scroll,
> And to open its seals;
> For You were slain,
> And have redeemed us to God by Your blood
> Out of every tribe and tongue and people and nation,
> [10]And have made us kings and priests to our God;
> And we shall reign on the earth.”

[11]Then I looked, and I heard the voice of many angels around the throne, the living creatures, and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands,

[12]saying with a loud voice:

> “Worthy is the Lamb who was slain
> To receive power and riches and wisdom,
> And strength and honor and glory and blessing!”

[13]And every creature which is in heaven and on the earth and under the earth and such as are in the sea, and all that are in them, I heard saying:

> “Blessing and honor and glory and power
> *Be* to Him who sits on the throne,
> And to the Lamb, forever and ever!”

[14]Then the four living creatures said, “Amen!” And the twenty-four elders fell down and worshiped Him who lives forever and ever.

Revelation 6

First Seal: The Conqueror

[1]Now I saw when the Lamb opened one of the seals; and I heard one of the four living creatures saying with a voice like thunder, “Come and see.”

[2]And I looked, and behold, a white horse. He who sat on it had a bow; and a crown was given to him, and he went out conquering and to conquer.

Second Seal: Conflict on Earth

[3]When He opened the second seal, I heard the second living creature saying, “Come and see.”

[4]Another horse, fiery red, went out. And it was granted to the one who sat on it to take peace from the earth, and that *people* should kill one another; and there was given to him a great sword.

Third Seal: Scarcity on Earth

[5]When He opened the third seal, I heard the third living creature say, “Come and see.” So I looked, and behold, a black horse, and he who sat on it had a pair of scales in his hand.

[6]And I heard a voice in the midst of the four living creatures saying, “A quart of wheat for a denarius, and three quarts of barley for a denarius; and do not harm the oil and the wine.”

Fourth Seal: Widespread Death on Earth

[7]When He opened the fourth seal, I heard the voice of the fourth living creature saying, “Come and see.”

[8]So I looked, and behold, a pale horse. And the name of him who sat on it was Death, and Hades followed with him. And power was given to them over a fourth of the earth, to kill with sword, with hunger, with death, and by the beasts of the earth.

Fifth Seal: The Cry of the Martyrs

[9]When He opened the fifth seal, I saw under the altar the souls of those who had been slain for the word of God and for the testimony which they held.

[10]And they cried with a loud voice, saying, “How long, O Lord, holy and true, until You judge and avenge our blood on those who dwell on the earth?”

[11]Then a white robe was given to each of them; and it was said to them that they should rest a little while longer, until both *the number of* their fellow servants and their brethren, who would be killed as they *were,* was completed.

Sixth Seal: Cosmic Disturbances

[12]I looked when He opened the sixth seal, and behold, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became like blood.

[13]And the stars of heaven fell to the earth, as a fig tree drops its late figs when it is shaken by a mighty wind.

[14]Then the sky receded as a scroll when it is rolled up, and every mountain and island was moved out of its place.

[15]And the kings of the earth, the great men, the rich men, the commanders, the mighty men, every slave and every free man, hid themselves in the caves and in the rocks of the mountains,

[16]and said to the mountains and rocks, “Fall on us and hide us from the face of Him who sits on the throne and from the wrath of the Lamb!

[17]“For the great day of His wrath has come, and who is able to stand?”

Revelation 7

The Sealed of Israel

[1]After these things I saw four angels standing at the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, on the sea, or on any tree.

[2]Then I saw another angel ascending from the east, having the seal of the living God. And he cried with a loud voice to the four angels to whom it was granted to harm the earth and the sea,

[3]saying, “Do not harm the earth, the sea, or the trees till we have sealed the servants of our God on their foreheads.”

[4]And I heard the number of those who were sealed. One hundred *and* forty-four thousand of all the tribes of the children of Israel *were* sealed:

[5]of the tribe of Judah
twelve thousand *were* sealed;
of the tribe of Reuben
twelve thousand *were* sealed;
of the tribe of Gad
twelve thousand *were* sealed;
[6]of the tribe of Asher
twelve thousand *were* sealed;
of the tribe of Naphtali
twelve thousand *were* sealed;
of the tribe of Manasseh
twelve thousand *were* sealed;
[7]of the tribe of Simeon
twelve thousand *were* sealed;
of the tribe of Levi
twelve thousand *were* sealed;
of the tribe of Issachar
twelve thousand *were* sealed;
[8]of the tribe of Zebulun
twelve thousand *were* sealed;

of the tribe of Joseph
twelve thousand *were* sealed;
of the tribe of Benjamin
twelve thousand *were* sealed.

A Multitude from the Great Tribulation

[9]After these things I looked, and behold, a great multitude which no one could number, of all nations, tribes, peoples, and tongues, standing before the throne and before the Lamb, clothed with white robes, with palm branches in their hands,

[10]and crying out with a loud voice, saying, "Salvation *belongs* to our God who sits on the throne, and to the Lamb!"

[11]All the angels stood around the throne and the elders and the four living creatures, and fell on their faces before the throne and worshiped God,

[12]saying:

"Amen! Blessing and glory and wisdom,
Thanksgiving and honor and power and might,
Be to our God forever and ever.
Amen."

[13]Then one of the elders answered, saying to me, "Who are these arrayed in white robes, and where did they come from?"

[14]And I said to him, "Sir, you know." So he said to me, "These are the ones who come out of the great tribulation, and washed their robes and made them white in the blood of the Lamb.

[15]"Therefore they are before the throne of God, and serve Him day and night in His temple. And He who sits on the throne will dwell among them.

[16]"They shall neither hunger anymore nor thirst anymore; the sun shall not strike them, nor any heat;

[17]"for the Lamb who is in the midst of the throne will shepherd them and lead them to living fountains of waters. And God will wipe away every tear from their eyes."

Revelation 8

Seventh Seal: Prelude to the Seven Trumpets

[1]When He opened the seventh seal, there was silence in heaven for about half an hour.

[2]And I saw the seven angels who stand before God, and to them were given seven trumpets.

[3]Then another angel, having a golden censer, came and stood at the altar. He was given much incense, that he should offer *it* with the prayers of all the saints upon the golden altar which was before the throne.

[4]And the smoke of the incense, with the prayers of the saints, ascended before God from the angel's hand.

[5]Then the angel took the censer, filled it with fire from the altar, and threw *it* to the earth. And there were noises, thunderings, lightnings, and an earthquake.

[6]So the seven angels who had the seven trumpets prepared themselves to sound.

First Trumpet: Vegetation Struck

[7]The first angel sounded: And hail and fire followed, mingled with blood, and they were thrown to the earth. And a third of the trees were burned up, and all green grass was burned up.

Second Trumpet: The Seas Struck

[8]Then the second angel sounded: And *something* like a great mountain burning with fire was thrown into the sea, and a third of the sea became blood.

[9]And a third of the living creatures in the sea died, and a third of the ships were destroyed.

Third Trumpet: The Waters Struck

[10]Then the third angel sounded: And a great star fell from heaven, burning like a torch, and it fell on a third of the rivers and on the springs of water.

[11]The name of the star is Wormwood. A third of the waters became wormwood, and many men died from the water, because it was made bitter.

Fourth Trumpet: The Heavens Struck

[12]Then the fourth angel sounded: And a third of the sun was struck, a third of the moon, and a third of the stars, so that a third of them were darkened. A third of the day did not shine, and likewise the night.

[13]And I looked, and I heard an angel flying through the midst of heaven, saying with a loud voice, “Woe, woe, woe to the inhabitants of the earth, because of the remaining blasts of the trumpet of the three angels who are about to sound!”

Revelation 9

Fifth Trumpet: The Locusts from the Bottomless Pit

[1]Then the fifth angel sounded: And I saw a star fallen from heaven to the earth. To him was given the key to the bottomless pit.

[2]And he opened the bottomless pit, and smoke arose out of the pit like the smoke of a great furnace. So the sun and the air were darkened because of the smoke of the pit.

[3]Then out of the smoke locusts came upon the earth. And to them was given power, as the scorpions of the earth have power.

[4]They were commanded not to harm the grass of the earth, or any green thing, or any tree, but only those men who do not have the seal of God on their foreheads.

[5]And they were not given *authority* to kill them, but to torment them *for* five months. Their torment *was* like the torment of a scorpion when it strikes a man.

[6]In those days men will seek death and will not find it; they will desire to die, and death will flee from them.

[7]The shape of the locusts was like horses prepared for battle. On their heads were crowns of something like gold, and their faces *were* like the faces of men.

[8]They had hair like women’s hair, and their teeth were like lions’ *teeth*.

[9]And they had breastplates like breastplates of iron, and the sound of their wings *was* like the sound of chariots with many horses running into battle.

[10]They had tails like scorpions, and there were stings in their tails. Their power *was* to hurt men five months.

[11]And they had as king over them the angel of the bottomless pit, whose name in Hebrew *is* Abaddon, but in Greek he has the name Apollyon.

[12]One woe is past. Behold, still two more woes are coming after these things.

Sixth Trumpet: The Angels from the Euphrates

13Then the sixth angel sounded: And I heard a voice from the four horns of the golden altar which is before God,

14saying to the sixth angel who had the trumpet, “Release the four angels who are bound at the great river Euphrates.”

15So the four angels, who had been prepared for the hour and day and month and year, were released to kill a third of mankind.

16Now the number of the army of the horsemen *was* two hundred million; I heard the number of them.

17And thus I saw the horses in the vision: those who sat on them had breastplates of fiery red, hyacinth blue, and sulfur yellow; and the heads of the horses *were* like the heads of lions; and out of their mouths came fire, smoke, and brimstone.

18By these three *plagues* a third of mankind was killed—by the fire and the smoke and the brimstone which came out of their mouths.

19For their power is in their mouth and in their tails; for their tails *are* like serpents, having heads; and with them they do harm.

20But the rest of mankind, who were not killed by these plagues, did not repent of the works of their hands, that they should not worship demons, and idols of gold, silver, brass, stone, and wood, which can neither see nor hear nor walk.

21And they did not repent of their murders or their sorceries or their sexual immorality or their thefts.

Revelation 10

The Mighty Angel with the Little Book

[1]I saw still another mighty angel coming down from heaven, clothed with a cloud. And a rainbow *was* on his head, his face *was* like the sun, and his feet like pillars of fire.

[2]He had a little book open in his hand. And he set his right foot on the sea and *his* left *foot* on the land,

[3]and cried with a loud voice, as *when* a lion roars. When he cried out, seven thunders uttered their voices.

[4]Now when the seven thunders uttered their voices, I was about to write; but I heard a voice from heaven saying to me, "Seal up the things which the seven thunders uttered, and do not write them."

[5]The angel whom I saw standing on the sea and on the land raised up his hand to heaven

[6]and swore by Him who lives forever and ever, who created heaven and the things that are in it, the earth and the things that are in it, and the sea and the things that are in it, that there should be delay no longer,

[7]but in the days of the sounding of the seventh angel, when he is about to sound, the mystery of God would be finished, as He declared to His servants the prophets.

John Eats the Little Book

[8]Then the voice which I heard from heaven spoke to me again and said, "Go, take the little book which is open in the hand of the angel who stands on the sea and on the earth."

[9]So I went to the angel and said to him, "Give me the little book." And he said to me, "Take and eat it; and it will make your stomach bitter, but it will be as sweet as honey in your mouth."

[10]Then I took the little book out of the angel's hand and ate it, and it was as sweet as honey in my mouth. But when I had eaten it, my stomach became bitter.

[11]And he said to me, "You must prophesy again about many peoples, nations, tongues, and kings."

Revelation 11

The Two Witnesses

[1]Then I was given a reed like a measuring rod. And the angel stood, saying, "Rise and measure the temple of God, the altar, and those who worship there.

[2]"But leave out the court which is outside the temple, and do not measure it, for it has been given to the Gentiles. And they will tread the holy city underfoot *for* forty-two months.

[3]"And I will give *power* to my two witnesses, and they will prophesy one thousand two hundred and sixty days, clothed in sackcloth."

[4]These are the two olive trees and the two lampstands standing before the God of the earth.

[5]And if anyone wants to harm them, fire proceeds from their mouth and devours their enemies. And if anyone wants to harm them, he must be killed in this manner.

[6]These have power to shut heaven, so that no rain falls in the days of their prophecy; and they have power over waters to turn them to blood, and to strike the earth with all plagues, as often as they desire.

The Witnesses Killed

[7]When they finish their testimony, the beast that ascends out of the bottomless pit will make war against them, overcome them, and kill them.

[8]And their dead bodies *will lie* in the street of the great city which spiritually is called Sodom and Egypt, where also our Lord was crucified.

[9]Then *those* from the peoples, tribes, tongues, and nations will see their dead bodies three-and-a-half days, and not allow their dead bodies to be put into graves.

[10]And those who dwell on the earth will rejoice over them, make merry, and send gifts to one another, because these two prophets tormented those who dwell on the earth.

The Witnesses Resurrected

[11]Now after the three-and-a-half days the breath of life from God entered them, and they stood on their feet, and great fear fell on those who saw them.

[12]And they heard a loud voice from heaven saying to them, “Come up here.” And they ascended to heaven in a cloud, and their enemies saw them.

[13]In the same hour there was a great earthquake, and a tenth of the city fell. In the earthquake seven thousand people were killed, and the rest were afraid and gave glory to the God of heaven.

[14]The second woe is past. Behold, the third woe is coming quickly.

Seventh Trumpet: The Kingdom Proclaimed

[15]Then the seventh angel sounded: And there were loud voices in heaven, saying, “The kingdoms of this world have become *the kingdoms* of our Lord and of His Christ, and He shall reign forever and ever!”

[16]And the twenty-four elders who sat before God on their thrones fell on their faces and worshiped God,

[17]saying:

> “We give You thanks, O Lord God Almighty,
> The One who is and who was and who is to come,
> Because You have taken Your great power and reigned.
> [18]The nations were angry, and Your wrath has come,
> And the time of the dead, that they should be judged,
> And that You should reward Your servants the prophets and
> the saints,
> And those who fear Your name, small and great,
> And should destroy those who destroy the earth.”

[19]Then the temple of God was opened in heaven, and the ark of His covenant was seen in His temple. And there were lightnings, noises, thunderings, an earthquake, and great hail.

Revelation 12

The Woman, the Child, and the Dragon

[1]Now a great sign appeared in heaven: a woman clothed with the sun, with the moon under her feet, and on her head a garland of twelve stars.

[2]Then being with child, she cried out in labor and in pain to give birth.

[3]And another sign appeared in heaven: behold, a great, fiery red dragon having seven heads and ten horns, and seven diadems on his heads.

[4]His tail drew a third of the stars of heaven and threw them to the earth. And the dragon stood before the woman who was ready to give birth, to devour her Child as soon as it was born.

[5]She bore a male Child who was to rule all nations with a rod of iron. And her Child was caught up to God and His throne.

[6]Then the woman fled into the wilderness, where she has a place prepared by God, that they should feed her there one thousand two hundred and sixty days.

Satan Thrown Out of Heaven

[7]And war broke out in heaven: Michael and his angels fought with the dragon; and the dragon and his angels fought,

[8]but they did not prevail, nor was a place found for them in heaven any longer.

[9]So the great dragon was cast out, that serpent of old, called the Devil and Satan, who deceives the whole world; he was cast to the earth, and his angels were cast out with him.

[10]Then I heard a loud voice saying in heaven, “Now salvation, and strength, and the kingdom of our God, and the power of His Christ have come, for the accuser of our brethren, who accused them before our God day and night, has been cast down.

[11]“And they overcame him by the blood of the Lamb and by the word of their testimony, and they did not love their lives to the death.

[12]“Therefore rejoice, O heavens, and you who dwell in them! Woe to the inhabitants of the earth and the sea! For the devil has come down to you, having great wrath, because he knows that he has a short time.”

The Woman Persecuted

[13]Now when the dragon saw that he had been cast to the earth, he persecuted the woman who gave birth to the male *Child*.

[14]But the woman was given two wings of a great eagle, that she might fly into the wilderness to her place, where she is nourished for a time and times and half a time, from the presence of the serpent.

[15]So the serpent spewed water out of his mouth like a flood after the woman, that he might cause her to be carried away by the flood.

[16]But the earth helped the woman, and the earth opened its mouth and swallowed up the flood which the dragon had spewed out of his mouth.

[17]And the dragon was enraged with the woman, and he went to make war with the rest of her offspring, who keep the commandments of God and have the testimony of Jesus Christ.

Revelation 13

The Beast from the Sea

[1]Then I stood on the sand of the sea. And I saw a beast rising up out of the sea, having seven heads and ten horns, and on his horns ten crowns, and on his heads a blasphemous name.

[2]Now the beast which I saw was like a leopard, his feet were like *the feet of* a bear, and his mouth like the mouth of a lion. The dragon gave him his power, his throne, and great authority.

[3]And *I saw* one of his heads as if it had been mortally wounded, and his deadly wound was healed. And all the world marveled and followed the beast.

[4]So they worshiped the dragon who gave authority to the beast; and they worshiped the beast, saying, "Who *is* like the beast? Who is able to make war with him?"

[5]And he was given a mouth speaking great things and blasphemies, and he was given authority to continue for forty-two months.

[6]Then he opened his mouth in blasphemy against God, to blaspheme His name, His tabernacle, and those who dwell in heaven.

[7]It was granted to him to make war with the saints and to overcome them. And authority was given him over every tribe, tongue, and nation.

[8]All who dwell on the earth will worship him, whose names have not been written in the Book of Life of the Lamb slain from the foundation of the world.

[9]If anyone has an ear, let him hear.

[10]He who leads into captivity shall go into captivity; he who kills with the sword must be killed with the sword. Here is the patience and the faith of the saints.

The Beast from the Earth

[11]Then I saw another beast coming up out of the earth, and he had two horns like a lamb and spoke like a dragon.

[12]And he exercises all the authority of the first beast in his presence, and causes the earth and those who dwell in it to worship the first beast,

whose deadly wound was healed.

[13]He performs great signs, so that he even makes fire come down from heaven on the earth in the sight of men.

[14]And he deceives those who dwell on the earth by those signs which he was granted to do in the sight of the beast, telling those who dwell on the earth to make an image to the beast who was wounded by the sword and lived.

[15]He was granted *power* to give breath to the image of the beast, that the image of the beast should both speak and cause as many as would not worship the image of the beast to be killed.

[16]He causes all, both small and great, rich and poor, free and slave, to receive a mark on their right hand or on their foreheads,

[17]and that no one may buy or sell except one who has the mark or the name of the beast, or the number of his name.

[18]Here is wisdom. Let him who has understanding calculate the number of the beast, for it is the number of a man: His number *is* 666.

Revelation 14

The Lamb and the 144,000

[1]Then I looked, and behold, a Lamb standing on Mount Zion, and with Him one hundred *and* forty-four thousand, having His Father's name written on their foreheads.

[2]And I heard a voice from heaven, like the voice of many waters, and like the voice of loud thunder. And I heard the sound of harpists playing their harps.

[3]They sang as it were a new song before the throne, before the four living creatures, and the elders; and no one could learn that song except the hundred *and* forty-four thousand who were redeemed from the earth.

[4]These are the ones who were not defiled with women, for they are virgins. These are the ones who follow the Lamb wherever He goes. These were redeemed from *among* men, *being* firstfruits to God and to the Lamb.

[5]And in their mouth was found no deceit, for they are without fault before the throne of God.

The Proclamations of Three Angels

[6]Then I saw another angel flying in the midst of heaven, having the everlasting gospel to preach to those who dwell on the earth—to every nation, tribe, tongue, and people—

[7]saying with a loud voice, "Fear God and give glory to Him, for the hour of His judgment has come; and worship Him who made heaven and earth, the sea and springs of water."

[8]And another angel followed, saying, "Babylon is fallen, is fallen, that great city, because she has made all nations drink of the wine of the wrath of her fornication."

[9]Then a third angel followed them, saying with a loud voice, "If anyone worships the beast and his image, and receives *his* mark on his forehead or on his hand,

[10]“he himself shall also drink of the wine of the wrath of God, which is poured out full strength into the cup of His indignation. He shall be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb.

[11]“And the smoke of their torment ascends forever and ever; and they have no rest day or night, who worship the beast and his image, and whoever receives the mark of his name.”

[12]Here is the patience of the saints; here *are* those who keep the commandments of God and the faith of Jesus.

[13]Then I heard a voice from heaven saying to me, “Write: ‘Blessed *are* the dead who die in the Lord from now on.’ ” “Yes,” says the Spirit, “that they may rest from their labors, and their works follow them.”

Reaping the Earth’s Harvest

[14]Then I looked, and behold, a white cloud, and on the cloud sat *One* like the Son of Man, having on His head a golden crown, and in His hand a sharp sickle.

[15]And another angel came out of the temple, crying with a loud voice to Him who sat on the cloud, “Thrust in Your sickle and reap, for the time has come for You to reap, for the harvest of the earth is ripe.”

[16]So He who sat on the cloud thrust in His sickle on the earth, and the earth was reaped.

Reaping the Grapes of Wrath

[17]Then another angel came out of the temple which is in heaven, he also having a sharp sickle.

[18]And another angel came out from the altar, who had power over fire, and he cried with a loud cry to him who had the sharp sickle, saying, “Thrust in your sharp sickle and gather the clusters of the vine of the earth, for her grapes are fully ripe.”

[19]So the angel thrust his sickle into the earth and gathered the vine of the earth, and threw *it* into the great winepress of the wrath of God.

[20]And the winepress was trampled outside the city, and blood came out of the winepress, up to the horses’ bridles, for one thousand six hundred furlongs.

Revelation 15

Prelude to the Bowl Judgments

[1]Then I saw another sign in heaven, great and marvelous: seven angels having the seven last plagues, for in them the wrath of God is complete.

[2]And I saw *something* like a sea of glass mingled with fire, and those who have the victory over the beast, over his image and over his mark *and* over the number of his name, standing on the sea of glass, having harps of God.

[3]They sing the song of Moses, the servant of God, and the song of the Lamb, saying:

> “Great and marvelous *are* Your works,
> Lord God Almighty!
> Just and true *are* Your ways,
> O King of the saints!
> [4]Who shall not fear You, O Lord, and glorify Your name?
> For *You* alone *are* holy.
> For all nations shall come and worship before You,
> For Your judgments have been manifested.”

[5]After these things I looked, and behold, the temple of the tabernacle of the testimony in heaven was opened.

[6]And out of the temple came the seven angels having the seven plagues, clothed in pure bright linen, and having their chests girded with golden bands.

[7]Then one of the four living creatures gave to the seven angels seven golden bowls full of the wrath of God who lives forever and ever.

[8]The temple was filled with smoke from the glory of God and from His power, and no one was able to enter the temple till the seven plagues of the seven angels were completed.

Revelation 16

[1]Then I heard a loud voice from the temple saying to the seven angels, “Go and pour out the bowls of the wrath of God on the earth.”

First Bowl: Loathsome Sores

[2]So the first went and poured out his bowl upon the earth, and a foul and loathsome sore came upon the men who had the mark of the beast and those who worshiped his image.

Second Bowl: The Sea Turns to Blood

[3]Then the second angel poured out his bowl on the sea, and it became blood as of a dead *man;* and every living creature in the sea died.

Third Bowl: The Waters Turn to Blood

[4]Then the third angel poured out his bowl on the rivers and springs of water, and they became blood.

[5]And I heard the angel of the waters saying:

> “You are righteous, O Lord,
> The One who is and who was and who is to be,
> Because You have judged these things.
> [6]For they have shed the blood of saints and prophets,
> And You have given them blood to drink.
> For it is their just due.”

[7]And I heard another from the altar saying, “Even so, Lord God Almighty, true and righteous *are* Your judgments.”

Fourth Bowl: Men Are Scorched

[8]Then the fourth angel poured out his bowl on the sun, and power was given to him to scorch men with fire.

[9]And men were scorched with great heat, and they blasphemed the name of God who has power over these plagues; and they did not repent and give Him glory.

Fifth Bowl: Darkness and Pain

10Then the fifth angel poured out his bowl on the throne of the beast, and his kingdom became full of darkness; and they gnawed their tongues because of the pain.

11They blasphemed the God of heaven because of their pains and their sores, and did not repent of their deeds.

Sixth Bowl: Euphrates Dried Up

12Then the sixth angel poured out his bowl on the great river Euphrates, and its water was dried up, so that the way of the kings from the east might be prepared.

13And I saw three unclean spirits like frogs *coming* out of the mouth of the dragon, out of the mouth of the beast, and out of the mouth of the false prophet.

14For they are spirits of demons, performing signs, *which* go out to the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.

15“Behold, I am coming as a thief. Blessed *is* he who watches, and keeps his garments, lest he walk naked and they see his shame.”

16And they gathered them together to the place called in Hebrew, Armageddon.

Seventh Bowl: The Earth Utterly Shaken

17Then the seventh angel poured out his bowl into the air, and a loud voice came out of the temple of heaven, from the throne, saying, “It is done!”

18And there were noises and thunderings and lightnings; and there was a great earthquake, such a mighty and great earthquake as had not occurred since men were on the earth.

19Now the great city was divided into three parts, and the cities of the nations fell. And great Babylon was remembered before God, to give her the cup of the wine of the fierceness of His wrath.

20Then every island fled away, and the mountains were not found.

21And great hail from heaven fell upon men, *each hailstone* about the weight of a talent. Men blasphemed God because of the plague of the hail, since that plague was exceedingly great.

Revelation 17

The Scarlet Woman and the Scarlet Beast

[1]Then one of the seven angels who had the seven bowls came and talked with me, saying to me, “Come, I will show you the judgment of the great harlot who sits on many waters,

[2]“with whom the kings of the earth committed fornication, and the inhabitants of the earth were made drunk with the wine of her fornication.”

[3]So he carried me away in the Spirit into the wilderness. And I saw a woman sitting on a scarlet beast *which was* full of names of blasphemy, having seven heads and ten horns.

[4]The woman was arrayed in purple and scarlet, and adorned with gold and precious stones and pearls, having in her hand a golden cup full of abominations and the filthiness of her fornication.

[5]And on her forehead a name *was* written:

MYSTERY,
BABYLON THE GREAT,
THE MOTHER OF HARLOTS AND OF THE ABOMINATIONS
OF THE EARTH.

[6]I saw the woman, drunk with the blood of the saints and with the blood of the martyrs of Jesus. And when I saw her, I marveled with great amazement.

The Meaning of the Woman and the Beast

[7]But the angel said to me, “Why did you marvel? I will tell you the mystery of the woman and of the beast that carries her, which has the seven heads and the ten horns.

[8]“The beast that you saw was, and is not, and will ascend out of the bottomless pit and go to perdition. And those who dwell on the earth will marvel, whose names are not written in the Book of Life from the foundation of the world, when they see the beast that was, and is not, and yet is.

[9]“Here *is* the mind which has wisdom: The seven heads are seven mountains on which the woman sits.

[10]“There are also seven kings. Five have fallen, one is, *and* the other has not yet come. And when he comes, he must continue a short time.

[11]“The beast that was, and is not, is himself also the eighth, and is of the seven, and is going to perdition.

[12]“The ten horns which you saw are ten kings who have received no kingdom as yet, but they receive authority for one hour as kings with the beast.

[13]“These are of one mind, and they will give their power and authority to the beast.

[14]“These will make war with the Lamb, and the Lamb will overcome them, for He is Lord of lords and King of kings; and those *who are* with Him *are* called, chosen, and faithful.”

[15]Then he said to me, “The waters which you saw, where the harlot sits, are peoples, multitudes, nations, and tongues.

[16]“And the ten horns which you saw on the beast, these will hate the harlot, make her desolate and naked, eat her flesh and burn her with fire.

[17]“For God has put it into their hearts to fulfill His purpose, to be of one mind, and to give their kingdom to the beast, until the words of God are fulfilled.

[18]“And the woman whom you saw is that great city which reigns over the kings of the earth.”

Revelation 18

The Fall of Babylon the Great

[1]After these things I saw another angel coming down from heaven, having great authority, and the earth was illuminated with his glory.

[2]And he cried mightily with a loud voice, saying, "Babylon the great is fallen, is fallen, and has become a dwelling place of demons, a prison for every foul spirit, and a cage for every unclean and hated bird!

[3]"For all the nations have drunk of the wine of the wrath of her fornication, the kings of the earth have committed fornication with her, and the merchants of the earth have become rich through the abundance of her luxury."

[4]And I heard another voice from heaven saying, "Come out of her, my people, lest you share in her sins, and lest you receive of her plagues.

[5]"For her sins have reached to heaven, and God has remembered her iniquities.

[6]"Render to her just as she rendered to you, and repay her double according to her works; in the cup which she has mixed, mix double for her.

[7]"In the measure that she glorified herself and lived luxuriously, in the same measure give her torment and sorrow; for she says in her heart, 'I sit *as* queen, and am no widow, and will not see sorrow.'

[8]"Therefore her plagues will come in one day—death and mourning and famine. And she will be utterly burned with fire, for strong *is* the Lord God who judges her.

The World Mourns Babylon's Fall

[9]"The kings of the earth who committed fornication and lived luxuriously with her will weep and lament for her, when they see the smoke of her burning,

[10]"standing at a distance for fear of her torment, saying, 'Alas, alas, that great city Babylon, that mighty city! For in one hour your judgment has come.'

[11]“And the merchants of the earth will weep and mourn over her, for no one buys their merchandise anymore:

[12]“merchandise of gold and silver, precious stones and pearls, fine linen and purple, silk and scarlet, every kind of citron wood, every kind of object of ivory, every kind of object of most precious wood, bronze, iron, and marble;

[13]“and cinnamon and incense, fragrant oil and frankincense, wine and oil, fine flour and wheat, cattle and sheep, horses and chariots, and bodies and souls of men.

[14]“The fruit that your soul longed for has gone from you, and all the things which are rich and splendid have gone from you, and you shall find them no more at all.

[15]“The merchants of these things, who became rich by her, will stand at a distance for fear of her torment, weeping and wailing,

[16]“and saying, ‘Alas, alas, that great city that was clothed in fine linen, purple, and scarlet, and adorned with gold and precious stones and pearls!

[17]‘For in one hour such great riches came to nothing.’ Every shipmaster, all who travel by ship, sailors, and as many as trade on the sea, stood at a distance

[18]“and cried out when they saw the smoke of her burning, saying, ‘What *is* like this great city?’

[19]“They threw dust on their heads and cried out, weeping and wailing, and saying, ‘Alas, alas, that great city, in which all who had ships on the sea became rich by her wealth! For in one hour she is made desolate.’

[20]“Rejoice over her, O heaven, and *you* holy apostles and prophets, for God has avenged you on her!”

Finality of Babylon’s Fall

[21]Then a mighty angel took up a stone like a great millstone and threw *it* into the sea, saying, “Thus with violence the great city Babylon shall be thrown down, and shall not be found anymore.

[22]“The sound of harpists, musicians, flutists, and trumpeters shall not be heard in you anymore. No craftsman of any craft shall be found in

you anymore, and the sound of a millstone shall not be heard in you anymore.

[23]“The light of a lamp shall not shine in you anymore, and the voice of bridegroom and bride shall not be heard in you anymore. For your merchants were the great men of the earth, for by your sorcery all the nations were deceived.

[24]“And in her was found the blood of prophets and saints, and of all who were slain on the earth.”

Revelation 19

Heaven Exults over Babylon

[1]After these things I heard a loud voice of a great multitude in heaven, saying, "Alleluia! Salvation and glory and honor and power *belong* to the Lord our God!

[2]"For true and righteous *are* His judgments, because He has judged the great harlot who corrupted the earth with her fornication; and He has avenged on her the blood of His servants *shed* by her."

[3]Again they said, "Alleluia! Her smoke rises up forever and ever!"

[4]And the twenty-four elders and the four living creatures fell down and worshiped God who sat on the throne, saying, "Amen! Alleluia!"

[5]Then a voice came from the throne, saying, "Praise our God, all you His servants and those who fear Him, both small and great!"

[6]And I heard, as it were, the voice of a great multitude, as the sound of many waters and as the sound of mighty thunderings, saying, "Alleluia! For the Lord God Omnipotent reigns!

[7]"Let us be glad and rejoice and give Him glory, for the marriage of the Lamb has come, and His wife has made herself ready."

[8]And to her it was granted to be arrayed in fine linen, clean and bright, for the fine linen is the righteous acts of the saints.

[9]Then he said to me, "Write: 'Blessed *are* those who are called to the marriage supper of the Lamb!' " And he said to me, "These are the true sayings of God."

[10]And I fell at his feet to worship him. But he said to me, "See *that you do* not *do that!* I am your fellow servant, and of your brethren who have the testimony of Jesus. Worship God! For the testimony of Jesus is the spirit of prophecy."

Christ on a White Horse

[11]Now I saw heaven opened, and behold, a white horse. And He who sat on him *was* called Faithful and True, and in righteousness He judges and makes war.

[12]His eyes *were* like a flame of fire, and on His head *were* many crowns. He had a name written that no one knew except Himself.

[13]He *was* clothed with a robe dipped in blood, and His name is called The Word of God.

[14]And the armies in heaven, clothed in fine linen, white and clean, followed Him on white horses.

[15]Now out of His mouth goes a sharp sword, that with it He should strike the nations. And He Himself will rule them with a rod of iron. He Himself treads the winepress of the fierceness and wrath of Almighty God.

[16]And He has on *His* robe and on His thigh a name written:

KING OF KINGS AND LORD OF LORDS.

The Beast and His Armies Defeated

[17]Then I saw an angel standing in the sun; and he cried with a loud voice, saying to all the birds that fly in the midst of heaven, “Come and gather together for the supper of the great God,

[18]“that you may eat the flesh of kings, the flesh of captains, the flesh of mighty men, the flesh of horses and of those who sit on them, and the flesh of all *people,* free and slave, both small and great.”

[19]And I saw the beast, the kings of the earth, and their armies, gathered together to make war against Him who sat on the horse and against His army.

[20]Then the beast was captured, and with him the false prophet who worked signs in his presence, by which he deceived those who received the mark of the beast and those who worshiped his image. These two were cast alive into the lake of fire burning with brimstone.

[21]And the rest were killed with the sword which proceeded from the mouth of Him who sat on the horse. And all the birds were filled with their flesh.

Revelation 20

Satan Bound 1,000 Years

[1]Then I saw an angel coming down from heaven, having the key to the bottomless pit and a great chain in his hand.

[2]He laid hold of the dragon, that serpent of old, who is *the* Devil and Satan, and bound him for a thousand years;

[3]and he cast him into the bottomless pit, and shut him up, and set a seal on him, so that he should deceive the nations no more till the thousand years were finished. But after these things he must be released for a little while.

The Saints Reign with Christ 1,000 Years

[4]And I saw thrones, and they sat on them, and judgment was committed to them. Then *I saw* the souls of those who had been beheaded for their witness to Jesus and for the word of God, who had not worshiped the beast or his image, and had not received *his* mark on their foreheads or on their hands. And they lived and reigned with Christ for a thousand years.

[5]But the rest of the dead did not live again until the thousand years were finished. This *is* the first resurrection.

[6]Blessed and holy *is* he who has part in the first resurrection. Over such the second death has no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years.

Satanic Rebellion Crushed

[7]Now when the thousand years have expired, Satan will be released from his prison

[8]and will go out to deceive the nations which are in the four corners of the earth, Gog and Magog, to gather them together to battle, whose number *is* as the sand of the sea.

[9]They went up on the breadth of the earth and surrounded the camp of the saints and the beloved city. And fire came down from God out of heaven and devoured them.

[10]The devil, who deceived them, was cast into the lake of fire and brimstone where the beast and the false prophet *are*. And they will be tormented day and night forever and ever.

The Great White Throne Judgment

[11]Then I saw a great white throne and Him who sat on it, from whose face the earth and the heaven fled away. And there was found no place for them.

[12]And I saw the dead, small and great, standing before God, and books were opened. And another book was opened, which is *the Book* of Life. And the dead were judged according to their works, by the things which were written in the books.

[13]The sea gave up the dead who were in it, and Death and Hades delivered up the dead who were in them. And they were judged, each one according to his works.

[14]Then Death and Hades were cast into the lake of fire. This is the second death.

[15]And anyone not found written in the Book of Life was cast into the lake of fire.

Revelation 21

All Things Made New

[1]Now I saw a new heaven and a new earth, for the first heaven and the first earth had passed away. Also there was no more sea.

[2]Then I, John, saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.

[3]And I heard a loud voice from heaven saying, "Behold, the tabernacle of God *is* with men, and He will dwell with them, and they shall be His people. God Himself will be with them *and be* their God.

[4]"And God will wipe away every tear from their eyes; there shall be no more death, nor sorrow, nor crying. There shall be no more pain, for the former things have passed away."

[5]Then He who sat on the throne said, "Behold, I make all things new." And He said to me, "Write, for these words are true and faithful."

[6]And He said to me, "It is done! I am the Alpha and the Omega, the Beginning and the End. I will give of the fountain of the water of life freely to him who thirsts.

[7]"He who overcomes shall inherit all things, and I will be his God and he shall be My son.

[8]"But the cowardly, unbelieving, abominable, murderers, sexually immoral, sorcerers, idolaters, and all liars shall have their part in the lake which burns with fire and brimstone, which is the second death."

The New Jerusalem

[9]Then one of the seven angels who had the seven bowls filled with the seven last plagues came to me and talked with me, saying, "Come, I will show you the bride, the Lamb's wife."

[10]And he carried me away in the Spirit to a great and high mountain, and showed me the great city, the holy Jerusalem, descending out of heaven from God,

[11]having the glory of God. Her light *was* like a most precious stone, like a jasper stone, clear as crystal.

[12]Also she had a great and high wall with twelve gates, and twelve angels at the gates, and names written on them, which are *the names* of the twelve tribes of the children of Israel:

[13]three gates on the east, three gates on the north, three gates on the south, and three gates on the west.

[14]Now the wall of the city had twelve foundations, and on them were the names of the twelve apostles of the Lamb.

[15]And he who talked with me had a gold reed to measure the city, its gates, and its wall.

[16]The city is laid out as a square; its length is as great as its breadth. And he measured the city with the reed: twelve thousand furlongs. Its length, breadth, and height are equal.

[17]Then he measured its wall: one hundred *and* forty-four cubits, *according* to the measure of a man, that is, of an angel.

[18]The construction of its wall was *of* jasper; and the city *was* pure gold, like clear glass.

[19]The foundations of the wall of the city *were* adorned with all kinds of precious stones: the first foundation *was* jasper, the second sapphire, the third chalcedony, the fourth emerald,

[20]the fifth sardonyx, the sixth sardius, the seventh chrysolite, the eighth beryl, the ninth topaz, the tenth chrysoprase, the eleventh jacinth, and the twelfth amethyst.

[21]The twelve gates *were* twelve pearls: each individual gate was of one pearl. And the street of the city *was* pure gold, like transparent glass.

The Glory of the New Jerusalem

[22]But I saw no temple in it, for the Lord God Almighty and the Lamb are its temple.

[23]The city had no need of the sun or of the moon to shine in it, for the glory of God illuminated it. The Lamb *is* its light.

[24]And the nations of those who are saved shall walk in its light, and the kings of the earth bring their glory and honor into it.

[25]Its gates shall not be shut at all by day (there shall be no night there).

[26]And they shall bring the glory and the honor of the nations into it.

[27]But there shall by no means enter it anything that defiles, or causes an abomination or a lie, but only those who are written in the Lamb’s Book of Life.

Revelation 22

The River of Life

[1]And he showed me a pure river of water of life, clear as crystal, proceeding from the throne of God and of the Lamb.

[2]In the middle of its street, and on either side of the river, *was* the tree of life, which bore twelve fruits, each *tree* yielding its fruit every month. The leaves of the tree *were* for the healing of the nations.

[3]And there shall be no more curse, but the throne of God and of the Lamb shall be in it, and His servants shall serve Him.

[4]They shall see His face, and His name *shall be* on their foreheads.

[5]There shall be no night there: They need no lamp nor light of the sun, for the Lord God gives them light. And they shall reign forever and ever.

The Time Is Near

[6]Then he said to me, "These words *are* faithful and true." And the Lord God of the holy prophets sent His angel to show His servants the things which must shortly take place.

[7]"Behold, I am coming quickly! Blessed *is* he who keeps the words of the prophecy of this book."

[8]Now I, John, saw and heard these things. And when I heard and saw, I fell down to worship before the feet of the angel who showed me these things.

[9]Then he said to me, "See *that you do* not *do that*. For I am your fellow servant, and of your brethren the prophets, and of those who keep the words of this book. Worship God."

[10]And he said to me, "Do not seal the words of the prophecy of this book, for the time is at hand.

[11]"He who is unjust, let him be unjust still; he who is filthy, let him be filthy still; he who is righteous, let him be righteous still; he who is holy, let him be holy still."

Jesus Testifies to the Churches

12“And behold, I am coming quickly, and My reward *is* with Me, to give to every one according to his work.

13“I am the Alpha and the Omega, *the* Beginning and *the* End, the First and the Last.”

14Blessed *are* those who do His commandments, that they may have the right to the tree of life, and may enter through the gates into the city.

15But outside *are* dogs and sorcerers and sexually immoral and murderers and idolaters, and whoever loves and practices a lie.

16“I, Jesus, have sent My angel to testify to you these things in the churches. I am the Root and the Offspring of David, the Bright and Morning Star.”

17And the Spirit and the bride say, “Come!” And let him who hears say, “Come!” And let him who thirsts come. Whoever desires, let him take the water of life freely.

A Warning

18For I testify to everyone who hears the words of the prophecy of this book: If anyone adds to these things, God will add to him the plagues that are written in this book;

19and if anyone takes away from the words of the book of this prophecy, God shall take away his part from the Book of Life, from the holy city, and *from* the things which are written in this book.

I Am Coming Quickly

20He who testifies to these things says, “Surely I am coming quickly.” Amen. Even so, come, Lord Jesus!

21The grace of our Lord Jesus Christ *be* with you all. Amen.